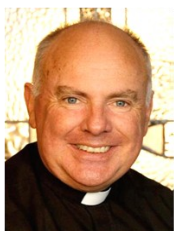


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# Community

*Quarterly publication of Manuka Parish of St Paul's and St David's, with St Luke's Deakin, in the Anglican Diocese of Canberra and Goulburn*

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## Consolidating our growth in mission

Within a cultural environment where change is inevitable, in the words of the Rector, the Rev'd Dr Brian Douglas, in his report to the annual meeting of the Manuka Parish on Sunday 30 March, we have consolidated our growth in mission in significant ways. The role played by clergy and lay people together in the management and performance of the church was underscored in reports to the meeting by individual ministry teams. They are, as the image of the reports conveyed to us, both "the cogs and wheels" which help the machinery of worship to be "uplifting, joyful, ordered, peaceful, truthful and sacred".

As the Rector reported, many people, clergy and lay, through their tireless devotion to their tasks have stepped up to provide new energy and vision to support the ministry in the Parish. Our numbers remain steady and the variety of services and programs is admirable. The clergy team have taken on additional roles and developed them so that new things can be achieved. Many lay people have done the same, making sure that programs are maintained and that service is offered to God and other people. We are a large parish and our outreach to the local community and beyond is substantial.

All this, the Rector said, means that we are consolidating what we do and supporting the work of the Kingdom. Change continues in this period of consolidation. The most significant change in the life of the Parish has been the completion of the five year Combined Ministry arrangement with St Luke's at Deakin. St Luke's now feel that they are ready again to manage their own affairs. We will continue to enjoy fellowship with them.

Dr Douglas went on: "While we have consolidated our work in 2014 we need to prepare in the coming years for new changes that will come our way. While our honorary clergy are wonderful and allow us to maintain our present level of services this may not always be the case. Change will impact in the coming years. We have a need to plan for the future."

It costs us about \$8,000 a week to keep the Parish functioning as it does, he said. We are just meeting this need but this may change and we are not able at present to put funds aside for the replacement of capital items. To support the programs and services we now run we will need continuing support of time, talent and treasure. To maintain what we have and grow, the level of giving will need to increase in line with costs.

The message was clear. Much has been achieved; there is more work to do. The need for two full time clergy in the parish is clear; we need to have the funding necessary to make this happen. If it does not then the current pattern of services and programs will need to be reduced.

Against the backdrop of change the coverage in this issue of *Community* further highlights the vibrancy of the Parish in all that it does, both in worship and reaching out to others, those "yet to cross the road".

# Working together at 'being church'

**W**e have, as the Rector told us at the annual general meeting of the Parish, embarked on another year of activity to further consolidate our ministry. Inevitably the focus again remains on the resources necessary to maintain the two churches, St Paul's and St David's, in their missional purpose. As reflected in attendance at the annual meeting, there is a shared responsibility in the covenant between clergy and laity ("the cogs and wheels") to pursue our vision.



The reports to the annual meeting were, in effect, stories of each ministry, on how each had contributed to our purpose, to better appreciate the full dimension of being church in all that we do and how others might view us as a Christian community.

As members of the wider Anglican Communion we are involved in a broad range of life-changing activities: providing food, shelter, clothing, aged care services and education. The five marks of mission are a framework for all these activities, carried out both within the parish itself and by agencies of the church with particular responsibilities.

Church members themselves undertake specific community activities, either individually or within the umbrella of the church. What we do becomes part of our togetherness in story as a faith community.

As the reports to the annual meeting indicated, the last 12 months have seen significant fund raisings to support all the church's activities: from refurbishing the hall, improving the acoustics of the church, the Arts Foundation, the Heritage Fund, the organ enhancement, the verandah, and continued support for Carpenter's Kids in Tanzania. These activities come from a strong tradition of giving.

Fundamental to these activities is the capacity of the Parish to function as "the body of Christ"—the hyphen between God and us in worship and between the church community and the society that has inherited the Christian tradition.

Placing all funding in context for the separate functions and activities undertaken is to identify what might



**Parishioners of St Paul's and St David's at the annual meeting of Manuka Parish**

be called the core operating expenses to maintain continuing support for the church in its primary role in society. So when we are talking of "ministry expenses and running costs" we are talking of the engine room where the Holy Spirit is generated in a seamless performance together, equipped as we are by our

own gifts.

As was reported to the annual meeting, the Parish budget for 2013-2014 is \$434,500, equivalent to \$8,375 per week. Eighty per cent of that figure is derived from parishioners' giving, in the plate or direct debit. This is in addition to responses to one off appeals. As the retiring Treasurer, Duncan Anderson, pointed out: this is a finely balanced budget, requiring an increase in giving of at least five per cent. If everyone stepped up to the next tier of their giving, there would be an increase in funding of \$50,000 to meet on going expenses.

Within the parish we offer ourselves perhaps not always as we ought or might wish, but as we are able. The reality of the funding challenge is to be able to sustain what we aim to do in thought, word and deed. As fund raisings for specific purposes have indicated, the capacity of the Parish for missional purpose is reflected in these individual responses.

## **THE FIVE MARKS OF MISSION**

- *To proclaim the Good News of the Kingdom*
- *To teach, baptise and nurture new believers*
- *To respond to human need by loving service*
- *To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation*
- *To strive to safeguard the integrity of creation and sustain and renew the life of the earth*



# Mercy: A transcendent communal value

*Archbishop Christopher Prowse*

**In his address to an ecumenical prayer service at St Paul's on Monday, 24 February, to mark the opening of the Parliamentary year of the ACT Legislative Assembly, the Roman Catholic Archbishop of Canberra and Goulburn, the Most Reverend Christopher Prowse, spoke of the transcendent value of mercy to guide our communal relations together. Mercy was relevant to political life to ensure that wise legislation helps "the least" in our communities. He spoke of what he called "good and bad secularisation". This is an edited version of his address.**

The great Sermon on the Mount is central to Christianity. The version found in Matthew's Gospel proclaimed today is commonly called the Beatitudes. I think the name suggests what they are: they are "be-attitudes" or "attitudes of be-ing" not just fully Christian but, simultaneously, truly human.

Whether one is Christian or not, religious or not, they do resonate with the deepest hopes and dreams we all share for our common life together.

I would like to focus on just one of the Beatitudes: "Blessed are the merciful: they shall have mercy shown them".

Mercy is a wonderful attitude that ought to animate all our relationships – both personally and communally. It ought to animate our civic life together. If only it could be the transcendent value that gives an inner heart to all legislation passed in parliaments throughout the world.

Mercy is a transcendent human value that all of us ought to cherish and develop. Believers say: God is merciful. All mercy comes from him. If we expect God to be merciful to us then we ought to be merciful to each other. When we are merciful to others then God's mercy shines in us.

But such reflections are not meant purely for our individual personal relationships. They are surely for this, but not only for this. Mercy ought to guide our communal relationships together. Would not our societies change overnight if suspicion, jealousies, and angers cease and mercy became the predominant engine room of our community relationships.

This type of mercy in political life, for example, would ensure that wise legislation develop that really

helps "the least" in our communities.

Our work for them would not be so much a part of our "career" response but a part of our response as human beings.

Christians use the word "vocation" in this context. In this context, such work would therefore be our communal response to the merciful gifts God has given us.

Just dream for a moment and think how politics animated on mercy would develop into a different kind of legislation that reaches out to refugees, fragile families, Aborigines and Torres Strait Islanders, those vulnerable ones at life's beginnings and end.

Many might stop me here. They might say I am imposing religion on everyone and not everyone believes in God anymore. "We are secularised. We can be atheists and still be merciful", they might say.

## Understanding secularisation

So let us consider this word "secularisation" for a moment. I believe that one significant threat to building a society built on mercy is the misunderstanding of the word "secularisation".

I think secularisation is a little like cholesterol. There is good cholesterol and bad cholesterol. There is good secularisation and there is bad secularisation.

Here is an example. Many people I know have been visiting the National Library here in Canberra recently to visit the latest exhibition –

"Mapping Our World". I visited it recently and found it wonderful.

I discovered with interest that one of the first maps ever produced was called the Psalter World Map (c.1265). In the middle of a small book of psalms from around 1265 is a world map of the times. The centre of the map is Jerusalem. It illustrates a theological view of the world that is totally under God's sovereignty. It seems to be imposing a theological worldview on scientific and cultural realities. It is a work of tremendous artistry but it is not a work of accurate science. It is bad secularisation. It fuses together as one both religion and science/culture. Both suffer as a consequence.

There needs to be a separation here. In regard to mapping, that separation happened centuries ago. How grateful we are! Doing this has been an example of good secularisation.

Here is another example.

Some say: "Please don't use religious words and ideas in Australia anymore. We are secularised and multicultural. Religion only causes wars. Australia has grown out of religion. Religion is a thing of the past."

I believe this is bad secularisation, too. It is the opposite extreme to fusing religion and science/culture. Here religion and science/culture are so torn apart that they are seen to have no relation to each other. Here religion is seen as anachronistic and to be discouraged at every level: bad secularisation!

This is moving towards a definition of what is called secularism. It is a real threat to true human flourishing.

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Christianity, in fact, says that religion and science/culture are distinct but not separated. Their respective autonomy is to be appreciated. True human happiness attempts to decipher transcendent realities from created realities.

But the appreciation and reflection of created realities (for example the galaxies as seen by astronomy) surely has led people over millennia to wonder about a God who must have created such wonders. There is a link between the Creator and the creature. There is a link between transcendence and earthly realities. This is good secularisation.

So let us start this political year in the ACT Legislative Assembly

with mutual respect and a commitment to true service of all in our care. Let us jettison all extremist attitudes and seek the platform that best serves the interests of the common good. Let us allow the transcendent value of mercy be a predominate feature of our human attitudes towards others.

May you all feel the encouragement and true solidarity in prayer we feel towards you in this ecumenical prayer gathering.



***The Archbishop and the Bishop of Canberra and Goulbourn, Bishop Stuart Robinson, offer blessings for the work of the Assembly.***

## It all adds up

*Robert and Ros Deane*

**Robert and Ros Deane report on their fund raising efforts as part of a five-year plan to refurbish St Paul's Church Hall. As their story indicates, whether it be fork and talk lunches, trivia nights, or Bridge and Mah Jong days, it all adds up to real progress.**

The parish hall at St Paul's is a major asset and, potentially, a major source of funding for the parish. However there has been no consistent and on-going plan for its restoration and improvement since it opened in the 1960's.

In 2012 Parish Council agreed to a proposal for a five year plan for the restoration of the hall. Under the proposal an allocation of \$5,000 would be sought from the parish each year and we would raise a minimum of \$3,000 each year and undertake the restoration and refurbishment of the hall.

In the event \$9,574.00 was raised in 2012 and \$10,885 in 2013 with five functions and two events in 2012 and eight functions and two events last year.



In planning these activities, the emphasis has been on bringing together in fellowship all elements of the Parish, the congregation at St Luke's, Deakin together with friends from St Matthews, Wanniasa and the wider Canberra community.

On the material side, the aim is to bring the hall to a standard comparable with that offered by other church organisations and enable the hall to be let on a regular basis, thus providing a source of income for the Parish. The hall now has refurbished and modern toilet

facilities, fans in the main hall, a refurbished kitchen with the hall, kitchen, toilets and other areas freshly painted. Lightweight tables and more comfortable chairs enable some 100 people to be seated in the



hall for meals with 17 smaller tables providing an agreeable setting for the annual Bridge and Mah Jong days and smaller functions.

A public address system is scheduled for the main hall and a commercial dishwasher will be installed in the kitchen this year. It is hoped to have Territory and Municipal Services certification of the kitchen facilities later in 2014.

All of this has been achieved through the efforts of a dedicated band of helpers who set up the hall, cook for the functions, serve in the kitchen, and, most importantly, welcome guests to St Paul's.

Subject to the availability of funding, it is proposed to complete this program by the end of 2017.



## PROFILE

# Music for all seasons, ancient and modern

St Paul's newly appointed Director of Music, Matthew Stuckings, brings with him a wealth of experience, and a rich and varied background in music. He also brings a vision to grow and develop the music programme at St Paul's and extend its repertoire, both ancient and modern. *Community* spoke to Matthew between performances about his plans.

Matthew has come to St Paul's after 10 years as Director of Music at All Saints, Ainslie. His arrival in December coincided with the Church seasons of Christmas, with its two Carols in Manuka services and Lent. "What a tremendously busy start," he said. "I am most grateful for the warmth of the welcome that St Paul's has offered me since commencing as Director of Music".

During his time at All Saints the choir grew from a small handful of singers into a very capable and diverse group achieving high standards with a real sense of community.

"We also established a youth choir and purchased a Yamaha grand piano, which is now in constant use both for concerts and worship".

Matthew will bring the same commitment and enthusiasm to St Paul's. Reflecting on his appointment, Matthew said that St Paul's was home to a wonderful tradition of beautiful music and liturgy, the lines of which had been firmly instituted by John Barrett from the 1960s and very solidly built upon by subsequent directors, organists, singers and instrumentalists. "I am very honoured to have the opportunity to uphold and grow this tradition.

The St Paul's Choir, he said, is a highly dedicated team of volunteers with a wonderful esprit de corps. We take seriously the role of music in marking and shaping the liturgy as word and sacrament, and in forming and nurturing us as the people of

God."

Matthew recalls with obvious and pride in a deserved sense of achievement how it all began for him.

"I come from a farming family in the Riverina region of NSW.

Like Mr Erskine (St Paul's organist), I was born in Griffith, not long before Fr John Gibson was dean of St Alban's Cathedral.

"I learnt piano from the local church organist, and trumpet from members of the Kapooka Army Band at Wagga Wagga".

After he completed his schooling he moved to Canberra to study at the ANU, graduating with degrees in science (chemistry) and arts (music and ancient Greek). He wrote his

honours thesis on 1920's orchestral music using the archives of the Musicians' Union of Australia held at the Noel Butlin Archives at the ANU.

Since then he has held a variety of

roles at the National Library of Australia, mostly in the manuscripts, pictures and oral history collections. In his own words, he has "also dabbled in theology" at St Mark's. He has been a member of the Synod of the diocese since 2008 and General Synod since 2010.

"As is so often the case with church musicians", he said, "my involvement in the church and my confirmation arose from music-making.

"As a teenager I played trumpet on special occasions in our local parish church, and later came to love the wonderful Anglican choral traditions in places like Christ Church Cathedral (Newcastle), St James King Street and Christ Church St Laurence (Sydney), and St Peter's, Eastern Hill and Christ Church South Yarra (Melbourne)."



Matthew has undertaken further training in church music overseas, including Colloquia of the Church Music Association of America in Chicago and Pittsburgh, and participation in a Royal School of Church Music (RSCM) course by renowned choirmaster Malcolm Archer at York Minster in 2013. This involved singing as part of a choir in



**Matthew at York Minster**

residence at the Minster, preparing and singing music for the daily office of Evensong, and for the Eucharist, Matins, and Evensong on Sunday.

"My holidays usually involve as much music in as many cathedrals as I can manage," he said.

One of his proudest achievements has been his chamber choir, Igitur Nos, which performed at St Paul's Ash Wednesday service attended by more than 130 people, and again on

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Sunday afternoon, 30 March.

United by their shared passion, the choir members span a range of endeavours and interests – historians, musicians, scientists, librarians, medical practitioners, lawyers, engineers.

During their performance seasons, the choir presents three to four public concerts a year and occasional private and liturgical performances.

Matthew formed the now renowned Igitur Nos choir in 2003 to explore the sacred choral repertoire. He has overseen its growth into one of Canberra's finest choral groups

"We started with eight singers, and celebrated our 10th anniversary last year with a fully auditioned membership of nearly 30.

"We love the sacred choral tradition and among the highlights have been performances of Handel *Israel in Egypt*, Bernstein *Chichester Psalms*, Vaughan Williams *Mass in G minor*, Brahms *Ein Deutsches Requiem*, masses by Victoria, Palestrina, Mozart, Haydn, and Requiems by Faure, Victoria, Fux, Mozart".

He also had 12 years' involvement with the ANU Choral Society (SCUNA) as its assistant conductor.

Commenting on the performance of the choir on Ash Wednesday, the Rector, the Rev'd Dr Brian Douglas, congratulated Matthew for his excellent leadership of the choir and the magnificent music as a ministry offered to God, inviting similar recognition from Bishop Stuart Robinson.

And what is Matthew's vision for St Paul's against such qualifications and wealth of experience in church music?

"I would like to continue to grow and develop the music programme at St Paul's as one of the best in Australia, with a range of opportunities for people of all ages to become involved.

"I'd like to continue to develop the resources of the current choir and extend the repertoire, both ancient and modern.

"I'd also like to build on and strengthen our relationships with

other parishes in Canberra and the wider Australian church."

He was hoping, later in the year, to hold a combined Choral Evensong service at St Paul's with the participation of the choirs of St John's, Reid, and All Saints', Ainslie—a Canberra 'three choirs' festival. Likewise, he hoped to participate in joint endeavours in those parishes.

"As Director of Music, I see my responsibility as not only in leading, training and developing our musicians, but also in enabling and supporting all the members of the body of Christ to offer their best in worship to God, whether this be through singing and playing, or in contemplation and appreciation of the beauty of music made by others.

His aspirations do not end there. "Perhaps before too long we could

**Matthew rehearses and conducts the Igitur Nos chamber choir and orchestra at St Paul's on Sunday, 30 March, with organist James Porteous.**

Photos: Peter Hislop



**The choir and orchestra at the 10am service on Easter Day**

Photo: Peter Hodge

even see the first overseas tour of the St Paul's Choir?

"Whatever we do, whether simple or complex, I'd most like it to be consistently done well, stylishly executed, in a nurturing and supportive environment, and to the glory of God".





# A bank holiday

*Roz Bruhn reflects on 18 years of counting and banking the parish income—from 'apprentice' to a well-earned bank holiday.*

It all started with the incoming government of John Howard in 1996. At that time I was chairing the parish's Continuation Committee that was set up to promote and monitor pledges.

The late Dick Symons was the Recorder. He logged individual pledges and every quarter sent out the results to each person who had made a pledge. Dick was also responsible for banking all the parish income and had established a system of checks and balances to ensure that the task was done accurately. In this he was ably assisted by the late Malcolm McPherson.

Dick made it clear that he wanted to train me in the banking job as soon as I retired. Well, when the Coalition came to power, one of their first tasks was to abolish the Office of Multicultural Affairs where I was working. My then 86 year-old father was living with us and it suited me very well to be made redundant. I became the banking 'apprentice' very quickly after that! When Dick's health forced him to discontinue, I took over

To the uninitiated it sounds very

simple to bank the parish income, because I suspect there are many among you who are not fully aware of the diverse sources of that income.

Not all the money that has to be banked is destined for the parish itself, but is still processed initially through the parish's accounts.

The variety of items that has to be dealt with includes - service offerings, hall hire, parking, op-shop, weddings, funerals, donations, memorials, memorial flowers, missions.

Then there are other fund-raising activities, such as the trading table, 'fork & talk', Carpenters' Kids and Anglicare cards. Add to that the annual fête and the Christmas carol services and you can get some idea of what's involved.

Once the weekly income has been dealt with, one of the two people involved prepares a report for the treasurer/bookkeeper that identifies the source and amount of each item and arrives at a grand total.

Simultaneously, the other person totals and packs all the notes, coins and cheques and also arrives at a grand total. The totals must match.

Over the years, I accumulated quite a collection of foreign coins that



had been put in the offertory plates. Some of them could be identified, but others with Asian inscriptions remain a mystery.

If I can claim to be proud of anything it is that in 18 years, there has hardly ever been any query about what has been done or banked.

However, my job was made so much easier by being able to call upon people like Joan Boston, Tony Hill, Tony Gay, Lesley Jemesen, Alec Lazenby, Alan Christie and Alexandra Dewar.

I must not omit to thank my husband, Trevor, for putting up with my absence for half a day per week while I did the banking: maybe he enjoyed the time alone!

Finally, I must give a big 'thank you' to Lesley for taking over my former role.

*Roz Bruhn*

## LETTERS

### A zip in time

I was amused to read Mary Pollard's lovely article in *Community* (No. 27 Autumn 2014) about the happy band of flower arrangers. Well done.

I was amused to read of Joan Haldane-Stevenson's supply of fabric for the fete. About 1995 or 1996 Barbara Griffiths rang me up once and asked if I would make cushion covers which I agreed to.

Jamie was living in Bangkok at the time where zips cost about 20 cents, so I asked him to get me a supply and I made 100, yes 100, cushion covers for the fete. It was a pretty big sewing job. Jamie's purchase of the zips was somewhat hit and miss: they were mostly VERY long, but we managed to shorten them.

*Claudia Hyles*

# Reasons for hope

*The Rev'd Robert Willson*

The First Epistle of *Peter*, chapter 3, verse 15: "Always be prepared to make a defence to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence."

The date was July 19 and the year was 64AD, about 30 years after the crucifixion of Christ. The Emperor Nero was in power in Rome.

That hot summer evening a terrible fire broke out near the Circus Maximus. It burned for three days and did enormous damage. Nero was blamed for it. He was reported to have watched the city burn and to be seeking musical inspiration from the spectacle: "Nero fiddled while Rome was burning."

We do not know if he was responsible or not, but he was forced to look for a scapegoat. The historian Tacitus records that "Nero falsely diverted the charge onto a set of people to whom the vulgar gave the name of Christians'. They were detested for the abominations they cause. The founder of the sect, one Christus by name, had been executed by Pontius Pilate in the reign of Tiberius."

We note that this careful historian accepts the historical reality of Christ as the founder of the faith. He does not much like the Christians, but he admits clearly that the charge of Nero against them was false.

So Nero began the first great and systematic persecution of the Christians. It was a prolonged and sadistic pogrom. Saints Peter and Paul were apparently martyred at that time.

It is in the context of the threat of such persecutions that these words were written. Apparently the first part of the Letter of Peter was written as a baptism instruction manual. The writer is warning his people to be ready for savage hostility and of the need to know what they believe and to be able to explain their faith if challenged. Why do they have the Christian hope?

This verse is one of my favourite verses of Scripture and it poses for all of us a challenge. The key word is HOPE. I love the hymns of George Herbert, the 17th century English metaphysical poet and hymn writer. He said: "The man that lives in hope, dances without music."

We are now in the season of Lent. This is the forty day period before Easter when we commemorate the 40 days that Jesus fasted in the desert and was tempted by Satan.

In that beautiful service on Ash Wednesday the Rector invited us to observe a holy Lent by self-examination and repentance, by prayer and fasting, by self-denial and acts of generosity, by reading and study of Scripture. This text invites us to examine our personal faith and to think how we would commend it to the wider world. The customs of Lent are not just for self-improvement but also for evangelism, to share our faith by what we are, not just by what we say.

I began ministry as a student in 1961. Over the years I have seen a marked increase in public and active hostility to the Christian faith in the community. People are much more critical and questioning and even hostile. The Church itself has been guilty of covering up abuse, and this makes our task more difficult.

So in today's text the challenge of Peter is to be prepared to make a defence for our faith and our hope. The Greek word he uses is "Apologia", from which we get our word apology. But apology is a word that has come down in the world. Today, to make an apology is to acknowledge that one has done wrong and to ask forgiveness. So does that mean that Christians have to go about saying sorry for their faith? No, not at all. The word apology originally meant a written or spoken affirmation of the conduct or opinions of the person.

An apologist is one who defends his faith by reasoned



argument. An apologist gives good reasons for what he believes. An apologist must be sure that his life and his actions match his profession.

So if someone in your family or a friend, challenges you to say what you believe, and why you identify yourself as a Christian, and why you support the Church with time and money, what would you say? In the words of the Peter's text, how will we make a defence to anyone who calls us to account for our hope?

Each of us would answer in our own way, but I will try to express some of my reasons for hope in God and His reality and His plan for me.

Why do I believe in God?

## ***i) The creation speaks to me as a creator***

In the words of the Psalmist, the heavens declare the glory of God. I agree with that. This world to me is not just a cosmic accident. It shows order, pattern and reason with built in and predictable laws which may be studied. The creation speaks to me of a Creator. The old argument from design still is powerful and convincing. Many scientists, but not all, agree that our universe shows the marks of a superior mind at work in creation.

Einstein once wrote: "You will hardly find one among the profounder sort of scientific minds, without peculiar religious feelings of his own, amazement at the harmony

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(Continued from page 8)  
of the natural law.”

**ii) The lives of human beings, including my own, speak to me as a creator.**

Francis Bacon once said: “Our humanity were a poor thing were it not for the divinity that stirs within us.” We have all felt at some time the divinity that stirs within us.

We are more than smart animals. We have a capacity for sacrificial love, an appreciation of beauty, a hunger for truth.

The Psalmist asked “What is man?” and speaking of the Creator he said: “You have made him a little lower than the angels and crowned him with glory and honour.”

But we are also in rebellion against our Creator. We are part of a mutinous world where rebellion against God is the order of the day. Yet in spite of our rebellion the divinity still stirs within us. With St Augustine we say that God has made us for himself and our hearts are restless until they rest in him.

**iii) The great world religions show us that humanity is incurably religious**

In every generation we look at the world and stare out at the stars and the infinite universe, and cry out: “Is anybody there?” There has never been any society in the human story without this innate restlessness to reach out to our Creator. That is the way God has made us, and I find that fact powerful evidence of his relevance and his reality and it fills me with hope.

Three archaeologists found a carving of a sacred ibis deep in a cave in England. The artist carved the ibis, not for human eyes, but to express his love for the bird and to offer it to the eternal Creator. It was the artist’s prayer:

*“There are some that pray from the printed book,  
And some from the heart alone,  
And some that pray by the work of their hands  
And carve their prayers in stone.”*

So all these reasons, the reality of our God-given natural order, the reality of human love and our hunger for truth and beauty, expressed in our hunger for God, all come together in the ultimate reality that I cannot escape.

**iv) The life of Jesus Christ is the pivotal point of my hope**

His life and death and resurrection, all speak to me of eternal truth and I cannot escape it. Read any Gospel story of the last hours of Jesus life and your faith will be deepened. They called it ‘The trial of Jesus’ but the irony is that everyone else was on trial that day, except Jesus.

I cannot avoid the imperative to respond to this “one solitary life” that has changed the world. I believe that Christ gives me a pattern for my life now and a promise or hope of eternal life. He shows me that this world is not the whole story.

And I would know nothing of Christ were it not for the inspired words of Scripture that witness to him and help me to meet him. The written word points to the living Word. The four Gospels are a reliable witness to the life of Christ. Without them he would be just a stray footnote as we heard in the writings of Tacitus. I find that the Christian faith is the only rational and reasonable explanation of the world and of my life. That is the ground of my hope.

I admit that Christianity, when wrongly expressed, has led to terrible evil, but only when those who claim to be following Christ ignore or twist his teachings. I know how often I fail.

But on the journey of life Christ is my companion and my hope; Scripture and prayer and the Sacraments, are the iron rations for the journey. Outreach to others is the task, as we share our faith and hope. The text reminds us that we must do it with gentleness and reverence. One of the most compelling arguments for the truth of the Christian faith is the beauty of a Christian life.

Nietzsche asked: “How do you expect me to believe in a redeemer if you cannot show me one redeemed?” It is a good question.

I have shared my reasons for my



**On the occasion of preaching the sermon at Choral evensong at St Paul’s on Sunday, 9 March, Robert and Beth Willson celebrated their 51st wedding anniversary.**

**Photos: Peter Hodge**

hope as a Christian. You will have other reasons for hope amid the pain of this world. May the Lord help you to express your faith and hope and do it with gentleness and reverence.

**Sermon preached at the Choral Evensong in St Paul’s Manuka, on Sunday 9 March, 2014, the First Sunday in Lent, by the Rev’d Robert Willson.**

## **Residential aged care facilities sold**

The Board of Anglicare (NSW South, West and ACT) has sold its five residential aged care facilities, two of which, Ginninderra Gardens and Brindabella Gardens are in Canberra. Ownership is being transferred to RSL LifeCare.

RSL LifeCare announced a commitment to upgrade and reopen the Ginninderra Gardens nursing home and to refurbish the Brindabella Gardens nursing home.

Anglicare CEO Jeremy Halcrow said: “One of the most exciting aspects of the arrangement is that it will allow the Anglican Church and Anglicare to continue delivering the existing chaplaincy and pastoral care services to the residents. The new chapel at Brindabella Gardens would be consecrated and operated by the Anglican Church.”

# Towards Holiness: being and doing

Brian Douglas

In Matthew's Gospel our Lord tells us that we must 'be perfect, therefore, as your heavenly Father is perfect' (*Matthew 5: 48*). When we read these directions from Jesus we must surely wonder whether it is possible for us to be perfect. Can we be perfect as the Father is perfect?

The writer to the *Hebrews* helps us perhaps to understand this a little more, saying, 'therefore let us go on toward perfection' (*Hebrews 6: 1*), suggesting perhaps that being perfect is something we move towards gradually or step by step in our Christian life. It is a *process* rather than something we attain as an end *product*. It is more about our willingness to engage in the process of discipleship and the giving of ourselves and what we have.

We grow in holiness and so we grow towards God day by day as we live our Christian lives and we live in the power of the faith God gives us.

We grow in holiness through prayer, through the reading of the Scriptures and through the grace of the sacraments.

In baptism we are made one with Christ in his death. As we read the Scriptures we hear the words of Jesus speaking to us in particular situation and we know Jesus' presence with us.

As we gather together to worship God Christ is with us, blessing, feeding, guiding and encouraging. As we receive the Eucharist we receive the body and blood of Christ as food for our Christian journey

Jesus comes and touches us with his very self and we are graced to live in holiness of life. This is always movement towards since in this earthly life we do not reach the full perfection of the kingdom of heaven which will come at the end of time.

Living a Christian life is about being formed into the image of Christ. We each respond to the call of God in our lives and we live those lives seeking to conform to Christ's image as a Christian vocation.

Formation is a subtle but progressive journey in which we can be led by both the heart and the head. We must be open to Christ and his

call and this can make us vulnerable as we seek to follow our Christian vocation. God can call us to do things we never thought we could do and other people can request and demand things of us. We are sometimes full of doubt and sometimes we fail.

Even Christ had his moments of doubt in the Garden of Gethsemane. Risking vulnerability is part of the price we pay for love. We must however be open to the possibilities and know that we can grow, we can strain towards perfection, even if we never make it in a final sense in this life. We must seek for Godly wisdom through living our life of faith as we are fed by word and sacrament and as we move forward with our eyes fixed on Jesus who is the pioneer and perfecter of our faith.

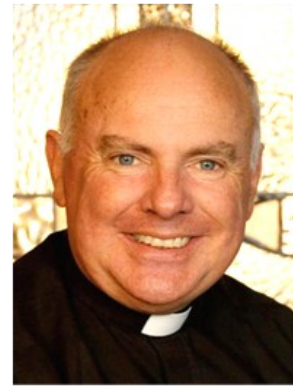
As we move towards holiness it may be helpful to think about two dimensions of our vocation and calling – being and doing.

Being is the more contemplative and reflective dimension where we take the time to worship God and sit in the presence of God and the Scriptures or where we spend time in prayer and meditation.

This takes discipline since we have to allow us the time to be still and know God but we are called to be just as much as we are called to do. As we open ourselves to God we come to know more of God's love and plan for us.

Doing involves the more practical tasks of ministry. We often quickly find the time to do these things and we become very busy with important matters, sometimes even consumed by them. There is the danger however that the doing overshadows the being and they are not held in balance.

Worship of God is our primary duty as Christian people. It is not that God is in need of our worship. It is however that we need to be in the presence of God and give God our worship. We worship God first and then go on to do all those so-important tasks of ministry.



If we seek holiness and if we seek to strain towards perfection then our being and doing need to be in balance. We do need to make time to be in the presence of God and lay ourselves open, reflecting on our journey with God and others, just as much as we need to be doing the practical tasks of ministry.

*The Rev'd Dr Brian Douglas,  
Rector, St Paul's*

## A SHARED CHRISTMAS MESSAGE

*One of St Paul's Friends of Carpenters Kids committee donated \$300 towards a special Christmas meal for children and their guardians. Here is their expression of thanks*

Fifty Carpenters Kids attended, along with 50 parents/guardians, the 12 members of the Carpenter's Kids Committee, plus the Priest, the Rev'd Daniel Masaulwa and his wife, Ruth. The Feast was greatly appreciated.

These occasions are very important. There are such huge differences between our Christian communities in Tanzania and Australia. Our Churches are of a quite different construction. Our kids play with totally different toys. The schools they attend are poles apart in standards and resources. Yet we worship the same Lord. We pray for each other on a regular basis. We have the most important things - our love of our Lord and Saviour, Jesus - in common. This is what binds us together. And a Christmas Feast is a splendid manifestation of this common love and partnership. So thank you very much to all members of St Paul's, Manuka.  
*From Matumbulu Parish in Tanzania*



# A long association with St Paul's

**The Rev'd Elaine Farmer preached the sermon at all three services at St Paul's on Sunday, 23 February, to celebrate the 20th anniversary of her ordination. She was given a warm welcome by parishioners. Elaine has had a long association with St Paul's. She first became a parishioner in 1982 and her graduation and ordination services have all taken place at St Paul's. She was ordained deacon in March 1993 and priest in February 1994 after study at St Mark's Theological Centre. A specialised ministry in preaching has brought invitations to preach at a variety of churches in several dioceses and overseas. She has been keynote speaker at a number of conferences both in Australia and overseas.**



Elaine chose as her theme for her spirited sermon 'Troublesome Holiness', drawing on *Leviticus*:

*"The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy."*

Elaine described *Leviticus* as a volume of laws, chapters of instructions about sacrifices, rituals, moral and ethical behaviour, regulations about worship, relationships, family management.

Despite its quaint or bizarre irrelevancies, she said, *Leviticus* or its Hebrew title "*And God Called*" contains much wisdom, notably in the passage '*You shall be holy, for I the Lord your God am holy.*' It was the clarion call at the heart of the "Holiness Code" within *Leviticus*, the successor to the great liberating covenant God forged with the people in the wilderness after their exodus from Egypt, a covenant binding them to God, and giving them a sense of security and cohesion.

Still in the desert, they were given a vision, an ideal for their community life. "It's important for us to note," she said, "that this passage, for all its list of "you shalls" and "you shall nots", does not mention penalties. There's nothing about individual sin and punishments. Nor does it mention "prayer" or "faith". It was all about structure and order, not morality. And the structure and

order is wrapped round with the holiness of God, which in the Hebrew Bible means being set apart. Different. 'Wholly Other'.

This holiness is the nature of God, setting God apart from us, for we are not God. We are, however, called to share God's holiness.

How? It's easy to think of God as holy but how easy to call ourselves 'holy'?

According to *Leviticus*, being holy isn't only what we are created in God's image to be. It is what we are called to do. Our everyday actions and relationships define our holiness caring for the poor, the oppressed, the widowed--all those for whom we pray; being good employers; being just and fair. Resisting manipulative influence by both the powerful and the weak. Gossip, slander and revenge are all banned as unholy behaviours which do not enhance the lives of others, or promote harmony in the community.

This was the divine law which the Pharisees and the scribes kept, and taught--to the letter; but then Jesus proceeded to teach something rather more challenging.

Jesus took *Leviticus* and its call to holiness one step beyond simple actions. He broke open its concept of neighbour. "*You have heard that it was said, "You shall love your neighbour and hate your enemy. But,"*" he continued, "*I say love your enemies and pray for those who persecute you!*"

In other words, it's not just those of our immediate circle, "our group", with whom we are to be concerned. God calls us, says Jesus, to love those who are different, the stranger, the

alien, the ones not of "our group", the ones we don't want to know or have among us.

We are to love and care for them, not out of a sense of duty or responsibility, but because of what we were created to be: holy children of God, called to share God's holiness. This is difficult, and I imagine Jesus understood that. And that we would fail again and again. But Jesus' command is there: "*Be perfect ... even as your heavenly father is perfect.*" It is a command that we be what we are meant to be.

Jesus did not leave us unsupported to backslide into ego and self-satisfaction. He summarised his teaching with the opening words of the prayer faithful Jews were to recite every day, the Shema: "Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord Your God with all your heart, and with all your soul, and with all your mind, and with all your strength." And he added, "You shall love your neighbour as yourself". Perhaps it would help us face Jesus' challenge if we were to adopt his Jewish practice and say those words every day, not just on Sunday, as a daily reminder that we are called to be holy as the Lord our God is holy. And called, therefore, to the vision of *Leviticus* of compassionate social harmony and the vision of Jesus of a new community wherein our enemy is God's beloved friend.

**Elaine Farmer, St Paul's, 23 February 2014, 7th Sunday After Epiphany**

**The full text can be read on St Paul's web site.**

# The little things in life

**S**t David's Patronal festival on Sunday, 2 March, was celebrated in Welsh style with a "brunch" after the 8.30 am service. The flower arrangements included a leek centre piece, Suzanne Curtis made traditional Welsh biscuits and, as Meg Smith records, "we had rousing Welsh hymns and warm fellowship on such a beautiful morning" Further inspiration came from the sermon eloquently preached by the Rev'd Susan Bridge.

Susan took as her theme, drawn from St David himself, "the little things in life" reflecting Celtic spirituality.

"As with St David," Susan said, the church does not know much about saints. That might be a coincidence or inevitable with the passage of time; but it might also be that saints, generally speaking, were often humble folk. They tended to live lives that pointed to God and not to themselves."

We know, she said, that St David founded monasteries and lived the monastic life with considerable vigour and rigour. His own poverty would have made his need for God seem sharper. He is best remembered for advocating simplicity. It is reported that in the last sermon before he died he said:

"Be joyful, and keep your faith and your creed, and do the little things that you have seen me do and heard about. I will walk the path that our fathers have trod before us."

'Do ye the little things in life' was known to be a very well known phrase in Wales and part of Celtic spirituality.

Susan spoke of the expressive connection with the poet and Anglican Priest, George Herbert, who died in 1633 for, he, too had also talked about God through the 'little things' of everyday life, finding as he put it, 'Heaven in the ordinary'.

In one of his poems, called *Sunday*, the Sundays of our lives are likened to beads threaded on a string, so that we might be more beautiful before God. In *The Bag* the wound in Christ's side is metaphorically compared to a postman's bag: we movingly hear Jesus offering to bring our prayers to the Father in his broken body:

If ye have any thing to send or write,  
I have no bag, but here is room:  
Unto my Father's hands and sight,  
Believe me, it shall safely come.  
That I shall mind, what you impart;  
Look, you may put it very near my heart

'Do ye the little things in life': Herbert brought those words to life in the postbag and string of beads.

Esther De Waal, she said, put it well: 'The Celts believed that the presence of God infused daily life and thus transforms it, so that at any moment, any object, any job of work, can become a place for encounter with God. In everyday happenings and ordinary ways, so that we have prayers for getting up, lighting the fire, getting dressed, milking the cow..

Susan said that experiences which bring us closer to God fit with what we know of Celtic spirituality, where the visible and invisible worlds were joined, and that we could be especially conscious of both worlds in certain spots where the veil between them was thin—holy spaces Celts called "thin places." We can all experience these places where the space between us and God is thin, to encounter 'a thin place.'

Susan said: "The idea that God is in the little things knows no more profound expression than in the Eucharist, that we are invited to share. The simple bread and wine, fruit of the earth and work of human hands, is Christ with us, Christ within us. Let us enjoy St David's little things, conscious of their profound meaning because they are part of God's creation."



Photos: Meg Smith



# Recollections of a Rector's wife

**E**ddie Braggett's history of Anglican centres of worship in Canberra's inner south *Camps, Settlements and Churches* records that the induction of the Rev'd Neville Chynoweth into St Paul's on 20 June 1971 began a rewarding period for the church. With his wife, Joan, and their children the Rectory became a hub of activity, activated by a 'pastor who did not spare himself' and Joan Chynoweth 'who combined charm and graciousness with abounding energy'.

Joan's energies were in equal abundance when she spoke to a Discovery Group meeting at St Paul's on 16 April with her "recollections of a Rector's wife in the early 70's". Only a few days before she had hand made 700 palm crosses for the Palm Sunday services.

For those present Joan's recollections were a revealing insight, recounted with affection, warmth, reminiscences, humour, and anecdotes, recalling fond memories for those who had known Joan personally during that period, who themselves, in tribute, spoke of the assistance Joan and her husband gave to those who sought comfort and support, likening them to "a direct phone line to heaven".

"You may think I am looking back with rose coloured glasses," she said. "Maybe I am. The reason I feel this is the very warmth of our welcome when we came to St Paul's. One of the reasons for the warmth was that we had children with us, and that was a big thing."

"In other Parishes," she said, "people had taken time to size us up. At St Paul's we were accepted right from the beginning with a warmth that our children continue to talk about. Neville always thought it was a great privilege to be invited to come to St Paul's".

From the perspective of the Parish, Joan noted how, with time, everything had changed, both within the church and in the community. "We seemed to have had more time, then. There were no computers, no mobiles, no sport on Sundays. All those things helped to make it easier for people to come to church. We thus had no worries with choir people or choir boys to sing. The altar boys were well trained afternoons and night and were not allowed to go into the sanctuary until they were deemed ready.

"Then there were confirmations, of course. They were big, with two confirmations a year. We had a box of veils ready to be brought out each time. It was always the two or three who came with wedding veils to out do the others."

The memories also were of the former little tin church being used for the Junior Sunday School, with its little altar and piano, with classes being taught by other teenagers.

"Our curates were mainly young men just out of college, who thought it was a big thing to get a Canberra Parish. Rectors were to train the Curates. Unless they had a good reason, they had to be at morning prayers with Neville at eight o'clock every day, 'just to get them into the way of things'.

Joan recalled that the curate used to live at Narrabundah, and the service was held in the lounge room of his flat at 3 o'clock on a Sunday. "Unfortunately, although lovely people used to come, it just didn't take off there. By that time St David's had been built and we had another worship centre there. Until St David's chapel was built, the congregation had been worshipping in the Red Hill school."

"On Christmas night the church was packed for lessons and carols. They would then dim the lights for the last carol, to reveal the nativity scene, the children waiting in the sanctuary with their tea towels dressed for the pageant. Neil, one of the shepherds, went to sleep and Neville had to carry him out. It was a lovely evening."

"Having lived in a fibro cottage that had been transported to the Ainslie Parish where we had served, we thought the rectory at St Paul's was a mansion: green tiled bathroom, a fuel stove that was warm in winter, always with hot



water, soup on the stove for when people came. What's more, the curtains fitted. In those days we had to bring our own curtains, cupboard, refrigerator, and washing machine. That was the thing that we did in those days".

Among her many anecdotes was the incident of the man on the porch. "Neville, she said, "used to allow a man to sleep in our porch and go off early in the morning. One night when our daughter, Meg, came home, forgetting about the man on the porch, started hitting him with her purse, mistaking him for an intruder. 'Stop,' he protested, 'your father said I could stay here'".

There were many instances of living in the Rectory, their dog, Taffy, always going to the Sunday school with the little ones, prompting one parent to admit: 'my little one won't come unless Taffy is there'; a parishioner who made fruit wine for the dinners from his own fruit trees, tempting Joan to try a glass, not realising, as she recalled, how potent it was when she was invited to have another, to the point where she could not remember serving the dinner or washing up afterwards. "They were all such happy times".

And then there was the cleaning of the church on Saturday mornings: men did the vacuuming, the women did the brass and the flowers, and there would be a cup of tea afterwards.

Joan recalled that Neville had made Eleanor Scott Finlay his

(Continued on page 14)

(Continued from page 13)

warden, the first time that a woman has been a warden.

“We had that awful gestetner that had to have black ink put in, and Neville would come home every Friday morning with ink all over his shirt. There were the weekly sheets, and a parish paper to be run off.”

The women’s guild catered for weddings, prompting Joan to make the observation: “I used to think we were pretty good in our white uniforms.”

There were Sunday school picnics, and socials once a year at the Albert Hall.

When Neville became a Bishop Joan went everywhere with him, giving particular attention to the Rector’s wives. “I felt they needed someone to ask how they were. It was a good feeling after a confirmation service to join the



***Christine Bollen, Facilitator of the Discovery Group, thanked Joan for her lively presentation.***

women in the kitchen and just talk to them. You get an idea of the lives in the Rectory. You don’t blame them when they feel the need of some support.”

As a Bishop’s wife Joan became the Diocesan President of the Anglican Women’s Union. “We had rallies in the different parts of the Diocese and we would travel to all the centres, getting to know the

women. It was just somebody listening to them. Some would come to the door just to talk to you. They would stay for a sandwich, but soon out would come something they had really come to talk to you about, but were too shy. Travelling around the diocese I got to know a lot of people, and my concern always was for the women”.

“We have been fortunate,” Joan reminisced. “We have still kept our interest in St Paul’s. It was the people who made St Paul’s such a wonderful place for us with their friendship and generosity towards the family.

“I am forever grateful to the families who made it possible for our boys to go to College. There are a lot of people I know, as I go around and meet them for celebrations, for marriages, for baptism We are now all part of their life as they are part of mine, for that I am just so grateful”.

## IN WORD AND SACRAMENT

***The Manuka Parish of St Paul’s and St David’s follows a eucharistically centred and liturgical pattern of worship and music where ministry of both word and sacrament has always been considered important.***

***St Paul’s has changed from a parish serving the needs of the adjoining suburbs to a metropolitan church inclusively drawing its congregation from the wider Canberra community and from surrounding New South Wales. That it is meeting their spiritual needs is evident in the numbers attending the range of church services offered.***

***Photo shows the view from the choir loft of the congregation at the 10 am Easter Day service at St Paul’s***

Photo: Matthew Stuckings





## TRIBUTE

# Beloved shepherd of his flock

*As the Anglican Church of Tanzania mourned the loss of Bishop Godfrey Mdimi Mhogolo of the Diocese of Central Tanganyika, St Paul's parishioners joined with them in remembering a man of mission who has left a lasting legacy of Christian outreach endeavour in the Parish, reflected in the Christmas message to St Pauls. In this tribute we recall that time when Bishop Mdimi and his wife Irene were among us.*



**I**t is sunny after the rain. The first thing you notice about Bishop Mdimi Mhogolo, spiritual leader of 800 congregations in his diocese in Central Tanganyika, as he moves among the people at St Paul's Parish Fete, is his warm, engaging black African smile, his shining teeth and his sparkling eyes which show confidence in himself and interest in others.

Bishop Mdimi and his wife, Irene, were at St Paul's at the invitation of his friend, Bishop George Browning, a regular visitor to Africa. For the next five weeks Bishop Mdimi would live with St Paul's, assisting the Acting Rector, the Rev'd Robin Lewis-Quinn, as she prepared to take up a new appointment at Moruya.

In a few moments Irene is helping out on the white elephant stall at the fete. Within days Bishop Mdimi was an integral part of the St Paul's roster for the Advent and Christmas seasons of 2008, sharing reflections on God's Mission. It was clear that Bishop Mdimi himself was a man of mission.

On his way to Australia, Bishop Mdimi had been a key-note speaker at a world-wide mission conference - 'The Changing Face of World Mission' - organised by the Anglican Mission Board in New Zealand. In his key-note address to the Conference Bishop Mdimi's, drawing on *John* (3.8) said: 'The wind blows wherever it pleases, you hear its sound, but you cannot tell where it comes from or where it is going.' This is the age of the Spirit. God's Spirit blows where it wills. It is blowing everywhere. The Spirit is moving in all directions. The Church should be out there in the field, in a porous world".

**Community Spring 2008**

As Bishop Mdimi and Irene moved among us, there began a joining in faith and friendship of St Paul's and the parish of Matumbulu, as an important overseas outreach program known as Carpenter's Kids, for which Bishop Mdimi had been the guiding light from its start.

"The Diocese has lost an inspirational Bishop, a great leader, and truly a man of God," the St Paul's Carpenter's Kids committee said, "His legacy is enormous. It is a grievous loss."

Bishop Mdimi had served his own diocese since his consecration in 1989 with distinction and dedication. He was an able theologian with a remarkable intellect.

He studied theology at St. Philip's Kongwa and in Australia; he will be remembered for his energy and drive. He gave purpose and direction to his diocese, nurturing further growth in the Diocese.

Theological education was a priority for him: he considered the formation of new leaders as vital for the church. During his time the Bible School at Msalato developed into a Theological College of substance and significance in Tanzania with a reputation for excellence throughout

the Anglican Communion.

With his wife Irene, the bishop championed the full equality of women, encouraging their empowerment through the Women's Union. He was the first Tanzanian bishop to ordain women and championed their development in the church..

He developed many friendships and partnerships with Anglican churches across the world through historic companion diocese relationships, missionary work, and relief and development projects. One of these was the Carpenter's Kids programme to more than 2.5 million AIDS orphans in Tanzania. St Paul's has come to share in that relationship.

Archbishop Jacob Chimeledya said: "Bishop Mhogolo was a key figure in the history of the Anglican communion in Tanzania. He lived what he believed .

Hymns, songs and tributes by multiple choirs were a feature of the five hour funeral celebration. Bishop Mdimi was remembered "as a beloved shepherd of his huge flock spread across 264 parishes".



*Bishop Mdimi and Irene are farewelled by the acting Rector, the Rev'd Robin Lewis-Quinn, who thanked them for their contribution to St Paul's – Photo Peter Hodge.*

## SERVICES

### St Paul's

#### *Sunday Services*

7.00 am Holy Eucharist (Book of Common Prayer)

8.00 am Holy Eucharist (A Prayer Book for Australia)

10.00 am Holy Eucharist - Sung (A Prayer Book for Australia)

#### *Choral Evensong*

6.00pm Service of Choral Evensong on the second Sunday of the month, February to November

#### *Prayers for Healing—*

on the second Wednesday of the month immediately following the 10am Eucharist

#### *Weekday Services*

10 am Wednesday- Holy Eucharist

### St David's

#### *Sunday Service*

8.30am - Holy Eucharist

#### *Weekday Service*

10 am Thursday- Holy Eucharist

### St Luke's

#### *Sunday services*

8 am Holy Communion

10 am Family Service

#### *Thursday*

10.30 am Holy Communion and Healing Service

## 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.

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

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

## 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, Mary Pollard, Sandy White (Parish Councillors), Duncan Anderson, Lorraine Litster (St. David's Wardens), Tony Ralli, Peter Cumines (Rector's appointments). 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 identified as coming from the web site of the Diocese of Canberra and Goulburn are published with permission.

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