

Canon Anne writes...

SEPTEMBER 2026



What is this life if, full of care,
we have no time to stand and stare? –
No time to stand beneath the boughs,
and stare as long as sheep and cows:
no time to see, when woods we pass,
where squirrels hide their nuts in grass:
no time to see, in broad daylight,
streams full of stars, like skies at night:
no time to turn at Beauty's glance,
and watch her feet, how they can dance:
no time to wait till her mouth can
enrich that smile her eyes began?
A poor life this if, full of care,
we have no time to stand and stare.

'Leisure' by William Henry Davies (1871–1940)

Peter Kocan

Cathedral Service

I'm only here because I wandered in
Not knowing that a service would begin,
And had to slide into the nearest pew,
Pretending it was what I'd meant to do.

The tall candles cast their frail light
Upon the priest, the choir clad in white,
The carved and polished and embroidered scene.
The congregation numbers seventeen.

And awkwardly I follow as I'm led
To kneel or stand or sing or bow my head.
Though these specific rites are strange to me,
I know their larger meaning perfectly —

The heritage of twenty centuries
Is symbolised in rituals like these,
In special modes of beauty and of grace
Enacted in a certain kind of place.

This faith, although I lack it, is my own,
Inherent to the marrow of the bone.
To this even the unbelieving mind
Submits its unbelief to be defined.

Perhaps the meagre congregation shows
How all of that is drawing to a close,
And remnants only come here to entreat
These dying flickers of the obsolete.

Yet when did this religion ever rest
On weight of numbers as the final test?
Its founder said that it was all the same
When two or three were gathered in his name.

- Read Exodus 3:4-15

As Moses meets the true and living God at the burning bush, God speaks to Moses, summoning him to lead his people to freedom. Every single thing about this was unexpected. No one expects a bush that burns yet is not consumed. Moses did not expect a career change from shepherd to leader. Surely few people could have expected God to desire the liberation of the Israelites from Pharaoh's might.

When Moses hears God's plan to free his people, he responds, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" Moses doesn't feel worthy to serve as the appointed leader. His humility might be one of the reasons he was such an effective leader. But God assures Moses, telling him that he will not do this work on his own. God will be with him always.

Here is an important truth: When God calls us, God also equips us. If we discern that God is actually calling us to do a thing, we can rest at ease. Of course, the trick is often in knowing whether God is really calling us, or if our prompting comes from somewhere else. We won't usually have something dramatic like a burning bush and a booming voice to make clear God's desire. Instead, we strain mightily to hear the still, small voice of God, relying on the support of our community of faith, family, friends, and mentors to help us hear God's call. But we can trust that if God invites us to embark on a new calling or on new work, God is by that very act promising to equip us.

This doesn't mean that answering God's call will be easy—far from it! But God's vision is bigger than ours. When God calls us to do something, we can say yes in confidence that God will be with us.

God, help us hear you when you call us. Amen.

God's Ways Are Not Our Ways

Gen Z identified in report as 'spiritually curious'

By [Madeleine Davies](#)

24 July 2026

Report from Theos says unfamiliarity with Bible makes it 'intriguing'



INTERVIEWS with 30 18- to 30-year-olds who began attending an Anglican church for the first time in the five years after the Covid-19 pandemic lend weight to the theory that Generation Z is a "spiritually curious" generation, a new report suggests.

Understanding Young Adult Journeys to Faith in the Church of England was commissioned by Church House and produced by Esmé Partridge, a researcher at Theos, who, like many of her interviewees, became a Christian in her early twenties having grown up in a secular household.

While no "single and predictable pattern" explained the interviewees' experiences, their stories suggest that the breadth of Church England is a particular strength, the study argues. While some were drawn to the aesthetics and history of high-church liturgy, others came to faith through Evangelical podcasters and sermons. "Some aspects of church that were off-putting to some people . . . were precisely what made them attractive to others."

Ms Partridge writes: "The Church of England, being a 'broad church', has a particular advantage in the postmodern context where the forms of Christianity that people encounter, especially online, are themselves diverse and varied."

Almost all the interviewees expressed the view that Generation Z was "spiritually curious". For most, questions about God had long interested them, in contrast with many of their parents, who "didn't talk about that kind of thing". An unfamiliarity with the Bible made it "a source of intrigue and discovery".

They recalled a "near total lack of knowledge about Christianity, both from parents and their time at school — even where participants attended Church of England primaries". One interviewee, Dom, 24, observed: "We're at a weird point where we've had almost three generations of people who haven't gone to church."

"While many of the parents and grandparents of Gen Z rebelled against Christianity because it was socially dominant in their lifetime, this is no longer the case — secular liberalism is now the default for most young people in Britain," Ms Partridge writes. "In this sense, the theory goes, religion may appeal precisely because it offers an alternative to modern society."

Farid, 20, described how the atheist memes of the 2010s were "now seen as outdated or even cringe" and recalled "bawling my eyes out" while reading the Psalms. Many spoke of a disillusionment with moral relativism.

Journeys to the Church of England were many and varied. Male interviewees described having been active on forums in which atheism was discussed. Several women described becoming interested in New Age spirituality. Some felt that these beliefs had "opened them up to notions of a higher power and transcendent order".

The part played by social media is discussed at length in the report. For some, politics was a gateway, from clergy commenting on current affairs to "more overtly ideological influencers" such as the Canadian psychologist Jordan Peterson and the late American conservative activist Charlie Kirk. Men in particular, the report says, "described seeing right-wing, so-called 'red pill' content which blended Christian ideas with models of conservative masculinity".

The Christian content that people first encountered was "not typically Anglican", but more likely to originate in other denominations including Roman Catholicism and Orthodoxy. Several interviewees commented that the Church of England "could do more to make itself more visible on social media".

The report describes intellectual searching that went far beyond social media into Christian writers such as J. R. R. Tolkien, John Donne, C. S. Lewis, G. K. Chesterton, and Fyodor Dostoevsky, all named by interviewees. Personal witness was also important. The report says: "In many cases, it was thanks to a relationship with a specific individual that they first came to attend a service." It was, Ms Partridge wrote, "not so much individuals' attempts to persuade people of the truth of Christianity that moved people, but rather the qualities of love, joy, generosity, and kindness that they embodied".

Exploring the C of E as a destination for the questing interviewees, the report refers to the strength of the parish system ("often, the Anglican church is the only — or at least the only visible — Christian presence in a community") and the fact that many interviewees were "particularly drawn to the aesthetics, history, liturgy, and worship found in the Church of England as distinct from other denominations".

Most had a "clear preference when it came to the style of worship they personally practised, tending to express strong views in favour of either high or low church traditions", Ms Partridge reports. But "authenticity" and "seriousness" were terms that recurred, "regardless of whether they referred to more sacramental or charismatic expressions".

She notes with interest that, despite being drawn to different traditions, interviewees described spiritual experiences that were "qualitatively, not so different to one another". Dylan, 21, described the intensity of emotion he experienced upon first receiving communion — an "overwhelming love" — while Millie, 20, spoke of sobbing through Charismatic worship.

Across the traditions, most interviewees shared the view: "Now more than ever . . . the Church could be more assured in its identity, recognising its heritage and traditions as something to be valued, preserved, and shared."

The 30 interviewees comprised 15 men, 14 women, and one non-binary participant. Most — 26 — were white. Overall, a "slight majority" of participants said that they had become more "conservative" since becoming Christian, particularly when it came to the issues of assisted dying and abortion.

A recurrent theme was personal transformation, including relief from anxiety and depression. Ryan, 28, described how, with the exception of sport, there was currently "no way for you to make a community as a young man". Several also referred to men as feeling "lost".

"I feel like I actually have something to stand on," Marina, 25, said. "Before, I was just going here and there, but now I feel like I actually have something solid."

Curtains

Behind the veil

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'

MARK 15:33-39

In the book of Exodus, we find some of the earliest instructions for making and hanging curtains. When Moses relates God's instructions for building the tabernacle (Exodus 26) he specifies that there should be 'ten curtains of fine twisted linen, and blue, purple, and crimson yarns' (Exodus 26:1); that each curtain should be 28 cubits long and 4 cubits wide (42 feet by 6 feet); and that the curtains should be joined together with blue loops and gold and brass clasps, making two sets of five. Another special curtain was made to separate 'the most holy place'. This curtain was to have cherubim embroidered on it and attached to 'four pillars of acacia overlaid with gold, which have hooks of gold and rest on four bases of silver' (Exodus 26:32). These curtains, which must have been a splendid sight, were for concealment, to hide the most holy place from prying, unworthy

eyes. Only once a year did anyone pass through them to minister in the most sacred place, as Zechariah did before the birth of John the Baptist (Luke 1:8). Curtains confer privacy and, whether we are trying to stop strangers peering into our houses or protecting a holy place, the principle and practice is the same.

It is perhaps strange, therefore, that the domestic use of curtains is not so ancient. The use of curtains to protect domestic privacy seems to have been introduced around the mid-17th century in Holland, where curtains that covered only the bottom half of downstairs windows – suggesting their primary purpose was not to block out light – started to appear. Even so, it took a while for this custom to be adopted; most Dutch houses did not have curtains at all because faithful (Calvinist) Christians had nothing to hide! Nevertheless, in the UK at least, the idea of the inside of our homes being visible from the street is unpalatable, leading to the development of net curtains, which let in light but obscure vision. The fact that it was in busy London that the popularity for curtains grew in the 18th century also suggests that privacy was the motivating factor.

By the mid-19th century, curtains had become ubiquitous, and their ability to shut out light was increasingly valued alongside the arrival of gas and then electric lighting. Furthermore, we find the recurrence of the idea of separation: just as the curtain of the temple in Jerusalem separated the most holy place, the well-curtained home could also be considered as ‘separated’ from the rest of the world. In the last couple of hundred years, especially in the UK, the home has become a sanctuary, protected and concealed by curtains. Whatever goes on at home does so behind closed doors and curtains.

We might remember this as we open our curtains in the morning and draw them close at night. In the morning, light floods in when we open the curtains, and that itself is a powerful daily moment, but it is only possible if we have denied the dawn and kept the light out. Curtains both protect privacy and control the light. Spiritually speaking, however, we can do neither. For the Lord knows the

inner secrets of our hearts (Psalm 44:21), and we cannot hide from God (Psalm 139:7). In the temple the presence of God was hidden, concealed behind a curtain, inaccessible to humanity, but the psalmist reminds us that, while humans could not see through the curtain, it did not stop God seeing into our souls. This curtain being torn in half at the moment of Christ's death is therefore deeply significant, because it heralds a completely different understanding of the relationship between God and humanity, a real separation between the old and the new covenants; the division of the temple curtain (sometimes called the 'veil') marks the transition from Old to New Testament. In Jesus Christ, God is not hidden, but revealed in human form for all to see. Raised on the cross, the earthly life of Christ comes to a very public end, such that his incarnational self-sacrifice itself represents the opening of that curtain. As the writer of Hebrews puts it, 'we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh)' (Hebrews 10:19–20). After the resurrection, Jesus goes on to reveal himself as risen Saviour to 'more than five hundred' people (1 Corinthians 15:6), and is revealed in the life and mission of the church, through the Holy Spirit, to this very day.

The idea that God has revealed himself to the world through the saving work and person of Christ is one of the most profound and mind-boggling truths of the Christian faith, indeed of any faith. It is what makes Christianity so unique and powerful, combining in the physical being of Jesus the essence of both divinity and humanity, and showing how, uniquely, they can be combined once for all and forever in 'Jesus Christ, the Son of God' (Mark 1:1). This is perhaps something we pass over in our daily life and faith, forgetting the scale of what God has done in Christ. Meanwhile, twice a day we draw our curtains, and in doing so might recall the light of the world, that is, Jesus, flooding in, removing the curtain of concealment that, in the era before Christ, denied all but very few access to the throne of grace.

RADFORD COLLEGE

About 120 students from Radford College each day Mon 3 and Friday 7

Led by Rev Dr Katherine Rainger

The theme Spirituality and the Arts.

Three rotations the current exhibition at the GRAG. A selection from the gallery's permanent collection . A walk of street art in Goulburn. One work by an ex student of Radford.

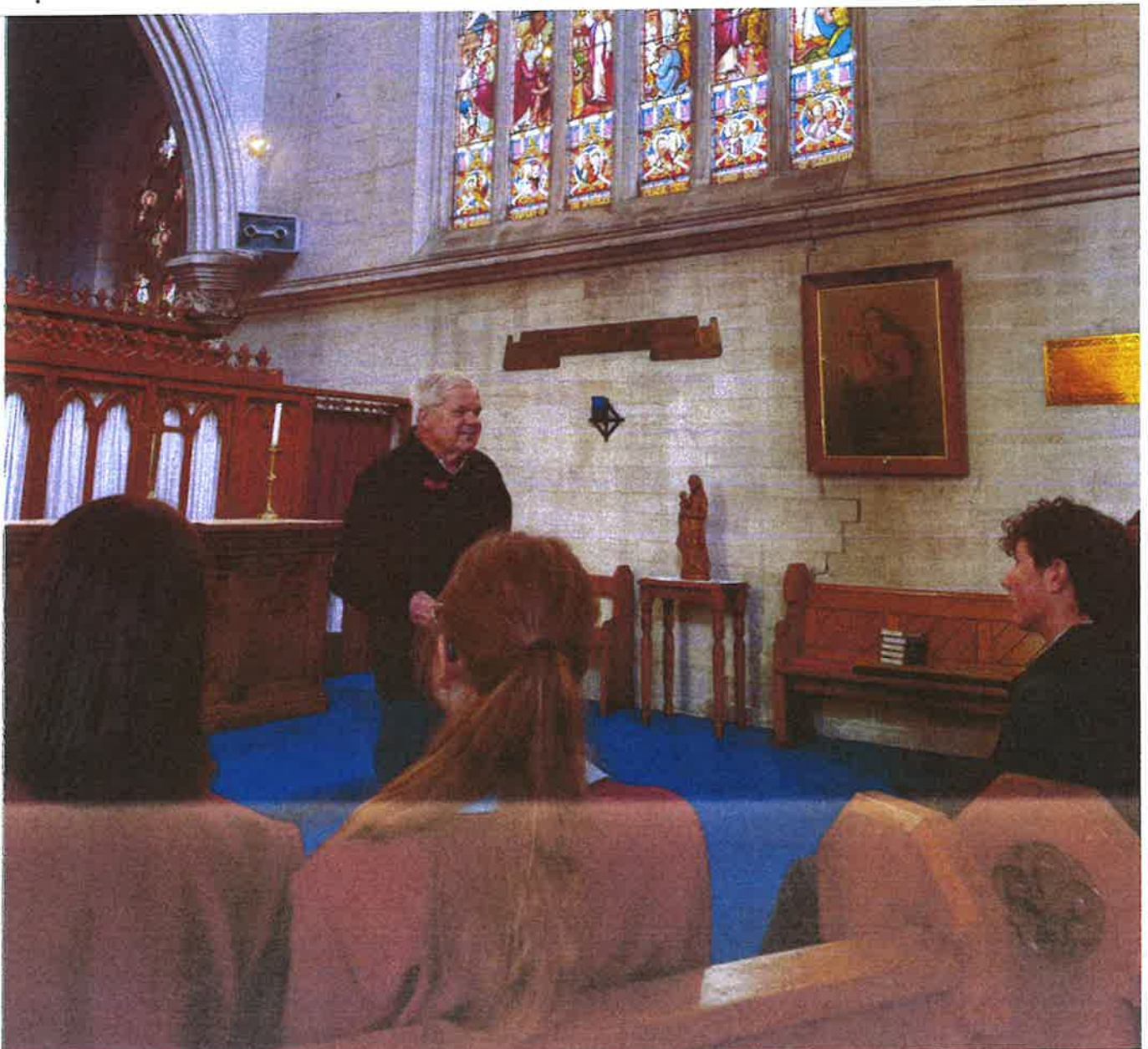
At the Cathedral an emphasis on Anglicanism ... what is a Diocese? The role of a bishop. The geographical area of Canberra Goulburn. World wide communion eg the compass rose.

The Cathedral is architecture art and the voice of faith eg the window of the prodigal son.

Why is the school called Radford ? Plaques pictures pectoral cross cope

Also a place of change eg altar bishop's throne ideas around war memorials

A building with stories eg the weaving in the Lady Chapel



STUDENTS AT THE CATHEDRAL.



On Quoting Shakespeare

"If you cannot understand my argument, and declare **"It's Greek to me"**, you are quoting Shakespeare; if you claim to be **more sinned against than sinning**, you are quoting Shakespeare; if you recall your **salad days**, you are quoting Shakespeare; if you act **more in sorrow than in anger**, if your **wish is father to the thought**, if your lost property has **vanished into thin air**, you are quoting Shakespeare; if you have ever **refused to budge an inch** or suffered from **green-eyed jealousy**, if you have **played fast and loose**, if you have been **tongue-tied, a tower of strength, hoodwinked or in a pickle**, if you have **knitted your brows, made a virtue of necessity**, insisted on **fair play**, **slept not one wink, stood on ceremony, danced**

attendance (on your lord and master), **laughed yourself into stitches, had short shrift, cold comfort** or too much of a good thing, if you have **seen better days** or lived in a **fool's paradise** - why, **be that as it may, the more fool you**, for it is a **foregone conclusion** that you are (as **good luck would have it**) quoting Shakespeare; if you think it is **early days** and clear out bag and baggage, if you think it is **high time** and that **that is the long and short of it**, if you believe that the **game is up** and that **truth will out** even if it involves your **own flesh and blood**, if you **lie low** till the **crack of doom** because you suspect **foul play**, if you have your **teeth set on edge** (**at one fell swoop**) **without rhyme or reason**, then - **to give the devil his due** - - if the truth were known (for surely you have a **tongue in your head**) you are quoting Shakespeare; even if you **bid me good riddance** and **send me packing**, if you wish I were **dead as a door-nail**, if you think I am an **eyesore, a laughing stock, the devil incarnate, a stony-hearted villain, bloody-minded** or a **blinking idiot**, then - **by Jove! O Lord! Tut, tut! for goodness' sake! What the dickens!** But me no buts - **it is all one to me**, for you are quoting Shakespeare."

Thank you Bernard Levin, journalist, for this short text.

Read Matthew 16:24-28

Jesus asks a lot from us. Well, more to the point, he asks everything. If we want to follow him, we must deny ourselves. We have to be ready to die.

I've heard quite a few preachers who claim to be biblical literalists, yet I've never heard a sermon on the literal need to deny ourselves and to give up our lives. I've read plenty of people claiming to take the Bible literally who do this in a way that heaps judgment or condemnation on others, but not many who talk about the high demands of the gospel on each one of us.

I don't think that Jesus is suggesting that we all need to die to follow him. In fact, he seems pretty eager to encourage people to live life well. But I do believe Jesus is suggesting that we have to look beyond our own selfish worldview to embrace a God's-eye view of the world that seeks the welfare and redemption of others.

When I was a child, I learned a simple acronym at summer camp: J.O.Y. is *Jesus, Others, You*. It's so simple and yet so profound. It's a pretty solid lens through which to see the Christian life. Our first allegiance is to Lord Jesus. Then we seek the well-being of others, loving our neighbors. And finally, we care for ourselves.

When I manage to live this way, it changes me. It's so freeing not to have to worry about protecting my own ego or status. It feels good to lift up others first, and even better to do so in the name of Christ. I usually don't get this right, but when I do, I sometimes get a glimpse of what Jesus meant when he said "For those who want to save their life will lose it, and those who lose their life for my sake will find it."

Jesus, help us give up everything for your sake. Amen.

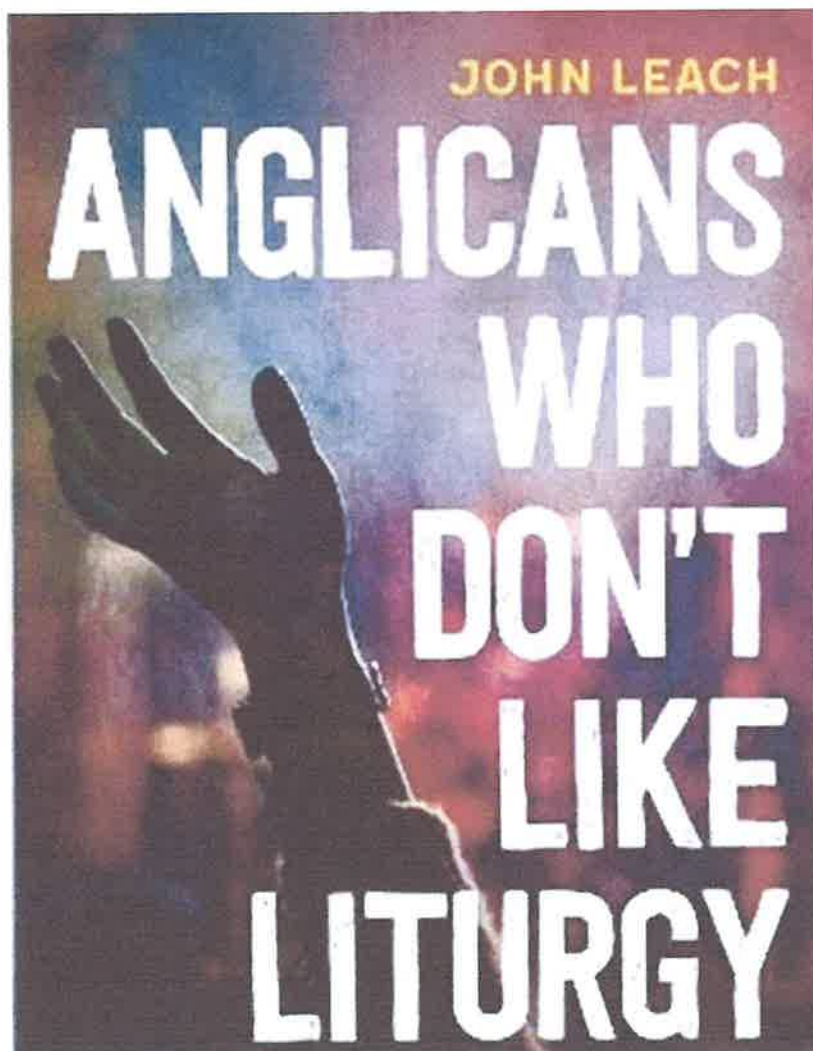
God's Ways Are Not Our Ways

Book review: *Anglicans Who Don't Like Liturgy: How the worship song took centre stage* by John Leach

14 AUGUST 2026

Leslie J. Francis reads about C of E leaders who renounced the liturgy, but finds that those they led were less hostile to it

THIS book raises important questions concerning the changing character of the Church of England. It is not about the relative merits of an Anglican liturgical tradition and a Vineyard-style worship-song tradition, but, rather, about the wisdom of the Church of England's abandoning the liturgical framework and becoming just like the non-liturgical Churches. John Leach's solution is to advocate that



Anglicanism draw on both traditions, integrating the strengths offered by

Charismatic innovation within explicit liturgical

structures. This solution emerges from the harmonisation of three streams of inquiry.

HOW THE WORSHIP SONG TOOK CENTRE STAGE

The first stream is rooted in Leach's own experience as an Anglican priest who experimented with this kind of liturgical integration. This experience led him to reject the idea that church growth can come only through the wholesale abandonment of liturgy. The strength of the book is that this stream of personal experience is brought into dialogue with two streams of academic inquiry pursued at doctoral level: one conceptual and one empirical.

The conceptual stream takes an informed overview of relevant literatures, beginning with an examination of what counts as liturgy. Leach focuses the case that "*a leitourgia* is something done for the people" as a fair characterisation of Anglican understanding. The notion of such "public works" fits well with the trajectory of a Church, distinct from a sect. Given how easy it is to live unquestioningly in the present and in ignorance of the streams of knowledge which have shaped both what we accept and what we reject, Leach's engagement with diverse relevant literatures should place this book firmly on the radar across theological-education institutions.

It is the empirical stream, however, that defines the book's unique contribution to knowledge. Leach's research question "Why don't New Wine (NW) and Holy Trinity Brompton (HTB) churches like Anglican liturgy?" led to three sub-questions: Is the abandonment of formal liturgy a helpful and faithful development of Anglicanism?; Do worship songs constitute an adequate replacement for liturgy?; and Can there be worship praxis that is both Charismatic and liturgical?

Leach's fieldwork identified a sample of NW and HTB churches and involved three methods: participant observation (21 churches), interviews with church leaders (not all 21 churches agreed), and a focus group with church members (seven from one HTB church). A contrast emerged between the views of

church leaders and church members. Church leaders were not simply non-liturgical, but anti-liturgical, maintaining that liturgy would not connect with people. Church members revealed a commitment to understanding the roots of liturgy better.

On the basis of his fieldwork, Leach shaped the following account to describe what he had uncovered as the dominant narrative shaped by anti-liturgical church leaders: “Since (formal) liturgy is seen as unhelpful evangelistically and stultifying emotionally, it is only sensible to abandon it and use instead large numbers of worship songs.”

Leach’s critique of this narrative first identified the following key themes as sustaining the dominant narrative. Engaging the relevant literatures, Leach interrogated these themes, one by one: legitimately Anglican, driven by mission, the simplified gospel, the therapeutic gospel, the numerical gospel, the feminised gospel, seeking encounter and intimacy, and the spirit of the age and consumerism. After this critique, Leach identified two underpinning issues to which he gave more extended analysis.

In chapter 6, he reviews the wider arguments voiced within Anglicanism against liturgy and assesses the current validity of these arguments. In chapter 7, he reviews the case for claiming that worship songs can be “the new liturgy”. For Leach, liturgy provides continuity and incorporation across time and space, gives a sense of unity in worship, and subverts the culture of individualism. He argues that to expect worship songs to be the new liturgy is asking too much of them and that “churches that use them in that way run the risk of impoverishing their worship and losing the valuable aspects liturgy provides.”

The final chapter addressed what, for Leach, are the two fundamental questions: What is Church for and how can worship achieve this? It is in response to these two questions that Leach identifies six benefits of liturgical worship, arguing that liturgy can: help us to become Christlike, resource us for hard times, help us to disciple our children, help to redefine “intimacy”, challenge culture, and help us to belong to the Church. Here are benefits worthy of further consideration.



JIGSAW MEDITATION

It is a large jigsaw puzzle
thousands of pieces
An Amalfi coastal village
hanging on a precipice
above a bay
lots of sea, lots of sky, seafarers' crafts
She holds a piece
looks at it
sits with it
takes in its shape
fingers it
holds time.
Waits.
Is given sight
finds its cosmic place
the corners fit
clicks in
She takes another,
holds the Now.



28 August 2026

Primate's Statement on Nepal

Anglicans across Australia are deeply concerned in light of the destruction and loss of life caused by flooding in Nepal.

I ask for Anglicans to join in prayer for the nation of Nepal: For those who are grieving; for those involved in rescue and relief work; for medical and nursing staff; for the local people and visitors; for the government of Nepal and for international relief efforts.

I commend to you this prayer from Archbishop Kanishka Raffel:

*Sovereign Lord and heavenly Father, in whose hands are life and death,
Our hearts ache for the families waiting for news of loved ones caught in
the Nepal flash floods.*

*Preserve life, O Lord. May many of the missing be found safe and returned
to their homes.*

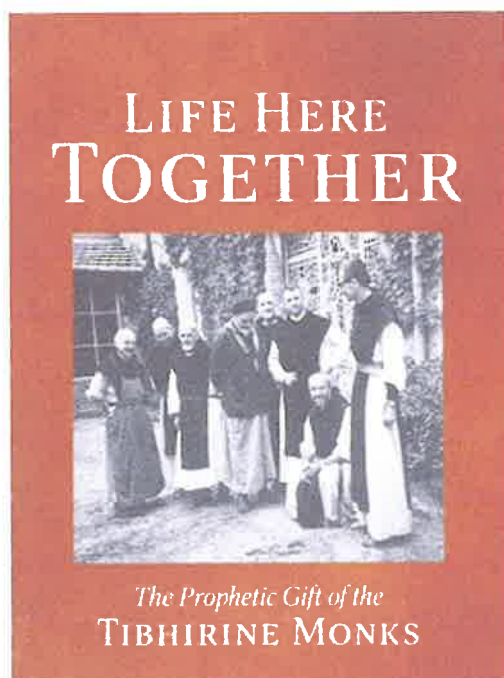
*Grant strength, endurance and skill to emergency workers and search
teams. May they reach many who are still alive.*

*We pray especially for Australian tourists caught up in this disaster, and for
Nepali Australians with loved ones in the affected areas.*

*In the midst of uncertainty, grant them courage. Be their refuge and
strength in this time of distress and sorrow, O Lord.*

Amen.

The Right Reverend Dr Mark Short
Bishop of Canberra and Goulburn and Primate of the Anglican Church of Australia



JANE FOULCHER

BOOK LAUNCH

Life Here Together The Prophetic Gift of the Tibhirine Monks

6 pm Sunday 13 September

(following Evensong at 5 pm)

**St Paul's Anglican Church,
Manuka**

Jane Foulcher's new book *Life Here Together* will be launched by the Rt Rev'd Professor Stephen Pickard. The celebration will commence after Evensong with refreshments and book signing, and conclude with the short service of Compline, the bookend to the monastic daily cycle of prayer.

About the book: In March 1996, during Algeria's brutal civil war, seven French Cistercian monks were kidnapped from their monastery in the small village of Tibhirine and subsequently murdered. The monks' decision to stay in a situation of increasing violence arose from their deep understanding of their monastic vocation and their commitment to their Muslim neighbours—from living the two great commandments, love of God and love of neighbour. Beatified on December 8, 2018, their story of hope and courage is of enduring significance. In an increasingly fragile and dangerous world, the monks' lives and writings offer a prophetic gift to living the Gospel amid difference, and in situations of violence and fracture.

"This brilliant book [is] of the greatest pertinence to our own time of rising violence. I recommend it without reservation."

Cardinal Timothy Radcliffe, OP

About the author: Rev'd Dr Jane Foulcher is an adjunct senior lecturer in the School of Theology, Charles Sturt University, and serves as a priest in the Anglican Parishes of Braidwood and Manuka.



ST SAVIOUR'S CATHEDRAL

INAUGURAL ANNUAL LECTURE SPONSORED BY THE FRIENDS OF ST SAVIOUR'S CATHEDRAL GOULBURN

SPEAKER:

REV'D DR MICHAEL JENSEN

Theologian and Rector of St Mark's
Anglican Church Darling Point

Lecture Title:

**A Crown That Doesn't Seem to Fit:
Psalm 8, Dominion, and the Question
of Human Vocation**



DATE

Saturday Sept 19th



TIME

11:00AM



COST

\$10



Cathedral Office:

(02) 4821 2206



Address :

170 Bourke St Goulburn