

## Church bells and transfiguration

The transforming spirit of a dual celebration enveloped St Paul's on Sunday, 4 August, for the feast of the "Transfiguration of the Lord" and the 10<sup>th</sup> anniversary of the hanging of Canberra's first peal of change-ringing bells in St Paul's tower.

A defining sermon from the Rev'd Dr Scott Cowdell, who was Rector of St Paul's when the bells were dedicated on Trinity Sunday, 15 June 2003, connected the spirituality of Jesus' transfiguration and the traditional material ringing of the bells.

The eight bells were installed at St Paul's after more than 40 years of planning and deciding where, in the ACT, a peal of bells to be rung in the English tradition, where the clapper strikes as the bell swings, might be located. In 1979 after an extended period of discussions with other Canberra churches St Paul's was seen to provide the best option as it already had a suitable tower. Parish Council endorsed the proposal on 22 September 1996.

"Church bells, like the church buildings that house them, and the church's sacraments that they announce, testify to God's transfiguring claim upon the material world," Scott told congregation.

As the bell tower captain, Julie Doyle, observed: "General ringing on Saturday was followed by an animated dinner. Some very crisp ringing on Sunday morning was followed by the service which included the Bellringers' Hymn, handbell ringing by Tom Perrins, Christopher O'Mahony and Andrew Davies and was capped off with 'Ding Dong Merrily on High' from the organist, Christopher Erskine.

The bellringers provided morning

tea for the parish which included the cutting of a large celebratory cake."

The team of eight bell ringers, members of the Australian and New Zealand Association of Bellringers, from the ACT, interstate and overseas rang, in technical terms, 5184 Manuka Surprise Major for two hours and 44 minutes (tenor 4cwt/221kg).



**Tom Perrins, Christopher O'Mahony and Andrew Davies rang hand bells during the service**  
*Photo: Kay Pendlebury*

As Julie explained: "A peal on eight bells must consist of at least 5,000 different changes (rows of 8 bells) where no number combination is repeated. It's not always possible to compose an exact 5,000 hence the 5,184."

Tom Perrins worked out the combination to be used and Christopher O'Mahony called out 'Bob' or 'Single' at certain periods during the peal to indicate that people should alter the path they were on.

"Surprise," Julie explained, "is the type of bellringing method which has the most complex structure: there are hundreds of different Surprise methods; Andrew Davies composed this one 10 years ago. This was only the second time



**The Peal Band**  
*Photo: Kay Pendlebury*

that the Manuka member of the team, Scott Jones, had rung a peal and the first time that he had rung one of this difficulty."

Christopher O'Mahony from Harrow on the Hill in the UK was conductor.

"Today's feast of the transfiguration and the 10th anniversary of your full peal of bells," Scott said, "offer a message of hope and joy for a transfigured imagination, a transfigured Church, and a transfigured world."

*(The sermon page 14)*

### THIS ISSUE

The pealing of the bells strikes the theme for this issue of *Community*—communication in all that we do and celebrate as a church.

Stories in this issue bring different perspectives on mission, evangelism and communication as interconnecting activities.

The stories intentionally cover a broad span: from flower arranging to the dialogue between our leaders which offers a universal horizon for our membership of the Anglican communion and how we portray ourselves. - Editor

# In the beginning was the word

**S**tories in this issue of *Community* highlight three interconnecting themes which find expression in all that we do as a church community: mission, evangelism and communication, enabled by our discernment of the Holy Spirit.

Mission, evangelism and communication are important at a time when there is a perceived indifference towards religion in its traditional form, a universal situation emphasised in the dialogue between the Archbishop of Canterbury, Justin Welby and Pope Francis.

In his first presidential address to Synod, Archbishop Welby spoke of our role as “custodians of the gospel that transforms individuals, nations and societies.”

“We are called by God,” he said, to respond radically and imaginatively to new contexts.”

The social context, he observed, was changing radically with the numbers calling themselves Christian declining or saying they have no faith. “If we are not shaken by that, we are not listening,” he said.

The Rector of St Paul’s, the Rev’d Dr Brian Douglas, has reminded us that we are called to Christian ministry and to tell God’s story. “Our baptism,” he said, “impels us to do this.”

Being sent out to tell God’s story by word and action was not always easy; but it was something God trusted us to do.

## Communication at the heart of our identity

**C**ommunication can be said to be at the centre of all that the Church does in word and works, whether it be the liturgy, the sermon, the Eucharist, the activities of each Ministry, the images, symbols and rites of the church, the ringing of the bells, the arrangement of flowers.

The Anglican Communion Communications Working Group puts it this way:

“Jesus Christ has called every member of our Anglican Communion to share with others the most exciting and important Good News of all time. Therefore, communicating is at the very

heart of our identity and calling as Christians.”

Our communication involves sharing, participating, proclaiming, teaching, listening: to animate our relationship with God and among ourselves. Central to our communicative mission is the first of the five marks of mission affirmed by the Anglican Communion: “to proclaim the good news of the Kingdom.” We are encouraged to: “communicate the Good News using all means, types, methods and approaches of communication which are available.”

The sentiment runs with the second mark: “to teach, baptise and nurture new believers.” The five marks of mission are a framework for involvement in a range of activities within the church and beyond.

At the heart of our communication and understanding is language. Language in all its presentational forms helps us comprehend the complex we come to know, understand and celebrate the “mystery” of the divine.

As Scott Cowdell writes in a contribution to the Diocesan web site, we are called to understand the Trinity in the sacred language of the church—a language which has to be learnt, just as one might, for instance, learn French, to communicate “the good news” to others.

## Capturing the story

**I**n communicating the church we seek to capture the story of our faith together, recognising that it is the word of God that sets the agenda for evangelistic conversation.

In the May issue of *Parish Connections*, the magazine of St James Church, Sydney, the Rev’d Dr Bruce Kaye, Editor of the *Journal of Anglican Studies*, writes of “Re-forming the church for the 21st century.” He observed that in attempts to sustain the faith of Anglicans we have been encouraged to participate in the story of our faith.

St Paul’s Parish Council has



appointed a working group to consider “how we portray ourselves to the Parish and the community.” It sees itself working in parallel with the parish’s reflections on transformation in changing times and encouraging a communicative spirit within the Parish.

We are reminded that the best evangelism is the ordinary witness of Christians in our every day life. The gospel speaks to and through us in the life we lead as a living example to others who may look in on us to see and know what “being church” means.

## Growing the church

**T**he Archbishop of Canterbury has spoken further of the goals of growing the church, requiring us to look afresh at all our structures, to re-imagine ministry at all levels of the church. For that re-imagination to be more than surface deep, he said, we need a renewal of prayer and the religious life.

“It has been said,” he argued, “that we can only imagine what is already in our minds as a possibility; and it is in prayer, individually and together, that God puts into our minds new possibilities of what the church can be.”

The goals of spiritual and numerical growth in the church, he said, include evangelism. “Here again we need new imagination through prayer, and a fierce determination not to let evangelism be squeezed off our agendas.

“We struggle to fit in the call to be the good news in our times through Jesus Christ. The gospel of Jesus Christ is indeed THE good news for our times. God is always good news; we are the ones who make ourselves irrelevant when we are not good news. And when we are good news, God’s people see growing churches.”

# Evangelism for our times

In a recent "blog" on the diocesan web site Bishop Stuart Robinson commended his readers to look at "the interesting and well reasoned" Anglican Communion Office's *evangelism and church growth* interactive site.

It has become almost an imperative to speak of a "new evangelism" for our times, influenced by a perceived and statistically demonstrated indifference towards religion, counter balanced by attendances at Christmas and Easter services.

Based in London, the official web site of the Anglican Communion facilitates communication and cooperation to enable unity among 80 million members in 165 countries. Papers on the site prepared by the Anglican Witness Group seek to "sharpen our focus on evangelism and church growth" throughout the Anglican world.

Mission and evangelism together have been an important strand of the work of the Anglican Communion Office. We are reminded never to lose sight of our holistic mission, which is to be witness to the gospel and be an example to others.

In the words of the office, the invitation to participate in church involves a change of world view. People are challenged by how faith is lived out and want to know more: challenged by the lifestyle, actions and values of others.

We need, therefore, to re-look at evangelism and church growth in the Anglican Communion. In doing so, the papers argue, it is important to understand the culture of our times, and particularly what influences the younger generation in their attitudes towards religion. At the same time evangelism as part of our mission challenges and deepens our own understanding of our faith.

Material on the web site describes at least three generations of believers: the "grannies", the parents, and the teenagers, each differently influenced by and responsive to the choices they make.

It observes that significantly

teenagers are growing up in an environment with greater freedom of choice. Our churches still have to cater for all three groups, with perhaps an emerging fourth group – the children category.

To reach the present world with the Christian message we are informed that we need all the strategies for all the groups working in unison and not promoting one over the other.

In a reflection on animating evangelism and church growth, a member of the core group, Bishop Patrick Yu, said that evangelism continues to be the first mark, the "cutting edge" of Anglican mission. How can we, he asks, continue the ground breaking work of the Decade of Evangelism? His answer:

**“Only with humility and self awareness, as no more and no less than one part of the body of Christ, grateful for what God has done in and among us, yet never too proud**

**“When a branch of the church abides in Christ, it bears fruit.”**

to learn from other traditions. We need to learn from the past as well. Most especially we must learn afresh from that oldest and the most privileged of our evangelical past, the early church.”

Bishop Yu then undertakes a tour of the scriptures for guidance, using as his guide the Biblical parable: “I am the vine, you are the branches, those who abide in me and I in them bear much fruit.” (*John 15:5*).

The very existence of Anglican Christians and churches today, he writes, points to the fact that evangelism has taken place and is taking place. Yet the natural and diligent work of bearing witness to and proclaiming the “good news” of Jesus does not, the Gospels tell us, meet with equal success.

The farmer went out to sow, he explains, but the soils are different, some fields produce a hundred fold, some sixty, some thirty, and some hardly any at all. (*Matt 13:3-9, Mark 4:3-9, Luke 8:5-8*)

Jesus’ purpose in telling the

parable of the vine story was to explain why the same faithful effort could be met with unequal results. “We are urged to sow faithfully, but only God gives the growth, and the reasons and seasons for harvest are not always clear to us.”

Returning to our own situation, in the winter issue of *Community* Kay Pendlebury wrote that as a result of her Lenten studies she achieved a new understanding of evangelism. She spoke of the revelation (for her) 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, she wrote, speaks through us in the life we lead.

In the set text for the Lenten studies, Stephen Cottrell wrote of God’s vision for an evangelising church.

“The daring revelation of the Christian faith,” he writes, “is that God has a mission. The story of the bible is the story of a God who is concerned with the world.” The church in turn is witness to that story and parishioners are its advocates.

Evangelism, he explains, is that aspect of mission which brings people to faith in Christ. It is the process where people become disciples of Christ.

He cites Roman Catholic documents on evangelisation which make clear: “The Holy spirit is the principal agent of evangelisation; it is he who impels each individual to proclaim the gospel and it is he who in the depth of consciences causes the words of salvation to be accepted and understood.” Thus the awakening of faith in the individual.

Such expression invites the Lenten question: “What kind of church, as the primary agent of God’s mission in the world, does God want us to be as the community of men and women who make up the Christian community, revealing the Christian faith by the way they live?”

In the words of Bishop Yu: “Evangelism is not only obedience to a command; it is also a natural response to God’s action in and among us. When a branch of the church abides in Christ, it bears fruit.”

# Reaching out to others

**The Rector of St Paul's, the Rev'd Dr Brian Douglas, speaks of finding new ways of reaching out to others in sharing the faith and presenting an authentic image of that faith.**

We are called to Christian ministry and to tell God's story. Our baptism, renewed in our confirmation, impels us to do this. We cannot just sit on our hands and wait for people to come to us.

Ministry comes from the gifts God gives us. These gifts are gracious and there to be shared in the service of the body of Christ. It is up to us to find new ways of sharing that faith with others.

First, we have to know that we are called to ministry and second we have to know what we are called to do.

By virtue of our baptism we, too, are sent out as a priesthood of all believers and to be Christ's body in the world: Christ's voice and arms to reach out to others

Living the Christian life is often so ordinary. It can be the ministry of

friendship and encouragement, quietly and lovingly expressed. It can be the silence of companionship and just being there for someone. It can be the gift of food or money or love. It can be the ministry of a partner, or a parent, or grandparent, or a sister or a brother.

Each week we come and share in the grace of this meal and know the presence of Christ within us as we reach out to Jesus and as Jesus reaches out to us. Jesus comes and touches us with his own presence, blessing and power and his body and blood become part of us.

With the strength of the risen Christ, known in prayer, in quiet, in fellowship, in Scripture and in sacrament, we are given the strength and power to do the things we never thought we could do.

If we are going to be effective in that ministry then the image we present to the world needs to be authentic. We cannot stand here in prayer and then act in the world with bigotry, intolerance and abuse towards our fellows. We cannot stand in judgment on others, but that doesn't mean we have to accept their uncritical thought with meekness.

We cannot act in ways that condone violence or injustice. We

cannot present an image of our faith that suggests we are unthinking or irrational. We must engage the world and not despise it – but we must engage in dialogue, not in bigotry.

This reaching out to others sits behind our efforts to visit people in their homes and take them Communion when they can no longer come here. It is the same motivation that impels many of you to care for one another in a vast array of ways.

Perhaps we can open doors for others. We can show the reasonable face of religion through dialogue rather than argument. We can open doors of loneliness for those who are shut in. We can encourage those who are sick and comfort those who mourn. We can feed and respond to the spiritual hunger in others by the hand of friendship and love.

God uses us to do God's work in the world. God gifts us for that work. We see a glimpse of the kingdom when we use our gifts and tell God's story and so do others, perhaps. As we minister in the power of Jesus' risen life we are blessed, and pray God so are others.

**Brian Douglas**  
**Sermon, 6th Sunday after Pentecost,**  
**7 July 2013**

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## Living the faith

In the May issue of *Parish Connections*, the magazine of St James Church, Sydney, the Rev'd Dr Bruce Kaye, Editor of the *Journal of Anglican Studies*, writes of "Re-forming the church for the 21st century."

He observes that in attempts to sustain the faith of Anglicans they have been encouraged to participate in the story of their faith. It has been a participatory learning rather than an academic, intellectual formal learning. This is especially true of the liturgy and particularly the service of Holy Communion.

Anglicans are invited into the story of their faith in an active and engaged way.

He writes:

"Over the years and in different ways the community has encompassed multi-shaped

relationships and activities. In an earlier generation there were major groups within every parish to deal with youth, children, women, sometimes men and a variety of interest areas. Those major institutions have diminished and within many parish churches they have not been effectively replaced.

"The great issue facing many parishes today is how a parish community can enable such an effective engagement within the community that all are enabled to participate in the story of the faith and by participating learn how to live lives that witness to the wider society.

"So Anglicans are encouraged to be storytellers in deed and word and to be storytellers in different contexts. The context of the weekly Eucharist is different from the context of the small discussion group or the Sunday school class or the public activities of members of the

community.

"The ambition in all of this is to enable the community and individuals who make up that community to grow in Christian maturity, in wisdom and discernment.

"The dynamics of the Christian community, however, are fundamentally orientated towards the engagement of Christians with the society in which they are called to live the story of their faith in their social relationships, family, work, leisure, sport, entertainment and other social service organisations to which many Anglicans belong.

"They live that story by being witnesses to the crucified Christ. They live out their story in the way they conduct themselves, the way in which they express themselves. The way they relate to people is the way they witness to their faith".

# Bishops, brethren and bushrangers

Reading through *Historybytes*, the most recent offering of the Anglican Historical Society of the Diocese of Canberra and Goulburn, is to discover precious nuggets of the past in the gold mine of diocesan history. A timely contribution to the celebration of the 150<sup>th</sup> anniversary of the Diocese, it is distinguished in its research, story and the writing.

*Historybytes* is a collection of historical articles which were originally brought to the surface in *Anglican News* as a regular feature. It attracted a significant readership. It now sheds light on events in the life of the church growing out of colonial New South Wales. The events and the people described are ripe for the re-discovery. The articles from a number of authors draw their own word picture of courage, commitment and dedication, with many humorous asides, rich in their telling: something like a home movie in black and white of the past.

To be attracted by the writing is to recognise the skill of the Rev'd Robert Willson who quarried 55 of the 68 articles in the compilation. It was with foresight that the then President of the Historical Society, the late Rev'd Eric Wright, in 2005 proposed "Historybytes" as a column in *Anglican News* and invited Robert to begin writing the column. He has set a pattern for others.

Robert demonstrates both a command of historical method, as one would expect from his academic and generally inquisitive background, and a facility which he has acquired for the entertaining essay, literary recognition for which extends beyond the church with his regular and sought after reviews in the *Canberra Times*.

The pieces are, as Robert himself has written of another work, "a marvellous example of what the historical detective can uncover about almost forgotten people and events of the past." They open an intriguing window on a scatter of past events with, as Bishop Stuart Robinson writes in his preface, "stories of Bishops, bushrangers, clergy, cathedrals, ceremonies and many other facets of Diocesan church history and life in colonial New South Wales and beyond": in essence a fascinating insight into how the church has grown and developed and the people who helped make it.

"History," Robert writes, "is vital to the Christian revelation. Our faith stands on the conviction that at a certain time and place in history Almighty God intervened. He revealed himself in the person and work of Jesus Christ."

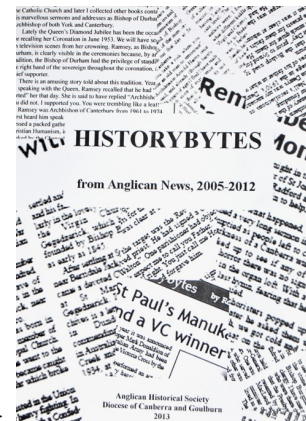
The Bishop rightly acknowledges the insights and skills of all the writers. We are both entertained and informed by these "byte-sized"



**The Rev'd Robert Willson, honorary assistant priest at St Paul's: preaching, reading and writing**

contributions to historical experience.

Robert's personal contributions are "stories within a story," illustrated with facts, memory and brisk narrative, reflecting a warm response to people and their situations, with a sensitivity to the particulars of place, situation and event.



## Evangelising the "new country"

Within the stories and events recorded in *Historybytes* is a chronicle of the road to evangelising a vast tract of newly settled country between Sydney and Melbourne.

For the diocese, the central story begins with the consecration in 1863 of Bishop Mesac Thomas as he prepared to become the first Bishop of the new diocese of Goulburn, 12,000 miles away from Canterbury Cathedral where the ceremony took place.

But the spiritual foundations had already been laid. In 1820 Governor Lachlan Macquarie travelled south from Sydney to view "the new country". There at Lake Bathurst the first Christian sermon was preached in what is now the Diocese of Canberra and Goulburn.

Behind that event lies the story of pioneer priests evangelising the new country. One of them, the Rev'd Robert Cartwright, is described by Robert Willson as "a colourful character who deserves to be better known."

As Robert tells the story, Cartwright arrived in the colony of New South Wales in 1809 at the invitation of Samuel Marsden. A man of strong evangelical commitment with a passionate concern for others he took every opportunity to preach the gospel.

Against a backdrop of dramatic encounters with criminals and bushrangers, Cartwright remained firmly in the Anglican tradition, taking every opportunity to preach the gospel. He had a warmth and humanity that caused him to reach out to all—aborigines, lonely settlers, gold prospectors and those who had fallen foul of the law. For him "mission" simply meant getting alongside people, wherever they were.

When he planned to retire in 1838 and return to England Bishop Broughton offered him a general licence as an evangelist and he became a wandering priest over the vast area from Goulburn to Albury, including the districts of Collector, Gunning, Yass, and Boorowa.

Robert records that Cartwright was famous for his ministry to bushrangers condemned to death. One of them, Thomas Whitton, was still only 26 years old when the aged Cartwright confronted him in Goulburn prison where he had been transported by cart to be hanged. In letters published later Cartwright recorded that he had prepared the condemned man to receive the sacrament of Holy Communion after hearing his confession and granting absolution.

Cartwright died at Collector in 1856 and was buried at  
(Continued on page 6)



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Liverpool. The *Sydney Morning Herald* recorded his last words: "Tell them that take an interest in my death, that my only desire is to be with my saviour." Robert writes of having searched the churchyard at Liverpool to find an ancient weathered tombstone erected to his memory with the text from *Hebrews* just legible: "He being dead, yet speaketh".

Robert records that he was delighted to see that one of the buildings at Burgmann School was named after Cartwright.

The story of the pioneer priest says much about the spirit of evangelism that spread across the colony and how Robert brings an underlying poignancy to his historical searches to discover graves and documents from a variety of sources, and its telling. As he points out reminders of our history appear everywhere, at fetes, second hand book shops, and even 'a junk shop', or sitting in the great reading room of the Mitchell library in Sydney.

In the December 2011 issue of *Anglican News* the Rev'd Hartley Hansford acknowledges the important role of communicating Christianity in the outback.

February 2012 marked the 110 years since the establishment of the Brotherhood of the Good Shepherd to provide ministry to those living on the isolated properties and communities in rural Australia.

As a Bush Brother, Hartley recalled his experiences in taking the message of God to the outback, having joined the Brotherhood as a probationer in 1963.

Hartley recalls that all the brotherhoods saw their ministry in the outback as essentially one of going out amongst the people, getting to know them, learning from them, listening to their problems, and providing the sacramental care of the church in places far removed from normal parish activity.

He writes: "Having enjoyed the experience and found that I could make a positive contribution to the life of the parishes he served his sense of vocation deepened, confirmed in his understanding of the unique ministry that the brothers offered."

Other contributors provide more personal reflections on their involvement in the church and the people who have contributed to its development. Their response to the idea of *Historybytes* was immediate, covering a range of aspects of the Diocese.

The contributions are a reminder that you should not judge a book by the simplicity of its typographical presentation. The content of *Historybytes* has to be experienced to appreciate and enjoy the fertile mind of historical endeavor, nourished by the gift of the Holy Spirit.

***Historybytes, from Anglican News 2005-2012, Anglican Historical Society, Diocese of Canberra and Goulburn, 2013. Price \$10.***

**George Menham**

## New website for Anglican Communion News Service

The news service of the Anglican Communion has launched its first ever purpose-built news website *AnglicanNews.org*.

The site comes almost 20 years after the electronic news service was first launched. Since then subscribers around the world have received thousands of news articles via e-mail.

"This site brings the Anglican Communion's ability to share its stories of life and mission to a whole new level," said

Jan Butter, director for communication at the Anglican Communion Office.

"We hope that the diverse content helps to reflect the richness and variety found across our Anglican Communion."

In a comment piece written exclusively for the new website, Archbishop of Canterbury Justin Welby highlighted the importance of effective, grace-filled communication between Anglicans..

"If the Communion is a gift, then communication between us is part of that gift. This means sharing insights into what God is calling us to do, wherever we are. It means sharing our witness and our inspiration."

He added: "We must remember that above all we are called to share the love of Christ with the world. That means nothing less than communicating in a way that reflects Christ – a way that is loving and generous, patient and forgiving. This means sharing our witness and our inspiration."

The Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, said: "It has been suggested that the theology of Web 2.0 is Body of Christ theology. If that is so, then good communications is the lifeblood that allows that body to work together to fulfil God's mission."

Visit the new website at <http://www.anglicannews.org>



**Archbishop Welby visits Anglican-News.org**  
**Photo: Lambeth Palace**

# Called and gifted for the task

*On the appointment of Tony Ralli as lay Minister, the Rector explains the background to the appointment.*

When the first Anglican prayer book came into existence in 1549 it was clear that all the functions of ministry belonged to the ordained. This continued for many hundreds of years in the subsequent prayer books and the ordering of the Anglican Church.

This is hardly the case anymore since lay people now participate in the ministry of the church through both pastoral and liturgical functions as specified in our current prayer book, *A Prayer Book for Australia*. Lay people read the Scriptures and assist with the conduct of services as liturgical assistants and as chalice administrators.

Lay people who are called and gifted for the task also at times share in the pastoral ministry of the church through home and hospital visiting and in taking Holy Communion by reserve sacrament (that is, the already consecrated elements of the Eucharist, bread and wine, to those who are not able to attend for reasons

of sickness or frailty). This is not a new idea and in fact the very early church had the custom of sending the elements out from the Sunday Eucharist to those who could not attend. In recent years all the major Christian denominations have followed this practice.

Scripture tells us that we are all 'a chosen race, a royal priesthood, a holy nation' (1 Peter 2: 9) by virtue of our baptism and it is on this basis that we all share in the ministry of the church.

The Greek word *laos* from which we get the English word 'laity' means all the baptised, both the ordained and the non-ordained. We are all the laity or people of God called into service and ministry.

The word laity has lost its true meaning in recent times and come to be seen as the non-ordained alone. This is not correct and the ordained are part of the laity or people of God as well.

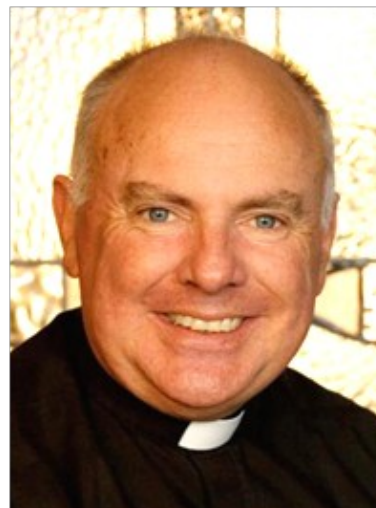
The ordained are called from the laity for particular ministries such as presiding at the Eucharist but remain at all times part of the laity or people of God. Others from the laity are called to what is called 'lay ministry' and here at St Paul's we have been blessed for many years by the work of Gloria Dowling as a lay minister.

We now have amongst us another person with many years of experience as a lay minister –

Tony Ralli. Tony is well experienced in lay ministry in the United Kingdom and in Australia, both in the Diocese of Perth and in the Diocese of Canberra and Goulburn.

In recent weeks I have begun the process of having him licensed by the Bishop for the work of lay ministry in the parish. It is part of my role to discern the gifts amongst us and encourage these for the good of all God's people.

Tony will assist with the conduct of worship and visit people in hospitals



and homes, sharing God's peace with them and bringing Holy Communion to those who desire it.

Tony is licensed by the Bishop to me as Rector of the parish and I have the responsibility of training and supervising Tony's work as I also do for Gloria.

The Church Wardens, who under the Governance of the Diocese legislation have responsibility for making sure that worship is conducted in the proper way, have given their agreement to this proposal.

It is important to realise that Tony and Gloria are not ordained but rather they are called and gifted by the Spirit for certain work amongst the people of God as lay ministers.

It is also important to realise that we are all called and gifted for ministry by the power of our baptism but some, such as the ordained and the lay minister, are called to particular ministries within the order and discipline of the church. We are all called to serve God and others as a ministry of love and care in the power of the Gospel.

May we all welcome Tony to his new role of lay ministry in the Parish of Manuka and continue to encourage Gloria in her lay ministry as well.

May God bless them and gift them for the tasks to which they are being called and may God bless us all in the ministry we share.

*The Rev'd Dr Brian Douglas*



*Tony Ralli and Gloria Dowling: St Paul's lay ministers*

## DIALOGUE

# Leaders affirm the bonds of friendship

**In their first meeting in Rome on 14 June, Archbishop Justin Welby and Pope Francis spoke of “the bonds of friendship and love” between the Anglican Communion and the Roman Catholic church. The two leaders agreed that the fruits of this dialogue and relationship have the potential to empower Christians around the world to demonstrate the love of Christ. This dialogue is an edited summary from the official statements to capture the spirit of the meeting in the universal language of the church.**

**ARCHBISHOP JUSTIN:** At the Requiem at Lambeth Palace 50 years ago in remembrance of Pope John XXIII Archbishop Michael Ramsey said of him:

‘Pope John has shown us again the power of being, by being a man who touches human hearts with charity. So there has come to many a new longing for the unity of all Christians, and a new knowledge that however long the road may be, charity already makes all the difference to it.’

**POPE FRANCIS:** Since we began our respective ministries within days of each other, I think we will always have a particular reason to support one another in prayer. Today’s meeting is an opportunity to remind ourselves that the search for unity among Christians is prompted not by practical considerations, but by the will of the Lord Jesus Christ himself, who made us his brothers and sisters, children of the One Father. The prayer that we make today gives a fresh impulse to our daily efforts to grow towards unity, which are concretely expressed in our cooperation in various areas of daily life. Particularly important among these is our witness to the reference to God and the promotion of Christian values in a world that seems at times to call into question some of the foundations of society, such as respect for the sacredness of human life or the importance of the institution of the family.

**ARCHBISHOP JUSTIN:** We are called by the Holy Spirit of God, through our fraternal love, to continue the work that has been the precious gift to popes and archbishops of Canterbury for these past fifty years. I pray that the nearness of our two inaugurations may serve the reconciliation of the world and the Church. As you have stressed, we must promote the fruits of our dialogue; and, with our fellow bishops, we must give expression to our unity in faith through prayer and evangelisation. It is only as the world sees Christians growing visibly in unity that it will accept through us the divine message of peace and reconciliation.

**POPE FRANCIS:** Among our tasks as witnesses to the love of Christ is that of giving a voice to the cry of the poor, so that they are not abandoned to the laws of an economy that seems at times to treat people as mere consumers. I know that Your Grace is especially sensitive to all these questions, in which we share many ideas, and I am also aware of your commitment to foster reconciliation and resolution of conflicts between nations.



**ARCHBISHOP JUSTIN:** Our ‘goal is great enough to justify the effort of the journey’ and we can trust in the prayer of Christ (Jn 17.21). A firm foundation of friendship will enable us to be hopeful in speaking to one another about those differences, to bear one another’s burdens, and to be open to sharing the discernment of a way forward that is faithful to the mind of Christ pressed upon us as disciples. That way forward must reflect the self-giving love of Christ, our bearing of his Cross, and our dying to ourselves so as to live with Christ, which will show itself in hospitality and love for the poor.

**POPE FRANCIS:** As you yourself have observed, we Christians bring peace and grace as a treasure to be offered to the world, but these gifts can bear fruit only when Christians live and work together in harmony. The unity we so earnestly long for is a gift that comes from above and it is rooted in our communion of love with the Father, the Son and the Holy Spirit. As Christ himself promised, “where two or three are gathered in my name, there am I in the midst of them” (Mt 18:20).

Let us travel the path towards unity, fraternally united in charity and with Jesus Christ as our constant point of reference. In our worship of Jesus Christ we will find the foundation and *raison d’être* of our journey. May the merciful Father hear and grant the prayers that we make to him together. Let us place all our hope in him who “is able to do far more abundantly than all that we ask or think” (Eph 3:20).



## A special link with Burgmann College

The dedication of the Charles and Elizabeth Price Garden at Burgmann College on 8 May recognised a special link between St Luke's, Deakin, and the College.

The Rev'd Kevin Stone and Mrs Edna Sturman, a member of St Luke's Parish Council, represented St Luke's on the invitation of Mrs Elizabeth Price, who returned to Burgmann College with family members for the ceremony.

Dr Charles Price had come to the ANU in 1952 in the newly created Department of Demography and retired in 1985. He continued to be active in research on the various aspects of migration. Throughout this time he was an active parishioner and lay leader at St Luke's, Deakin.

The garden recognises the contribution made by Dr Charles Price and Elizabeth in the early planning, founding and governance of the College. Dr Price was conferred as an Honorary Fellow of Burgmann College in 2008.

The Burgmann-Price bequest funds a scholar from a migrant

family to Burgmann from year to year.

Guests at the opening were welcomed by the Principal of the College, Dr Phillip Dutton, who spoke on the history of creating the garden to mark the 40th anniversary of the College.

He also spoke of the labour and many years of work by Dr Price in the establishment of Burgmann College. He referred to the encouragement of the then Bishop, the Rt Rev'd Kenneth Clements, who had encouraged Charles to seek the goodwill of the graziers of the Diocese to contribute much needed finance for the College to be established.

Mrs Elizabeth Price was delighted to respond to the welcome and to officially open the Garden. Her carefully crafted speech was very well received by all present.

As well as members of the Price family, also present were gardening and maintenance staff of the college who had so lovingly and painstakingly prepared the Garden



**Principal Dr Phillip Dutton accompanied Elizabeth Price on a tour of the Price Garden**  
Photo: Burgmann College

beds for the opening.

The 2013 Burgmann-Price Scholar, Karan Dhamija, responded to both the Principal and Mrs Price with a dedicated vote of thanks for the additional beauty that the garden brings to the "College Street".

He spoke of the importance of the College for his studies and the encouragement of the whole Burgmann community in making his time there so fulfilling.

Everyone enjoyed refreshments in the adjacent 'Chafe' at the entrance to the Burgmann Chapel.

It was," Kevin said, "a delightful afternoon."

**St Paul's bell ringers crowd the tower to celebrate the 10th anniversary of the installation of the bells at St Paul's**

Photo: Kay Pendlebury



## THE WALKING GROUP

# The Little Red Book

Readers will be pleased to hear that the Walking Group statistics are recorded in a little Red Book. Why statistics - and what is the reason for the LRB? Being Canberra, we must always abbreviate important sounding documents.

But I am digressing, why keep a record of our walks, when most parishioners are not aware of the group's activities. LRB is not Little River Band for those with nostalgic memories.

I have a suspicion that the Walking Group is regarded as a secret elite organisation, with private meetings and discussions taking place. Far from it!

Your Walking Group, and I must emphasise the Your, are Parishioners and friends who enjoy outdoor activities - no sitting at home watching television or playing games on their electronic devices.

Mobile phones? Yes, we do carry them - or most of us do. Texting is alien and Twitter and Face book? Perhaps Twitter is a bird and Face book must be some sort of comic, or a TV programme.

Seriously, LRB would tell you the opposite story - walks are recorded by date, name of leader, total participants and a very brief description of the walk. If we wanted to operate as a profit centre, you can be assured that we would be bankrupt! Our profit is gained in good company, good exercise and a variety of walks to enjoy in the ACT. and NSW.

I can assure you that the Walking Group will continue and we must be close to having been in business for over 15 years. Our dear friend, Eric Wright, started the walking group at St Paul's for a simple reason. The purpose was to give Parishioners an opportunity to gather in an informal way and promote good friendship. Most successful!

Have you walked any distance recently? Has your doctor advised you to try and exercise? Are you likely to be embarrassed on a walk and not be sure of what is required?

Our leaders are experienced and we make a point of offering a variety of walks each season. The Church website has a link to the Walk programme and you are encouraged to come along on a walk with us and have a laugh. Yes, laughing is good for you also. We welcome newcomers to our friendly group.

LRB will be available for interested readers if you are interested. . Look at the website and discover what you are missing. What walks are planned for the future: will there be a return to Tumbarumba together with a visit to our sister Church there? Pew sheet notices and the website are yours to read. Participate and enjoy the company.

### *12th Man with Boots*

*Photos are of a the walking group event at Wee Jasper on 29 June.*

*Photos: Sean Forster*



# The Trinity...like learning a different language

Scott Cowdell draws a parallel between his learning French and the language of the Trinity, reflecting on how we communicate our understanding.

If you want to learn a new language you need to listen to it spoken and try to speak it yourself, not just study grammar and learn vocabulary and labour over written texts with a dictionary.

Because we're still learning we can't fully understand the communicator or the message—in other words, the communication is limited. Things are different in our native tongue, of course.

I want to suggest that it's the same with the Trinity. God the Father is the communicator and the timeless origin of the Trinity, who communicates a message, a word, THE Word, Jesus Christ, who we call the Son, the image, the incarnation of God. And when we receive that message and understand it, a state of communication exists, in which we become one with the Father through receiving the Son.

This state of communication is what we mean by the Holy Spirit,

who as John's Gospel reminds us on Trinity Sunday (*John* 16: 12-15) takes the things of Jesus and declares them to us. This is why in the Western Church we like to say that the Holy Spirit proceeds from the Father and the Son, because the message and the person of Jesus: his life, death and resurrection is what the Holy Spirit makes real for us from God the Father.

But none of this clicks for us properly if we're not steeping ourselves in the language and practices of our faith.

## The language of our faith

Without participation in the Eucharistic liturgy, where we learn the language of our Heavenly Father's love, through Christ the Son, which comes alive among us in the Holy Spirit, then this grammar and vocabulary of God's threefold being won't make much sense to us.

In addition to the worshipping life in general and the Eucharist in particular, we need the practices of praying and reading the scriptures, trying to learn the mind of Christ as it touches on relationships and money and sex and all the other areas of life where God wants to establish communication with us, so we in turn become communicators of God love to the world.

This is what we see happening in our epistle for Trinity Sunday (*Romans* 5: 1-5), in which Paul talks about knowing the Father through the Son in the Holy Spirit in the context of talking about the practice of faith, specifically our growth as

Christians in endurance, in character and in hope, as Paul explains.

Even the set Old Testament reading from Proverbs gives us a glimpse of it (*Proverbs* 8: 1-4, 22-31), with the figure of wisdom, who was with God before the world began, now crying out to us, at the crossroads and at the town gate; like an old-time town crier, urgently seeking to establish communication with a whole community.

This dynamic into which we Christians are baptised and into which we dive deeply in every Eucharist is a kind of mysticism—a mysticism of sharing God's Trinitarian life, which Christians have come to understand as a relationship between distinct divine persons who share a common identity and purpose, in a relationship that isn't closed and self-sufficient but which is open to the world and to us. So we rightly call our God a mystery, but a particular kind of mystery, a revealed mystery: a mystery of love and belonging and communication.

This is the Trinity: a belief, certainly, but a belief tied necessarily to a set of practices and habits of prayer and sacrament and life together.

The Trinity we celebrate as the summing up of our whole Easter, Ascension and Pentecost journey is like a language, with a rational structure, in which we're joined to God in communication.

I only hope the same communication happens for me with my French.

Scott Cowdell

## HEARING THE WORD OF GOD

A Deacon, invited by his Rector to give next Sunday's sermon in the presence of the Bishop for the confirmation service, became quite nervous at the prospect, knowing the Bishop was, among other attributes, a Shakespearean scholar.

"But what will I say?" he asked.

"God will tell you," the Rector answered.

"How will he tell me?"

"If you do not know that as this stage, I suggest you start with Genesis and pray."

During the week he sweated in front of his computer screen, the Bible beside him, next to which was a tattered second hand book titled *Sermons for all occasions*.

Finally he felt confident that he had heard the word of God.

Having delivered the sermon to a discerning congregation and not having had a response from the Bishop, passing him at the entrance to the church as the Bishop farewelled the parishioners, he cautiously asked: "And what did you think of the discourse, my Lord?"

Between hand shakes and greetings, the Bishop replied: "Ah, yes, discourse, indeed. It was, in fact, a divine service. For it was like the peace of God, which passeth all understanding, and like His mercy it seemed to endure forever."

Adapted from the *Folio Book of Humorous Anecdotes*



# Saying it with flowers

Flowers are a vibrant form of expressive communication. They commemorate special occasions and events. Christine and Rob May, both members of St Paul's, see flower arranging as more than a decoration, but as an art form.

Christine noted an article about grants available for organisations to help celebrate Canberra's centenary. As President of the Floral Art Guild of the ACT, she thought that it would be a very good idea for the Guild to mount a display showing the development of flower arranging and floral art over the same 100 years, and to apply for a CCIF grant to do so.

Much discussion in the Guild, consideration of venues ... and the grant application was made for the display to be mounted on the glass exhibition floors in the Canberra Centre. Generously, the Centre allocated the space, waiving the normal rental fee. Many months and headaches later, the grant was approved, dates agreed with the Canberra Centre, and work on the concepts and planning began.

Unsurprisingly, quite a few members of the Guild arrange flowers for their local churches, some having done so overseas as well.

Christine's initial idea was to show the use of flowers in State, public and private events, beginning with a Welcome to Country, then the start of Canberra centenary: the bouquet presented to Gertrude, Lady Denman, when she named Canberra. A photograph titled Singing The Old Hundredth appears in the book *Canberra* showing Lady Denman holding a very generous bouquet (or basket). This represented the Art Nouveau period, and other items such as vases and an epergne were decorated in fashions prevailing at that time.

Other periods were represented: Art Deco period by a cascading wedding bouquet with vases and flowers in the styles of the same period; a member's wedding dress of



*Art nouveau: simplicity using silver epergne and two vases .  
Courtesy of St Paul's*

the 1970s accompanied by her bouquet – remade, of course! A chair and some vases and decorations of the same era support the dress.

The second State occasion featured is the Opening of Parliament House by the Queen in 1988. One of our members created the arrangements on either side of the steps to the stage in the Great Hall from which the Queen made her address, and the same member has made them again, to sit alongside replica steps made by another member. The painting of the event on which this display is based is in Parliament House.

The last displays show very contemporary arrangements, bouquets, and posies, and a very modern display using more fruits and seeds than flowers.

The event was covered rather well in the *Canberra Times* on two days, and was very well received by the ACT Government's funding representatives.

And we are all very happy with the result!

**Rob May**  
*Treasurer, Floral Art Guild of the ACT*

*Photos: Rob May*



*Welcome to country: last refresh*



*Art deco during one of several refreshes because of air-conditioning*



*Art nouveau: Lady Denman's bouquet*



*Post modern: opening of Parliament House*



# The day the bells rang out

**Kay Pendlebury, bell ringer and liturgical assistant, recalls and reflects on the installation of the bells at St Paul's**

On Trinity Sunday 15 June 2003 the eight bells of St Paul's were dedicated by the Administrator of the Commonwealth of Australia, His Excellency Sir Guy Green. From the lectern in the church he proclaimed:

"The eight bells of St Paul's Church have been episcopally blessed and now hang ready in the tower. May they proclaim the Christian festivals, celebrate marriages and enrich our common life. May they ring out in times of joy and sadness for the community, the city and the nation. In a world of clamour and discord, may their sound bring gladness to all who hear them. To this congregation may they be a reminder of the wider world in which the Church is called as servant and witness. On this Trinity Sunday, in the name of the God whom Christians worship as Father, Son and Holy Spirit, I dedicate the bells of St Paul's Church."

As reported in *Ringings Towers*, the newsletter of the New South Wales and ACT bellringers "...with split-second timing could then be heard from the ringing chamber those attention-gaining words: 'Look to! Treble's going! Treble's gone! And as the bells pealed forth their joyful sound the congregation burst into rapturous applause."

The dedication was the result of many years fundraising, and many months getting the tower ready and the bells installed. The photos highlight a few of those moments.

As Thomas Merton wrote in his meditation on the blessing of a Church bell (from *Thoughts in Solitude*):

"Bells are meant to remind us that God alone is good, that we belong to Him, that we are not living for this world. They break in upon our cares in order to remind us that all things pass away and that our preoccupations are not important. They speak to us of our freedom, which responsibilities and transient

cares make us forget. They are the voice of our alliance with the God of heaven. They tell us that we are His true temple. They call us to peace with Him within ourselves."

And we sound the bells for all people, those who come, and those who do not. It is done to the Glory of God. It lets everyone know that the Church and the gospel of our Lord Jesus Christ is very much alive!

*Kay Pendlebury*

## THE BELLS

Four of the bells were cast between 1876 and 1974 in London, Loughborough and Dublin and were acquired through the UK Keltek Trust which finds homes for redundant bells.

A further four were cast in 2000 at the John Taylor Bell foundry in Loughborough to make up the octave in "C".

The heaviest bell, known as the tenor weighs 4 cwt or 221 kilograms. This is very light for a peal of bells but the size of the tower restricted size and weight.

The frame was built by Sydney ringer Ron Shepherd and the installation was undertaken by Sydney, Goulburn and Canberra ringers with the technical involvement of parishioners, local and interstate bellringers and an army of co-opted helpers.

The main focus of the Manuka band is to ring for Sunday Service. The bellringers also commemorate other occasions such as ANZAC Day, weddings, funerals and, in July, the birth of the Prince George of Cambridge.

Following the beautiful ringing of hand bells at the celebration of the 10th anniversary, expressions of interest are invited to form a hand bell group. All ages over 12 are welcome. The contact is Kay Pendlebury.



# Church bells and transfiguration

Scott Cowdell

Years ago I read Dorothy Sayers' novel *The Nine Tailors*, which is set in the world of bell ringing, and I was struck at one point by its linking of church bells with a text from Psalm 19: 'they have neither speech nor language, nor are their voices heard, yet their voice has gone out through all the earth and their words to the ends of the world'.

This got me thinking about church bells as a symbol of the whole created order ringing out God's praises, even when human speech and language are silent. I was reminded, too, of Jesus entering Jerusalem, being told to silence the praise of his disciples, and his reply that 'if these are silent, the very stones will cry out'. In other words, if we are silent as Jesus' witnesses, if our faith is mute and we have nothing to say about God in our generation, then God will find other voices—even non-human ones, even non-living ones—to be God's witnesses.

Church bells, like the church buildings that house them, and the church's sacraments that they announce, testify to God's transfiguring claim upon the material world, even though modern Western imaginations in general and Protestant imaginations in particular have obvious difficulty with these concepts. I am going to come back to this theme of spirituality and materiality as we reflect on the meaning of Jesus' transfiguration.

There's another important theme to do with Church bells that also recalls today's transfiguration theme, and that's the traditional role of church bells in declaring God's power over evil in the world. It was believed that properly consecrated church bells ringing out from their lofty towers high above medieval towns would clear the air of evil spirits who dwelt up there, poised to descend upon the unwary Christian. Church bells provided a kind of sonic fumigation, because of course the realm of the air was understood to be the realm of evil powers.

This thinking went back to references in the New Testament epistles about the powers of the air, which with the other so-called powers and principalities were the way people in Jesus' time talked about the unseen forces that shape and dominate our lives. Today we understand these to be psychological, political and economic forces, yet we still lament how unpredictable and uncontrollable things remain in our world, and how threatening.

The medievals associated such spiritual struggles with the ministry of angels, which is why monasteries in high places, on crags and mountaintops, were seen as sites of particular spiritual struggle for those who lived and laboured there in prayer, and hence why these lofty monasteries were typically dedicated to St Michael the Archangel, prince of the heavenly host (like the well known Mont Saint Michel in France).

So as we celebrate Jesus' transfiguration with the sound of church bells to accompany us, we're reminded of his lordship over the powers and principalities, which our transfiguration readings explore and which our

church bells continue to celebrate, with their godly clatter.

So let me talk with you today about these related transfiguration themes, with our church bells in mind, turning first to the theme of matter and its transfiguration.

Today's transfiguration gospel pictures Jesus physically transfigured before his disciples in the glory of his resurrection. Jesus' clothes and the air around him are also transformed, and at best there are only awkward concepts for expressing this, as we recognise with the breathless reference to how no laundry could produce a white like that white.

Today's Psalm supports this emphasis on the materiality of God's revelation, referring to the high places and the coastlands by the sea, all of which were places where nature gods were thought to be in control, but then declaring them to be the dwelling place of Israel's God instead. So in reality it's the God of Israel and Judah, who rules from Zion, who's the true God of the whole earth. Notice too how today's 2 Peter reading emphasises just how concrete and this-worldly Jesus' message is: Jesus is a real person revealing the real God to real people in the real world, rather than some cleverly devised myth, as many misdirected Christians have preferred to think—from the Gnostics of antiquity to the likes of Bishop Spong today.

This sense of the material world shot through by the glory and presence of God is a benchmark of the catholic imagination, of the sacramental imagination. Since René Descartes in the West we've tended to treat matter as inert and fit to be manipulated, or else we've protested against this instrumental rationality by romanticising matter, and the natural world.

The sacramental imagination on the other hand emerges from the birth, transfiguration and resurrection of Jesus and it re-values our actual world, though not in a romantic or sentimental way. Our 2 Peter reading concludes with a challenge for us to sit with this idea, to be attentive to it as to a lamp shining in a dark place, until the morning star appears—until our minds and our imaginations are finally transformed, that is, until we begin to revalue the world and our bodies and our sexual natures and all the things that many people either despise or else romanticise in our contemporary culture.

This sacramental imagination takes its bearings from what God does with water in baptism, with bread and wine in the Eucharist, with oil for anointing and the laying on of human hands, to help us revalue our whole physical world, our environment, our embodied life, all of which become sites of genuine divine encounter. This is why the Catholic, Orthodox and Anglo-Catholic



Photo: Peter Hodge

(Continued on page 15)

*(Continued from page 14)*

traditions put such an emphasis on things and places in their worship, extending from the sacramental elements of water, bread, wine, and oil to the use of gorgeous vestments, beautiful vessels, fragrant incense, musical instruments to sing God's praise, and of course church bells ringing the changes of our lives, as the very stones of our consecrated church buildings cry out. This is the deep logic of why we worship as we do.

And his sacramental imagination entails a global impact. Indeed, Jesus insists upon it as he sends his disciples back down the mountain, with a mission to live out in everyday life. The same invitation comes to us at the end of every Eucharist, as we're invited to 'Go in peace to love and serve the Lord'. Thus the Church finds its special place in the sacramental universe as a witness to Christ's presence in the world, and as an agent of his good news.

Now the other transfiguration theme, the lordship of Christ over the powers and principalities of our world, follows naturally from this. Our first reading from the book of Daniel gives us a classic text about this triumph of a human one and of human values over everything in our world that threatens and diminishes the human. Our Psalmist declares God's kingship as good news for God's people who are oppressed by the ungodly, with nature joining in their song of thankful praise. And of course today's transfiguration Gospel declares the fulfilment of all things in Jesus Christ, confirming it by the witness of Moses and Elijah, his great forerunners.

But Jesus has revealed all this in advance, not in actuality. The path down the mountain is a path back to the complexities and struggles of life in the real world. But in Jesus' company we take that path with a new spring in our step and a new song in our mouths, because of what was revealed to us up there—the same things that are revealed to us here in the Eucharist today, as the bread and the wine are transfigured by the risen Jesus Christ, and we too who are his body, sent out into the world.

So today's feast of the transfiguration and the 10th anniversary of your full peal of bells offer a message of hope and joy for a transfigured imagination, a transfigured Church, and a transfigured world. As modern Westerners we risk missing the point, however, so that we continue either to rape or to romanticise the natural world, also in many cases to live out of sync with our bodies and our sexual natures, so that a distorted imagination breeds monsters.

Today, however, we rejoice in Jesus' lordship transfiguring our world, and we rejoice in the sacramental imagination that reflects his Lordship, telling a different story about natural and human reality. As for the powers and principalities that mock and undermine us, well, we'll let our church bells drive them away.

***The Rev'd Canon Dr Scott Cowdell, sermon on the 10th anniversary of the hanging of a full peal of bells at St Paul's, Manuka, Feast of the Transfiguration, St Paul's Sunday 4 August 2013***

## **The Holy Spirit in communicating the church**

Speaking to media representatives from all over the world following his election, Pope Francis said he understood it could be difficult sometimes to communicate what the church was doing (for instance, in the way it elects a Pope). This was because the church "does not respond to an earthly logic: the nature of the church is spiritual and not political."

Pope Francis observed that the mass media were now an essential means of informing the world about the events of contemporary history.

He said he was particularly grateful to those who had viewed and presented recent events of the Church's history in a way which was "sensitive to the right context in which they need to be read, namely that of faith".

Historical events, he said, almost always demanded a nuanced interpretation which at times could also take into account the dimension of faith. Ecclesial events were certainly no more intricate than political or economic events.

But they did have one particular underlying feature: "they follow a pattern which does not readily correspond to the "worldly" categories which we are accustomed to use, and so it is not easy to interpret and communicate them to a wider and more varied public.

"The Church," he said, "is certainly a human and historical institution with all that that entails, yet her nature is not essentially political but spiritual: the Church is the People of God, the Holy People of God making its way to encounter Jesus Christ.

"Christ is the Church's Pastor", he said. "His presence in history passes through the freedom of human beings. Christ is the centre, the fundamental point of reference, the heart of the Church."

"Only from this perspective can a satisfactory account be given of the Church's life and activity. In everything that has occurred, the principal agent had been, in the final analysis, the Holy Spirit. It is important for the media to take into due account "this way of looking at things in order to bring into proper focus what really happened in these days".

He asked the media to try to "understand more fully the true nature of the Church, and to know the spiritual concerns which guide her and are the most genuine way to understand her.

"Your work calls for careful preparation, sensitivity and experience, like so many other professions, but it also demands a particular concern for what is true, good and beautiful. This is something which we have in common, since the Church exists to communicate precisely this: Truth, Goodness and Beauty "in person". It should be apparent that all of us are called not to communicate ourselves, but this existential triad made up of truth, beauty and goodness."

## 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).

## 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), Duncan Anderson, Lorraine Litster (St. David's Wardens), Tony Ralli, Sandy Whitee (Rector's appointments). Duncan Anderson (Treasurer). Helen Raymond. (minute taker)

## 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

Items from the web site of the Diocese of Canberra and Goulburn are published with permission.

## 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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