



Holy Trinity Hillcrest

News Letter

November 2016

Dear God's people,

This month's rector's reflections take the form of a report of the recently held Diocesan Synod. Contributed by our representatives. Compiled by Jenipher Lavender.

"Put out into the deep water and let down your nets for a catch" (Luke 5: 46)

On the 14th & 15th October, the Parish representatives attended the 166th Session of Diocesan Synod of Natal. The Diocesan family of churches, institutions and schools met at the Mother Church, the Cathedral of the Holy Nativity in PMB for the 2 days. Bishop Dino presided over his first Synod in this Diocese with over 260 people attending.

Synod, which usually meets every two years, is for the Diocese to: a) give an account of stewardship; b) report on various activities; c) make rules on procedures; d) determine policy on various issues; e) elect representatives, to various provincial and diocesan structures. It allows for Church consultation with its members and to discern God's will for our Diocese, with the help and guidance of the Holy Spirit.

At the opening Eucharist, Bishop Dino gave his Charge in which he shared some of his experiences of his

first year in the Diocese and part of what he hopes to achieve during his term as the Diocesan bishop. The theme for the Charge was based on the text in Luke 5: "Put out into deep water and let down the net for a catch" (4). In his address he challenged the Synod to work towards Spiritual Maturity; Unity and focus on Mission and Evangelism. This verse represents for him the need for us to commit ourselves as

Parishes and Organisations to venture into the 'deep waters' of our relationship with the Lord Jesus and to grow in the knowledge and love of Jesus; to be unafraid to be challenged to know Jesus more and better. He also spoke about: the need for greater individual and corporate focus on prayer; ensuring ministers of God's Word are better equipped; having greater emphasis on evangelistic programmes such as Alpha, Rooted in Jesus, Renew etc.; sharing dialogue as the Body of Christ (which includes listening and focussing more on how to draw others to Christ and identifying new areas of potential growth within the Church); how to be better witnesses of our faith and building up God's people for God's mission in God's world. He suggested that the next 10 years be a Decade of Mission and Evangelism for our Diocese.

Besides the delicious and wholesome meals the bulk of our time was taken up by the presentation of Motions, discussing them and voting for the adoption of them. Following are some of the Motions we discussed and adopted:

Annual Financial Statements of the Central Fund and the Diocesan Trust Fund:

After many Synods these were again presented to Synod. It was adopted after some discussion. Thanks to the trust accounts the Diocese has been able to cover the shortfalls. Care must be taken not to deplete the capital, especially with the Bishop's commitment to place a stipendiary priest in every pastoral charge.



Rector's Reflections



Revision of the Diocesan Budgeting Process:

For many years the annual budget was developed in the office of the Diocesan Secretary. Much of it was a percentage increase on the previous year's expenditure; a habit all parishes seem to have formed. The Motion proposed a more participatory process through: engaging with all role players, Bishops, Archdeacons, Parishes, Specialist Ministries and Administration and Finance, in the preparation of the Annual Central Fund Budget. It requires Archdeacons to facilitate a process within their respective Archdeacons of visioning and budgeting that would be fed into the Diocesan process before the first draft of the Central Fund Budget is formalised; requiring specialist ministries to present a year plan with the proposed costs to be included in the budget. The future budgeting processes need to reflect the proposed plan of realising the Diocesan vision and objectives.

The Establishment of an Assessment Commission:

That the Diocesan Bishop be mandated to establish with all due urgency, an Assessment Commission, independent of current Diocesan structures; its members be selected by the Bishop, from within the church and without, to provide a balance of proven expertise in matters of finance as well as an understanding of Anglican ecclesiology; the nominees to the Commission be confirmed by the next Di-

diocesan Council; the Commission be mandated to investigate the current method of determining assessments and to hear with sympathy and understanding the experiences of parishes; the Commission also be directed to explore alternative approaches to assessment as implemented by other comparable Anglican Dioceses within the Anglican Church of Southern Africa and elsewhere in the Anglican Communion; the process of budgeting in the Diocese of Natal be scrutinised in the light of the Commission's finding on assessment; the Commission should report back on its findings as well as present a definitive set of recommendations to the next Diocesan Synod for consideration and adoption.

Motion for World Day of Prayer for Creation:

This Motion called for support for the annual World Day of Prayer for Creation on 1 September by encouraging parishes to arrange prayer services with other local churches and, where appropriate, include those from other faith communities; or to join in these prayer meetings arranged by others.

Motion on HIV and Aids:

Here Synod resolved to increase an awareness of the growing incidence of HIV amongst young women between the ages of 15-24 years within the diocese; educate parishes on the "sugar daddy/blisser" phenomenon; develop life affirming theologies on sexuality that encourages further discussion amongst all diocesan organisations; request the diocesan youth office to organise programmes with the youth of the diocese that deal with issues on sex and sexuality; request the Diocesan Bishop to draw on expertise within the diocese, such as the Ujamaa Centre for Community Development and Research at the University of Kwa-Zulu Natal, in order to set up a series of contextual Bible studies with young women so as

to create a safe space to discuss sex and sexuality; request diocesan men's organisations to educate their members on the dangers of having sexual relations with young women; encourage the formation of HIV support groups within parishes.

Diocesan Children's Homes:

The Boards of the St Martin's and St Monica's Diocesan homes appealed to the Diocesan as the Visitor and in consultation with the Archbishop to approach the Department of Social Development's and advocate for grants of their behalf.

There were also changes to THE ACTS OF THE DIOCESE OF NATAL.

Act 4 (1) – Of Pastoral Charges and Development Districts:

The following sub-section was added, "Pastoral charges shall be listed in a Schedule which may be amended by the Bishop from time to time."

The Schedule published in the Agenda Book list 91 parishes, excluding schools and institutions. Within the 91 parishes more than 300 worshipping centres are served by 89 stipendiary clerics and 114 non-stipendiary clergy.

Act 12 (7) Of Clergy Stipends and Allowances:

An amendment in bold was added "No direct payment other than that provided for in Section 11 of this Act may be made by any Pastoral Charge to any cleric by way of additional remuneration, **except with the prior approval of the Diocesan Board of Trustees.**"

Act 23 Of The Parish Vestry Meeting and Office Bearers:

The section relating to the limitation of term of service in Section 12 (d) and 13 (a) + b) – has been deleted. Churchwardens and Alternate wardens are no longer limited to a three year term.

Act 24 Of the Parish Council:

The amendment to Section 1 reads that "other Clergy licensed to that Parish" can join the Incumbent on The Parish Council.

Comments on Synod by Bruce:

"What stood out for me was: the motion brought by Rev Chris Meyer, about the establishment of an Assessment Committee and the way forward in terms of the Assessment Process as well as the motion about the Revision of the Diocesan Budgeting Process, by Fr Gary, making it a more participatory process. I also really enjoyed the opening Eucharist."

Comments on Synod by Harold:

I understood and appreciated the reasons for the procedures of synod but I was still unprepared for the tedious nature of the way motions were debated and adopted. Some simple motions seemed to take a long time to be adopted and the election process took a long time and synod was adjourned without the election results being known because they were still being counted. Then there some motions that were not adopted despite the passions that were aroused. I came to realise that these processes were needed to avoid perceptions and accusations of bias. Furthermore we are a church that is capable of talking about issues instead of avoiding them and we are a church that has remained together even if we do not share the same views all the time. We do need to hear each others views in order to grow and change. The church has to represent what is eternal and we cannot change for the sake of change but we must also be open to the Holy Spirit progressively revealing God's plan. This process is slow and I think should be slow. It was good to be part of the church in Natal, at prayer, participating in the Eucharist and worshipping in both of our two most popular languages. Bishop Dino's charge continued to encourage me with its emphasis on personal spiritual growth and the importance of evangelism. We face an important decade, The Decade of Evangelism."



A Deaf child says: "For all of you, I am deaf..

But for me, all of you are dumb."

Moral: Life differs in each perspective. Live the way you want to.

THE MEETING OF BIBLICAL NEIGHBOURS!

I went to **Genesis** hotel through **Exodus** road. On the way, I saw **Leviticus** recording the **Numbers** of people at **Deuteronomy**, while **Joshua** was waiting at the Beautiful gate for **Judges** to see **Ruth** calling loudly "Samuel, Samuel. At a stage, the first and second **Kings** of **Chronicles** 1 & 2, were coming to visit **Ezra**, **Nehemiah** and **Esther** for the misfortune of **Job** their brother. They started singing **Psalms** and teaching children **Proverbs** concerning **Ecclesiastes** and **Songs** of **Solomon**. This coincided with the period that **Isaiah** was engaged in **Jeremiah's** **Lamentations** together with **Ezekiel** and **Daniel** their friends. By that time, **Amos** and

Obadiah were not around. Three days later, **Hosea**, **Joel** and **Jonah** travelled in the same ship with **Micah** and **Nahum** to Jerusalem. **Habakkuk** then visited **Zephaniah** who introduced him to **Haggai** a friend of **Zechariah** whose cousin is **Malachi**.

Immediately after the tradition, **Mathew**, **Mark**, **Luke** and **John** got involved in **Acts** of the **Romans** who were behaving like the 1st **Corinthians** group because the 2nd **Corinthians** group were always at loggerheads with the **Galatians**. At that time too, they realized that the **Ephesians** and **Philippians** were close to the **Colossians**, and a suggestion

for the first **Thessalonians** visit was made, and that on their second **Thessalonians** visit, they should first of all see the first and second of the **Timothy** brothers who had gone to the house of **Titus** to teach **Philemon** his younger brother how to read and write in **Hebrew**. On hearing this, **James** asked **Peter** twice to explain to him how the three **Johns** have disclosed to **Jude** the **Revelations** of this journey.



Included in the Bishop's charge was his thoughts on....

.....What makes for a healthy church?

Crowing healthy congregations. There are a number of factors that make for healthy congregations. I offer an acrostic on the word "vital" outlining what I believe to be five essential elements of a missional church serving God's Kingdom.



"V" stands for *visionary leadership*. It has to do with helping everyone to understand why they exist, what they are called to do, why it is important and what our part could be in carrying out mission more effectively.

"I" stands for *inspirational worship*. We often seem to forget that what people are looking for in worship, is an experience of God, not just information about God. Inspirational worship works not only at the level of the brain, but also and especially at the level of the heart, kindling in people the desire

to be changed and be used by God.

"T" stands for *training in discipleship*. Helping people make a sincere and radical commitment to Jesus, to live as his followers and to enter into the life of God's Kingdom.

"A" stands for *authentic community*. Too often, we have allowed people to retreat into a kind of individualistic piety forgetting that we are the People of God, the Body of Christ. We as the Church are called to be a genuine community in which mutual love and care witness the transforming power of the Gospel and bring glory to God.

"L" stands for *loving outreach*. Healthy congregations understand that their witness to the reality of God's kingdom, must keep together good works and clear words. Good works on their own do not explain very much about the Gospel; they must be accompanied by the proclamation of the Gospel which transforms people's lives. On the other hand, the words of the Gospel alone, separated from a clear and genuine concern for justice and peace, lack the integrity they need to persuade people to give the Gospel a serious hearing. Social care and evangelistic proclamations are, if properly understood, seamless.

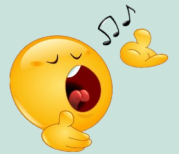
The Lighter side of being a Chorister

THE ALTOS

.....are the salt of the earth--in their opinion, at least. Altos are unassuming people, who would wear jeans to concerts if they were allowed to. Altos are in a unique position in the chorus in that they are unable to complain about having to sing either very high or very low, and they know that all the other sections think their parts are pitifully easy. But the altos know otherwise. They know that while the sopranos are screeching away on a high A, they are being forced to sing elaborate passages full of sharps and flats and tricks of rhythm, and nobody is noticing because the sopranos are singing too loud (and the basses usually are too). Altos get a deep, secret pleasure out of conspiring together to tune the sopranos flat. Altos have an innate distrust of tenors, because the tenors sing in almost the same range and think they sound better. They like the basses, and enjoy singing duets with them, because the basses just sound like a rumble anyway, and it's the only time the altos can really be heard. The altos' other complaint is that there are always too many of them and so they never get to sing really loud.

Top Ten Reasons for Being an Alto

1. You get really good at singing E flat.
2. You get to sing the same note for 12 consecutive measures.
3. You don't really need to warm up to sing 12 consecutive bars of E-flat.
4. If the choir really stinks, it's unlikely the altos will be blamed.
5. You have lots of time to chat during soprano solos.
6. You get to pretend that you are better than the sopranos, because everybody knows that women only sing soprano so they don't have to learn to read music.
7. You can sometimes find part time work singing tenor.
8. Altos get all the great intervals.
9. When the sopranos are holding some outrageously high note at the end of a song, the altos always get the last words.
10. When the altos miss a note, nobody gets hurt.



Donald Trump goes on a fact-finding visit to Israel. While he is on a tour of Jerusalem he suffers a heart attack and dies.

The undertaker tells the American Diplomats accompanying him, "You can have him shipped home for \$50,000, or you can bury him here, in the Holy Land, for just \$100."

The American Diplomats go into a corner and discuss for a few minutes. They come back to the undertaker and tell him they want Donald shipped home.

The undertaker is puzzled and asks, "Why would you spend \$50,000 to ship him home, when it would be wonderful to be buried here and you would spend only \$100? With the money you save you could help pay back some of the deficit, help the homeless or help the elderly."

The American Diplomats replied, "Long ago a man died here, was buried here, and three days later rose from the dead. We just can't take that risk."

PARISH CONTACT DETAILS:

Rector:		Environmental		Maggie Fleming	031 765 7157
Rev Gary Thompson		Evening Women's Gp		Lynette Reynolds	031 716 8161
031 765 2578	082 442 3241	Flowers		Margaret Vorwerk	031 765 4390
Deacon:		Food Parcels		Rosemary Dickinson	031 765 2782
Rev Bruce Woolley		Garden		Jill Howard	031 765 1061
Church Wardens:		Hospital Visitors		Elaine Hutt	031 765 2188
Peter Craig		Lay Ministers		Rosemary Combes	031 762 1176
Harold Walker	082 896 3516	Martha's Friends		Ann Maud	031 765 2111
Alternate Warden:		Morning Women's Gp		Ann Maud	031 765 2111
Murray Phillpott	076 055 4240	Musicians		Matthew du Sart	082 526 3518
Youth Worker		Music Group		Pat Dawson	031 765 8013
Althea Kroone	031-7655494	Prayer Chain		Julia Evans	079 814 9679
Parish Ministries:		Publications		Enid Vreedenburgh	031 765 5942
Audio Visual		Recorder		Marion Wakefield	031 716 8201
Bookkeeper	Enid Vreedenburgh	Readers		Sue Yates	031-716 8632
Companionship	Doreen Hood	Sacristans		Brenda Saville	031 765 1111
	Glenys Dickson	Sides people		Errol Hicks	031 716 8872
		Tea Pourers		Margaret Ballard	031-776 3019
		Treasurer		Denis Saville	031 765 1111
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