



DIOCESE OF NELSON
New Zealand



PART FOUR

SUMMARY OF PROCEEDINGS

THIRD SESSION

of the

FIFTY - SEVENTH SYNOD

RICHMOND

10th to 12th October 2019

Synod Charge
Diocese of Nelson
October 2019



BISHOP'S CHARGE TO THE THIRD SESSION
OF THE FIFTY-SEVENTH SYNOD OF THE DIOCESE OF NELSON
Holy Trinity Richmond 11 October 2019

Theme: Gratitude

This is my first address to Synod as the 11th Bishop of Nelson.

My brothers and sisters, I stand here today humbled by the opportunity I have been given by God to serve this great diocese. I am grateful to the Electoral Synod for the trust you have bestowed. I am also mindful that I step in the footsteps of forebears whose devotion and sacrifices I admire. I particularly think of previous bishops, clergy and lay leaders who have served this diocese over the last 160 years, proclaiming the Gospel of Jesus. If it were not for them I would not be standing before you today.

I thank Bishop Richard Ellena and the team at the Diocesan Centre for their service to this diocese and their immense support throughout this period of transition.

Six weeks in, there are certainly challenges and I will be stretched, but I know that this is where I'm called to be. It's a profound privilege to serve this Diocese and I am grateful for the support of colleagues and the Grace of our loving God.

The theme for this Synod is 'Gratitude', and as I look across the diocese there are amazing things happening - many parishes and ministry units punching above their weight to be a faithful witness of the Lord Jesus in their communities. Well done. Amidst all the challenges you face, you have kept faith alive, sometimes at great cost.

I think we don't celebrate enough. We tend to minimise what we have and to notice challenges perhaps more readily than we count our blessings. So in addition to the great reports of gratitude in the Synod papers, I look forward to hearing more stories of gratitude in the video presentations. God has been good to us, hasn't he?

Two years ago, I joined the Kepler Challenge race. Kepler is a 60km mountain run. I had never run a marathon before and I had three weeks to train for the race. I felt out of my depth but with the support of my family, race-mates who gave me good advice about pacing myself, energy drinks and the grace of God, I did it!

What kept me going was that I had a chance to do something many people love to do but don't have an opportunity, as the race can only take 450 participants and its normally sold out in July within minutes.

My feelings as I prepared to run the Kepler resonate somewhat with my feelings now. Feeling somewhat terrified by the task ahead and excited at the same time.

I'm excited about the season ahead:

- Because we are grateful for all the Lord has given us
- Because we know that God is building His Kingdom
- Because we are convinced that the Church of Christ will prevail because Jesus is its Lord and Head
- Because we are confident that God has given us all that we need to fulfil His purposes on earth.

By His grace over the next 10 years, I would like to focus on the following priorities.

Priorities for the New Season

1. Gospel priority

That we will be living, breathing, speaking, celebrating and being energized by the good news of Jesus - The Gospel.

We live in an age when people are open to trying anything - desperate for hope, meaning, purpose - the Good News! Perhaps some of us may have become a bit apologetic, 'ashamed' of the Gospel. Perhaps we have become discouraged by the effort we put in and limited fruit/results from our perspective. Maybe we've been let down.

The words of Paul come to mind. *For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile*¹

The age Paul was in seems similar to the times we live in today and the gospel challenge is similar.

In my previous role with NZCMS, I constantly heard stories of Muslims encountering Jesus sometimes in a dream and looking for Christians to explain the dreams to them. I thought, that happens out there. Could it happen here in Aotearoa New Zealand?

Six weeks ago, Rosemary and Kavee, who had come from overseas for my ordination and stayed to minister in parishes, had an incredible encounter with a student in Nelson. The duo made a Kenyan meal to serve the community and shared their own stories. At the end of the meal, a student asked for prayer to receive Christ.

I heard another story of visitors in one of the Cathedrals in the country asking if there was someone who could baptise them as they had encountered Christ.

Listen to the words of Jesus 'Don't you have a saying, 'It's still four months until harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest. Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. Thus the saying 'One sows and another reaps' is true. John 4:35-37 (NIV)

The spiritual hunger we see around us presents us with an unprecedented opportunity for sharing the good news. God is causing many people to hunger for him-across generations.

There is a sense of urgency in a world desperate for good news.

In order to bring fresh energy and perspectives to our mission, I suggest we explore ways we as a diocese might receive the gifts of the global church by welcoming 'reverse missionaries'. Over the next 24 months, I would like us to explore the possibility of bringing half a dozen interns/gospel workers from the majority world to serve in one of our deaneries for 6 months to a year.

I pray that we will see and sense the direction the Spirit of God is blowing, and align our hearts, lives, and our communities of faith to the opportunities of mission in a new era.

2. Discipleship

That discipleship would be a key feature of ministry around here. It's encouraging that a number of teams across the Diocese are participating in the Good Soil Collective. I know that's one model and doesn't necessarily suit everyone. However, whatever model of discipleship you prefer or are working with, the question is:- What is it and is it raising disciples?

¹ Romans 1:16

Who are you discipling?

How do you identify those to disciple/invest in?

Pray for God's leading and look for those 'people of peace' around you.

When I was with the navigators, we had an acronym for 'potential disciples' - FAT- Faithful, Available, Teachable.

Often these might be people who have potential to influence others. People who notice what needs to be done and get on with it.

What can you do if discipleship journey is something you want to explore further? Doing life with others and sharing what God's teaching you and how that's impacting your life, and decisions is perhaps a good start.

My daughter was about to sit her restricted driver's test last week, so we went out for a practice run and I noticed she was driving about two km above the speed limit. I realised she had learned it from me. Ouch!

What are people imitating from you?

3. Leadership Development - Pathway for lay and ordained

It has been said before that 'Everything rises or falls on leadership' and I tend to agree. Outside of divine intervention and prayer, everything does truly depend on the quality of leaders a ministry or organization has. If we're not intentionally raising leaders, then having money, systems, plans and vision would still not be enough to see growth.

Coffee harvesting

I grew up on a coffee farm in Kenya. As subsistence farmers, we needed to work together with our neighbours to find enough workers to help us with the harvest. We had a short window to harvest the coffee, when the bean was perfectly ripe, and to take it to the cooperative. If you did not organise workers to help you with the task of harvesting, some of your crop went to waste.

Jesus says "The harvest is plentiful but the labourers are few".² So where are we going to find these labourers? These leaders?

Well first up, let's take Jesus at His Word "Pray therefore that the Lord of the harvest would send out more labourers into the harvest field"³.

This should be a daily prayer "Leaders, leaders, leaders. Lord give us more leaders". Would it be great if we populated our system with something like 20-30 people who could plant or lead a church in the next 5 years? Wouldn't it be great if in 10 years we have an over capacity of trained leaders that we send them out to other churches beyond our diocese and even overseas?

The size of the harvest you gather depends on how many harvesters you have. We are all harvesters but we need leaders who can lead culture change.

These harvesters are leaders who need raising up. Jesus didn't leap into the field and spend all his energy harvesting - his strategy was to invest his time in 12 disciples. The first thing he did was find his leaders and grow them.

Who will continue your work?' How many young leaders are you investing in? How are we passing on the baton of leadership to the next generation⁴

² Matthew 9:37

³ Matthew 9:38

⁴ Ps 71:18

Interesting that Moses found 70 leaders in a day⁵ because they were already there.

Sometimes the people God's calling as labourers in the harvest are not who we would choose.

Would you have chosen the 12 disciples? Jesus saw people who were perhaps overlooked and he intentionally invested in them, he empowered them. Andrew, Peter, James and John were business owners. Matthew was a tax collector so he knew how to handle criticism.

So ordained ministry, while it is vital, is not the only pathway for serving in the diocese. We are blessed to have many people in self-supporting leadership! This is a real strength and a resource that can help us move forward.

The Challenge is for us to pray in, notice, call out and find the budding leaders who are right under our noses, to identify potential and call out their gifts and journey with them.

In one of the staff teams I worked with, we would have a list of people we were praying for whom we considered potential leaders or people worth watching or investing in. You could sometimes notice who these were because they hang around you a lot, were keen to serve, took initiative, had positive influence on others, were teachable.

How might this look like?

I think the need is to create an ethos of multiplication and explore what our leadership pipeline will look like. A place to start is the internship programme at BTC which I reckon is a fantastic opportunity to train your leaders and for people to test vocations in ministry. Who could you send to BTC next year?

When we view our population profile, most of our Diocesan family members are older and our total annual attendances in churches is falling. But the "good news," is that we can work out how to mobilise this resource of elderly passion and experience to mentor the younger leaders. Young people can work alongside these experienced faithful people in our family, providing energy and enthusiasm.

We have this great treasure of faith passed on from generation to generation. We must not let it die under our watch. What role will you play in raising up the next generation of leaders to fulfil God's purposes?

Approach/Mindset that I suggest might help us achieve the vision to grow:

a. Belong

We are family! I'm encouraged by the unity we already have and I would hope that this will continue and deepen. We are a network of diverse churches unique in style, demographic and preferences but we have come together as the body of Christ, united by the Spirit. I would like to see the gospel be what we unify around and not be divided on secondary matters. That we major on majors and minor on minors. So don't major on Maina - what he's doing or not doing.

You are in the team and we all have a role to play in the growth of this diocese. Let us be known as grace-filled people. People who open our lives to others, even when it is not convenient. People of hospitality and radical generosity. That we would grow in our intercultural engagement and discover the beauty and joy of being one family across our diverse cultures. In this new season I invite us to move beyond our "my ministry" mentality into "God's ministry" or Kingdom mentality. It is the Kingdom of God we are called to build and the church belongs to Christ.

⁵ Num 11:10-25

b. Bless

We are blessed to be a blessing. I pray that we will have the humility to go to the weak, the hungry, the immigrant workers, the economic outcasts and the ordinary folk. That we will go the market place and follow God in these places, seeking to be a people of blessing to our communities.

I noticed some of you have heard of Roy Godwin and read his book *The Grace Outpouring*⁶ which is a captivating account of spiritual renewal on a Welsh hillside of Ffald-y-Brenin as God has drawn thousands of seekers to this converted hill-farm with a tangible presence of healing and power.

What could this look like in our context?

Roy suggests one way of being a blessing is to start local houses of prayer where two or three people commit to adopt a small local area for Jesus. They then pray regularly for the breaking in of the Kingdom of God as they proclaim blessings and play their part in its release through their life and witness. The following questions are used as a guide in this process.

- Who or what is God putting in front of you that you can affirm and bless?
- Who is God putting in front of you to whom you can show mercy?
- Who is God putting in front of you with whom you can share the Gospel of the kingdom?
- What opportunity is God opening up for you as a group, to declare the good news of the kingdom in your area?
- Who is God putting in front of you whom you could invite to come and join with you?

I read in this year's Year Book of God encounters as folk in Cobden-Runanga parish ran a prayer walk in their community due to rise in tension, vandalism and fear that people were experiencing. That's great! What strongholds do you sense in your community that you could gather prayer around?

I understand a few years ago the Synod in Picton split into groups and walked the streets praying blessing, and bishop and others went up a hill and prayed over the town.

Grateful for all we have in Christ, may we have confidence to know that he wants his grace to flow through us to others.

Next year, I will be calling the diocese to a season of prayer and fasting.

c. Bold - Dream Bigger

Bishop Oscar challenged me and us during the ordination service to be bold. The following passage from Isaiah has been on my mind for the last couple of months.

'Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes.' - Isaiah 54:2

Things were looking pretty hopeless for Israel. Exiled, disconnected from the Promised Land, it seemed God had abandoned them forever. But then God speaks, telling them to lift up their eyes and increase their vision.

When things are looking despairing, it's tempting to simply consolidate what you have, avoid rocking the boat and look inward. The needs around us can feel overwhelming and dragging us to be inward-looking. Yet it's precisely at this moment that I sense God challenging us to enlarge our tents, to dream bigger, to lift up our eyes and embrace his greater vision.

⁶ <https://www.amazon.com/Grace-Outpouring-Becoming-People-Blessing/dp/0781408466>

Although looking at the parish statistics might be a sobering exercise, I would like to encourage us to look not at what we don't have, but what we do have. We have people gathering each week, serving, giving and engaging in a variety of ministry engagements across our diocese- and a God who tells us 'no eye has seen, no ear has heard what God has prepared for those who love him'⁷.

Rather than just maintaining what we've got, could we raise our expectations and consider thinking of ways we can grow, expand and multiply?

I'm believing God that we will plant 10 new Churches in 10 years and that existing congregations will continue to grow and flourish. I will be challenging some parishes to consider planting. I have no plans to 'close' churches unless doing so helps us reach more people with the good news and plant more churches. Over the next 12 months I hope to hear from you the dreams God is laying on your hearts as parishes/ministry units and to work with a team to come up with a growth plan that I can present to you next year.

Can I invite us to be bold and to experiment, try new ideas, develop structures that are nimble and flexible and to invest resources for growth rather than maintenance?

My prayer is that we will recognize this incredible moment to re-imagine mission so that future generations will witness to our great God and saviour Jesus Christ!

May we not rob God of his glory by the smallness of our vision.

It is the Spirit of God that empowers us and gives us boldness. Boldness to dream and to go on an adventure with Him.

May we know the outpouring of His grace in this new season.

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.⁸

Bishop Steve Maina

11 October 2019

⁷ I Cor 2:9

⁸ Rom 15:13

PEOPLE**THOSE WHO HAVE PASSED AWAY:*****Atawhai-Hira***

Those who have served and supported the life and mission of our parish:

Pauline Clarke d. 9 February 2019 (Coffee Morning organiser)

Kathleen Hiscox d. 17 March 2019

Mary Irvine d. March 2019 (past-parishioner, People's Warden, Pastoral Care)

Jean Benson d. 12 June 2019

Glennis Weaver d. 20 June 2019

Ray Jamieson d. 1 August 2019 involved in the Men's group

Mildred Bayley d. 17 September 2019 (People's Warden, Vestry member, Sunday School, Pastoral Care)

Margaret Jamieson d. 24 September 2019

Blenheim

Margaret Hurley (formerly MacKenzie) - d. 16 August 2019. Active church member, member of AAW and one of the first women in the diocese to be licensed as a Lay Reader

David Beaumont - d. 12 June 2019. Son of the Revd Beaumont, one time vicar of Spring Creek

Golden Bay

Brian Petterson - d. January 2019. Brian was a long time Vestry member, and a dedicated Church Warden for more than 10 years, and a committed member of community organisations in Golden Bay.

Revd Ian Thatcher - d. 23 September 2019 in Feilding. Served the Lord and the parish faithfully as Vicar of Golden Bay Parish 2010-2016. His journey over the last four years during his illness, was inspirational.

Kaikoura

Helen Morton - d. 11 February 2019. A long serving parishioner. Helen was a parish nurse, the backbone of a farming family, and she was very involved with AAW over the years, sometimes taking a leadership role. She was famous for her soups and for her beautiful home-made cards.

Havelock & The Sounds

Rodney Kelvin Eatwell (Rod)- d. 28 November 2018, 90 years. Devout Christian and generous parishioner. Received Parliamentary award for his work on the Queen Charlotte track; a Community Service Award for his work developing tourism in the area and vision in welcoming and networking people into the region; and a Queens Service Medal for his work in community organisations.

Reefton

Philip McLennan - d. 17 December 2018. Vestry member since April 2016. Very highly regarded member of the Ikamatua community, where he served on Lions Club, Hall Committee, Rugby Club, Volunteer Fire Brigade and was a life member of a number of organisations. Philip was known throughout the West Coast as a pioneer in the growing of blueberries in the Grey Valley.

Richmond

Peter Bell - d. 14 August 2018. Peter was a faithful and committed member of our congregation. He entertained us with tales of his travels and frequently quoted from his extensive knowledge of poetry to illustrate a point he was making!

Lois Brawley - d. 18 April 2019. In her younger years, Lois contributed much to the life of the church and later she continued to be part of the AAW community.

Audrey Harris - d. 21 April 2019. Audrey had been physically limited by the effects of a stroke but for many years, with the support of Warren her husband, she continued to be a regular attender at both St Alban's and Holy Trinity. Audrey was also a faithful and committed AAW member.

Dorothy Emeny - d. 10 June 2019. Dorothy was not an up-front person but one who served faithfully by seeing to the church linen and as a church cleaner. She was also involved with the St Luke's community in its healing ministry and as an intercessor. Dorothy was also a committed AAW member.

Margaret Newport - d. July 2019. In her later years Margaret lived in Stoke but she continued to maintain her links with Holy Trinity. Margaret was an inveterate traveller and adventurer and gave many interesting and lively talks to our AAW.

Ken Beck - d. 31 July 2019. Ken was well known locally and contributed much to the local community as a long serving Waimea County engineer. He was committed to maintaining Rabbit Island as an unspoilt reserve and Ken Beck Drive is named after him.

Spring Creek

Brian Boddington - d. 16 September 2018. Long serving door welcomer, IT operator and general, genial handyman. Brian was Daphne Boddington's son.

Daphne Boddington, d. 09 June 2019. A long time stalwart of the Grovetown Church until it closed, then was a weekly worshiper at St Luke's until she was moved into a rest home about 18 months ago. She was totally blind.

Stoke

Vi McCormack - d. 11 July 2019. Long standing member of parish, AAW and Ladies Guild

Muriel Pratt - d. 28 August 2019. Long standing member of Parish, AAW, Ladies Guild and Order of St Francis.

Wairau Valley

Tony Sorenso -, d. 13 October 2018. Tony served a number of years on vestry, and actively involved in church life.

Sylvia Oliver - d. 17th August 2019. Long-time member of the congregation, actively supporting church and community, particularly with our community market.

Synod members stood for a time of silent reflection and Ven. David Hollingsworth prayed for the departed

May they rest in peace and rise in glory.

NEW CLERGY & APPOINTMENTS:

Revd Matthew Watts (new), Vicar, Westport Parish
Revd Courtney Wilson, Deacon Assistant, Kaikoura Parish
Revd Emmanuel Vallaidam, Priest in Charge, Atawhai-Hira Parish
Revd Watiri Maina (new), Deacon Assistant to the Bishop's Chaplain

DIOCESAN APPOINTMENT:

Mrs Carol Cadigan - Accountant, Anglican Centre

ORDINATIONS:Holy Order of Priest

Hendrik (Henk) Lups
Bradley (Brad) Wood

Holy Order of Deacon

Courtney Wilson

RETIREMENTS:

The Right Revd Richard Ellena, 10th Bishop of Nelson
The Very Revd Charles Tyrrell, Dean Emeritus, Advisor for the Care of Older People
Revd Allan Wasley, Wakefield Parish
Revd Richard Dyer, Picton Parish

RESIGNATIONS:

Revd Jeff Cotton, Atawhai Parish
Revd Sam Anderson, Blenheim South Parish
Revd John Hearne, Awatere Joint Venture
Revd Luke Shaw, Priest Assistant, Stoke Parish
Revd Martin Harrison, Waimea Parish
Revd Bob Barnes, Blenheim Parish
Revd Jonathan Wasley, Blenheim Parish
Revd Greg Holmes, Victory Parish

NEW LAY SYNOD REPS:

Ms Merryl Hodgson, Blenheim South
Mr Colin Simmons, Tahunanui
Mr Terence Brinkman, Victory
Ms Jenny Allnutt, Wakefield

RESOLUTIONS OF SYNOD 2019

1. Speaking Rights

That speaking, but non-voting rights, for the duration of this session of Synod, are granted to the following persons:

Ms Jen Lockwood	Interim Diocesan Social Services Enabler
Mrs Sue Fallow	Diocesan Children's and Families Enabler
Mr Wayne Harding	Diocesan Finance Manager
Ms Rachel Boyack	Health and Safety Co-ordinator
Mr Jeremy Johnson	Chancellor, Diocese of Christchurch
Mr Michael Hatfield	Anglican Missions

2. Diocesan Reports

That the Diocesan Reports as tabled be received.

3. The Budget

1. That the report of the 2020 budget be received.
2. That the 2020 budget be approved.
3. That the schedule of Parish and Mission Units Quotas for 2020 be approved.

4. Diocesan Missions Quota 2020

That this Synod accepts the recommendation of the DOMC that the 2020 Anglican Missions funding be set at \$110,000.

5. Spiritual Rest and Retreat

Whereas this Synod in 2018 agreed that a working group be formed with the explicit purpose of creating a proposal on how the Nelson Diocese can develop a culture of regular spiritual rest and retreat for clergy and lay leaders that will be presented to Synod in 2019

And Whereas a working group was formed but unforeseen circumstances prevented the group from being convened and considering this matter in time for the 2019 Synod

That this Synod agree to an extension in time for reporting back until Synod 2020.

6. Motion Against the Use of Pub Charities Funding

Lost

7. The Abortion Legislation Bill 2019

The Anglican Diocese of Nelson is concerned about the ramifications of the Abortion Legislation Bill as it currently stands. And this Synod affirms:

- That the rights of the fetus/unborn child must be considered in any new legislation
- That abortion and the choice to abort is not the same as other medical procedures and choices, and so must be undertaken with the highest level of medical practice, controls, reporting and support services
- That late-term abortions should be utilised only when absolutely necessary, requiring a higher level of safeguards and control since the date of the abortion may potentially overlap with the availability of life saving medical practice.
- That as Christians, we speak the truth in love (Eph 4:15). We are committed to supporting the unborn child, and mothers - those who choose not to abort and those that do make this choice.

And advice of adoption of this motion be sent to The Hon. Andrew Little, the territorial MPs of the Diocese, and The Abortion Legislation Committee Secretariat.

Motion of Thanks:

That this Synod express its grateful thanks to Mr Wayne Harding (Diocesan Financial Manager), and to all his staff, and to Mrs Margaret Soderberg (Chair of the Diocesan Finance Team) for their dedication in the management and reporting of the financial affairs of the diocese, and for the willing and able support that they give to parishes.

Motion of Thanks:

Noting the Certificate of Appreciation set out on page 26 of the yearbook relating to Mr David Allpress, and paragraph 1.3 of the Trust Board's report on page 73:

This synod expresses its gratitude to Mr David Allpress for his devotion to his church and this Diocese and in particular, 35 years on Nelson Diocesan Trust Board and many years on the Diocesan Finance Team and his help over many years to a lot of parishes and parishioners, and gives thanks that he is prepared to continue providing wise counsel to the Diocese and its parishes and to the chair of the Nelson Diocesan Trust Board.

Motion of Affirmation: to affirm our new bishop

That the clergy of this diocese are fully supportive of our new Bishop Steve

And we are excited by the vision he has begun to articulate

And we look forward to working with him on this adventure.

Election Results

A Standing Committee: - Three year term

Clergy - Revd Marge Tefft

Lay - Mrs Helen Neame

Standing Committee: - One year term

Clergy - Revd Philip Greenwood

B Diocesan Overseas Mission Council: - Three year term

Seat 6 - Mrs Pam Neal

Seat 7 - Revd John Sherlock

Diocesan Overseas Mission Council: - Two year term

Seat 4 - Mrs Helen Neame

C General Synod and Tikanga Pakeha Conference: - Two year term

Clergy - Revd Dr Andrew Burgess and Revd Simon Martin

Lay - Dr Rebecca Burgess and Mr Ian Pask

D Bishopdale Theological College: - Three year term

Clergy - Revd Nathaniel Petterson

Lay - Mr Ian Williams

DIOCESE OF NELSON

REPORT ON THE 2020 DIOCESAN BUDGET

PURPOSE OF REPORT

This report is provided to enable Synod members to make an informed decision with regard to approving the 2020 Parish Contributions to Diocesan Expenditure and the effect on Parish Quotas.

BUDGET PRESENTATION

This Budget has been prepared adopting the format used for previous Synods. Income and expenditure is grouped into three principal areas of responsibility:-

- Diocesan Ministry Team
- Standing Committee
- Financial Services

Attached to this report are:-

- 2020 Budget Income and Expenditure
- Diocesan Ministry Team 2020 Income and Expenditure Summary
- Standing Committee 2020 Income and Expenditure Summary
- Parish Quota Budget for the 2020 year
- Notes to the Budget

OVERVIEW OF BUDGET

The 2020 Budget reveals:-

- Projected deficit of \$29,817. To be funded from retained earnings.

Main movements between 2019 budget and 2020 budget:

2019 Deficit	(51,214)	
Trust Income increase	10,664	Due to slightly higher income from Dio trusts.
St Johns grant increase	85,996	Additional grants for BTC and Bishop.
Staffing costs increase	(95,126)	Mainly due to youth position reverting back to Dio.
Other costs decrease	8,646	Mainly due to no costs for election of new Bishop, offset by higher subscription costs.
Grant cost decrease	12,940	Mainly due to youth position reverting back to Dio, offset by higher BTC grant.
Other	(1,723)	
2020 Deficit	(29,817)	

PRINCIPAL ASSUMPTIONS 2019

- Provision for up to 2.5% Stipend increase from 01/05/2020
- Permanent Trust fund income of 5% (2019 5%) net on trust capital invested in general pool and 6% on specified land trusts.
- St John's College Grant for Ministry Education of \$381,497 which includes funding for the Internship Enabler and Internship program, BTC and Bishop.

PARISH QUOTA CONTRIBUTIONS

Following the decisions of the Budget Team it is recommended that Parish Contributions are collected on the following basis:-

		<u>Year 2020</u>	<u>Year 2019</u>
Financial Services	% of Payroll costs	0	0
Removal Fund	% of Stipends	0	0
Trainee Grants	% of Population	0	0
Diocesan Ministry Team	% of Population	111,200	109,100
Wider Church via Standing Committee	% of Population	<u>0</u>	<u>0</u>
Total Parish Contributions		<u>\$111,200</u>	<u>\$109,100</u>

The parish contribution to the sabbatical fund was removed in 2003. At present there is sufficient in the fund to cover sabbatical costs. This is being reviewed yearly.

PARISH QUOTA ALLOWANCES

The Parish Quota Schedule includes the following minimum provision for reimbursement of expenses for:-

Priest & Assistants

Book	}	\$1,920
Hospitality		
Training		
Supervision		\$900

Mileage reimbursement is provided for at the current Diocesan rates.

COMMUNICATION REGARDING BUDGET

Should members of Synod have any queries with regard to the 2020 Budget, please forward them to the Diocesan Finance Manager (Wayne Harding) at the Anglican Centre. He will endeavour to clarify any queries direct to the inquirer or to Synod as appropriate. It is hoped that this will enable Synod to be better informed and to also save time during Synod.

DIOCESE OF NELSON

2020 BUDGET INCOME & EXPENDITURE SUMMARY

	Notes	Diocese Ministry Team	Standing Committee	Financial Services	Total Budget 2020	Budget 2019	Variance
<u>INCOME</u>							
Specific Trust Income	1	81,994	76,988	0	158,982	158,606	376
Discretionary Trust Income	2	875,448	358,675	180,000	1,414,123	1,403,835	10,288
Elder Care Trust Income		0	330,000	0	330,000	330,000	0
Administration Fees	3	7,000	0	224,000	231,000	230,000	1,000
St. Johns College	4	381,497	0	0	381,497	295,501	85,996
Other Income	5	42,950	400	17,000	60,350	63,350	(3,000)
Parish Contributions	6	111,200	0	0	111,200	109,100	2,100
Total Income		1,500,089	766,063	421,000	2,687,152	2,590,392	96,760
<u>EXPENDITURE</u>							
Staffing Costs	7	682,130	38,045	324,094	1,044,269	949,143	95,126
Property Costs	8	71,525	0	54,526	126,051	124,228	1,823
Other Costs	9	207,656	57,404	66,727	331,787	340,433	(8,646)
Grants	10,18	520,198	324,664	0	844,862	857,802	(12,940)
Grants - Elder Care		0	330,000	0	330,000	330,000	0
Provision For Maintenance	11	0	40,000	0	40,000	40,000	0
Total Expenditure		1,481,509	790,113	445,347	2,716,969	2,641,606	75,363
Surplus/(Deficit)		\$18,580	(\$24,050)	(\$24,347)	(\$29,817)	(\$51,214)	\$21,397

DIOCESE OF NELSON
DIOCESAN MINISTRY TEAM 2020 BUDGET

	Notes	Total	Bishop and Support Staff (Note 13)	Youth (Note 14)	Bishops Chap. (Note 15)	CFM (Note 16)	Ministry Educ. (Note 17)	Ministry Serv. (Note 19)
<u>INCOME</u>								
Specific Trust Income	1	81,994	59,666	14,394	0	684	7,250	0
Discretionary Trust Income	2	875,448	549,800	76,500	99,825	88,000	15,000	46,323
Administration Fees	3	7,000	7,000	0	0	0	0	0
St. Johns College	4	339,701	0	43,111	0	0	296,590	0
Other Income	5	84,746	61,246	11,000	500	2,750	8,000	1,250
Parish Contributions	6	111,200	111,200	0	0	0	0	0
Total Receipts		1,500,089	788,912	145,005	100,325	91,434	326,840	47,573
<u>EXPENDITURE</u>								
Staff Costs	7	682,130	382,756	75,986	95,155	81,191	0	47,042
Property Costs	8	71,525	71,525	0	0	0	0	0
Other Costs	9	207,656	137,306	28,300	6,750	12,050	20,500	2,750
Grants	10,18	520,198	170,000	43,111	0	0	307,087	0
Total Expenditure		1,481,509	761,587	147,397	101,905	93,241	327,587	49,792
SURPLUS(DEFICIT)		\$18,580	\$27,325	(\$2,392)	(\$1,580)	(\$1,807)	(\$747)	(\$2,219)

DIOCESE OF NELSON
STANDING COMMITTEE 2020 BUDGET

	Notes	Total	Stnd Comm.	Sabbatical & Removal (Note 20)	Gen Synod (Note 21)	IDC (Note 22)	Anglican Care Committee (Note 23)	Synod
<u>INCOME</u>								
Specific Trust Income	1	76,988	38,943	38,045	0	0	0	0
Discretionary Trust Income	2	358,675	274,675	0	18,000	12,750	42,000	11,250
Elder Care Trust Income		330,000	330,000	0	0	0	0	0
Other Income	5	400	400	0	0	0	0	0
Parish Contributions	6	0	0	0	0	0	0	0
<u>TOTAL RECEIPTS</u>		766,063	644,018	38,045	18,000	12,750	42,000	11,250
<u>EXPENDITURE</u>								
Staff Costs	7	38,045	0	38,045	0	0	0	0
Property Costs	8	0	0	0	0	0	0	0
Other Costs	9	57,404	10,404	0	18,000	12,750	5,000	11,250
Grants	10	324,664	287,664	0	0	0	37,000	0
Grants - Elder Care		330,000	330,000	0	0	0	0	0
Provision For Maintenance	11	40,000	40,000	0	0	0	0	0
Total Expenditure		790,113	668,068	38,045	18,000	12,750	42,000	11,250
SURPLUS(DEFICIT)		(\$24,050)	(\$24,050)	\$0	\$0	\$0	\$0	\$0

DIOCESE OF NELSON 2020 PARISH QUOTA BUDGET

	All Saint's	Atawhai	Awatere	Blenheim	Blen South	Buller	Cathedral	Cobden	Golden B	Greymouth	Havelock	Kaikoura	Mapua
<u>PARISH COSTS</u>													
<u>PARISH STAFF COSTS</u>													
Vicar / Priest in Charge	1.00	1.00	1.00	1.00	1.00	1.00	1.00	0.80	1.00	1.00	0.75	0.00	1.00
Assist. D/P under training	0.00	0	0	0.00	0	0	0	0.00		0		0	
Population %	4.56	2.95	1.08	9.63	6.39	5.03	4.88	2.47	3.01	5.21	1.87	2.12	2.11
VICAR, PRIEST IN CHARGE, ASSIST.PRIEST													
Stipend	52,423	52,423	52,423	52,423	52,423	52,423	57,665	41,938	52,423	52,423	39,317	0	52,423
Pension	4,718	4,718	4,718	4,718	4,718	4,718	4,718	4,718	4,718	4,718	4,718	0	4,718
Book & Hospitality Allowance	4,370	1,920	1,920	3,020	1,500	2,670	1,920	1,920	1,920	2,790	1,920	800	
Supervision Allowance	2,700	945	900	1,800	500	1,100	900	900	900	1,500	900	900	
Mileage	4,550	2,500	10,000	4,500	1,200	8,300	4,500	7,500		6,750	5,000	1,500	
A.C.C. & Ins premium	633	404	404	801	481	432	494	296	372	578	296	56	
NZAPB Insurances	0	853	853	1,233	853	853	853	683	853	1,600	640	0	
Housing	17,474			0		0	0			14040			
Extra Staff	87001	11700	11648	164066	41384	22464	40,851		0	69,457	6240	21424	48204
Extra Staff - Kiwisaver	2356	527		6604	1481	302	1,240			939	0	379	390
<u>TOTAL PARISH STAFF COSTS</u>	176,225	75,990	82,866	239,165	104,540	93,262	113,141	57,956	61,186	154,795	59,032	25,059	105,735
<u>PARISH OTHER COSTS</u>													
Parish Building & Content Insurance	19,353	6,069	3,707	20,299	11,281	6,215	25,948	5,669	5,348	21,081	2,826	5,460	0
Parish Investment Funds	7,200	60	1,200	1960	741	7,440	6,000		0	10,050	150	600	
<u>TOTAL PARISH OTHER COSTS</u>	26,553	6,129	4,907	22,259	12,022	13,655	31,948	5,669	5,348	31,131	2,976	6,060	0
<u>LESS PARISH TRUST INCOME</u>													
Stipend Trusts	3,314		800			15,900	3,008		4,200		200		
Vehicle Trust	630	1,200	3,300		1,640	1,500	1,800		1,500		2,200		
Other Income							91,000				5400		
<u>TOTAL PARISH TRUST INCOME</u>	3,944	1,200	4,100	0	1,640	17,400	95,808	0	5,700	0	7,800	0	0
<u>TOTAL PARISH NET COSTS</u>	198,834	80,919	83,673	261,424	114,922	89,517	49,281	63,625	60,834	185,927	54,207	31,118	105,735
<u>2019 NET COSTS BEFORE GRANTS</u>	197,385	79,784	82,538	320,100	154,982	88,384	48,048	62,698	59,697	184,798	53,333	31,120	104,616
% Increase	0.7%	1.4%	1.4%	-18.3%	-25.8%	1.3%	2.6%	1.5%	1.9%	0.6%	1.6%	0.0%	1.1%
<u>DIOCESAN CHARGES/CONTRIBUTIONS</u>													
<u>DIOCESAN CHARGES</u>													
Contribution Diocese Ministry Team (%Pop.)	5,071	3,280	1,201	10,709	7,106	5,593	5,427	2,747	3,347	5,794	2,079	2,357	2,346
<u>TOTAL DIOCESAN CHARGES</u>	5,071	3,280	1,201	10,709	7,106	5,593	5,427	2,747	3,347	5,794	2,079	2,357	2,346
<u>LESS DIOCESAN GRANTS</u>													
Sustentation Grant			5,000					5,000					
Seeding Grant for Development													5,000
Special Grant - Elder Care	11,478	12,264	11,991	44,830	16,500	25,000	11,478		12,186		7,045	9,000	10,195
Other Grants							24,555						
<u>TOTAL DIOCESAN GRANTS</u>	11,478	12,264	16,991	44,830	16,500	25,000	36,033	5,000	12,186	0	7,045	9,000	15,195
<u>TOTAL DIO.NET CHARGE/(CONTRIBUTION)</u>	(6,407)	(8,984)	(15,790)	(34,121)	(9,394)	(19,407)	(30,606)	(2,253)	(8,839)	5,794	(4,966)	(6,643)	(12,849)
<u>2020 NET ANNUAL QUOTA</u>	192,427	71,935	67,883	227,303	105,528	70,110	18,676	61,372	51,995	191,721	49,241	24,475	92,886
<u>2020 MONTHLY QUOTA</u>	16,036	5,995	5,657	18,942	8,794	5,843	1,556	5,114	4,333	15,977	4,103	2,040	7,741
<u>2019 MONTHLY QUOTA</u>	15,989	5,895	5,589	23,815	11,892	5,295	2,401	5,033	5,248	15,874	4,198	1,953	7,672

DIOCESE OF NELSON 2020 PARISH QUOTA BUDGET

	Motueka	Picton	Reefton	Richmond	Spring C	Stoke	Tahunanui	Victory	Waimea	Wairau	Wake. & Dist	Total
PARISH COSTS												
PARISH STAFF COSTS												
Vicar / Priest in Charge	1.00	1.00	0.75	1.00	0.20	1.00	0.00	1.00	1.00	1.00	1.00	20.50
Assist. D/P under training	0	0		0.00		0.00	0.75	0				0.75
Population %	8.24	2.88	2.37	9.09	1.66	8.74	3.23	3.43	2.52	2.76	3.77	100.00
VICAR, PRIEST IN CHARGE, ASSIST.PRIEST												
Stipend	52,423	52,423	39,317	52,423	16,285	52,423	36,692	52,423	52,423	52,423	52,423	1,122,406
Pension	4,718	4,718	4,718	4,718	0	4,718	3,302	4,718	4,718	4,718	4,718	102,381
Book & Hospitality Allowance	2,295	1,920	1,920	1,920	1,170	1,920	4,920	3,920	1,920	1,920	1,920	52,415
Supervision Allowance	900	900	900	900	900	900	3,000	900	900	900	900	25,945
Mileage	6,000	5,500	7,000	2,500	2,250	1,500	5,000	2,500	3,000	4,500	7,500	103,550
A.C.C.& Ins premium	404	374	329	472	75	593	682	435	434	391	387	9,824
NZAPB Insurances	853	853	640	853	0	1,017	588	1,017	853	853	853	17,654
Housing					0	17,474		17,474			0	66,463
Extra Staff	11232		18720	38876		71931	157421	11088	22849	6474	5252	868,282
Extra Staff - Kiwisaver	394			1612		2523	3993	162	799	158	0	23,859
TOTAL PARISH STAFF COSTS	79,219	66,688	73,544	104,274	20,680	155,000	215,599	94,638	87,896	72,337	73,953	2,392,779
PARISH OTHER COSTS												
Parish Building & Content Insurance	9,633	6,331	2,877	10,147	2,464	17,416	3,913	6,467	6,599	6,129	14,664	219,894
Parish Investment Funds	0	480	0	300	270	0	0	0	408	2,400	0	39,259
TOTAL PARISH OTHER COSTS	9,633	6,811	2,877	10,447	2,734	17,416	3,913	6,467	7,007	8,529	14,664	259,153
LESS PARISH TRUST INCOME												
Stipend Trusts		1,100	16,800		300	1,500			3,719	2,340		53,181
Vehicle Trust	1,100	3,500	3,000		2,040	1,100			740	1,260		26,510
Other Income		750			6300		4060				6600	114,110
TOTAL PARISH TRUST INCOME	1,100	5,350	19,800	0	8,640	2,600	4,060	0	4,458	3,600	6,600	193,800
TOTAL PARISH NET COSTS	87,752	68,148	56,621	114,721	14,774	169,815	215,452	101,105	90,445	77,266	82,017	2,458,132
2019 NET COSTS BEFORE GRANTS	74,961	67,012	55,748	113,402	41,322	222,575	255,581	118,393	89,181	76,130	80,881	2,662,670
% Increase	17.1%	1.7%	1.6%	1.2%	-64.2%	-23.7%	-15.7%	-14.6%	1.4%	1.5%	1.4%	-7.7%
DIOCESAN CHARGES/CONTRIBUTIONS												
DIOCESAN CHARGES												
Contribution Diocese Ministry Team (%Pop.)	9,163	3,203	2,635	10,108	1,846	9,719	3,592	3,814	2,802	3,069	4,192	111,200
TOTAL DIOCESAN CHARGES	9,163	3,203	2,635	10,108	1,846	9,719	3,592	3,814	2,802	3,069	4,192	111,200
LESS DIOCESAN GRANTS												
Sustentation Grant			20,000								3,500	33,500
Seeding Grant for Development												5,000
Special Grant - Elder Care	8,500		15,000	11,250		10,000	20,000	11,400	21,400	5,052	5,000	279,569
Other Grants						22,900	0					47,455
TOTAL DIOCESAN GRANTS	8,500	0	35,000	11,250	0	32,900	20,000	11,400	21,400	5,052	8,500	365,524
TOTAL DIO.NET CHARGE/(CONTRIBUTION)	663	3,203	(32,365)	(1,142)	1,846	(23,181)	(16,408)	(7,586)	(18,598)	(1,983)	(4,308)	(254,324)
2020 NET ANNUAL QUOTA	88,415	71,351	24,256	113,579	16,620	146,634	199,044	93,519	71,847	75,283	77,709	2,203,808
2020 MONTHLY QUOTA	7,368	5,946	2,021	9,465	1,385	12,220	16,587	7,793	5,987	6,274	6,476	183,653
2019 MONTHLY QUOTA	6,996	4,930	1,528	9,685	2,986	12,330	17,583	7,995	6,105	5,981	6,375	193,348

DIocese of Nelson – Notes to the 2020 Budget

Income and Expenditure Items

1. **Specific Trust Income**

Trust income that is available for specified purposes.

2. **Discretionary Trust Income**

The use of this Trust Income is at the discretion of either the Diocese or the Nelson Diocesan Trust Board (NDTB).

3. **Administration Fees**

This includes management of NDTB assets, Financial Services and Consultancy

4. **St John's College**

Grant from St John's as a contribution towards Ministry Education costs.

5. **Other Income**

The total of \$60,350 is made up from the following sources: income from youth events/camps of \$11,500, income from Witness advertising of \$1,100, interest income of \$20,000, clergy conference income \$8,000 and other miscellaneous income of \$19,750.

6. **Parish Contributions** (Discretionary)

Contribution levied on Parishes for support to parishes provided by the Diocesan Ministry Team (DMT).

7. **Staffing Costs**

Includes Stipends, Pension, Accident & Sickness Insurance, Sabbatical & Removal Provision, Book and Hospitality allowances, Supervision allowance, Mileage, Travel and Training.

8. **Property Costs**

These costs are primarily for the provision of office accommodation and the housing of staff.

9. **Other Costs**

Plant & Equipment costs, Operating costs, Interest and Depreciation.

The Diocesan Ministry Team 'Other Costs' are further detailed below:

	Bishop and Support Staff	Youth	CFM	Bishop's Chaplain	Ministry Educator	Ministry Services	Total
OTHER COSTS							
Plant & Equip Costs	28,077	1,250	0	250	0	150	29,727
Advertising	150	0	200	0	0	0	350
Camps/Youth Events	0	19,000	5,000	0	0	0	24,000
Consultancy	14,000	0	0	0	0	0	14,000
Hospitality & Catering	8,000	1,200	750	750	0	700	11,400
Printing & Publishing	5,150	500	200	250	0	250	6,350
Witness Printing	13,600	0	0	0	0	0	13,600
Postage & Couriers	2,000	0	0	0	0	0	2,000
Resource Material	3,000	2,000	2,300	1,000	0	250	8,550
Resource People	0	0	1,000	0	0	0	1,000
Stationery	3,000	0	100	0	0	0	3,100
Subscriptions	9,850	0	0	0	0	350	10,200
Supervision/ Counselling	2,000	0	0	0	0	0	2,000
Telecommunication	9,600	550	600	500	0	550	11,800
Travel & Accomm	13,750	500	1,500	4,000	0	500	20,250
Depreciation	11,979	0	0	0	0	0	11,979
Training Costs	0	0	0	0	20,500	0	20,500
Miscellaneous	13,150	3,300	400	0	0	0	16,850
Total Other Costs	137,306	28,300	12,050	6,750	20,500	2,750	207,656

The Standing Committee 'Other Costs' are further detailed below:

	Standing Committee	General Svnod	IDC	Ang. Care Committee	Synod	Total
OTHER COSTS						
Bishop Appointment Exp.	0	0	0	0	0	0
Hospitality & Catering	0	0	0	0	2,500	2,500
Levies - National	0	18,000	12,750	0	0	30,750
Printing & Publishing	654	0	0	800	2,250	3,704
Subscriptions	0	0	0	2,700	0	2,700
Travel & Accommodation	7,000	0	0	1,000	2,500	10,500
Miscellaneous	2,750	0	0	500	4,000	7,250
Total Other Costs	10,404	18,000	12,750	5,000	11,250	57,404

10. Grants

The distribution of income by way of grants anticipated in the Budget is assumed by the DMT and Standing Committee as follows:

Standing Committee

Parish Insurance	\$19,709
Hospital Chaplaincy	\$18,900
Monitoring Group Grants to Parishes	\$80,000
Bishopdale Theological College	\$70,000
Social Service Grants	\$37,000
Cathedral Chapter	\$25,100
Mary Foster Barham Project Grants	\$30,000
Whareama Chaplain Grant	\$19,400
Cathedral – Deanery Trust Grant	<u>\$24,555</u>
	\$324,664

Youth

Youth Grants	\$43,111
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Ministry Education

Ministry Education - BTC	\$217,087
Ministry Internship Grants	<u>\$90,000</u>
	\$307,087

Bishop and Support Staff

Training Grants	\$130,000
Parish Staff Development Grants	<u>\$40,000</u>
	\$170,000

Total Grants

\$844,862

Training grants may be paid to parishes that employ curates or trainee ministers. Parish staff development grants may be used at the discretion of the Bishop for training staff or developing new staff positions in parishes.

The ministry internship grants are administered by the Ministry Educator and Internship Enabler and are paid to parishes that employ ministry interns. The majority of the funds come from the St John's College grant received.

11. Provision For Maintenance

An amount to be set aside annually for a maintenance provision fund which will be available to assist parishes, who have established a maintenance plan, with their plant maintenance.

Cost Centres

12. Diocese Ministry Team (DMT)

This is a summary of Cost Centres, as separately detailed, led by the Bishop. The Team reserves the right to transfer savings from one cost centre to any other under its control.

13. Bishop and Support Staff

Costs of the Bishop, Diocesan Secretary, CFM and administration support.

14. Youth Ministry

This includes the costs of the Diocesan youth programmes and the Youth Consultant. The Youth Consultant role was combined with the Internship Enabler role at the end of 2017 with the position becoming a BTC position. The Diocese paid a grant to BTC to cover the costs of the role. The Youth Consultant role is now reverting back to being a Diocese position.

15. Bishops Chaplain

This cost centre budget discloses the costs of the Bishops Chaplain.

16. CFM

This cost centre budget discloses the costs of the Children's & Families Ministry.

17. Ministry Education

Ministry Education is responsible for aspects of ministry training in the Diocese with the majority of the training work undertaken by BTC. The total Diocesan ministry training expense budget is \$327,587, with \$217,087 of this being a grant to BTC for the ministry training work they perform and \$90,000 available for internship grants. The Diocesan budget includes an expected grant from St John's College of \$296,590 with the balance of the ministry training cost covered by Diocesan funds.

18. Grants to Parishes

These are grants for population factors and development provided to parishes principally from the income available to the DMT.

19. Ministry Services

The Ministry Services cost centre provides for expenditure for discretionary ministry services. This cost centre includes expenditure on the Social Services Enabler.

20. Sabbatical and Removal

The Removal costs and Sabbatical costs for Diocese staff are at present covered by Trust Income from the Removal Fund and from the Sabbatical Fund. The parish contribution to the sabbatical fund was removed in 2003. At present there is sufficient in the fund to cover sabbatical costs. This is being reviewed yearly.

21. General Synod

Contribution to the wider work of the Anglican Church in Aotearoa, New Zealand and Polynesia.

22. IDC

Contribution to the costs of the Inter Diocesan Conference funded from Discretionary Trust Funds.

23. Anglican Care Committee

The Anglican Care Committee was formed after the Anglican Care Charitable Trust was wound up. This Committee manages the social service grant processing for the Diocese.

Nelson Diocese Synod Service Sermon Theme: Gratitude- Phil 1:1-18

What makes you go WoW! A sense of wonder, surprise, joy, delight, beauty. Young people would say epic!

Do you still experience the wow!

My sisters recently visited NZ? As they saw the beautiful landscapes-mountains, beaches and snow at the same time, they would exclaim wow!

A sense of entitlement or familiarity can cause us to lose the wow factor in our lives! And then our lives might become a bit dull aye?

Last weekend, my wife and I watched the Nelson 150 years Anniversary DVD entitled New Every Morning which is a grateful tribute of all God has done in establishing the Anglican Diocese of Nelson from the time of European Settlement to the present day.

It's a riveting piece of work, in my view, and super helpful as I seek to find my place in the amazing story of the diocese! And I'm also reading Harvest of Grace, the book produced around the same time.

I've especially pondered on the first bishop of Nelson Edmund Hobhouse who walked the length of the diocese amidst being afflicted by migraines among many other challenges.

It's made me feel like my driving from Nelson to Kaikoura seem like walk in the park.

I learned a lot from our marriage mentors, Jane and Njogu about gratitude. Jane had a vibrant relationship with Jesus and a contagious sense of gratitude- She had the ability to see God's grace in the midst of pain. She would be thrilled by the weather, plants, cows, chicken etc. She had the ability to see 'wonder' in the ordinary.

How can we know this enduring, life-giving gratitude in our lives and ministry?

Well we can learn from Paul in his letter to Philippians.

Philippians is arguably the most joyful book in the Bible – the apostle Paul uses the words for joy and rejoicing sixteen times in just 4 Chapters. And yet he writes from a mucky Roman prison, a place we would normally associate with despair and pain, which most people would consider the opposites of joy. He's surrounded by every conceivable obstacle to joy, and yet he is full of gratitude.

What can we learn from Paul about gratitude? 3 Thoughts that we can learn from Paul and I believe we are being invited to make our own.

A. God's grace: Gratitude flows out of a sense of wonder at God's grace.

Paul begins with his usual salutation, grace and peace and reminds the Philippians, "...all of you are partners in God's grace with me", 1:7. Paul understands God's grace in his life as he says in 1Cor 15:10 says,

But by the Grace of God, I am what I am, and his grace to me was not without effect.

Gratitude is fundamentally the overflow of God's undeserved mercy, forgiveness and kindness lavished upon us, his unworthy creatures.

Gratitude to God the Father through the Lord Jesus for this grace is always the primary motive for Christian joy and worship.

Perhaps that is why the leper returns to thank Jesus for being cured of leprosy. He was a Samaritan and perhaps understood more than the others how undeserving he was as Jews had no dealings with Samaritans. And yet Jesus heals him.

Paul rejoices, even though he sits in prison, slandered by his enemies. His joy is not anchored in circumstances but in the grace of God, the love of his Saviour and fellowship with the Spirit, who will never disappoint him.

As a young teenager, I went through a rough patch as I tried to find happiness in things. One evening, I remember it like it was yesterday I had this amazing revelation. The main message I felt God was giving me was that Christ was enough!

That I did not have to look for life, situations or locations around me for satisfaction because I had been given life that is eternal!

You see we spend time looking horizontally as we compare ourselves with others for what can only be found vertically. True meaning, contentment, rest, hope, peace, identity, purpose motivation can only be found in one person! Our creator and redeemer.

The fruit of God's grace is a heart that is content, given to worship and gratitude than the anxiety of want.

Where you bask in the wonder of what it means to have a Heavenly Father and that you are never alone

Where you are blown away by the fact that he unleashes his mighty power to meet your needs

Where you rejoice that you had been rescued, forgiven, transformed and enabled by grace

Where you find hope in the glorious future that God promises is to come.

And you know what? God's given us all that we need to live this way....By his grace.

And it is grace that can make this kind of living joyfully possible.

Wouldn't you reach out today for more of that grace?

I pray regularly that I will never lose the sense wonder of God's grace!

B. God's people- Paul's joy also comes from his relationship with the Philippians.

He says in verse 3-4 ' My prayers for you are full of praise to God as I give him thanks for you with great joy.

What you see here is a deep, consistent, flourishing and lasting relationship between Paul and the Philippians, which he celebrates.

In Philippians 4:1, Paul calls these believers my dear and precious friends whom I deeply love, my joy and crown.

Paul rejoices in God's people. He is not feeling sorry for those he serves, he is confident of their final perseverance and steady service until the end of the age, v6. He can have such confidence because he "holds them in his heart", v7, and longs for them all "with the affection of Christ Jesus", v8. As a result he regularly prays for them with joy, vv3-4.

On the Philippians' part, it means consistent partnership (sharing in God's grace) whatever Paul's circumstances - whether he is positively moving ahead in 'confirming' the Gospel, or on the back foot, 'defending' it, or apparently side-lined 'in chains' in prison, v7.

You get the sense of consistent, dependable relationships between Paul and the Philippians that has stood the test of time and absence.

Paul is saying that his relationship with the Philippians was such that they did not shy away from identifying with Paul when he was in prison/suffering.

You know it is a gift to have this proven, deep and lasting inter-personal relationships.

Paul recognises that this is only possible through the work of God... He who began a good work in you will complete it.

One of my sisters commented when she came for my ordination. It seems you have so many friends here who are like family to you.

In a world where people are lonely, God's given us deep friendships and co-workers in ministry in New Zealand. What a gift!

Do you rejoice in God's people? What do you see as you look around those God's placed in your life? Do you celebrate them? When was the last time you told your friends that you prayed for them with joy because of what they mean to you?

C. Gospel Advance

Paul is not whining about his discomfort and feeling sorry for himself for his suffering. He sees suffering as contributing positively to the growth of the gospel.

Have a look at verse 14. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

Finally, it's interesting to note that even in Paul's day church politics was alive. Have a look at Verse 15-18

15 It is true that some preach Christ out of envy and rivalry, but others out of goodwill. 16 The latter do so out of love, knowing that I am put here for the defense of the gospel. 17 The former preach Christ out of selfish ambition, not sincerely,

supposing that they can stir up trouble for me while I am in chains. 18 But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice. (NIV)

And yet Paul does not get too entangled with the politics and is able to rejoice that the gospel is being preached regardless of the motives.

Paul sees that God is not limited by Prison or Politics to advance the gospel.

I rejoice when I hear stories of people living for Jesus every day. This week I met two men who jointly own a business together in Nelson. They are Christians and although they face challenges of living as Christians in that context, they seek to live their lives as a witness to the Gospel.

Well, someone might say? Well it's hard to rejoice in Western Society today when secularism is on the rise.

Well, What if the rise of secularism is good news for the church? Mark Sayers, Australian pastor and writer, has just released a book Reappearing Church: The Hope for Renewal in the Rise of Our Post-Christian Culture where he argues that although cultural Christianity is eroding and secularism is on the rise, this isn't the moment to be anxious, it's time to see the opportunities before us.

You see as the philosophy of secularism prove fragile and unsatisfying, as technology entraps and isolates us, as our divisive politics threaten to tear us apart, as our loneliness continues to accelerate causing people distress, the church of Jesus Christ has the opportunity like in Paul's day to live and proclaim a more compelling, more enduring story of hope for such a time as this.

Ever wondered the best time to proclaim the good news? It is now! Now is the moment!

For...

"When the night is at its darkest, the dawn is on its way. Because of that I rejoice.

This week I heard of a Christian worker in Nelson whose atheist boss suggested prayer when confronted by challenges the organisation was facing.

I've recently been reading about the fastest growing evangelical church in the world. Iran! How did that happen?

Well,

- a. violence in the name of Islam has caused widespread disillusionment with the regime and led many Iranians to question their beliefs and
- b. Many Iranian Christians have continued to boldly and faithfully tell others about Christ, in the face of persecution.

Paul is delighted that the Gospel is advancing, regardless of persecution or politics.

Are you?

I'm excited to be living in this very moment. I'm grateful that God has put us at the Top of the South and I celebrate the Gospel's advance throughout New Zealand and around the world. I'm delighted that God has his people everywhere and he is at work building His Kingdom, that Christ is building His Church and that we get to participate in the adventure!

As we open Synod, let us rejoice and delight in the Grace of God, in the Fellowship we have with each other through Christ and in the opportunity and privilege to Advance the Good news of Jesus in a world desperate for Hope!

Prayer:

Lord you are the source of all joy and delight! We give you praise for your outrageous love for us and that through Jesus we have life and hope. Lord may you rekindle in us the sense of wonder of your grace and love.

May we never lose the wonder of the fellowship we have as your body. Help us notice and affirm those around us and be a people of blessing.

May we never lose the wonder of the privilege of being co-workers with Christ in advancing the Gospel. Give us renewed confidence in the Gospel.

Christ Church Cathedral, Nelson- Bishop Steve Maina
10 Oct 2019

Synod Bible Study: Friday 11th October

Kate Tyler - Gratitude & the Gospel: Luke 17:11-19 & Colossians 1:15-23

I begin with a quote that I really like from N.T. Wright:

"When we learn to read the story of Jesus and see it as the story of the love of God, doing for us what we could not do for ourselves--that insight produces, again and again, a sense of astonished gratitude which is very near the heart of authentic Christian experience."

What I like about this quote is Wright's expectation that the gospel should not become something normal, something run of the mill and every day, something which we are overfamiliar with (a danger for those of us who are involved in diocese/parish ministry), but rather will continue to evoke what he terms "a sense of astonished gratitude" - wonder, amazement, a deep sense of appreciation.

Good example: the difference in my reaction to Kaiteriteri, and the reaction of visitors. Kaiteri is a nice beach and I enjoy spending a couple of days out there each summer... but I'm used to Kaiteri now, I'm familiar with it. Recently Chris and I took our friends Grace and Michael from Palestine out there, and their exclamations at how beautiful it is - and how good the fish and chips are - reminded us that it is actually quite fantastic to have as a place 45 minutes from here.

In a similar way, it is easy for the Christian story to become something that we're overly familiar with - Christ has died, Christ is risen, Christ will come again... we get it... but the story of what God has done and is doing in Christ is incredible! It's outstanding! It shouldn't be something we ever are blasé about.

I think we see the 'astonished gratitude' that NT Wright talks about demonstrated in the story of the lepers who Jesus heals in Luke 17:11-19

- The first we hear of them is that they stand at a distance from Jesus, and cry aloud 'Jesus, Master, Have mercy on us'.
 - Their sickness forces them to be separate from the crowd, for according to the Law they were unclean, and anyone who touched them also became unclean.
 - Their cry is desperate: they have no other hope of healing, but they have heard of Jesus and his miracles, and so they ask for healing.
- On seeing them, Jesus tells them to go and present themselves to the priests.
 - They are cleansed "as they go"; the act of going in faith is somehow essential to their healing.
- However... on realising they have been healed, only one turns and comes back.
 - Praising God in a loud voice
 - Throws himself at Jesus' feet, thanking him.
 - He no longer has to stand far off at a distance! He gets to be right near Jesus. No distance of uncleanness any more.
 - This is no quiet thank you, a private acknowledgment - this is loud and public and glorious: EVERYONE around would have realised that something incredible had happened. (Imagine someone

running into your church halfway through a sermon shouting loudly)

- It's also surprising - and Jesus notes this - that the *only one* who has returned is a Samaritan
 - Surprising because Samaritans were seen as outsiders (at best half-Jews, at worst unfaithful foreigners). Even though this man has been healed of his leprosy, he was still unclean according to the law.
 - Of the ten healed, *the one who returned is probably the one least expected to do so.*
- This foreigner gets it, even when the other nine don't - he understands that what has taken place in his body is absolutely astounding and so he returns to the source, to the One who made it happen, and makes sure everyone knows what has happened and how incredible it is.
 - Astonished gratitude: "I don't quite understand this, but I know it's a good thing!" It can't be explained or rationalised away - it is quite simply a miracle.

When I think about what I'm grateful for, there are lots of things I am grateful for: coffee, friends, my husband, a job that I enjoy, our car, our home. I quite enjoy the American tradition of thanksgiving which I've participated in with various NZ groups over the years. I enjoy pumpkin pie, but I also appreciate the intentionality of pausing to reflect on the things we're grateful for.

And I am profoundly grateful for the gospel...

But...

I do find that sometimes I 'forget' to be grateful. It's not that my thankfulness changes, but rather that I realise that I've switched (without realising) into a space where I am predominantly asking rather than thanking, expecting rather than celebrating, looking to what is next rather than reflecting on what has been.

- Nothing wrong with this: God invites us to ask, to seek, to knock, to be expectant
- But there is something really helpful about pausing to acknowledge the goodness of God, to reflect on the things which God has done, is doing and will do, and to, like the leper in Luke 17, to return to the source of the One who does these good things.

Thinking once more about that NT Wright quote and his encouragement to reflect on the story of God, he reminds us that the story of Jesus (the gospel) is the story of God doing that which we can't do for ourselves.

Not that it was hard for us to do... impossible for us to do.

We couldn't have saved ourselves if we just worked a little harder, behaved a little better, or did fewer bad things. The story of God's work in creation and redemption is entirely a story where God is the main actor, the hero.

The essence of the gospel story is captured by Col 1:15-23, arguably the best known section of the Epistle to the Colossians, which is the passage I want to briefly focus on.

Paul is writing to encourage the Colossian Church in faithfulness, and to help them avoid false teaching. He deals with both these angles by emphasising the supremacy of Christ in creation and redemption.

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

In this section - considered by some to be an early hymn - Paul establishes a Christ-centred view of reality: the entire universe is shaped and sustained by the supremacy of Christ.

- The Greek word 'pas', translated as *all/every/each* occurs 8x in v15-20: making it clear that Christ has supremacy over EVERYTHING: he created it and he is redeeming it
 - In many ways this is a summary of the gospel story: everything in heaven and earth is Jesus' - and will be his, even if it doesn't currently seem that way...

Pull out a few of the key elements that Paul emphasises about Jesus here, things that are important aspects of the Christian story, of the gospel:

Jesus is the image of the invisible God - all the fullness of God dwells in him

- In other words, he reveals God to us, he shows us who God is and what God is like.
 - Jewish theology knew that God was at work, but the sacrificial system and the Temple were set up to emphasise that God was holy, and people were not, and so without sacrifice they could not come near God.
 - In Jesus, we see that God does not stand far off and removed, instead he comes into our very space and reveals God to us.
- Think about how magnificent this is - the heart of the gospel is that God can be known and has given us the capacity for relationship with him.
- God isn't far off and 'up there', knowable but distant, instead God invites us into relationship.

All things are made in him, through him, and for him. He is before all things and holds all things together

- in him, through him, for him
 - Jesus is involved in the act of creation, and from start to end creation exists to bring him glory.
 - Even though all creation has suffered the consequences of the Fall, God's plan of redemption includes the restoration of all things.

- Heaven & earth, invisible & visible, thrones, dominions, rulers, authorities
 - In other words, EVERYTHING (spiritual and physical) is made for him and is thus under his authority.
 - It isn't just humanity that is under Christ's authority, but the whole cosmos, from the tiniest ant to the furriest polar bear to the hottest star, every spiritual being.
- Because he IS the living God, Christ also holds all things together - he is the one who sustains the universe. The universe is not held together by a principle but by a person, the One who was crucified on a hillside in Galilee and resurrected three days later. This means that God is intimately involved in every detail of our existence....

He is the first born of all creation, the beginning, the firstborn from the dead, and is thus preeminent in all things

- As the firstborn over all creation, he is not created
 - Rather a metaphor ascribing significance as the one who was first (ie, firstborn son). This evokes Christ's supremacy over all creation.
- He is the firstborn from the dead - but he is not the only one who is ever raised from death to life: the same process takes place for us through Christ!
 - His resurrection guarantees our resurrection
 - We are given eternal life because Christ IS eternal life
 - Because he lives, we will live forever! Death, sickness, suffering, pain - all of these will be set aside, vanquished, conquered, because Jesus is alive!
 - We should get excited about this!

Through Christ all things are reconciled to God, at peace through the Cross

- Although all things were created in, through & for Jesus, sin caused the need for reconciliation - the healing of the breach: this takes place through the Cross
- The hope of Israel, the OT promise that God will establish peace at the end of all things is fulfilled in JC: all things are restored/renewed.
- Again, the scope of this is staggering: this is the immensity of the gospel, of the story which God is writing - all things are reconciled to God.

Remember - this is something we could certainly not have done for ourselves.

In 1:21-23, the last section of this passage, Paul switches track slightly to reminds his readers of what Christ's acts of creation and redemption both mean for us, and demand from us.

²¹ And you, who once were alienated and hostile in mind, doing evil deeds,
²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, ²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven.

Paul reminds us that we were far away:

- Alienated, hostile, doing evil deeds
 - Unable to save ourselves, unable to change ourselves, and unable to be with God

But now through Jesus we are reconciled:

- Holy, blameless and above reproach before him.
 - Able to be in the presence of God, being made holy
 - This is not just a one stop shop... this is the continual process of growth & discipleship... God is always at work in us, working to grow us and change us as his children.

And so we are to continue in the faith, not shifting from the hope of the gospel:

- We need to anchor ourselves in the story of the gospel, in the story of God's love, from creation to redemption to the new creation, a story in which Christ is the firstborn, but in such a way that he makes space for us.
 - Firstborn of all creation, firstborn from the dead - in both creation and redemption, the gospel is about Jesus working to create a place for us.
- This 'hope of the gospel' which Paul encourages us 'not to depart from' is the heart of Christian gratitude.
 - Once we were alienated from God, but now we have been reconciled and can stand before him without reproach.

This story of what God has done in Christ is not only about those of us who are already in the Church.

- it's not just something to celebrate as 'insiders',
- it is about the whole of creation = much bigger than just us
 - and so, gratitude is a driving force as we participate in the mission of God to reconcile all things to himself.
 - The gospel story includes us and the part that we have to play!

So when we engage - or re-engage with the gospel, when we reflect again on the incredible good news of the gospel, on the story of what God has done, is doing, and will do, we're reminded of our role in the story of God; that God has chosen to partner with and to work through his people, that while we certainly are not able to effect reconciliation with God, God has appointed the church to bear witness to the reconciling work of the cross for all creation.

Thanks be to God!

Discussion questions:

What is something you have seen God do since last synod which you are grateful for?

Does the richness of the gospel ever become 'normal' (and slightly 'blah') for you? If so, what are some of the ways that you re-engage with the hope of the gospel?

How does reflecting on the work of Christ motivate you in service, mission & ministry?

Synod Bible Study: Saturday 12th October

Rev Matt Watts - Gratitude and Growth in the Gospel: Colossians 1:3-14

"You have heard of this hope before in the word of truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves..." (v5b-6)

Yesterday Kate shared about the wonder of the gospel and the fullness of its scope. This morning I want to focus on the fruit of the gospel.

Photo of fruit - orange segments.

The fruit of the gospel is not just one or 2 segments of the Orange. (Yesterday we heard how "God in Christ is reconciling to himself ALL THINGS" - Col 1:20)

- Includes evangelism
- Includes social justice, giving a voice to the voiceless
- Includes building community in our cities, towns, and rural areas, where many are lonely
- Includes healing of memories and healing of our bodies
- Includes ongoing work of Holy Spirit in life of believer
- Includes **your daily work** whether in education, healthcare, business, private enterprise, gardening, social work, local government, the arts, charities and volunteer organisations.

With the secularisation of our nation, the fruit of previous generations of Christians is sometimes hidden from view. Part of our task is retelling the history of Aotearora New Zealand so that fruit of Gospel people can be seen for what it is...

- Tāmihana Te Rauparaha (son of Ngati Toa chief and warlord Te Rauparaha) baptised 1841 by Octavius Hadfield, then from 1842 went as a missionary to Maori of South Island. When he was asked by Ngai Tahu chiefs if his father was going to come to attack them he would reply, *'He indeed will not come; for I have indeed come hither to you to bring an end to war-fare, and to bind firmly peace by virtue of the words of the Gospel of the Lord.'*
- Nurse Maude. Sibylla Emily Maude. *"Dressed in a light-blue uniform and white apron with dark-blue cape and bonnet, Nurse Maude walked many miles every day in all weathers, carrying not only nursing equipment but often the pans for cooking, cleaning and washing which many people lacked. She tried to teach her patients the importance of cleanliness and fresh air, and as a woman of prayer she invariably prayed with them. Her short, sturdy figure and large, regular features were known throughout Christchurch. Although her manner was grave and almost forbidding, and she was often outspoken, she was loved for her selfless work for the poor."* (Te Ara)
- Revd Thomas Flavell (St Mary's Merivale. Introduced St John Ambulance introduced to New Zealand, 1885)
- Kate Sheppard - Women's Suffrage. Christian Women's Temperance Union.

- Canon William Orange. *He was a modest, diffident man of small physical stature with a keen sense of humour. His gifted, anointed Bible expositions in All Saints' Church, Sumner from 1930 to 1945, week by week attracted large numbers of young men from all over the city. They found their way there by cycle and tram. Many of them entered full time ministry or became missionaries. He was a sought after speaker at student gatherings. His style of ministry, based almost entirely on direct Bible exposition became a model for the "Orange-pips", who were influential in restoring biblical preaching to a central place in many churches. Their influence is still felt in the lives and ministries of a large number of Christians in all denominations.*

So with that wider vision of the gospel and the fruit it has borne in our nation, let's dive into what Paul is saying in his letter to the Colossians...

Paul and Timothy writing to church in the city of Collosae in Asia Minor (25-30,000 people). Planted not by Paul but by Epaphras (v7)

Verses 3-8. GRATITUDE

³ In our prayers for you we *always thank God*, the Father of our Lord Jesus Christ, ⁴ for we have heard of *your faith* in Christ Jesus and of the *love* that you have for all the saints, ⁵ because of *the hope laid up* for you in heaven. *You have heard of this hope before* in the word of the truth, *the gospel* ⁶ that has come to you. *Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves* from the day you heard it and truly *comprehended the grace of God*. ⁷ This you learned from Epaphras, our beloved fellow-servant. He is a faithful minister of Christ on your^[c] behalf, ⁸ and he has made known to us your love in the Spirit.

Paul thanks God. Don't you love it?

Thanks God for 2 things he sees in the Colossians v4:

- "your faith in Christ Jesus"
- "and the love you have for *all* God's people" (saints)

And what's behind those things? - the Hope of the Gospel (v5)

- We often misread "Hope laid up for you in heaven" as pie in the sky when you die
- Paul really writing about hope coming TO earth FROM heaven
- V5b and v6 "You have heard of this hope before... Bearing fruit and growing in the whole world"
- Cf Lord's prayer "Your Kingdom come on Earth as in Heaven"

The Gospel is GOOD NEWS for our world. Don't know if you The GOOD NEWS for the brokenness

But even if we accept that, it can be easy to think "Yeah, it's bearing fruit in the whole world, but not here where I am." That's why Paul writes in v6

Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God.

Reason why we need to hear that is that we often can't see fruit until it ripens.

For:-

- Tāmihana Te Rauparaha
- Nurse Maude
- Revd Thomas Flavell
- Kate Sheppard
- Canon William Orange

...we can see and give thanks for the fruit the gospel brought through them. Benefit of hindsight! But when they were immersed in struggle - maybe they could not see the fruit that was starting to form.

Gratitude... for fruit from the past, but also promise of fruit in the midst of our struggles.

Verses 9-14. GROWTH

⁹ *For this reason*, since the day we heard it, we have not ceased praying for you and asking that *you may be filled with the knowledge of God's will in all spiritual wisdom and understanding*, ¹⁰ so that you may lead lives worthy of the Lord, fully pleasing to him, *as you bear fruit in every good work and as you grow in the knowledge of God*. ¹¹ May you be made strong with all the strength that comes from his glorious power, and may you *be prepared to endure everything with patience*, while *joyfully* ¹² *giving thanks to the Father*, who has enabled you to share in the inheritance of the saints in the light. ¹³ He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

For this reason - because of Paul's gratitude for what God has done, he has not ceased praying for Colossians. Let's read these as a prayer for us as we step into a new season in Diocese of Nelson.

What's the cash value of his prayer?

- *Filled with knowledge of God's will in all spiritual wisdom and understanding*. We need those things as we look at parish vacancies, a society that has drifted away from Christian moorings!
- *so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God*. Let's consider the whole of our lives and the fruit God wants to bring. It's so easy as we enter a session of Synod to go into "church-mode", "organisation-think", "how to balance budgets and manage the machine". But the outworking of the gospel is grass roots stuff. It is transformed lives (yours and mine), bearing fruit in the ordinary hum drum day to day events.

- *May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience.* Wow patience and endurance and strength! Could anyone here do with a topup of those qualities? Those of us in parish and diocesan roles (nearly every one of us) needs that continual topping up. Let's not neglect that!
- *"while joyfully giving thanks to the Father"* Back to gratitude! Where it all began, where it all ends up. Summarises personal application of gospel in 5 ways.
 - A wonderful **Inheritance**
 - **Rescued** from darkness
 - **Transferred to new Kingdom**
 - **Redeemed**
 - **Forgiven**

I've shown us that there is great hope for the Church of God. Gratitude for fruit from the past, an assurance of fruit in the present, and encouragement to grow into the future.

Discussion questions:

What fruit are you grateful for that has been handed down from a previous generation of gospel people?

Where, with the eye of faith, can you see fruit in your current context?

How does God want to grow you personally? (If you are stuck, look again at Paul's prayer in v9-12)