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Ian Coutts farewelled to Bunbury



The Reverend Dr Ian Coutts was farewelled by the Diocese with a grand morning tea on 25 September as he leaves to take up the post of Bishop of Bunbury in South West Western Australia.

Jeremy Halcrow, CEO of Anglicare, Glenda Richards from St John's Care and Bishop Trevor

spoke words of acknowledgment for Ian's contribution to the Diocese and of farewell.

In his time with the Diocese Ian has: served as lecturer with the Charles Sturt University School of Theology and as trainer and coordinator of ministry formation with St Mark's Registered Training Organisation; made a significant contribution to Anglicare, most recently as General Manager for Mission including his passion for Indigenous reconciliation and expertise in child protection policy development; been involved in development of staff values formation programs, pastoral care of staff and oversight of the growth of Anglicare's community service partnerships with parishes in this Diocese as well as the Dioceses of Riverina and Bathurst.

Ian was presented with two mementos of Canberra – a Fink Water Jug, designed and made in Queanbeyan, and book *Treasures of Can-*

berra – from the Diocese, ADS and Anglicare.

A motion put forward at Synod in September gave thanks to God for the significant leadership, ministry and faithful personal witness to our Lord Jesus Christ of both Ian and Anne Coutts in this Diocese.

Anne was thanked at Synod for her leadership as Principal at Can-



berra Girls Grammar School for nearly eight years. In that time, Anne has: contributed to the design and construction of the state of the art Science wing and the newly opened multi-purpose lakeside Yhuuramulum building; the founding and championing of the CGGS Music Academy; the roll out of fantastic leadership programs for Years 5, 7 and 9; the broadening of the co-curricular and sports programs and the expansion of the award winning Early Learning Centre for the 2019 academic year.

The Diocese wishes Ian and Anne every blessing and God's grace as they leave Canberra to serve in the Diocese of Bunbury.



Green shoots appearing in Tathra



A new partnership has been launched between the Uniting and Anglican Churches to provide Bush Fire Recovery Chaplaincy to Tathra communities, through Reverend Captain Stuart Haynes, which will be funded by the Uniting Church of Australia for nine months.

John Williams, Co-Chair of the Canberra Region Presbytery, wrote

to acknowledge the encouragement and support of Bishop Trevor to the folk in Tathra and Bega Valley through this partnership, put in place with Reverend Dr Stephen Robinson, National Disaster Recovery Officer, Uniting Church Assembly, to have Reverend Captain Stuart Haynes take up the role as Chaplain for Bush Fire recovery in

Tathra /Bega communities.

A moving worship and commissioning service was held on 23rd September, with folks gathered from the Uniting and Anglican congregations. These congregations mixed and supported each other, sharing in the pain of the fires and the fragility of the community as they rebuild, with mutual offers of help extended.

John Williams, said to those gathered:

"To folk here who were directly and immediately impacted I offer my sympathy and commitment to stand with you in the long haul. That is what we are symbolizing today as we commission Rev Stuart Haynes as Bushfire Recovery Chaplain. This is our response. A commitment to stand with, to listen to, to comfort, and to travel with our Tathra com-

munity into full recovery. I am so pleased we can do this in partnership.'

The worship centre around the Christ candle was built up of relics from the fire – shapes cast from molten solar panels, hub caps from cars and household glassware. Video of fire impacts on homes and bushland, compiled by David Galan, was shown to those gathered.

Stuart's gentle touch and engagement in ministry is known to have fostered this partnership.



Bishop Trevor Writes ...

Live for Self or Live for Others?

I recently had the real privilege of speaking at a Year 12 valedictory service in Canberra where I was able to ask the exiting students what contribution they intended to make for the good of the world and our society. On the basis of a text from Philippians 2 I asked them whether they would just choose to look after number one, like so many others do in our individualistic culture today, or would they make the radical choice to be focused on serving others for their benefit.

The Apostle Paul urges us not to give in to this old human temptation to selfishly pamper ourselves. He writes: *do nothing from selfish ambition or vain conceit*. While there is obviously a healthy ambition, on view is a destructive preoccupation with seeking the best for self at all costs. Originally the word used described a mercenary spirit and depicted an unrestrained pursuit of political office by unfair means. However in time it came to be used more broadly to describe any greedy attempt to gain the upper hand through underhanded or unjust tactics. Conceit

on the other hand is an excessive pride in oneself. It is egotism or vanity writ large. It is being swollen or big headed. In fact one wag has written 'the emptier the head the louder the boast!'. I am sure we have all met or seen someone like this. But be warned, conceit can also take a hundred subtle and ugly forms. The question for us is whether we will give in to *selfish ambition* by being so preoccupied with advancing our own interests that other people will be seen as only means to our ends? Will we succumb to the temptation to vain conceit by being focused on self-promotion at the expense of others?

With God's help however we can and should choose the less popular path by seeking to imitate Jesus who supremely lived for others. Paul went on to write: *in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others*. Humility was despised in the ancient world as weakness but it became a uniquely Christian virtue because of the example of Jesus. The quality has its roots deep in the Old Testament, where the lowly rest their case with God rather



than relying on mere human strength and machinations. It is not some form of false modesty ('I'm no good') which draws attention to itself, but a proper estimation of oneself as a creature before the Creator God which therefore produces a genuine focus on the worth of other persons who are also made in the His image. In other words humility to quote one writer *is not thinking less of yourself, but thinking of yourself less*. This means recognising in all our relationships *the interests of others*. It means recognising their value, listening to and fostering their unique insights and wisdom. It is fundamentally a collaborative rather

than a competitive spirit. But be warned, this choice to live for others may be costly. Humility promoting the good of others but at considerable personal expense was demonstrated in the life and death of Jesus. He denied himself and sacrificed himself to serve the ultimate well-being of people like you and me.

The two stark options before us every day are whether we will live for self or live for others. If Jesus is our model, instead of being preoccupied with getting for ourselves we will seek to give to others. Our friendships, marriage, families and work should be marked by giving to the other not just getting for self. In fact, all we do should be marked by giving not getting. May God enable us to make a real difference in our world as we follow in the steps of Jesus.

With every good wish,
+Trevor Edwards

Update from the EENC



The Episcopal Election Nominations Committee is preparing for the Electoral Synod to be held from 8 to 10 November. It has recently met with the Prospective Nominees and is now preparing an information package on each Nominee for confidential distribution to Synod members prior to the meeting. The package will include the Episcopal Selection Criteria, which were prepared by the Committee after consultations around the Diocese and an online survey.

At the September Synod, in preparation for the decision they will make in November, Synod members broke into groups to discuss the Selection Criteria and to assess the weight they would give to each of the 24 Criteria on a scale of 1 to 10. Three criteria were given weights of 9.0 or more. These were:

- to encourage and enable the ministry of women and men

in lay and ordained ministry within the life of the church, including to the three orders of ordained ministry;

- to develop teams of leaders, delegating effectively, and being collaborative, supportive and strategic; and
- to be a person of prayer, whose spirituality arises from engagement with God's Word and who relies on the Father, Son and Holy Spirit for their salvation, daily life, and future.

Please continue in prayer during the next month for God's guidance and wisdom in the choice to be made.

A bible study and other resources prepared by the EENC are available on the Diocesan website at: <https://anglicancg.org.au/our-diocese/governance/synod/episcopal-election-nominations-committee/>

by Canon Robert Arthur

Clergy Moves

The Reverend Michael George has been granted an ATO (18.09.2018).

The Reverend Connie Gerrity has had her ATO renewed (04.10.2018).

The Reverend Geoff Hoad has had his ATO renewed (04.10.2018).

The Reverend Adam Mannion has resigned as Priest-In-Charge Tumarumba effective 14.10.2018. He has been appointed Assistant Priest part-time, South Wagga Wagga (15.10.2018) and an Army Chaplain, Kapooka (part-time).

The Reverend Nathan Manwaring has been appointed Rector, Temora and will commence in that role on 15.12.2018.

The Reverend Dr Tim Watson has been appointed Rector, Hackett and will commence in that role late 2018 or early 2019. Tim has most recently been Continuing Ministerial Development Officer for the Diocese of Chichester while also leading a pioneer mission team exploring creative uses for a closed city church in Brighton & Hove in the UK.

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Is Science a Reliable Way to Truth?



Recently Good Shepherd Anglican, Curtin, held a seminar on *Humility and Knowledge: Reflections on truth, faith and philosophy*, presented by Dr Ryan Young, who holds a PhD in Philosophy and Logic from ANU.

After detailed reflection on the findings of his research in epistemology, or the study of knowledge (leading to the conclusions that there is very little we can be absolutely certain we know is true and that there are limits to what we can know), Dr Young asked the question of whether science actually is the answer it is held up to be, or the only reliable way to truth.

He began with a quote from a famous physicist, Richard Feynman, known for his philosophy of science.

'We have found it of paramount importance that in order to progress we must recognise our ignorance and leave room for doubt. Scientific knowledge is a body of statements of varying degrees of certainty. Some most unsure, some nearly sure, but none absolutely certain.'

From there he discussed some limitations of science using examples from quantum physics. As a scientific theory that makes predictions, quantum physics is the most accurate physics theory ever discovered. The problem is that we have the maths that describes how it works, but we don't actually understand it conceptually. A key discovery that made quantum physics possible was made by Louis de Broglie, who found that everything physical (at the subatomic scale) can act both as a wave and particle at different points in time. As far as we can understand it, waves and particles are fundamentally different. Yet one of our foundational scientific theories relies on things being able to be both. In short, there is something fundamental in how the physical world works that we do not understand.

The second interesting aspect of quantum physics is Heisenberg's Uncertainty Principle, which states that there's a fundamental mathematical limit to what we can actually know about things, at the smallest scale. The more accurately we know how fast something is going the less accurately we can know where it is, and vice versa.

Yet this assumption that there is a limit to what we can know is a foundational principle in an incredibly productive scientific theory.

So, what does that mean for science? There are things that we as humans can't understand. Science can't tell us everything. And in fact by assuming there are things it can't tell us, it can tell us a whole lot more than it would otherwise.

This should make us pause when we hear claims of science being a completely reliable guide to truth. Science itself, at least quantum physics, depends on there being information we cannot know and is built on principles that we cannot conceptually understand.

Moreover, if you consider the scientific method from a philosophical point of view, the absolute certainty that many express about science is hard to justify. The core scientific method is that we come up with a theory or hypothesis and then consider what that predicts about the world. The scientist then tests the predictions by experiments or gathering more data. If the predictions are correct, it confirms that the theory works for everything considered so far. Ideally, you then make further predictions and further test the theory.

In science you do not, indeed cannot, directly test the fundamental assumptions of your theories. You can only test whether the predictions your theory makes are consistent with experiments or the world.

The logical structure that underpins science is more like faith than any way you'd ideally like to get to certainty around knowledge. You have to pin your hopes on something: this is a theory – I think this is true, I have faith that it's true – and then test it, see what happens. You might discover that your faith in what was occurring was wrong, but it depends on

what the evidence demonstrates.

Given this is how science works, the quote from Feynman about the lack of certainty and he need for humility, makes sense. Because it's already starting from somewhere, making predictions and trying to figure out the messiness in there. We can never be ultimately certain that our theories, where we've started from, are correct. We can disprove them quite often, but cannot categorically prove them.

This does not mean that science is an inadequate way to find out what is true. Let's consider a situation where finding out knowledge is crucial, even to the point of an existential crisis, but the person in question is highly unlikely to be rational, logical or structured. Imagine a 15-year-old with a crush on a classmate trying to figure out whether that person likes them. Our 15-year-old will likely observe and consider whether what they observe fits with that person liking them. Their friends will offer opinions about how what they know fits with the person liking them or not. In the end, they may even have to ask the object of their crush out to find out.

So, our 15-year-old has made a hypothesis (he/she likes me!) and then tested that hypothesis against the evidence. In the end, they conduct an experiment to determine whether the hypothesis is true (asks them out). So, despite being seemingly unrigorous and highly emotional, the way we approach trying to figure something out in normal life is very often a similar process to the scientific method.

One of the reasons Dr Young concluded that science has been so successful is that it's actually managed to capture, make rigorous, codify, that instinctive way of gathering knowledge that we've probably always had. But this means that our instinctive approach to knowledge is subject to the same limitations as science – we cannot prove our fundamental principles but only test if their predictions are correct. This puts limits on what we can know (particularly with any certainty) and means that knowing is not inconsistent with faith.

This conclusion that there are limits to what we can know as

people is not anything particularly new. It's there in Psalm 131:1, Job 42:3, 1 Corinthians 13:12. It's most fully expressed in Proverbs 1:7. The fear of the Lord is the beginning of knowledge. One of the key elements of the fear of the Lord is the recognition, and awe, of the fact that God is God and we are not. We are much smaller, much more limited and much more incapable, and if we accept that, Proverbs tells us it's the beginning of wisdom. Science similarly tells us that if we accept that there are limits to what we can know, we can have quantum physics and smart phones.

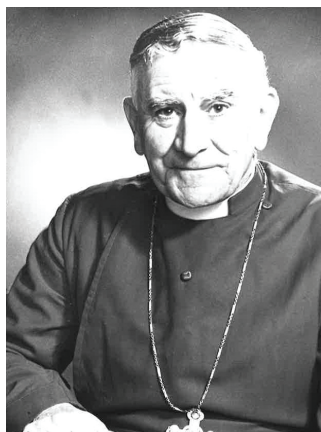
Despite the universal applicability of a scientific approach, most scientists have shrunk the range of evidence they consider permissible. A theory about the nature of the universe – about what is ultimately true – will not have consequences just for the physical things around us, but it has consequences for us, how we feel and how we experience things.

If we take a broader scientific view and Christianity as an example of a theory, we can ask: is that true, what does that mean for that to be true and how do I work out that it's true? It's not something we can determine intellectually. As Descartes showed, we can doubt almost everything intellectually. Getting to knowledge, getting to truth, isn't just the intellectual process, but is something that we have to try to live and see what works, how it works, then that will give us evidence that it actually might be true. Certainty, to the extent that we can be sure of something, which is different from saying it can't possibly be not the case, is something that we can't achieve mentally. It has to be something that's lived and that's where you get the surety.

The concept of accepting our limits, being humble in knowledge, isn't a new idea. It's an unfashionable idea at the moment but it's been a core part of the Christian understanding for a very long time, which is, according to Dr Young, another reason to believe that Christianity is in fact true.

You can listen to the full talk online here: <http://www.goodshepherdcurtin.org/talks-1/>

The Legacy of Bishop Clements



When Ken Clements took up the role of Bishop of our diocese in 1961, though he came from serving as Bishop of Grafton, he had had a long history amongst us. He was rector of Tumbarumba and Gunning successively. He was made registrar by Bishop Burgmann, and his skill and capacity for pastoral leadership made him the ideal candidate for Assistant Bishop (while still

serving as registrar).

Clements had the unenviable task of following Burgmann and steering the diocese through the upheavals of society through the 1960s. And of the many accomplishments of this well-loved Bishop, we have space for just one here: midway through his episcopate, Clements set up an informal committee to consider clergy training.

Clements had studied at St John's Morpeth (under Burgmann) and this was the typical location diocesan candidates went to study. However, concern about a declining quality in those presenting for ministry and some dissatisfaction about the training offered at St John's led to the consideration of whether local training might not be possible.

Burgmann had established St Mark's Library in 1957, and it seemed the ideal site, if expanded, to provide for the preparation

of local church leadership. In 1967 the 'Institute of Theology' was established by the diocese and over the final years of Clements' time in office this venture developed into the 'Canberra College of Ministry' (which, only later in 1977, would receive official status through an ordinance of Synod).

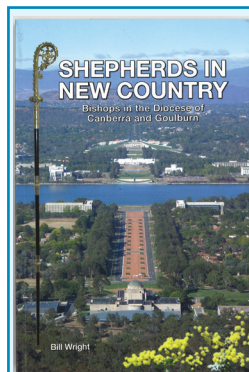
Though our diocese will continue to attract clergy who have trained elsewhere, Bishop Clements enabled us to see the important place local training can have in the culture and life of our diocese. His work in this area benefits us all, in providing this resource, in St Mark's National Theological Centre. Full disclosure: I have personally benefited from training provided by St Mark's and appreciate the opportunity to return the favour though some sessional lecturing. If you are hearing a little bias in my tone, then I hope you share it!

Ken Clements saw a need and an opportunity. One way that we continue to foster excellence in pastoral leadership is through the way we prepare candidates for ordination, as well as equipping all Christians for service in the world and in the church. When Clements stepped down from his decade-long leadership role in our diocese, the city of Canberra had changed significantly, and rural communities had continued faithful ministry in tough environments. And amongst the accomplishments we can thank God for, in the leadership of Bishop Ken, was this important move to have a place in our diocese where we can be formed and trained.

by Reverend Jonathan Holt

NB. This is the sixth article in the series *Know Your Bishop*, which is not being published in order.

What's On



Shepherds in New Country celebrates one hundred and fifty years of the Diocese of Canberra and Goulburn, the bishops who have led it and some of the main features and events.

Copies may be ordered from: WE Wright, 266 Sheridan Street, Gundagai NSW 2722. For Anglican News readers there is a reduced cost of \$20 posted.

REQUIP

Serve better. Pastor better. Preach better.

Let's be honest – finances are a tricky area for church. Many churches are trying to do a lot with not very much, we feel awkward talking about cash and it's unclear to our people how the gospel of Jesus meets our wallet.

Requip has invited Rod Irvine, former minister of Figtree Anglican Church in Wollongong and author of *Generous Giving*, to speak out of his vast experience in this area. Rod will walk through the pastoral aspects of vision casting though budgeting, how to approach larger fundraising campaigns beyond a cake stall and how to preach on giving in a way that is infused with grace – not guilt.

Saturday 27 October, 9:30am - 3:30pm.

Visit: canberrachristianconventions.org.au/requip/

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Bill McKenzie Gardens Part-time Chaplaincy Position

We are seeking to fill a part-time Anglican chaplaincy position with RSL LifeCare at Bill McKenzie Gardens, Page ACT (3 days per week, plus call-out availability).

Contact Wayne Brighton, Archdeacon of Chaplaincy at wbrighton2008@gmail.com or 0407 408 333 or visit the Diocesan website for further information.