



COMMUNITY

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

No. 42

Summer 2017

In celebration of the Bible

Manuka Parish on Sunday 15 October was the focal point to celebrate the bi-centenary of the Australian arm of the Bible Society with an "Antique Bible Roadshow", an organ recital and a Choral Evensong service. The exhibition displayed an extensive range of Bibles, large and small, a visual portrayal of the Bible's many reproductions in different languages, emphasising the Bible's sustaining influence throughout the world.



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Parish's refugee support work recognised

At the annual general meeting of Companion House on 18 October the work of Manuka Parish's Refugee Support Team was recognised with a certificate of appreciation.

Companion House at Cook is a non-government community based organisation founded in 1989, working with adults and children who have sought safety in Australia. The organisation sees that people who are helped to recover and rebuild their lives, strengthen and enrich our community as a whole.

St Paul's has made regular deliveries to both Companion House and through MARRS (Migrant & Refugee Resettlement Services) to refugees newly arrived in the ACT.



The Refugee Support Team.

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In celebration of the Bible

"...they now understood the words that had been made known to them." Nehemiah 8:12

DAVID DILLON

Sunday 15 October was a splendid Spring day at St Paul's, Manuka when the parish was privileged to host the Canberra celebration of the Bible Society of Australia's Bi-Centenary with an exhibition of over 60 of the rarest Bibles from the society's large collection.

Normally the Bibles are held in an air-conditioned dust free environment. Great care was taken in erecting the various displays. More than 120 people who visited the display witnessed the beauty and strength of the collection.

A special event was an Antique Bible Roadshow when Bible Scholar and author The Rev'd Dr John Harris offered comments and sometimes valuations on old family and rarer Bibles brought in by parishioners and visitors for appraisal. Dr Harris examined over 50 personal Bibles, including one or two very rare Bibles. Included in the collection were:

English Bibles

These included a William Tyndale New Testament first printed scripture in English 1536, a Bassendyne Bible with Geneva text and first book ever printed in Scotland 1576, Bishop's Bible 1572, oldest family Bible in the world continuously signed by the Sanderson family since 1572, and a first edition King James Bible 1611.

Reformation Bibles

These included a Martin Luther commentary on *Galatians* 1523, a John Calvin French Bible 1564, a Spanish Bible 1569 translated by Cassiodora De Reina who was condemned by the Spanish Inquisition.

Colonial and convict Bibles

Of great interest to visitors were

Governor Lachlan Macquarie's Russian Bible, (a personal gift from the Tsar of Russia), Captain John Hunter's (later Governor of NSW) personal Bible, a huge tome to carry around, the Port Arthur Convict Barracks Bible 1845, convict scriptures for non-English-speaking convicts.

Military Bibles

Among the personal Bibles from WW1 was a Bible from Gallipoli with a bullet embedded in its pages which saved the life of the owner Sgt Elvas Jenkins. He was later killed on the Western Front as a newly appointed Lieutenant to a pioneer group before the battle of Pozieres, perhaps recognised as the first Anzac killed in France.

Aboriginal Language Bibles

These included Ngarrindjeri Scriptures, the first Christian scripture in Aboriginal language from the Bible Society of South Australia 1864, Murray Island Gospels in the Meriam Mer language, 1890, the language of Eddie Mabo of the Torres Strait, and the Aranda Scriptures 1904 translated by Carl Strehlow.

As part of the celebration more than 100 people attended an Evensong Service to hear one of St Paul's organists, James Porteous present an organ recital of great quality of sound and interpretation.

St Paul's Choir under the direction of Matthew Stuckings, with Chris Erskine as organist, provided a wonderful musical contribution to the Choral

Evensong from the 1662 Book of Common Prayer.

The Hymns selected by the Bible Society from *Together in Song* were tailored to the Society's mission and objectives: "God has Spoken by His Prophets", No. 158 "Thanks to God Whose Word was Spoken" No. 431 and the special hymn "Thank you for 200 Years".

Dr Harris in his sermon chose as his text *Nehemiah* 8:12 "because they now understood the words that had been made known to them."

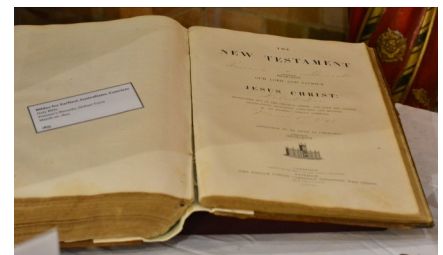
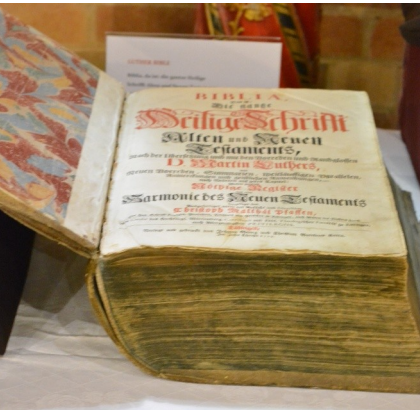
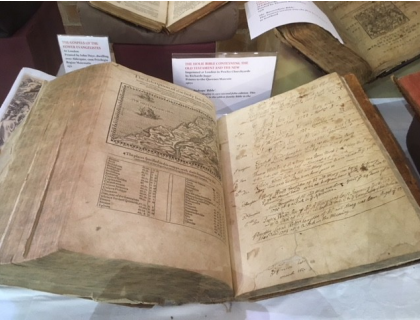
He traced a brief history since the first century (CE) of how God's word has made a huge difference to people's lives. He outlined how the British and Foreign Bible Society was formed in 1804 in England, and how Elizabeth Macquarie, wife of Governor Lachlan Macquarie, persuaded her husband to form a branch of the Bible Society in NSW in 1817.

For more than 200 years the Bible Society of Australia's mission has been to provide the Bible in a language people can understand, in a format they can use.

Dr Harris concluded his address with the powerful words from Chapter 20 of St John's gospel. "Jesus said to Thomas (v 29) 'because you have seen me you have believed; blessed are those who have not seen, and yet have believed' and then in v31: "these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name". A marvellous finish to a wonderful Choral Evensong and a day of thanksgiving and witness.

Special appreciation to the Bible Society, the society's representative, Jonathan Harris, Susan Phillips from St Mark's Library, Kay Pendlebury, the Ministry team and volunteers.

Bibles of the world



Martin Luther 500 years on

THE REV'D DR JOHN MOSES

The Rev'd Dr John Moses reflects on the foundational theology of Martin Luther on the 500th anniversary of the Reformation

Martin Luther (1483-1546) was essentially a medieval monk. His comprehension of life would have been shaped by the Catholicism of that time. As he was later to observe, the world was the “devil’s inn” (*des Teufels Wirtshaus*) an image that derives from his youthful experience of Inns as places of debauchery and all manner of mayhem where thieves, cut-throats and prostitutes preyed on law-abiding, pious Christian people. They were always in danger of becoming Satan’s victims. As a student the 22 year old Martin had been a frequenter of beer houses where he had a reputation for vigorous carousing.

But on 2 July 1505 at Stotternheim while travelling from his home town of Mansfeld to the university at Erfurt he experienced an event that caused him to devote his life henceforth to serving God .

He had been caught in a severe life-threatening lightning storm. In mortal fear he swore to serve God as a priest if he were delivered, where upon he entered the Augustine monastery at Erfurt where he was subsequently ordained on 3rd April 1507.

He progressed very well in his studies and finally took a doctorate in biblical exegesis in 1512 by which time he had moved to the Augustinians in Wittenberg where he began an impressive teaching career. Luther confronted his students with lectures based entirely on his own research and stressed the fundamental importance of the scriptural sources in interpreting the Gospel.

Already in this phase of his career Luther had begun to demonstrate his potentially dangerous originality. He had begun his lecture on the Psalms in April 1515 and then in September the following year his more famous course on St Paul’s Epistle to the Romans followed by the lectures on the letter to the Galatians.

Out of these he developed the theological principles of *sola gratia*, meaning that salvation was the free gift of God, and *sola fide*, meaning that a sinner is made righteous before God through faith alone. So the Lutheran theology that led to the Reformation pre-dated the later conflict over the selling of indulges, the consequences of which were momentous.

In his spiritual life Luther worried intensely about sanctification and how to overcome the consequences of his fallen human nature.

Sanctification was a great problem, not only to him. But when a Dominican named Johann Tetzel (1465-1519) appeared selling so-called indulgences, meaning, if you bought a certificate from him, half the proceeds of which were to go to building St Peter’s cathedral in Rome, you could reduce the time you had to spend in Purgatory expiating one’s sins before being allowed into heaven.

It was this theological sleight-of-hand by the Papacy against which Luther believed he had to protest most vigorously. Hence the nailing of his 95 theses on the church door in Wittenberg allegedly on 31

The Rev'd Dr John Moses was a post graduate student in Germany Munich (1961-62) and Erlangen (1962-65). In Erlangen he was a student of Professor Walter-Peter Fuchs, a leading Reformation scholar at the time. He has visited Germany frequently on study leave and has been supported as a Humboldt Scholar.

He has authored and edited some dozen books on German history and over 100 articles in refereed journals internationally, including a book on Dietrich Bonhoeffer. His book on the origins of the ANZAC commemoration (with Dr George Davis of Dunedin), was published in 2012.

October 1517. The Reformation had begun.

One would not describe Luther as a systematic theologian but nevertheless his teaching shows a consistent internal unity. Its key point is the experience of justification of the sinner before a stern but just God comes solely through faith, not works. Indeed, the relationship of the human creature to the Creator is not based upon the individual’s moral rectitude established by good works but solely in the Faithfull’s acceptance of the judgement of a just God over him/her. Every day the human being falls victim of sin but the sinner may receive anew the daily forgiveness of God.

The Christian life consists of daily penitence, indeed, in a dying and rising again from the scourge of sin. So, paradoxically, one is both sinful and justified simultaneously.

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That is the lifelong reality for every Christian.

In maintaining this Luther is credited with having re-established the original New Testament's concept of God, namely that in Jesus' words according to Luke 5: 32: "I have not come to call the righteous, but sinners to repentance", but also in Mark 2:17, "Those who are well need no physician, but those who are sick; I came not to call the righteous, but sinners."

And the guarantee for the certainty of grace, according to Luther, can only be found in the Word of God, that is, in the revelation of God's salvific act towards humanity in the person of Jesus of Nazareth.

In this way faith derives from the Word that is understood as both law and gospel (good news)

simultaneously.

The *sacraments* give assurance through outward and visible signs of the promises of God. They are efficacious not through the mere liturgical act but through the faith that springs from the Word.

Of the seven sacraments of the medieval Church Luther retained what he considered the key ones, namely Baptism and the Eucharist for the simple reason that it was only for these two that he could find adequate grounds in the Scriptures.

In the Eucharist he rejected the prevailing Roman interpretation of Transubstantiation but in his dispute with the Swiss reformer, Huldrych Zwingli (1484-1531) he retained the concept of the "Real Presence of the Body and Blood of Christ". And through the certainty of forgiveness the Christian

experienced the joy of abandonment of his own will to the will of God.

Faith demonstrated itself in love, and the location of certainty was in the individual's calling (*Beruf*). In Luther's world view, everybody had a role to fulfil in the so-called "economy of God" under whose sovereignty the world existed.

It is in Luther's understanding of the "economy of God" that the political dimension looms large and is the source of the problem of authority. For Luther, everybody had a vocation that contributed to the well being of the entire community from the humble milk maid to the highest in the land, the *prince*. The vocation of the *prince* was to preserve law and order to enable all Christian men and women to get on with their respective callings for the good of the whole.



Miniature prayer books attract interest



Two very small 100-year-old prayer books, displayed here by their owner Rob May, attracted great interest at the Bible exhibition from both St Marks' librarian and the Bible Society. They were valued at several hundred dollars. Rob will not be selling them: he will be donating them to St Marks where they will be received at a formal ceremony and put on display. Rob's grandmother bought one in 1911. They were, as Rob explained, turn of the century prayer books. While St Mark's and the Bible Society have miniatures these were seen to be especially small.

The back story: Towards the end of the 1800s, technology was allowing miniaturisation of type-set printing, and miniature books were made to commemorate the new century: these two are among the smallest, and most ended up in dolls houses. A whole library of miniatures was made just for Queen Mary in Windsor Castle. Most of the ones sold were treated as oddities and soon lost. Some were bought for use, as these were, as they fitted inside a lady's glove and were easily readable (with a pince nez, if necessary) in a well lit church.

A still small voice within

“Faith comes through hearing the message and the message is heard through the word of Jesus” *Romans 10:17*

In his evensong sermon at the display of Bibles at St Paul’s the Bible scholar and author, The Rev’d Dr John Harris drew on *Nehemiah* 8: “The Levites read from the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read.”

Jesus told his disciples: “The secret of the Kingdom of God has been given to you, but those on the outside may be ever seeing but never perceiving, and ever hearing but never understanding”. (Mark 4)

For the Editor of *Community* discerning how a Parish magazine might contribute to our shared understanding within the life of the church has been in the order of what St Augustine called a “transformative spiritual journey”.

In his *Confessions*, St Augustine asked: “How, then, do I seek you, O Lord?” His own response was: “Truly you dwell in my memory, since I have remembered you from the time I learned of you, and I find you there when I call you to mind.”

Saint Augustine sought to show that the search for God was an inward search of one’s own mind. “Turn inward,” he wrote, “and reflect on memory, the repository of all a person’s experiences and knowledge, a faculty of my soul, an indication that there is something else in our lives”.

The Editor’s journey has taken him through new pastures: the dynamics of religious participation; the nature of the relationship with God; the coupling of religion and social life; the place of religion in the public square; the linkages between science, philosophy, reason and religion; how religion is

acquired and sustained within the heart and mind of the individual; and the regular renewal of faith through worship. From that journey has emerged editorial guidelines for “the why, what and the how”, the practical response to “the word made flesh”.

The fundamental question was: how do you communicate the Christian message as a serious aspect of human life?

The Editor’s vision was for a magazine to communicate a Christian and Anglican dimension through the experience and reflections of those who share the communion of the faith, and those better qualified theologically: to convey in their own

individual way the identity of the church, the meaning of God and sacramental worship, and the quality of our religious experience as a community.

There are two fundamentally different audiences: those in the pews who come to church to



experience “the real presence of God” and those on the outside, beyond but within reach.

For the Editor the language of Christian discernment, “the vocabulary of God”, the distinctive language of the Christian faith with its own meaning, the expressiveness of the Biblical text, empowered by imagery, opened a door on a new discipline of communication. The Swiss theologian Hans urs Von Balthasar wrote that “there is a depth which the Spirit alone opens up”, what he saw as “contemplative seeing”.

Communicating the word thus becomes the story of our faith together and how we tell it. A shared dialogue of religious experience can further confirm and enlighten our own Christian participation and understanding. It is a pathway to that “inner life”.

Community has sought to offer a mix of reflections, conversations and experience, and different perspectives: through the intersection of theology and journalism, to shed light on our worship together, responding to St Paul’s invitation to be:

“transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect”. (Romans 12:2)

A Christian responsibility to reflect and respond

THE REV'D SUSAN BRIDGE

Preaching the sermon on her short return to St Paul's on Sunday 20 August The Rev'd Susan Bridge reflected on "what a wild week it has been in the politics of the world". Among the incidents about which she spoke were a terrorist attack in Barcelona, another random mass murder by rental van, and the killing of a civil rights activist in Charlottesville, randomly murdered by a car driven into a group of counter protesters.



Susan, who has been studying in England for two years, said that it was both a joy and a comfort to be "back home" before her return to Oxford.

My role is not to comment on politics. But we are Christians, and we have a responsibility to reflect and respond

How can we know how to respond? I thought about preaching on that but St Paul says it all in this morning's reading from *Romans* 11 about religious tolerance and not being smug about our own religious perspective. The Old Testament speaks of 'compassion and forgiveness'.

In Oxford amid the desperation of trying to understand the mass of things I am required to read one of the things I have written about briefly is creation and the role of Christ in creation.

Judaism, Islam and Christianity have similar philosophical understandings of creation, notably the idea that God created the universe from nothing. The importance of creation from absolutely 'nothing' is that God was not compelled to do it, it was a gift: a pure gift of love.

The philosophy is the same, but

Christians emphasise that the creation was brought about through the second person of the Trinity. That is to say, Jesus was not born at Christmas. He is the second person of the Trinity, the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him.

The world was made 'through and for/towards Christ'. I am drawn to the word 'for' or 'towards'.

Everything looks towards the Christ who at Christmas became embodied, became Christ Jesus. So when we read the gospel stories we have to remind ourselves that this isn't just Jesus walking down the dusty road having conversations with cheeky women, this is the Christ who made the world.

When we step back from Jesus we might reflect that this world is the world that Christ brought to existence from nothing

out of sheer love. It was sheer love for the whole of creation created through and for him. From that angle, the whole conversation about Jews and Gentiles looks ridiculously small.

As the Canaanite woman in our reading says to Jesus, 'there is love to go around, there is food in abundance, there are even scraps under the table'. And it is all Christ's creation. And the embrace of God in and as Christ is not limited.

Like so many bible stories this one can have a resonance depending on our situation. As I read it this week I was struck that the story is not about the woman, seeking healing for her daughter, inspiring and delightful as she is. At the moment I think this story is about Charlottesville, about what it is to be human. The woman signals a moment in the history of the world where Jesus acknowledges that the time has come to bring the message of God's love and embrace to the whole world.

Christ's love for creation makes white supremacy not just morally disgusting, it makes it ridiculous. As Christians, we respond that you should be wary of despising your neighbour, because you are despising the person Christ created from nothing out of love, the person Christ came to nurture and redeem.

As we sing in the Servant King hymn, the hands on the cross are the hands that flung stars into space. When we think about Jesus, we might not think only of Jesus' life in Palestine. We might also think about his role in the beginning of time, recalling Paul's words that 'all things have been created through him and for him'.

We are part of something so much bigger than this week's news. We are part of Christ's creation. We are each of us created in, through and for him.

Gloria Dowling takes her VOWS

On the Feast of St Bartholomew, Thursday 24 August 2017, in the chapel at the Community of the Holy Name in Melbourne Gloria Dowling made her profession in Triennial Vows. In engaging with an Anglican Religious Order with a long tradition of prayerful service Gloria knew that leaving her spiritual home of St Paul's would be a life changing experience.

The Community of the Holy Name is a Community of Anglican Sisters who have been ministering in Melbourne for more than 125 years. It offers a "place of spiritual renewal and refreshment" through days of prayer, reflections and retreats throughout the year. Each Sister offers herself to God in His service.

Gloria said she was grateful that the Sisters of the Order had voted for her to take Triennial Vows. Sister Carol, Mother Superior, CHN, observed that Gloria was the first novice the Community had had for a number of years "so it was an exciting time and a joyful occasion for the Community".

Members of Gloria's family travelled to Melbourne to attend the ceremony.

Gloria speaks of her experience having led her to test her vocation to the religious life. "It has been challenging," she said. "I am strongly convinced of God's call to this life and very pleased this has been affirmed by



Left to Right: Sr Avrill, Formation Sister, Sr Gloria, Sr Carol, Mother Superior, CHN.

the other Sisters.

"I have experienced a deepening of my spiritual life and relationship with God. People saw this in my face. They told me I was 'glowing', 'peaceful', and more questioning with my path.

After the ceremony Gloria told *Community*: "I find it hard to express my feelings on this momentous occasion. It was a very Spirit filled service and I was grateful to be able to publicly declare my true belief of God's calling me to profession in Religious Vows within the Community of the Holy Name".

Photo: CHN Newsletter

The blessing of the animals

The Rev'd Canon John Campbell, maintaining the traditional celebration of the feast day of St Francis of Assisi, blesses the animals at a special service of "thanksgiving for God's goodness towards us" at St David's on 1 October. The liturgy in hymns, readings and intercessions was specially oriented towards "all creatures great and small". Honouring the patron saint of animals, the congregation watched on as the animals in the arms of their owners were blessed and afterwards enthusiastically singing the famous hymn "All things bright and beautiful/all creatures great and small/all things wise and wonderful/ the Lord God made them all".



Parish's refugee support recognised

CLAUDIA HYLES

When members of the St. Paul's and St David's Refugee Support Team first met in early 2016 there was no clear picture of who did what for refugees and asylum seekers in the ACT. To avoid duplicating existing projects we set out to gather information from active local organisations. So it was that on a cold, grey day in April, I visited Companion House at Cook to speak with Jeannie McLellan, the Operations Manager.

Companion House is a non-government community based organisation founded in 1989, working with adults and children who have sought safety in Australia from persecution, torture and war related trauma. Their work is driven by the belief that those who have survived trauma and human rights violations should have access to services that respect, empower and promote recovery. As a result of this belief, the organisation sees that people who are helped to recover and rebuild their lives, strengthen and enrich our community as a whole.

The organisation receives some Government funding and has, over the years, made strong partnerships and alliances with Canberra organisations. Pressing funding needs at the time were for education grants; but what impressed me were Jeannie's words about a man who had come to the office just the day before, suddenly in Canberra after three years in a detention centre, seeking assistance. Fortunately, that day there were sheets and towels though this was a matter of luck. Immediately the idea of an Emergency Linen Cupboard popped

into my head. Could St Paul's do this as an extension of the Op Shop?

The Emergency Linen Cupboard is something of virtual reality because there is no physical cupboard! But through gifts of good quality household linen and purchase of new goods funded by sales of autumn harvested feijoas turned into chutney and some very generous cash donations, St Paul's has made regular deliveries to both Companion House and through MARRS (Migrant & Refugee Resettlement Services) to refugees newly arrived in the ACT.

The Refugee Team has run several enjoyable fund-raising events over the last two years – a Trivia Night, two film screenings and several Sunday Fork & Talk luncheons focused on particular organisations who then received the funds raised on the day.

Kathy Ragless, Director of Companion House, was our speaker at lunch in August 2016, greatly impressing the audience with a compelling address. We have also been fortunate to welcome Glenn Flanagan, Team Leader from Companion House, who accompanied Mustafa Ehsan to the Fork & Talk lunch in June 2017. Mustafa is Young Canberra Citizen of the Year 2017, honoured for his work with young refugees and asylum seekers which he felt compelled to do, having experienced the awful dislocation himself. He says that "Companion



House was like my family and they helped me to find a place to live" when he arrived in Canberra unaccompanied.

Companion House held its AGM on 18 October. The reports presented were engaging and the annual report makes interesting reading. Around 1190 people, both asylum seekers and people from a refugee background, were assisted over 2016-17 in counselling, health screening and primary health care, psychiatric help, physiotherapy, pathology, pharmacy, emergency accommodation, access to affordable housing, immigration issues, education grants, drivers licences and many other fields.

The work goes on without ceasing and there is little time for a pat on the back. So, what was surprising ... no overwhelming ... was to find that St. Paul's and St. David's was recognised in a small group of five to receive a framed Certificate of Appreciation during the meeting.

What we have done is small in the order of things, but nevertheless significant. Knowing this is reward enough, so to receive the Certificate was very humbling. The gratitude extends to all of us – and the Refugee Support Team would like to again thank all the members of our joint Parish who have bought raffle tickets, attended the events, provided delicious food and drink, washed up endlessly, moved furniture and donated goods, time and effort with good cheer.

The Verandah operates from a small shop-front in the Stuart Flats in Griffiths, adjacent to St Paul's Church in Captain Cook Crescent on Tuesdays, Fridays and Sundays from 12pm to 1.30pm. It serves sandwiches and tea or coffee; and importantly distributes free food parcels to those in the local community who need them.

In reality The Verandah is not a verandah but a basic casual lounge room, behind which is a servery and kitchen.

Clients can make themselves comfortable in the lounge to socialise, or have a "cuppa" and a sandwich.

Some books, clothing and household items are displayed in another room and may be taken as required.

Three local churches - St Paul's, Wesley Uniting and Kingston Baptist - provide volunteers to operate The Verandah on a weekly rotating basis.

Pictured just before opening one cold Sunday afternoon in August are



A day in the life of The Verandah

Les, who delivered the donated groceries from St Paul's; Raymond a volunteer for six years; and Sarah, The Verandah coordinator for St Paul's, here having a coffee and chatting while warming up before the door was opened for

business. The other photo depicts the generous donation of bread collected by volunteers from bakeries and made available free each week to our clientele.

On this particularly icy cold Sunday morning, a long queue was quietly forming at the door waiting for opening time. The services of The Verandah were in very high demand that day: at least 40 clients, most of whom were men, receiving either a food parcel, bread, or fresh fruit and vegetables, and packaged meals



which arrived in the OzHarvest delivery van about 12.30pm.

A beacon of light to many, the cheerful yellow OzHarvest delivery vans zoom around town picking up food from donors and delivering these goods to agencies and people in need. The van is coordinated to arrive when The Verandah is open.

The three churches donate tinned food, long life milk and other basic groceries or money to keep the shelves adequately stocked. If you want to contribute to this worthy cause, non perishable, tinned or packaged food may be left in the basket at the back of St Paul's.

In addition to the food parcel service, a healthy Community lunch coordinated by the Southside Community Service is served on Mondays from 12pm-1.00pm at The Verandah. Present at these lunches are representatives from Centrelink, Care Financial Services and Hepatitis ACT to assist clients access relevant services.

*Mary Pollard
Ozharvest.org*

STRAWBERRIES, CHAMPAGNE AND...HATS.

It was "open house" at St David's after the 8.30 AM service on Sunday 29 October for the annual spring garden party. Because of the inclement weather the function was held indoors. All enjoyed the delicious morning tea which included strawberries, cream and champagne, among other treats. The big event was the hat parade: many people had made colourful and imaginative hats for which there were three prizes: most beautiful, most humorous and the "blingiest" hat.



*Most attractive:
Eleanor Scott-Findlay*



*The star: The
"blingiest" hat:
The Rev'd Canon
John Campbell*



*Most humorous:
Duncan Anderson,
replicating images
of Martin Luther
and the
reformation*

The Warden

ROBERT WILLSON

“Give attendance to reading”, St Paul said. (His first Letter to Timothy: 4: 13) The Rev’d Robert Willson says: “Christmas holidays are a great time to read”. He commends a classic novel with a fascinating insight into our Anglican heritage.

About the year 1851 Anthony Trollope, then an official of the British General Post Office, found himself wandering around Salisbury Cathedral. Standing on a little bridge he tells us he conceived the idea of a novel. He called it *The Warden* and the tale concerns The Reverend Septimus Harding, elderly warden of an ancient charitable foundation called Hiram’s Hospital in the shadow of Barchester Cathedral.

The story turns on the impact upon Harding and his friends of a public campaign by a zealous young man named John Bold. Bold is engaged to Harding’s younger daughter but he launches a campaign to expose the disparity between the

income from the charity devoted to the 12 old men in the Hospital and the very comfortable income it provides for Mr Harding. The campaign is only too successful and Mr Harding decides that it is his duty to resign his position as warden.

I was encouraged by a friend to read this delightful novel again while I spent a week in a Catholic monastic retreat house, an appropriate setting. *The Warden* was the first of a series now known as the “Chronicles of Barsetshire”.

The Cathedral city of this mythical country was Barchester and the reader meets memorable characters like Archdeacon Grantley, Bishop and Mrs Proudie and the odious Bishop’s Chaplain, Obadiah Slope. The BBC television series, filmed in Peterborough Cathedral, created a new generation of readers for the novels.

Trollope claimed in his Autobiography, published in 1883, that he knew nothing about the lives of Bishops and Archdeacons when he began his novel but this claim is hard to support, so vivid is his characterisation. In half a century of writing Trollope became one of the most successful novelists of his day.

Trollope spent exactly a year travelling to every part of colonial Australia (1871-2). While searching the old files of the *Bathurst Times* newspaper, November 14, 1877, I discovered the story of an amusing encounter with the novelist in a Cobb and Co coach on a journey to Deniliquin. As far as I know this story is unknown to the modern biographers of Trollope.

Trollope is said to have asked a

stock and station agent sitting with him in the coach if he knew “Mortray Station” near Forbes. The fellow laughed and said that it was a terrible property and the “young fool”, with more money than sense, who had purchased it, would be ruined in a drought. Trollope replied shortly that the “young fool” was his son!

The prediction came horribly true and a few years later Trollope had to pay off his son’s debts and help him sell the property. From his Australian travels he produced a factual descriptive account and also a novel based on his son’s experiences.

I enjoyed the television adaptation of Barchester so much that when last in Britain my wife and I visited Peterborough Cathedral where it was filmed.

The Dean welcomed us and apologised that the “Reverend Obadiah Slope” was not preaching that evening! He may have used that joke to welcome many visitors, but the sung Evensong was magnificent. Anthony Trollope, who was a devout member of the Church of England and who loved the cathedral music and the ceremonial, would have been right at home.

In the Barchester novels Trollope created a memorable picture of the little world of a cathedral city with all the lazy indolence and petty feuds of that enclosed society.

Anthony Trollope explored in his novels temporal and spiritual concerns that still powerfully resonate with believers and non-believers alike, in a very different world.



St Paul's fete 2017

It was yet another sparkling Spring day for St Paul's 2017 fete. Threatening clouds, as had been forecast, scattered into a blue sky, the sun shining brightly on the Parish's wealth of attractions, drawing a steady stream of visitors: a morning of vibrant community activity. Contributions exceeded \$18,000.



Reunion in Oxford

AN ORGANIST, A PRIEST AND A LUNCH

Rob and Christine May, members of St Paul's 8AM service recently spent some time in Britain, "not just admiring archaeology, scenery and family", but meeting St Paul's 'associates' whilst there. Theirs was a reunion in Oxford.

Our St Paul's organist, Mary Anne Neilsen, had mentioned at Parish breakfast a few months ago that she would be travelling in England and had arranged to play organs in various churches, including one in Oxford on a date when we would be close enough to get there in an easy drive. The Rev'd Susan Bridge, whom we had missed preaching at St Paul's by a week, and studying in the Chapel of Harris Manchester College (a story in its own right, established to enable Non-Conformists to study for degrees at a time when Oxford colleges only allowed those of the Established Religion in to their hallowed grounds).

So, out of bed in Westbury at what our hosts considered "Stupid-O'clock", in good time to find somewhere to park a car (impossible in any simple way) and locate the church in Oxford. Parking was not easy: luckily, bumped into the Secretary of the Chapel who told us that we could park inside the college walls as long as we left "straight after the service"

Had an enjoyable quarter of an hour with Mary Anne

and husband Steve, before the service. The service was very elegant, very inclusive and, of course, had wonderful music. The photograph shows the five of us in front of the organ, whose pipes were painted by William Morris - and look wonderful.



From left: Rob May, Steve Neilsen, Christine May, Mary Ann, and Susan Bridge

After the service, we drove Mary Anne with her husband, and Susan, to park the car in a garage belonging to one of Susan's friends - pure luxury! We strolled through Oxford's streets crowded with 'new' students attending Open Day. We had forgotten how entrancing some of the street-scapes were. And so we went to lunch (delicious) and a guided tour of Susan's college and chapel, with its marvellous gardens inside the town wall. What marvellous surroundings in which to live and study.

Back to Westbury in more rain: it was summer.

Rob and Christine May

THE BIBLE EXPERIENCE: SHARING IS REWARDING

“Have you considered joining the St Paul's Education for Ministry group?” Kay Pendlebury asks.

Why Education?

We believe that faith and reason should be partners in our religious life. We all have things to learn about the Bible and about the history of Christianity. Learning at our own pace in a small friendly group, sharing ideas and questions, is deeply rewarding.

Why Ministry?

EfM is not about training for the ordained ministry. We are called to live as Christians, not simply to sign up to a set of beliefs. EfM is a place to explore what that might mean for us as individuals. Living as Christians is something we do in the everyday world, not only on Sundays. EfM can help us to discover how to do that by putting our experience of life and contemporary culture into a conversation with our Christian tradition, our regular public worship and our personal beliefs. For some this can be an early step in their faith journey. For others it is an important stage along a road long travelled.



The St Paul's EfM group meets once a week on a Monday evening during school terms. We ask you to commit to a year at a time. The full program takes four years to complete but does not have to be done continuously.

Members of the group say that 'being part of EfM helps us to be more part of the St Paul's community', to 'make friends in the faith', to 'grow together and to voice our doubts and fears and joys and hopes in a supportive environment'.

Our 2018 meetings will begin in February 2018, and are held in the Mollison Room, St Paul's Manuka. If you have any questions, please contact Kay Pendlebury (6297 8587) or kay.pendlebury@ozemail.com.au. Details of the curriculum are at <http://efmaustralia.org>

The Children's Nativity play

In the last two months children have been rehearsing with much expectation, enthusiasm, and energy the Nativity Play to be performed on Christmas eve as part of the special children's service. The Nativity Play tells the story of Christmases through the centuries through the eyes of children, beginning with 2017 and reaching back

to the first Christmas in the manger at Bethlehem. Jesus asked: "With what can we compare the Kingdom of God, what parable shall we use to describe it?" The rehearsal of the Nativity Play inspired the shepherd's parable as a prelude to the performance..



The shepherd's parable

The nativity play had been in rehearsal for almost two weeks and excitement among the children had begun to build in anticipation of the Christmas Eve Nativity play. The Ladies Guild had spent weeks sewing the costumes, it still being decided how big Gabriel's wings should be and how many other angels might be needing wings, but of a smaller size. And then there were the crowns for the kings.

Without warning, Luke announced: "I don't want to be a shepherd." The children were momentarily silenced with surprise. Little Julie, desperately trying to adjust her angel wings, whispered to her friend: "What's Luke up to now?"

At 12 years of age, through his extensive reading, much of it outside the school curriculum, Luke had developed a fascination for the mystical, the mythical, the

magical, the fairy tale, depending on what books he was reading at the time. He was always anxious to share his stories. He was also, he said, "into dreaming" because that is what the Bishop had once asked the congregation to do. "Dreams in the Bible," the Rector had explained, "were how people often received messages from God". Some thought Luke had too much imagination and dreamed too much.

"Why don't you want to be a shepherd?" the producer asked after the uneasy silence that had followed Luke's outburst.

"I want to be someone important, like a King and wear a crown." "Shepherds," the producer sought to explain, "are an important part of the Biblical story. Do you remember what today's reading was all about?"

Luke responded slowly and thoughtfully, looking for the trap in the question. "Something about a shepherd going after just one lost sheep".

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"Just as shepherds care for their flock, Jesus became a shepherd of people. Are they not important enough for you?"

Luke pursued another deviation. "It's just that the Nativity story is always about a baby in a manger. Why don't we ever hear of Jesus as a boy, a grown up like us?"

Having continued to listen intently while still trying to adjust her angel wings, Julie protested: "But what about the rest of us? Where would we all fit in? Just like a boy!"

Before Luke could answer, the producer sought to close the conversation. "Why don't you read the story in the Bible where Jesus is found in the temple when he was 12 years old, just as you are. You'll find it in *Luke 2: 41-52*. You'll just have to use your imagination."

"Yes," Luke said, "I will."

"Now can we get on with the rehearsal?" Julie insisted.

When the nativity group gathered for their next rehearsal, Julie asked with a mischievous twinkle in her eye: "Well, Luke, did you read that story in the Bible?"

"Yes," Luke said, "I've written my own story about it. I'll tell it to everybody before we start rehearsals".

"Oh, no, not another one of your dreams," Julie said.

The cast sat on the floor to listen, impatient to resume the rehearsal.

Luke cleared his throat.

The first shepherds of the Coming of Christ, the Gospel according to Luke.

Last night, just like the story of Daniel, as I lay in bed, I had a dream and visions in my head. So just like Daniel, I got up and wrote down the dream.

The four winds of heaven stirred the dust in a vast open desert. In the distance was a huge building, standing out as golden in the sun and the sand that surrounded it, surrounded by a high wall with massive gates. Some people were gathered there as though they had been celebrating. I moved slowly and cautiously towards it, drifting, almost floating.

A robed person saw me and waved, inviting me to come forward. I entered a large open court dazzlingly bright in the sun where a group of men were sitting in a circle. In their midst was a boy, listening and talking to them and asking questions. He appeared to be the same age as me, his face brightly lit. It looked like a school lesson with teachers but only one child.

A teacher, who appeared to be the leader in the group, was saying, "You are beginning to understand what we are teaching you. There is a lot for you to learn as you go forward in the world".

Suddenly the boy's gaze lifted towards me. "Come and join us," the boy said, waving his hand. Another teacher moved as if to restrain me. The boy confidently admonished him with more authority than his age would

suggest. "We are all children of the father together," he said.

The boy was now looking deeply into my eyes. "Do not be afraid," he said, motioning me to sit beside him, as if to join in the lesson. Observing my head dress, he said: "Ah, you are a shepherd, I see. Shepherds are most welcome in our company". I was beginning to feel at ease beside him. "Shepherds," he said, "are the master, the gate keepers for the flock. When they hear the shepherd's voice, the sheep follow him and are comforted. The good shepherd sacrifices his life to keep the sheep safe."

The lesson went on for some time, until it was interrupted when a man came forward from the main gate. "Your mother and father have come for you," he said to the boy. "They thought you were lost; they have come to take you home."

The boy rose obediently to join his parents waiting at the entrance. I watched from a distance. The boy's mother asked where he had been for these last three days. She seemed to be scolding him. "You have caused us much anxiety, why have you treated us like this?" She paused. "Now we must return home together."

The boy did not seem to be admonished. "Didn't you know I had to be in my Father's house?" His parents did not seem to understand him. "He speaks of the Father of the temple", a teacher standing beside him said. "We have been amazed at what the boy already knows of himself."

There was a moment in my own confusion when I felt a strange connection with the boy, overcome with a feeling of anxiety for him and happiness to be with him.

"Come," the boy's mother said finally and firmly, "we must begin our journey back home".

At the door the boy had stopped and, turning, beckoned to me with a sweep of his arm to come forward. He was smiling. "Follow me," he said. When he saw my hesitation, he added, "Just believe what you have seen."

A strange force was pulling me towards the boy. I struggled not to be caught in its power. Sensing my struggle, the boy said: "Shepherd, take good care of my flock." I stood and watched them walking away. The boy turned his head to give me one last look before they disappeared.

When he had finished telling his story Luke, preparing again for the rehearsal of the Nativity Play, said: "You see, I am not just a shepherd, I am watchman and gate keeper."

"But you are not a king," Julie persisted, teasingly. "You don't have a crown".

"This," Luke responded, pointing to his head dress, "is my crown. I open the gate for the flock to follow me to new pastures. Where would the sheep go without a good shepherd to guide them?"

“Follow me,” he said. “Just believe what you have seen.”

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)

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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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Publication: *Community* is available in print and electronic form on the St Paul's Parish web site or by e-mail.

Printed by: MBE, Manuka

Editor: George Menham

E-mail: menhamg@ozemail.com.au

Requests: Please contact St Paul's Parish Office.

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ISSN 2207-8495 (Online)