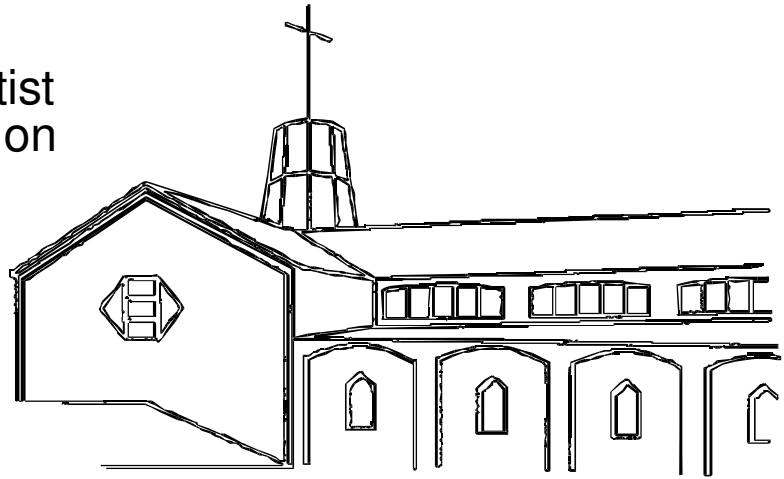


If undelivered please return to:  
Parish of St John the Baptist  
5 Payne Street  
PINETOWN 3610

Church of St John the Baptist  
March 2005 - Easter Edition



# *The* LANTERN

On the evening of that first day of the week, .... Jesus came and stood among the disciples and said to them, "Peace be with you!" He showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."  
John 20:19-21

## GREETINGS FROM THE RECTOR FROM *DOWN UNDER*

From the  
pen of  
John



Dear All: Greetings!

Even if we were to come home now, less than a week into the exchange, the experience of being in Oz would have been worthwhile. We've met so many wonderful people and felt very at home.

23 Feb - Wed: we had good flights to Johannesburg and Sydney. The time passed very quickly.

24 Feb - Thurs: we arrived in Sydney, where I was searched thoroughly by customs. They didn't leave a thing in my bag unturned. I really felt a bit aggrieved, however this was all put right, when just before our flight to Armidale, we were invited for a drink in the airport Business Class Lounge. This kind act overturned the previous actions. We arrived in Armidale at about 8pm and were all whisked off by our hosts. I sat up talking to my hosts Alan and Joy Francis, who own a bus company in Armidale. Alan is the team leader, of the team coming to South Africa, just after I return.

25 Feb - Fri: in the morning we awoke at about 8:30am and had a leisurely breakfast, at this point it would have been 11:30pm in South Africa on the 24 Feb. Annette came over and Al invited one of the Rotary Club members Eric, to assist with linking the computer to the projector. After this had been done, Al took me down to lunch at the Ex-Service men's club. In the afternoon, he took me out on one of his bus runs, to a place called Gyra, which is 30kms from Armidale. When we returned, Al, Joy and myself, went to supper at the District Governor's home. Here, Harry and Joyce Durey, welcomed us together with the District GSE Chairperson, Ken and Margaret Brookes. Lawrence was staying at the Dureys' and we had a great time with all our hosts.

26 Feb 2005 - Sat: After breakfast, I went with Lawrence to the local police station, where I had my fingerprints taken. Harry Durey, then took me around town, showing me the university and the new suburbs of Armidale. After lunch, at the Durey's house, we then went out to the Woollomombi Falls, which are at the edge of the Great Dividing Range. They are about 260m high. At 4pm, we went to a meeting with the GSE team, coming to South Africa. Sarah is a primary school teacher from Tamworth, Katie is the head of the Visitors Centre, from Gunnedah, James is a helicopter pilot and tour guide from Armidale and Andrew is a vet from Warialda. We had a wonderful meeting with them. At about 5:30pm, we all went across to a barbie – a braai, where we presented our song and dance routine, it was greatly appreciated. We had another wonderful evening together.

27 Feb - Sun: I was able to go to the Eucharist at the St. Peter's Cathedral, at 7:30am, it was good to be part of the worshipping community. After breakfast, we departed to Bundarra, where we met our hosts from Barraba at the Lion's Park. We shared a wonderful picnic lunch together and travelled approx. 50kms to Barraba. I was left at the vicarage, with my hosts Graham and Pat Farley. Graham is the Vicar of the Parish of Barraba. After a cup to tea, we went out to an evening communion service at the smallest church I have ever worshipped in, at Bereen. It was a very pretty drive out to Bereen, but no roos- kangaroos were spotted. I don't believe that they exist. After the service, I had a wonderful supper with the Farleys' and then a wonderful sleep.

28 Feb 2005 - Mon: I awoke at 7:30am, showered and had breakfast or brekkie and went to see the local hospital. It is a marvelous facility for such a small town (2500 people), \$A 3million was donated by a patron, to build this facility. The hospital consists of a frail care, hospital and a retirement home, this is an all in one service. We then went to the high school, where we divided into 2 groups, and shared about South Africa with 4 classes. After this, I went to a little prayer meeting with Graham and 2 of his parishioners. After supper, we went for a lovely walk around the town.

It's been wonderful for me to be with Graham and Pat. One feels at home in the Anglican Church wherever you are. It's also been great to see that Graham and Pat are such faithful people, so committed to serving their local community. The church is the same all over the world and I can really identify with all that Graham does. It is so similar to what I did in the rural parish of Richmond. Pat and Graham are real gems.

Love to all, having a ball.  
John

### MIKI McKENNA HAS THE FOLLOWING ITEMS FOR SALE call her on (031) 708 1589

An Aiwa music centre incl. radio, tape, CD  
& record player with speakers  
Various antique bottles  
Various old books  
An Infra red lamp  
A hot / cold massager  
Time Life art books  
Two large pine bookcases  
A medium pine book case  
One low, single, slatted pine bed (no  
mattress)

### The following folk were elected to Parish Council

Congratulations and may God bless your ministry to the parish.

WARDENS	Edward Pines & Andre Zuidewind
ALTERNATE WARDEN	Morton du Preez
TREASURER	Mandy McAlpin
AIDS	Wendy Jones
CHURCH FABRIC	John Williams
COMMUNICATIONS	Anthony Castleden
ENVIRONMENTAL	Delise Coad
EVANGELISM	Peter Brien
GROUNDS & GARDENS	<i>Vacant</i>
HERITAGE	Robin Niemeyer
HOLISTIC SMALL GROUPS	Sue Britton
KIDZOWN	Jenni Young
NEWCOMERS	Ingrid Pines
PASSIONATE SPIRITUALITY	Vivienne Pyle
PASTORAL CARE	Vivienne Pyle
COMMUNITY CONCERNS	Liz Castleden (co-opted)
SOCIAL EVENTS	Dawn Asher
STEWARDSHIP	Sue Britton
WORSHIP	Caroline Beech
YOUTH	Andrew Morris

## VISIT TO HAMMARSDALE

Luise Joubert

Sunday 16 January: Visiting AIDs patients. John had opted to go to Hammarsdale and Andrew agreed to go with him. When I found that Andrew did not have any young people to come with them I decided to go with them and it was good that Gill came as well.

It was a long drive – about 50 kms and we were glad to see that there were no signs of the violence that had haunted this area in earlier years. A most cheerful and encouraging sign of a community that somehow lives in such poor circumstances were mealies and pumpkins growing abundantly. There were some established vegetable gardens on slopes – we wondered if they are sustainable on those slopes?

St Mary's church is a large steel-framed structure which is in the process of being renovated. There were pews filling more than half the space and we were told that for the service earlier that morning they had to find more benches for the congregation. .

Waiting for us was Sr Dorah Dlamini, who is a part of our Ukukhuthaza Group, as well as two of the Community Health Workers. Fr Aaron Ngcongco whom I knew from Stoffelton in the Drakensberg some years ago where he had been Rector and was responsible for having a large church built there, joked that he was a man

who built churches wherever he went.

Sr Dorah expected the churchwarden to join us as he would have to take her and the CHW in his car - John's bakkie was full with us and the food parcels that we brought for the area.

Our first port of call was a funeral that had just taken place – a large tent put up adjoining the house where a woman had died earlier that week. One could smell the food that was being cooked and there was evidence of beer being consumed. We were ushered into the house and met the bereaved family – I don't think there were any young children but there were several young people who we presume were her children. John prayed for the family and one of the CHW began a chorus that was picked up by all present.

Next we saw a family where the mother was visibly ill although she joined us in the sitting room. A cheerful and bright-eyed young lady had met us at the gate and there were some other young people. We left them a food parcel after John had anointed the patient and he had prayed with the family again followed by the singing of a chorus.

At the next house we met the bereaved family of eight children – the mother had died recently. One son had written [and passed] his matric and we were told of the difficulties he had studying while the mother was so

ill and died during that time. One does wonder how these children – there was at least one older girl, also matriculated, without an income – manage to exist. Electricity was connected, as was sewerage. As far as we could establish the children do go to school. We left them after John had given them some encouraging words and prayed for them all. We left them a food parcel – and John took a photo of the group.

Then we were taken to a house where we found a young boy [about 18] in bed – with a toddler standing next to the bed and slightly bigger children looked in and disappeared again the way young children do. We heard that the boy was a paraplegic – he had been shot in the back. The mother is still trying to get a disability grant for him. The hope is that he will be able to get to a school for the disabled - Gill promised to find details about a school in the area. We had some Christmas presents [that had been left in the church at Christmas] and could distribute these to the young children that were part of this family together with the food parcel. John prayed for the family and the boy who was suffering such discomfort.

We left the area once again feeling humbled that we can do so little for people who so bravely cope with their lives. . . . .

## PET MINISTRY

Ann Gibson

I have loved every pet I have owned, but Jess was very special and this is her story.

We use the phrase "Christ in shoes" when a Christian helps us. Jess was my "Christ in Paws". Jess was Bullmastiff/Boerbull with a big head and neck and I just loved hugging her. When she was a puppy she jumped up a small wall and tore the ligaments in her knee. They did x-rays and found she had hip dysphasia. They repaired the tendons but due to this injury she developed arthritis. Later she developed arthritis in both legs and really struggled in the cold weather. She also had lumps removed from her body and her hips were starting to wither. One day she was unable to get up. In spite of painkillers there was no improvement and we took her to the vet. The diagnosis was that cancer had spread to her stomach and bones. I stayed with her till the end and prayed for her as the vet put her to sleep. We brought her home and buried her in the garden. On the following Sunday in church I was really battling with her death, wondering if she was safe. As I sat there I heard the sound of children's laughter. I had a vision of Jess free of pain, and not scared of noises anymore. She was being loved by the children in heaven.

I heard people say that they knew I was at church because my dogs would be waiting outside. The faithfulness of a pet can teach us a lot about God and His love for us. We can ignore them but they will always welcome us with a wagging tail. God is the same, we can ignore Him but He will always be there for us no matter what. If a person did this to someone else that person would not be so forgiving. Why do you think God turned his name around and gave it to the dog? A pet teaches us the value of sharing, love, support, comfort and unconditional acceptance with one another. People don't understand that losing a pet is like losing a member of your family.

## THE SMILE PAGE

### Extracts from *The Shepherd's Call* Parish of Tugela Rivers

**No Excuse Sunday:** To make it possible for everyone to attend church next Sunday we are having a special 'No excuse Sunday'. Beds will be placed in the aisles for those who say, "Sunday is the only day I can have a lie in". Eye lotion will be provided for those who watched TV too late the previous night. Steel helmets will be provided for those who say, "The roof will fall in if I ever come to church". Blankets will be provided for those who say the church is too cold – fans for those who say it is too hot. We will have hearing aids for those who say the priest speaks too softly: cotton wool for those who say he speaks too loudly or that the music is too loud. Scorecards will be available for those who wish to list the hypocrites present. There will be take-aways for those who cannot attend church and cook on the same day. One section will be devoted to trees and plants for those who "see God in nature". Finally the church will be decked out in Christmas decorations and Easter flowers for those who have never seen the church without them.

**Lost God:** A mother of two naughty little girls was complaining to another mother about the problems she was experiencing trying to discipline her little girls. The other mother, who also had two children, said she solved her problems by taking her children to the Catholic Church for confession. After one particularly naughty incident, the mother of the girls decided to try her friend's remedy and took her children along to the confessional. The first girl met the priest and was taken into confessional and the priest went around to the other side. The priest asked the girl, "Where's God?" The girl was trembling so much that she was unable to reply. Once again the priest asked, "Where's God"? Terrified, the girl ran out and grabbing her sister ran as fast as they could until they could run no further. The other sister asked, "What happened"? Gasping, her sister replied, "They've lost God, and they are blaming us for it!"

## HEALING FELLOWSHIP

### Doreen Böhmer

During our Lent course we looked at different Bible study themes. On the 2<sup>nd</sup> Sunday in Lent our focus was on Healing. On the Friday morning as well as at the 08h00 service that Sunday we had a time of ministry. Many people came up to the altar rail to ask for healing for themselves or loved ones. We believe that each person was blessed. So far one person has testified to have received healing. Praise the Lord.

The only name under heaven given for healing and salvation is the name of our Lord, Jesus Christ.

We know that Jesus did many miracles of healing. He wanted people to repent, to love him and God His Father. He wanted people to follow Him and God His

Father. He wanted people to follow Him in faith and trust. Jesus still does miracles today. He has given His power to His followers.

In Luke 8:40 – 48 we read about the woman who was healed by touching the garment of Jesus. Stretch out your hand and you will see how close she was to Jesus. This is how close Jesus is to **YOU**.

Are you willing to receive the healing of Jesus?  
Do you know that Jesus loves you and longs to heal you?

Can you trust Jesus to do a small thing for you today – perhaps healing a headache?

Ask Jesus for the healing you need.

**We will be having a healing service during Holy Week on Wednesday 23<sup>rd</sup> March at 19h30**

ST JOHN'S CHURCH CHOIR PRESENTS  
under the baton on Christopher Cockburn

### THE LITANY OF THE THORNS

Compiled by John Harper

A meditation on suffering and salvation



St John's Church, 5 Payne Street, Pinetown  
on Sunday 20<sup>th</sup> March at 4pm.  
No Charge

This meditation is in four sections: *The Rose without a Thorn, The Thorns of the Desert, The Thorns of the City, and The Crown of Thorns*. In each section the themes of suffering and salvation intertwine, as do the thorns and flowers of the briar. The four sections bring to mind four key moments in the life of Christ: his birth, his testing in the wilderness, his entry into Jerusalem, and his death on the cross.

Each of the sections may be separated by a time of silence, by instrumental music, or by a hymn, song, or anthem appropriate to that moment, or by elements of all three, thus allowing the meditation to be expanded in content and length according to circumstance.

The texts are mostly derived from the writings of David Adam, Vicar of Lindisfarne, Scotland and the musical settings reflect the directness and simplicity of these Celtic-inspired texts. Most may be sung unaccompanied, and simply as melodies, but there are opportunities for elaboration, some of which is suggested here, and which may be taken further to suit local resources.

## HEALING FELLOWSHIP Sandy Wallace

What is the 'Healing Fellowship'? The purpose of the Healing Fellowship in the church is to provide you with a prayer partner immediately after Communion or after the service has ended. The prayer partner prays with/for you as you come in need or joy either to the main altar rail or pew. The prayer partner is either one of the lay ministers or one of the congregation wearing a white name badge that identifies them as a prayer partner. As duties are on a roster basis there is at least one prayer partner in attendance at each service, but prayer partners will probably change each week. More prayer partners are always available should the need arise (e.g. after altar calls or

at special Healing Services.) Be assured that whatever you share for prayer is kept confidential.

Prayer partners also need prayer and fellowship, so there is a meeting in the chapel on the 1st Saturday of every month from 08h30 – 10h00 where prayer problems and prayer victories are shared – a time of learning and encouragement. A manual supplied to the Healing Fellowship after a Healing Mission conducted in the parish by Christ Healing Fellowship is used for training.

Any member of the congregation who needs prayer is welcome to come to

this meeting. It would be a privilege to minister to you.

Last year meetings were also held at St Elizabeth's, Westville, once a quarter on Saturdays from 09h00 – 12h00 with other Anglican Healing Fellowships for informative talks, training workshops and praying for one another, on a regional basis.

Come and join the Healing Fellowship if you would like to become a prayer partner and experience God's healing love in yourself and in others. "The harvest is plentiful, but the workers are few" [Luke 10:2].

## SOCIAL EVENTS Dawn Asher

We have a new name – no longer Fellowship.

Below are the dates of events we will be holding during the year. Please diarise them and join us for fun-filled events.

- ✘ Tuesday 22<sup>nd</sup> March: 19h00 Passover to Eucharist Supper
- ✘ Saturday 28<sup>th</sup> May: 15h00 Teas and Tarts – afternoon of fellowship with teas and tarts on sale. There will be entertainment provided to set the scene for the function.
- ✘ Friday 5<sup>th</sup> August: 18h00 Wors Rolls and fellowship event  
19h00 KZN Youth Orchestra
- ✘ Saturday 3<sup>rd</sup> September: 19h00 *Mystery Dinner* – a very different dinner with lots of surprises.
- ✘ Saturday 29<sup>th</sup> October: 14h00 Fancy dress for Children and Youth.

## THE OPEN DOOR submitted by Mary de Vlieg

The Open Door Crisis Care Centre is a Christian organisation based in Pinetown catering to the needs of those in crisis and distress. It has long links with St Johns - it started out in one room in our church hall. Our Rector now serves on its Board.

The Open Door has a shelter for abused women and children, runs a victim empowerment programme from the trauma room at the Pinetown Police Station, provides a free Voluntary Counselling and Testing service for HIV/AIDS, as well as providing counselling for anyone in distress. It has set up crisis centres in KwaNdengezi and Point Road.

Here are a few statistics for the year 2004.

- ✘ During the year there were 4181 face-to-face counselling sessions logged. The majority of these were in connection with relationship or emotional issues. Other categories include HIV/AIDS (both testing and ongoing counselling for those who are HIV infected), Abuse, Bereavement and Trauma Debriefing. Approximately one-third of people who came for counselling were male and two-thirds female, from all race groups.
- ✘ 48 adults and 64 children were accommodated in the shelter for abused women and children. 420 food parcels and 84 clothing parcels were distributed. 185 people were assisted over the phone, either with advice or counselling. 77 people were assisted who dropped in to the centre for some sort of advice or help. The Victim Empowerment group went out on 107 cases. Altogether, a total of 5166 people were assisted in one form or another during the year.
- ✘ Over 18000 people have been seen since its inception!

The Open Door is always in need of donations (money, clothing, food, equipment etc.) It is situated at 47 Windsor Road (off Crompton Street) Pinetown, phone 031-709 6688.

**THE TIME OF LENT IS NOT MEANT TO BE EASY SO THAT YOU CAN SIT ON  
A COMFORTABLE CUSHION.  
SHOULD IT NOT BE A CROWN OF THORNS?**

## CHURCH ETIQUETTE

submitted by Doreen Böhmer

*Virginia Cary Hudson was a precocious ten-year old in 1904 when she wrote this essay for a very understanding teacher in her Episcopal (i.e. Anglican) boarding school in Leesville, America.*

Before I go into the house of the Lord with praise and thanksgiving I lift up mine eyes unto the town clock from whence cometh the time to see if I am late. It is not etiquette to be late.

Do not hop, skip, jump or slide in the church vestibule. Tip all the way to your seat. Be sure and do not sit in any other people's pews. Jesus wouldn't care, but other people would. Paying money makes it yours to sit in. The first thing you do is kneel down and thank the Lord for your mother and your father and your breakfast and your lunch and your dinner and your lovely wallpaper and your new pink garter belt. Then you can sit and look around just a little bit. Don't turn around and look. That is not etiquette.

Kneel when you pray, stand when you sing, and sit when you listen, On Communion Sunday, take off your right glove and leave it in your pew. Don't wait until you get to the rail and the Body and the Blood comes around. Don't try to drink up all of the wine. That is not etiquette. Leave some for other people.

'Don't lose your place in the prayer book. Bow for the cross for the Father, Son and Holy Ghost. When the choir marches back to the Vestry room then you and the minister calls out goodbye to the Lord until next Sunday, then you can speak to people. That is etiquette

Etiquette is what you are doing and saying when people are looking and listening. What you are thinking is your business. Thinking is not etiquette. Hallelujah, Thine be the glory. Revive us again.

PS If you want to stay awake in church, go to bed early Saturday night. You can't go to the Altar rail until you are twelve, That is God's etiquette. You can't put on perfume until you are sixteen. That is Leesville etiquette. After you are confirmed, your sponsors in baptism can't be blamed for what you do. You are on your own, then and if the devil gets, you, it is your own fault and serves you just right.

Amen and the Lord have mercy.

THULA SIZWE

WORKSHOP

- BURDLA GUADS
- GATES VERANDA

A6.10.8



SPOTTED IN KWADABEKA

Be light  
unto the  
world  
founded on  
the rock of  
God



### GARDEN OF REMEMBRANCE

Dawn Asher

David and I are now looking after the GOR and as you will see are renewing plants and redesigning the area. Please bear with us if there are a few blank areas for a while.

### GOD'S JOYFUL SURPRISE

by Sue Monk Kidd  
Submitted by Vivienne Pyle

We can learn to look at something and see more than an ordinary object. With the eyes of faith we can begin now to discover the holiness, the sign, hidden in each common thing, the reality and love of God all around us, by deciding to look for it.

## I TOOK YOUR PLACE

submitted by Michael Castleden

One day, a man went to visit a church. He got there early, parked his car, and got out. Another car pulled up near by and the driver got out and said, "I always park there!!! You took my place!!!"

The visitor went inside the church, found an empty seat and sat down. A young woman approached him and barked out, "That's My Seat!!! You Took My Place!!!"

The visitor was somewhat distressed by this rude welcome, but said nothing. After the service, the visitor went into the chapel and sat down. Another member walked up to him and said, "That's where I always sit!!! You took my place!!!"

The visitor was even more troubled by this treatment, but still he said nothing. Later as the congregation was praying for Christ to dwell among them, the visitor stood up, and his appearance began to change. Horrible scars became visible on his hands and on his sandaled feet. Someone from the congregation noticed him and called out, "What happened to you?"

As his hat became a crown of thorns and a tear fell from his eye, the visitor replied, "I took your place."



### WHY GOD CREATED CHILDREN (and in the process, grandchildren)

*To those of us who have children in our lives, whether they are our own, grandchildren, nieces, nephews, or students...here is something to make you chuckle. Whenever these children are testing your limits, you can take comfort from the thought that even God's omnipotence did not extend to His own children After creating heaven and earth, God created Adam and Eve. And the first thing he said was "DON'T!"*

"Don't what?" Adam replied.

"Don't eat the forbidden fruit." God said.

"Forbidden fruit? We have forbidden fruit? Hey Eve, we have forbidden fruit!!!!"

"Really?!"

"Yes!!!!"

"Do NOT eat the fruit!" said God.

"Why not?"

"Because I am your Father and I said so!" God replied, wondering why he hadn't stopped creation after making the elephants. A few minutes later, God saw His children having an apple break and He was cross! "Didn't I tell you not to eat the fruit?" God asked.

"Uh huh," Adam replied.

"Then why did you?" said the Father.

"I don't know," said Eve.

"She started it!" Adam said.

"I did not!"

"Yes you did!"

"I didn't!!!!"

Having had it with the two of them, God's punishment was that Adam and Eve should have children of their own. Thus the pattern was set and it has never changed.

*BUT THERE IS REASSURANCE IN THE STORY! If you have persistently and lovingly tried to give children wisdom and they haven't taken it, don't be hard on yourself. If God had trouble raising children, what makes you think it would be a piece of cake for you?*

### GENERATIONAL RELATIONSHIPS

by St Patrick's Missionaries;  
Datchet, Slough.

Blessed are they who bring back memories of yesterday.

Blessed are they who understand my faltering steps and shaky hand.

Blessed are they who know that my ears today must strain to catch the things they say.

Blessed are they who seem to know that my eyes are dim and my wits are slow.

Blessed are they who looked away when the cup spilled at my table today.

Blessed are they with a cheery smile who stop to speak with me for a while.

Blessed are they who never say, "You've told that story twice today."

Blessed are they who make me know that I'm loved and respected and not alone.

Blessed are they who know that I'm at a loss to find the strength to carry my cross.

Blessed are they who in loving ways ease the days of my journey home.

## IMPORTANT DIARY DATES FOR EASTER 2005

### Palm Sunday 20<sup>th</sup> March

07h00 & Blessing of Palm Crosses,  
09h00 Procession and Holy Eucharist at St John's  
16hr00 *Litany of the Thorns* at St John's church

**Note: There will be no Evening Worship Service**

### Monday 21<sup>st</sup>

07h00 Holy Eucharist at St John's church  
19h00 *United Service* at Pinetown Methodist Church

### Tuesday 22<sup>nd</sup>

07h00 Holy Eucharist at St John's church  
19h00 *Passover to Eucharist: Fellowship Meal* in the Large Hall at St John's Church

### Wednesday 23<sup>rd</sup>

07h00 Holy Eucharist at St John's church  
19h30 *Healing Service* at St John's church

### Maundy Thursday 24<sup>th</sup>

07h00 Holy Eucharist at St John's church  
19h30 The Evening Eucharist or the Lord's Supper, Washing of Feet and Tenebrae at St John's

### Friday 25<sup>th</sup> (Good Friday)

06h15 Ecumenical Good Friday service at Durban City Hall : *Good News for the Poor*

09h30 *The Parable of the Olive Tree*  
A service designed for young and old at St John's church

12h00 The Three Hour Service at St John's church: *Windows on the Cross* ending with the *Good Friday Liturgy*

### Saturday 26<sup>th</sup>

08h00 Preparation of St John's church for Easter  
**Confessions with the clergy by prior appointment**

### Easter Sunday 27<sup>th</sup>

06h00 Service of Light at St John's church

09h00 Resurrection Eucharist at St John's church  
**Note: There will be no Evening Worship Service**

## FOUNDATION COURSE IN DEEPENING PRAYER Vivienne Pyle

A six-session experiential course which explores "What happens when I pray."

- How to reflect on the prayer experience and
- How to deepen my ability to listen to God in my experience of self and others, and to find God in day-to-day experience.

This course is a tool for personal growth as well as an aid to those who are guiding others in learning how to pray.

The Saturday morning sessions will run as follows:

- 16 April Stillness and Awareness: Practice in different methods of prayer.
- 30 April Image of God and Image of Self: Exploring our images of both, where they come from and how they affect the way we pray.
- 14 May Review and Reflection: Ways to deepen our experience through reflecting and writing / journalling.
- 28 May Feelings and Discernment: Feelings are partners in decision-making and an aid to guided choices.
- 11 June Distractions and Resistance: A positive look at what may be a valuable aid or a permanent block to deepening prayer.
- 02 July Faith-sharing and Images: Ways of acknowledging my own and others' symbols and images through story.

There will be Zulu-speaking facilitators at each session.

**Venue:** St Cyprian's Anglican Church, 603 Umbilo Road, Durban

**Time:** 08:30 registration, commencing 09:00 – 12:30.

**Cost:** R60 (to include handouts and refreshments)

**Bookings:** Vivienne Pyle 083-278 7008  
031-702 0712 (mornings)  
St Cyprian's church office 031-205 3710 (mornings)

## INVITATION TO PRAYER AND ACTION IN SOLIDARITY WITH THE SUFFERING PEOPLE OF ZIMBABWE

issued by Archbishop Pius Ncube and Bishop Ruben Phillip –  
co-chairs of the Solidarity Peace Trust

For Zimbabweans whose suffering has intensified dramatically over the last few years, the prospect of another general election on 31 March is hardly welcome. They have endured two major elections in recent years – the parliamentary election of 2000 and the presidential election of 2002 – and both proved to be traumatic events characterized by intimidation, violence and major fraud.

Neither event moved the process forward towards resolving the underlying problem of governance, which has beset the country for so long and caused such widespread suffering.

Zimbabweans might be forgiven therefore for a sense of *deja vu* – almost despair as they brace themselves for yet another major political contest, especially as their “democratic space” has shrunk yet further and the prospect of achieving anything resembling a fair and free election this time is virtually nil.

Yet it is essential that Zimbabweans who value freedom and cherish democracy do not give up hope at

this critical point in time. And it is where the wider church has a vital role to play in encouraging those within Zimbabwe who are committed to the non-violent struggle to transform their nation in accordance with the kingdom values of justice, truth and lasting peace.

We must stand with our brothers and sisters in Christ in this deeply troubled land, supporting them with our prayers and whatever actions are helpful and appropriate.

It is very appropriate that we make this plea for Christian solidarity during the period of lent when the Christian community recalls the passion of our Lord – the suffering he willingly undertook in solidarity with humankind and in order to set us free from enslavement to sin. We are urging Christians in Zimbabwe, throughout the southern African region – and indeed throughout the world – to march on Good Friday in solidarity with the church and people of Zimbabwe.

In many places Good Friday is already marked by ecumenical processions of witness, to which this

theme may be easily linked. In other cases, it may require some additional planning, but one way or another let us remember particularly this year those who are suffering in Zimbabwe. For them, Good Friday comes less than a week before the date of the election, and we know they will draw great strength and encouragement from the knowledge that the world Church is standing with them in Christian love and prayer at this time.

Good Friday of course commemorates the suffering and death of our Lord – a time of doubt and distress for the disciples. Yet three days later the awesome truth began to dawn upon them that the Cross was not the end of all their dreams and hopes – but rather the beginning of a new quality of life altogether.

Let us therefore march in solidarity with the people of Zimbabwe whose pain and suffering reflect the agony of Christ on the Cross. We pray God that their Good Friday experience may soon be transformed through the glorious Easter hope.

Your brothers in Christ

## ZIMBABWE SOLIDARITY AND CONSULTATION FORUM ZIMBABWE SOLIDARITY CONFERENCE

### KEYNOTE ADDRESS BY ZWELINZIMA VAVI COSATU SECRETARY GENERAL

submitted by Bishop Rubin's office

COSATU needs to combat the notion that we are ‘imperialist stooges’. The Congress of South African Trade Unions (COSATU) has been interacting with the Zimbabwean situation from its inception. Interestingly, the history of the Zimbabwe Congress of Trade Unions (ZCTU) is almost the same. Both played an important role and fought side by side with the liberation and mass democratic movements to ensure that the tyrannies of apartheid and oppression in Zimbabwe were overturned. Both COSATU and the ZCTU have been integral to the anti-colonial and anti-imperialist efforts in the region.

In recent years COSATU has worked closely with the ZCTU “for obvious reasons” and we celebrated together the

tremendous gains of Zimbabwe in the first years. These included the growing economy, meeting the needs of the people in areas such as health and education. “We should not forget this. Forgetting your history means you will make mistakes going forward.”

Things started to go wrong in 1989/90 with the introduction of the Economic Structural Adjustment Programme (ESAP), under the influence of the International Monetary Fund (IMF) World Bank. The gains of the first decade were rolled back, resulting in increased tensions between the ZCTU and the government.

The situation has now moved from “tension to absolute repression” - a clampdown on labour and civil rights.

There is a level of denial among our political leaders about the nature and extent of the problem. Many are pretending that all is well and these issues are raised by a troublesome element inspired by external interests.

There is “blind loyalty” to ZANU-PF and Mugabe. They are “absolute heroes” in the minds of ordinary South Africans and in the South African townships there are songs of praise for them. Mugabe and ZANU-PF were steadfast and stood firmly against white minority rule in South Africa. This history has made it easier for people not to face the current realities. It is difficult for them to accept that after three to four years of power he is not the same hero that they sing about still in South Africa. Therefore the leadership

wants to blame everyone else instead of acknowledging the fact that this hero engages in the type of repression now taking place in Zimbabwe.

Land has been a central issue of the struggle in southern Africa. In South Africa we know that a huge problem still exists regarding the question of land. All liberation struggles on the continent have been about the return of land to the indigenous communities.

There are deep-seated antipathies towards whites – the white land ownership power constrict and the brutality of these systems. These feelings continue to colour many people's attitudes – violence against white farmers is not perceived as a major problem. We must understand attitudes against this background and recognise there remains a huge challenge to change the mindset of South Africans regarding the current realities in Zimbabwe.

What are these realities?

1. Ongoing violations of basic worker rights. The trade union movement has no space to operate.
2. Massive human rights violations
3. The gains of the revolution have been completely undermined. The rights to assembly and freedom of speech have been taken away. Zimbabweans must live with an array of oppressive laws – not dissimilar to those from the time of Ian Smith (the Prime Minister of what was then Rhodesia).
4. 60 to 70% are unemployed. Most Zimbabweans are living in conditions of extreme poverty. People are literally dying of hunger and starvation.

We must accept and acknowledge the heroic deeds and gains of ZANU-PF in the fight for liberation and in the first decade of independence, *but* we doubt – in fact we have an opposite view – that a liberation movement, by virtue of being such, is automatically progressive, however progressive its history may be. It is like looking at a soccer team – you look at its current form, not what it once was. A progressive movement cannot act against its own constituency. A progressive movement must defend the rights of its citizens, *irrespective* of whether it agrees or disagrees with their position. Their freedoms are what were fought for. A progressive movement does not behave in the way that ZANU-PF has done towards the people of Zimbabwe.

Freedom is not just the right to hold a ballot paper in your hand every five years. Freedom must be full: freedom from poverty, from unemployment, freedom from interference in public and

private life, the right to assembly, the right to propagate views. A movement which takes away these freedoms is not acceptable.

### The Elections

(In this current context) it is the view of both COSATU and the ZCTU that it would take a miracle to save the credibility of these elections. We cannot see how you can hold free and fair elections under these conditions. This is why we are making the following demands:

1. The repeal of, or major amendments to repressive laws, notably POSA (the Public Order and Security Act), AIPPA (the Access to Information and Privacy Act)
2. A genuine Independent Electoral Commission in line with SADC guidelines. (The current cosmetic changes are not acceptable).
3. The Voters Roll is in a shambles and must be sorted out. All participants in the election must have equal access. The current situation of only having hard copy access – and the associated costs associated - is unacceptable.

SADC observers should already be in Zimbabwe, but they are still waiting to be invited. They will not be able to play an effective role if they are confined to a few days around the election date. Their observation must encompass a broader vision of the current context. If conditions are not conducive – as we believe is the case – the observer team should call for the election to be postponed. It is now clear there is not enough time for such a process to unfold, so we expect that elections will be held under these unfavourable conditions.

(COSATU has not put a demand for postponing the elections up front – even though they think this is probably required – as they were somewhat disarmed by the MDC's decision to participate).

So - if the election is not postponed, and if it is not declared free and fair – how then do we relate to this reality? The problems outlined will remain. Five million people have already left Zimbabwe and more will follow. Zimbabweans will leave in their droves for South Africa and other southern African countries as well as the rest of the world. We need far more voices saying that Zimbabwe must be saved.

People who feel there is no more space to change the situation may be tempted to use other means to register their response. This could mean violence. How then can we avoid the situation deteriorating? As David Masondo, Limpopo Provincial Chair and National

Chair of the ANC Youth League, subsequently pointed out – “How can Zimbabweans resolve their own problems when conditions for resolving these problems are not present?”

What actions can be taken before and after 31 March?

1. The youth militia and “war veterans” must be confined to barracks
2. Government must abide by the rule of law – there is no rule of law. Remember, they deported COSATU in October 2004, despite a court interdict that even Justice Minister Patrick Chinamasa described as a “so called” interdict. How can you have elections in the context of unsolved election challenges/disputes from the 2000 Parliamentary elections?
3. There must be an intensive social dialogue
4. There must be an end to harassment
5. There must be an end to the prohibition on COSATU.

COSATU will implement a series of protests, including:

1. 9 March: A march in Pretoria to present a memorandum of demands at the Zimbabwe High Commission, followed by pickets which will continue until 31 March
2. 16 March: A picket at Beit Bridge and demonstrations – thousands of workers to participate
3. 30 March: Two marches to the border and a night vigil at Musina

Is there a blockade? Well, what's the difference between this and a march? For the duration of the march the road will be effectively blockaded.

“We must make sure the liberation movement in South Africa does not go the way of ZANU-PF. We are not saying this will happen, but we must protect the gains of the national democratic revolution. In these endeavours, solidarity is critical – it knows no borders. Civil society in South Africa must unashamedly act in solidarity with their counterparts in Zimbabwe. If we close our eyes to the realities of repression there is a danger we would ignore other future abuses.”

Varvi urged the conference to develop solidarity initiatives and to work together with COSATU to address the Zimbabwean situation.

24 February 2004