



Christmas Party at St Peter's Ga-Rankuwa



# *The Franciscan*

Advent & Christmas 2012  
St Francis of Assisi Parish Newsletter

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## Foreword

We have a bumper edition to finish off the year. Many thanks to all the contributors for the wide variety of articles. I do hope many more will be inspired to write articles next year to ensure that every new issue is eagerly awaited. I am often congratulated on the quality of the newsletter, but it is really the contributors and not the editor who deserve the praise.

We do, however, need photographers. Many of the photos in this issue were taken by the editor, whose skill with a camera leaves much to be desired. Please come to my rescue and take photos, particularly of parish events, even if you do not report on the event. Your photos can illustrate some one else's article.

**Jill Daugherty, Editor**

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## From the Rector's Desk

**My dear Parishioners,**



“The celebration of Christmas is not a sentimental waiting for a baby to be born, but much more AN ASKING FOR HISTORY TO BE BORN!” So says Fr Richard Rohr, and he refers us to Romans 8:20-23:

<sup>20</sup>For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope <sup>21</sup>that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

<sup>22</sup>We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. <sup>23</sup>Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. (NIV)

Truth is, we ‘undo’ the power of the Gospel when Jesus, the Eternal Christ, is made into a perpetual baby, a baby able to ask little or no adult response from us. Any spirituality that makes too much of the baby Jesus is perhaps not ready for the Gospel, since a reading of Scripture surely reveals a God who wants an adult religion and a mature, free response from us.

God loves us as adult partners and He calls us to participate in His work in the world – and if we are to be effective in this task, we MUST leave any devotions to the ‘Santo Niño’ or Infant Jesus behind, in order to encounter the power of the biblical proclamation in our lives this Christmas; the Christ we celebrate must be worshipped in Spirit and in Truth, and this happens when we allow His own Imitation of God to be born, reflected and fulfilled in us.

The Christmas story then is also about OUR own full birth and growth into 'the full stature of God', and furthermore the birth of history and creation. So let us see ourselves reflected in the Christmas journey, not merely as passive onlookers – engaged with a 'safe' infant from a 'safe' distance – but rather as those who are wholly and totally immersed in this Incarnational Act. Let us therefore enter into the Season with a whole new deliberation and passion.

**Pax vobiscum**

**Ven. Timothy Lowes**

**From the Parish Records October-December 2012**

**Baptisms**

<b>Date of Baptism</b>	<b>Child</b>	<b>Birth date</b>	<b>Parents</b>
18 Nov	Matthew Lessing	23 Aug 2012	Stefan and Emma Lessing
18 Nov	OwamieTasana	29 Dec 2011	Pinkie Tasana
2 Dec	Eli Hill	23 Sep 2012	Andrew and Julia Hill

**Faithful departed**

<b>Date of Death</b>	<b>Name</b>
24 October	Claus Wassarthal

## **Archbishop of York's Visit to Pretoria East Archdeaconry**

We were very privileged to be singled out by the Diocesan (Bishop Jo) to be one of two Archdeaconries to host His Grace on his 'Biltzkrieg' tour of the Diocese of Pretoria. Below are two photographs which depict scenes from our tree-planting programme (at Holy Cross, Ekangala) which formed part of the day's extensive itinerary.

Trees (all indigenous) were also planted at St Agnes', Stanza Bopape, and at St Mary's, Refilwe. The trees (like those planted earlier at St Anne's, Equestria) were bought from Wild Route Environmental Consultants CC, whose price of R100 per tree (for a minimum of 20 trees) includes digging the holes, supplying the compost, and then planting the trees with the help of the congregation.

**Archdeacon Timothy**



## Family Advent Wreath

The Church's year begins at Advent. Advent starts four Sundays before Christmas and is the season in which we prepare ourselves for celebrating the birth of our Saviour at Christmas.



An Advent wreath can be used as part of these preparations. The **circle** of the wreath symbolises the **eternity of God**, and the **evergreen branches** (e.g. ivy) making up the wreath are a reminder of the **eternal life of God in Christ**. Three **purple candles**, placed in the wreath, remind us of **God's royalty**, and also remind us of the spirit of **penance and prayer** in Advent. A **pink or rose candle** in the wreath is a symbol of **joy**. A single **white candle** stands in the centre of the wreath, and symbolises **Christ** as the **Light of the World**. The lighting of the candles each Sunday in Advent, as well as the readings and prayers, should take place at some time when the family is all together, and the wreath should be placed in a prominent place in the home, e.g. on the dining room table.

### **First Sunday of Advent:**

The first candle is lit. It is the candle of **HOPE**. It reminds us of Old Testament times when God's people hoped and waited for the Saviour God had promised to send.

READING: John 1: 1 – 5, 14, 16

PRAYER: Father, we await the dawning of your Light, Jesus Christ. May his coming dispel the darkness of selfishness and greed, and show us the way to your peace. We ask this in the name of Jesus, your Light to the world.

Come, Lord Jesus! AMEN

### **Second Sunday of Advent:**

The first and second candles are lit. The second candle is the candle of **PEACE**. It reminds us of the peace Jesus gives us.

READING: Mark 1: 2 – 8

PRAYER: Father, the day of the Messiah's coming draws near. Make us a people of compassion and forgiveness. May all that we do and say make ready the way of the Messiah, Jesus Christ.

Bless us with your Spirit, O Lord! AMEN

**Third Sunday of Advent:**

The first, second and third candles are lit. The third candle is the candle of **JOY**. It reminds us of the joy we feel at Jesus' birth.

READING:       Philippians 4: 4 – 9

PRAYER:        Father of all, so great is your love for us that you gave us the gift of your Son. He healed our infirmities, forgave our shortcomings, and showed us the way to you. May we always know the joy and hope of his presence among us. We make this prayer in the name of Jesus, our Lord.  
Lord, hear our prayer! AMEN

**Fourth Sunday of Advent:**

The first, second, third and fourth candles are lit. The fourth (pink) candle is the candle of **LOVE**. It reminds us of God's love for us, and of our love for God.

READING:        Luke 1: 26 – 38

PRAYER:        Father of Light, you have fulfilled your promise of old: The Virgin has given birth to your Son, Emmanuel. As he shared our life in this world, may we share his life in your kingdom to come. We make this prayer in the name of Jesus, Emmanuel.  
Hear our prayer, O Lord! AMEN

**Christmas Eve:**

All four candles are lit, as well as the one white candle in the centre of the wreath. This is the **Christ** candle. It reminds us of Jesus' birth, and reminds us that Jesus is the Light of the World.

READING:        Isaiah 9: 1 – 7

PRAYER:        Father of all goodness, we await the dawning of your Light to the world, Jesus Christ. With gratitude, we remember his compassion and love as he walked among us. May his life with us and for us bring us to the new life of his resurrection. We make this prayer in the name of Jesus, the Christ.  
Child of Bethlehem, bless us with your peace! AMEN

**Heather Napier**

## **MORE ON THE ADVENT WREATH**

The above article first appeared in our 2008 Advent/Christmas edition. When Fr Timothy asked me to do something on the Advent Wreath, I decided to reprint Heather's article as it gives all essential information and provides a practical guide on how to make and use an Advent wreath. However, I also read several Internet articles on the subject and decided to add something on the origin of the wreath and to give other interpretations of the symbolism of the various candles (besides that of Hope, Peace, Joy and Love suggested by Heather).

The wreath can be traced back to Pagan times: in the middle of winter, evergreen wreaths were made by ancient Celtic or Scandinavian people (according to some sources) or Germanic tribes (according to most), who lit fires on the wreath to symbolise the expected return of the warmth and light of summer. The symbols of evergreen leaves in winter, when many trees were bare, and of light dispelling the darkness were easily adapted into the Christian tradition of the Light of Christ coming into the world dispelling death and sin. However, it was not until the 16<sup>th</sup> century (according to some) or the 18<sup>th</sup> or even 19<sup>th</sup> century (according to others) that the modern Advent wreath became common in both Lutheran and Catholic churches in Germany and then spread to the rest of Christianity.

The first candle is traditionally that of Hope or Expectation, but is sometimes called the candle of Prophecy or the Old Testament Prophets who foretold the birth of the Messiah. The remaining three candles can be seen as representing John the Baptist, the Virgin Mary and the Magi, or standing for the Annunciation, Proclamation and Fulfilment, or symbolising Bethlehem, the Shepherds and the Angels.

The pink candle is relatively new as the first four candles were originally all purple. Pink robes can be used in Roman Catholic churches on the middle or fourth Sunday of Lent, called *Laerte* (Rejoice) Sunday, and this tradition was carried over to the third Sunday in Advent, seeing that the third candle stands for Joy. However, in some churches today the pink candle is the fourth candle, as it seems more appropriate to rejoice when Advent is nearly over and we are about to celebrate the birth of our Lord.

In Heather's article, the third (purple) candle stands for Joy, but it is the fourth candle that is pink and represents Love and the Virgin Mary. But it does not really matter whether the pink candle is the third or the fourth one that is lit, and whether it stands for Joy, Love or the mother of our Lord. Nor does it matter that each candle has various interpretations. What matters is that we mark every Sunday in Advent by lighting one more candle, thus announcing the coming into the world of our Saviour and the promise of His second coming.

The new 2012-2013 Lectionary does not mention candles, but gives the following summary of the four Sundays in Advent:

The first two Sundays focus our attention on the second coming of Jesus as our hope, and in the prophecies of the First Covenant. The second two Sundays remind us of the preparations God made for Jesus' birth at Bethlehem in fulfilment of those prophecies.

**Jill Daugherty**



**The First Advent Candle was lit on Sunday 2 December 2012**

## **CHILDREN'S CHURCH 2012**

It's hard to believe that the year is almost at a close. I think it has been a good year for Children's Church – on most Sundays we had an attendance of at least fifty children.

We begin with a greeting and then we go into a time of praise and worship. The music and song are always wonderfully provided by Jon-Reece and also Stuart and Courtney. We always include the prayer of Penitence, the Lord's Prayer and the prayer for Africa. We often have an open time of prayer, which gives the children a chance to offer their requests to God and also thanks. I must add at this point that the children love their families and their pets, but exams and major sports events are always high on the list. The children then run off to their classrooms.

We have a wonderful team of teachers: Linda and Georgina for the little ones; Angie and Vanessa for the primary school children. Then for the junior class, we have Lynn and Ziyanda, and also myself. The seniors are taught by Jon Reece and also Laurence.

The children know all the stories and characters of the Bible, but I have been setting up a Biblical Time Line, which helps to put everything into time and place. The one thing which Jon-Reece and I set out to do this year, and have accomplished, was to bridge the gap between the senior class and Youth.

Children's Church is a very rewarding ministry. I always go home smiling on Sundays! Maybe tired, but smiling. On one particular Sunday, we were praying for Christine, who was then the Parish Secretary and had been struggling with a bout of flu. A small voice piped up: "Please Lord, make Aunty Christine better and send her to a better place."

During the year we have had some wonderful activities, including one Sunday when the church hall became a jumbo jet and C.C. Airline went on a world prayer tour. The children loved it. We are going to end the year on a similar high note.

Thank-you to everyone involved with Children's Church, especially the team of teachers. My special thanks too to Jon-Reece and Father Tim for their unwavering support and continued positive contributions. I will be standing down at the end of the year and the leadership will be handed to a very capable young man, Guy Smith. Please call me though, if you would like to join us – we could do with any extra help.

And finally, thank-you to the most amazing group of young people, the children of St Francis of Assisi. Take care always.

**Aly Kilbride**



And the church says thank-you to Aly (2012-12-02)

## HOSPITAL VISITING

People tend to see hospital visiting as an uninteresting, rather unpleasant ordeal. In fact, it is anything but. There is no point in denying that there are the odd patients who might be daunting to visit, but these are few and far between. Most hospital patients are surgical patients. Some are diabetic and yes, some have cancer, but usually the latter are in hospital for radio- or chemotherapy. However, I have seldom come across patients who are pessimistic about their future. Usually they are very positive and hopeful and can all give us a lesson in faith and courage.

During hospital visiting, you meet all sorts of interesting people and so you have an opportunity to speak to people whom you would seldom meet socially. Conversation is never a problem and you have the big advantage that nearly all patients really appreciate the fact that you have taken the trouble to spend time brightening up their day. It offers the God-given opportunity to demonstrate Christian love, and the joy you often bring to “out of town” visitors makes this a really worthwhile “hands on” ministry.

I have been doing hospital visiting for the last 14 or so years. However, I will be taking care of my youngest grandchild, due in February next year, and may need to step aside for a few months from May/June onwards, as I do not have a full-time household assistant. This is a plea to anyone who enjoys people to serve God in a way which brings a sense of fulfilment and of being needed. It gives you the certain knowledge that you are making the day, not only of the patients, but also their family members. You can decide for yourself how much time you are able give to this enjoyable ministry. What’s more, there is no age restriction for hospital visitors.

A certain amount of informal training is necessary (and the holding of a license from Fr Timothy), but once you have the basic knowledge you will develop your own unique style of interacting with grateful patients.

Should you be interested in becoming part of this ministry, please write your name on the list of ministries at the back of the Church, or contact me on **083 265 9840** or Gesine Buiten on **082 850 3840**.

**Linda Lewis**

## **Thirty Years a Priest**

Wednesday, 12 December 2012 – 12.12.12 – nice ring to it! Exactly thirty years ago, I was ordained as a priest, so on 12.12.12 I will be celebrating thirty years in the priesthood.

I was a Christian from birth – baptised at two months of age, confirmed at fourteen, was a chorister, server, lay minister, sub-deacon...

About 40 years ago, when my family and I were transferred to Pretoria, we joined St Francis. At the time, Cyril Ridler was rector. After some months, his wife Sheila said to me one Sunday, “Have you ever thought that you may have a calling to the priesthood?” Without hesitation I said, “No! And if anybody asks that again, I will start running, and you’ll never catch me!”

Then Robin and Margaret Briggs came to St Francis and started the Department of Training for Ministries in the Rectory garage. Many of us in the Diocese enrolled and wrote the TEE (Theological Education by Extension) examinations and qualified for our diplomas.

With the encouragement of Bishop Michael Nuttal, I was ordained a deacon. Eighteen months later I was asked, or rather told, that I was ready for ordination to the priesthood. My reply was “No. Not unless I hear directly from God.” During a retreat later that year, I did hear.

It has been an exciting and interesting journey, but I feel the time has really come for me to hang up my cassock. I don’t intend to ride off into the sunset, but hope to remain a regular member of St Francis until I do ride off into the sunset!

Thank-you all of you at St Francis for the support, encouragement and love in my journeying.

**Fr Robin Heath**



**Ordination 1982**



**Advent 1 2012**

### **Living in community in God's Kingdom**

Some time last year, Fr Tim gave a sermon on living in community and I remember having very strong feelings that the story I am about to tell you is exactly that – living in community. As many of you know, my husband Robert (Rusty to many of you) is in the SA Navy and we have been very privileged to have had two tours of duty in the USA and one latterly in Simon's Town (ST). Our family joined the parish of St Francis of Assisi, Waterkloof, at the beginning of 1996. The Fill-a-Bag Scheme (FAB) was something that I became involved in and I can remember going to Tumelong with members of the Morning Glories' Bible Study Group.

We were posted to the SA Embassy in Washington DC from December 1997 to December 2000. We lived in Arlington VA. Our church life has always been central to everything else we do in life and so I can remember asking God to please find us a new church family. The house that He found us was five minutes' walking distance from St Peter's Episcopal, which was to become our church for three years. During our stay, Steven and Mary-Anne Carpenter, who at that stage lived in the Winterveld with their two children and whom I had met on more than one occasion, came to the USA. They visited St Peter's as our guests and, on two different occasions, spoke to the congregation about the different areas of work they were involved in with Tumelong. When they were asked how the parish of St Peter's could assist them, they said they were in great need of a facility in the Winterveld for testing TB and HIV/AIDS. All samples were being sent to Medunsa at that stage. Our parish then embarked on a huge fundraising drive for a testing hood for Tumelong.

Our tour in Washington ended and we came home to St Francis in Waterkloof. I resumed FAB and there was interaction between members of the extended St Peter's family and Tumelong for a number of years after our return. Robert was posted to the Naval Base in Simon's Town in 2007 and I joined him in April 2008. St Francis of Assisi Anglican Church, Simon's Town, the oldest Anglican church in Southern Africa, became our new church family for just under the three years I was privileged to live in that community. At the end of 2008, I was asked by a fellow choir member, a lady who was to become a very dear friend, if she could make me a Trustee of the St Francis Outreach Trust (SFOT). The Archbishop of Cape Town, the Most Reverend Thabo Makgoba, issued a call to churches to provide and support a foster home for orphaned, abandoned and HIV/AIDS-affected children. I remember saying to Robert, and to God, that I had no idea what I had to give to the trust. To be honest, I was just a trifle concerned that I was a complete fraud!

But God in His great wisdom and mercy knew best and in April of 2009 I received an email from a dear friend and St Peter's parishioner. She and her husband had become great friends of ours during our tour of duty. She said that there was a new family in St Peter's with SA connections, who were coming to SA on holiday, and wanted to know if there was any

project that they could possibly get involved in. I knew then without a shadow of a doubt why I was on the Trust. I couldn't do anything else but praise God and thank Him for answering that plea of mine.

Robert and I met Anna Fernau and her family in Simon's Town in July 2009. We showed them the plot the Trust had purchased in Masiphumelele (Masi), a township on the road leading to Kommetjie. She said that she would take all the information (and many photos taken) back to the parish and would inspire a fundraising drive to help the trustees build the foster home. And she said that she would bring a group of parishioners to SA in the US summer of 2011 to see what the home looked like and to meet our house mother Joyce and children she would be caring for by then. The St Peter's group duly spent a week with the Trust in Simon's Town in July/August 2011. Gretchen Ginnerty, an architect by profession, painted the most beautiful mural on the back wall of the home, depicting love across the ocean between St Peters VA and St Francis ST. Linking the two she painted a quilt! This project within a project was inspired by Anna who asked her committee in 2010 if anyone could quilt and wanted to take on the project of creating six quilts for the children in the home. Gretchen ran with the project which got all at St Peter's, young and old, involved. Gretchen read stories to the children in the Sunday School about Nelson Mandela and the peoples and animals of South Africa. Children in the age group 8-16 were handed fabric squares and asked to depict love as they saw it on the squares. These art squares were then stitched into the quilts – the project became known as the St Peter's Love Quilt Project. When Gretchen left SA she asked God to please show her how He wanted this project to continue.

Robert was transferred back to Pretoria at the end of 2010 and we joined St Francis Waterkloof again in January 2011. This meant of course that I was no longer in ST when the St Peter's group arrived. When I heard we were being transferred back to Pretoria, I felt as though I still had much unfinished business in ST, with the Trust and our beautiful little family in the foster home being uppermost in my mind. I assured the Trustees that I would fly back to CT to be a part of the St Peter's Mission to ST in July 2011.

Back home in the USA, Gretchen spoke at Diocesan level about the St Peter's project with SFOT, and the need to wrap more children in a love quilt. She inspired so many people that the St Peter's Love Quilt Project has now expanded to include organizations such as schools, churches and Scout groups, who are creating art squares for quilts. These children are creating beautiful messages of love while learning about equality and the power of supporting those in need. Quilters from around the USA have volunteered to sew the quilts in the log cabin design, incorporating 20 art squares per quilt. Gretchen, her 80 year old mom and one of her triplets and a good friend will be in SA in January 2013. Gretchen will be with me in church on Sunday 6 January 2013. They are bringing with them the first 50 quilts of the 150 they have promised to make over a three year period. They will exhibit these quilts in the St Francis Waterkloof Church Hall on Sunday 6 January 2013 between 2 pm and 5 pm. I invite you to come and see for yourself what these magnificent quilts look like. They will then move on to CT where a two day Expo will take place in the Fish Hoek Minor Hall. The quilts will then be given to more foster children in homes in the southern Cape.

The trustees of the SFOT would like to build a second foster home and are in the process of purchasing a second plot in Masi. Anna is spearheading another fundraising endeavour to assist in the building of the second home, with a view to coming out in the US summer of 2014 to see the new home and meet the kids, as well as meeting up with Joyce and our five kids in the first 'Homes to Grow' home. Gretchen will bring another 50 quilts with her. She would also like to start a Skills for Training workshop in Masi to teach women there how to quilt, so that they can have their own home industries.

Where does this leave me? I am so excited to see what next and where next God leads us in this journey in community in His Kingdom here on earth. I am inextricably linked to all three parishes and am now firmly entrenching myself in work with Tumelong where there is much to be done. In 2015 who knows where 50 beautiful Love quilts might go....

**Diana Higgs**

***The Church's one foundation***

Apart from this hymn being one of my favourites, and the fact that it conjures up such fond memories of my school days attending church in the Grahamstown Cathedral and memorizing every verse of this and so many other hymns, it also brings to mind the significance of the Church being based on one firm foundation. The spirit of “one-ness” that a foundation implies, and that occurs in so much of our Christian lives – one Church, our homes, one God, Jesus, the Trinity and so on and so on – binds us all together. I experienced this wonderful spirit of being “one” with others when I visited the United Kingdom recently.

Before I get there, an amusing aside... I mentioned to Father Tim that I was going to visit our daughter Katherine and family in England and his immediate response was a request for me to buy a box of tapers for St Francis which were not readily available here in Pretoria. He duly gave me an example of this long thin candle lighter. Now, I knew what a taper was but what fun and games I had in England trying to purchase tapers. Having tried Guildford and Woking without success, my quest proceeded to London. “Tapers?” was the querulous response to my enquiry when I visited Westminster Abbey’s shop. “Tapers? What is that?” and so it went on. Nobody seemed to know what I was talking about! Very strange, I thought, since I was in a country that spoke English... right? wrong?! Nevertheless I soldiered on and eventually found a wonderful little shop in Tufton Street, just past the impressive Westminster School, called J.Wippel & Co., Clerical Outfitters & Church Furnishings since 1789! On entering the shop in fear & trepidation that they too wouldn’t know what I was talking about, I asked from the door, “Do you by any chance sell tapers?” and got the wonderful response from the woman behind the desk, “How many boxes, Madam?” Whew! What a relief! The search was good exercise and fun though, and what a fascinating shop! But to return to the story of my visit to the United Kingdom...

It has been a splendid year for the UK, what with the Queen’s Jubilee and the Olympic Games, and London was most impressive, clean and beautiful hanging baskets of flowers in the streets and, despite the heaving masses, all were friendly and jovial. In fact I loved every minute of being there –

galleries, shops, shows, you name it, and I revelled in it all, maybe most of all St Paul's where I spent almost an entire day being guided by listening through earphones and yet I still hadn't seen enough! I was thoroughly spoilt by our Katherine and her husband Jonathan who took me to shows and some amazing restaurants.

But perhaps among my most precious experiences was the warmth and "one-ness" of Kate and Jon's famous church, St Michael's and All Angels, in the little village of Pirbright in Surrey, whose priest is the Reverend Christine Musser. Some interesting points I learnt about the church: The site on which the present St Michael's and All Angels stands has been a place of worship for at least 800 years and, it is speculated, possibly from Saxon times. The earliest record is of a chapel in A.D. 1210-1214, during the reign of King John. In the 15<sup>th</sup> century it was referred to as 'St Michael th'Archangel'. Funnily enough, and I quote from the church's history: "Pirbright Church has not always been the quiet, peaceful place you see today. In 1368 the 'Chapel of Pyrbright' had to be purged after having been 'polluted with blood' in a brawl in which Simon Serle of Horsehull was killed. The King, Edward III, granted a pardon to the perpetrator, the 'Chaplain of the Hermitage of Brokwode', because the killing was in self-defence. In 1617 the curate of Pirbright, Thomas Warren, was convicted of disobedience to the orders of the church. One Sunday, seeing that more than half of his parishioners were absent from the church, he ordered a long psalm to be sung. Meanwhile he took a churchwarden to search the alehouses and 'bring back such idle company as they found to the church, to which they returned before the psalm was ended'. A long psalm indeed."

In the churchyard there is a huge monolith of Dartmoor granite marking the grave of Sir Henry Morton Stanley, who famously was reputed to have found Dr Livingstone and revealed the sources of the Nile and Congo. "The stone bears his African name 'BULA MATARI' meaning Breaker of Rocks, referring to his introduction of the sledgehammer to the Congo, enabling hundreds of miles of roads to be built, and his indomitable spirit when confronted with difficulties." In the nearby Brookwood Cemetary, some famous people have been buried, including Freddie Mercury and Dodi Alfayed (who died with Princess Diana), and a large military section.

To me, one of the most significant aspects of the church of St Michael's and All Angels was how Reverend Musser and the congregation embraced us newcomers. Like St Francis, they have a lovely area for Sunday School and on each visit our grandchildren, Miles and Alexa, joined us for communion. I became very emotional to see these little mites run up the aisle to join Gogo at the altar!

The services of St Michael's and All Angels and St Francis are of course virtually the same and they too have as many hymns sung during the service as we have, which I love! This all made me really believe in the one-ness of our churches and the solid foundation on which we all stand to worship as one. How privileged we are! What a lesson too for me not to be so critical and judgmental of others, but rather to embrace those around us whoever they are into one fellowship. There are numerous drivers of the state of "one-ness", the hype this year in London for example, the winning of World Cups, but perhaps the most reliable and most consistent is the place of worship in any community and for us this is our St Francis.

**Rosalie Finlayson**

## **We are Family**

On the Fourth Sunday in Lent, Year A, we read the account of the birth of Jesus from the Gospel of Matthew 1:18-25, which begins thus: 'This is how the birth of Jesus Christ came about...' But before narrating the story of Mary, Joseph and the Baby she was expecting, Matthew devotes 17 verses to the genealogy of Jesus. Matthew thought it important to give Jesus' genealogy to establish His line of descent of from Abraham to David (14 Generations), from David to the Exile to Babylon (14 Generations) and from the Exile to the birth of Christ (14 Generations). Recently, I have been researching my Family Tree. I have gone back to about 9 generations in some cases — not nearly as many as Matthew relates for Jesus! But I have come across many surprises along the way — and that is the focus of this little article.

I was born into a middle class family in Johannesburg (well, more likely working class). My father was of Scottish and English descent. My mother was of Cornish and Scottish descent. I was very happy with this situation, especially the Scottish connections. Because I was brought up in an area where the majority of people spoke English, I did not hear other languages (except at school). I thought of myself as being of 'British' descent and often felt alienated from other people in South Africa. Later, I taught at schools where I was sometimes the only English speaking member of staff. My 'Englishness' made me different from the rest of the staff, because we seemingly had very different histories, cultures and political points of view. But recently, I discovered that my Scottish great-grandfather, who came to South Africa in about 1860, had married an Afrikaans 'nooeintjie', by the name of Anna Henrietta Magdalena Heyneke. This opened up a whole new line of research. I followed the Heyneke line back to the 'Stam-Vader' (Progenitor of the South African line). Now my 'pure' British heritage took another knock. Jan Andreas Heyneke came to the Cape from Dessau in Germany in about 1723. First Afrikaner blood and now German blood? What a shock! It quite upset my 'English' applegart!

More was to come. The Cape of Good Hope, at that time, did not have an abundance of young females, but was largely inhabited by (male) Office Bearers of the VOC, and by soldiers and sailors in the service of the Company. There were also slaves of the VOC, both men and women, kept in the Slave Lodge. Two or three times a week the soldiers and sailors were allowed to visit the Slave Lodge to get rid of their sexual urges. My 7x great-grandfather, Jan Andreas Heyneke, may also have visited the Lodge. I assume that is where he met the woman he married, Anna Coridon van Cabo (or van der Kaap). The term 'van Cabo' usually (but not always) meant that the person so designated was born at the Cape to a slave woman, and, so born, was therefore also a slave. Of course it is possible that Anna Coridon was the slave of a Burgher at the Cape, and did not belong to the VOC. Slave women were not allowed to marry, but had to be set free at a price before they could marry. How and when Anna Coridon obtained her free status, I do not yet know and may never find out. But Johann Andreas Heyneke and Anna Coridon were married. I don't know where Anna Coridon came from, possibly Indonesia, but I found other

slave ancestors in my tree. There is an Aurora van Bengale, and some from Africa, as well.

More was to come. My 3x great-grandfather, Johannes Heyneke, married a Cecilia Esterhuizen who was of French Huguenot blood. Her maternal grandfather was Barend Jansen who married Petronella Zaaiman. Following the Zaaiman line, I found that Daniel Zaaiman (born 1650) was married to Pieterella van Meerhof, who was the daughter of Eva van Meerhof, my 9x great-grandmother. Eva van Meerhof has an interesting story. She was born into the Strandloper Tribe called the Goringhaquas in about 1642. She was the niece of 'Herry', the Khoesan man who acted as interpreter between the Khoesan and the Dutch. Jan van Riebeeck and his wife took Eva Krotoa of the Goringhaquas (later to become Eva van Meerhof) into their home when she was ten years old. She quickly learnt to speak Dutch and was fluent enough in Portuguese to eventually take over the responsibility of interpretation in both these languages from her Uncle Herry.

In van Riebeeck's home and in society, she wore European dress, but when she went to visit her relations in the Goringhaqua tribe, she would wear Khoesan dress. She married Pieter van Meerhof, a surgeon from Copenhagen. As his wife, Eva moved in 'high society' in Cape Town. Quite soon after their marriage, Pieter was sent to Robben Island as one of the surgeons caring for the inhabitants there, who were mainly convicts. Eva must have been very lonely there. She was probably the only woman on the island. She had no one to socialize with, no women to chat to, and none of her Khoesan relations around her. Pieter was somewhat of an adventurer, and he was killed while on a slaving trip to Madagascar, leaving Eva as a widow, not very long after their marriage.

In her loneliness, she began to drink too much and to live a dissolute life, which led to a sad end to an intelligent, enchanting woman. I think her poor behaviour might have been as a result of her loneliness following the loss of her husband. If you think about it, she lived a life of loss. She lost her Khoesan roots and family. She lost her position in society. She lost her husband. She even lost some of her children when they were removed from her and sent to live with a settler family. Recently, a square in Cape

Town was named in honour of Eva Krotoa van Meerhof for her achievements. She is Khoesan Royalty, I suppose.

I had a letter from my niece last week. She had just discovered we had ancestors with the surname of van der Merwe. Well, you all know how we South Africans like to tell van der Merwe jokes! In her letter, she said she asks forgiveness for all the van der Merwe jokes she has told, and all the racist comments she has ever made about black, coloured, 'hottentot', French or German people, or any other nationality for that matter. In making these remarks, she said, she was saying them against herself and her ancestors. I must agree with her sentiments. I apologize for my jingoist attitudes in my past. I apologize for racist remarks I have made. I embrace my new-found black, coloured, Indian, Afrikaner, German, Danish, Dutch and French ancestors.

I am glad to know I am a true South African, with roots deep in African soil. At last I feel at home in my country of birth. On 2 November, Fr Timothy sent us a daily meditation of Fr Richard Rohr about 'Deep Time' or the communion of saints. I quote from this meditation:

Both the weakness and the glory of your ancestors are with you. You carry the lived and unlived lives of your parents, grandparents and great-grandparents as far back as DNA and genomes can trace — which is pretty far back. We are the first generation to know that this is literally true.

I must say I have felt very connected to all my forebears while researching my Family Tree. I feel their presence in and around me. I go to sleep at night thinking about their lives. Sometimes I even dream about them. I am also very glad to know that here, in the Church, 'We are Family' -- all of us, joined together in Christ, but also through our genes. Let's learn to live out that truth in our lives.

I wish you all a Merry Christmas; Geseënde Kersfees; Fröhliche Weihnachten; Joyeux Noël, Feliz Navidad, Nibe neKresmesi enmyoli; Selamat Han Natal; Blythe Yuletide; Glædelig Jul and Shuvo Naba Barsha. And, as Tiny Tim said, 'May God bless us, every one!' **Sheila Cave**

## **Weedbusting Archbishop Promotes Biodiversity**

The Anglican Archbishop of Cape Town and the South African National Biodiversity Institute (SANBI) yesterday jointly hosted a party to celebrate ‘weedbusting’ in his Bishops court garden. Dr Thabo Makgoba welcomed representatives from the conservation community of Cape Town and the Western Cape, as well as from the faith communities and others who, as he put it, ‘share my belief that we are called to safeguard the integrity of creation, and sustain and renew the earth’. To this end, he said, more than R200,000 has already been spent clearing invasive aliens from his large, historic, garden, and work still remains to be done. ‘If this had only been tackled 30 years ago, the work would have been far easier and cheaper,’ he added, saying that he hoped others would learn the lesson not to let the problem worsen.

The Archbishop has been working with representatives of SANBI’s ‘Early Detection and Rapid Response Team’ to rid Bishops court of a number of invasive alien plant species, ranging from the spreading ground cover of morning glory to pines that deplete ground water. He also told the invited guests how much he used to like morning glory, with its large purple flowers, until he realised it was taking over vast areas of the garden and suffocating all the other plants it covered.

Speaking of the need to be a good steward of the property, the Archbishop underlined the need to plant alternatives that are not only beautiful, but are good for the environment. SANBI’s EDRR programme agreed that a team will be dispatched to assist the Archbishop in his endeavour to weed out the alien plant species.

**From SAFCEI Newsletter, November 2012**

## **Christmas Party at St Peter's Ga-Rankuwa**

The township of Ga-Rankuwa was created in 1956, when the people of Lady Selborne were forced to move there. St Peter's was originally in Lady Selborne, where Tumelong was established in 1939. The Day Care Centre in the church hall for pre-school children has been in existence for many years, but the after-school care centre was started only in 2010 by Tshego Medupe. The centre accommodates between 60 to 80 children a day and provides a hot meal once a week (with the help of the Mothers' Union) and every other day sandwiches and tea, as well as activities, help with homework and lots of love from the staff, who are all volunteers.

Clare Wood, a visitor from England, who is a professional tennis player and referee, worked for a month as a volunteer at Tumelong, in the office at the Richard Kraft Centre and at various mission projects – you can read about her visit on the Tumelong Blog which she updated regularly during her stay, see [www.tumelong.org.za/blog/](http://www.tumelong.org.za/blog/). Her connection to Tumelong is through St Francis, in particular the friendship of Clare's father, Rev. George Wood, with June and Joe van der Merwe.

The St Francis Craft & Fellowship Group usually holds a Christmas party for the children of Maboloka Haven, but Corpus Christi also gives them a party. So June and her Group decided this year to support Clare Wood's initiative of a party for the children of St Peter's. The Group donated R1000 and appealed to sponsors, notably Alma Grobler, the owner-manager of Wimpy Woodlands – who provided chips and viennas for pre-schoolers and hamburgers for primary school children – and Danie and Elmarie Oelofse (June's neighbours), who were given money to buy sweets, chips, cold drinks, etc and returned with the goods and the money, having funded the purchases themselves.

Clare used her own funds and also received donations from friends and relatives in England. An appeal was made to the parishioners of St Francis, who did not disappoint – within a week R2500 was collected which went towards food (meat, pap, chakalaka and salad for the senior children and adults), fruit, cupcakes, ice lollies, presents, prizes, hiring of a jumping castle for the little ones, etc. Diana Higgs helped with the preparations and

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used her big SUV to transport the food from Wimpy and 100 cupcakes made by Jon Reece and the Youth. Denise Klibbe (a member of the Craft Group), Ursula Carte, Elizabeth Bojé and I also attended, taking with us extra viennas (provided by June), 30 cupcakes (donated by Kirsty Steele, a teacher at Waterkloof Primary) and extra sweets (bought by Keneilwe Mmusinyane).

We catered for 100 children, suspecting that more than the 60-80 registered with the Centre would attend, but in the end there were at least 130 children plus adult volunteers and visitors, including members of the Mothers' Union who arrived with the Ven. Elias Lekoro, rector of St Peter's and Archdeacon of Tshwane-Bokone. But there was enough food for all, which should not surprise anyone familiar with the miracle of the feeding of the five thousand. The children were very excited, but well disciplined, getting into line for the food and obeying instructions from the monitors. The noise level was high, talking vying with the music provided electronically, and it was very hot, but a great time was had by all.



After the meal, games were organised for the younger children (pass the parcel and musical chairs) and the senior children put on a dance and drama performance. At the end, take-away bags, filled with sweets, chips, nknaks, a cooldrink and a present, were presented to the children registered with the Centre. Ga-Rankuwa will talk about this party for a long time and more children will probably register with the Centre next year.

It was a privilege to be involved and to see the joy of the children and appreciation of the volunteers, who perform a tremendous service keeping the children off the street and providing them with food and intellectual stimulation.

**Jill Daugherty**



**Clare and Tshego**



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