



The Way of St Paul's
A teaching series and study guide

WELCOME

St Paul's is unique. A small church with a big heart. We proudly honour our history while genuinely seeking the future in to which God invites us. We do not take ourselves too seriously, love a laugh and good coffee!

Our common purpose, in to which you are welcome, is a rhythm of authentic Christian spirituality centred on Jesus Christ, practiced in communion, grounded in centuries of tradition.

At St Paul's "we love because God first loved us" (1 Jn. 4:19). We believe in the inherent goodness of all people - that the divine dwells at the heart of all living things. We believe the whole world is sacred and so we seek to celebrate God's presence among us with joy. As such, we are committed to the spiritual growth and wellbeing of all who seek a place to belong. St Paul's is an inclusive church, welcoming all and offering equal opportunities for those seeking an authentic spiritual community. As all people belong in God, all people belong in St Paul's.



Throughout 2019 members of the parish engaged in mission action planning, seeking to discern the future of our ministry and community life. Much research, consultation, discussion and discernment enabled a prayerful assessment of our current ministry context and how we might seek to serve in that context in coming years. Through several workshops and many conversations drawing from history and casting into the future, parishioners determined four guiding principles of priority. These principles shape our shared identity as a faith community, encourage our personal relationship with God and focus our hearts and minds on our local community as disciples of Christ. These principles form *The Way of St Paul's*.

The Way of St Paul's is our vision for authentic Christian discipleship uniquely expressed by our Manly community "here at edge of the sea". *The Way of St Paul's* is the mooring to which we tether our spiritual lives and seek to live out our faith in communion with God and with each other.

We pray you might find a spiritual home at St Paul's.

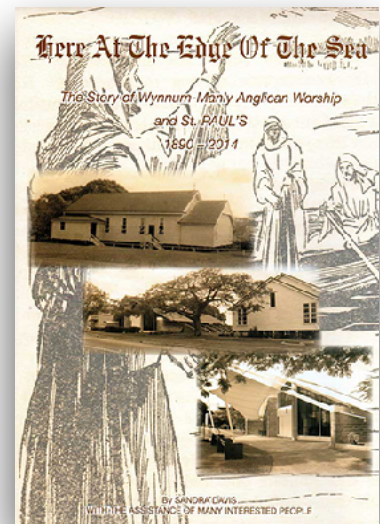
BUILDING ON ONE FOUNDATION

“You can’t really know where you are going, until you know where you have been”, wrote American poet and civil rights activist, Maya Angelou.

St Paul’s has a long and blessed history of faith, family and friendship.

As a parish of the Anglican Church Southern Queensland¹, which itself is a Diocese of the Worldwide Anglican Communion, St Paul’s has served the Manly and wider bayside district for more than 130 years. Anglican ministry in the Wynnum-Manly area began in 1890, with worship at Manly starting fourteen years later in 1904. Surprisingly, these first services were held in a converted cowshed on the farming property of a Manly plumber and his wife. The property was called “Wyvernleigh” and the plumber William Parker. Today the church and school of St. John Vianney occupy this site.

This early community was determined to establish a church in Manly, just as the Wynnum folk had established St. Peter’s in Wynnum in 1899. This venture had its first real breakthrough on March 9, 1912, when five lots of land were purchased from Mr. Harrie Lineker. The cost of this land, now the site of the 1914 hall, the 1964 church and the 1978 rectory: £120. This sum was raised by “straight giving”, to quote Reverend Herbert Hale, and is a tribute to the determination of those destined to become the first parishioners of St. Paul’s, Manly.



St. Paul’s has always shown a willingness and ability to adapt to the times, just as Jesus did all those years ago. Whether the adoption of new technologies or green initiatives like the State Government’s Containers for Change program, Manly parishioners are always keen to innovate and make a contribution to the world we share.

Reaching out to the community has long been the culture of St Paul’s. Over the years we have nurtured eighteen community ministries, of which nine survive today: S.A.I.L.S. (Sailing Adventures in Life Skills), Mission to Seafarers, Mothers’ Union, Bush Church Aid, Australian Board of Mission, Bush Ministry Fund, Operation Christmas Child, Anglicare Southern Queensland. It is from this experience, wisdom and heritage we draw today for *The Way of St Paul’s*.

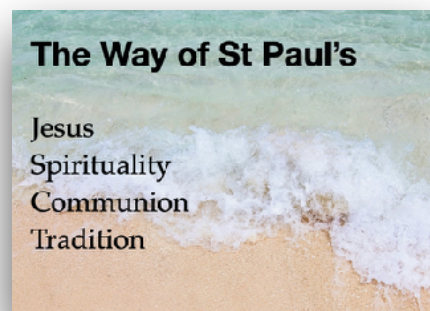
¹ All underlined text is a link to a website.

THE WAY OF ST PAUL'S

This three part teaching series and study guide is but a taster. A beginning. A gentle way in to an ancient tradition of meaning and wisdom.

For more than 2000 years people of every culture, creed and continent have explored, debated, written about and discerned the core Christian characteristics that form *The Way of St Paul's*. Much of this wisdom has not been accessible to lay disciples of Christ seeking greater depth in their spiritual lives through faith formation and education. Much remains in ancient manuscripts, foreign lands, universities and museums.

This short series is an invitation; a first step on a path of spiritual exploration and personal growth in the Christian faith and the life of St Paul's. We hope this is an opportunity to ask nagging questions, wrestle with new ideas or come to terms with long held but rarely understood concepts and to do so within a safe and loving community known for its big heart and loving embrace.



The people of St Paul's determined their four guiding principles as Jesus, Spirituality, Communion and Tradition. Let's take some time over the next few weeks to briefly explore each.

But before we do... From where do both people of faith and people not of faith draw their insights regarding Christians characteristics?

Biblical Sources

The Christian Bible contains the Old Testament (Hebrew Scriptures) and the New Testament (Christian Scriptures). The Hebrew Scriptures recount the story of God's people Israel and God's attempts to redeem the decedents of Adam from slavery and sin to liberation and life. Stories within the Hebrew Scriptures point to the coming of a Messiah, the only Son of God that God would send to reconcile God's people with God once and for all.

For those who witnessed and attested to the life, death and resurrection of Jesus of Nazareth in first century Palestine, Jesus is that Messiah. The Christian Scriptures, particularly the four canonical Gospels (Matthew, Mark, Luke and John), recount the story of Jesus as told by those for whom Jesus was the Son of God and hence reveals God's purposes for creation. For these authors, Jesus was "the Christ" (i.e. the Messiah, the Saviour) of the world.

Christ was not Jesus' surname, but rather his title and purpose on earth. Biblical manuscripts are the primary source for knowledge of Jesus, but not the only source. Theologians, clergy, academics, historians, teachers and authors of all philosophies and interests draw from both biblical and non-biblical sources.

Non-Biblical Sources

A non-biblical source is simply a verified historical text, manuscript or artefact that is *not* included in the Bible. A couple of examples might help. In January 112 AD, a Roman official by the name of Plinius Secundus, wrote to Emperor Trajan complaining about the slump in agricultural markets as people were no longer buying animals for sacrifice but had instead begun to follow a secret society called "Christians".

The historian Cornelius Tacitus recorded that "Christians" had been blamed for the great fire of Rome in the summer of 64 AD. In explaining who these "Christians" were, he wrote, "The founder of this sect, Christus, was given the death penalty in the reign of Tiberius by the procurator Pontius Pilate; suppressed for the moment, the detestable superstition broke out again, not only in Judea where it began, but also in the city [Rome] to which everything horrible and shameful flows and where it grows".

Non-biblical sources document historical events and figures. They reveal something of The Historical Jesus and The Wisdom Jesus. But, as you can see from the quotes above and the material to follow, this material makes no theological claim about who Jesus was or why he walked the earth like those we read in biblical sources.

With all this mind, let's start our journey through *The Way of St Paul's*.

JESUS

There are as many ways of receiving and interpreting the story of Jesus of Nazareth as there are people on the planet. But overtime three spheres of inquiry have emerged for those of faith and those not of faith.

- The Historical Jesus: did this man exist and, if so, who was he?
- The Wisdom Jesus: what did this man teach and why?
- The Theological Jesus: was this man actually God come to save the world?

These are not mutually exclusive areas of inquiry and all are informed by both biblical and non-biblical sources. While it may seem strange to some, there are many people who are *not* of faith who have invested much of their lives researching, writing and teaching about the Nazarene as an historical figure, a prophet, a healer, a political revolutionary.

The Historical Jesus

Those interested in The Historical Jesus are particularly curious about a human figure at a point in history, asking: did this man exist and, if so, who was he? What was his purpose? What influence did he have in his world and on the course of human history? How reliable are manuscripts and accounts of his life? In this way, you could study the life of Jesus through the same lens as any other figure in history. Scholars and researchers in this area include people *of* faith and people *not* of faith.

The Quest For The Historical Jesus is the best way to explore this approach. Check out *The Jesus Seminar* and its work at <https://www.westarinstitute.org/projects/the-jesus-seminar/> for more. There are also books and resources referenced below.

The Wisdom Jesus

Those interested in The Wisdom Jesus are particularly focused on the spiritual teachings and example of Jesus. This fascinating area of inquiry is best summarised by Episcopalian priest, author and teacher, The Rev'd Dr Cynthia Bourgeault, when she writes:

“When I talk about Jesus as a wisdom master, I need to mention that in the Near East “wisdom teacher” is a recognised spiritual occupation. In seminary I was taught that there were only two categories of religious authority: one could be a priest or a prophet. That may be how the tradition filtered down to us in the West.

But, within the wider Near East (including Judaism itself), there was also a third, albeit unofficial, category: a moshel moshelim, or teacher of wisdom, one who taught the ancient traditions of the transformation of the human being.

These teachers of transformation—among whom I would place the authors of the Hebrew wisdom literature such as Ecclesiastes, Job, and Proverbs—may be the early precursors to the rabbi whose task it was to interpret the law and lore of Judaism (often creating their own innovations of each). The hallmark of these wisdom teachers was their use of pithy sayings, puzzles, and parables rather than prophetic pronouncements or divine decree. They spoke to people in the language that people spoke, the language of story rather than law.”²

In this sense, you need not profess Christian faith nor be concerned with the historical accuracies of a manuscript to derive spiritual wisdom from Jesus.

The Theological Jesus

Those interested in The Theological Jesus explore the claim made by early Christians and the Bible that Jesus is the Son of God, God incarnate (both human and divine), the Christ, who was crucified, died and rose again on the third day; that Jesus is “God the Son” sent to redeem the fallen by reconciling creator and creation in one salvific act on the cross; that God’s nature and God’s vision for all creation is revealed to humanity through Jesus, his teaching, his example, and particularly his death and resurrection.

Exploring The Theological Jesus scholars, theologians and the faithful focus on both “the Christ” and “Jesus” i.e. on both the historical figure of Jesus of Nazareth *and* on the theological implications of the Christ. In the discipline of theology, the study of Christ is called Christology.

There is here again a dynamic interplay between biblical and non-biblical sources and those of faith and those not of faith. There are many people interested in Jesus who do not claim the Christ as Lord and Saviour.

² Jesus as wisdom teacher: <https://cac.org/jesus-wisdom-teacher-2017-04-09/>

For Reflection...

Check out the resources referenced in this guide

Discuss your insights with a small group

Commit your learning to prayer and journaling

Questions...

Were you previously aware of the three approaches to exploring Jesus?

Does one approach appeal to you more than the others? If so, why?

What role might each play in your faith and spiritual formation?

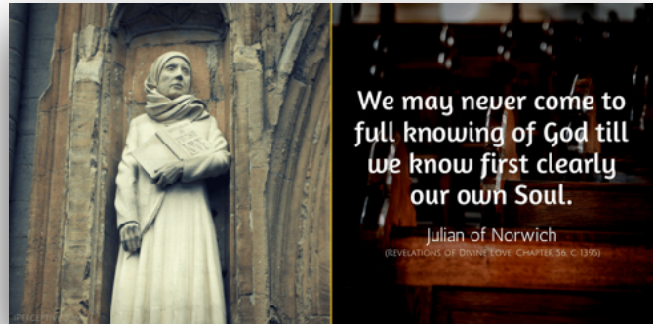


An artist captures some of the ways in which Jesus has been depicted in history.

SPIRITUALITY

Spirituality is an ancient practice approached from many perspectives. Common to all is the inner experience of a field of universal awareness beyond the material world. Spirituality enables a sense of connection and oneness with the creative and life-sustaining power of the universe Christians call God. Being aware of and living in this presence creates a sense of identity, relationship, meaning and purpose. It brings peace through the recognition that all is one and one is all. Everything belongs.

Spirituality is experiential rather than intellectual. Christian Spirituality is centred on the life, death and resurrection of Jesus. By his selfless love on the cross and his ministry of wisdom during his earthly life, Jesus invites each of us on a lifelong journey of spiritual enlightenment.



Spirituality, in its broadest sense, has two branches, Eastern and Western. Reflecting the development of global culture and language across the centuries and their geographical origins, there is a great deal of diversity in the philosophy and practices of both. Eastern Spirituality is particularly diverse and nuanced, from Buddhism, Taoism, meditation, yoga and tai chi. Western Spirituality is almost exclusively grounded in Judaeo-Christian tradition, philosophy, theology and practices.

While modern interpretations are bringing together once disparate thinking, there remains one key distinction between Eastern and Western Spirituality:

- Eastern: whole purpose is to empty oneself to deepen union with ultimate reality (divine); impersonal in that ultimate reality is abstract not anthropomorphic (lacking human characteristics)
- Western: renewing of the mind not the removing of the mind; inspired by the Word; personal in that ultimate reality (divine) is relational in Jesus; Jesus is our mediator

Christian Spirituality

What is unique to a Western, Christian practice of spirituality? As we heard, Western Spirituality is focused on the renewing of our minds inspired by a God we can personally relate to and whose story is shared in a central sacred text. Or as Paul writes to the Romans, “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect” (Rm. 12:2).

As we do each time we gather for prayer and worship, Christians seek to renew their minds and deepen their union with God by:

- Listening to and studying Scripture
- Praising God in canticle and psalm
- Being in union with God in prayer and contemplation
- Offering intercession and thanksgiving
- Recollecting and reconnecting with our faith
- Marking time - sharing in eternal time with others
- Joining in the rhythm of prayer throughout the ages

In this way, Christian Spirituality is your individual expression of a corporate or shared faith; your doorway into God through Christ. As Jesus said, “very truly, I tell you, I am the gate for the sheep” (Jn. 10:7).

Through these practices, Christian Spirituality seeks to:

- Worship God as Holy Trinity
- Offer devotion to Jesus Christ as Lord
- Live by faith through grace
- Share in the body of Christ
- Be ‘in Christ’
- Be grounded in Scripture
- Inspired by the Holy Spirit
- Anchored in Sacred Tradition



These are practices and thinking shared by Christians the world over for time immemorial, with each denomination expressing this in their own unique language, theology and practices.

Anglican Spirituality

Anglican Spirituality is one expression of Christian Spirituality, grounded in the theology, philosophy and practices of the “one, Holy, catholic and apostolic church” as expressed by the English during the Reformation in the 16th century and shaped by 500 years of global, cultural diversity.

Anglican Spirituality is wholly distinctive in that it is a hybrid or *via media* (*middle way*) and hence inherently ecumenical in spirit. It draws upon a wide and diverse range of spiritual wells, contributing much to the broader corpus of Christian poetry and music. This diversity can at times create tension in global Anglicanism, but it is this “contested communion” that enables Anglican Spirituality to give expression to the lived experience of human spirituality in all its diversity while simultaneously capturing the paradox of Christ’s reconciling work on the cross.

It is by gently and creatively holding this tension, Anglican Spirituality refuses to separate:

- the sacred from the secular,
- the head from the heart,
- the individual from the community,
- the Protestant from the Catholic
- the word from the sacrament.



At its heart, Anglican Spirituality is reconciling, redeeming, renewing and restoring. It is an approach to Christian Spirituality unique in its holistic, unifying theology and practices, welcoming all, equipping all and doing so as a spiritual reflection of the biblical narrative of Christ’s reconciling work on the cross.

For Reflection...

Check out the resources referenced in this guide

Discuss your insights with a small group

Commit your learning to prayer and journalling

Questions...

Were you previously aware of the distinction between Eastern/Western Spirituality?

What has been your experience of spirituality? (not liturgy or church, spirituality)

What are the strengths and weaknesses of Anglican Spirituality?

Do you have regular practices to nourish your spirit and how might the insights shared regarding Anglican Spirituality inform them in future?

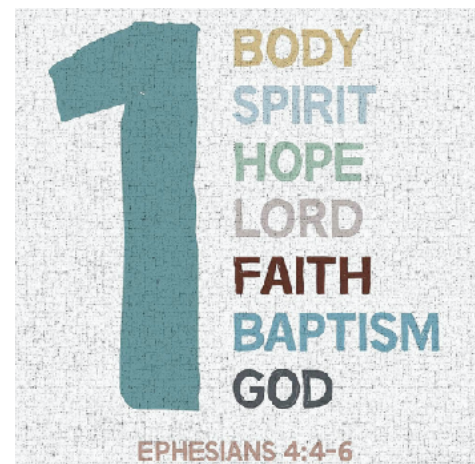
How might St Paul’s offer Anglican Spirituality to our local community?

COMMUNION & TRADITION

Communion

Inspired by the reconciling work of Jesus as expressed through holistic Anglican Spirituality, at the heart of St Paul's is an abiding communion; authentic friendship among equals enriching the life of all. An inclusive and loving community, we seek to emulate the deep, loving union present in our world between creator and creation, between God and God's people. Just as Jesus mediates our oneness with God, St Paul's is an intentional community focused entirely on bringing people together as an act of unconditional love and service. Our common and personal relationship with Jesus, our spiritual lives and our tradition are all grounded in and sustained by the communion we share with God and with each other.

While the word "communion" is often used to refer to the sacrament of the Eucharist, here we use it as both/and a description of our shared gathering at the Lord's Table *and* the theological and spiritual union in which we are enveloped by the Holy Spirit as revealed by Christ on Easter Day. This is why "Holy Communion" or "The Eucharist" is the highest form of Christian prayer.



For many this communion is intuitive. It is something we feel; something we know in our hearts to be real rather than something we know in our heads because it has been proven with evidence. This communion is at once a bond of inexhaustible energy and intangible love and a union, paradoxically, fragile in light of human behaviour. It is why Anglicans emphasise and prioritise unity; why the global Anglican Church is in fact named the Worldwide Anglican *Communion*; why even amid internal divisions Anglicans seek to remain "one, Holy, catholic and apostolic church". To study the church itself is to study ecclesiology.

As we need to cover both Communion and Tradition this week, we will move now to Tradition.

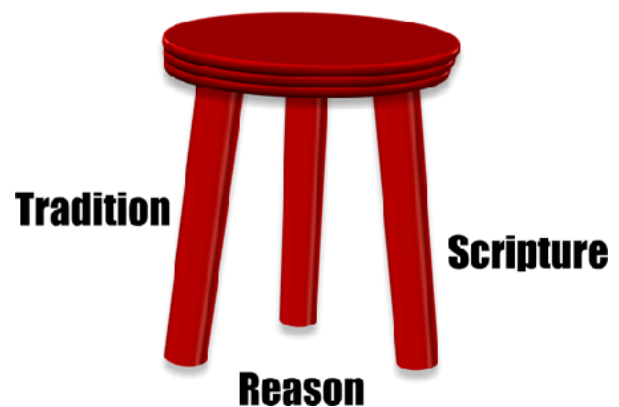
Tradition

In the practice of faith and spirituality, Tradition (with a capital T) refers to Sacred Tradition as the common life, worship and teaching of the Christian faith. Sacred Tradition refers to universal beliefs and practices handed on through the centuries from one generation to the next.

In this sense, Tradition is not like the handing down of a family heirloom, but rather a theological and spiritual foundation based on the sacred stories of the Bible and the teaching and practices of previous generations of faithful Christians. St Paul's shares in a long and rich Sacred Tradition, locally as a faith community and globally as a member of the Worldwide Anglican Communion. The wisdom of the past grounds our today and enriches our tomorrow.

The use of the term "Sacred Tradition" is intentional. Often in church circles, to use the term tradition (with a lower case t) is to refer to "the way we've always done it" or "our previous priest used to...". This is not Sacred Tradition. This is personal preference. This is, most often, not a reflection of the Sacred Tradition of the Christian faith but rather the fallenness of human nature and our yearning for routine. While there is a place for relational intimacy in the spiritual life, it ought not blind us to our universal Sacred Tradition.

St Paul's practices, theology, worship and community reflect the Sacred Tradition of global Anglicanism. We are grounded, as the English Reformer, Richard Hooker, wrote, in Scripture, Tradition and Reason.



Hooker spoke of this approach through the metaphor of a three legged stool as a three legged stool requires all three legs, of even strength and length, to stand. To be a stable place to rest, the stool needs all three legs. In the same way, for Anglicanism to express its distinct theology and spirituality in practice, it requires all three tenets of Scripture, Tradition and Reason as each balances the others and enables a Sacred Tradition grounded in the *via media* - a spiritually healthy, reconciled, holistic approach to the Christian faith unique to Anglicanism.

For Reflection...

Check out the resources referenced in this guide
Discuss your insights with a small group
Commit your learning to prayer and journalling

Questions...

How do you understand and express "communion"?
How does St Paul's put "communion" into practice?
What does Sacred Tradition mean to you and how do we honour it at St Paul's?
How might we as a parish stay focused on Sacred Tradition and Communion?

PACE... a place of peace and prayer

As we seek to live *The Way of St Paul's* in a rapidly changing world, in 2019 St Paul's discerned a uniquely both/and approach to parish life; an approach that reflects the reconciling work of Christ on the cross, our distinct Anglican Spirituality, the wholeness of our communion grounded in our Sacred Tradition.

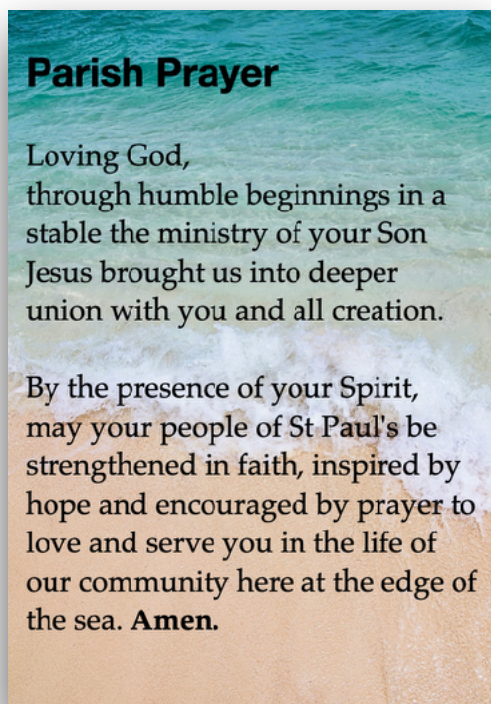
In addition to fostering our Anglican Sacred Tradition, St Paul's is responding to the cultural shift in the western world away from organised religion and towards personalised spirituality.

Pace captures and expresses *The Way of St Paul's* for contemporary seekers of the spiritual life. All our priorities and our vision are fostered through Pace's innovative use of language, technology and community. This unifying heart is holistically depicted in Pace's Tau Cross.



Jesus, Spirituality, Communion and Tradition are given life in our parish and the ministry of Pace. May it be so for many years to come.

Please commit to prayer *The Way of St Paul's* and our common life in Christ. Let us pray our Parish Prayer together... today and each day hereafter.



REFERENCES

New Oxford Annotated Bible with Apocrypha NRSV

<https://booko.com.au/works/1202304>

New Revised Standard Version of the Bible with Key Numbers (Strong's) (NRSVS)

<https://www.accordancebible.com/store/details/?pid=NRSV>

An Introduction to the Bible

<https://booko.com.au/9780802846365/An-Introduction-to-the-Bible>

Introducing the New Testament: A Historical, Literary and Theological Survey

<https://booko.com.au/works/819293>

Faith Seeking Understanding: An Introduction to Christian Theology

<https://booko.com.au/9780802827876/Faith-Seeking-Understanding-An-Introduction-to-Christian-Theology>

Christian Theology: An Introduction

<https://booko.com.au/9781118869574/Christian-Theology-An-Introduction>

Jesus: A Very Short Introduction

<https://booko.com.au/9780199575275/Jesus>

The Gospel of Jesus: according to the Jesus Seminar

<https://booko.com.au/9780944344743/The-Gospel-of-Jesus>

Jesus is the Christ

<https://booko.com.au/9780830828234/Jesus-Is-the-Christ-The-Messianic-Testimony-of-the-Gospels>

Jesus Then And Jesus Now

<https://booko.com.au/9781925208108/Jesus-then-and-Jesus-now-Looking-for-Jesus-Finding-Ourselves>

The Wisdom Jesus

<https://booko.com.au/9781590305805/The-Wisdom-Jesus-Transforming-Heart-and-Mind-A-New-Perspective-on-Christ-and-His-Message>

Who is Jesus? An introduction to Christology

<https://booko.com.au/9780814650783/Who-Is-Jesus-An-Introduction-to-Christology>

The Quest For The Historical Jesus

<https://booko.com.au/9780486440279/The-Quest-of-the-Historical-Jesus>

The Long European Reformation

<https://booko.com.au/9780230574830/The-Long-European-Reformation>

The English Reformation

<https://booko.com.au/9780271028682/The-English-Reformation>

Anglican Theology

<https://booko.com.au/9780567506801/Anglican-Theology>

An Introduction To World Anglicanism

<https://booko.com.au/9780521618663/An-Introduction-to-World-Anglicanism>

Glorious Companions: Five Centuries Of Anglican Spirituality

<https://booko.com.au/9780802822222/Glorious-Companions>

In Introduction To Ecclesiology

<https://booko.com.au/9780830826889/An-Introduction-to-Ecclesiology>

Richard Hooker and the Authority of Scripture, Tradition and Reason

<https://booko.com.au/9781573833349/Richard-Hooker-and-the-Authority-of-Scripture-Tradition-and-Reason>

A New Eusebius: The Church to 337 AD

<https://booko.com.au/9780281042685/A-New-Eusebius>

Creeds, Councils and Controversies: The Church 337-461 AD

<https://booko.com.au/9780281043279/Creeds-Councils-and-Controversies>

Doctrine And Practice In The Early Church

<https://booko.com.au/9780281055098/Doctrine-and-Practice-in-the-Early-Church>

Anglican: Introducing the Faith, History and Practice of the Anglican Church

<https://store.genesisdirect.com.au/anglican-introducing-the-faith-history-and-practice-of-the-anglican-church>

Jesus the game changer DVD

<https://www.olivetreemedia.com.au/product/jesus-the-game-changer-dvd/>

WEBSITES

ARCIC Anglican–Roman Catholic International Commission

<https://www.anglicancommunion.org/ecumenism/ecumenical-dialogues/roman-catholic/arcic.aspx>

ARCIC I, II and III

<https://www.anglicancentreinrome.org/arcic-i-ii-and-iii>

Westar Institute (incl. The Jesus Seminar)

<https://www.westarinstitute.org>

The Bible Project: The Messiah

<https://bibleproject.com/explore/the-messiah/#!>

The Bible Project: Son of Man

<https://bibleproject.com/explore/son-of-man/>

Theology: Anglican Communion

<https://www.anglicancommunion.org/theology.aspx>

The Jesus Seminar: YouTube Channel

<https://www.youtube.com/user/TheJesusSeminar>

Anglican Centre In Rome

<https://www.anglicancentreinrome.org>

Pace Community

<https://pacecommunity.org.au>

St Francis Theological College: Short Course

<https://www.stfran.qld.edu.au/whataresfcsc>

Formed Faith

<http://www.formedfaith.org>

St Francis Theological Library (open to all Anglicans in the Diocese)

<https://stfranciscollege.softlinkhosting.com.au/liberty/libraryHome.do?>

[SAMLResponse=&clientAlias=&time=&digest=&corporationAlias=StFrancisCollege](https://stfranciscollege.softlinkhosting.com.au/liberty/libraryHome.do?SAMLResponse=&clientAlias=&time=&digest=&corporationAlias=StFrancisCollege)