



COMMUNITY

Quarterly news magazine of St Paul's, Manuka, and St David's, Red Hill, in the Anglican Diocese of Canberra and Goulburn

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Kelvin Harris embarks on his next voyage

With thoughts of “fair winds and a following sea” Manuka Parish formally farewelled The Rev'd Kelvin Harris after 12 months preparation to become a Naval Chaplain. During that time he participated in full Ministry duties and was ordained to the Priesthood.



(Story page 4)

Kay Pendlebury ordained Deacon

Kay Pendlebury, lay minister, liturgical assistant, intercessor, reader, mentor of Education for Ministry, and bell ringer, among the many duties she has undertaken in the Parish, was ordained Deacon on 24 February. Prior to the ordination she preached her first sermon at evensong at St Paul's on Sunday, 21 January.



(Profile page 5)

Photo: Veceslav Stanuga

St Paul's Overseas Mission Project Launched

DAVID DILLON

"I tell you the truth, whatever you did for one of the least of these brothers and sisters of mine, you did for me." (Matt 25:40)

On Sunday 11 February 2018, St Paul's Manuka Parish launched its latest international mission project: "Bringing Solar Power to Rural Communities in the Solomon Islands". The program, approved by Parish Council, replaces the now completed Carpenters Kids' initiative in Tanzania. Parish Council has appointed St Paul's Community Outreach Group (COG) to manage this project.

Almost 80 parishioners over lunch heard from Australian Anglican Overseas Aid representative Nils von Kalm, and the Anglican Church of Melanesia representative Holland Sikou from Honiara, who manages the project. Nils and Holland spoke about the needs of the rural communities, the practical steps being taken to install solar panels and battery storages and training villagers in maintenance and ongoing increasing power outlets as well as lighting.



COG Members: Les Bohm, Catherine Bohm, Elizabeth King, Rod King,, Jean Dillon, David Dillon. (Not in photo Melissa Blore)

Parishioners are invited to become investors (shareholders) in the project. It is expected that 100 parishioners will pledge at least \$100 per year for three years. We invite your prayerful and financial support. Parish Council at its meeting on 4 February agreed to support the launch of the new project with \$1,000, the equivalent of 10 parishioners' investments of \$100 each for 2018, a wonderful gesture to encourage the involvement of parishioners.

Becoming an investor/shareholder is simple. There is a "registration of interest" sheet, together with

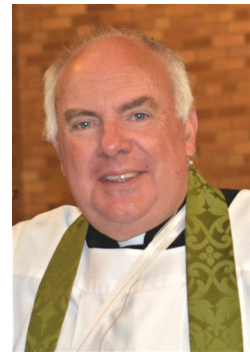
information on how deposits can be made, on the information table at St Paul's and St David's. Investors will also receive regular updates from COG on how the project is progressing.

The Community Outreach Group believes the Solar project is bible-based in the way it assists the communities who will benefit. It fulfils our parish vision of proclaiming Christ's gospel. The project also anchors our need as a Parish to document what we see as mission and outreach on which we can build.

The challenge of mission

Jesus calls his disciples to follow Him. He sends them out to proclaim the kingdom of God. It is as they are sent that Jesus seems to transform or transfigure them, bringing them to a fulfilment of what they are and what they will be. This is our challenge as we, too, are called into mission.

There must be a deep sense of mission within us. The experience of being sent in mission can itself be transfiguring and transforming. The change that mission impels in us is as much about us as it is about change in the people to whom we are sent.



We as a parish have been asked to consider and respond to the needs of our friends in the Solomon Islands and work with them. Through Anglican Overseas Aid our Community Outreach Group is asking us to consider our mission and to reach out to others who have particular needs, expressed by them and not imposed by us. It is in reaching out to others that they in turn reach out to us and we all know the power and the light of Christ among us.

What skills can we bring? Do we have the resources to respond? Can we ourselves be transfigured by the experience? The power of Jesus reminds us that there is the possibility of transformation in our openness to others. Jesus the teacher shows us the way. It is in the sending that we are all transformed through the power and light of Jesus.

***The Venerable Dr Brian Douglas
Rector and Chairman of Parish Council***

Renewing our faith at Christmas

More than 1400 people overall attended the six Christmas services at St Paul's and St David's to celebrate the very heart of Christian life, the coming to us in the person and work of Jesus Christ.

Again at St Paul's there was a focus on children performing the nativity play, a feature of the special Christmas Eve children's service prior to the sung Eucharist at 11 PM. A large number of children attended with their parents and grandparents to make a church full of about 400 people to witness the nativity play which told the story of Christmas through the centuries to the great enjoyment of the children.

There were echoes of what Jesus said: "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." (Luke 18:16-17, NIV)

Other services were also well attended with the midnight Eucharist overflowing down the path to the church, again with over 400 people present.

Christmas messages reflected on the deeper meaning associated with the Christmas holidays, conveying themes of joy, hope and giving.

"The nativity scene," one observer wrote, capturing the moment, "is accompanied by the magic of a night star. The haunting tune of *Silent Night* perhaps best catches the sense of the moment, that something of fateful

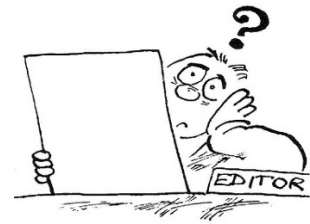
significance has occurred. It is the better part of ourselves that is imagined in the innocence and exuberance of our children", describing Jesus as the most significant figure in the history of the West, the focus of our religious experience.

The Rector, the Venerable Dr Brian Douglas said in his Christmas Eve sermon: "There is something unique here; something beyond the ordinary.

"What appeals most about the Christmas story is that Jesus is born in the ordinariness of human life. God is connected to us. We know the power of that connection. It is reflected in the way we behave towards others, accepting others and ourselves.

"It is in relationship with God through Jesus that all those other things matter and make sense. This is what Christmas is about. Relationships matter; we need relationship with one another. Jesus came into the world and lived as a person in relationship with others.

"Jesus continues to live in relationship with people through their belief in him, as we hear the Scriptures read, and as we worship. As we share this Eucharist together Jesus is present with us in a real way through the bread and wine; we know the power of his life and his death and resurrection, right here with us now. Jesus lives in you and me this day as we celebrate his birth. This can change us for ever. This is Christmas. That is what has got us here".



The Editor gives thanks to those who have contributed generously in thought, time, word, effort and images towards this issue of *Community* to reflect the mix of voices of St Paul's and St David's and especially those voices that nurture and enlighten our Christian experience. The Editor's task has been facilitated by the dialogue that has continued between author and editor.

The basic task of editing is to serve as a filter, to let in light, to focus on a vision that reflects the audience: in the case of a church magazine, that reflects the Christian experience in all its dimensions. He must discover what works.

At the same time a parish magazine represents a particular category of news that does not find its expression in the wider media. He must, therefore, adjust to the reader. At the same time it can be transformative.

Achieving a mix of contents remains the goal of *Community*, to both inform and inspire, to balance and juxtapose stories of who we are and what we do. While the Editor needs an instinct and sensitivity to the context, it is dependent on the refreshment of voices.

Revelation, relationships and joy

Kelvin Harris speaks of his experience at St Paul's

KELVIN HARRIS

In his final sermon at St Paul's before returning to the Navy on Sunday 31 January after the Christmas season, The Rev'd (now Chaplain) Kelvin Harris celebrated the feast of the Epiphany. He spoke of the Epiphany as being about revelation and relationships: "God makes it very clear, God is with us, the good news of Jesus Christ is for all". He drew a parallel between the spiritual Epiphany and his own experience at St Paul's, with a deep feeling of earnest gratitude towards the parish which was warmly reciprocated.

The lesson that St Paul's and St David's has taught me is that relationship is the revelation of God with us, the outward sign of God within you and me. The gift that you have given me is, you are the reason I smile. You reveal Christ to me and to others when you let the light of Christ shine in the things that you do and say.

You see the needs of others and reach out to others: when you see others in distress, or you would like someone at St Paul's to visit someone in hospital.

The love and care that I give others is but a reflection of you and your love for others and gentleness towards me. You cared for me as you care for others in the wider

community. You want the church to grow and for the message of Christ to go out to others.

In their revelation both St Paul and the Magi found great joy and honour in finding and serving Christ. That is what I have been taught here at St Paul's. I see the love and joy of God manifest in you as you pour out your hearts into following Christ, in the manner that the Magi and St Paul did.



The Rev'd Kelvin Harris displays the gift Manuka parish presented to him on his farewell

The joy that you see in my smile is the joy I see that fills you in your worship. I will miss the love that is St Paul's: a love, joy and gentleness that is the revelation of God with us.

At its core the season of Epiphany is specifically the manifestation of Christ Jesus to the world as the Son of God. In this revelation of the Christ in human form, God makes it very clear, that God is with us.

As we celebrate the feast of Epiphany, that is a thought that I



would like to leave with you: God is with us. We may celebrate this Feast on one day of the year; however the manifestation of Christ to us is not something that happens once a year.

“The joy that you see in my smile is the joy I see that fills you in your worship”

The revelation of the love of God is something that happens all the time.

God is with us always and in all situations; therefore, let us celebrate this

revelation in all we do throughout the year.

God is with us in our highs and in our lows, wherever we are. When we read our bibles, gather in two or three to pray, when we share in the Eucharist, when we are sharing a meal with friends, or preparing a meal for others that we may never share in; when we stop to help someone, or when we see someone do something out of love for someone else and acknowledge the glory of God in this simple act.

God is with us. God is not a distant being in the stars. God chose to reveal his love in this way, this great sacrament of his love; the birth of his son is an occasion of great joy, and the light of God shines in the world for everyone.

God is with us. There is no greater demonstration of the revelation of the power of Jesus than what happens as the relationships we have with others continue to grow and change. The revelation appears more intense in nature as we see the power of love in our relationships with others, and how these relationships change us.

(Continued from page 1)

Searching for God

KAY PENDLEBURY

Kay Pendlebury recalls for *Community* how she found personal fulfilment that enabled her to respond to God's call to serve Him through the church, something she always wanted to do. It all began as a child attending Sunday school at a little local church in Bunbury, Western Australia, where she grew up. It was, she recalls, quiet, and calm and ordered. Her memory of the church was that "it smelled nice". She continues her story straight from the heart.

When I was confirmed at age 11 I told the priest and youth leader that I thought God wanted me to be a priest. He said, "It's a pity you aren't a boy". I was not allowed to be an acolyte or in the choir. I felt excluded from something that I yearned to be part of. But there seemed no avenue. I felt rejected.

I continued half-heartedly in the church, but God now was a hard god, a god who required sacrifice and hard work, a god who watched and condemned me. A god who didn't answer my prayers. When I left Bunbury to go to university in Perth, I left that god behind.

I was married in 1972, and we eventually settled in Canberra with our three daughters. I took them to church for many years. I attended bible study groups and became involved at the margins. But even when women started being ordained I didn't come forward. I was still very wary, and held back. I was afraid of rejection. When our daughters stopped wanting to go to church, I stopped too.

In 1990, I saw a poster at the School of Music inviting people to learn to ring church bells. I joined up, and for nearly 15 years travelled weekly with fellow ringers to Yass

and Goulburn to ring the bells.

Every time I climbed the stairs to the ringing room in the cathedral, I felt great peace.

We raised funds to install bells at St Paul's Manuka, and about 2002 I started ringing there. I was on the fringes of the church I loved, but never attended.

I was searching, not knowing what I sought was under my nose. I studied Sanskrit and Indian philosophy. I started meditating

"My heart melted, a great weight lifted. I gave thanks and worshipped and was filled with gratitude".

regularly. I went to philosophy retreats, and to lectures on the Bhagavad Gita. After one lecture, I went up to the

Hindu priest for a blessing. He said: "You belong to Christ". I wept for days. And then I gave in.

The following Sunday, instead of going for coffee with the ringers, I went down to Sunday worship. My heart melted, a great weight lifted. I gave thanks and worshipped and was filled with gratitude. The devotion that had hidden in the dark soil of my heart for so long began to sprout. I didn't know exactly what I believed, but I did know that I had come home and that all would be well.

I have been going to church ever since. I became more involved:



reading, doing intercessions, serving, leading the EfM group, obtaining a lay minister's licence, serving in aged care facilities, and working in the office: no great epiphanies, just stepping in to fill a need if it needed filling.

Many things happened over the following few years to reaffirm my faith. People came into my life, and the calling to ordained ministry grew stronger. With Fr Brian's support and encouragement, I joined the discernment program, and began studying theology at St Mark's.

I know that many people, if not all, have been hurt and wounded in their lives. Their hearts have been hardened by abuse and neglect. I would like to 'make our Lord known and loved everywhere' so that they can experience the healing and the love that I know is available to them. Surely then, love and harmony will spread, and people will live generous, honest, simple and joyful lives.

The congregation at St Paul's have always been generous and encouraging. Without their support I would not have been able to continue. I thank them for their love, humour and making me feel that, at last, I belong.

The Third Sunday of Advent ((17 December 2017) was an occasion for Manuka Parish to celebrate the 50th anniversary of the priesting of the Venerable Hartley Hansford. Archdeacon Hansford, who serves as an honorary priest in Manuka Parish, in recognition of the event preached the sermon and was hosted at a morning tea. The Diocese, “in recognition of his significant dedication to the Gospel of Christ through a range of ministries” had conferred on him the honorary title of Archdeacon Emeritus. This is an edited version of Hartley’s sermon

“Your old men shall dream dreams and your young men shall see visions” (Joel: 2.28)

I leave it to you whether you are a dreamer or a visionary!

Today I am entitled to dream a little as I celebrate 50 years as a Priest in the Church of God: Bush Brother, Parish priest, School Chaplain, Archdeacon of the South Coast and the Monaro, Chaplain to the NSW Police College and associate lecturer with CSU, and finally as senior Anglican Police chaplain for the State. With ‘Albert Facey I believe I can claim to have had “a most fortunate life”.

The world and the Church have changed so much over these past 50 years, and not always for the better. Christians are not alone for facing criticism in the media but it does seem that we come into an inordinate amount of ridicule for having our sort of religious faith and commitment. We live in a cultural setting that has lost its historic understanding of even the fundamental festivals of Easter and Christmas. We may have the holidays but the holidays have little connection with their historic

Fresh visions of a renewed and transformed world

HARTLEY HANSFORD

origins.

It’s not the first time that Christians have been hammered for confessing their faith but it is a very new phenomenon to be hammered for having any faith at all.

We are called to prepare the way for the Lord, pointing to a life more glorious than what we have yet dared to expect or



imagine. Life transformed – brand new! Not just a return to the “good old days,” but as St Paul declares, “Glory to God whose power working in us will do infinitely more than we could ask or imagine”.

The prophet Isaiah proclaims the vision of barren desert where the winding trails are transformed into a broad and straight highway that anyone can travel safely through. But we and the church have so often placed speed bumps or even roadblocks

on this royal highway.

Today, John the Baptist stands among us still pointing. He is not pointing behind us, but toward a transformative future.

The great challenge facing our congregations today is not how to revive or resuscitate faith communities gone stale. The challenge facing us is to offer the church and the world fresh visions of a renewed and transformed world.

As I reflect over my priesthood, apart from the Sacramental and Pastoral

ministries, there are two things that stand out as being important elements of that ministry: the ministry of presence and the development of community, twin ministries that can be undertaken by each one of us.

I first learnt of the ministry of presence in the Brotherhood. I would be on the track for up to six weeks at a time. Stopping at each property, teaching in the school for a day. Taking a service that night in the homestead where all attended, and then for the next couple of days working with the men in

the cattle yards on a muster or whatever was happening on the property at that time. Even though I would only see them once or twice a year at the most there developed a friendship and an openness that I understand was established by that presence with them sharing their life and work for a short time. This often led to sacramental ministries that otherwise may not have eventuated.

(Continued on page 14)

A double celebration

On Sunday 4 February St Paul's celebrated what turned out to be a double anniversary. It was the 50th anniversary of the Venerable John Gibson's ordination as Deacon. In the congregation was The Rev'd Dr Christopher Simon who had been ordained on the same date and in the same place...St Paul's. It was an occasion for John in his capacity as President of the Diocesan Historical Society to present Dr Simon with a Lifetime Achievement Award in recognition of his 50th anniversary of ordination as a Deacon and having served a minimum of 10 years in the diocese. The Rector, the Venerable Dr Brian Douglas thanked Father John for his ministry at St Paul's since 2008.

John was ordained Deacon at St Paul's on 2 February, 1968, and Priest at St John the Baptist, Reid, on 11 June, 1969. In 1985 John accepted the invitation from Bishop Barry Hunter, Bishop of Riverina, to be the first Dean of St Alban's Cathedral in Griffith. He also served as Archdeacon of Riverina and Administrator (Vicar General) when required from 1986 until his retirement in 2006. Following ten years as Dean of the cathedral he then served seven years as rector of Berrigan and five years as rector of Narrandera. On his retirement the Bishop of Riverina bestowed upon him the title of Archdeacon Emeritus.

Dr Simon served as curate at Cootamundra and in Allington, Kent in England and in parishes in the ACT. He was awarded Doctor of Ministry in 1989, subsequently lecturing and teaching in Pastoral Theology/Practice.

John said that when he was ordained the expectation was that this would lead onto priesting. There were few 'permanent deacons'. "Today," he said, "the Order of Deacons within the Church has been greatly enhanced by its recognition as a distinctive order of ministry to which women and men are called."

Prayer had been an important anchor in his ministry. He said: "When the deacon at the conclusion of the Eucharist invites us to 'Go in peace to love and serve the Lord' that applies to all of us".



Ingrid Moses awarded Australia Day honour



Photo: Anglicare

Emeritus Professor Ingrid Moses, a member of St Paul's 10AM congregation and Rector's Warden was awarded an Officer of the Order of Australia (AO) in the 2018 Australia Day honours.

Ingrid received the award for distinguished service to higher education through senior academic management positions in Australian universities, and to a range of community and church organisations.

She was Deputy Vice-Chancellor at the University of Canberra, and later held the position of Vice-Chancellor of The University of New England before serving as Chancellor of the University of Canberra. She has been recognised for her outstanding commitment to the improvement of teaching and learning and the quality of academic work in higher education.

Ingrid served two terms (six years) as Chair of Anglicare. She also served on a range of diocesan governance committees, including Bishop-in-Council, Ministry Executive, Director of the Anglican Diocesan Services, inaugural chair of the All Saints College Council, and Synod.

Four Deacons ordained at Goulburn

Four candidates were presented to the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, to be ordained Deacon at St Saviour's Cathedral, Goulburn, on Saturday 24 February. The ordinands were Kenneth King, Gavin Krebs, Steven Nation and Kay Pendlebury.

Ken King recently accepted the role of honorary Chaplain for the NSW Rural Fire Service, enabling him to combine more than 10 years of volunteer fire fighting with effectively supporting and ministering to members of the service.

Gavin Krebs started theological studies while working 45 hours a week as a pharmacist. Gavin will be working at St Nicholas' North Goulburn.

Steve Nation in January 2017 joined the staff team at St Matthew's Anglican Church, Wanniasa.

Kay is licensed to be Deacon Assistant, St Paul's Manuka. The ordination was a watershed moment for her. On a three-week bicycle ride in Western Australia she met the priest who encouraged her to explore the call to God further. She sees a need for a safe and nurturing forum where people can talk about their faith. "The world is crying out for God's healing," she said.



Photos: Veceslav Stanuga:
Coverage: Rob May



Kay with The Rev'd Rob Day from Western Australia who encouraged her on her journey, taken on her first day as Deacon
Photo: Brian Douglas



Finding the unexpected through holiness

THE REV'D KAY PENDLEBURY

In her first sermon preached at the Evensong service on Sunday 21 January Kay Pendlebury offered an image of bush walking which reflected something of her own spiritual call and journey through St Paul's and captured the theme of her sermon. This is an edited version of her sermon.

Here at St Paul's we have a strong and enthusiastic walking group. I am sure all of us have been on a bush walk at one time or another. Have you ever been struggling along a narrow path obstructed in many places by dead and fallen tree branches and trunks when suddenly you are brought up short by the sight of a bright orange shelf fungi growing on a dead log, or a thunderous cloud looming overhead? We all have experiences of sudden, unexpected beauty taking us out of ourselves".

In *Leviticus* the Lord spoke to Moses, saying: 'Speak to all the congregation of the people of Israel and say to them: 'You shall be holy, for I the Lord your God am holy.' The Lord is speaking directly to Moses one year since Moses led the Israelites from Egypt, one year wandering around the desert. They are camped at the foot of Mt Sinai, awaiting God's instructions for entering the Promised Land. *Leviticus* records more words from the mouth of God than any other book in the Bible. It is the heart of Israel's theology, the pinnacle of God's instruction to Israel.

God is directing his instruction to everybody, to the community. And what does God say to that troubled,



Photo: Peter McDermott

rebellious community, camped in the isolation of a vast desert: "You shall be holy, for I the Lord your God am holy."

God then tells the people what holiness looks like in an endless list of cultic and ritualistic laws. Seated in the centre we see the identity of holiness extended into the province of human relationships: relationship to community, the relationship with your own heart and feelings.

This text is familiar to us. It echoes the 10 Commandments from Exodus. We hear the words of Jesus in 'you shall love your neighbour as yourself' 'you shall love the alien as yourself.' Jesus shaped his own understanding from *Leviticus*. This is the law Jesus came to fulfil.

As a people adopted into that covenant through Jesus Christ, the provisions of *Leviticus* belong to us also. We are a holy people.

Like those early Israelites, waiting in limbo at the foot of Mt Sinai wondering what is going to

happen next, are we not sometimes in limbo, not knowing what God has in store for us? Do we doubt our call to holiness? Do we make an image of God that suits us, and then worship that?

I was running with a friend on Mt Jerrabomberra. We saw some beautiful bright orange shelf fungi growing from a dead tree trunk that was lying across the path. She said, 'That is where I see God; that is where I worship God.'

I was riding home the other evening and I stopped to chat to a neighbour who was standing on his street lawn. The sky was menacing, and it had started spitting rain. I told him I had been at St Mark's. He pointed to the black, thunderous cumulonimbus forming overhead, and said: 'I don't need to go to church, that is where I see God.'

That is a very convenient god, and would certainly not interfere in our lives in any way. I wondered if I sometimes made God so small: a convenient god that I can worship on my own terms, and when it suited. But where are the relationships that God puts such great importance on? With a fungi? With a storm cloud?

We live in that tension between now and not yet. We shall be holy. Let us grasp that reality and that promise. Let us assume the mantle. Holiness is part of our identity. God is calling us out to be holy. So let us give thanks and praise for brilliant shelf fungi, and for majestic clouds, but let us do it as a holy people, called by God to live our lives in love and relationship.

Leviticus 19:1-4; 9-18 January 21 2018 Evensong

Ordination at St Paul's

A large congregation witnessed the Ordination of three Deacons as priests by the Bishop of Canberra and Goulburn, The Rt. Rev'd Stuart Robinson at St Paul's on Saturday 10 February. The ordinands, The Rev'd Peter Malone, The Rev'd Andrea de Vaal Horciu, and The Rev'd Tracey Sutherland, each presented with different callings and vocations reflecting the span of church activities in which they will be involved.

The Rev'd Peter Malone is the Warden at St David's Close, Red Hill. He will be continuing in that role and assist with services at St David's Church. Peter was ordained a Deacon in February 2014. In 2015 he became a School Chaplain at Hawker College, an Anglicare Chaplain, and a Deacon at Christ Church Hawker and St David's.

Andrea de Vaal Horciu is in charge of "Embracing Ministries," a ministry to people with disability. Andrea has been building this ministry for some time and will continue in that role. She has been involved in ministry to children, youth and families in England, Wales Switzerland, Romania and Australia. "Embracing Ministries" provides inclusive holiday programs, music programs, parent retreats, training, mentoring and pastoral care. She is also the regional coordinator for "Luke 14" – a CBM initiative that provides resources to help churches to be welcoming and inclusive of people living with disability.

Tracey Sutherland is a Defence Force Chaplain in the Army. She has been involved in ministry for some time in the Diocese of Sydney. She worked as a Parish Sister at St Mark's Malabar, became a Deacon in 1994 and the assistant minister at St Jude's Randwick. From 2003 she has been a hospital chaplain in the Sydney Diocese. In 2004 she joined the Army Reserve as a chaplain and has had numerous postings. She has been appointed to the full time chaplaincy position at Royal Military College, Duntroon.



Photos: Peter McDermott

All for the sake of the Gospel

EMMA STREET

Manuka parish has welcomed the Rev'd Emma Street who has joined the St Paul's Ministry team in a voluntary capacity. It adds another dimension to a Priest of many parts. Emma has responded to the question posed by *Community*: "Who is the Rev'd Emma Street?"

A quick snapshot of who I am begins with family. Married to Shaun and mother to Rachel, Justine, Owen and Stuart. Native to the New Forest area of Hampshire, England, I delight in the open fields and autumn colours of Canberra, my home for 30 years.

As a Certified Practising Accountant and human resources practitioner I have worked in small and large business, government, and community sectors. My business specialty is working to turn around financially precarious operations, a useful set of skills to bring to the Church. To the Church, as for the corporate world, I offer a 'mission first' approach: "see a vision, go on a mission!"

In 2010 a faint, constant hum of a calling to formal ministry reached a level I could not ignore. During that year, travel to Timor Leste with a community development organisation took me to a Church where villagers had sheltered during attacks from Indonesian militia in 1999. Standing at the door, in the place marked as where the priest was killed whilst trying to turn the militia away, I knew I too would have stood in that place on that day. Thus my journey to ordination in 2016 (and to St Paul's) began.

From earliest memories, I have always been fascinated with people and unsettled by the experience of hurt or loneliness in others. As a young person I was involved in the Red Cross and Girl Guides. I have particular memories of collecting canned food, selling poppies with war

veterans, and visiting people in aged care.

This interest in people found expression in retail work, as a Customs Officer, and later in finance and leadership roles, as well as a lifelong commitment to various charities, and a particular passion for community development.

Before joining St Mark's National Theological Centre (St Mark's) in 2016 I was working for an international development organisation Australian Business Volunteers, facilitating the use of executive retirees contributing their business skills towards community development in Asia and the Pacific.

I am also a member of the Zonta Club of Canberra, a women's service club, fundraising for international projects advancing the status of women and children, higher education scholarships, and local charity projects.

I write these words on the day that the Venerable John Gibson celebrated 50 years since his ordination as a Deacon. This leaves me reflecting on the fresh memories, and recent anniversary, of my own ordination. From the readings of that day, I was struck by 1 Corinthians verses 22-23, "... I have become all things to all people, so that I might by any means save some. I do it all for the sake of the gospel, ..." This helps me to put in context a full schedule and a messy ministry often



difficult to neatly describe.

I am part of multiple communities, lay and ordained, church and world, religious and secular. From this comes a personal ministry offering many things to many people in different places and contexts, drawing from experience on supermarket checkouts, at airports, in prison and boardrooms.

For some years I have been working towards establishing a new workplace-based chaplaincy within a local Canberra institution, which I hope to be a lifelong project. In the meantime I am enjoying focusing my energies on new experiences at St Paul's.

Joining St Paul's, I have taken a break from prison ministry at the Alexander Maconochie Centre and from a somewhat itinerant existence across a number of parishes. I continue to serve Yass parish once a month. I also lead a low key 'before work' communion and bible study at St Mark's, attracting busy office workers.

My Business Development Manager role at St Mark's provides flexibility and supports this ministry. It provides the opportunity to contribute from my experience in ministry and evangelism towards the development of training responding to new and future needs of the Church. Although prison ministry is my favourite I do it all for the sake of the gospel.

Something Other

ROB MAY

Rob and Christine May share their memories of a tour of churches and grounds in Britain. What began as a birthday celebration with a high archaeology content became much more.

We set out to explore the famous archaeological sites in Orkney. David offered us much more than that, beginning with an offer of a 'freebie' on our first day, Sunday. 'Pick you up from the hotel and take you to the cathedral for the 9:30 service and then we'll have a quick look at what you'll see later on'. And so started a string of religious site visits, not all of them Christian churches. The similarities of these sites over such a huge area and time scale, strongly indicate a deep and very long lasting belief in and search for that 'something other': something other than now, other than

MOSTLY ORKNEY



The Eucharist at St Magnus Cathedral was the shortest Eucharist we have ever been to – 13 minutes; it covered the essentials: broken bread, thick sweet wine, a two-minute homily, words recognisably Anglican – sorry! Scottish Episcopal Church.

St Magnus Cathedral had just celebrated its 900th anniversary with a huge flower show and display of banners representing many aspects of its history. Magnus was an early Viking ruler and was involved in numerous power struggles mostly with his own relatives leaving castles in 'picturesque' ruins. However, he did enough good things to become Saint Magnus, and his nephew Rognvald (Ronald to you and me) had this cathedral built.

Red sandstone: bits moved, sank, restored, leaned over, weathered severely, and so resulting in a magical place. It was once part of a Norwegian diocese, and continues to have strong ties with Norway. Norway's flag and Orkney's vary only in one of the two colours surrounding the central cross.

To its side is the Bishop's Palace ruin, once a really huge structure; it ended its life as just a part of the Earl's Palace. Some of its fireplaces would swallow a Scara Brae house – I gather they used trees which had run ashore from across the Atlantic! Or, perhaps, as did the Icelanders in Saga Land, import trees from Norway? Certainly, Orkney hadn't enough trees.

Orphir round church was built in the early 1100s by Earl Haakon, said to be in penance for killing his cousin and sometime co-ruler Magnus. Although the remaining walls are vertical, everything else is curved – the 'sanctuary' and apse remain, the remainder shown by red gravelled infill. Standing room for perhaps 20 people. The Earl's Bu – drinking hall - is the other side of a wall! Must separate the teetotallers from the imbibers.

Maes Howe would have to be one of the best known Neolithic sites in the Orkneys, if no further. It is a part of a huge 'ceremonial' landscape including the Ring of Brodgar, the Stones of Stenness, the Ness itself, Unstan's Tomb, many single and paired standing stones, a few mounds, all within sight of each other and on quite clear alignments. Burial practices throughout show distinct signs of caring about, and preparing for, the 'after life'. Several 'waves' of Vikings used Maeshowe for shelter and left some rather illuminating runes and drawings 4,000



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years after the last of the Neolithic peoples had left.

The only ceremony we saw while there was hardly a religious one: the Domesday Morris men from Much Wenlock did several characteristic dances and collected quite large donations: in my Morris dancing days, this would have bought the evening's beers; these put it all in the Ness archaeological dig donations bin - well done them!

There was one thing striking which I had not heard before—in all this ceremonial landscape, only one residential settlement from any period in its history has been found. Reused, rebuilt from at least 5,200 years ago. Scara Brae (which has an Australian connection (Vere Gordon Childe was its first archaeologist)) is a little too far away to have been suited to regular work in this area, although artefacts show relationships between the two sites.

Far to the south, over causeways and barriers, to the island of South Ronaldsay. A World War 2 prisoner of war camp was set up here, with the Italian



prisoners set to build the causeways and barriers. The Italian prisoners were not very happy with this task, but reached an agreement – “we help build these causeways, you help us build a Church”. And so The Italian Chapel was built and such is the design and workmanship that it's hard to see the army's Nissen Hut structure underpinning it! It is very ornate, including icons painted by the prisoners, and well furnished. And used.

From the Italian chapel, we were on our way to see quite different solutions to the expression of people's beliefs: chambers or cairns commonly called the Tomb of the Otters (discovered as late as 2010) and the Tomb of the Eagles, each named for faunal remains, the otter accidental – it just walked in a few thousand years ago and died - the other had deliberately-placed eagle talons. And thousands of human bones in each of

them. The Tomb of the Eagles was certainly in use for many hundreds of years, and there is evidence of ceremonial events in the area. Pagans? Heathens? Depends on what meaning you give those words, really. Their beliefs were certainly long lasting and resulted in many structures vastly older than anything Abrahamic. Each tomb had views to sea which Lindisfarne Priory (or St Paul's Manuka) would be pleased to have!

The Picts not the ancients came first to the causewayed island of Birsay, but the Vikings made a full village with a broch. They had adopted Christianity and built a church on this island off the northern coast of the Mainland.. The remains still show its shape, and some walls are a metre and more high. The weather is rather on the bad side of abominable but we are told it was better then and better than what they had left behind. The 'broch' is more a pair of villages around a broch – elsewhere in Scotland, brochs, sometimes broughs, tend to be 'stand-alone', but not in Orkney. Large traces of Pictish as well as Viking houses and a possible sauna remain. We stood inside the church remains along with several others - just contemplating different lives.



Back on mainland Scotland, is Brechin, near Dundee. We had intended to call in to The Caledonian Steam Railway, but that was inundated by very expensive Thomas train rides, so we hunted out the Church of Scotland instead. Very chatty member of the congregation stayed back to give us a good tour, telling us especially of the pulpit designed and, he thinks, made, by Charles Rennie Mackintosh. And the £1000 a week on repairing vandalism. Just outside and much taller, and older by 200 years, is an Irish-style treasure tower belonging to the monastery long since replaced. The door is about two and a half metres above ground so that refuge seeking monks could pull the ladder after them and the treasure. Very ornate: there is only one other in Scotland and this one is bigger, he (almost) boasted.

Next stop: North and East

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This ministry of presence or “loitering with intent” was particularly important in my ministry with the Police. I wore their uniform and so was immediately identified with them. By being identified with them they were always willing to call me out to attend many of those difficult situations, to be open and talk about their feeling and response of the various situations. It was not what you did or said so much as your presence that led to such an openness. This ministry of presence is something that we can all share in, being alongside others willing to share part of your life with them.

The second emphasis was in the developing of community. My first parish as Vicar was a newly established parochial District in the north of Brisbane with a congregation that was willing to work together. In four years they built and paid for a two story brick rectory and had achieved full parish status. So along with worship there was developed a real sense of community in each of these areas.

So whilst I can dream today, I can also claim to be young enough to also have a vision of what may be. We

have the opportunity here to foster a real community. We need to be at peace amongst ourselves, and always seek to do good to one another and to all.

We have a great congregation here at St Paul’s, with a large variety of skills, interests that span a wide age grouping and a stimulating number of backgrounds and life experiences. As we share in worship and together receive the bread or life and the cup of salvation let us be open to one another, willing amongst our diversity to express our unity as members of the body of Christ.

Let us remember that there is no place in a Christian community for destructive criticism. And through our Ministry of presence and the developing of community may we be as a force for life in all its fullness and a source of light and strength in the wider communities to which we belong.

For in the words of Isaiah “Those who wait upon the Lord shall renew their strength, they will mount up with wings like eagles, they shall run and not be weary they shall walk and not faint”.



The Ministry team on the occasion of celebrating Archdeacon Emeritus Hansford’s anniversary

Photo: Peter McDermott

Parish farewells Dr Peter Pocock



Photo: Peter McDermott

Manuka Parish on 21 January farewelled The Rev’d Dr Peter Pocock after a long association with St Paul’s. The Rector, The Venerable Dr Brian Douglas, thanked him for his many contributions to the Parish over many years. Among his contributions was as a distinguished organist. He was a former Director of Music and convenor of the restoration of the organ.

Dr Pocock saw music as being central to worship at St Paul’s. In an interview with *Community* he recalled how he had been captivated by the sound, the technicalities and the challenges of the organ from a very early age: he began playing the organ at the age of 16. “I soon learnt,” he said, “that playing a large pipe organ was the equivalent in today’s terms of driving a Jumbo Jet without the autopilot”.

As Associate Professor Dr Pocock will become Sub-Dean, Graduate Studies, for the faculty of Education and Arts at Charles Sturt University in Wagga Wagga, leaving his post at St Mark’s Theological Centre. Peter is also a Course Director for the School of Theology (CSU) and Senior Lecturer in Liturgical Studies.

Over the years I have explored aspects of Presbyterian history. I believe that it is important that Christians know their story.

In 1975 my wife and I were walking down the Royal Mile in Edinburgh and we came to the house of John Knox. The place was packed with a bus load of American tourists, all wearing badges with the sign "European Architectural Heritage Tour, 1975". They were all frantically buying whatever was for sale: everything from tartan tie pins to full-scale Scottish outfits. One lady held up something for a friend to see and the friend shouted: "I'll have two of them." The noise was indescribable.

Finally I heard one visitor in the front row shouting at a staff member: "Say, who was this jerk John Knox anyway?" The staff member behind the counter just rolled her eyes to heaven as if seeking divine assistance.

Who was John Knox and why should we remember him? His name is forever associated with the reform movement in Scotland. He was a Scottish minister, theologian, and founder of the Presbyterian Church of Scotland. The historical records are vague about many aspects of his life. He was a student of John Calvin, who was associated with the movement for the Reformed Church in places like Switzerland in the 16th century.

Knox was born about 1514 at a place called Giffordgate, near Edinburgh. He died in 1572. Research into his early life has shown that he studied under John Major, a fine scholar, who was at Glasgow and St Andrews Universities. It came as a shock to many devout Presbyterians to discover that he was ordained a Roman Catholic priest, a fact that

John Knox: reformist

ROBERT WILLSON

only came to light in the 20th century.

After some years in the Catholic priesthood Knox became influenced by Protestant and Reformed ideas, then sweeping Europe. Martin Luther had proclaimed his 95 Theses, or matters for debate, with the Roman Catholic Church in 1517, exactly 500 years ago this year, but he wrote them in Latin, the language of scholars. Printing had just been invented and soon they were translated and widely circulated, starting a religious revolution.

In 1544 a man named George Wishart, who had been banished from Scotland, returned to his native land and proclaimed Reformed Doctrine. Two years later he was burned at the stake by order of Cardinal Beaton, but already he had met Knox and greatly influenced him.

John Knox found himself called to the Ministry in St Andrew's but it appears he was not re-ordained but accepted as an ordained priest or "Presbyter" from his Catholic days. Presbyter gives us the word "Presbyterian", meaning a Church governed by Presbyters, Ministers and Elder.

Knox was living in the castle of St Andrew's, then a place of refuge for Protestants. In 1547 the Castle was stormed and Knox found himself a French galley-slave for a year and a half. Somehow he survived this horrible ordeal but permanently injured in health.

Eventually the English Government of King Edward VI (Henry VIII had died two years earlier) managed to get Knox released. Unable to return to Scotland Knox spent some years as a Minister

of the Church of England. In Scotland the bishops had all utterly opposed the Reformation but in England many bishops, including Cranmer, Latimer and Ridley, accepted Reformed principles.

Thus to this day the Church of England retained the Apostolic Succession of Bishops while the Church of Scotland was forced to give them up. Knox was not opposed to Bishops, and was even offered one, but followed the traditions of his native Scotland.

Knox on his many travels in Europe was greatly influenced by Calvin. He wrote a famous book entitled "The First Blast against the Monstrous Rule of women", perhaps not a popular title in the 21st century. The Rule of Catholic Mary Tudor in England had been followed by Queen Elizabeth and in Scotland that of Mary Queen of Scots.

Knox returned to Scotland in 1559. In 1560 he was appointed to the High Kirk of St Giles, where he remained a national figure. His rows with Mary Queen of Scots are a legend.

He had had a very happy family life with his wife for many years but about the beginning of his Edinburgh Ministry she died. He then married a girl of 17, he being over 50. This caused much gossip but they were very happy.

John Knox died on November 24 1572 and was buried in the churchyard of St Giles. It was a hard age and the way of the Reformer was very tough. Knox was a great man and his flaws were on the same grand scale. He would be horrified to see female clergy in the Kirk today, but God certainly used Knox in his own way.

SERVICES

St Paul's

Sunday Services

7.00 am Holy Eucharist (Book of Common Prayer)

8.00 am Holy Eucharist (A Prayer Book for Australia)

10.00 am Holy Eucharist - Sung (A Prayer Book for Australia)

Choral Evensong

6.00pm Service of Choral Evensong on the third Sunday of the month, February to November

Prayers for Healing—

on the second Wednesday of the month immediately following the 10am Eucharist

Weekday Services

10 am Wednesday- Holy Eucharist

St David's

Sunday Service

8.30am - Holy Eucharist

Weekday Service

10 am Thursday- Holy Eucharist

ST PAUL'S PARISH COUNCIL

Members of St Paul's Parish Council are: The Venerable Dr Brian Douglas (presiding member), the Rev'd Alipate Tuinea, the Rev'd Kelvin Harris, the Rev'd Canon John Campbell; Rector's Warden: Ingrid Moses; People's Wardens: Bruce Glendinning and Robert Deane; Parish Councillors: Peter McDermott, Sandy White, Catherine Bohm and Peter Cumines (elected); and Mary Pollard and Tony Ralli (Rector's appointments).

Helen Raymond. (minute taker)

Items from the Diocesan web site are included with permission

OUR EDITORIAL PURPOSE

Communication is at the heart of our identity as a church.

As a news magazine *Community* is a tool of mission, a showcase of the Parish in all its activities. By sharing our experiences through reflective dialogue we renew that sense of journey to discover the mystery of the divine, connect with God, each other and the wider community, and nurture Biblical literacy and understanding.

The stories in *Community* reflect the unique position of St Paul's and St David's in the life of the Diocese and the nation. Its editorial content inspired by other contexts seeks to widen our Christian understanding, recognising the capacity of religion to nourish individual lives. It aims to enlighten in ways relevant to its readers and to be a window for others beyond the church to observe our participation as a vibrant Christian community.

As the former Archbishop of Canterbury, Dr Rowan Williams, said: "We believe in a God who speaks and calls, seeking to communicate more fully and effectively".

Community encourages the engagement of readers and contributors to reflect the richness and diversity of the Parish and to honour and proclaim an expression of faith in our life together.

Community

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