



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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OUTREACH

Welcoming “the stranger”

Refugee action plan gathers support

What began with a straight forward question posed to a meeting of parishioners, “how can Manuka parish assist refugees”, has been transformed by an enthusiastic and dedicated Refugee Support Team into action. Encouraged by the meeting’s positive response the initiative has become an outreach priority for the Parish, as part of the wider national conversation on refugee and asylum seeker policy and acknowledging the church’s role in “welcoming the stranger.”

Following the general meeting, the Refugee Support Team issued a comprehensive plan of action which clarified its aims. It had clear statements of background, objectives, expectations and intent; it outlined a way forward; it identified other agencies the parish might support; it presented a range of activities that might be considered for individual and collective action.

There was general appeal in the philosophy behind the plans, based on educating and informing parishioners, providing details of the charities working in our community helping refugees and how the resources of the Parish might best support those charities, leaving to individual judgement how each parishioner wished to act, once armed with all the information necessary to make a decision.

The action plan embodies a partnership with other refugee programmes and draws on existing parish activities in a coordinated effort designed to avoid duplication. The plan builds on the activities of The Trading Table, a regular feature of St Paul’s fund raising through the sale of donated items, and the Op Shop offering a range of donated clothing.

The Trading Table was already supporting the Migrant and Refugee Settlement Services after school tuition programme for refugee children in Canberra. A recent event raised over \$1,000. With the help of the Op Shop an Emergency Linen Cupboard has been established to meet the immediate needs of refugees arriving in our community.

Pilgrimage through a periscope



St Paul’s Parishioners have warmly welcomed the Rev’d Kelvin Harris who, as a Chief Petty Officer in the Navy, has been detached from Naval duties as part of his training to be a Naval Chaplain.

Kelvin will spend two years at St Paul’s as assistant minister before returning to the navy. Kelvin has demonstrated an engaging empathy with parishioners in performing a range of Ministry tasks under the guidance of the Rector, Archdeacon Dr Brian Douglas.

After the two years at St Paul’s, he will be return to Naval duties to complete shore training in Chaplaincy. Then a sea posting for the next two years in the same location. “After the sea posting, Navy will deem that I am qualified to carry out my role as a Chaplain in the RAN by myself. At this point I have no idea what will happen,” Kelvin told *Community*..

(Pilgrimage through a periscope, page 3)

(Continued on page 8)

A CREATIVE SPACE

Words, music and the mystical

An infinite journey

In his commencement lecture for St Mark's Theological Centre, reported in this issue of *Community*, the Rector, the Venerable Dr Brian Douglas, discusses how the Romantic poets brought an experiential, mystical and supersensual dimension to our understanding of the Divine, where God is found under the veil of nature, a spiritual or illumined light, how learning was seen to come through feelings and sensations.

Every Sunday in church we may experience those same feelings and sensations, sometimes in silence and through prayer, word and music, and respond in different ways.

An article in a recent issue of CAM, the Cambridge Alumni Magazine, struck a chord as having direct relevance to the church and the communication of the scriptures.

In an interview the Professor of Musical Performance Studies and Fellow and Director of Studies in Music at St John's College, Cambridge, John Rink, spoke of the communications chain, the spaces and connections between composer, musician and listener. His thoughts could easily have been translated to read: "the spaces and connections between God, church and congregation".

In this chain: "The performer becomes not only a respondent but a generator of new ideas", a statement seemingly also of relevance to our church life where the congregation shares in the experience. There is, in his view, a creative moment in that exchange.

Professor Rink's research and life's work spring in part "from a fascination with this mystical space between page and performance". As a result of the engagement with the audience something else enters the communications chain.

Where performance was once seen as mysterious and untouchable, a conduit for the composer's intentions, in the communications chain performers are now seen to be actively creating the texts they are

working with, handed down by composers or other creative artists (read Prophets and Divines). With that thinking, Rink believes, comes the task of understanding what that creative role is. What knowledge is imparted, not only on the part of the performer, but on the part of those observing. The ever present nature of what is being communicated means something different to everyone. That exchange brings new life from score or page to performance.

"While some things are intangible", he says, "in another way you can very concretely define what makes a particular performance hang together and what gives it direction. Written music becomes a starting point for an infinite journey rather than an end in itself".

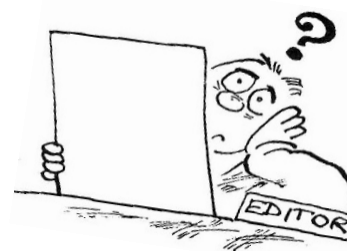
Thus, "we need to think more in terms of possibilities," he said. "The quest for understanding is never ending.

"Perhaps," he says, "you have answers for the moment, but you are always required to go further. And that quest is not just relevant to music, but to life. That's how you could view the world around you, and chart your own destiny".

The analogical collaboration between word and congregation is itself crucially important. Whereas music is dependent on the score, so, too, the word, which carries the information necessary to establish the authority of meaning.

"There is a creative space in the chain," Professor Rink says, "which comes from its own voice. The actual process of collaboration is defined by many factors, not least of which is imagination".

We come to see that the word must be interpreted into the environment in which it is being delivered. In this way, according to Professor Rink, we become aware of the full extent of the options which inform communication and make the presentation something individual.



To some extent, therefore, we might suggest, the church creates its own language and meaning. Voice and its context are inimitably bound together, to achieve individual expression, that brings "new life".

To Nature

It may indeed be phantasy, when I
Essay to draw from all created
things

Deep, heartfelt, inward joy that
closely clings;

And trace in leaves and flowers
that round me lie

Lessons of love and earnest piety.
So let it be; and if the wide world
rings

In mock of this belief, it brings
Nor fear, nor grief, nor vain per-
plexity.

So will I build my altar in the
fields,

And the blue sky my fretted dome
shall be,

And the sweet fragrance that the
wild flower yields

Shall be the incense I will yield to
Thee,

Thee only God! and thou shalt not
despise

Even me, the priest of this poor
sacrifice

Samuel Taylor Coleridge
(1732-1834)

(Poet, priest and prophecy page 7)

DIALOGUE

Pilgrimage through a periscope

Kelvin Harris' voyage to St Paul's

Kelvin Harris, a Chief Petty Officer in the Navy, has been attached to St Paul's under a navy training program to become a Naval chaplain. Under the program Kelvin will be part of the Ministry team for two years before returning to Naval duties. A life long Christian, Kelvin speaks of how both the Navy and God have been interwoven in his life.

In September this year Kelvin will have served 30 years in the Royal Australian Navy (RAN). He has now set new compass directions. For the next two years he will be detached to St Paul's, Manuka, as part of his training to become a naval chaplain.

"Without a doubt," he observes, "my life has rotated around two main bearings: the RAN and God".

Christianity had always come first in his life. During his "incredible adventures" in the navy, which took him all over the world, there had always been a call to serve God. He was always aware of the presence of God."

"For many years I did not really know what that meant. I was like being the watchman waiting for the dawn....for God to say now is your hour".

That hour arrived in 2010 during a posting to Darwin, which marked a prophetic return to his home town after 25 years. He was attending a little church, St Luke's Palmerston, just south of Darwin. Their Christian example and desire to serve God were inspirational and a turning point. He now became acutely aware of God's call for him to ordained ministry.

As he reflects on his new journey, Kelvin has much to look back on in his life as a sailor. He left school in Darwin at the age of 16. He qualified as a fitter and turner before joining the Navy as an artificer in 1986. His naval career began on Oberon Class submarines. He transferred to the surface fleet in 2001, serving on ANZAC class frigates.

"During my time in the navy," he says, "I have had a blessed life with many adventures, travelling the

world. My time in submarines was exciting." The last Oberon submarine in which he served, HMAS Onslow, remains as a permanent reminder of his service: it is now in the Maritime Museum at Darling Harbour. His name is still on the 'Watch and Station Bill' outside the Senior Sailors' mess.

He was fortunate enough to be at ANZAC Cove for the 75th anniversary of the ANZAC landings on board HMAS Oxley. "I will never forget standing on Oxley and watching the sun rise on ANAZC Cove and to hear the last post drift across the water".

He recalls that while teaching submarine escape, he spent a short posting to Gosport in England, where "we free dived in a 100 foot deep tank and I jumped out of a perfectly good aircraft over Gibraltar". The only time he experienced snow was through a periscope.

His first ship was HMAS ANZAC. He found the entire posting on ANZAC challenging. "We had only been home for a couple of weeks after being away for nearly seven months and we sailed for Christmas Island as part of Operation RELEX where we carried out the role of *Border Protection*. We finished the Operation and arrived back in Perth in late December to commence preparations to sail back to the Arabian Gulf for the second Gulf war".

After ANZAC, he spent about 18 months ashore before a posting to HMAS *Toowoomba* in Williamstown, Melbourne, "my favourite ship of all time". He was part of the commissioning crew and spent more than five years serving on her. It was there that he met his

wife, Rebecca, also a Petty Officer.

For his service he was awarded the Order of Australia Medal. He was then posted to HMAS Coonawarra in Darwin.

Kelvin's naval log book is a record of distinguished and varied service in the Navy: on six submarines, three ships, attached to six bases, and with many ports of call.

Kelvin was born into a Christian family. His mother was raised within the Anglican Church and his father from a young age was raised in a Church of England home in Sydney. "As long as I can remember the family attended St Peter's, Nightcliff, in Darwin". He was confirmed there at the age of 15.

Kelvin speaks of "becoming confused as to God's intent for this world when he was about 20 years old. I could not understand why God let evil exist".

Kelvin did not stop believing that God existed. "It seemed that the further I got away from God the closer God came to me".

During his posting to Western Australia in the late eighties he started attending a Church of Christ in Rockingham. There he was introduced to "wonderful ideas about God's self" that he never thought were possible. "I began to thirst for God's word and sacrament. I decided to give my life back to Christ."

"All those years ago as a young man, in my 20-year-old, black and white vision of life, I had fashioned God in what I thought God should be like. I discovered that God did care about what I did and what we did collectively as humans".

In 2013 Kelvin moved to Canberra with his family to begin a Bachelor of Theology degree at St Marks Theological College. He completed this in November 2015 and the diocese of Canberra and Goulburn placed him at St Paul's Manuka. He was ordained in February 2016 as a deacon in the Anglican Church with the intention of being ordained as a priest in November 2016.

FROM THE PULPIT

Dedication of Sanctuary chair

A family occasion at St David's

The normal morning service at St David's on Sunday, 3 July, was a special family occasion for the celebrant, the Rev'd Canon John Campbell, warden of St David's Close. Family and friends had gathered for the dedication by the Rev'd Robert Willson of a sanctuary chair in memory of John's wife, Malamatenie. The preacher was their son, the Rev'd Dr Constantine (Con) Campbell, visiting Canberra from the United States where he is Associate Professor of New Testament at Trinity Evangelical Divinity School in Chicago.

John's wife had bought the chair as a gift for him some 30 years ago. It was estimated at the time to be about 80-100 years old.

As St David's did not have a sanctuary chair for use of the Bishop on St David's Day this year he put it in the church to be used when Bishop Matt Brain attended. "It seemed to suit the other furniture," John said. "Many of the congregation expressed their admiration of it".

John then thought it would be a suitable gift for the church as a memorial to his late wife. He had already invited Constantine to preach so combined his visit with the dedication while many family members and friends were gathered together.

Before taking up his post in Chicago, Dr Con Campbell served as Senior Lecturer in New Testament and Greek at Moore Theological College, Sydney. He has served as an Associate Pastor and itinerant evangelist throughout Australia, combining jazz music with evangelism. He is an ordained deacon in the Anglican Church of Australia, and is a highly active preacher and evangelist. He enjoys performing as a jazz saxophonist.



Con Campbell originally trained to be a professional jazz saxophonist before going into Christian ministry and academia. He continues to play jazz at a professional level in a variety of contexts, including performing jazz in partnership with churches, university groups, schools, and festivals. He is a gifted speaker, who explains the gospel truthfully, faithfully, clearly and persuasively. His gifts come



together in a unique ministry,

In his book *Outreach and the artist: sharing the gospel with the arts* he shows ministry leaders how to partner with artists more effectively to give artists a sense of how their gifts and talents can be used for spreading the gospel. He specifically opens up a conversation of "evangelism with, through, and to the arts". He tells his story in which he "gave up jazz for God. That said, God "gave it right back.... with a higher purpose than it had ever had before".

In his book, Dr Campbell

describes his "jazz nights as a 'first date.' ... a wonderful first contact with Christianity." He speaks of favouring "patient evangelism" if for no other reason than that it puts us in our place. "It's not all up to us. Evangelism is collaborative – one plants, another waters, but God makes things grow (1 Corinthians 3:5-7)".

He is thus a person of diverse talents: respected jazz musician, New Testament scholar, and a gifted communicator. Of his background he says he was an artist before he was a Christian. In his spare time as John Campbell told us, he likes going to the various night clubs in Chicago and playing his saxophone.

Dr Campbell's background was clearly evident in his sermon delivered to the St David's congregation, enlarged for the occasion. The text was *Luke 18:9-14*, the Parable of the

Pharisee and the tax collector.

In a conversational, evangelistic and story telling style he engaged with those present to offer his interpretation of its central theme: "being justified before God".

He said that comparing ourselves to other people was not a good method for establishing your own identity. Jesus agreed and in doing so he turns the table on

the religious elite of his day, those who were confident of their own righteousness and looked down on everyone else. Everyone, in turn, looked up to the Pharisees.



(Continued on page 5)

(Continued
from page 4)

Tax collectors, on the other hand, were collecting money from their own people to give to their Roman oppressors. They were universally despised. And yet it was the tax collector who went home from the temple justified before God.

How could that be? Why is this the conclusion of the story? Jesus was being deliberately provocative. The tax collector did not ask God for anything. To ask for something expresses dependency on a higher power who can deliver.

The Pharisee is establishing his own righteousness. The tax collector, probably a thief, does not compare himself to anyone else. He does not feel self righteous. He is ashamed. He is expressing his anguish in public. He is honest with



God. This is who I am. He has only one thing to ask: "God, have mercy on me".

When we compare the two prayers it tells us something about what each thinks of himself. One sets out to impress God. The other does not. He thinks that God is displeased with him. He also thinks that God is merciful. All that he can do is appeal to God's mercy.

Jesus affirms that the tax collector was right. It is the tax collector and not the Pharisee who goes home in the right relationship with God. God wants us to be honest with ourselves.

Do you relate to either the Pharisee or the tax collector about your own identity before God and your relationship, justified before God? God is forgiving and all we have to do is ask him for mercy. Jesus said: "For all those who exalt themselves will be humbled, and those who humble themselves will be exalted".



St David's church and sanctuary

A tight fit

Every bell installation is unique and the Manuka bells are hung in the small tower on two levels in a confined space which means access requires a degree of athleticism.

On a recent Sunday morning the seventh bell started behaving oddly and ringing had to stop. Subsequent investigation revealed that a piece of wood had sheared off the wheel. Photo shows Jim Waddell manoeuvring around the frame after the successful repair job.
—Julie Doyle



RECOLLECTIONS

With the Holy Spirit at St Paul's

Timothy Bailey

Appointment at the Australian War Memorial

As a guide at the Australian War Memorial I am deeply aware of its significance as a sacred place of remembrance. I had, therefore, long been planning to attend the centenary of my father's RAAF squadron from 9 to 11 February 2016 at the memorial. This was to be a once in a lifetime event: just maybe I would meet someone who had known and served with my father during WWII, and remember him.

My experience of just getting to the war memorial became something of a saga in my life. The saga, as it turned out, began with developing a hernia late in 2014. I had to slow down and do a lot less physical work, less gardening and walking. My surgeon, recommended by friendly and helpful Parishioners, found a second hernia. Both were repaired in one operation. And then, at my review, a third hernia was found. This was a real blow: more pain and a far longer period marking time.

At last my second surgery date came up, earlier than I had expected on Friday, 5 February, this year. This was only five days before the planned centenary events. The remembered painful recovery after last year's surgery made me reluctant to go.

On the Sunday before surgery I told my friends at church about my decision. They were very definite that I must go, pointing out that the AWM had wheelchairs, which, of course, I knew. They all came to my assistance, including the staff at AWM, so that I could be there on Wednesday the 10th. Everyone was keen to help. So, I went.

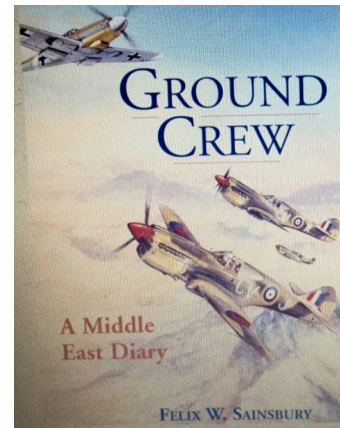
My son, Robert, pushed the chair and with Richard, our driver, we received a most loving welcome from the association's membership. My two brothers couldn't make it.

When WWII began my father, Geoffrey Harley Bailey, was studying and working towards his Pharmacy degree with Soul Pattinson's and Sydney University. He was also a militia gunner on the new heavy coast guns at North Head. His father, Geoffrey David Bailey, had got to know Dr Soul, of Soul Pattinson fame, in the trenches in France in 1917. They agreed to apprentice Dad. He was one year old at the time.

Dad volunteered into the RAAF, entering their Medical service in 1939. He left for Egypt in 1940 with 3 Squadron, serving as their Medical Sergeant, being always on the forward air-strip, according to Felix. He was sent home in mid 1942 after two bouts of amoebic dysentery, recovered, and was commissioned. Dad was posted as Adjutant to an inter-Allied unit working on pressure and G-suits based at Sydney University under Professor Cotton. He finished his Pharmacy course at night classes during that time.

After the war, Dad was the Pharmacist in Muswellbrook where I was born, and then in Gateshead near Newcastle where child five Bruce, was born. Dad developed bowel cancer in the mid 1950s and wasted away slowly, dying in April 1960 just after Anzac Day. The 1950s were not 'the good old days' for our family as 'The Repat' took ages to make him a TPI, not long before he died.

As fate would have it the association had found one veteran who did remember Dad. Felix Sainsbury was a RAAF armourer, serving with 3 Squadron from early 1941 in Syria to the end in 1945 in the Balkans. I went around with Felix and the rest of that group and ended up doing an impromptu tour for them of the WWII galleries. Felix was the author of the book "Ground Crew" based on his diaries.



'Ground Crew' is a story of desert warfare, compiled from Sgt Armourer Felix Sainsbury's diary during his service with No.3 RAAF Fighter Bomber Squadron in the Middle East. It includes detailed events of action during the Squadron's campaigns in Syria, Lebanon, Palestine, Egypt, Libya, Cyrenaica, Tripolitania, and Tunisia. He records events as they happened in a day-by-day scenes of action in service with the Squadron. No.3 Squadron was the first Australian Squadron to serve in the Middle East, arriving at Port Tewfik, Egypt, in 1940.

On the first day of the Centenary at the AWM, after a showing of artefacts and paintings, Felix declared it was time for me to show him the two photos of Dad I'd brought along. You should have seen his face. "Photos bring it all back", he said, "I can hear him and see him".

What I found on Wednesday 10 February at the AWM and the luncheon next day was the work of Holy Spirit, though most there would have been surprised to hear this. I believe that my parishioner friends, my AWM colleagues, Robert and Richard, together had been the Holy Spirit at work. Their strong challenge changed my mind and woke my own spirit.

That, however, is the point about the Holy Spirit. Its every-day nature shows it is ever-present in our lives, in the here and now. And that is its power.

POETRY AS MEDIATOR OF THE DIVINE
Poet, priest and prophecy

Brian Douglas

“The awe and wonder of God”

In an illuminating presentation for the Session 2

Commencement Lecture for St Mark’s Theological Centre, delivered on Monday, 11 July, at the Australian Centre for Christianity and Culture, the Rector, the Venerable Dr. Brian Douglas explored how a joining of the minds of a theologian, Edward Bouverie Pusey, and a poet, Samuel Taylor Coleridge, influenced the development of Anglican Eucharistic theology.

This coming together of the spiritual and the creative was associated with two movements in 19th century England: the Romantic poets, as they came to be called, and the Oxford Movement. Together, they had a profound effect on the Church of England in the development of what Dr Douglas describes as “moderate realist sacramental theology”. This is an edited version of his lecture.

The Romantic poets saw God as powerfully present in nature. They saw a deep, heartfelt, inward joy as clinging to things created by God. It was in these things that the divine was to be found. They provided a link in their work between the physical and the spiritual.

Coleridge saw himself as a priest, offering his own sacrifice as he learnt the lessons of love and earnest piety through the outward forms of natural things. There was an inherent sacramentality in his work. He developed the idea of the poet as the mediator of the divine where the divine is evident everywhere and particularly.

Coleridge was writing a little before the time when Pusey, as an Oxford scholar, and later Professor of Hebrew at Oxford University, was beginning to explore sacramental theology.

Pusey was convinced that the Eucharist was a divinely appointed

sacramental means of grace, where outward earthly signs, like bread and wine, really and effectively conveyed heavenly realities to those who received them in faith.

For Pusey and the other Tractarians, and, it seems, the Romantic poets, this participation of natural things in the divine was real and not merely a form of propositional theology limited to rational reflection and subjective memory.

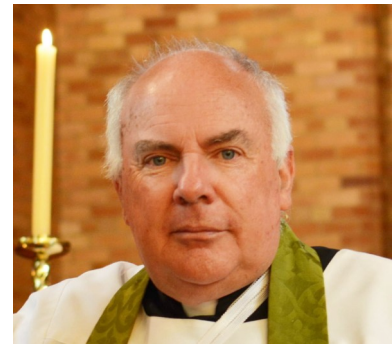
Romanticism saw nature acting as a stimulus to the imagination, Nature was the way to objective reality and to God. The Romantic poets, in particular Coleridge, assisted the Tractarians, like Pusey, to form their ideas within the thinking processes they offered.

For Pusey, like the Romantic poets, God could be found in the natural world and specifically in the Eucharist. It was a form of reasoning functioning by other than the intellect alone. It involved the will, affections, conscience and imagination.

Both Pusey and the Romantic poets saw the depths of the spiritual, with a view of nature or natural things pointing to and conveying the divine as a universal concept. His was a “conviction...of a compound character and made up of various emotions”.

In Divine things, awe, wonders, the absorbing sense of infinity and of purity, or of holiness, infused conviction more directly than reasoning to impress the feeling of God upon the soul more than any artificial reasoning from final causesthe chance sight of a flower illumined by the sun’s rays, or of the starry heavens.

John Keble, a poet, and Professor of Poetry at Oxford University from 1832 to 1841, reflected this Romantic influence where God is found under the veil of nature. He saw poetry as



lending religion her wealth of symbols and similes: religion restores these again to poetry, clothed with so splendid a radiance that they appear to be no longer merely symbols, but to partake of the nature of sacraments.

This resonated with Pusey. “Nothing exercises so congenial an influence over man’s soul, or so harmonised with it, as the visible works of God, the light of the spiritual, signs of the continuing goodness and harmony of things”, he wrote.

Pusey speaks about much more than the interpretation of the Bible, but rather an alternative approach to theology where nature is the means God uses to reveal spiritual truth.

The presence of Christ in the Eucharist, for example, is not a matter for sense or evidence alone but is rather above and beyond sense and evidence – a spiritual or illumined sight.

For Pusey the Eucharist plays a great part in the development of faith, since it is through the grace received in the Eucharist that faith grows in ways that can be mystical or super sensual. Pusey firmly valued the experiential and the mystical and the learning known through feelings and sensations.

This is a correction we need in a modern world so dominated by the empiricism of the scientific world view where all truth is seen to be found in science alone.

We too, perhaps can experience the same awe and wonder as the divine infinity invades the finite world in the holiness of the Eucharist and as we come to know Christ’s real presence in grace and love in Eucharistic worship and as we respond to that presence in faith.

(Continued from page 1)
WELCOMING "THE STRANGER"

To showcase other fund raising efforts, the regular "fork and talk" gatherings have assumed a new role as a forum for showcasing and fund raising and thus to indicate the level of additional Parish support for specific programmes.

As the convenor of the initial meeting and a driving force behind the initiative, Les Bohm, said: "We each already donate to worthy causes so how do we decide how best to further help refugees.

"The closer we get to understand a refugee's story, the more we are likely to want to help. We aim to share a range of such stories with parishioners over the next year. While focusing at first on people in Australia, we also believe that people

seeking refuge elsewhere in Europe, Middle East, Africa and Asia, should be kept in mind."

The support team began by looking for options that parishioners could choose by donating money, time, talents or goods. There would be support for Anglican Church activities where possible. The aim was not to duplicate existing services, not to fund services where government funding is provided, to work in conjunction with other service providers, and to work with community and faith-based partners.

The group's initial showcasing of the Anglicare Young Refugee Sponsorship Program which coincided with Refugee Sunday demonstrated the depth of support. The "fork and talk" gathering was attended by 60 people and raised

over \$2,000. The second programme to be showcased was "Companion House", a community based organisation working with adults and children who have sought safety in Australia, from persecution, torture, and war related trauma, including people who have arrived as refugees or asylum seekers.

"We don't have a fund raising target," Les said. "In fact, we are unlikely to know how much our showcasing of a charity will have resulted in added support.

"I am confident that parishioners will make considered choices in how and what they can donate".

The great generosity of St Paul's parishioners, he said, had been demonstrated. Raising money for the five-year commitment for Carpenter's Kids in Tanzania was achieved in 18 months.

BOOK REVIEW

Unsung Heroines

John Gibson

A rich tapestry of serving their church

This is a significant book. It begins to tell the story of the incredible women in our diocese whose stories have remained largely untold. It adds to the rich tapestry of those women who have in the past and those in the present who continue to serve God, their church and communities. It is, therefore, a welcome addition to the history of the Diocese.

Its author, Judith Langfield, is a parishioner at St John's, Young, and a committee member of our Diocesan Anglican Historical Society. As Judith remarks in the foreword: "Clergy wives were rarely referred to in any writings such as husband's obituaries, and biographical details were scant. How fortunate that some left diaries and letters that vividly relate their various domestic preoccupations, problems and interests. Others were proudly recognised and written about by descendants in family history books."

Our diocese was formed in March,

1863. The early clergy and their wives arrived in Australia with little knowledge of our country, with many going to isolated and lonely areas. With indomitable spirits most accepted where they were and shouldered their hardships with grace and strength.

What emerges strongly are the social skills and capabilities that they possessed in their own right. Ken Cable in his book *Sydney Anglicans* observed, "males were the leader and determiners of policy and the womenfolk were the workforce for parochial activity."

It is with interest to read contributions from the contemporary contributors and to see the changes of attitude that have emerged over the years.

There are many human and down to earth stories. Each story is self contained. There are delightful touches of humour with some funny incidents (not

necessarily so at the time).

This is just the beginning of a much larger story that I hope will continue to unfold and be told.

Judith is to be greatly thanked for her patience, perseverance, efforts and above all her enthusiasm in bringing this all together.

Judith stated that her passion in telling the stories of these women was simply to have them recognised and their stories recorded for the future.

Judith has certainly done that and the accompanying photos of individuals, groups, rectories and churches enhance and help us in getting a feel for the times they wrote about.

How blessed we are today that we have so many, both female and male (clergy and lay) in positions of leadership in our diocese.

Judith Langfield, "Unsung Heroines: Women of the Diocese of Canberra and Goulburn."

INDIGENOUS RECONCILIATION

A role for the church

Karen Kime
A voice on the edge

Among the priority issues identified by the Diocese's Public Issues Commission are Asylum seekers and Indigenous reconciliation.

The Venerable Karen Kime is Archdeacon for Indigenous Ministries in the Diocese and General Manager for Indigenous Services and Education for Anglicare NSW South, NSW West and ACT. In an address to the Victorian Council of Churches in Melbourne at the University of Melbourne in August Archdeacon Kime described the importance for Aboriginal people of "being grounded in country" and their spiritual attachment to it. She spoke of how Australia's churches can help our nation reconnect with its past to develop a future that includes everyone. This is an edited text of her address.

There are several hundred Aboriginal nations on the Australian continent, all of which are culturally distinct – each with their own history, language, arts, culture and ways of doing things.

Country is central to our identity as Aboriginal people. The spiritual attachment to country can be one of the most stabilising influences throughout one's life. Our stories provide us with the law on how we must care for it. Like the gospels many of them are sacred stories.

Cultural revival is happening everywhere with our people. Indeed, the transmission of culture and heritage to future generations is seen as a priority for Aboriginal nations across Australia. More recent research has revealed what we already knew: that when Aboriginal children have strong cultural identities, they grow into strong and resilient adults. For our people, a strong identity begins with Country.

Indigenous Australians are taught very early that what happens to Country happens to people.



What is the role of the church, what would the Gospels expect of it?"

Psalm 1 'And they shall be like trees planted near streams of water...that bear their fruit in due season'.

For me, this means coming alongside Aboriginal people wherever they happen to be and affirming who they are as Indigenous people, as God's people.

God is found within relationships; God is relationships. The Church needs to equip its people on how to develop relationships with Indigenous Australians. This is not an easy thing and can be time consuming. Your story is different to our story. The equipping of clergy has become a priority in the diocese.

The church needs to develop a passion and a voice for those on the edge: just as Jesus did throughout his ministry. Indeed, Scripture teaches you 'cannot have faith without action'.

The Church needs to collaborate and empower our people recognising the strengths that we have. Jesus empowered a whole range of marginalised people, simply by seeking them out and showing the rest of the world that they were of value.

The establishment of partnerships with Aboriginal communities is seen as critical. The Canberra and Goulburn diocese has begun this through Anglicare and the fostering of Aboriginal children. Anglicare Riverina is partnering a local Indigenous organisation, equipping and empowering them to gain accreditation as a foster care organisation. The diocese sees this as a two-way learning opportunity and while accreditation will be gained shortly, this relationship will endure into the future.

The Church needs to affirm Indigenous heritage and spirituality within the life of the community. This is more than simply to 'tolerate' – it is to embrace, to work at the local level and celebrate the local culture. Too often people travel to distant and remote locations to experience 'traditional' culture without first exploring the local culture. The cultures of south eastern Australia are rich and diverse.

Racial reconciliation is not just about the building of relationships: it must also be about providing opportunities for Indigenous Australians.

It may mean developing different pathways into ministry, doing ministry differently as well as the sharing of resources to support it. It most certainly means valuing the unique gifts that our people bring to such a vocation.

Finally, reconciliation must have a shared voice to be heard. Given the immediacy of technology and the way in which information is transmitted, there is no excuse for ignorance; no excuse for inaction.

When we think about the discriminatory policies and the abuses against our people it is time to act now. To be complacent with such a system, is to be complicit: the Church must find its voice alongside Indigenous Australians.

The complete text of Archdeacon Kime's comprehensive and informative address can be read on the Diocesan web site.

HISTORICAL CONNECTIONS

Bishop Heber and a famous hymn

Robert Willson

The Sahib Bishop of colonial Australia



The *Sydney Gazette* issue of 9 August, 1826, nearly two centuries ago, carried a story stating that the paper had received a file of the *Madras Gazette* newspaper and would reprint news items from it, a common custom of the time.

Among the items was the news that the Lord Bishop of Calcutta, Dr Heber, had died suddenly at Trichinopoly. It was pointed out that New South Wales and Van Diemen's Land had been under his Episcopal jurisdiction, the most remote parts of his diocese. Reading this announcement in the 21st century one cannot but be amused at some of the phrases used to describe the Bishop.

The *Gazette* stated that Heber was "intelligent and active", as well as being distinguished for his piety. A visit to Australia had "long been threatened" by the Bishop. Now, said the paper, "all our hopes have been blighted".

The report went on: "Doctors Middleton and Heber were the first two Bishops of Calcutta, and both have been removed from the scene of their labours, by a mysterious Providence, just as they were beginning to feel themselves somewhat accustomed to the burning clime of Hindostan. We would recommend that the next Bishop constitute Australia as his head-quarters, where his Lordship would be certain of living to a good old age." And so the Colony of New South Wales recorded the passing of our Bishop.

We always tend to think that Bishop William Grant Broughton was the first Bishop of Australia but Heber, though now forgotten by many, has a place in our story. On Trinity Sunday in St Paul's, and in many other churches where the Christian Year is observed, Heber's great Hymn is sung:

*Holy, Holy, Holy, Lord God
Almighty, early in the morning
our song shall rise to thee;*

At the small town of Cobbitty near Campbelltown in New South Wales you will find an intriguing link to Bishop Heber in the lovely St Paul's Anglican Church there.

Cobbitty was developed around the pioneer estate of Rowland and Elizabeth Hassall, missionaries associated with the (Congregational) London Missionary Society. They sailed for Tahiti in the ship *Duff* in 1796. In 1798 they fled to Sydney. Their son, the Rev'd Thomas Hassall (1794-1868) founded the first Sunday School in Australia and was Australia's first home-grown Anglican priest. He became rector of Cobbitty in 1827.

A year after Bishop Heber died Hassall decided to honour his memory by building a simple stone schoolroom dedicated in 1828 to his memory. It is known as "Heber Chapel" and is believed to be the only memorial to Bishop Heber in the country. It was dedicated by the Reverend Samuel Marsden.

Thomas Hassall was both a farmer and a priest. He was known as the "galloping parson" because of his travels over his huge parish. He was one of the very first of the clergy to visit Goulburn. As was the custom in those years he also acted as a magistrate.

Bishop Reginald Heber was born the son of a wealthy landowner and priest in 1783, five years before the First Fleet arrived in Sydney Cove. He was born at Malpas, a beautiful country town in Cheshire, where his father was the rector.

The east window in the Malpas Church is in memory of Heber. The window shows Bible scenes and parallel scenes from the bishop's life. Study it closely and you will see King David composing psalms and Heber

composing hymns like "From Greenland's icy mountains" and "Holy, Holy, Holy...." You can see the coming of the Wise men and the Bishop confirming Indian folk. There is the Upper room at Pentecost and Heber's own consecration as a Bishop. Another shows St Paul preaching and Heber also preaching under a palm tree; another shows St John writing at Patmos, a reminder that Heber was a great scholar and writer.

Heber entered Brasenose College, Oxford. There a young man named Alfred Tennyson admired his poetry and he won the Newdegate prize. He was ordained deacon and priest by the Bishop of Oxford. For many years he served as Rector of the Parish of Hodnet. There he continued his study and writing. His hymn "From Greenland's icy Mountains" was written in 1819 and was regularly sung until recent years. It was dropped from many hymnbooks because of some lines were seen as patronising and insensitive to other faiths.

In 1823 Heber accepted the post as Bishop of Calcutta, a see left vacant by the death of Thomas Middleton. He was reluctant to go but finally accepted and arrived in India with his wife Amelia and his infant daughter in October 1823.

He worked hard in the little time he had. In 1824 he ordained as deacon the first native Indian to receive Holy Orders. He travelled widely in India and made plans to come to Australia which were never fulfilled. He died suddenly in 1826, one of the missionary pioneers of the Anglican Church. Today there are about 25 million Christians in India.

HEALING MINISTRY

Anointing and laying on of hands

John Gibson

A gospel imperative

Archdeacon Emeritus John Gibson explains the background to the healing ministry within the church and the relationship between spiritual and physical well being with particular reference to anointing and the laying on of hands. Healing is seen as a gospel imperative.

The response of Christian communities to people's needs for healing is an important way in which the Gospel is proclaimed to contemporary society. Healing is to be seen as an outworking of the presence of the Spirit in the life of the church and the community.

In our corporate worship we pray regularly for healing and often folk seek individual prayer in church, their homes, our hospitals and aged care facilities. It happens also when we are asked to pray and uphold people or situations in our personal prayers.

A Prayer Book for Australia offers a good framework on healing. The introduction to 'Ministry with the Sick' gives us a very good and balanced statement. It states:

"Sickness is a reality of human life. Modern medicine is a gift of God which has alleviated much suffering and greatly facilitated human health. The healing and saving work of God continues in many ways, is seen most clearly in the ministry of Jesus, and looks for the fulfilment in the kingdom of God. Pastoral care as a ministry of the gospel of Christ occurs whenever the love of God sustains and renews people experiencing particular needs and stresses. "Ministry with the sick draws together the resources of human compassion and skill, as signs of divine grace, and the promises of God.

"Of first importance in this ministry is the relationship between those in need and those who care for them. It is a mutual relationship, in which vulnerable people minister to one another in and through the grace of Christ. "Those who minister in Jesus' name bear particular responsibility

both to be sensitive to each situation, and also to accept the responsibilities placed on them as ambassadors of Christ to those in need".

I have quoted the introduction in full because it, together with the Service itself, is not in the Shorter Edition of our Prayer Book. Many of you may not even be aware that it exists.

The biblical references to anointing are found in *St Luke* 6:12-13: "And they went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them."

The other is *St James* 5:13-16: "Is any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective."

In the passage from *James* there are three questions to different groups. Are you suffering? Are you cheerful? Are you ill? The brief answers are that the first group should pray and the second group should sing songs of praise. The sick are given a longer answer.

On the surface we could think that *James* is implying that if you are sick then all you have to do is follow a simple procedure: send for

the church elders - the 'presbyters' or ministers, have them pray over you and anoint you with oil and then "the prayer of faith will save the sick."

It seems to be a clear promise of automatic healing. It is true that anointing often brings deep peace and inward as well as outward healing to a person. Also there are those who have done all these things and still died.

The clue to this passage is the reference to sins and forgiveness. The faithful prayer offered will bring about a transformation: the sufferer will be raised up, made whole and forgiven. That is what the words mean. Pray, give praise, seek wholeness; that is James' advice for living.

In our Prayer Book the liturgy used for anointing and the laying on of hands is:

"Almighty God, in your word we are encouraged to pray for the sick and anoint them with oil. Grant that "N" who is anointed with this oil may be strengthened by your Holy Spirit, healed and restored, according to your good purposes; through Jesus Christ our Saviour. Amen. In the faith of Jesus Christ, I anoint you in the name of the Father, and of the Son, and of the Holy Spirit. This is followed by the laying on of hands with often spontaneous prayer being offered by those participating".

In praying for healing of body, mind and spirit in the name of Jesus we are fulfilling an important part of our calling and bringing wholeness and the assurance of God's love.

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 Canon John Campbell, Dr Ingrid Moses (Rector's Warden), Robert Deane, Peter McDermott (People's Wardens), Catherine Bohm, Christopher Deane, Peter Cumines, Sandy White, Mary Pollard (Parish Councillors), Duncan Anderson, Lorraine Litster (St. David's Wardens), Tony Ralli (Rector's appointment). Helen Raymond. (minute taker)

Items from the Diocesan web site are included with permission

Further reading

BISHOP HERBER AND A FAMOUS HYMN

The article on Heber on Wikipedia is detailed and well worth reading. His Narrative of a Journey through the Upper Provinces of India was very popular and has been re-printed in 1995. There is a modern biography of Heber entitled Bishop Sahib by Derrick Hughes (1986)

OUR EDITORIAL PURPOSE

Communication is at the heart of our identity as a church. *Community* aims to connect people with God, with each other and with our wider community by sharing experiences through reflective dialogue.

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

It will do this through stories of the Parish, the Diocese and the wider Anglican communion that report, inform, and enlighten in ways relevant to its readers and 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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