

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. 20 Winter 2012

St David's 40th anniversary celebrations



“Let the little children come to me”

A new stained glass window, with authentic Australian imagery of native birds, animals, trees and flowers was dedicated by the Auxiliary Bishop of Canberra and Goulburn, Bishop Trevor Edwards, on Sunday, 4 March. The window, in a new baptistery area, was dedicated to the memory of Bishop Neville Chynoweth. Adjacent to the window is a wall hanging meticulously made by Beth Lee. The message on the window is from Matthew 19:14 “Let the little children come to me” for the Kingdom of Heaven belongs to them..

St David's Patronal festival, the 40th anniversary of its foundation and the memory of Bishop Neville Chynoweth were all celebrated on Sunday, 4 March. Bishop Trevor Edwards dedicated a stained glass window in the new baptistery area made possible through gifts from St David's parishioners and the planning of the Vestry.

A large congregation, including members of the Chynoweth family,

attended the dedication service, conducted by the Rector of Manuka Parish, the Rev'd Dr Brian Douglas.

After the dedication 120 people (past and present members of St David's) enjoyed a lunch at the Hellenic Club at which the Rev'd Robert Willson spoke on “The joy of history in Christianity” and John Mather spoke of his friendship and travel experiences over the years with Bishop Neville.

A feature of the lunch was a photo display prepared by Suzanne Curtis showing St David's activities over the years, right back to the empty block of land.

In his sermon for the occasion, Bishop Trevor recalled his visit to St David's Cathedral in Wales, the holiest site in Wales because it is the burial place of St David who founded a Celtic monastic community there in

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Drama in the cathedral

This year is the 20th anniversary of the ordination of women to the order of priest in the Anglican Church in Australia.

At St Saviour's Cathedral, Goulburn, on 2 February, Bishop Stuart Robinson conducted a special Eucharist to recognise the contribution Bishop Owen Dowling made to the ordination of women priests and the 11 women he had intended to ordain on 2 February 1992, but was prevented from doing so as a result of restraining court action which was finally overturned. Bishop Stuart dedicated a plaque in his memory.

The service was attended by Gloria Dowling and Bishop Owen's adult children who live in Australia, Matthew and Mary. His eldest son, Tim, was represented by his eldest daughter, Eveline, visiting Australia as part of a "gap year".

The public controversy, surrounding the events and the timing

of legal interventions aroused when the ordination was first proposed by Bishop Dowling, then Bishop of the Diocese of Canberra and Goulburn, were a drama in themselves, involving at different stages the NSW Supreme Court, the Appellant Tribunal and General Synod of the church.

The Supreme Court in its interim injunction observed that the appeal had come before the court in circumstances of great urgency. Underlying it was a dispute which involved issues of wide public importance.

According to the narrative of the Movement for the Ordination of Women, on 2 February 1992, 11 red roses in most cathedrals honoured the women who were to be ordained. A rally preceded the ordination service at St Saviour's Cathedral. Eleven women processed into the Cathedral as deacons alongside six men. Bishop Dowling examined them and found them fit for the office of priest. In accordance with the injunction, Bishop Dowling then ordained six men as priests; the women processed out as deacons.

It was not until December, 1992, almost 12 months after the initial date set for the ordination that, along with other Dioceses, Bishop Owen was able to proceed.

By then the NSW Court of Appeal had dismissed the proceedings on 3 July 1992 and the General Synod of the Anglican Church of Australia had passed legislation to remove existing impediments to the ordination of women in Australia and the matter was one for individual Dioceses.

In the interim, Archbishop Peter Carnley, of Perth, on 7 March 1992, had ordained the first 10 women as priests in the Anglican Church in Australia.

The events remain pivotal in Anglicanism in Australia and a momentous year for the movement for the ordination of women.

Another chapter in the ordination of women was written at St Saviour's Cathedral, Goulburn, on Saturday, 31 March, when the Rt Rev'd Dr Brian Farran, Bishop of Newcastle, consecrated Archdeacon Genieve Blackwell the first woman Bishop in New South Wales. (See separate story).

A congregation of theological coherence

Several conditions enhance a congregation's ability to address the challenges and opportunities it faces—use of outside resources to learn new capacities, clergy and laity learning together, and congregations assuming the initiative over their futures.

Another emerging condition we're observing is theological coherence—the ability to think clearly about God and then act accordingly. A congregation that is clear and consistent about how it understands God, and applies this understanding to its daily life, is more able to deal effectively with challenges and opportunities. There is a correlation, after all, between the way leaders think and speak about God and the health of a congregation.

Congregations are religious bodies, having to do with the things of God. Clergy and lay leaders face all kinds of challenges. In problem solving mode, it is easy to forget the primary subject of a congregation. However, clearly recalling and consistently acting on the reality that God is the subject of the congregation provides congregations the energy and thoughtfulness needed to address their most pressing challenges and opportunities.

Clergy and lay leaders make essential aspects of faith comprehensible by being articulate about God, and then shaping congregational life in ways consistent with what is being articulated.

"The Congregation of Theological Coherence" by Tim Shapiro originally appeared in the first 2012 issue of Congregations magazine. Copyright © 2012 by the Alban Institute.

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In worship and prayer together

For the last three years the Combined Ministry District Council (CMDC) has overseen the implementation of mission and ministry across the Combined Ministry District of Manuka and Deakin Parishes through the three churches of St Paul's, St David's and St Luke's. It is time to reflect on what it has achieved and how we continue to support our mission together.

Operation of the district devolves to the Rector of St Paul's and the Priest-in-Charge of St Luke's who, with our assistant and honorary clergy and lay ministers, carry out its pastoral and liturgical work.

Liturgical services are a priority for the clergy team. In a normal week there are 11 regular services of worship conducted across the district with over 300 people attending.

The CMD Mission and Ministry Plan has three strategies:

- A worshipping and prayerful community
- Community development
- Stewardship

These strategies depend on each other. Without commitment to them all we cannot achieve what we set out to do. Worship is our prime focus; we should be regular in our attendance at worship and prayerful in the worship we offer to God.

Although we are not a social welfare organisation we work towards community development as an outworking of our Christian faith. This, of course, depends on our stewardship of the resources God has given us. How we manage and use our time, talent and treasure in a prayerful and worship centred manner determines what we are able to achieve.

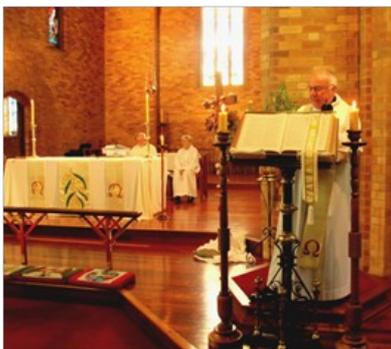
A lack of resources is preventing us from moving forward in implementing our Mission and Ministry Plan. We do not have the funds to expand and develop our work; at present we are moving to a situation where we do not have the funds to even maintain what we have.

The pastoral load carried by the clergy and a number of lay people is large. One of the primary areas of ministry is reaching those who are

connected with both parishes but now no longer able to come to church. The list of those needing additional pastoral care is long. In addition visiting to hospitals and other aged care facilities is carried out at times of need. This takes considerable time and effort on the part of the clergy team.

The planned giving campaign held across the CMD in early 2011 resulted in a modest increase of seven per cent. During the year, however, the income received declined significantly. In the first few months of 2012 little, however, seems to have changed; the CMD is still some \$16,000 under budget for planned giving. The total budget for the CMD for 2012 is \$482,700 which means we need \$1322 a day to function.

The district's enthusiasm for new staff, expressed at the special meeting of the District, needs to be matched by continuing commitment to provide the funds, principally from regular giving by parishioners, the main source of our funds. Continued giving at adequate levels is now required to continue and expand the ministry team. The best way to do this remains the use of the direct debit system.



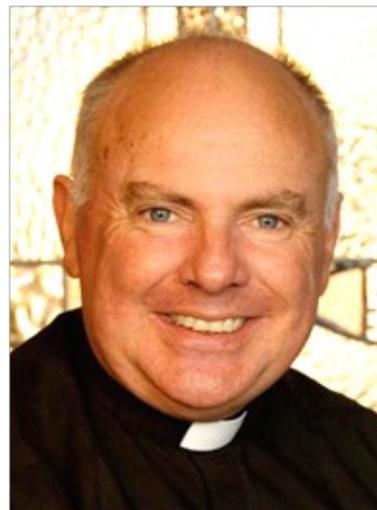
Worship is our prime focus

In a situation of declining resources we still have to provide funds for staffing and maintenance as well as normal operating expenses.

Maintenance needs continue to mount and significant items such as roofs and windows are in need of urgent repair.

These developments are occurring against the background of a major review of the CMD which is now a focus for the CMDC and the parishes.

The review group which met with



the Bishop on 24 February considered an extensive discussion paper on the options, together with other papers submitted by members of the review group.

Only two options were seen as viable: abolish both parishes and create a new large parish; or continue the present arrangement.

The review group is considering a second draft of the discussion paper before wider consultation across the two parishes.

The most important matters for discussion have concerned the inefficiency of the present arrangements, with four governance bodies (CMDC, St Paul's Parish Council, St Luke's Parish Council and St David's Vestry) each with their own separate accounts.

The argument has been put that a single parish would simplify the governance and financial arrangements. At the same time the review team has recognised the benefits of working together, sharing resources and promoting the proclamation of the Gospel.

The review process will continue throughout 2012 with wide consultation across the CMD.

It is the faithful worship of so many week by week which serves God and brings us into His presence through our Lord Jesus Christ who loves and graces us and then sends us to do God's will.

***The Rev'd Dr Brian Douglas
Team Leader
Combined Ministry District of
Manuka and Deakin.***

Casting the vision: planned giving campaign

A strong Biblical theme flows through the launch of the Combined Ministry District's 2012 planned giving campaign based on "Making Good Churches Better."

The campaign is a further reminder that more than 80 per cent of the District's funds comes from giving by parishioners of the three churches—St Paul's, St Luke's and St David's.

The District aims to increase its giving by seven per cent over last year's contributions to maintain and extend its ministry. On the basis of past performance, this is not an unreasonable expectation: many of the previous planned giving campaigns have led to increases of this amount or greater. Parishioners have always responded generously to appeals for specific purposes.

As a result of giving last year, the District was able to employ a part-time associate Priest to support the Rector of St Paul's. An aspirational goal would be to be able to increase her hours to full-time.

Research has told us that on average Australian households give less than \$3 each week to churches or other religious organisations. As numbers shrink, so do our finances. In roughly one third of Australian churches, giving is below what is necessary to support one clergy person, maintain property and meet mission responsibilities.

As the spiritual and emotional climate of a church improves, so does the Christian motivation to give, reflecting the mutual exchange involved. Someone once said that "we all need to be converted twice: once in the heart and once in the pocket."

The District now needs the certainty of an assured income to discharge its mission. To achieve this goal involves a commitment by Parishioners, recognising the contribution the three churches make to the well-being and nurturing of parishioners and to the wider Canberra community, reflected in increased attendances at special celebrations during the year. From

within the church, it is about "being community" built on the four pillars of worship, communion, mission and outreach.

Biblical themes

The planned giving campaign has been constructed around four biblical themes which will be presented during the campaign.

The schedule

27 May: "Casting the vision":
Launch on the Day of Pentecost

10 June: "Thanksgiving":
"Yes, everything is for your sake, so that grace, as it extends to more and more people may increase thanksgiving, to the glory of God". Psalms 138

24 June: "Nothing is impossible with God":
Jesus said to his disciples, "With man this is impossible, but with God all things are possible." (Matthew 19:26)

8 July: "Anticipation",
culminating in a stewardship lunch.
"Tell those who come after that such is God: our God for ever and ever, and he will guide us eternally". Psalms 48:13

On alternative weeks during the campaign a lay person will speak about stewardship and the practical arrangements to implement the program. Further information will be distributed during the campaign.

The Launch

"When the spirit of truth comes, he will guide you into all the truth, for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come."
John 16:13

The Day of Pentecost is the day the Christian church was born when God chose the first Pentecost after Jesus Christ's resurrection to empower the disciples to proclaim the Gospel of the risen Christ and pour out the Holy Spirit on 120 believers. It cast a vision that all who became believers were now not living for themselves but for the Lord.

Peter explained how his listeners could also receive this Spirit:

"Repent, and let every one of you be baptised in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call" (Acts 2:38-39)

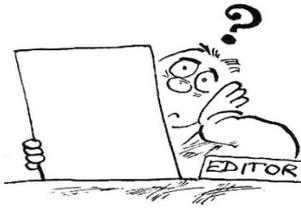
Peter's preaching added 3,000 people to God's Church in one day, all being converted, baptised and receiving the Holy Spirit.

This meant a commitment to one another and the proclamation of the good news of the gospel so that others would join the church by becoming believers through trusting in Christ. It is a day on which we are being asked to renew that commitment through giving. It has special meaning for the district as a "community."

We know that commitment and not income is the important thing in our Christian journey. And yet without money the church cannot implement its mission. Christians who give sacrificially, expecting nothing tangible in return, directly add to the community's spiritual and cultural values.

Giving sacrificially involves open dialogue about our needs and our willingness and capacity to commit together. The dialogue that began on the Day of Pentecost will be ongoing throughout the year. Our commitment is to continue to contribute our time, talents and treasure as fundamental to our stewardship to transform lives.

Open Day at St Luke's



An editor's anxiety

One of the pleasures (if that is the right word) of editing a parish magazine is to watch how others are doing the job and to widen one's reading and theological understanding. Ideas spring from the imagination of others. There is also comfort in knowing others may share the same anxieties of filling the pages.

My monthly reading includes the Parish Magazine of the Anglican Parish of Epping which the Rector drew to my attention soon after I began editing *Community*. It has evolved over the nearly 90 years it has been produced, sufficient for it to claim to be unlike any other parish magazine (perhaps not aware of all others, of course).

I therefore related to the latest issue which announced that the magazine was to have a new Editor, appointed by the Rector, the Rev'd John Cornish. Fr. Cornish's words speak for themselves:

"The request that (the new Editor) asked of me in accepting my offer was that he not be responsible for acquiring articles for the magazine. My request to each of you who read the magazine is that you undertake to supply articles for the magazine. Even if you have done so before I believe that you still have lots of other stories in you that other readers will find of interest. It may be something that is exciting your mind at present, or an account of your faith walk, or why you are an Anglican. Whatever takes your fancy."

I thank those who have contributed to this issue of *Community*, either in signed articles, photographs, providing information for the Editor to turn into a story, or helpful comments. I look forward to further contributions for the next issue.

George Menham, Editor -at-large

An Open Day was held at St Luke's, Deakin, on Sunday 6 May. "Not on Sunday!"

Yes, it was a marvellous opportunity for others to see both the inside and outside of the church complex of buildings. More than that, it gave the people of St Luke's a chance to show what occurs within the walls of St Luke's.

The Open Day was the brain-child of Julie Hirst, a member of our Parish Council. It was an attempt to convey to others something of the spiritual heritage as well as the contemporary ways of extending the Kingdom of God in what happens at St Luke's.

Some who came exclaimed, "What a good idea!" And yes, members of all three congregations from St Luke's joined in with enthusiasm.

It also meant that it gave parishioners from St Luke's the very real opportunity to see one another in action. It was an expression of serving others in the community.

And a good idea it was. Yes there was a sausage sizzle all for a gold coin donation, and yes, there were home-made cakes for sale as well as the glorious handcrafts that the saints of St Luke's have been knitting for years.

There were also Bible quizzes, face-painting for the children, prayer stations to be experienced and the demonstration of one of the oldest pipe organs in Canberra.

Cups of tea and coffee were also free, providing hospitality to young and old alike.

In addition, there was an extension of St Luke's Library by having available Christian Books for sale from the Woden Christian Bookshop.

All from St Luke's agreed that we were fulfilling our Mission Statement: "We are the body of Christ sent out to be His continuing presence in the world."

*Kevin Stone,
Priest in Charge
St Luke's*



Jill Elliot retires to the pews



Palm Sunday at St Paul's provided the opportunity for parishioners to thank the Rev'd Jill Elliott for her contribution to the ministry across many years and activities. The Rector of St Pauls, the Rev'd Dr Brian Douglas, presented Jill with a gift for her services. Her departure served to recognise the extent of pastoral work undertaken within the Parish.

Jill has been a valued member of the pastoral team ministering particularly to aged care residents with warmth and understanding. She ministered at Morling Lodge, Jindalee and Carey Gardens for more than ten years.

"Jill has provided exemplary service there in a chaplaincy role in caring for people in aged care facilities. Her work in the dementia

units has been outstanding," Dr Douglas said. "I have on several occasions witnessed the wonderful work she has done."

Jill has also functioned as a liturgical deacon at St Paul's and assisted with the Healing Service.

Dr Douglas said that her work at all times had been professional and caring. She had made an enormous contribution to the work of the Parish.

"We wish her well in her retirement and voluntary work and give thanks to God for her work."

St Paul's has four large aged care facilities in the parish to which the ministry team provides services and on-call emergency ministry.

With Jill Elliot's retirement the work of chaplaincy in these four centres devolves to the ministry team, assisted by several parishioners.

The Rev's Susan Bridge is covering Jindalee, assisted by Gloria Dowling who has a lay minister's licence in the parish. The Rev'd Kevin ministers to Mountain View and Carey Gardens and the Venerable John Wilson and the Rector minister to Morling Lodge.

Photo: Peter Hodge

Licensed as Lay Minister



The Team Leader of the Combined Ministry District, the Rev'd Dr Brian Douglas, presented Gloria Dowling with her licence of lay minister at St Paul's on Sunday, 29 April. The licence authorises Gloria to be a lay minister and pastoral care assistant, visiting homes, hospitals, and aged care facilities to provide pastoral care and administer communion by extension. Licences are valid for three years.

"I have been privileged to minister in this capacity as a Lay Chaplain on and off for over 30 years and am delighted to be enabled to continue to serve God in this way in the CMD," Gloria told Community. Gloria was also presented with a certificate of pastoral care skills in listening, visiting the sick, and visiting the bereaved after a course conducted by the Diocesan Centre for Lay Ministry and Mission.

“When the wall becomes a window”

In his Easter message, the Archbishop of Canterbury, Archbishop Rowan Williams, in speaking of the significance of Jesus’ resurrection, observed that hostility towards faith and religion in public life might recently have become tempered with an appreciation of the part that religion plays in shaping and sustaining human existence.

“It just might be the case,” he said, “that the high watermark of aggressive polemic against religious faith has been passed; there are a few signs that the climate is shifting ever so slightly towards a reluctant recognition that religion has made and still makes positive contributions to our common life.”

He said: “If it doesn’t exactly amount to a religious revival, it does suggest that a tide may be turning in how serious and liberal-minded commentators think about faith. There is plenty to suggest that younger people, while still statistically deeply unlikely to be churchgoers, don’t have the hostility to faith that one might expect, but at least share some of the sense that there is something here to take seriously, when they have a chance to learn about it.

“Easter makes a claim not just about a potentially illuminating set of human activities but about an event in history and its relation to the action of God. Very simply, in the words of the Acts of the Apostles, we are told that ‘God raised Jesus to life.’

“In this moment on a particular Sunday morning in AD33 we see through to the ultimate energy behind and within all things, a universe in which this will and action would come through the fabric of things and open up an unprecedented possibility, the possibility of a human life together in which the pouring out of God’s Holy Spirit makes possible a degree of reconciled love between us that could not have been imagined.

“It is that reconciled love, and the whole picture of human destiny that goes with it, that attracts those outside



the household of faith and even persuades them that the presence of religion in the social order may not be either toxic or irrelevant after all.

“How do we know that it is true? --by the way it works in us through the long story of a whole life and the longer story of the life of the community that believes it. We learn and assimilate its truth by the risk of living it; to those on the edge of it, looking respectfully and wistfully at what it might offer, we can only say, ‘you’ll learn nothing more by looking; at some point you have to decide whether you want to try to live with it and in it.’

“To believe in a God who raises Jesus from the dead is a way of allowing in our own thoughts and actions some space for God to emerge as a God who creates a future. What we can do is make the space, the silence, for the act of God to come through. When all’s said and done about the newly acknowledged social value of religion, we mustn’t forget that what we ultimately have to speak about isn’t this but God: the God who raised Jesus and, as St Paul repeatedly says, will raise us also with him.

“Even if every commentator in the country expressed generous appreciation of the Church we’d still be bound to say, ‘Thank you’ – but what matters isn’t our usefulness or niceness or whatever: it’s God, purposive and active, even – especially – when we are at the end of our resources. It’s the moment ‘when the wall becomes a window.’

Archbishop’s Easter Sermon 2012: God raised Jesus to life.” Sunday, 8 April, 2012

EASTER SERVICES DRAW LARGE CONGREGATIONS

“Spectacular” was how the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, described attendances at Easter services, conducted with reverence and devotion, in the three churches of the Combined Ministry District.

Across the CMD of Manuka and Deakin a total of 26 services were conducted over the Easter period in one week (16 at Manuka, four at Red Hill and six at Deakin). In all

a total of 1500 people attended Easter services in the District. Palm Sunday, Good Friday and Easter Sunday drew the largest congregations.

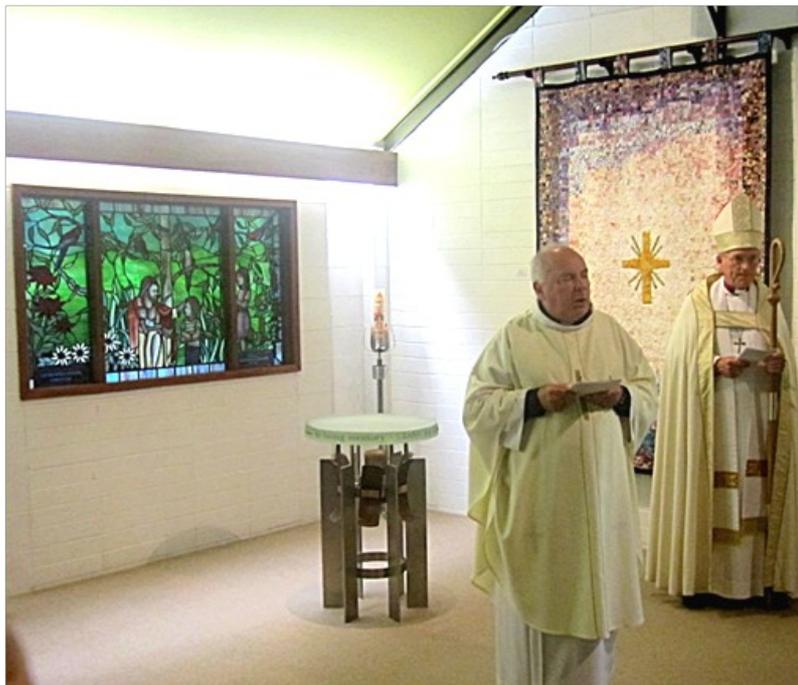
People attending the services, many of them visitors, commented on the quality of the services. “We are a large district,” the Team Leader, the Rev’d Dr Brian Douglas said, “and many people find their way here at the large festivals of the Christian years. I want to record my sincere thanks to all who made the services work so well.”

(Continued from page 1)

the 6th century to become the cradle of Welsh Christianity. It was deeply moving, he said, to be able attend a service in a place with so much rich spiritual history.

Bishop Trevor said he was delighted to join the 40th Anniversary of St David's, Red Hill, the home of a vibrant community of faith, and to remember with gratitude the life and ministry of Bishop Neville Chynoweth. "I well remember his kindness to me when I was consecrated Bishop in 2004 and his joy that this allowed him to focus even more on his beloved community here."

Bishop Neville himself had suggested the creation of a baptistery area because that had always been his dream. St David's honoured that wish by dedicating the window and baptistery as a memorial to him.



The Editor thanks Suzanne Curtis, Tony Gay, Gillian King, Lorraine Litster and Robin Seville for their contributions

Bishop Trevor Edwards dedicates the stained glass window in the new baptistery with the Rector of Manuka Parish, the Rev'd Dr Brian Douglas. Photo: Tony Gay.

Realising Bishop Neville Chynoweth's wish

Lorraine Litster

It had long been the wish of Bishop Neville Chynoweth during his ministry at St David's to have a baptistery incorporated into the church. Lorraine Litster outlines how the project was brought about.

Historically the rear of the church had been used as a hall and had not been included in the sacred area. It had a rather utilitarian look. When a new community hall was built, the area was now free to be drawn into the body of the church and to include a baptistery.

The Vestry enthusiastically supported Bishop Neville's wish. We moved bookshelves and other furniture, replaced the strip lights with concealed lighting to match the front of the church, replaced the hanging heaters, and painted the area.

The Baptistery font was to be located in the north east corner and a

stained glass window installed behind it to replace the plain glass window. The large adjacent white wall would be softened by a wall hanging.

The Vestry now needed to find a stained glass maker, and an artisan to make the wall hanging. Stained Glass making is becoming a dying art with very few artisans working in this field. Robyn Seville, now located on the Sunshine Coast, who had made the two windows at the front of the church 10 years before, was selected to make the window. Robyn had skills in depicting human figures and faces. Beth Lee, a St. Paul's quilt maker, generously offered to make a quilt to hang on the blank north facing wall at no cost to St. David's apart from her raw materials. The design of both the quilt and the stained glass window now remained to be resolved.

Bishop Neville, who sadly did not

live to see his project completed, had expressed a desire that the window follow the theme of "Suffer little children to come unto me", Christ's words from the *King James Bible*. A window depicting Christ with modern children set in an Australian setting was proposed. Both Robyn Seville and Max, the ACT artisan, prepared initial sketches on this theme. Neither, however, was entirely satisfactory. A search of the internet for windows on this theme discovered a Victorian era window in a church in Portsmouth, England, upon which many later windows had been based. Robyn agreed to base her window on this theme. She was also delighted to be requested to seat Christ with modern children in an Australian landscape. She subsequently prepared a detailed design which included many Australia flowers, birds and other small creatures with Christ seated under a gum tree.

This design was wholeheartedly accepted by the Vestry, the congregation of St David's and the Rector, who took on the task of applying for a 'faculty' from the Bishop for the window. Robyn

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Seville then began work on the window.

Beth Lee's design for the quilt was to use thousands of one inch squares to create an 8 ft x 5 ft quilt which would hang from a rail on tabs. (Quilts are apparently made to Imperial measurements.)

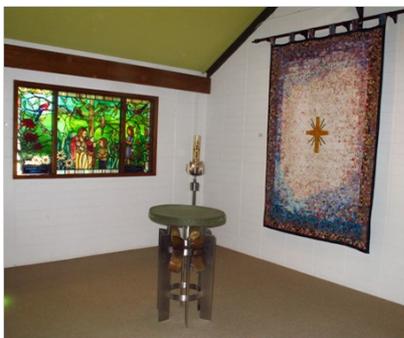
A design was agreed, where a pale centre gradually blends to dark colours around the circumference with a cross of the same design as the one behind the St. David's altar in gold cloth in the centre.

Both the window and the quilt were time consuming to make; both were started well before the end of 2011. The target date for completion was the 40th anniversary of the dedication of St. David's church on St. David's Day, 4 March 2012. All tasks were completed on time and below budget.

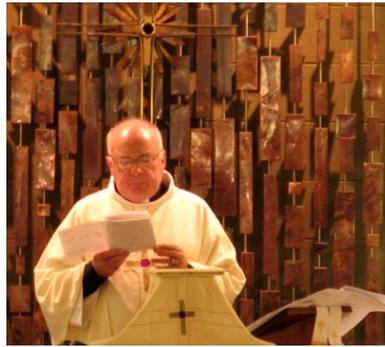
The church looked splendid for the dedication of the Baptistry by Bishop Trevor Edwards. St. David's most memorable day was saddened by the absence of our beloved Bishop Neville, who we feel would thoroughly approve of the finished project.

In his honour the window has been dedicated to Bishop Neville for all to see when they view the delightful window and the Baptistry. Two babies have already been baptised in the Baptistry and we expect this lovely corner of St. David's to be popular with many more families in the future.

Lorraine Lister, Warden of St David's, was Project Manager for the Baptistry.



The baptistry



The Rev'd Dr Brian Douglas conducted the service



A large congregation attended the service



Bishop Trevor Edwards



Joan Chynoweth after the dedication



Gerberas reminded the congregation of Bishop Neville's garden



The Chynoweth family gathered for the dedication



Organist Robert Goodridge conducts the choir



Beth Lee made the special tapestry

Five-year plan for St Paul's Church Hall

Robert and Ros Deane

Recognised for their organising of fund raising efforts at St Paul's, Robert and Ros Deane outline how, with the continued support of Parishioners, the Parish Hall is to be refurbished.

At its April meeting St Paul's Parish Council approved a five-year plan to refurbish the Church hall, with an annual appropriation of \$5,000 matched by annual fund-raising of \$3,000 to provide funds of \$8,000 per year.

The hall is now some 50 years old. During this time there has been a number of alterations to the lower floor to accommodate changes of purpose. The building of the ladies/handicapped toilet downstairs and the construction of ramp access to the hall are the only major structural changes to the hall since its opening.

While the Mollison room and the office area are of reasonable but not optimum standard, the upper floor of the hall presents an appearance of neglect.

The only refurbishment in the last five years has been the replacement of the vinyl floor in the entrance and kitchen, made possible by the generous donation of a parishioner and his wife. Similarly, donations and fund raising made possible the installation of the folding arm blind on the front of the building and construction of the access ramp.

It is clear that replacement of the present hall at any time in the foreseeable future is unlikely, indeed a very remote possibility. While there are those who still argue to "tear it down", parish sentiment on any form of redevelopment is, at best, ambivalent. The proponents of this view have no clear concept of its replacement or of sources of funding for such a project.

The hall represents a major, but under-utilised asset for the parish. This situation can only be expected to deteriorate further unless there is a firm and on-going commitment to effect the necessary improvements

through an agreed, structured program for which funds are earmarked in a special purpose account across the scheduled life of the project.

While not part of the proposal, the recent Bridge and Mah Jong Day illustrated what is possible. A total of \$2951.10 was raised on the day with no expenditure from parish funds. That money has paid for the following:

- Installation of new lights in the foyer, on the stairs and in the ladies' and men's toilets;
- Refurbishment of the upstairs ladies toilet with a new two-bowl vanity unit, and a new dual flush toilet;
- Five new card tables with 22 cloths for card tables; and
- Eighty-eight new standardised wine glasses.

As a first stage of the refurbishment program, the upstairs ladies toilet has been repainted, thanks to two youthful members of Parish Council, Celia Acworth and Rebecca Meyers, and eight reverse cycle fans have been installed. These will greatly increase the amenity of the hall both in winter and in summer.

The first fund-raising event of the program was a very successful Fork and Talk held on Sunday 22 April. An excellent opportunity to share food and fellowship with friends and new comers to the parish, the event proved a great success, thanks to the efforts of many helpers. With the aid of generous donations \$857.00 was raised for the program. Later in the year it is proposed to refurbish the men's toilet with dual flush toilets, replace the present sinks and repainting.

Fund raising activities planned for the latter part of 2012 include a Trivia Night in August and a Bridge and a Mah Jong Day in October.



Bridge and Mah Jong day in the hall at St Paul's



Facilities at St Paul's hall before refurbishment



Facilities at St Paul's hall after refurbishment

Footnote:

Of their fund raising, Robert told *Community*: "What is achieved is the result of a team of people who share our goals and ideas and give generously of their time and skills to make it all happen. Be it the sanctuary team, play group or any of the fund-raising activities, it is a team that achieves the outcome. These people are our little community, our small family within St Paul's and it that as much as the result that is rewarding for us. They are the soul of St Paul's"

St Paul's new red vestments blessed

The Rector of St Paul's, the Rev'd Dr Brian Douglas, blessed a set of new red vestments at the 8 AM service on Palm Sunday, 1 April. The vestments were worked beautifully and skilfully by Heather Seymour.

Red vestments are used on Palm Sunday and during Holy week, Day of Pentecost and Days of the Martyrs.

The altar panels, the three stoles (two priests' stoles and one deacon's stole) are worked on Thai Silk as is the embroidery on the dalmatic and the tunicle. The chasuble, dalmatic and tunicle are made from red wool crepe.

The silk and wool were sourced from Harold Ganter and the kid and gold threads were sourced from Alison Cole. T

The designs for the altar panels are based on designs by Suellen Pedley, the co-ordinator of Christ Church, Oxford embroidery group. These designs embody a cross, a dove and an olive branch.

The new vestments add to the others she has made in green and white.

"We as a parish should be very grateful to Heather for her work," the Rector, the Rev'd Brian Douglas, said when blessing the vestments.



Heather Seymour, who worked the vestments, the Rev'd Susan Bridge, and the Rector. Photos: Peter Hodge



Building Episcopal capacity for new challenges

One of the perennial issues facing churches today is connecting with people where they live. There is a general impression of declining congregations and as a consequence reduced financial resources, relying on the same people to continue the works of the church, to nurture existing congregations and reach out to those beyond the threshold.

The Bishop of Canberra and Goulburn, Bishop Stuart Robinson, speaks of his dream of “a diocese where the love of Jesus transforms people and communities.” A difficulty faced by the Diocese in implementing that dream, though not uniquely so, is to connect with the community where they are ‘at.’

Bishop Stuart told Synod that for the Diocese’s growth to continue and for pastoral needs to be met in an increasingly complex environment he would need additional Episcopal support. He was particularly interested in ensuring that regions within the Diocese enjoyed the contact and proximity of a local Episcopal leader. He would also like to see gender balance in his Episcopal team.

The consecration of two new assistant bishops at St Saviour’s Cathedral on Saturday, 31 March, to minister particular regions of the Diocese underscores the geographic reality of the Diocese, a vast and diverse region, covering 80,000 square kilometres and comprising around 720,000 people living in a range of circumstances. Within the Diocese are around 65 ministry units



Bishop Genieve Blackwell

representing 200 congregations.. The two new Bishops will have specific regional responsibilities. Bishop Genieve Blackwell will be Assistant Bishop for the region of Wagga Wagga, North-West and South-West of the Diocese and Bishop Ian Lambert will be Assistant Bishop for the region of the coast, Southern Monaro and the Snowy, located in Bateman’s Bay, each in themselves large territories.

It was important, Bishop Blackwell, the first female Bishop to be consecrated in New South Wales, said, that her area, which related more to Sydney, had its own local Bishop. Bishop Lambert said that the population of his region was growing and the Anglican church needed to try new ways of ‘doing church’ to reach newcomers.



Bishop Ian Lambert

Bishop Robinson said that the new appointments would enable the Anglican Church to provide more focused pastoral care and mission initiatives in these regional areas. Both appointees had a track record in the sort of pioneering ministry the Diocese needed to see developed across the region.

Royal Devotion

Lambeth Palace Library has been home to a fascinating new exhibition celebrating the Queen’s Diamond Jubilee and the 350th anniversary of the Book of Common Prayer.

Showcasing the Library’s collection of royal artefacts, brought together for the first time, offered unique insights into the relationship between royalty and religion across the centuries.



From the Restoration of Charles II in 1662 to the coronation of Elizabeth II in 1953, the Book of Common Prayer has remained central to the religious life of the nation. The 1662 edition of the book was the highlight of the exhibition, alongside numerous other items, some of them not previously seen in public.

They included medieval manuscripts, the prayer books used at the wedding of Queen Victoria and the coronation of the present Queen, and many other items. Several of the books belonged to monarchs; some even bear their handwritten notes.

DIALOGUE

Pushing the boundaries

In conversation with Bishop
Genieve Blackwell

Genieve Blackwell, 50, married with two children, turned to Anglicanism while an arts student at Sydney University. She becomes the first female Anglican Bishop in New South Wales, the third female Anglican bishop in Australia.

The daughter of a Methodist minister, Bishop Genieve grew up in the Uniting Church, and worked as a state public servant before joining the Anglican Church.

She paid tribute to those women who had opened the way. "For me it has always been about working in the context that God has placed me and just focusing on that. I am very grateful to the women who have in a sense fought that battle for the ordination of women and worked towards women bishops. I am a recipient of their work rather than being the person who fought that battle myself and I am very grateful for that."

Asked about the significance of her consecration, Bishop Blackwell told the ABC Religion and Ethics Program that it was a great thing that the gifts of women were being recognised, and affirmed and being able to be used in Christ's service. In lots of ways it was a natural progression of women being ordained as priests.

Were there any special gifts that you believe women bring first to the priesthood and now to the episcopacy?

"I think the particular gift we bring is simply by being half of the human family, so God has made us male and female in his image, and so to have women involved in the leadership of the church, bringing that particular gift of being the other half of the human race; there is that emphasis that women bring on relationships; I think that women bring particular gifts of caring and ways of doing things that are important. I also think that as a woman, as a working mother

and wife, I live the tension, the reality that a lot of modern families do, and understand the pressures of that."

You were a student at Moore College during the great heady debates about women priests. What did they teach you at Moore College about the role of women in the church?

"I was there soon after the ordination of women as deacons. So when I was actually at college, we were a large year and there were quite, proportionately, a large number of women part of that year. It's not as monochrome, maybe as people would like to think. I'm actually from the Uniting Church, so to some degree I had come from a different background, I had actually strong models of women in ministry growing up.



Photo: Goulburn Post

Did you, for example, give them any indication that you wanted to achieve the full ministry of women?

For me I'd never really held the view that women couldn't be. Whatever view I had about that, I was very comfortable at that stage simply being made deacon. It was actually more a progression after college for me to think that I would be able to be a priest. By that I mean have the gifts to be a priest.

It is 20 years today since the first women were ordained to the priesthood in Australia. Do you think that women have been too patient in their demands for full ministry in the church?

I think that it's not about demanding, it is about working towards what we see as a good thing of being able to use our gifts. I'm very conscious that I am the beneficiary of the great work of the movement for ordination for women. I didn't actually fight that battle; my contribution has been in being the first woman in each role. The first rector or priest in each parish that I've been in, and now first bishop in New South Wales and I like to think that I've made a good contribution. I always think that in all these difficult areas there's the need for the people who push the boundaries, there's the need for the people who work within the structures and both are important.

ABC Religion and Ethics Report, 7 March 2012, 5.30 pm, interview with Andrew West

Footnote:

Writing in the *Sunday Canberra Times* (8 April 2012), Bishop Blackwell said:

“Women are at the centre of Easter Sunday. This is an important aspect of the story that is often overlooked. In all four Gospels they are described as the first witnesses to Jesus' resurrection.

This is very significant. In the ancient world women's testimony was not valued. And it is for this reason that even most non-Christian historians who study this period accept that Mary Magdalene's encounter in the tomb is authentically part of the first oral testimony about Jesus.

That Christ chose women to witness for him indicates that his new community is one where there is 'no male nor female'; where women will be valued as full citizens. I am sure this observation was not lost on the first generation of women converts to the new faith. It still resonates in many contexts in our world today.”

Ringling in the Queen's years

Kay Pendlebury

It has been a busy time for St Paul's bellringers as they prepared to ring the bells to celebrate the Queen's Diamond jubilee, along with bell ringers throughout the world.

St Paul's bell ringers planned to ring with added intent as we prepared throughout May to participate in the historic celebration of the Queen's Diamond jubilee.

In the UK the main celebration ringing was planned for Sunday 3 June, the day closest to the Coronation Day. So we planned to ring with added effort on Sunday 3 June between 9:15 am and 10 am, with some extra ringing after the 10 AM service, depending on our numbers. Unfortunately, we have four people off with various injuries—we must be an accident prone bunch.

We planned extra Jubilee ringing on Wednesday 6 June after the 10 AM service.

The St Paul's ringers are to be joined by a convoy of bell ringers driving from Perth to Sydney, collecting ringers en route, and then to pass through Canberra on that day. The St Paul's ringers arranged to provide brunch after the bell ringing at which Parishioners were welcome.

The extra ringing and the arrival of our esteemed ringing colleagues required some maintenance and housekeeping work in the ringing room and bell tower to get everything shipshape. Those ringers not put off by the height and cramped space were up with the bells, tightening the bolts, checking the ropes and making sure all was well. The ringers who like their feet on firmer ground tidied up the ringing room and made space for our guests.

The weekend of 8-11 June is the ANZAB (Australian and New Zealand Association of Bellringers) 50th anniversary. Over 150 ringers from Australia, New Zealand and the UK will meet in Sydney for celebrations.

Tower Captain Julie Doyle (who is also the President of ANZAB) and several of St Paul's ringers will be heading off to join in. So there will

be multiple ringing there over the long weekend to celebrate both the Diamond Jubilee of the Queen and the 50th anniversary of ANZAB.

Part of the ANZAB 50th anniversary celebrations was the first ANZAB 10-bell recorded striking competition, held on Sunday 27 May. Ringers from St Paul's travelled to Goulburn to ring with the St Saviour's ringers and some 'ring-ins' from Sydney, Menangle and Orange to take part in the competition.

Good striking is the precise pulling of the bell rope so that the bell sounds exactly at the right time, neither too close nor too far from the bell before it. This maintains the rhythm and stops the bells sounding 'lumpy' or clashing with each other, something we St Paul's ringers never do! Listen next time the bells are ringing and see if you can pick good (or bad) striking.

Each band is required to record a few minutes of ringing and send the recording to the judge. Results will be announced at the annual ANZAB dinner on 9 June. Each team will receive a certificate listing the team members to acknowledge their participation in this historic event.

The Manuka band has a reputation to live up to as it was the 2011 winner of the Kookaburra Cup, the six bell striking competition for country towers.

While our main focus is on ringing for Sunday service, these events help us celebrate the wonder and gift of the bells, send out a sound that reminds people that the church is here, and encourage us to refine and improve our ringing to make a beautiful sound to the Lord.

The ringers are very grateful for the continued support of the St Paul's community and the "Ringable" Rector, Fr Brian.

If you are interested in coming into the ringing room and seeing the ringers in action, or even in learning to ring, please contact Julie Doyle juliedoyle18646@hotmail.com or 0407 012 714. We practise on Wednesday nights from 6.30 pm.



James Waddell and Scott Jones making sure all is well



Just who do you think you are

Robert Willson

The title of my article is, of course, taken from the popular television program which began with British celebrities researching their ancestry and has now adopted an Australian dress.

Genealogical research is now a major growth industry. Lately I have been thinking about our Christian or spiritual ancestry. I share a few notes on mine with the thought that you may like to record your own family spiritual pilgrimage.

St Pauls Church, Manuka, has stood on this site for nearly three quarters of a century, gradually being rebuilt and enlarged. When St Paul's opened, the 1662 *Book of Common Prayer*, with a few modifications, was in regular use. In the 1960s liturgical revision was in the air. In 1977 the *Australian Prayer Book* appeared and later the *Prayer Book for Australia*. The first female priests were ordained about 20 years ago. What changes the walls of our church have seen.

If our ancestors came from Britain or Europe often the only records of them are the church records of baptisms and marriages and sometimes deaths. It was Henry VIII's private secretary, Thomas Cromwell, in 1538 who ordered that every parish in England should keep such a record. It was part of the effects of the Reformation. Individuals were valued. Thomas Cromwell went to the executioner's block two years later but his innovation persisted and some parishes in England can show records going back to that period. Without those records we would know nothing of our ancestors, unless they were members of the nobility.

Back to Hope Village

In the illustration I am standing in the main street of the village of Hope in the beautiful Peak district of Derbyshire, with the medieval spire of St Peter's Parish Church in the background. My four times great grandfather, George Willson, was born there about 1739, and was baptised according to the rites of the Church of England in the church.

On 5 November, 1764 he went to the church to be married to Elizabeth

Chetham. It was Guy Fawkes day, that ever memorable day in English history, when nothing happened! He would have seen Guy Fawkes bonfires in the village while going to his wedding.

George is my earliest known ancestor, born nearly 300 years ago. As far as I know the Willsons have always lived in that village or the district. People rarely moved in the Middle Ages. It was in the 13th century that the present church was built and my ancestors would have contributed their labour or their money. There they attended Roman Catholic Mass, celebrated in Latin, Sunday after Sunday.

When I visited the church some years ago I admired the shaft of a massive Saxon preaching cross which stands in the grounds near the door, very well preserved but missing the cross on top.

George Willson would not have seen it because it was at that time carefully hidden in the local school. The Puritans wanted to destroy all such "popish" relics in a campaign dating back to the time of Oliver Cromwell, relative of Thomas Cromwell. The cross was restored to public view in 1857. It is a reminder of the long Christian tradition of the village of Hope. Before the days of church buildings a wandering priest would preach the Gospel from that cross.

A Roman fort

Just outside the village are the reminders of a Roman Imperial Fort at Brough-on-Noe. My ancestors might have seen red crested Roman legionaries riding out on patrol in the winter mist and rain.

After the last legionaries packed up and departed about 400AD the Saxons arrived gradually, followed by the Normans. Hope was included in the famous Domesday Book of William the Conqueror. But long after the Romans had gone their language of Latin survived in the Church. We still use words like "sacrament" which was originally the oath of loyalty of a Roman soldier.

In the sixteenth century the

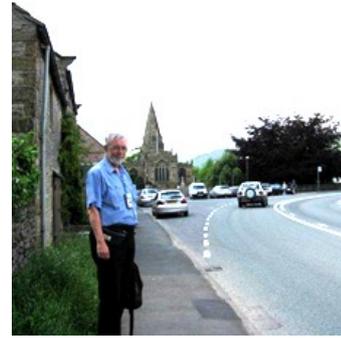


Photo: Beth Willson

medieval church suffered a series of dramatic changes. All the monasteries of England were dissolved. Then about 1549 the villagers coming to St Peter's would have had to cope with a totally new worship style, the Mass in English, from the First Prayer Book of Edward VI. These changes led to riots in some parts of the country, but not in Hope as far as we know.

George and Elizabeth had nine children some of whom died very young but their baptisms are all recorded. Their first child was my ancestor, Martin, born on 1 June 1766. The family would have received Holy Communion occasionally in St Peter's Church but, alas, the chalice in use at the time, dating from the 17th century, was stolen from the church a few years ago.

Martin Willson was probably named after his grandfather who also appears to have been called Martin. The name reminds us of St Martin of Tours, a noted early Christian saint who once gave half his cloak to a beggar. As a young man Martin joined that vast movement of population to London. He might have heard tales of the settlement in what was called 'New Holland', little dreaming that his descendants would live there. Frederick Barker, one day to be Bishop of Sydney, was born in the nearby village of Baslow. But that is another story.

Writing a spiritual family history is fun. Who were the clergy in your family's life? Can you visit the church where they worshipped, or secure a photograph? How did worship change over their lifetimes? Were you influenced in your Christian pilgrimage by a parent or grandparent? What denominations are in your family tree? Spiritually speaking, who do you think you are?

THE BACK PAGE

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), John Seymour (St Paul's Parish Council Chair), Robert Deane, Duncan Anderson (St Paul's Parish), Tim Hurst (St Luke's Parish), Peter McDermott 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: John Seymour (Chair), The Rev'd Dr Brian Douglas, the Rev'd Kevin Stone, Ingrid Moses (Rector's Warden), Robert Deane, Peter McDermott (People's Wardens), Catherine Bohm, Robert Bailey, Rebecca Meyers, Celia Acworth (Parish Councillors), George Menham, Mary Pollard (Rector's appointments), Suzanne Curtis, Bill Thorn, Lorraine Lister (St. David's Wardens), 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), Wardens: Edna Sturman, John Pilbeam, Jacqui Marsden (Secretary). Parish Councillors: Julie Hirst, Alison Heath, Perry Wiles

"The only time I seem to get a standing ovation is when there are no chairs." Mitt Romney, United States Presidential candidate, to an enthusiastic crowd.

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 community, 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 will continue to contribute to and support 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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