



April 2015

Edited by Barbara McAlpin

the

LANTERN

News from St John the Baptist, Pinetown

The angel said to the women, "Do not be afraid, for I know you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay." Matthew 28:5

From the Rector:



Dear People of God

This is the first edition of our 'new-look' Lantern.

Vestry:

Vestry (Annual General Meeting) has come and gone. It is a requirement in the Canons of our church that all vestries must be done by the 15th of March of every year. I feel quite elated that we were able to do this, with audited financial statements, on the 8th of February 2015. I am most grateful to all those who worked hard to make sure this happens in compiling reports and submitting them timeously to Barbara McAlpin. Special mention must however go to the Treasurer and Parish Secretary for working flat out and responding to all that was required by the auditors and the Diocesan Secretary.

Thank you to the parishioners for choosing and trusting new members of parish council for the 2015/16 journey. It is my hope that parishioners will not sit back and wait for parish council members "to do things for us" but that we will continue to support each other. Leadership is not only about having a position or portfolio but rather in identifying what needs to be done and making the means to get it done. If we wait for parish council members to do things for us, we might wait until vestry 2016. I therefore want to suggest an "OPEN DOOR" policy to the rector's office. Anyone within our parish should be able to come to the rector's office and speak, ask or suggest ideas and challenges that will assist in our mutual growth.

Lent:

As part of our Lenten Journey, we requested Christopher Cockburn to give brief lectures on the "TOOLS" of doing theology to which he gave the acronym CREST. For those who were able to attend, feedback (written or verbal) will be welcome both for the content of the actual presentation but more importantly the idea of us meeting together for the Five Wednesdays of Lent.

Events and Fellowship:

Please take special heed of functions like Social Evening, Patronal Festival, Youth Day, Peace Lecture, and Fun Run among others. Your presence during these functions is extremely important to the life of the church. They provide us with an opportunity to socialise and get to know each other a bit more outside of the service environment where realistically speaking we actually don't get to talk to each other. Diarise the dates and make every effort to be present and also invite your family and friends.

Bishop Rubin Phillip:

I am sure by now we are all aware that Rubin Phillip, our current Diocesan Bishop, is retiring at the end of October 2015. We wish him and Rose well as they take this retirement and thank God for all their years of faithful service. St John's has a special relationship as seen in our hosting of the Bishop Rubin Phillip Peace Lecture and we hope this work will continue and grow to greater heights. Pray for all those who will have the task of electing a new Diocesan bishop at the Elective Assembly from the 15th to the 17th of July 2015. We also pray for that particular individual who both our prayers and the election process will identify as the suitable candidate.

Greetings in the name of our risen Lord!

Given that I was asked to write a brief report reflecting on my first few months at St. John's for this edition of The Lantern, what follows are some reflections of my impressions and experiences thus far.

Being ordained to the priesthood on the 17th of January, 2015 I moved to Pinetown and began work at St. John's shortly thereafter. Since I had attended a service in December (2014) I knew that I was coming to a warm and welcoming church. My initial impression of the congregation was one of diversity in age, race and culture, but also of a congregation showing signs of life and vibrancy, accompanied by a broad spectrum of ministry. The congregation, as well as the ministry team, was indeed more than welcoming and went out of their way to make me feel at home and that any major material needs I had were taken care of – for this I am truly grateful.

In my time at St John's thus far I have had the opportunity to get to know some of the parishioners both through various forms of ministry as well as through less formal ways outside the church. Some of the ministries I have undertaken so far have included ministry to the sick, ministry to the bereaved, and ministry to the elderly, as well as some of the more typical ministries attendant to parish life – ministry of Word and Sacrament, youth ministry and even some counselling.

Sadly, we have had no shortage of funerals and memorial services this year as many of our elderly members reach their time to leave us. Although, these occasions are sometimes sad it is somehow rewarding for clergy to be able to walk alongside people during times of grieving, and I have certainly learnt a great deal through this. Apart from this, I have also had the opportunity to visit some of the retirement homes in Pinetown – visits which usually prove to be pleasant given the scenic settings of these homes and that the people we visit are themselves warm and friendly.

My interaction with the youth has also proved rewarding. I have found them to be a group of lively, inquisitive and engaging young people, keen to learn and grow in their faith. Impressive too is their dedication to partaking in the life of Church services, something that seems to be becoming less common. And yet as is often the case with youth in our Church, those at St. John's display a degree of theological maturity which one might not necessarily expect from them, and they are always keen to reflect on their faith and what it means to them, be this at Friday night Youth meetings or Teen Church.

As a curate, I have thus far found St John's to be a very suitable setting in which to learn and train and it should be said that a lot of this comes from the environment facilitated by the rector. Given that Fr. Forbes seems well-versed in the tradition and practice of the Anglican Church, he is an appropriate rector to undertake the training of curates. Another factor in this suitability is the allowance for candidates to decide for themselves what to do in given situations. I remember when I began, Fr. Forbes said to Veronica and myself that he would always try to explain to us the 'minimum' of what should be done – the necessary part of the tradition or practice if you like – and thereafter that we should decide for ourselves whether or to what extent the tradition or practice should be embellished.

In short then my term at St. John's has comprised many beneficial experiences. This, as I have said, is thanks largely to the warmth and openness of the congregation and the camaraderie experienced amongst the ministry team. I am therefore looking forward to continuing my journey in training and learning in what remains of my time at St. John's!

God bless you!

Matthew

NEW!! DVD LIBRARY

A selection of DVD's have been donated by a parishioner and are available for us to borrow. Titles include:

"UNSTOPPABLE" – Kirk Cameron

"FIREPROOF" – Kirk Cameron

THE BIBLE SERIES: *St John*
Jacob
David

Ideal for housegroups or individual study. Speak to Revd Matthew Wright if you are interested.

THEOLOGICAL EDUCATION LENT SERIES

How do we know? Resources for theological reflection

Christopher Cockburn

How do we grow in our knowledge of God? How do we arrive at answers to important questions about our faith? On the five Wednesdays between Ash Wednesday and Holy Week, we met in the church to take a look at the resources we can draw on if we want to start thinking more deeply about our faith. These resources can be seen as tools to assist us in making up our own minds rather than simply accepting what someone else says.

I used five headings to name these resources: Context, Reason, Experience, Scripture and Tradition. I put them in that order because the first letter of each one gives you a word that is easy to remember: CREST. However, we discussed them not in that order but in the historical order in which they came to be identified as important elements in theological reflection.

Scripture is often seen as the starting point for thinking about any aspect of faith. It gives us a record of the experiences of the people who were closest to the events that form the foundation of our faith. The central question we considered here was whether we should regard everything in the Bible as coming directly from God, or whether we should also recognize a human element which might be limited in its application or even wrong.

Tradition is sometimes narrowly defined as 'church teaching' but it can be thought of more broadly as 'what people in different times and places have thought' on matters of faith. Much of the tradition interprets the Bible, which suggests that it follows after scripture. But we should remember that scripture itself recorded traditions about the history of Israel, and about Jesus, which were already in existence and being passed on by word of mouth. It was also the church that decided which writings were going to be included in the Bible, so in these ways the Bible, as we have it now, is actually the result of tradition. The main issue we considered in relation to tradition was the extent to which it can be imagined as remaining constant or as changing over time.

It is impossible to think about anything without using **reason** to some extent, so it was always present alongside scripture and tradition. But its role became more significant first during the 16th-century Reformation when it was used to challenge the authority of the Roman Catholic church, and then even more during the period known as the Age of Reason in Europe (17th and 18th centuries), when it was used to argue for and against various aspects of Christian teaching and practice. Under the heading of 'Reason' I included both formal logic (which helps our theology to be clear and free from

contradictions) and also information made available to us from the natural and human sciences (which helps our theology to be informed and connected to the rest of what we know).

People's **experience**, too, must always have played a significant role in the way they have thought about their faith. However, it first came to be highlighted as an important element in theological reflection during the religious revivals of the 18th and 19th centuries, the results of which included Wesleyan Methodism and the Evangelical wing of Anglicanism. I included under this heading both our general experience of the world, and also specifically religious experiences. An important question here is the extent to which it may be possible to have a direct experience of God, and how we might recognize that.

No doubt the **contexts** within which people think about their faith have also always had an effect on their religious ideas, and it is important to try to become aware of how our surrounding culture affects our own thinking as well as that of others. But it was 20th-century movements for the liberation of oppressed people that began to use context more explicitly as a resource for understanding faith in new ways (for example, seeing it from the perspective of the poor and marginalized rather than the rich and powerful).

Some resources may be more useful in dealing with particular issues than others, and each person may tend to prefer some resources over others. In general, however, my conclusion was that all five have value, and it is useful to see what each one can contribute to our thinking. There is no fixed 'method' for using them: you can begin with any of them and then move on to any other. They complement and balance each other, and problems can arise from giving too much weight to any one of them. There is a particular danger in treating any of them as if they provided the final and absolute answer. Each one can give us a glimpse of the reality we call 'God', and together they can reveal a considerable amount, but none of them can ever be simply be equated with God's voice or God's view of things. God is always more than we can fully know.

So while none of the five resources can give us the one and only truth, together they can help us arrive at answers to important questions, answers which can be completely satisfying to us, which are fully adequate to meet the needs of our time and place, but which must always be open to revision in the future. God continues to be revealed in new ways. As the hymn says: 'For each new step of faith we take, thou hast more truth and light to break forth from thy holy word' (*Ancient and Modern* 738).

In the next couple of theological education sessions I will do what I didn't have time to do in the Lent series itself: demonstrate how the five resources can be used in combination to think about one particular issue. After giving a good deal of thought to which example might be most useful for this purpose, I have decided to tackle a topic which has often been raised in passing, both in sermons and in the theological education sessions, but has not yet been addressed specifically (at least, not since I've been at St John's). The question is how Christians should

view homosexuality and gay marriage. You may remember that this was the issue that threatened to split the Anglican communion at the time of the last Lambeth conference, and it remains unresolved. That is one reason why it would be very useful to consider what each of the five resources can contribute to the discussion. It is clear that Christians differ not simply in their attitudes to the subject matter itself but in their assumptions about how to arrive at an answer in the first place. In this, a crucial factor is the different weight given by people on both sides of the debate to one or other of the five resources. The role of scripture is particularly contentious. Already it appears that this could be a factor in the upcoming election of our own diocesan bishop. It looks as though there could be pressure from some quarters for candidates to declare where they stand on this issue (amongst others). I think the five resources can give us a good deal of help in making up our minds.

2015 AT ST JOHN'S -JANUARY TO APRIL

PARISH COUNCIL – 2015/16

The following parish councillors were elected at the vestry meeting in February:

Churchwardens:-	Matthews Buthelezi Arthur Mzimela	Social Responsibility:-	Stan Wallace
Alternate Warden:-	Eve Rayner	Stewardship:-	Sandile Mzoneli
Treasurer:-	Austin Savage	Theological Education:-	Christopher Cockburn
Communications:	Zee Nala	Regional Representative:	Eve Rayner
Environment:-	Helen Prinsloo	Synod Representatives:-	Rob Brien Christopher Cockburn
Events :-	Leslie Moeti	Elective Assembly Reps.:	Rob Brien Christopher Cockburn
Fellowship:-	Rejoice Ngcongco	Alternates:-	Arthur Mzimela Sandile Mzoneli
Heritage:-	Maureen Stroebel		
Newcomers:-	Doreen Gordon		

Let us pray for them daily as they carry out their responsibility as leaders in our parish.



In January we welcomed two new assistant priests, seen here with the rector: (from left to right) Matthew Wright, Forbes Maupa and Veronica Koster.

FROM THE REGISTER

WE RECORDED THE FOLLOWING DEATHS IN 2015:

Shirley Ann Watson –	06 January
Bernard Royeppen -	31 January
Gordon Ketley -	7 March
Ian Hubble -	13 March
Roy coppin -	23 March
Luise Joubert -	26 March

EASTER 2015

We are very blessed at St John's to have a team of talented flower-arrangers, led by Jane Whitby, who produced some magnificent arrangements this Easter. Thank you for your efforts, team!!



The Font



The High Altar



The Pulpit



The Foyer

The beautiful new stand for the Easter candle was donated by Lunga (Nokolunga) Sibisi.



SEXUALIZED VIOLENCE AGAINST WOMEN

The article below is an excerpt from an article by Christy Barongan and Gordon Nagayama Hall entitled “The Influence of Misogynous Rap Music on Sexual Aggression Against Women” published in *Psychology of Women Quarterly* (19) 1995 (195-207) and published by Cambridge University.

Note from Forbes Maupa: The article below is a product of research (in the United States of America) and not simply opinion, so while some individuals might feel that at a personal level the issues raised in the article do not affect them in the manner in which the findings suggest, it is my opinion that it is still worth taking seriously. The social trends and concepts discussed here are quite serious considering the levels of violence and especially sexual violence against women, this maybe a very constructive way of engaging with the phenomenon and the even interrogate the kind of music we expose ourselves and children to. This is not to suggest gospel music but rather a critical engagement with music with sexual and violent innuendos. Let’s talk about it.

The impact of new technology that substantially increases both audio and visual exposure to popular music in particular has yet to be fully felt, but even the current levels of such exposure have raised concerns due to the violent and sexual nature of its content. In a recent content analysis of six types of media, Pardun, L’Engle, and Brown (2005) found that music contained substantially more sexual content (40%) than movies (12%), television (11%), magazines (8%), Internet web sites (6%), or newspapers (1%). Furthermore, music was more likely to focus on sexual innuendos, sexual intercourse, divorce and deteriorating relationships as compared to other forms of media. Music reflects its larger social and political context, and misogyny in popular music is not new—derogatory views of women have been expressed in many genres including rock, country, and the blues. In particular, rap music emerged in the 1970s as a vehicle for expressing ideas and emotions related to the experience of blacks in the United States. The dominance of misogynistic themes in rap did not emerge until the late 1980s but is now a constant theme with many popular artists including Ice T., N.W.A., and 2 Live Crew (Adams & Fuller, 2006). Hip hop, rap, and heavy metal have been the target of most discussion due to their extremely violent and sexual nature (Greeson & Williams, 1986; Perry, 2003; St. Lawrence & Joyner, 1991). Violent themes are common with research

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reporting from 15% to 50% of rap music videos as containing violent imagery (Gow, 1990; Greeson & Williams, 1986; Sherman & Dominick, 1986). In addition to normalizing antisocial behaviour in general, rap lyrics promulgate themes of rape, torture, abuse, and other forms of degradation of women. Zimmerman (1992) found that in particular gangster rap music, which is becoming more “mainstream” in popular culture, portrays women as sex objects and victims of sexual violence. Similar concerns have been voiced about the content of heavy metal rock music (St. Lawrence & Joyner, 1991). Research has documented the negative impact of sexual and violent music on attitudes toward women. Wester, Crown, Quatman, and Heesacker (1997) found that even brief exposure to sexually violent rap

music in participants unfamiliar with the genre increased belief in adversarial sexual relationships. Heavy metal music has also been known to increase men’s sex-role stereotyping and perceived entitlements including the view that “a woman should never contradict her husband in public,” and negative attitudes regarding vocational, education, and intellectual roles of women (St. Lawrence & Joyner, 1991). Research by Barongan and Hall (1996) found that participants exposed to misogynous music were significantly more likely to act aggressively toward female confederates and to misperceive their reactions, concluding that “misogynous music facilitates sexually aggressive behaviour and supports the relationship between cognitive distortions and sexual aggression” (p.195). Other research suggests that exposure to such music increases hostile and aggressive thoughts (Anderson, Carnagey, & Eubanks, 2003), and that long-term exposure to violent music can lead to more permanent hostility toward women (Anderson & Bushman, 2002). The combination of visual imagery with lyrical messages makes music videos an especially potent source of information about social roles, consumerism, and culture (Sun & Lull, 1986). Music videos predominantly rely on themes of implicit sexuality, objectification, dominance, and implicit aggression (Vincent, Davis, & Boruszkowski, 1987). Males display dominant and aggressive behaviours while women behave in subservient and implicitly sexual ways. Women are also the recipients of implicit, explicit, and aggressive advances, and are portrayed as enjoying aggressive sex (Sommers-Flanagan, Sommers-Flanagan, & Davis, 1993). Evidence suggests that the storylines shown in music videos shape consumer attitudes and schemas, particularly gender-role schemas. Frequent music video exposure is associated with holding more stereotypical sexual and gender role attitudes as well as stronger acceptance of women as sex objects and support of dating as a game (Ward, 2002; Ward, Hansbrough, & Walker, 2005). In addition, exposure to traditional imagery in music videos is associated with adversarial sexual beliefs (Kalof, 1999). Furthermore, research suggests that greater exposure to violent rap music videos is associated with greater acceptance of violence: participants viewing violent music videos were found more likely to accept the use of violence, report a

higher likelihood to **RUSSO & PIRLOTT: GENDER-BASED VIOLENCE** 191 use violence, and accept violence against women (Johnson, Jackson, & Gatto 1995). As Adams and Fuller (2006) point out, the roots and impact of mysogynism in rap music must be understood in the history and context of racism in the United States, which includes racialized misogyny. Fully understanding the meanings and impact of exposure to such themes on women and men of diverse class and ethnicity will require consideration of this historical and situational context and multilevel approaches. Media influences have been found to shape

perceptions, beliefs, attitudes, and behaviours that link power, sexuality, and violence against women. Given the rapid spread of new technology, opportunity for exposure to music containing messages of explicit sexualized violence against women will continue to increase dramatically. The concomitant need for more sophisticated understandings of how gender, race, and class intersect to mediate and moderate the meanings and outcomes of such exposure makes prevention activities in this area an urgent priority.

LETTERS TO THE PARISH

FROM EDDI AND PENNY WOLFF

Dear Friends and Brothers and Sisters in Christ

Since Penny and I got married in the Chapel at Altersheim Port Natal, our life together has been a series of ups and downs which at times has been totally exhausting, to say the least. In the last 5 months we've moved from Altersheim to Fairydene and then again from Fairydene to Fairydene, if that makes any sense. Before we married, we each had a single room in Baumann House at APN but this proved to be totally impractical and, although APN tried to accommodate us by planning to combine two rooms, this was not a solution.

The only way to solve our immediate problem of the lack of accommodation was to let go and let God. With His hand guiding and driving our problem, a solution soon became evident – it was not co-incidence but God-incident that opened the door and He created circumstances that made it possible for us to be in a position to rent Cottage 16 at Fairydene; this had been our dear sister Luise Joubert's home for many years. It had been our hope that we could raise enough money to be able to ultimately purchase this cottage and thus become permanent members of the community of Fairydene but, it was not to be – we could not afford it when it finally did come up for sale. Our lease was short-term and, sadly, with the passing of Luise, we had to find new accommodation once again. In the short time that we had at Number 16, Penny, with total abandon and enthusiasm, created a beautiful home and garden.

Again, as we were faced with a new accommodation-problem that seemed almost insurmountable, the Lord came through once more and opened another door by making unit 51 available – this time with a fairly long-term lease. When I was asked how we managed to be able to get new digs every time we hit a problem, I would say "It depends on whom you lean on when you need the best Estate Agent there ever is" (Forgive me, Lord, if that sounds a bit irreverent but it's true – there is none better than You. You answer Prayer). Again, a new home was created and the garden, which totally lacked colour, is now in the process of being revamped by Penny and promises to be a thing of beauty in the new season.

This brings us to the reason for this letter. We want to take this opportunity to thank all of you for your loving prayers and best wishes for both of us. It's been a tough time but you've carried us through our valley of difficulties and we know that you are our anchors that solidly entwine us in your love and bind us to the Rock that is our Lord – may He bless you all. We love you.

Eddi and Penny

28 Doone Village
17th March 2015

Dear Friends at St John's,

I am overwhelmed by the love and support received over this time of my great loss. Thank you all for the cards, visits, phone calls and for having provided the lovely tea after the memorial service.

Gordon never believed me when I said he was loved and respected by so many people for who and what he was. I wish he could have read and heard the lovely tributes paid to him. I will treasure and keep them in my heart always as affirmation of the wonderful, good and kind person I knew him to be.

May God bless you always (just as Gordon and I have always been blessed).

Sincerely

Leigh KETLEY

HERITAGE

Maureen Stroebel

The Heritage Group continue to meet on the second Saturday of the month in the Small Hall from 9am to 10am. Our concern is mostly with matters pertaining to the Graveyard and the Garden of Remembrance. We were pleased to hear that an alternative method has been found for the removal of garden refuse as the dump that has been in operation in the Graveyard is unsightly, and, on occasion, has been misused.

The Lych Gate can be easily damaged and we ask parents not to let their children play there.

At our meetings we try to include matters of interest concerning churches generally and in particular, the history of the Anglican Church in South Africa. We have had a talk on some Italian churches and on the Myrtle Rigg Memorial Church in the Eastern Cape.

We are a small group and would welcome new members.

WISH LISTS

There are a number of things we wish for, for both the church and rectory, for which there are insufficient funds in the budget. Here are the "Wish Lists"; perhaps some parishioners can see areas where they can contribute to making these wishes come true. Estimated costs, where available, are in brackets.

CHURCH

1. Scrape off the over polished areas on the floor tiles, in the front of the church.
2. Revamp of parish website (R8000.00).
3. Stations (14) of the Cross: pictures or artwork.
4. Exterior painting of the metal exterior beams & window frames of the hall and church gutters.
5. Varnish the outside of the church doors with a good UV resistant coating.
6. Finish replacing the flexible water hoses in both bathrooms.
7. Repair chairs in chapel and repair two pews.
8. Acquire new data projector and screens (R35 000.00).
9. New PA System/microphones (R20 000.00).
10. Repair main kneelers at the Altar as fabric is perishing.
11. Vestments (R5000.00).
12. Finish the tarring of driveway.
13. Swings or jungle gym in the garden for the children.
14. Air-conditioning for the office block.
15. Trim tall trees (R9000.00).
16. Buy twenty more plastic chairs.
17. Repair the alarm system - front entrance camera and buzzer.
18. Replace lock at gate between front entrances to church.
19. Repair lighting in church.
20. Fix holes in the wood behind the altar in the chapel.

21. Fix main hall flooring and kitchen floor covering.
22. Plaques for memorial trees in the churchyard.
23. Sand and re-polish parquet flooring in the church
24. Revamp the kitchen cupboards.
25. Replace the old floor carpet in the main hall.
26. Lych gate - repair roof tiles and apply wood conditioner and repair broken wood.
27. Install fence to hide the recycling area.
28. Replace lounge suite in entrance foyer.
29. Install extra beams to security system.
30. Paint the interior of the small hall.
31. Leaf blower.

RECTORY

1. Repairs to leaking roof of both house and garage
2. Addressing lighting problems (±R1800.00).
3. Visitors chairs for study/counselling room: 4 (even used).
4. Rehabilitation of lawn/garden (±R1600.00).
5. 3 security burglar doors.
6. Telephone units x2.
7. Razor wire: 22m for front fence.
8. 5 alarm sensors for bedrooms and garage.
9. 2 security remotes for arming/disarm.

FROM TONY MACHIN OF ST PETER'S PARISH, RAVENSHEAD, IN OUR LINK DIOCESE

Ravenshead has a newsletter which is published monthly and delivered free to everyone in the village. Ron Walker who manages our web site also contributes a news item from St Peter's which keeps readers abreast of what is happening in the Parish. I had a Eureka moment the other day and thought how useful it would be towards enhancing the Link to let St John's see what we are doing month by month. So attached is the February contribution. I am also sending you an update on our new Centre which replaced our aged church hall. I do hope that you will find these snapshots of life at St Peter's interesting and circulate them to ALL our friends at St John's.

God Bless

Tony.

Editor's note: copies of the St Peter's newsletter are available at the back of the church.

DIARY *dates*



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|---------------|--------------------------------|
| 22 April: | Earth Day |
| 10 May: | Newcomers' Welcome Tea |
| 14 May: | Ascension |
| 24 May: | Pentecost |
| 29 May: | Social Evening with live music |
| 5 June: | World Environment Day |
| 14 June: | Youth Sunday |
| 28 June: | Patronal Festival |
| 6 September: | Peace Lecture (tentative date) |
| 27 September: | Confirmation |
| 1 November: | All Saints Day |
| 7 November: | Fun Run (tentative date) |
| 8 November: | Remembrance Sunday |