

# SOUTHERN CROSS

## newspaper

JULY 1997

The newspaper of the Anglican Diocese of Sydney

Volume 3 Number 6

Print Post Approved  
255003101838


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## Buddhist Uni plans stir up Albion Park

BY MICHELLE  
HAINES THOMAS

The Nan Tien Buddhist temple which looms over the freeway just outside of Wollongong is the biggest in the Southern Hemisphere. But not for long. A rival Buddhist group from Taiwan have bought a swathe of land near Albion Park on which they may build an even larger temple headquarters.

The sect are in discussion with the Shoalhaven Council, and are rumoured to be planning a complex - including a Buddhist University - which could be eight times the size of the Nan Tien.

Both sects are committed to expansion. The land at Albion Park has been surrounded by Chinese-language stickers which claim the ground, and the region in general, for Buddha. When the Nan Tien Temple was opened in October 1995, the group said they had chosen the site between two peaks for "spiritual control".

But to date no proposal from the sect has been lodged with the Council, and verbal discussions have not been successful. The group's plans to dam a creek and close a road were turned down, which may dampen their enthusiasm.

The Rev David McGrouther, the co-ordinator of Illawarra AD2000 (part of a worldwide evangelistic movement) and a Baptist pastor, has been urging Christians in the area to respond.

"This is an evangelistic opportunity. There have always been other religious groups in the Wollongong area - from witches covens to Hindu temples - only now it is more overt."

*Continued on page 4.*



**The Buddhist presence offers  
'an evangelistic opportunity.'**

## Talk fest or turning point?



### Voice of a stolen child

**Jean McKenzie Carter (above) works for the World Vision Indigenous Program. As a child she was taken from her family. This is her story...**

I was born at Saltpan, NSW on July 10, 1932.

It was during this time I remember hearing my Dad and other adults speaking and singing in an Aboriginal language. I remember the mangroves and the little crabs that would race across the mud for cover when we were near. My older brothers and big sister Sally learned to swim and fish in that part of the Georges River.

I am not sure what age I was when we moved to La Perouse. By this time our family had grown to ten - Mum, Dad, Robert Snr, Charles, Ronald, Sally, Andrew, Jean (me), Ruth and baby Tom.

I attended Sunday School in the little church on the corner of the Aboriginal reserve. School was five minutes walk away. Aboriginal and non-Aboriginal families lived side by side outside the Aboriginal reserve. Strong friendships and inter-marriages were and still are an integral part of community life in La Perouse.

As a child I was free of cares and worries, but I look back in time and realise the hardships my parents faced, growing up a big family of eight kids. War time and the depression of the 30's made it ex-

tremely hard to provide the necessary requirements of a large family unit. I may have been hungry although I do not recall being hungry. I may have been cold because of lack of warm clothing in winter. If I was I do not remember.

I do remember going into the bush with my mother in the early hours of the morning and picking the red gum leaves and other green ferns and bushes while the dew was still on them and my mother pressing them down into a hessian bag. Later on she would go into the suburbs of Maroubra and Malabar and walk from house to house selling bushes of these greeneries to white families who would pay her a few pence. Work was hard to find, as it was with all men during the Depression, but it was doubly hard for Aboriginal men to find jobs. There were no unemployment benefits or pensions paid to Aboriginal people in those days. If one lived on the reserve one could work two days for the rations which the manager would issue.

My father chose not to live under Manager's rule, he was fiercely independent, strong-willed and not

*Continued on page 6.*

**The Aboriginal Reconciliation Convention in May, among other things, firmly raised the issues of 'stolen children' and Wik in the minds of all Australians. Following the refusal of the Prime Minister, Mr John Howard, to offer a national apology for past wrongs, and MP Pauline Hanson's inflammatory remarks about Aboriginal 'privileges', the gathering gained an unprecedented amount of media coverage. Tom Mayne attended the conference on behalf of the Archbishop's Aboriginal Task Force on Aboriginal Ministry. Following is his account.**

The convention was an outstanding success and very positive. For a 'secular' gathering it was interesting to hear so much biblical imagery used in the opening ceremony and subsequent plenary sessions and seminars. South African Dr Alexander Boraine, member of the Truth and Reconciliation Commission and a committed Christian, gave a brilliant address on the need for truth-telling about the past. There was a complete absence of 'black armbanding' but rather an emphasis on the needs for black and white to share and acknowledge their history. Reconciliation, said Dr Boraine, cannot be achieved without it.

Pat Dodson and Lois O'Donoghue proved to be real

statespersons, revealing a transparency and conciliatory demeanour regrettably not shared by the Prime Minister or the Leader of the Opposition. Lois O'Donoghue showed real courage and leadership when she apologised for any part she may have played in causing the souring of relations between ATSIC and the Government. (Ironically, following Mr Howard's demand for more accountability, a paper presented by the Australian National Audit Office showed that ATSIC's accountability compared favourably with 53 other Government agencies.)

In the 'faith' seminar which turned out to be predominantly Christian, it was black Christians

*Continued on page 3.*



SYDNEY

diary



**Tues, 15 - Wed, 16 July:** College of Preachers. Peter Jensen on *Preaching Doctrine: Saving both yourself and your hearers*. Broughton Knox Centre, Moore College (Tues 9am to Wed 5pm). Cost \$50 plus \$20 per night for accommodation (bed & breakfast), Mon, Tues, Wed as required. Contact Peter Johnson (02) 9567 1800.

**Sat, 19 July-August 8:** Wall hangings on display in St Andrew's Cathedral.

**Mon, 21 July-Wed, 23 July:** 3rd National Conference - Studying Australian Christianity (SAC '97). *Australian Christianity in International Context* including international Panel focusing on Evangelicalism and Globalisation. At Robert Menzies College, North Ryde. (02) 9936-6057.

**Wed, 23 July, 7.30pm:** Wallis Hall, Meriden School, Strathfield - an open meeting "The National Anglican Conference - the next step". Speaker: The Rev Dr Bruce Kaye. (02) 9660-3007.

**Fri, 25 Jul, 10am:** Multi-cultural seminar sponsored by MU in St Andrew's House Auditorium. \$5 at door.

**Sat, 26 July, 9am:** At St Andrew's Roseville, a Conference for Women Working in Ministry *Growing Through Loss*. Cost: \$20 full & part time workers, \$10 conc (02) 9265-1500.

**Sat, 26-Sun, 27 July:** Glenquarie Parish turns 21 this year. Sat, 26 July, 6pm: Meal at St Alban's, Macquarie Fields, followed by Praise Time and supper. Sun, 27 July: Gift Day. (02) 9829-1620.

**Monday, 28 July, 9.00am:** Clergy Golf at Carnarvon Golf Club. Enquiries: 9673-4665.

**Tuesday 5 and Thursday 7 August, 8pm:** Annual Moore Theological College Lectures 1997. Dr Murray Harris on *'Slave of Christ': a New Testament metaphor for total devotion to Christ*. Also Friday 8, Mon 11 and Wednesday 13 August at 11.15am.

**Saturday, 2 August:** St Martin's Killara - Prayer Book Day.

**Saturday, 2 August, 7.30pm:** Winning Men - Fellowship Night at John Edmonson VC Memorial RSL, George St, Liverpool. Speaker Peter Bolt - *Through the Tunnel*. Mentor: Brian Booth, Former Australian Cricketer.

**Thursday, 7 August, 9.30am-2.30pm:** MU Day of Prayer, St Andrew's House. Call in at any time.

**1998:** St Thomas', Enfield will celebrate its Sesqui-Centenary with a series of special services and back-to-St Thomas' weekend. Organisers wish to collect any information on parish, old photographs or mementos to include in history of church and historical display. Contact: Sally Jackson 9746-6959.

IF YOU WOULD LIKE YOUR EVENT INCLUDED IN SYDNEY DIARY CALL WENDY BRAMMALL ON (02) 9265 1505 OR WRITE TO SYDNEY DIARY, SOUTHERN CROSS NEWSPAPER, PO BOX Q 190, QUEEN VICTORIA POST OFFICE, SYDNEY, NSW 1230.

## Flood 1

It was very encouraging to read your report 'Media all at Sea in Noah's Flood' (May *Southern Cross*). It seems the first occasion any debate has been aired on the Creation/Evolution issue within the Sydney church.

Among those generally regarded as theological spokesmen in the diocese there has been either a deafening silence or such a careful choice of words so open-ended in meaning it leaves a very unsatisfactory fence to sit on. For example, Mr Olling makes a simple statement that he is happy to accept the early chapters of Genesis as historical narrative. God's word on the matter is sufficient for him. If it is poetry, he asks, "...why isn't the story of Joseph or the gospel poetry as well?" On the other hand, Dr Woodhouse, usually lucid and clear, goes all around the universe with impressive circumlocution. The controversial chapters of Genesis, he says, are "...schematic with symbolic elements..." yet history as well!

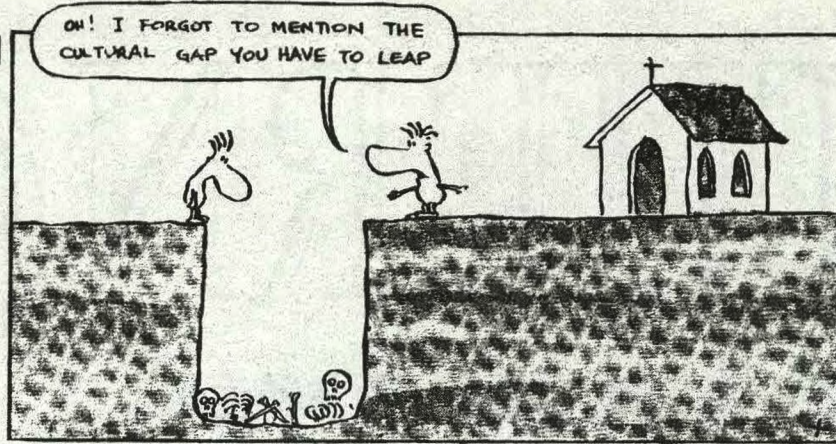
I would have thought that what God says about the beginnings was included within the whole counsel of God we were encouraged to preach and teach. Because the current debate exists, it would be sensible to pursue it honestly and openly, with a godly intention such as Gamaliel suggested (Acts 5), rather than hide it, shelve it, rationalise it, or somehow make it fit modern 'scientific' theories.

(The Rev) Robert W McDonald

## Flood 2

One of the great myths of the 20th century is the 'Domino Theory'. It apparently seems to Carl Wieland, CEO of the 'Creation Science Foundation', that whatever he considers would be "...an adverse finding in the Roberts trial..." could lead to much weightier consequences. He is not alone.

On one hand in the same bracket of stories we have Mr Olling suggesting that if you do not take the first three chapters of Genesis as true, word by word, then you are likely to throw out the rest of the Bible. Others have made it plain that because they were required by their churches to believe those first few chapters as part of the whole package, they did in fact discard the whole package. Mrs Middleton, a science teacher, has taken a third path. For whatever reasons she now totally rejects evolution. Having left most of her colleagues in biology, the next domino is physics. She asserts



that, "There are many dating methods which put an upper limit on the earth's age far less than... (4 billion years old)." She could be in for a few surprises. Quite a number of physicists are acquainted with claims about such methods, and amply prepared to discuss the evidence. She does not mention geology, but she could meet some strong views there. She might still be at peace with the chemists. To an on-looker, she seems to pay a large price in science for three chapters in Genesis.

If we look instead at a few chapters of Acts we find a pretty lively discussion concerning how much of Hebrew Law was binding on Gentile Christians. Paul and others adopted a less than fundamentalist approach, deciding that the Good News should not be so encumbered. It seems an example worth following.

Donald Lang  
Kirrawee

## Flood 3

I disagree that Genesis 1-3 is poetry. It is prose. It has none of the characteristics of Hebrew poetry, with the exception of the curse in Genesis 3:14-19. Blocher describes the general creation account as a 'list'. However, if it was poetry, its truth value would not be diminished. Poetry can be factual, just consider Waltzing Matilda. Were swagmen myths?

Nor can I agree that 'creation' and 'evolution' are both theories. Neither is a theory, strictly speaking, because neither is open to experiment at its essential point. Both are belief systems. One starts with the word of God, the other with human ideas: pagan ideas! Nor is the argument new. Some Church Fathers, opposing evolutionists then, made the same points as 'creationists' today on the basis of the truthfulness of Genesis and its genealogies.

So I question Dr Woodhouse that the age of the earth should be left to science. Science is not competent to argue for something which is empirically inaccessible. When science pretends to give an opinion on this matter we merely get an opinion groomed in the stables of naturalism and fed a diet of atheism.

It excludes as a matter of principle that Genesis could be a real account of real events. Yet Genesis is the only origins data we have and it is from the creator!

Broughton Knox forcefully makes a similar point in both *The Everlasting God* and *Not by Bread Alone*. He calls evolution "a powerful idea by which western civilisation has sought to insulate itself from God..."

Origins is deeply important in preaching the gospel. I am chairman of Bereshith, an organisation which evangelises 'New Agers'. In many cases 'origins' forms a very effective path to Christ. People realise that evolution has no room, finally, for relationship, so I start with Genesis to challenge their evolutionary belief. When they see that we were created for, then fell from a relationship which Christ restores, the gospel makes sense. It's not just religious word anymore but is seen for the 'real' reality which it is.

The recent book *Darwin's Black Box* by Prof Behe, a molecular biologist, claims that Darwinian evolution fails totally to explain the facts! Dr Michael Denton in *Evolution: A Theory in Crisis* makes a similar point.

Marc Kay  
Paddington

## Shining off

'Shine Jesus, shine' is a song which leaves me feeling somewhat uncomfortable. Who are we to demand of the King of Glory that he shine more, when he is the one who is saying to his people, 'you are the light of the world', and 'let your light so shine before men ...'? Surely we did better in Sunday School when we sang 'Jesus bids us shine'.

Robin Muers' article, also entitled 'Shine, Jesus, Shine', leaves me feeling even more uncomfortable. It seems presumptuous to place the idiom of a contemporary individual, whose illness and achievements have received worldwide attention through the movie *Shine*, into the mouth of the apostle John, as a vehicle for summarising the fourth Gospel. The overall impression of the Lord Jesus which is thus portrayed falls far short of the Son of God in John's ac-

count, also the Cross and its central significance have been marginalised and obscured, and the Christian life has been reduced to the type of hype experienced at the worst kind of (so-called) 'renewal' meeting.

In any novel attempt to make the Lord Jesus Christ known, I suggest that we should review whether we are in fact presenting the Jesus of, say, John 3:13-18, indeed of the whole Bible. Let's remember that "the message of the Cross... is the power of God (1 Cor 1:18 etc), and that the response of faith is about claiming the resurrection power of Jesus to put to death in ourselves whatever dishonours him, and to begin to show all those qualities which reflect his life within (as in Col 3:5-17 etc). Then we will truly show our love for Jesus, and in Robin's words, will 'Go, live, shine'.

Margaret Grouse  
Wentworth Falls

## Pragmatic defence

As someone also interested in evangelism in our diocese, I found Mr Findlayson's comments about the so called 'excesses of liturgical vandalism' in our diocese, a bit simplistic. To imply that some clergy in Sydney evidence an 'Arminian tendency' simply because they are pragmatic about the use of old forms in our church services, is quite unfair, not to mention rude! Used this way, the term 'Arminian' is the religious equivalent of 'Communist!' in 1950s America. It's what you accuse your opponent of when you're low on arguments.

The irony is, you could make a case the other way. At the heart of evangelical 'pragmatism' is the conviction that human works are not to be trusted, and thus, all man made traditions are tentative and provisional. Only God's works and Word in Jesus Christ are unalterable. It seems to me that this is the essence of good Calvinism.

'Traditionalism', on the other hand, places a high value on human works, and thus, clings to its favourite inventions as if they fell from heaven. This looks dangerously like Arminianism to me.

John Dickson  
Mosman

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JULY 1997  
VOL.3 NO.6

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SOUTHERN CROSS QUARTERLY MAGAZINE, PUBLISHED EACH SUMMER, AUTUMN, WINTER AND SPRING BY ANGLICAN MEDIA, IS A 32-40 PAGE JOURNAL PROVIDING LONGER ARTICLES AND FEATURES RELATING TO CHURCH ISSUES AND OTHER MATTERS OF LIFE AND FAITH. IT IS AVAILABLE FOR \$16.00 PER ANNUM, INCLUDING POSTAGE. FOR SUBSCRIPTIONS PHONE (02) 9265 1505.

PRINTED BY PACWEB, 10 WENBAN PLACE, WETHERILL PARK NSW 2164.

TYPESETTING AND FINISHED ART BY ANGLICAN MEDIA, ST ANDREW'S HOUSE, SYDNEY SQUARE.



# Reconciliation gains momentum

Continued from page 1.

who made the most significant contribution, the Rev Djiniyini Gondarra and Bishop Arthur Malcolm among others. Perhaps the most emotionally draining time was listening to Aboriginal women - Anglican, Pentecostal, Uniting and Catholic - all claiming a relationship with the Lord, pouring out their despair as victims of the 'stolen generation'.

The other major topic, not surprisingly, was the Wik decision and the Government's response. The chairman of Comalco and director of RTZ/CRA Mr Leigh Clifford welcomed the central tenets of the Mabo judgment and the Native Title Act, while recognising that procedural changes were necessary. It would appear that the largest mining consortium in the world is more accommodating of Aboriginal aspirations and sensitivities than the Government, a fact recognised by the Council when it presented the company with an award for its contribution to reconciliation.

Less sanguine was the current head of the National Farmers Federation, though he too seemed to be at odds with the uncompromising attitude of his Queensland colleagues. Former CEO of the NFF, Rick Farley has clearly been 'converted' to the point where he is now regarded as one of the most skilled negotiators in the country, having brokered the Cape York Heads Agreement in which cattlemen, Aborigines, conservationists and others reached consensus on sharing the land, an agreement unfortunately cold-shouldered by the Queensland government.

While recognising the importance of reconciliation from the top down, as part of the healing process, Aboriginal Christians were conscious of the need for reconciliation at the grass roots. Many Aboriginal Christian groups said that they are being harmed by family in-fighting and Church 'politics'. The fragile

Aboriginal Church must find ways to address these problems - to some extent a legacy of the mission era when the gospel message began and ended with personal salvation and provided little to help Aboriginal people grow to maturity in Christ.

Those of us who are non-Aboriginal must also do more to be reconciled with our Aboriginal brothers and sisters in the Lord. We have little to boast about. If we expect Aborigines to come into our churches we will wait till the cows come home. We

must take the initiative and form links with Aboriginal Christians and communities. There will be misunderstandings. Aborigines

will be sometimes hesitant to trust us, and sometimes we will be rebuffed. It's not an easy road but the rewards can be incredibly satisfying. Many Aboriginal Christians still feel marginalised from mainstream churches. I strongly believe that the Spirit of God is calling the Church to deal with this terrible scandal.

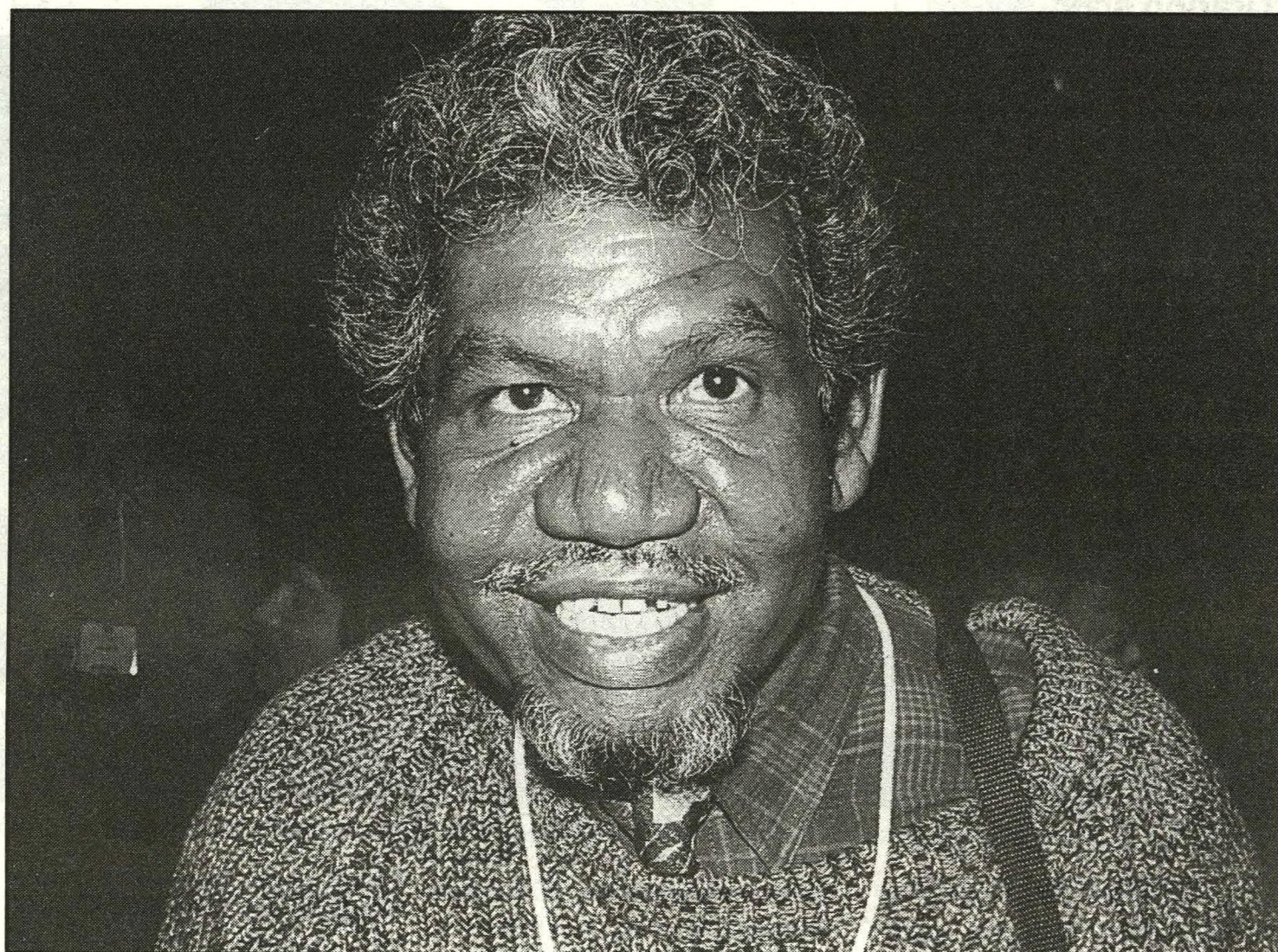
If there was one disappointment for me it was that evangelicals were conspicuous by their absence - that is, apart from the many Aboriginal Bible-believing Christians. What is up with us? Are evangelicals disinterested or are they afraid to have some of their prejudices challenged?

I believe that the convention will prove to be a turning point in the Nation's dealing with indigenous issues. The complete sell-out within a couple of days of the Stolen Generation report, requiring an urgent reprint of 4000 copies at \$60 each, is indicative of public interest.

Perhaps Pat Dodson's quip at the end of the conference sums up the hopeful and positive note that characterised the three days. When asked what would happen after the third day, Dodson shot back, "Resurrection mate!"

Tom Mayne works part-time with World Vision Australia Indigenous Programs.

**"I strongly believe that the Spirit of God is calling the Church to deal with this terrible scandal."**



The Rev Djiniyini Gondarra: a significant contributor to the faith seminar at the Convention.

## What's Wik got to do with it?

BY ANTHONY NICHOLS

### Since Mabo, why Wik?

The Mabo Judgement (1992) recognised that the proclamation of British sovereignty over Australia in 1778 did not automatically extinguish the rights of indigenous peoples to their traditional lands.

Yet few Aborigines can benefit materially from Mabo (or Wik): even those who can establish their native title find it extinguished by any subsequent titles granted by the Government.

But what about pastoral leases that cover 40 per cent of Australia? Mabo did not consider these because there were no pastoral leases in the Torres Strait where Eddi Mabo originated.

So in 'Wik', the Wik and Thayorre peoples claimed that their native title had not been extinguished by the mere grant of pastoral leases over their traditional lands. The High Court agreed. Examination of the fine print however, reveals that if there is a conflict of rights between the pastoralist and the na-

tive title holder, the native title holder comes off second best. If there is no conflict, the rights of both pastoralist and Aborigines coexist.

### Unresolved problems

The interest of pastoralists are protected by the Native Title Act and reaffirmed in the Wik judgement. The National Farmers' Federation however, has expressed fear that litigation over management issues will bring rural Australia to a grinding halt.

For instance Wik does not clarify the extent of right of access to a pastoral lease by traditional landowners. Can the native title holders set up camp for long periods? Can they establish an out-station or a tourist centre without the permission of the pastoralist? Or if the pastoralist wants to develop his lease by building dams, roads or establishing a tourist resort, does he need the permission of the native title holder?

The former director of the National Farmers Federation, Rick Farley, claims that these problems are not insoluble and points to the Cape York agree-

ment between cattlemen, Aborigines and environmentalists who negotiated a code of conduct. This agreed protocol covers such issues as prior notice, fire control, dogs, weapons, and forbids interference with the management of the lease.

The impact of Wik on the mining industry is more significant since mining companies will have to negotiate with native title holders before their licences are issued or renewed. Yet had the High Court decision gone the other way, the Aborigines' right to negotiate over the traditional lands would have been trampled underfoot yet again.

### The way forward

Prime Minister Howard has been left in no doubt as to the complexity of the task of addressing the legitimate concerns of pastoralists, miners and Aborigines. He and all our political representatives need much prayer at this time.

Anthony Nichols is the Bishop of North-West Australia. Used with permission from the Anglican Messenger.

# Anglicans liberal on sexual issues

BY MICHELLE HAINES THOMAS

The national Anglican Church is the most liberal Protestant denomination in the country with regard to sexual issues, the National Church Life Survey (NCLS) 1996 has just revealed.

Pentecostals and Baptists were among the most conservative, while the Uniting Church was similar to the Anglican Church on most questions.

Sydney Anglicans fell somewhere between the two extremes,

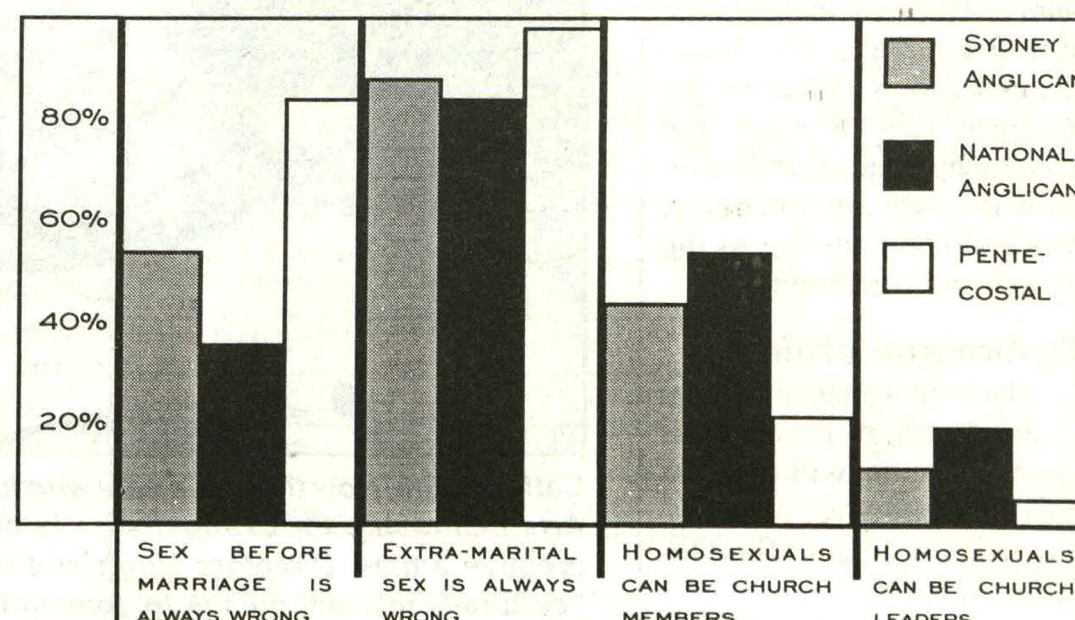
but their difference from the national church was not as remarkable as some would have expected.

The most surprising general trend was the high acceptance of sex before marriage. Only 37 per cent of Anglicans nationally thought it was always wrong (Sydney Anglicans 55 per cent).

Nearly half of Sydney Anglicans (45 per cent) thought homosexuals should be accepted as congregation members, though 31 per cent said 'yes' only if they

were not practising (54 and 21 per cent respectively, nationally). For homosexual clergy, 12 per cent of Sydney Anglicans were happy, and up to 24 per cent if they weren't practising (20 and 22 per cent nationally). The NCLS note that in response to this question there was very little variation between age groups.

See page 8 for more from the NCLS.





## IN BRIEF

**Dragon slain by Cooling**

Leading UK religious education specialist, Dr Trevor Cooling, is to 'slay the dragon' of moral relativism at this year's Royale Ormsby Martin Lecture.

Dr Cooling, who directs the Stapleford Project in Nottingham, will give the address 'Slaying the Dragon of Moral Relativism in School and Community' on Thursday, July 10 at the Bishop Barry Centre, Druitt St, Sydney at 7.00pm. For details phone (02) 9283 2633.

**Roy & HG go native with bishop**

Actor Ruth Cracknell, singer Peter Garrett and TV personalities Roy & HG rubbed shoulders with Sydney's Bishop Peter Watson on June 16 to launch 'Australians for Native Title'.

Bishop Watson said, "If we are to be black and white Australians together, there must be no divide between us... I cannot be proud to be Australian until things change. As a Christian, I want a compassionate Australia that respects all men and women as created equal before God. There will be no reconciliation if Australians allow the High Court's Mabo and Wik judgments to be suffocated."

**Brain food**

The Rev Dr Peter Brain, rector at Wanneroo-Yanchep in Perth, will be guest speaker at the South Sydney Ministry Conference to be held from August 13-15.

Under the theme 'The Self Care of the Pastor', Dr Brain will lead studies on the principles of self-care, sources of stress, burnout, anger, depression and the pastor's family.

**Women speaking**

A seminar aimed at encouraging Christian women in public speaking will be held on July 19 at Moore College and August 2 at St Matthew's, Merrylands West. Organised by the Anglican Church League, the seminar will be run by barrister Robyn Druitt. For details phone (02) 9526 7351.

**Queen's Honours**

The Queen's Birthday Honours List this year included the Rev Bruce Ballantine Jones (Jannali) for services to the Anglican Church and to the community, and Archdeacon Edward Gibson (Albany, WA), also for service to the church and community.

**Optimistic child**

Dr Martin Seligman, president of the American Psychological Association, will speak at the University of NSW on Friday, August 29, on 'The Optimistic Child'.

## Evolution debate far from being fossilised as Creation Science comes to town

The creation/evolution debate is far from over, as recent court findings suggest. Interest in 'creationism' may even be on the increase, with the Creation Science Foundation, which opened new premises in Ryde earlier this year, reporting that "support has increased dramatically".

"While the headquarters for the Foundation will still be in Brisbane, there was such a demand for resources in Sydney that we needed a base of operations here," said Sydney director Mr Warwick Armstrong.

The centre was opened on March 15 by Mr Justice Clarrie Briese, a former NSW chief magistrate and a member of Christ Church, St Ives.

Mr Armstrong believes creation science is an effective tool for outreach in an increasingly secular society. "So many non-Christians are indoctrinated into humanistic belief which makes them closed to the gospel," he said.

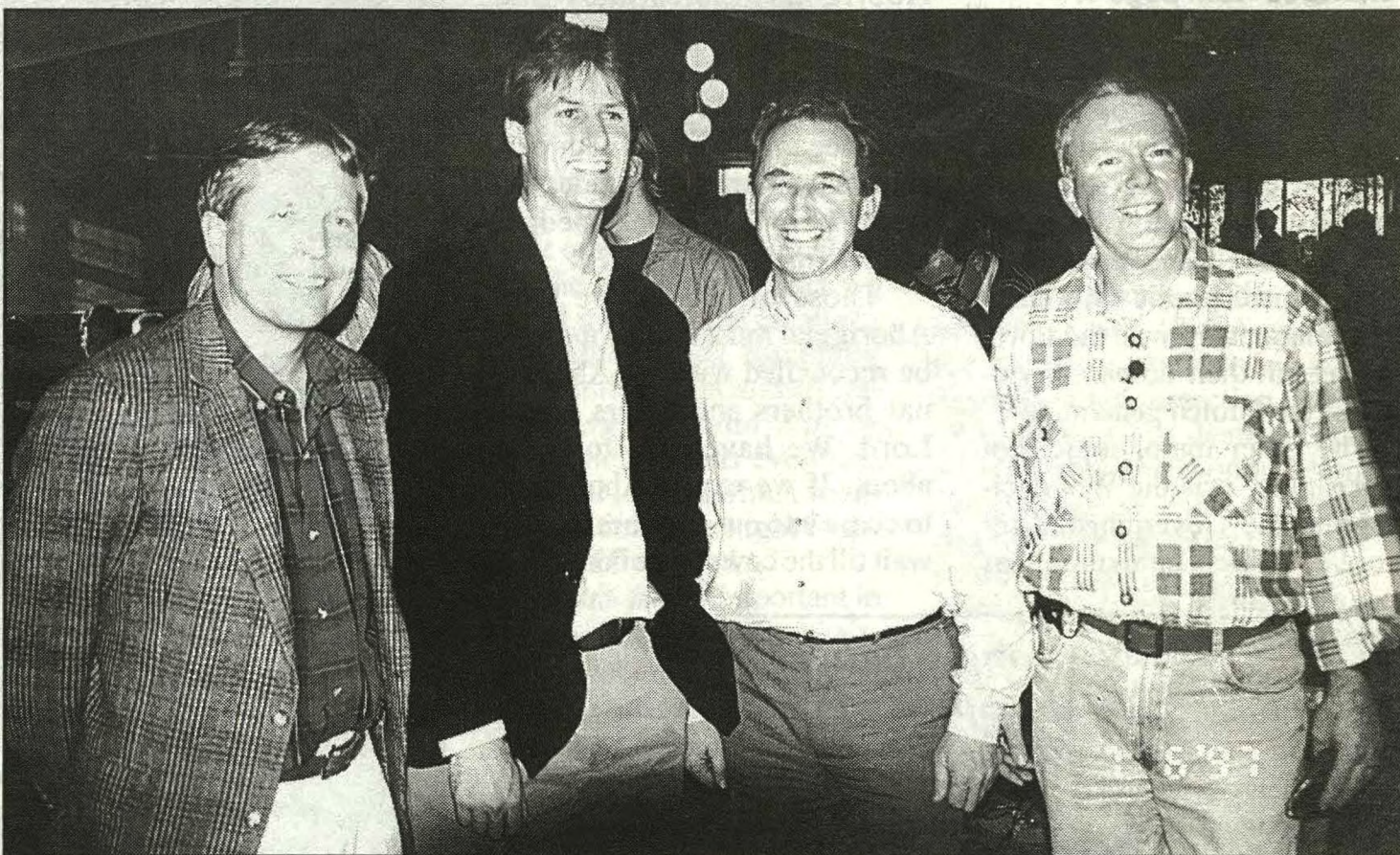
However, creation science continues to be strongly criticised, if not dismissed, by a number of leading theologians and scientists. Others suggest that parts of its teachings can be accommodated with some evolutionary theory.

Despite opposition, the Foundation is hoping to make an impact on Sydney churches.

"We have been active in churches here for quite a while now, and the new centre will help our work," said Mr Armstrong.

*A more detailed discussion on these issues was published in the December 1992 and February 1993 issues of Southern Cross magazine. Readers are also encouraged to consult reliable commentaries on Genesis or introductions to the Old Testament.*

# Men make a difference



Keith Mascord, Stephen Edwards, Reg Piper and John Cornford: 'being God's men'.

Shooting, hunting and fishing! What else would a bloke do on a long weekend? Down in the Wollongong Region over 200 men chose to spend their Saturday, June 7, at the Regional Men's Day.

There was a great variety of men: young and old, married and single, grandfathers and grandsons, professional and tradesmen, sporty and classical, and men from many different nationalities. Yet they all had a desire to serve God in this world.

This is the seventh year Regional Men's Day, and the third at Albion Park Anglican Church. The Rev John Cornford, rector of Albion Park, commented that the

day "aims to help men apply the word of God to our daily lives."

The topics discussed came under the heading 'Being God's Man in a New Age World'. The

**"The day aims to help men apply the word of God to our daily lives."**

Rev Keith Mascord, lecturer at Moore Theological College, asked 'Why follow Christianity when all religious experience is valid?' In a later session he challenged men to think about how

they can support their local church and minister. The Rev Stephen Edwards, chaplain at Wollongong University, focused on the area of male sexuality in this age of freedom. The Bishop of Wollongong, Reg Piper, considered how we can live out eternal values in a valueless society.

The talks, combined with uplifting music, times of prayer and fellowship, a BBQ lunch and testimonies from Graeme Dalzell and Geoff Kyngdon, made for a very challenging and refreshing day. Plans are already underway for the next year: the first Saturday in June at Albion Park is a must for Christian blokes.

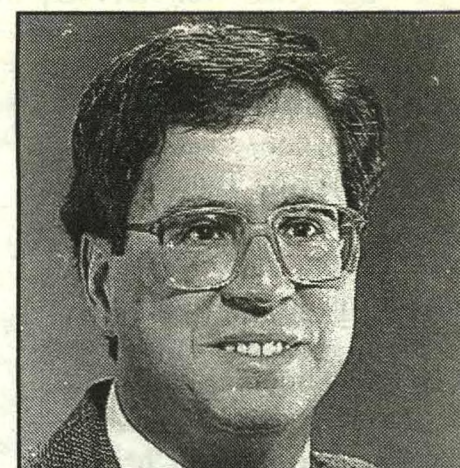
## Science and faith reconciled

The first Australian Conference on Science and Christianity will be held at Moore Theological College from July 11-13 on the theme 'Science and Christianity - A Reconciliation'.

The keynote speaker will be Dr Robert Russell, Professor of Theology and Science at the graduate Theological Union in Berkeley, California.

The conference is sponsored by the Institute for the Study of Christianity in an Age of Science and Technology and supported by the John Templeton Foundation. The organisers believe that biblical Christianity and modern science are not at war with each other but have complementary purposes.

For details phone (02) 9385 4584.



Dr Robert Russell



**Caffe culture:** Now there is a cafe which offers more than the average cappuccino. **CAFFE - Creative Arts Fellowship for Evangelism** - is designed to stimulate and support the growth of Christian creative artists. Directors Hugh and Heather Clark (above) say that Christian performers are a "culturally relevant means to communicate God's message". Live at the Caffe nights are held on the fourth Sunday of every month. Phone (02) 9799 8842 for more details.

## Buddhist Uni

*Continued from page 1.*

The Rev John Cornford, the rector of Albion Park, hosted a meeting in May where Christians of all denominations were able to think through a response

"It's a very sensitive area, as there is nothing before Council yet," said Mr Cornford. "But as Christians we have two great opportunities in this situation: we can pray, and we have been given advance notice of the Buddhists' arrival, so we can be spurred on to evangelise."

Mr Cornford believes Buddhism would be very attractive to most Australians, as it offers a peace-loving way of life without a commitment to a living God.

"But we serve the living Christ," he said. "The only way to heaven is through him, and this is a dynamic challenge to get out and share Christ."



# ARCHBISHOP writes



HARRY  
GOODHEIR

Profound issues have been raised during recent debates on Wik and the Stolen Generation, not least of which is our treatment of history.

In 1988, The Primate, Archbishop Sir John Grindrod and Bishop Arthur Malcolm of North Queensland attended a Bicentennial Service in St Andrew's Cathedral where they sought God's forgiveness for past wrongs committed between Aboriginal and non-indigenous Australians. Then, as now, there was great hope for reconciliation. Recent events suggest we still have a long way to go.

Too often the immediate reaction to past injustices is to dismiss them as something beyond our control. The past is the past and cannot be changed. But this is to ignore the power of history on the psyche of peoples. Collective remembering is what builds strong and mature nations. A sense of regret does not have to be self-defeating unless we fail to learn the lessons of the past.

It is precisely because of its history in the 1930-1940s that the Germany of today is so vigilant against excesses in genetic experimentation. Without a proper appreciation of history nations are condemned to commit the same errors over and over again.

We saw something of this last year when there was a general clamouring for the Japanese to admit to war crimes and apologise for their part in the abuses that occurred during World War II. It did not appear incongruous to many Australians that those from whom they sought an apology had in all likelihood not participated in the war. Nor did it appear futile to ask for acknowledgement of events that occurred more than fifty years ago. The extent to which a people grapple with the past defines their courage and vision to shape a better and more just future. Unfortunately we have not been so rigorous in applying the same principles to our treatment of indigenous Australians.

There is also a growing tendency to treat our past as balance sheet whereby we can tote up all the credits on one side, all the debits on the other and hopefully come out with a positive result. As Christians we know the "on the whole I've led a pretty good life approach" holds little sway with God. Nor, do I believe is it a recipe for healthy nationhood. Injustice that is not dealt with continues to grow and usually reaps greater injustice down the track. It is far better to clean the wound when it is fresh than let it fester unattended.

I believe much of the difficulty we are experiencing now is the product of collective shock. It is as though we have woken up one morning, looked in the mirror and seen a stranger staring back at us. We are not, it appears, as easy-going, friendly or fair-minded as we thought or were led to believe.

For many of us the 'lucky country' has proved illusory. High unemployment, family breakdown, youth suicide, growing homelessness. It is not unusual in such circumstances to look back to a golden age - but now the comfort in nostalgia is being stripped away. Others of us, the products of systematic injustice, cling to the past in order to avoid the enormous challenges of the future. Perhaps each of us, in our own way, is the product of a stolen generation.

We need to let our history liberate us for change. That means learning from it rather than being shackled to it. It requires honesty, repentance, forgiveness, compassion, hope. The fact that our history is still driving a wedge between us rather than bringing us closer together means we are a long way from achieving our goals.

These ideas are crucial to Christians. Are we not a faith firmly based in historic acts, which means that we can never be dismissive of the past? As the people of God we are a remembering people. The past is always our present and it is also the basis for our certain hope of future joy.

*"The extent to which a people grapple with the past defines their courage and vision to shape a better and more just future."*

# All smiles on mission tour



Cathy Dawson with children at Nyakato Bible School, Mwanza, Tanzania, during the STEP tour.

Missionary life in East Africa has taken on the glow of reality for 11 NSW Christians, thanks to the Church Missionary Society (CMS).

The Short Term Experience Program (STEP) group spent three weeks visiting 21 Australian missionaries in Kenya and Tanzania, giving the participants personal experience of missionary life and work.

Andrew Dircks, one of two CMS staff members on the tour, summed up the trip: "It was great to meet with our missionaries on the field, and to gain a first-hand appreciation of their work, their joys and difficulties."

"Many of the group were already thinking through the question of becoming missionaries themselves, so going on this trip was clearly a great benefit."

The tour was organised and led by Faith Blake, also on the CMS NSW home staff, herself an experienced missionary to Tanzania. Faith's fluent Swahili was indispensable, but she also used her local knowledge and good network of contacts across Tanzania for the benefit of the group.

An unexpected delight was the warmth of Christian fellowship shared with many local Christians. There were valuable opportunities for talking together of what God is doing in the lives of STEP participants and local Christians. Sometimes the conversation was in English, but often through a translator. Andrew said, "Our times of talking and

praying and singing in rural Tanzania are unforgettable. The unity we have as Christians was clearly seen to span so many human differences."

The participants of the STEP tour were: Andrew Dircks (CMS), Faith Blake (CMS), John Burdis, Megan Blatch, Glenda Hurlstone, Carol Stening, Katie Andrew, Petrina Collins, Cathy Kneeshaw, Karen Laird and Cathy Dawson.

The tour was a great encouragement to the missionaries themselves, and many Tanzanian church leaders expressed appreciation for CMS Australia work and asked that more missionaries be sent, especially for work in education, medical services and Bible teaching.

# Outreach course launched

A new evangelistic tool called 'The People of God', designed by Gynea Anglican Church, will be launched at a public meeting on July 31.

"Our aim is to present the tool to as many ministers as possible, so they can benefit from it," said associate minister, the Rev Tim Foster.

He said that 'The People of God' seeks to look at the whole picture of God's plan, rather than a set of propositional statements. He added that the course had been developed out of a number of theological concerns with the tools currently available.

"Among these are the emphasis on the grace/works dichotomy which not only has less significance to people in modern culture, but is not reflected in biblical presentations of the gospel. The lack of any emphasis on creation and eschatology raises questions, as does the place of resurrection in many gospel outlines."

For more details phone (02) 9524 6225.


# Sydney Anglican Deposit Plan: a competitive income producing investment

The Sydney Anglican Deposit Plan (SADP) has operated for more than a decade with deposits from churches and other Anglican organisations. It is managed by the Glebe Administration Board.

Last year the SADP was opened to individuals, providing a way for you to earn competitive interest income by lodging some of your savings with a financially secure organisation. At the same time, it can be a means of contributing to the support of Anglican Church ministries.

Current rates and terms available for investors are listed in the table below. Rates are determined by money market conditions and are subject to change without notice. To confirm rates on offer or to request copies of the offer document please telephone:

(02) 9264-2154 or Freecall (NSW only) 1 800 639 667

Income and Support Accounts		Step-Up Accounts
Term	% Rate Pa	% Rate Pa
At-Call	4.50%	
1 Month	4.75%	
3 Months	5.00%	
6 Months	5.25%	
1 Year	5.70%	5.45%
2 Years	6.20%	5.95%
3 Years	6.40%	6.15%



## IN BRIEF

**Era's edge**

Sydney's Archbishop Harry Goodhew presented Bible studies at the Diocese of Melbourne's clergy conference from June 16-18. Guest speaker, social commentator Phil Ruthven, tackled the issues of leadership within the church. The conference's theme was 'On the Edge of a New Era', part of the diocese's 150th birthday celebrations.

**Bishops' move**

Bishop Paul Richardson, Bishop of the Diocese of Wangaratta since 1995, is to resign in order to care for his elderly mother in England.

Bishop Bruce Shultz, from the Diocese of Grafton, will retire next January after 14 years in that role. Grafton's election synod will be held on October 18-19.

**Friendly user**

General Synod's Standing Committee has approved plans that will make next February's session in Adelaide 'less confrontational' and more 'user friendly'.

The Rev Dr Bruce Kaye, head of the national church office, said that the changes "have the capacity to change dramatically the culture" of the synod.

**Adelaide cuts**

The Diocese of Adelaide is facing budget cuts of over \$100,000 this year, the diocesan council reports. Early suggestions for cuts have included post ordination training, chaplaincies and St Barnabas' College.

**CWCI's 40th**

Christian Women Communicating International, which is celebrating its 40th anniversary this year, will hold a series of rallies throughout Australia in September. Guest speaker will be General Eva Burrows, retired international leader of the Salvation Army.

In addition to conventions, seminars and workshops, CWCI runs Know Your Bible classes, outreach and teaching tours. For details phone (02) 9740 6355.

**Gilgandra's 75th**

The historic church of St Ambrose, Gilgandra will celebrate its 75th birthday on July 26 and 27 with a thanksgiving services and an anniversary dinner. For details phone (068) 47 2064.

**Volunteers' famine**

Australian missionary volunteers to Tanzania, Jonathan and Flavienne Higgs, report that the country is facing the most severe famine in nearly 50 years. Almost all crops have failed after poor or late rain, and the government has now pronounced five regions as famine-stricken. The Anglican Church of Tanzania has already put in hand emergency procedures.

# Careys come down under



Archbishop and Mrs Carey: arriving this month.

The archbishop's office is busy finalising last minute arrangements for the visit to Australia of the Archbishop of Canterbury, Dr George Carey and Mrs Carey. They will arrive on August 4 and will leave Sydney for New Zealand on August 7.

A national service, to be attended by all the Australian bishops will be held in St Andrew's Cathedral on August 5. Dr Carey will preach and the service will be telecast by ABCTV that same evening and the following Sunday morning. The Dean is arranging for a small number of seats to be available for representatives of every parish.

## Around the country

**July 25 Arrives Melbourne**

**July 28 Arrives Adelaide**

**July 31 Arrives Newcastle**

**August 4 Arrives Sydney**

**August 7 Departs for New Zealand**

The Carey's will visit the Kingsdene Special School for intellectually handicapped children, and Mrs Goodhew is arranging to take Mrs Carey, a trained nurse, to the Westmead Children's Hospital. They will also meet with some representative clergy wives for morning tea.

Archbishop Carey will meet with the clergy of the Diocese at Shore School on Wednesday 6th, and afterwards he will travel to Moore College to meet with the Faculty and to lunch with staff and students.

There will be a number of official functions. Archbishops Goodhew and Carey will lunch privately with Premier Bob Carr, who will also host a State Reception for Dr Carey. They will have a private meeting with the NSW Governor and afternoon tea in Sydney with Prime Minister John Howard. Governor-General Sir William Deane will travel to Sydney for the national service.

Dr Carey may be heard on breakfast radio on 2UE and at drivetime on 2BL on August 6. The final event is a Citizen's Dinner which is being arranged and funded by corporate leaders as a welcome to Dr and Mrs Carey from the City of Sydney.

## Voice of a stolen child

*Continued from page 1.*

afraid to speak out against injustices against his people. He was to become a member of the Executive Committee of the Aboriginal Progressive Association. This organisation became a force to be reckoned with, as history will record. Its publication - *The Abo Call* - recorded the members' reports and letters to the Government, condemning the appalling living conditions, poor health and lack of proper education of the Aboriginal people in NSW, Victoria and Queensland. It also recorded the forced removal of Aboriginal children from their families/communities by the Aboriginal Protection Board. This Board was originally set up in the late 1800s to provide blankets and rations to the Aboriginal people who were being forced into government reserves. By the 1900s the children were the main focus of their deeds. Hundreds of thousands of Aboriginal families were affected by these practices of forced removal.

As a child exposed to a home environment where human rights, land rights and just the right to live was the topic of the day and every other day, it was only natural that some of this would rub off on me. I am proud that I can say to my children and my children's children that I have continued in the struggle to provide better education, better living standards, the right to make free choices and the right to grow our children up in the ways we want them to be nurtured.

Unfortunately for my Mum and Dad they never had the privilege or the natural right to continue growing their children. The McKenzie family were singled out of hundreds of other Aboriginal families by the Aboriginal Protection Board, to have the four (4) youngest members of our family forcibly removed. The day that this happened I remember coming home from school with my brother Andrew. I can't remember if Ruth was already home. I know my baby brother Tom was still playing in the yard. There were these strangers, white people standing at the door, preventing us from entering. I could hear my mother pleading to let the

kids stay, to give her some time to get them ready. I do remember the words, "No, they have to go now".

Then I remember crying and hanging onto Mum as I was forced into a big, black, shiny car which was parked on the road outside. We must have been all in that car but I don't remember, that part of my memory is still blocked out. I was eight years of age, my brother was ten, Ruthie was five and my little brother two and a half years old. Ruthie and I were taken to a holding place in Glebe called Bidura, before being branded a state ward and going to the Cootamundra Girls' Home. Baby Tom, who I never saw again until he was a young man aged 21, was taken to the South Coast to the

Bomaderry Children's Home. Brother Andrew was taken to North Coast near Kempsey to the Kinchela Boys' Home.

I was not to see Andrew, or Sally, Charles, Robert and Ronald, until 20

*"I could hear my mother pleading to let the kids stay, to give her some time to get them ready. I remember the words, 'No, they have to go now'."*

later. I was never to see my Dad again in the physical, but I did see him by God's grace in the spirit.

My darling Mother I saw once when she came to Cootamundra to see us. By this time she was broken in health and spirit. Gone was the beautiful, tall, black woman, the strong healthy, agile mother of whom I had loved and cherished memories. By evening Mum had to leave the grounds of the Home. I remember her walking down that long driveway - the same driveway I would forever watch - expecting to see my Dad come to take us home. I was not told of Dad's passing, and just a callous remark by the matron - "Oh, you never really knew your mother" - was all the news I got of my Mum's death.

Both my parents are laid to rest in the cemetery near La Perouse overlooking Botany Bay, the bay and the beaches where we as a family spent many, many hours fishing and gathering shells, collecting mussels, oysters and muttonfish. My five brothers and older sister Sally have all passed on. There are only two members of this large McKenzie family still surviving.

Where in all this pain and suffering was the 'best interest of the child' served?

# Southern Cross wins top award

*Southern Cross Newspaper* was last month awarded the most prestigious prize in Australian religious publishing, the Gutenberg Award.

Given annually by the Australasian Religious Press Association (ARPA), the award is for "overall excellence in Christian newspaper and magazine publishing. Entries are judged on the quality of journalism, layout and production and use of professional and creative skills to communicate the message of the gospel."

*Southern Cross Newspaper* also was highly commended for Best Social Justice Story (*The Perils Of Pauline*, October

1996), Best Newspaper Front Page (December 1996) and Best Layout. *Southern Cross Quarterly* won the award for Best Social Justice Story with Tom Mayne's *The Aboriginal Church: Australia's Cinderella?* (Spring 1996). Anglican Media also won Highly Commended for Best News Release.

Other award winners included *Church Scene* (Anglican), *Insights* (Uniting), *The War Cry* (Salvation Army), *New Zealand Catholic*, *Eureka Street* (Jesuit), *World Vision News*, *The Melbourne Anglican*, *Anglican Encounter* and the *Adelaide Church Guardian* (Anglican).



The Southern Cross team with the Gutenberg Award: George Fisher, Margaret Rodgers, Michelle Haines Thomas, Jeremy Halcrow.



## IN BRIEF

### ARK2 under water

ARK2, which was to be Britain's first Christian cable-TV channel, has gone into liquidation. Founded two years ago, the company never managed to raise enough funds to make or produce programs.

Mr Alan Rogers, ARK2's managing director, said that staff had 'given their best shot.' "Christian television channels are having a bad time all over the world," he said.

### Rwandan Church being rebuilt

The Anglican Church in Rwanda is slowly being rebuilt, with the recent consecration of five new bishops. During the 1994 genocide, all but one of Rwanda's 10 bishops fled to other countries. Six have now returned and, with the five newly appointed bishops, the long process of building national church leadership and relationships of trust will be put in train.

### Asian euthanasia

Church leaders in the Philippines are just beginning their fight against proposed legislation which would legalise euthanasia. The second reading of the proposed Comprehensive Bill of Patients' Rights is expected this month.

A spokesperson for the country's Catholic Bishops' Conference said, "Intentional euthanasia, whatever its forms or motives, is murder."

### ...but who will liberate Spong?

Controversial author, Bishop John Spong of Newark, New Jersey, has released his latest book called *Liberating the Gospels*. In it he argues that the Gospels have no "literal truth in any primary way" and that the resurrection was "not an action that occurred inside history." The Last Supper, Judas Iscariot, Joseph and the Sermon on the Mount are all unhistorical, he argues.

### Congo confidence

Two United Methodist bishops from Zaire/the Congo say they are confident that the church will be able to maintain its strong presence following the country's recent transition of power.

Bishops Onema Fama and Ntambo Nkulu Ntanda of North Shaba expect the Church's 700,000 members to keep going strong, but acknowledged the ongoing unease and continuing tensions.

### Vietnamese house churches flourish

Vietnam is experiencing continued growth through the 'house church' movement, according to American Baptist groups working there as pastoral educators. But the government is threatening to restrict house churches' rapid growth, forcing them to register under the official Tin Lanh Church.

# Execution reports 'untrue'

BY ALEX BUCHAN

Reports of the imminent execution of 56-year-old Xu Yong Ze, the leader of the Born Again house church movement arrested on March 16 along with seven other leaders, appear to have been exaggerated. China-watcher Jonathan Chao indicated on June 7 that Xu was to be freed during the second week of June, and that two other arrested leaders - Liu Zhengyin and Wang Xincai - were already released.

This is a surprising turnaround as Chinese authorities released a statement May 26 revealing Xu was on trial for "illegally setting up an evil cult" and "disrupting social order." It is

thought that the international pressure brought to bear on the Chinese government may have had something to do with his impending release.

The Washington DC based organization, International Christian Concern (ICC), was the first to publicize, on May 16, an unconfirmed report - well-known to the Hong Kong Christian community since May 11 - that Xu had received a death sentence. Believing that international pressure should be mobilized on the chance it was true, the idea was to expose the Chinese government to the kind of international revulsion such an action would bring, and thus force them to draw back from it. ICC quoted "reliable sources" that the order for execution had been given, and this report circulated widely on the Internet, though no news

agencies ran the story. The resulting fracas did, however, prompt the US and British governments to ask for "urgent clarification" about Xu's status.

It appears that Xu will be released with only a fine for not having a legal marriage. The 56-year-old married 30-year-old Qing Jing in a church ceremony in March, but shied away from a civil ceremony due to his status as a wanted man. Chao's source said he had been removed to another province

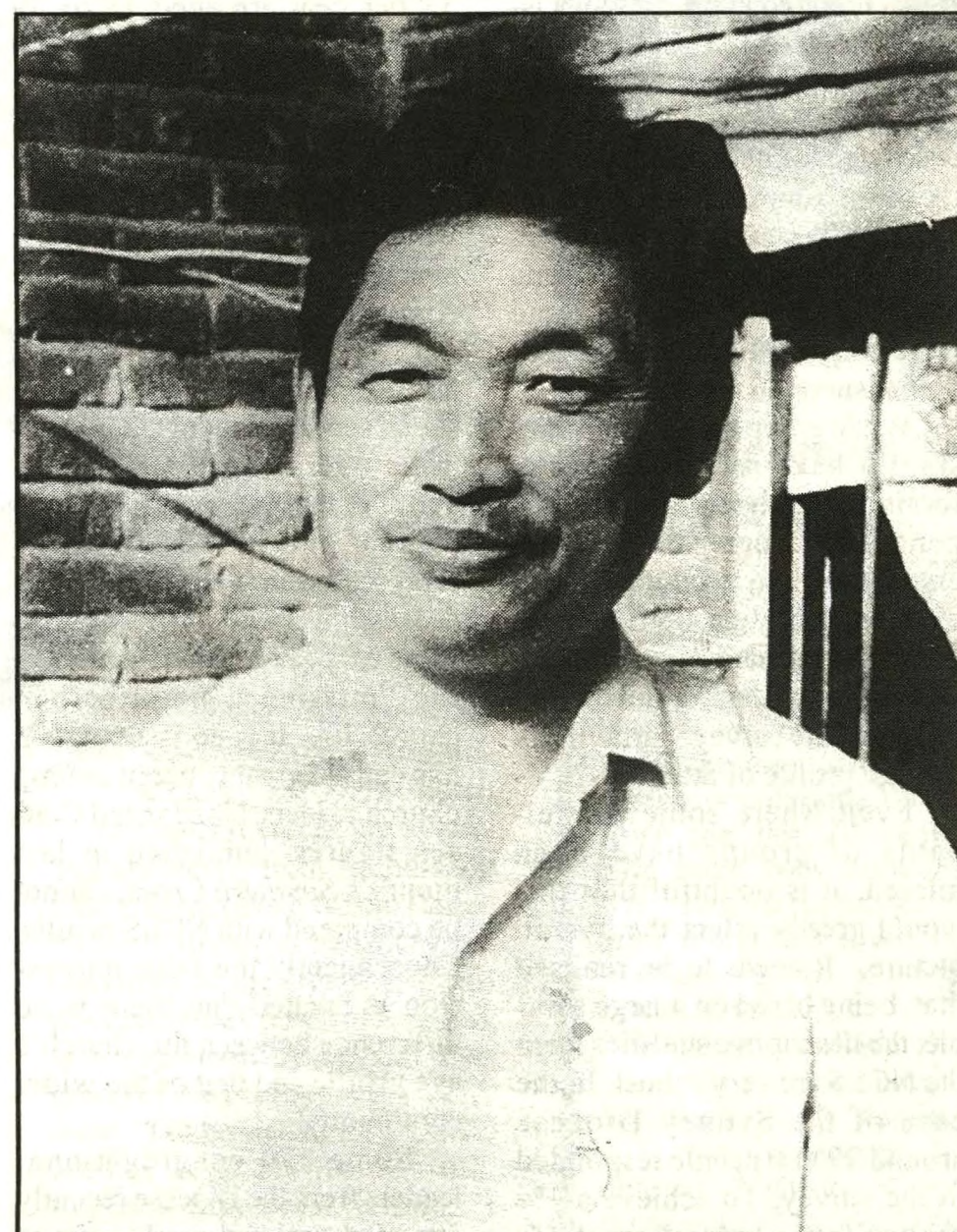
for release in order to minimize embarrassment to Henan officials, who were bent on trying him as a cult leader.

Compass Direct News Flash reports, from a source in China's United Front Work Department, that "of-

ficials moved against Xu because the Three Self and other house church leaders seemed sure he ran a cult." For example Lin Xingao in Guangzhou (Canton), otherwise known as Samuel Lam, long a critic of this movement, wrote a book claiming they taught that "only those who have cried for three days can be saved." Police and the media have taken secondhand accounts such as these as an accurate description of what the Born Again group teaches. Even the South China Morning Post - normally sensitive to nuance in these matters, reported that Xu's church teaches "that people have to cry for three days and nights before they can be reborn as Christians."

Chao clarifies that the group holds three-day "life meetings" for prospective converts, where two elders teach the message of

**"ICC quoted 'reliable sources' that the order for execution had been given... The resulting fracas did prompt the US and British governments to ask for 'urgent clarification' about Xu's status."**



Pastor Xu: at the centre of execution rumours, but now released.

the Bible, and then in confession of sin emotions are let out. "Because of this," says Chao, "they have been labelled as 'criers'". But Chao declares, "In so far as I can discern, their faith is quite orthodox, and their emphasis on being born again is an evangelical tradition."

Compass China analyst Paul Davenport agrees, "I certainly would not classify Xu and his group with the syncretistic and heretical groups." Admittedly, there have been reports of emotional excesses, but there is little evidence that wrong teaching is propagated by Xu or other senior leaders of the movement.

The whole question of the role international publicity

should play in this case was as much on trial as Xu himself. Most China ministries did not believe the execution reports, and to this day there seems little evidence they were accurate. The resulting fracas on the Internet, however, perhaps galvanized public opinion in a way that a more sober account could not.

Yet the long term effects of such tactics may be less than positive. A Chinese official told Compass, "You Christians say you are people of the truth, but you use rumours to embarrass us... Do you really think we will have a better attitude towards Christians anywhere as a result of all this?"

From Compass Direct Flash News

## Israel to ban Christian literature

Owning a New Testament may soon be outlawed in Israel, following their government's preliminary approval of a law which bans all evangelistic literature.

The Israeli Knesset (parliament) approved the preliminary reading of the bill earlier this year, and is awaiting approval of the full Knesset before becoming law. According to the Israeli Government Press Office, 78 out of 120 members have indicated support for the bill.

The preliminary reading of the bill, introduced by Nisim Zvili of the Labor Party and Moshe Gafni of Torah Judaism, was approved by a majority of 21 to 7. This is despite Israeli Prime Minister Benjamin Netanyahu's stated opposition to the bill. But even without his support, the bill could still gain enough votes to be pushed through.

The Messianic Jewish Alli-

ance of Australia (MJAA) claims that the bill could conceivably be used to outlaw any Christian literature, including the New Testament.

They say the proposed legislation contravenes Israel's own constitution which guarantees freedom of religion. It also con-

**"Of course we want a democracy! But even in a democracy you can't have people changing their religion..." - Knesset member Nisim Zvili**

travenes the UN Universal Declaration of Human Rights.

When challenged by the BBC on its undemocratic nature,

**Potential Israeli legislation would make it illegal "to possess, print, copy, distribute, hand out or import pamphlets, or make public materials containing persuasion or enticement to convert. Any publication containing such 'enticement' would be banned. Transgression of this law would be punishable by one year in prison."**

mover of the bill Nisim Zvili said, "Of course we want a democracy! But even in a democracy you can't have people changing their religion..."

According to the Rev Baruch Moaz, from the Israeli Messianic Action Committee, all political parties have reason to support the bill.

"Those representing the Likud in the Knesset will support the proposed bill because of their strong nationalistic ideology, and because they need rabbinical Orthodox political support to remain in power. Labour, which is

the main opposition party, will support the bill in an effort to incur favour with the same rabbinical parties in hope for the next elections. The Orthodox parties in this country hold the balance of power and are able to determine which of the two main contesting parties will form the government, regardless of which of them actually gain more significant parliamentary representation."

The MJAA have called on all Australian Christians and Jews to write to the Israeli embassy, asking them to abandon the law.



# NCLS defended Gospel on the air

By JOHN BELLAMY

It was reported in the previous issue of *Southern Cross* that some youth groups, Bible study groups and midweek services in the Diocese were excluded from the National Church Life Survey (NCLS), because some leaders failed to hand out survey forms at such groups. In addition some large congregations chose not to do the survey.

While group participants may simply have received survey forms at church services, it is important for congregational leaders to take into account the exclusion of any groups, as they consider their survey results. But what does it mean for the overall results of the survey, particularly the age profile of attenders?

Even where some participants of groups have been missed, it is doubtful that this would greatly affect the overall picture. It needs to be realised that, being based on a large sample, the descriptive statistics from the NCLS are very robust. In the case of the Sydney Diocese around 29,000 people responded to the survey. To achieve a 1% change in the proportion of 15-19 year olds in the age profile would require another 300 of them to be found who did not do the survey. Statistics such as the size of congregations or the total number of attenders in the Diocese are unaffected by such issues, being based on leader estimates.

Preliminary results from the 1996 NCLS show that, of all

attenders aged 15 years or over, 33 per cent are aged 15 to 39 years. This compares to about 50 per cent of people in the wider community. Some 38 per cent of Anglican attenders in the Sydney Diocese are aged 15-39 years, which is higher than the survey average and much higher than the Anglican average (24 per cent).

The NCLS findings regarding age are similar to those of other social surveys conducted in Australia over the years. The evidence of these surveys is that 18-29 year olds have been under-represented in church life since at least the 1970's. This has led some to speak of young adults as the "missing generation" in church life. It is an issue which has caused great concern among church leaders. Unadjusted Census figures, published in last month's *Southern Cross*, cannot be compared with NCLS results. Consequently the false impression is created that there is no difference between the church's age profile and that of the wider community.

Some 170 congregational leaders from the Diocese recently attended regional workshops to discuss the survey printouts and to hear about the latest findings of research into the characteristics of vital congregations, outlined in the latest NCLS publication, *Shaping a Future*. We look forward to hearing how congregations are using their results and planning for the future.

John Bellamy is an NCLS researcher.

By MICHELLE HAINES THOMAS

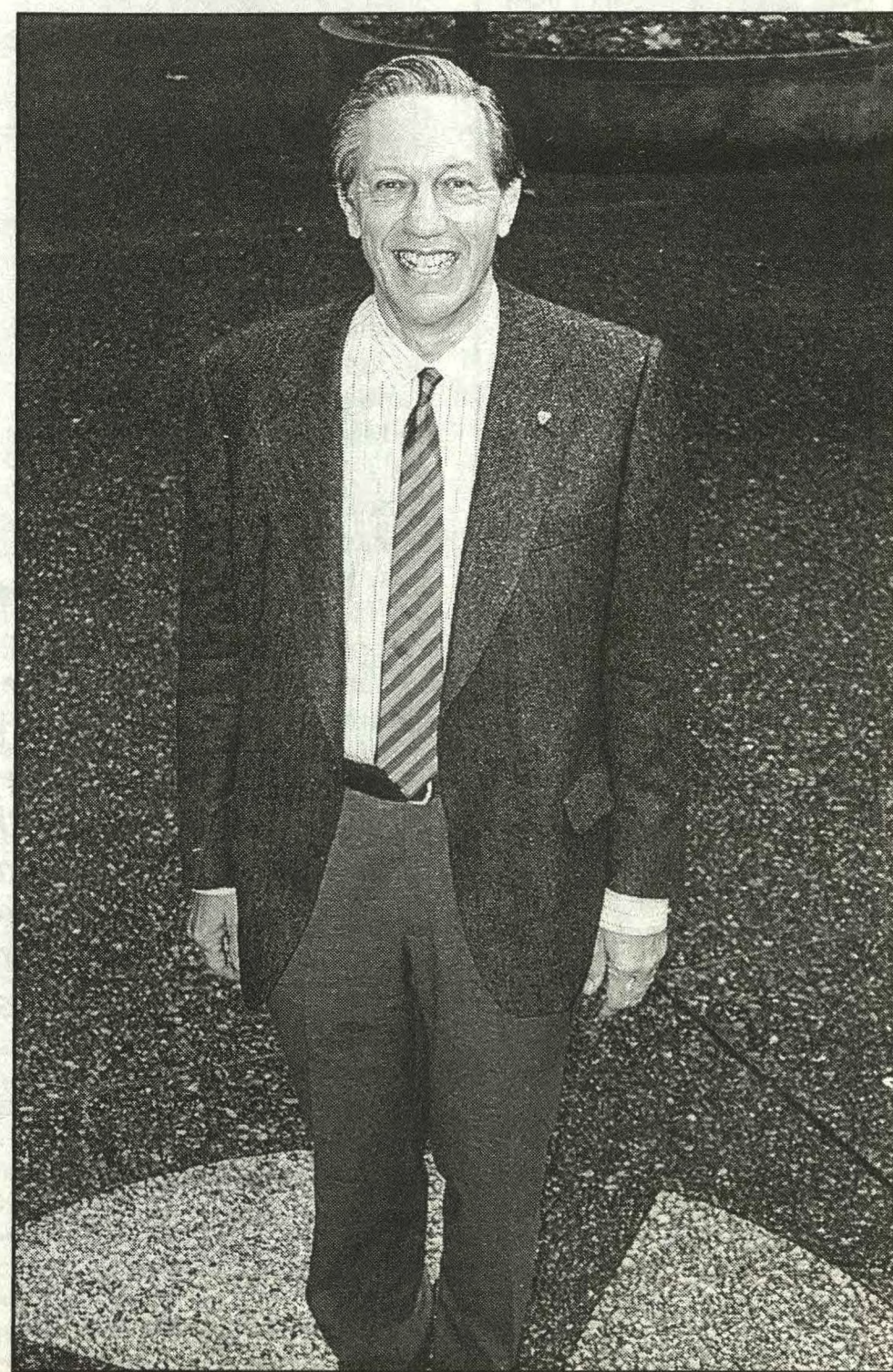
When the Rev David Huntley was a young British national serviceman, his name appeared on a list of soldiers to be sent to Asia. Relieved that he wasn't heading for the Middle East to "stop a bullet", he went off to Singapore and commenced a life-long love affair with the whole continent. So much has he identified with Asian people that he now feels like one of them.

"If there is a conflict of perspective between Western and Asian points of view, I usually see it with Asian eyes," he said.

A radio connoisseur from a young age, he saw the possibilities for putting the gospel on radio throughout Asia. When he joined the Overseas Missionary Fellowship (OMF) in 1961, they were similarly excited by the idea. After a short time in a parish in Malaysia, David and his Australian wife, Ruth, were assigned to the Far East Broadcasting Company (FEBC) - the largest non-government radio station in the world - and set up shop in Singapore.

Since then he has helped broadcast from Jakarta, Manila, Hong Kong, Seychelles Islands and Thailand (where the Christian population is a tiny 0.2 per cent).

FEBC estimates that their broadcasts cover two thirds of the world's population, many of whom have never before heard the name of Christ. Some of them live locked inside countries such as China, who will not permit Christian media in the country. But radio waves are not landlocked, and cross national borders with impunity. FEBC make the most of this freedom to reach closed and remote places through the ether.



David Huntley: keeping the cross on the airwaves in Asia.

They broadcast in over 150 languages over an average of 300 hours each week. Programs vary from half-hour segments made for release on local radio stations, which cover spiritual topics, to more lengthy shows for places where FEBC run their own station.

FEBC's broadcasts reach listeners from a variety of religious backgrounds, which David Huntley says can cause some difficulties.

difficulties.

"We are courteous to adherents of other religions," he said. "We never say anything negative nor run down other faiths or any particular denominations. Our Lord was courteous to everyone, and we try to be the same as a matter of policy."

"But we have to face the fact that other religions are concerned with manipulating the spirit world to get what the worshipper wants. Christianity has to do with finding out God's will for us and therefore there's no way we can synthesise them. We invite people to write to us and we send them a leaflet or a Bible correspondence course."

He added that different angles of Christian faith are emphasised in programs for different countries and faith groups.

David and Ruth have spent the last nine years in Thailand and retirement is beckoning. But, as has happened for most of their lives, they've come back to Australia with no idea where they are going next. Though of one thing they're sure: they'll be taking their radio with them.

## ITIM Australia P.A. Professional & Office Administrator

Office Management, Information & Systems Protocols,  
Communications and Personal Assistance

ITIM Australia is looking for a talented person to take on the portfolio of Sydney Office administrator. This broad brief includes working as a personal assistant to both the Divisional Director and Regional Manager in selected tasks, managing office communications (both internal and external) and organizing office systems to ensure efficient and smooth information management.

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Director - SouthEastern Division  
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# Same-sex unions

## The debate heats up

BY MARGARET RODGERS

Although the topic is not being given prominence by the planners, it seems that discussions on human sexuality/homosexual lifestyle will be well to the fore when the bishops of the Anglican Communion meet together at the Lambeth Conference next year. There are conflicting statements from around the Anglican world.

Early this year 80 Anglicans were present at the second 'South to South' meeting in Kuala Lumpur, Malaysia under the chairmanship of the Archbishop of Nigeria. The South to South events are gatherings of Anglicans from developing nations, where the Anglican Communion is growing far more than in the West. It is said that over 80 per cent of the world's Anglicans were represented in Kuala Lumpur. A UK bishop said in Birmingham after the event "The West has the money but the Third World has the numbers!"

**"The Statement... takes Western churches to task for moral laxness, and expresses vigorous opposition to homosexual lifestyle and same-sex unions"**

A Kuala Lumpur Statement was adopted unanimously and issued from that meeting (see box). This Statement, which takes Western churches to task for moral laxness, and expresses vigorous opposition to homosexual lifestyle and same-sex unions,



has been turning up elsewhere.

It was endorsed in Jamaica on April 10 by the international Theological Resources Network Consultation which was arranged by the Evangelical Fellowship of the Anglican Communion (EFAC). It was also endorsed by the Standing Committee of the Province of South East Asia.

Bishop Maurice Sinclair, Presiding Bishop of Argentina and Anglican Primate of the Southern Cone, took the South to South concerns to the March Primates' Meeting in Jerusalem.

One report declares that the Primate of South East Asia,

Archbishop Moses Tay of Singapore, sponsored a motion recommending the expulsion from the Communion of the Episcopal Church of the United States (ECUSA) on the grounds of moral and doctrinal error. Though it has been circulating widely this report has not yet been confirmed by either Lambeth Palace or the Anglican Communion office in London.

The Archbishop of Canterbury has been firm in his statements. His basis is the 1991 *Issues in Human Sexuality* statement from the House of Bishops of the Church of England. In the

ITV/Meridian series *Archbishop*, shown in the UK this year, Archbishop Carey says "Practising homosexuality is not to be condoned in the priesthood... We don't recognise same-sex marriages... Marriage or celibacy is what the Church of England expects of its clergy."

But there are other calls for wider acceptance of homosexuality, and some Church of England voices are speaking differently from Archbishop Carey. Bishop John Austin Baker, formerly Bishop of Salisbury and chairman of the Doctrine Commission of the Church of England, was chairman of the drafting group of the Bishops' 1991 statement. Yet he delivered a public lecture in St Martin's-in-the-Fields in May when he said, "I find myself obliged to differ from the Bishops' Statement as it concerns clergy... I cannot see that married heterosexual clergy have a right to deny their homosexual brothers and sisters the potential spiritual blessing of a sexual relationship when they themselves enjoy that blessing... If the Church is willing to accept the ministry of homosexuals, then to impose on them a condition which most clergy are not prepared to undertake would seem to be unjust." Of same-sex unions he said "A public Christian act should not be refused... because to do so would be to fall back into the old condemnation of such relationships on principle."

Many would see Bishop Baker's natural law arguments and his interpretation of scripture as highly contentious. Archbishop Carey said that Bishop Baker's lecture should be read with care as a contribution to the continuing debate, but that his views were "a very significant departure from the Church's current mind and discipline."

In the Anglican Church of Canada, the House of Bishops decided to revise the guidelines against ordination of non-celibate homosexuals or blessing of same-sex unions. They will maintain their present practice, but will rewrite the guidelines in wording expressing "a wider context of theological understanding and pastoral sensitivity."

This month will see the Episcopal Convention in the US. Many express concern about the liberal stance which may be adopted. Their Executive Council, at its meeting in Honolulu, agreed to give further insurance benefits to the Church's employees in the national New York offices. The 'spousal benefits resolution' gives homosexual partners and other partners living with members of staff the same

Continued on page 17.

## The Kuala Lumpur Statement

1. God's glory and loving purposes have been revealed in the creation of humankind (Rom 1:18, Gen 1:26, 27). Among the multiplicity of his gifts we are blessed with our sexuality.

2. Since the Fall (Gen 3), life has been impaired and God's own purposes spoilt. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (Mat 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.

3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North - specifically the ordination of practising homosexuals and the blessing of same-sex unions.

4. While acknowledging the

complexities of our sexual nature and the strong drives it places within us, we are quite clear about God's will in these areas as expressed in the Bible.

5. The whole body of the Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the lifelong union of a man and a woman in (holy) matrimony.

6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices, between men or women, between men and women outside marriage as well as heterosexual relationships.

7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.

8. We find no conflict between clear biblical teaching and sensitive pastoral care. The call to repentance precedes forgiveness and is part of the healing process. We see this in the ministry of Jesus, for example his

response to the adulterous women, "neither do I condemn you. Go and sin no more." (John 8:11)

9. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practising homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.

10. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses we need to learn how to seek each other's counsel and wisdom in spirit of true unity, and to reach a common mind, before embarking on radical changes to Church discipline and moral teaching.

11. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.

## THE HAMMOND REPORT



WITH  
STEPHEN JUDD

## The Economics of Ageing

**If some users do not pay, what is the solution?**

Most of the industrialised countries of the world have been aware of the looming problems associated with ageing populations for at least the last 20 years. The same baby boomers who crowded the nurseries after World War II will be overflowing the nursing homes in the 2030s.

It's been called the "demographic time-bomb" but such a tag implies that the bomb can be defused. A survey on the economics of ageing (The Economist, January 1996) highlighted the fact that being forewarned about the challenges of 'growing older' should mean fore-armed. However, around the globe, solutions are still in short supply.

Some talk about boosting the working population: raising fertility and increasing immigration in order to spread the cost of looking after the old. Both 'solutions' remain highly touchy subjects. Very few industrialised countries produce enough young to stabilise, let alone increase, population figures. And immigration is not a long-term solution - in due course, immigrants themselves grow old.

Raising taxes is a "courageous" avenue and certainly not popular. There have been moves to raise the retirement age which may result in an increase in revenue from taxes and a reduction in pension spending. But pensioners would be loathe to have to wait longer for their benefits, and the labour market remains hostile to older workers when youth unemployment is high.

So what can we do? Australia is forging ahead in finding workable solutions for paying for aged care. Although there has been much debate about the limited introduction of a user-pay system for aged care in Australia, when push comes to shove, what other solutions are there?

*Stephen Judd*

Dr Stephen Judd, Chief Executive of The Hammond Care Group

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# Two servants look back

**JUST AS I AM**  
Billy Graham  
Harper Collins, \$39.95, 735pp  
ISBN 0 7322 6011 6

As I approached the reading of this book, I wondered if it would be something like a 20th century Acts of the Apostles. Indeed it is in some respects - parts of sermons and addresses are recounted as well as places visited, reactions of people and the development of relationships. However, by necessity, this book is focussed on the acts of one apostle/evangelist/preacher/teacher/visionary of the gospel. And there is much to tell.

This is an account of the life of one great man of the gospel. The 16 year old from the family dairy farm who responded wholeheartedly to the gospel message presented by Mordecai Ham; the 19 year old at Florida Bible College who was encouraged to preach in the local rural Baptist churches; the Wheaton College graduate who took sole responsibility for a small congregation; the involvement with Youth for Christ which resulted eventually in campaigns across whole cities for people of all ages.

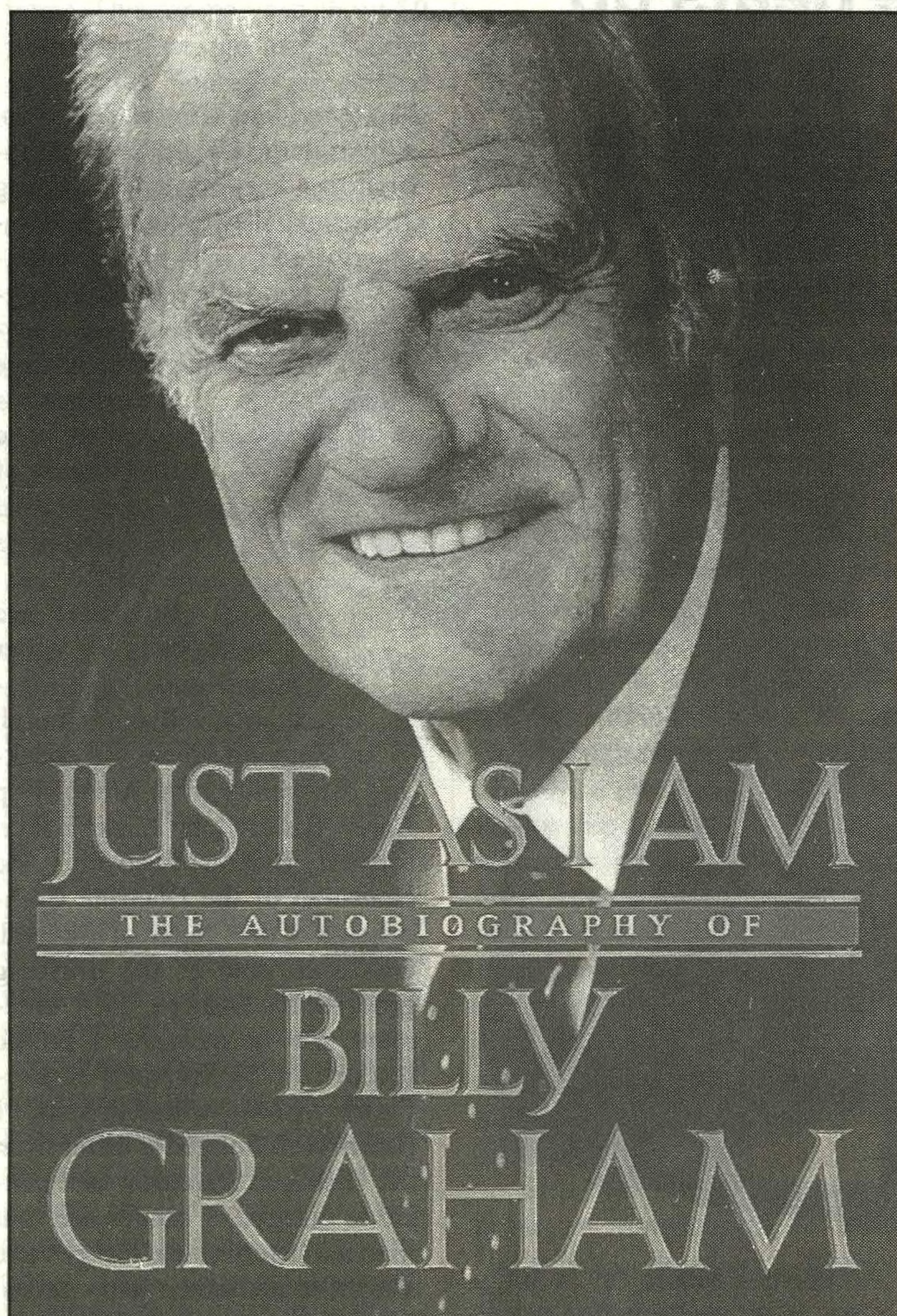
Much of the book recounts the excitement (and it is exciting) of so many of these campaigns, which came to be called 'crusades', and in which Billy was the chief speaker. It is interesting to trace the refining of the work of the Billy Graham Evangelistic Association: the setting up of the counselling courses, the development of follow-up, the beginning of *Decision* magazine and *Christianity Today*, the use of the 'Hour of Decision' radio program, the venture into making movies and the use of television.

Billy's involvement with world leaders, especially US presidents, his great commitment and concern for people, and his association with the Lausanne and various Evangelism Conferences reveal his desire that the preaching of the gospel be kept at the forefront of Christian thinking and action.

His team, from Grady and T W Wilson whom he knew from his teenage years, to his beloved wife, Ruth, whom he met at Wheaton, and a cast of others, some well-known to us, show great loyalty both to Billy and the gospel and display a pattern of ministry which is rarely seen.

The landmark crusades of Los Angeles (1949), Harringay (1954), and New York (1957) were especially interesting as was Billy's account of the crusades in Australia in 1959. (This girl from Broken Hill is eternally grateful that the use of land lines continued after the Harringay Crusade.) Billy's excitement about the Crusades in Europe and especially behind the Iron Curtain is powerful.

Billy is revealed as a great



man of prayer, of preparation, of concern and commitment to individuals, of desire to see the gospel preached to all the nations, and overwhelmingly of dependence upon God and acknowledgement that all that has happened which is good and profitable has been of the Holy Spirit. Refreshingly, he admits mistakes and errors in judgment. This long book would make a great Christmas gift to any who have holidays to read it through or dip into it at leisure. Reading it reminded me of Hebrews 13:7, "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith," May God continue to raise up such people for His sake.

**Helen Jensen**  
Helen Jensen is in ministry at St Matthias, Centennial Park.

**SPEAKING OUT: A LIFE IN URBAN MISSION**  
Lance Shilton  
Centre for the Study of Australian Christianity, \$19.90, 230pp  
ISBN 1 86408 298 4

Autobiography is not an easy venture. It has the advantage of the writer being fully, if not always objectively, informed about his or her subject. Conversely, the possibility of being dispa-

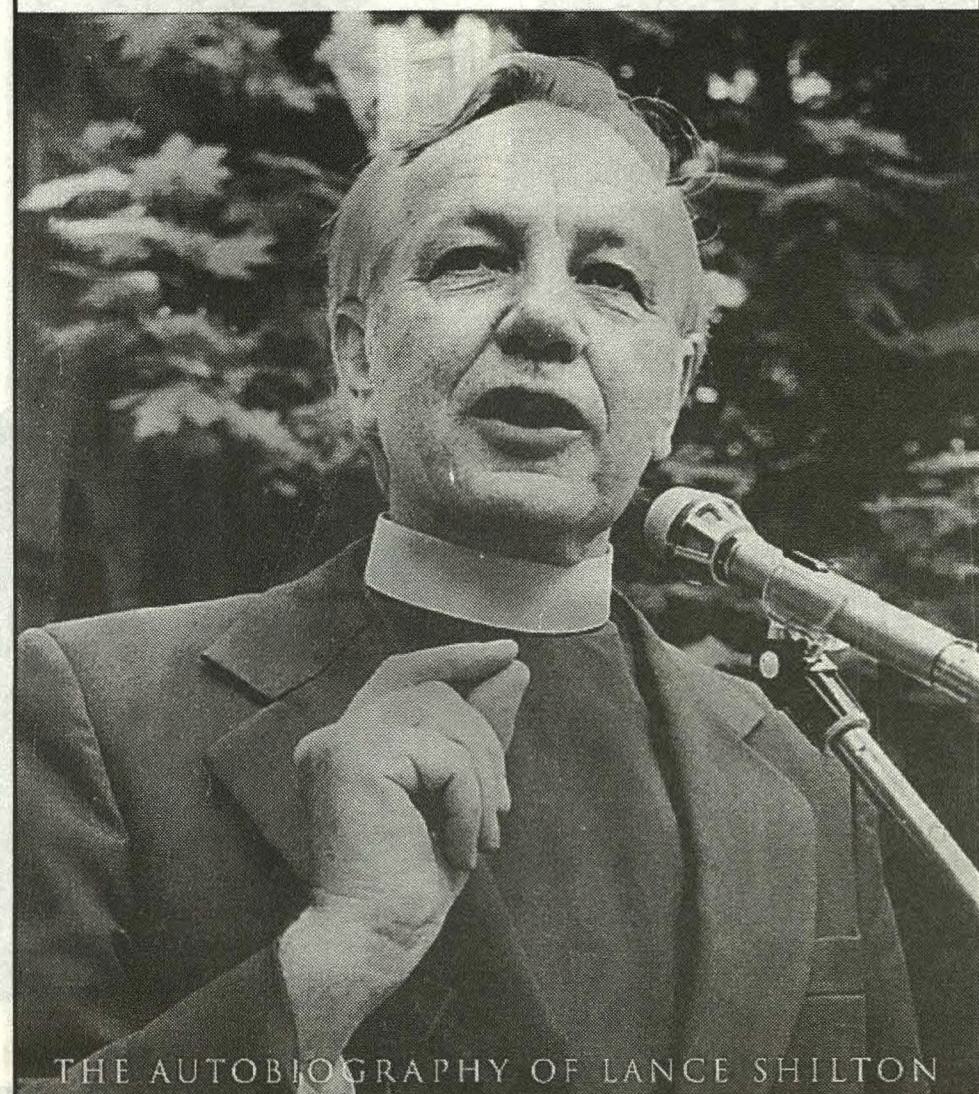
sionate about oneself or one's own enterprise is remote. The tendency of us all, to construct a 'personal mythology' of some kind, for various reasons, is strong. Comparison of autobiography with later biographies can be a salutary exercise for us all, autobiographers or not. Notwithstanding an autobiography, well told, can have a freshness, an immediacy, that places it in its own unique class. It remains a primary source. The interest such a book excites, the public it addresses, will depend, in part, on the life journey, the area in which the writer moves. The present book, irrespective of the interest one may have in the author, gives a story of life in certain regions of the once Church of England in Australia, and brings to the fore the vigour, strength and values of one of that Church's dominant traditions. Lance Shilton's account of early Christian experience, of a faith and Christian character tempered by the horribly restricted opportunities of the Australia of the 1930s, the new world of Army Service, a strong sense of vocation, are a reminder of another society, as well a tribute to personal determination and courage.

The book will have immediate appeal to these readers who will, in various places, have shared the writer's experience. Accounts of Anglican life in Melbourne in the 1940s, the work and influence of the CMS League of Youth in Victoria, the unique place of Holy Trinity Church in the city of Adelaide, will touch many memories. Lance Shilton's career reached its climax in his memorable period of service at St Andrew's Cathedral, Sydney, into which church he breathed life, vigour and evangelistic zeal.

But behind the book and the ministry stands the man. He rises from the pages of his book as an example in perseverance, dedication and energy. We do not see him turned aside by self interest or frustration. Obstacles were but a challenge. Zeal for the Christian faith, uncompromising adherence to the Christian values which he held, marked the man at each point of his career. No stranger to hardship, opposition or deep sorrow, he remained undaunted and unembittered by any adversity. The book is a history of part of the Church of his time, a story of perseverance, dedication and consistency, and a challenge, and disturbing model, to half heartedness, idleness or self interest in Christian service.

**Donald Cameron**  
Donald Cameron is a former bishop of the Diocese of Sydney

## SPEAKING OUT: A LIFE IN URBAN MISSION



**THE CRUMBLING WALLS OF CERTAINTY: Towards a Christian Critique of Post-modernity and Education**  
Ian Lambert and Suzanne Mitchell eds  
Centre for the Study of Australian Christianity, 196pp  
ISBN 1 86408 329 8

Over the last two decades or so, there has been remarkable growth in the number of Christian schools. These are available to assist parents in discharging their God-given responsibility to educate their children. Part of the impetus for this growth has come from parents themselves and the

parent-controlled Christian schools (with significant Dutch Reform associations) form a numerically significant group of schools on the Australian education scene. More recently, low-

fee Anglican schools have also become a part of this changed educational environment.

*The Crumbling Walls of Certainty: Towards a Christian Critique of Postmodernity and Education* is a collection of 11 essays together with an introductory article addressing issues of Christian education: mainly at the school level. As such, it is an important book, especially for teachers and administrators in Christian schools. But parents

**Continued on page 17.**



# Bringing light to deepest, darkest...

## Paris

The stereotype of missionaries working among tribal people in Africa or the Pacific Islands is far from the full picture today. Owen and Catherine Chadwick - with their children Remy and Simon - are CMS missionaries at Paris University in France.

Paris has almost 300,000 students across more than 20 campuses. A third of those students are from overseas. The Chadwicks do training, evangelism and run Bible studies in the student residence at Nanterre.

Jeremy Halcrow spoke to Owen Chadwick about their work.

### How does student ministry in Paris differ from in Sydney?

The evangelical churches in France are very tiny. France is a 'Catholic' country but, at least in the university world, the Roman Catholic Church has lost all of its influence. It is a very secular world where you go to study.

French students don't join clubs very easily. They have very long hours and a lot of study. There isn't much life on campus. In Australia you can profit from the social life by starting Christian groups, but that is very difficult to do in Paris. And being a secular education system, anything religious is treated with great suspicion. For example there is no way you can do any high school scripture work. In universities there is a little more freedom, but Christian students on campus have great difficulties getting a room in which to meet. The authorities will invariably refuse any initiative on their part. They have no problem with sports clubs but for anything with a religious tag, the answer will be 'no'.

That makes it hard because one of the lynchpins of university work is to get students studying God's work right there on

easily and students often stay with their school friends. That can help in one respect because if you do find a Christian person or someone who is interested in the gospel then generally they will stick with you. We need to pay great attention to that and not spend time making lots of contacts. They have very high expectations of a relationship once it starts. In a curious way that may be very helpful for a Christian in terms of discipleship.

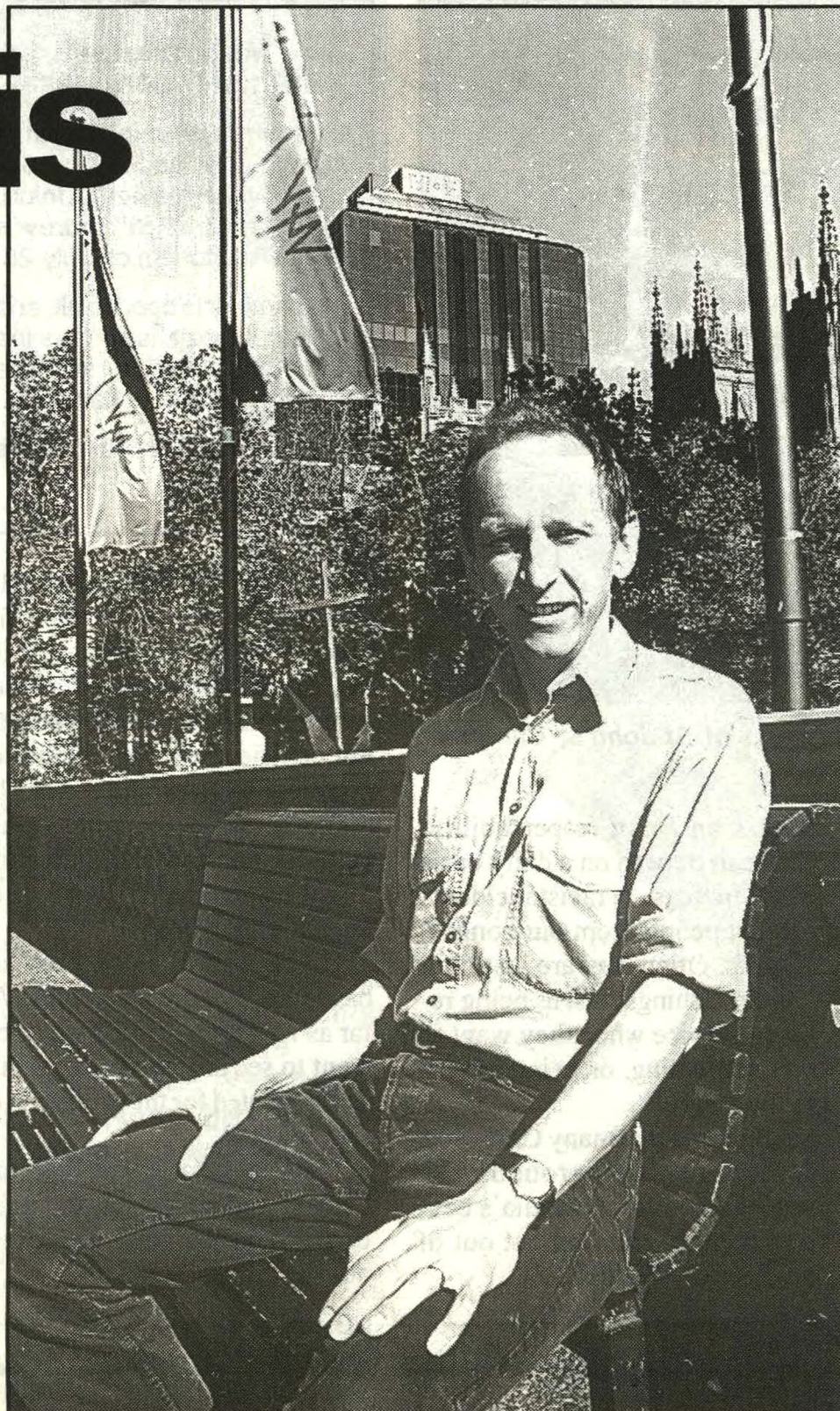
### Is evangelism easier among non-French students?

Sure, for many different reasons. They are in a more fragile situation because they don't have friendships. They are looking to make friends and will often attach to us more quickly because they find French students a bit cold. They are not used to French culture and are often culture-shocked. You can imagine an African student coming into a cold, less friendly environment when they are used to a church that is welcoming and lively with lots of music. Our role is to act as a catalyst to get students together, so finding keen Christians is very important to us.

### What methods of evangelism have proven most effective?

We often do literature stands where we set up a table at the gates of the university which has gospels, tracts and Bibles. Some of the books are for sale but generally they are free. Once we set up the table we just wait and see who will stop and collect. Usually the Muslims stop because they have great respect for the Book.

But in evangelism I often find that at first the French are taken aback. They think it is weird and



Owen Chadwick: French universities are hostile to Christianity.

have said makes sense." I think that it is successful evangelism because I believe God's Word has the power to change someone around.

### How do the French react to you being Australian?

Anything that it is not Roman Catholic is almost by definition a sect. If foreigners are involved in it and it's religious then it is even worse. When French people use the word 'sect' they will not distinguish between the Mormons, Jehovah's Witnesses and the crazies such as the Swiss Sun Temple suicide pact groups. So the Australian passport doesn't win us many credit points once we say we are there to preach the gospel. If you tell a French person you are a missionary working in France that doesn't go down well at all. They have in mind that missionaries go to deepest, darkest Africa.

Australia for French people is a land of dreams. It is so far away and they don't hear very much about it, so they think it is a paradise. So they are enthusiastic at least about the country.

### Does the ordinary French person have an understanding of Christianity?

French students are coming from further back than Australians in terms of a more entrenched atheistic position. Of course there are atheistic Australians but generally Australian students have some Christian understanding. The Christian influence is still strong in their culture.

There are still ideas of God around in France but they are further from the Christian God. Because Protestantism and the Bible haven't been strong, ideas of God are more mystical. Maybe this mysticism is a residue from Catholicism but I'm not sure.

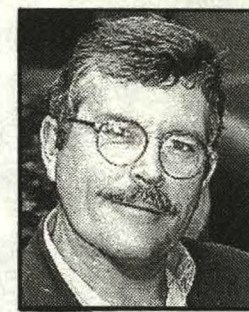
Christianity has been an influence on France's history and heritage but it's in the past. Now it is a society turned towards materialism, scientific endeavour, technology and education and there is no time to think about God. The French Revolution and the Enlightenment have played their part, but many people, when I encourage them to read the Bible, reply, "What's the point? That is all past and history."

### How can Sydney Christians pray for you?

There are a number of CMS missionaries doing university ministry in Paris. You can pray that we will work well together as a team. You can pray that we will identify the keen Christians early on so that we can encourage them. Our prayer for the future is that we will find men and women who will be encouraged into ministry. I know of only two students in Paris who have ever put their foot inside a Bible college.

It is very hard and a great risk because there are few job opportunities. Few churches have paid ministers but France is a rich country. Christians need to dig deeper, have a vision for the country and push their young people into ministry.

**BAH!**  
**humbug!**



ROB  
FORSYTH

Don't you wish that the heads of the Christian churches would be more Christian in their public statements?

Take the *Pastoral Letter to Australian Christians* signed by over 20 national church leaders and issued back in May by the National Council of Churches in Australia.

It wasn't bad as far as it went. The heads of Churches expressed concern that at present "voices that call forth resentment, racism and hate receive a hearing Australians normally would not give them." They then went on to outline their opinion of what "this requires of us as Christian citizens". We are called "to stand with Australia's indigenous people", "to cherish the rich diversity of ethnic identities", "to be wary of those who play upon popular fears", "to help unmask falsehood", "to resist the suggestion that any particular migrant group is the source of the country's problems" and "to continue to strive for a society of compassion, justice and good neighbourliness". All excellent sentiments! (And it is pretty clear who they are having a go at.)

So what is my beef?

The statement, in my opinion, is almost entirely secular in its tone. It is curiously lacking the very Christian elements you might have expected from the heads of our churches.

There is little which addresses Christians as God's people with their first loyalty to Christ and the gospel (in fact Jesus Christ is never mentioned). So unlike those wonderful original pastoral letters from the Apostles Paul, Peter and John.

And when the heads of churches do finally mention God in the second last paragraph, they do so in such a weak way that is completely consistent with pluralism: nothing that commits them to any actual truth claims about God. "The Christian faith speaks of a God who..." they tell us. Indeed, so it does. But is it right to do so? Don't ask the heads of churches. They have managed to produce a pastoral letter that a concerned atheist like Philip Adams could sign.

When will we get a public statement from our heads which tells us that God will judge racism, selfishness and falsehood and that he commands his obedient people not to be conformed to this age? Maybe "God will send unrepentant racists to hell" might even get a decent press coverage!

### Religious affiliation in France

<b>Roman Catholic:</b>	<b>68.1%</b>
<b>Non-religious:</b>	<b>19.2%</b>
<b>Muslim:</b>	<b>7.7%</b>
<b>Protestant:</b>	<b>1.7%</b>
<b>Jewish:</b>	<b>1.1%</b>
<b>Other:</b>	<b>2.2%</b>

campus. That is partly why we have chosen to work in a students' residence. Once you have student who is happy to meet in their room, then you can meet and study the Bible and invite other people.

### Which aspects of French culture provide opportunities for evangelism?

French people are quite reserved. They don't make friends

that we are some kind of strange sect. Then after a while, when they realise we are talking sense and haven't completely shot our minds away, they will listen and engage in conversation.

For me it is a success when I can put a gospel in a student's hand after a discussion. It is a success when I can encourage them to read it and they say "I will read it because what you



# Racism a 'terrible worry'



AHMS' Mersina Soulos with members of St John's, Campsie: 'congregations are hurting'.

Mersina Soulos, co-ordinator of the Anglican Home Mission Society's Cross-Cultural ministry, says that many members of Sydney's Asian congregations are suffering under increasing levels of discrimination, if not racism.

"They feel hurt by the comments that Australia is being 'swamped by Asians' particularly because it was uttered in parliament by a federal politician. That such comments are made by public figures has given racist at-

titudes an air of respectability. This can be seen on a daily basis in the increase in racist incidents against people from our congregations. Often they are just little insidious things such as being refused service when they want to buy something, or being spat at in the street."

She said that many Christians from Asian backgrounds felt scapegoated for Australia's economic problems, and cut out of mainstream Australia.

## Multicultural ministry seminar

A seminar on ministry in a multicultural society, sponsored by the Mothers' Union, will be held at St Andrew's House Auditorium on July 25.

The seminar is open to all, and will feature experts such as the Rev Ken Coleman, and the Rev John and Yuk Lan Woo.

Phone (02) 9267 8372 for more details.

In late May Ms Soulos publicly denounced the heightened profile given to racist attitudes. Speaking on SBS Radio, Ms Soulos said that the present debate had not clarified how the number of migrants to Australia would be reduced, nor what criteria would be used, nor how such selection might be applied on the basis of race or ethnic origin.

"The AHMS's concerns are based on biblical principles. As far as we are concerned we don't want to see any particular group scape-goated for the problems of this country."

She said that it was both unhelpful and damaging to 'push conspiracy theories' and cause alarm.

# Sydney's sesquicentenary

Special sesquicentenary celebrations will be held in Sydney and beyond in coming weeks, culminating in the visit of the Archbishop of Canterbury, Dr George Carey. In celebrating our rich heritage, last month's *Southern Cross* gave an overview of some of our strengths as well as some of the challenges that lie ahead. In this issue, we outline aspects of educational ministry which Sydney Diocese supports.

## AT UNIVERSITY

Providing residential colleges on university campuses has been an excellent strategy in bringing the claims of Christ before both students and academics. In recent decades the diocese has established three such colleges, all of which maintain a vibrant ministry and an impact on the community far beyond their walls.

Founded in 1969, New College (affiliated with the University of New South Wales) accommodates 216 students, many from rural or overseas locations. Its emphasis on academic excellence means that places at the college are keenly sought.

"New College offers a civilised environment where Christian values are maintained and academic excellence and service to the community is promoted," said the master, Dr Allan Beavis.

It offers three programs additional to the academic residential program; the New College Institute for Values Research, which promotes the discussion and research on ethical and religious value questions (and also publishes books, and conducts seminars, symposia and research projects); the Conference Program; and the annual New College Lectures. Past seminars have dealt with political science, science and society, and the transmission of values and commitments.

At Robert Menzies College (Macquarie University), "Our vision is of a caring community, preparing young people for lives of service, leadership of society and church by means of community-building, evangelism, worship, teaching and research," says the master, Dr Stuart Piggin.

The college has five distinct ministries. The first is its Residential College which accommodates 200 students, of whom about 40 per cent come from overseas.

Other ministries include: Trinity Chapel, which is attended by about 250 people every Sunday; the School of Christian Studies, which provides lectures for over 100 students in the Diploma in Theology for the Australian College of Theology; the Centre for the Study of Australian Christianity, which fosters research into the Christian presence in Australia; and on-campus ministry supporting Christian organisations for students and staff.

It is estimated that the ministries of Robert Menzies College touch the lives of about 600 people each week particularly in its ministry to overseas students, to tomorrow's community leaders and today's academics.



Dr Allan Beavis: 'academic excellence and service to the community.'

The newest of the Anglican colleges in the diocese, Richard Johnson College (University of Wollongong) was founded in 1992 and opened the following year.

It offers accommodation for 25 students, although this is expected to swell, with the acquisition of more property, to 120 in the years to come.

Students come from a variety of backgrounds and traditions, both Christian and non-Christian, Australian and overseas.

Academic support is provided as well as tutorial assistance. Weekly Bible studies and prayers in the college chapel are an integral part of life at Richard Johnson College. The college has begun to offer lectures and tutorials for DipTh (ACT) and these are open to the general public.

College master, Canon Raymond Heslehurst, said the primary aim of the college is to encourage people to live in the light of the incarnate, crucified and resurrected Lord, and expressed in its motto, partly borrowed from Anselm: Excellence: Faith pursuing Reason.

"The goal is for a college of undergraduate students, post graduate students and academics committed to the pursuit of knowledge integrated with faith in the triune God," he said.

The college still remains largely unknown, due to its status as 'new kid on the block', but this has distinct advantages. Its smaller student population means that it offers a close knit community where friendships can be more easily formed.

## IN SCHOOLS

### SRE

The development of scripture (Special Religious Education) in Sydney stretches back to 1833. The first regulations governing scripture were fairly vague setting aside 'one day in each week, or part of a day' for religious instruction by 'pastors or other persons approved by the parents.'

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The crucial period in the development of SRE was in the late 19th century. In 1866, the public school system was reformed with provisions allowing for scripture. At this time there was also passionate political debate over proposals to deny state aid to denominational schools.

In 1867 there were about 13,000 students in Anglican schools in NSW (Sydney's population being 90,000). Within a few years this number dropped away as clergy and laity deserted for the State system.

In 1879, the Diocese of Sydney decided to appoint a committee to ensure the opportunities for religious instruction in the state system were more thoroughly taken up. The committee concluded that because tens of thousands of students were enrolled in state schools there was a desperate need for salaried scripture teachers. The committee believed it was out of the question to expect clergy to do all the teaching themselves. By 1890 they had a staff of 12 teachers leading classes for over 10,000 students around Sydney.

However, the enthusiasm and support given to SRE at the turn of the century waned dramatically between the wars. In 1919 the committee responsible for scripture was merged with the Sunday School Institute to form the Board of Education. With the expansion of the public school system after World War 1, local parishes found it increasingly difficult to provide staff for both High School and Primary School 'scripture.'

The employed teacher in Petersham, for example, visited six schools and taught over 2000 children a week.

In 1947, the NSW Council for Christian Education in Schools (CCES) was founded, ushering in a new ecumenical approach. The trend was towards 'scripture' based on age grade classes rather than denominational groupings. In 1950, the Sydney Anglican Board of Education joined CCES on the basis that the ecumenical model would not extend to 'Scripture' in the schools. However, by 1956 the Board of Education was becoming concerned with its ability to provide teachers and the low teacher pupil ratio. The average Anglican Scripture class was 110 pupils. Since 1890 the school population had increased by 400 per cent; the number of salaried staff had decreased at the same rate. Most of the 60 lay Anglican helpers were unwilling to tackle the nearly impossible conditions in secondary schools.

An appraisal of this situation led in 1958, to Sydney Synod appointing professional qualified staff, graded 'Scripture' lessons and a reduction in class sizes.

A 1995 survey shows that in Primary School, 87 per cent of Sydney students receive instruction in scripture, courtesy of 1200 volunteers and clergy. Curriculum material used is *Connect* (which replaced *Sword* in 1996). But only 63 per cent of Anglicans in High School have SRE. By the time they are making life



Young fans of the 'Connect' curriculum material: SRE fulfills a crucial role in the life of the church.

choices (years 11 & 12), only 15 per cent of those being taught have weekly lessons and for 77 per cent the only contact is through seminars once or twice a year.

Teaching secondary students is harder than those in primary for a variety of reasons. But for either group, the ministry is crucial, and has a significant impact on the ongoing life of the church.

## FOR MINISTRY

### Moore College

Moore Theological College is one of the world's leading evangelical theological colleges with a respected track record in providing training for ministry. It has maintained a significant influence in shaping the life and character of the Diocese of Sydney, and in contributing to evangelical thought and scholarship throughout the world.

In 1856, Frederic Barker, Bishop of Sydney, opened the college in what was then the country town of Liverpool. The college began with three young, single male students and one teacher, the principal. A maximum of two years was required for ordination.

Most clergy in those years were ordained without any formal training. Moore College was the only training institution in Australia for over 20 years, until other theological colleges were founded from 1878 onwards. In August 1891, the college was relocated to Newtown, in order to be near the city and the University of Sydney.

Moore's External Studies Department began in the 1940s in response to a need to train lay preachers for Anglican churches in the Diocese of Sydney. Originally, evening lectures were given by the college principal, Archdeacon T C Hammond, from which the copies of his lecture notes were developed into a correspondence course - the Sydney Preliminary Theological Certificate (SPTC).

Since then, these lecture and correspondence subjects have

been regularly written, rewritten and revised into the two courses now offered: the 17 subject evening lecture program and 23 subject correspondence course which annually enrolls thousands of students worldwide in most Christian denominations.

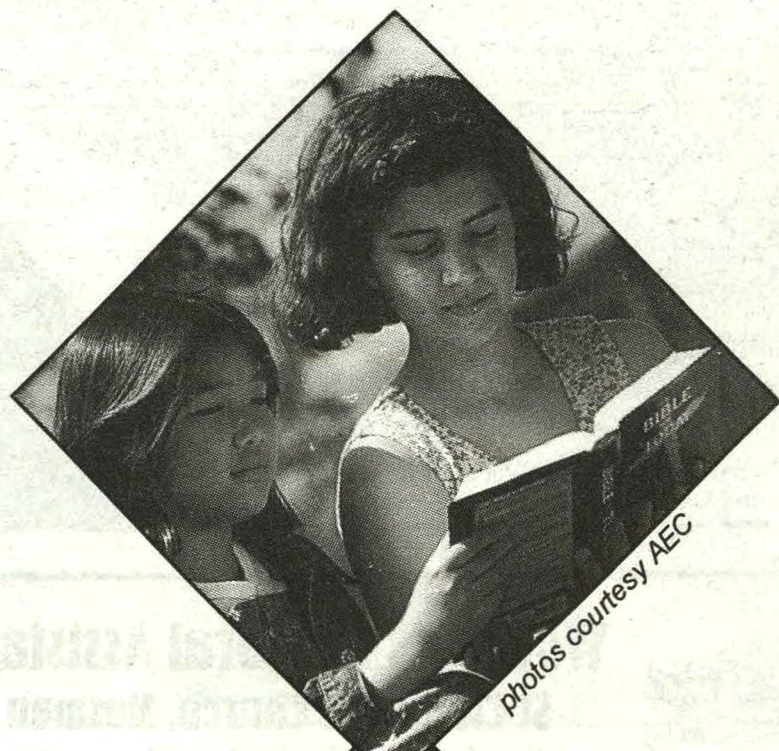
Since the late 1950s the college campus has been extended significantly, one of the largest theological libraries in Australia has been established, there has been an increase in the numbers and qualifications of the faculty and the introduction of the college's own award - the four year Bachelor of Divinity.

Housing is currently provided for over 75 families (including faculty) at Newtown and Croydon, as well as on-site single room accommodation for 50 men. Moore College has benefited from a long association with neighbouring Deaconess House, home to 60 single female theological and university students. In 1994 the Broughton Knox Teaching Centre was opened, providing the first purpose-built lecture theatres on campus.

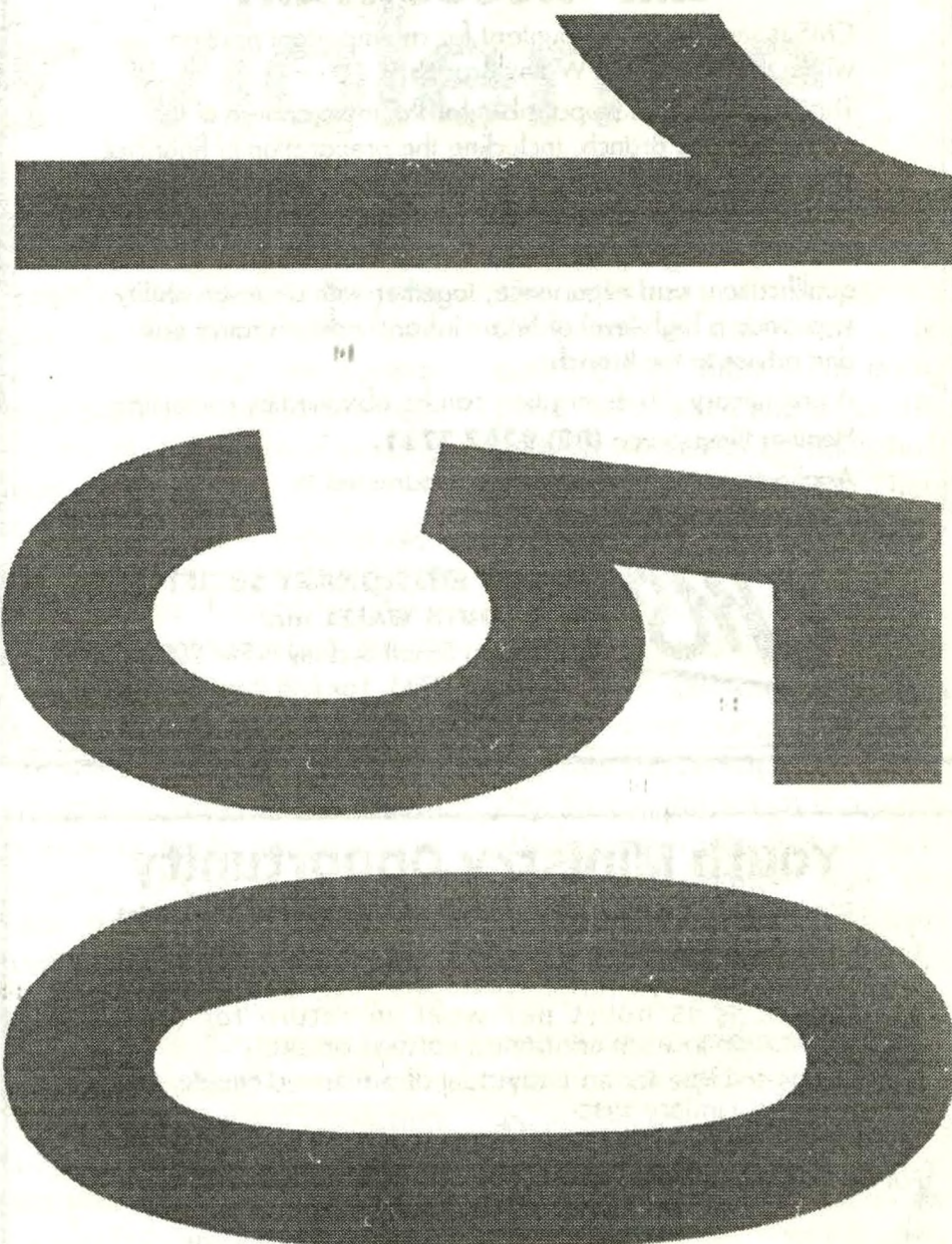
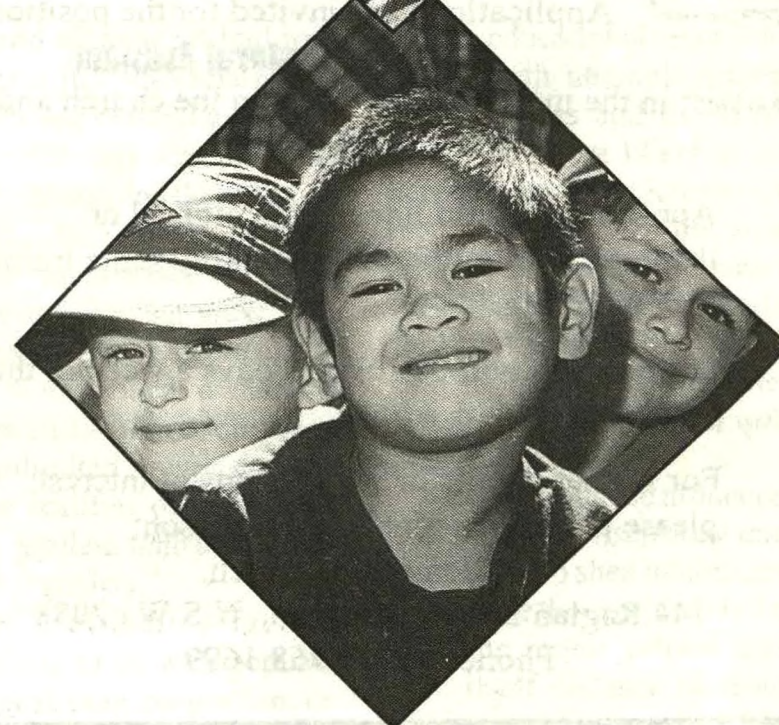
During its long history, Moore College has had eleven principals and trained more than 2700 theological students. The College trained 745 Anglican ordinands in its first 100 years and more than that number in the next 40 years. The education of clergy for the Diocese of Sydney remains one of Moore College's chief tasks, but the college also trains a number of ordinands from other dioceses around Australia and welcomes women and men from other denominations and places to train for Christian ministry around Australia and overseas.

Moore College is renowned for its commitment to Reformed evangelical Christianity, based on the view that the Bible is God's inspired Word and contains all things necessary to salvation. It trains students in the exposition and application of the Scriptures and aims to produce graduates who are godly teachers, pastors and evangelists, well-equipped to commend and defend the gospel.

**Sydney Diocese is celebrating its sesquicentenary, and there is much for which we should be thankful. We conclude our review by looking at our heritage in Christian education.**

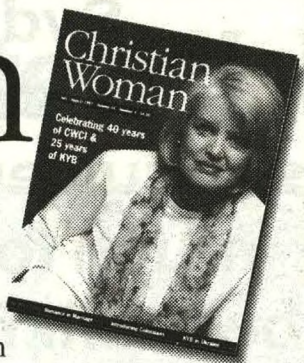


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- Monday 11 August Lecture 4: Slavery and Ownership
- Wednesday 13 August Lecture 5: Slavery and Privilege



## Annual Moore College Lectures 1997

The Moore College Lectures aim to provide students, clergy and interested lay people with stimulating material on issues of importance



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Applications close on 29 August 1997.

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# Road warriors

BY KATHY STONE

A punch is thrown. A door kicked. A cyclist waves a bicycle pump in the face of an enraged driver. Dozens of motorists shout abuse. These images were captured on the M2 by television cameras recently during a go-slow protest by disgruntled cyclists.

Most Sydney motorists will have felt the back lash of road rage. It is not unusual to be on the receiving end of an abusive outburst, tail-gating, finger gesturing, flashing headlights, excessive horn blowing - all signs of tempers on the boil. The driver who gets mad and gets even has been with us as long as the motor car itself.

In the future, however, such clashes that spill over into violence will incur a stiff penalty. The NSW Government is drafting new laws for menacing and predatory driving with penalties ranging from a \$2,000 fine to five years' imprisonment.

The new measures come on the heels of a comprehensive report on road rage released in April by the Crime Research Centre of the University of Western Australia. The report puts one in 10 complaints of assaults by strangers in car parks and streets down to 'road rage'.

The NSW Government has responded by taking a big stick to would-be road warriors. The Minister for Roads, Mr Carl Scully, has told Parliament that the new road rage measures will provide "increased security to drivers, their passengers and other road users".

"Our message is clear," Mr Scully said. "A car is a form of transport. It is not a weapon. It is not an object with which to intimidate, to threaten, to alarm or ter-

rorise. Our roads are not dodgem tracks or speedways."

Some are not so confident this is the way forward. The manager of NRMA Road Safety, Mr Stephen Gray, believes most of the beating up is being done by the media and that, in any case, acts of driver frustration are being wrongly categorised as rage.

"The vast majority of incidents of frustration in the driving environment do not result in violence," Mr Gray said during a re-

***"Advertisers encourage drivers to see their vehicles as an extension of their personality. As a consequence, any traffic infringement is viewed as a personal slight."***

cent address. "Linking these two very different behaviours under one umbrella only promotes the idea that the frustration many drivers feel could easily become more violent - it clearly does not."

Furthermore, he said, "the message could be sent to the community that violent and aggressive acts on the roads are different to assaults. This could encourage the view that aggression and violence on the roads is understandable and expected".

The notion that road rage is the logical outcome of urban life is widespread. The Western Australian report catalogues a lengthy list of excuses for road ragers ranging from urban gridlock to traffic congestion, increased individualism, a declining collective consciousness, social disintegra-

tion and a growing approval of vigilantism.

However, according to Professor of Sociology at Monash University and Anglican minister, Gary Bouma, one cannot ignore the practical problems of poor road design.

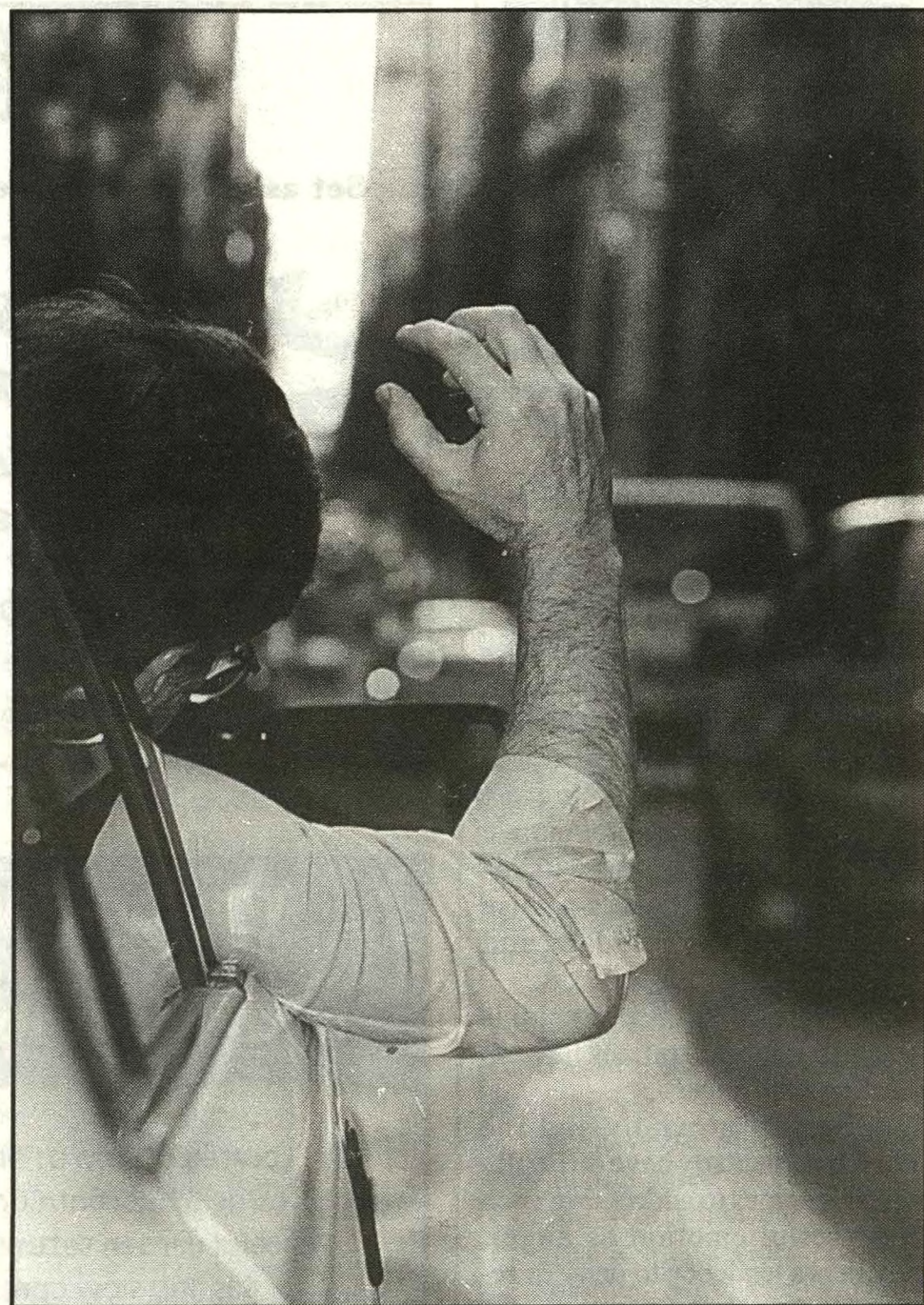
"I travel round the world a lot and I find the least courteous drivers right here in Melbourne and Sydney," he said. "I think there are several reasons for that. One is the layout of roads and parking lots. There is vastly less room for these in Australia than in the United States. Cars are jamming into small highly populated areas. There is also more traffic on the road, particularly with the push for inner city residences and the fact that some of these people have two to three cars each."

This is backed up by the Western Australian report which found that violent road incidents were more common during peak hour traffic and at intersections with traffic lights.

Yet this hardly explains why road rage flares up in countries such as Australia, Great Britain and the United States while hardly raising a flicker of concern in China or the Philippines where horrendous traffic jams are part and parcel of life behind the wheel.

Some suggest the answer lies in the place of the car in contemporary Western society. Advertisers encourage drivers to see their vehicles as an extension or expression of their personality. As a consequence, any traffic infringement is viewed as a personal slight. It also needs to be said that the car with its accompanying expectations of power and prosperity - often fails to deliver.

A 1995 UK survey found that 90 per cent of drivers had experienced road rage in the previous 12



months and 60 per cent had lost their temper in a road related incident. Among reasons given for the high percentage were road and traffic conditions and the stress of urban life. The Western Australian report summarises the findings in the following way: "An enormous gulf exists between the cultural fantasy of car ownership with its promise of freedom, open roads, unlimited power and the mundane realities of peak hour gridlock, endless tailbacks, frustration and anxiety."

Other contributing factors have nothing to do with popular culture, peak hour congestion, or road 'hot-spots'. Professor Bouma points to connections between low self-esteem among young males,

cuts in educational opportunities, high youth unemployment and suicide rates and the fact that males are more likely to be the perpetrators and victims of road rage. He also cites the growing tension between those who have the time to enjoy the roads and those who, because of overwork and looming deadlines, need to get from A to B in the quickest possible time.

Beyond outside influences the act of driving itself may encourage people to shed inhibitions and act outside the accepted civil code.

"The motor vehicle and the road itself distance us from the intimacy and proximity of the social world of people and places us

*Continued on page 16.*

# Irish cast a vote for violence

BY CHRIS BELLENGER  
IN DUBLIN

Reports of the stunning electoral success of the UK Labour Party in the May 1 elections may easily have overshadowed the results of polling in Northern Ireland, where neither Labour, nor the Conservatives, hold any seats. Even here in the Irish Republic election night coverage in the media, and in the well attended pubs, focused on the rout of the Conservatives and the victorious Tony Blair.

By the next night, however, it was the success of Sinn Fein candidates Gerry Adams (Belfast West) and Martin McGuinness (Mid Ulster) that loomed large in our part of the world. Adams took 56 per cent of the vote to regain the seat he had lost in 1992. He defeated the SDLP incumbent, Dr Joe Hendron who, while a nationalist, was a trenchant critic of Sinn Fein-IRA terrorist violence.

In Mid Ulster, the electorate had a choice between Sinn Fein, SDLP, and the sitting Democratic Unionist Party (DUP), the Rev William McCrea. McCrea had inflamed nationalist opinion by appearing on a platform with a loyalist terrorist. The electorate exacted their revenge by opting for Martin McGuinness of Sinn Fein, a convicted IRA member and former IRA chief of staff. The SDLP candidate was reported as saying, "With some candidates people can pretend that Sinn Fein is completely separate from the IRA, but here we have Martin McGuinness and everyone knows the score."

In other words, two strongly nationalist/republican constituencies, given a choice between a nationalist party committed to the Mitchell principles of peaceful resolution of the Northern troubles and a nationalist party, whose military wing follows a policy of "simultaneous gun bar-

rel and ballot box diplomacy", chose the latter.

Across Northern Ireland, over 126,000 people (16 per cent of voters) voted for Sinn Fein. The SDLP scored 24 per cent of the total vote, Ian Paisley's DUP 14 per cent and David Trimble's Ulster Unionists 33 per cent.

***"He may have a wafer in his mouth on Sunday, but he does not have the grace of God in his heart"***  
- Ian Paisley

This election has revealed that the SDLP cannot control Sinn Fein and that the SDLP leader John Hume's attempt to bring Sinn Fein alongside has exploded in his face. Furthermore, despite the record of 25 years of violence in the province,

and despite warnings from John Bruton (Prime Minister of the Republic) that "a vote for Sinn Fein is a vote for the IRA", 16 per cent of the total voting population preferred candidates from a party that has never resiled from violence.

Of course the religious overtones are never far away in these matters either. I heard Ian Paisley, interviewed on television by three Northern newspaper editors, say something close to the following of an opponent, "He may have a wafer in his mouth on Sunday, but he does not have the grace of God in his heart." Such gratuitously offensive remarks only inflame Roman Catholic/nationalist feeling. In the last week further sectarian murders have been committed.

Should a peaceful resolution emerge from these elections, the happy result would thus be as unexpected as it is undeserved. God's grace is, of course, never

deserved (and should never be presumed upon - Jeremiah 7:4). The situation calls for all real Christians in the North to let nothing stop them from doing good "to all men and especially to those who are of the household of faith" (Galatians 6:10). There is a particular need to develop a thoroughly biblical view of the Christian life. For Protestants this must go beyond the highly individualistic salvation theology, seen in some evangelical teaching, that has no impact on day to day living and which is aggressively negative towards people of differing viewpoints. Northern Ireland is, in one sense, a sharply drawn reminder of this fact for Australian evangelicals, as reductionism is not absent from Antipodean shores.

*Professor Chris Bellenger is a former member of St Thomas', North Sydney, and works in the Department of Veterinary Surgery at University College, Dublin.*



## Road warriors

Continued from page 15.

is situations where the 'cues' tend to be impersonal and technological and we interact with others only indirectly," the Western Australian report states. "All these factors may tend to distance, dehumanise and depersonalise the 'other' who becomes a 'red car' or a 'Volvo driver'."

Director of Anglican Counselling, the Rev Michael Corbett-Jones, agrees, saying the scenario is not unlike a respected community man who on holidaying in a foreign place acts in a manner totally out of character. "There is a sense of being anonymous when we slip behind the wheel of a car," Mr Corbett-Jones said. "We can't be called to account for what we do. If something happens we simply drive away. It gives a false sense of safety, freedom and power."

Coupled with this, he said, is the difficulty Australians have in dealing with anger.

"Society generally and the church particularly have difficulty when it comes to addressing such a powerful emotion as anger. There is a tendency to deny or repress it. I think there is a role for the church in the way it views anger, the way it teaches the church fellowship about anger, and the way that teaching is practised in the home."

Road rage, he said, is often the consequence of repressed anger in other areas of life. An explosion of road rage that occurs for seemingly trivial reasons often has its genesis a long way from the public streets. For this reason, he says, there is little hope of calming an aggressive driver.

"Any attempts to talk with a disgruntled driver may only escalate the situation. Escalation is not the way forward. Our biblical pattern is to turn the other cheek and avoid escalation. Those who are perpetrators of road rage may need counselling. They need to identify what is being evoked and provoked by the actions of other drivers on the road. A good counselling session will be able to help a person understand what they are reading into situations."

The NRMA and the Western Australian report both outline ways in which drivers can avoid being embroiled in violence on the streets. These include expressing courtesy, tolerance and forgiveness to other drivers. Professor Bouma has his own civil code.

"I believe there is such a thing as driving Christianly," he said. "By that I mean Christians should drive in a caring and considerate manner so as not to frustrate other drivers. I talk about 'Christian parking'. That means when you find a car park take up as little space as you can to leave room for others. How often do you find in a church car park for instance that people have parked in a most uncaring way."

"Christians need to be good citizens on the road: not driving too fast or too slow, obeying the rules and not impeding the flow of traffic and, if you do happen to make an error, acknowledge it in some way that communicates to the other driver that you apologise."

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#### The Archbishop's Protocol for Dealing with Sexual Misconduct by Church Workers

is now in operation.

The purpose of the Protocol is to provide a formal procedure by which any person aggrieved by the sexual misconduct of a church worker in the Diocese may report that misconduct.

Copies of the Protocol can be obtained by telephoning the Registrar on 9255-1522.

The names and phone numbers of Contact Persons can be obtained by telephoning 9264-7106.



### Sutherland Shire Christian School

#### TEACHERS

Applications are invited from Committed Christian teachers of reformed persuasion, for the following full time positions commencing in fourth term 1997:

##### English

##### Infants/Primary

Both positions are twelve month temporary appointments for maternity leave replacements however it is possible that they may be extended. Sutherland Shire Christian School is a Parent Controlled, Kindergarten to HSC, Protestant co-educational school with enrolment in 1997 of over 750 students and a staff of over 70. The school is located on 3 hectares (nine acres) in Barden Ridge (a suburb approximately 25 kilometres south of Sydney).

Interested teachers should write (include full details of teacher training, teaching experience, Christian experience and church affiliation), to:

The Business Manager, Sutherland Shire Christian School,  
PO Box 390, Sutherland NSW 2232

Telephone enquiries welcome on 02 9543 2133.

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Phone: 64 3 358 8780 Fax: 64 3 358 8269

Or write:

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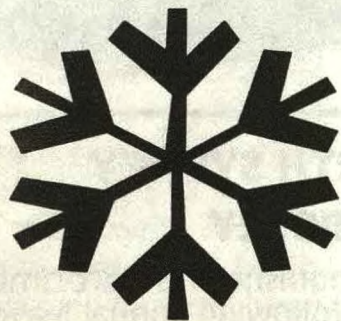


# Winter reading special

Continued from page 10.

will also find in this book much that will help them understand some of the issues they ought to consider regarding the education of their children.

Each of the essays is stimulating and of interest, offering fresh insight for reflection on Christian schooling. They deal with an impressive array of topics such as: preparing a new generation to serve God in a new millennium and giving students hope in an age of despair; examining the pedigree of Christian schools and their distinguishing features; Christian education as cultural storytelling; how our view of the moral nature of students affects practice in Christian schools; the paradox of Christian schooling as agent of enculturation and means of escape from culture's captivity; recognizing the diverse gifts of students; knowledge within a Hebrew versus Greek epistemology; the place of Special Education in Christian schooling. There is much here for scholar and interested reader alike.



In reading this book, however, I had to deal with two disappointments before I could appreciate its many positive features. The first disappointment was that only one of the essays (Chapter 1) engages in any serious way with postmodernity. Yet the book purports to be a "critique of postmodernity and education". The back cover contains the enticing question: "What impact is postmodernity having in the current educational context?" My expectation was that most of the essays in the book would address postmodernity in some direct manner. But consider Albert Greene's article which addresses the distinctive features of Christian schooling (Chapter 5). His thesis is that Christian schooling

can restore God-given meanings to 'facts' which, following Bacon, had become detached from their meaning and value bases. It is good material. In my view, however, Greene engages with the rationality of 'modernity' rather than that of 'post-modernity'. If one is looking for clues on how to deal with questions of meaning in the face of post-modernity, then I for one, had difficulty finding them. Again, Fernhout's excellent chapter on Christian schooling as a 'world view story' is, to my mind, context-specific free. Rather than engaging with the particulars of post-modern society it deals with the generalities of a fallen world. My impression is that a careful analysis of the other chapters will reveal that they too fail to critique in any specific way post-modernity and education.

The second disappointment I had to confront was my expectation that a book published by a centre for the study of Australian Christianity would have addressed the Australian scene more directly. The majority of the articles are by North American scholars: albeit scholars of considerable stature and repute. I felt that when Australian schooling was mentioned, it had the effect of being the token illustration: it didn't quite feel right.

Those disappointments apart, for those interested in Christian education, this is a book well worth reading.

**Alan Beavis**

*Dr Alan Beavis is the master of New College, at the University of New South Wales.*

**THE WORD OF LIFE - Using the Bible in Pastoral Care**  
William Challis  
Marshall Pickering, London 1997.

The latest in the series 'Handbooks of Pastoral Care', William Challis's book combines pastoral insight with clear biblical teaching.

Challis is currently Vice-Principal of Wycliffe Hall, Oxford and was for seven years, the rector of a parish in Bristol.

In his foreword Alister McGrath says "It is clear that this book has emerged from a deep passion to minister faithfully to the people of God, informed by an awareness of the Biblical resources and the increasingly important discipline of pastoral theology."

Challis asks such contemporary questions as: How does the authority of the Bible affect the reality of pastoral encounters? And how does the church relate scriptural authority to its activities beyond the pulpit?

Part I deals with the Bible as Foundation; Part II with Pastoral Preaching in practice; Part III looks at Pastoral Theology from the Corinthian Epistles and the book of Jeremiah and in Part IV, Challis examines the degree to which such evangelical writers as Crabb, Adams, Hurding and Tidball in their writing on pastoral counselling, live up to their stated aims to be biblical.

'The Handbooks of Pastoral Care' are informed by biblical theology and offer practical resources for pastoral counselling.

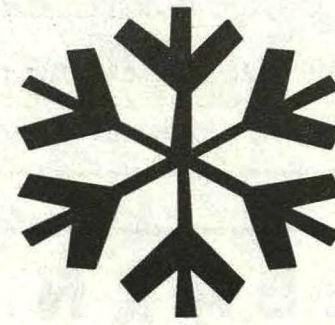
**Robyn Claydon**

*Robyn Claydon is the senior associate for women of the Lausanne Committee for World Evangelisation.*

**TO YOU ALONE**  
Tania Piper  
Aquila Press \$14.95 pp248

A work of fiction that deals with one of the major problems facing young people today.

The story of Abbey and her relationship with Carl. As young university students they were attracted to each other, and the relationship developed to the point where she became pregnant. What were they to do? The story develops from the decision made concerning whether to have an abortion or not. Each came from



different backgrounds, Carl brought up in the Catholic faith, and Abbey from an atheistic home. The problems, the conflicts, the solutions are dealt with realistically, and although a novel reveal very helpful insights into human behaviour and attitudes towards a common modern day occurrence. The spiritual message is worked into the story in a natural and helpful way.

**SURVIVING THE DEATH OF A CHILD**

John and Frances Munday  
Darton, Longman and Todd, \$25.00 pp94.

A young woman is brutally murdered in her own home. The mother returns from shopping to find her daughter bleeding to death. The murder is never solved.

How does one overcome the pain, the suffering and the abiding sense of loss in these circumstances? Here is a useful book by the parents that reveal how to live with grief and, with God's help, to survive. An interesting principle is consistently stated, that, when a grieving person can come through the various stages of grief, anger, questioning and other attitudes and reach the position where they are ready to offer help to others, effective help to cope with their pain is received. A poem called 'Stepping Stones' starts off by one person offering help: "Come take my hand, the road is long, We must travel by stepping stones. No you are not alone" and concludes with "You know the way, you've been there. Yes I agree, it's your turn my friend - to help someone else across the stepping stones".

**Alan Patrick**

*Canon Alan Patrick lives on the NSW South Coast.*

## CROSS current



**MARGARET RODGERS**

Australians are increasingly opposed to funding for overseas aid and development. Apart from aid agencies and church groups there is rarely any protest when federal government budgets decrease the amount of money allocated for this purpose.

One country in North Asia is rapidly moving into a severe food crisis: the North Koreans are starving.

We have had little to do with that nation since the end of the Korean War when the Korean Peninsula was divided. In the Communist North they moved into an isolationist era. They were friends with only two other States sharing a similar political ideology, that is, North Vietnam and Russia. Any assistance North Korea needed came from them. But the former giant USSR has crumbled and is itself in political and economic disarray, and Vietnam is opening itself to the Western world and joining the global market economy. Next-door neighbour, China, relates to North Korea distantly.

Flood and famine have left whole villages surviving on a diet of grass, weeds and straw. A UN Children's Fund official reported after his recent 10-day visit: "We are watching mass starvation in slow motion. The people are dressed in rags and are feeding themselves with cornstalks, straw and weeds ground into 'milk'...it has no nutritional value but at least fills the stomach."

Children are growing up stunted by chronic hunger, three-year-olds cannot walk, rickets is on the rise and scabies is spreading, he said.

The government is distributing a handful of rice to its citizens each day, but it is believed that the sources of even that small ration are almost exhausted.

Some food aid is being allowed in. UN officials say that this food appears to be going to the people and there is no evidence of it being siphoned off to the powerful military.

Does 1 John 3:17-18 have anything to say to us about the North Koreans?

Reputable agencies will gladly use a donation for food aid for starving, dying North Korea children. And let's pray that their spiritual needs and hunger will be met. There are two Protestant churches in Pyongyang and about 200 house churches in the nation. Pray for them.

## Human sexuality and the Church: where to from here?

Continued from page 9.

benefits currently given to married couples. Opponents see this as part of the 'liberal drift' in ECUSA.

Closer to home in NSW, the Synod of the Diocese of Newcastle received a report on human sexuality from the Diocesan Social Questions Committee. Bishop Roger Herft said in his synodical address that "there must be open discussion on this sacred area of our living" and that his own response to people of a gay or lesbian orientation was "confused acceptance." The Rev Dr Peter Catt urged the synod to agree to engage in a process of listening over the coming year. His motion, from the Social Questions Committee, asked the synod to 'initiate a dis-

cussion concerning the question of formal recognition and affirmation of people in monogamous relationships other than marriage, including same sex couples.'

Present debate is not confined to the Anglican Church. English Roman Catholic reports say Cardinal Hume refused to give Holy Communion at Westminster Cathedral to a homosexual man wearing a rainbow-coloured sash who had "challenged him at the altar on the feast of Corpus Christi." They had corresponded previously.

The National Assembly of the Uniting Church in Perth is debating reception of the major report *Uniting Sexuality and Faith*. There are deep waters ahead. In his final report to the Assembly Stand-

ing Committee, the Rev Alistair McCrae, chairperson of the national Assembly's Task Force on Sexuality said: "The calls by some in the church for a clear enunciation of policy with regard to homosexual people and their status in the church will, if heeded by Assembly, alienate a significant number in our church, whatever the decision may be... I have no doubt that this issue symbolises a watershed in the life of the Uniting Church."

The Rev Rod James from EMU, (Evangelical Members of the Uniting Church), said of the report "the theology is deficient, the ethics are flawed and the societal amendments are destructive," and "the danger... would be if the As-

sembly failed to see that in the nicely worded recommendations... the long standing objective of legitimising homosexual behaviour is being present for approval."

What is ahead for Anglicanism? Archbishop Goodhew, Bishop Paul Barnett and Bishop Peter Chiswell from Armidale will attend an Ekklesia Society conference, 'Anglican Faith and Witness', in Fort Worth, Dallas in September this year. About 70 Anglican bishops, including many evangelicals, are expected to attend to prepare for the Lambeth Conference. Their main text is entitled *Seeking Gender Identity*. The conference resolutions may be very influential on this area of Lambeth Conference deliberations.



CLERGY

moves



**The Rev Christopher Chardon** from assistant minister, parish of Panania to rector, parish of Concord West with Concord North.

**The Rev Ian Fauchon** from rector, Soldiers' Memorial Church of the Resurrection, Cabramatta to assistant minister, St John's Park 1.7.97.

**The Rev David Johnson** from assistant minister, parish of Cambridge Park to rector, parish of Lithgow, September '97.

**The Rev Michael and Sarah Raiter** from Pakistan (Interserve) to Head of the Dept of Mission at Moore College on 1/7/97.

**Dr Andrew and Muriel Schachtel** from Cyprus (Interserve) to Sydney for three months.

**Dr Matthew Lonsdale**

B.Sc(NSW), M.Chiropractic

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## Anglican radio - Loud and clear!

After five years of silence, Anglican Radio is back on the air! The appointment of a dedicated radio producer has seen a dramatic turnaround in the church's ministry on Sydney's metropolitan and regional stations.

Robyn Chan, a former 2CH producer and mother of two, is now in charge of supplying Christian radio messages to a growing market across the state.



In 1992 the government removed the provision that made it mandatory for radio stations to broadcast religious material. Since that time Christian organisations have struggled for a voice on Christian radio. But in a few short weeks Robyn Chan has re-established Anglican Radio as a reliable source of thoughtful and up-to-date messages that stations are keen to put to air.

Top-rating stations 2UE and 2GB have already taken 30 'spot' messages. Stations from other states are also placing their orders. These 30-second productions use the Bible to tackle today's trends, social issues and news events.

Each message is from 'your local Anglican Church' and includes a free-call number to allow listeners to follow up their interest in God.

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The position is ideal for a dedicated and mature Christian couple. Cross cultural experience is desirable.

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**Enquiries and applications to:**

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**ACCOMMODATION:** seeking share accommodation in Inner West, North Shore or Eastern Suburbs. My age is 31 and I work full-time and study part-time. I attend St James Croydon. Phone Owen (02) 9759-0317 (h).

**VICTORIAN HOLIDAY** hosted by Canon Alan & Helen Patrick in October (14-28). By rail and coach, includes Murray Valley, Great Ocean Road, Goldfield Towns, Bright. Informal fellowship with other Anglicans - well planned programme. Phone (044) 551101 for brochure.

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**ACCOMMODATION WANTED:** Year 10 Riverside Girls' High student (Gladesville) from Christian family requires accommodation in Ryde/Gladesville or near area for rest of 1997. Access to transport important. Family moved to country for work. Rector's reference available. Phone: (065) 453890.

**FREE:** 100 copies of Book of Common Praise to church who needs them. Enquiries: St Luke's Liverpool, phone 9821-2424.

## CHRIST CHURCH NORTH SYDNEY PART-TIME MINISTRY

Archdeacon Brian Richardson relinquishes his part-time pastoral ministry at Christ Church following annual leave at the end of August.

We are seeking a part-time person to succeed him as Assistant Minister.

Expressions of interest are invited and should be directed to the Minister-in-Charge, Archdeacon Peter Smart (w) 9265-1522 or (h) 9923-2052.

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**Closing date: 16 July 1997**



## What does it mean to be poor or deprived in Sydney today?

The Department of Social Security recently engaged the Social Policy Research Centre at the University of NSW to ask this question of benefit recipients.

The answer?

'Not being able to enjoy things that the vast majority of the population take for granted and being thus effectively excluded from participation in the normal life of the community' (SPRC Reports and Proceedings No.129, 1996).

Poverty is not just limited to "not having enough money to make ends meet", but rather is characterised by a lack of choice which most of us take for granted. For example, many families on low incomes are forced to move to

There are many initiatives that local churches can take in response to poverty in their local communities:

### 1. Relationship networks

Building meaningful relationships with the 'excluded' ones is of immense intrinsic value but also helps to identify areas of struggle and concern in people's lives. We need to be cautious about just 'doing' rather than 'being' with those in need. Our priority should be to develop communities of care in which relationships can be experienced as reciprocal.

### 2. Family support

Recognising the basic human need for relationship will help us to



# Remember the

# POOR

the outskirts of cities in order to find affordable housing: it is their only housing choice. Such suburbs are often poorly serviced by public transport and community services such as child-care. Work, family and friends may be many hours away, adding to the family's sense of isolation. Similarly, employment choices are often limited because people on low incomes frequently have lower levels of education and fewer marketable skills.

During his recent visit to Sydney, the Rev Dr Vinay Samuel talked about societies all around the world being shaped by a market driven culture that produces either 'winners' or 'losers' - those that are perceived as having made best use of the opportunities and those that have not. Losers are marginalised and excluded. They include young people unable to find stable employment, people with poor language skills, those with disabilities or mental health problems etc.

Yet as Christians we know that each individual is precious to God and has been created for relationship with him. 'Poverty' is not part of God's plan for humanity and from the time of Adam and Eve, God has been concerned with the human condition. Isaiah 61:1 is an integral part of God's rescue focus:

*"The Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the broken hearted, to proclaim liberty to captives and freedom to prisoners... to comfort all who mourn."*

We see this love and concern in the person of Jesus who went out of his way to spend time with those who were the 'excluded' ones of his day - the prostitutes and tax collectors. How can we follow his example?

## How can your church help?

by Peter Gardiner

understand the significance of families. It may also help us to appreciate the devastation that occurs when these relationships are broken or unfulfilled. Rather than abandoning families to their problems, churches can offer assistance in many practical ways:

♥ Educating young people to value self-giving relationships and preparing couples for the life-long commitment of marriage and parenting.

♥ Developing special pastoral strategies to cope with family breakdown and divorce and encouraging individuals in these situations to embrace the forgiveness and healing of Christ.

♥ Parents assisting each other in a rotating child care roster.

♥ Play groups for parents and children during the day - enabling mothers who at times are isolated to come together with other parents in a social context.

### 3. Employment projects

Churches can make a constructive contribution towards easing unemployment by creating jobs in local faith communities. The unemployed require opportunities to work not just unemployment services and friendly advice. Job-seeking skills, access to job search facilities, casual work experience or special courses can be helpful, but what they need most are jobs that are permanent.

Congregations can offer emotional, spiritual and practical support for the unemployed in their midst. They can offer friendship,

encourage Bible study groups to explore the spiritual issues faced by the unemployed and ensure that financial counselling is available. Practical assistance can include providing inexpensive transport and clothing, helping people who lose their housing and contributing to a church fund to ensure that local families affected by unemployment have enough to live on.

### 4. Housing projects

Many churches use housing as an investment. Parishes can choose to allocate some of this property to low income housing and provide a range of support services to those families who become tenants. In Victoria, over fifty local parishes have assisted in the provision of \$30 million worth of low income housing over the past three years.

Parishes might even consider a more targeted service as follows:

♥ The provision of stable homes for young people and victims of domestic violence. This is often a demanding ministry and may best be undertaken in partnership with a professional support service. Care Force would be happy to explore this model with interested parishes.

♥ Community Refugee Resettlement Scheme. This scheme involves a community group supporting a refugee family as they settle in the area, which might involve finding suitable housing for them before they arrive, locating furniture, clothing, linen, food, etc to set up the household.

### Case in point: St Andrew's, Summer Hill

**Project:** Coffee shop

**Objectives:** To minister to the needs of the local boarding house residents; practically, emotionally and spiritually.

**Target group:** The residents of local boarding houses - people with chronic psychiatric and/or intellectual disabilities or brain damage.

**What it offers:** Saturday afternoon activity program and Bible study, mid-week visitation, and an introduction to the church family and life.

**How it works:** Structured program from 2:00-3:30pm on Saturdays held in the church hall. Activities include games, craft, quizzes, music or cooking, plus coffee and a Bible study and prayer time. Co-ordinator visits members during the week.

**What has been achieved:** Over the 10 years of the program members have become more skilled in participating and initiating activities and in their interaction with others. Some members have become involved in other church activities.

**Staffing:** Paid co-ordinator and a team of 10 volunteers.

**Funding:** Annual grant from Archbishop's Winter Appeal.

**Problems:** Integrating members into church life. No guarantee of on-going funding.

**Key points:** Reaching very disadvantaged population. Giving them the opportunity to interact with regular members of the community, not only others with disability.

From *Being a Neighbour* (see below)

It may also mean providing transport and assisting with adjustment to and learning some of our Australian living skills customs.

If people in your parish are challenged to respond to the needs they see around them, there are a number of resources available to help you get started. The Anglican Home Mission Society has parish community workers employed within each region of the diocese. A manual, *Vision for the Poor*, has been developed by two of these staff and copies are available from Ms Jennifer Davies on 9560 8622.

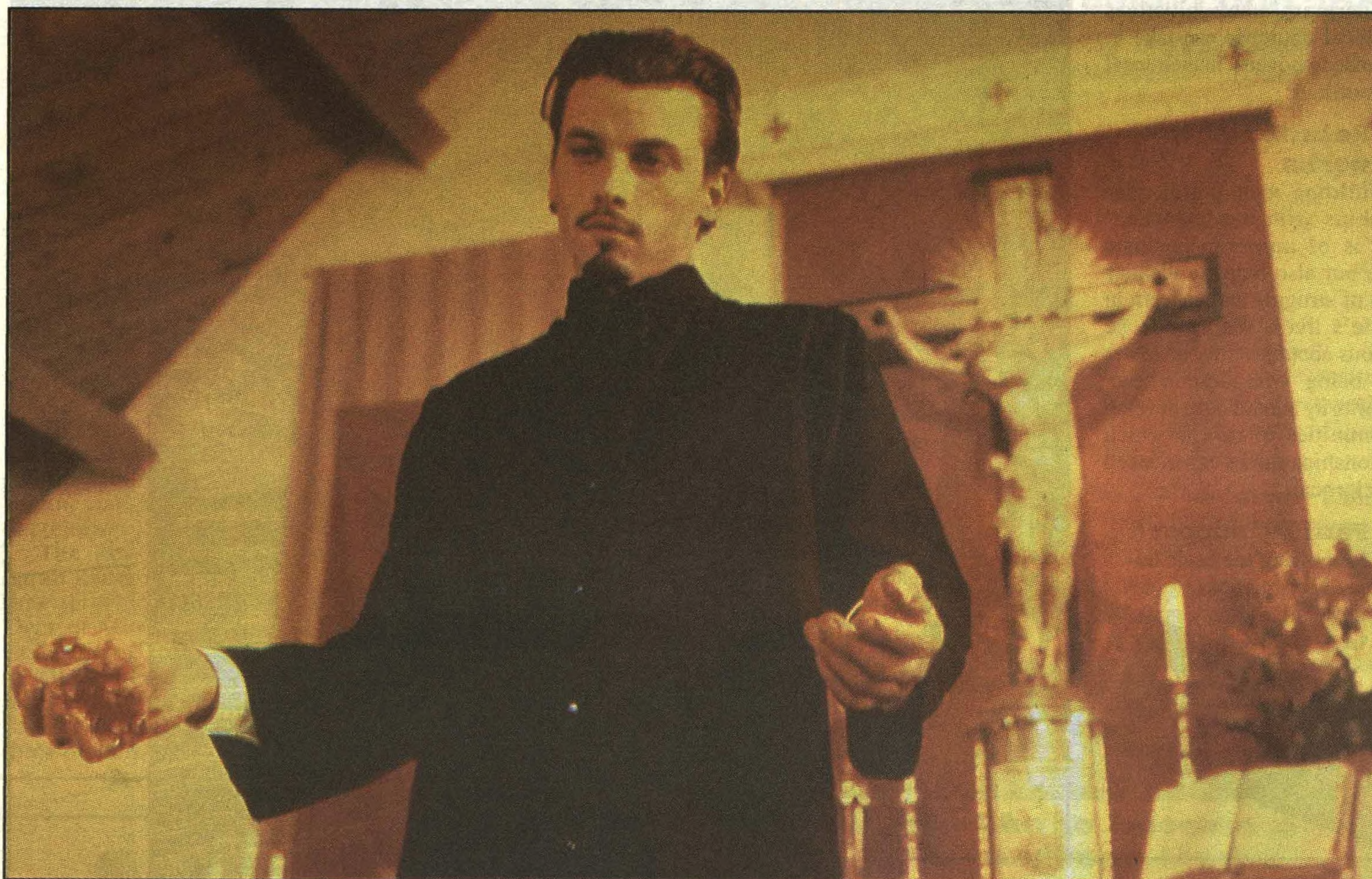
The Social Responsibilities Commission of General Synod has also commissioned *Being a*

*Neighbour* which is a compilation of resources and examples of parish projects from around Australia. These books are available from the General Synod Office in St Andrew's House for \$10.00 each.

Compassion and justice take many forms. As Christians throughout Sydney respond to Christ's love in their own lives by turning to live that love for others, we take seriously Micah's call to do justice, love kindness and walk humbly with our God (Micah 6:8).

Peter Gardiner is the general manager of the Care Force Welfare Services of the Anglican Home Mission Society.





Juvenal (Skeet Ulrich) in *Touch*: making miracles groovy.

## SCREEN

### TOUCH

Rated M  
Verona

It's not often that one of the hippest movie in town revolves around miraculous healing and inter-church conflict. But *Touch*, based on the novel by Elmore Leonard (*Get Shorty*), manages to make the story of a stigmata-afflicted priest the hottest thing on the screen.

Like a Tarantino film with a gentler hand, director Paul Schrader mixes visual cool with peppy dialogue to make a quirky, character-driven story which is entertaining but ultimately shallow. The focus of the film is

Juvenal (Skeet Ulrich), a young priest fresh from the wilds of Brazil, who joins the staff of a Catholic alcohol rehabilitation centre in L.A. He happens to have the ability to heal people with his touch, while simultaneously bleeding from his hands and side. When two men from the extremes of religion (cashed-up pentecostalism and far-right Catholicism) get wind of him, there's no hiding this light under a bushel.

The main plot is obviously full of interesting issues for Christians, but it is some of the minor themes which are really of concern. In contrast to those seeking to exploit him, Juvenal is set up as the real source of wisdom and hope. His acceptance of individuals and distrust of the

church as a whole may have some merit, but in this case they disenfranchise biblical truth in favour of the 90s gospel of tolerance.

And, not surprisingly, the idea of celibacy outside of marriage goes flying out the window as well. Juvenal finds a lover, Lynn (Bridget Fonda), and doesn't even struggle with the concept, while it is only dealt with in the film in a farcical manner. It is one more example of the world's unthinking expectation that every 'normal' person should be sexually active.

Christians are presented as, on one hand, greedy, exploitative and cynical, and on the other fanatical, one-eyed and ridiculous. On both hands they are manipu-

lative and selfish. They are not particularly original caricatures of the church, but their very prevalence suggests that something is not right in the way we're perceived by the world. Instead of griping, perhaps our response should be renewed efforts to live like Jesus.

The makers of *Touch* are asking the audience to suspend their worldly-wisdom and believe that miracles can happen. Unfortunately they don't extend this plea to cover the miracle-maker himself. Despite its clever humour and the warmth of its characters, *Touch* is a very timely expression of a generalised urge for spirituality which leaves the Spirit firmly off the screen.

Michelle Haines Thomas

## THE LOST WORLD

Rated PG  
All cinemas

The sequel to the vastly over-hyped *Jurassic Park* is an improvement on its predecessor.

The plot unfolds quickly. Some dinosaurs survived the mayhem of the first movie on a nearby island. An idealistic band of scientists set out to observe them in their 'natural' habitat and they are soon joined by others bent on capturing the dinosaurs for profit. Their interference sets off a chain of events which puts all the humans on the island in danger.

The moral is simple: wild animals are better left in their natural habitat and humans should leave them alone.

The credo of the movie is 'life will find a way'. It implies that an impersonal, evolutionary force determined life on earth. God is cut out of the equation.

But perhaps Christians can re-work 'life will find a way' and use *The Lost World* as a handy metaphor. Our age is obsessed with intervening in natural processes whether through genetic engineering or cloning. But it is God who is in control of life and human beings, despite all our technological advances, are only petty usurpers of his divine authority. When humans try to assume control - like in *The Lost World* - disaster is never far away.

It must frustrate parents with dinosaur-obsessed children, that *The Lost World* has been pitched at an older teenage audience. Some scenes will be particularly distressing to young children.

The 1960s B-grade roots of *The Lost World* are never far from the surface and by the end the film has degenerated into a high-tech re-working of *Godzilla*. While Jeff Goldblum, as a cynical physicist, hits the right chord for an audience wearied by the recent wave of disaster flicks, the real star was always going to be the T-rex.

Jeremy Halcrow

## AUDIO

### NATALIE BARTHOLOMEUSZ

Soul Expression  
CMS, Koorong, Impact

Many of us think that CDs descend from the sky and no ordinary person can ever produce one: Natalie Bartholomeusz proves us wrong. A member of St Thomas, North Sydney, with a keen desire to serve God through music, she and some friends got to work and have come up with a fine set of songs.

Obviously influenced by Christian music, both congregational and individual, the album's strengths are its boppy rhythms and sincere sentiments. With a nod towards Amy Grant, and others of her ilk, Natalie writes songs about growing in faith and relationships, set to catchy melodies.

Natalie says that "music is a very effective medium for communicating the gospel, and for the encouragement and growth of Christians".

The clear explanation of gos-



pel themes on this album proves her right.

### GEOFF BULLOCK

The Watershed Project - Unfailing Love  
Bredon Hill Music

Christian music hits the general market place with this release, which will be distributed by music giants Polygram. And there couldn't be a much better product to proclaim Christ amidst the chart-toppers. Geoff Bullock has come through a difficult time, which shows in his moving music, and in his change of focus. He recently said, "I don't think

I'll talk about praise and worship anymore... I'll talk about Jesus and grace."

MHT

### BRUCE COCKBURN

Charity of Night  
RYKO RCD 10366

It is difficult to be objective about this artist: many have hailed him as a 20th century genius, a poet of the human spirit, a Christian commentator.

He is best known for *Wondering Where the Lions Are*, but this new album is the strongest effort for a long time. This album is representative of each era he has passed through, from rock and jazz to 'world' music and ballads. The production is good, the songs work seamlessly together, with a world weary voice slightly cracking in places.

One highlight for me is a ballad called 'Live On My Mind' which sets up a shimmering chord sequence and is a love song? a hymn? a beautiful piece of music at the very least, with distinctive poetry ('You're the ocean ringing in my brain / You are my island ripe with care').

Another highlight is 'Night Train' with a powerful, rhythmic opener, introducing the drums and bass, moving lyrically from the night train as an escape for those on the

run, and ending on a reflection on the human condition. This is perhaps the best album this artist has produced.

Ian Walker

## SERPENTS & doves

The chair of the Diocesan Finance Committee, Mr Richard Lambert, takes his duties very seriously. So on a recent overseas trip he consulted the *Wall Street Journal*, where he found this:

Either camels have grown a lot smaller  
Since the man of great wealth was once charged,  
Or the 'eye of the needle'  
Has somehow been  
Greatly enlarged.

- George O Ludke

What's in a name? Hopefully not a lot, if you belong to the Bible Society in Victoria. It seems their director, Mr B

Goode, has retired. He has been succeeded by Mr A Crook.

We are happy to report that last month a member of the Standing Committee of the Diocese of Sydney made history. A daughter - Kate Eugenie Maria Sowada-Hicks - was born to Ms Karin Sowada and her husband Armon Hicks. Ms Sowada is the first member of Standing Committee ever to give birth while in office.

KNOW OF AN ITEM THAT MIGHT FIT THIS COLUMN? CONTACT US ON 9265 1518 (PHONE) OR 9261 2864 (FAX)