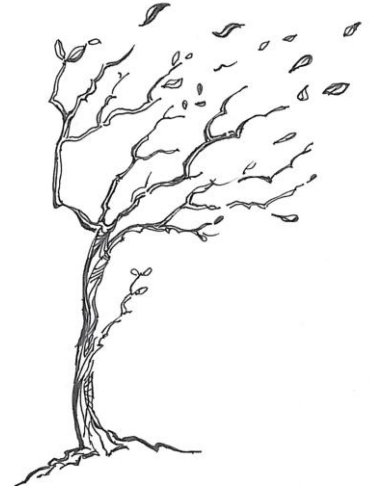


The Wind Call

**The Christian Community in and around Cape Town
May - July 2013.**

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The Social Aspect of Wheat and Vine – Bread and Wine.

ON MAUNDY THURSDAY we looked at the polar one-sidedness of the wheat plant and the vine and why they, out of all the plants of nature, are best suited to be the bearers of the body and blood of Christ. These plants, which play such an important role in the Western Cape, also present us with a very clear picture of a certain polarity in the social life of this country's population.

In her book "Begging to be Black", Antje Krog – a white Afrikaner caught up in the ANC struggle - tries to come to an understanding of what it means to be black and what it means to be white – what is blackness and what is whiteness? She doesn't come to any satisfying conclusion, but she does make some very interesting discoveries along the way. In our country which is such a meeting place of what is influenced by the North (Europe), and what is influenced by the South (Africa), what is it that informs moral behaviour from these respective points of view? What is good and what is bad as seen by 'blackness' and by 'whiteness'? This question is decided by how we see ourselves in relation to society and the world around us.

Africans generally grow up embedded in large communities of people with whom they identify and in whom they are firmly rooted. The whole community is 'family' and there is a deep sense of commitment to this community and its wellbeing. They are like the wheat plant which does not really have roots but rather shoots which fan out under the surface of the earth and take hold of their surroundings, anchoring the plant firmly in the ground. From the perspective of this experience of life, Good and Moral behaviour is what is in the best interest of the whole.

Whites, on the other hand, generally grow up in nuclear families which are only loosely connected to the wider society around them. Even within this nuclear family, they are encouraged from a very early age to come into their own and find their own anchor in life within themselves. Their further life is a quest for personal growth and development. They are more like the vine which has a very strong and vigorous tap root which searches for its own source of sustenance up to 25m under the surface of the earth. From the perspective of this experience of life, Good and Moral behaviour is primarily what furthers the interests of the individual and is at the same time not directly harmful to the whole.

What happens when these two viewpoints meet and are required by this meeting to work together to create a new and different future for all? There is huge scope for misunderstanding and conflict unless everybody in the mix is willing to embrace the validity of the other's perspective and also to embrace change.

Here in Cape Town our celebration of Advent, Christmas, the Holy Nights and Epiphany lies in the middle between the harvesting of the wheat around Michaelmas and the harvesting of the grapes around Easter. The birth of Christ is bracketed by the wheat which gives us bread and the grapes from which we have wine. Polarities - such as the viewpoints of 'blackness and whiteness' - must, in the interest of the future of humanity, find their resolution in a higher perspective of the reality of the human being. This perspective is given through an ever clearer understanding of the being of Christ and His deed on earth. The polarities of bread and wine find their healing and wholeness in the being of Christ.

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Page 2.

He is the very highest expression of individual development and at the same time the greatest possible example of offering in the interest of the whole. The possibility to come to an understanding of this mystery is given to humanity through the events of Whitsun. This is the festival of the individual and the community. What it calls on us to bring into existence is a new kind of community which is not the bedrock of my own identity but rather a possibility of furthering the interests of the rightful development of humanity in co-operation with the spiritual world. Such a community can only be made up of individuals who, out of their own free will, chose to serve the Christ in making themselves places in which His deed of offering can continue to work into the world. It is to the formation of such 'free communities' that the Christian Community is committed.

Richard Goodall.

Finances.

Dear friends,

Three months have passed since my last letter to you and I regret to say that our financial situation is deteriorating rapidly.

In the January Wind Call I had asked you all to please increase your monthly contribution, if possible, to R440. To those few that have heeded my call, a heartfelt THANK YOU. To those of you who are trying their utmost to contribute any amount, we appreciate your sacrifice very much and fully understand your situation. To all others, please try to be conscious of the fact that in order to offer the possibility of the Sacramental life for all it is necessary that we provide a sound financial basis.

It might interest you to note that for the month of March 2013 the contributions received were not sufficient to pay the wages and salaries, never mind all other running costs. You will appreciate that this state of affairs cannot continue for any length of time as our meagre reserves will soon be exhausted.

In closing let me put this question to you: What would our lives be without the Act of Consecration on a Sunday, without a priest that offers spiritual help and guidance, without the possibility to have our children baptised and confirmed, to be married and eventually buried within the Christian Community?

Blessings to you all.
Rosemarie Enthoven.

Observations at a Christening.

SOON AFTER THE BIRTH of a baby in many diverse religions and sacred practices worldwide, rituals are performed to portray and take responsibility to assist the new little soul on its journey from the spiritual world into life on earth. One such practice in the Christian Community is that of baptism.

There seems to be a flush of beautiful babies coming for the Sacrament of Baptism over the last months. The congregation is invited to participate in witnessing and welcoming the new little soul into the community of Christians. A table is prepared with three small glass bowls each holding one of the substances of water, salt and ash.

The priest enters before the start of the ritual to describe to the congregants the symbolism of what they will witness so that through this understanding they can become supportive participants of the ceremony.

The child, parents and witnesses enter, two large candles are lit and the ceremony begins in the quiet hush of loving interest and awareness aroused by the preparations. The priest intones the words connected with the substances, enlivening, strengthening and spiritually connecting in turn the thinking forces of the child through the water, the will-forces through the salt, and the heart-forces through the ash. With each substance he gently inscribes a cross on the child, naming him/her in the process. "I name you Noah", said the priest today.

As at the start, the beautiful live music ended the ceremony and thoughtful, gentle smiles were exchanged as the christening party left first, with Noah being greeted joyously outside over a beautifully prepared christening reception.

And so, a deepening journey has begun on earth for this new little soul under the watchful care of the two witnesses until the time arrives in adolescence when Noah will be reminded of and helped to confirm the promises made at his christening by his godparents to lead him in the Spirit, and so cross the threshold into learning to be responsible for himself at the beginning of his independent life's journey.

Marion Penfold.

Right: Noah, son of Bruce & Paola Muirhead at his christening on 3rd February. Here he is being held by his godmother, Karyn Cardoso, with mom, Paola, in close attendance.



Reflections on Richard Goodall's Contemplations during Holy Week and Easter.

IN THE HOLY WEEK CONTEMPLATIONS we pondered how we can come to an ever clearer understanding of how a Godly Being enters in freedom into earthly existence. An understanding of this event will lead to what is called Faith which can be of such a quality that it can serve me in everyday life. In my striving to come to an understanding I am entreated to ponder, or live with, the process and ask how it is relevant to me; to offer it up; and finally – with a clear listening quality (preferably with my early-morning waking consciousness) to allow what wells up in me from the process to work over into possible ideas during the following day.

Pictures unfold in a tableau of the week leading up to the Crucifixion. The striving of spiritual life is tied to the physicality of the human being. We become aware, in the picture of Christ riding the two donkeys – of the sclerotized condition of humanity depicted in the older donkey, and simultaneously that of new possibility – (the younger donkey) rising out of the hardening forces of the old and into the future.

The fruit of the supersensible fig tree manifests in the “hosiannah” ecstatic state of consciousness – which strives backwards into gaining understanding of humanity’s origins and which will never again bear fruit for the future of Mankind. A new tree – the new possibility – is given to humankind in the form of FAITH, through which we gain access to the spiritual world and so turn around the otherwise inevitable downward path of the mineral route.

On Tuesday we see that the people’s fear of Caesar after the overturning of the tables in the temple changes into hatred of Jesus. In Rome politics and religion are enmeshed to a vast degree and Caesar has become all-powerful. The scribes cannot conceive of Jesus coming out of a vertical authority, out of the Godhead. Jesus points to Offering and indicates that holding onto ideas, and not sharing them, will inevitably lead to death. Offering is the key to any creativity living on. Christ offers the possibility to turn fear into love. Our fundamental task is coming to an understanding of the Mystery of Golgotha and how it is active each and every day.

We become aware of how Christ’s death in full consciousness on the Cross passes over what is haemorrhaging into earthly substance; how transubstantiation becomes available to humanity thereafter; how a space is provided in which people can take part again and again until they themselves can enable trans-substantiation – the traversing of the gap between the old and the new.

The physical body is the essential state of humanity in order to become an individual spiritual being – our bodily nature gives us self-awareness as human beings. Our blood is the watery, flowing medium within the human being and through its warmth we are able to work transformatively into our body and into the world.

Christ counters the impediments which, through the Fall, hinder mankind. Our physical structure is inadequate to fully come to full self-consciousness, and equally we can’t fully take hold of the blood to transform substance into spiritual matter – both have become impaired. Christ, through his deed, has imbued a human being/physical body with healing by bringing that healed and resurrected body and blood into the realm of earth. Transubstantiation therefore is the foundation of a new faith in the power of the “I” to transform the old. A new faith of the spiritual world in humanity - and humanity in the spiritual world. Through Christ’s deed we can be “on the same page” with the spiritual world.

The blood expresses itself in The Lord’s Prayer – which, when mindfully prayed, incurs the presence/life substance of Christ. Similarly, what is poured as the formative force of the resurrection body into the bread through transubstantiation is experienced as the body of content in the Creed. Laurine le Roux.

Easter Music 🎵 🎵

The tone was once again set by exquisite choir singing. The piece on Good Friday was “O Sacred Head Sore Wounded” by Bach and on Easter “The Image of Man I beheld” by Fritz Büchtger. This last piece was not an easy one but the choir manage to pull it off and made it sound like angels singing. Thank you, Christina & Co! **Marilize.**

A Confirmation Experience.

THE CONFIRMATION CEREMONY on Sunday, 14 April was a way of finally making outwardly visible a process which – to me at least – had been largely invisible. Every Thursday during term for the last year Cierewyn would go to confirmation classes with Richard Goodall. Every afternoon she would return from them with few words to say, but usually with a new prayer or quotation she needed to write down in her confirmation book – something she would do quietly in her room, often unnoticed by anyone else in the family. Closer to the event came the pleasurable experience of looking for a suitable white dress.

Then the weekend was upon us as we were deciding with the other parents on what food to prepare, table setting arrangements, flowers and gifts for the priests as well as the confirmants. We, the parents, then met with Reingard who led us in a thoughtful discussion on the meaning of the confirmation process itself- all part of the necessary “behind-the-scenes” logistics required for making an event happen.

The Sunday morning confirmation consecration I experienced as solemn, quietly reverent, unobtrusive and accented beautifully with exquisitely sung hymns by Christina’s choir especially the last “Servant’s Song”. Yes, the girls were being confirmed into the wider Christian Community yet I had the sense of a much larger event still, happening outside of the realm of my own perception. Perhaps because of this the confirmants are reminded a number of times “to remember this day” as a way of holding onto an event where there is little showiness, where instead subtlety and inwardness are its key qualities.

After the relaxed social dinner in the evening we gathered once more in a circle, this time so the parents and godparents could address the confirmants directly. Here was a very human realm filled with warmth, emotion and love. Each person spoke with heartfelt depth about and to their child. What made this especially powerful is how it gave each of us an opportunity to step out of our private, intimate family space and allow our feelings, thoughts and emotions about our children to be witnessed empathetically by others. It is through being witnessed that we feel most affirmed and confirmed.

But what I want to say now will perhaps sound odd: what I’ve just described is not the event itself - it only served to create the space within which the real event could take place. In the days which follow Cierewyn seems reflective, certainly conscious that she has crossed a threshold from one state to another - from child to youth.

And it strikes me that despite the confirmation process culminating in an outwardly visible and physically experienced event, the true event remains invisible still and will continue to unfold elsewhere in a deeper “behind-the-scenes” way long after the memory of this day fades.

Warm regards, Nina Geraghty-Small.



From left to right:
Priest: Richard Goodall.

Confirmants:
Hannah Antoine,
Nina Stodel,
Cierewyn Small,
Ella Greig and
Emma Brassington.
Lenker: Reingard Knausenberger.

Thanks to Nina Geraghty for supplying the photo.

More Feedback on Confirmation.

AS I WENT THROUGH the confirmation classes, they seemed so part of my weekly routine that I didn't really notice them coming and going. I only started to really understand the whole process when the actual service was over. I wasn't expecting the service to be so powerful for me and I was amazed by the effects it had on me! I also started to really think about the confirmation as a whole and I saw that when everything was put together it was a very profound process; that if you just look at the small things you wouldn't see much but if you really looked at the bigger picture, it was absolutely amazing! I really liked that about the confirmation and I'm still processing everything from it!

Cierewyn Small.



The Confirmation Supper held in the courtyard at the Church. Photo taken by Deborah Stodel.

Confirmations (cont.)

I WOULD LIKE TO EXPRESS MY THANKS to Reingard for her conversation with the parents and godparents on the Saturday before celebrating and confirming our children. I would also like to give Richard a special thanks for the manner in which he 'held' the confirmands during their preparation for this threshold moment. The degree of his connection to the children and his 'holding' of them during the preparation period became apparent to me from a comment Hannah made after the bookbinding session with Ed Fox. She had been really ill in bed with 'flu' that week but got up to go and bind her confirmation book. Despite the fact that her sister Gabriela, to whom she is very close, was there to help and who did much of the task while Hannah watched with her head on a desk, Hannah expressed afterwards that she had felt anxious and unsure while trying to understand what to do through the fog of the 'flu. However, as soon as Richard arrived, she could 'relax and know that all would be fine.

During this past year I have watched Hannah steadily come more and more 'into her own inner uprightness'. Bit by bit she became more 'relaxed and knowing that all will be fine' for herself; developing a confidence in herself. As a result she had steadily gained courage to meet different situations. I feel our children are blessed to have had this rich preparation to *know* that they have all they need *within* as well as access to a community across the world where they will be welcome should they choose it.

Each experience has two sides, which I would like to describe as 'one of joy or welcome' and another of 'sadness or farewell' and this past week after the Confirmation celebration I have lived strongly with this – the joy of my child entering a new phase, a 'birth' experience, while I 'hold the space' as best I can, watching with love and experiencing quietly what feels like a 'death', a time of farewell for another phase of our living. This is as it should be; we have 'moments' of birth and death experiences as we move on our life journey, some much longer than others, and as Reingard explained and we are reminded in each Act of Consecration event, we have the gift of *remembering* to give us the strength we need to meet each experience with courage.

It was special to have some of the elders of the church present at the end of the day at our supper and sharing to witness from the wider community; thank you **Lia Gabler, Jacquie Frylinck and Estelle Bryer.**

Thanks, too. must go to **Christina Goodall** for preparing the choir to sing at this celebration – it was wonderful to be part of that - also to **Jessica Abrahamson** for her gift once again of being available to set up tea and supper tables.

Antoinette Antoine, mother of Hannah Aguilar.

CONFIRMATION. We had a most wonderfully celebratory Confirmation Day on April 14th thanks to the efforts of our Lenker, Reingard and all the organisational skills of our confirmation parents. The community created a beautifully held and reverent space in which our young candidates could take this very important step in their lives. Thank you to all of you. The young people confirmed were: Hannah Antoine, Cierewyn Small, Emma Brassington, Nina Stodel, and Ella Greig. Richard Goodall.



A lovely Confirmation family photo in the church garden of Hannah and her parents, Antoinette and Gonzales Aquilar. Photo supplied by Antoinette.

Thanks to:

- **Hanna Hack** for offering her help with the laundry of the church flats, thereby providing invaluable help for the current small group who is looking after this mandate.
- **Sheilagh Dobson** for purchasing a garden bench for our Memorial Garden from funds raised by her for the church and **Martin Herbert** for securing the bench in the garden with concrete.

Marilize.

- A very big thank you from the whole community goes to **Ulrich and Gabriele Feiter** for once again buying and bottling all the grape juice needed for Cape Town and Windhoek for the coming year. It is a very big job and they did it all as a contribution to the community! We are most grateful.

Richard Goodall.

Soiree: Saturday 22 June 2013

*Bigger and better it will be
And entertainment for all to see*

*Keep your ear to the ground
As more information will soon be found*

*Then you will not miss out
Or at us have to shout!*

Anne-Marié Winkelman.

Website information.

Please note that the e-mail address capetown@thechristiancommunity.org.za was set up to standardize the look of e-mails for all the congregations in southern Africa. This e-mail address automatically forwards to christianco@telkomsa.net. Please note that capetown@thechristiancommunity.org.za is now displayed on the front page of the Wind Call and also on our letterheads. Marilize. (Information from John-Peter at our Johannesburg Church Office).

Annual General Meeting.

We held a successful A.G.M on Sat. 20th April and as soon as the minutes of this meeting have been completed they will be available for your perusal at the church office.

Richard

Other Announcements/requests:

▪ **The Golden Wedding Anniversary of Eva & Rudi Rieger** will be celebrated on **Sunday, 5th May at 11h30** here at church. All are welcome to attend this event.

▪ We are still eagerly awaiting a pair of helping hands to assist Sheilagh Dobson with the **vestry laundry** which she has been doing alone for a long time.

Marilize.

Children's Camp 2013.



For all the early holiday planners:

The dates envisaged for this year's camp are **11th – 18th December**. We are looking forward to a full complement of children. The devastating fire that raged through the farm two weeks after our last camp has not compromised our possibility to use the space for the camp this year.

Richard Goodall.

Eurythmy Adult Classes - The Earthly Elements – Water

20 May to 24 June on Mondays 5.30 to 6.30 pm. at

Sophia House, 18 Firfield Road, Plumstead. R300 for the block.

Eurythmy Senior Adult Classes.

For adults of any age who would like to join a regular Eurythmy class, but due to physical or other constraints, prefer a gentler pace. R200 for 4 sessions.

Contact: Cobie Roelvert Tel. 021 671 4757 or 074 030 5251