



Community

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

No. 32

Winter 2015

New meaning and hope in Easter messages

Increased church attendances (1,500 at St Paul's and St David's) over the Easter period demonstrated that the story of Jesus, his crucifixion, and his rising again, "the culmination of the whole liturgical year and the pinnacle of our Christian life" still resonates.

The Easter celebration in the diocese began with Bishop Stuart Robinson's six-week "walk with the cross" through western New South Wales, the Monaro and the Snowy Mountains.

"The cross," Bishop Stuart said, "is a symbol of reconciliation and hope, to live in peace and make a fresh start. Easter is a new day where something most unlikely happened. This gift of hope and new life is waiting for us all".

Images of Christ's passion, death and resurrection, re-enactment of the stations of the cross, the proclamation of Easter messages all reached into our consciousness, "making Jesus' feelings and thoughts our own".

Beyond the passion, the empty tomb itself was an image to focus on "the emptiness which has become a way of life for far too many people, the tragedy of people who live in our streets in the shadows of our affluence. Emptiness," it was said, "often just simply shows itself in loneliness and in the absence of meaningful relationships for the people we mix with." We were urged "to be mindful of the

"Do this in remembrance of me"



Worshippers receive Holy Communion at St Paul's Easter Day service. James Porteous at the organ. (Photo from the organ balcony by Matthew Stuckings, Director of Music).

emptiness around us."

The image of Christ's sacrifice was punctuated by the poignant reminder that 2015 is the 100th anniversary of the fateful Gallipoli landings and the sacrifice on the battlefield. "True sacrifice," it was said, "touches the deepest part of the Australian conscience. With Gallipoli Australians will be celebrating not war but the spirit of sacrifice by young men barely beyond boys. Such sacrifice has profoundly shaped the Australian story.

"At Easter we celebrate the brutal sacrifice of a young man on a Roman Cross. The story of that sacrifice has touched millions, changed nations and inspired famous and ordinary people to extraordinary acts of service. We kneel because in the story of Jesus and his Cross we recognise a defining

(Continued on page 2)

EASTER MESSAGES

(Continued from page 1)

story in which we find ourselves. It calls us to follow in the way of sacrifice, to live beyond ourselves.”

Commemorating the passion of the Lord, is “to enter into its mystery. It is not something intellectual, something we only know or read about... It is more, much more.

“To enter into the mystery means the ability to wonder, to contemplate. It demands that we not be afraid of reality: that we not be locked into ourselves, that we not flee from what we fail to understand..

“It means going beyond our own comfort zone, and going out in search of truth, beauty and love. It is seeking a deeper meaning, an answer, to the questions which challenge our faith, our fidelity and our very existence”.

“To enter into the mystery, we need humility, the humility not to take ourselves so seriously, recognising who we really are:

hope that springs from the Resurrection is rooted here in Jerusalem. The message of Easter has shaped the very identity of this Holy City over many centuries. Here is located the site of the Empty Tomb, the place where God's sovereignty over death and the powers of darkness was manifested in the raising of Jesus from the dead.

“As a consequence of this reality, the location where the resurrection took place is not merely an object of archaeological curiosity but remains a living focus of Christian worship. It is a place where God's grace has been manifested in numerous ways down the centuries and for that reason alone it deserves respect.

“In the name of our Lord Jesus Christ we urge people everywhere not to fall into despair. The very existence of this city of Jerusalem is paradoxically a sign of hope that God's kingdom of peace, love and justice will prevail. There are indeed



Palm Sunday at St Paul's

creatures with strengths and weaknesses, sinners in need of forgiveness. ... in a word, we need to adore. Without adoration, we cannot enter into the mystery”.

From the Patriarchs and Heads of Churches in Jerusalem, came their Easter greetings and blessings “for all people in the name of the risen” with the words ‘*He has given us new birth into a living hope*’”. (1 Peter 1.3)

“In the face of so much that threatens to devalue or diminish human life,” the message said, “the

signs of darkness around us which make this a painful time to live through, but the darkest part of the night is often shortly before the dawn. The joyful proclamation of the Resurrection at dawn on Easter Sunday assures us that the last word lies not with violence and inhumanity but with God's purpose of love, justice and hope which runs like a thread throughout history and will find its ultimate fulfillment in the coming fullness of his Kingdom”.

“The Lord is risen! He is risen indeed!”

Bishop's 3-D Vision

In the May issue of *Anglican News* Bishop Stuart Robinson has given “a very simple, under-developed” outlines of his ‘3-D’ vision for the next five years (‘15-‘20).

Bishop Stuart explains that: “It is, of course, predicated on the dream to see a diocese (people, communities and structures) transformed by the love of Jesus.

Bishop in Council, in receiving the vision, has invited the Bishop to develop it - with a working group - in time for Synod.

The Vision

Deployment - of:

- Pioneer ministers and church planters
- Equipped and envisioned lay leaders
- Parish Curates and leaders as per our current regimen
- Specialist ministry staff

Development - of:

- Income generating capital works projects (of which the Jamieson is a prime example)
- Financial structures that facilitate mission
- Parish partnerships with diocesan and other ministry bodies

Debt reduction - as it relates to:

- Parish contributions – to begin by reducing them to around
- 10% - thus returning \$500,000 back to ministry units
- Interest rates – by reviewing and reducing them
- Professional standards and the significant implications of ‘redress’ (stemming from Royal Commission type matters).
- Diocesan entities such as schools.

Anglican News, May 2015

The voices of Anglican traditions

As editor of *Community* I am a regular, and time permitting, a voracious reader of other church magazines for a shared editorial experience and, of course, for both enlightenment and copy for our own *Community*, hopefully to expand our own horizons. It is a way of reaching out and drawing in.

One of those magazines is the *Parish Magazine of the Anglican Parish of Epping*, which the Rector drew to my attention when I began editorship of *Community*.

There are always lessons to be learnt as we seek to increase our understanding. In the February issue the Rector, the Rev'd John Cornish, in his pastoral letter announced his intention to retire after 18 years.

In reflecting on his retirement Rev'd Cornish said he hoped that there would be a change of attitude in the approach of adjoining Anglican parishes to the way the Anglican Church carries out ministry and evangelism.

He cited the apostle Paul:

"For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known." (1 Corinthians 13:12) None of us has all the answers, he said. "Faith is about things unseen. As it says in Hebrews, *'Now faith is the assurance of things hoped for, the conviction of things not seen.'*" (Hebrews 11:1)

The Rev'd Cornish said that all baptised members of the body of Christ have something to add to the whole. "Your view of God is helpful to me and mine to you. God is far more than what you and I can conceive". He said: "Many of our fellow Anglicans seem to think, however, that they know God in God's entirety".

He went on to explain that having invited the Rectors of local parishes to preach at St Alban's, none had ever, in 18 years, invited him to preach in their pulpits.

"I have preached in the local Roman Catholic, Uniting and Baptist churches, but not once in a local Anglican church".

He said it was implicit in the lack of invitations that he could have more in common with non-Christians and non-Anglicans than fellow members of the local parishes of the Anglican Diocese of Sydney.

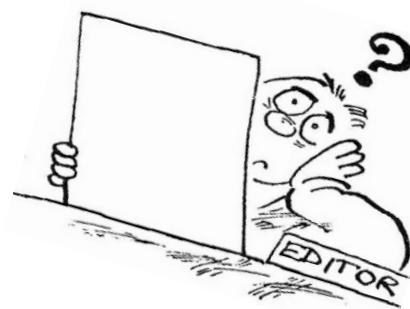
Ministry, he said, was about cooperation, not competition. "Just because the way we in this parish worship is distinctive from worship in the adjoining parishes - we reflect Anglican practices globally - there should not be competition or exclusion against or excluded from fellowship within the Diocese.

"The Anglican Church, as a result of the Elizabethan Settlement is a church of diversity, both catholic and reformed. (*See the Book of Common Prayer.*)"

He went on: "Many of the local Anglican churches will say that they are 'Bible-believing Christians', but what does that mean? Each Sunday we in this parish have at each service in the morning at least four substantial readings of Scripture, plus various sentences, but, if you go to many of the local churches they may have one reading usually chosen by the minister. We follow the lectionary, a regime of readings set to fit the season of the year and shared across the world and across denominations. It is not at the whim of the minister.

"On one occasion some years ago, the wife of an Archdeacon, never having been to Saint Alban's before, said to me after the worship had concluded, words to the effect 'Boy, you have a lot of Bible readings here', as if to say 'I did not know that you read the Bible'.

"The saying 'travel broadens the mind' can, I believe, be applied to religion as well. When you go outside your normal experience and visit another Christian community you can discover that your little corner of the world does not provide you with all the answers. There is more to God's kingdom than your point of view or mine".



In conversation with the Rector

A special feature in this issue is a conversation with the Rector contemplating, in his eighth year of service to St Paul's, his own future, as he approaches his formal retiring age.

That conversation takes place in the context of Brian having embraced St Paul's rich liturgical heritage with well espoused doctrinal convictions, as Eddie Braggett described it in *Camps, Settlements and Churches*, reflecting an Anglo-Catholic outlook which values liturgy as an 'outward and visible sign of Christ's presence in the Eucharist, a belief in the necessity of the sacraments for spiritual maturity'.

Brian has spoken of the many voices of Anglican Eucharistic theology competing against each other, often stridently claiming more of their "truth" for a particular tradition.

This "multiformity", as he calls it, is pervasive in the Anglican tradition. Discourse of the Anglican Eucharistic tradition, he says, presents a variety of understandings about what happens in the Eucharist.

Debate has centred on whether or not Christ is present in the Eucharist in a real way by sacramental instrumentality. It is in this context that he speaks of Anglican Catholics and Anglican Evangelicals. Brian's liturgical background has maintained a pathway for the Anglican Catholic tradition as celebrated at St Paul's, reminding us that discussion about our traditions' theology must not come out of closed positions.

The vision: Parish supports development proposal

A special meeting of St Paul's parishioners on Sunday, 15 March, unanimously endorsed a proposal presented by the Bishop, the Rt Rev'd Stuart Robinson, to re-develop the St Paul's precinct.

The proposal represents "a grand vision", among other things, to secure the financial viability of the Manuka Parish. The meeting agreed "to support the vision of the Bishop of Canberra and Goulburn to begin a process of developing the site of St Paul's Manuka as outlined at the parish meeting held on 25 February 2015."



Bishop Sturt and the Rector of St Paul's, The Rev'd Dr Brian Douglas, shake hands on the agreement to proceed with the partnership arrangement

At the earlier meeting Bishop Robinson had presented the basis of a partnership between the Diocese and the Parish to further develop the vision.

In his annual report, the Rector, the Rev'd Dr Brian Douglas, said the development proposal was a major issue of mission for the parish. It represented significant opportunities for the Parish to grow in mission as the Diocese undertakes the development. "We as a parish need to go along with the Diocese to ensure that our interests are enhanced," Dr Douglas said.

He said the plan being put forward by the Diocese included the provision of two new rectories, a new hall and new offices. There was also provision for independent living units within the terms of the crown lease. The heritage vista of the church and the memorial garden would not be affected. Planning was proceeding on the basis that these aspects of parish plant would not be impacted.

The Diocese was also proposing the possibility of other developments adjacent to the crown lease land. It was hoped that these would provide income streams for both the Diocese and the Parish.

The Parish Council had been considering these matters carefully and together with the Wardens he had been involved in discussions with the Diocese.

"This is very much a cooperative venture with the Diocese which is keen to work with us to enhance the mission of the whole church," he said.



The Rector: seven years on

Now in his eighth year as Rector of St Paul's and Manuka Parish the Rev'd Dr Brian Douglas admits to being faced with life-changing decisions as he contemplates reaching the statutory retiring age (65).

Brian has confronted many such challenges in his past life, successfully welding education, theology, pastoral care and academic scholarship. Having more recently been appointed Archdeacon of South Canberra, now more intimately involved in the Governance of the Diocese, to take effect from 1 July 2015, thus adding to his present leadership responsibilities, including Presiding Member of the Parish Council, and with the prospect of a partnership between the Parish and the Bishop to progress a development proposal, the decision perhaps has become even more challenging.

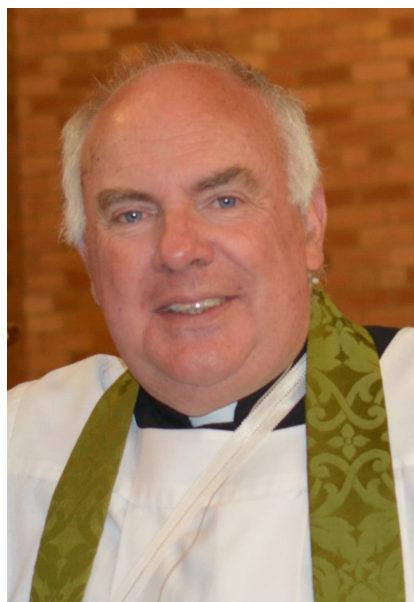
Brian recalls with some introspection the invitation to become Rector of St Paul's to succeed the Rev'd Dr Scott Cowdell who resigned in 2007 after five years. Eddie Braggett records in his recent admirable history *Camps, Settlements and Churches*, that a number of clergy had advised him that the Parish was "difficult". Brian accepted the challenge. There were, as Eddie Braggett writes, "many positive indicators to buoy his spirits" and so in January 2008 he began his incumbency "with a sense of optimism" telling the Parish "I come to you with the vocation of being parish priest uppermost in my mind, to serve God and God's people in the place you know and love".

With his Anglo-Catholic background and experience behind him, in his first sermon Brian committed himself to maintaining a "rich liturgical tradition" with which he was already familiar from his time in Newcastle where, among his many appointments, he was Residentiary Canon at Christ Church Cathedral.

Since taking up office at St Paul's there have been many milestones: journeying through the Combined Ministry District as Team leader, celebration of the Parish's 100th anniversary, the children's Eucharist at Christmas, increased attendances at Easter and Christmas services.

In his annual report for 2014 Brian could speak of seeing many signs of growth and commitment of faith we share, encouraged by the great support he had received from people and ministry, blessed by the work and enthusiasm of so many people.

Following his career as a deputy school principal he entered St John's College at Morpeth to train for the priesthood and eventually lectured there. His Doctorate from the University of Newcastle was in Education. His thesis was entitled '*Ways of Knowing in the Anglican Eucharistic Tradition: Ramifications for Theological Education*'. He continues to lecture part time at *St Mark's National Theological Centre, Canberra* in the School of Theology at Charles Sturt University in



Canberra in the areas of sacramental theology, interfaith dialogue and Anglican foundations with standing as Senior Lecturer. He is a clerical fellow of St Paul's College in the University of Sydney. He has published *A Companion to Anglican Eucharistic Theology* in two volumes and is currently completing a new book *Pusey's Eucharistic Theology: Sources, Context and Doctrine*. He has a personal web site widely acknowledged for its authority having received recognition for its contribution to Anglican Eucharistic theology.

Brian's scholarship involved a study of the German philosopher Jurgen Habermas and the "theory of communicative action", which formed the basis of his Doctorate thesis and subsequent lecturing on the Eucharist and Anglican traditions. Communicative action involves a shift of focus to the communicative dimension where the analysis of language as social action is the basic medium of communication. He notes that "Rationality for Habermas has less to do with the possession of knowledge than with how speaking and acting subjects acquire and use knowledge". Habermas' insights, therefore, hold out potential for finding the structures through what he describes as "different ways of knowing" and a dialogue based on communicative action, useful to the Anglican communion and its theological education.

Notably in his scholarship Brian has joined the disciplines of education and theology, both fundamental to the future of the church at a time of perceived decline.

IN CONVERSATION

Brian agreed to reflect with *Community* on the last seven years as he prepared for the next stage of his life, having worked assiduously to consolidate and advance the achievements of Manuka Parish, at the centre of which is St Paul's with its profile as a "city church" and a focal point of community outreach to the wider population. The conversation was broad ranging from sacramental worship to communicating the faith.

(Conversation with the Rector page 17)

Out of the chaos of the world

I had come late to Lenten studies...not late in the appointed time when others had already gathered, but late in life. This year's Lenten classes at St Paul's attracted wider than expected interest. Nearly 50 people attended the first session. Then they were divided into two groups. And then, three, with the Rector and Susan Bridge leading the discussions.

I had thought of participating in the Education for Ministry group, but balked at the discipline of a commitment over three years. The Lenten group offered a specific focus to learn more about what "being Christian" means. I was anxious to test what I had been writing about "renewal".

The chosen text for study was Dr Rowan Williams' *Being Christian*. Familiar as I already was with his theological scholarship and literature, a specific interest for me while broadening my Christian horizons was the nature and quality of theological language and the expression of new ideas.

It is often convenient in studying an author in appreciating his writing to discern a single concept to understand the contribution he makes to our own ideas, in other words his vision of society.

Rowan Williams writes of how individual spirituality and coming together in the "chaos of the world" interact for human well being. For him individual choices influence the order of the human condition and collective decisions provide the framework for their 'pursuit of happiness'. For Williams, at its centre is Christianity and the life of Jesus.

Williams discusses four essential components of the Christian life: baptism, Bible, Eucharist, and prayer, their meaning and practice, marshalled into a readable and inspiring whole once one comes to appreciate both the density, sometimes complexity, and ultimate freshness of his writing.

Williams' book, originally a series of lectures given at Canterbury Cathedral, is sprinkled throughout with images and metaphor presented in imaginative style. His central theme is one of chaos: "out of chaos comes the world". We come to speak in metaphorical images of a "new creation", a "new beginning" "of God's creative work". We are invited into "a new life" in association with Jesus, as individuals and as a community. He describes baptism, for instance, as "drawing around itself a set of powerful symbols." Thus out of chaos we have "rebirth" – a restoration "of what it is to be truly human", "to recover the humanity that God first intended".

So what did God intend? "that human beings should grow into such love for Him and such confidence in Him that we could rightly be called "God's sons and daughters".

It is his argument that "human beings have let go of that identity, abandoned it, forgotten it, or corrupted it." When Jesus arrives on the scene He "restores humanity to where it should be." He restores from within. "He comes down into the chaos of our human world...to our level....to where things are shapeless and meaningless...in a state of vulnerability and unprotectedness, if real humanity is to come to birth." It is for us "to reach out our hands from the depth of this chaos, "to be touched by the hand of God."

Williams language is poetic and to the participant uniquely inspirational, while at the same time provoking discussion centred on his many images, opening the door for us on new ways of understanding what being Christian means.

Influenced as I have been by participating in this year's Lenten studies, and those in the

EfM group may share the feeling, I came to see value in the process of refreshing our faith together in dialogue, to know and consolidate who and what we are, to enrich our spiritual identity as a Christian community through our relationships with each other. To use the words of St Paul: "In this way we all come to unity in our faith and in our knowledge of the Son of God."

Focused discussion (discernment, perhaps) in the new context of where the partnership with Bishop Stuart to consider further development of the St Paul's precinct might lead us, may serve to offer mutual enrichment, sharing our own gifts in word, works, and experiences.

When he was appointed Archbishop of Canterbury in 2002, Dr Rowan Williams said that if there was one thing he longed for above all else it was that the years to come would see Christianity being able to capture the imagination of our culture, to draw the strongest energies of our thinking and feeling into the exploration of what our creeds put before us.

He said: "There is a confidence that arises from being utterly convinced that the Christian creed, the Christian vision, have in them a life and a richness that can embrace and transfigure all the complexities of human life. This confidence can rightly sit alongside a patient willingness to learn from others in the ordinary encounters of life together in our varied society".

His task was to speak of God in the middle of a culture which, while it may show a great deal of nostalgia, fascination and even hunger for the spiritual, was generally sceptical of Christianity and the Church.

He saw our role as being to nourish a sense of proper confidence in the church and more widely, being eager to explore what Christian faith means. In his small book *Being Christian*, aptly described as "elegant and lucid", he offers a basis for our own further exploration, nourishment, refreshment and renewal, fuelling our imagination and redeeming Christian spirit in the process.

GEORGE MENHAM

Rowan Williams, *Being Christian: Baptism, Bible, Eucharist, Prayer.*

Inside the bell-ringers world at St Paul's



Bellringers from Hobart, Armidale, Berry and Sydney joined the Manuka band for an intensive training weekend over 20-22 March. The local ringers benefited greatly from the visitors' expertise and also enjoyed the usual fellowship when ringers get together anywhere in the world. *Photos: Peter Harrison*



The inaugural Lambeth Lecture

The revolutionary love of Jesus Christ

Justin Welby

The Archbishop of Canterbury, Justin Welby, delivered the first Lambeth Lecture on Thursday 5 March 2015. In it he set out his vision for a Church in which every Christian shares "the revolutionary love" of Jesus Christ. He spoke on the role of the evangelist in proclaiming the good news in word and action as followers of Christ. This is an edited summary of his lecture.

The church exists to worship God in Jesus Christ. The Church exists to make new disciples of Jesus Christ. A third priority is evangelism and witness.

When I talk about making disciples I'm not only talking about words; I'm also talking about actions. Evangelism is then a joyful proclamation of what has happened. It's the news of Jesus Christ, his life as the light breaking into this dark world for us; his death as the fount of our redemption; his resurrection as the hope of all. This news must be told, or how will people know?

We must open ourselves and the Church to the continual conversion which the Spirit works in us. The Church must continually be converted from the reduction of the Gospel into its fullness.

For me, grace is the most beautiful word in the English language. And if every Christian knew only to receive His grace afresh each day, what transformation would there be? That we can do.

Having received the goodness of God in Jesus Christ it obviously becomes a priority for us as his Church to let others know of what God has done for them. We are also compelled to be for others the Good News that made this community and instructs this community.

While the Church always exists in

time and space, in a locality with particular people, in a particular culture, it is this particular Church. Wonderfully this is God's work, done by His Spirit. And God initiates this in every church, in every place.

Tom Wright, former Bishop of Durham, has the most helpful analogy as to the work of the Church. Imagine a new Shakespeare play was discovered, but it only had four acts and the last

one was missing. What would we do? It wouldn't simply be discarded. We would call on the greatest directors and producers, the finest actors, to immerse themselves in the first four acts and to engage with the plot and development, and

to work together on what the fifth act might be.

This is the position of the Church. We have the first four acts, we have the plot and characters, and now it's over to us. But we are not left alone. The director, the artistic producer, the prompt and writer with us is the Holy Spirit. It's the Spirit that makes the Church, every day, afresh.

In this fifth act, what does the Spirit compel us to do? To invite people to become, like ourselves, participants in the drama of God. It is God's initiative. We cannot as his Church proclaim his Good News in our own strength or inspiration. The Spirit goes before us, preparing the ground for the seed.

Our motive driving this priority for the Church is not that numbers are looking fairly low and the future is looking fairly bleak. Never. This is not a survival strategy. This is not to say I am in any way nonchalant about the seismic challenge facing the church. But evangelism is not a

growth strategy. Everyone has a right to hear the Gospel, and as Christians we have a duty to proclaim the Good News without excluding anyone.

The same Spirit who gives us speech enables the proclamation of the Gospel to be always fresh and always distinct. At Pentecost, the speech-giving Spirit enables the news of all that has been opened up to be proclaimed in a tangible and comprehensible way. This is a gospel, Luke is saying to us, "for the whole world".

If the Gospel is best and most authentically spoken from person to person in a way which is particular to the hearer, as at Pentecost, the task of translating the gospel into graspable words and concepts is essential.

And the process of gospel translation is profoundly interactive. We don't simply arrive with a set of words grammatically related, or a system of ideas. It is a story that makes history, and we must pay attention to what God is already doing and stirring, for God's work does not begin with us. It begins with him.

Our constant care must be to proclaim the Good News in ways that are appropriate and fitting to Jesus. Having insisted that we take care to speak the Good News in ways that are good news, I am persuaded that the confession of faith in all languages and to all cultures is possible because of the distinctive character of God's action.

Christian good news must not become bad news for people of other faiths, but we must not shy away from true engagement. That is a freedom to cling to. If our motivation is truly of love and of divine calling, then we must share our experience of Christ with one and all.

But in order to know how to speak and proclaim, we must listen and converse. We are those who have listened to the Gospel, and our reception of the Good News has formed us.

Listening to God and neighbour is the prerequisite of proclaiming the Word that, as a human word, can
(Continued on page 9)



THE LAMBETH LECTURE

(Continued from page 8)

only be heard in dialect. The listening and speaking to God is where we start

The importance of prayer cannot be overestimated. In prayer we actively acknowledge that and practise it, by imploring the Spirit to work powerfully before and behind us, in our stumbling words and efforts.

There is no evidence of any revival of spiritual life taking place in a society in the Western Christian tradition without the renewal of prayer and the religious life.

Wherever we bring the Gospel, we are certain that we do not know the full implications of what it means to say: "Christ has died, Christ is risen and Christ will come again."

And when we set forth the Gospel invite, there are always fresh nuances and gifts for us to receive in how each person receives it.

The best evangelism takes place when the evangelist and the evangelised learn something new about Christ. The Spirit inspires us to greater and more inspiring creativity and imagination, co-opting every medium possible to extend the invitation, always compelling, definitely arresting – calling on all our senses to be open to His love.

The church is essential for evangelism. Not just in action and prayer, in activity and engagement, but as the place where the Gospel is seen to make sense. The institutional life of the Church must reflect, enable, promote and speak of the Good News.

Evangelism is good for us, it is necessary for a healthy church, because by it the Gospel takes a fresh hold of us and Jesus Christ increases his presence and joy among us. And that is a priority for every Christian. Luke says the last words of Jesus to the disciples: "You will receive power when the Holy Spirit comes upon you and you will be my witnesses." [Acts 1: 8]

St Paul's farewells a stalwart of the church



Parishioners at St Paul's Palm Sunday service gather to farewell Diana Colman

Diana Colman is a long time parishioner having worshipped at St Paul's for more than 40 years as a faithful member of the congregation.

In farewelling her at morning tea, the Rector, the Rev'd Dr Brian Douglas, said Diana had placed the worship of God as a high priority in her life. She had helped out on the door and in the sanctuary group, and helped



prepare and organise the church for Sunday worship.

He said: "As Diana leaves us we give thanks to God for her and for her work here and we wish her well as she moves to a new stage of her life".



Photo: Peter Hodge

Prestige scholarship award for Susan Bridge

The Rev'd Susan Bridge has been awarded the prestigious Lucas-Tooth Scholarship for 2015.

Susan will resign from St. Paul's Manuka to begin doctoral studies at Oxford University in September 2015.

In making the announcement the Bishop of Canberra and Goulburn, Bishop Stuart Robinson said: "We wish Susan God's every blessing; she has been a faithful servant of the gospel in our diocese as pastor, priest, pioneer and scholar."



Susan came to St Paul's in 2012 from being assistant priest at St John's, Reid. She has a wide professional background. She studied law at Sydney University and worked in publishing organisations while managing small companies in the Sydney area for 20 years.

Studying theology by distance education through Charles Sturt

University, she moved to Canberra to offer for ordination in 2009 and was appointed to St John's.

Although her appointment was part-time, she was quickly accepted and given equal roles by the rector, especially preaching and liturgical duties, involvement in aged-care work as Chaplain at Morling Lodge and Jindalee, contributed to pastoral visiting, and led Lenten groups in the parish.

As part of her challenging duties, she undertook 'the Manuka Chaplaincy', a ministry funded by the diocese. In a relatively unstructured role, she went out into the community,

was a member of the Manuka Business Association, met people in their business and social groups, and took an active role in the pastoral work of the 'Verandah' Recognising that many would not come to the church, Susan Bridge had a commission 'to cross the road and go to them'.

The scholarship, established by

Sir Robert Lucas-Tooth in 1909, gives preference for a candidate from the Diocese of Canberra and Goulburn. Susan is the first woman to be awarded the scholarship. The conditions were updated in 2014 to include women.

The Rector of St Paul's, the Rev'd Dr Brian Douglas, told parishioners of the award at services on Sunday, 19 April. It was, he said, an exceptional award for an exceptional scholar who had distinguished herself in her academic studies and ministry.

"My faith has crept up on me," Susan says, "and I can't see all the milestones very clearly."

"I have been a churchgoer for much longer than I have taken church community seriously, and I have prayed to God for much longer than I have thought in terms of a 'relationship' with God."

"The foundation of my faith," she says, "is gratitude. I am grateful to God. I know that many people come to a closer sense of God's presence in times of sickness or trouble, but my own faith has grown deeper in gratitude to God for all the goodness I have known."

She adds: During my training in Clinical Pastoral Education at Royal North Shore Hospital I learnt that you can love your neighbour because your neighbour turns out to be lovable, if you listen with your heart."

IDLE MOMENTS

When boots are not fast enough

Do you sometimes hope that your boots could talk to you and relate stories heard along the track? The latest joke, most recent political scandal and then you realise that the boots are not fast enough to relate the story. They cannot possibly cope with the speed of communication that we now experience.

It would be said to be strange if you were spotted speaking to your boots, but is it any different to that experienced by your writer waiting for a bus? Five minutes to go before the scheduled arrival - five other

people waiting and yet they seemed to be staring into their hands - no words - no acknowledgement that other human beings were in the vicinity. They were

admiring their mobile phones and tablets and for the journey into town they continued to look into their mobiles, etc. Is this our society today?

The latest gadget is a "selfie" stick. I naively thought this was a walking stick and I was told (very gently by our grand daughter) the stick is for a mobile or camera so that you can photograph yourself. What do you do with all of the selfie photographs? Perhaps the new website at St. Paul's will incorporate a "selfie" page and have a regular competition to select the most photogenic. I must take a look at the

walk link on our website just in case I qualify for best dressed or best boots. You will notice I did not mention "best looking".

I recently walked with another group and admired their ability to discuss the scenery, bird life and vista. Funny but the talk lessened as we walked up hill, perhaps they were thinking and not expressing. Have you taken one of the many walks offered by our Parish Walk Group? The variety offered is similar to that of a menu in a Canberra Restaurant and the Leaders (Chefs) are uncanny in finding a coffee shop near the end of a trail. Why not consider joining us?

Michael Roach
With Boots On (Silently)!

A pilgrim's progress: walking with the cross

Reading Bishop Stuart's "micro blog" on the Diocesan web site was to follow in his footsteps on his pre-Easter six-week "walk with the cross" through western New South Wales, the Monaro and the Snowy Mountains. Tracing his footsteps each day on the internet was to share a pilgrim's progress at least in spirit.

Bishop Stuart carried a large wooden cross three metres long. It weighed 12 kg. Along the way enthusiastic helpers joined him. A range of activities, events, celebrations, and church services where he preached his message was a visual reminder of Jesus' own journey.

"The walk with the cross," Bishop Stuart said, "looks like a very odd thing to do but for me it has afforded the opportunity to speak with people in the streets, pubs and even skateboard parks to take the Lord Jesus seriously. The cross is a symbol of reconciliation and hope, to live in peace and make a fresh start."

Bishop Stuart's 2015 Lenten walk with the cross began at Holbrook on Tuesday, 17 February and ended in Queanbeyan on Wednesday, 1 April. It took him through the rural communities of Tumbarumba, Gundagai, Wagga Wagga, Cooma, Berridale, Bombala, and the Snowy Mountains. His internet diary captured some of the highlights of his journey.

The walk with the cross began with an address to a school assembly with 120 Holbrook Public School students who were enthralled at the story explaining how Jesus is our Saviour.

Next day I led the Ash Wednesday service, and spoke and prayed at the long-term wing of the hospital. It was a wonderful encouragement and inspiration to parishioners as the gospel was faithfully shared with those seeking faith.

At Cooma a combined service was very well attended and I felt a great power as I preached evangelistically.

More than 20 people gave their lives to Christ.

And then to Bombala. The Lord's power was again palpable in conversations in the hospital and nursing home. Back in Cooma for a service, ministry in Cooma Gaol then a teaching session on evangelism and discipleship.

At Wagga Wagga I preached evangelistically 20 times in four days. All four Anglican churches in the city relocated morning services and met jointly in the outdoor amphitheatre in the centre of town.

On Sunday 1 March at Gundagai, the walk commenced with a group of 23 keen people gathered from the Anglican and Baptist churches. At 10:20am, a combined service was held with members from the Anglican, Baptist and Catholic Churches.

At Tumbarumba I spoke at the aged 'Day Care' service with 18 aged members of the community as well as five visitors and staff.

Today, I'm walking with the cross



in Queanbeyan. We began with the children at the Anglican School in Googong where I had lots of helpers taking the cross into the school for Chapel time.

Reflecting on his walk, Bishop Stuart said he meets too many people who feel overwhelmed by their pain and powerlessness when confronted by the suffering of the world.

"Walking with the cross along the streets allows people to reconnect, not merely with Jesus but their own hopes for peace and reconciliation with family members and the community

generally. I'm always amazed at who comes along and gets involved," he said.

"As I have walked with the cross in cities, towns and villages across rural New South Wales, places which have a strong sense of identity and community, I met too many people who wondered how can tomorrow be any better than today? Too many were struggling with the weight of under-employment and how to make ends meet. Too many were enduring intolerable violence at home or having to cope with the infirmity of old age. Too many children were bored with hands and hearts that seemed all too empty.

"In a land of plenty, it seemed that hope is in short supply. Hope doesn't have to be in short supply. Easter is a new day where something most unlikely happened. This gift of hope and new life is waiting for us all," he said.

This marks the end of his three-year journey.

The last word

After 140+ sermons and talks – over six weeks (in nearly 20 locations) I put the cross back in the garage after preaching at Burra (between Queanbeyan and Cooma). The little 40sqm building was packed with more than 50 people, pressed shoulder to shoulder and sitting in the doorway...and outside. James Wood, the Curate led the service and I preached evangelistically and invited people to respond. It was a wonderful morning with many excellent conversations over morning tea.

It has been the most profitable Lent of my ministry (30 years), I believe. Thank you so much for your interest, prayers and partnership in the gospel.

"From this world to that which is to come." John Bunyan, The Pilgrim's Progress

In the footsteps of Jesus

Kay Pendlebury

A lay minister at St Paul's, Kay Pendlebury reflects on Holy Week and the sequence of addresses delivered by Associate Professor David Neville, a new Testament Scholar, who brought new dimensions to Jesus' actions during the week of his crucifixion. More than 200 people attended to hear his teaching.

At the beginning of Holy Week on Palm Sunday at St Paul's the Rector has invited us to journey towards Good Friday. He draws an analogy with the wisdom of the American Indians' saying: 'You never really know someone until you have walked in their moccasins'. He invites us to journey towards Good Friday by putting ourselves in Jesus' moccasins.

It is not just about putting on some else's moccasins or shoes in a literal way and walking in them, he says. It is about walking with someone in ways that are deep and real. It is about sharing the journey and knowing how the other person is travelling. It is about emotional and spiritual connection, about knowing someone deeply, sharing their issues and their life. It is about walking with them".

"We start from the feet."

With those words Professor Neville introduces us to the theme of his addresses to be continued throughout the week. "What stands out is the upside-downness of it all. Everything that happens and that Jesus says, is upside-down or back-to-front from what we might expect."

So on Monday it is with Mary's anointing and wiping Jesus' feet (*John* 12:1–11). That could be seen as the act of a lowly servant or even worse; but no, Jesus accepts it as a friend's act of love, devotion and humility. (He even uses it as a model for his own act of washing his disciples' feet a few days later.) The fragrance of the oil fills the whole house. From an act that could have been interpreted as in poor taste, we learn 'infatuation with Jesus can be contagious'.

On Tuesday we hear that the hour of Jesus' crucifixion is also the

occasion of his glorification (*John* 12:20–36). Jesus' humiliating death on the cross is seen as victory. John interprets Jesus' death by crucifixion as divine glorification because of its effects. And Jesus reclaims the world from its current ruler not by military might or strength in battle, but by love.

On Wednesday the paradox continues (*John* 13:21–32). Dr Neville spoke about the effects of betrayal: it cuts to our core, and destabilises our sense of being. We are thrown adrift. But even when Jesus knows Judas will betray him, even then, he treats Judas well. Jesus offers hospitality and forgiveness. His response to betrayal is not retaliation but a creativity that restores 'bonds of wholeness and trust'.

In this episode, Jesus shows us another way to respond to betrayal, and again it is topsy-turvy to our own intuition. Even when Judas leaves to betray him, Jesus' comment is: 'Now is the Son of Man glorified, and in him God is glorified.'

On Maundy Thursday, Dr Neville continues to reflect on the last meal with Jesus and his disciples (*John* 13:1–17, 31b–35). Again, it is beyond what we can imagine. Even though all has been delivered unto him, Jesus chooses to act as a servant in a way that his disciples can emulate.

Using Mary's model Jesus washes and dries the feet of all his disciples, including the one who is to betray him. And he gives us the 'new commandment', to love one another as he has loved us—giving ourselves for the wellbeing of others.

Dr Neville says the original Greek could also be translated, 'Love one another because I have loved you.' Because he has loved



Photo: St Mark's

us, we are authorised and empowered to love one another. The mandate to love as Jesus loved is as much a gift as a commandment. An upside down world, indeed.

What do I learn from this? Dr Neville points us towards the unexpectedness of Jesus' words and actions. He doesn't so much challenge us to follow Jesus as to show us what that might mean: how it might turn all our preconceived ideas upside down.

Dr Neville leads us, as it were, on a guided meditation as we move, with Jesus, through the days from Palm Sunday to Maundy Thursday. We are with Christ, mirroring his behaviour. What would that be like? How does Jesus behave? What does he do? What does he say?

In all the passages from *John* that we read over Holy Week, what Jesus does is not what we might expect. It is probably not what we would do. But if we are to walk with Jesus, we must act, speak, love and be as he is. Dr Neville draws our attention to Jesus' behaviour – he focuses in on it as with a microscope and we can see it in all its startling clarity.

Walking in Jesus' moccasins, and entering into the mystery of Easter will put me in opposition to the standards of this world. Things will be turned on their head. I am not to act as the world acts, but to look deeper and to see the way of love. Worldly disapproval and even betrayal is not to be met with force or reprisal but with the only tool that Jesus used: love.

What a calling! He did not make us for small things.

Professor David Neville is Associate Head of Charles Sturt University's School of Theology at St Mark's

The wilderness road

Claudia Hyles

Claudia Hyles reflects on her recent study tour of Palestine, finding hope in a tragic place. She is a keen observer of detail in this ancient land of hostility and separation, a new wilderness, an in-between place of revelation

One of the readings for the Fifth Sunday after Easter is from *The Acts of the Apostles*: Chapter 8. An angel of the Lord says to Philip: “Get up and go towards the south, to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.)” Before reading this I hadn’t started to write about the study tour to Palestine in January of which I was a participant.

In the *King James Version* of the Bible, the phrase reads ‘which is desert’. Deserts for 17th century English translators probably amounted to wilderness. The *New English Bible* (1961) reads: “This is the desert road.” Definitions for wilderness include a waste, a desolate tract and a bewildering mass. To be ‘in the wilderness’ is to be in a state of isolation. The words in the *New Revised Standard Version* (1989) are very apposite and the image of “the wilderness road” was the catalyst I needed. If the road to Gaza was a wilderness in Biblical times, t’was ever thus.

Today’s wilderness is different, one in which the Palestinian people have been caught for a very long time in their struggle for human rights and self-determination. They refer to the 1948 partition of their country as the *Nakba* or Catastrophe and countless other catastrophes have occurred since then. One is the Israeli-built separation wall, already some 450km long, and planned to stretch 750km at completion, which cruelly controls and restricts the lives of Palestinians. They refer to it as the apartheid wall, the Israelis say it is a security measure. Close to Jerusalem, it blocks the road to Jericho, a 4000 year old thoroughfare where today the Good Samaritan could no longer pass.

In January our group was the first to visit Gaza since last year’s 50-day

war, called Operation Protective Edge by the Israeli Defence Force. About 16,000 homes in the Gaza Strip were destroyed or rendered



Destroyed buildings in Gaza

uninhabitable, 2,200 Palestinians were killed including 500 children, 73 Israelis were killed. Oxfam considers at the current rate of access to construction materials, obstructed by the Israeli blockade,



The Israeli separation wall blocks the road to Jericho

repair of the physical damage of Gaza will take about 119 years.

Gaza’s landscape is shocking with street after street of ruined buildings and huge brutal mounds of wrecked concrete and girders. Many people live in semi-rural village communities where the devastation is equally extensive.

We visited the ruin of the former Al-Wafa Rehabilitation Hospital, a substantial multi-storey, modern building, now nothing but rubble. Al-Wafa’s new location is not entirely convenient, in a building not designed as a hospital, but compassionate treatment continues despite the Israeli blockade which extends to medical equipment from a hyperbaric oxygen chamber to rubber gloves.

Ninety per cent of the water in Gaza is unfit for human consumption and the aquifer is dangerously low. Life is a battle but somehow the human spirit is unsinkable.

We met members of the Palestinian Farmers Association implementing progressive rural projects and Dr. Issa Tarazi, the dynamic and positive Director of a Primary Health Care Clinic.

A wonderful Australian, Dr Jean Calder AC, has been deeply involved with education, rehabilitation and training in the region for three decades. She has not left Gaza since 2007 because of the possibility of not being allowed to return to her centre where disabled, disadvantaged and war-traumatised youth is helped to realise their potential.

At a Vocational Training School we were amused by wild boys in the carpentry work-shop, the metal-workers were far more serious! And out on the harbour breakwater, university students on half-term break were industriously painting the cement blocks in rainbow colours.

Our tour, brilliantly organised by APAN, Australian Palestinian Advocacy Network, also visited Beirut, Jerusalem, Bethlehem, Hebron, Ramallah and Amman.

To be in Jerusalem felt like a dream. The old city is beautiful and it seemed quite unbelievable at 7.30 one morning to enter by the ancient Damascus Gate and a few minutes later be walking on the Via Dolorosa. I visited the Church of the Holy Sepulchre, the Wells of Bethesda, the
(Continued on page 14)

THE WILDERNESS ROAD

Continued from page 13)

Mount of Olives, the Church of the Nativity at Bethlehem and other holy places.

For me the Garden of Gethsemane was the most wonderful – the beauty of nature in the form of those ancient olive trees seemed more powerful than the bricks and mortar of any building. Olive trees can live 3,000 years or more so some of those strong old trees would have been in the garden on the night Jesus was betrayed.

On another early walk I found myself in the Cathedral Church of St George the Martyr. A service of Holy Communion was taking place in a chapel and although halfway through, I joined the tiny congregation.

I stood next to a man who looked very pious and certainly knew all his prayers, the prayer-book contained the service in several different languages. At the conclusion I apologised to the celebrant for my lateness. Don't worry, he said, it was good to have you. He was Canadian and on a three year posting to Jerusalem as bishop's chaplain, and yes it was the bishop next to whom I had been standing.

Everywhere we met with impassioned and eloquent people, Palestinian, expatriate and Israeli, all devoted to addressing the injustices of the current situation.

A Bethlehem community group nurtures creativity in children and teaches their mothers to grow vegetables on the roofs of their homes. Gerard Horton, an Australian lawyer in Ramallah, defends children in court who have been illegally taken from their homes in the dead of night. In Hebron women run a cooperative to make and sell their beautiful traditional embroidery. Based in Jerusalem, UNRWA, the UN agency created in 1949, provides assistance and protection for 5,000,000 Palestinian refugees throughout the Middle East. Half a



The Garden of Gethsemane

million children attend their schools and three million people have access to their health services. They provide micro-finance and are involved in infrastructure and camp improvement. Their vital work in response to emergencies is more than ever in focus with the Syrian conflict and the frightful situation facing Palestinians in the Yamouk Refugee Camp in Damascus.

Our former Bishop, George Browning, is President of Australian Palestinian Advocacy Network which campaigns for peace and justice in Palestine/Israel based on UN resolutions and international and humanitarian law. Currently APAN has joined other NGO's and UN bodies calling for urgent action in response to the catastrophic humanitarian situation at the Yamouk camp.

Susan Bridge has pointed out that a wilderness is where one might meet God. The 40 years the children of Israel spent wandering in the desert, our Lord's 40 days of temptation, and as *Acts* tells us, the meeting of Philip and the Ethiopian eunuch on the wilderness road is compelling imagery.

The desert monastic communities which grew from the informal gathering of hermit monks in the 3rd and 4th centuries were the original models for Christian monasticism. I can't quite say that I met God in the wilderness but I met some amazing people - brave, committed, compassionate and kind. My visit to Palestine will be one of my life's most indelible experiences.

FROM THE DIOCESE

Ministry training and development role for new assistant bishop

Archdeacon Dr Matt Brain has been appointed as a new Assistant Bishop in the Diocese of Canberra and Goulburn following a meeting of Bishop in Council in mid-April.

Announcing the appointment, Bishop Stuart Robinson said that it was significant "because it brings generational change and renewal to our senior team.

"Dr Brain will play a key role in helping our diocese continue to identify new missional leaders and support those already in ministry to engage with a changing culture," Bishop Stuart added.

Since 2013, Dr Brain has been Director of Parish Support, Chaplaincy and Mission where he has worked closely with parishes to help leaders develop their capacity for ministry.

Dr Brain will assume responsibility for the Ministry Training and Development portfolio. This portfolio helps new people enter Anglican ministry and has oversight of clergy's professional development. Dr Brain will be consecrated by the Archbishop of Sydney, the Most Rev'd Dr Glenn Davies, at St Saviour's Cathedral on Saturday 13 June 2015 at 11am.

Meanwhile Assistant Bishop Trevor Edwards will become the bishop responsible for the development of ministry in the Diocese's western and coastal regions. "It is my prayer that his gifts will bring the process of regional transformation to fruition," Bishop Stuart said.

Consecrated in 2004, Bishop Trevor has been a catalyst for cultural change and the development of the Diocese's capacity for mission.

Anglican News, May 2015

The action sermons of Jesus

Rev'd Robert Willson

When our Bishop carried the cross through rural cities and towns on his Lenten pilgrimage he was, in effect, taking part in an "action sermon" in the tradition of Jesus, himself.

Certain truths are not easily clothed in words. Actions speak so much more clearly. Our Lord knew that. Every time we look at the stark lines of the Cross we are reminded of what God has done for us. It is in the most literal sense crucial. It gets to the crux of life.

In 18th century Scotland the service of Holy Communion was known as the 'Great Work' and the address before Communion was known as the 'Action Sermon'. When we think about it we see that every preaching of the Word of God should be an "action sermon"

Today the Church is confronted with an unprecedented evangelistic task. Theology bores people. Moral exhortation leaves them cold. But actions always speak louder than words. The life of Jesus was a series of action sermons, showing us the nature of the love of God for us. Let us look at four of the action sermons of Jesus.

Jesus took a child: (Mark 9)

Every culture has a kind of ideal human being. In Classical Greece it was the enlightened citizen. In Rome it was the brave and disciplined soldier. In Medieval Europe it was the Crusader Knight. In Nazi Germany it was the Aryan Superman. Christ took a child and made that child his ideal. "Whoever receives one such child in my name receives me.....let the children come to me for of such is the Kingdom of God." The ideal human being for Christ was a little child.

We are asked not to be childish but to be child-like, with the humility and trust and grace of a child.

Jesus took a towel (John 13)

The second action sermon of Jesus was to take a towel and wash his disciples feet.

What Jesus did was to perform the role of a slave. The irony is that that

same night Judas had bargained with the religious leaders to sell his master for thirty pieces of silver, the price of a slave. How often have we said: "I don't see why I have to do that. It is not my job". Christ shows us that it is always our job.

We all understand this is theory but sometimes the practical application confuses us. Albert Schweitzer took it quite literally and gave up a brilliant academic career to serve his African brothers and sisters. His biggest problem was not the sacrifice of his philosophy or his music, but his family and friends who tried to talk him out of it and told him he was crazy.

So Christ preached a disturbing action sermon when he took a towel.

Christ took bread and he took a cup.

A slice of bread is something we take for granted and never give a second glance to, unless we are hungry. Murdo Ewen McDonald, the great Scottish preacher, was a POW in World War II. I heard him preach years ago when he came to Canberra. He tells us that no one who has lived at the raw edge of life can ever fail to realize that bread is not a luxury but a basic necessity.

Jesus said: "I am the bread of life." He is saying that without him there is spiritual malnutrition, hunger of the soul. In the great action sermon he preached on the night in which he was betrayed he took bread, and said "This is my body, broken for you". "This cup is the new covenant in my blood".

When we think that he devoted the last precious hours of his life before the Cross to instituting the Sacrament of his Body and Blood, how could we come casually to Eucharist in this Church? Do we really come expecting to be spiritually enlarged, strengthened, changed, reinvented?

Christ showed them his hands and his side (John 20: 20)

When our Blessed Lord appeared to his friends after his resurrection he did not give them

an exposition of the resurrection. No, when he appeared he silently showed them his hands and his side. This was his final action sermon to proclaim his rising from the dead. One can only imagine the silence and the wonder. In one of the supreme understatements of Scripture, John records that the disciples were glad when they saw the Lord.

In a marvellous poem, Keats describes the wonder of a great discovery:

*"Then felt I like some watcher of the skies,
when a new planet swims into his ken....."* That gives some glimpse of how they felt.

While our blessed Lord showed them his hands and his side I wonder what Pilate was doing? If the ancient legend is true, he was preaching a terrible action sermon of guilt. He was everlastingly washing his hands, again and again. As Macbeth said in Shakespeare's play: *"Will all great Neptune's ocean wash this blood clean from my hand?"*

Pilate had washed his hands of Christ and now his guilt was indelible.

Christ preached his final triumphant action sermon in the silent action of showing them his hands and his side. What could words add to that?

As we leave Church and go about our affairs we too will preach action sermons. What will they be?

Towards a sense of the numinous

The Rev'd Dr. John Moses

Addressing a conference at St Paul's College, Sydney, on the "liturgy of remembrance" developed by Canon John Garland for the original Anzac Day commemorations in Brisbane as secretary of the Anzac Day Commemoration Committee in January 1916, the Rev'd Dr John Moses recalled his own Anglican formation in his youth. Dr Moses spoke of the liturgy as a service encompassing all citizens regardless of their religious backgrounds which unites the nation in mourning the fallen and consoling the bereaved. The following is an edited extract from Dr Moses' presentation.

As I now recall my own formation as an Anglican, the prism through which I personally began to comprehend the world, I am acutely conscious of being enriched spiritually by a succession of clergy in my youth at school.

If one happens to be born in the remoter regions of Australia, as I was in Atherton in far North Queensland in June 1930, you are forever aware of the tyranny of distance over everything, particularly education.

But there were compensations, particularly if one belonged to the Church of England. Why? Because the clergy we had were mostly priests from England or Wales who had 'Oxbridge' or Lampeter College training. These were men from a different world of culture and learning, who opened up to us in the bush a new dimension of life and insights into the Gospel, indeed a standard that would otherwise have remained closed to us.

All of these priests had been members of the Brotherhood of St Barnabas, Anglo-Catholic in formation, who also founded a very good school in Charters Towers that is still there and flourishing, All Souls' which I attended 1944-1946.

The first head master was Brother Reginald Charles Halse, who became Bishop of Riverina and later Archbishop of Brisbane. He had modelled the school after his old School of St Paul's in London. So in a real sense he had functioned as not only a religious teacher but also as a channel of English public school culture with an emphasis on Anglo-Catholic worship in a chapel which had a decidedly Catholic ethos.

I recall that the ritual in the chapel was a faithful replication of the *Sarum rite*. The chaplains were

also men of education and culture rarely found today. In my day our Chaplain, Father Norman Keen, had a degree from the French university of Lille. He also was a talented classical pianist who opened up to us the music of Beethoven, Debussy and Ravel.

Our Principal, Father Cedric Hurt, a Cambridge *Wrangler* in Mathematics and a fearless Anglo-Catholic, was also an accomplished pianist. Obviously, not all boys from the bush developed a taste for these things or for the disciplined Anglo-Catholicism of the chapel and the religious instruction. But it was made accessible to those who did have the ears to hear and the eyes to see. Our scout master, Brother Henry Kendall, later became an assistant bishop in New Guinea.

The other key element of our training at All Souls' was the cadet corps. Souls' had been founded by Reginald Halse as a *war memorial school* so cadets were an integral part of our training. It was indeed, optional. Only a few boys were 'conscientious objectors'. Most took part enthusiastically in the training, especially in view of the fact that when I was at the school, the Second World War was still raging.

One received a basic training in the infantry weaponry of the day and competed annually on the rifle range using the 303 Lee Enfield. As the Japanese had come very close during the Battle of the Coral Sea, 5-8 May 1942 no one questioned the necessity for military preparedness. To resort to arms in order to kill the enemy was regarded as a self-evident duty. The unspoken assumption was, of course, that we would be fighting for decency and humanity against an unspeakably

barbaric enemy. Pacifism for most of us under these circumstances was emotional nonsense.

What I learned later at St Francis' Theological College was that my experience at All Souls' School was an acculturation in developing a *sense of the numinous*, or if you like, of spiritual reality. In short, one was set on a path of understanding of what Jesus of Nazareth meant when He said: "I am the way, the truth and the life". One was challenged to seek to become *alter Christus* in one's priesthood, obviously a challenge rarely accomplished, if ever.

The other key thing we learned both at school and at theological college was that the Anglican Church had received a vocation from the God of history to be a "bridge church".

Very early already in my home town in religious instruction at primary school I learned from Brother Kendall the branch theory of Christianity, namely that the Church universal had three branches, Anglican, Orthodox and Roman. This was re-enforced at All Souls' by Father Keen. Further, it was taught that the specific vocation of our church was to work to reconcile not only the three separate branches but to open doors to Nonconformist Churches to promote reconciliation and inter communion among all the divided churches. In fact we were trained to see our Church as reaching out to others as well as to the fractured world.

It was emphatically not the "little flock" huddled in truculent sanctified isolation from the world but the *leaven in the lump* seeking to infuse into a divided community and Church a message of peace and reconciliation to all humanity.

That indeed was our self-perception, a model of what the future Church might be: more inclusive, more energetically reaching out to separated Christians bodies. The Gospel, as we know it, contains all the precepts needed to create a peaceful society on earth. My early Anglican formation became the rock on which I built my Christian life.

(Continued from page 5)

CONVERSATION WITH THE RECTOR

What are your immediate thoughts as you reflect on your experience at St Paul's?

Despite the warning and my own initial doubts about whether the decision to accept the nomination as Rector was right I am sure now that this was the right decision. I have no doubt that God was in this appointment. The more than seven years I have been here have been good years in many ways, despite the problems along the way.

There are always problems in whatever you do and wherever you are and this has been the case for me at Manuka. Some problems have been personal, like facing sickness and others have involved knowing what God wants of me but I tell myself to trust and know that God will not allow me to be tested beyond the strength which God supplies.

There have been so many positive things in my time – mainly involving the people around me – parishioners, other clergy and the total stranger. There has been an enormous sense of privilege as I have been allowed into people's lives at some of the most important and intimate times of their lives. For all this I give thanks to God.

How would you like parishioners to see your contribution to Manuka Parish?

I would like parishioners to remember the emphasis I have placed on the importance of the worship of God. For me, and I hope for others, this is the focus of all things. We must start in worship, go on in worship and end in worship. Our first duty is the worship of God and it is from this point that we go out to do other things. If I have made this point and someone else has agreed then I would be very satisfied.

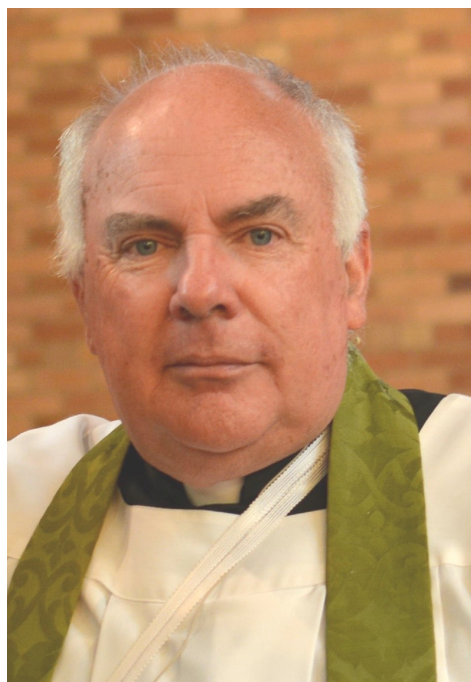
Has there been any particular moment, special event or special achievement that stands out in your mind?

There have been so many moments that it is hard to pick one but the thing that most stands out in my mind is looking down the church and seeing the faces of the many who come to worship. There is rich diversity and it reminds me that we are all one in Christ and that together we are the Body of Christ. Often I look down the church and see the faces and this is a very special moment.

Will the outcome of our development proposal provide opportunities for "new expressions" and new opportunities for the Parish?

I think this is the greatest opportunity we have at present. We are a church in maintenance mode and are restricted in doing new things from a lack of new resources. I believe this project will give us opportunities we may not otherwise have. This does not mean that we are not doing good things now – we are – but there is more we could do.

What would be your priorities when applying additional resources?



There are several. We do need to have someone to coordinate our volunteers. This person could look after rosters and maintain contacts. This would relieve Christina of much of this work. We could also explore ministry with children and young adults. We are mainly an older congregation but there are some children and young people and we could with the right resources do more to encourage them as disciples.

What do you see as the strengths and opportunities for the church?

Our strength is always our worship. We must start with worship and go on from there. We have a distinct tradition which is important and it is important that we preserve this. Many people come to us for our traditional prayer book service, for sensitive preaching and for pastoral care. We reach out to our community in many ways. Our strength is that we attempt to focus on Christ. Our opportunities are many. As the development proceeds our opportunities will change. At present we have ministry in the Stuart Flats. This will disappear shortly and so we need to think of those who will fill this space – those in independent living units and home units. There will be a need to offer the message of the Gospel to them and to respond to need.

You have achieved high standing in both education and theology in addition to your pastoral background. As a result of your doctoral thesis, linking theology and education, three issues arise. Firstly, do you think that theological students still in their academic training should be given wider exposure to the communications process itself? Is there a need for imagination and creativity in the presentation of the Gospels and the message of the church?

This is essential. Ordination candidates need to know how to communicate and in a variety of settings. There

(Continued on page 18)

(Continued from page 17)

is always a need for creativity and imagination and that does not mean you have to abandon the way you are presently doing things. Take Susan's wonderful presence among us. She has the ability to bring fresh and intelligent expression of the Gospel to many and as I watch the faces I see people responding to what she says and how she carries out her ministry.

Communication is central. It must involve not only speaking but also listening. Sometimes it is hard to sit and listen and keep your mouth shut, but this is essential in pastoral ministry. People do not always want more information or access to the way I see things. People also want to feel that someone is listening. Often it is very important for people to express themselves since it is in the expression that people often find their meaning. Ordination candidates need to learn this important part of communication – be still, say little and listen carefully. When you do speak you must do this in a way that encourages others to say more rather than imposing your preconceived notions on others.

Do you think there are different ways to come to Christian understanding?

Clearly the answer is yes. We do not all act and live in the same way and God is not limited to one model of understanding. God transcends the particular.

Is there a need for a new language?

I don't think there is a need for a new language – rather there is need for people to know that they are heard.

Secondly, how has this linkage between education and theology helped you especially in relation to bringing young people into spiritual awareness, and shaping and nurturing them?

In my opinion after a career of teaching and after 13 years of school chaplaincy young people want to be heard. They want to know that you care for them and that they can speak to you and not be assaulted because of their views. As I read the Gospels I see Jesus acting in this way – accepting people where they are and not expecting them to abandon the person they are before he accepts them. I have found this approach works well with young people. Being friendly with young people, but not so much their friend is important. Having an attitude of acceptance and warmth and being ready to listen without imposing is useful.

Thirdly, how do you see the balance between mission and sacramental worship, between the church's social obligation and proclaiming the gospel? Is there a need for the church to have a better understanding of the relationship between proclamation and doing?

I see sacramental worship as mission. We start in worship, being fed by Jesus, and go out to fulfil our social obligation in the power that Jesus gives us. If we don't start in worship then all we have is our power alone and this is never enough. Tension between sacramental worship and mission occurs when we see one in an exclusive manner. If worship exists as a

purpose in itself then it is not lived out. If mission is separated from worship then we become merely a social welfare organisation. Proclamation and doing must always be together.

The Lenten studies this year used as a starting point Rowan Williams' Being Christian. What do you think "being Christian" means to those who believe and to those on the "outside".

Often they are not the same thing since people sometimes see 'being Christian' as merely following rules in a narrow way or adding up brownie points so you can get to heaven. 'Being Christian' is about being a work in progress and depending on the grace of God to move you on. We show our loving concern as the body of Christ and we can only do this when we are connected to Christ – fed by Scripture and the sacraments and serving in the power they supply.

We speak of renewal, to re-imagine church for the present times. Do you see value in a refreshment of faith together among those who already believe they know their church and what it stands for?

Of course. I see and feel this almost every Sunday as I look at the faces or hear the words of Scripture read or as I reach out my hands to be fed. These are all sources of refreshment which we do together. It is in standing together to be fed that we come to know, little by little, what the church stands for, to re-discover the presence of God in our lives?

How do you see the church adjusting to the times?

The church needs to be faithful to its message and its founder and to remain authentic in its tradition and thinking. We cannot simply abandon all we know and search for a new way since we will be cast adrift with no anchor. The message of the Gospel is always fresh and suitable to the times. The message is above the particular but nonetheless anchored in it.

Your scholarship involved a study of the German philosopher Jurgen Habermas and the "theory of communicative action". You have argued that philosophical terms are helpful in understanding different approaches to Anglican Eucharistic theology. You have conceptualised the situation as being the "many voices of Anglican Eucharistic theology competing against each other, often stridently claiming more of their 'truth' for a particular tradition". You have observed that discourse of the Anglican Eucharistic tradition presents a variety of understandings about what happens in the Eucharist. It is in this context that you speak of Anglican Catholics and Anglican Evangelicals Where do you place St Paul's and the Manuka Parish in that situation?

St Paul's from its very beginning has always valued the world and the created order. The worship we share together says to us that God works powerfully through the created order and that meaning does not depend on the purely rational. The experiential and

(Continued on page 19)

(Continued from page 18)

the supernatural are important and we do ourselves a great disservice if we mould our faith in the purely rational. It is for these reasons that St Paul's values its liturgical tradition.

Would you agree there is value in the way literature, and to some extent, poetic language, can contribute to our spiritual understanding and connection to God?

I do agree since it is often in the poetic that we can know mystery. Poetry points us beyond ourselves to bigger meaning and distances us from the particular and embraces the universal. This is why the timeless language of the Scriptures and our liturgy are so powerful. They do not depend on what I am feeling or knowing at present but are rather distilled wisdom of the ages.

What elements might you see as binding diverse groups, both within the church and in the inter-faith dialogue you have shown a willingness to pursue?

Interfaith dialogue in my view is essential in our modern world. If we do not come to know more of the 'other' then all we are left with is our vision. Our vision or knowledge does not define the breadth of God's creation. When we restrict ourselves to what we know then it is a small step to ignorance and bigotry.

Interfaith dialogue can only be effective when we come to it in our own authenticity and at the same time being open to the 'other'. If we enter interfaith dialogue surrendering our authenticity then we are useless in the dialogue. Our authenticity is firmly based on what we know and trust and believe but it cannot pretend to be all there is. Knowing the 'other' helps us to see more than ourselves.

Has the Anglican communion reached that level of dialogue, in relation to its own activities, inter-faith dialogue, and communication with the wider public? Is this the new agenda, to find "a new way"?

Dialogue is always a work in progress and it has to be done over and over again. There is a sense in which we never reach the fulfilment of dialogue since it is a continuing process and not a product. The Anglican Communion is an interesting point in case. For years there has been dialogue but there is a lack of commitment to the process from some since they feel they have the truth and there is no other truth. There is also a lack of willingness on the part of some (especially those who are at the extremes) to admit that there is any other view other than their own. When this occurs the chances of successful dialogue remain limited. Habermas refers to this as 'hermeneutic idealism' that is, the belief that your tradition or ideas is the only one. Hermeneutic idealists are not prepared to see that their views or tradition is just one in a sea of other possibilities. If a new way can be found it can in my view only be in dialogue where partners in the dialogue are prepared to listen and to encounter the other. God cannot be limited to one ideal. That does not mean that we do not value our ideal but it does mean that we are prepared to step apart sometimes to see the other.

The price of mercy

Special "memorial services of grieving" for the lives of Andrew Chan and Myuran Sukumaran, who were executed in Indonesia for drug smuggling offences after serving 10 years in prison, were held at St Paul's, Manuka, and St Saviour's Cathedral, Goulburn, on Wednesday evening, 6 May.

In Goulburn, Bishop Stuart Robinson spoke about the 'raw nerve' that had been touched by the life and death of Andrew Chan and Myuran Sukumaran. Speaking of their work while in prison, setting up rehabilitation programs and assisting prisoners find a new outlook on life, he said: "That kind of mercy, touched a raw nerve in their lives and turned their lives around: guilty criminals – yet forgiven in Christ. Free to serve Him with abandon, they exercised mercy and love towards their fellow inmates and those who watched over them."

At the St Paul's service Assistant Bishop Dr Stephen Pickard, Executive Director, Australian Centre for Christianity and Culture delivered a homily on "The Price of Mercy", reflecting on what their lives and deaths said to us about the nature and presence of mercy in society.

"Mercy," he said, "is a quality that we rarely hear much about in our everyday world. Reward and punishment is the natural default for human behaviour."

"Mercy," he said, "is a way of life that has broken free from the spell of rewards and punishments. Mercy thrives on generosity of spirit, willingness to give a second chance, forgiveness of perpetrators of violence, release of people. It comes as a gift. Mercy is the road less travelled in our personal and family existence, in our society, business and national life. Mercy knows a different kind of strength".

He added: "While mercy from the president of Indonesia was to prove elusive, mercy from God had been received and evidently reshaped their lives."

And that was why the brief service to grieve for Andrew Chan and Myuran Sukumaran was so important. "For it seems that these two people had indeed left the world we inhabit long before their executions. They who justly deserved to be punished for their crimes had found a different clemency; one that came from beyond the cruel logic of rewards and punishments."

"Mercy had come to them; and mercy evidently had begun to shape their lives. They had set out from within prison walls, to walk the road less travelled. They are not saints and martyrs; they were criminals serving their time. This was visible, for all to see and know. But the invisible hand of mercy had touched them and cast a light for others to see."

"When the price of mercy is judged too high everybody loses; we are all diminished in our humanity. We are reduced to a transactional world and we move on".

The full text of both reflections can be read on the diocesan web site.

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 Rev'd Dr Brian Douglas (presiding member), the Rev'd Susan Bridge, 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).

Sources for Easter Messages: Pope Francis, Bishop of Canberra and Goulburn, Anglican Archbishop of Adelaide, Catholic Archbishop of Melbourne, Patriarchs and Heads of Churches in Jerusalem.

Items from the Diocesan web site are included with permission

OUR EDITORIAL PURPOSE

In the service of the Parish, and recognising that 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 seeks 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

Produced by:	St Paul's Parish Council, Manuka, Anglican Diocese of Canberra and Goulburn
Serving:	St Paul's Manuka St David's Red Hill
Telephone:	02 62396148
Fax:	02 62394079
Website:	http://www.stpaulsmanuka.org.au
E-mail:	office@stpaulsmanuka.org.au
Rector:	The Rev'd Dr Brian Douglas
Assistant Priest	The Rev'd Susan Bridge
St David's:	
Warden and	
Associate Priest	The Rev'd John Campbell
Publication:	<i>Community</i> 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.

© 2015 All rights reserved