



Community

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

No. 34

Summer 2015

Special service honours the Queen's reign

The ringing of the bells from St Paul's church, Manuka, on Thursday, 10 September, heralded a national ecumenical service to celebrate the length of reign of Her Majesty Queen Elizabeth II.

A large congregation was treated to what was described as an uplifting and inspirational service of music, prayer and song which reached back in time, recalling significant events in the Queen's life. Special music was provided, using hymns sung at the Coronation, royal wedding and the Diamond Jubilee of her reign..

The organist was Christopher Erskine, the trumpet was sounded by Zach Raffan, and there were the voices of the Moet Choir comprising singers from Canberra Girls Grammar School and Canberra Grammar School, conducted by Melinda Sawers and Craig Woodland.

Music after the service was "There is a Land", for trumpet and organ, written by Christopher Erskine in 2014 and based on "The song of Australia" written in 1859.

A fanfare announced the entrance of the clergy with the singing of the hymn "All people that on earth do dwell" which was sung at the Queen's coronation at Westminster Abbey in 1953.

An arrangement of the Royal Anthem was sung at the Queen's coronation. The hymn "The lord is my shepherd, I shall not want" was sung at the wedding of Queen Elizabeth and the Duke of Edinburgh in 1947 and at the wedding of her



parents, King George VI and Queen Elizabeth the Queen Mother in 1923.

The hymn "Guide me, O thou great redeemer" was sung at the Queen's Diamond Jubilee in St Paul's Cathedral, London in 2012.

The service concluded with the singing of the Australian National Anthem, arranged by Christopher

Erskine for the Queen's visit to St Paul's in 1989.

The service was attended by the Governor-General, Parliamentarians, Ministers of other denominations and Defence personnel.

(Continued on page 10)



The St Paul's visitors' book signed by Queen Elizabeth II on her visit in 1989

Monarchs of history

To reflect on the national service at St Paul's to celebrate the reign of Her Majesty Queen Elizabeth II, now the longest serving monarch in history, and to seek to add meaningfully to what has already been said is to be reminded of that other figure of continuity in history, Her Majesty's own great, great grandmother, Queen Victoria. There is something prophetically enduring in how the *Spectator* magazine captured Queen Victoria's Golden and Diamond Jubilees that translates into a new Elizabethan age.

Spectator magazine, 26 June 1886, p.10:

The Queen's Jubilee Year commenced on Sunday, and everybody is writing about the wonderful events of her long reign and the changes which she has witnessed in the world and at home. It would be interesting to know, if etiquette would permit her Majesty to tell us frankly, what she thought on the subject herself. How does her own reign, as she looks back on it, slightly wearied with years, burdened with experiences, and educated by contact with many first-class minds, appear to Queen Victoria?

She very likely does not regard it exactly from the historian's point of view; indeed, she cannot, for she, in her own thoughts, must be more of a pivot to the history of the Empire than she would seem to any chronicler, however courtly.

Reigning is a profession like another. The Queen, as she reflects upon the past, must in the first instance regard it with a professional eye, and from that point of view she must look upon herself as on the whole a successful woman.

She has gained much and lost little. Constitutional Royalty has suffered nothing in her hands. She has decidedly raised the character of that branch of the kingly profession in the world's eyes, has made mankind think it more instead of less

beneficial and effective, and has indefinitely increased their readiness to entrust it to women's charge.

The long duration of her reign has increased the general sense of the stability of the system. For half a century a Queen has ruled successfully over a great people, through a Parliament freely elected by her subjects, and successive Ministers whom they have chosen: that is a great fact.

Nor is there any public evidence that the Constitutional plan of government, odd and cumbrous as it seems to the philosopher, is drawing to a close.

A certain awe of the Queen has grown upon the men who come much in contact with her. Kings test their place in their States by their power rather than by their influence—power being an enjoyment, and influence an exertion—and power may have diminished, while influence has remained or has increased.

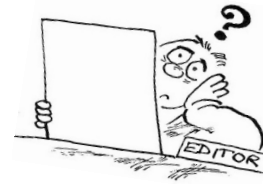
The Throne has, no doubt, in one way grown higher. The mere expansion of the English race has widened in the world the shadow of the Throne, and has made the Queen first among eighty millions of English-speaking folk.

The Queen, who is keenly sensitive to her world-rank, must feel that rise of position.

Kings compare themselves with each other. She is first in rank in the world, for the one Sovereign whom all men know is the Sovereign of England.

The whole of the march of democracy must have seemed to her a perplexing or alarming symptom of modern history. We suspect we should find, if we knew the truth, that Queen Victoria regards democracy very much as any other great lady of a certain age would, that is, with mingled dislike and suspicion.

The prosperity of her people must please the Queen, and the wonderful softening of their manners, as well as the improvement, so visible, perhaps, in the highest circles—in their morals.



Spectator magazine 26 June 1897

So great has been the success of the Jubilee, so unprecedented the explosion of feeling in London, the Kingdom, the Empire, and indeed the world, that the ceremonial of Tuesday has become an event the precise significance of which it is well to ascertain.

Of course, the immediate motive force was the affection which the personality of the Queen, her character, and the wonderful progress which has marked her long reign have combined to produce in a people, adding to the claim of service the claim of age.

Among us all there is not even a minute group who would change her for any other human being,—the best, because the most truthful, definition of affection. The fondest lover can only say to his bride, 'You are the only woman in the world for me,' and the English people says from its very heart, The Queen is for us the only Sovereign.'

The Jubilee from beginning to end, in all its incidents, some of them very homely, others strangely poetic, was a marvellous tribute to the Queen such as might well force the tears to her eyes which were visible as she listened to the service in St. Paul's, and draw from her heart the touching benediction to her people in all lands which, as the Procession quitted the Palace, went flashing round the world. It had, we think, a meaning deeper than all this, a meaning most dearly perceptible to the old.

Queen Victoria in winning her people has rehabilitated the Monarchy. The people, in fact, are convinced that the throne is useful to them, that its absence would take colour out of their lives without any compensation, and that it secures to them something which has entwined itself into their very hearts. "The Queen," says the man in the street, "rules a fourth of mankind," and stands, as he says it, straighter up.

Synod 2015

Synod in summary

The Bishop's 3D dream

Bishop Stuart Robinson's address expanded on his dream for 'a Diocese where the love of Jesus transforms people communities and structures'.

In particular, he enunciated three themes of reducing debt, undertaking developments to finance ministry and deployment.

Reducing debt, he said, was not only financial debt but also correcting the wrongs of the past.

Development meant using our financial means wisely today so that our future capacity to participate in God's mission can grow.

New property developments are being considered so as to deploy people for ministry, especially in chaplaincy and identifying new ministry 'pioneers'.

Same sex relationships

A major block of time was allocated to discussion of same sex unions and marriage.

It was considered that formally debating the issue was unlikely to be productive and likely to be personally damaging to many. A process of presentations, prayer and discussion was used.

Prior to Synod, the Bishop had issued two pastoral letters on the subject, and two papers were provided to members.

At the Synod, three presenters each gave short presentations and

each participant then completed a questionnaire on our views and prayerfully discussed our responses in groups of about six.

The responses will be evaluated by the Public Issues Commission.

Procedures for electing a new diocesan bishop

Following discussions at the previous session of Synod, the Episcopal Election Review Committee described five options for choosing a future diocesan bishop.

Each of these strikes a different balance between the involvement of an elected committee and the whole Synod in the nomination and selection processes.

This matter will return to the next session of Synod in 2016.

Implementing the Bishop's dream for the diocese

A central theme of Bishop Stuart Robinson's presidential address and a sequence of supporting reflections by Archdeacon Dr Brian Douglas was "Developing the Dream".

Bishop Stuart thanked the Diocese for embracing the dream and for allowing it to shape and order our lives. Dreams, he said, were the fruit that grow from the soil of our hearts.

"Dreams that chime in 'sync' with God's heart-beat emerge from lives that put God's kingdom first. Such dreams have the power to change lives for the better," he said. Jesus encouraged the disciples to think big.

The dream that we have embraced, to be a diocese where the love of Jesus transforms individuals calls us to look deeply at our own lives. "Ultimately Jesus challenged the disciples not merely to be hearers but to be the kind of people who put his call to love, be generous and open to others into action", he said.

"Each of the three core strategies of the Diocese—debt management, development and deployment—challenges us to discover the call to

love, to be generous, and to be open hearted towards others. As a diocese we have consistently chosen to pursue the difficult course of putting the needs of survivors first.

"Our Diocese," he said, "is known as a place where the passion for both Gospel convictions, and justice, for those experiencing discrimination run very deep. My hope and prayer for us is that this synod might be a space where we may consider the issues "Christianly" and thereby be a community of reconciliation - to foster friendship and understanding, so that a just outcome for all might be sought."

Development in the diocese was moving ahead in several ways. Anglican Diocesan Services was enhancing the capacity of agencies to get work done, consistently and professionally.

Diocesan schools were enjoying growth as they make a strong contribution to their communities and the lives of students. The Jamieson project was drawing to a successful conclusion and the diocese was considering a further round of

development for revenue streams for mission and ministry.

Deployment was a constant challenge. A key part of the vision for deployment was the development of chaplaincy in the diocese, which he described as, "one of the hidden gems of our church."

The Power of Dreams

In a sequence of bible readings, narrative and commentary drawing on the Biblical stories of Jacob, Joseph and Mary Archdeacon Dr Brian Douglas spoke of the power of dreams experienced by each.

"Our Bishop," he said, "has challenged us 'to dream of a diocese where the love of Jesus transforms people, communities and structures'. He is calling us to dream in the places where we are called, in the context of holiness and the sacred places in which we serve.

He asked: "How will we experience God through the diocesan dream and will we be challenged and transformed by it?"

(Continued on page 4)

Synod 2015

(Continued from page 3)

Jacob's dream (*Genesis 28*) at Bethel of angels descending and ascending "took him to a holy place, the house of God - the gate of heaven." His life and the place were transformed as Jacob experienced God and was dramatically changed by the encounter.

The dream gave the place a new meaning for Jacob and indeed for those who came with him and after him. He came to know it was holy – it was the house of God – the gate of heaven.

"We are told that 'Jacob awoke from his sleep'. This is more than a physical awakening – more than coming out of physical sleep. It is a moment of new realisation, new purpose, new vocation, new hope.

"Striving with God and knowing God's dream changes us and it can give us new identities, new purpose, new hope", Dr Douglas said.

"If we are truly honest," Dr Douglas said, "we need to be taken and broken, with our shells removed, in order to reveal the potential within."

"There are times," he said, "when we are challenged to break away from the way we think things should be, challenged not only by the dream but also by the circumstances we face.

"It is in the context of God's holy presence and God's holy places that we can know our call, make our vow and have the power to go on – not in our power alone but in God's power.

"We recognise God's holiness and God's holy places and things before we go on to do the things we are called to do. Reflecting on God's holiness, God's holy places and things is as much part of the dream as carrying out the vocation.

"Dreams are often found in the biblical story. In the ancient world dreams were seen as messages from God.

"The dream of God and the dream we have can lead us to reflection, embracing the bigger plan – God's plan – God's dream.

(Continued on page 5)

The "same sex" marriage conversation

“Faithful Anglicans hold a wide variety of views” on same-sex marriage”.

These words from Bishop Stuart Robinson provided the backdrop for a dialogue at Synod on what he described as one of the “most difficult” decisions facing the nation.

Rather than an actual debate, which had the potential to be divisive, Synod members engaged with the question of same-sex marriage in a way which Bishop Robinson described as “a space where we may consider the issue ‘Christianly’ and thereby be a community of reconciliation”.

Reconciliation, he said, doesn’t mean that our differences are swept aside or ignored. “A reconciling spirit will foster friendship and understanding so that a just outcome for all might be sought. We must find ways to listen and learn from sisters and brothers who embrace ideals that are profoundly different from our own”.

The dialogue began with comments from Bishop Matt Brain and Bishop Stephen Pickard on the motion to allow the Synod to go into “conference” mode.

Bishop Brain noted that the Synod could not change the definition of marriage in law or even the rites and ceremonies of the Anglican Church, but it could and should engage in the issue with grace and kindness.

Bishop Pickard urged Synod members to remember we are a church of “principled pragmatism” and part of a “polity of persuasion”.

“We are about re-forming hearts and minds,” he said.

Three presentations were given, allowing Synod members to get a broad sense of the views held across the church.

The Rev’d Dr Andrew Cameron, director of St Mark’s National Theological Centre, welcomed the dialogue, saying that solving complex problems started with accurately observing them.

The Reverend Canon Professor Scott Cowdell reflected on the idea of “over accepting” same-sex marriage.

“Over-accepting” was an idea in improvised theatre. “This means getting a good outcome out of whatever developments might come up, weaving the unexpected and even the unwelcome into the unfolding drama without stalling or derailing it,” he said.

“The unfolding Christian drama of God-with-us is full of over-accepting.”

Prison chaplain, the Rev’d Peta Thorpe, gave a personal account of family members who have starkly different perspectives on same-sex marriage.

She said the way in which the church tackles the issue is just as important as the resolutions it reaches.

“Charity is the greatest gift of the Holy Spirit, a charity which allows us to walk in the shoes of another, even in the midst of robust debate and soul searching.

“What comes out of our hearts in this debate really matters.”

The dialogue itself involved each Synod member filling out a sheet of questions expressing their views on the three presentations.

They were also asked to state what they felt were the challenges and opportunities a change of legislation might present to the church and individuals.

They then met in small groups to discuss their reflections and the comments were collected for assessment by the diocese’s Public Issues Commission.

The commission will now work on resources for parishes to help broaden the dialogue over the next 12 months. The results of the dialogue will be reported at the 2016 Synod.

This article by Paul Osborne originally appeared in the Anglican News, September 2015.

Synod 2015

(Continued from page 4)

As the husband of Mary, Joseph too (Matthew 1) finds himself in a place where he is challenged to confront his fears and follow God's call. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.'

"The dream is powerful. It takes away his fear and gives him a vision of the presence of God in things.

"Not only is it the dream of Joseph but the dream of God through the Holy Spirit. The dream is filled with surprise and excitement, just as we should expect when God begins to act in bringing about God's promises. It is a mixture of the miraculous and the ordinary – the divine and the human.

"It is the Messiah that comes by the power of the Holy Spirit. It is the accomplishment of God's saving purposes for all people. The focus here though is not on the birth itself but on the significance of the child and the role this child will play in the plan and dream of God. It is in this child that God's dream will be fulfilled. The history of God's people – the dream of God and God's people – has reached its long-awaited goal.

In any dream that we may have as a diocese there must be a mixture of the miraculous and the ordinary, the divine and the human. There must also be enthusiasm and restraint with caution. A dream implies that we like Joseph are open to God's leading and that in the dream there is much challenge, hope, promise and call. There is the presence of God among us but at the same time a healthy dose of scepticism and restraint can assist us in following the call.

Long ago the prophet Isaiah had a dream and prophesied about Mary, using the words: 'I will greatly

rejoice in the Lord, my whole being shall exult in my God, for he has clothed me with the garments of salvation' (Isaiah 61: 10).

The early Christians heard this dream and knew this prophecy and it helped them to understand Mary and her God-given role in the kingdom of God.

The prophet's words and Mary's response are a wonderful and full expression of joy which can help us to focus on the role of Mary in the life of the Christian faith but also on our own role as disciples who share God's dream and who exult in the love of the Lord. The prophet's words are a prophecy, a dream if you like, of a coming time. (Luke 1)

*"And Mary said,
'My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked with favour on the lowliness of his servant.
Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.
His mercy is for those who fear him
from generation to generation".*

The honour paid to Mary goes right back to the very beginnings of the Christian Church and even before, since Mary herself shares the dream in

the words of the Magnificat or Song of Mary found in Luke chapter 1.

"Mary is shown in the Scriptures as the one who rejoices in what God has done in her, who rejoices in the salvation which God has worked in her

through giving birth to Jesus, the Saviour of the world.

And yet many people within the Christian Church are a little unsure, perhaps even a little afraid to engage, when they hear any emphasis on the role of Mary.

Despite this it is clear that she is an example of Christian rejoicing in the Lord, Christian dreaming, for what God can do in and through her. She is an example of a person who is able to run the risk of being cast out by society for the sake of God's call to her in bearing the Christ-child. In this sense she is a shining example of faith.

Mary's faith is really an assurance of things hoped for – things dreamed for. She hears of salvation for all people and comes to realise that she is to play a central role in that. She has faith in God and she knows that God will bring all things to their fulfilment.

God broke into her life and challenged things. God came and was powerfully present and changed things. It was God who gave meaning and purpose to Mary and to the dream in which she shared. It was not something she created. It was God's dream.

What does this teach us? I believe it teaches us that our dreaming lies with God, tied up with a future into which God is calling us in hope and love.

As we remember Mary we remember, too, that we are all called to live out the future to which God calls us, to live God's dream and not to be constrained by the culture that surrounds us.

Dreams confront us not only with the holiness of God but with ourselves. Once we see the dream we can never be the same again. Now what does this mean for us all? Does it mean that we have to do the most amazing new things?

Perhaps it does, but I suspect that any dream we experience means that we will continue to do what we have always done but that we will do it in a new way and new light with new vision and new purpose – God's way and God's purpose. Through our dream God's dream comes to life.

Les Böhm: Ambassador for peace and justice

Les Böhm, an active member of St Paul's congregation, has made supporting Third World development his career over the last 40 years. He has brought this commitment to two specific roles in the Parish: the Carpenter's Kids Program in Tanzania as the convener of the CKP Committee; and more recently in Anglican Overseas Aid (AOA), an overseas relief and development agency of the Anglican Church of Australia.

The work of AOA is inspired by the gospel of Christ, with a vision for a peaceful, just and sustainable world for all.

In October 2014, the Anglican Overseas Aid President, the Most Reverend Dr Philip Freier, the Archbishop of Melbourne and Primate of the Anglican Church in Australia, appointed 10 people to the role of External Member of AOA. Bishop George Browning and Les were the two from the Canberra-Goulburn Diocese. AOA then appointed Les as an Ambassador to be our Parish "champion" for issues of global poverty and injustice, specifically from the perspective of AOA.

In this new role Les aims to raise awareness of the plight of the poor in developing countries, share the AOA vision for a peaceful, just and

sustainable world for all and stimulate action within the St Paul's Manuka community to do more to help those in need.

The notices from Les in the pew sheets advertising the various emergency relief appeals to respond to natural disasters such as in Vanuatu and Nepal have raised both awareness and funds. "Emergency relief is important work and it is vital that we are aware of and able to respond in a timely manner with our prayers and financial support," Les said.

To give an insight into how AOA operates, Les, with the help of his wife Catherine, arranged the AOA Fork & Talk on Sunday 28 June 2015.

The Rev Dr Bob Mitchell, CEO of AOA from Melbourne spoke about the important work of his agency, including the recent humanitarian emergencies. He also discussed some of the implications of the Australian government's foreign aid policy, and its impact on the work of Australian NGOs.

Over \$1,000 was raised on the day and this has gone to AOA Emergency fund.

The latest project initiated by Les raises the important issue of global poverty and injustice as seen through the experiences of asylum seeking and refugees.



A display of photographs and drawings were mounted around the walls of St Paul's on 21 August to be displayed until 15 November.

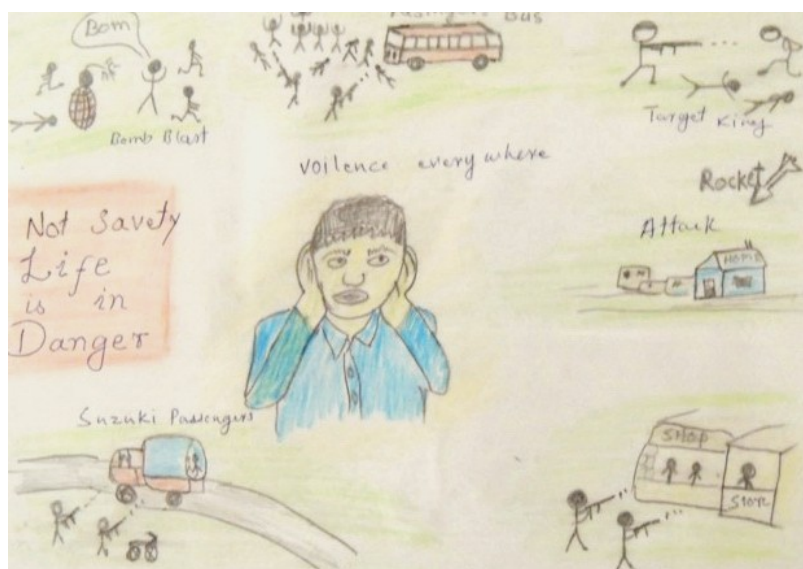
Refugee children from the Christmas Island Detention Centre attending the local school, were asked to draw answers to 4 questions: Where are you from? Why did you leave? How did you get to Christmas Island? What are your dreams for the future?

Our Rector, Archdeacon Brian Douglas, has challenged us all to look and learn what these children are telling us. "By personalising their experiences", he said, "we get to see these children as vulnerable children in need of support and love".

Funds raised through the display will go to help provide after school tutoring for refugee and migrant children in the ACT.

"The AOA Ambassador role," Les said, "is new and each Ambassador is finding their own way".

We look forward to more challenges from Les in the future.



In the minds of children: images from Christmas Island

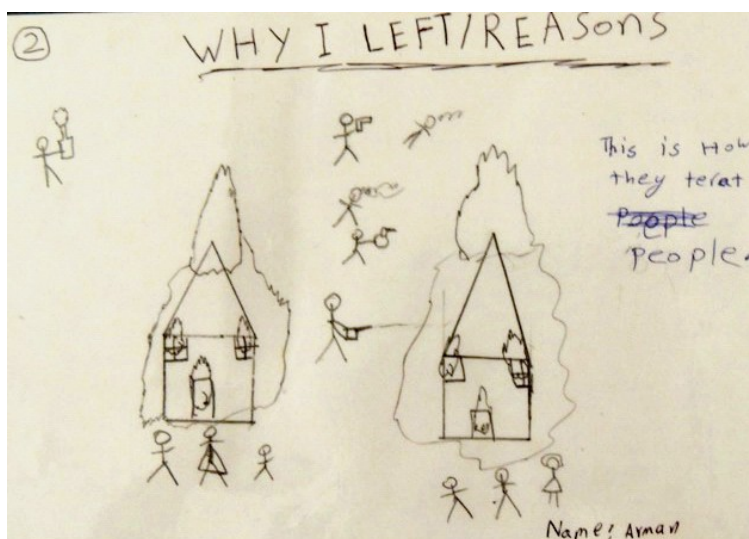
**Where are you from?
Why did you leave?**

(Continued on page 7)

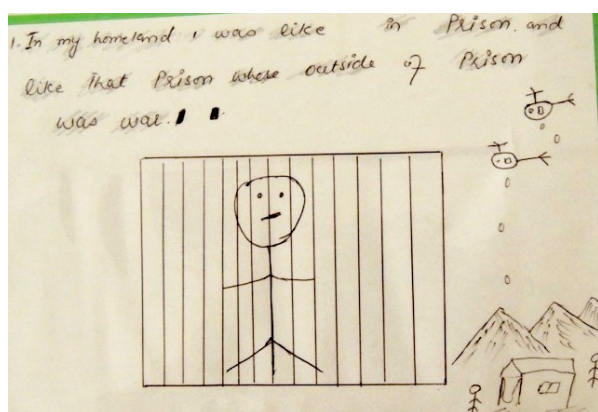
***Not savety; life is in Danger,
violence everywhere***

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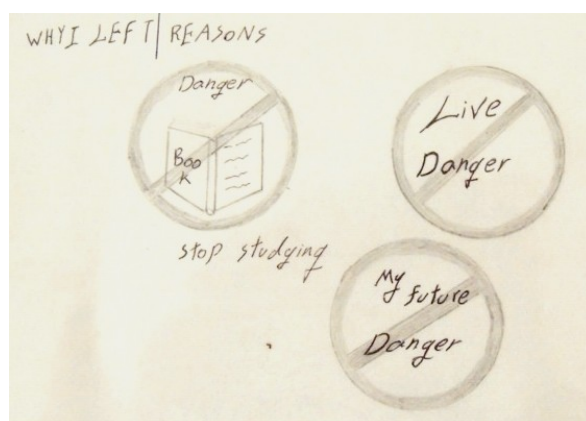
IN THE MINDS OF CHILDREN



Why I left/ reasons This is how they treat people



In my homeland was like a prison and like that prison where outside of prison was war



Why I left/reasons: danger (stop studying book), live danger, my future: danger



This is my friend: he is killed

Discerning God in overseas development assistance

Bob Mitchell

The main causes of poverty in the world are very well known: things like inability to participate in global markets, the mountain of developing country debt, chronic under-investment in aid and development, the impact of climate change which seems to disproportionately affect poor communities.

At a deeper level, I guess you could say we live in a broken, fallen world, where unjust structures, where self-interest prevails, and where a general lack of concern for others has led to some experiencing ongoing disadvantage and exclusion.

Why has the church created organisations like Anglican Overseas Aid? I think it is useful to take stock and go back to the basics and consider the theological rationale for having an agency like the one I lead.

We exist because we believe in the coming Kingdom of God. We exist because God's identification with the poor is so close and so strong that to serve the poor is to serve Jesus. Christian social ethics dictate that we should bear one another's burdens. More specifically, we have a powerful teaching from Jesus about 'who is my neighbour?'

The church has a calling to speak and act prophetically and organisation like AOA can do that on matters affecting the global poor.

As a faith-based organisation, part of the Anglican Church, we believe that Anglican communities here and around the world can be brought together to help each other. That is an important part of our shared identity in Christ.

So what difference does that faith actually make in our work? We see what we do as a ministry. It is a way of following Christ in the world; it helps frame what we do; It informs the way we do it. For many, it is a vocation rather than a job.

Our work should reflect Kingdom values. Our aspiration is that our work is not just about service delivery; it is about communicating

the love of Christ and the values of His Kingdom.

Especially important is the idea of hope, because hope builds resilience, and resilience is important in the face of adversity and challenge. Communities do their own theologising about our work. For many the implied faith narrative of working through church-based partners is very important to them.

I think the idea of inner transformation is important in our work, and faith has a role. Faith-based development is not just about a physical interventions; It is about the way people live with each other. Sometimes inner change is needed.

As a faith-based agency, we stand against evil and injustice. There are many systems and attitudes which oppress people in this world. We may need to take a stand. We do that through some of the coalitions we belong to, but also through local based advocacy in our projects.

We intercede for the communities where we work, and ask our partner churches to do so. We try and reflect theologically about what we do. It's not just 'by the book, development projects' but discerning with communities what God is doing.

As a faith-based agency we are committed to building up the church. We believe that prayer makes a difference in what we do.

Our work is almost always through church based partners. We want to build up and strengthen their capacity.

As well as wanting to build up the church, there are also very powerful practical reasons for working through churches: Churches are an authoritative voice; they are geographically disbursed (some say they collectively represent the world's largest distribution system; their leaders are trusted (more than governments or other NGOs; they



The Rev'd Dr Bob Mitchell spoke to a Fork and Talk luncheon at St Paul's on his passion for aid and development as a ministry of the church. His PhD examined how Christian theology can influence international development work and practice.

Before joining Anglican Overseas Aid (AOA) as Chief Executive Officer he was a senior executive at World Vision Australia . He is an ordained Anglican minister.

He spoke about the important work of AOA, including the recent humanitarian emergencies in Vanuatu and Nepal and development programs principally through Anglican partner agencies in Africa, the Middle East and the Pacific, placing them in a theological context.

can mobilise and harness social and spiritual capital they are gatekeepers within many communities.

Our approach to development is strengths-based. We believe that God has disclosed himself to all of creation, and is already there in every community. What are the strengths of that community, what does the community think are its gifts and graces, and what does it discern about God's direction and call to service?

Our development programs are about working with God as he seeks to bless and renew his world. Our advocacy is about standing in a prophetic tradition, and standing against things that dehumanise people. Our emergency relief work is about exercising the compassion of Christ where it is needed.

Following Alfred, (H) Adrian and Thomas

We have all experienced that warm glow of achieving and mine is from some walks accomplished in England during their early Summer. The reason for the walks was an interest in Alfred Wainwright and the Roman Wall established by Hadrian. Thomas? Well, I finished at Canterbury and made my usual Pilgrimage to the Cathedral.

My tribute to Alfred Wainwright's Lake District was to walk from Carlisle to Ulverston over six days and a total of 110 kms. No tenting for this man! Four nights at Derwent Bank and then three at Coniston Water. Spectacular scenery with Hills to be remembered. I usually followed in last position, not by choice but by necessity. One other Australian and an American aged 84 years made up our group of 15. Wet weather - yes, a couple of days in adequate clothing; windy up on the hills? Yes! Crowds of people-No! Good walking and lovely company with good hearty walkers' meals.!

Thence to The Wall, with a brief personal stop at Hexham to see the Abbey and on to Battlesteads Hotel at Wark (pronounced as in Ark). A Green Hotel well and truly worth a visit. Good comfortable accommodation and Restaurant. A lovely garden of birds and flowers and with all salad and vegetables grown for the Hotel. The owners should be truly proud of what they have achieved. So here a group of 13 with three Australians. At one stage our English friends passed a group of Canadians and offered three Aussies for one Canadian which was declined.!

To Canterbury - a favourite place for me. I attended St. Peter's Church on the Sunday and I was made most welcome by the Parishioners, similar to our own Church. I enjoyed a cup of tea after the service and proceeded in a heavy downpour of rain to find an umbrella shop. The Cathedral also beckoned me. Each weekday The Lord's Prayer is read after a short military ceremony, and this is a must for Pilgrims to the City.

What did I learn from my walking? I learnt the correct way to use a stick and also the English way to walk uphill. I am still practising! For keen readers I would like to recommend a book "Pathlands" by Peter Owen Jones. He is an author, television presenter and Anglican clergyman. Peter explains what we walkers gain from our hobby - why not join our walking group and listen and learn.!

If you would like advice from your writer, please make contact.!

*Michael Roach
12th Man With Boots*

If it quacks like a duck..

In late September St Paul's organ builders, Ian and Jenny Brown, installed the newest pipes on the organ. They're called a Fagott Regal; there are 61 of them, and they belong on the Choir division of the organ (the third of our four keyboards). They sound an octave below the note they play (they're at what we call 16' pitch).

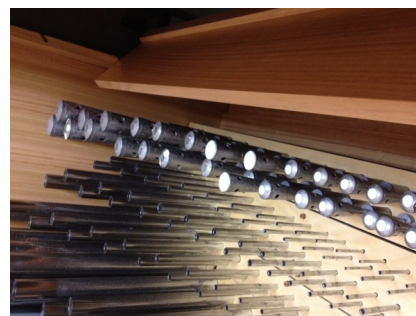
When you play them in chorus with other pipes, they add depth to the sound. When you add another rank of reed pipes to the chorus with these new pipes, they add fire and richness to the sound. When you play them an octave up as a solo, they're not unlike a mellow and luscious oboe. And James Porteous has discovered that when you play the lower notes with a flute as well, they sound like a duck quacking.

So there you have it: one rank of pipes that adds gravitas, fire, oboes and ducks to the wonderful sound of our instrument!

With many thanks to the generous people who contributed to the Arts Foundation so that this rank could be added to the organ: it was a bargain to find these excellent pipes second hand, at about one-fifth the cost of buying new ones.

These are probably the last new pipes to be added to the organ for now: the instrument has run out of space to install new pipes without doing major reconstruction, which isn't needed at this time.

Christopher Erskine



A Royal celebration at St Paul's

The Governor General, Sir Peter Cosgrove: "A lady of history."

“A lady of history.....a spectacular answer to prayer”: these were among the defining images of the national ecumenical service of thanks giving at St Paul's on 10 September to celebrate the length of the reign of Her Majesty Queen II, now the longest serving monarch in history.

There was a reminder that the Queen had visited St Paul's Anglican Church on three occasions during past visits to Canberra.

The Governor General, Sir Peter Cosgrove, said Her Majesty had reached a very significant milestone in the Westminster democratic system.

"We're blessed in Australia by a wonderful stable system of government and I think the great example given by Her Majesty Queen Elizabeth in her long reign adds to that stability here. She is not only a very frequent presence with 16 visits to Australia, but she's a great symbolic presence. We all wish her the very best for this very significant milestone."

The Governor-General said the Queen's reign had been "distinguished in the extreme".

"Here is a sovereign who's first prime minister was Winston Churchill. This is a lady of history," he said.

"Elizabeth, who is also the nation's oldest ever monarch, has now officially surpassed the 63 years, 7 months, 2 days, 16 hours and 23 minutes that her great-great-grandmother Queen Victoria spent on the throne".

The Anglican Bishop of Canberra and Goulburn, Bishop Stuart Robinson, spoke of the Royal Anthem as an answer to prayer: a prayer – set to music. 'Long live our noble Queen...Long to reign over us, God Save the Queen'. It was, he said, a spectacular answer to prayer.

"And so today is a day of celebration – for answered prayer for the Queen's leadership and life.

The text of *Romans* 12

reminded us that God gives 'gifts' to his church: teaching, exhortation, compassion – and leadership.

St. Paul referred to the person steering the ship; the one who sets and maintains the course, the helmsman or helmswoman.

"Queen Elizabeth II," he said, "has lead with vigour, resolve and grace, submitted wholly to God in Christ. She has set a course – 'Christianly'".

As an expression of the Queen's personal faith in Christ he cited the Queen's Christmas 2011 message to the Commonwealth, Christmas 2011.

'Although we are capable of great acts of kindness history teaches us that we sometimes need saving from ourselves – from our recklessness or our greed. God sent into the world a unique person – neither a philosopher nor a general (important though they are) – but a Saviour, with the power to forgive. Forgiveness lies at the heart of the Christian faith. It can heal broken families, it can restore friendships and it can reconcile divided communities. It is in forgiveness that we feel the power of God's love.'

"That beloved," the Bishop said, "is a leader speaking; someone fully cognisant of their own influence, authority and vocation – whilst at the same time aware of their personal frailties and shortcomings – pointing people to the one true source of hope, reconciliation and salvation; our Lord Jesus.

"We pray God, for leaders of that calibre in this age of complexity and global foment; people with (to quote from St. Paul), transformed and renewed hearts and minds – aligned to the will and purposes of God, who like our Queen, serve people – with (again citing St. Paul) generosity, compassion and cheerfulness".



A special arrangement of native flowers adorned the front of the pulpit, arranged by Fiona Henderson.



Bishop Stuart Robinson with the Rector, the Venerable Dr Brian Douglas, and assistant priest, the Rev'd Susan Bridge.



A basket of native flowers arranged on one of the pillars in the church by Christine May was a feature of the floral display for the service.

(Story page 11)

Native flower arrangements for Queen's service

Artistic arrangements of native flowers and foliage brought a distinctive Australian dimension to St Paul's church for the service to celebrate the Queen's reign. It is believed to be the first time only natives have been used in the church, including the six baskets attached to the columns on two sides of the church.

The design was the result of a team effort by the flower arrangers, Mary Pollard, Narelle Gibson, Christine May and Fiona Henderson. The native flowers looked similarly spectacular for the special evensong service to farewell the Rev'd Susan Bridge the following week. For this service Narelle Gibson arranged an additional native display in the sanctuary under the gold cross beneath the main stained glass windows. Except for the fete flower festivals of former years never had the church looked so stunning. Fiona Henderson explains the artistic purpose which added a special dimension to the service.

Symbols of God

Luke describes the "Kingdom of God" as our primary concern and so it was in the early hours of Wednesday 9 September, we gave thanks for the reign of Queen Elizabeth II, the longest serving and female monarch of the Christian Church.

An 'ars poetica' team quietly gathered the day before, in the sanctuary, to fashion the floral design. Led by Mary Pollard, together we considered how best to place selected native flora to facilitate congregational worship.

'Ars poetica' or the art of poetry, is a c.95 Epistle, expressing the love of poetry and its secular influence and place in theology. It enfolds poetry, philosophy and literature, and is often referred to express the divine.

Through awareness and harmony, the classical teachings that balance Christian heritage and Platonism were intuitively arranged.

These principles are also communicated through line, shape and movement and are elements written into our national arts curriculum.

The floral arrangements for this service of worship in honour of the Sovereign drew upon line as represented with the sword foliage placed searingly towards the Lord. Shape was formed through each petal and cluster, plumping together. Winter's austerity was softened with

the natives as one's eye selected.

Movement was created by a rhythmical silence, and growth was seen over the weeks that followed. The floral lines and colour were still vibrant and remained until after Susan's farewell.

Muriel Porter once described the movement of women in leadership as acknowledging "the feminine principle in the heart of God". Perhaps this principle is also found in the 'ars poetica' floral arrangements for the celebration of the monarchical reign of Queen Elizabeth II.

Fiona Henderson



Coordinator of the team, Mary Pollard



The Children's Nativity Play in rehearsal

It was a privileged opportunity not to be missed: joining the 20 young people rehearsing their roles in the nativity play to be performed at St Paul's church on Christmas eve.

It was a very disciplined and creative occasion as they arrived, first selecting from a rack their individual costumes and, then armed with their scripts, positioning themselves to re-create through their own lense of vision the nativity.

The story is simply of two angels leading us through the Biblical narrative of the birth of the Christ child in a manger. They brought their own dimension to the task, making a few suggestions of their own, but always under the disciplined guidance of Nina Stevenson, of Pied Piper Productions. Backstage a five-year old playing



the part of a King was so engrossed as to offer his own stage whisper: "I'm not giving gold to Jesus, I want to buy a television."

With such enthusiasm and commitment, the performance promises to be an entertaining and informative evening in the church as we meet Mary and Joseph desperate for a room at the inn, bringing with confident assertiveness the message of "love and peace on earth for all people."

(Photos: page 13)

A Gaelic Christmas Carol

The Rev'd Robert Willson

One day many years ago my wife and I left the lovely West Highland town of Oban and boarded a ferry to take us to Mull, where my ancestors had lived two hundred years ago.

On the way we passed the magnificent Duart Castle, principal home of the Clan Maclean, where the movie *Entrapment*, with Scottish actor Sean Connery, was filmed. Reaching the large island of Mull we boarded a bus to take us across the island to another ferry for the short trip to Iona.

On the way we saw a sign telling us that this was the village of Bunessan, and it was the birthplace of Mary Macdonald. Bunessan is a sleepy little village of about 300 people, with one church and one pub and a thriving lobster industry.

There are not a large number of Scottish Christmas Carols because in the Scots tradition Christmas is not as significant as New Year. The name after all means "Christ's Mass" and in very Puritan Scotland this made our Scottish forefathers uneasy. So they stressed New Year.

But the Gaelic poet Mary Macdonald, who lived from 1789 to 1872, and probably never left her native Mull, contributed the beautiful Christmas Carol we know from the first line:

*Child in the manger,
Infant of Mary,
Outcast and stranger,
Lord of all!
Child who inherits
all our transgressions,
All our demerits
On him fall.*

You will find it as number 241 in the *Australian Hymn Book*. I am sure that you have sung it in Church each Christmas.

The author was born Mary MacDougall in the year that the French Revolution broke out and the settlement at Sydney Cove celebrated our first birthday.

Mary was the daughter of Duncan, a farmer. She married Neil MacDonald and settled down to the arduous life of a crofter's wife. While sitting at her spinning wheel she discovered that she had a gift for Gaelic poetry. She sang the

hymns and poems she knew and some she composed herself. Mary was a devout Baptist.

Gradually some of her poems and hymns reached a wider audience. A scholar named Lachlan Macbean was doing research for his *Songs and Hymns of the Scottish Highlands* and this research was published in 1888. He translated the title of Mary's Hymn into English as "Child in the Manger" and decided to name the tune to which it was sung "Bunessan" after her native village. Mary did not write that tune but her hymn made it famous.

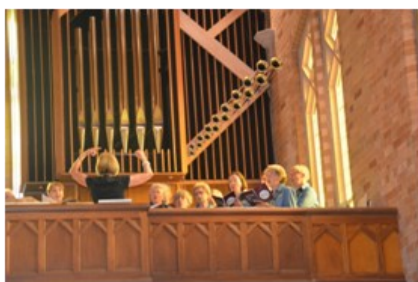
Today that tune has reached an even wider audience. The editors of the 1925 hymnbook *Songs of Praise* asked the English writer Eleanor Farjeon to write another hymn for that tune. She wrote *Morning Has Broken*.

So two hymns, a Gaelic Christmas Carol and an English morning hymn, both use this beautiful tune. Morning has broken is number 91 in AHB.

As we crossed Mull we saw the memorial to Mary near Bunessan and the ruins of the croft on the hillside where she had once lived. We went on to visit Iona, the birthplace of Scottish Christianity but that is another story.

Rehearsing for the children's Christmas eve nativity play





Success for St Paul's fete



The organisational success of St Paul's fete on Saturday, 7 November, was testament to the will of the Holy Spirit, with the added blessing of a perfectly fine Spring day after a week of threatening rain.

From the initial planning to the delivery there was a clock work atmosphere: parishioners donating to a range of stalls, two choirs, ballet dancers, three bands providing entertainment, the church grounds transformed. With the added generosity of business sponsors and a steady flow of bargain hunters the fete contributed \$18,600 to Parish funds.



Fete coordinator, Rod King, in relaxed and satisfied mood.



On being agents of God

Lew Hitchick

The editor of *Anglican News*, Lew Hitchick, will retire at the end of the year after 12 years as Editor. The December issue will be his last. His distinguished contribution to Christian journalism has been recognised by the Australian Religious Press Association, having won a number of national awards for *Anglican News*. He made his final appearance at this year's Synod where he thanked members of Synod and the diocese for their support. He reflects on his time as Editor and the role of a newspaper in communicating the good news.

I came into this role as Editor of *Anglican News* 12 years ago. I remember coming to a meeting with Bishop George, Allan Ewing, Trevor Edwards (neither of them were bishops at that stage) and David Holmesby as Registrar.

We had a discussion and they decided to take me on as the new Editor of *Anglican News*. I thought that was rather brave of them actually, because they didn't know who I was or what my style or capabilities were. Although I'd been producing the Bathurst diocesan paper for 18 months at that stage, I didn't know much about the Canberra-Goulburn diocese, and they basically took me on, unknown, on the recommendation of the then Bishop of Bathurst.

Anglican News is not so much what I've made it, but what you've made it. And whatever form

your internal publications might take in the future, can I encourage you to continue that ownership of your publication. It depends on contributions from people and from parishes.

I know some people are reluctant to wave their banner in public, because it might seem to be self promotion. Can I assure you that the feedback I get tells me that readers have appreciated the opportunity to hear what is going on in God's name in other parts of the diocese. In fact as we have occasionally run Tri-Diocesan papers, it's been people across two thirds of NSW who have appreciated hearing about what might be going on in the parish of Bega, or the Parish of Crookwell or

anywhere across the Diocese - because it is God who is active there. We are just his agents and it is encouraging for the rest of us to read about, and share the experience of God's activity. Please keep up that support for this avenue of communication.

As Bishop Stuart intimated in his Presidential Charge, the communication scene is changing rapidly. In the 12 years that I've been in this job electronic communication has, I won't say improved, but changed the nature of mass media. I know that as a

“I believe that a continuing media presence is an important part of your missional dream and I encourage you to actively pursue ways of keeping the good news out there in the public domain”.

church we lag behind the major media outlets in that regard, and this year's experiment with electronic distribution

has shown that we still have some way to go.

I know that a number of people have felt quite disenfranchised this year because *Anglican News* has not been as accessible for them in the electronic format. And that's a challenge for whoever continues this ministry next year.

The increasing cost of postage and print production has meant that we have to explore alternatives, but many of us still like to have a paper we can hold in our hands.

I have since learnt to love this diocese. I've learnt to appreciate the social, political and spiritual diversity that you have here, and

the inclusiveness that brings that diversity together - particularly at gatherings such as this Synod. It brings you together with a unity of purpose in pursuing a missional dream, and I have seen other dioceses where this is not the case.

I believe that a continuing media presence is an important part of your missional dream and I encourage you to actively pursue ways of keeping the good news out there in the public domain.

With *Anglican News* I've tried to produce a paper that a casual non-Christian enquirer could pick up and skim through, and find something of interest; and I was pleased a few years ago to hear that one or two parishes were putting their surplus copies out in a local newsagency, where they were picked up during the month, so that by the next month there were none left. That meant that the word was going out to a much wider audience than we were expecting, and people were reading it.

We need to continue to put good news out there and never be ashamed to give an account of the hope that we have within us: our wider community and our nation needs that hope!

So whatever form your internal communication might take from here on, I pray that you continue to use it to tell that wider community what you are doing in the name of our Lord Jesus.

And it's goodnight from me ...

Synod unanimously expressed its deep and sincere thanks for the generous and successful efforts Lew Hitchick and his wife Sylvia have made for the diocese and the mission of the church, and offers them every good wish for their future.

The Editor of Community welcomes the opportunities, encouragement and support Anglican News and Lew personally have offered. His Editorship has been in the great traditions of journalism to inform, entertain, and educate and to convey a Christian spirit.

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 Venerable Dr Brian Douglas (presiding member), the Rev'd Canon John Campbell, Dr Ingrid Moses (Rector's Warden), Robert Deane, Peter McDermott (People's Wardens), Catherine Bohm, Christopher Deane, Peter Cumines, Sandy White, Mary Pollard (Parish Councillors), Duncan Anderson, Lorraine Litster (St. David's Wardens), Tony Ralli (Rector's appointment). Helen Raymond. (minute taker)

Items from the Diocesan web site are included with permission

OUR EDITORIAL PURPOSE

In the service of the Parish, and recognising that communication is at the heart of our identity as a church, *Community* aims to connect people with God, with each other and with our wider 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, the Diocese and the wider Anglican communion that report, inform, and enlighten in ways relevant to its readers and be a window for others beyond the church to observe our participation as a vibrant Christian community.

As the former Archbishop of Canterbury, Dr Rowan Williams, said: "We believe in a God who speaks and calls, seeking to communicate more fully and effectively".

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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