

Serving the Combined  
Ministry District of  
St Paul's Manuka, St David's  
Red Hill and St Luke's Deakin  
*Three churches: one  
community*

# Community

No. 23 Autumn 2013

## Organ trumpets its performance

The rebuilding of St Paul's choir organ has resulted in its transformation as a showpiece in the church and one of the most significant instruments of its kind in the country.

The Rector of St Paul's, the Rev'd Dr Brian Douglas, dedicated the new work on the organ on Christmas Day, coinciding with Chris Erskine's and his mother, Betty Erskine's birthday.

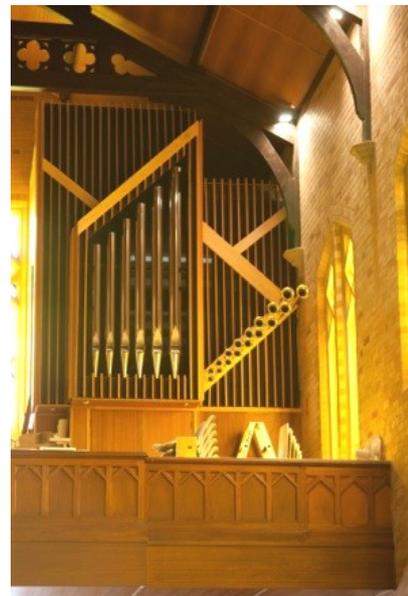
The first pipe organ was installed in St Paul's in 1970-71, largely from castoffs from other organs. After 40 years, the dream of John Barrett, who was organist at the time, and successive organists and Directors of Music has now been fulfilled.

The work was funded by the Arts Foundation following a significant donation from organist Chris Erskine in memory of his mother, Betty Erskine, a former Director of Music at St Paul's.

The visual appearance of the organ is now considerably enhanced with its meticulous engineering, beautiful woodwork, shiny new pipes on the front and the addition of 34 visible trumpets. There are now 61 trumpets in total.

The work was again undertaken by Ian D Brown and Associates, pipe organ builders, of Ballina. The Manuka Project began for them in 2009 when they built a magnificent new four-manual terraced console.

In July 2012 the firm commenced work to reconstruct the organ from scratch, building an entire new Choir Organ Division for the large Composite Organ. The Division is now enclosed in a swell box constructed of hardboard panels veneered in Victorian Ash and given several coats of hard lacquer for good sound reflecting qualities.



Of their work, the builders have observed: "What a wonderful way to announce the arrival of a bride or a Bishop or to enhance a special occasion with a flourish.

"This has been a rewarding project for us. Special thanks to the Rev'd Dr Brian Douglas and St Paul's organists for their support and encouragement."

### The evolution of St Paul's organ

*(Continued on page 3)*



# The aesthetics of St Paul's

Media coverage of St Paul's during the pre-Christmas period pointed to the aesthetics of the church where religion, art and the gifts of individual creativity converge. Aesthetics, therefore, is an appropriate theme for this issue of *Community* in its coverage of events and activities, with St Paul's putting its own particular stamp on it.

Richard Harries, in an excellent little book *Art and the Beauty of God* argues that one of the interesting features of our time is an increasing awareness of the spiritual dimension of the arts. Side by side with that view is the relationship of the arts to worship. Harries goes on to say: "If a religious perspective on life is to carry conviction it has to account for the powerful spiritual impact which the arts, in all its forms, have on people. Christianity needs to have a proper place both for the arts and for beauty."

The contemporary use of aesthetics links it to 'beauty' of which Bishop Harries writes. "It is the beauty of the created order which gives an answer to our questionings about God," he wrote. A foundation for appreciating an aesthetic of worship thus is the divine attribute of



beauty which encapsulates the full dimension of God's glory.

The aesthetic dimension of St Paul's is demonstrated in many ways: through its music; the transformation of the organ; the carefully woven kneelers and sanctuary cushions visualising images of "God's creation"; the striking vestments and frontal; evensong and choral performances at Christmas; the recent remodelling of the interior of the church with a new red carpet and polished timber sanctuary floor; and the planned restoration of the amber windows on either side of the nave.

The ambience and fabric of the church itself are an architectural backdrop to the beauty of the Biblical language of celebration, and the creativity of individual effort, appealing to our inner self as a communal engagement with God, complemented by the language of the liturgy anchored in readings, psalms, prayer and hymns.

Associated with aesthetics is creativity, whether it be in music, the composition of the kneelers, or the crafting of vestments, all in their own way works of art, and a window into divine life.

Perhaps only when this awareness of beauty is brought to one's attention is it seen for its aesthetic value.

While beauty cannot always be described in words, it is something which, in our awareness of it, unites us as we perceive it and discover new meaning either in individual reflection or in shared community moments, reminded as we are that: "In Him we live and move and have our being." (Acts 17:27).

To experience beauty in this way is to better appreciate both the artistic and spiritual dimension behind its creation. In this the aesthetics of St Paul's are self-expressive of the larger narrative of the Bible.

# Pilgrimage to culminate in Easter Day capital service

As part of the Anglican Diocese of Canberra and Goulburn marking its 150th birthday, Bishop Stuart Robinson will walk with a two-meter cross around the parliamentary triangle in Canberra before daylight on Easter Day, March 31.

His pilgrimage began on Eden Harbour on February 16 and will have passed through a number of parishes before reaching Canberra.

Bishop Stuart says the walk is both a deeply personal call and a rallying cry to the diocese and local communities. "My aim is to highlight the ministry of Christ crucified and its centrality in all we do. The cross is a stark symbol of Jesus' selflessness and love and for Bishop Stuart it is a compelling invitation to share the message of life, salvation and hope with others.

Parishes, local communities and schools en route will be involved in some way either directly 'walking with the cross' with the Bishop, or including the cross and the Bishop in a range of activities and events. Each walk will begin with prayer and conclude with outreach and evangelistic activities and services.

The parish of Sapphire Coast planned for Bishop Stuart to arrive at Eden Harbour (over Twofold Bay) aboard the Harbour Pilot's boat to an indigenous and civic welcome and then proceeding on the walk with the cross through the township.

The Easter Day National Capital pilgrimage walk will start in the car park adjacent to the Diocesan offices in London Circuit, Canberra City, move down Commonwealth Avenue and around Capital Hill before culminating with a dawn service under the large cross overlooking Lake Burley Griffin at the Australian Centre for Christianity and Culture in Barton.

Bishop Stuart is inviting other denominational church leaders to participate in the Easter Day National Capital pilgrimage.

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# The evolution of St Paul's organ

Christopher Erskine

**The Erskine family has had a long association with music at St Paul's and, in particular, the development of the choir organ, now regarded as one of the finest instruments of its kind outside Sydney or Melbourne. Community asked organist, Christopher Erskine, to share his reflections on the evolution of St Paul's organ and the inspiring and enduring legacy of his mother, Betty Erskine.**

An organ is always a work in progress, that adapts and changes slowly over time. That sentiment has been a key factor in the history of the St Paul's organ. Begun in 1969 with a handful of mostly second hand pipes and mechanisms, it has steadily evolved into one of the finest instruments outside Sydney or Melbourne.

The original installation was brave. But the thinking was that it was better to have something to show what could be done, than to wait an eternity for all the funds to install the perfect instrument in one go.

Sir Humphrey would have said it was not just brave but courageous. Installed at the front, it assumed that the layout of the church would forever see the altar at the east wall and the choir in front of it. That layout lasted a little more than a decade.

And it was right in the path of "Niagaras" of water flowing down the sanctuary walls straight into the pipe work every time it rained. The insurance company paid a handsome sum in compensation for water damage in the 1980s – but only on condition that the organ was moved to a drier location.

So in 1989 the organ was moved to the new west end gallery. In the move, the organ pipes were rearranged to improve the sound. And they were installed in a new

wooden case with its own roof (just in case the church ever leaked at the west end).

Barely a decade later, we extended the church behind the organ. Moving the organ backwards into the new gallery used up most of the funds that might have paid for more pipes. So we took a bold step by augmenting the pipes with new digital stops. This was the first such installation in Australia, though there were hundreds of similar blended organs in America that showed the potential of pipes and digital technology working together rather than in competition.

## A transformation

The results were astonishing. A utilitarian pipe organ with mongrel ancestry and major gaps in its sound palette was transformed into a grand sound where the pipes and digital ranks supported each other. We made some mistakes, which is only to be expected in a pioneering installation. But the effect still demonstrated that this was the way forward.

Enter Peter Pocock as Director of Music in the mid-2000's. He had spent time in California and knew what could be done with the elements of this organ and some vision. He and the St Paul's Arts Foundation raised a large amount of money, and in 2009 Ian Brown



installed the new console. Aesthetically it is one of the most beautiful parts of the building: and for the players, we run out of superlatives to describe how

much this has improved our ability to make the organ sing.

And then, in 2012, has come the work on the pipes that we didn't have the money for in 2009. Paid for out of a legacy from Betty Erskine's estate, we now have almost 600 new or reconditioned pipes. Some of



them are invisible, in a new soundbox for what is called the Choir organ (an important division of the instrument played from the bottom keyboard).

But 12 new silver pipes have taken over as the front pipes of the organ case. Part of a new Open Diapason rank from Germany, for the first time the organ has a solid and consistent foundation of sound. Their predecessors as front pipes are still part of the organ, but now live inside the organ case.

And flaring out dramatically from the organ case are almost 40 silver trumpets from England. Called Trumpets Royal, they evoke the big cathedral organs of Spain, all of which have horizontal trumpets called Trompetas Real.

Betty was always fascinated by Trompetas Real since she went to Spain in 1972. They are a fitting memorial to her work in the 1980s, 1990s and early 2000's as Director of Music. She directed the choirs for both visits of the Queen in 1989 and 2000; she staged unforgettable musical commemorations of Anzac and Remembrance Day; she reinstated carol services at St Paul's after some years without popular Christmas celebrations; and most importantly she pushed St Paul's musically into exploring a vast wealth of other musical traditions that enhanced our worship and reflection on the eternal while still retaining a distinctive traditional Anglican style.

So now we have a magnificent instrument. It's finished...for now. Over time it will evolve still further: nothing is ever static forever. But those who come after us as custodians of this church and community will have a splendid instrument to inspire them in their worship.

# Launch of Heritage Conservation Appeal Fund

The appeal for donations to the newly created St Paul's Heritage Conservation Fund was officially launched on 9 December in the memorial garden. This pleasant function was well attended; Greg and Margaret Cornwell generously supported the launch and parishioners provided the food.

Launching the appeal, Chair of the Fund, John Seymour, welcomed those attending and stressed the importance of supporting the conservation of St Paul's.

He explained how the Fund, which has the impressive title of "The National Trust of Australia (ACT) St Paul's Church, Manuka, Heritage Conservation Appeal Fund", will operate. Donations to the Fund will be tax deductible.

John said that it was important to appreciate that it is not open to donors to specify the purposes for which donations to the Fund are to be used. All payments from the Fund must be approved by the Trustees, who are obliged to ensure that, in the words of the Trust Deed, the money is used "for the conservation of the Church Buildings and Landscape".

He added that there was, of course, nothing to prevent a parishioner, in consultation with the Rector, from making a donation for a specified purpose, but such a donation does not attract a tax deduction.

## NEW DIOCESE WEB SITE

The Diocese of Canberra and Goulburn has transformed its website. It has comprehensive information drawn from a range of sources and is designed to be interactive, with a wide range of contributions and story coverage. The web site has been designed by Jeremy Halcrow, Director, Communications and Strategic Partnerships, Anglicare, and media advisor to the Bishop of Canberra and Goulburn, Bishop Stuart Robinson. He is former editor of *Southern Cross* Newspaper published by the Anglican Sydney Diocese. He has a substantial background in Christian journalism. *Community* sees the new web site as a valuable addition to the way the Diocese communicates while at the same time reinforcing the capacity of Parish magazines. Items in *Community* identified as coming from the Diocese web site are published with permission. The address of the web site is [www.anglicancg.org.au](http://www.anglicancg.org.au)

Since the launch, good progress has been made. The Trustees are most grateful for the immediate and generous response of parishioners. Over \$48,000 has been contributed and donations continue to be received.

One immediate benefit has been



*Restoration of church windows under way*

the replacement of the microphones in the Church.

The major project, the one for which the Fund was initially established, is the restoration of the amber windows in the Church nave. Work on this project began on 21 January. The contractor is Rick Allan of Heritage Decorative Glass, Moss Vale. He has impressive credentials and has had great experience in this type of work.

John said that once the windows have been restored, the Trustees will have to determine what other work must be undertaken to conserve the church buildings. "There will be much to do," he said.

# Farewell to St Paul's verger



*The Rector of St Paul's, the Rev'd Dr Brian Douglas, farewelled St Paul's Verger, Alipate Tuineau, at the 10 am service on 16 December. Alipate and his wife, Erin, were ordained Deacons in the Diocese of Rockhampton in February.*

*Photo: Peter Hodge*

# Back to church Sunday

The Diocese of Canberra and Goulburn will observe "Back to Church" Sunday on Sunday 17 March. This is seen as a simple, strategic and focused way to begin the Diocese's 150th celebrations.

The Bishop of Canberra and Goulburn, Bishop Stuart Robinson, would like to see churches opening their hearts and doors to guests and visitors as we celebrate the Diocese's birthday.

It is an opportunity for Parishioners to invite their friends and neighbours to a welcoming church environment.

# Service marks opening of Parliamentary Year

More than 200 people attended a special service at St Paul's on Monday, 11 February, to mark the opening of the 2013 parliamentary year of the Legislative Assembly in the ACT. The service was initiated by the Speaker, Mrs Vicki Dunne. Among those attending were the leader of the opposition, Mr Zed Seselja, leaders of faith and spiritual traditions and leaders of Christian denominations, who formed the procession into the church. The service was led by the Anglican Bishop of Canberra and Goulburn, Bishop Stuart Robinson, and the Rector of St Paul's, the Rev'd Dr Brian Douglas. Members of the faith communities and churches brought greetings to the podium. The Radford College Camerata Choir sang at the service. Bishop Stuart performed an act of dedication in front of members of the Legislative Assembly who attended. Bishop Stuart spoke of their courage to lead and commitment to serve. It was a weighty thing, he said, to be called to public office; it was an exacting and oftentimes enervating vocation. "That is why we need to pray for and encourage and affirm those who embrace this form of service and leadership."

*Photos: The congregation (opposite); Bishop Stuart Robinson and the Speaker, Mrs. Vicki Dunne (below), greet the congregation as they left the church; the Radford Choir; representatives of faith communities and churches join St Paul's clergy; and Bishop Robinson performs the act of dedication. The congregation sang a version of the National Anthem approved by Her Excellency the Governor-General for use in church services of a national character.*



# Reflections on EfM by a first-timer

Key Pendlebury

**Kay Pendlebury reflects on her first time experience with Education for Ministry and how it has clarified her own faith**

I joined the EfM (Education for Ministry) group at the beginning of the year in answer to a note in the St Paul's bulletin. I didn't really know what to expect: I just felt I would like Christian fellowship, intelligent conversation and biblical discussion. I didn't even really know what Education for Ministry meant.

On the EfM website it says: "Every baptised person is called to ministry. The Education for Ministry (EfM) program provides people with the education to carry out that ministry." [ <http://www.sewanee.edu/EfM/index.htm> ]

On the first night, the leader of the group (also called the 'mentor'), Michael Richards, explained that in some places it is also known as 'Exploring Faith Matters', and that is what it has come to mean to me.

We meet weekly on a Monday evening in the Mollison room, and it is a wonderful forum to explore matters relating to our faith. We can question things and be heretical in our inquiries without fear of criticism or judgment. The discussions have enabled me to clarify my own faith and also to respect the divergence of opinion and belief in the Anglican communion.

The program itself is a four-year cycle of study. I have just completed first year, which covers the Old Testament. Second year covers the New Testament, third year church history and fourth year theological ideas.

Each participant follows an individual program of reading, depending on what year they are in. In addition to that there are the 'common lessons', in which all participate as a group. In these group lessons we develop the skill of thinking theologically. It seems to me that this means living one's life

always with an awareness of the divine – living life for God, in God, with God, through God and by the Grace of God. Nothing else but God.

Our individual study of the Bible, church history and theological ideas provides the starting point for our reflection in the group lessons. The material covered in our individual study provides the wealth of scripture, history and ideas for the theological reflection.

In one of the first group lessons we drew up a time line of historical events and reflected on how those events had influenced our spiritual development. We then drew up our own spiritual timelines and shared them with the group. This was a very focusing exercise – bringing one's life straight away into a spiritual context.

Each meeting is supported by a life of prayer and regular worship.

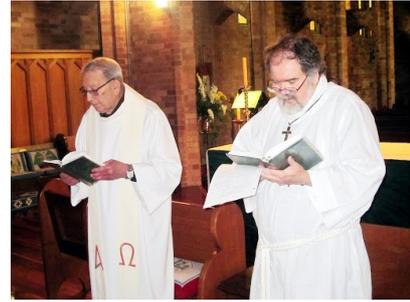


*At its last meeting for the year the EfM group celebrated the Eucharist using a liturgy from the Middle Ages. Photos: Kay Pendlebury*

We take it in turns to lead a short worship session at the conclusion of each meeting.

At our last meeting for the year we celebrated the Eucharist using a liturgy from the Middle Ages. We also share a delicious supper, taking it in turns to bring along our favorite treats.

I have found the group lively, supportive, encouraging, stimulating, generous, sometimes challenging, but at all times a great place to explore faith matters. God willing, I'll be back next year.



If you would like to find out more about EfM you can contact the group mentor, Michael Richards (6227 5769/0498 268 793; [helen60@iprimus.com.au](mailto:helen60@iprimus.com.au)) or even have a chat with Kay. (6297 8587; [kay.pendlebury@ozemail.com.au](mailto:kay.pendlebury@ozemail.com.au)) EfM starts again in February 2013. There is a financial cost and a time commitment of about four or five hours a week to do the study.

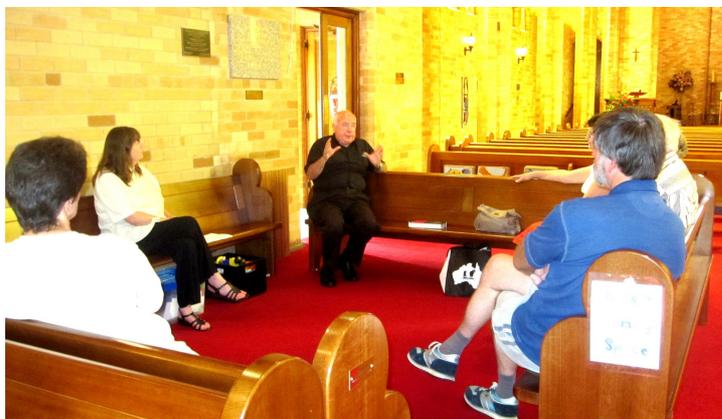
# Training session inspires liturgical assistants

**Liturgical assistant at the 8 am service at St Paul's, Kay Pendlebury, reflects on the significance of the service and how knowing why we do certain things has inspired her.**

The Rector of St Paul's, the Rev'd Dr Brian Douglas, conducted a training session for liturgical assistants on Saturday 1 December. A

practice instilled in the liturgy. We follow the liturgy on the understanding that the Holy Spirit is working through the liturgy. So the physical aspect of what we do is not as important as why and how we do what we do.

I can see that applying to bell ringing too. It's not pulling on the ropes that is important but the state of mind and heart when I do it, and the offering of the physical activity to the service of the Lord through service to the church community and the wider community—reminding us,



small group met in the church, and in the session Fr. Brian concentrated on the theology of what we do and the nature of the service rather than on the physical movements around the altar and the things liturgical assistants do.

Fr. Brian explained 'why' we do certain things. At St Paul's we practise a liturgical style of worship, that is, our worship is based on the wisdom of hundreds of years of

through the call to worship, that there is an aspect to this worldly life that calls to us through all our business.

After explaining the nature of liturgical worship, Fr. Brian walked us through the order of Holy Communion, explaining some of the differences between the different orders of communion, and such things as sacraments and transubstantiation.

He emphasised that the physical things we use in worship are there to focus our attention on God, Jesus and the Holy Spirit. On a practical level he explained the names of the various vestments and 'vessels' used in the service, and even the nitty-

gritty of what order, in tradition, the candles are lit and extinguished.

A comment was made by a participant that 'the Gospel candle never burns alone'. Fr. Brian explained the history of and reason for that, but also said that God probably doesn't really mind in what order the candles are lit. More important is the state of our hearts when we light them.

Through the outward forms of worship, God works to grant us inner spiritual grace. We looked at many more things, for example the meaning of the word Eucharist, the origin of the word sacrament, and the idea of celebration.

I was left thinking: what a wonderful tradition I have inherited; its origins can be followed back thousands of years.

The contemplation of it brings the mind to stillness and awe; and, in that stillness and awe, God's presence is felt as (among other things) an expansion of the heart. We are blessed at St Paul's to have Fr. Brian and his knowledge of our tradition and its relevance today.

**Kay Pendlebury**



## A DEDICATED LIFE

# Recalling 45 years of Ministry service

*The Rev'd Hartley Hansford*

**When the Rev'd Hartley Hansford preached the sermon at St Paul's on Sunday, 16 December, he celebrated a milestone in his life: it was on the same day that he was ordained a Priest 45 years ago. He reflected on his ministry, his experience in the outback and the way the church had changed over those years.**

**F**orty-five years ago today four of us were ordained as Priest in the Church of God by the Bishop of Bathurst in Holy Trinity Orange. Sadly one of those is deceased, and for our sins two of us became Archdeacons and one a Bishop.

Of course Australia has changed during this period. As a young man I remember walking down Macquarie street in Sydney and seeing a man sauntering alone in front of me. I thought his figure was familiar; it wasn't till he turned the corner that I realised it was Bob Menzies. I doubt that any Australian prime minister would today be permitted to wander Sydney streets alone.

So how has the Church changed over these years?

The most notable change is liturgical. I began celebrating the Eucharist with my back to the congregation and using the liturgy written in 1662. We understood that the priest was offering the Eucharist on behalf of the people. Nothing had changed for several hundred years.

I must admit that if I celebrate a 1662 service today, I find it very wordy and the ancient language doesn't sit easily with me. But that's how I began, and how so many of you experienced the life of the church in the 1960's and in the previous decades.

Then in the 1970's we began to experiment with a number of alternative services from the church in England or other provinces. Along with this liturgical movement came a new understanding of the Eucharist,

and in particular the role of the priest.

Now the celebrant no longer offers the prayers on behalf of the congregation but presides as priest and people offer the Eucharist together. As a result, altars were moved from against the wall of the church so the sanctuary party can face the congregation, and lay folk became more involved in reading and as intercessors.

The age of the clergy has also changed dramatically. I was in one of the last cohorts of young men ordained at the minimum age of 24. Now the average ordinand is more likely to be married in his or her mid 30's and with a family. As a result institutions such as the Bush Brothers, who were responsible for my training and early ministry, are no longer viable. It can be also more difficult to find clergy for a number of country areas, for often spouses have a significant employment in a city such as Canberra.

Our training, too, was different. We lived almost a monastic life; I think we were allowed off the college grounds on Wednesday and Saturday afternoons as long as we were back in time for complin.

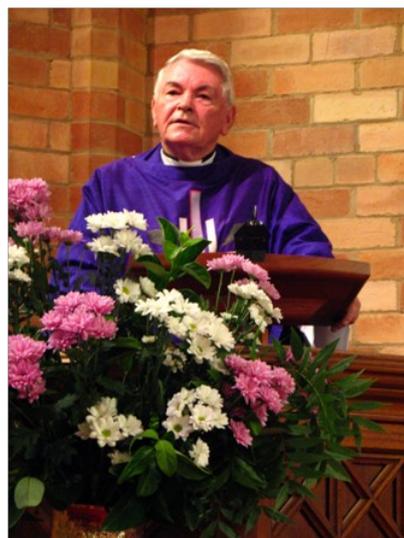
Community living was important and whilst the academic discipline was there, there was more emphasis on developing priestcraft, spirituality and prayer.

Of course we were all male, and the majority were single.

So I commenced as a Bush Brother, with food and lodging and under temporary vows of poverty, chastity and obedience.

Although we were paid 'a dollar a day', ministering in the most remote places in the country which couldn't afford a regular ministry. As the world and Australian society's attitudes and values have changed so has the church reflected some of the changes. This is easily seen in our regulations in regard to marriage and divorce.

In the 60's one couldn't be



*Photo: Peter Hodge*

ordained if you were divorced, or be remarried in church. One could also only be married within a church building. However in the Northern Territory I had a blanket exemption: you couldn't ask folk to travel 500 miles to be married in a tin church.

Of course we did things differently. If under 21 you still needed your parent's written permission.

Willie Shadford's daughter wanted to get married to a local stockman. They lived at 7 Emus in a very remote part of the Gulf I had travelled for 3 days to reach. 7 emus was a unique homestead, the house built around a massive tamarind tree.

But the river was in flood, and it was impossible to take the Landover through. The only way was to swim the river on horseback. Not being a great horseman, I had two Aboriginal boys from the neighbouring property ride either side of me, with the marriage papers in a plastic bag under my shirt. And a stamp pad to take Willie's thumb print as I knew he could only make his mark.

The wedding took place in Borroloola. I arrived a day ahead of the ceremony and joined the bridegroom in killing and dressing a pig for the reception.

There were only two mown lawns in Borroloola, one outside the Police Station, the other outside the Hotel. Knowing where the guests would end up I made the decision to celebrate the wedding on the Police lawn, so

*(Continued on page 9)*

*(Continued from page 8)*

the bride changed in the cells and came down the cell steps on her father's arm.

### **Community building**

My first Parish as Vicar and later Rector was a newly established Parish in suburban Brisbane. We were of course much younger, but were surrounded by an incredible group of men and women who were prepared to give of their talents in order to make the parish viable. Most was achieved through voluntary labour; we transformed the church building from a drab small building to a warm and welcoming place of worship. In four years they built and paid off a double story brick rectory.

Later, as Rector at Goondiwindi, my concern was to establish a number of worshipping communities. There were three churches and five service centres in the Parish. At Billa Billa we met once a month in a community hall; there was nothing else there except the hall. The congregation met together for the Eucharist and afterwards the ladies brought dinner to be shared. The men opened the bar and the children played tennis on the floodlit courts. It provided a venue where by a real sense of community was engendered.

In a similar way we established a community at Toobeah. I had inherited a strange schedule of services. Toobeah, 50 miles from Goondiwindi, had a monthly service at 3pm on Sunday afternoon. My first Sunday there were three ladies and we met in the CWA rooms about the size of several outdoor loos put together. The second month there were two parishioners. The third month they all forgot to tell me they would be away, so I had an abortive 100 mile return trip.

Instead I asked one of the parishioners if we could use her home on a Friday evening and would she invite her neighbours. Instead of three ladies we ended up each month with over 20 communicants. The men didn't like the ladies travelling alone at night so they came originally to support the womenfolk, but ended up looking forward to each month as it was the one time they could get together with their neighbours. Again it was over a common meal at the end

of the service that a real community was established.

Then followed 16 years as Chaplain to Canberra Grammar, Rector of Bega and Archdeacon of the South Coast and the Monaro.

Then I was approached to become chaplain to the NSW Police College in Goulburn, and the final 10 years of my ministry I spent in a Police uniform, first in Goulburn then as the senior chaplain for the State, based in Sydney.

The Police paid my salary and met my expenses; similar chaplaincies may provide a way forward if the Church can extend its ministry in a non parish environment.

I found this decade to be one of the most fruitful of my ministry. I found a heartfelt welcome in any Police Station in the State. I was able to speak and counsel men and women who would never darken the door of a church building.

Being called out to many of the tragic events that police have to deal with: from murders and suicides, to multiple road fatalities, or several weeks in the morgue at Phuket with the disaster victim identification teams after the Tsunami in Thailand, the serving members knew that I had been there and knew what they had experienced and were then willing to talk with me afterwards.

### **Changes in the life of the church**

Throughout this time there were big changes in the life of the Church.

In the 1980s came the then controversial movement for the ordination of women. It drew a lot of heated responses on both sides, and it was this diocese that was at the forefront of the movement.

It is now some 20 years since the first women were ordained and the questions that we struggle with today are not about how we work together as women and men in ministry, lay and ordained, but about how do we fulfil the ministry to which we are called. How do we exercise a real and meaningful ministry to those we used to know but now are largely served by our caring agencies?

How do we discern the difference between charity and justice and act accordingly in

ministry? How do we re-enter the Anglican schools of which we like to boast, but which often don't seem to need us anymore.

How do we respond to the needs of remote and rural communities outside the comfort of our urban sprawl?

How do we maintain the energy to read, to pray, to go on in the midst of communities who no longer know what we stand for?

How lucky we are in this parish to have what someone recently called "old-fashioned priests" who, instead of being concerned with running programmes in the community, see their role in providing pastoral care, being in the homes of parishioners, visiting the sick and housebound and bringing them the sacraments—of being Christ in our midst.

In the 1960's the Anglican Communion and our Australian Church appeared more united than it appears today. Over the intervening years the more catholic Dioceses in Australia have become more moderate but the evangelical diocese appears to have moved to a more fundamental and right wing stance.

The year 2012 marked the 50<sup>th</sup> anniversary of the passing of the constitution of our church in Australia, yet I look around our church with regret at the divisions in our national church and in the Anglican Communion, and in the words of our Primate speaking at the Brisbane synod this year that "the boat threatens to capsize".

How can we as a congregation help foster that sense of unity? I notice that we have been teamed with the parish of Molong. We have stopped there many times for a cup of coffee. I don't know how depressed that rural community is, but what a boost to the local small congregation if 10 or 20 of us turned up for a Sunday morning service and showed by our encouragement that we are all one in Christ.

Let us hope and pray that we can affirm our commitment to the Anglican Church of Australia and the Anglican Communion, and re-gender that sense of unity that I experienced as a young priest in the 1960's.

*Sermon preached at St Paul's  
Manuka 16 December 2012*

FROM THE PULPIT

## The baptismal journey

**In preaching the sermon on the Baptism of Our Lord, the Rector of St Paul's, the Rev'd Dr Brian Douglas, spoke of the significance of the call of baptism in our Christian journey and its sacramental symbolism.**

What do you remember of your own baptism? Like most Anglicans we probably remember nothing since we were babies at the time. I remember nothing about mine but the event has marked me forever.

Coming into the Christian family is a journey which God begins in us and there seems to be several steps along the way. It does not matter if we remember our baptism or all the events along the way. What matters is that God has taken the initiative and called us to baptism, possibly through another person, just like John the Baptist worked to bring people to a new stage of their spiritual journey.

At some point though in our life God filled us with the Holy Spirit. God has chosen us in our baptism, whenever and wherever it was and however it was celebrated, and used things of this world to convey to us the very grace and power of God's self – God's Holy Spirit. In the Anglican tradition we use water, oil and the light of a candle and the laying on of hands to represent the actions of God; but more than this, these symbols are the sacramental vehicles through which God works and acts in our lives.

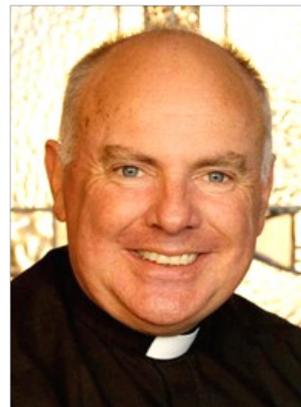
The water is a sign of new life as well as cleansing from sin. Water refreshes and revives us. God, through the priest, anoints us with the oil of gladness. Oil is a sign of the royal priesthood of God's people and it is God's touch that blesses and strengthens our lives. The light of the candle is the light of faith, lit from the Paschal Candle of Easter, the sign of the new life we have in Christ, the power and the fire of God's love and Jesus' resurrection and his light to guide us on our journey of faith. The laying on of hands by the Bishop reminds us of the apostolic power the Bishop brings. We must never disparage these holy signs as superstitious. They are God's signs and God's chosen ways of working in our lives.

The grace and power a person receives at baptism lives and grows and assures the person of God's presence, whether it is acknowledged or not. God's grace works and does not require our rational agreement or understanding since we can never know the mind of God fully. What God wants is response and readiness to grow in grace and life. This grace is sealed for us in confirmation.

When we come to know the presence of the Lord in our lives and respond to that initiative of God in faith we come in our tradition to the Bishop for confirmation. The Bishop lays hands on our head and prays that we will receive the Holy Spirit with all its power. You see it is not up to us to decide what happens in baptism or confirmation and we make a mistake if we arrogantly

think it is. God works first and then we respond in faith, never the other way around.

In our baptism we have been brought by God to new life and faith in Christ in the power of the Spirit. God leads us to these important points in our journey of life and faith and often there are others there to help us respond to God's initiative. Perhaps it is a parent or a friend or a



priest who provides that needed incentive but it is always as a result of God's leading. It's not accidental: God leads us from birth, to life and finally to death and then we rest in the peace that only God provides.

The faith into which we are baptised is God's faith, God's initiative and the product of God's love and concern for us. All we can ever do is respond and know its power. Baptism is not an act of people but of God which nevertheless is performed by God through human agents, like John the Baptist or a bishop, priest or deacon and by the use of material things: water, oil, sign of the cross, light and laying on of hands. This is God's way which we know ultimately in the coming amongst us of a real live human – Jesus – who was nevertheless God, born, baptised, living, dying and rising again to save us. For those of us who are baptised members of God's church we have a duty to proclaim this good news by what we do and say and how we live our lives. For those who are baptised we must be careful that we do not shut people up or shut them out by malicious deeds. A Christian community can never turn against itself and remain a Christian community in truth.

As we respond to God's initiative and power in baptism and live out our baptismal promises we have the promise that the heavens will be opened to us and the Holy Spirit will descend upon us, just as it was for Jesus. It is only when we know the power of God's baptism in our lives that we will be able to hear the voice from heaven and know its power. As we are baptised into Christ's death and resurrection, made ever new for us in the Eucharist, and as we walk with Christ in newness of life, then we will know that Jesus Christ is God's Son, the Beloved. It is only then in that power that we too can walk with one another in love and trust.

Give thanks this day for the Baptism of our Lord and for your baptism which has marked us forever as children of God, members of Christ and inheritors on the kingdom of heaven. Pray that we may have the grace to be brought to the fulfilment of God's eternal kingdom and be filled with the power of the Holy Spirit as the people of God in this place.

*The Rev'd Dr Brian Douglas*

*The Baptism of Our Lord  
St Paul's Manuka, 13 January, 2013.*

## From hymn to sin

**Robert Willson's penchant for books new and second hand often leads to new discoveries, like that of the hymn translator, Catherine Winkworth, who sent a joke to *Punch* magazine**

Last year at the bookstall at our parish fete in St Paul's I picked up a truly fascinating book which I did not know existed. It is entitled *A Companion to Together in Song*, the revised edition of the Australian Hymnbook.

I already had other companions to various hymnbooks but this one was new to me. It was edited by Professor Wesley Milgate and Dr D'Arcy Wood. Wesley Milgate was my English professor at Sydney University in the 1950's.

The *Companion*, as the name implies, includes notes to every hymn in the book and also a biographical sketch of each author, from Adams to Zschech. There is an index of first lines and of tunes and common titles. To those Christians who want to have some background to the hymns we sing every Sunday this book is a treasure.

Recently I discovered a fascinating story about one of the hymn writers, or rather translators. Whenever we sing popular hymns like *Praise to the Lord, the Almighty, the King of creation* (number 111 in TIS), or *Now thank we all our God* (number 106 in TIS), we should remember the woman who gave those hymns to the world. She was Catherine Winkworth and she lived from 1827 to 1878. Much of her life was spent at Clifton, near Bristol, and she was a pioneer of higher education for women.

Her studies in various languages led her to discover the great heritage of German hymns and she decided to translate some of them into English. All agreed that her work was outstanding and she gave us over 400 hymns by 170 writers from every period of German hymn-writing. Many of them are still in the

hymnbooks of the Church.

One day when she was a teenager Catherine picked up a newspaper and read of a British military campaign in far-away India. It was the 1840's and the British Empire in India was expanding, though the country was still under the nominal control of the East India Company.

Catherine read that British General Sir Charles Napier had conquered the province of Sind, sometimes spelt Sindh. The campaign was ruthless and very successful but it had not been authorised by the Governor-General. Some doubted the wisdom of expanding the Empire too rapidly and Napier had been given express orders not to capture the territory. However he discovered how little resistance there was and he took the province with ease but in clear violation of his orders. The general hoped that his victory would overcome any objections.

Catherine commented to her Latin language teacher that Napier's despatch to the Governor-General of India should have been *Peccavi* (Latin for 'I have sinned /Sind). In view of the illegal nature of Napier's actions this was the perfect pun, and the English love puns.

The teacher laughed and Catherine decided to send her joke to the editor of the newly founded magazine *Punch*. Imagine her surprise when the editor published it as a serious report under the column 'Foreign Affairs'. General Napier found himself credited with a famous Latin pun that has been attached to his name ever since.

So we should remember Catherine Winkworth for her splendid hymn translations but also for a Latin joke that was taken seriously. In your personal devotions read over the words of her great hymn "Now thank we all our God, with heart and hands and voices, who wondrous things has done, in whom the world rejoices..."

*The Rev'd Robert Willson*

## Progress on hall restoration

In April 2012, St Paul's Parish Council approved a five-year programme of works to refurbish the hall. It made an annual appropriation of \$5,000 to be matched by annual fund-raising of \$3,000 to provide funds of \$8,000 per year.

In addition to the \$5,000 allocated by Council, some \$9,574.00 was raised during the remainder of 2012. Major projects funded in 2012 have included the refurbishment of the women's toilet upstairs and the men's toilet downstairs; a new hot water service for the hall kitchen, the installation of fans in the hall, and the purchase of tables and other equipment for use in the hall. The painting of the woodwork in the hall will be undertaken in February.

There will be a number of activities this year to raise money for the Hall Restoration Fund. Please note the following dates in your diary.

*Robert Deane*

### DIARY DATES FOR HALL FUND RAISING

March 14th (Thursday) - Bridge & Mah Jong Day, 10.30 am – 3 pm.  
 April 5th (Friday) - Talent Night, 7.30 pm. (Thespians contact convenor, Nina Stevenson 62959172)  
 April 28th (Sunday) - Fork & Talk, 12 noon.  
 June 23rd (Sunday) - Fork & Talk, 12 noon, *This event will be in aid of Carpenter's Kids*  
 August 16th (Friday) - Trivia Night, 7.30 pm – 11 pm.  
 September 19th (Thursday) - Bridge & Mah Jong Day, 10.30 am – 3 pm.  
 November 10th (Sunday) - Christmas cake raffle  
 November 17th (Sunday) - Christmas cake raffle  
 November 24th (Sunday) - Fork & Talk 12 noon. Drawing of cake raffle  
 December 15th (Sunday) - Sale Christmas Goodies, 8 am & 10 am services.

## COMBINED MINISTRY DISTRICT COUNCIL

Members of the Combined Ministry District Council are: The Rev'd Dr Brian Douglas (Chair), The Rev'd Kevin Stone (Associate Priest), Dr John Seymour (St Paul's Parish Council Chair), Robert Deane, Peter McDermott (St Paul's Parish), Tim Hurst (St Luke's Parish), Duncan Anderson and Yvonne Webber (Rector's appointments). The council will also have a Secretary and Treasurer.

## ST PAUL'S PARISH COUNCIL

Members of St Paul's Parish Council are: The Rev'd Dr Brian Douglas (acting chair), the Rev'd Susan Bridge, the Rev'd Kevin Stone, Dr Ingrid Moses (Rector's Warden), Robert Deane, Peter McDermott (People's Wardens), Catherine Bohm, Robert Bailey, Rebecca Meyers, Celia Acworth (Parish Councillors), George Menham, Mary Pollard (Rector's appointments), Suzanne Curtis, Bill Thorn, Lorraine Lister (St. David's Wardens), and Duncan Anderson (Treasurer). The minute taker is Helen Raymond.

## ST LUKE'S PARISH COUNCIL

Members of St Luke's Parish Council are: The Rev'd Kevin Stone (Chair), Wardens: Edna Sturman, John Pilbeam, Jacqui Marsden (Secretary). Parish Councillors: Julie Hirst, Alison Heath, Perry Wiles

## OUR EDITORIAL PURPOSE

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

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

*Community* seeks to promote the Combined Ministry District's vision of "three churches: one community". It will do this through stories of the district, the Parishes and the wider Anglican community in ways relevant to its readers.

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

## *Community*

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Canberra and Goulburn

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**Pastor at St David's Associate Priest, Priest in charge St Luke's:** The Rev'd Kevin Stone  
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