

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

# Community

No. 24 Winter 2013

## In the spirit of change

*In his report to the annual meeting of St Paul's, Manuka, the Rector, the Rev'd Dr Brian Douglas, spoke of the Parish's response to change as we embrace new ways of doing things.*

Change is an important part of any human life and this is reflected in the life we live together as the people of God in the Church.

The year 2012 has been a year of change for us as we embrace new ways of doing things. The most important and significant change in our parish life this year has been the coming amongst us of the Rev'd Susan Bridge.

We are now a parish or combined ministry district with three full time clergy – perhaps the only parish in the Diocese with such an extensive team. This is needed since the work here continues to grow and develop. Nowhere is this more noticeable than in the important initiative of outreach we have begun in the Manuka Business District.

Susan has been funded by the Diocese under a Pelican Grant to become the Chaplain to the Manuka Business District.

This is new work, unlike anything else we have done before. It represents a fresh expression of ministry. It may not result in more people attending church on Sunday but it does mean that we have crossed the road to bring

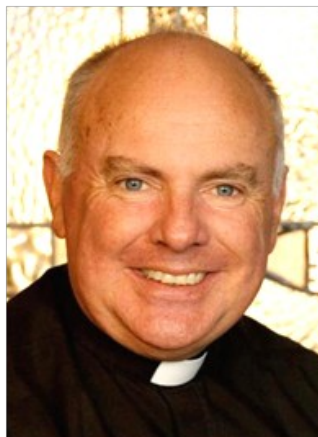
the presence of Christ to others in their place of business.”

The fruits of this sort of venture grow slowly and steadily and we should all give thanks for God for this new opportunity. “Who knows where it will lead if we are open to the leading of the Spirit.”

### Our Goals

Our goal as a parish is to proclaim Christ's Gospel. I am reminded that St Francis of Assisi once said that: ‘We should proclaim the Gospel by every means in our power and if necessary we should use words’.

There is a great truth here. Christ's Gospel is sometimes more powerfully proclaimed by our



but every day by the way we think and move and have our being. Words can sometimes restrict us and cut us off from others and we need to be careful that we do not substitute words for action.

### Our Vision

Our vision is to be Christians committed to worshipping, knowing and serving God. The order of these words in our vision is important. We begin with worship and it is there that we know God in Word and Sacrament and go on to serve others.

We have a proud tradition of sacramental worship in our parish, centred on the beauty of holiness and the ordered patterns of the prayer book where things are done well.

It is in worship that we show what God is worth. There are many in our parish who by their careful preparation for and conduct of worship show clearly that God's worth is very high in their lives. Let us

continue this tradition with reverence and honour of the God who created and sustains us.

Knowing God takes place as we  
(Continued on page 2)



*During the Easter Week from Palm Sunday to Easter Day 23 services were conducted across the Combined Ministry District. Photo shows the Ministry team at St Paul's 10 AM service on Palm Sunday gathering to process into the church. (Photo Kay Pendlebury)*

actions than our words. Many by their actions here proclaim the Gospel of Christ.

We need to strive to live the Christian life, not just on Sundays

# A new spiritual journey together

These last few months have witnessed a cycle of events which will make the year 2013 a significant one in the modern history of Anglicanism and Catholicism. They have brought new leadership, new styles of faithful observance and new forms of communicating the church.

This issue of *Community* seeks to capture on a broad canvas some of the spirit of those moments. Messages of universal appeal are seen against the backdrop of our own local church history, the celebration of the 150th anniversary of St Saviour's Cathedral, Goulburn, and of the Diocese of Canberra and Goulburn.

With new spiritual leaders in the Vatican and Lambeth, the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, in his Easter sermon, took leadership as his theme. It was apt, he said, to use the lens of Easter to think more deeply about leadership because the ministry of Jesus radically reframes how we understand the concept. From a Christian perspective, good leadership, he said, is 'servant leadership'.

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The task of Christian leadership, he said, is to proclaim with confidence the good news of Jesus Christ. But sadly, we often get distracted by negatives.

Bishop Stuart said he had been greatly encouraged that both Pope Francis and the new Archbishop of Canterbury, Justin Welby, understand this challenge. "Their humble words and deeds have reminded the world that Christianity has a positive vision for human flourishing", he said

Both Archbishop Welby and Pope Francis in their initial sermons opened the door on potentially new eras in both churches in a spirit of journeying together..

## Reaching out to a new generation

A particular feature of this issue is reaching out to the younger generation to participate in church life. Youth, in one reflection, must somehow settle their relations with the spiritual and unseen world, in a word, with God. The teaching of religion to children in school is an important aspect of that self development.

In his Easter sermon Bishop Stuart spoke of the need to rediscover a language Gen X and Gen Y understand. This generation, he said, doesn't easily "join" organisations anymore, so the old forms no longer work. Thus the mainstream Churches find themselves at a cross-road similar to other organisations.

As the Christian Education in Schools program indicates, the support of parents and churches for volunteers, finances, prayer and in many other ways, is vital for the growth of Christian Education In Schools.

When Christian Education Sunday was celebrated at St Luke's on Sunday, 3 February, \$150 was sent from the retiring offertory for the

work of Religious Education in Schools.

An older generation and the established institutions of the church can play a key role in the transmission of religious traditions to succeeding generations, to sustain the heritage and nourish the present for the future.

## IN THE SPIRIT OF CHANGE

*(Continued from page 1)*

let God work in our lives. It is not about our supposed elevated spiritual state of mind but rather the openness we show to the presence and power of God in us. As the words of Scripture are read and as the liturgy proceeds we can come to know God's presence with us. In our work for God we come to know God as well.

## Our Mission

We have a mission to witness to Christ's life-giving love, joy and truth in the heart of the national capital, the heart of the nation. This gives us unique opportunities to witness to Christ in so many ways.

## Our Values

Our stated values are: celebration, spiritual growth, compassion and outreach. These are admirable values and ones we are constantly seeking to refine and implement in our local community. We never reach the end and we never achieve them fully but it is the journey that is so important and valuable.

***The Rev'd Dr Brian Douglas, Team Leader, Combined Ministry District and Rector, St Paul's, Manuka***

## Combined Ministry District to be wound up

The Combined Ministry District Council (CMDC) has resolved that the Combined Ministry District, joining the parishes of Manuka (St Pauli's) and Deakin (St Luke's) will be wound up at the end of 2013 after being in place for five years. As a result the present arrangements between the two Parishes will no longer be operative. Each will resume separate Parish status. The decision was made in conjunction with the Bishop who agreed that the time was right for this to happen. He commended both parishes for their efforts.

The Team Leader of the Combined Ministry District, the Rev'd Dr Brian Douglas, said that the operation of the arrangements had resulted in great benefits for both parishes.

Specific among the benefits was that St Luke's has gained greater ability to manage its affairs under the leadership of both Michael Armstrong and Kevin Stone as Priests in Charge of the Parish. The budget of St Luke's had more than doubled in the five years of the agreement. St Luke's would have a surplus at the end of this year and was now almost able to support itself.

The Combined Ministry District had been operating under a five-year agreement which will expire at the end of the year. As required under the agreement, a review of the CMD had begun.

Both Parish Councils supported the termination of the CMD arrangements. St Paul's Parish Council has agreed to continue to cooperate with St Luke's to preserve the benefits of shared resources flowing from the CMD under arrangements to be agreed between them.

### The 2013 Budget

At its May meeting the CMDC approved a budget of \$531,000 for the operations of the two Parishes in 2013.

In his report, the Treasurer, Duncan Anderson, said that income

and expenditure last year had been pleasingly close to the budgeted amounts, resulting in the CMD essentially breaking even. Total giving by parishioners was also close to the amount expected – just over \$400,000 or 83% of total income. Giving increased by 6% over 2011, a great result, brought about by a successful planned giving campaign mid-year. The trend towards giving by direct debit was also continuing, with half of all giving now coming via that method.

The mainstay of the budget as always was giving by parishioners. This made up the vast majority of our income and therefore needed to increase each year to keep up with our ever-increasing costs. The 2013 budget assumes an increase of 4%. "So far this year," he said, "we have not been meeting that forecast; however it should be achievable with a boost from the anticipated mid-year planned giving campaign."

In advising the annual general meeting of the CMD of the Council's decision Dr Douglas said there had been a significant sharing of resources, significant growth and a wholesome working relationship across the CMD with interaction between the two parishes in areas of worship, study and social gatherings. The possibility of further contact between the two parishes was considered likely, but under more informal arrangements.

The annual general meeting gave thanks to God for the work of the Combined Ministry District and acknowledged that significant mutual growth had occurred. In particular it gave thanks to the work of the clergy and lay people, together with Parish Councils, who had fostered the relationships between the two parishes.

Dr Douglas acknowledged with thanks the support of the clergy team and parishioners in the three churches—St Paul's, St Luke's and St David's—within the district.

## A matter of faith

A special service of prayer and worship at St Paul's, Manuka, on Monday, 11 February, 2013 to mark the opening of the parliamentary year of the ACT Legislative Assembly led to a debate in the Assembly on its "Independence from Religious Faith".

The debate in the Assembly was primarily over how the service at St Paul's had been organised on the initiative of the Speaker in association with the church.

Government members of the Assembly saw the Speaker's involvement as "hosting, running and organising a religious service."

It was important, the argument went, to maintain a clear and strict separation between the institution of the Assembly and the profession of any religious faith or philosophical perspective.

The Chief Minister, Katy Gallagher, explained: "The Assembly as an institution, a young institution, a modern institution, has always maintained its secular characteristics. It is important that that secular history and tradition be maintained."

By a majority decision of one, the Assembly passed the following resolution as a matter of procedure in the Assembly's standing orders.

### INDEPENDENCE FROM RELIGIOUS FAITH

That this Assembly:

- (1) has an obligation to represent the interests, views and values of all citizens of the Australian Capital Territory;
- (2) is an institution separate from adherence or affiliation to any religious faith;
- (3) recognises the right of members to profess their own personal religious faith or philosophical perspective and to organise activities which reflect or honour their religious belief or philosophical perspective separate from the institution of the legislature; and
- (4) shall not in any way endorse or be affiliated with any ceremony that involves adherence or affiliation with any religious faith.

This resolution continues in force unless amended or repealed.

## Diocese celebrates 150th anniversary of St Saviour's

Clergy and parishioners from across the Diocese packed St Saviours Cathedral, Goulburn, as the Anglican Diocese of Canberra and Goulburn marked its 150<sup>th</sup> birthday on 14 March, the anniversary of Queen Victoria's promulgation of the Anglican Diocese of Goulburn along with the City of Goulburn on 14 March, 1863.

Bishop Stuart Robinson preached on the importance of having an eternal vision, reflecting on the pioneering ministry of the Rev'd Robert Cartwright and the Diocese's first Bishop, Mesac Thomas.

"As Cartwright and Thomas... lived as ambassadors and citizens of that heavenly city – and in so doing loved, served, and blessed those with whom they toiled and struggled, may we, as conduits of God's love and grace, similarly serve and bless the people of this great community," he said. "And may these 150<sup>th</sup> celebrations fuel our longing for that great and glorious eternal celebration; in God's presence, with God's people, through God's Son. That's the vision!"

The church service was followed by a civic ceremony under a marquee in the Cathedral grounds where the city of Goulburn's 150<sup>th</sup> birthday cake was cut.

At the civic ceremony, Bishop Stuart emphasised the shared "past, present and future of Goulburn and the Anglican Diocese that shares its name."

"We have followed parallel paths, born in the same moment 150 years ago," he said. "To understand the origins of our journey, you must re-imagine a world very different from ours. It was the world of Queen Victoria, an Empress who ruled lands stretching around the globe. She could write law in a distant colony by her command: A City had to have an Anglican Cathedral, and that meant a bishop as well."

Bishop Stuart said that today the Anglican Church was committed to the future of Goulburn on many levels, not least through the decision to reopen the Bishop's office.



***Bishop Stuart Robinson and the Mayor of Goulburn, Geoff Kettle***

Goulburn, he said, is "increasingly strategic as a centre for ministry" with the wider Southern Tablelands having "some of the fastest growing rural districts in NSW".

Furthermore "Goulburn's Anglican Cathedral is in many ways our secret jewel, regarded by architectural experts as one of the most beautiful in Australia, superior to those in most larger metropolitan cities.

"Yet, the Cathedral must be the living, spiritual heart of the city, not just an historical curiosity. It is important that the Cathedral, together with our parishes of North Goulburn and West Goulburn, cater for the diversity of spiritual needs within the City."

He also emphasised the importance of the Goulburn community in ensuring the vitality of Anglicare's current work right across regional NSW.

"Goulburn is the key community in the formation of a charity that now operates across two-thirds of NSW and the ACT," he said. "Goulburn is the regional headquarters for Anglicare for the entire southern part of NSW down to Victorian border. The local office employs 83 staff while overseeing a further 300 employees located in over 20 other NSW towns."

## Bishop's Easter pilgrimage

"Colourful and moving", a "huge joy", "an amazing experience" was how people who took part in the 150th anniversary Cross walk undertaken by the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, described the event.

Hundreds of people attended both the Good Friday service in Goulburn and the Easter Sunday service in Canberra. For Bishop Robinson the Good Friday event in Goulburn's Belmore Park was "the most unexpectedly pleasing event" of his entire Cross Walk.

People from across the district and from all denominations, joined in the procession from St Saviour's Cathedral. A very significant group of people came forward to give their lives to Christ. One participant said she was almost in tears seeing people respond to the Bishop's "simple, clear message".

Participants in Canberra were equally moved by the pre-dawn walk on Easter Sunday. The walk from the ACT Legislative Assembly began with about 50 people, several carrying colourful flags symbolising spiritual virtues. By the time the group reached Capitol Hill more than 100 people had joined in with groups of people singing Amazing Grace and other hymns adding to the atmosphere.



*(Continued on page 9)*



# Significant events draw universal messages

The *Guardian* newspaper in its editorial summed up a conjunction of events significant for both the Anglican and Roman Catholic faiths. “Last week we had a new Pope and this week a new Archbishop of Canterbury. What makes this more than an unprecedented coincidence is that, so far, they appear to be echoing one another...deeply preoccupied with poverty and injustice.” Their messages were of universal appeal in an exchange of goodwill between the two faiths.

“With the election of Bishop Francis and the installation of the new Archbishop of Canterbury, Justin Welby”, the Anglican Primate of Australia, Archbishop Phillip Aspinall, said, “two of the largest Christian world communions each have new leaders to face and address the challenges of the future.”

The *Guardian* went on to observe that the moral presence of the two new leaders had the power to influence others.

## Out of our own traditions and into the waves

The Most Reverend Justin Welby was enthroned as Archbishop of Canterbury on 21 March as head of the Church of England and spiritual leader of the Anglican global communion.

Representatives of the world’s major religions were among the congregation for a service blending the traditional and the modern with hymns, African dancers, Punjabi music and improvised organ music. A strong African element to the service reflected the archbishop’s ties with the continent through his former job as an oil executive and most recently in peace and reconciliation.

For his inaugural sermon the Archbishop of Canterbury drew on the story of Christ beckoning the disciples to leave the boat and walk across the waters, recalling Jesus’ words: “Take heart, it is I, do not be afraid.”

(Sermon page 6)

## A journey together

On the eve of his installation the Archbishop of Canterbury said Pope Francis’ election was of great significance to Christians everywhere, not least among Anglicans.

“We have long since recognised—and often reaffirmed,” he said, “that our churches hold a special place for one another. I look forward to walking and working together to build on the consistent legacy of our predecessors.”

“May the love of Christ unite us, and intensify our service in a genuine and fruitful ecumenism that can be a blessing for the Body of Christ throughout the world.”

“Pope Francis’ choice of the name Francis suggests that he wants to call us all back to the transformation that St Francis knew and brought to the whole of Europe, fired by contemplation and closeness to God.”

In his goodwill message to Archbishop Welby Pope Francis said he looked forward to continuing the warm fraternal relations that their predecessors had enjoyed.

“The pastoral ministry,” he said, “is a call to walk in fidelity to the Gospel of our Lord Jesus Christ. Please be assured of my prayers as you take up your new responsibilities, and I ask you to pray for me as I respond to the new call that the Lord has addressed to me. I look forward to meeting you in the near future.”

Before he stepped down as Bishop of Rome, Pope Emeritus Benedict XVI wrote to the new Archbishop of Canterbury, observing that he took up his office at a time when the Christian faith was being called into question in many parts of the Western world by those who claim that religion is a private matter, with no contribution to offer to public debate.

“Ministers of the Gospel today,”

he said, “have to respond to a widespread deafness to the music of faith. Yet the hunger for God, even if unrecognised, is ever-present in our society, and the preacher’s task, as a messenger of hope, is to speak the truth with love, shedding the light of Christ into the darkness of people’s lives. May your apostolate yield a rich harvest and may it open the eyes and ears of many to the life-giving message of the Gospel.”

“Let us give thanks to God that the bonds of affection between Catholics and Anglicans have become firmly established in recent decades, through dialogue and collaboration, as well as personal meetings between our respective predecessors. It is greatly to be hoped that we will continue to build upon that important legacy.”

## Going forward

The metaphor of going forward together was central to Pope Francis’ first homily which he delivered in the Sistine Chapel.

Pope Francis spoke of “movement” embodied in: walking life’s journey in the presence and light of the Lord, building the Church, and professing Christ.

“We can walk as much we want, we can build many things, but if we do not confess Jesus Christ, nothing will avail. We will become a pitiful NGO, but not the Church.”

“When one does not build on solid rocks, like the children on the beach when they make sandcastles, everything collapses, it is without consistency.”

“I would like that all of us, after these days of grace, might have the courage to walk in the presence of the Lord, with the Cross of the Lord and to profess the one glory, Christ Crucified. In this way, the Church will go forward.”



## 'Out of our own traditions, and into the waves'

**"Jesus Christ calls us to step outside the comfort of our traditions and places 'and go into the waves', the Archbishop of Canterbury, Archbishop Justin Welby, said in his inauguration ceremony at Canterbury Cathedral. Drawing on the story of Christ beckoning the disciples to leave the boat and walk across the waters, the Archbishop recalled Jesus' words: "Take heart, it is I, do not be afraid."**

To each one of us, whoever and wherever we are, Jesus calls through the storms and darkness of life and says "Take heart, it is I, do not be afraid".

Our response to those words sets the pattern for our lives, for the church, for the whole of society. Fear imprisons us and stops us being fully human. Uniquely in all of human history Jesus Christ, the Son of God, is the one who as living love liberates holy courage.

"If it is you, tell me to come to you on the water," Peter says, and Jesus replies "come". History does not relate what the disciples thought about getting out of a perfectly serviceable boat, but Peter was right, and they were wrong. The utterly absurd is completely reasonable when Jesus is the one who is calling. Courage is liberated, and he gets out of the boat, walks a bit, and then

fails. Love catches him, gently sets him right, and in a moment they are both in the boat and there is peace. Courage failed, but Jesus is stronger than failure.

For us to trust and follow Christ is reasonable if He is what the disciples end up saying He is: "truly you are the Son of God". Each of us now needs to heed His voice calling to us, and to get out of the boat and go to Him. Because even when we fail, we find peace and hope and become more fully human than we can imagine: failure forgiven, courage liberated, hope persevering, love abounding.

For more than a thousand years this country has to one degree or another sought to recognise that Jesus is the Son of God; by the ordering of its society, by its laws, by its sense of community.

Sometimes we have done better, sometimes worse. When we do better we make space for our own courage to be liberated, for God to act among us and for human beings to flourish.

Courage is released in a society that is under the authority of God, so that we may become the fully human community of which we all dream.

Let us hear Christ who calls to us and says "Take heart, it is I, do not be afraid".

Today we may properly differ on the degrees of state and private responsibility in a healthy society. But if we sever our roots in

Christ we abandon the stability which enables good decision making.

There can be no final justice, or security, or love, or hope in our society if it is not finally based on rootedness in Christ.

For nearly two thousand years the Church has sought, often failing, to recognise in its way of being that Jesus is the Son of God. All the life of our diverse churches finds renewal and unity when we are reconciled afresh to God and so are able to reconcile others. A Christ-heeding life changes the church and a Christ-heeding church changes the world:

The church transforms society when it takes the risks of renewal in prayer, of reconciliation and of confident declaration of the good news of Jesus Christ.

There is every possible reason for optimism about the future of Christian faith in our world. Optimism does not come from us, but because to us and to all people Jesus comes and says "Take heart, it is I, do not be afraid".

We are called to step out of the comfort of our own traditions and places, and go into the waves, reaching for the hand of Christ.

Let us provoke each other to heed the call of Christ, to be clear in our declaration of Christ, committed in prayer to Christ, and we will see a world transformed.





**Marcia Stephenson:** *"Willow tit willow" and "Hats"*



**Maria Staykova:** *"A gaggle of gags"*



**Tony and Beverley Butterfield:** *"I state my case"*

## Variety at St Paul's: the cast

**"We have these gifts to share and a talent to amuse"**

The St Paul's Variety Night on 5 April drew a near capacity audience of parishioners and visitors who were treated to an excellent evening of ballet, music, recitation and song.

Talent from within the parish and the wider community under the musical direction of Nina Stevenson entertained the audience with a variety of performances.

Lively sessions of community singing accompanied by John Yoon on the piano added to the evening's entertainment.

The evening raised \$1560 towards the Hall restoration Fund to support the five-year plan for its refurbishment.

We all await the encore.

**Photos: Robert Deane**



**The audience in sing along**



**The Rector:** *"The tale of the donkey"*



**Tim Bailey:** *"A Spike Milligan recitation"*



**Oliver Raymond:** *"A Noel Coward song" and 'The Hippopotamus Song'*



# Variety at St Paul's



*Gail Edwards' ballet school students*



*Derryth Nash sings  
'Merry Go Round' original  
composition and 'Oh  
Happy Day'*



*Andrew Waddell plays two  
original piano pieces*



*Fiona Wendt, clarinettist,  
plays 'Country Garden  
Suite'*



*Margaret Beamish sings 'Red  
Riding Hood'*



*Jackson Nash sings  
'Scarborough Fair' and  
'Botany Bay'*



*Hugh Stevenson recites  
the 'Green Eye of the  
Yellow Idol'*



*(Continued from page 4)*

The walk culminated under the large ACCC cross in Barton with over 200 people attending the dawn Easter Sunday service.

A highlight was 25 denominational leaders carrying the cross at different sections of the 7.5 km walk. Earlier, Bishop Stuart Robinson and Roman Catholic Bishop Pat Power had walked the cross from Bishop Stuart's residence in Campbell via the War Memorial to St John's, receiving waves and greetings from the public along the way. They were joined by about 30 parishioners of St John's, many dressed in historically appropriate clothing, for the procession through the lychgate and short liturgy and picnic on the lawns. The events reflected what had already been experienced along the walk from the South Coast.

Reflecting on the walk, Bishop Stuart said he was deeply moved from the start of the walk.

"We began the pilgrimage in Eden via the harbour masters pilot boat, accompanied by a troop of local Sea Scouts who helped carry the cross.

"It was a wonderful ecumenical gathering," Bishop Stuart said. Given the success of the Cross walk this year, Bishop Stuart plans to repeat the exercise starting from the North-West in 2014 and the South-West in 2015.

"The Cross Walk has given me and all the parishes involved unique opportunities to proclaim the good news about Jesus Christ," he said. "The strength of the exercise is in the willingness of local communities to embrace the opportunity with courage and creativity."

Asked how the Cross Walk honoured Christ in each of the towns it visited, Bishop Stuart said prayer was the key. "It began with prayer. Local teams and a group of dedicated intercessors, who accompanied me for the whole journey, unceasingly brought the entire journey before the Throne of Grace," he said.

"I also think Christ was honoured in the training of 50 people in prayer and evangelism. Local churches and communities really got behind the event in creative and very public ways."

## From law courts to churches

*Eddie Braggett*

As you visit all the Gothic cathedrals of Europe, you cannot help but notice the similarity of design among them. I asked myself: where did the basic design come from? This took me back from the Gothic Cathedral to its forerunner, the Romanesque (Norman) Cathedral, and eventually to the earliest churches with a basilical design. This then led me to the Roman secular basilica and its acceptance by Christians as the design of their churches.

Have you ever wondered where the first Christian churches came from and what they looked like? And why did they name the sections of their churches as they did? The answers are fascinating.

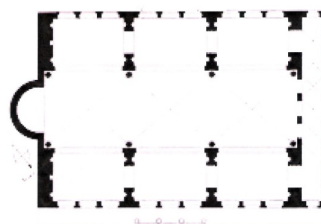
Actually there was no need to construct churches for the first 300 years. Small groups of Christians met in each other's homes and tried not to draw too much attention to their own activities. To do so might attract displeasure from the authorities – even intermittent persecution.

The situation changed, however, when Rome renounced persecution and gave Christianity a legal standing in the year AD313. The Emperor Constantine assumed the protection of the faith and in 325 called the first General Council of the church at Nicea (now Turkey).

From that time, there was a quickly growing need to construct buildings in which Christians could meet and worship. They could have met in the pagan temples across Rome, Athens and Asia Minor but that was unthinkable. Moreover, only the leaders went inside the temples while worshippers stopped outside.

The answer was found in the buildings used for secular Roman law courts. These buildings were called basilicas and were constructed in stone based on a basic pattern. The central section of the law court was called the nave. There were two colonnades, one on each side of the nave, dividing the structure into three parts. The rounded end of the building (called an apse) was reserved for the judge or other civil

authorities. High windows, called clerestories, allowed light into the courtroom while preventing people from seeing in or out. The entrance to the building was from the side steps. The following diagram shows the design of the Basilica of Maxentius and Constantine in Rome. It was characteristic of most Roman basilicas.



The basilica was quickly adapted to suit the worship of Christians. The nave was reserved for the congregation, the raised apse housed the altar, and the building was beautified and adorned. While Roman basilicas usually had mosaic floors, the early Christians were unwilling to walk on mosaics of Christ or the saints, but solved the problem by adorning the upper walls of their basilicas with biblical scenes (and frescoes at a later stage).

Some of early Christian basilicas were quite small but others were large and imposing. We can obtain some idea of their grandeur from one that still exists at Roma Sabina.



And so the design of the early Christian church evolved from a Roman structure that originally served as a law court or business centre. Christians retained the basic vocabulary (nave, apse, portico, clerestory, etc) but modified the structure to suit their needs. Throughout later centuries they extended the plan quite significantly but the original design is still apparent after 1700 years.

# **“Let the children come to me”: Mark 10:14 Christian Education in Schools gains momentum**

*Rosemary Kitchen*

***“The church ignores the next generation at its peril. Christian Education in Schools is therefore a vital ministry in developing a Christian awareness among many of the next generation who would otherwise not hear.”***

Pastor Jamie Pryor  
Coordinator  
Canberra Christian Leaders Network

In 2012 Christian Education in Schools (CEIS) was available to children in 19 schools throughout the ACT when their parents 'opted-in'. Four new schools (Chapman, North Ainslie, Monash and Red Hill) will offer CEIS in 2013 with parent requests waiting in three more (Charles Condor, Hughes and Maribyrnong). So CEIS is gaining momentum as we press towards our goal of Christian Education in all 66 ACT government primary schools.

## **Saying ‘Yes’**

To help us reach more new schools it just takes one parent saying ‘Yes’ either via a form online at our new website [www.ceis.org.au/yes](http://www.ceis.org.au/yes) or directly to the school’s Principal. The CEIS Coordinator, Karen Baron, then seeks a meeting with the Principal and time is negotiated during the school day to provide Christian Education. A postcard is then sent to every family in the school encouraging them to make the request for their child/children.

## **Volunteers**

Volunteers from local ACT churches of all denominations are carefully screened after an initial letter of endorsement by their Minister has been provided. Full training is provided and then classroom observation and assisting can begin.

## **The school program**

The education course on offer focuses on four interactive, one-hour seminars to deliver age appropriate Christian content across a school

year. The subjects covered include core Christian beliefs about Easter, Christmas, the Bible and the place of the individual in God’s world. “I love the fact that my children have access to a really well-run program ... which reiterates the values and beliefs we teach at home. It is encouraging for them to see that there are other kids in the school ... interested in Christianity and it gives them confidence in sharing their faith with their friends.” —Catherine, parent, Ngunnawal Primary School

## **A vital schools ministry**

CEIS is a program of the ACT Churches’ Council and just one of seven ministries who are active in ACT government primary schools. To celebrate the start of the school year, all seven ministries combined to support Schools Ministry Sunday. CEIS, CatholicLife, KIDS HOPE (World Vision), Red Cap (Salvation Army), Schools Chaplaincy ACT, SUPA clubs (Scripture Union ACT) and Young Life each has a vital and precious ministry being ‘Christ in the School Zone’.

## **St Luke’s: a CEIS supporter**

On Sunday 3 February, along with many churches throughout the ACT, St Luke’s Deakin celebrated Schools Ministry Sunday (SMS). The Priest in charge of St Luke’s, the Rev’d Kevin Stone, said: “We used the great SMS materials prepared and showed the congregation a little of each of the seven ministries. Then we asked all teachers, parents and children to stand and prayed for them for the year ahead’.

## **Is schools ministry on your heart?**

As Right Reverend Trevor Edwards, Assistant Bishop & Vicar General, Anglican Diocese of Canberra and Goulburn said: “It is

crucial that young people today have the opportunity to explore and ask questions about God and the spiritual dimension of being human.”

Could you volunteer? Please visit [www.ceis.org.au/volunteer](http://www.ceis.org.au/volunteer) to read what is involved which may be just a few hours a term.

Will you pray? Prayer is fundamental to the growth of our ministry. Please pray for the schools close to St Paul’s, St David’s and St Luke’s: Red Hill as it starts CEIS in 2013, Forrest, Narrabundah, Curtin and Telopea Park.

Can you support financially? A small amount given every month will ensure long term sustainability as we seek to reach the next generation. All donations are tax deductible. Go to [www.ceis.org.au/donate](http://www.ceis.org.au/donate) or ring 6230 5155.

Can you spread the word? Pass on the link [www.ceis.org.au/yes](http://www.ceis.org.au/yes) to any parents with children in ACT government schools.

***Rosemary Kitchen is project officer for CEIS.***

## **Finding a way**

The religious problem appears to the youth in myriad forms, but is always the same in essence. The youth must somehow settle his relations with the higher law, the moral order, the spiritual and unseen world; in a word, with God. Some settlement of this question every youth must make. We of course regard the Christian solution of the religious problem as the only satisfactory one. We shall see that religious experience cannot possibly mean the same thing for all; but the only religious ideal that we find tolerable is that of Christian discipleship, the settlement of one's higher relationships on the Christian plan. The religious problem of youth, then, in our view, becomes the problem of finding a way for the youth into the Christian life, of winning a Christian faith and character.

Charles E McKinley, *Educational Evangelism: The Religious Discipline for Youth*, 1905

# Festival of bell ringing heralds significant anniversaries

*Julie Doyle, Tower Captain, St Paul's*

The Australian and New Zealand Association of Bellringers' (ANZAB) 52<sup>nd</sup> Annual Festival was held in Canberra, Yass and Goulburn over the ANZAC Day weekend, 25 – 28 April 2013.

More than sixty bellringers from many of the 62 towers in Australia and New Zealand attended along with visitors from around the UK.

This is a significant year for all three locations: Yass is celebrating its 190th anniversary, Goulburn its 150th anniversary and the 25th of the original bell installation, and Canberra has its Centenary and the 10th anniversary of the bells. St Paul's will be marking this anniversary over the weekend of 3-4 August.

The three towers present an interesting diversity of ringing opportunities. The six bells at St Clement's Yass are rung on the ground floor and are very pleasant. The 12 bells at St Saviour's Cathedral are a greater challenge as the tenor (heaviest) bell weighs 21 cwt and the bigger bells require more skill and experience. In comparison the tenor of our peal of eight St Paul's Manuka is only 4 cwt and our little bells are comparatively easy to ring.

The Festival started on ANZAC Day and the bells in all three towers were rung during the day. It is customary to ring bells half muffled for remembrance on ANZAC Day and for funerals. The clapper of each bell is covered with a leather or rubber muffle on one side so that it sounds normally at one stroke and muted on the other producing a melancholy sound. The only time bells are rung fully muffled is for the death of the sovereign so hasn't been heard for over 60 years. A fine quarter peal (45 minutes) of Stedman Triples was rung half

muffled at Manuka in the afternoon.

The following day we visited the Carillon for a fascinating tour and exhibition by the carillonneur and then rang the Ellacombe chime at St John's Reid. These bells hang static and a hammer strikes the inside of each bell which is attached to fixed ropes which can be operated by one person. This compares with changeringing where the bells swing 360° with the clappers free and one person controlling one bell. On Saturday the annual striking competition



*Bell ringers outside St Saviour's Cathedral*

took place at Yass – groups of ringers formed bands of six to represent the different States and NZ and performed against each other in a light-hearted competition to produce the best ringing. As usual NSW were the winners but ACT was very pleased to be runners up with our normal Sunday Service Band.

The rest of the weekend was focused on Goulburn where the Annual Dinner was enjoyed, and the Sunday morning Cathedral Eucharist had a bellringing focus. Several ringers joined the choir to sing Henry Purcell's 'Bell Anthem', the organist had specially learnt Vierne's 'Carillon de Westminster' and there was hearty singing of the Bellringers' hymn.

There was ringing and quarter peals at all three towers and at Wagga meaning that all towers in the Diocese with changeringing



*The former Bishopthorpe bell in the grounds of the Australian Centre for Christianity and Culture was swung by several ringers.*

bells were rung during the weekend. The perfect weather provided many opportunities to sit in churchyards to enjoy the ringing, reminiscing and good fellowship which is all part of ringing.

To prepare for the 2013 Festival a fair amount of spring cleaning and maintenance took place at St Paul's.

The long term sound problem in the ringing room has finally been addressed and, yet again, the old chancel gold carpet has been put to good use.

The photo shows the Bell Tower Captain, Julie Doyle, assisting with the hanging of two 3m long strips of carpet on two of the tower walls.

The carpet immediately improved the noise level; it was apparent that the sound had been bouncing off the walls quite jarringly. For some reason brick is much less forgiving than stone from a sound perspective. Julie Doyle

*Photo: Kay Pendlebury*





## Reaching out to Carpenter's Kids in Tanzania

The Carpenter's Kids Program has become a significant overseas outreach ministry for St Paul's and the Combined Ministry District. From its early beginnings on the initiative of the Young People's Group, it has been given new impetus under the enthusiastic leadership of Les Bohm and a newly formed committee. The success of the fund raising to date is testament to the support of parishioners to help children in Tanzania with their education, as Les Bohm reports.

The Carpenter's Kids program has received great support through a range of activities. Donations have been made both to the annual costs of assisting children to go to school and to buy additional items that will make their lives that bit more comfortable and their studies more effective.

Anglican parishes in Tanzania, a poor country in East Africa, typically each have some 200 orphans living at a subsistence level. Their future would be grim if Tanzanian Anglicans had not decided to do something about it by establishing the Carpenter's Kids Program. It's a big task.

Our fellow Anglicans in Tanzania asked for assistance in a practical way that they know will transform lives. They want to get these kids into school. The Carpenter's Kids – of whom there are now nearly 8000 – stand a chance, thanks to them. And a little help from us will give up to another 50 children the opportunity to join the program.

As a result of parishioners' sponsorship we have sent USD\$7,000 to Tanzania to meet our commitment to 50 children until June 2015. As the Australian dollar falls against the US dollar, we face a bigger challenge in our fund raising. To have sent the USD\$7,000 today would cost \$400 more Australian dollars than on 17 April when the funds were sent.

The April Autumn Bear Fair on 7 April raised \$400. This will enable five children to attend school for a year. More than 25 bears were also donated to the local charity 'Bears Who Care ACT', providing support to children in crisis in the Canberra region.

A great response from Friends of Carpenter's Kids



*The Carpenter's Kids team finding new homes for the bears.*

saw 32 supporters visit Four Winds and Yarrh Wineries. With good wines and food, great company and a wonderful day, \$272 was raised enabling three more Carpenter's Kids to attend school for a year. With lots of positive feedback from the day, there may be another Wine Tour in the future which may include a lunch in one of the many great Canberra region wineries.

The first 20 entertainment books have been sold and \$240 received for the CK Program. Thanks to all who bought a book. Make the most of those discounts! More books are available from the parish office.

More than \$2,000 has been donated to buy items not covered by our \$70 per CK per year support. The kind donors have nominated that these funds be used to buy needed goods in Tanzania, including T-shirts, sweaters, school text books, Oxford dictionaries, Oxford Primary Maths Dictionaries and school desks (which each seat three children and will be made by graduates of vocational training in carpentry).

Future activities include Fork and Talk on 23 June, the first dedicated to the CK Program to learn more about the CK Program, and a skills Auction on 4 August for which donations are sought of skills to be auctioned. We have a very liberal interpretation of the word "skills", anything that you feel able to donate. Further details from Neale Emanuel 0412625624

*Les Bohm*

## Beginning a new journey together

*Erin and Alipate Tuineau (at left) were ordained as Deacons at a ceremony at St Paul's Cathedral, Rockhampton, on 24 February. Alipate recently moved to Queensland from St Paul's where he had served as Verger. Erin and Alipate will become Assistant Curates in the Parish of Gladstone. Members of Alipate's family travelled from Tonga and New Zealand for the ordination. They provided special tapa and woven palm mats for the place of ordination and sang in Tongan language and harmonies during Holy Communion. (Photo and story courtesy of The Anglican Gazette published by the Diocese of Rockhampton)*



# Where is the lamb?

The Rev'd Robert Willson

**In a Lenten reflection, the Rev'd Robert Willson spoke of the way events described in the Old Testament foreshadow Jesus' sacrifice on the Cross revealed in the New Testament—from the Book of Genesis to John's gospel, told through the poignant story of the testing of Abraham by agreeing to sacrifice his only son, Isaac, as a burnt offering.**

“Where is the lamb?” (*Genesis 22: 7*)

“Behold the Lamb of God, who takes away the sin of the world”. (*John 1: 29*)

Abraham Heschel, famed Jewish scholar and philosopher, who suffered under the Nazis and narrowly escaped a concentration camp, tells of his Jewish childhood. At the age of seven, studying under an old Rabbi, he was reading in Hebrew the Old Testament sacrificial story of Abraham and Isaac (*Genesis 22: 1-14*).

He recalls: “My heart beat faster and faster; I actually sobbed with pity for Isaac. Abraham lifted the knife and my heart froze within me. Suddenly the voice of the angel was heard: ‘O, do not touch the boy’. Here I broke out in tears and wept aloud. My teacher was all concern and asked me what was wrong? ‘Suppose the angel had come too late?’ I replied. The old Rabbi said: ‘Angels cannot come too late’.

Then Heschel reflected: “But we can. Let us pray that we may not be too late!”

The great poets were haunted by the image of passing time. Marvell wrote: “Ever at my back I hear, time’s winged chariot hurrying near”. Edward Fitzgerald wrote: “The moving finger writes and, having writ, moves on: Nor all thy piety nor wit can call it back to cancel half a line, nor all thy tears blot out a word of it”

The dramatic story of Abraham and Isaac, one of the most memorable in the Book of Genesis, has engaged the deep attention of scholars as well as writers. Richard Crashaw, the 17th century poet, wrote that both Isaac and the ram sacrificed in his place, prefigure Christ in the Eucharist. Thomas Hardy in *Tess* describes Mr Clare mourning over his son Angel, as Abraham mourned over the doomed Isaac, as they went up the hill together, for the sacrifice.

The ancient Israelites used this story to explain why, unlike other ancient peoples, they did not practise child-sacrifice. They explained their abhorrence of such customs by the account of Abraham being stopped from sacrificing Isaac.

Later the stress fell on the testing of Abraham’s faith. It was seen as the climax of the saga of Abraham. He had been tested to go out into the unknown. His faith had been tested in the promise to be a father to multitudes, when that seemed humanly impossible. Now this was the final supreme test. Was he willing to offer

his beloved son?

For Christians this story provided the early Church with a “type” or pattern for the death of Christ. A “type” refers to an Old Testament person, object, ceremony or institution that prefigures or foreshadows a greater reality revealed in the New Testament. Was Paul thinking of this ancient but powerful story when he wrote: “God did not spare his own Son but gave him up for us all”?

One of the most powerful parts of the story for me comes as Abraham and the lad ascend the hill. Abraham took the wood for the burnt offering and laid it on Isaac his son, just as Christ carried his cross to the place of sacrifice. Then he took the fire and the knife. As they went, Isaac the lad asked the vital question. “Behold the fire and the wood, but where is the lamb?”

*Where is the lamb? Where is the lamb?*

That question of the boy Isaac echoes down through the scriptures. *Where is the lamb?*

Finally at the climax of that search we read the triumphant words of John the Baptist (*John: 1: 29*). When he saw Jesus coming towards him he cried out: “Behold the lamb of God that takes away the sin of the world.” The next day again he cried: “Behold the lamb of God”.

So the ancient story of Abraham sacrificing his son is a “type” of Christ and His divine sacrifice for the sins of the world.

And part of the core of that sacrifice is in the New Testament story. (*Luke 23:1-25*). The account of the trial of Christ before Pilate and then before Herod, and then again before Pilate, takes us to the heart of Lent and the approaching Passion of Christ. Where is the lamb? There he is, on trial before the secular rulers. There he is, before Pilate and before Herod, who just wanted some passing entertainment. There he is, again before Pilate, who knew he was innocent and tried desperately to get him off. There he is, getting ready to carry his cross as Isaac carried the wood.

*Where is the lamb? There he is: behold the lamb!*

***Evensong Sermon, St Paul’s, Sunday 10 March 2013, Lent 4.***



***Violet Turner and James Deane presented for confirmation by Bishop Stuart Robinson at St Paul’s on 19 May, the Day of Pentecost Photo: Peter Hodge***



# Jesus a model of service

**In his Easter sermon, the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, reflected on leadership and the model of service set by Jesus.**

Leadership is a hot topic this Easter. Not just because of recent developments on Capital Hill, but because we have new spiritual leaders in the Vatican and in Lambeth where the head of the Anglican Communion resides.

Good leaders hold two potentially contradictory tasks in balance: stay true to your core values; reinvent your mission for the new context. The greatest leaders answer this conundrum for each new generation.

This is true of Jesus, who sets the model for all Christian leaders, I believe. The task of Christian leadership is to proclaim with confidence the good news of Jesus Christ. But sadly, we often get distracted by negatives.

I have been greatly encouraged that both Pope Francis and the new

Archbishop of Canterbury, Justin Welby, understand this challenge. Their humble words and deeds have reminded the world that Christianity has a positive vision for human flourishing.

It is apt to use the lens of Easter to think more deeply about leadership because the ministry of Jesus radically reframes how we understand the concept.

Our culture has a tendency to confuse good management with good leadership, don't you think? From a Christian perspective, good leadership is 'servant leadership'. Servant leaders should see the tools of management, such as good stewardship, tight procedures and greater efficiency, as a means to further the interests of other people.

The burden of servant leadership is captured so starkly by Luke in his Easter Passion narrative, as Jesus prepares to willingly leave his followers and take the journey alone that will end with his death on the cross:

"He withdrew about a stone's throw beyond them, knelt down and prayed, 'Father, if you are willing, take this cup from me; yet not my will, but yours be done'... And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

The story of Easter powerfully reminds us of the kind of commitment required to be a servant leader. Jesus freely chooses to sacrifice his life to save his followers. He literally bears the cross on our behalf. But most importantly, the story doesn't end there.

The truly wonderful message of Easter is that Jesus wins the ultimate battle. Jesus conquers death. This act sets out his plan to rescue us from a world shaped by the forces of evil. Through Jesus' actions on the cross, we can begin a new life with God, empowered to pursue His plan for a new world of peace and joy.

So dawn on Sunday brings us hope. Our true Messiah is here and he will lead us.

**+Stuart Robinson**

## Lenten studies bring new understanding

I was fortunate to be part of a dedicated and inspired group of parishioners who met at St Paul's on a Wednesday evening over the five weeks of Lent to discuss the book *From the Abundance of the Heart: Catholic Evangelism for all Christians* by Stephen Cottrell.

Like many Anglicans (I suspect) I was a bit put off by the word 'evangelism' but I soon discovered that it wasn't scary or embarrassing at all. As we came to understand, "The Church of England suffers from stunted growth because we do not realise that the best evangelism is the 'ordinary witness' of Christians in everyday life, reflecting God's love in all we think, say and do. The Gospel speaks through us in the life we lead. This is a Gospel that intrigues, challenges and appeals" (Cottrell).

I would add that it also inspires. Through discussions led by our able leaders, the Rev'd Susan Bridge and the Rev'd Sonia Neville, I came to see my own job of evangelising to be one of recognising the divine in myself and in others, and learning to manifest and acknowledge that divinity to the praise and glory



**An enthusiastic group participated in Lenten Studies at St Paul's during the pre-Easter observance. Photo: Kay Pendlebury**

of God. It is our spiritual heritage and everyone's inheritance. We can't keep it for ourselves!

We are very blessed at St Paul's to have dedicated people to offer these sorts of sessions. They help us enormously in our Christian lives, and I encourage everyone to make the effort to come along to future groups. I have a copy of the book and the discussion sheets if anyone would like to borrow them.

**Kay Pendlebury**



# A reflection on Anglicanism and ecumenism

Rev'd Dr John Moses

I have always felt that I am a born ecumenist, or “ecumaniac”, as some might good naturedly suggest: I have a mixed Syrian Orthodox and Scottish Episcopalian ancestry, I was baptised in St Joseph’s Irish-Roman Catholic Church of my home town of Atherton, in North Queensland, subsequently brought up an Anglican, educated by the Brothers of St Barnabas, and I was married in the Lutheran Church in Germany.

When I was an Anglican theological student at St Francis’ College in Brisbane more than half a century ago, we students all wanted to be real priests, not invalidly ordained ministers. Consequently, there was much discussion as to why back in 1896 the then Pope, Leo XIII, had declared Anglican Orders to be absolutely null and utterly void. This was pronounced in a solemn statement or Bull called *Apostolicae Curae*.

We were told in no uncertain terms by Rome that we were not a true church at all and we all had to get re-baptised, re-confirmed and re-ordained in the Roman Church, outside of which there was no salvation (*extra ecclesiam nulla salus*). It was the sharpest rebuff and condemnation of the Church of England imaginable. The Vatican had hoped thereby that there would be a mass exodus to Rome of Anglican priests seeking re-ordination.

Some, of course, did “swim the Tiber” or “cross the Tiber” as the saying went at the time, but it was hardly a mass movement. One could say that in those days, relations with the RC Church were rather toxic to say the least. And it got even worse.

Under Pope Pius XII back in the 1950’s Rome beckoned again. Some of our ordinands admired her apparent discipline and universality, and frankly believed that an infallible Pope was what God intended. Others among us were more sanguine and pointed out that the 1896 Bull condemning Anglican Orders was not an infallible statement, just a historical judgement that could be revised in the light of new evidence. “Is that what Rome really thought?”

one of our more enterprising brothers said, “Well, let’s write to the Pope and find out”. An answer came not from His Holiness himself but from a Monsignor, the Administrator of the Roman Catholic cathedral, of St Stephen’s, in Brisbane. The Monsignor’s reply had the courtesy, however, to take our letter seriously.

In his answer, the Monsignor did not say exactly that the Bull *Apostolicae Curae* was not an infallible statement, but he certainly implied that it carried the full force of Papal authority and that there could or would be no further discussion about the validity of Anglican orders.

That was well over 50 years ago. Things have since changed considerably. Under Archbishop Michael Ramsey of Canterbury and Pope Paul VI the Anglican-Roman-Catholic-International-Commission (ARCIC) was set up in 1969 to explore what we had in common and how we could work towards better fraternal collaboration in the future. Already in 1966 Michael Ramsey had visited the reigning Pontiff, Paul VI who marked the occasion by presenting Archbishop Ramsey with his Episcopal ring in a gesture of unprecedented fraternal and cordial ecumenical magnanimity.

Subsequently, ARCIC has done some very valuable work in clearing up misunderstandings about, among other things, the nature of the Eucharist, but it never got to the point of requesting Rome to withdraw the 1896 condemnation of Anglican orders.

Relations with Rome have improved: we have been able to establish an Anglican Centre in the Holy City as a quasi Anglican embassy to the Vatican. Established by agreement between Archbishop Michael Ramsey and Pope Paul VI it is meant to be a place where RC clergy and students can come and study Anglicanism in the very well stocked library there, but I was told when I visited the place two years ago that, in fact, hardly anyone ever comes.

The Anglican model of Catholicism is very threatening to Roman structures. Our priests are free to marry, we have women priests and bishops, we do not have an infallible Archbishop of Canterbury, we are completely open to ecumenical dialogue: we will talk to anyone of good will regardless of their tradition. Communicant members of other Churches may receive Holy Communion in our Church without the necessity of being formally received.

We should not hold our breath regarding more friendly relationships with Rome. We should just remain very friendly, very informed and very open, get on with our ministry as an autonomous part of the wider universal Church Catholic, and be very proud of our contribution to it.

We have proved that we can pioneer new and more humane developments based squarely on the Gospel for the salvation of the world. The tragedy is that not all Anglicans share this vision and simply adopt a “little flock” mentality and practice. This comes under the heading of “quietism” which means virtually that true Christian people have to retreat from the wicked world and only talk to each other. How this tallies with the message of the New Testament is a mystery to me, but there it is.

It would appear to many that we can only promote justice and humanity by being both open and involved with the world which we are sent to heal. I suggest that the wider Church and the world in general need Anglicanism.

In short, in order to counter all forms of “quietism” we need to be very up-front about our Anglicanism. We have to be informed and sure about our Anglican identity. Only then can we really discharge our true ecumenical calling.

***This is an edited version of a sermon delivered at Evensong, 12 May 2013, at St Paul’s Manuka. The full text is available on St Paul’s web site.***

## COMBINED MINISTRY DISTRICT COUNCIL

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

## ST PAUL'S PARISH COUNCIL

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

## ST LUKE'S PARISH COUNCIL

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

## EDITORIAL NOTE

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## OUR EDITORIAL PURPOSE

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

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

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

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

## Community

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