

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. 26 Summer 2013

Canberra Youth Orchestra performs at St Paul's



The performance of the Canberra Youth Orchestra on two nights in September was an exceptional musical event in St Paul's history. The orchestra was conducted by its Artistic Director Rowan Harvey-Martin. The orchestra joined with organ soloist Christopher Erskine to perform Symphony No. 3 in C minor (Op.78) by Camille Saint-Saëns and with Emma Rayner on Cello presented Elgar's Cello Concerto (Op.85). This and other performances during the year reflect the strong tradition of music at St Paul's, attracting a wider community audience to the church.

Photo Rob May

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A SPECIAL LITURGY OF SEPARATION

Ending the relationship between two parishes



The Ministry team

Come now, let us make a covenant, you and I, and let it be a witness between you and me.

Genesis 31:44-46

A special service was held at St Luke's on Sunday, 24 November, to mark the ending of the relationship between the Parishes of Manuka and Deakin after five years as the Combined Ministerial District.

The service was attended by more than 50 people from both Parishes.

"Five years ago," the Rector of St Paul's and Team Leader of the Combined Ministry District said as part of the special liturgy of separation, "the Parishes of Deakin and Manuka came together for mutual support. With God's help and to the best of abilities we have lived and worked together, proclaiming the Gospel of Christ in this shared relationship. We have supported each other and helped each other to grow.

"After careful thought and prayer the time has now come for this relationship to end and for each Parish to resume its separate parish status."

In his address to the congregation, the Vicar General of the Diocese of Canberra and Goulburn, Bishop Trevor Edwards spoke of giving thanks to God for the mutual support

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CMD Team Leader and Rector of St Paul's, the Rev'd Dr Brian Douglas, and the priest in charge of St Luke's, the Rev'd Kevin Stone proclaim the ending of the relationship



Reader Peter McDermott (St Paul's)



Bishop Trevor Edwards delivered the address



Leaders Jacqui Marsden (St Luke's) and Robert Deane (St Paul's) thank God for the life of the District



Reader Yvonne Webber (St Luke's)



Organist George Howe

Our Christmas journey together in faith and worship

Behold, there came wise men from the East to Jerusalem, saying, ‘where is He that is born King of the Jews? For we have seen His star in the East and are come to worship Him.’

Matthew 2:1-2

*“A cold coming we had of it,
Just the worst time of the year
For a journey, and such a journey:
The ways deep and the weather
sharp,
The very dead of winter.”*

T S Eliot Journey of the Magi

The Journey of the Magi, following a risen star to find “Where is He that is born King of the Jews?” reminds us of our own spiritual journey together. The words of a priest and a poet penetrate its theological significance.

When T S Eliot wrote his now famous poem, “Journey of the Magi”, shortly after his baptism he was on his own journey of faith. He wrote in the shadow of Bishop Lancelot Andrewes, whom Eliot described as “the first great preacher of the English Catholic Church”. By Eliot’s own admission, Andrewes and his sermons had significantly influenced his conversion.

Andrewes, Bishop of Winchester, held high positions in the Church of England during the reigns of Queen Elizabeth I and King James I and contributed significantly to the King James translation of the Bible. For Eliot, Andrewes spoke with “the authority of the past in the context of the new”, ranking his often difficult prose with the best.

So inspired was he by Andrewes, Eliot chose for the first lines of his poem an extract from a nativity sermon which Andrewes in his personalised style had preached on the Epiphany before King James on Christmas Day in 1622.

Eliot’s poem was the coming together of the creative mind of the poet and the sacramental imagination of the preacher. Through both we are connected to our Christian path, drawn back in time to that day in

Bethlehem when, as the Gospels tell us, “the word became flesh and dwelt among us”.

Andrewes’ description of the Magi’s journey and his vision of its significance, embodying the spirit of Advent and the coming has relevance for us today, linking in a chain of understanding the Word, sermon and poetry. Through this conjunction we may participate in the actuality of the journey to contemplate the wonder and mystery of God in a new born baby, the divine and human.

Andrewes identifies from Matthew’s words two principal points “as was observed when time was”: the arrival of the Magi at Jerusalem and “their errand, whereof we are now to deal.”

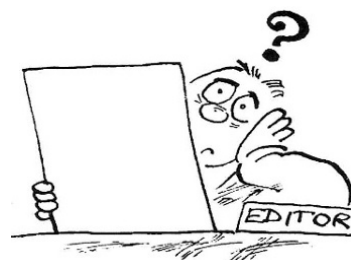
“Their errand we may best learn from themselves, which, in a word, is to worship Him: their errand is our errand on this day, the day of His nativity, when He was first seen, for which they set forth and began their journey.

“These points are now to be handled: their faith first. They had seen His star and His star being risen, by it they knew He must be risen, too. They were steadfast in their belief. Coming on such a journey at such time with such speed, they never ask whether he be but where he is born.

“At the end when they had found him, the end of their seeing, coming, seeking, and all for no other end but to worship Him, their confessing of it, falling down and making their offering to Him, worshipping Him with their bodies, their goods: their worship and ours, the true worship of Christ.

“It was no summer progress, a cold coming they had of it at this time of the year, just the worst time of the year to take a journey, and specially a long journey. The ways deep, the weather sharp, the days short, the sun farthest off, the very dead of winter.

“They were no sooner come, but they spake of it so freely, to so many, even as it came to Herod’s ear and troubled him not a little that any King of the Jews should be worshipped beside himself.



“And though Herod must needs be offended by it, yet they were not afraid to say it. They believed and therefore they spake. Our journey demands the same faith.”

Through the star “heaven and earth had made correspondence, what St Peter called the ‘star rising in our hearts’”.

“And we, what should we have done? Our fashion is to see and see again before we stir a foot, especially if it be to the worship of Christ.”

Rather “we might have put off the journey until the Spring, till the days were longer, and the ways fairer, and the weather warmer. Our Epiphany would sure have fallen in Easter week at the soonest.

“There is a generation that seek Him. There is no promise of finding, but to such as seek. It is not safe to presume to find Him otherwise. And now we have found ‘where’ what then. It is neither in seeking nor finding: the end, the cause of all, is in the words “Worship Him. Without it all seeing, coming, seeking and finding is to no purpose: We worship with the soul he hath inspired, the body he hath ordained, and the worldly goods he hath vouchsafed to bless us with.”

“Set down this: That to find where He is, we must learn to ask where he is, which we set ourselves to do”.

*If you come this way,
You know not what you
may find;
There are no signs to point
the way,
But, reaching out, you will
know
What you seek
When the mystery and
wonder of our being have
been revealed
And the purpose of your
journey now fulfilled.*

THE DIOCESE Looking for hope in tough times

Bishop Stuart Robinson's challenging address to Synod

Within the theme of looking for hope in tough times, in a wide ranging address to Synod the Bishop of Canberra and Goulburn Stuart Robinson spoke of leadership that delivers hope: a leadership drawn from the model of the Gospels. The charge, as Helen Raymond has written in her reflections on the synod, was "a reality check."

It was timely, Bishop Stuart said, that the synod met over the same weekend of the Federal election. Against the background of Federal politics, he discussed the relationship between church and state, the church's principled position on the "much vexed policy issue of asylum seekers requiring our collective prayer", and explored ministry lessons that could be learnt from the past and applied to the future.

Like voters across the country, he said, Synod was confronted with some big picture issues. It faced serious challenges to its mission, challenges which were unfolding on a much larger, national and even global stage: from the Royal Commission into child sexual abuse to rural decline; from theological disagreements over human sexuality to the impact of secularisation. He said that his expectation was that the findings of the Royal Commission would shake the churches to their foundations. "The Diocese is not immune," he said.

Confidence to proclaim the Gospel

“As we reflect on the past and look with hope to the future, we are working together to build a Diocesan culture that has the confidence to proclaim the gospel of Jesus Christ, respects diversity and provides space for different approaches,” he said. It was “a vision of a ‘mixed economy’ church”.

The Bible, he said, was very clear on the sort of Christian leadership that delivers hope in extraordinarily tough times: leadership that was firm on core beliefs while allowing scope for different approaches, strong when it comes to proclaiming with clarity the gospel of Jesus Christ. The root of this model was expounded by Paul in *Romans* 15:1-13.

Paul, he said, encourages ‘the strong’ not to view ‘the weak’ as failures at living up to their standards

***“The end
willed by God
is joyful
mutual abiding
in the body of
Christ, which
requires
openness to
God’s Spirit by
the whole
body”***

of faith but, rather, as joint members of Christ who are united in Him. “The end willed by God is joyful mutual abiding in the body of Christ, which requires openness to God’s Spirit by the whole body. The gospel redefines strength in terms of mercy and forbearance. This undercuts the whole worldly logic of self-assertion and winning at the expense of the other.

“Giving our fears over to God, who is sovereign over all, is the starting point for an imaginative re-badging of our differences within the body of Christ. God really can bring peace and harmony in his Church, despite the plain fact of division, disunity and the ever-present risk of damaging each other. Paul is very frank in acknowledging this reality. And yet his tone is one of encouragement and hopefulness. This is because Paul trusts that God can deliver the outcome he constantly prays for.”

So, he said, the Bishop’s Dream that we can become a diocese where the love of Jesus transforms individuals and communities ultimately begins with us trusting in the Lord’s greater purposes. “Only He can bind us into one healthy body functioning together for mission. This is our hope in tough times.”



Secularism and Anglican education

“When you take on a leadership role,” Bishop Stuart said, “it is wise to look back at your predecessors to absorb the hard lessons they already learnt.

“As you reflect on their triumphs and failures, sometimes one particular Christian forebear will resonate more deeply in our soul. They can even become spiritual mentors lighting the path out of a moral or ministry maze.”

For Bishop Stuart that guide has been Bishop Christopher George Barlow, the third bishop of the Diocese, covering the period from federation to the start of the great war, having been installed as Bishop in 1902 and retiring in March 1915, just prior to his death at Cooma rectory.

Bishop Stuart said the first big lesson he had drawn from Bishop Barlow’s legacy was the key role education should play in shaping our mission to the contemporary secular context.

“It often feels like we are the first generation to confront the challenge of secularism. But the trajectory of secularisation began over 150 years ago. And we can look to our predecessors for clues on how the Church should respond,” he said.

Bishop Barlow had pinpointed the growing indifference to religion within the secular school system. And, more importantly, he gave the Diocese the confidence and hope that, under God, we could draw on our resources to confront the challenge.

It was Bishop Barlow who first articulated the need to develop a formal network of Diocesan schools.

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With the choice of Canberra as the national capital, he foresaw that the Monaro would one day sustain a major city. With an eye on Canberra's future, the Church of England Grammar School for girls and boys was established in Cooma in 1906. This Anglican school would ultimately relocate to Red Hill two decades later, and be renamed Canberra Grammar.

As Australians grapple with what it means to live in a multicultural society, there was, he said, a growing openness to religious beliefs of all kinds. The churches are again significant stakeholders in education and training, with their contribution to shaping the ethics

and values of society respected by the majority of Australians.

"We must ensure that Anglican

"We must ensure that Anglican schools are known as institutions that help their students to be shaped by the love of Jesus – places that teach respect and compassion for all human beings no matter what their background."

schools are known as institutions that help their students to be shaped by the love of Jesus – places that teach respect and compassion for all human beings no matter what their background.

Increasingly they face the hard task of remaining beacons of the gospel in the face

of the growing secularism which continues to define the nation's capital."

Bishop Stuart said: "We cannot underestimate the darkness we confront. We must rethink the shape of parochial ministry. Social changes are undermining the viability of traditional models, not merely of local congregations, but of whole Dioceses.

"Jesus talked about the love of God as a light in the darkness. '...If we live in the light, as God does, we share in life with each other... if we confess our sins to God, he can always be trusted to forgive us and take our sins away.'

"An openness to the love of Jesus must include a mature theology of confession and reconciliation; an openness and transparency around our failings as a Diocese; and a commitment to walk in the light and flee from the darkness of our sins."

Synod: a reality check

Attending her second Synod, Helen Raymond offers her observations on the event.

The 44th Synod of the Diocese was also a celebration of 50 years since the Diocese was formed. To me it became a reality check for the Diocese where Synod reassessed all the facets of the Diocese, its progress and the issues facing it.

Bishop-in-Council told us that many parish boundaries no longer make sense: we must think regionally. Some parishes have already combined.

Administratively Diocesan services have been rationalised and merged into a corporate infrastructure framework to provide continuous services, such as parish support, mission and support for chaplains.

Bishop-in-Council also reported that a new residential college is planned for students at All Saint's, Ainslie.

The report on the Anglican Investment and Development Fund (AIDF) gave everyone confidence that the fund is being well run. It is continuing to refine and improve its services. With professional advice from the Investment Advisory Committee the Trust manages long-

term conservative strategies. There was a good investment performance in 2012 with an increase of 29.3% for the year.

Professor Ingrid Moses and Bishop Stephen Pickard delivered an excellent report on Anglicare. A strategic plan (2012-2016) has been developed.

Synod was introduced to the idea of the Altar of the Poor of Christ – the mission of Anglicare.

When Nikolai Blaskow spoke about Synergy, he suggested that the Altar of the Poor are our children and young people who are poor in spirit in our materialistic world.

The challenge was to promote faith, hope and love in our children and youth. This challenge should not be underestimated and should not be under resourced. We should not underestimate the resources we have in Jesus Christ.

Synod was reassured that the business model for the prospective buyers for the Retirement Homes will be provided with the care and support that has already been in place.

Reports from the Episcopal Election Committee and the Synod Review Committee engendered

considerable discussion and debate on the way that the Diocese and the Episcopal Appointments Committee (EAC) choose a Bishop.

Bishop Robinson allowed generous time for debate. Final consideration was deferred until the 2014 Synod.

The Committee was asked to expand its membership and to reconsider its recommendations reflecting the questions and principles raised in the synod debate.

Global warming was also discussed. The Diocese was asked to explore the possibilities of divesting itself of companies that invest in fossil fuels and report back to Synod in 2014.

Chris Welsh reported on the work of the Diocesan School's Council. The five schools in the diocese are big business involving 7,800 people and their families. It was also stated that we should not underestimate the young to be missionaries in their own families.

The Pelican Foundation is expanding its ministry and engaging more with the community. Partnerships and innovative projects are being developed.

Helen Raymond

Sacraments a vehicle of God's grace

The Rector of St Paul's, the Rev'd Dr Brian Douglas, explains how in allowing ourselves to be in relationship with God through the ministry of Word and Sacrament we grow in grace and in knowledge of God and God's plan for us. He reflects on the theological and spiritual writings of John Macquarrie, a distinguished systematic theologian

Sacraments in themselves are outward signs of inward and spiritual grace.

Sacraments are really rites in which created things (outward signs) become vehicles of God's grace (inward spiritual grace).

This means in effect that human beings can also be described as sacramental beings since they are created by God and can be the vehicles of God's blessing and grace to others as they live loving and Christian lives as Christ's people.

Sacramental potential in signs is realised by the consecration of some element like water, bread, wine, oil, ring or a person.

In baptism water is used as the outward sign of God's inward spiritual grace. In the Eucharist the bread and wine are used as outward signs which we receive and through which we have 'the strengthening and refreshing of our souls by the Body and Blood of Christ' (Catechism of the 1662 Book of Common Prayer).

In anointing, the oil is the outward sign of God's healing and strengthening presence and in marriage the ring is used as the outward sign of the God-given love between two people.

In ordination and confirmation the laying on the Bishop's hand is the outward sign of God's grace in the life of the person being confirmed or ordained and through which they are gifted to exercise their Christian ministry.

In our Anglican Church we believe that God works powerfully by inward grace through these outward

signs.

A sacrament therefore is an effectual sign of grace performed by people on Christ's instruction and through the tradition of the Church.

Christ is the fundamental sacrament since his outward human nature is the sign of contact between God and people and it is through belief in him that we receive God's grace.

In this sense also the Church, as the body of Christ, is a continuation of Christ's incarnated presence in the world.

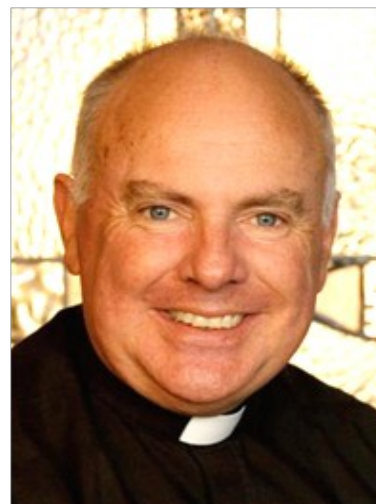
The Scriptures are also sacramental in that they are effectual signs of God's grace in our lives. As we allow ourselves to be in relationship with God through the ministry of Word and Sacrament we grow in grace and in knowledge of God and God's plan for us.

Theologians from early times in Christian history have argued that the effect of Word and Sacraments is grace. Grace is conferred through the signs and a person is more deeply incorporated into the life of Christ as they experience and receive Word and Sacrament.

Some sacraments, such as baptism, confirmation and ordination, are unrepeatable and have a permanent character or effect whereas others, such as the Eucharist, can be repeated and bring us to deeper incorporation into Christ and his Church.

Sacraments are not dependent on the holiness of the minister or the priest since it is God through Christ and the Holy Spirit who acts not the person.

Sacraments do not depend on the faith of the recipient but on the power of God. Sacraments do, however, require a response of faith on the part of the recipient in order to work but sacraments always begin with God's initiative and are followed by our response.



WORD AND SACRAMENT ...THE RIGHT BALANCE

John Macquarrie, who died in 2007, was a noted Anglican theologian and Anglican priest who served as the Lady Margaret Professor of Divinity in the University of Oxford. His theological and spiritual writings have been extensive and explore the depth of the Anglican tradition.

Macquarrie was considered Anglicanism's most distinguished systematic theologian for many years. He had an international reputation with a great gift for teaching and was as much at home in a small parish gathering as he was at an international conference.

In his excellent book, *A Guide to the Sacraments*, Macquarrie presents an essentially realist view of the sacraments where signs are seen to convey what they signify in a real way. Macquarrie's theological output is a developed example of such realist sacramental theology. He therefore argues that 'perhaps the goal of sacramentality and sacramental theology is to make the things of this world so transparent that in them and through them we know God's presence and activity in our very midst, and so experience his

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grace'

Macquarrie observes that in a sacramental universe there is a duality: seen and unseen, ordinary and extraordinary, natural and supernatural; subjective and objective. We cannot, he says, "escape the fact that we exist as embodied beings in a material world ... constantly involved in the tension between spiritual and material, soul and body, sacred and secular. To live in these tensions is the condition in which God has placed us, and we must seek the right balance between the polarities". It is the sacramental principle, he argues, that allows us to find the balance between the polarities.

Of course not all Christians share these views and some argue that God is only revealed propositionally to an individual in, say, the words of Scripture and by faith alone. This subjective view lessens the objective nature of what Macquarrie calls the sacramental principle, but at the same time Macquarrie argues that we must seek a balance between these two

polarities of subjectivity and objectivity.

Perhaps this balance is found in the intimate connection between Word and Sacrament which has always been at the heart of Anglican theology. Sometimes this

“We cannot escape the fact that we exist as embodied beings in a material world, constantly involved in the tension between spiritual and material, soul and body,

balance has been obscured with a marginalisation of the Sacrament and an elevation of the Word. This results in what some have called “bibliolatry” and an exclusive ‘textual calculus of

the real”.

Certainly the Word and preaching of the Word should be exalted and indeed sacraments without the Word tend to degenerate into superstition, but violence is done to our essential human nature and its physicality if the Word and the hearing of the Word, that is, verbal communication, is isolated from sacramental action.

It may be that any imbalance between Word and Sacrament is really a product of our imbalance between the transcendence and immanence of God. Post-

Reformation theology tends to stress God’s transcendence (God is far away) at the expense of God’s immanence (God is close at hand) and this in turn has led to an emphasis in some traditions on the ‘spiritual’ at the expense of the ‘material’.

Indeed in some theologies the material has been seen as suspect, even evil and lifeless, despite the fact that God chose God’s greatest revelation in the human form of Jesus Christ – a human materiality. The idea then of a sacramental universe suggests both a transcendence and immanence of God.

William Temple says that “our argument has led us to the belief in a living God who, because he is such, is transcendent over the universe, which owes its origin to his creative act, and which he sustains by his immanence”.

Macquarrie says the same thing more simply telling us that “God is near as well as far”. Balance between the polarities is essential in any theological reflection.

Brian Douglas

Sarah Macneil appointed Bishop of Grafton

Australian Church history has been made with the election of the Rev ‘d Dr Sarah Macneil as the first woman to be the diocesan bishop of an Anglican Diocese.

Dr Macneil has accepted her appointment as 11th Bishop of the Anglican Diocese of Grafton. She will be consecrated and installed early next year.

Dr Macneil is a former Dean of Adelaide and archdeacon in the Diocese of Canberra-Goulburn. She is presently Senior Associate Priest at Holy Covenant in Jamison, ACT.

Colleagues describe Dr Macneil as having a servant heart, being

prayerful, possessing insight and humour and delighting in diversity within the church.

Before ordination, she worked in Australia and abroad with the Commonwealth Departments of Foreign Affairs and Trade.



From the Editor

With the winding up of the Combined Ministry District, this will be the last issue of *Community* in its present form under the umbrella of the CMD. While Manuka and Deakin remain separate Parishes, there will continue to be opportunities for each to share news of each other’s activities. Whether there will be a formal or informal relationships depends on decisions

yet to be made.

St Paul’s Parish Council has agreed to continue to cooperate with St Luke’s to preserve the benefits of shared resources. *Community* is such a resource.

Community, therefore, welcomes comments from Parishioners of St Paul’s, St David’s and St Luke’s on how they would like to see *Community* continue to express the sentiment of “three churches: one community” while preserving the identity of each.

Ending the relationship

(Continued from page 2)

received over the past five years as a Combined Ministry District. It was now, however, time for the formal relationship to be ended as each Parish seeks to focus on its unique opportunities and responsibilities in the areas of its oversight.

“As we part company,” he said, “it is good to have the Apostle Paul’s words ringing in our ears: to persevere and not give up, to stand firm in the Lord.”

He spoke of Paul writing of four practical applications which, if obeyed, “will enable us to stand firm: be joyful, be gentle, be prayerful, be discerning”.

“We all know the power of the human mind to control our actions. Because of the power of the mind Paul urges us to think about true



The Rector of St Paul's, the Rev'd Dr Brian Douglas, and team leader leads the congregation a prayer of thanksgiving

things: noble or majestic Think about what is right in the eyes of God. The key to determining what is ultimately true, noble, right, pure, lovely or admirable, to discerning what is really good, lies in the gospel of the crucified Saviour because it reveals the heart

and character of God. Our minds need to be transformed by what we have learned and received in Christ.

The liturgy for the service, led by Dr Douglas, was built around the people of both parishes professing in prayer and a series of responses acknowledging that the relationship was now at an end, seeking God’s blessing and guidance as they move on from the relationship, and giving thanks for what had been achieved, recognising that God’s spirit had enlivened the parishes and helped them grow and see God’s reflection in each other.

“We, the people of God, in this Combined Ministry District declare that our shared relationship is now at an end. Strengthen us all as we go our separate paths and help us to see always we are people of faith and hope bound together by our common baptismal heritage,” the congregation prayed.

Book of Remembrance

St Paul’s has been given a beautifully crafted Book of Remembrance and a vitrine (or cabinet) in which the book is stored. The Book of Remembrance will be used to record the names of people who have died arranged according to the day of death. Pages in the book will be opened daily to the corresponding page so that those who view the book can remember the person who has died and give thanks for their life.

The Book of Remembrance was given and made by the family of Lionel Anthony Robinson, known as Tony.

Family members who contributed to the donation are Patsy Robinson, Tony’s wife, his children Penelope Lee, Amanda Andrews and Linda Prytula and other members of the family.



The Remembrance Book was dedicated by the Rector, the Rev’d Dr Brian Douglas, and Fr John Gibson at a private family service in 2013.

Tony’s funeral was conducted by Fr Gibson and this gift is a way of acknowledging his contribution to our common life and allowing others to remember their loved ones by placing



this book in St Paul’s as a perpetual memorial. Tony served in the Royal Australian Navy and died on 18 April, 2009 with his funeral service, being held at Norwood Park Crematorium on Friday 24 April, 2009.

The Remembrance Book has been crafted using fine materials



of leather, wood and paper with magnificent printing on each page. The borders and decoration on the cover pick up on the designs in St Paul’s Church. The book was designed by Penelope Lee with the inside pages printed in gold by Jack Lai and the leather ledger binding of the book and the protective box, made by David Newbold. The wooden panels used on the cover were made by Gene Prytula who also made the vitrine.

“This is a truly fine work of art and will enhance the life of St Paul’s in perpetuity and serve as a fitting memorial to people who have died,” Dr Douglas said.

Parishioners are being invited to have the names of departed loved ones written in the book. The names will be written by a professional calligrapher.

Heritage grant for St Paul's

St Paul's has been awarded an ACT Government heritage grant of \$12,000 to assist with the repair of the roof to render designated sections of the roof watertight and protect the fabric of the Church.

The Rector, the Rev'd Dr Brian Douglas, and the chair of St Paul's Heritage Trust, Dr John Seymour, received the award from the Minister, Simon Corbell.

"This is great news," Dr Douglas said. "With money already in hand from the Heritage Fund we have ample funds to complete the roof repairs. I am very grateful to John Seymour who put the application together assisted by Jim Nockels from the ACT National Trust.

The announcement of the successful grants was held at the Canberra Railway Museum in Kingston, home of the Australian Railway Historical Society which this year received three ACT Heritage Grants to restore a railway sleeping car, upgrade the museum's historic photographic display, and to install steps to view the cab of Locomotive 1210.

Fourteen successful projects in the ACT Heritage Grants Program were announced on Tuesday 24 September 2013. The grants will provide more than \$329,000 to individuals and community groups to identify and carry out projects that promote and conserve our local heritage.



Concerts in the church

Concerts in the Church have become a particular feature of St Paul's.

Apart from the performance of the Canberra Youth Orchestra St Paul's has been fortunate to have had several excellent concerts recently. They have included: the Canberra Choral Society, The Jonathan Dimmock Organ Concert and the Australian Youth Chamber Choir.

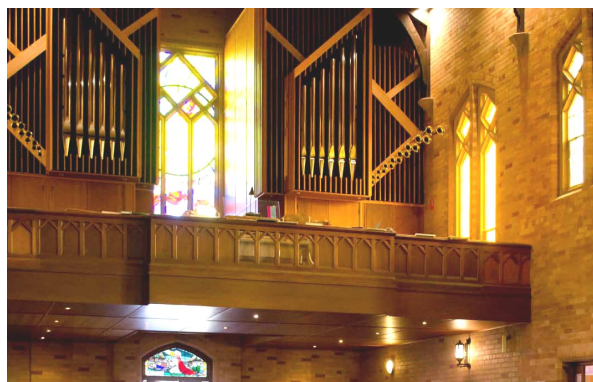
The Canberra Youth Orchestra brings together between 65 and 80 of the region's finest young musicians aged from 14 to 25. It regularly performs at Australian and world premieres; partnering with living composers to provide Canberra audiences with the experiences of a living music culture.

The Cathedral Singers (a Sydney based group from various churches) who love to sing Anglican choral music, performed the setting for the Eucharist on 6 October (Darke in F) and many people expressed their appreciation.

The choir of 25 persons made an impressive entry and exit to the church in the red cassocks and white surplices.

"Having these concerts is a great asset for the church," the Rector, the Rev'd Dr Brian Douglas, observed. "It also requires considerable rearrangement of the church and use of our resources."

Such performances reflect the strong tradition of music at St Paul's a centrepiece of which is the rebuilt organ, now one of the most significant instruments of its kind in the country.



St Paul's organ gallery

(Continued from page 1)

Spectacular music event at St Paul's

“Wonderful” was how Rob May, capturing images of the event for *Community*, described the performance of the Canberra Youth Orchestra at St Paul's church, transformed for the occasion into a theatre.

The orchestra with organ soloist Christopher Erskine performed one of the grandest pieces, *Symphony No. 3 in C minor* (Op.78) by Camille Saint-Saëns, with Emma Rayner on Cello *Elgar's Cello Concerto* (Op.85), and Percy Grainger's *Molly on the Shore*.

The performance added a new dimension to Rob's appreciation of classical music, as he went behind he scenes for rare moments. He shares his impressions with *Community*.

The performance would certainly qualify as one of the most exciting musical events to be presented at St Paul's.

Individual expressions in performance reflected the different movements, changed pace and tone: for the first time of listening to classical music, I could tell the differences in the four movements - and the attitudes of the performers, the way they stood or sat and held their instruments, a little different for each one, and probably unconsciously so.

Cello soloist Emma Rayner seemed absorbed in the music of Elgar, not in herself, as if she were not conscious of anyone listening or watching.



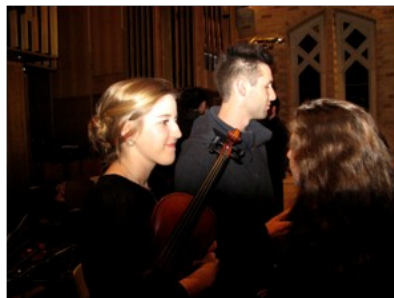
Soloist Emma Rayner

I was probably the only person outside the orchestra who saw the dual pianists, hidden by a pillar, and listened for their contribution in Saint Saëns' symphony. Wonderful.

To me, the performance personified all the instruments in the orchestra, not excluding the organ: very few were dominant, all contributed and one really had to *listen* to all the component parts to realise how they fitted together, and to wonder at the composer's not hearing it but imagining it a few notes from the piano *here*, a few bars from the organ *there*, a bassoon will add *this* to the piece ... and so on.



Organist Christopher Erskine



An interval break in the loft



Dual pianists Emily Buckley and Christopher Bottomley



I've never thought of how a composer puts it together in his or her mind and gets the balance and emphasis just right to bring things to life. I must listen to Keys to Music more carefully!

The organ loft was where all the orchestra's instrument cases, street shoes, coats were kept, and where those with no family connections in the body of the church went at interval. Conversations were animated, intelligent, musical, a real pleasure to overhear.

This was by far the best place to be: nowhere else could one see beyond the first phalanx of musicians. From here I could see the woodwind and brass and percussion interacting with each other, looking towards and away as emphases shifted and instruments changed to make less or more mellow tones. Or, it seemed, to punctuate proceedings!

With Chris on the organ, only nearing the peroration did the organ become emphatic: and then I could see why the composer chose to use it. Nothing can match a good organ, and Saint Saëns knew it!

Of 'Molly on the Shore', Percy Grainger wrote: "I strove to imbue the accompanying parts that made up the harmonic texture with a melodic character not too unlike that of the underlying reel tune".

My view is that folk music, no matter how well arranged, should sound like folk music. This was a very 'parlour' version, with none of the feel of the original: his 'Mick Morris' is even more sanitised. Fortunately, Elgar and Saint-Saëns more than compensated and worth at least double the admission price.

Rob May

POET AS ACCIDENTAL THEOLOGIAN

Faith in the language of belief

George Menham

The Spring issue of *Community* reported that in his first Synod address the Archbishop of Canterbury, Justin Welby, spoke of re-imagining the church. "We can only imagine what is already in our minds as a possibility," he said, "and it is in prayer, individually and together, that God puts into our minds new possibilities of what the church can be."

Central to how we re-imagine the church is the language of communication—the sacred and the public. One dimension of this is the connection between the language of poetry and the language of belief. Poets can bring religious inspiration to describing the world in poetic form. We may come thus to speak of two imaginations, "a sharing of gifts."

The summer issue of the *Episcopal New Yorker* featured a review of a book just out in the US *My Bright Abyss: a meditation of a modern believer* by Christian Wiman, a recognised poet and essayist whose life underwent a radical change under the shadow of a diagnosis of cancer. The experience led to his coming in and out of belief and unbelief, to re-discover and articulate his faith. It was for him a transformative experience that disclosed that poetry can bring a sense of "something beyond".

The ENY reviewer, Robert Pennoyer, a member of the Church of the Heavenly Rest, Manhattan and a Postulant for the Priesthood, explored the theme of language.

He asks: "Does the decay of belief among educated people in the West precede the decay of language used to define and explore belief?"

He sees in Wiman's reflections, as Wiman himself does, a book written for those "frustrated with the language and forms of contemporary American religion" but who "nevertheless feel that burn of being, that insistent, persistent gravity of the ghost called God."

"Many, and perhaps most of us," the reviewer continues, "find it easier to admit belief than to describe it. We

can recite the creeds of our church, but individual faith depends upon our own vibrant, ever-changing experiences of the numinous.

"We need," he says, "what Wiman calls 'a poetics of belief', a language sufficiently intimate and inclusive to serve not only as an individual expression but as a communal need.

A former editor of the prestigious *Poetry Magazine*, Wiman draws together a mix of personal narrative and poetry, meditates on his beliefs and on how to express awareness of grace. The form is eminently suited to his message and its reading.

Reviews of his book and interviews critically portray him as a writer who affirms the value of timeless religious questions, resulting in what one reviewer has written "one of the most thoughtful and compassionate perspectives of divinity in the context of Christian theology that has been spoken in recent decades."

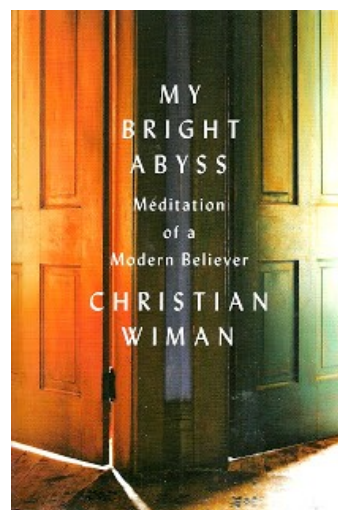
Central to the reflections is a belief that language, especially the language of poetry, matters because it addresses ultimate concerns. Poetry itself is seen as the art of transformation.

Wiman's prose is described as poetry in the truest sense: language adequate to one person's experience: the language of the poems becomes part of his evolving mental landscape, part of his spiritual and physical recovery and survival."

!! What is poetry's role when the world is burning?" Wiman asks. His mosaic goes on to answer the question.

Born in West Texas and raised a Baptist, Wiman recalls that he drifted away from his childhood faith, living as he writes, "not with God nor with his absence, but in a mild abeyance of belief."

As he puts it, the tiniest seed of belief "finally flowered" in him, and he began to search for God in a variety of ways: by going to church,



by reading theological works and poetry, by prayer and meditation.

"To experience grace," Wiman further explains, "is one thing: to integrate it into your life quite another. I crave the poetry and the prose of knowing truth. Such truth inheres not in doctrine itself, but in the spirit with which it is engaged, for the spirit of God is always seeking and creating new forms. At some point you have to believe that the inadequacies of the words you use will be transcended by the faith with which you use them."

After a period of deep reflection he wrote a meditative article for *The American Scholar* in 2007 which captured the imagination of its readers. He recalls that the overwhelming response showed that there was an enormous contingent of people who were starved for new ways of feeling and articulating their experiences of God. "I wanted to have a conversation with these people," he said.

Having read a lot of theology, he admits to being almost always frustrated by it. "I am usually more moved—and more moved toward God—by what one might call accidental theology. I am moved by works of art that don't so much strive to make meaning as allow meaning to stream through them. I want to be taken over by God. Christ's life is one long revelation; everything after that merely grows up from it."

Eventually Wiman sensed that all those hours of reading, thinking and writing were leading him back into

(Continued on page 12)

(Continued from page 11)

faith. He began to feel that “human imagination is not simply our means of reaching out to God but God’s means of manifesting himself to us.”

Christ’s repeated use of metaphor and story, Wiman asserts, is an effective way of asking people to “stake their lives on a story, because existence is not a puzzle to be solved but a narrative to be inherited and undergone and transformed person by person.”

An interviewer asked: “When you were writing poetry, or trying to write, during that time, was there any sense of recovering religious words?”

In reply Wiman recalled a particular poem he had written after a long spell from poetry and not having been to church for awhile. The poems he wrote were “a sort of psalms or outcries”.

One of them ended:

*My God, my grief,
forgive my grief tamed in
language
to a fear that I can bear.
Make of my anguish
more than I can make.
Lord, hear my prayer.*

“And so it ends with that expression you hear in church all the time: ‘Lord, hear our prayer.’ I hadn’t heard that in years, but that happened in that poem. It seemed to tie me into all that language that I had left behind. It wasn’t happening consciously. It uses a piece of language that the Church has used forever but it’s a plea to make that language mean more than I can make.”

Reflecting on the depth of the connection between poetry and religion Wiman says:

“I do think that poetry is how religious feeling has survived in me. Partly this is because I have at times

experienced in the writing of a poem some access to a power that feels greater than I am.

“I feel like the language does have to be re-imagined somehow. Because I think when you use words like sin and redemption and grace, people who have not grown up in this tradition have no idea what you’re talking about. There’s some way in which these words are completely fallen-out of meaning, and they have to be remade. For me, poetry’s a great way of doing that.” Inspiration, he says, is to thought what grace is to faith.

Which leads him to conclude: “To every age Christ dies anew and is resurrected within the imagination of man.”

And leads one reviewer to remind us that revelation comes not in a whirlwind or fire, but in that “still, small voice” that came to Elijah in the desert.

St Paul’s tent in the Manuka business village

To draw on a Biblical image, St Paul’s erected its tent in the Manuka business precinct on Saturday, 12 October, to reach out to people gathered to celebrate the centenary of the Manuka Business District.

The Rev’d Susan Bridge, in her role as chaplain of the business district, led the St Paul’s presence with the assistance of Kay Pendlebury and the Education for Ministry students.

By providing a sausage sizzle, the event was successful in achieving its aim of increased visibility for the Parish and in offering family friendly, modestly priced food.

“It is great credit to Susan and her assistants that this was successfully carried out and the name and people of St Paul’s were represented,” the Rector of St Paul’s, the Rev’d Dr Brian Douglas, said.

The business chaplaincy establishes an important connection with the Manuka Business District. Susan has been visiting businesses in Manuka to introduce herself and the chaplaincy services being offered to Manuka business owners and employees. Where appropriate, Susan conducts pastoral meetings in local cafés.

Susan now represents St Paul’s on the newly formed Manuka Business Association which meets every two months. She has made contacts with several business people through the Association and was a member of the steering committee formed for the ‘Manuka Celebrates’ festival. It is planned to develop activities in which Manuka workers might participate with parishioners also becoming involved.



Active in serving God

“An indomitable spirit formed in the image of God for God’s glory” was how the Rev’d Kevin Stone described Heather Clark at her funeral at St Luke’s Deakin on Wednesday 25 September 2013

Heather Clark, OAM, who died on 19 September 2013, at the age of 86 was remembered at her funeral service at St Luke’s on 25 September as an esteemed member of the Parish for her lay ministry, active in serving God.

In his sermon celebrating her life, the Priest in Charge of St Luke’s, the Rev’d Kevin Stone, said Heather had become well known at St Luke’s for getting things done, “not with any force but by kind and loving persistence”.

The service was attended by many St Luke’s parishioners, past Rectors as well as the wider church and community.

Kevin recalled that Heather’s work had extended in many directions. She was one of the first women to be a member of the Diocesan Synod and one of the first women to chair Parish Council.

Over the many years of her life she had kept going from one committee

meeting to another. It was in her own home that the Auxiliary for Brindabella Gardens first met. She had been pleased to see the establishment of a very fine aged care facility for which she along with others had worked tirelessly.

Understandably there would not have been any thought that one day she herself would become a resident.

“Behind the exterior of this active lady,” Kevin said, “was an indomitable spirit formed in the image of God and for God’s glory. She had the almost uncanny ability to abide the many differences expressed by others and somehow to appreciate the other person’s point of view.”

Kevin spoke of the connection between the hymns she had chosen and her living God’s word. The hymns, he said, spoke volumes of the faith that she lived by and of the God in whom she put her trust.

“All things bright and beautiful” conveying to us all the wonder of creation still evident in the beauty of what God has provided for us sustained her over the years.

“Father hear the prayer we offer” speaks volumes of the confidence that Heather had in her Lord.

“When I visited Heather, initially at home and then at Brindabella Gardens I would ask if she would like me to end in prayer and she would always answer enthusiastically.

“When I had ended the prayer she would always express her appreciation for the prayer offered. As the hymn writer expressed it: ‘not for ease that prayer shall be, but for strength that we may ever live our lives courageously.’”

“The final hymn ‘Who would true valour see’ written by John Bunyan, expresses the truth that we are all pilgrims passing through this life. There’s nothing in life, despite its ups and downs that would make Heather relent ‘to labour night and day to be a pilgrim’.

“The concluding words read from Paul’s Letter to the Colossians sums up what Heather expressed in her life: “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

It was little wonder, with the onset of dementia residing at Brindabella Gardens that she was often ready to get ready to go to such and such an event.

Heather was awarded the Medal of the Order of Australia in 1986 in recognition of service to community welfare organisations.

In this centenary year of Canberra and the sesquicentenary year of the Diocese of Canberra and Goulburn, Kevin said, it was fitting that we should honour someone who has contributed so much to church and community.



THE NATIVITY PLAY

It is Christmas Eve and Jake is wondering what Christmas is all about. He is given a magic box the keeper of which takes him on a magical adventure. He learns about the traditions of Christmas and at the end of his journey he discovers the true meaning of Christmas.

The nativity play will be performed at the special Children’s Service at St Paul’s on Christmas Eve at 6 PM.

St Paul's Manuka helping AIDS orphans in Tanzania

Catherine and Les Bohm reflect on their African journey to join the Episcopal Diocese in New York on their 12-day August pilgrimage to the Carpenter's Kids Program in the Diocese of Central Tanganyika. Their journey out of Africa added a new dimension to St Paul's continuing support for the Carpenter's Kids Program. Les tells us about the program and Catherine describes the pilgrimage

In early 2008, the St Paul's Manuka Young Adults Group committed to raise funds for AIDS orphans in Tanzania through the Carpenter's Kids Program. They learned of the program during a two-month stay in St Paul's by Bishop Mdimi Mhogolo and his wife, Irene, from the Diocese of Central Tanganyika, Dodoma, Tanzania. The group undertook the Carpenter's Kids program to contribute to international community development and build community within St Paul's parish and beyond.

St Paul's initially sponsored children at \$50 a year per child for five years to fund a school uniform for each child, a pair of school shoes, school materials and breakfast on each school day.

In late 2012, the Parish agreed to a further five-year commitment for 50 orphans until June 2018. A Carpenter's Kids Committee was formed.

Matumbulu Parish in the Diocese of Central Tanganyika became the link parish for St Paul. In June this year, more than 50 supporters met to discuss ways of developing the relationship between St Paul's and Matumbulu. Already this year USD\$7,000 had been raised and sent to Tanzania to cover July 2013 to June 2015 commitments.

Internationally, the Episcopal Church in the United States and other international parishes support the program.

In Tanzania, there are more than 2.5 million AIDS orphans. Within the Diocese of Central Tanganyika, it is estimated that each of the 263 parishes could have up to 250 AIDS or other disadvantaged orphans. While schools are free in Tanzania, students must provide their own uniforms, shoes, books and stationery.

"Most of the children," Bishop Mdimi explained, "are looked after

by neighbours or relatives, but because of the pressures on the extended family, the guardians are not able to afford to send them to school. That is the first stage of giving them hope, of building their future lives."

Bishop Mdimi speaks of a transformation taking place in those children in the program. "They are now going to school; they are confident; they are part of the society now where they feel loved and cared for. We are," he says, "giving them hope, because it is only through education that they will be able to build up their lives."

For our participation in the New York Diocese's August



pilgrimage the Parish donated funds for local purchases of much needed materials and resources for the children: soccer balls, net balls, pumps, exercise books, pencils, pencil sharpeners, backpacks, sweaters, t-shirts, Hymnals, Bibles, Prayer Books and Children's Bibles, all in Kiswahili, school textbooks, and school desks.

The visit to Tanzania allowed us to see many of the Carpenter's Kids activities, such as the vocational training centre, a hostel for high school girls from remote areas, the Carpenter's Kids Program team based in Dodoma and of course the opportunity to meet for the first time, our Carpenter's Kids in Matumbulu parish, their guardians and the local people who support them.

Les Bohm

A pilgrimage to Tanzania

Catherine Bohm

Armed with a blessing from the Rector, Father Brian, the prayers of St Paul's and carrying gifts for the children of Matumbulu, Les and I set out on our pilgrimage to Tanzania.

The pilgrimage was an opportunity to see for ourselves the village and parish of Matumbulu and meet the children St Paul's has supported over the past five years.

Our journey turned out to be of great significance to the people of Matumbulu. As the first visitors from St Paul's we were greeted with great fanfare.

Over the past seven years the Diocese of New York which supported the setting up of the Carpenter's Kids Program has organised a pilgrimage to Tanzania and the affiliated parishes of the Carpenter's Kids' Program.

In Dar es Salam we met our fellow

pilgrims from New York and after an overnight stay, we set off the next day on the long dusty journey of eight hours to Dodoma, the capital of Tanzania, in a small van with an amazing amount of luggage piled on top as each person had an extra suitcase with their gifts.

Our program over the next 10 days was varied and full of surprises. We had wonderful support from the local Carpenter's Kids' office, Program Director Noel Chomola and the volunteer from New York, Brian Orlay, and the previous Program Director and great interpreter, the Rev Canon Noah Masima, a long-time friend of Bishop Mdimi's.

The first day we spent time wandering through Dodoma visiting the cathedral and the market; in the afternoon the Carpenter's Kids Program hostel for High School girls who need to board in Dodoma as

their home village is far away.

Other visits included the Ibihwa Christian and Vocational Centre where skills such as sewing and carpentry are taught for those who didn't get into high school or who have dropped out. There, as in many other places, each of us was called upon to talk about where we came from and why we had come to Tanzania. All of this had of course to be translated into Swahili.

The four and half hour ordination service was quite amazing where many priests and deacons were ordained with numerous wonderful choirs performing, and a 42-minute sermon given by Bishop Mdimi, in Swahili, of course.

We were individually welcomed by the Bishop and had to address the congregation. The Bishop told all attending how he and Irene had such a wonderful time during their time in St Paul's Manuka.

Afterwards we were invited to lunch at the Msalato Theological College where we were fortunate to be introduced to the Rev'd Canon Moses Matonya, the Dean of the College, but presently on leave doing his PhD, and on the Board of the Carpenters' Kids since the beginning.

Our visit to Matumbulu, our village, was an extraordinary experience. About a kilometre from the church, we alighted from the car to a sea of people, dancing, singing, playing drums and any other musical instrument they could gather.

We were danced our way through to the church at which a cry went up: "Mama, Mama, Mama". We were conducted to the front of the church. Many villagers attended and of course the Carpenter's Kids.

Half of our US friends accompanied us and we were all given gifts of fabric, a drum and other wooden artefacts, all the time with much dancing and fanfare.

We in our turn gave the gifts we had brought: a stole for the priest, Pastor Danielli, made by Eileen Sykes and assisted by Beth Lee, stoles and a surplice donated by the Rev'd Hartley Hanson, an Aboriginal scarf and a cross from Israel for the Pastor's wife, an album of photos from St Paul's, gifts for the children, including soccer balls, netballs, skipping ropes, yoyos, a children's



world atlas, pens and rulers, and little koalas.

A visit to the house of one of the children brought home to us the dreadful poverty and harsh conditions in which the people of Matumbulu live. There is no electricity and the water pump was broken.

A few days later, we made our second visit at which the annual distribution of uniforms, shoes and school supplies were made, and the other wonderful gifts given by St Paul's Carpenter's Kids' friends were presented.

A visit to the home of Bishop Mdimi and his wife Irene was very special; they both recalled such happy memories of their time with us and send their love and greetings.

What did we bring away with us?

I have a picture of overall generosity from people who have so little: people who welcomed strangers, who sang and danced, who gave us food, who smiled and laughed, children who played with us, a people who have faith, who pray for us. I think we received much more than we gave.

PAWS FOR THOUGHT

Dear Editor,

I'm just a poor little church mouse
running free
Between the church and the rectory,
Warily ambling through the grass to
see
What I can learn at night
Creeping around out of sight
Which as a church mouse is my
right.

I read your last epistle in
Community
To communicate, you said, is like a
whistle
To bring people together
With stories ever so clever.
So, I want to have my say
For when you come to church in the
pews to pray.

With my computer cousin in tow
We scan all there is to know;
From notices and sermons left in the
rubbish bin,
We've come to learn a lot about joy
and sin
And other predicaments we might
find ourselves in.

Now when, on Sunday, parishioners
congregate
To drop some money in the plate
And then afterwards outside the
church to meet,
Coffee to drink and marmalade ever
so sweet;
As the bells begin to ring
And the spring birds sing
I already know what is in the pew
sheet.

So, here's the deal, our covenant
between you and me to seal;
For readers of your little mag
Church secrets with you I can
reveal,
And then you can really brag
You're offering spiritual fare with
cups of tea
And then you'll see how you rate
With all the good news you seek to
communicate.

The Church Mouse

INSPIRED BY THE PAST

A love of church, history and writing has its rewards

Robert Willson

Accepting the Anglican Historical Society's award of life membership for his contribution to the Society, the Rev'd Robert Willson spoke of lessons from the past that help us for the future. The award was made at the society's annual service conducted at Christ Church, Queanbeyan, to celebrate the 150th year of the history of the Diocese of Canberra and Goulburn and the 175th birthday of Queanbeyan Parish. Robert is a regular celebrant and preacher at St Paul's and St David's, he reviews books for the *Canberra Times*, and edits *Historybytes* in *Anglican News*. This is an edited version of his sermon preached at the service. The full text will be published in the *Anglican Historical Society Journal* in 2014.

Many years ago I was present at a meeting called by Bishop Owen Dowling to found the Anglican Historical Society. Its journal has now recorded much valuable material about the Diocese.

My text is *Luke 1:3-4*. Luke wrote: "I, in my turn, as one who has investigated the whole course of these events in detail, have decided to write an orderly narrative for you, your Excellency, so as to give you authentic knowledge about the matters of which you have been informed." (*Revised English Bible translation*)

If you are a member of our Historical Society then I assume that you are interested in history, personal, church, or secular history, local or national. If you are a Christian then you must acknowledge that the Christian faith is rooted in historic events, that at a certain time and place God intervened in human history, and that the witness and spread of the Church is a matter of historical record.

Certainly Luke knew that. His Gospel, written in the best Greek in the *New Testament*, is a work with a bed rock of careful history, based on painstaking research and an orderly narrative of what happened with the coming of Jesus Christ. There speaks the true historian.

One of the Ten Commandments in the book of *Exodus* says: "Honour your father and your mother". I have always taken that commandment to extend far beyond literally Mum and Dad.

The Scriptures are filled with

exhortations to look to our heritage and to learn from it. Think for a moment. Each of us has two parents, four grandparents, eight great grandparents and sixteen great great grandparents, and so on. Go back just 10 generations and we have more than a thousand direct ancestors, not counting brothers and sisters and others. All of them are part of the rich tapestry of history, and of the history of the Church, all waiting to be researched. What was it like to be a Christian in the days of our great grandparents?

Modern science has placed in our hands the means to know much more about our ancestors than our ancestors ever dreamed of.

We are all part of the Family of Mankind, made in the image of God and with a hunger to know Him. Why study our personal history or the history of our family or church or community?

When Arnold Toynbee was at a press conference to launch his *A Study of History* he was asked why he did it. His answer was one word: curiosity. I know what he meant because I too am cursed or blest with curiosity.

Central to myself is my spiritual heritage. Often the only details we have about our ancestors are recorded because of the Church.

In 1538, if you will cast your minds back, Thomas Cromwell, in the service of Henry VIII, had less than two years to live. He gave orders that in every parish in England the Baptisms, Marriages and Deaths of every member should



Robert and Beth Willson with the President of the Anglican Historical Society, the Venerable John Gibson.

be written in Registers and transcriptions given to the Bishop. In 1540 he was executed but his decree lived on.

Some English parishes still have records going back that far. Just 220 years later, in the Parish of Hope, Derbyshire, my ancestors George Willson and Elizabeth Chetham were married in the Parish Church. A year later my 4X great grandfather, Martin, was born there, their first child, and taken for baptism. These events were all recorded because Thomas Cromwell said they should be.

So why should we try to know more about our ancestors and the Church of England in which they worshipped, and the society in which they lived? Curiosity is one answer. But as well as that we must remember that the past has lessons for us that might help us for the future.

What are the lessons? One is that we should never give up our witness to Christ. Do not be discouraged. The pioneer Christian struggles should inspire us. Reading our Bibles, saying our prayers and receiving Holy Communion, are the iron rations of the soul on pilgrimage.

There is an inspiration in the past. Take the history of this diocese. There are so many good stories that we should know.

We need many more stories about the 96% of the Church who are lay people and especially more stories of women. I, and others who have contributed, try to tell those stories in *Anglican News* and now in the book of *Historybytes*. I am constantly making new discoveries.

The Church is more than bishops and priests. The Church is the whole 'laos' or people of God, and it is the body of Christ.

A special event at this year's St Paul's Fete

A special event at this year's St Paul's fete, again held in bright Spring weather (perhaps the result of global warming), focused on community building, international outreach and young people joining hands in a common purpose.

A highlight was the launch of a colourful wall calendar as part of the Parish's support for the Carpenter's Kids program in Tanganyika. The Parish joined with Radford College and the Rev'd Canon Moses Matonya, a member of the Board of the Carpenter's Kids Program in Dodoma, Tanzania, to launch the calendar. Canon Moses preached the sermon at St Paul's celebrating All Saints Day at the 10 am service on Sunday, 3 November.

Photos from the fete indicate the range of other activities that made the annual event another successful occasion.



Les and Catherine Bohm with the Rev'd Canon Moses Matonya, a member of the Board of the Carpenter's Kids Program in Dodoma, Tanzania, at the launch of the Carpenter's Kids Calendar at the fete.



*...and the winner of the fete raffle is....
Neville Boston, Rod King and the Rector confirm the winning ticket*



Children and the young at heart were given the opportunity to control the model train circuit



Joining hands in art

Since July this year, children from Matumbulu Parish in Tanganyika and Canberra's Radford College have participated in a unique artistic exercise, with the support of St Paul's.

Together they have created a wall calendar for 2014, sales of which will help keep some of Tanzania's most vulnerable children at school.

The calendar, entitled *Hope for a better future through love and education*, was launched at St Pauls' Fete on Saturday 2 November. All proceeds from sales of the calendar are going to the Carpenter's Kids Program.

Children at Radford and in Matumbulu Parish drew what was important to them to share with the other children. Their drawings vividly illustrate the calendar. It is bilingual and will be used in Tanzania as well as Australia.

Each participant Carpenter's Kid has received a colour copy of a drawing done by one of the Radford children, as a memento of the link established between the groups of children.

Radford children also received a copy of one of the Carpenter's Kids drawings and heard the story of how the Matumbulu children did their drawings and how they live in Matumbulu.

The original art works were displayed at the launch of the calendar at St Paul's fete with representatives of St Paul's and Radford College and the Carpenter's Kids Program.

Behind each drawing lies its own story.



St David's Spring garden party in full bloom

Hats and flowers were the order of the day for a Spring Garden Party at St David's.

The garden party was organised in response to a donation from a Parishioner who asked that it be a be for a community event in the grounds of the church.

Neighbours in the vicinity of the church were invited to join with parishioners as an outreach to them.

The sentiment behind the donation was for parishioners to have the opportunity "stop and talk" over drinks, sandwiches, and a helping of strawberries and cream.

Photos: Meg Smith



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

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OUR EDITORIAL PURPOSE

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

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

It will do this through stories of the Parishes and the wider Anglican community in ways relevant to its readers.

Community needs the engagement of readers and contributors to reflect the richness and diversity of the churches and to honour and proclaim the word of God as an expression of faith in our life together.

Community

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