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survive decade after decade are now increasingly closing; fewer churches seem able to maintain a medium-sized youth-group; the gradual ageing of the churchgoing population is more evident at some larger church events and to those who do itinerant church visitation. It is becoming increasingly clear that, from a sociological point of view, the future of the church in the West will come from newer migrant groups, rather than the historic base of European migrants.

So what can be done? It is widely accepted that gone is the day where evangelists expect a high proportion of immediate conversions. Big evangelistic crusades and cold-contact evangelism are not central strategies for actually leading people to faith in Christ. We have recognised that the most effective evangelism takes place in community over a period of time.

The need for faithful contextualisation is also now largely a given in reformed evangelical churches. Interestingly, however, Christian leaders in Australia also now realise that contextualisation does not mean the total erasure of tradition. Uncritical modernisation is as passé as uncritical traditionalism. Much of the heat has gone out of the question of traditionalism, with the passage of time. Fewer churches in the 2020s are wrestling with rigid traditionalists and fierce ceremonialists in their congregations; there is more room to weigh up the best way to plan church meetings and use church buildings that draw in centuries of Christian wisdom and practice.

Lastly, ministry to new migrants is happily no longer relegated to a niche ministry for a few multicultural churches or those working with university students. A large proportion of the evangelical Christians of Australia are recent migrants, often from Asia rather than Europe. This trend will only continue. A faithful ministry in this century will welcome existing believers and seek converts from Southern and Central America, Africa, the Middle East, the Indian Subcontinent, Asia and the Pacific.

Many of these things, it seems to me, are becoming increasingly accepted and uncontroversial. The discussion has shifted, so that there are new points of debate, and further issues that need to be addressed

**Collect**

God of compassion you have shown us in Christ that your love is never ending: enable us both to love you with all our heart and to love one another as Christ loved us. Grant this through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen**



St Luke’s Anglican Church Emerald

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*Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the Kingdom, and curing every disease and sickness. [Matthew 5:35]*

**Epiphany 4 and 5**

28th January 4th February

Deuteronomy 18:15-20 Isaiah 40:21-31 Psalm 111 Psalm 147:1-11, 20c 1 Corinthians 8:1-13  1 Corinthians 9:16-23 **Mark 1:21-28** **Mark 1:29-39**

**Christian Life, Ministry and Mission in the 2020s: An Emerging Consensus**

Mikey Lynch – TGC (03/12/2023) **Part 1**

The Western World has changed significantly and rapidly over the last few decades. Increasingly the cultural stance towards Christianity has become hostile rather than indifferent. The exposure of various sins in a range of churches, denominations and Christian organisations, compounded by governance failures in safeguarding against abuse and discipline of those accused of abuse, has become depressingly relentless, albeit important. So also has been the critical analysis of evangelical teachings, habits and practices. Acceptance of homosexual activity and transgender identity, and intolerance of ethical views that are critical of them have risen rapidly.

Add to these the rightly criticised evangelical support for right wing politics. Though the rise in various kinds of conservative movements often have a more positive stance towards Christianity many are far from distinctively Christian.

We are well down the road of the decline of Christian influence in the West. Australian churches and denominations are experiencing the decline in more and more places. For example, smaller churches that had seemed able to

**A guide for our prayers during the week**

**Monday**

Our diocese and the gospel

* Bishop Peter
* Other parishes
* Dean for Cathedral

**Tuesday**

Our church and the gospel

* Children and youth
* Families
* Seniors

**Wednesday**

Our community and the gospel

* St Luke’s Op Shop
* Blackwater
* Emerald Churches

**Thursday**

Our nation and the gospel

* Prime minister
* State and local government
* Religious Freedom legislation

**Friday**

God’s world and the gospel

* Islamisation
* War and poverty
* Persecuted Church
* CMS and ABM

**Saturday**

Ministry and the gospel

* Bible Studies
* Food for Body and Soul
* Wardens and Parish Council
* Rev Daniel and Jenni

**Dates to Remember**

28 January Food for Body & Soul 5.30 pm

1 February Bible Study 5 pm

4 February Blackwater service 3 pm

5 February Funeral for Ailsa Corneal

8 February Bible Study 5.30 pm

13 February Parish Council meeting

14 February Ash Wednesday Service 7.30 am

25 February Reports for AGM due

10 March AGM

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Today **4 February 11 February**

**Welcome**

**Power Point** Jenni

**Read** Nat & Russell

**Prayers** Daniel

**Sunday School** Cate & Noah

**Morning Tea** Jenni

**Shop** Dianne & BronJenni & Ted

**Mowing**  Daniel

## The BCA Prayer

##### Lord our God, help us to remember those who live in isolated  and remote parts of our land. We ask you to strengthen and encourage  all whose ministries are supported by The Bush Church Aid Society.

##### Refresh them in times of discouragement and loneliness and call others to stand with them in the task of making Christ known.

##### Grant that, through the ministry of the Word and Sacraments, through caring service and by support for young people, the message of your redeeming love may be proclaimed and accepted by the people of our land. We ask these things through Jesus Christ our Lord. Amen

**Direct Debit Giving Information**

**Account name:** St Luke’s Anglican Church

**BSB:** 034-181

**Account No.:** 810 226

**Description:** ‘Giving’

**Reference:** Offertory