

Serving the Combined  
Ministry District of  
St Paul's Manuka, St David's  
Red Hill and St Luke's Deakin  
*Three churches: one  
community*

# Community

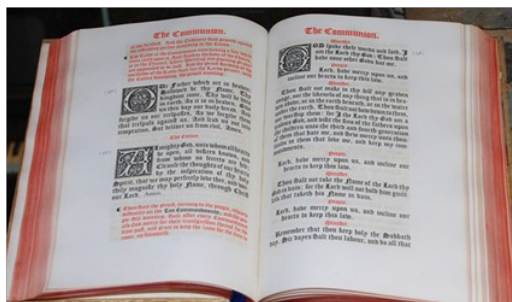
No. 22 Summer 2012

## Commemorating the Book of Common Prayer



The 350th anniversary of the publishing of the Book of Common Prayer in 1662 was celebrated at a special choral evensong at St Paul's on 23 August. It coincided with a two-day seminar organised by St Mark's National Theological Centre to mark the anniversary. "Brilliant" was how the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, described the service. "I was greatly heartened and felt privileged to find myself in that context." He thanked the Ministry team and Parishioners for their love and services.

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# Theological connections

This issue of *Community* goes into some theological depth, the reward for which is in the reading.

A significant event at St Paul's was the special evensong celebrating the 350th anniversary of the first publication of the Book of Common Prayer, conveniently referred to as BCP.

This event in itself demonstrated the important link between St Mark's National Theological Centre and St Paul's and the Combined Ministry District.

As part of the celebration St Mark's organised a public seminar over two days, recognising the BCP as one of the most influential literary productions in the English language with its profound impact on literature and theology as well as how people have prayed and worshipped for 350 years.

As the material for the seminar indicated, its wider influence has been in accompanying the Church of England's expansion from a national established church to global communion.

Papers presented at the seminar reassessed the BCP's influence, significance and relevance both for the past and for today.

The Bishop of Canberra and Goulburn, Bishop Stuart Robinson, in his address to Synod said the Book of Common Prayer had worked alongside the Authorised King James version of the Bible to shape the English-speaking world. Where God spoke to his people through the vernacular of the King James Bible, the Book of Common Prayer enabled the collected voices of his people to engage with God in prayer and praise as an eternal legacy.

Professor Tom Frame, in his address to the evensong service, explored the full social, political and religious context of the BCP.

The Rector of St Paul's, the Rev'd Dr Brian Douglas, in a paper delivered at the seminar focused on its sacramental theology. One particular aspect of the sacramental theology—the many faces of the communion service—is reflected in the extract from that address included in *Community*.

Dr Douglas is also a Senior Lecturer in Theology at St Mark's, part of the strengthening connection



between the two institutions.

The Rev'd Dr John Moses reflects on how the Book of Common Prayer has given Anglicanism its unique stamp as both a Catholic and Reformed Communion.

The Rev'd Robert Willson, further demonstrating his affection for Roman history, recalls historical connections between St Paul at ancient Corinth and some fascinating links to the wider Roman Empire, with a roll call of "interesting characters".

*Community* is grateful to Professor Frame, Dr Moses, Dr Douglas and Fr. Robert Willson for the opportunity to include the fruits of their scholarship in this issue so that we can all share in recognising a book that remains significant to us and to deepen our own understanding of one of the most important documents in our history.

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## Crossing the threshold: A "new expression" of ministry

In a "new expression" of Ministry, St Paul's, standing as it does at the crossway of commercial, community and leisure activity in the Manuka and Kingston precinct, is reaching out to build a Christian bridge between it and the life of Manuka. It is a significant step forward for the Manuka Parish.

The initiative is being supported by both the Pelican Foundation of the Anglican Diocese of Canberra and Goulburn and the Manuka Parish. Under the arrangements the Rev'd Susan Bridge is to be appointed a part-time Chaplain to the Manuka Business and Cafe strip to make contact with businesses and cafes and develop opportunities for missional engagement and "fresh expressions" of church. At the same time with Parish funding raised from the fete, Susan is to assume a full-time Ministry role.

The initiative will begin in 2013, coinciding with the 150th anniversary celebrations in the Diocese. Susan was ordained in 2009. She has significant experience as a business executive outside the church. Her new project will offer an opportunity for her to bring those skills to a missional setting.



*Susan Bridge*

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# The 1662 Book of Common Prayer: The Prayer Book of a Nation

*Professor Tom Frame*

**M**ore than 250 people attended a service of choral evensong at St Paul's on 23 August as part of a two-day seminar organised by St Mark's National Theological Centre to mark the 350th anniversary of the first publishing of the Book of Common Prayer in 1662. The service drew high praise as a significant event for St Paul's. The Director of St Mark's National Theological Centre, Professor Peter Frame, spoke eloquently of the history, significance and contemporary relevance of the Book of Common Prayer in the expansion of the Church of England from a national church to a global communion.

## I: UNITING A PEOPLE DEEPLY DIVIDED

**I**t is difficult for us to imagine the eve of Saint Bartholomew's Day 1662. We are locked in our own time, encased within our own experience. The customs and conventions of 2012 make it difficult to sympathise let alone empathise with those who have gone before us.

The past is a strange place, they do curious things there. 350 years is not just long ago, it is virtually another world. But to the extent that we are able, let us try to gain a sense of the night before the new Book of Common Prayer was published and grasp what was at stake for its compilers and advocates, its recipients and its detractors.

That a new Prayer Book was about to be launched was a remarkable thing. The King, Charles II, had recently come to the throne after the monarchy was restored following the 12 years of turbulent republican government. His father (Charles I) had been put to death as a tyrant, guilty of declaring war on his own people in an ill-fated attempt to retain absolute power. Charles II was determined to enact revenge on those who had executed his father even as his younger brother, Henry, and sister, Mary, died of smallpox, and his brother, James, married a Roman Catholic. While the depleted economy was being reconfigured to accommodate a constitutional monarch and a representative parliament, there was a burgeoning empire to administer and the prospect of war with the Dutch.

With all of these pressures demanding his attention, it is remarkable that one of the new king's first acts was agreeing to commission a new prayer book that many hoped would unite a people deeply divided over how God was to be worshipped and what kind of Church ought to be maintained. There was lingering hostility between Puritans, Roman Catholics and those who believed in an Established Church – an entity that would accommodate the spiritual aspirations of the nation. The liturgy the new book was superseding had been banned because it represented state-sanctioned religious orthodoxy and because it contained doctrines that some believers neither accepted nor assented to.



If Charles wanted the blood of regicides, advocates of the Established Church demanded vigorous suppression of the Puritans. Sadly, most of the bishops forgot nothing and forgave nothing. Whereas Charles was personally disposed towards religious diversity, the Church's leaders would have nothing of it. In Charles' realm, religious assemblies of five or more people were prohibited unless they submitted to the order and discipline of the Church of England. The Act of Uniformity would make use of the Book of Common Prayer obligatory from midnight on Thursday, 24 August, 1662. No public service of worship could be conducted unless it was drawn from the pages of the new prayer book. A lot was riding on the volume that would appear on St Bartholomew's Day.

When copies went on sale, most were loose leave sheets produced in folios; the main issue was not the book or its contents but the Act of Uniformity. While I find myself lacking in sympathy for the theological agenda and ecclesiological aspirations of the Puritans, I would have shared their utter abhorrence at the *Act of Uniformity* and its religious presumptions and political pretensions.

Initial reactions to the Book of Common Prayer did not focus on its contents but on the intolerance of the coercive apparatus in which it was encased. This was a tragedy ... not only because the Act of Uniformity was certainly doomed to fail (and it did) ... but more so because the magnitude of the compilers' achievement was overlooked and perhaps even wilfully ignored by those from whom better might have been expected.

Nearly 2,000 clergy, unwilling to submit to the Act of Uniformity on principle, were ejected from their churches and made into virulent opponents of a prayer book that contained so much that was worthy of their study and their support.

When the controversy and the conflict over state-sanctioned religion died down, even the in-principle detractors of an authorised liturgy acknowledged its careful handling of complex doctrine and praised its provision of wise pastoral counsel. Such was its theological substance and liturgical substance, the 1662 BCP was to serve the English Church and the Church of England in Australia for more than 300 years.

## II: LEGACIES OF THE BOOK OF COMMON PRAYER

**W**hat, then, can we draw from this book 350 years on as the people of God? Let me mention just seven things very briefly. The *first* is the importance of

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common public and private prayer. The *second* is the value of regular prayer at set times. The *third* is striking the right balance between, for instance, thanksgiving and intercessions, between repentance and praise. The *fourth* is attentiveness to context and acknowledgement of locality in expressing a Christian presence and declaring a Christian agenda. The *fifth* is the significance of posture to both prayer and worship. The *sixth* is the possibility of securing and preserving doctrinal orthodoxy through an authorised liturgy. The *seventh* is the inculcation of belief and the deepening of faith through worship.

With these legacies in mind, I would contend that the BCP belongs not just to the Church of England and to Anglicans but to Western civilisation and its intellectual and public culture. For centuries, the BCP seemed to mediate not only religious life but civil proceedings as well.

From my observations of the liturgical reform process that began in England during the 1920s, inadequate attention was given to the wider audience and the broader function of the BCP. Having said that, I concede that the Church was, of course, the most consistent user of the

BCP and the most affected by the liturgy ... and it was not surprising that it looked first to its own needs, albeit in relation to the community it was called to serve.

In my view the “supplementary” prayer books of 1978 and 1995 managed to preserve several of the essential elements of the mood and the tenor of worship and life that was projected into all of society through the 1662 Prayer Book. Yet, the AAPB and APBA were, however, primarily liturgies for a church and not prayer books for a nation. They lack the broad sweep and holistic vision of the BCP.

The critical question that we might ask is this: given that the BCP has been highly successful in helping to civilise Australia and was incredibly effective in determining the shape of that civilisation, can the BCP now be safely abandoned with the salutary words ‘well done good and faithful servant’? I think not. Why? Briefly, because cultures change and institutions mutate; because memories are short and attitudes are shifting; because identity can be lost and self-awareness can diminish; and because we ought to resist and defy anything in public conversation which presumes or implies that the past is irrelevant or anything which forgets that civilised societies are a moral achievement but also a work-in-progress. Any person who declares that yesterday is out of sight or thinks they and they alone shape their own choices and decisions, is ignorant of the presence of cultural legacies that transform all they touch. Any society which announces that it now is

... what it might yet become ... is already exuding the signs of decadence and has sowed the first seed of its own demise.

### III: VISION OF A CREATIVE ORDER

I would not want anyone to think that I am promoting the BCP (or its heirs and successors) as a manual for personal fulfilment or a charter for civil society. It was not intended to be either. But to the extent that it places individuals and communities in right relation to each other and to God, to the extent that it offers a compelling account of the fallen sinner and an honest appraisal of the broken family, it addresses questions, identifies issues and with clarity speaks well beyond the narrow confines of the gathered Christian community with an engaging vision of the created order.

When immersed in the BCP the reader is constantly reminded that Christianity is not a personal creed for private individuals to pursue in the confines of their own home. While Christianity seeks to take the slum out of the individual, it strives to take individuals and whole communities out of slums as well.

The BCP stresses that Christianity is a radical religion that calls for nothing less than the complete inner transformation of the

individual through repentance and faith and a comprehensive renewal of society based on love and compassion. It emphasizes that Jesus lived and died to free individuals from slavery to sin and death, and commanded his followers to fashion a new community in which the promises of the Magnificat (Luke 1:46-55) were physically realised and the pledges of the Sermon on the Mount (Matthew 5:1-12) took concrete form. Not surprisingly, both texts are recited in common prayer.

But inasmuch as the compilers of the BCP were more interested in a godly people than a Christian nation, the daily services made plain the conviction that sanctified individuals and the heavenly community of which they were a part would stand as a powerful witness to the power and purpose of God and speak prophetically against a world gripped by selfishness, material greed, oppression and discrimination.

The Christian message, as presented in the BCP, was never intended to be therapy for dispirited individuals but an invitation for sinners to embrace holiness in their private and public lives. The Church’s mission was not to enhance popular culture or improve the quality of political discourse but to undo existing exploitative power structures and to replace them with relationships shaped by humility and sacrifice after the pattern of Jesus and the practice of the early church.



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#### IV: THE UNITY OF HUMAN KIND

In committing itself to upholding the dignity of all women and men, and to addressing the plight of every family, the BCP's "prayers for all people" emphasised that the Church's collective task is to proclaim the unity of humankind based on Christ's acts of reconciliation (Ephesians 2:14). As this universality must become a visible reality, the "Church militant here in earth" is called to be a witness to the one-ness of humanity in its own life. As a national entity, the Church of England was called upon to lead the way in showing how this could be achieved by a godly people.

Living in 2012, we are all aware that the worship of our Church has largely shifted from a common liturgy to local custom. You might well take a jaundiced view and call this diversity incoherence. In effect, you might say, we are unable to find an enduring consensus on how to worship, so we worship in our own way and hope it will appeal to those we seek to attract. If you prefer a different style of corporate worship or a different flavour to personal devotion, you are invited to find a community and to embrace an ethos that better reflects your taste and temperament.

But how do we mediate doctrine in such an environment? If we construct and convey a particular theology through worship – and this is unavoidable – is it

***“A profound depiction of God and a fuller description of providence to grow in Godliness.”***

still possible to hope for Christian people to be of one mind on questions relating to believing, belonging and behaving? Or will we accept, contrary to the BCP's assertions, that each local congregation has the right to assert its own authority and to arbitrate on questions relating to belief and custom? I leave these questions with you to ponder.

As I get older (I was born six weeks after the BCP's 300<sup>th</sup> anniversary), I find that more and more of the old book comes to me as wise guidance and sound advice. It invites me to come to terms with sin – the burden of which is intolerable; the remembrance of which is grievous – and to marvel at the grace of a God who does not “weigh our merits but pardons our offences”. It gives me so many memorable and compelling turns of phrase that resonate in my mind and being, and holds before me a vision of the coming Kingdom, a world without end, that lifts up my heart and renews a right spirit within me. It tells me that the same God who will not be mocked never gives up on me.

In the *Book of Common Prayer* I have encountered, as perhaps nowhere else, a profound depiction of God and a fuller description of providence, and this encounter has helped me to grow in godliness. For this, to quote the BCP itself, I give humble and hearty thanks for the “means of grace and the hope of glory”. It is my prayer that you too might encounter God afresh and anew in the pages of the BCP and be similarly enriched.

**Photos: Courtesy St Mark's**

## The unique stamp of Anglicanism

*The Rev'd Dr John Moses*

The Book of Common Prayer has given Anglicanism its unique stamp as both a Catholic and Reformed Communion. Choral Evensong on the 350th anniversary of the BCP at St Paul's was celebrated in the 1662 Rite, the one in which we all grew up and in which we were baptised, confirmed and instructed as Anglicans. It had indeed become part of our culture and identity as Christians, not Roman or Lutheran or Calvinist, but Anglican.

I attended two conferences to mark the 350th anniversary. One was at the University of Southern Queensland in Toowoomba entitled “The British World: Religion, Memory, Culture and Society”. Much of this was devoted to how we got the Prayer Book out of the unimaginable chaos of the Reformation period of European history.

We were enriched in our knowledge and understanding chiefly by Professor Christopher Haigh of Oxford. He is clearly the greatest living expert on the situation in England from the beginning of Henry VIII's manoeuvring for an annulment of his marriage to Catherine of Aragon; his efforts in sending Thomas Cranmer to Germany to find out how the Lutherans were

faring in their difficulties with Rome; the production of the first Prayer Book of 1549, and then the subsequent ones of 1552, and finally the version of 1662 which Parliament sanctioned and which is still part of the law and constitution of England.

What Christopher Haigh was able to teach us was the incredible passion generated both for and against the adoption of the Prayer Book. He has researched all the pamphlets that were produced by the various hotheads on both sides of the argument over the period 1549 to 1662 so that we were able to gain an impression of just how crucial for the life of the nation it was to gain a consensus on what was considered to be the right way in which to worship God.

Remember that it was only achieved at the cost of immense brutality and suffering, the result of enmity between Papists on the one hand and Church of England champions on the other, as evidenced by the dramatic executions in 1556 of the Oxford martyrs, namely Bishops Cranmer, Ridley and Latimer under the short reign of ‘Bloody Mary’ (Mary Tudor, 1553-1558).

This was followed by equally bloody reprisals against Papists under Elizabeth I who reigned from 1558 to 1603, in an age when torture and burning at the stake were the accepted norm of administering justice.

But the mayhem did not cease; if anything it became worse at the time of the Civil War 1642-1649 with the execution of Charles I and the subsequent installation of

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# The Many Faces of the Service of Holy Communion

Brian Douglas

**As part of the celebration marking the 1662 Book of Common Prayer, the Rector of St Paul's and Team Leader of the Combined Ministry District, the Rev'd Dr Brian Douglas, delivered a paper on the BCP's sacramental theology at a seminar organised by St Mark's National Theological Centre on 24 August. Community is pleased to be able to include one theme of a comprehensive presentation.**

The Eucharistic liturgy of the 1662 *Book of Common Prayer*, properly entitled 'The Order for the Administration of the Lord's Supper or Holy Communion' has over the years projected several faces.

Anglicans have worshipped with the same service in distinctly different ways and believing distinctly different things about what happens in the Eucharist: some in the form of a solemn high mass, with additions to the text, choral music, vestments, incense and bells and others with unchanged text and with limited ritual and ceremony.

Some have worshipped using this liturgy and believing that Christ is really present in the Eucharist, in the elements, in the Scriptures, in people and in the priest and that His sacrifice is re-presented in the Eucharistic celebration. Others have seen this service as praise and thankful remembrance only of a past and completed action of Christ in which Christ is accessible by faith alone and in which there can be no real presence of Christ or representation of Christ's sacrifice in the Eucharist.

These differences in theological interpretation arise from an inherent 'multiformity' of theological and philosophical assumptions underlying the Anglican Eucharistic tradition generally and the 1662 service of Holy Communion in particular.

The interpretations can be surprisingly different. The noted liturgical scholar of the early twentieth century, Walter Howard Frere, in discussing the Prayer of Consecration in the 1662 Eucharist, for example, noted that it was 'more Roman than Rome' in its emphasis on effecting the consecration through the recitation of an institution narrative or the words of Christ alone. In Frere's view this was a form of consecration 'in the narrowest and most partisan way', following the Medieval Roman model which insisted on institution narrative alone as the means of consecration. This is sometimes overlooked by those who argue for a distinct Reformation heritage for the 1662 *BCP*.

The recently released *Common Prayer: Resources for*

*Gospel-Shaped Gatherings* of the Diocese of Sydney, for example, opts to follow what is described as the pattern and theology of the 1662 *BCP*, arguing, quite differently, that the 1662 *Book of Common Prayer* and its Eucharistic liturgy preserve a distinct Anglican Reformation heritage with emphasis on the sacrifice of Christ and justification by faith alone while at the same time overcoming Medieval influence.

## PATIENT OF DIFFERENT INTERPRETATIONS

It seems that the Eucharistic liturgy of 1662 is patient of very different interpretations. The 1662 *BCP* Eucharist in fact preserves much of the traditional Medieval past while at the same time presenting Reformed agendas. It uses a set form of words in a consecratory formula with manual actions by the priest. At the same time it omits other traditional Eucharistic formulae, presumably to satisfy a Reformed tradition.

The 1662 Eucharist did not include an *epiclesis* or invocation of the Holy Spirit on the elements, as the 1549 *BCP* Eucharist did, where the priest said that the bread and wine 'may be unto us Christ's body and blood'. The 1662 book also omitted in the Prayer of Consecration an *anamnesis* or the recounting of the mighty sacrificial and salvific acts of Christ, apart from his death, where worshippers are seen to be assured of

the continuing effect of these acts represented in the Eucharist in the present. There were, however, those at the time the 1662 *BCP* was being put together who wanted these included but who in the end did not get their way. Cranmer's use of an *epiclesis* and *anamnesis* in the extended Canon of the 1549 *BCP*, were not repeated in the 1552 *BCP*, in order, I guess, to lessen any notion of a real presence of Christ in the Eucharist and any suggestion of Eucharistic sacrifice. There were those such as the traditionalist bishop Stephen Gardiner

who were quite happy with the Eucharistic theology and practice of the 1549 *BCP* and this acceptance merely encouraged Cranmer to ditch traditional material he had previously used.

Reformed critique also encouraged Cranmer in this direction. Many Catholic Anglicans, right throughout Anglican history, have hankered for a return to this fuller Eucharistic theology and indeed this has happened in the previous and present Eucharistic liturgies of many Provinces of the Anglican Communion, including the Anglican Church of Australia's *A Prayer Book for Australia*.

Evangelical Anglicans, however, have not generally followed this pattern. At the same time, the situation is complicated by the fact that the Anglican Church of Australia, through its Constitution, makes the 1662 *Book of Common Prayer* the standard of doctrine and worship.

The situation is quite different in other parts of the Anglican Communion, such as in the United States of

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America and South Africa. In The Episcopal Church of the USA the 1662 service is less important, and a separate stream of Eucharistic liturgies and theology of the Eucharist dating back to the late 1700's was inherited from the Episcopal Church in Scotland and has consistently presented a fuller Eucharistic theology liturgical development.

Anglican Evangelicals have tended to be more satisfied with the form of the consecration and particular theological interpretations of the Eucharist they find in the 1662 *BCP*, not I suspect because it is more Roman than Rome, but because of a desire to affirm a Reformation heritage, emphasising justification by faith alone, and the death of Christ.

### SEVERAL FACES OF UNIFORMITY

All this seems to suggest that there have been and continue to be several faces, or as I am calling it a 'multiformity' of Eucharistic theology and practice, in the Eucharistic liturgy of the 1662 *BCP*. I suspect this will continue.

Attempts to change the Eucharistic liturgy and theology of the 1662 *Book of Common Prayer* to provide other forms are not modern phenomena and have continued from its inception to the present.

The liturgical work of the Non-jurors from 1688 onwards into the nineteenth century, the *Liturgy of Comprehension* in 1689 and the *Scottish Communion Office* of 1764 are some early examples of this process. The contribution of the Tractarians and the Ritualists in the nineteenth and early twentieth centuries in the recovery of a fuller Eucharistic theology and practice was significant in promoting development and change, through a desire for fuller liturgical forms and through the use of various missals and material often borrowing from the 1549 *Book of Common Prayer*.

The attempted revision of the *Book of Common Prayer* in England in 1928 with the proposed extension of the Canon to include an *epiclesis*, *anamnesis* and the Prayer of Oblation in the Consecration, suggest that for some the 1662 Eucharistic liturgy was deficient and in need of reform. Despite being rejected by the British Parliament, many, with the agreement of their bishops, have used the 1928 variations in the celebration of the 1662 Eucharist. The so-called Diocesan Rite, approved by Bishop Burgmann in this Diocese of Canberra and Goulburn, is an example of this practice which still continues.

Others of course have not shared this view and have been content to continue with the 1662 Eucharist without additions. Other dioceses in Australia introduced uses in the early twentieth century, based on the 1662 *BCP* but attempting to introduce more catholic elements in the 1662 Eucharistic liturgy. These included the Brown Book of 1939 and the Green Book of 1946 introduced by Archbishop Halse in the dioceses of Riverina and Brisbane and the famous Red Book introduced by Bishop Wylde in the Diocese of Bathurst in 1942. These books not only presented a more realist and so catholic understanding of Eucharistic theology, closely associating the signs of the Eucharist with what they signified, but

also an extended Canon which included many of the traditional aspects of the Eucharist such as the *Benedictus* (Blessed is he that cometh in the name of the Lord) and the *Agnus Dei* (O Lamb of God that takest away the sins of the world, have mercy on us).

It is also important to remember that as long ago as 1958 the Bishops of the Anglican Communion at the Lambeth Conference declared, distinctly different from the emerging constitution of the Anglican Church of Australia, that the 1662 *Book of Common Prayer* was no longer the basic pattern or bond of unity and doctrine and worship in the Communion. In so doing the bishops encouraged liturgical change and development apart from the 1662 *BCP* model.

### A PERIOD OF EXPERIMENTATION

In modern times throughout the Anglican Communion the process of ecumenical convergence and liturgical experimentation has continued and modern liturgical forms, with a different liturgical shape, language, cultural appropriateness and theology to the 1662 *BCP* model, as well as with greater variety and choice have emerged. This has been the case in the Anglican Church of Australia, resulting, after a long period of experimentation by the Liturgical Commission in the development and use of the 1978 *An Australian Prayer Book* and the current 1995 *A Prayer Book for Australia*.

Development of the Eucharistic liturgy continues in Australia outside the processes of the Liturgical Commission but under the authority of the Constitution in both the Anglican Catholic Diocese of Ballarat with the publication of *The Holy Eucharist* in 1995 and 2002 and in the Anglican Evangelical Diocese of Sydney with *Sunday Services* in 2001 and *Common Prayer* in 2011 and the *Better Gatherings* web site.

Despite the historical and continuing desire by some to reform the 1662 Eucharistic liturgy, with approval by diocesan bishops, under the terms of the Constitution of the Anglican Church of Australia, the fact remains that the 1662 Eucharist continues in use and that the Anglican Church of Australia in its Constitution, alone in the world, I suspect, 'retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer' and more specifically, the 1662 *Book of Common Prayer*, together with the *Thirty-Nine Articles*, 'as the authorised standard of worship and doctrine in this Church'. This may seem a clear directive but it really begs the question since there is 'multiformity' of Eucharistic doctrine and worship without any readily agreed position by all. This makes it very difficult to define such a standard of worship and doctrine when there is such a wide degree of interpretation in practice and theology, or 'multiformity' of Eucharistic doctrine, within the Anglican Church of Australia in relation to the 1662 *BCP*.

'Multiformity is the norm of the Anglican Eucharistic tradition, both now and in the past, and presently applies not only to the development of modern

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liturgical material but also to the way people interpret and use the Eucharistic liturgy of the 1662 *BCP*. The assumption that Anglican Eucharistic theology is multiform rests not only on recent research but also on the extensive narrative discourse of individuals, parties and their hermeneutic right through the history of the Anglican Eucharistic tradition.

The discourse of the Anglican Eucharistic tradition presents a variety of theological and philosophical understandings about what happens in the Eucharist. Some adopt the sacramental principle based on realism, connecting signs with what they signify in a real way while others reject this principle and adopt a nominalist separation of entities where signs are not seen to be connected in any real way to what they signify but function only in a linguistic manner.

### THE REALISM OF SIGNS

Philosophically and theologically, realists argue that sacramental signs are instances of or vehicles of what they signify and as such participate in or instantiate what they signify so that the particular signs really convey what they signify. Hence a realist in regard to Eucharistic theology would argue that the Eucharist as a sign itself and the particular outward signs of bread and wine really convey what they signify, that is, the nature, life and identity of Christ.

In the 1662 *BCP* Eucharist, for example, a realist would argue that when the words from the Prayer of Humble Access are prayed, that is: 'Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood,' that the nature, life and identity of Christ is really present and received in the Eucharist and the Eucharistic elements of bread and wine, although this is of course distinguished from any fleshy notions of Christ's presence.

The same realist argument is applied to the words of administration where the priest delivers the elements to the communicant with a formula beginning with the words: 'The Body of Christ' and 'The Blood of Christ'. Realists argue that Christ's body and blood is really given by the signs of bread and wine.

Rowan Williams, using realist assumptions based on an incarnational theology, argues that the signs of the Eucharist are as much carriers of Christ's life and identity as are Jesus' literal flesh and blood. Nominalists deny this realist analysis of sacramental instrumentality and argue that all we have are particular signs which function to remind us to give thanks for a past and completed transaction, that is, Christ's sacrifice on the cross, without any real participation in or instantiation of what they signify in the present.

*Better Gatherings* in the Diocese of Sydney for example argues that 'when we pray that we may "eat the flesh" of Christ and "drink his blood", the reference is not directly to the Lord's Supper but to faith in the sacrifice of Christ that saves us'. Nominalist analysis does not deny that Christ is present in the Eucharist in some way but only the realist analysis of sacramental instrumentality.

Realists would also argue that Christ's sacrifice is dynamically remembered in the Eucharist such that the effects of that sacrifice are renewed and re-presented.

Realists interpret the words of the 1662 *BCP* Prayer of Consecration in this way when they say that Christ 'did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again'.

'A perpetual memory' is seen as one where the effects of Christ's sacrifice are re-newed and re-presented in the Eucharist. Nominalists deny this analysis and argue that there is no realist connection between Christ's sacrifice and the Eucharist since they deny that the signs of bread and wine can convey what they signify in any real way.

Peter Jensen, for example, following this line of thinking, describes the Eucharist as a meal that takes place at millions of places around the world on a weekly basis where the aim is to 'share a meal in memory of a certain man'. This meal is described as 'a sort of perpetual wake' which 'has lasted for two thousand years so far'. He also describes the Eucharist as 'a projectile launched from antiquity into our own time; it constantly turns up amongst us and says, "never forget this man"'.

Jensen's central thought here seems to concern remembering and eating and drinking as an act of faith, will and mind alone, since following Cranmer, Christ can only be really present in heaven and never on earth in the Eucharist. He speaks here of 'remembering' in the sense of bringing to mind a past event, completed in the past but remembered in the present with thanksgiving but without sacramental instrumentality.

For Jensen, the Eucharist is 'a perpetual and effective reminder of the sheer stature of Jesus Christ'. The Eucharist therefore functions principally as a reminder only which serves in its use as the moment of remembering with assurance of a past and completed action and the giving of thanks for the benefits of that action in people's lives by faith without any realist linking between the signs and what they signify.

A hint of 'multiformity' is given in the *Preface* of the 1662 *Book of Common Prayer* where the task of the liturgical reformers is stated as 'not to gratify this or that party in any their unreasonable demands'. Brian Cummings has recently pointed out that 'when theologians and divines assembled to revise the *Book of Common Prayer* for new use under Charles II after 1660, they did so with contradictory energies'. Cummings contends further that 'while it was proclaimed by parliament to constitute an "Act of Uniformity", its real effect was anything but'.

The contradictory energies of this 'multiformity' of Eucharistic theology and practice expressed in the *Book of Common Prayer* extend beyond mere party spirit and to a 'multiformity' of differing theological and philosophical assumptions.



## OPEN FOR BUSINESS

# Op Shop reflects dedication of volunteers

**After more than 20 years of devoted and sacrificial service Joan Boston has retired from leadership of St Paul's Op Shop.**

The Op Shop is a significant ministry within St Paul's for its outreach, meeting a community need and raising funds for the church. In 2011 it raised more than \$6,000. In the first six months of this year it has made nearly \$4,500.

*Community's* visit to the Op Shop with its display of clothing neatly arranged and presented in rows of hangers coincided with the first national Op Shop week, a promotion to encourage more people to give good quality clothing to Op Shop stores. The publicity for the week indicated that more and more Australians were turning to charity Op Shops to buy clothes and other items.

There seemed no shortage of clothing at St Paul's Op Shop waiting for customers.

*Community* asked Joan to reflect on the Op Shop and her years of service.



*Two models greet visitors to the Op Shop declaring it is open for business*

The role of the Op. Shop is to outreach to the general public as well as to provide good quality clothing for those who like hunting for a bargain.

We have encouraged a regular clientele who sometimes just need a friendly person to greet them and to have a chat. We have a dedicated group of volunteers who turn up rain, hail or shine on Friday afternoons and Saturday mornings.

I officially retired at the end of May and Robyn Schleiger is my replacement. She will be ably assisted by Elizabeth King, Roz Bruhn and Maggie Coffison as well as the stalwart members of the roster.

It has been gratifying to see the yearly income improve to between \$6500 to \$7000 per year plus \$600 to \$700 from our Fete.

We have kept only a high standard of clothing in recent years and hope to maintain this.

I first became aware and became involved in St. Paul's Op. Shop in 1990 when my father died and we were disposing of his clothing.

The entrance to the Op. Shop was by the small door at the very end of the Hall facing the pathway to the Stuart Flats. The space subsequently became one of the rooms now used to display and store our clothing racks so we have come full circle.

Soon after, the Op. Shop was moved upstairs to the original Mollison Room in the area now used by Gale Edwards for her Ballet School.

A good taking for a Saturday morning was about \$25. Climbing the stairs put many people off. We had a sign of sorts but it was not prominent and we did little or no advertising. We had a small stock of clothing and the off-season garments



*Joan Boston on duty at the Op Shop*



*Vivien Singleton and Pat Lewis prepare a display of clothing*



fitted in one of the cupboards in the main hall and it needed only a couple of willing helpers to switch from Summer to Winter and vice versa.

About 2001 work took place on the plumbing problems downstairs and after a time the Op. Shop and office were moved there. The Mollison Room was also relocated (together with Mrs. Mollison's photograph).

*(Continued on page 10)*



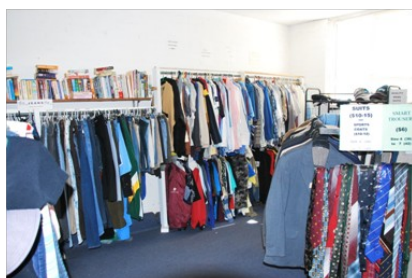
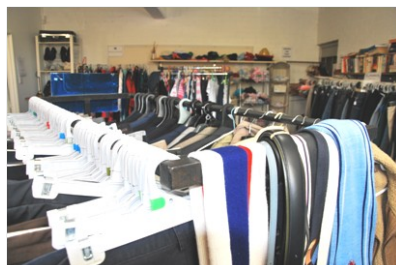
*(Continued from page 9)*

The Ballet School was given the entire space upstairs and a new floor installed for the pupils and everyone was happy for a time.

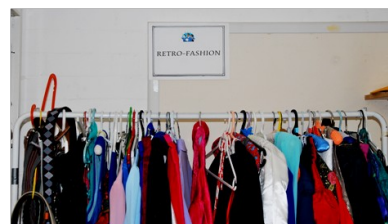
Just settling in, we received the devastating news that we would no longer have our Op. Shop room (off the new Mollison Room). Things were looking grim as about the same time our co-ordinator for many years, Robin Gordon, became too ill to carry on and retired to a nursing home in Sydney.

All ended well, however. The dispute was resolved and we kept our space. I took over the coordination of the Op. Shop in 2004.

One of the best improvements occurred when Alan Christie, with the help of Neville Boston and others, erected shelving and hanging space for our reserve/off-season clothing in the space under the stage at the rear of the Mollison room, thus giving us a much needed storeroom. This area is also used by the Trading Table people and for St. Paul's archival material. Neville and I loose-laid carpet from off-cuts



**Pat Lewis sorts new donations of clothing**



**The Mollison Room was relocated (together with Mrs. Mollison's photograph in the background) .**

of carpet donated for the new Mollison Room. An eye-catching sign was purchased, a male model donated by John Hanna, Trish Levick donated hanging shelves, the original shelving was redesigned, a bookshelf was put in place, also wall racks hung to reduce the clutter.

A lot of good parishioners helped make it the convenient and workable space it is today and it is impossible to name them all. The Op. Shop should have many more successful years under the new leadership and I wish them well.

**Joan Boston**

## Finding the religious

While an increasing number of people in Australia, according to the 2011 census, are reporting "no religion", research has revealed significant differences between capital cities and rural areas.

The Bush Church Aid Society conducted an analysis of the 2011 Census data and found that while the percentage of country Australians who said they had 'no religion' was lower than in the capital cities there was a big difference in religious

adherence within the bush.

The most 'religious' location in country Australia was Bogan Shire, centred on the town of Nyngan in New South Wales. Only 7.4 per cent of Bogan residents said they had no religion.

"Generally speaking, rates of religious identification are highest in traditional farming communities, especially in a strip that runs along the western slopes of New South Wales and Southern Queensland," said BCA's National Director, Dr Mark Short. "They are lower in coastal communities with a significant lifestyle/tourism presence and in towns impacted by mining

and other heavy industries."

Dr Short noted that you can only learn so much about people's spiritual beliefs from statistics. "Having said that, these figures give us an important snapshot of the challenges and opportunities for communicating the Christian faith in today's Australia."

The society is encouraging Australian Christians to give generously so it may continue to send people to engage communities and grow churches across rural and remote Australia.



(Continued from page 2)

## CROSSING THE THRESHOLD

### Strategic location

The Anglican Parish of Manuka is strategically located in the business district and café strip of Manuka close to shops and businesses, occupying a prominent position on Manuka Circle. It has a large congregation and offers liturgical and sacramental worship alongside outreach into the community, including ministry in aged care facilities and an Op Shop. There is also a distinct ministry in the Stuart Flats, next to the church, which operates three times a week as the Verandah, staffed by parishioners who provide hospitality and welfare relief. The Parish is also home to a number of groups which meet regularly.

St Paul's has been a consistent presence in southern Canberra since early in the 20th century with a close physical relationship to the Manuka business district.

Its style of sacramental worship is unfamiliar to many unchurched people. New models of ministry need to be found, while maintaining the sacramental style of worship that expresses the faith of the existing congregation.

A regular as well as casual clientele of

people come to Manuka throughout the day and the Parish seeks to make contact with them. They include business people while others in public housing have significant social needs.

### Broadening the church's focus

Although some quality programs are already established there is a need to broaden the church's focus and build new communities. "We want to leverage the connections our own parishioners have already made through their presence in the café strip—the



Discovery Group, Bellringers and Young People's Group," Susan said. "We aim to transform these casual connections into intentional ministry opportunities led by trained and committed clergy and lay people."

Susan went on to explain: "Large numbers of people work in, or are drawn to visit Manuka, but relatively few cross Captain Cook Crescent to the church. Our aim is to cross over the road ourselves to meet people in spaces that are comfortable for them. We hope to be visible in the café strip to engage with business people and build community relationships. We hope to address spiritual isolation and disengagement."

"While the main aim is to be visible in the Manuka café strip, new activities may encourage people into the parish centre with its large hall and smaller meeting room, as well as the church."

"If we develop a sense that church at St Paul's happens both in its traditional form as well as in new forms beyond the doors, we think the idea of church itself could take on a new meaning for those who share in the initiative. As a consequence, participation in both traditional and new expressions might grow."

Susan said that business people would come to know that they have a chaplain as part of their community. Among the potential activities might be: get-togethers and activities sponsored by St Paul's; opportunities for workers, residents and visitors to

participate in activities that might build into fresh expressions of church; some people may come to see these activities as their 'weekday church'.

"For the Stuart Flats we hope to see community-building. Some residents currently attend Sunday services and we see the potential for activities on site with the residents."

One aim is to develop the parish groups already meeting in cafés, principally the Bell Ringers, the Discovery Group and the Young People's Group, so that they become the nucleus of groups that attract non-parishioners.

The project aims to create connections between business owners/employees and the new Chaplain. "The chaplaincy role would be a relatively new step for us," Susan said, "to focus on workplaces and to address the needs of a wealthy and healthy group. We perceive that many busy people have limited outlets for spiritual discernment and exploration."

How will the proposed project be sustained into the future?

"We expect to foster a commitment from the business community and the Stuart Flats residents to develop activities that gain their support," Susan said. "Some activities may generate fees, such as a local play group or evening classes or other activities under the aegis of the parish, utilising the parish hall. We will ask local businesses to contribute towards the chaplaincy service if they support it. There may also be an increase in attendance at worship services."

**“Large numbers of people work in, or are drawn to visit Manuka, but relatively few cross Captain Cook Crescent to the church. Our aim is to cross over the road ourselves to meet people in spaces that are comfortable for them.”**

## IN BRIEF

### St Paul's fete raises funds for ministry

The St Paul's fete held in bright sunny weather on Saturday, 10 November, raised a record \$14,000 towards Parish funds.

Parish Council has decided that the funds should be used to assist ministry resources and especially to further enable the work of the Parish's assistant priest, the Rev'd Susan Bridge, who will now become full-time.

The Rector, the Rev'd Dr Brian Douglas, thanked all who had worked so hard in preparing for the fete and on the day itself.

"It was a great day of fellowship and work for the Parish," he said.

Special thanks went to those who had coordinated and worked on stalls and to those who generously donated time and goods. There was particular recognition for the organisers, Rod King, Roz Bruhn and Tim Bailey.

### Restoring our church windows

#### Launching of appeal for funds

St Paul's Parish Council will launch its heritage appeal on Sunday, 9 December, after the 10 am service. The appeal is to raise funds to support the conservation and restoration work on the church and its heritage precinct. The appeal is being supported by the National Trust of Australia (ACT).

A special appeal account "National Trust of Australia (ACT)—St Paul's Church, Manuka, Heritage Conservation Appeal Fund" has been opened with donations being tax deductible.

Initially the aim will be to raise sufficient funds to restore the amber windows on either side of the nave.

These windows have been deteriorating for some time and are now in a poor condition. Restoration has therefore become urgent.

The Chair of the Fund's trustees, Dr John Seymour, said: "This is a worthwhile and important project. The church buildings and landscape have been entered on the ACT heritage Places Register kept by the National Trust.

"The church is a place of worship of which the Parish and the wider

Canberra community can be proud. It needs proper conservation."

The Rector of St Paul's, the Rev'd Dr Brian Douglas, said the appeal was an opportunity for parishioners and the wider community to become part of the history and future of St Paul's."

The Trustees of the fund have established a benefactors' program to recognise those who make larger contributions to the appeal—\$10,000 for benefactors and \$2,500 for sponsors.

### Bishop welcomes child abuse inquiry

The Anglican Bishop of Canberra and Goulburn, Bishop Stuart Robinson, has welcomed the Federal Government's decision to hold a national Royal Commission into child sexual abuse and will ensure the Diocese co-operates fully.

Bishop Stuart said: "A wide-ranging enquiry that looks at systems across the board is likely to produce the sort of comprehensive recommendations that will assist the Anglican Church to further strengthen our procedures.

"While the Anglican Church has worked hard to improve Professional Standards arrangements since the Woods Royal Commission, I am hopeful this new Royal Commission will identify further areas where we

can strengthen our current system.

"The aim of church leaders must be continuous improvement in this area, so we can say with a totally clear conscience that we have the best practice protocols in place which will help prevent children from being mistreated.

"Invariably this Royal Commission will reveal dark events which will cause pain. However the bottom line is that these issues must be confronted and dealt with transparently so that people who have been hurt can find justice and also be cared for in such a way that they know they are precious and loved. Our prayers continue for victims of abuse and their families; their welfare is our utmost concern."



# Conduits of change and transformation

In his address to the 44th Synod of the Diocese of Canberra and Goulburn on 1 September, the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, thanked parishioners for being “conduits of change and transformation”.

He spoke of the “glorious assembly” of men and women, boys and girls who attend church and “shine for Christ in their homes, neighbourhoods, places of work and service.”

He said that while a community transformed by Christ would be marked by a spirit of compassion and generosity, it was important that it be outward focused, demonstrating a culture of hospitality, gentleness and respect—features that defined the church to outsiders.

The anchor point for the ideal of the Diocesan dream that “the love of Jesus transforms individuals and communities” was St Peter’s epistle that encouraged his readers—those set apart and made holy by the Spirit of God—to press on in their call, to live as agents of transformation and conduits of grace.

In the language of St Peter, “new birth” was intended to engender hope and wholeness, healing and life to the wider community, to live an exemplary life among the locals in harmony with each other, exercising compassion and humility, to use their gifts for the common good and to speak to others about the hope which is theirs.

Bishop Stuart outlined how changed lives were transforming communities across the diocese through a range of practical initiatives at the local level and in a number of ministry areas.

Bishop Stuart said: “The way we speak to one another and to the outside world is to be marked by gentleness. Respect must be shown to all people.” Public discussion of complex matters could sometimes lead to significant pastoral issues, better handled at the parish level.

Bishop Stuart said we were all aware of the ageing on our congregations. Compared to a decade

ago there were fewer newcomers in our churches. And over that period the percentage of people who invited someone to church declined from 44 per cent to 35 per cent. Research had shown that as Christians get older our friendship networks outside the church community diminish.

“We must not, however, lose sight of the positives. There are genuine strengths and signs of health we can build on. Compared to five years ago, more church members than ever are involved in a whole range of community groups associated with our churches.”

Bishop Stuart said he hoped that the Diocese’s 150th celebrations would help give further momentum to this trend as we use the year to build better community connections. The slogan for the celebrations was: “be a pioneer, be local, be inspired”, to which he added “be prayerful”.

“We want you to think locally and be given permission to take a risk,” he said.

Bishop Robinson said: “When we pray that God will ‘change lives and transform communities’ sometimes God’s answer will be to



**“Think locally and be inspired”**

change us. To connect with the community, God may call us to change something about ourselves, especially the many ways we unintentionally put up barriers that stop people from entering our churches and joining our community of faith.

“I urge you to consider undertaking a project for the Diocese’s 150th celebrations to improve access to your ministries for the growing population amongst us who are frail aged or have a disability.

“One of the very great blessings we can share with friends and neighbours,” he said, “is the gift of hospitality and welcome from a local community of faith.”

## Planning for the Diocese’s 150th celebrations

Back to Church Sunday in the Diocese of Canberra and Goulburn will be held on Sunday, 17 March, 2013. It will start the Diocese’s 150th celebrations, with a focus on Holy Week. The Bishop of Canberra and Goulburn, Bishop Stuart Robinson, has suggested Parishioners invite people to Back to Church and then to Passiontide celebrations.

Among the special events planned within the Diocese is a Gospel Heritage Day on Saturday, 20 April, 2013 at St Saviour’s Cathedral, Goulburn with hundreds of people converging on the See city in steam trains and other heritage-type rolling stock.

Bishop Stuart has invited Parishioners to join with him in providing people with accurate information about Jesus and his work by giving those who would receive them translations of the New Testament.

The Bible League is supplying 20,000 New Testaments to be printed with the Canberra and Goulburn 150th ‘livery’.

“My dream,” Bishop Stuart said, “is for each member of every congregation to pray for, and then invite, a friend or a neighbour or a colleague to receive a NT gift”.

# A Pilgrimage to Israel

**Catherine and Les Bohm and Mary Pollard travelled to Israel in April with the Rev'd Michael Armstrong, formerly Priest in Charge, St Luke's, Deakin. Catherine and Mary share their experience.**

A pilgrimage to the Holy Lands leaves you with much to contemplate. It is, indeed, an incredible land.

One of the remarkable places we visited was the Garden of Gethsemane in Jerusalem at the base of the Mount of Olives. Here the centuries old olive trees, gnarled and twisted, are still growing, showing their old age.

Gethsemane means 'olive press' and simultaneously captures the idea of the pain that Jesus suffered that last night before his crucifixion, while praying there. Here also now is the beautiful Church of All Nations, built by the Italian architect Antonio Barluzzi between 1919 and 1924.

In Jerusalem our group also walked and prayed at each of the Stations of the Cross along the Via Dolorosa. This drama re-enacts the passion of Jesus as he stumbles or is assisted while carrying his cross to Golgotha. The final stations of the crucifixion and burial are within the Church of the Holy Sepulchre traditionally thought to be on the site of Golgotha. We prayed at these sacred places.

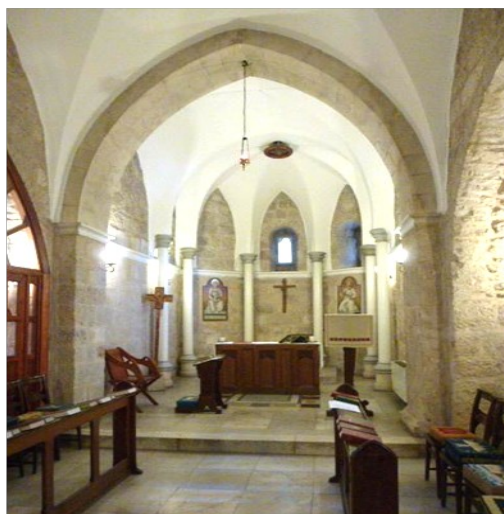
We contemplated the vast city of Jerusalem and its history as we sat on the Hulda steps on Temple Mount. We

pondered on the life of Jesus. These were the very steps he used to enter the Hulda Gate on the southern side of the city and where he was known to have taught. Here he told stories and parables about things and events. We climbed up to the Dome of the Rock, now a Muslim mosque on top of the Temple Mount.

Of interest was the ancient Cardo



*Michael conducted a service at the Garden Tomb*



*A highlight was to attend two services at St George's Anglican Cathedral chapel in Jerusalem*



*Les, Catherine and Mary celebrate Eucharist on the Sea of Galilee*

where we were shown a 6th century mosaic, the Medeba map, showing the streets as they were in ancient times.

Other highlights included a communion service on a fishing boat on the Sea of Galilee, prayers and a time for reflection on the Mount of Beatitudes with marvellous views of Galilee, a visit to Qumran, site of the Dead Sea Scrolls, and a most astonishing desolate landscape, a swim in the Dead Sea and a visit to the extraordinary fortress of Masada.

The communion service held in the beautiful and peaceful setting of the Garden Tomb was a wonderful ending to our pilgrimage and gave us the opportunity to reflect on all that we had seen and heard.

It was a memorable journey and our heartfelt thanks to Michael for his guidance in all things and for sharing his passion for this incredible land. It was a privilege and a joy to journey with him as our leader and spiritual guide.

*Catherine Bohm and Mary Pollard*

*Photos: Catherine Bohm*



*Pilgrims on the Sea of Galilee*

(Continued from page 5)

### **The Unique Stamp of Anglicanism**

Oliver Cromwell as Lord Protector of England who was a Congregationalist, determined to eliminate the hated Prayer Book. It was, however, re-instated after Cromwell's death in 1658 with the Restoration of the Stuart monarchy in 1660.

I am sure all this is very familiar to you from school days when we had to know about the history of the Reformation. But we do need a background to understand our present situation, in particular because as Bishop Tom Frame pointed out the Book of Common Prayer has contributed so much to the culture not only of England but also of the Empire overseas. In fact as Bishop Frame observed, "...the BCP has been highly successful in helping to civilise Australia and was incredibly effective in determining the shape of [our] civilisation". In a word, our Australian identity was very strongly influenced by the widespread use in both Church and State of the BCP, and we should be aware of that.

The second conference on the BCP I attended, in which our Rector played a central role, was at St Mark's. This, too, was most instructive because there were those champions of the Diocese of Sydney who have a different take on the legacy of the BCP from those of us who have a more Catholic and Ecumenical approach to Church History. It was very useful to have these two sides of the history of Prayer Book reception down through the centuries ventilated side by side as it illustrated just how passionately divisive still are the descendants of the Puritans.

The distinguishing and most positive thing about our Church is the way by which it has steered a course between the Popery of the Middle Ages which has lasted until the present time on the one hand, and Puritan biblical fundamentalism on the other. This is called the *via media*, the middle way, and it has been characterised, especially since the beginning of the Oxford Movement which did more to wake the church out of its torpor than say the Evangelical revival which preceded it. Why? Because it was more able to meet both the spiritual and intellectual needs of the modern world.

Evangelicalism leads to an inward-looking sectarianism dismissing, as it does, the hierarchical discipline of the Church. And this is the essential point: Christianity is not just about personal conversion, but also about national communities under God, about the human community as a whole. It is not about the formation of sealed-off so-called 'little flocks' but about outreach to the wider world. Consequently, our Church emphasises the need to prioritise the extension of the Kingdom of God, to be a "Church without walls", to be open and welcoming to all comers, and to be above all a mission Church.

The 'little flock' mentality, on the other hand, is closed off, saying in effect, you can only come in if you believe everything we tell you. Now, it seems to me that this is a denial of the Gospel which as Jesus emphatically taught is for the entire world, not just for one tribe. We need to ponder the full implications of the parable of the Good Samaritan, for example, as well as St Paul's

famous writings about the variety of spiritual gifts. The main implication of those is that one can only discover what spiritual gifts one has within the broader fellowship of the Church and the world which it is there to serve. And these gifts are for the building up of the Kingdom.

Jesus was emphatic that He was engaged in a project that meant the establishment of the Kingdom of God on earth. But remember what He said to Pilate when he was being interrogated prior to the Crucifixion: "My Kingdom is not of this world." He was misunderstood by the Jews, too, who wanted a different kind of Messiah, namely a political leader that would liberate them from Roman oppression.

Certainly, Jesus was a revolutionary, but not a Danton, Robespierre or a Lenin. Certainly, He is about breaking down barriers between classes and between nations, but never in a military kind of way.

It is very important to ponder these things so that our Christianity might be balanced in accordance with what Jesus really taught. A systematic investigation of the short life of the Jew, Jesus of Nazareth, such as most recently published by the Swiss-German theologian, Hans Küng, sets out in a series of perceptive observations precisely what the implications of Jesus' life and witness are. Having made the point that Jesus preached the coming of the Kingdom of God, something that is among us right now and which determines our future we ask ourselves what precisely does that mean?

One thing for certain that it does not mean is for us to huddle together like the latter day Puritans in an exclusive 'little flock', completely at odds with the world. Let us remember that the production of the BCP was for the benefit of all in the English nation. Neither the Puritans nor the Papists endorsed this agenda for obvious reasons with the result that the BCP has been a contested document ever since.

But its central message is that we are to prepare ourselves for the Kingdom of God, and this is an eminently political challenge. It cannot be done by retreating into the fortress of the "little flock". It means that we are to work with our fellow Anglicans peacefully alongside people of other Christian traditions, hence the Ecumenical priority, and we are to engage as intensively as possible in the inter-faith dialogue.

Inter-faith dialogue means talking to Moslems, Jews and Buddhists. And that is infinitely harder. But if we study the Ecumenical movement in which our Church has been the world leader for well over a hundred years, indeed since 1867 with the inauguration of the Lambeth conferences, we see that our Church has been true to the Gospel in seeking to eliminate all forms of alienation among Christians as a first step to eliminating alienation from among peoples of all other faiths. There is a way to go until the Kingdom of Heaven is realised.

We are embarked on a militant pilgrimage of faith: militant in the sense that we are energetically pursuing a non-violent agenda, indeed God's agenda, as Jesus prayed in His high-priestly prayer, recorded in chapter 14 of the fourth Gospel, "that we all may be one".

*Evensong, St Paul's Manuka, 9 September 2012*

# History and the Christian faith

Robert Willson

Recently I was reading the book of Acts, the second part of Luke's Gospel, and I came to the story of St Paul's first visit to the Greek city of Corinth (Acts: 18: 1-17). It reminded me that twice my wife and I visited ancient Corinth while on tourist trips around parts of Greece. I have always loved Roman history and this story from the adventures of Paul has some fascinating links to the wider Roman Empire.

In Acts 18 we have a brief account of 18 months that Paul spent in Corinth. The story includes a roll call of most interesting characters and I want to say something about them.

## PAUL ARRIVES IN CORINTH

First of all there is Paul himself. He arrived in Corinth just after having spent rather a frustrating time in Athens where he appears to have made little impact in proclaiming the risen Christ.

So he set out for Corinth, not in a tourist coach but on foot, a long walk! He would have approached the city along the paved stones of the Lechaion Road.

Corinth sat astride the Isthmus between the Corinthian gulf and the Saronic gulf. On each side there was a harbour. The city was wealthy because it was able to charge for boats and cargo hauled across the isthmus on a paved road called a "Diolkos". No doubt they dreamed of the day when a canal might be cut.

The Emperor Nero, a few years after Paul's visit, came to Corinth and with much imperial fanfare, commenced construction of a canal and even turned the first sod. But he was murdered soon after and that was that. The canal was finally opened at the end of the 19<sup>th</sup> century and I remember driving across it.

As Paul approached Corinth he would have seen lots of piles of rock, ruins of the ancient city walls, destroyed by the Romans about two hundred years before.

Later Julius Caesar re-founded the city as a Roman colony. Modern tourists still stare at the vast jumble

of ruins. I wondered how any archaeologist could make sense of it. The place is still a mess. On the right are seven doric columns, all that remains of the 38 columns forming the great Temple of Apollo.

## JEWS IN CORINTH

Paul arrived at a very significant moment. There had been a colony of Jews in the city and they were cosmopolitan and multicultural. But then, as luck would have it, he met a couple of Jewish refugees from Rome.

Acts tells us that the Emperor Claudius had decided to expel the Jews from Rome in 49AD. We are not sure why, but a Jewish couple, Aquila and his wife Priscilla, arrived in Corinth from Rome. At that time Corinth had a most evil reputation. My dictionary gives one meaning of the word "Corinthian" as a man about town, one given to dissolute and immoral behaviour. So the reputation of Corinth has survived the centuries.

## CLAUDIUS

As I write I have beside me a coin from my collection with an image of the Roman Emperor Claudius. It is a bronze coin and such coins circulated in millions at that time.

The Emperor Claudius, mentioned in the story, is an interesting character. He suffered from what may have been cerebral palsy and was dismissed as a harmless idiot by his family. This fact probably saved his life in the brutal power struggles of Rome. He was not worth assassination. But he was in fact a very smart man and a scholar. He wrote a history of Rome and how we wish we still had it! The legions hailed him as emperor after the murder of Caligula, possibly as a joke, but he did a reasonable job and reigned for 14 years.

Seeking military credibility in 43AD he had ordered the invasion and conquest of Britain. He personally arrived in Colchester in Essex, riding on an elephant, to

claim victory over the local tribes. That would have been a sight to see! The novel and television series "I Claudius" tells his story.

The historian Suetonius records that there were Jewish riots in Rome, related to someone named "Christus", and this appears to be a vague reference to Christ. So Claudius expelled the Jews from Rome and Aquila and Priscilla arrived in Corinth. Acts 18 confirms the Roman historian. As they were tentmakers, the same trade as Paul, he soon teamed up with them and they became firm friends. They were all partners in Christian evangelism and later accompanied Paul to Ephesus.

So Paul devoted himself to preaching the Gospel and each Sabbath he debated in the Synagogue. Timothy and Silas turned up to assist him. Paul apparently had a considerable impact even if the Jews opposed him and accused him of blasphemy. He was strengthened and reassured by God in a vision. Barclay in his *New Daily Study Bible* has some valuable notes on this story in the volume on *Acts*.

## GALLIO, ROMAN PROCONSUL IN ACHAIA

In verse 12 we meet another fascinating Roman official, named Gallio. He is one of four such governors mentioned in the New Testament.

Paul had succeeded in getting under the skin of the local people and his Jewish accusers arrested him and dragged him before the local Roman Proconsul. Clearly they were hoping to have him silenced by Rome. But they picked the wrong man.

Gallio was born in Cordova in Spain but came to Rome as a young man. He was the son of Seneca and the brother of another Seneca who was a famous philosopher. His brother is on record as saying that Gallio had a particularly affable nature and was a kindly man.

When the Jews brought Paul before him the Proconsul was not impressed. He contemptuously dismissed their charges against Paul without even

*(Continued on page 17)*



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hearing his defence. He ordered that the court be cleared.

The visitor to old Corinth can still see the Bema, a kind of public speaking platform where Paul would have been brought before Gallio. For a Christian, with Bible in hand, seeing it is most moving. These stones are a direct link to the apostle to the gentiles.

#### AN EXCITING DISCOVERY

Gallio is very important to this story. A most exciting discovery was made about 100 years ago in Delphi which mentioned the Proconsul Gallio and we discover that the date of his year of office in Corinth was about the year 52 AD. This fact, coupled with the date of expulsion of Jews from Rome, enables us to firmly date Paul's first visit to Corinth. Such firm dates are uncommon in the life of Paul. It is rare to find people in the New Testament story being mentioned in inscriptions as Gallio was.

Sadly his later life ended with his suicide. His brother Seneca had been in the service of Emperor Nero but eventually retired. However a plot to kill the Emperor was uncovered and both Seneca and his brother were forced to take their own lives, even though many think them innocent. Nero himself was forced to commit suicide not long after.

Shortly after his "trial" before Gallio Paul and his friends, Aquila and Priscilla, took a ship bound for Ephesus. Apparently he left behind the fruits of his evangelism for Christ in Corinth, a city once famed for debauchery, but now with a growing Christian congregation. Later Paul was to write his famous letters to them.

The lesson of these links to the wider world in the book of Acts is that the New Testament is firmly linked to the world of the first century. Christianity is a historical faith. It stands on the unshakeable conviction that at a certain time and place Almighty God came among us and that our job, like Paul, is to share that news.

#### ST PAUL'S PARISH COUNCIL

## Plan to restore St Paul's nave windows

At the July meeting of St Paul's Parish Council I reported on the negotiations to finalise a Trust Deed between the Parish, the Diocesan Anglican Property Trust and the National Trust of Australia (ACT).

Since then, events have moved rapidly. All parties have now signed the deed. This means that the way has been cleared to establish a special fund to which tax-deductible donations may be made for the maintenance of the church property.

The urgent need is to undertake the restoration of the nave windows. On 23 August the ACT Heritage Council approved the work, subject to certain conditions.

The Parish, therefore, is now able to begin planning the launch of an appeal to restore the windows. The work will take some time, but we are now able to make a start on tackling work that has been too long delayed. In the meantime, the possibility of obtaining a Heritage Grant is being explored.

Other matters have included :

- *Work on the rectory patio.* Approval was given for Robert Deane to arrange for the erection of a fence in front of the New Rectory; this will give Jane and the Rector much needed privacy (should they ever find time to sit and relax!).
- *Wedding and funeral fees.* The Parish has reviewed the fees charged for weddings and funerals.
- *Inclusions in the Pew Bulletin.* A policy for determining the types of matters which may be included in the Bulletin was approved. The general principle is that such notices should have a specific Parish focus or a wider church connection.
- *Rector's Report.* The Rector reported on a number of matters including: the planning of the work undertaken at Morling Lodge and other aged care facilities; the CMDC Planned Giving Campaign; the popularity of the Choral Evensong Services and the heavy load being borne by the pastoral care team.
- *Treasurer's Report.* Duncan



Anderson reported that he felt that performance for the year to date had improved and that the Parish is now operating "not much below budget". He also detailed the responses to the Planned Giving Campaign.

- *Application for a grant from the Pelican Foundation.* The Rev'd Susan Bridge reported on the application to the Pelican Foundation seeking funding for the Church to extend its mission into the Manuka business community and so engage new communities of faith. Council gave its approval to this innovative project.

- *150 years of the Diocese.* Ingrid Moses suggested that St Paul's might consider playing a role in the celebration of 150 years of the Diocese. Council agreed that the Parish should explore possible means of participating.

**John Seymour**  
Chair.

***Dr Seymour has announced his resignation from St Paul's Parish Council. The Rector, the Rev'd Dr Brian Douglas, will act as chair until the next annual general meeting of the Parish. Dr Seymour was thanked for his meticulous and disciplined approach to the task of chairing Parish Council. Dr Seymour has been appointed chair of the Trustees of the "National Trust of Australia (ACT) St Paul's Church, Manuka".***

# St David's "Garage Sale"

ANYTHING BUT A "GARAGE SALE"



*Convenor of the St David's garage sale, Joan Chynoweth (right), helps assess the items for sale. The event raised more than \$10,000.*



# New Archbishop of Canterbury nominated

A 56-year old former oil executive, the Rt. Rev'd Justin Welby, who was made a Bishop just over a year ago, is to be enthroned as the next Archbishop of Canterbury. He becomes leader of the Church of England and the world wide communion of 77 million Anglicans. He will be the 105th person to sit on the throne of Saint Augustine, succeeding Archbishop Rowan Williams. He will be enthroned in Canterbury Cathedral on 21 March 2013.

"To be nominated to this post," he said, "is both astonishing and exciting. It is exciting because we are at one of those rare points where the tide of events is turning, and the church nationally, including the Church of England, has great opportunities to match its very great but often hidden strengths."

He said: "I feel a massive sense of privilege at being one of those responsible for the leadership of the church in a time of spiritual hunger, when our network of parishes and churches and schools and above all people means that we are facing the toughest issues in the toughest place."

Welcoming the appointment, Archbishop Williams said: "I have had the privilege of working closely with Bishop Welby and have always been enriched and encouraged by the experience. He has an extraordinary range of skills and is a person of grace, patience, wisdom and humour. He will bring to this office both a rich pastoral experience and a keen sense of international priorities, for church and world."

The Prime Minister, Mr. David Cameron, whose office formally announced the appointment, said that Bishop Welby had been the "overwhelming choice" of the Crown Nominations Commission, a body of clergy and lay people.

Bishop Welby was born in 1956 in London and was educated at Trinity College, Cambridge. With a degree in law and history he worked in the oil industry for eleven years as part of the senior management team of a large British exploration and production company, responsible for its financing operations.

He trained for ordained ministry at Cranmer Hall in Durham, where he took a degree in theology, being ordained deacon in 1992. In November 2011, he became Bishop of Durham, one of the most senior posts in the Church of England.

In his statement at the Lambeth press conference, Bishop Welby said that learning from traditions other than the one to which he had come as a Christian had led him into the riches of Benedictine and Ignatian spirituality, the treasures of contemplative prayer and adoration, and confronted him with the rich and challenging social teaching of the Roman Catholic Church.

"Our task as part of God's church," he said, "is to worship Him in Christ and to overflow with the Good News of His love for us, of the transformation that He alone can bring which enables human flourishing and joy. The tasks before us are worship and generous sharing of the Good News of Christ in word and deed. How we do those things if, of course, much more complicated. The churches where hundreds of thousands of people get on with the job they have always done of loving neighbour, loving each other and giving more than 22 million hours of voluntary service outside the church a month are the front line, and those who worship in them, lead them, minister in them are the unknown heroes of the church. Because of the vast company of serving Anglicans I am utterly optimistic about the future of the church."



***“Come Holy Spirit to the hearts of your people and kindle in them the fire of your love.”***



### COMBINED MINISTRY DISTRICT COUNCIL

Members of the Combined Ministry District Council are: The Rev'd Dr Brian Douglas (Chair), The Rev'd Kevin Stone (Associate Priest), Dr John Seymour (St Paul's Parish Council Chair), Robert Deane, Peter McDermott (St Paul's Parish), Tim Hurst (St Luke's Parish), Duncan Anderson and Yvonne Webber (Rector's appointments). The council will also have a Secretary and Treasurer.

### ST PAUL'S PARISH COUNCIL

Members of St Paul's Parish Council are: The Rev'd Dr Brian Douglas (acting chair), the Rev'd Susan Bridge, the Rev'd Kevin Stone, Dr Ingrid Moses (Rector's Warden), Robert Deane, Peter McDermott (People's Wardens), Catherine Bohm, Robert Bailey, Rebecca Meyers, Celia Acworth (Parish Councillors), George Menham, Mary Pollard (Rector's appointments), Suzanne Curtis, Bill Thorn, Lorraine Lister (St. David's Wardens), and Duncan Anderson (Treasurer). The minute taker is Helen Raymond.

### ST LUKE'S PARISH COUNCIL

Members of St Luke's Parish Council are: The Rev'd Kevin Stone (Chair), Wardens: Edna Sturman, John Pilbeam, Jacqui Marsden (Secretary). Parish Councillors: Julie Hirst, Alison Heath, Perry Wiles

### OUR EDITORIAL PURPOSE

*Community* aims to connect people with God, with each other and with our community by sharing experiences through reflective dialogue.

*Community* seeks to create a sense of encounter and belonging, to build relationships within the church and beyond, to recognise the capacity of religion to nourish individual lives, and to reflect the unique position of St Paul's, St David's and St Luke's in the life of the Diocese and the nation.

*Community* seeks to promote the Combined Ministry District's vision of "three churches: one community". It will do this through stories of the district, the Parishes and the wider Anglican community in ways relevant to its readers.

*Community* needs your engagement as readers and contributors to reflect the richness and diversity of the district and to honour and proclaim an expression of faith in our life together.

### *Community*

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<b>Publication:</b>	<i>Community</i> is available in print and electronic form on the St Paul's Parish web site or by e-mail.
<b>Printed by:</b>	MBE, Manuka
<b>Editor:</b>	George Menham E-mail: <a href="mailto:menhamg@ozemail.com.au">menhamg@ozemail.com.au</a>
<b>Requests:</b>	Please contact St Paul's Parish Office.

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