

God's "complete" love to them, a love that extends not only to us and our neighbours but even our enemies, then that love has to be practical.

Rev. Simon Moyle is an Elder at GraceTree, a Baptist church in Melbourne. He is an antiwar activist who trains churches, schools, and activist groups in nonviolent direct action. Simon is passionate about equipping the church to embody Jesus' alternative politics. He is married to Julie and has four children.

Imagining a Renewed Story at AuburnLife Utilising Congregational Timelines for Congregational Transformation

Darren Cronshaw

Drawing a congregational timeline and mapping local church history is a useful exercise for congregational transformation. It helps a church understand its story: its origins, narrative highlights, key characters, crises, and values. It can also help a church see its narrative in the context of biblical tradition, church history, and societal and church trends. This chapter evaluates processes for inviting a congregation to map their narrative timeline, develops and trials an exercise with AuburnLife, and evaluates the results. One result is a locally produced storyline of Auburn's history. The appreciative inquiry questions of the exercise revealed distinctive features of the church's history that are also values for current and future mission: especially being a leadership farm and a space for multicultural hospitality. The aim of the exercise, ultimately, is to imagine a renewed story — to utilise congregational narratives for congregational transformation. It aims to help a congregation get in touch with their own congregational narratives (using appreciative inquiry and storylines), in order to practically help the church imagine fresh vision and new mission directions.¹

Imagination-grabbing stories

In the book and movie *The Fault in our Stars*, Augustus Waters asks, “So what’s your story?” Hazel Gray replies, “I was diagnosed when I was 13”. Augustus cuts her off: “No, no, not your cancer story. *Your* story. Interests, hobbies, passions, weird fetishes, etcetera”. She replies, “Ummm ... I am pretty unextraordinary”. “I reject that out of hand,” he says.² I love that scene. Part of my role as a pastor is to help my church to explore their extra-ordinary story and get a glimpse of God’s presence and purposes.

Helping a church get in touch with its story or stories is critical for helping it understand its identity and mission. For anyone who wants to see a declining or plateaued church transition towards revitalisation, a good place to start is to take the church on a journey of discovery about where it has come from and where it has functioned at its best. The idea is not to dwell long in a celebration of the past, but to identify key themes to empower the church for mission today and to prepare for innovations for the future.

Church planter J. R. Woodward suggests that a church’s narrative gives clues about where God is calling, asking: “As you consider the congregation you serve, is the narrative of the community shaping people to love Christ more, be more like him and deeply engage the world in order to see God’s kingdom become a greater reality?”³ He counsels asking about the different stories that shape the church, of which there are three groups. Firstly, what Bible stories does the church focus on, and how do those stories help them love God, and their neighbours and enemies? Secondly, what history stories from the church are rehearsed? Thirdly, what missional stories from current experience are retold? These three sets of stories help identify what a church values.⁴ Future writing may explore improvising a renewed story at AuburnLife through the biblical narrative and living an alternative story as a witnessing missional community. This initial chapter follows Woodward’s second group of questions about a church’s narratives and especially its history stories that are rehearsed in order to frame

congregational discussions and to structure evaluation of how these stories shape congregational transformation.

AuburnLife’s congregational narrative

A central aspect of imagining a renewed story is inviting a church to reflect on its own historical narrative. What is the church’s history? What history stories are rehearsed? What does its timeline look like? Drawing a congregational timeline and mapping its history is a useful exercise for congregational transformation. It helps a church understand its story — its origins, narrative highlights, key characters, crises, and the values that continue to shape the church. A timeline can illuminate a congregation’s values because it shows how a church is formed through its founding personalities and events, which is what gives it an inheritance for how it functions and who it attracts.⁵ It may also help a church see its historical narrative in the context of the biblical story it follows on from, broader church history and societal trends, and even the local neighbourhood and denominational histories.⁶ Furthermore, in a post-Christian society, it is important to explore how far we see our story within a foundational Christian metanarrative, and what its relationship is to other competing (counter-)narratives of late/post modernity.⁷ It would be helpful to explore what authority different narratives hold for the church community as a group. They are issues for further exploration. But the basic aim in drawing a timeline of a congregational narrative — which is what this chapter does — is to identify a church’s vision, values, and identity through its history, and to discuss how to incarnate that for the future — to imagine a renewed story.

As an exercise in congregational transformation at AuburnLife, and to evaluate the process, we conducted a congregational timeline exercise on 11 May 2014, and followed it up with further teaching on “This is My/Our Story”. The method of the exercise was twofold. Firstly, I conducted an oral history interview with David and Joanna Hughes, who have been at the

church for forty-one years. David was deacon, secretary, and/or treasurer for forty of those years. Secondly, I invited the congregation one Sunday morning to reflect on their experience at Auburn. Both methods used appreciative inquiry (AI). Some consultancy approaches assume weakness and dysfunction in a church rather than looking firstly for strengths and potential. The use of imagination, memories, and stories in AI is a more positive strategy for navigating change.⁸ Thus, my questions to David and Jo Hughes were about how the church functioned at its best at different times, what different ministers were most appreciated for, who other significant people were, and where the church was at its best in mission and worship.

The congregational timeline exercise was similarly framed around appreciative questions:

1. When did you first come to church here and what did you notice and appreciate about the church that made you want to join?
2. In your opinion, where and how has the church been at its best over the time you have belonged here?
3. What are the most significant events and people that characterise the history of your church as you know it?
4. What was going on in your community/ culture/ wider church at different times of the church's history, and when has the church been at its best in being relevant to those external factors?⁹

The room was set up with photos of old pastors and deacons, and with communion chairs and their memorial plaques to inspect. Participants were encouraged to gather in small groups with people representing different lengths of time at Auburn, e.g., a visitor or newcomer in the last year, someone who joined the church in the last few years, someone who came four years ago with the change of pastors, and someone who was here for more than four years. The groups were invited to discuss their responses to these questions in small groups.

To transition into the timeline exercise, people were invited to line up along the timeline laid out on tables according to when they came to the church — from the Hughes at one end forty-one years ago, through to a couple who were visiting for the first time (and only time as it turned out) that morning. Everyone explained the year they arrived. I gave an overview of the church's history, underlining the main periods discussed below. Then I invited everyone to ask questions of those who had been around longer, and to write history, draw pictures, or paste photos on the timeline as a group project.

What was most interesting about interviewing David and Joanna Hughes, and reading previous pastor Ross Morgan's historical summary of the church, was noticing ways that earlier patterns and interests were repeated.¹⁰ I mentioned these trends in the service and we discussed them as we worked on the timeline.

Founding era, early glory days, and decline 1887–1949

In July 1887, sixteen people met in the Hawthorn Town Hall and resolved to start a Baptist church. In August they started services. In February 1888 they constituted as a Baptist church, and moved to the current site. In their first three years, Auburn was a hive of church-planting initiatives, helping plant Hawthorn West and Camberwell Baptist Churches. In the first eight years the church grew rapidly, and by 1895 had 237 members and 331 Sunday School scholars. However, numbers declined from that high point of attendance. By 1942 membership was down to 94, then down to 79 in 1953, and 48 in 1957. The church found it difficult to pay a full stipend from then.¹¹ So the founding era and glory days came early and close on top of one another, followed largely by decline, and a plateaued history since, with a couple of resurging periods of revitalisation. The church is a typical inner-suburban church story, which started strong on the outskirts of the city, but as the city grew it has had to reinvent itself to survive and thrive.

Generosity with buildings

The church has an interesting, informally attached relationship with its buildings. In 1846 the site had been left to the Congregational and Baptist denominations and a church chapel built in 1866 (notably only three years after Collins Street Baptist built their present church which is Australia's oldest Baptist place of worship still used as a church). The place of worship of the Auburn Baptist Church was built in the normal Gothic revival architectural style of the time, used for most churches, e.g., characterised by pointed arches. Moreover, Auburn's place of worship has three stained-glass windows — a feature shared only with Armadale among Victorian Baptist churches. Baptists did not like the Gothic architectural style because of their aversion to and persecution from inherited denominations.¹² But the building was first built and used by the Congregationalists, initially as a place of worship and then as a Sunday School. They had relocated across the road to a larger new building for worship services, making room for the Baptist church in 1888, which later took full possession in 1921. David Hughes said the *basilica* predated the *ecclesia* in that Auburn Baptist inherited an existing church building. Basically the trust deed for the church stated it was to be used for non-conformist worship, and the Baptists negotiated with the Congregationalists that they were better placed to use it for worship since the Congregationalists were only using it for Sunday School.¹³ The handover was friendly, reflecting healthy ecumenical cooperation that was part of Auburn's early years. Another generous handover of property was to occur later.

After the Baptist church took over the site in 1888 they extended the auditorium, into the area that is now the kitchen and vestry. The 1890 foundation stone lies at the base of the extended church building. As Baptists, they changed from the Neo-Gothic style of the original chapel to a Neo-Classicist or Greek Revival style; built it in a Spurgeon-like “tabernacle” form of building, including dentils in cornices still there in the Boreham library upstairs. As Ken Edmonds commented, Baptist non-

conformist architecture reflected non-conformist political and theological reasons.¹⁴ Auburn's plan was to complete the other two-thirds of a master plan, expanding the current sanctuary first and then stretching the “tabernacle” out to the front.

The church later realised they could not afford nor would likely need the master plan extension. But in 1930 the church was renovated and a front porch added. In the 1960s the sanctuary was remodelled again while Milton Warn was pastor. They turned the “back” of the building, where the choir and pulpit and front of the sanctuary worship space used to be, into a new kitchen and offices. A disabled-access toilet now exists where the old kitchen used to be. In that renovation, they removed the old organ that had been a pedal and then blower organ.¹⁵

In 1971 Australian Baptist Missionary Society (ABMS, now Global Interaction) leased the offices, renovated, and opened them as “Moore Potter House” in 1972, and then bought the building in 1978.¹⁶ The handover involved ABMS paying the church \$2 for the building, but promising reversal usage rights, maintenance, and utilities covered, and a quarterly financial payment back to the church for however long the church existed. This left the church with no significant assets to bank on, but a solid foundation for ministry without having to worry about buildings.

Following the church centenary in 1988, a conversation began with ABMS to explore renovating the church's place of worship. ABMS organised this in 1989 (with the Lyons Brothers as architects from Geelong). They put a bluestone feature wall and cross at the front of the sanctuary, and replaced the old underfloor baptismal with an above-floor fibreglass baptismal which made more room for ABMS in their offices below. ABMS and the church also replaced the front wooden doors with glass doors, and replaced the lawn out the front of the church with a car park.¹⁷ In 1995, having received a donation from the family of Frank R. Boreham (basically royalties from his prolific writings), ABMS filled in the space above the

ceiling out the back and turned it into the Boreham library, training and resource centre, and added the existing kitchen and toilets.¹⁸ Architect Ken Edmonds designed this “Boreham training centre”. There is still another additional upper floor of space that could be developed.¹⁹ ABMS, now as Global Interaction, has also upgraded the lower ground floor offices and their offices on the first floor, which continue to host their national headquarters staff and operations.

The other building the church has use of, but does not own, is the “Sutton Brae” manse. Hedley Sutton, legendary ABMS missionary to India, built it after returning home to Melbourne to be Vice Principal of Carey Baptist Grammar School from 1929. Hedley became a life-deacon of Auburn in 1939 and died in 1946, and when his wife Elsie died in 1951 she left the house to the Baptist Union of Victoria to be held in trust and for the use as a manse for the pastor of Auburn, or for BUV staff, ABMS missionaries, or Carey teachers, in that priority order. Auburn has been using it since as a manse, and only has to pay for maintenance and utilities.²⁰

Leadership farm (student pastor years 1950–1989)

At least 42 pastors have served Auburn over its 126 years, 1888–2014. Thus the average length of service is 3.0 years. In the glory days it was easy for the church to support a full-time pastor. But in the four decades 1950–1990, most of the pastors were student or interim pastors.

There were at least thirteen student pastors who served between six interim pastors and six other “permanent” pastors (though two of those stayed for less than a year). The average pastoral tenure over this period was just under two years. In the late 1950s BUV encouraged a joint pastorate with West Hawthorn, to no effect, but Home Mission subsidised the stipend of Rev. Mills 1957–1959. Then the church sold its tennis courts in 1960, which helped the finances. But Mills was the last full-time pastor, apart from one short exception (again with BUV assistance). ABMS, in conversation with Whitley, looked after pastoral appointments for most of the 1970s

and 1980s. They would recommend to the church a student or interim pastor who served while studying at Whitley and living in the manse. Prof. Basil Brown from Whitley and J. D. Williams the ABMS Director were supportive and regular speakers. But it is interesting that for a significant chapter of Auburn’s life Auburn saw themselves as an ideal setting for student pastors. Today the church also prides itself on being a “leadership farm” and giving leaders-in-training experience for future service.

Another strength of the church has been faithful lay leaders, albeit at times few and declining in number. When David and Jo Hughes came in 1972, Gavin Collinson was the student pastor. But the more influential figures were the team of deacons: Lola Cameron, Merle Rees, Florence Potter — whose relative, Rev. Ron Potter, was a missionary who drowned and after whom “Moore Potter House” is named²¹ — and Doris Wilkin, who had come to the church when a boarder from Kerang at MLC, and is still a member and life deacon (although at 106 years old, she now lives nearby at Karana Nursing Home and no longer attends). Within a year of arriving, David joined this team of women, serving for 40 years as deacon, secretary, and/or treasurer. Another woman, Sue Hammond, joined the team and served as secretary for one period. The team dwindled in numbers, but the survival of the church is a tribute to them.

Hospitality and an increasingly multicultural church (1988–2010)

When David and Jo Hughes first arrived in 1972, they remember the church as a smallish church, with a core of locals, and a few overseas Swinburne students, mainly Malaysian Chinese Christians, and then some Vietnamese and Korean people. For example, Steven Din had been brought to Melbourne by the Air Force to train RAAF pilots at Point Cook, and could not return after the war so married and stayed in Australia and worshipped at Auburn. Apart from some earlier Chinese members, Steven was one of the first of the culturally diverse members of Auburn, and many

others have come and gone since. Today the church continues to be a place of multicultural hospitality to students and migrants, focused through the ministry of “AuburnHub” hospitality space and English classes. The shift towards hospitality and an increasingly multicultural church happened during the ministry of the last student pastor.

Ross Morgan served at Auburn February 1987 – June 1990. Although officially a student pastor, he broke the mould of previous students because he had completed his theology degree at Bible College of Victoria before coming to Whitley (and Auburn), and he stayed longer as pastor, including eight months after his ordination. Morgan started with a congregation of eight people. After a year of little change, he collected census data and studied local demographics, noticing a large local student and transient population. He presented the church with what he saw as their options — to change or to close. They were unanimous and determined not to close, and accepted the need for change. They totally refurbished the sanctuary, including replacing the pews with chairs and carpeting the floors, and updated the constitution. More significant than cosmetic changes, however, was an influx of students that the church received with hospitality. A new Korean member, Kim, had come to Melbourne to study English and computing. He was also keen and evangelistic about his faith, and was the main influence in bringing in twenty students from eight nationalities. The church experienced its biggest revitalisation that I know about. When Morgan left in June 1990, there were 38 people from 17 nationalities making the church their home.²²

Moreover, in 1990 the church changed from mostly student pastors to then calling a series of permanent pastors and a few interims. The longer serving permanent pastors increased the average length of pastoral tenure at the church from what had been an average of two years over 1950–1990 to four years, 1990–2014, or 7+ years if interims and co-pastoring are not factored in. Each of these pastors also helped Auburn grow as a place of hospitality and increasing cultural diversity.

Rev. Keith Pickett (1990–1998) was the first permanently called pastor for at least a decade. He is also the only full-time pastor since 1961, helped for a time by BUV support that was not able to continue. Pickett started Bible studies at the manse and he and his wife Coralie were appreciated for their hospitality and social outings. The church grew and experienced further revitalisation, including a good number of students, especially Indonesians. Cei Cai Yip, a Swinburne student from Malaysia, arrived in 1993, and is still living locally and worshipping with the church. A Romanian congregation came, initially just to use the property, but Keith supported them and preached in their services. One family from the Romanian congregation continues to worship at Auburn, but the church itself has relocated to the outer south-eastern suburbs. Pickett was also chaplain and hosted at Auburn the inter-church “Twenties-plus” young adults group, and introduced an electronic sign on the back wall of the church which thousands of train-line travellers could see every day. Coralie Pickett also befriended some locals while walking their dog, including Eunice (who is still a member though cannot attend services after 2012), and another generous-hearted neighbour. The significant lesson from the Picketts’ ministry is the eagerness and life that comes to the church in connecting with students and people of other cultures, and the potential of witness simply living in and sharing life (and dogs) in the neighbourhood.²³

Rev. Keith Adams (six months in 1998) and his wife Dawn and family emigrated from South Africa, and Auburn was their first appointment for a short-term or interim arrangement, but they helped the church become more multicultural and less prejudiced.

Neil Jayasuria (1999–2000) was an interim pastor for six months, extended to twelve months, and Auburn provided a gracious context to help Jayasuria settle back into ministry after a time out of ministry and out of the country.

Rev. Jillian Stewart (2000–2009) had been a teacher and then chaplain at Carey, and was teaching in India when the church called her for three

days per week. She is remembered and appreciated for her entertaining and Bible studies in the manse, preaching and community building, and connecting with students. Jillian initiated weekly volunteer English classes at Swinburne, in partnership with St Columb's Anglican Church and others. She also persevered in leading the church and services with limited lay leaders.

Over 2003–2009 it was only David Hughes who served as a deacon (and combined secretary/treasurer) alongside the pastor. Jillian Stewart encouraged and recruited Jackie Murphy as a deacon in 2009, and so there were two lay-leaders when the church called the Cronshaws.

Replanting a mission-shaped multicultural church (2010–2014+)

Darren and Jenni Cronshaw (2010–) came initially as a team of co-pastors. Jenni resigned her employment in June 2011, staying involved in the church, and Darren continues to lead as a two-day-per-week pastor. Turning to autobiographical reflection here, the highlights of Auburn ministry come in yearly points of celebration.

The highlight of 2010 was forming and building a leadership team, growing from three to seven that year, and at one later stage up to ten leaders, as others came to Auburn to help replant the church.²⁴ Part of negotiating a call to Auburn included Auburn talking to Kew Baptist about sending some young adults over to help replant Auburn: Mark Payne and Irene Schuringa (who married later in 2010), and Tim Hunter and Beth Rumble (who married later in 2012). Others came from other churches too, initially Rob and Sue Hand from Canterbury. They were attracted by the invitation to come and dream about rediscovering church and mission. We turned the church worship space around to face sideways with a semi-circular interactive format. Those who come and stay often say they appreciate the interactive format of our gatherings, and permission to question and express doubt and struggle as well as faith and hope. The church adopted

the BUV model constitution and at the same time changed to be “open-membership” in welcoming people who had been baptised in another church tradition, whether or not immersed as adults. The church felt optimistic with a new team and plans for the future.

In 2011 “Claire” and “Shane” tentatively walked in off the street, were surprised by the welcome and hospitality of the church, did an Alpha course, and were baptised. But it was almost the whole church that was involved as a community in leading them to Jesus.²⁵ As a couple, they helped redesign the church website and logo as we changed the name to “AuburnLife”. Also in 2011 Mark Payne and Robyn Song started as interns. A Swinburne PhD student, Wei, started a Bible study on campus and invited a number of Swinburne international staff and students along to Auburn. Rob Hand led the church in joining in with St Columb's Anglican Church's “SPL Cricket” which connected with international and especially Indian students.²⁶ The church was pleased it was functioning well as a community in evangelism.

In 2012, Mark Payne and Robyn Song completed their internships. Mark finished by serving as interim pastor for four months while the Cronshaws were on long-service leave, and then went on in early 2013 to serve as a pastor at Northern Community Church of Christ. Robyn finished as she transitioned to AuburnHub coordinator. Mark Payne coordinated “Sunday Stuff” with Julia Rhyder, who had come to the church in 2011 with Tim Rhyder, and who also moved on in early 2013 to study a PhD in biblical studies in Lausanne, Switzerland. It was a proud moment for the church as it saw new leaders grow and go into other ministries, but it was also a reminder to make the most of the time anyone spends at Auburn — to nurture their faith and leadership potential as they will likely only be with us for a period.

In 2013 the church started “AuburnHub” hospitality space and English classes for international students on Tuesdays. With the help of a Baptcare community grant, the church employed Robyn Song to coordinate the

Hub, with a team of volunteers including Tim Hunter, who had been in the church since 2010 but did an internship in 2013 focusing on community ministry, AuburnHub, and SPL cricket. Robyn worked to develop good relationships with campus groups, and led a Friday night Bible study that met sometimes on campus and sometimes at the church. Towards the end of the year, the Hub developed a good relationship with Carey students who volunteered and helped with a new “Homework club” that was trialled Tuesday afternoon after school. The church was pleased with this community ministry program and the way it expressed multicultural hospitality and outreach to Swinburne.

In 2014 the church looked forward to what else God was preparing to do. The highlight of the year was surprisingly to welcome Indonesian and Chinese congregations to share the use of our place of worship. AuburnLife is exploring partnering in mission with both groups and not just sharing space. The Indonesian ministry, “Garam Ministry Melbourne”, has two other congregations and started a new congregation at Auburn as their third congregation, meeting on Saturdays to complement their other groups in other parts of Melbourne.²⁷ The Chinese, Mandarin-speaking congregation is a new church plant which meets on Sunday afternoons. AuburnLife as a church aspires to be “growing as a vibrant multicultural, mission-shaped community”. We say if we could do only one thing well, we would want to offer a space of hospitality and witness to international students, and if we can also be a leadership farm as part of that journey, that is ideal. As the church looks at its congregational narrative, it sees that being a leadership farm and a multicultural community are not new and novel ideas, but part of an inherited ethos.

What are your missional stories to celebrate?

The congregational timeline exercise helped identify what people appreciated about their time at Auburn — ranging from lots of discussion to a church camp, from thoughtful Easter services to seeing “Claire”

and “Shane” come to faith. At a deeper level, it helped map trends and highlights of our recent and longer histories. As the narrative-based consultants suggest, in our culture we need to do better at remembering. For Auburn, inviting people to share their stories was an insightful and confidence-building exercise.

The congregational timeline exercise and Woodward’s framework for that encouraged the church to consider another group of stories which are important for congregational transformation — current missional stories.²⁸ The stories that a congregation retells about what people are doing in mission reveals what is important to its culture and what heroes it celebrates. But retelling stories is also an important formational process; it encourages people to aspire to particular missional engagement and gives them clues on how to go about it. Says Myers:

Shared stories may not fit neat and tidy into a chart or on the back of the Sunday bulletin, but we grow to trust them as a powerful way to measure whether what we are hoping for is taking place. Shared stories are the easiest way to ensure what is important is taken into account. Story helps us measure the life of our communities.²⁹

At Auburn we wanted to continue to engage with our congregational narrative of local history but also of contemporary cultural and missional engagement, and to build story-sharing into our regular “AuburnWay”.

Our desire for hearing one another’s stories, especially the missional stories we wanted to celebrate, led to a simple innovation in AuburnWay gatherings. As part of the opening of our gatherings that we labelled in our liturgy as “Invitation”, we started asking a simple question to help uncover missional stories that are worth retelling:

What is happening in your life and what is God doing in your life and neighbourhood that we can celebrate with you?

This question was designed as an open-ended invitation for one or

more people to share something and set the scene for our worship. It has the effect of inviting people together and calling people to worship, and focusing us on God and the mission of God for which we are called together.

The purpose of a congregational timeline exercise, and the aim of the refreshed approach to storytelling that the exercise inspired for AuburnLife, ultimately, is to imagine a renewed story — to utilise narratives for congregational transformation. The ongoing renewal of our story and witness comes from exploring what ways AuburnLife can continue to live into our congregational (and biblical and missional) narratives.

Appendix: Auburn Baptist Church Ministers³⁰

1	1888–1895	Rev. A. Bird
2	1896–1897	Rev. J. T. Mateer
3	1899–1907	Rev. J. East Harrison
4	1908–1913	Rev. F. E. Harry
5	1914–1916	Rev. W. G. Pope
6	1918–1921	Rev. E. L. Watson
7	1922–1931	Rev. A. D. Shaw
8	1932–1935	Rev. A. W. Bean
9	1935–1938	Rev. E. McIntyre Kippax
10	1939–1942	Rev. J. Warwick Lindsay
11	1942–1944	Rev. A. E. Smith
12	1944–1946	Rev. V. J. Edwards
13	1947–1949	Rev. Raymond Farrer
14	1949–1950	Student pastors D. Shinkfield & K. Wade
15	1950–1951	Student pastors K. Wade & P. Mellor
16	1951–1951	Student pastors P. Mellor & K. Webb
17	Jan–Mar 1952	Student pastors K. Webb & T. Farmilo
18	Mar–Aug 1952	Rev. Neville Kirkwood
19	Aug–Nov 1952	Student pastors

20	Dec 1952–Jan1953	Rev. E. T. Laxton
21	1953–1956	Rev. A. A. Hardenberg
22	1956–1957	Interim pastor Rev. R. Farrer
23	1957–1961	Rev. John Mills
24	1961–196?	Student pastor R. Vinen
25	1964–1970	Rev. Milton Warn
26	1970–1972	Interim pastor Rev. D. O. Mountford
27	Aug 72–Jan 73	Student pastor Gavin Collinson
28	Mar 73–Dec 73	Interim pastor Prof. Basil S. Brown
29	Feb 74–Dec 74	Student pastor Ian Cook
30	Jan 75–Jul 77	Student pastor D. Cosson
31	Oct 77– Feb 78	Interim pastor Rev. A. L. Moore
32	Mar 78–Dec 80	Rev. M. Brewer
33	Feb 81–Dec 83	Student pastor R. Matthews
34	Mar 84–Jan 87	Student pastor Peter Holmes
35	Feb 87–Jun 90	Student pastor M. Ross Morgan
36	1990–1998	Rev. Keith Pickett
37	1998–1998	Interim pastor Rev. Keith Adams
38	1999–2000	Interim pastor Neil Jayasuria
39	2000–2009	Rev. Jillian Stewart
40	Jan 2010–Jun 2011	Co-pastor Jenni Cronshaw
41	2010–ongoing	Rev. A/Prof. Darren Cronshaw
42	Sep2012–Jan2013	Interim pastor (during the Cronshaws’ long service leave): Mark Payne
43	2015–	Associate Minister-Mission Catalyst Beth Barnett

Darren Cronshaw is pastor of AuburnLife and Mission Catalyst Researcher with Baptist Union of Victoria. He is Associate Professor in Missiology and Head of Research with Australian College of Ministries (SCD), Honorary Research Fellow with Whitley College (University of Divinity), and Adjunct Professor with Swinburne Leadership Institute. Email: pastor@auburn.org.au

Contents

Foreword	
<i>Keith Jobberns</i>	vii
Introduction	
<i>Darren Cronshaw</i>	1
Part A:	
Case Studies of Transformation, Discipleship, and Missional Innovation	9
It Started with a Parable	
<i>Andreana Reale</i>	10
Education as a Community-Creating Missional Platform	
<i>Brian Harris</i>	26
Missional Rejuvenation of Historic Inner-City Churches	
<i>Peter Francis</i>	40
Life in Community	
<i>Robert Morsillo</i>	58
Encounter Baptist Church's Journey with 3DM Discipleship and Mission	
<i>David Wanstall</i>	76
A Joining of the Ways	
<i>Ian Hussey</i>	97
The Swan Island Peace Convergence	
<i>Simon Moyle</i>	116
Imagining a Renewed Story at AuburnLife	
<i>Darren Cronshaw</i>	135



Morling Press
First Published 2015
120 Herring Rd Macquarie Park NSW 2113 Australia
Phone: +61 2 9878 0201
Email: enquiries@morling.edu.au
www.morlingcollege.com

© Morling Press 2015

This publication is copyright. Other than for the purposes of study and subject to the conditions of the Copyright Act, no part of it in any form or by any means (electronic, mechanical, micro-copying, photocopying or otherwise) may be reproduced, stored in a retrieval system or transmitted without the permission of the publisher.

Scripture quotations are from The Holy Bible, English Standard Version® (ESV®), copyright© 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

ISBN: 978-0-9922755-2-5

Designed by Morling Press www.morlingcollege.com/morlingpress

New Wineskins - Volume 1

Congregational Transformation in Australian Baptist Church Life

Edited by Darren Cronshaw and Darrell Jackson

This first volume of the *New Wineskins* series introduces the very best of current research and reflection on congregational transformation among Australian Baptists. This volume's authors share the conviction that Baptist congregations must find new ways of engaging with the increasingly secular context of Australia. Collectively, they take the view that this requires congregations to remain spiritually vital, practically engaged, missionally relevant, and theologically authentic.

The *New Wineskins Symposium* created a platform upon which our authors shared findings, made recommendations, and engaged in lively dialogue. The breadth of proposals and recommendations points to the need for an ongoing conversation. The volume's editors hope that this series will catalyse a wider conversation and stimulate practical ministries among the many church and agency leaders who were unable to attend the original Symposium.

Darren Cronshaw is a mission catalyst and researcher for the Baptist Union of Victoria, Melbourne. Darrell Jackson is the Senior Lecturer in Missiology at Morling College, Sydney. Both Darren and Darrell hold earned doctorates and are ordained Baptist ministers.

'I am delighted that the outcomes of the very stimulating *New Wineskins Symposium* are now available in this volume.'

— Rev. Keith Jubberts, National Ministries Director, Australian Baptist Ministries



MORLING
PRESS

Publisher: Morling Press
ISBN: 9780992275525



New Wineskins - Volume 1
Congregational Transformation in Australian Baptist Church Life
Cronshaw and Jackson

New Wineskins - Volume 1

Congregational Transformation in Australian Baptist Church Life

Edited by Darren Cronshaw and Darrell Jackson