

TRINITY NEWS

WEEK 42.
October 15, 2023
Proper 23

IP Sunday at HTC: Celebrating Our Cultures.

As we celebrate Indigenous people Sunday, I would like to share some thoughts about **the concept of inculturation.**

A new word in the missionary world, inculturation, has developed a reciprocal relation between the unity of faith and the diversity of cultures. In the midst of the various types of cultures, it also implies a form of transcendence, not only of the Gospel, but of truth itself. The analogy, which is familiar to the magisterial instances between inculturation, and incarnation requires a critical stand. But if inculturation cannot be held as synonymous with a self-revelation of the Gospel within the various cultures, it cannot either be replaced by terms such as acculturation or even contextualization. Re-interpreting the Gospel will still be submitted to a reference and a norm: the advent of Jesus-Christ and the testimony of the Apostles.

The new term “Inculturation” really emerged in the Church in the years 1974 – 1975. It was long confused with acculturation: an ethno-sociological term. These expressions replace the older terms adaptation or indigenization. This reflection on inculturation is linked to that of the mission, and of the meeting between Gospel and Culture.

The word “inculturation” refers to the conditions, requirements, and effects of the insertion of the Gospel into cultures. The questions it raises were asked from the beginnings of the Christian mission. Was there not, during the first centuries, both evangelization of Hellenism and Hellenization of the Gospel? For the modern era, we like to recall, despite its limitations of prescription and especially of reception, an instruction from the Roman congregation Propaganda fidei addressed in 1659 to the missionaries of Tonkin and Cochinchina: “Do not introduce into their homes our countries, but faith, this faith which harms neither the rites nor the customs of any people provided that they are not detestable, wants on the contrary that we keep and protect them.


-Fr Bert

The first duty of the missionary is to find Christ rather than to give Him
among those to whom he is sent.

[Charles Henry Brent, *Adventure for God*, 1920]

Coming up:

- Nov. 1 All Saint's Day, 10:00 am service
- Nov. 2 All Souls' Day, 10:00 am service
- Nov. 4 Wedding, 2:00 pm
- Nov. 11 Wedding, 1:30 pm
- Nov. 12 Remembrance Sunday, 9:30 am.
- Nov. 19 Wedding, 3:00 pm
- Nov. 19 Ecumenical Thanksgiving Service hosted by Santuario, 7:00 pm.
- Nov. 30 Wedding, 2:30 pm



Buildings and Grounds Committee

The Buildings and Grounds Committee is looking for new members.

The Buildings and Grounds Committee oversees the renovation, improvement and development of the Church, all the buildings within the compound, including the Rectory, and the grounds including the carpark area. We have a number of interesting and important projects to be carried out now and in the future and this is your opportunity to join us and make a real difference to the present and the future of our Church.

If you would like to get involved, please speak to or email any of the current committee members who are: Andy Malpass, Phil Thoburn & Edison Yap.

Our contact details are available from the Church office or you can see us after Church most Sundays.

Phil Thoburn, *Chair of the Buildings and Grounds Committee*

SAINTS OF THE WEEK:

Luke the Evangelist, 18 October. Luke was a dear friend of the apostle Paul, and is mentioned by him three times in his Letters. Paul describes him as 'the beloved physician' and, in his second Letter to Timothy, as his only companion in prison. He is believed to be the author of two books of the New Testament, firstly the gospel which stands in his name and also the *Acts of the Apostles*. Luke's narrative of the life of Christ has a pictorial quality and shows the sequential pattern from the nativity through to the death and resurrection. The developed sense of theology that comes over in Paul's writings is virtually unknown in those of Luke but, as a Gentile, Luke makes clear that the good news of salvation is for all, regardless of sex, social position or nationality. Traditionally, Luke wrote his gospel in Greece and died in Boeotia at the age of eighty-four.

Henry Martyn, Translator of the Scriptures, 19 October. Born in Truro in 1781, Henry Martyn went up to Cambridge at the age of sixteen. He became an avowed evangelical and his friendship with Charles Simeon led to his interest in missionary work. In 1805, he left for Calcutta as a chaplain to the East India Company. The expectation was that he would minister to the British expatriate community, not to the indigenous peoples; in fact, there was a constant fear of insurrection and even the recitation of Magnificat at Evensong was forbidden, lest 'putting down the mighty from their seats' should incite the natives. Henry set about learning the local languages and then supervised the translation of the New Testament first into Hindi and then into Persian and Arabic, as well as preaching and teaching in mission schools. He went to Persia to continue the work but, suffering from tuberculosis, he died in Armenia on this day in 1812.