

MINUTES OF THE TWENTY FOURTH SESSION OF THE SYNOD OF THE DIOCESE OF PORT ELIZABETH

**PRELIMINARY MEETING HELD AT
THE CATHEDRAL OF ST MARY THE VIRGIN
ON WEDNESDAY 1st NOVEMBER 2017 AT 18H00
UNDER THE PRESIDENCY OF THE BISHOP OF PORT ELIZABETH,
BISHOP BETHLEHEM NOPECE,
AND A RECORD OF THE PROCEEDINGS AT THE SYNOD EUCHARIST,
AND THEREAFTER AT THE PARISH OF ST JOHN THE BAPTIST, WALMER
FROM THURSDAY 2nd TO SATURDAY 4th NOVEMBER 2017**

1. OPENING

After the Synaxis of the Eucharistic liturgy and the Collect for Synod, the Bishop took the chair and opened the Preliminary Meeting.

2. GREETINGS

The Bishop brought messages of greeting from: Bishop Eric Pike, Archbishop Thabo Makgoba, Bishop Monument of the Diocese of Zululand, Bishop Dan of the Diocese of Mpumalanga, Canon Sipambo Ludidi and Apostle Neville Goldman.

Greetings were brought by the following ecumenical guests: Bishop Glenn Lyons of REACH, John Best on behalf of Mayor Athol Trollip, Ds Ben Fourie of the Bible Society, Trevor Jennings of Transformation Christian Network and Richard Draai of the Education Consultation.

Bishop Bethlehem then thanked our ecumenical partners for their encouragement and work towards unity.

3. APPOINTMENT, ELECTION, AND APPROVAL OF SYNOD OFFICERS, AND TIMES OF SYNOD, REPORT OF THE COMMITTEE OF SCRUTINY

The Diocesan Secretary proposed that this item be the first order of business for Thursday morning. Seconded: The Provost, The Very Revd Sharon Nell

4. QUORUM OF SYNOD

The Bishop called on the Diocesan Registrar, Mr L W de V Schärages, to declare that a quorum was present both in the House of the Clergy and in the House of Laity. The Registrar declared that such a quorum was indeed present in both houses.

5. CONSTITUTION OF SYNOD

The Bishop declared the Twenty Fourth session of the Synod of the Diocese of Port Elizabeth duly constituted.

6. REPORT OF THE COMMITTEE OF SCRUTINY

The Registrar reported as follows:

The Committee of Scrutiny has, in terms of Chapter II, Paragraph 8 (a) and (b) of the Acts of the Diocese, scrutinized the qualifications of lay representatives, and presents the following report:

7. REPORT OF THE COMMITTEE OF SCRUTINY

Comment on election of lay representatives and their alternates in terms of Ch II. Paragraph 8(b) of the Acts of the Diocese.

- a) Notice of the meeting to elect lay representatives and alternates was given after the date specified in terms of the Acts (Ch. III, para. 3) by the following Parishes. Latest date for notice to be given was 25 August 2017

	<u>Notice given on:</u>
Alexandria	Only the month (August) was shown but not the day
St Matthew	3 September 2017
St Matthias	3 September 2017
St Stephen	10 September 2017
Sundays River Valley	10 September 2017
Church of Ascension	10 September 2017
Great Fish River	Only the month (August) was shown but not the day
Great Karoo, Colesberg	10 September 2017
Karoo, Middelburg, St Barnabas	10 September 2017
Karoo, Middelburg, St Boniface	27 August 2017
St Ninian's	10 September 2017
Holy Trinity	10 September 2017
St Margaret	3 September 2017
St Nicholas	5 September 2017
Good Shepherd	31 August 2017

- b) Certificates of election of lay representatives were not received from the following parishes. (Ch III, para13)

St Ninian's: Election forms were lost by the parish and the information was subsequently provided by way of an email from the chairman of the meeting Mr Fezile Jeyi.

- c) The following parishes failed to submit their certificate of election to be received by the Diocesan Secretary by the date specified on the election certificate and in terms of the Act (Ch. III, para 13) (2 October, 2017)

	<u>Date received</u>
Alexandria	5 October 2017
Holy Spirit	3 October 2017
St Michael & All Angels	5 October 2017
Great Fish River	3 October 2017
St Augustine	5 October 2017

- d) The certificate of qualification for Mrs Betsy van Niekerk to act as a lay representative for the Parish of St Mark & St John was not signed by the Rector but by Mrs Van Niekerk herself. It should have been signed by the Rector (Ch. III, para 11).

The certificates of qualification for Mr Rodney Redcliffe and Miss Kirstie Pause to act as a lay representatives for the parish of St Simon of Cyrene were not signed by anybody.

- e) The certificate of qualification for the alternate lay representative, Mr Luntu Zishushu for Holy Spirit was not signed by the incumbent or alternatively by two communicants of the said parish.
- f) The certificates of qualification of alternate lay representatives Mr Donovan Wicomb and Mrs Caroline Adams for St Simon of Cyrene were not signed.

8. ANNOUNCEMENTS

1. Registration commences at 7:15 am on Thursday 2nd November at St John the Baptist.
2. Synod will commence at 08h30 with Morning Prayer at St John the Baptist Walmer.
3. Finger supper after the service at St Saviour's Church in Villiers Road, Walmer.

Synod is to resume on Thursday 2nd November 2017 at 08h30 with Morning Prayer at St. John the Baptist.

After the ministry of the Word, and the recitation of the Nicene Creed, the Bishop delivered his Charge.

9. PRESIDENT'S CHARGE TO SYNOD 2017

Egameni lika Thixo, uMdali uMkhululi noMdlisi Bomi! Amen.

In die naam van God, Skepper, Verlosser en Gewer van die Lewe! Amen.

In the Name of God, Creator, Redeemer and Giver of Life! Amen.

"Go your way, behold I Am sending you out as lambs in the midst of wolves..."

Whenever you enter a town and they receive you, eat what is set before you. Heal the sick in it and say to them, 'The Kingdom of God has come near you!...' (Luke 10:3 – 12).

"Jesus Christ is the Same Yesterday, Today and Forever." (Hebrews 13:8).

AN ANNOUNCEMENT

When we came to Port Elizabeth on the 7th July 2001 we knew that one day before or on February 2020 we would go on pension, as Canon 14 would allow it. Now we know, and the Synod of Bishops has released us and that on the 31 July 2018 we shall say our goodbyes to you in thanksgiving to God, the Judge of all humankind, who has given us the privilege of the ministry of a Bishop in the Church of Christ, the Church Jesus prays for.

For those who may be filled with ambition for the office of the Bishop let me caution you: Study 1 Timothy 3:1-7, you will do well. It is a call for a responsibility -- not an achievement. The privilege of this leadership comes from God. Take care lest you should get hurt. God is not mocked, whatever you sow, that you will surely reap. The best is to wait upon him!

We call upon you then to be in fervent prayer for a Spirit-filled leader, a true follower of Christ, who has an eye on the poor and oppressed, enters their homes and spends time with them in holy living, teaching with an incessant prophetic voice not only in our Denomination, but in the City Church. Rejoice always; Pray without ceasing! ***(Study: 2 Thessalonians 5:16-22). N.B. Bishop Bethlehem remains the Bishop of Port Elizabeth till the end of that time!***

ALL SAINTS EXAMPLE

We are gathered together at Synod a bit earlier than usual as we celebrate All Saints. The voice of an elder from the Book of the Revelation of John explains: "These are the ones coming out of great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the Throne of God, and serve him day and night in his Temple; ...and God will wipe away every tear from their eyes." ***(Revelation 7:14-17).***

We celebrate the generations of women and men gone before us, who in numerable ways have served our God in truth and deed, in ordinary daily living, in commitment to Christ, in holy living, living out of a clean heart, and loved not themselves and defied persecution until death, serving the least of the sisters and brothers of the Lord ***(Psalm 51 compare Matthew 25; vv. 31ff)***. Now by the blood of the Lamb and the word of their testimony they conquered the devil, and loved not their lives till death (Revelation 12:11). They rest in the presence of the Lord. Amen Alleluia!

Lord we believe that You will come again and be our Judge. Come, Lord Jesus, come and save Your people bought with the price of Your own blood, and save Your Church, our land and people!

GREAT COMMISSION (Matthew 28:16-20)

The obligations of Mission and Evangelism are unchanging since the coming of Jesus Christ who appointed and commissioned both the twelve disciples and the Seventy-Two to carry the proclamation (***kerygma***) of the message of the nearness of God's Kingdom which is beginning to make its appearances (***ēngiken***) to the various towns ahead of Him.

As a result of the plentiful harvest -- labourers are needed. Prayerfully, the task has to be carried out with commitment to Christ, the Sender, in constant fellowship with Him (***koinonia***), simplicity of voluntary service given (***diakonia***) and acceptance of hospitality -- given as their 'wages' without movement from town to town in search of greener pastures of comfort and the 'gravy train'.

The Vision and herald is the Kingdom of God which has come near to be present among people, of which Presence the tokens are the works of restoration of the lives of people and the healing to set them free from pain and oppression the devil has inflicted since the prophets. The acceptance of the message is salvation. The rejection thereof is judgement. The final emphasis is that the disciples are His representatives on earth as they are consequently God's representatives.

Christian mission goes hand in glove with evangelism as its focus, and must engage in matters of justice and human welfare, thus adequately reflecting the Biblical Revelation which has a seamless character for as long as the expected Jesus Christ tarries a while longer (Carey, George I. The Most Revd, The Cutting Edge Of Mission, 1996). The richness of the harvest continues to pose the challenge of focus and demands passion and commitment to the Lord of the harvest as true disciples who make other disciples.

We ask ourselves genuine evaluation questions as to: What kind of Church are we in South Africa today and possibly in the world? Can we proudly say that we are fulfilling our Commission obligation to 'go make disciples' as the Lord commands us? Is our proclamation of faith and our style of living still credible, revealing Christ in us with our operations, and relevant to the needs of the poor and oppressed, the unemployed and poverty stricken communities of our Northern and Southern suburbs? Is the character of Christ (love, compassion and care) in us such that it attracts those who do not know him to the kingdom? There are challenges that face us from the ravages of ***apartheid era***.

Whilst we commend our forebears and ourselves for the unwavering witness and incessant prophetic voice for the downfall of the monstrous ideology, we still are faced with genuine challenges, partly of our mistaken discernment into the future course of events in our land.

Firstly, the government of the majority rule in the African National Congress has let us and our people in South Africa down. From the very President through to Ministers in Central Government, Provinces and Local Governments -- ***corruption is the order of the day***. Some especially in our province are doing their best. How I wish and pray that they would all have 'a mind to work' (Nehemiah 4:6). They are 'manxadanxada' that is 'up-and-down' giving their utmost best in serving poor people in our province.

Yet the corrupt element continues undeterred to loot its tender systems resulting in poor service delivery. Tenders must be stopped; they are corrupt ways of service delivery! It's about time for each government department to train and skill people to do the jobs within respective departments. For example, Roads and Manpower Utilisation Department people, could be trained and put at stations along gravel roads with heavy machinery (caterpillars) to level the roads immediately after rains than to give millions to a tender who disappears with roads becoming worse and worse -- and unusable -- after rains.

Fraud, Theft, Embezzlement of Taxes, Partisanship instead of Patriotism, State Capture, Economist Disparities, Poverty and Unemployment, collapsing Organs of State Departments,

notably South African Airways, Health and Education Issues of dysfunctionalities, growing vicious Crime, Destruction of Property, Strikes and *Toyi toys* are all features of a looting character in our government. This state of affairs remains condemned already and abhorred!

The Word we preach brings us into the light -- for good godly governance, service delivery and good functioning health services, education of our children and organs of state, safety and security with those causing crime with abusive acts and bull-ism castrated. That is the government we set in place to love and care for its citizens and avoid Isidimeni sagas and lack of care for those less fortunate than ourselves and encourage selfless leadership of our forebears -- demonstrated beyond doubt in the person and gift of Nelson Rolihlahla Mandela.

Secondly, the challenge of leadership development especially among young people towards a positive and good social outlook for better life of respect, protection and appreciation towards women, girls and boys is essential duty to perform. The Bible says that we are obliged to train a child in the way of a child so that even when old they will not depart from it, especially issues of respect, honour, morals and sexuality (Proverbs 22:6).

Thirdly, we address racism for peace and reconciliation among races. The City Church in Port Elizabeth is addressing this. Thanks be to God for Trevor's passion and dedication on "whites talking to whites" and Touching Hearts programmes. The result is that "coloureds talk to coloureds" and so called "blacks talk to blacks" programmes begin in the City. People must tell one another their stories. Sermons, cell groups, organisations, schools, places of work and prisons in our City must begin to provide spaces and opportunities for people to share their life's stories for understanding and healing of the past hurts, for peace, love, reconciliation and forgiveness, rather proactive than reactionary, retaliation, revenge and vindictiveness. We need to seriously address these issues as the Church in Southern Africa with our prophetic voice, touching lives and consciences not only of the "powers that be", but of all our citizens and foreigners among us to the demise of xenophobia, to law abiding citizenry ***Ubuntu and koinonia*** (fellowship).

The Church must not be tired to engage and speak to political parties to understand difference between "governance" and "party politics". The Local Government Coalition led by Mayor Athol Trollip must be an afforded opportunity to serve the people of Port Elizabeth. The City Church sets out to meet politicians to cooperate in bringing services to people. Sabotaging these services by closing water mains in New Brighton, causing us a lot of disservice at St Stephen's Church during the Lamani funeral, is an uncalled for, inconvenience to people who have done nothing to anybody, especially the angry parties.

We call upon all workers to at least approach us in the Church for mediation purposes and support when they have dissatisfactions and disagreements with their employers, especially the Municipality, rather than disrupting service delivery. Be warned politicians, we speak in the name of God in the Lord Jesus Christ, and prophesy for justice and peace to the poor, widow and orphan; and God will not leave you unpunished for haywire malpractices. You stand condemned if you do that!

The writer to the Hebrews sees Jesus Christ the Same, Yesterday, Today and Forever (Hebrews 13:8). This is Jesus Christ of Mission and Evangelism. Jesus is the all-sufficient trustworthy guarantee of salvation to those who believe. We need to make sure that we are free from immorality, including acts of adultery and promiscuity, from love of money and to be content with what we have, because God will never desert us, remember our heroes of faith and follow their example. We must not be carried away by heresies that depart from the truth of the gospel and Biblical revelation. The liberal mind of Reason must be resisted and avoided. The Biblical Truth and the Lordship of Christ must be brought to the centre of our theological teaching, deliberations and prophetic voice.

John Piper examines the unchanging Jesus Christ in three ways:

1. Jesus is always the **Same** in the sense that His throne is established forever and was there in the creation of the Universe, in the beginning in the laying of the foundation of the earth and the heavens are the work of his hands. His Sameness is the Sameness of God. His

mind does not change as the human mind changes because He knows the future the human mind cannot discern.

2. The significance about these three periods: **Yesterday** Jesus showed us in history of our salvation what He really is like, loving compassionate and caring. This is His character; **Today** as He was yesterday we enter into fellowship with Him and relate to Him as the person we know we accept and we have faith in as we read His story of yesterday and face our daily challenges of life; and **Forever** Jesus is the same we can face tomorrow. All hope of everlasting life with its joys hangs ultimately on relating to Him and His transformation empowering grace and truth with the gifts of the Holy Spirit.
3. **The Application of this Jesus Christ in our lives** is that as our Lord always, all the time, we flee fornication and stay away from adultery as God judges the sexual sin and practising homosexuality, a preference the liberal mind is cunningly finding ways of pushing it into the Church for acceptance though it will remain incompatible with the Word of God according to the Scriptures. Then we make sure that our character is free from the love of money, being content with what we have. This is a staggering call for joyful simplicity of radical generosity in Christian living. The writer of Hebrews encourages us in this radical countercultural living, to live this kind of faith our forebears modelled their life on for our example. So, we imitate their faith, not to be carried away by heresies of our time in liberal theological thinking, materialism and consumerism, false teachers and follow your hearts desires and attitude towards living and do as they like (Judges 17:6; 21:25 cf. Galatians 5:16ff). The love of money, power and sex together with the rejection of sound doctrine are deadly forces that are destroying the Church as we speak both from Church and secular leaders.

So, Jesus Christ the Same Yesterday, Today and Forever is the solution to both greed and heresy. What was true about Jesus Christ is still true, you do not need or want new doctrines and programmes except new approaches for the better interesting easy capturing and understanding of the message of God's Salvation of the world. The Church is tasked to make disciples, teach, train and nurture them for the gospel, to make other disciples. What was satisfying about Jesus Christ will always be satisfying about Him, so we do not need riches but enough resources to supply the needs. That is why God requires the tenth part/tithe from our income, enough to spread the gospel and supply our needs and those of the poor and less fortunate than ourselves. Let us be obedient to the call of Jesus Christ and the obedience of faith in the Word of God as they did before us. ***He is the same truth and same treasure; receive Him into your life and be saved, free to worship and serve Him!***

APPRECIATIONS

We note with great appreciation the presence of our invited guests from the wider Church in the City and beyond, our clergy, delegates and fellow Christian believers from parishes around the Diocese, from Alexandria, the Karoo as far as Colesberg, Middleburg, Cradock and surroundings, the Humansdorp Tsitsikamma area and the City of Port Elizabeth. Welcome to the Anglican Fold of the Church of Christ assembled at this Cathedral of St Mary the Virgin, welcome! We shall soon be calling upon you to greet us from the sister Churches – Methodists, Presbyterians and Congregationalists, the Roman Catholic Church, Bishops' Prayer Meeting – Transformation Christian Network, South African Council of Churches, and Metro Consultation of Christian Churches.

Our special appreciation further goes to the Churchwardens and Parish Church Councils who cause the worship of the living God to take place every Sunday and ministry to the depressed battered communities of our City weekly; and to all ***Church Organisations*** who continue to heed our calls and faithfully and truly support God's work from the heart. Thanks be to God for those who faithfully give their resources for our ministry to continue in honesty and integrity timeously. May God who sees the hearts of people bless and increase your resource abundantly!

To the faithful clergy who heed the call of God and his Christ without cheating as assigned, in whose fidelity, good morals, learning sound doctrine and diligence we do fully confide, and have come in his strength in this ministry with joy and courage, with dedication and perseverance, determined to give themselves wholly to this **one thing of extension of God's kingdom among us**, and may the Lord of the harvest who gives you the will to do these things grant you grace and strength to perform them, and at the last receive the voice of blessing from the Lord: **"Well done, good and faithful servant...!" (Matthew 25:21,23).**

Many thanks to the Vicar General and the Diocesan Leadership for looking after the flock of Christ during my Sabbatical Leave. May the Lord speed you on!

Let us be careful fellow co-workers, not to be worthless servants, to be cast into the outer darkness, where there will be weeping and gnashing of teeth with doors of repentance closed. **Let us be reminded that it is a VOCATION ORDINATION not a JOB; it is LICENSING and NOT EMPLOYMENT according to the Scriptures and our Canons for all clergy both stipendiary and non-stipendiary. All must be cited to come to Synod unless inhibited to do so and have reached retirement age. That is lawful thing to do.**

To the Bishop's Consultative Council together with the Bishop's Executive Officer, words fail me to express adequately my gratitude for the support you have given me and words of encouragements and assurances you give me in this ministry of the Bishop, especially during my Sabbatical Leave, telling one another the truth so as to fight the enemies of the gospel in a united way. Keep up the faithfulness and commitment to the Lord of the harvest. **Nangamso!**

To the Legal Fraternity and those in the same category who give their expertise in legal matters to prevent and deter those whose call of ministry is lost and diminishes to haughty attitude and arrogance, hurting the people of God for their own big egos and destroying God's Kingdom like thieves (John 10:10). God abhors such spirits. **Nangamso!**

To the publishing Team and iindaba, with all the Committees of the Diocesan Council, Trusts Board, Finance Committee, Benevolent Fund and Retirement Committee; Nog Mõre!

To the Diocesan Office Staff, the Bishop's Executive Secretary, the Diocesan secretary, the Committee of Synod and Catering Committee of Synod and Organisations, Thank you!

It would be inappropriate for me not to say a special word of appreciation, for the continued love and support from **my family, and especially, Mazoe**, who has been at my side all these years. Uncomplaining when she alone had to bring up the children, uncomplaining when I moved our young family to Scotland, uncomplaining when she is left alone at night or over weekends. I thank God for blessing me with a wife like her!

We congratulate the Coalition government of the Metro Municipal Council and Mayor Athol Trollip with his wife Janine for the opportunity and privilege God has given them to govern calling upon all other political parties to cooperate with the leadership of the Mayor. Let there be love and peace, unity and cooperation in our City and Metro!

TRANSFORMATION AND DISCIPLING CHARGE

According to Ed Silvano, Transformation begins with us as individuals. We cannot seek to transform others when we ourselves have not experienced the transforming love of the risen Christ who is the Same Yesterday Today and Forever. God intervenes in human affairs today to transform peoples and nations (Silvano, Ed: Transformation: Regal, U.S.A. 2007). God loves us and has a unique blueprint for our lives – but it's up to us to find it and live it out. Transformation is a tool for discipleship to nurture and empower the disciples for the extension of the Kingdom of God as we saw earlier on. Silvano gives five critical paradigms for implementing change, namely:

Discipling the nations is the Great Commission our Lord has given not only to the Apostles but to the Church. We do not disciple individuals but the nations through individuals. The Book of Acts is the clear Command of Jesus Christ with the pen of Dr Luke the Physician (Acts 1:8). After the Holy

Spirit is come upon the disciples, they are to go all over Judea and Samaria, until they reach to the ends of the earth for all nations to be disciple.

Reclaiming the Market Place where people spend most ours of the day. This is where the nation can be found in our cities and places of work including Port Elizabeth. People work for their sustenance for the upkeep of the home, buying clothes, food, paying for Education of children and access to Health services. The Market Place must be reclaimed for a good work ethic, honesty, justice and fair living wage both for the employer and employee.

Seeing Work at Worship where believers take the Church here from the Church building for the glory of God to so glorify Him all our days. We have been encouraging one another about opening offices at work for lunch prayers and worship. They so did in the Early Church.

Using the Power of God in Overcoming evil in Everyday Situations so fulfilling our primary call to take God's Kingdom where the kingdom of darkness is still entrenched in order for Jesus Christ to build His Church.

Eliminating Systematic Poverty which has been geared by the 'status quo' deliberately to keep a particular group permanently languishing in poverty. This is not of God who wills that people must eat three times a day, have homes, jobs, clothes, access to medicine, education of children safety and security to all, especially women and children.

Then he concludes by putting the challenge to transform self, and by so doing transform the family, school, business and nation. This is the charge "to go and make disciples" (**Matthew 28:16-20**). Then for those willing to surrender their lives to the Lord for the Transformation commitment Silviso leads this prayer: "**Lord Jesus, I invite You to come into my heart, to forgive my sins and to fill me with Your presence. Also take my hand in Yours. I know You will never let it go. Amen**". Finally, Silviso says, "And now with Him at your side, begin the journey to claim your destiny and transform your world!" (Silviso, Ed:2007).

OUR STORY TO TELL

The Transformation Process -- it is sad to say -- that in our diocese is not achieving the expected results. Where the Team is welcome in our parishes there is joy in the Lord! It is with a heavy heart to say that some of the beloved clergy are the most culprits especially some Rectors/Priests in Charge. Let me say no more! However, in the light of what I have said above, Transformation is going to continue as part of discipling to follow and fulfil those objectives, if we care and commit to be One Family under God in our "Evangelical Diocese of Port Elizabeth!" The gospel of Jesus Christ is about making people fit for the Kingdom of God, witnessing confidently, well equipped and bringing and leading people to Christ. We committed ourselves:

We are all part of God's Church. We believe in the Triune God, Father, Son and Holy Spirit.

We are all part of the family of God as the Diocese of Port Elizabeth Anglican faith community. We acknowledge that we are called by God to be part of this community.

As part of the Family of God within the Diocese of Port Elizabeth, we commit ourselves to the Transformation Process of the Diocese of Port Elizabeth. Today we commit ourselves and will strive in the power of the Holy Spirit, for:

- 1. Transformative leadership that serves by articulating the vision, motivating and empowering; making the systems work well through good planning and equipping people for their roles.**
- 2. Professional skilled management within an appropriate management structure.**
- 3. Integrated Financial Management and Administration systems and Effective Efficient Administration in the Diocese at Parish levels.**
- 4. Adding value to people's lives across the spectrum through spiritually, biblically nurtured informed engagement and being appreciated and affirmed as such.**

5. Decentralized Parish Transformation Management and Coordination for Mission and Evangelism, making disciples who make other disciples.

As said before, this process is reviewed year by year in Convocations for progress till our people witness articulately Jesus Christ as Lord, after which, having assessed our operations we will still continue until we function as Jesus would do during His earthly ministry for God's Kingdom to be extended, and every knee bows down and every tongue confesses in the power of the Holy Spirit that Jesus Christ is Lord, to the glory of God the Father!

Clergy formation training and education is to be stricter than we seem to be doing. People in our pews are well educated. Yet to tell the story of Salvation they need more training. They want to listen to well-prepared, educative and spiritually edifying sermons. Pulpits are for calling people to Christ, not avenues of spitting out one's bitterness and deep seated inner frustrations and attacks on people who may not be in a position to defend themselves. The call to Ordained Ministry of the Church is the highest calling to produce highest results. Let us take care and not mess up the call, for much will be required of us at judgement.

Clergy therefore must be well trained. For Priests the minimum is Diploma in Theology and more up to Ph.D. before Ordination. Provincial Standing Committee has so resolved. The Bishops obviously take from these qualifications. No Deacon will be Ordained unless NQF5 certificate is obtained. The character is next. Obedience to the Lordship of Christ and Authority of Scripture is a major concern. A priest who is "in Christ" leads people to accept Jesus Christ as their Lord and Saviour, a Lordship and Authority they have experienced and continue to subject them under.

On resources our story in the diocese is a sad one, but in the name of the Lord we shall overcome. We are not in good shape. We shall be discussing at Synod ways and means of transformation in this regard. Allow me to show you what happens to your money when you give your tithe in obedience to the Word of God. The bulk section goes to feed your priest. Then pay the diocesan staff and sustain the Bishop. Finally, we have a commitment with the Anglican Church of Southern Africa of over R600 000.00 per annum. God has blessed you. We implore you, give generously and be transformed to be more and more like Jesus. Churchwardens bring assessment on time to the Diocesan Office before or on the 23rd of each month. When the Bookkeeper reminds you oblige. She is sent by the Bishop. It is sad for the Bishop to have to telephonically remind you. You are part of this body by your choice under the lordship of Jesus Christ. Play your part diligently and lovingly.

NEW CLERGY WHO HAVE JOINED THE DIOCESE:

Martin Louw – From Australia

Kwandiwe Ludziya – From Diocese of Mthatha

ORDAINED IN THE DIOCESE:

To the Diaconate:

2015

Sharon Odette Brandt

Archie Barnard Clarke

Ulrugth Garneth Fleurs

Sylvia Jافتا

Pamela Ann Magdalene Joubert

Gaynor Zelda Julius

Mzukisi Gladman Macingwane

Margaret Roux

Lewis John Slade

Jonathan Robert Hillston Southey

Jennifer Eden Van Rooyen

2016

Thembekile Henry Boss

Matthew Bernard Calitz
Veronica Dobo
Andile Lawrence Dumse
Xhantilomzi Mhlontlo
Thanduxolo Noketshe
Robert Lesley Phillips
Zuziwe Elizabeth Rasimani
Eddie Smith

To the Priesthood:

2015

Abosede Olabisi Fadeyi-Adetuberu
Ulrugth Garneth Fleurs
Wayne Louis Le Roux
Mzukisi Gladman Macingwane
Zweliyazuza Livingstone Madlingozi
Mziwoxolo Patrick Nodwele
Margaret Roux
Jonathan Robert Hillston Southey
Lewis John Slade
Rachel Harriet Ssekimpi
Siyabulela Richard Tshatshu
Charles Richard van der Westhuizen

2016

Thembekile Henry Boss
Archie Barnard Clarke
Pamela Ann Magdalene Joubert
Xhantilomzi Mhlontlo

LEFT THE DIOCESE:

David Stansbury - Grahamstown St Andrews Chaplain
Abosede Olabisi Fadeyi-Adetuberu – United Kingdom
Elliot Masoka – Diocese of Khahlamba

RETIRED:

Sithembile Thomas Rini
Gibson Sipambo Ludidi
Charles James Church

WELCOMED TO THE DIOCESE

Bishop Mazwi Tisani and Mazingi

CALLED TO ETERNITY:

Fiona Esterhuysen
Templeton Jam-Jam
Graham Soudien
Sandla Koltana
John Dunn
David MacGregor
Wellington Biyana

LAY (All priests' spouses):

Cheryl Soudien
Joy Gayle
Bernice Leer (Former Bishop's Secretary)

Jessie Haya
Zanele Xuba

***Rest eternal unto them grant O, Lord;
And let light perpetual shine upon them.
May they rest in peace,
And rise in glory! Amen, Alleluia!***

TRUE DISCIPLES TRUE WITNESSES

The call to all of us is to make disciples of all nations, nurture them and address human need challenging oppressive structures and being good stewards of creation with generosity of hearts, to give and give and give again what God has given us in faithfulness diligence and obedience of faith to the authority of Scripture.

FINAL ENCOURAGEMENT my dear friends in the Lord as said in the previous Charge to you, this **ministry is the business of Christ**, calling for our total commitment to **God's love, compassion** and **care** as a priority in all our operations. Like Paul the Apostle writing his second letter to the Corinthian Church, unlocking one of the great Christian secrets of life and ministry to believers all around the globe, that God's power is channeled through human weakness, he says:
"Therefore, having this ministry by the mercy of God, we do not lose heart, but we have renounced disgrace and underhanded ways. We refuse to practice cunning or to tamper with God's Word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. And even if our gospel is veiled, it is veiled to all who are perishing. In their case the god of this world has blinded the minds of unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God, but we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed, perplexed but not driven to despair; persecuted, but not forsaken; struck down but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies." (2 Cor. 4:1-4; 7-10).

Let us not lose heart, but make disciples who make other disciples, as Christ has mandated us.

Now to Him who is able to do far more abundantly than all that we ask or think, according to the power within us, to Him be glory in the Church and in Christ Jesus throughout all generations, forever and ever. Amen.

We commend you to the grace mercies and love of God, Alleluia!

Bishop Bethlehem Nopece, Port Elizabeth. 2017 A.D.

At the end of the Eucharist, Synod adjourned for a finger supper in the St Saviour's Church Hall.

THURSDAY 2ND NOVEMBER 2017

Archdeacon David Grobbelaar led Morning Prayer at 08h30.

The Bishop welcomed Trevor Jennings of Transformation Christian Network (TCN) who would be leading the input for indaba group discussions.

Synod resumed at 10h15 in the St John's Parish Hall.

The Bishop led Synod in prayer and the singing of the Veni Creator.

10. APPOINTMENT, ELECTION, AND APPROVAL OF SYNOD OFFICERS, AND TIMES OF SYNOD

NOMINATIONS

The Agenda Committee proposed that the following be nominated to fulfil specific functions at Synod.

Secretaries of Synod

The Revd Robin Behrens
Canon Mel Awu

Agenda Committee

Revd Dr Eddie Daniels
Mr Peter Hopper
Adv. Lee-Ann Ah Shene

Synod Manager

Mr Allan Anderson

Synod 2017 Press (Media) Secretary

Mrs Frankie Simpson
Canon Claire Phelps

Committee of Scrutiny – Synod

Mr Roger Schärge
Mr Charles Qoto
Archdeacon Fumi Kula

Synod 2017: Time Keeper

Mr Arthur Mutlow

Minute Scrutineers

Canon Claire Phelps
Dr Charles Qoto

Chairman of House of Laity

Mr Roger Schärge

Prolocutor

The Dean, The Very Revd Mark Derry

Chairperson of Synod

Adv. Darryl Newton

Nominated: Dean M Derry
Seconded: Archdeacon D Grobbelaar

The position of Prolocutor
Nominated: Dean M Derry
Proposed: Provost S Nell
Seconded: Revd H Goodfellow

All nominees were duly elected.

The Bishop announced that nomination lists for clergy and laity were displayed and open for nomination from tea time. The Bishop reminded synod of Gender sensitivity when making nominations.

Synod adjourned for tea at 10:30.

Synod resumed at 11:00.

11. QUORUM

The Registrar declared that this Synod had a quorum present both in the House of Laity and in the House of Clergy.

12. CONSIDERATION OF AGENDA

Revd Z Tom said time for notices and questions had been omitted.
The Bishop and the Provost pointed out that time had been made at 11:30 and 15:45 for this item.

The Bishop requested a time slot for the consideration of finances. The addition of this item was accepted unanimously. The Secretary Treasurer, Mr P Hopper, would allocate time in the afternoon on 2nd November 2017.

The Bishop welcomed those attending Synod for the first time.

13. PRESENTING AND READING OF PETITIONS

The Registrar explained petitions. – as referred to pg 184 of the Canons of ACSA.

14. NOTICE OF MOTIONS

1. MOTION COMING OUT OF THE BISHOP'S CHARGE

Proposed: Frankie Simpson
Seconded: Revd Andrea Potgieter

Believing that we need to obey Jesus pray –“that we may be one”

And

Believing that this can only come about if we know one another at a deep level – as brothers and sisters

That this Synod

1 encourage every parish to embrace the Heartlines initiative of ‘Tell your Story’

2 Invite Glen Weiss, the Heartline representative, to come and help where needed

3 That parishes club together to cover the cost of hiring the film “ Beyond the River’ which gives a vivid example of what can happen when people get to know one another

2. NOTE OF OMISSION

Archdeacon D Grobbelaar. Pointed out the omission of Revd Thokoza Mngomezulu as one of those who had left the Diocese.

The Bishop accepted this omission and instructed the correction to be made.

3. MOTION ON THE TRANSFORMATION PROCESS (2013 – 2017)

Proposed: Revd Z Tom

Seconded: Mr K James

That this SYNOD

Noting

- 1 that, in the year 2013, the Diocese, due to financial crisis, **EMBARKED** on a transformation process
- 2 that, on the 16 November 2013, at St Paul's in Parsons Hill, we adopted tools for the process

That this Synod hereby affirms that:

- 1 for the **CREDIBILITY** of the process, the NLU tolls to **MEASURE PROGRESS** by are:

The ORIGINAL INTENT of the process

The Transformation plan (a tool we adopted on 16/11/2013)

The Kotters Model (implemented tool, we adopted on 16 November 2013)

Therefore resolves

- 1 to distance itself from the assertion that 'we've made progress'
- 2 to park the process, and invite an outside person to assess the process as it was originally agreed at St Paul on THE 16TH OF November (period agreed upon was July 2017)

4. MOTION ON CLERGY FORMATION AND EDUCATION

Proposed: Revd Dr Daniels

Seconded: Mr M Leonard

That this Synod:

- 1 Noting that this Bishop encourage Synod 2017, highlighted the need for Clergy to be "well-trained".
- 2 That Provincial Standing Committee 2017 further affirm the minimum academic qualification for ordination to:
 - 2.1 The Diaconate as NQF 5 (Certificate Level) and
 - 2.2 The Priesthood as a Diploma in Theology

Therefore resolve to ask the Bishop to assist ordained clergy who have not met the above minimum requirement to:

- 1 Identify clergy in our Diocese who need to be assisted
- 2 Further identify appropriate education and training requirements required
- 3 Source funding to assist Clergy with study costs

These Motions were accepted as part of the Agenda.

15. QUESTIONS AND ANSWERS

The Registrar explained Questions that may be put according to the correct format.

Revd C Mgedezi brought a question from the Bishop's Charge.

The Church must encourage people in the community and provide spaces for people (to) tell their stories for understanding and healing of past hurts, for peace, love, reconciliation and forgiveness. Why is this not done in the church first among us, rather than going outside?

16. NOTICES OF MEASURES

The Registrar explained the difference between Measures and Motions. Measures amend the Acts of the Diocese. He then read from The Acts to explain the process.

1. TO ADD PARAGRAPH 43 (c) IN CHAPTER III OF THE ACTS OF THE DIOCESE IN TERMS OF GOOD GOVERNANCE, REPUTATIONAL RISK AND SUCCESSION PLANNING.

Proposed: Dean Mark Derry
Seconded: Archdeacon D Grobbelaar
THE PRINCIPLE

Add Paragraph 43 (c) of Chapter III of the Acts of the Diocese.

THE PROPOSAL

Add Paragraph 43 (c) of Chapter III of the Acts of the Diocese.

43. The Bishop may, from time to time, appoint the following officers in the Diocese:

(c) with the consent of Diocesan Council, an Assistant Registrar and Assistant Chancellor, whose duties shall be to assist the Diocese and Bishop, and be responsible to the Bishop, in matters relating to legal issues and canon law.

The Registrar requested an amendment to the wording, that we ADD "***and may act as deputies to the aforesaid officers if so when required***"

The Proposer accepted the amendment in wording.

The principle of this Measure was put and accepted.

The Bishop appointed the Registrar to lead Synod in prayer at 12:00, concluding with the Prayer for Africa.

2. TO CHANGE THE WORDING IN PARAGRAPH 2(b) and (c) IN CHAPTER II OF THE ACTS OF THE DIOCESE AS THERE SHOULD BE NO DISTINCTION BETWEEN STIPENDIARY AND SELF-SUPPORTING CLERGY.

Proposer Dean M Derry
Secunder Revd D Grobbelaar.
THE PRINCIPLE

1 Paragraph 2(b) and (c) of Chapter II of the Acts of the Diocese with regard to members of Synod states (b) "every cleric licensed by the Bishop except those who have been granted permission to

officiate only” and (c) “One clerical representative for every five clergy who have been granted permission to officiate only, and are not over retirement age, elected from their own number, at a meeting called by the Bishop at least three months prior to the date of Synod.”

THE PROPOSAL

2 (b) every cleric licensed by the Bishop, Add: and are not over the age of retirement, Delete: except those who have been granted permission to officiate only.

Delete 2 (c) in its entirety.

The Principle was put to Debate. The Bishop called for prayer and spiritual consideration

The principle of this Measure was put and accepted.

The Bishop then offered encouragement about training and the process of accepting ordination. He said it was important to make the process clearer so that there was no trouble afterwards.

The Registrar spoke into the process of mitigation. All cases that have been brought to date are by priests who have not stayed faithful to their ordination vows. They have strayed and when disciplined they have sued or rushed to civil court. We are reminded that the Church is a volunteer organization who decide who may minister. The Church has been reminded in the past by the courts to obey their own Canons.

Dean M Derry read notices

The Provost S Nell explained the process of indaba groups.

Mr T Jennings asked all members of Synod to come back to the main hall after lunch for a short briefing before breaking into indaba groups.

Synod adjourned for lunch at 13:00.

Synod resumed at 14:00.

Trevor Jennings introduced the indaba groups. Members of Synod adjourned to indaba groups. Feedback was provided and submitted to Provost S Nell.

Synod adjourned for tea at 15:25.

Synod resumed at 16:00

Notices:

The Bishop informed Synod of:

- the death of Lee Ann Ah Shene’s grandfather, a parishioner at St Francis Xavier.
- Revd M Louw’s father-in-law who was hospitalized.
- Mr John, a representative from Cradock, was ordered to rest before returning to Synod tomorrow after falling ill this morning.
-

Prayers and a moment of silence was observed.

17. FINANCIAL SITUATION IN THE DIOCESE

The Bishop spoke to members of Synod about the dire financial situation in the Diocese. The Bishop discerned that we are under attack; we are a diocese who boasts that we are true to the Scriptures and thus a threat to the devil who is targeting us.

An amount of R357 000 is currently owing in Provincial Assessment. The Bishop asked Synod how we could obtain this amount.

Archdeacon D Grobbelaar proposed that a time for plenary be set aside on Friday after afternoon tea to discuss this issue. Terry Knot Craig seconded this proposal.

Synod paused for prayer and accepted the proposal.

18. MEASURES CONTINUED

3. TO RENUMBER AND RELOCATE CLAUSE 13 (a) OF SECTION B OF CHAPTER IX OF THE ACTS OF THE DIOCESE

Proposed: The Provost – The Very Revd Sharon Nell

Seconded: Archdeacon Fumanekile Kula

THE PRINCIPLE

1. At Synod 2015 the following measure was put and accepted “Add as clause 14 to section B of Chapter IX of the Acts of the Diocese the following:-

(e) During a period of interregnum the Parish shall continue to be responsible for the payment of the assessments. In this case the stipendiary portion of the assessments will comprise only the basic stipend and will not include any service allowance, medical aid subsidy or pension fund contribution”

2. The above identification of the clause as 14 (e) in section B is incorrect. In Chapter IX there is an existing clause 14 under section C so to identify a new clause with the number 14 under section B is incorrect and confusing as all clauses in Chapter IX, regardless of the section they are placed under, are numbered from 1 upwards continuing from section to section. For example the last clause in section A is clause 5 and the first clause in section B is 6 and so on.

3. The clause would be better placed in section B as Clause 7 (b) (vii). Clause 7 deals with Churchwardens and their responsibilities. Prior to the addition of this clause to the Acts of the Diocese the only reference to the payment of assessments during periods of interregnum was in the Churchwardens handbook. It is appropriate therefore to place the clause, which has already been added to the Acts of the Diocese, under clause 7 in Chapter IX this being the clause dealing with churchwardens and their responsibilities.

4. Due to the fact that there was an existing clause 14 in Chapter IX at the time the 2015 measure was put and accepted the clause was numbered 13 (a) in section B temporarily until the numbering error could be formally rectified.

THE PROPOSAL

A. Delete clause 13 (a) in section B of Chapter IX.

B. Add as clause 7 (b) (vii) in Chapter IX of the Acts of the Diocese the following:-

“to ensure that during a period of interregnum the Parish shall continue to be responsible for the payment of the assessments. In this case the stipendiary portion of the assessments will comprise only the basic stipend and will not include any service allowance, medical aid subsidy or pension fund contribution.”

The Measure was put and accepted.

4. TO CHANGE THE DATE FOR RECEIPT OF ASSESSMENT PAYMENTS FROM THE 25TH OF EACH MONTH TO THE 23RD OF EACH MONTH.

Proposed: The Dean – The Very Revd Mark Derry

Seconded: The Provost – The Very Revd Sharon Nell

THE PRINCIPLE

1. Clause 13 (d) (iv) of Chapter IV of the Acts of the Diocese states that one of the functions of Diocesan Council is “to ensure that payment of the determined annual sum be made by the parish to the Diocesan Secretary-Treasurer in monthly instalments by the 25th of each month and that payment of the stipend portion of the assessment and the water lights and telephone costs of the parish be the first charge on all parochial income”

2. In order for stipend payments to be effected on the 25th of each month or on the business day nearest to the 25th the Diocese needs to have sufficient funds available to make this payment two business days before the 25th this day being the 23rd of each month.

THE PROPOSAL

Change the date, in clause 13 (d) (iv) of Chapter IV of the Acts of the Diocese, for receipt of the monthly instalment from 25th of each month to the 23rd of each month.

The Measure was put and accepted

5. THE DIOCESAN TRUSTS BOARD TO GIVE A YEARLY REPORT BETWEEN SYNODS TO IMPROVE UNDERSTANDING AND TRANSPARENCY

Proposed: The Revd Canon Andrew Watt

Seconded: Advocate Lee Anne Ah Shene

THE PRINCIPAL

In accordance with Canon 42, paragraph 1, The Diocesan Trusts Board is responsible for exercising powers on behalf of the Provincial Synod for the management, control and disposal of property, together with monies invested as a result and other monies deposited by Parishes for safekeeping.

Further to the above, the Diocesan Trusts Board is responsible to hold and administer all property and all capital monies of the Diocese in accordance with Canon 42 read with the Acts of the Diocese of Port Elizabeth, Chapter IV section C and Chapter V.

All immovable property acquired for the benefit of the church is administered by the trustees in accordance with Acts of the Diocese, Chapter V section 1.

THE PROPOSAL

That the following be inserted to Acts of the Diocese, Chapter IV, Section C, at the end of paragraph 30, thus making provision for paragraph 31, which will read as follows:

“31. The Diocesan Trusts Board will give a report at the rectors and churchwardens yearly financial meeting, on the following issues:

Reporting on what income has been earned on all monies invested, including but not limited to:

The short-term investment of parish monies with the trust;

The Glebe money and whether the Glebe money has been utilised in accordance with the provisions of the Glebe

Any other Diocesan funds not belonging to parishes

What disbursement of funds have been made from monies held in trust
What expenses have been incurred
What loans have been granted or monies advanced
What properties have been leased and how the money has been used.

This report should include the Diocesan Trusts Board Vision for the Funds held in accordance with the provisions of the various trust deeds and the conditions attached thereto, including the Glebe money and all monies held and how this will benefit the church as required in paragraph 28 of chapter IV of the Acts of the Diocese.”

The principle of this Measure was put and accepted.

6. ORGANISATIONS REPRESENTATIVES AT ARCHDEACONRY CONFERENCES

Proposed: The Revd Zwelidumile Tom

Seconded: Ms Sipokazi Gxoyiya

THE PRINCIPLE

1. WHEREAS in the Diocesan Synods and Diocesan Council meetings Diocesan organisations are represented, it is not so at Archdeaconry Conferences
2. WHEREAS the same involvement and engagement is also DESIRED, it is not the case

THE PROPOSAL

BE ENACTED THAT

in chapter VI of The Acts of the Diocese, a new subsection 27(e) be added to read as follows:
“all chairpersons of Diocesan Organisations in the Archdeaconry”

The Measure was put and accepted.

7. DECISION FROM PROVINCIAL SYNOD

Proposed: The Revd Zwelidumile Tom

Seconded: The Revd Ernest Cengani

THE PRINCIPLE

1. WHEREAS at the last Provincial Synod held at Kopanong Conference from the 27-30 September 2016, it was resolved to amend Canon 28 par. 4(a) by adding ‘(the) environment’ after ‘social responsibility’
2. WHEREAS paragraph IX of the Articles of Constitution DEMANDS Diocese’s to fall in line with the Constitution and Canons of The Anglican Church of Southern Africa

THE PROPOSAL

BE IT ENACTED THAT

In chapter IV, subsection 13(b), as well as in chapter IX subsection 9(a) of The Acts of The Diocese; the word ‘(the) environment’ be added after ‘social responsibility.’

The Measure was put and was accepted.

8. ON DEANS OF CATHEDRALS

Proposed: The Revd Zwelidumile Tom

Seconded: Mr Athi Pono

THE PRINCIPLE

Whereas

In the Diocesan Synod in 2003, we RESOLVED to change the title of the Senior Priest to that of a Dean;

The change was greatly INFLUENCED by US having for the very first time a Cathedral;

With US having a Cathedral, it was a correct decision to use the title of the Dean;

The DESIRE is to align the title with the current practice of The Anglican Church of Southern Africa (ACSA);

In the Province, the Cathedral is the seat of the Diocesan Bishop as a teacher of faith and leader of mission;

The current arrangement BLURS the ROLE of the Cathedral and provides no space for the Bishop to LEAD teaching and mission from the Cathedral.

THE PROPOSAL

BE ENACTED THAT

In chapter VI of The Acts of the Diocese, change subsection 34(a) to read:

“The Dean, as per the common practice of ACSA, shall be the Rector of the Cathedral”

(ii) In chapter VI of The Acts of the Diocese, delete sub-sections 35(a-d)

The Principle was put to Debate. The Bishop called for prayer and spiritual consideration

The measure was put and was defeated by vote of Synod.

Synod adjourned to Evening Prayer at 17:40

FRIDAY 3rd NOVEMBER

19. QUORUM OF SYNOD

The Registrar declared that this Synod had a quorum present both in the House of Laity and in the House of Clergy.

20. ELECTIONS

The Provost informed the Bishop that the printing of voting sheets was still in progress. The Bishop proposed that this agenda item be dealt with once this was completed. The proposal was accepted.

21. MEASURES CONTINUED

9. TO CHANGE THE WORDING IN PARAGRAPH 9 (b) IN CHAPTER IV OF THE ACTS OF THE DIOCESE AS THE PRESENT WORDING IS INCORRECT

Proposer: The Dean – The Very Revd Mark Derry
Secunder: The Provost – The Very Revd Sharon Nell

THE PRINCIPLE

1 Paragraph 9 (b) of Chapter IV of the Acts of the Diocese with regard to elected members of Diocesan Council states “that one cleric and one lay person from each archdeaconry shall be elected at an archdeaconry conference which the archdeacon shall call within one month of receipt of the summons to Synod (referred to in Chapter II, paragraph 4).”

2 The reference above to Chapter II, paragraph 4 is incorrect. Paragraph 4 provides for the election of lay representatives to Synod but does not provide for the election of a cleric and a lay representative to Diocesan Council. The correct reference should be to Chapter II, paragraph 7(e)

THE PROPOSAL

Delete the words “(referred to in Chapter II, paragraph 4)” from paragraph 9(b) of Chapter IV and replace them with the words “(referred to in Chapter II, paragraph 7(e)).”

The Measure was put and was accepted.

10. TO CHANGE THE WORDING OF PARAGRAPH 1 OF CHAPTER VIII OF THE ACTS OF THE DIOCESE SO THAT THE ACTS COMPLY WITH CHANGES INTRODUCED IN CANON 47 ADOPTED BY PROVINCIAL SYNOD IN SEPTEMBER 2016

Proposer: The Dean – The Very Revd Mark Derry
Secunder: The Provost – The Very Revd Sharon Nell

THE PRINCIPLE

Act XIX was added to the Provincial Acts at Provincial Synod 2016. This Act set out the “SARS REQUIREMENTS OF PUBLIC BENEFIT ORGANISATIONS IN THE REPUBLIC OF SOUTH AFRICA”. This relates mainly to organisations associated with the Anglican Church. Act XIX requires that for the Diocese to maintain its tax-exempt status as a public benefit organisation the

diocese shall amend its Acts to disclose who its parishes, trusts and organisations are and comply with the provisions of Provincial Act XIX.

Provincial Canon 47 adopted in 2016 sets out how organisations are to be approved by the Diocese.

THE PROPOSAL

Delete paragraph 1 of chapter VIII of the Acts of the Diocese and replace it with the following paragraph:

“A schedule of parishes, organisations approved in terms of provincial canon 47 and trusts shall be compiled by Diocesan Council. The schedule shall be presented to each session of Synod for approval and published with the Resolutions of Synod.”

To remove “provincial”

Point of Order: canon, becomes Canon.

The Measure was put and was accepted.

22. ANSWERING OF QUESTIONS

Canon A Watt, answered the question posed on the 2nd November by Revd C Mgedezi: “You are right, the Church should lead in this area. It is a place where we share our lives in all aspects including culture, race, language etc. The Heartlines Initiative is the primary vehicle through which this is being rolled out and is already being used in many of our churches.

23. QUESTIONS

Mr Charles Qoto asked “In light of the 500th Commemoration of Martin Luther’s 95 Theses, where do we as the Anglican Church stand in relation to the 95 Theses.”

Revd Z Nanana asked: “Now that we are gender sensitive, and we want our young people to be representative at the church, how many youth and how many women representatives are at Synod”

Mr A Pono asked: “Does the Diocese have a retention strategy in trying to combat the challenge of young people leaving the Anglican Church?”

Mr X Mpathi, asked: Seeing that there is inconsistency in how assessments are collected from parishes.

Does the Diocese have in place an assessment formula that is consistent and in line with the manner in which parishes are assessing or contributing their assessment to the Diocese?

Revd M Louw asked: “ACSA celebrated 25 years of women’s ordination to the priesthood and the Diocese of Port Elizabeth had representatives at the conference. The question therefore is, what is the Diocese of Port Elizabeth doing in order to celebrate the 25th anniversary of women’s ordination to the priesthood?”

24. MOTIONS

11. RESOLUTION ON HOW TO END POVERTY

Proposer: The Revd Zwelidumile Tom
Seconder: Khanya James

That this Synod

Noting:

1. That we preach about poverty in our churches, but there are no clear plans/strategies to end poverty neither is there a commitment to fight it;
2. that the Church preaches that it is the salt and light (ref.Matt.5:13-16), but hardly ever provides flavour to our societies nor does it give guidance about the way forward in our Society.
3. with shock, the recent report by Stats SA that **55,5%** of South Africans live below poverty line

That this Synod hereby affirms:

1. that as believers, we have a biblical mandate to love and care for one another (ref. John.13:34)
2. that, it is a theological imperative for believers to repent of this and begin a process of working towards making sure that, no member of the body of Christ goes to bed hungry (ref. James 2:14-16)
3. that, we do have resources towards making the **IMAGINED REALITY** a possibility (ref. Acts 4:32-37)

Therefore resolves

1. that, a space for the Church to **LISTEN** and **HEAR** the stories of unemployed people be created at Archdeaconry level (ref. Exodus 3:7)
2. that, these conversations with the unemployed people be held on an archdeaconry level quarterly
3. That, parishes be encouraged to provide transport for the unemployed to the quarterly conversations
4. that the principles to be employed in the conversations be those of the Asset Based Model in Community Development (ABCD Model)
5. that, Diocesan Council, in its first formal meeting after this Synod, appoints an implementing agent for our meaningful response to poverty
6. that, Diocesan Council monitors the process and report to the next Diocesan Synod on the progress made.

Amendment: Insert after point 4, a new point 5: That, the Diocese partners with Siya Sebenza. Change numbering from 5 to 6, 6 to 7. .

The amended Motion was put and was accepted.

12. ON THE FORMAL ADOPTIONS OF GRIDS FOR THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION

Proposer: The Revd Zwelidumile Tom
Seconder: Mr Wilson John

That this Synod

Noting:

1. that, in the year 2006 the Anglican Consultative Council (**ACC**) and the Primates,

formally adopted grids for Theological Education for the Anglican Communion for:

- (ordinary lay people) laity;
 - lay ministers;
 - permanent deacons,
 - transitional deacons
 - and Priests
2. That, the TEAC grids aim to instil a culture of **EXCELLENCY** in ministry
 3. that, the 'spirit' of the TEAC grids talks to the third bullet of our Diocesan Vision; which is "**Efficiency in ministry**"

That this Synod hereby affirms:

1. the need to formally adopt the TEAC grids for effectiveness and efficiency of the ministry of the body of Christ (ref.1Peter 2:9)
2. the **VALUE** of the TEAC grids, especially in enabling the TFM to **REALIZE** it's wonderful vision, which is:

"Our goal is that every parish in the Diocese will have a team of lay and ordained ministers, who will co-ordinate and encourage the various ministries in the parish under the authority of the incumbent. (In these parish teams we envisage that the incumbent will normally be stipendiary, the team comprising self-supporting and/or stipendiary ministers)."

3. the **VALUE** the TEAC grids will also add to the Diocesan Council in AIDING it to efficiently fulfil one of its core-function, which is: Education (**refer to chapter 10 par.13b of The Acts of the Diocese**)
4. that, the TEAC grids for lay people, will from time to time, help the Incumbents in constructing a spiritual development plan for their respective pastoral charges (ref.Eph.4:9-15)
5. that, the TEAC grids for lay ministers, permanent deacons, transitional deacons and priests; will **enable** and **empower** the TFM Team and Bishop's Consultative Council (BCC) in constructing a development plan for all who are licensed for ministry in the Church of Jesus Christ
6. that, the TEAC grids, will, on a continual basis, raise the competency levels of all actively involved in the ministry of the Church of Jesus Christ

Therefore resolves

1. to formally adopt the TEAC grids for (ordinary people) laity, lay ministers, permanent deacons, transitional deacons and priests
2. to **MANDATE** Diocesan Council to be the implementing agent of the motion, and submit on the progress made at the next Diocesan Synod.

And

Implores members of the Diocesan Synod to acquaint themselves with Annexures **A-D**.

Amendment: The words 'ordinary lay people' were changed to 'laity'.

The amended Motion was put and was accepted.

25. VOTING

The Provost explained the voting process. Voting for the various bodies took place in houses.

Synod adjourned for lunch at 13:15.

Members of Synod broke away to indaba groups after lunch and returned to give feedback at 14:45. Feedback was provided to Provost S Nell.

Synod resumed after tea at 16:00

26. ELECTION RESULTS

The election results were presented to the Bishop. After scrutiny of the results the Bishop stated that they were not gender sensitive. The Bishop asked Mr Redcliffe, Advocate Newton and Revd Groepe to look at the results and count male and female votes separately, then record the proportional vote.

27. SECOND READING OF MEASURES

The Chancellor, Adv. Newton, read Measures 1, 2 and 5 as amended by the Committee of Synod.

He informed Synod that words in brackets () were to be deleted while words underlined were to be inserted.

1. TO ADD PARAGRAPH 43 (c) IN CHAPTER III OF THE ACTS OF THE DIOCESE IN TERMS OF GOOD GOVERNANCE, REPUTATIONAL RISK AND SUCCESSION PLANNING.

Proposer: Dean Mark Derry

Seconder: Archdeacon D Grobbelaar

THE PRINCIPLE

Add Paragraph 43 (c) of Chapter III of the Acts of the Diocese.

THE PROPOSAL

Add Paragraph 43 (c) of Chapter III of the Acts of the Diocese.

43. The Bishop may, from time to time, appoint the following officers in the Diocese:

(c) with the consent of Diocesan Council, an Assistant Registrar and Assistant Chancellor, whose duties shall be to assist the Diocese and Bishop, and be responsible to the Bishop, in matters relating to legal issues and canon law, and may act as the deputies of the aforesaid officers if so required.

2. TO CHANGE THE WORDING IN PARAGRAPH 2(b) and (c) IN CHAPTER II OF THE ACTS OF THE DIOCESE AS THERE SHOULD BE NO DISTINCTION BETWEEN STIPENDIARY AND SELF-SUPPORTING CLERGY.

Proposer: Dean M Derry

Seconder: Revd D Grobbelaar.

THE PRINCIPLE

1 Paragraph 2(b) and (c) of Chapter II of the Acts of the Diocese with regard to members of Synod states (b) "every cleric licensed by the Bishop except those who have been granted permission to officiate only" and (c) "One clerical representative for every five clergy who have been granted permission to officiate only, and are not over retirement age, elected from their own number, at a meeting called by the Bishop at least three months prior to the date of Synod."

THE PROPOSAL

2 (b) every cleric licensed by the Bishop, Add: and are not over the age of retirement, as prescribed.
Delete: except those who have been granted permission to officiate only.

Delete 2 (c) in its entirety

5. THE DIOCESAN TRUSTS BOARD TO GIVE A YEARLY REPORT BETWEEN SYNODS TO IMPROVE UNDERSTANDING AND TRANSPARENCY

Proposer: The Revd Canon Andrew Watt

Secunder: Advocate Lee Anne Ah Shene

THE PRINCIPAL

In accordance with Canon 42, paragraph 1, The Diocesan Trusts Board is responsible for exercising powers on behalf of the Provincial Synod for the management, control and disposal of property, together with moneys invested as a result and other moneys deposited by Parishes for safekeeping.

Further to the above, the Diocesan Trusts Board is responsible to hold and administer all property and all capital moneys of the Diocese in accordance with Canon 42 read with the Acts of the Diocese of Port Elizabeth, Chapter IV section C and Chapter V.

All immovable property acquired for the benefit of the church is administered by the trustees in accordance with Acts of the Diocese, Chapter V section 1.

THE PROPOSAL

That the following be inserted to Acts of the Diocese, Chapter IV, Section C, at the end of paragraph 30, thus making provision for paragraph 31, which will read as follows:

“31. The Diocesan Trusts Board will give a report at the rectors and churchwardens yearly financial meeting, on the following issues:

Reporting on what income has been earned on all moneys invested, including but not limited to:

- a) The short-term investment of parish moneys with the trust;
- b) (The Glebe money and whether the Glebe money has been utilised in accordance with the provisions of the Glebe) How all moneys have been applied for the benefit of the Church
- c) Any other Diocesan funds not belonging to parishes
- d) What disbursement of funds have been made from moneys held in trust
- e) What expenses have been incurred
- f) What loans have been granted or moneys advanced
- g) What properties have been leased and how the money has been used.

This report should include the Diocesan Trusts Board Vision for the Funds held in accordance with the provisions of the various trust deeds and the conditions attached thereto_ (, including the Glebe money and all moneys held and how this will benefit the church as required in paragraph 28 of chapter IV of the Acts of the Diocese.”)

28. MOTIONS CONTINUED

13. THE GROWING GAP BETWEEN THE RICHEST AND POOREST IN SOUTH AFRICA.

Proposer: The Revd Z Tom

Secunder: Mr T Mzamo

That this Synod

Noting:

1. Whereas in the Synod of 2012, the above motion was adopted, thus far, it has not been acted upon
2. that, the afore-mentioned motion is Agendum 6 of the minutes of the Diocesan Synod of 2012, and it reads as follows:

That this Synod notes:

1. The growing gap between the richest and poorest in South Africa, making us the most unequal Country on earth;
2. That this is clearly not sustainable and can only lead to more tension between South Africans;
3. That much of our church life is silent about this matter and seems to accept it as God-given;
4. That we have failed to acknowledge the disparities of the past as sin.

That this Synod hereby affirms:

1. That the disparities in our society are human-created not God-given;
2. That we can, with God's help, work to close these disparities in all aspects of our life together;
3. That, it is in our common interest to resolve this matter as urgently as possible;
4. That, it is a theological imperative for Christians to repent of this and work to close these gaps in the societies where we live.

Therefore resolves

To respectfully request the Diocesan Bishop to set up a commission to look at:

1. How much the children of God are still segregated by the past;
2. How we can work together, to produce a 'new church' which is really saved from all prejudices and divisions of the past.
3. The commission should present the findings to the Diocesan Council before the next Synod and recommendations to be presented to the next Diocesan Synod
4. To respectfully request the Diocesan Bishop to ACT on the afore-mentioned motion.

The Motion was put and accepted.

14. A BIBLICAL MODEL FOR THE WAY MONEY IS COLLECTED FROM PARISHES

Proposer: The Revd Canon A Watt

Secunder: Mr. M Smith

That this Synod

Noting:

1. That our present process of attracting contributions from the parishes of the Diocese through the assessment formula, is not working. We see this in the number of parishes unable to pay the diocesan assessment portion, or in their reluctance to do so. A Diocesan budget that reflects an anticipated non-payment of over R1.8m for 2017/2018 is indicative of this.
2. The present system, in both wording and practice looks more like a tax than the giving of God's people
3. Work already begun by the current task team should not be lost.

Therefore resolves

1. That we respectfully ask the Bishop to convene a new task team to investigate the implementing of a model that reflects the principles of Scripture,

Where:

A. Every parish gives a Tithe 10% of their gross income to the diocese [storehouse]. This does more than simply collect money for the diocese. The whole motivation here is different- this is not so much a tax, but making oneself obedient to the Scriptures.

We believe this gives the diocese the biblical and moral authority in receiving the tithe.

There are a number of Scripture passages that speak to this:

Malachi 3:10 and Matthew 23:23 to name just two.

For those who give the tithe, the parish in this case, it is a reminder that we are stewards and not owners of the finances we receive. Also keeping in mind, that one cannot violate the principles of God and still expect the blessing of God.

Giving a tithe-10% to God, is one of the principles we teach to our congregants, so should be modelled by each parish.

B. Parishes give offerings to make up the other money needed to meet the budgets set by the diocese from an agreed formula.

In I Corinthians 16:1-4 Paul talks about taking up an offering for God's people. He proposes something that is more than just a random act of giving, but rather is percentage-based, proportional, regular and strategic.

The offering portion from parishes would need to be percentage-based, but in this case the better resourced parishes paying a higher percentage.

2. The task team to meet every month and then reporting back to Diocesan Council.

Mr I Edelson proposed that the Diocese set aside the 15th December to come together for prayer and fasting. Revd D Doveton seconded this proposal. The Bishop instructed Mr Edelson to bring a Motion to Synod on the 4th November.

The Motion was put and accepted.

29. ELECTION RESULTS CONTINUED

1. Representatives to Provincial Synod (Acts of the Diocese, chapter III paragraph 19)

CLERGY

Fumanekile KULA
Mark DERRY
Jogra GALLANT

ALTERNATE

Sharon NELL
Nicolette LEONARD
Thanduxolo NOKETSHE
Robin BEHRENS

LAITY

Charles QOTO
Frankie SIMPSON
Melissa AWU

ALTERNATE

Roger SCHÄRGES
Ursula SMITH
Doug SWANSON

2. Advisory Committee (Acts of the Diocese, chapter III, paragraph 27)

CLERGY

Andrew WATT
Dudley GREENSHIELDS
Sharon NELL
Nicolette LEONARD

ALTERNATE

Mark DERRY
Siyabulela TSHATSHU
Claire PHELPS
David GROBBELAAR

LAITY

Sidney TING CHONG
 Anthony NONGAUZA
 Frankie SIMPSON
 Sally BROOKS

ALTERNATE

Sally BROOKS
 Melissa AWU
 Ursula SMITH
 Carol BRAND

3. Representatives to Provincial Standing Committee (Acts of the Diocese, chapter III, paragraph 28)

CLERGY

Sharon NELL

ALTERNATE

Eddie DANIELS

LAITY

Roger SCHÄRGES

ALTERNATE

Frankie SIMPSON

4. Members of the Diocesan Trusts Board (Acts of the Diocese, chapter III, paragraph 30)

Charles QOTO
 Nonyameko FRANS
 Doug SWANSON
 Mike SMITH

ALTERNATE

Keith BURNS

5. Members of the Board of the Diocesan Benevolent Fund (Acts of the Diocese, chapter III, paragraph 38)

CLERGY

Andrea POTGIETER

ALTERNATE

Joshua KOENING
 Claire PHELPS

LAITY

Nomonde QOTO

ALTERNATE

Ursula SMITH

30. DIOCESAN COUNCIL MEMBERS ELECTED BY ARCHDEACONRIES

(The Acts Chapter II Paragraph 7 (e) and Chapter IV Paragraph 9. (b))

The Diocesan Secretary moved that this schedule be received.

Members elected shall serve from the end of this session of Synod following their election, until the end of the next session of Synod (Ch IV Para 10. (a))

Kariega	-	The Revd Kwandiwe Ludziya Mr. Doug Swanson
Karoo	-	The Revd Samantha Eagles Ms. Mhlabakazi Cindi
The Bay	-	The Revd Canon Claire Phelps Mrs. Sally Brooks
Tsitsikamma	-	The Revd Robin Behrens Mr. Anthony Nongauza

The Diocesan Council members elected by Archdeaconries schedule was accepted.

31. SCHEDULE OF PARISHES

(The Acts Chapter VIII Para 1)

The Diocesan Secretary moved that this schedule be approved.

The following alterations were noted:

Swartkops River Valley is to read Zwartkops River Valley
Parish of the Little Fish River replaces St Ninian
St Cyprians is in Kwa-Zakhele and not in Zwide

The Schedule of Parishes was put and accepted.

32. CLERGY ROLL

The Diocesan Secretary moved that this schedule be approved:

The following alterations were noted:

Omissions:

1983 DOVETON Dave
1968 PIKE Eric
PIKELELA Mlindi Hartley

Removal:

MASOKA Elliot

Provost S Nell read Notices

Synod adjourned to Evening Prayer at 17:40.

SATURDAY 4th NOVEMBER

33 QUOROM OF SYNOD

The Registrar declared that this Synod had a quorum present both in the House of Laity and in the House of Clergy

The Schedule of Clergy as amended was put and accepted

Archdeacon D Grobbelaar shared prophesy from Nehemiah 4:11. Read from Scripture, 1 Corinthians 2:vs 8 to 15.

34. CONFIRMATION OF MINUTES

It was proposed that the minutes of Wednesday 1st November to Friday 3rd November be accepted.

Proposed: Mr C Qoto

Secunder: Revd R Allwright

The proposal was put and accepted.

35. QUESTIONS AND ANSWERS.

Revd Z Nanana asked: "Now that we are gender sensitive, and we want our young people to be representative at the church, how many youth and how many women representatives are at Synod"

Provost S Nell answered:		Answer:
Total Present	136	100%
Clergy Total	43	32%
Woman	9	21%
Laity Total	93	68%
Woman	50	37%
Youth	8	6%

Mr A Pono asked: "Does the Diocese have a retention strategy in trying to combat the challenge of young people leaving the Anglican Church?"

Revd D Greenshields, Yes but we could do more. Revd Greenshields referred to Fresh Expressions as one means of retaining young people.

Mr Charles Qoto asked "In light of the 500th Commemoration of Martin Luther's 95 Theses, where do we as the Anglican Church stand in relation to the 95 Theses."

The Registrar Mr. R Schärge answered giving some background to the Reformation and Henry VIII and stating that there were many similarities in the Lutheran liturgy and the Anglican liturgy. He said that we are moving to a point of unity.

Revd M Louw asked: "ACSA celebrated 25 years of women's ordination to the priesthood and the Diocese of Port Elizabeth had representatives at the conference. The question

therefore is, what is the Diocese of Port Elizabeth doing in order to celebrate the 25th anniversary of women's ordination to the priesthood?"

The Bishop answered that nothing had been planned.

POINT OF ORDER: Revd U Fleurs stated that a question posed by Revd M Louw had been omitted.

Question Revd M Louw asked: ACSA celebrated 25 years of woman's ordination to the priesthood, and the Diocese of Port Elizabeth had representatives at the conference . The question is therefore, what is the Diocese of Port Elizabeth doing in order to celebrate the 25th anniversary of woman's ordination to the priesthood?

Answer: Bishop replied, nothing as yet.

36. THIRD READING OF MEASURES

1. TO ADD PARAGRAPH 43 (c) IN CHAPTER III OF THE ACTS OF THE DIOCESE IN TERMS OF GOOD GOVERNANCE, REPUTATIONAL RISK AND SUCCESSION PLANNING.

Proposed: Dean Mark Derry

Seconded: Archdeacon D Grobbelaar

THE PRINCIPLE

Add Paragraph 43 (c) of Chapter III of the Acts of the Diocese.

THE PROPOSAL

Add Paragraph 43 (c) of Chapter III of the Acts of the Diocese.

43. The Bishop may, from time to time, appoint the following officers in the Diocese:

(c) with the consent of Diocesan Council, an Assistant Registrar and Assistant Chancellor, whose duties shall be to assist the Diocese and Bishop, and be responsible to the Bishop, in matters relating to legal issues and canon law, and may act as the depute of the aforesaid officers if so required.

The Registrar requested an amendment to the wording, that we ADD "***and may act as deputies to the aforesaid officers if so when required***"

The Measure with amendments was put and accepted.

2. TO CHANGE THE WORDING IN PARAGRAPH 2(b) and (c) IN CHAPTER II OF THE ACTS OF THE DIOCESE AS THERE SHOULD BE NO DISTINCTION BETWEEN STIPENDIARY AND SELF-SUPPORTING CLERGY.

Proposer Dean M Derry

Seconder Archdeacon D Grobbelaar.

THE PRINCIPLE

1 Paragraph 2(b) and (c) of Chapter II of the Acts of the Diocese with regard to members of Synod states (b) "every cleric licensed by the Bishop except those who have been granted permission to officiate only" and (c) "One clerical representative for every five clergy who have been granted permission to officiate only, and are not over retirement age, elected from their own number, at a meeting called by the Bishop at least three months prior to the date of Synod."

THE PROPOSAL

2 (b) every cleric licensed by the Bishop, Add: and are not over the age of retirement, as prescribed. Delete: except those who have been granted permission to officiate only.

Delete 2 (c) in its entirety.

Mr. M Leonard proposed that the measure be recommitted as the impact had not been tested. Revd Z Tom seconded this proposal.

After debate Mr. M Leonard proposed that the vote be done in respective houses of laity and clergy. This was seconded by Mr Madlavu.

The Bishop called for voting in the house of Laity first.

The results were:	Laity For :	27
	Laity Against:	39

The proposal to recommit the measure to Committee of Synod was lost.

The measure was put (as originally proposed with amendments) and accepted by vote.

5. THE DIOCESAN TRUSTS BOARD TO GIVE A YEARLY REPORT BETWEEN SYNODS TO IMPROVE UNDERSTANDING AND TRANSPARENCY

Proposer: The Revd Canon Andrew Watt

Secunder: Advocate Lee Anne Ah Shene

THE PRINCIPLE

In accordance with Canon 42, paragraph 1, The Diocesan Trusts Board is responsible for exercising powers on behalf of the Provincial Synod for the management, control and disposal of property, together with moneys invested as a result and other moneys deposited by Parishes for safekeeping.

Further to the above, the Diocesan Trusts Board is responsible to hold and administer all property and all capital moneys of the Diocese in accordance with Canon 42 read with the Acts of the Diocese of Port Elizabeth, Chapter IV section C and Chapter V.

All immovable property acquired for the benefit of the church is administered by the trustees in accordance with Acts of the Diocese, Chapter V section 1.

THE PROPOSAL

That the following be inserted to Acts of the Diocese, Chapter IV, Section C, at the end of paragraph 30, thus making provision for paragraph 31, which will read as follows:

“31. The Diocesan Trusts Board will give a report at the rectors and churchwardens yearly financial meeting, on the following issues:

Reporting on what income has been earned on all moneys invested, including but not limited to:

- a) The short-term investment of parish moneys with the trust;
- b) (The Glebe money and whether the Glebe money has been utilised in accordance with the provisions of the Glebe) How all moneys have been applied for the benefit of the Church
- c) Any other Diocesan funds not belonging to parishes
- d) What disbursement of funds have been made from moneys held in trust
- e) What expenses have been incurred
- f) What loans have been granted or moneys advanced
- g) What properties have been leased and how the money has been used.

This report should include the Diocesan Trusts Board Vision for the Funds held in accordance with the provisions of the various trust deeds and the conditions attached

thereto. (Including the Glebe money and all moneys held and how this will benefit the church as required in paragraph 28 of chapter IV of the Acts of the Diocese).

The measure with amendments was put and accepted

37. READING OF MINUTES

The reading of minutes was deferred to later in the day.

38. MOTIONS WITHOUT NOTICE

Proposer: Mr Ivan Edelson

Secunder: Revd D Doveton.

A Motion to change the hearts of the parishioners and in so doing to encourage joyful and generous giving.

THE PROPOSAL: A Diocesan fast day, Friday 15 December 2017. To draw us closer to God as it is written in 2 Corinthians chapter 8 v5. "and not only as we had hoped but they first gave themselves to the Lord and then to us by the will of God".

A request for each parishioner to contribute the cost of one meal to the Diocesan Treasury.

The motion was put and accepted.

39. MOTIONS CONTINUED

16. TELL YOUR STORY

Proposer: Mrs F Simpson

Secunder: Revd A Potgieter

Motion coming out of the Bishop's Charge

Believing that we need to obey Jesus' prayer "That we may be one'

And

Realising that this can only come about if we know one another at a deep level – as brothers and sisters

THAT this Synod

- 1 encourage every parish to embrace the Heartlines initiative of "Tell your story"
- 2 Invite Glen Weiss, the Heartlines representative, to come and help where needed
- 3 That parishes club together to cover the cost of hiring the film "Beyond the River" which gives a vivid example of what can happen when people get to know one another.

The Motion was put and accepted.

40. APPOINTMENT OF A QUALIFIED AUDITOR (Paragraph 41)

PKF (P.E.) Inc. Chartered Accountants (S.A.), Registered Auditors
27 Newton Street, Newton Park, Port Elizabeth have audited the Diocesan Accounts since 1972 and their re-appointment is recommended.

The Diocesan Secretary moved that re-appointment be accepted. It was accepted.

Synod Adjourned for lunch at 13:00.

Synod Resumed at 14:28

41. VOTE OF THANKS

The Bishop thanked Mr. T Jennings for his input into our Synod indaba groups. He called upon the Dean to present him with a gift of appreciation.

42. REPORTS

A Proposal was made to defer all reports en block to Diocesan Council.

Proposer: Revd D Greenshield

Seconder: Provost S Nell

The proposal was put and accepted.

The Diocesan Secretary Treasurer Mr P Hopper moved that Synod accept all the Financial Reports listed in the Second Agenda Book, Appendices A – D.

Proposer: Mr Peter Hopper

Seconder: Provost S Nell

The proposal was put and accepted.

44. MOTIONS CONTINUED

17. CLERGY FORMATION & EDUCATION

Proposer: Revd Dr Eddie Daniels

Seconder: Mr M Leonard

That this Synod:

1 Noting that this Bishop encourage Synod 2017, highlighted the need for Clergy to be “well-trained”.

2 That Provincial Standing Committee 2017 further affirm the minimum academic qualification for ordination to:

2.1 The Diaconate as NQF 5 (Certificate Level) and

2.2 The Priesthood as a Diploma in Theology

Therefore resolve to ask the Bishop to assist ordained clergy who have not met the above minimum requirement to:

Identify clergy in our Diocese who need to be assisted

Further identify appropriate education and training requirements required

Source funding to assist Clergy with study costs

The Motion was put and accepted.

18. MOTION ON THE TRANSFORMATION PROCESS (2013-2017)

Proposer: Revd Zwelidumile Tom

Seconder: Mr Khanya James

That this SYNOD

Noting:

that, in the year 2013, the Diocese, due to financial crisis, **EMBARKED** on a transformation process

that, on the 16 November 2013, at St Pauls in Parsons Hill, we adopted tools for the process

That this Synod hereby affirms that:

for the **CREDIBILITY** of the process, the NLU tolls to **MEASURE PROGRESS** by are:

The ORIGINAL INTENT of the process

The Transformation plan (a tool we adopted on 16/11/2013)

The Kotters Model (implemented tool, we adopted on 16 November 2013)

Therefore resolves:

to distance itself from the assertion that 'we've made progress'

to park the process, and invite an outside person to assess the process as it was originally agreed at St Paul on THE 16TH of November (period agreed upon was July 2017)

The tools to examine the Transformation Process were not available at Synod for all delegates. Therefore the motion fell away.

19. FUNERAL POLICY

Proposer: Provost Sharon Nell

Seconder: Archdeacon Vincent Mdidimba

That this Synod

Noting that at the Provincial Synod 2016, the following Motion regarding Funeral Policy was accepted:

- 1.1 The practice of conducting funerals of some of our parishioners in church and others elsewhere is a pastoral necessity.
- 1.2 Bereaved mourners need to be sensitively cared for and to be journeyed with for healing to be effected, as this is a core part of the Church's pastoral ministry.
- 1.3 Sometimes arrangements around funerals are used as a form of punishment or marginalisation whereby members of some family's secure access to services in church and others do not; this according to rigid criteria which may vary from place to place and may be applied without reference to canonical principles or diocesan policy.

And that the following resolutions regarding the funeral policy, were taken:

- 2.1 All Anglican parishioners should be received for burial in church without discrimination.
- 2.2 All families should be entitled to similar pastoral care.
- 2.3 That in order to secure this protection for our people, all funerals should be conducted by clergy or under the close oversight of incumbents in order to ensure that equitable pastoral care is offered to all.

- 2.4 That no improper demands are made either at the time of death or in the normal life of the church as a prerequisite for access to a funeral in the parish church.

Therefore resolves

The motion and resolution as accepted by Provincial Synod 2016, be ratified and accepted by this 24th Session of the Diocesan Synod.

The motion was put and was accepted

20. RESOLUTION ON CLERGY WELLNESS

Proposer: The Revd Dr ER Daniels

Seconder: The Revd NN Leonard

That this Synod

Acknowledges the strides made in the ongoing development of the Clergy Wellness Programme;

- Aware of the immense challenges that clergy continue to face in balancing ministry, prayer, rest and re-creation;

- Be it resolved that this Diocesan Synod constitutes a Clergy Wellness portfolio under the broader "Theological Education and Formation" ministry banner of the Diocese of Port Elizabeth to address the fundamental issue of clergy wellness.

Furthermore, that this Synod:

1. Affirms the roles of the Clergy Continuing Education and Clergy Wellness Programmes in maintaining collegiality and in the ongoing professional development of the clergy of the Diocese of Port Elizabeth;
2. Encourages the clergy to attend the programmes presented and offered from time to time;
3. Encourages Parishes to help meet the financial costs for their clergy of registration at such learning opportunities.

The motion was put and accepted.

21. COMMUNITY DEVELOPMENT

Proposer: The Revd Jogra Gallant

Seconder: The Revd Nicolette Leonard

Emerging from the motion of the previous Synod on the Establishment of a Diocesan Social Development Desk on May 2015

That this Synod

Notes that the Church has an important role to play in the development of persons and communities as part of its missional mandate,

In John 3:16 we are reminded that, "God so loved the world..." and that God does not separate himself from the world.

It is therefore imperative for the church and particularly Parish Councils to consider community and enterprise development and care of the environment as an integral part of their responsibility, in keeping with Canon 28.4 of the Constitution and Canons of the Anglican Church of Southern Africa and the Diocesan Rules.

This is consistent with the example and teaching of Jesus in his own understanding of his mission in Luke 4:18-19,

Many church properties are under-utilised that could be used for community and social development more effectively to meet the emergent needs of communities.

This Synod:

1. Noting that after 24 years of democracy in South Africa poverty and social injustices linger in a post-apartheid era.
2. Given the current socio-economic situation and injustices, the need for a social development policy for the Diocese is imperative.
3. Furthermore as a church we need to be challenged to not solely focus on welfare projects but to combat poverty in order to move from charity to being a proactive agency in development.

Therefore this Synod resolves to respectfully request and resolves to:

- a) Call on all chapelry and parish councils to develop ways to use their land and buildings to serve the wider community, and to include their young people in these projects,
- b) Requests that Archdeaconry meetings should take on a broader and consequently, an increased functional role with regards to poverty and enterprise development projects in the life of the Diocese in this area.
- c) Archdeaconry bodies should provide formal forums for monitoring and coordinating Social and Community Development programmes that are guided by the agenda set by Hope Africa.
- d) The mission and ministry of our Diocese is aimed at achieving our shared Diocesan vision of being "... united family under God" and therefore Community Development needs to be placed at the heart of our outreach and the building of God's Kingdom.
- e) Implore the Bishop to formally appoint a Diocesan Committee to formulate a Diocesan Development Plan and to present this plan to Diocesan Council within six months of the date thereof.

The motion was put and accepted.

22. AFFIRMING ORTHODOXY OF THE FAITH

Proposer: The Revd Dave Doveton

Seconder: Archdeacon David Grobbelaar

"This synod resolves that the next occupant of the Diocesan See of Port Elizabeth must without reservation affirm the following tenets of Anglicanism which have been affirmed by many Anglican provinces

Amendment: This synod resolves that any person who wishes to be nominated as the next Bishop of the diocese of Port Elizabeth must without reservation affirm the following tenets of Anglicanism which have been affirmed by many Anglican Provinces;

- We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
- We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
- We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

- We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God’s Word and as authoritative for Anglicans today.
- We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity’s only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
- We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
- We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
- We acknowledge God’s creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
- We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
- We are mindful of our responsibility to be good stewards of God’s creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
- We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
- We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
- We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
- We rejoice at the prospect of Jesus’ coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.
- *Further, the next elective assembly of the diocese must apply this resolution as necessary*

The amendment was put and accepted.

The motion was put and accepted.

45. OMNIBUS OF MOTIONS

Proposer: The Dean, The Very Revd Mark Derry

Seconder: The Provost, The Very Revd Sharon Nell

That this Synod:

1. In this 500th year since the start of the Protestant Reformation – and the tenets contained as expressed by Martin Luther’s 95 theses nailed to the door of the Wittenberg Castle Church on 31 October 1517, that as a Diocese have an inheritance that includes Sola Fide (only Faith), Sola Gratia (only Grace), Sola Scriptura (only Scripture), Solus Christus (Christ Alone) and Soli Deo Gloria (to the Glory of God Alone).

2. Expresses thanks to our Bishop for the way in which he presided at Synod and for his direction over the past 17 years as bishop of Port Elizabeth, in the 21st year of his consecration, remains faithful to these tenets of our faith, in directing the Church of God in this part of His Vineyard.
3. We are saddened by the news of the Bishop's pending retirement, but as was quoted from Ecclesiastes, there is a time for everything under the sun, and wish the Bishop and Mama Mazoe well during the next eight months as they prepare for a new season and build their retirement home;
4. We send greetings to our Metropolitan, Archbishop Thabo praying for God's wisdom and grace for all the challenges he faces and for the maintaining of the orthodox Biblical faith as expressed by Martin Luther;
5. Extends thanks to Trevor Jennings and Ena Richards for agreeing to share at our Input Sessions for Indaba groups - for their inspirational messages and challenging discussion questions on inequality, poverty and unemployment and racism
6. Sends support to our Mayor, Counsellor Athol Trollip wishing him well and praying for God's blessing on him; leadership of the Metropole; coalition of government;
7. Sends greetings to the Premier of our Province, Mr Pumulo Masualle, praying God's wisdom for the challenges he faces;
8. Sends greetings to the monthly Bishop's prayer meeting for our city;
9. Thanks the Diocesan Secretary/Treasurer Mr Peter Hopper and the staff: Adele Erasmus, Miriam Stiemens , Busiwe Gwentshu, Debbie Vencencie of the Diocesan Office for a job well done and declares that the Diocesan Office will be closed on Monday 6th November 2017 so that the staff may have a well-earned rest;
10. Thanks the Synod Manager, Mr Allan Anderson, and the staff of St John the Baptist, including Heather Tiltmann and Liziwe Makosi, for all the work they did and the cheerful way in which it was done;
11. Thanks the Archdeacons and Canons who lead Morning and Evening Prayer during Synod;
12. Extends thanks to the Rector, Wardens, Councilors and Parishioners of St. John's for allowing us the use of their facilities for Synod and for all the help they have provided;
13. Extends thanks to the Provost, Wardens, Parish Council and Choir from the Diocese for the opening Eucharist on Wednesday at the Cathedral of St Mary the Virgin;
14. Thanks the Rector, Wardens, Parish Council and Caterers from St Saviour's for providing the finger supper on Wednesday evening;
15. Thanks to Mazoe Nopece and Sipokhazi Gxoyiya for coordinating the catering;
16. Thanks the St Mark & St John for providing lunch on Thursday;
17. Thanks St Luke for providing the lunch on Friday;
18. Thanks St. Francis Xavier for providing the lunch on Saturday;
19. Thanks the Mothers' Union for providing morning and afternoon teas for Synod on Thursday;
20. Thanks the Mary Magdalene Guild for providing morning and afternoon teas for Synod on Friday;
21. Thanks the Anglican Youth Fellowship for providing morning tea at Synod on Saturday;
22. Extends thanks to the Bernard Mizeki Guild and Mary Magdalene Guild for their kind donation to the costs of catering and refreshments at Synod;
23. Thanks the Bishop's Executive Officer, The Very Reverend Sharon Nell, Canon Claire Phelps, and Revd Martin Louw who put a huge effort into making our Synod run so smoothly;
24. Expresses thanks to Mrs Frankie Simpson for the "Synod Synergy" during Synod and for her hard work relating to the iindaba;
25. Synod Secretaries: Revd R Behrens and Canon Mel Awu

26. Expresses thanks to the legal team, Mr Roger Schärages and Adv. Daryl Newton, and Adv. Lee Anne Ah Shene, for giving up of their time to attend Synod and for always doing this so willingly;
27. Expresses thanks to the car guards and the ladies who worked in the kitchen;
28. Expresses thanks to the scrutineers for their sterling job;
29. Wishes Revd Ronnie Allwright good health and a well-earned retirement;
30. Wishes those attending their last Synod before they retire, Revds Hazel Goodfellow, Dudley Greenshields, Dave Doveton, Churchwarden Mgedezi and Elliot Banzana and Nelson Nongauza, well as this is their last Synod before they retire.
31. We thank Arthur Mutlow for doing the time-keeping for the first time this Synod and for keeping us all in check.

Thanks were put and accepted.

The Bishop thanked the Dean M Derry.

Synod moved into the church at 16h45 for the closing Eucharist.

45. CONFIRMATION OF MINUTES

The Minutes for Saturday 4th November 2017 had been scrutinized, and were confirmed as a correct record.

46. PROMULGATION

At Divine Worship in the Church of St John the Baptist, the Bishop ratified and promulgated the proceedings of the Twenty-Fourth Session of the Diocesan Synod, in the name of the Father, and of the Son, and of the Holy Spirit. He then dissolved Synod.