

Adelaide Anglicans and the Gospels (or, how I spent some idle moments!)

"May we grow as disciples of Jesus and make disciples of others..."

I wonder who knows where this line comes from? Ten out of ten if you recognize it as the second last sentence of the renewal prayer in our pew sheet! It is also the vision which has driven the last six years of my life as I completed a doctoral thesis entitled 'Adelaide Anglicans and the Gospels'.

During these years I sought to investigate what Adelaide lay Anglicans actually know about the Gospels and their content, gain insight into how they understand the Gospels, and explore whether and how the Gospels make a difference in their own lives and their discipleship. An ambitious project, I hear you say. True, but in my extensive search of the research literature I found that no one had attempted to tackle these questions at all, which I found quite surprising.

As were some of the results I discovered. I used both statistical and non-statistical enquiry techniques. Many could recall basic Gospel content, but significant numbers of those surveyed could not recall, for example, such things as God's presence at Jesus' baptism, or what the title 'Christ' actually means. However, those who read the Gospels regularly and use supporting material to deepen their comprehension showed up consistently as knowing more of the Gospels, having deeper understanding of the Gospels and being more committed to living and spreading the Gospel message. A clear message for all of us here! Interestingly, general education no matter how accomplished did not directly play a part in Gospel knowledge and commitment. Putting it together as a story for an outsider proved challenging for those interviewed. It was clear that few Anglicans think through or have a considered response to the question "What can you tell me about Jesus?" This is really something we all ought to be able to do and will quite likely become more important for

our future outreach in an increasingly less Christian society and less influential institutional Church. I think that in the age of 'Christendom' (up until the last thirty years or so when the church was both prominent/dominant and accepted in general society) many of us took our story as a given. No longer true, and we don't have to look far for stunning ignorance of the Gospel story within our wider community.

It was not really surprising to find that a majority of lay Anglicans in the Diocese indicated significant reticence, and were under-confident about their ability, to tell the story of Jesus to family, friends and others. Many felt they didn't know enough or wouldn't be able to answer questions which might be asked. It was also clear that many had simply not reflected in a conscious way on just what difference following Jesus had made and does make in their lives. It seems to me that any convinced Christian ought to be able to say some words about a) what they know about Jesus, b) why they follow Jesus, and c) what difference Jesus makes in their lives. It is interesting to note that these concerns are a primary feature or concern of the Vision 2016 document (the Diocesan vision/action statement) and its recent revision.

Finally, one novel and unexpected statistical result I found was a clear association between Gospel knowledge and commitment and the use of electronic devices such as smartphones, tablets and computers to engage with the Gospels. The evidence shows that in a digital age the Church and its disciples must accept and use digital means to both approach the Gospels and to bring the Gospel story and message to the large number who clearly need to hear this life-giving and life-saving Word of God.

Mark Thomas

NB: Thesis is still the subject of examination!



Reversing the Tower of Babel.

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

The story of the Tower of Babel occurs in Genesis 11:1-9. United by one language, a united humankind builds a monument to its own glory, a great tower.

God 'comes down' to see this arrogant attempt at greatness, and scatters the people giving them many different languages to disunite them. One could read the story as an act of grace in a way, because God's intervention prevents humankind uniting under a banner of uniformity. (A parallel to the human arrogance of the story of Babel are the great projects of human arrogance in the twentieth century – Nazis, Bolsheviks, etc. – and the way in which they crushed the diversity of the people under them, literally killing off the diversity that would not yield to their ideology.)

The account of the coming of the Holy Spirit on the disciples at Pentecost (Acts 2:1-11) is, among other things, the reversal of the Tower of Babel. Pentecost was a Jewish feast day, and Jews from different lands (and languages) came to Jerusalem to celebrate the festival. The Holy Spirit allows the disciples to speak to the listeners in the tongues of the listeners. The Gospel unites the listeners not by squeezing them into the language of the disciples as though the gospel were an alien ideology, but the gospel comes to the listeners from the inside of their thinking and culture. It is a gospel for all people without uniformity.

This last point is very important in a world of ideology. The Holy Spirit did not work on the listeners to allow them to understand the language of the disciples. That would be squeezing the listeners into the culture of Galilee. And the church from then on would have had the licence to squeeze everybody into the original language and culture. Instead, the natural impulse of the church has been to en-culturate the gospel wherever the gospel went by, for example, translating the Scriptures into the common tongue. In fact, if the Holy Spirit had worked on the listeners instead of the speakers, this would have been contrary to the Incarnation of God in Christ. God became human, entering into our very humanity, to be one of us, to speak 'our language'. This original mission of God in Jesus, continued on the day of Pentecost, continues to be the driving force of the church universal and in particular, churches like St Columba. 📖

2018 VESTRY MEETING

A well-attended Annual Vestry Meeting was held on 8th April. Reports had been circulated in advance - copies are still available. The results of the elections were as follows:

PARISH COUNCIL:

Members continuing for a year: Sarah Black, Michael Lucas, Ann Nadge, Arthur Wait.
Nominated and elected: Sandra Engelhardt, Lynette Hawes, Wendy Jeffrey, Wendy Thomas, Philip Totman.

PEOPLE'S WARDEN:

Neville Haar.

PRIEST'S WARDEN:

Elizabeth Bleby

INTER-CHURCH COUNCIL:

Helen Adcock, Sandra Engelhardt, John Owen.

INVESTMENT COMMITTEE:

(one member) Don Barnett.

AUDITOR:

Ian G. Swan FCA

COMMITTEES CONTINUING UNTIL 2019 (THREE-YEAR APPOINTMENTS):

NOMINATION: Wardens plus Sarah Black, Chris Jarman, Ann Nadge. Tom Hester (alternate)

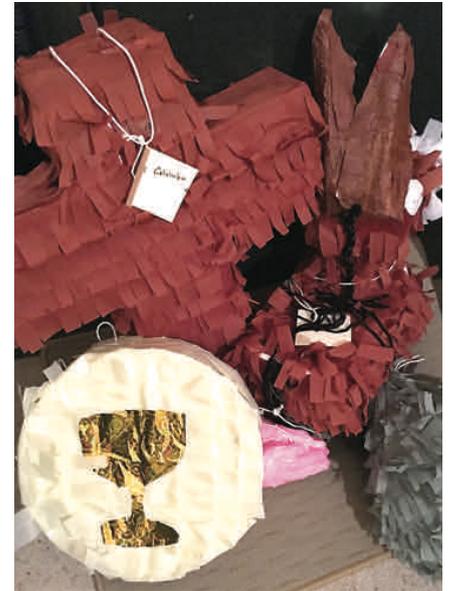
SYNOD REPRESENTATIVES: Wendy Jeffrey, Rob Leeder, Ann Nadge. Stroma Hagger and Chris Jarman (alternates).

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Easter At Almost Like Church

The new service begun in early 2017 had its first celebration of the Easter mysteries with a Good Friday service in the parish centre.

We began in the parish centre as usual with singing and prayer, but then moved to the Close for an unusual stations of the cross. Dotted around the Close were a number of papier mache symbols of the story of Easter, beginning with Palm Sunday and ending with the empty tomb. (See photo) The symbols were pinatas, so at each station participants took turns whacking the symbol with a stick. Eventually, each symbol burst and inside was a small token of that particular station. By the end, after smashing each symbol and hearing the story, we each had a symbol for each part of the Easter story. these were then placed in a smaller papier mache symbol of the empty tomb and sealed up. These were taken home to be a piñata at home, revealing for a new audience the symbols of the Easter story.



Good Friday Pinatas



WORLD DAY OF PRAYER

St Columba's was the host church for the World Day of Prayer service held in this area on Friday 3rd March.

The liturgy was devised by women of Suriname in South America. It was the first time any of us had known anything about Suriname! There was a good attendance from local churches, and the service was enhanced by the visit of the President of the Zambia Chapter of the World Day of Prayer, Queen Chilobwa, in a brilliant costume, who was attending other services in Australia as well.



World day of prayer President.



VISION 2022



Anglican Diocese of Adelaide

At Synod in 2017, members began the process of updating the Diocesan Vision.

“We will be a Diocese of flourishing Anglican communities, united and connected, whose members are confident and competent to live as disciples of Jesus Christ in the power of the Holy Spirit.”

Key aspects of the Vision include:

Growth in Discipleship

Enable the people of the Diocese to grow in discipleship of Jesus so that: • there is increased confidence and competence to share the Gospel of Jesus • there is increased competence for ministry • more disciples of Jesus are made

Flourishing Churches

Support and enable the churches of the Diocese to grow in evangelism, discipleship, service, and generosity.

Innovation & Advocacy

Ministry within and beyond existing church communities to:

- develop multicultural ministry •
- implement a Reconciliation Action Plan •
- strengthen chaplaincy •
- develop new and expanded faith communities

Leadership Development

Discern, equip and sustain lay and ordained leaders to develop and lead within teams.

Consultation has been wide and strategies for achieving the vision are being finalised. We will report on these in a future edition of *The Messenger*. 41

St Columba.



Profiles and depictions of St Columba are easy to find. The following information extracted from *The Society of St Columba* gives a brief overview of his life and legacy.

St Columba (b521–d597) was born in Gartan in modern day County Donegal on 7 December 521 into an Irish noble family. Columba is the Latin for Colum-cille meaning ‘Dove of the Church’

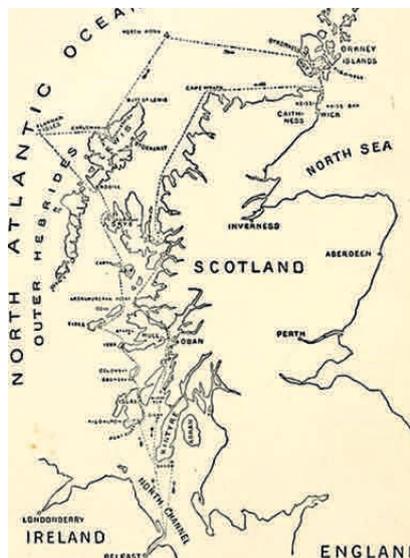
As was the tradition in Irish aristocratic society, Columba was given to foster parents to be educated. In Columba’s case his foster parent was a priest by the name of Cruithnechan who also baptised him into the church.

Columba’s early career involved him being trained in poetry and the bardic tradition. He is known as one of the ‘Twelve Apostles of Ireland’. During his early career Columba established a number of monastic foundations most notably in Derry (545), Durrow (553) and Kells (554).

Columba became embroiled in a controversy around a copied manuscript, (allegedly a Psalter originally copied by St Jerome) which became known as ‘The Cathach of St Columba’. Columba’s intention of keeping the manuscript was challenged by St Finian the Abbot and

the ruling was given in favour of Finian.

For his part in instigating the ensuing battle, moves were made to ex-communicate Columba but the efforts



failed. Instead, the penance for his actions was going into exile and the saving of 3000 souls for the gospel.

At the age of 42, Columba set sail with 12 disciples from Derry to the Island of Iona where he founded the monastic community. From this location Columba would spend the rest of his life in missionary activity throughout Scotland.

Columba is said to have returned to Ireland only once during his imposed exile, which was to attend a meeting at Drumcree (575) to intervene on behalf of the Bards who were being threatened with suppression by the Kings of Ireland.

Columba died in 597; his monastic career was long and colourful. The missions from Iona continued long after Columba’s death, the most famous being St Aidan’s mission to Lindisfarne (Holy Island) off the Northumbrian coast in England.

<http://www.st-columba.com/columba/>

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SUNDAYS:

- 8.00 a.m. BCP Eucharist
 9.30 a.m. Contemporary Holy Communion
 9.45 a.m. Almost Like Church on 1st and 3rd Sundays: service in parish centre. (Not during school holidays)
 Birthdays are celebrated after both morning services on the 1st Sunday in the month.
 10.45 a.m. Music Stars children's music session on 1st and 3rd Sundays.
 7.00 p.m. 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

JUNE - AUGUST DIARY DATES

3RD June
 9.00 Service.

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| | Celebration of 120th Birthday and Patronal Festival. |
| 19th June | Men's Group |
| 24th June | Poetry afternoon |
| 25th June | Film Evening |
| 27th June | Parish Council |
| 1st July | Birthdays Sunday |
| 6th July | End of school term |
| 9th July | Mothers' Union |
| 10th July | Sanctuary Guild |
| 17th - 20th July | Ambassadors in Sport Soccer Camp |
| 17th July | Men's Group |
| 23rd July | School term starts Film Evening |
| 25th July | Parish Council |
| 5th August | Birthdays Sunday |
| 13th August | Mothers' Union |
| 21st August | Men's Group |
| 22nd August | Parish Council |
| 27th August | Film Evening |
| 2nd September | Birthdays Sunday |

ST COLUMBA'S INVESTMENT FUNDS

Following receipt of a bequest in 1982 of more than \$100,000 from Mrs Rosalie Anne Engelbrecht (nee Taylor), \$30,000 was used to pay off mortgages, and with the balance of \$75,000, the parish established the **Rosalie Anne Gordon Engelbrecht Memorial Fund** in 1983, which was to be administered by a Committee of Management appointed by the Vestry. The Committee included a lawyer (Philip Scales), a sharebroker (Ross Hicks), the Parish Treasurer (John Emmett), the Rector (ex officio) and Michael Evans was the secretary.

In the early years the income was used to establish a three year grants cycle as follows:

1. A Special project outside the parish of Hawthorn.
2. Further education awards for clergy in the province of South Australia.
3. Special projects within the parish.

In 1987, the Parish undertook a major re-ordering of the Church, costing about \$70,000. It was proposed to fund the shortfall of \$30,000 from the Englebrecht Fund. However, to preserve capital, it was decided to lend the money to the church at a (generous) rate of interest, being repaid by grants from the income of the fund. Thus the three year grants cycle mentioned above was suspended.

A further round of grants to other parishes was made in 1998 - 2002, when \$60,000 of the capital was given away outside the parish, for which applications were sought by advertisement.

Constance Crowhurst died in 1982, and funds from her estate were initially used to buy hymn books for the church. Subsequently, the income was used to assist the parish of St Barbara, Parafield Gardens with mortgage payments for its Rectory until 1995. In 1990 the administration of the estate was transferred from Church Office to our Investment Committee. Over the years the income was used for various Parish projects, and the Capital was finally expended in 2017.

In 1992, a gift of \$5,000 was received from Mrs Ann Millhouse to be used at the discretion of the Rector in memory of her parents, **Paul**

and Winifred Radford. The Rector at the time had no immediate use for the gift and it was administered by the Investment Funds. Its capital was also extinguished in 2017.

In 1995 the house which the parish owned at 97 Cross Rd, which had been used for accommodation for assistant priests or deacons, was sold. The money from this, the compensation for the widening of Cross Rd, and the Centenary Appeal was put into a **Property Fund**, also managed by the Investment Committee.

When the house at **99 Cross Rd** was sold in 2001, the proceeds (\$213,000) were added to the Investment Funds, the income to be used to assist with the payment of a second ministry position (initially for accommodation).

In 2008 the income from \$150,000 from the Englebrecht Fund and \$100,000 from the 99 Cross Rd Fund was given to the Diocese as a contribution to the newly established Greenshoots Fund. At the end of that year \$50,000 capital was donated to Greenshoots and the income from the remaining \$200,000 was forwarded each year to the diocese. This continued until the end of 2017 and the income from the \$200,000 has been retained by the parish since January 1, 2018.

The Rules require that the Management Committee advises the Parish Council of the income which will be available for the following year. If the income is not all required by the parish, the surplus is temporarily reinvested until it is needed.

Careful management by the Investment Committee with sound advice from an experienced sharebroker has ensured that the parish has benefitted well from the generosity of parishioners who have bequeathed money to the church. It has enabled us to have security in our ongoing mission, both inside and outside the parish.

Current members of the Investment Committee are: The Rector (ex officio), Don Barnett (sharebroker), Peter Griffiths (company director) and Tom Hester. The Secretary is Rob Leeder, Chartered Accountant.

Michael Evans 

PARISH PRIEST:

The Reverend Dr Warren Huffa
 8299 9649 0438 988 448
 email: rector@columba.org.au

PASTORAL CARE:

Margie Begg 8272 7058
 Wendy Sierp 0403 324 256

PREIST'S WARDENS:
 Elizabeth Bleby 8272 4017

PARISH OFFICE:

8272 7266
 email: welcome@columba.org.au
 Usual opening times:
 Tuesday 1.00 - 3.00,
 Friday 9.00 - 11.00

PEOPLE'S WARDEN:

Neville Haar 8272 3813
 website: www.columba.org.au

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