



Community

Quarterly news magazine of St Paul's, Manuka, and St David's, Red Hill, in the Anglican Diocese of Canberra and Goulburn

No. 30

Summer 2014

Developing St Paul's Ministry Precinct

In a pre-Christmas pastoral letter Bishop Stuart has invited parishioners to participate in "a conversation around developing the St Paul's Manuka Ministry precinct." He looks forward to engaging with parishioners more fully in the New Year.

Bishop Stuart asks parishioners to consider "partnering" with him and the diocese in evaluating "how best we might utilise the space and facilities contiguous with St Paul's church building".

The diocese will bring to the table what it has learnt while undertaking several building and development projects over the last four years "in the way such developments can be funded and in the way that the needs of parishioners and the diocese can be matched to skilled professionals".

"Key among what we have learned," Bishop Stuart said, "is that the capacity of the diocese to take on the risk of such projects must be put within a context where true collaboration occurs: the needs of both the local parish and the diocesan family are to be met."

(Bishop's letter page 15)

A TEAM EFFORT

Running the race to win it

For the Bishop of Canberra and Goulburn, Bishop Stuart Robinson, his address to the 2014 Synod was an accounting on achieving his dream for a diocese "where the love of Jesus transforms individuals and communities". Likening our mission to a team activity he asked: "Is that dream outlined at the time, still relevant? How is it being realised?"

"The people who call our small settlements, towns, cities and suburbs home are acquainted with disorder and conflict. They are often distracted, disillusioned, disinterested - putting their confidence in anything other than Christ. Many feel powerless watching events careen from hopeless to tragic in places like Gaza, Syria and Iraq.

"Such scenes may unseat our confidence - or challenge our worldview and lead us to (rightly) ponder, what are God's purposes in all this? What kind of future will Christianity have when the impact of the Church appears to be limited, if not weak?

"Our hearts and minds readily drift in different directions. Disputes around wisdom, spiritual gifts and doctrine emerge all too readily, while conflicts over wealth and social status undermine the capacity of Christ's body to make faith, hope and love real to the world.

"Given this 'canvas', I believe our diocesan dream is more important than ever, but our challenge is this: How might we continue in making it a reality? Are we fit and motivated? Are we prepared to do all we can together?

"We need to be sure in our vocation and calling, to be disciplined in the development of skills and talents, and to be diligent by not giving up when we fall short. It is through prayer and measured risk taking that we discern what works and where we need to start over."



(Continued on page 3)

Creativity, dialogue and renewal

Behind Jesus' question to His disciples: "With what can we compare the Kingdom of God; what parable shall we use to describe it?" (Mark 4:3) lies a narrative pathway towards religious understanding. Joining the Biblical Word and the parable was Jesus' personal act of the creative use of the power of language.

His words, in turn, are an inspirational trigger for what might be seen as the three orders or pillars of Christian communication in which we share: the Scriptures (God's word), theology (the interpretation) and story (imagination).

As Mark tells us Jesus taught the crowd many things by parables. There were some, like "the twelve", who might understand because they had already been given the "secret" of the Kingdom of God. For those "on the outside", for whom it was necessary to translate and explain, everything was said in parables. Of those "on the outside" Jesus said:

*"They may be ever seeing but never perceiving,
And ever hearing but never understanding".*

The coming to faith is not only portrayed as journey but also as a process of seeking and discovering together along paths not always clearly marked.

"Whom do you seek at the manger?" the shepherds were asked in an early 11th century pageant. "Christ, the saviour according to the words of the angels," they answered.

It is a journey that sheds light on ourselves and as a community. Central to that journey at this time of Advent and Christmas is the creation presented in the form and image of Jesus: "and the Word became flesh."

That story is transmitted in word, sacrament and story throughout the Christian calendar.

In his letter to the Corinthians (12:27), Paul spoke of our togetherness:

"..when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation...for ye may all prophesy one by one, that all may learn and all may be comforted".

Re-imagining the message

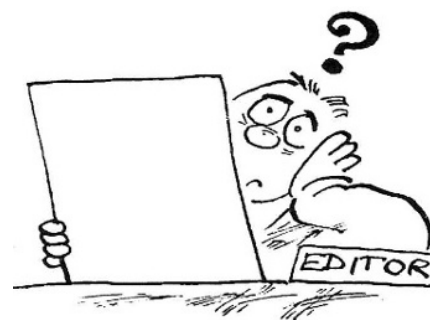
Which brings me to this the 30th issue of *Community*.

Christians today are being encouraged to re-new a personal encounter with Jesus Christ, for the church to re-imagine its message for the present times, and for those yet on "the outside", as Jesus described them, to be invited in to share a spiritual dimension to their life.

Each communicative act of the church, the liturgy, the sermon, the Eucharist, contributes to that celebration and sharing. *Community* is part of that process.

Community was launched in Spring 2006 by its first editor, John Waugh. *Community* had been chosen from among the naming proposals because it "echoed just what we are about". Parishioners were encouraged to contribute articles, observations, photographs, snippets, diary items, letters to the editor. *Community* has continued in that invitation to participate. The opportunities are limitless.

The poet, author, dramatist and Christian essayist Dorothy L Sayers said: "We image forth from the biblical text and the theological interpretation into a new realm of understanding".



The concreteness of images

In his address to synod, Bishop Stuart reminded us of the concreteness of images in St Paul's letters, in this case a sporting metaphor, enjoining us to run the race as a team.

To achieve the transformation in our lives that Bishop Stuart seeks we journey together as a community, to know and communicate who we are, confident in our being church.

In recent times there has been a new atmosphere in church communication under the impetus of both the new Archbishop of Canterbury, Justin Welby, and Pope Francis. Each has brought another dimension to how the church sees itself in this new era, and a willingness to break new ground: "to seek afresh the call of Jesus Christ and experience the joy of the Gospels", what Bishop Stuart calls "a new season of discernment".

We are being reminded of the creativity of the Scriptures, to discover something new in their re-telling, perceiving a richness in religious experience to meet the needs of a new generation.

Demonstrating a shared leadership, they have renewed the focus on the Parish. We are challenged to participate in a dialogue of faith and reason that deepens our own awareness and reaches out with a clear message to those yet "on the outside". It is part of our mission "to be sign and sacrament of the Kingdom".

(Continued from page 1)

RUNNING THE RACE TO WIN IT

Bishop Stuart likened the contest between culture and the church to the Apostle Paul's metaphor of a race to be won. Paul, he said, understood the challenge involved when God's people seek to turn God's dream into reality. *"In a race the runners all compete, but only one receives the prize. Run the race in such a way that you may win it."* (1 Corinthians).

Bishop Stuart said: "Paul had been prepared to do all he could to help people see, know, and follow Jesus. Paul runs the race, giving all he has to the endeavour acutely aware of how easy it is for dreams to get lost in the storms and trials of life. Over and over again, Paul reinforces the truth that God's mission, begun in Christ, can only ever be realised by Christians working together because of the grace of Christ".

He asked: "Has the love of God so changed us that we might look at the world with God's heart and yearn for transformation? How will 'some be saved' when our strength, talent and resources are so limited?"

Wide ranging response

Bishop Robinson went on to describe the Diocese's wide ranging response in helping to turn the dream into reality, underpinned by missional engagement, raising a new generation of leaders, equipping for ministry and mission, inspiring a culture of worship and mission, encouraging healthy communities confident in Christ, responding to human need, connecting church and world, environmental stewardship, and effective governance.

The diocese's 150th anniversary celebrations had coincided with

many other significant anniversaries across south eastern New South Wales and the Australian Capital Territory.

These celebrations had afforded parishes a splendid opportunity to reflect on how they have brought hope and transformation for more than 15 decades. In small gatherings through to large public meetings, local communities of faith prayerfully, creatively and courageously had shone for Jesus.

Communities, he said, needed to see their leaders engaging in public evangelism and giving people the opportunity to turn to Christ, for any person of faith to share what Jesus has done for them: whether in parks, nursing homes, clubs, classrooms, fire-trucks or fishing wharves, and to gently but



confidently, invite a response.

A pervasive indifference to the Gospel

Bishop Stuart said that while our schools in Canberra may have wonderful facilities and healthy waiting lists, increasingly they were challenged by a pervasive indifference to the Gospel. "For our chaplains, this means constantly demonstrating how Christianity contributes to the common good

against a background of suspicion towards religion generally".

On a national level Bishop Stuart said that 'vitality' was becoming an issue for all dioceses.

"Culturally, we like to think of ourselves - if not as a Church for the nation, then as a Church where Anglican ministry is available to all. This approach can no longer be taken for granted".

Parochial ministry in rural areas, he said, is ever more challenging, not merely because of changing population patterns but because of shifting cultural preferences. These shifts were challenging traditional models of congregations and the long-term sustainability of many rural dioceses had now become an open question. Anglicans nationally will need to find creative ways of working together.

"Over and over again, Paul reinforces the truth that God's mission, begun in Christ, can only ever be realised by Christians working together because of the grace of Christ. Paul was a team player. He had fellow evangelists, travelling companions and people who prayed for him and met his needs. Paul was able to finish the race, because he 'ran' with others, who encouraged him, challenged him, and sharpened him.

"Likewise our mission is a team activity forged by an alignment of purpose and resources bringing together the diocese, parishes, and our wide range of agencies.

"We have entered a new season of discernment, working together to create an environment and a culture that lives and proclaims the gospel of Jesus Christ".

Kay Pendlebury appointed lay minister



Kay receives her licence from the Rev'd Susan Bridge; in procession (right)



Photos: Terry Dixon



Kay with her husband, Terry; daughter Bronwyn; son-in-law Benjamin; and grandchildren, Amber and Axel

It was a family celebration when Kay Pendlebury, an active member of St Paul's sanctuary team, and bell ringer received her licence as lay minister from the Rev'd Susan Bridge on Sunday, 24 September. She joins Gloria Dowling and Tony Ralli as lay ministers. Kay received her licence as part of the service on Sunday, 24 August. She will assist with the conduct of worship and visit people in hospitals and aged care residences.

Kay joined the Education for Ministry group at the beginning of 2013, not knowing what to expect. "I just felt I would like Christian fellowship, intelligent conversation and biblical discussion," she said "I found the group lively and supportive, sometimes challenging, but at all times a great place to explore faith matters." She was also inspired during the year by her training as a liturgical assistant. "Through the outward forms of worship, God works to grant us inner spiritual grace. I was left thinking: what a wonderful tradition I have inherited. Its contemplation brings the mind to stillness and awe as an expansion of the heart".

Kay now takes another step forward in her journey.



Kay with the 10 AM ministry team for the first time as a sub-deacon.

Plaque dedicated in memory of Captain Paul McKay

On Sunday, 28 September, the Rector of St Paul's, the Rev'd Dr Brian Douglas, dedicated and blessed the plaque for Captain Paul McKay, a member of 1 Battalion, Royal Australian Regiment, on the Wall of Remembrance at Woden Cemetery. At the same time an Episcopal priest in the US was blessing a bench in memory of Paul in recognition of the circumstances which had taken Paul there.

The Woden ceremony was attended by representatives from the Army, the SES, the Masons and the Eastlakes Australian Rules Football Club. Paul, a St Paul's Parishioner, was a member of all these organisations.

Paul, aged 31, was the youngest in block 33 at the Woden Cemetery, virtually surrounded by World War 2 veterans who had died in their late 80s - early 90s.

Dr Douglas said: "It was good to be able to do this small thing for Paul".

Paul died on Scarface Mountain in the United States in January while on annual recreation leave after a nine-month deployment in Afghanistan.

Lee Gillard, a journalist and author who lives in Saranac Lake, NY, offered a written tribute to Paul. In it he acknowledged that like other troops returning from Iraq and Afghanistan, and other war zones, he suffered post-traumatic stress disorder.

Lee wrote: "He hiked alone into our Adirondacks and in the bitter cold laid himself down to sleep on the shoulder of Scarface Mountain. He came to our mountains because:

*'Fear and trembling come upon me, and horror overwhelms me.
And I say, "O that I had wings like a dove! I would fly away and be at rest;
Truly, I would flee far away; I would lodge in the wilderness." (Psalm 55, verses 5-7)*

"All he wanted was peace."



**Photos:
Tony Oliver**





A passion for fashion and flowers

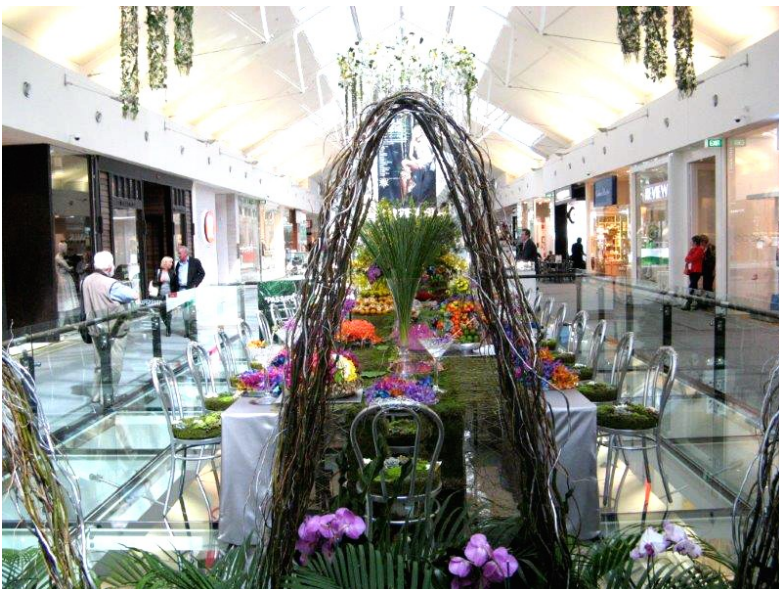
Christine May, an advanced design student at Canberra Institute of Technology and a member of St Paul's flower arranging team, with her winning entry in the Fashion for Passion Floriade competition. She was awarded first prize in a keenly contested display. The dress is made of flowers, foliage horticultural and floristry items. It was on display at Floriade in the 'inspirations' tent.



Two members of St Paul's flower arranging team, Mary Pollard and Christine May, were among Canberra Institute of Technology floristry students who contributed to a flower exhibition in the Canberra Centre to usher in spring in Canberra and Floriade.

The exhibition featured a giant fresh floral chandelier suspended from the roof above the glassed floor on Level one of the Canberra Centre. It also included lush hanging gardens representing the pillars at the corners of the hall where the banquet table was located. The display was resplendent with tropical foliage and orchids flown in directly from Singapore.

The exhibition was an opportunity for students to showcase their talents in a beautiful public setting and experience the excitement and challenges of designing and constructing for large events.



Ordination 40 years on

The Rev'd Robert Willson

The Rev'd Robert Willson recalls a life time of service to the Church, Presbyterian and Anglican, ministering, proclaiming, worshipping, and writing, sprinkled with a touch of humour and poetry.

Breathing on the disciples, the risen Jesus said to them: "Receive the Holy Spirit! If you forgive anyone's sins they are forgiven; if you pronounce them unforgiven, unforgiven they remain". *John 20: 21.*

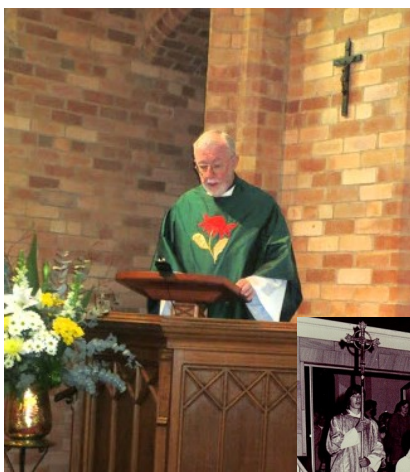


Photo: Terry Dixon

The ordination formula in the 1662 *Book of Common Prayer*, inherited from the medieval Roman Catholic Church, echoes the words of our Blessed Lord as He ordained the Disciples to their apostolic ministry. "Receive the Holy Ghost for the office and work of a priest in the Church of God: be thou a faithful dispenser of the Word of God, and of his holy Sacraments".

We sometimes speak of people "going into the Church" when they are ordained. This is wrong.

In the Anglican Church we speak of the three orders: bishops, priests and deacons. Yet in the Orthodox Church they speak of the four orders: the laity is an order, meaning the people of God. By virtue of our baptism we all have a ministry, in the

name of Christ to the people around us. We believe in the priesthood of all believers.

I was ordained at St John's, Wagga Wagga: the ordaining Bishop was Cecil Warren. It was Saint Bartholomew's Day, exactly 40 years ago today. I remember the Bishop looking through his diary for a suitable saints day and he asked: "What about the beheading of John the Baptist?"

I was almost the last priest ordained according to the traditional 1662 Prayer Book, and I still have the



Prayer Book I held that day, with a few scribbled notes about where to stand and when to kneel.

I remember the story of the Rector who left his sermon notes in the pulpit. Someone noted that he had inserted a scribbled memo in one part of the manuscript:

"Argument weak. Shout!"

This week I met an old friend for coffee as I regularly do. I told him about my ordination anniversary. He said that there were only two issues that really mattered. Firstly, why did I take that step to be ordained 40 years ago? Secondly, how have my ideas changed over those years and what do I believe now?

I remember with gratitude the support of many people who encouraged me in the step I took that day long ago, and my dear family who shared in a big decision to move from the Presbyterian church to the Anglican church.

I had previously served for 13 years in the Presbyterian Church. But my reading and my thinking were increasingly towards the Anglican tradition. My father's spiritual tradition was Church of England, but my mother's was Church of Scotland.

The approaching Union of Presbyterians, Methodists and Congregationalists forced me to examine the alternatives. When it became obvious that the Anglican Church option was not to be part of the union, I had to make my decision. I have never regretted it. In the end I was ordained because I could not resist the gentle pressure of God leading me to that step, and the conviction that it was right for me.

Have my views changed over the years? Yes, I now think that the mystery of the reality of God, and his loving providence, is even more profound today. I am more prepared to admit that there is much I do not understand about God and about prayer and about the sacraments. My prayer still is: "Lord I believe: help thou my unbelief".

I am much less complacent about the Church. There have been many sad revelations of the abuse of power among Christians in recent years. For me this anniversary is a day of thanksgiving and of reflection. I hope that for all of us it will be a stimulus to pray for our clergy, while rediscovering our own ministry.

I have enjoyed ministry in a wide variety of situations, from little country towns like Blayney and Berridale, to a Canberra parish like St Philip's O'Connor and for 17 years at the Girls' Grammar School as Chaplain and teacher.

I give thanks for all of these faith communities. I think I learned as much as I taught. I learned so much

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from faithful laypeople, who preached sermons by their devotion to Christ and love for his people.

I give thanks for marvellous blessings as an Anglican and I regret that sometimes I did not take advantage of them.

The main magnet towards the Anglican Church for me was and remains worship, shaped by Scripture and the Book of Common Prayer. St James church, King Street, in Sydney, was my first experience of that rich heritage, and I fell in love with it, but at first at a distance. Regular weekly Holy Communion is both a privilege and a responsibility.

The Anglo-Catholic Heritage of the Church, such as we have in this Parish, is central to me. That heritage puts me in touch, not only with the Church of the New Testament, but with the Church of all the ages. The devotional life of the Church, centred on prayer, and scripture, and the sacraments is vital. It is the source and mainspring of evangelism.

Preaching, teaching and writing

Preaching and teaching are central parts of my calling. Over the years my preaching and teaching Ministry has reached out beyond the Anglican to other churches. I found great joy in teaching Roman History through the U3A, for a decade.

I remember numerous Synods and the chance to meet other clergy, but I am not really a “committee person” and never spoke much at Synod. I was Clerical Secretary for about 10 years. This kept me out of trouble. I have sympathy with the chap who said that he would rather keep his mouth shut and leave people wondering if he might be a fool, than open it and leave them in no doubt.

Pastoral visiting has always been important to me. Writing has been a

central part of my ministry. My great Aunt encouraged me to write. “Get it down. It will never do any good in your head,” she would say. The late Rev’d Dr Gordon Powell said that I should keep writing. “You can reach many people you will never know”.

Many years ago in a country parish I started writing a weekly article in the local newspaper and only when I left did I discover how many people were reading my column. Local newspapers can be a great opportunity for evangelism. I have been a freelance journalist with the *Canberra Times* for more than 30 years.

My family have supported me in so many ways. We often do not recognise how much the life of a parish intrudes into the personal life of a priest and his family. We should constantly pray for the rectory family.

As I think back over 40 years so many memories come back. A lady in a little bush village once quoted from memory her favourite verse from Romans: “Nothing can separate us from the love of God.” I will never forget the fervour with which she said those words of St Paul. She was totally blind but that was her conviction. She ministered to me that day.

When I left one parish to move to another parish a dear old lady gave me a scrap of paper on which were written the lines of Coleridge from *The Ancient Mariner*. She knew that I loved poetry.

*O sweeter than the marriage feast,
Tis sweeter far to me
To walk together to the kirk,
With a goodly company,
To walk together to the kirk,
And all together pray,
While each to his great Father bends*

*Old men, and babes and loving friends
And youths and maidens gay!*

I learned them by heart and since then I have tried to use odd moments to learn verse of all kinds. Sometimes lying awake at night I recall the marvellous lines of hymns and poems. They are a great inspiration, and a great source of comfort.

My whole Anglican Ministry has been in this Diocese of Canberra and Goulburn. I have rejoiced in its inclusive and tolerant traditions.

In the end, ordination is all about serving the spiritual needs of people, in the power of the Holy Spirit. When Jesus breathed on the disciples he was renewing the example of God breathing on the world at creation in Genesis, and the breath of God in the valley of dry bones in Ezekiel.

At his ordination John Henry Newman wrote: “I am committed to people forever”. I often fail that ideal but the reality of it is just as powerful and insistent.

My prayer still is in the words of the old hymn:

*Breathe on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.*

The Rev’d Robert Willson. St Paul’s Manuka, St Bartholomew’s Day, August 24, 2014.

The full text of the sermon can be read on St Paul’s web site (www.stpaulsmanuka.org.au)

IDLE MOMENTS

Stories with Rosie

(Apologies to Laurie Lee)

Inspired by the continuing allure of Laurie Lee's famous *Cider for Rosie*, our contributor reflects on his own story telling experience to an astute grandchild.

Grandparents are sometimes allowed some freedom to relate a story to their grandchildren, and I can plead guilty to that. One of our grandchildren recently visited us, and I know that Rosie has a talent for creating stories and has an appetite for information. You have to gain Rosie's attention: hence my story for her and for your readers.

During the war I lived with my aunt and uncle in Bristol, and we had interesting neighbours; particularly the couple two doors down from our home. He was a big man, with fair hair and his wife was tall, and neither attempted to converse with us, especially a six year old boy. They owned one of those three wheeler cars, a Morgan, and would go out regularly for some hours each day. They kept to themselves and did not attract attention, other than the six year old watching their daily departure.

Life was one of adventure; playing on the nearby Downs, exploring and trying to be a leading cricketer or soccer player. My uncle owned a small shop and stored old signs and bikes in a shed at the bottom of his flourishing vegetable patch - "Dig for Victory" - you might recall that slogan. He grew gooseberries, and I did enjoy picking and eating them - after all that was helping him was it not?!

We all had air raid shelters so they had to be kept stocked with necessities of comfort such as lemonade or liquorice, *A Boy's World*.

One day our mysterious neighbours did not return, and they never came back to our area. I often wondered if they were spies either for our side or the enemy. In my younger mind, it had the makings of a mystery story.

Rosie was very interested in my little story: then, after a moment's reflection, she said : "Granpa, this is another of your war stories!"

There are other grand children namely Isobel, Sunday, Jude and Edwin, which means that I have to go to my memory box and Prepare other stories for them.

What do you think - true or... Will there be a part two?

WHAT DO YOU THINK?

The "Idle Moments" column of *Community* on this page is for Parishioners who "just want to write something", part of being connected: to express whatever feelings they may have, something of interest to them and to others.

Community is grateful to the author of "Stories with Rosie" for his contribution.

Cider for Rosie, begun as a magazine article, is a vivid memoir of childhood in a remote Cotswold village, a village before electricity or cars, a timeless place on the verge of change. It depicts a world that is both immediate and real but which now belongs to the now distant past. It reflects the impact of memory on our lives.

What it kindled between us was a recollection of a past and a place where the church was dominant and Sundays were the centre of village life, an aspect of life eloquently recalled.

As Lee writes in the final chapter: "The last days of my childhood were also the last days of the village. I belonged to that generation which saw, by chance, the end of a thousand years' life. The change came late to our Cotswold Valley, didn't really show itself till the late 1920s; I was 12 years by then, but during that handful of years I witnessed the whole thing happen."

The author of our "Idle Moments" piece aptly concludes: "What do you think?"

Community would like to know.

Michael Roach

A lapse from grace in church

The English Wessex novelist and poet, Thomas Hardy, re-tells a folk tale of a church orchestra's unfortunate lapse from grace. The story is collected in the *Oxford Book of Humorous Prose*. Hardy drew great pleasure from the stories his father told him in his childhood of the church orchestras which played for the services.

It happened on the Sunday after Christmas. It was the last Sunday the band ever played in Longpuddle church gallery.

'Twas bitterly cold in the church. The congregation down in the body of the church had a stove to keep off the frost; the band players in the gallery had nothing at all.

"Please the Lord," Nicholas, the first fiddle, said when 'twas freezing an inch an hour, "I won't stand this numbing weather no longer: this afternoon we'll have something in our insides to make us warm, if it costs a king's ransom."

So he brought a gallon of hot brandy and beer, ready mixed, to church with him in the afternoon and by keeping the jar well wrapped up in Timothy Thomas's bass-viol bag it kept drinkably warm till they wanted it, which was just a thimbleful in the Absolution, another after the Creed, and the remainder at the beginning of the sermon.

When they had the last pull they felt quite comfortable and warm, and as the sermon went on, most unfortunately for them a long one, they fell asleep, every man jack of 'em, and there they slept on as sound as rocks.

'Twas a very dark afternoon and by the end of the sermon all you could see of the inside of the church were the parson's two candles alongside of him in the pulpit, and his speaking face behind them. The sermon being ended at last, the parson announced the evening hymn. But no quire set about sounding up the tune, and the

people began to turn their heads to learn the reason why, and then Levi Limpet, a boy who sat in the gallery, nudged Timothy and Nicholas and said, "Begin! Begin!"

"Hey? What?" says Nicholas, starting up; and the church being so dark and his head so muddled he thought he was at the party they had played at all the night before, and away he went, bow and fiddle, at "The Devil among the Tailors," the favourite jig of our neighbourhood at the time. The rest of the band being in the same state of mind and nothing doubting, followed their leader with all their strength, according to custom. They poured out that there tune till the lower bass notes of "The Devil among the Tailors" made the cobwebs in the roof shiver like ghosts; then Nicholas, seeing nobody moved, shouted out as he scraped, in his usual commanding way at dances when the folk didn't know the figures, "Top couples cross hands! And when I make the fiddle squeak at the end, every man kiss his pardner under the mistletoe!"

The boy Levi was so frightened that he bolted down the gallery stairs and out homeward like lightning. The parson's hair fairly stood on end when he heard the evil tune raging through the church, and thinking the quire had gone crazy he held up his hand and said: "Stop, stop, stop! Stop! Stop! What's this?" But they didn't hear for the noise of their own playing, and the more he called the louder they played.

Then the folks came out of their pews, wondering down to the ground, and saying: "What do they mean by such wickedness! We shall be consumed like Sodom and Gomorrah!"

And the squire, too, came out of his pew lined with green baize, where lots of lords and ladies visiting at the house were worshipping along with him, and went and stood in front of the gallery, and shook his fist in the musicians' faces, saying, "What! In this reverent edifice! What!"

And at last they heard through their playing and stopped.

"Never such an insulting, disgraceful thing, never!" says the squire who couldn't rule his passion. "Never!" says the parson, who had come down and stood beside him.

"Not if the Angels of Heaven," says the squire (he was a wickedish man, the squire was, though now for once he happened to be on the Lord's side) "not if the Angels of Heaven come down," he says, "shall one of you villainous players ever sound a note in this church again!"

That very week the squire sent for a barrel-organ that would play two-and-twenty new psalm-tunes, so exact and particular that, however sinful inclined you was, you could play nothing but psalm-tunes whatsoever. He had a really respectable man to turn the winch. The old players played no more.

Thomas Hardy, A few crusted characters (1891)

Contributed by Dianne Zarifeh, Parishioner, St Luke's.

(Dianne wrote: I thought the enclosed may give readers amusement: or at least those of us old enough to remember Evensong on chilly winter nights, though we did at least have the advantage of electricity, generally minus the heating!!)

THE SPIRIT OF A YOUNG VOICE

To stand and withstand together

Tegan Berger

A highlight of the recent meeting of the Synod of Bathurst Diocese was an address by a youth delegate, Tegan Berger from the parish of St John's in Forbes. Tegan has lived in Forbes for all her 20 years, and has always attended St John's. She is in her second year of studying Radiography at Charles Sturt University in Wagga. She gave an inspirational address overcoming an initial uncertainty to do so in the company of Synod.

Yesterday I began writing a word of encouragement that I would share if the right opportunity arose; but I had come to synod planning to listen and take in all I could here, but not say a word, not because I had promised anyone, but because I was terrified at the thought, overwhelmed by jargon and rules I didn't quite understand. Yet the opportunity arose and here I am.

I was tempted not to speak among you all; I must admit I feel unqualified. However, as I am the only youth representative here, I feel I might've been missing an invaluable opportunity to share with you. I find it fitting for me to speak related to youth, although maybe a different perspective than you'd expect.

I have been a Christian for about 17 years. I am thankful for the ways in which being in a church community has benefited me, in walking in my journey with Christ.

The Rev'd Sister Lyn Bullard, who was the leader of our church in Forbes, played a big role in my journey with Christ, encouraging me and giving me and the youth opportunities to learn. She trained the youth in leadership and putting it into practice in various ways, to serve within and extending outside of the church to missional projects.

Some of your parishes, I know, don't have many youth. And some may be missing a number of the younger generations. For some, your

wider communities may be lacking in the younger generations also. And yet I encourage you not to be discouraged. I do not believe a lack of youth, or a lack of people, define the state of our church - or its productivity, or success.

In Paul's first letter to the Corinthians he writes: 'I planted the seed, Apollo watered the seed, but God made it grow.' Just as we can plant an actual seed and water it, but it is not our power that makes it grow, so, too, with the gospel: it is our role to be planting seeds, and watering seeds, but it is God who makes them grow.

Faithful in spreading the good news

If we are faithful in planting seeds and watering them, then God can grow them. We do not see things as God sees, and we do not see things in terms of the kingdom of God and its growth, but God sees, and he sees when we are faithful, so be faithful in spreading the good news of Jesus to those God has placed you among.

And be faithful in nurturing the planted seeds. Do not be discouraged when you can't see the growth that God sees and makes happen. Be faithful to the mission to which we are called: to be spreading the good news, and living it out.

When I am in Wagga, I attend St Paul's Turvey Park; I am part of the on-campus ministry of Christian



HOPE: *Tegan Berger's address to Synod was a hope-filled reminder that we serve a God of awesome power.*

Fellowship and uni church. The mission statement of Christian Fellowship is:

To make disciple making disciples who know, live and speak the gospel.

I think the concept of disciple-making disciples is important to the planting and watering of seeds, to be not content with just being watered ourselves, but to be looking onward to disciple others that God has placed around us, planting and watering the seeds for God to grow.

On what has been central to many of our discussions, finances, know that I hurt as we all hurt.

Often youth are considered to be not much concerned about such things, and I think that is sometimes true. However, know that I very much care, and feel that I have been honoured to be here, despite the hard things we have heard, but able to share in it with you.

I'm afraid my young perspective hasn't provided any solutions or miracle fixes, as some might have hoped. So I only offer encouragement.

As others yesterday shared words of encouragement to continue on, and remain centred upon Jesus, the words of a song came to mind.

(Continued on page 12)

Manuka bellringers strike success

(Continued from page 11)

THE SPIRIT OF A YOUNG VOICE

In the song *Our God*, Chris

Tomlin writes:

*Our God is greater, Our God is stronger,
God you are higher than any other,
Our God is healer, Awesome in power,
Our God, our God.
And if our God is for us, Then who could ever stop us,
And if our God is with us, Then what can stand against?*

I think you'll agree, I don't think that means that we can remain as we are just because our God is for us and with us, but in all of this, our God remains with us.

And so we can stand united as people serving the one God, seeking first to bring glory to God, fighting for the cause of the gospel.

And so, as many have reiterated this weekend, I do so, too: stand and withstand, together with each other, and together with our God.

Thank you, and God bless.

Anglican E-News. Reporting on the Anglican Church in Central and Western NSW, Vol 1 No. 8, October 2014

For the fourth year in a row, St Paul's bell ringers have won the Kookaburra Cup Striking Competition for non-metropolitan NSW ringing towers.

For this year's competition the bell ringers decided to do something more complicated: Cambridge Surprise Minor.

On 10 August the Manuka Bellringers rang a quarter peal of 1260 changes of Plain Bob Doubles in 39 minutes to celebrate the St Paul's parish centenary and the 75th anniversary of the laying of the foundation stone for the church.



Bell Ringers left to right are: Julie Doyle, Steve Skitmore, Ted Reid, Tom Ovens, Simon McMillan (Conductor) and Andrew Wadell, his first quarter peal ringing the tenor (heaviest) faultlessly.

In pursuit of “positive holiness”

The Archbishop of Canterbury, Justin Welby, has urged Anglicans to pursue “positive holiness” and seek afresh the call of Jesus Christ. Holiness, he said, comes from “positive action” that sets us free from “the sins of defensive inward looking”.

The Archbishop was preaching at the inauguration of Philip Freier as Primate of Australia in a service at St Paul's Cathedral in Melbourne, on 13 August. His visit to Australia was part of his commitment to visit all the primates of the Anglican communion during the first 18 months in office.

In his sermon, the Archbishop offered a vision of the church overcoming division and “relishing the adventure of being the people of God”.

“There is no greater adventure than to be a disciple of Jesus Christ, and no greater means to that adventure than to be part of His church as it finds afresh His call, to be a church freed for purity and good deeds, abounding in the luxuriant and gracious wisdom from above. There is no greater hope for the world than a church abounding in holiness and wisdom.”

The church, he said, exists to worship God in Jesus Christ, and to lead as many people as it can to be His disciples. When we do those things we don't do good, we change the world.”

The church does is based on theology. And the nature of who Christ is. The understanding of theology has to be carried into the streets; into every part of people's lives; I am energised and impassioned by the need to communicate the good news to society in today's world in a way that is understandable.

“The church is doing more around the world than it has ever done...in all the key areas of human need. At the heart of our Christian faith is Christ breaking down barriers”.

Archbishop Justin Welby at St Paul's Cathedral, Melbourne, Australia, 13 August 2014.

ABC Religion and Ethics Report, 13 August 2014



St Paul's fete a record success

Ballet dancers, a choir, two bands, model trains, an organ recital, the ringing of the bells, a variety of stalls manned by welcoming parishioners, a steady stream of visitors, and a not so welcome invasion of a colony of bees "adding a bit of fun to the BBQ stand" were among the happenings at St Paul's annual fete on Saturday, 8 November.

From set up to clean up in bright, warm, end of Spring weather, heralding the coming of summer, the fete, raising \$16,000 towards church funds, was again a tribute to the energetic fete coordinator, Rod King, and his band of helpers, drawn together in the previous months of planning, the dropping off of items for the stalls, and their final presentation.



“Architect of Anzac Day” remembered

The memory of the “architect of Anzac Day” was commemorated at a grave-side ceremony in Brisbane on Saturday, 18 October, when the Rev’d Dr John Moses re-dedicated the refurbished grave of Canon David John Garland. Canon Garland was responsible for instituting Anzac Day commemorations in Australia and New Zealand in the form we know them today.

The “Friends of the Toowong Cemetery” in Brisbane where Canon Garland was buried in September, 1939, had invited Dr Moses, author of *Anzac Day Origins: Canon D J Garland and Trans Tasman Commemoration* to lead the ceremony.

Dr Moses had researched, written and published *Anzac Day Origins* together with a New Zealand

colleague. Canon Garland had also inspired the commemoration of Anzac Day in New Zealand.

The presence of the Russian Orthodox church at the ceremony recognised that Canon Garland in the 1920's had assisted Russian immigrants fleeing from the Soviet Union via China to establish their parish in Brisbane.

Dr Moses records: “So great was the impact of the news of the casualties at Gallipoli that the



Brisbane recruiting committee called a public meeting on 10 January 1916 just after the withdrawal

from the Dardanelles and passed a motion to constitute the first Anzac Day Commemoration Committee (ADDC) in Australia, composed mostly of chaplains of all denominations, most of whom had served in war zones. The secretary was the redoubtable and energetic Dubliner, Canon David John



Garland, an Anglican priest, without whose vision and organisational skills we would never have had Anzac Day as we know it.

“Canon Garland devised a mode of commemoration that could be endorsed by all denominations and all parties. The liturgy we see performed every year at the Australian War Memorial enshrines all the ideas originally formulated by his Brisbane committee.” (*Community* No. 16)

Anzac Day Origins: Canon DJ Garland and Trans Tasman Commemoration (Canberra: Barton Books, 2013). Copies can be made available to parishioners at the author's discount of \$30.00.

GOD’S GRANDEUR

*The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with
toil;
And wears man’s smudge and shares man’s smell: the
soil
Is bare now, nor can foot feel, being shod.*

*And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright
wings.*

Gerard Manley Hopkins (1918)

Gerard Manley Hopkins was a 19th century English Jesuit poet. He had a family upbringing as a high-Church Anglican but much against his father's will he was received into the Roman Catholic church by John Henry Newman. He studied classics, theology and literature at Oxford. His poetry is both complex and original as he went through stages in his life of spiritual turmoil.

Hopkins coined the terms “inscape” and “instress” to interpret through poetry the dynamic structure of nature and being.

Many have seen in the terms “inscape” and “instress” a similarity to the action of the Holy Spirit, a sensation of mystical illumination which gives meaning to external form. Many of Hopkins’ poems are rooted in his spiritual insights.

His best known poem incorporating religious themes is *The Wreck of the Deutschland*. It is considered his masterpiece.

Developing St Paul's ministry precinct

The Bishop of Canberra and Goulburn, Bishop Stuart Robinson, in a pastoral letter to parishioners, has invited the Parish to work in partnership with the diocese on future development of the St Paul's Manuka 'Ministry Precinct'. His letter is headed "A conversation around developing the St Paul's Manuka 'ministry precinct'.

As participants in God's transforming mission we face a number of challenges and exciting opportunities. The way that the world around us relates to the church has changed. We are no longer the central and privileged institution we once were.

However this gives us the opportunity to consider how we may use the resources we have so that the ministry of the present may be continued, and the future mission endowed. The link between ministry, mission and property resources can seem tenuous; however if we see all three on the same page, new prospects emerge.

It is my desire that the existing people of God continue to receive ongoing care and ministry. Not simply now, but into the future. It is also my dream that the communities we live in and the individuals who make them up are transformed by the love of Jesus. This is the mission into which we are called.

Sometimes it can seem hard to see how we can continue ministry and reach out in mission, the needs are so great

and our resources so small. Yet God has blessed us with land and property. It is my hope that we will act as good stewards of what God has given us. This is why I am inviting you

“The shape of any building or development that may emerge from a possible partnership between the Parish of Manuka and the Diocese is something that we need to explore and craft together”

to consider 'partnering' with myself and the Diocese in evaluating how best we might utilise the space and facilities contiguous with St. Paul's church building.

This is nothing new for you as a parish. Indeed, in previous years you have proposed different ways to utilise your resources.

Undertaking several building and development projects over the last four years has allowed us, as a diocese, to learn important lessons in the way such developments can be funded and in the way that the needs of parishioners and the Diocese can be matched to skilled professionals. Key amongst what we have learned is that the capacity of the Diocese to take on the risk of such projects must be put within a context where true collaboration occurs; the needs of both the local parish and the diocesan family are to be met.

I do not know the shape of any building or development that may emerge from a possible partnership between the Parish of Manuka and the Diocese; this is something that we need to explore and craft together. That said, any development must provide:

- better facilities for St Paul's;
- a beautiful and practical site to enhance the historic grounds and church building;
- new, continuing income streams that can be used to fund the ministry of the parish and other ministries; and
- real solutions to the costs and imposts upon the Parish that will inevitably occur during the development so that disruption to the life of the Parish is minimised.

I'll look forward to engaging with you more fully on these matters in the New Year.

+Stuart Robinson

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 third 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 PAUL'S PARISH COUNCIL

Members of St Paul's Parish Council are: The Rev'd Dr Brian Douglas (chair), the Rev'd Susan Bridge, 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)

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 and St David'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 seeks the engagement of readers and contributors to reflect the richness and diversity of the Parish and to honour and proclaim an expression of faith in our life together.

Community

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