



# Holy Trinity Hillcrest

## News Letter February 2015

### Rector's Reflections

#### *Dear God's people*

I never thought I would ever say this but, 'Where has all the time gone?' January has gone bye so quickly it is hard to believe that we are in the second month of 2015. Throughout January the liturgical themes were around the revelation of God to the world through Jesus Christ. It is encapsulated in the Feast of the Epiphany. The name given to the visit of the Magi from the east in search of Jesus and on finding Him, presented the parents with gifts. Much of our reflections were on the significance of God's revelation and the way it had impacted the people who had some experience of it.

Among the Sunday reflections for the month we were reminded:

- ◆ That God came into the world through Jesus and that Jesus came to make us holy.
- ◆ That God brings light into situations of darkness. Through God order will emerge from chaos; shape will be given to shapelessness and substance to void.
- ◆ Through the power of the Holy Spirit we move from a situation of the unknown to the known. St John writes, "The Spirit will lead us into all truth."
- ◆ That our entry into faith, our baptism, was not an event but the beginning of an adventurous journey with God.
- ◆ That the incarnate God is the One who seeks and welcomes; God draws us out of isolation into a community.
- ◆ God comes to us even though we may not really know who God is or what God sounds like.
- ◆ God calls us to service
- ◆ That we are called into a living relationship with God. God has blessed us with gifts for specific tasks and roles but for the common purpose of acting on God's mandate.
- ◆ That God is an insistent Caller. God will not give up no matter how hard we try to avoid or ignore the call.
- ◆ That God does not necessary call us because we would be the best at the job. Jonah ran away, the disciples had no previous experience and Paul was a religious fanatic yet through their willingness God affected marvellous things here on earth.

The Epiphany also teaches that the Magi's response to 'this thing that had taken place in Bethlehem' was to present the Christ child with gifts.

As a community of believers who daily experience God's love and graciousness in the many blessings we receive, may we be tempted to be like the Magi, who sacrificed much in search of the prophecy and on finding the Christ child express this appreciation by presenting Him with gifts. The magi acted on a premonition. Based on their intuition they travelled a long distance for a long period, putting themselves at risk and giving of the treasure they had.



Their determination to pursue a vision at great personal cost is a good example to us who have also in some way been exposed to God's revelations. So often in Biblical times it was the exposure to something of great significance that impelled the witness to publicise that revelation. The satisfaction they derived from just seeing "this thing" transformed who they were and what they did. Like the Shepherds at the Stable they probably returned to their countries changed people.

As 21st century Christians, who were not present in Bethlehem at the time, we enjoy the pleasure of knowing the significance of all that had happened then. We understand better than them why it was necessary for God to appear in human form. We appreciate more God's generous act of forgiveness and the hope of salvation. We have a better awareness of the teaching and expectations of God.

So much more than the Magi we should be willing to give because of what we have come to know. We have been, in recent weeks, inviting Parishioners to join us in our work of witnessing to Christ through our various ministries and in our worship. We have appealed for financial support to help us achieve our vision of building a stronger community and visibly and physically sharing our experience of the revelation of God to the world. As a living community we will always have needs and will require replacing those who can no longer continue. Please give some prayerful consideration for your involvement in the life and work of our Parish. If you are willing to share all that God means in your life but you are not sure in what capacity speak to someone or come and pray for guidance with someone in the parish.

Our vision for 2015 is to grow deeper in our faith, more committed to our ministry, more faithful in service and more broadly in our witness. My prayer is that God will touch all our lives and that we will be filled with an eagerness to make disciples for Christ.

May God bless you

**Gary +**

# GOD KNOWS!

Only

God

knows how  
it all turns out,

and for those who  
belong to Him

it turns out  
well.



*When I asked Gary what the theme for the magazine was, his response was "God Knows"! I thought at the time - well that's not helpful at all!*

*After a bit more thought I came to the conclusion that it could well be an interesting and challenging subject!*

*What does God know? I believe He knows everything as He is in everything - our very being, whether we acknowledge this or not.*

*So it seems quite simple and maybe not as challenging as I thought - God knows everything - that's it!*

*Then I thought a bit more about it and was challenged by the question "what do I know about God?" I realised that is where the challenge lies! What do you do if you don't know something? You Google it!! I Hope you enjoy the challenge to find out more about God.*

## 10 Things you should know about God!

**"Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the Lord, exercising loving kindness, judgment and righteousness in the earth. For in these I delight" (Jeremiah:9:23-24)**

### 1. God is our Creator

The awesome creation account in Genesis 1 is confirmed and complemented by the opening verses of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. *All things were made through Him, and without Him nothing was made that was made*" (John:1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. Verse 14 tells us that "the Word" through whom God created all things is Jesus Christ.

### 2. God is supreme Lawgiver

Jesus Christ summed up the Ten Commandments in two broad principles: love of God, "the first and great commandment," and love of neighbor (Matthew:22:36-39) The Ten Commandments constitute a law of love. "For this is the love of God, that we keep His commandments. And His commandments are not burdensome" (1 John:5:3)

### 3. God is love

What is the ultimate, perfect expression of God the Father's love for human beings trapped in their sins? The Bible gives us the answer: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John:3:16)

### 4. God is full of justice and mercy

The Bible takes sin seriously! Sin constitutes rebellion against God, who opposes all forms of evil. Cheap grace has never been part of the Father's plan and is absolutely contrary to His divine character. We have all broken His spiritual law, and true repentance is the first step on our way back to Him.

Yet reconciliation to God the Father could only be made possible by the steepest price imaginable—the shed blood of His Son Jesus Christ. As the apostle Peter expressed it, "You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, *but with the precious blood of Christ*, as of a lamb without blemish and without spot" (1 Peter:1:18-19)

### 5. God is eternal

The prophet Isaiah recorded this awesome truth about God: "For thus says the High and Lofty One *who inhabits eternity*, whose name is Holy . . ." (Isaiah:57:15) God the Father and Jesus Christ (the Word) have always existed. They are divine spirit beings (John:4:24) No one created Them. They were present *before* the beginning of the creation — *before* time began. They are eternal!

### 6. God is a family

The apostle Paul exclaimed, "I bow my knees to the Father of our Lord Jesus Christ, from whom *the whole family* in heaven and earth is named" (Ephesians:3:14-15) The God family is headed by the Father and presently consists of God the Father and God the Son, Jesus Christ. Their plan and desire is fully focused on "bringing many children to glory" (Hebrews:2:10) This has been planned from the beginning.

Jesus Christ is "the firstborn from the dead" (Colossians:1:18) "the firstborn among *many brethren*" (Romans:8:29) These passages mean that many more are going to join the family as divine spirit beings like the Father and Christ at the first resurrection, when the righteous are raised to everlasting life (see 1 Corinthians:15:49-54)

### 7. God is the great Healer

Many Christians are not even aware of the Bible's instruction when they become ill: "Is anyone among you sick? Let

him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord" (**James:5:14**) What is expected to happen? "*And the prayer of faith will save the sick, and the Lord will raise him up*" (verse 15). But we should leave the way and the time to God's determination, as verse 16 indicates.

#### 8. God is the ultimate planner

Paul told the Christians of Ephesus: "He made known to us his secret purpose, *in accordance with the plan* which he determined beforehand in Christ, *to be put into effect when the time was ripe*: namely that the universe, everything in heaven and earth, might be brought into a unity with Christ" (**Ephesians:1:9-10**).

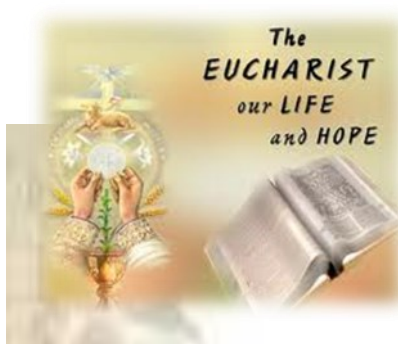
#### 9. God reveals the future

Our Creator "calls those things which do not [yet] exist as though they [already] did" (**Romans:4:17**) He has the power, foresight and wisdom to bring things to pass according to His great plan and purpose for mankind. "Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will do it" (**Isaiah:46:11**)

#### 10. God cares for you

Caring and compassion is one divine attribute that people sometimes overlook in considering our Creator. But King David didn't. He exclaimed: "But You, O LORD, are a God full of compassion, and gracious, longsuffering and abundant in mercy and truth . . . You, Lord, have helped me and comforted me" (**Psalms:86:15-17**).

In the Gospels we read that "when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick" (**Matthew:14:14**). The apostle James later wrote that "the Lord is very compassionate and merciful" (**James:5:11**) I have used sections of this article written by John Ross Schroeder ([www.ucg.org](http://www.ucg.org))



## A Series on Anglican Worship. Part 1 - Background to the Eucharist.

NEW LITURGIES BRING ALIVE NEW OR FORGOTTEN ASPECTS OF THE GOSPEL. THE NEW ANGLICAN PRAYER BOOK OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA REFLECTS THE EXTENSIVE AND DRAMATIC CHANGES IN THE LITURGICAL EXPRESSION OF THE CHURCH'S FAITH WHICH HAVE BEEN IN EVIDENCE THROUGHOUT THE WHOLE CHURCH IN THE LAST THIRTY YEARS OR SO, NOT LEAST WITHIN THE ANGLICAN COMMUNION. ALL REVISIONS HAVE TRIED TO EXPRESS IN APPROPRIATE WAYS AND LANGUAGE THE WONDERS OF GOD'S LOVE DECLARED IN THE SCRIPTURES AND CULMINATING IN THE GOSPEL OF CHRIST CRUCIFIED AND RISEN. HE

IS THE CENTRE OF OUR FAITH, THE KEY TO OUR UNDERSTANDING OF THE OLD TESTAMENT AS WELL AS OF THE NEW.

JESUS CHRIST AS A HUMAN BEING LIVED AND DIED AND ROSE AGAIN: HE IS NOW THE LORD OF THE CHURCH, PRESENT WITH HIS PEOPLE WHO ARE CALLED, CORPORATELY, HIS BODY - A TITLE WHICH REFERS PRIMARILY NOT TO AN ASSOCIATION OF PEOPLE MET FOR A COMMON PURPOSE, BUT TO A PERSON IN HIS OUTWARD MANIFESTATION DISPLAYING THE LIFE AND LOVE OF CHRIST. THE CHURCH THEREFORE IS CALLED TO MANIFEST CHRIST IN AND TO THE WORLD. AT THE SAME TIME HOWEVER THE CHURCH HAS TO REMEMBER THAT CHRIST IS ITS LORD AND MASTER, SO THAT THE CHURCH MAY NEVER SO IDENTIFY ITSELF WITH CHRIST AS TO CLAIM TO TAKE HIS PLACE. IN ITS WORSHIP THE CHURCH EXPRESSES BOTH ITS UNITY WITH CHRIST AND ITS DEPENDENCE ON HIM.

"LITURGY" IS THE DESCRIPTION OF THE PUBLIC WORSHIP OF THE CHURCH BY WHICH IT EXPRESSES ITS SERVICE TO GOD. THE GREEK WORD *LEITOURGIA* HAS AN INTERESTING HISTORY. IN ANCIENT ATHENS IT ORIGINALLY DESCRIBED THE PUBLIC SERVICE WHICH WEALTHY CITIZENS HAD TO PROVIDE FOR THE BENEFIT OF THE STATE AS A WHOLE: SOME OF THESE SERVICES WERE VOLUNTARY, AND SOME OBLIGATORY. BY THE TIME OF THE NEW TESTAMENT THE WORD COULD MEAN "SERVICE" IN THE WIDEST SENSE, AND ST PAUL USED IT TO DESCRIBE THE COLLECTIONS OF MONEY MADE FOR THE POOR CHRISTIANS IN JERUSALEM (2 COR 9:12), ALTHOUGH THE WORD WAS OFTEN USED OF RELIGIOUS SERVICES.

IN THE CHRISTIAN CHURCH THE LITURGY DESCRIBES THE SERVICE, OR WORSHIP, OWED TO GOD BY THE CHURCH AS A WHOLE. CHANGES THEREFORE TO THE LITURGY HAVE TO BE MADE BY THOSE WHO REPRESENT THE WHOLE CHURCH. IN THE CPSA CHANGES ARE AUTHORIZED BY THE BISHOPS AND PRESENTED TO PROVINCIAL SYNOD.

THE FORMS OF WORSHIP USED IN THE CHURCH HAVE OFTEN BEEN CONDITIONED BY CONTEMPORARY CIRCUMSTANCES AND CONTROVERSIES. THIS WAS SHOWN VERY CLEARLY IN THE PRAYER BOOK OF THE CHURCH OF ENGLAND IN 1552 WHICH REFLECTED THE PROTESTANT OPPOSITION TO WHAT WERE CONSIDERED TO BE THE ERRORS OF THE ROMAN CATHOLIC CHURCH. THE 1552 BOOK FORMED THE BASIS FOR THE BCP OF 1662, WHICH HAS REMAINED THE OFFICIAL LITURGY OF THE CHURCH OF ENGLAND UNTIL THE PRESENT TIME. EVEN THE MB OF 1980 "IS INTENDED TO SUPPLEMENT THE BOOK OF COMMON PRAYER, NOT TO SUPERSEDE IT" (MB PREFACE: P 9). THE PREFACE OF THE MB GOES ON TO SAY:

*RAPID SOCIAL AND INTELLECTUAL CHANGES, HOWEVER, TOGETHER WITH A WORLD-WIDE REAWAKENING OF INTEREST IN LITURGY, HAVE MADE IT DESIRABLE THAT NEW UNDERSTANDINGS OF WORSHIP SHOULD FIND EXPRESSION IN NEW FORMS AND STYLES.*

THE GROWTH OF INTEREST IN LITURGY HAS GONE ALONG WITH, AND PERHAPS HAS BEEN OCCASIONED BY, OR HAS EVEN STIMULATED, A NEW UNDERSTANDING OF THE NATURE AND TASK OF THE CHURCH. CERTAINLY THERE IS NO DENYING THE VERY CLOSE RELATION BETWEEN THE LITURGY AND THE THEOLOGY OF THE CHURCH. FOR MORE THAN A THOUSAND YEARS THE CHURCH HAS BEEN SUBJECT TO DIVISIONS WHICH HAVE NECESSARILY OBSCURED ITS TRUE PLACE IN GOD'S SCHEME OF THINGS. DIFFERENT "COMMUNIONS" HAVE EMPHASIZED DIFFERENT ASPECTS OF THE GOSPEL AND HAVE DECLARED THOSE WHO THINK OTHERWISE TO BE HERETICS, OR AT LEAST TO BE OUT OF FELLOWSHIP AND COMMUNION. THE TWENTIETH CENTURY HAS WITNESSED A REVERSAL OF THIS PROCESS AS CHRISTIANS ARE BECOMING AWARE THAT WHAT THEY HOLD IN COMMON IS MORE IMPORTANT THAN WHAT DIVIDES THEM. THE ECUMENICAL MOVEMENT IS THE SHORTHAND DESCRIPTION OF THIS NEW ATTITUDE WITH ITS ATTEMPTS TO MAKE REAL THE UNITY WHICH GOD HAS GIVEN TO HIS PEOPLE IN CHRIST.

THE APB SHARES IN THE DESIRE TO EXPRESS THE MEANING OF THE CHURCH AND ITS MISSION, AND IT THEREFORE TRIES TO GO BACK TO THE BIBLICAL AND EARLY UNDERSTANDING OF THE MEANING OF ITS WORSHIP. CONSCIOUS OF THE UNITY WHICH CHRISTIANS SHARE IN CHRIST IT USES MODERN TRANSLATIONS OF CANTICLES AND OTHER LITURGICAL TEXTS, MOST OF WHICH ARE COMMON TO OTHER CHURCHES. A COMPLETE LIST OF THESE IS TO BE FOUND IN APB PAGES 794F. THE UNITY OF THE CHURCH IS EXPRESSED ESPECIALLY IN BAPTISM AND EUCHARIST. SUBSTANTIAL AGREEMENT ON THE MEANING OF THESE TWO LITURGICAL ACTS HAS BEEN REACHED BY THEOLOGIANs FROM MANY DIFFERENT CHURCHES REFLECTING CATHOLIC, ORTHODOX, REFORMED, PROTESTANT AND EVEN PENTECOSTAL TRADITIONS.' THIS AGREEMENT IS REFLECTED TOO IN THE SIMILARITY BETWEEN MODERN EUCHARISTIC

rites emanating from different traditions. As the weekly and daily expression of the church's worship and faith, the Eucharist sums up the purpose of all worship. This purpose may be briefly described under five headings, without denying further possibilities.

1. **WORSHIP IS ESSENTIALLY A CORPORATE ACT. SINCE EACH CHRISTIAN IS UNITED WITH CHRIST THROUGH BAPTISM, EACH IS SPECIALLY CLOSELY UNITED TO EVERY OTHER CHRISTIAN. IN WORSHIP THEREFORE WE ASSERT THAT WE BELONG TO GOD AND TO ONE ANOTHER: WE COME NOT AS A GROUP OF INDIVIDUALS, BUT AS A COMMUNITY WITH A COMMON PURPOSE AND A COMMON LIFE, ENCOURAGING ONE ANOTHER TO PRAISE AND THANK GOD. SO PARTICIPATION IN THE EUCHARIST IS NOT SIMPLY A MATTER BETWEEN EACH PERSON AND GOD. IT EXPRESSES WHO WE ARE - THE HOLY COMMUNION. THIS TITLE CAN DESCRIBE BOTH THE EUCHARIST AND THE CHURCH, AS IS INTIMATED BY ONE EARLY TRANSLATION OF THE PHRASE "THE COMMUNION OF SAINTS" (LATIN COMMUNIO SANCTORUM) IN THE APOSTLES' CREED AS "COMMUNION IN HOLY THINGS". THIS UNDERSTANDING OF COMMUNION IS OF SPECIAL SIGNIFICANCE IN SOUTH AFRICA WITH ALL OUR DIVISIONS AND TENSIONS. THE UNITY WE SHARE IN CHRIST AS HIS GIFT TO US IS MORE FUNDAMENTAL THAN ANY DIFFERENCE OF COLOUR, CULTURE OR LANGUAGE, AND IT IS THIS UNITY WHICH IS EXPRESSED IN EVERY EUCHARIST.**

THE SENSE OF COMMUNION IS REFLECTED IN MUCH MODERN CHURCH ARCHITECTURE BY WHICH THE ALTAR, OR HOLY TABLE, IS PLACED CLOSER TO THE CONGREGATION, ENABLING THE PRIEST TO STAND BEHIND IT FACING THE PEOPLE. IN SOME CHURCHES THIS SENSE OF PARTICIPATION BY THE WHOLE CONGREGATION IS ENHANCED BY HAVING THE ALTAR IN A MORE CENTRAL POSITION.

2. **THOUGH THE CHURCH'S WORSHIP IS ESSENTIALLY CORPORATE, IT DEMANDS A PERSONAL RESPONSE FROM EACH WORSHIPPER, SHOWN ESPECIALLY IN THE EXPRESSION OF PENITENCE AND THANKSGIVING WHEREBY WE RECOGNIZE THAT WE DEPEND ON GOD. THIS IS THE TRUE MEANING OF HUMILITY, WHICH ENTAILS NOT THE DENIAL OF THE GIFTS WHICH GOD HAS GIVEN TO EACH OF US, BUT THE RECOGNITION THAT EVERYTHING OF VALUE IN LIFE COMES FROM GOD. IN SPITE OF ALL THE TECHNOLOGICAL ACHIEVEMENTS OF HUMAN BEINGS, ESPECIALLY IN THIS CENTURY, WE ARE CREATURES OF GOD WITH A VERY LIMITED LIFE-SPAN ON EARTH. IN OUR WORSHIP WE THANK GOD PERSONALLY AS WELL AS CORPORATELY FOR HIS GRACE SHOWN TO US, AND WE RECOGNIZE OUR DEPENDENCE ON HIM.**

3. **IN WORSHIP WE COME AS MEMBERS (= LIVING PARTS) OF CHRIST PRAYING FOR GOD'S WORLD. IN THIS WAY THE CHURCH, LIKE ISRAEL OF OLD, ACTS AS THE PRIEST OF THE WORLD. IT INTERCEDES ON BEHALF OF THE WORLD IN UNION WITH CHRIST THE LORD, AND IT IS CALLED TO SHOW BY ITS COMMON LIFE THE MEANING OF ALL HUMAN LIFE AND TO OFFER ITSELF IN UNION WITH CHRIST FOR THE WORLD. THIS IS THE TRUE MEANING OF THE TITLE OF THE CHURCH AS THE "PRIEST-HOOD OF ALL BELIEVERS" ("THE ROYAL PRIESTHOOD", AS IT IS DESCRIBED IN 1 PET 2:9).**

4. **AT THE EUCHARIST WE GIVE THANKS TO GOD FOR THE LOVE FOR THE WORLD WHICH HE HAS SHOWN IN JESUS CHRIST. THE SACRIFICE OF CHRIST DESCRIBES THE WHOLE INCARNATE LIFE OF JESUS - HIS BIRTH, HIS LIFE, HIS DEATH, HIS RESURRECTION AND ASCENSION. THOUGH THE DISPLAY OF GOD'S LOVE WAS SHOWN SUPREME ON THE CROSS, IT IS THE WHOLE ACT OF GOD'S LOVE IN CHRIST WHICH IS DRAMATICALLY MADE PRESENT IN THE EUCHARIST. FOR THIS REASON THE EUCHARIST ITSELF HAS OFTEN BEEN DESCRIBED FROM EARLY TIMES AS A SACRIFICE. THIS DOES NOT MEAN THAT ANYTHING CAN BE ADDED TO THE SACRIFICE OF CHRIST. RATHER, IN THE EUCHARIST THE CHURCH, AS THE BODY OF CHRIST IN THE WORLD, RECALLS WITH THANKSGIVING THE REASON FOR ITS EXISTENCE AND ENTERS INTO THE LOVE OF CHRIST, PLEADING HIS SACRIFICE FOR THE CHURCH AND THE WORLD, AND EXPRESSING ITS UNITY WITH HIM. BY SHARING IN THE BENEFITS OF CHRIST'S PASSION THE CHURCH IS CHALLENGED AND ENABLED TO LIVE A LIFE OF SACRIFICIAL LOVE IN THE WORLD.**

5. **ALL CHRISTIAN WORSHIP IS RELATED TO SCRIPTURE, WHICH IS THE WRITTEN WITNESS TO GOD'S LOVE AS DECLARED IN ISRAEL'S HISTORY, CULMINATING IN THE HISTORY OF JESUS, THE TRUE ISRAELITE AND THE TRUE HUMAN BEING. THE MEANING OF ALL SCRIPTURE IS FOUND WITH REFERENCE TO CHRIST, THE FOCAL POINT OF GOD'S REVELATION OF HIMSELF. EVERY CELEBRATION OF THE EUCHARIST IS A DRAMATIC PRESENTATION OF THE GOSPEL OF CHRIST.**

IT IS WITH SUCH AN UNDERSTANDING THAT THE FOLLOWING NOTES ARE OFFERED AS A HELP TO A DEEPER APPRECIATION OF THE "MYSTERY" OF THE EUCHARIST. THEY ARE OFFERED AS GUIDELINES, NOT AS A FULL EXPLANATION. THE EUCHARIST IS AN OCCASION FOR A PERSONAL AND CORPORATE ENCOUNTER WITH GOD, AND JUST AS HUMAN BEINGS ARE UNABLE TO FATHOM THE DEPTHS OF GOD'S BEING AND PURPOSES, SO ALSO MUCH IN THE EUCHARIST WILL ELUDE EXPLANATION. THOSE WHO COME WITH FAITH IN GOD WILL NEVERTHELESS LEARN MORE ABOUT HIM AND HIS LOVE AS THEY DEEPEN THEIR APPRECIATION OF THE LITURGY. SINCE THE EUCHARIST IS THE LITURGICAL EXPRESSION OF THE GOSPEL, IT IS CAPABLE OF VARIOUS INTERPRETATIONS. SO EVEN IF READERS DISAGREE WITH WHAT FOLLOWS, THEY MAY AT ANY RATE BE ENCOURAGED TO EXPLORE MORE EARNESTLY THE WEALTH OF MEANING WHICH THE EUCHARIST HAS FOR THEM. ALTHOUGH THESE NOTES REFER ONLY TO THE ENGLISH TEXT OF THE LITURGY, THEY SHOULD APPLY EQUALLY WELL TO THE OTHER LANGUAGES IN WHICH THE LITURGY HAS BEEN PUBLISHED.



I don't know why some people change churches;  
What difference does it make which one you stay home from?



- 5 - David & Millie Tayfield
- 17 - Philip & Jean Watson
- 19 - Colin & Olga Russell
- 21 - Graham & Lyn Elliott
- 23 - Kevin & Maryke McGeer
- 28 - Murray & Strawbs Phillpott

## Bits and Pieces!

February Birthdays	
01-Thelma Rafferty	09-Murray Phillipott
01-Beryl Saxby	12-Nan Lansdell
02-Harold Walker	12-Gavin McEwan
05-Thora Golledge	16-Althea Higham
05-Glenda Kyzer	20-Dennis Rhodes
	21-Tessa Thompson
	22-Norma Snyman
	23-Wendy Liebetrau

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Nedbank Hillcrest Branch 1338 26  
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