



Introducing our New Archbishop - The Most Reverend Geoffrey Smith

BORN AND RAISED IN BRISBANE, GEOFF TRAINED AT ST FRANCIS COLLEGE AND THE UNIVERSITY OF QUEENSLAND. HIS EARLY MINISTRY YEARS WERE SERVED IN THE GRAFTON ANGLICAN CHURCH, WHERE HE WAS ORDAINED A DEACON IN 1982 AND A PRIEST IN 1983.

Geoff served in the Port Macquarie parish where he and Lynn met and married before heading to Lismore parish, where they stayed until 1987 as Anglican Board of Mission missionaries to Papua New Guinea; Geoff as priest of Taraka and Lynn as the Church's national accountant. In 1990 they returned, moving to Coffs Harbour where Geoff became Associate Priest before moving to Sawtell/Bonville where he became the first vicar of the parish. During this time their children Daniel and Natalie were born. In 1994 Geoff became Rector of Ballina.

In 2000, Geoff was appointed National Director of the Anglican

Board of Mission-Australia based in Sydney, and in 2005, Geoff became Rector of Surfers Paradise and Archdeacon of the Gold Coast. He was consecrated bishop and appointed Bishop to the Southern Region of Anglican Church Southern Queensland on July 25, 2007.

Geoff has a particular interest in Practical Theology, especially on the ways that the church can more authentically reflect God's mission.

In his rare spare moments, Geoff enjoys playing golf and while he doesn't play very often he has too many hits when he does.

<http://bit.ly/2pFUyYP>



Good Friday 2017

For more of Warren's work see his blog at <http://classic-theology-new.blogspot.com.au>.

This sermon was preached by Warren on Good Friday. After the sermon people were invited to come to the altar rails and leave behind the rock of despair and trouble at the foot of the cross. (Everyone was given a small rock at the door on entry.) My God, my God, why have you forsaken me. (Mark 15:34) History is full of times where God seems to have deserted humankind. We know times similar to these ourselves.

Times of despair, when we are distraught to the point of collapse, without hope, perhaps feeling as though all is lost. Hell on earth. Godforsaken. We all know something of this, some more than others. But whatever we might feel, because of the crucifixion and resurrection of Jesus, it is simply not, finally, true. There is no hell on earth. There is intense suffering and loss, grief beyond what we can carry. Yes. But Christ suffered godforsakenness so that we can never be actually godforsaken ourselves. Yes, there are times of despair where all is lost. From genocide to loss of family, to exile to becoming a refugee; to poverty, illness, death. You name it. All these and more are times of apparent godforsakenness, joyless times of darkness. Hell on earth. (That's what hell is, utter godforsakenness.) But when Jesus uttered those words he wasn't just having a (really, really, really) bad day. He was stating a theological fact. God, the one he called Abba-Father, the one who defined Jesus' identity and very life, had deserted him, the Son, on the cross. Jesus was without God. His accusers were right. He was without God, rejected.

(Gal 3:13) Godforsaken. This is a deep mystery. But to those who know despair it is a message of hope. God went there before us, so we need never be without God. God will not desert us. Trust God. Jesus underwent utter godforsakenness - hell - for us. Hell, if defined as utter godforsakenness, no longer has sway over us. For where Christ the Son goes, even as godforsaken, there too goes the reconciling power of God, and the power of resurrection. The bond of love between Father and Son could not be defeated. When we feel bereft, when all has been taken from us, it is hard to hear this truth of the Gospel: God has not deserted us. Christ went there before us, and now God is there waiting for us. Nothing now can separate us from the love of God. All else can be taken from us, indeed even life itself, but God will never be absent. Let that same Spirit infuse us today. This is not the same as wishfully thinking that everything can be as it was. No, this is the Spirit of resurrection, the resurrection of the deserted. The resurrected Jesus still had nail holes in his wrists. But he was raised.

Soon, I will invite you to take hold of that Spirit of resurrection and come forward with your burdens to the foot of the cross. And there lay down the rock of all that burdens you. Leave it there. Then, later, come up for communion. Communion with the despair of godforsakenness we see in Jesus, but the resurrection also of the downcast and bereft.

WARREN

Prayer for our New Archbishop - Geoff Smith

Good and Gracious God, giver of all good gifts, thank you for guiding the selection of Geoff Smith as Archbishop of Adelaide, for maintaining the Unity of Spirit in the election process, and for a shared desire to find a Shepherd after your own heart, who will unite us in our diversity, and encourage the gifts you have so richly blessed us with, to build Your church and bring glory to Your name. Uphold Geoff as

Your faithful and merciful servant, whose gentleness brings healing and comfort, and whose gospel courage inspires us. May his life radiate the joy of the gospel and his unfailing confidence in your providential care lead us all to a renewed sense of trust. May he be a prayerful instrument of your grace in our lives, empowering us to live out our shared vocation as missionary disciples. We ask this through Christ, Our Lord. Amen



Introducing Sarah Black

Sarah has been attending St Columba's for about fifteen years now, where she deeply appreciates both the liturgy and the wonderful friendships. She is married to James and is mother of Ben and Sam. She loves music, the great outdoors,

everything to do with words and language, and anything that makes her laugh (including, notably, two small and fluffy family pets). A former high school teacher and university lecturer, she now works as a historian and as archivist to the Diocese of Adelaide.

EXTRACT FROM RECTOR'S REPORT TO VESTRY



THANKS

90% of the ministry of the church is carried out by the laity of the church in their day-to-day lives. The other 10% is carried out by the clergy and by the laity within the structures of the church. The 90% is the life blood of the church. This is not to denigrate the 10%. Without the 10% it is difficult to see how the other 90% could keep on going generation after generation. I do hope the 10% within the boundaries of St Columba's is helpful to you in your life of discipleship. I find our life as a church helpful in my daily living, and in my daily discipleship. So thanks to all members of our community for your contribution to our life together. A special thanks to all those people who fulfil roles and offices within our church. We are all grateful to you for the time and energy you put into our faith community. And everyone please be encouraged in your daily discipleship knowing that your ministry is the life blood of the people of God. It is generally accepted amongst the clergy that if a suburban parish is going to grow there is generally a small window of opportunity to make that happen. The first couple of years of a priest's incumbency is labelled the honeymoon. Then comes the next 3-5 years that will determine if there is going to be growth. The growth

might not happen in that short period, but the foundations and engines of growth are built in those critical years. I am in that 3-5 year window in my ministry here at Hawthorn. That's why I have bitten off a fair bit in ministry terms. I'm giving it a real go in playing my part in the growth of this parish.

THE PLAN IN A NUTSHELL

The plan to stimulate growth in our parish is to continue to do well the traditional parts of our life together while shifting resources to building a number of new communities within our church. Columba Nights and Almost Like Church are two of the new communities that have begun, adding to our existing traditional services. I hope we can build them into healthy parts of our combined life. It will take time but it seems to be going quite well at the moment. Fragile, but well. The ultimate plan is to have, say, five communities within a community (that is 5 services/events/significant gathered ministries) of somewhere between 30-50 people each becoming the backbone of the life of this parish. There will be other groups and activities, of course. But these five will be designed to provide the growth, stability and energy that makes a parish great. They will each have their own flavour, and

each be responsible for their own life and contribute to our common life together (in various ways). The variety provided by five different services/significant groups will give people a number of different doors to enter our community of faith and a ready-made congregation/group of which to be part. And, with five distinct services/groups/events, any problems in one service/group will not be disastrous to the overall life of the parish. It's a deceptively simple plan, and that is part of its beauty.

PROPERTY AND FURNITURE

It has been an interesting twelve or so months in the parish in regards property matters. Arthur and Tom, in particular, have been busy, with many other people involved. While it has been a difficult and expensive year we can look around and be grateful for such a beautiful building and setting. Columba Nights and Almost Like Church continue to shift the use of space and furniture in the church and parish centre. I have nothing in particular to flag, but make the obvious point that as we build new communities within St Columba's property use will need to adapt. WARREN

SAFER MINISTRY TRAINING



Because of the sad incidence of child abuse which has occurred in this diocese, and in other churches and institutions in our society, it has become necessary to require anyone who is in a position of ministry which affects children or other vulnerable people to be screened for a history of criminal activity and also to be trained in awareness of what may constitute abuse and how to react if it is identified.

Diocesan requirements are designed according to the requirements of the State Government, and courses are run throughout the year to meet these standards. The courses are:

ENSURING SAFER CHURCH COMMUNITIES (ESCC)

ESCC is an in-house program that outlines the way by which we can ensure our

church communities create and provide safe environments in every way – socially, relationally, physically, spiritually and emotionally. This program looks at issues such as what it means to be made in the image and likeness of God, and our role in creating and shaping culture. The program looks at different types of potential abuse across congregations and in the Diocese as well as taking a closer look at the Diocesan Code of Conduct-Faithfulness in Service, what it means and how it translates to our lives in service.

CHILD SAFE ENVIRONMENTS (CSE)

This training reflects the vision of the South Australian government that the whole community will endeavour to care for and protect children through building stronger, more child-focused communities, and will help participants to recognise the signs of child abuse, know the appropriate

action to take and understand how to support the child and their family. The one day seminar outlines the legislative requirements for clergy, paid and voluntary workers in the Anglican Church to report child abuse as “mandated notifiers”. The ESCC course was offered at St Columba’s on Saturday 8th April, and 16 parishioners from Hawthorn attended, as well as members of other parishes. The course was conducted by Ann Nadge and Christine Nelson.

CSE courses are available for people with particular levels of responsibility. Members of the church are encouraged to attend these courses even if they do not hold positions which require licensing or screening. There is no cost involved to people who attend, and lunch is provided.

He Loved His Own to the End

As Jesus prepares to wash his disciples’ feet, we are told that he loved his disciples to the end. But who is included? Who was there that night, those whom Jesus loved to the end? The Twelve? Or should we say Eleven?

We are told (Jn 11:3, 5) that Jesus loved Mary and Martha and their brother Lazarus. If they weren’t physically in that room that night, they were present as those whom Jesus loved to the end. They are included in those whom the Father gave to Jesus (Jn 17:6, 9), they are Jesus’ and therefore the Father’s (17:9-10), given a share in his glory so that they may be one with Jesus and the Father and all Jesus’ disciples. (17:22-23) And what of Mary Magdalene, who knows the voice of her shepherd when he calls? (Jn 20:16 cf. 10:3-5) Surely she too should be included. The circle could keep expanding, as it should, to include all those who have come to believe through the testimony of those first disciples.

(17:20:1-21)¹ The baptismal overtones of the foot washing (Jn 13:8-10) point to an inclusiveness beyond the circle of those who were physically present, as does the explicit link to the death of Jesus. (Jn 13:1) Despite what might seem like evidence to the contrary (Jn 13:2, 10-11, 18-19, 26-30), does the text suggest that Judas remains in the circle of those for whom Jesus died, loved to the end by Jesus? Is he still one with the other disciples, joined to the Father through the Son? We might hesitate to make such a bald affirmation, but the text is making us work toward it. An easy dismissal of Judas as traitor and a devil (Jn 6:70 and especially 13:27b, 30b) while suggested by the text, is also undermined by a sub-current within the Last Supper narrative of John. We should remember that, presumably, Jesus washed the feet of Judas, pointing to Jesus’ death for all sinners and asking us to bear in mind the implied baptismal meaning of the foot washing. But more interesting is John’s use of the Scripture quote from Psalm 41. (Jn 13:18) The

usual word for eating (found in the LXX in the verse quoted) is replaced by John for the overtly eucharistic word to munch or crunch, used with eucharistic overtones in John 6:54, 56, 57, 58).² The Eucharistic overtones are hard to ignore. Judas, into whom Satan entered, receives bread from the Bread of Life. Moloney says that Jesus giving the morsel to ‘the most despised character in the Gospel’s narrative’ indicates Jesus’ love for all his disciples, including those who fall and fail, and in this “reveals a unique God.”³ 1. Francis Watson, “Trinity and Community: A Reading of John 17”, in *International Journal of Systematic Theology*, 1/2, July 1999, pp. 172-173. Watson is also helpful in dispelling notions of male normativity if the Twelve were the only disciples present at the Last Supper, as well as John’s use of two male intra-divine figures as paradigmatic of the nature of discipleship. see pp. 174-175.² Francis J Moloney, *Glory Not Dishonor*, pp. 20-21. 3. *Ibid.*, pp. 22-23.

SUNDAYS:

- 8.00am BCP Eucharist
- 9.30am Contemporary Holy Communion with Children's Ministry.
 Birthdays are celebrated after both services on the 1st Sunday in the month.
- 9.30 a.m. on 1st and 3rd Sundays: "Almost Like Church" service in parish centre.
- 10.45 a.m. on 2nd and 4th Sundays: "Singing Stars" children's music session.
- 7.00pm Columba Nights
 a simple, contemplative service

WEEKDAYS:

Thursdays: 10.30 a.m. BCP Eucharist
 Morning tea follows on the 2nd Thursday in the month.
 Fridays: 9.15 a.m.
 Morning Prayer In the parish centre.

St Columba's Anglican Church
 101 Cross Road Hawthorn

Archbishop Oscar Arnulfo Romero

Oscar Arnulfo Romero y Galdámez (August 15, 1917 - March 24, 1980) was a prominent Roman Catholic priest in El Salvador during the 1960s and 1970s becoming Archbishop of San Salvador in 1977.

After witnessing numerous violations of human rights, he began to speak out on behalf of the poor and the victims of repression. This led to numerous conflicts, both with the government in El Salvador and within the Catholic Church.

After speaking out against U.S. military support for the government of El Salvador, and calling for soldiers to disobey orders to fire on innocent civilians, Archbishop Romero was shot dead while celebrating Mass at the small chapel of the cancer hospital where he lived.

It is believed that those who organised his assassination were members of Salvadoran death squads, including two graduates of the School of the Americas

ARCHBISHOP OSCAR ROMERO PRAYER: A STEP ALONG THE WAY

It helps, now and then, to step back and take a long view. The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us. No statement says all that could be said. No prayer fully expresses our faith.

No confession brings perfection. No pastoral visit brings wholeness. No program accomplishes the Church's mission. No set of goals and objectives includes everything. This is what we are about. We plant the seeds that one day will grow. We water seeds already planted, knowing that they hold future promise. We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities. We cannot do everything, and there is a sense of liberation in realizing that. This enables us

to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own. This prayer was composed by Bishop Ken Untener of Saginaw, drafted for a homily by Card. John Dearden in Nov. 1979 for a celebration of departed priests.

As a reflection on the anniversary of the martyrdom of Bishop Romero, Bishop Untener included in a reflection book a passage titled "The mystery of the Romero Prayer." The mystery is that the words of the prayer are attributed to Oscar Romero, but they were never spoken by him.

Diary Dates

- 1 May: Gymbaroo returns
- 3 May: Parish Council 7.30 p.m.
- 8 May: Mothers' Union 2.00 p.m.
- 9 May: Deanery clergy meet Archbishop 7.30 p.m.
- 10 May: Investment Committee 4.00 p.m.
- 16 May: Men's Group 6.00 p.m.
- 22 May: LOMA 7.30 p.m.
- 29 May: WANSLEA meeting 8.30 a.m.
- 31 May: Parish Council 7.30 p.m.
- 6 June WANSLEA meeting 8.30 a.m.
- 11 June: Second Sunday lunch 12.00
- 12 June: Mothers' Union
- 17 June: Wedding 1.00 p.m.
- 20 June: Men's Group 6.00 p.m.
- 24 June: Ladies' Coffee 2.00 p.m.
- 25 June: St Columba's Day Celebration. 9.00 a.m. Service and Brunch
- 26 June: LOMA 7.30 p.m.
- 28 June: Parish Council 7.30 p.m.
- 8 July: Magdalene Centre Meal 4.30 p.m.
- 9 July: Second Sunday lunch 12.00
- 10 July: Mothers' Union 2.00 p.m.
- 18 July: Men's Group 6.00 p.m.
- 22 July: Ladies' Coffee 2.00 p.m.
- 24 July: LOMA 7.30 p.m.
- 26 July: Parish Council 7.30 p.m.
- 14 August: Mothers' Union 2.00 p.m.

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