

# Southern CROSS

APRIL  
2013

THE NEWS MAGAZINE FOR SYDNEY

## Great leaps

MOVING FORWARD IN YOUTH AND FAMILY MINISTRY

+ **Serving like the Saviour**

& **Archbishop nomination:  
how the process works**

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Youth work is for kids and youth – but it's for families, too, and Youthworks has changed its focus to reflect the importance of parents and the family unit.

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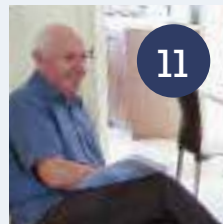
“...see the warning and begin to get active. Start speaking Christ into the public sphere.”

Andrea Minichiello Williams

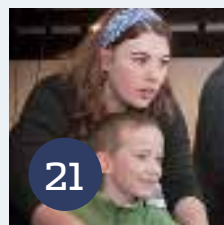
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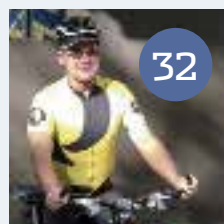
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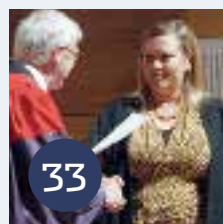
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## Southern CROSS APRIL 2013

volume 19 number 3



**PUBLISHER:** Anglican Media Sydney  
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\$44.00 per annum (Australia)

**PRINTED BY:** Pegasus Print Group

# Point Church leaves the nest

NICK GILBERT

**POINT CHURCH**, ORIGINALLY A church plant of Concord Community Anglican Church (CCAC) in Sydney's inner west, has become an independent Anglican church after unexpectedly having to separate from its parent body, primarily due to a financial shortfall.

Point Church, now coming under the banner of Evangelism and New Churches, will continue to operate in the same parish as CCAC, using some of its parent church's buildings as both churches seek to reach the people of Concord.

Stew Witt, the senior minister at Point Church, says the original congregation that developed into Point Church aimed to reach the growing population in particular areas of Concord.

"Breakfast Point is a huge growth area, one of the most significant in the inner west," Mr Witt says. "We really wanted to build a ministry that could reach that area. We felt it needed to be different. It couldn't just be another suburban model of church, because that's not the nature of the community we are seeking to reach... We wanted to tailor a specific ministry to reach a specific area."



Opportunities: the Point Church congregation.

The parish consists of the former twin parishes of Concord West and Concord North. Chris Chardon, the senior minister at CCAC, says this meant there was an opening to further reach people in what is a "big slab of territory".

"I guess we saw opportunities on that side of the parish," Mr Chardon says. He adds that CCAC fully supports Point Church as it moves forward – and as they both seek to share the gospel of God's kingdom with the people of Concord.

"I like to see churches made up of new growth, not transfer growth," he says. "It should be

based around either new converts, or people who were long-term away from the church. My vision for churches in the inner west, and particularly Concord, is that we'd all be churches of new converts. I'm not saying we don't welcome transfer growth, of course we do, but for the sake of the kingdom of God, it's about churches full of new Christians."

Mr Witt says that what has helped Point Church in its work has been, in large part, the fact that it's new.

"I think it's that mission is on the agenda for everyone, and that's

been built right into our DNA... The nature of a church plant, or anything new, is that you can be very specific about what you are doing and what you aren't doing. That's given us a clarity, and we can be fairly directed and specific about what we try to do."

While much of the ministry focus of Point Church has been on community initiatives, Sunday worship is a critical part of how the church will continue to run.

"It's hugely important, and I think that Sunday is the engine room for mission, but it's not necessarily the only context for mission."

## Future diocesan Mission gets support

A SURVEY OF SYNOD MEMBERS has shown a "strong endorsement" of a future diocesan Mission, according to the review panel's chairman, Bishop Peter Hayward.

Bishop Hayward's group has been investigating options for the next step, 10 years on from the adoption of the first diocesan Mission in October 2002. That mission, led by Archbishop Jensen, had an initial goal "To see at least 10 per cent of the population of the Diocese in Bible-based Christian churches in 10 years". It also adopted a fourfold strategy of prayer, multiplying Bible-based Christian fellowships, congregations and churches,

multiplying trained workers and reforming the life of the Diocese and its structures.

The results of a survey of clergy and lay Synod representatives now show more than 80 per cent of respondents in favour of a written mission statement, split between 33 per cent favouring the Mission as it is, and almost half of respondents wanting a new mission. Sixty per cent of respondents thought the existing goal of 10 per cent was very important or essential.

Asked about the detailed Mission strategies, the most highly rated was Connect09, with 53 per cent of respondents rating it either "good" or "excellent". Those surveyed

named both strengths and weaknesses of the Mission, with some saying it "kept mission on the agenda" and "fostered a greater sense of partnership" as well as increasing church attendance and the number of trained workers. Others felt the mission had not mobilised the laity and put too much emphasis on church planting, which was identified as "a mixed experience".

Suggestions for the future included more cross-cultural ministry to people of non-English-speaking backgrounds (favoured by 70 per cent), mission teams for

poorer areas (52 per cent) and more co-operative mission ventures between parishes (49 per cent).

Bishop Hayward says the survey results have "provided invaluable feedback on the progress of the current diocesan Mission and a strong endorsement that we need to commit to a future diocesan Mission... the survey suggests that while elements of the previous Mission need to be adopted in the new, the majority are looking for a fresh approach".

As part of the Mission review the panel must also formulate recommendations and present its report to Synod in October.



# Another record for Year 13

Starting out: a new group of Year 13 students ready to learn. PHOTO: Tatch Bollard

## RACHEL O'REGAN

**THE YEAR 13 PROGRAM** AT Anglican Youthworks is gearing up for its biggest year yet, accepting a record 92 school-leavers from Sydney and regional Australia for 2013.

The program, which offers students the chance to "dip their toe in the water" of ministry and theology, has grown considerably since it began in 2006. Last year, numbers more than doubled and the program's director, the Rev

Andrew Nixon, says it's all down to the students.

"They get to see the changes in their own lives and the lives of those around them," he says. "[They] become Year 13 advocates and they are the ones directly responsible for the growth in numbers."

The structured gap year – which is available in intensive and continuous modes of study – allows students to do a ministry placement, read the whole Bible and even serve for a month in Fiji. Year 13 students this year will be travelling from as far away as Cairns to take part in the program.

The continued growth of the course has been so impressive that Youthworks staff are now trying to devise ways to accommodate more applicants.

"We are limited by beds and classroom size," Mr Nixon says. "This year we were one or two students away from having no more room in the inn. But praise God, we didn't have to turn anyone away. We are already working hard on seeing how we could start an extra stream next year."

Concerns may be raised over any potential changes to the course, but Mr Nixon is determined to preserve

every key element. He says it's the flexible and hands-on nature of the course that sets it apart from other discipling pathways, allowing students to learn and grow at their own pace.

"Year 13 grads will go on to tertiary study or work with a more mature faith, better theological grounding, a new network of Christian relationships and a year of mission and ministry experience under their belt," he says. "They will be equipped and ready to serve Jesus in their workplace, home and local church and community until he comes or calls."



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# Dean looks forward, 10 years on

PHILLIP JENSEN MAY HAVE JUST celebrated 10 years as Dean of Sydney, but he is still marking firsts in the ministry.

"For example," he says, "this past Christmas was the first time we've managed to fully collect



names and emails from visitors."

Considering that thousands of visitors come through the door at Christmas services, the milestone is an important one – and there's more to come. "By the time I retire, God willing, in 2015, we expect

the Cathedral to be financially self-sufficient, the first time that's happened since the Second World War," Dean Jensen says.

The former chaplain to the University of NSW and rector of St Matthias', Centennial Park stepped into controversy from his first sermon at the Cathedral in March 2003. *The Sydney Morning Herald* thundered that his exposition of Ephesians 6, the mention of spiritual warfare and the exclusive claims of the gospel was "out of tune with a multicultural city".

Yet in the same sermon the Dean said, "Christ is... the Lord of all people. This Cathedral cannot be Christian and for Anglo-Saxon stock only. It must be for all people – rich, poor, young, old, professors, illiterate, for Greeks and Jews, for Chinese and Lebanese, for Muslims, Buddhists, New Age followers and atheists."

On the tenth anniversary last month, copies of the Dean's 2003



Above: The Dean chats with MTS workers. PHOTO: Linda Sung  
Left: Flashback to 2003. PHOTO: Ramon Williams/Worldwide Photos

address were distributed to the congregation, which includes a growing group of people from the Subcontinent and a thriving ministry among the Asian-born residents of the city surrounding the Cathedral.

"It's no longer cultural Christianity

or cultural Anglicanism, it's now an evangelical cathedral; that's the big shift that's happened," the Dean said.

A reprint of the 2003 sermon is available at the cathedral bookshop or online at <http://bit.ly/deansermon>

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# Inner-west unity

A CELEBRATION SERVICE ON March 3 marked the start of a new chapter for the parishes of Enfield with West Strathfield and St Andrew's, Strathfield, which have amalgamated after four years of talking, praying and planning.

Members of the new parish of Enfield and Strathfield, which comprises three churches and six congregations, called the day "Amalgamation Sunday", acknowledging all the groups that make up their church family and praying for their future together.

The regional bishop, Robert Forsyth, admitted that when the idea had first been raised with him, he had been against it, but called it "a remarkable process of Christian grace, listening and putting Christ above self. I want publicly to acknowledge my deep gratitude to God for the inspiring examples of a number of participants in the process of the creation of the parish of Enfield and Strathfield".



Celebration: members of the new parish at the amalgamation service.

The former rector of Enfield, the Rev Syd Clay – now senior assistant minister in the new parish – was the one who first raised the issue with the rector of Strathfield (now rector of the combined parish), the Rev Kevin Kim, at Synod in 2008.

"He had four congregations and we had two smaller congregations; he was running out of space and we have oodles of space," Mr Clay said.

"You can only have one rector of a parish, though, so one of us had to resign and I did that, which did feel a bit strange.

"But people here have been very enthusiastic to do something. The community created a group with key people from St Andrew's and Enfield and they met for the best part of a year. Kevin chaired those meetings and graciously

gave everyone their say... from our end, meetings had to decide whether we wanted to go forward or not. Questions were asked but there hasn't been a ripple of dissatisfaction. It's actually gone so smoothly it has to be an act of God."

Kevin Kim agreed. "The vibe couldn't be any more positive," he said. "The Enfield people have been tremendous – looking forward to creating extra opportunities to get in touch with people in the parish.

"As discussions progressed, [Strathfield members] started to build relationships with Enfield and they said, 'These people are godly people, ministry-minded people, and we can see this working'."

He said people found the celebration service very moving but "they've also said that the real work begins now and I'm glad they realise that. It's not just a feel-good one-off thing. Now we've amalgamated the work is before us, but they're really looking forward to it."

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# Reaching the nations in our backyard

WITH AN INCREASINGLY multicultural population booming in the Australian outback, Bush Church Aid (BCA) is launching a new appeal and gearing up to take the gospel to all the nations. Particularly those in our own backyard.

The National Director of BCA, the Rev Dr Mark Short, says outback Australia is becoming increasingly multicultural.

"There've been a variety of factors at work," he says. "Firstly, there's been growth in the mining industry. By nature, the mining workforce tends to be an international workforce, a mobile workforce, and people shift from project to project. There's also, in the last five to 10 years, been a significant number of refugees settling here. Prior to starting with BCA I ministered in Wagga, and we had several hundred refugees from the Sudan, Burundi, and other places settle there during that time."



Mr Mukoki, right, at a recent Newman Anglican Church multicultural night

BCA's new appeal, 'Reaching Australia, Reaching the World', is designed to both raise money for ministry teams serving such multicultural congregations, and also raise awareness about the particular kinds of ministry roles needed in this changing cultural mix.

"We're hoping that the appeal will allow us to develop some creative

partnerships," Dr Short says. "For example, we're already aware of Chinese-speaking churches in Sydney that are conducting an outreach to Chinese-speaking people in the Riverina. We're hoping that passion might be replicated elsewhere."

For Tich Mukoki and his wife Maka, a Zimbabwean couple who attend the BCA-supported Anglican

Church in Newman, Western Australia, this kind of ministry has already been a personal boon for him.

"BCA, as far as I know, chip in big time to make the church tick in Newman," Mr Mukoki says. "They provide funds, they help pay the wages for the pastor, and all that goes a long way. Surely, if you come into a new place and you find there's no church, then you would feel you're in a dry valley. But if you find a church you can go to, that's very, very significant."

He also notes that while the church is Anglican, its "open and evangelical and multicultural" stance has meant that people from all backgrounds and nationalities are welcomed, as evidenced by a recent church multicultural night.

"Regardless of how many people there are, and how many people might go to church, where one or two are, Christ is in the middle, so it's a big job BCA is doing," he says.

"...Issues of child abuse and sexual misconduct generally within the Anglican Church have, in the recent past, been widely reported in the public media. I want to reaffirm our abhorrence of such behaviour. There is no doubt that we must continue to maintain a culture of rejection of sexual misconduct and abuse of children within this Diocese as we remain true to biblical standards of morality."

Dr Peter Jensen  
Archbishop Of Sydney

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NORTH, SOUTH, WEST SYDNEY & NOWRA

# Sleepout for the homeless

A night out for some youth often means it's a night they can't find a friend's couch to sleep on. PHOTO: Courtesy Anglicare

**THERE'S NO PLACE LIKE HOME** – a safe, secure space to call your own. Yet on any given night, one in 200 Australians won't experience this. Of those 105,000 people, about half are homeless youth aged 12 to 24. Mostly, they're not sleeping rough on the streets but "couch surfing", or sleeping on the floor at a friend's house. Others will look for a bed in the homeless service system or other temporary accommodation.

The members of Anglicare's Street Outreach Program now see nearly twice as many homeless youth as they did 10 years ago. Family relationship breakdowns, domestic violence, unemployment, poverty and the high cost of housing are some reasons why young people become homeless. So for this year's *Light Up the Street* youth initiative, Anglicare Sydney and Fervr are raising awareness about youth homelessness by inviting church

youth groups to host a sleepover on Friday, May 31.

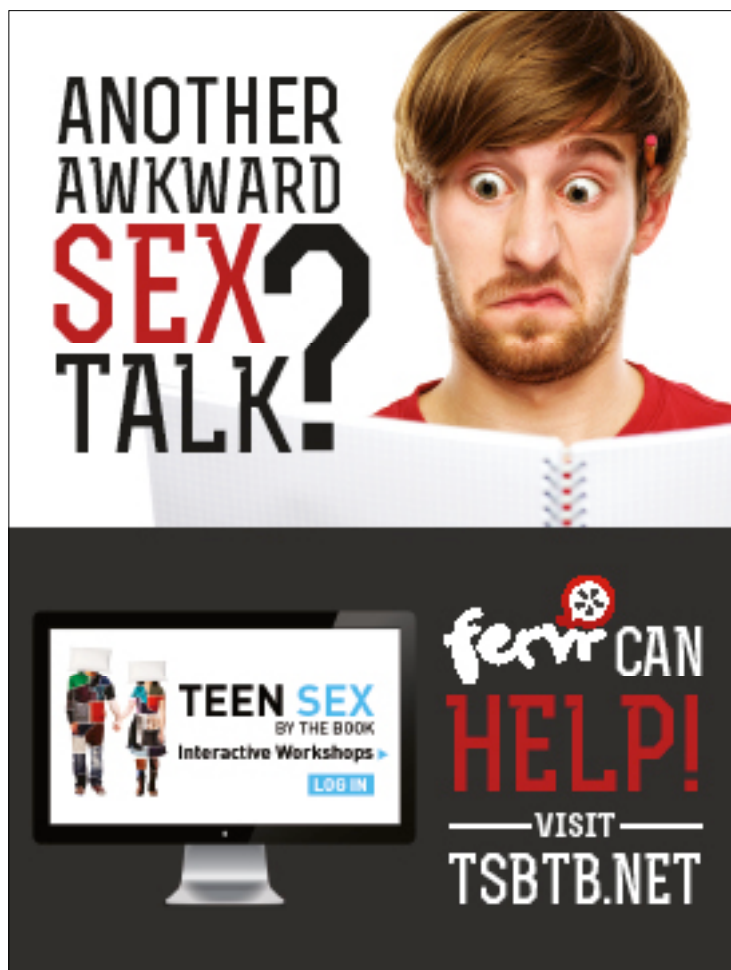
Luke Davie, Anglicare's Youth Project Co-ordinator, said, "We're encouraging youth groups in Sydney to dedicate one night to learn, think and pray about young Australians affected by homelessness. They'll hear real stories, learn about major issues surrounding homelessness, and discover how they can be a light in their community".

He added that every youth group

registering for the event will receive a free resource kit containing "everything they'll need to run the sleepover and create an awesome night together".

Anglicare and Fervr hope that those who voluntarily give up their bed for the night will experience a little of what it's like to be a young person living without the comfort and security of home.

Register your youth group for the sleepover at [lightupthestreet.com.au](http://lightupthestreet.com.au)



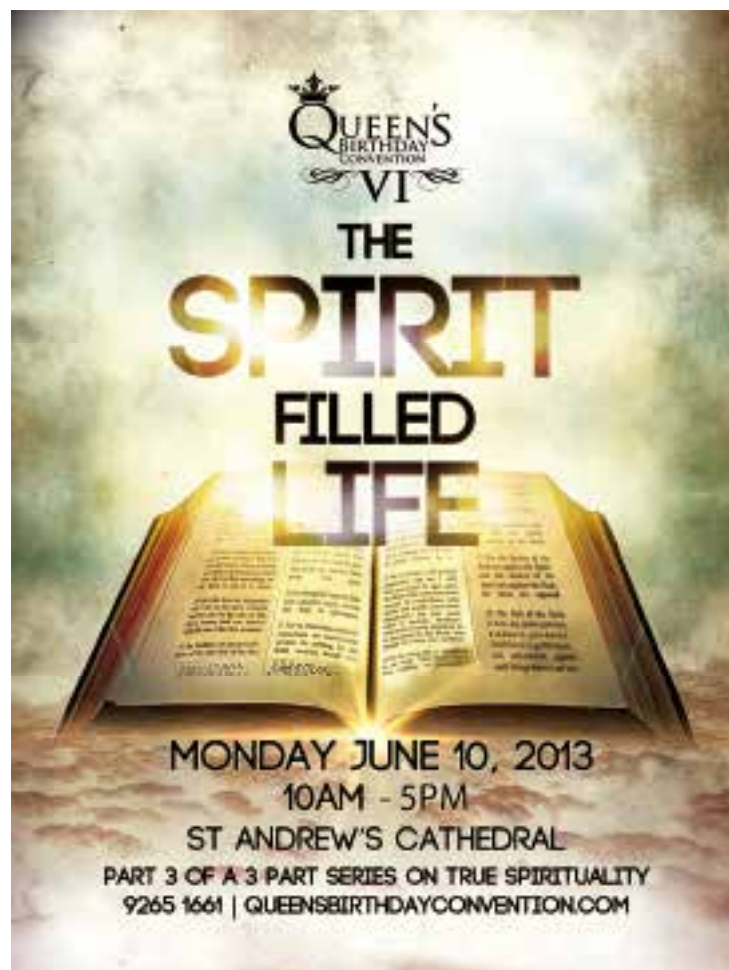
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# Election time

JUDY ADAMSON

**NO, NOT THE FEDERAL ELECTION.** Not just yet. While it may not be on the radar of most people in the Diocese, in just a few months Archbishop Peter Jensen will retire, which means an election for his replacement is not far away.

Most members of our churches will only know of this election through what is reported in their church or in the press, but their Synod representatives – their rector and two lay people – will be the ones voting for the 12<sup>th</sup> Archbishop of Sydney in August.

Estimates are that between 30 and 50 per cent of the members of Synod have changed since Dr Jensen was elected in 2001. That being the case, the Bishop of South Sydney, Robert Forsyth, who becomes Administrator of the Diocese once Archbishop Jensen retires on July 11, says it's important for all members to be informed about what will happen in the coming months so they are ready to take part in the process of nominating, considering



Consecration, 2001: Prime Minister John Howard congratulates Archbishop Jensen.

meetings of Synod, to elect a new archbishop, so it's important that we do it very well."

The summons to the election Synod and other material was sent to members last month (see below), with more information to follow as events unfold.

"The information will only be sent to Synod members because they're the ones who make the decisions," Bishop Forsyth says. "We want them to understand what's involved so they feel free to engage with the process."

One important element of the

first, candidates are moved from the 'nomination' list to the 'select' list, and they require a majority in either the house of clergy or laity. To move from the select list to the 'final' list they need a majority in both houses, so the bar gets raised higher every time. And if there's more than one candidate on the

final list, more discussion and voting takes place.

"Most importantly, all of us in this great diocese should make prayer our priority for a shepherd after God's own heart, who will walk in his ways and with loving care watch over his people, that his name be glorified."

## IMPORTANT DATES

- February 25 – Standing Committee declared that the office of the Archbishop of Sydney would become vacant on July 11, 2013 and needed to be filled.
- March 18 – all Synod members should have received a written summons to the election Synod from Archbishop Jensen by this date, with details of where (and to whom) nominations for Archbishop should be sent.
- June 24 – closing date for nomination of candidates.
- July 11 – Archbishop Peter Jensen retires.
- July 15 – closing date for a candidate's name to be withdrawn from the list of nominees.
- July 26 – by this date all Synod members should have received an alphabetical list of all nominees, showing who has nominated them plus any information relating to them in the National Register.
- August 5 – Election Synod begins.

candidates, and understanding what will be expected of them as voters at the election Synod.

"[An archbishop's election] happens so rarely that most people don't know what's going to happen and we want all Synod people, not just a few, to be empowered and comfortable with it," he says. "It's one of the most important

election Synod that he wants to prepare people for is the manner of voting. In the annual Synod meeting in October, votes are taken almost always by the group as a whole. In an election Synod, the normal process is to split into houses of clergy and laity (lay people).

"There are a series of votes," Bishop Forsyth explains. "In the



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## Youth worker's "strong witness" remembered



Matt and Zoe Schuthof on their wedding day last December.

**HUNDREDS** PACKED DAPTO Anglican Church for the funeral of a youth worker killed in a motorbike accident on his way to the Youthworks Shoalhaven Conference Centre.

Twenty-one-year-old Matt Schuthof died on February 26 after his motorbike collided with a car on Moss Vale Road between Fitzroy Falls and Kangaroo Valley. He was treated by paramedics at the scene, but died a short time later.

The executive director of Youthworks Outdoors, Greg Bridge, said, "Matt and his wife Zoe married in December last year. Matt worked with Youthworks in the programs team since December 2009 and was based at Blue Gum Lodge until January 2012 when he joined the Shoalhaven team. Zoe had also been part of the programs team at Shoalhaven."

"Both Matt and Zoe had a rich history with Youthworks as they had both graduated from the Year 13 program before

working in the Outdoors division."

More than 500 people attended the funeral service, including most of the congregation from the couple's home church in Robertson along with family, friends and Youthworks staff.

"The service was a celebration but it was also extremely sad to be saying goodbye to a 21-year-old man who had been married only two months," said the Rev Andrew Hudson, the Year 13 chaplain who led the service.

"Neither Zoe nor many of the young people at the service had ever attended a funeral before. The question on everyone's lips was 'Why such a young and faithful Christian man?'. Only God knows and in faith and hope we trust Matt to him and we look to him to care for Zoe and all of us who grieve."

"Matt's personal faith and strong witness, especially over the last three years, gave us all reassurance of the truth of the gospel of the Lord Jesus."

## Agora to be the "Facebook" of Christian education

**THE** ANGLICAN EDUCATION Commission (AEC) has launched a new initiative, known as the Agora, which it hopes will help teachers, whether Christian or non-Christian, to relate faith to education in a constructive and authentic way.

The first of the Agora events, held at The Illawarra Grammar School (TIGS) on March 14, brought Christian teachers and others with an interest in education face to face, to discuss issues such as culture making and mentoring new teachers.

However the Agora, derived from the ancient Greek concept of forums, will not be limited to face-to-face discussion. Instead, a

cutting edge sort of stuff for a few years," he says "It'll have a forum capacity, but we'll also be able to publish the provocative stuff that people will be able to discuss and engage around."

Dr Cowling adds that it will be a way for teachers, particularly younger ones, to get to grips with the new Australian curriculum and the ideas that underpin it.

"Rather than just publishing booklets or whatever, and circulating that, we'll use this website to attract the debate," he says.

While the website component was yet to go live at the Agora event at TIGS, Dr Cowling says that it will



Educators and other interested parties at the first Agora meeting in March

large part of its operation will take place online as a kind of "Facebook of Anglican education", according to Dr Bryan Cowling, the executive director of the AEC.

"We've had some young blokes come in and create this online space in such a way that it'll be

be launched within a few weeks, with minor tweaks in response to feedback from the event.

The Agora live meetings will then continue on a semi-regular basis, with Christians from all denominations and non-Christians in education invited to be involved.

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Training: Col Marshall with ministers from the St George Mission Area.

# Vine growing in our Mission Areas

## ANDREW BUERGER

*THE TRELLIS AND THE VINE* WAS an international success, challenging many Christians and churches about how they do ministry and evangelism.

One of the authors, Col Marshall, is working with churches and Mission Areas around Sydney to help them think about how they make disciples.

"The vision of the Vinegrowers coaching is to build churches with a disciple-making rather than a program culture," Mr Marshall, director of Vinegrowers, says. "It is also to equip members as 'vinegrowers' – actively engaged in the ministry of the word and prayer, not only supporting ministry."

In the past year Mr Marshall has worked with churches in the St George area to help them assess how their small groups function.

"The big call is to go and make disciples," says the Rev Mat Yeo, St George Mission Area leader and rector of St Aidan's, Hurstville Grove. "We are seeing great work with Bible teaching, pastoral care and prayer [in our small groups, but] they're not necessarily reaching out. It is a good challenge."

Mr Marshall's coaching covers a number of areas such as equipping staff, retraining Bible study leaders and making services attractive to newcomers. However, it all starts

with disciple-making teams.

"There is a broader process that plays out to get the whole church humming along in the right direction," he says. "There is a rethink that needs to happen – it's about raising the bar in being disciples and making disciples. We need our groups to be moving from inward- to outward-looking."

Rectors in the Warringah Mission Area have also sought assistance to help them change their church culture. "It is sometimes too easy to be focused on maintaining the structure of the church and let the personal work of discipling individuals slide," says Warringah Mission Area leader and rector of St Faith's, Narrabeen, the Rev Kerry Nagel. "We want to see our congregations reaching out to people around them."

The training encourages staff to identify and train up lay members of their congregations to act as disciple team leaders.

"It is not a quick fix," Mr Marshall says. "We're dealing with many things including our prayer life, our courage, boldness: do we tell our friends the gospel? It takes two or three years to see a change of mindset... There is a lot going on in people's lives that is important and we can get distracted from sharing our lives with people."

Churches in the Hawkesbury Mission Area had their first meeting with Mr Marshall at the end of last year.

"We all realise that training is an essential part of what we do and it does get pushed out a little," says Mission Area leader and rector of Pitt Town, the Rev Greg Peisley. "We're trying to work more together as a team. [Doing this together] puts us all on the same page."

Mr Marshall encourages other mission areas to consider doing the same thing. "Working on this in small groups of ministry leaders is really powerful," he says. "You can hold each other accountable as well as pushing each other."

For more details visit [vinegrowers.com](http://vinegrowers.com)

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TESTI  
MONY

# Grace for all

New life: Grahame Smith baptises Akiko Kato at Balmoral Beach.

**CROSS-CULTURAL MINISTRY** IN Sydney can be tough, but the value of persevering is clear when you see lives changed by the gospel like that of Japanese student Akiko Kato.

She was raised in a "non-religious" family of four, in a village of 3000-4000 people in the mountains of central Honshu. The village had no churches so there was nowhere to learn about God. However, Akiko still believed he existed – "I just did not know what he was like".

Her solution was to pray to "everything that I had thought was God – especially things such as *kamidana* [a small Shinto monument common in Japanese homes], Buddha, *ojizosama* [a Japanese

temple priest] and a 'toilet God'. I was told by my grandmother since I was little that there was a 'scholarly God' living in the bathroom. So, I used to clean the bathroom before exams so that I could study well and he'd help me do well. When I didn't do well in exams, I used to think it was because I had not cleaned the bathroom regularly enough. I actually truly believed in this until the very day I left for Australia!"

For Akiko, believing in or knowing about Jesus was for foreigners. "When I was in Japan, I used to think that being involved with religion was a dangerous thing," she says. "I thought that if you read the Bible, you would be brainwashed."

However, once she came to Australia last year to study welfare, Akiko's perception of Christianity changed. She met Christians whose kindness attracted her to find out more, so she started attending the Sydney Japanese Evangelical Church at Naremburn-Cammeray and studying the Bible. She attributes her coming to know Jesus and believing him to the words of the Bible, and to things spoken about and shown to her through Christian people.

"As I heard the words of the Bible at the services, the words sunk into my heart and I was surprisingly put at ease," she says. "I intuitively realised that this is what I had been

looking for! As I learned more about Christianity, I came to realise that the Christian character and the words of the Bible are given by God, and learned the glory of God and that the Bible is true."

But this didn't mean Akiko became a Christian easily. She still could not truly understand the meaning of Jesus' death. Her parents were also against her becoming a Christian.

The turning point was attending the Australian Fellowship of Evangelical Students national training event last December in Canberra. At the conference she spent many hours pondering passages describing the sacrificial death of Christ, particularly 1 Peter 2:23-25: 'When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly'.

"I'm sure this passage only described and summarised one aspect of the whole situation," she says. "However, Jesus did not retaliate and did not voice his pain until immediately before his death, and endured until the end. I assume that Jesus could endure because he continued to believe God."

"If I were God, I would not be able to stand watching Jesus and would

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want to help him, calling them to stop. It would be too painful to put my own child under such torture and I'd even want to stop saving others' sins. How hard would it have been for God to make such a tortuous situation himself where his own Son is put under such pain? I'm sure it was pain beyond imagination.

"When I felt this, I thought how strong God is. I also understood how much he loved us to go through such a sacrifice. I wanted to truly accept this great hardship Jesus went through in order to save me."

Akiko was baptised at Balmoral Beach in February and continues to grow in Christ through her involvement with the Sydney Japanese Evangelical Church and Japanese language Bible study.

Grahame Smith, a returned CMS missionary working with the Japanese community in Sydney through the SJEC at Naremburn-Cammeray, says that seeing Akiko's life transform "is a great testimony to God's grace. Many friends were praying for her and seeds had been sown over the years, but careful study of the meaning of the cross opened her eyes to see the truth of God's love".

Since coming to faith Akiko has noticed changes in how she views life. She had previously worried about her weakness and failures. She wanted to change by reading self-help books. Life was about doing what she wanted to do and solving her own problems. When things didn't turn out as planned she felt lost, and she disliked herself for being upset.

Coming to know God, she now feels able to live life without fear. "I also feel that I've been able to feel joy and happiness much more than before," she says. "This is because I've understood that God has a plan for each and every person, and that God is always beside me to protect and help me. So I can feel more confident.

"My weaknesses are also part of his plan and I cannot change it. I am looking forward to seeing what gifts God has planned for me in the future. The more I read the Bible and come to understand God, the more I love Jesus. I come to see God's love and grace which I did not notice before and am filled with joy."

# Revival?

DAVID PETTETT writes of the parish with 25 per cent of its population in church.

THE OTHER DAY I WAS SPEAKING to a minister in Sydney about his Christmas services. He told me over Christmas he had 25 per cent of his population in church! Not 25 per cent of his church members, but 25 per cent of the population in church! Mind you, it's a small place, but 25 per cent! And not only that, every Sunday 10 per cent of the population is in church. Week by week, Sunday by Sunday, this church has 10 per cent of the population.

Ten per cent of the population in Bible-believing churches was a goal we all aimed for. I've not heard of any other church reaching this target. Even the Archbishop said it was an impossible target but it gave us something to aim towards. And only one little church I know of has reached that target. These figures are revival figures.

I saw something of the impact the gospel is having on the people of this little place as I was walking with the minister. A young man in his mid-twenties ran up to us and began to share with the pastor some of the difficulties of his life. He had been in trouble with the law and was losing sleep worrying about what others were thinking of him. The pastor looked directly into his face and said, in a way that communicated seriousness tempered with grace, "Look. Who really matters when it comes to what anybody else thinks about you? God, right?" The young man agreed and the pastor went on to encourage him by telling him how much God had done for him in Christ and to make sure that it is God who is pleased with him and not to worry about what man may think.

When I commented to the minister I was with about the conversation I had just witnessed and said it was a rare privilege, he responded that he had these sorts of gospel conversations every day.

So what's the difference? Why is there revival in one place and only rare conversations on the things



of God in another? Both ministers are godly men, faithfully preaching the gospel and seeking to win people for Christ. The difference does come down to location but it's not as simple as that. There are complicating factors about the people in their different locations and a discussion about that is for another place.

If I tell you the place where the revival is happening is a maximum-security prison in Sydney, what is your reaction? Are you cynical? Do you nod and turn away with not much more thought? Do you rejoice at the work God is doing in that place?

If you want to have gospel conversations every day of your ministry, then become a prison chaplain. But these positions are limited in number and most of us will never have the privilege of being involved in that ministry.

An important question to answer is about what is there in the human make-up that makes a person in prison seek God more than they might in more normal circumstances. Is a prison experience so extraordinary that what it does to a person just cannot happen outside of prison, or are there heartfelt needs and fears that are part of the normal human experience the gospel speaks to but that we are just not touching?

Are the main concerns of people in our towns and suburbs really about gay marriage, global warming and the economy? Are we not more concerned about paying the mortgage, the health of our kids, being loved? Maybe if our preaching touched more of these kinds of issues we might see revival outside prison, too.

*David Pettett is assistant director, chaplaincy at Anglicare Sydney.*

# Youth pitch in for NT church

ROHAN SMITH

**NAREMBURN AND NUMBULWAR** share more than just some letters in their names. They share a partnership in the gospel – a vision to see Jesus' good work completed in each other until the day of his return. The two places are now also physical partners in terms of building God's kingdom, with the parish of Naremburn-Cammeray giving financial support to Numbulwar for some much-needed renovation of its church.

Numbulwar, in a remote part of the Northern Territory, has one church, where a small group of indigenous Christians hold Sunday services, regular Bible studies and children's activities, actively proclaiming the gospel.

The teenagers of Naremburn-Cammeray's youth group brainstormed ideas on how to raise money for their brothers and sisters in Numbulwar. It all came down to one key event: the Numbulwar fete. The youth planned the activities, ranging from sharp shooting to mattress making, and jumping competitions to a puzzle involving the senior minister's head.

There was excitement. There was build-up. Postcards were made, youth group members stood in their congregations and schools to invite people to the fete. As the day approached, the youth skyped Ruth Brigden – a CMS missionary



Sponge throw: one of the activities that helped raise \$30,000 for Numbulwar.

in Numbulwar some of them have known since they were little – to see how she was going. Safe to say she was as excited, if not more, about what the Naremburn-Cammeray youth were doing!

The day finally arrived. The teenagers arrived early and prepared their stations. Then the flood of fete-goers came through. Youth encouraged both the children and their parents to have a go at each of the stations, all while reminding them to take a look at the donations table. The day raised

\$20,000 as congregation members supported their youth and the people in Numbulwar with their finances. As one youth member said, "There was lots of monies!"

After the event, enticed by the possibility of both their youth leaders sporting a shaved head (and mohawk), money kept flowing in until it reached the \$30,000 mark. Both youth ministers *did* get their heads shaved and Naremburn-Cammeray had the weirdest-looking staff team on the North Shore.

As a result of the financial

assistance, the church's renovations have begun with the fixing of its electrical wiring and the installation of ceiling fans.

The diocesan registrar for the Northern Territory, Jackie Pearce, says the importance for the local church does not just lie in the physical value of the funds received. "To have this prayer finally answered lifted our souls," she says. "[It] reminded us that the work is the Lord's and we are but his servants – and that truly he does own the cattle on a thousand hills."


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# New Tanzanian Archbishop elected

THE ELECTION OF A NEW Archbishop of Tanzania, in Africa's east, has coincided with the visit of a prominent Tanzanian Anglican leader to Sydney.

Bishop Dr Jacob Chimeledya of the Mpwapwa diocese in the Anglican Church of Tanzania (ACT), was elected as archbishop in February. The final election, between Bishop Chimeledya and the primate Dr Valentino Mokiwa of Dar es Salaam, was carried by Bishop Chimeledya 66 votes to 63. The count was then subsequently affirmed in writing by all 25 Tanzanian bishops.

The Rev Canon Dr Alfred Sebahene, Dean of Theology at St John's University in Tanzania's capital Dodoma, recently visited Sydney as part of a networking trip, while continuing further study.

Dr Sebahene says that, while he does not know the archbishop-elect overly well, their paths have crossed in significant ways in the past, particularly through the evangelical St Philip's Theological College, and he has found him to be a man of God.

"When I was a principal at St



Bishop Chimeledya at GAFCON in 2008.  
PHOTO: Joy Gwaltney

Philip's in Kongwa, that's when I got to know him, because Kongwa is within the diocese of Mpwapwa, where he is bishop," Dr Sebahene says.

"He's a man of God, committed to the gospel, mission and all that. He is very much committed to that. But I knew him before he became the bishop and now it's a surprise to me that he is the Archbishop of Tanzania. He was my successor at St Philip's as principal."

Tanzania, as a country, ranks as one of the poorest nations in the world by GDP, which Dr Sebahene says presents problems not only for



Dr Sebahene (centre) talks with Bishop Peter Tasker (left) and the Rev Dr Mark Thompson during a recent visit to Sydney.

theological education, but for the ongoing work of the gospel in the country.

"Our vision in the future, and actually we're beginning to think about it now, is how we can be more relevant to our surrounding environment," he says.

"How can we help with consultancy services, and helping the local community sort out issues such as poverty, health and diseases, needs for economic empowerment... apart from preaching the gospel.

"People tend to think preaching the gospel is about the preaching of the word only, but basically we feel like we need to take a holistic approach to the gospel as we meet the needs of our people."

He also says that the training of clergy can be helped by people from overseas spending holiday time in Tanzania.


"While our local lecturers are being trained at post-graduate levels, we would also very much appreciate people coming over, at least for a short time. Instead of having a sabbatical here, why not have a sabbatical at St John's? We can accommodate you, you can enjoy the fruits of central Tanzania, eat, get spoiled there," he laughs. "But that's very important, and what I am thinking about."

With regard to his time in Australia, Dr Sebahene says he has long valued the links between the

church in his country and in Sydney.

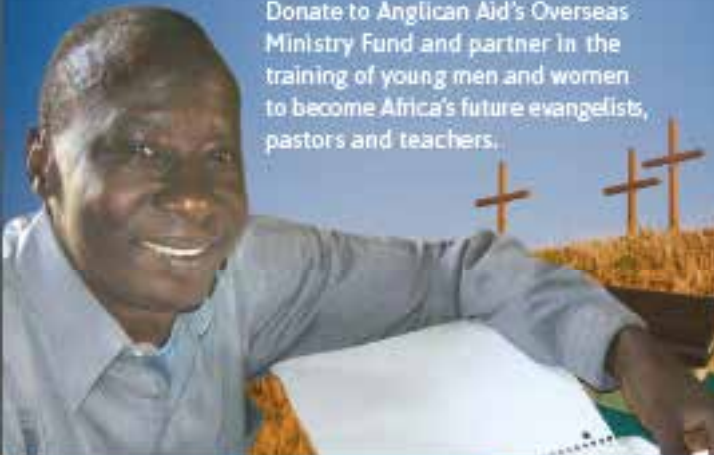
"The companion link between Sydney and the Anglican Church in Tanzania has been going on for nearly 80 years and that has had a huge impact, because we exchange knowledge, experience and all that,"

he says. "There is something I can learn, as well as people here in Moore and other places to learn about us. I want that message to be known to people, that as you extend your hand, you are being a big help."



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## RANDWICK TO CONCORD



After joining the Anglicare chaplaincy staff at the Prince of Wales Hospitals Campus in 2003, the **Rev Tracey Sutherland** took up new her post as Anglican chaplain to the Concord Centre for Mental Health on April 2.

"I just felt that God was wanting me to move on but I didn't know where to," she says. "The job at Concord came up out of the blue, my circumstances had changed so I could work full-time, I've always had an interest in mental health chaplaincy... and the doors just opened. It's very exciting.

"I've loved the time I've had [at POW]. I've learned a lot about God while I've been here. It's been very humbling – dealing with so many situations, people allowing you into their lives and trusting you and allowing you to take that walk with them. It's been the most amazing thing."

During her years at Prince of Wales Ms Sutherland spent time as ward chaplain for the 90-bed mental health unit, and felt a lot of empathy for what those with extreme mental health issues have to endure – and how they are often marginalised by the community and even family members, who struggle to talk to them or feel comfortable around them.

"A lot of people with mental health issues are open to spiritual things," she says. "For some of them, when everything else is gone, God is the one thing left... someone who loves them unconditionally. That's something I really hope to share with them... and the knowledge that Jesus can forgive. It's basic to everybody but it's so crucial to people with mental health issues."

## CALL OF THE COUNTRY

**THE Rev Ross Hathway** has left the Western Sydney parish of Kellyville and will become rector of St Nicholas', North Goulburn in the Canberra-Goulburn diocese on June 1.

Mr Hathway admits he and his wife Alison have "mixed feelings" about moving on after 10 years of ministry, saying how they had both "appreciated the opportunity to serve amongst the Kellyville church", but adds that after "prayer and consideration we decided to make the move".

"There are two schools of thought – one is that if you stay in a place a long time you have a long and productive ministry," he says. "The other school of thought is that sometimes you can only do what you're going to do in 10 years and you're better off to move and hopefully someone will come along and take the parish further.

"We hadn't really thought about leaving the Sydney Diocese but because of my country roots, having grown up in the Armidale diocese, it appealed to us for that reason."

In going to North Goulburn the Hathways will be ministering to a congregation of 60, spread over two morning services. Mr Hathway says the parish has an evangelical heritage and many aspects were "a good fit with regard to our skill set".

In addition, new housing development is being built



nearby, and the NSW Police Academy is just up the road – a good link for Mr Hathway, who spent five years as an honorary police chaplain during the time he lived in the UK.

"The parish wants somebody who is going to take it forward on the next stage of its journey," he says. "Alison and I are excited about the opportunities in the Canberra-Goulburn diocese and are looking forward to serving there."

## NEW DEPUTY CHANCELLOR



**Mr Michael Meek SC** has been appointed by Archbishop Jensen as a second Deputy Chancellor of the Sydney Diocese. He will serve with the existing Deputy Chancellor, Mr Robert Tong, and the Chancellor, Acting Judge Peter Johns, to provide the Archbishop of Sydney with legal advice.

A barrister with the Wentworth-Selborne Chambers, Mr Meek has been at the bar for 21 years, and on Standing Committee since 2010. He and his family are members of the Parkside congregation of Naremburn-Cammeray Anglican Church.

Dr Jensen said of the appointment: "I am delighted that Mr Meek has accepted my invitation to serve as a Deputy Chancellor. He is a

thoughtful man who considers issues in a careful and godly manner. He serves the Synod and Standing Committee well, and I look forward to his further contribution to the life of the Diocese". Standing Committee also congratulated Mr Meek and assured him "of its prayerful support".

Said Mr Meek: "I'm very much looking forward to serving in this way... working with the other people involved in the Diocese as part of furthering God's kingdom."

## MELBOURNE CALLING

After seven years as rector of St Georges, Paddington, the **Rev Clive Watkins** began his new ministry on April 2 at the Holy Name of Jesus, Vermont South, in the diocese of Melbourne.

Mr Watkins and his wife Glenda have family in Melbourne, and he also trained at Ridley College in the 1980s so had "expressed an interest in moving to Melbourne some time ago to the Archbishop of Melbourne".

He says St George's parishioners held a happy party to celebrate his new position, but acknowledges there is some anxiety about replacing him.

"It's never straightforward or easy to find someone for a parish like St George's, so there is a level of concern about that," he says.

However, meeting and talking with the nominators from Vermont South built a picture for him and for Glenda of a parish in which they felt they could serve.

"There was a certain comfort in the worship style, and some of the experiences that the parish has had, such as its Cursillo experience, was very attractive to me... there were things I thought were life-giving," he says.

## THRIVING MINISTRY

The **Rev Simon Elliott** has moved from his position as rector to the provisional parish of Riverstone to become assistant minister in the parish of Berowra.

He says the church at Riverstone could no longer afford a full-time minister and, while he was trying to decide whether to remain in a part-time capacity he saw the Berowra position advertised.

"It's a new position of children and families minister," Mr Elliott says. "I'm here to oversee the people doing kids' ministry as well as caring for the families who are coming into the church and, in time, planning an afternoon service which will hopefully





### Lady Loane 02/01/1914 – 20/03/2013

Lady Patricia Loane, widow of the late Sir Marcus Loane KBE, former Archbishop of Sydney and Primate of Australia, has passed away in Sydney in her 100th year.

The second child of the Rev David Knox and Doris Knox, she was born in Adelaide. Her father was then the rector of St Luke's, Whitmore Square before returning to NSW, first to St Michael's, Wollongong followed in 1924 by St Paul's, Chatswood and in 1932 Christ Church, Gladesville. She had six sisters and four brothers but, after the sudden death of her older sister, Patricia had to assume the leadership care and comfort of her siblings. She became their role model in conduct and outlook and they all held her in deepest respect and love throughout their lives. In 1937 she married Marcus Loane, thus beginning a 71-year-long partnership with him, serving the Lord in all their undertakings. They had four children – Mary, Robert, David and Winsome – 17 grandchildren and 31 great-grandchildren.

She is remembered for her graciousness, her wisdom, her dignity, her humility, her gentleness, her staunch support of her husband and family and her tireless entertaining of all who entered their home. Her funeral was held at St James', Turramurra on March 28.

reach into a different area of the community."

The move has split up the household on weekdays, with his wife Gillian still working as a school chaplain and SRE teacher in Riverstone and his eldest daughter completing primary school there, and the other two children moving to local upper north shore schools. "It's hard to make decisions for ministry that also fit what's best for the kids all the time, but Jesus is in charge and he look after us," Mr Elliott says.

"Berowra has the great problem of bursting at the seams with kids and families... when we began kids' church again after school started we couldn't fit all the kids into church at the same time as the adults. There were 50 people waiting outside for the kids to leave! Now we start a kids' program from 10 o'clock when

church starts. The church is already doing a great job in inviting friends and bringing people in... it's an expanding ministry, which is great."

### IN BRIEF

The Rev Andrew Paterson is to become rector of the provisional parish of Kangaroo Valley. More in a future edition.

### VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at March 25, 2013:

- |                 |              |
|-----------------|--------------|
| • Darling Point | • St Clair*  |
| • Kellyville    | • South      |
| • Longueville   | • Hurstville |
| • Paddington    | • Wahroonga, |
|                 | St Andrew    |

\*denotes Archbishop's appointment

### MISDIRECTED REBUKE

There is no question that Christians sitting in churches can be inspired by a well-delivered monologue that could even include a rebuke to God's people. However I found the Peter Collier essay (SC, March) titled "Rebuked by a feminist atheist" to be remiss in not perceiving to whom the 'misogyny' rebuke could have been directed in the Federal Parliament with some justification – that is, to the Speaker of the House who is alleged to have sent inappropriate text messages about women.

The Leader of the Federal Opposition, Tony Abbott, is a practising Christian and involved community volunteer with a wife and three accomplished daughters. It is only with an intention to malign him that he could be called by a word that means "woman hater". It should be of no consequence to his good character that the false accusation was quickly carried worldwide by the new electronic media, which seems more disposed to support only one side of politics.

It is not the first time in politics that the power of speech has been used to mislead.

Brian Doak  
Lindfield

I read Peter Collier's article on Julia Gillard's misogyny speech with interest as the headline suggested a rebuke by a feminist atheist had lessons for Christians. In the article, the case was put that the 'proclaimed word has lost none of its potency' and can 'pack a meaner punch' using the communication skills Ms Gillard has. However Peter then went on to variously describe her extraordinary attack on Tony Abbott as 'defining, important, significant, powerful and

persuasive' and thereby may give the impression her speech, because of its media impact, was of considerable merit. If so, I would disagree.

The worldwide service club Rotary has a 'four-way test' that Rotarians are encouraged to apply before they think, say or do something. That test asks: Is it the truth? Is it fair to all concerned? Will it build goodwill and better friendships? Will it be beneficial to all concerned? Mr Abbott has come under considerable scrutiny as a result of Ms Gillard's speech. Those who know him best – and they are a wide and diverse group – are adamant he is no misogynist and their evidence of that has not subsequently been contested. Therefore not only was the truth of Ms Gillard's attack highly debatable, it could not have been fair given Mr Abbott had no opportunity there and then to respond, much less defend himself. The speech was clearly not designed to build goodwill and better friendships and was never going to be beneficial to all concerned.

I can see Peter is using the speech to reinforce the impact the spoken word has and I have no issue with that. However the substance of what is said should be paramount, not the form. The likes of Ms Gillard's misogyny speech will grab the headlines and go viral long before any sermon does. In a world of 10-second news bites, tweets and YouTube where anything crass, vicious and controversial gets priority, form comes way before substance and – to that extent and contrary to Peter's final comment – the medium is the problem.

Lessons delivered by Jesus at the well, in the street or in the home have stood the test of time, for the substance of what he had to say was and remains far more important than the form in which it was delivered. The truth is dependent on who delivers it and I would hesitate to rely on modern media to determine what the truth is.

Geoff Ellis  
Smithfield, Qld



feel encouraged to read it cover to cover. Also, congratulations on including the prayer calendar, especially as the centrefold. Again, it's an encouragement to pray. Well done.

Joan Hodge  
Wollongong

### Seeing too much

I am writing to you to express my disappointment with the choice of photo to accompany Leigh Hatcher's excellent article on busyness in February's *Southern Cross*.

I usually like the provocative and interesting cover photos chosen each month. While the photo on page 18 is very similar to the cover photo for this edition, there is one very glaring difference. The very obvious display of cleavage of the blonde woman featured in the photograph on page 18 is not the kind of picture that I expect to see when I open up a well-respected publication like *Southern Cross*. I really cannot believe that each person responsible for putting together this article and this magazine did not see a problem with publishing the kind of photo that could be especially unhelpful to Christian men reading *Southern Cross*.

Thank you for your challenging and informative magazine. I do hope that in the future there will be more heed paid to eliminating the kind of provocative and unhelpful images that we are bombarded with by the rest of the media.

Rachael Collins

### Women BISHOPS

In response to the February SC story about England's 2012 General Synod vote on female bishops, may I throw some light on why it failed?

The bill passed easily in the houses of bishops and clergy. It would have passed in the House of Laity had six more laypeople voted "Yes". Its failure unleashed a riot of misinformation in the press and prompted criticism from Prime Minister David Cameron.

The six laypeople whose votes were crucial opposed the bill

despite the fact most supported the consecration of women bishops.

In a letter to *The Times* after the November vote, seven members of the House of Laity said they had voted against because of a 'sense of an over-riding concern for the Church of England's minorities'. These 'traditionalist' minorities, conservative Evangelicals and Anglo-Catholics, command some 30 per cent of the English church's lay membership. To them, the proposal for women bishops offered only good intentions wrapped in a toothless Code of Practice.

To put it briefly:

- (1) There was no legally binding provision for minorities, just the Code of Practice to which bishops would merely 'have regard' through their 'respect' for minority views. The words 'regard' or 'respect' have no legal definition.
- (2) Bishops provided for minorities would not have proper oversight as bishops; they would simply be allowed to conduct services. Traditionalists would have become second-class Anglicans served by second-class bishops.
- (3) There would be no guaranteed future supply of bishops for traditionalists.
- (4) There was no legal prohibition on discrimination against traditionalist candidates for ordination.
- (5) The Code could be changed at any time, meaning any provision made for traditionalists could be whittled away.
- (6) The application of the Code would vary from any one of England's 43 dioceses to another, especially during a change in bishops – a postcode lottery!

In resolving the Code of Practice impasse, the Church of England might well take note of the Church in Wales. Here, the governing body is considering two linked pieces of legislation, one to provide for women bishops and the other to provide for traditionalists. The legislation for women bishops *cannot* come into force until the legislation providing for traditionalists has been passed.

Conservative Evangelicals are the only group making ground in England, and the decline in Anglo-Catholicism seems to have stopped. In spite of their contrasting theological understandings, these groups are fundamental to the future of Anglicanism in England, Australia and elsewhere.

Dr David Wetherell

Honorary Fellow in History  
Deakin University, Victoria

### Changeover continues

In "Northbridge changeover" (SC, February) Adam Street is quoted as saying, "I don't know if it's been done anywhere else" when describing the changeover between rector and assistant minister.

He may well have been referring to a change between people the same age, but with regard to positional changeover we would like to assure your readers that such changes have been done before, in the Sydney Diocese, with particularly pleasing results.

In 2007, with 100 per cent approval from the congregations of Turramurra, it was proposed that the then senior assistant minister the, Rev Dr Michael Stead, be appointed rector, and the then rector, the Rev Robert Jones, be appointed senior assistant minister.

Although this move was unusual – perhaps then it was the first such change – it was approved by all concerned and Michael took up his position on January 1, 2008.

The parish has been truly blessed by this change because we can continue to benefit from one of Sydney's finest preachers in Rob Jones, as well as provide new challenges for one of Sydney's finest teachers and administrators in Michael Stead.

Such a change may not be for everyone, but for us it has been a great blessing and we trust it will be also for Northbridge.

Ken Peters

Parish warden, Turramurra

### Speak to me

In response to your ESL cover story (SC, March), ESL and playtime can be very effective places of ministry. In our playtime group at Westmead we have an abundance of very new skilled migrants. They come seeking care for their children, social interaction and to be accepted. Every week more come, mostly from "the word on the street".

Westmead has reasonable rental accommodation and access to transport, so migrants living compactly stay for three to five years. Yet the church is not resourced to really take advantage of such a willing people group to hear what we have to say, only having a remnant to reach out in this challenging environment.

We need to connect effectively in their first three years here or they will leave our suburb "inoculated to Jesus", keeping their original culture, living in more developing suburbs where they are new residents, just like everyone else. Or they will decide that Australia is such an unfriendly place they will seek another place to raise their family.

Is there anyone who will come and join us in this mission and fund research to better understand the dynamics and how we can best focus our resources?

Kim Riley  
Westmead

### SC encouragement

I wanted to write and congratulate you on the new format of *Southern Cross*. It's much, much more readable and I

Letters should be less than 200 words long.  
Email: [news@anglicanmedia.com.au](mailto:news@anglicanmedia.com.au)



# Serving like the Saviour

DAVID MANSFIELD

**ABOUT SIX YEARS AGO** SOME friends of mine were spending a quiet Saturday night at home in suburban Cape Town.

Ross, the senior minister of a large multiracial church, was putting the finishing touches on his sermon for the following day. Lindy, a nurse by profession and involved in the children's ministry at the church, was also busy getting her lesson prepared for the next morning. Their two teenage children were out with friends.

The phone rang. The call would change their lives forever.

It was one of Lindy's nursing friends. She was on night shift in casualty at a local hospital. An unusually large number of babies had been abandoned at the hospital that night. They were stretched beyond capacity. Would Ross and Lindy, especially with Lindy's nursing background, be willing to care for one of the babies over the weekend until the situation eased?

Ross was preaching through the letter of James and had just preached on James 1:27-29 the Sunday before: 'True religion is this; to care for orphans and widows in their distress, and to keep oneself unstained from the world'.

He put his preparation to one side. Without hesitation they jumped in the car and headed for the hospital. The baby, a girl only weeks old, did not have a name, was brain-damaged at birth, probably HIV positive and there was very little likelihood she would ever walk or talk. As they collected the unwanted child they were assured their help would only be needed for a couple of days and were warned not to get too attached.

Days turned into weeks and weeks into months as Ross, Lindy, Sarah-Jane (their 18-year-old daughter), Bruce (their 15-year-old son) and Beauty (their housekeeper) embraced this abandoned baby as their own. A family discussion was held. A family decision was



Family time: Cape Town minister Ross takes a ride with his adopted daughter, Poppy Honey.

made. Procedures to take out legal guardianship followed.

They called her Poppy Honey. She is a Xhosa baby, from the same tribal group as Nelson Mandela. She has tight frizzy hair with milk chocolate skin and dark chocolate eyes. To everyone's relief, Poppy Honey is HIV negative but there are many ongoing health problems. Eye operations are needed to improve serious vision impairment. Poppy has many special needs and always will. She has been diagnosed with cerebral palsy, epilepsy and autism. Finding a special school with the resources to help her specific needs has been very difficult.

But a love is being poured into this precious girl's life that is overwhelming in its depth. I received an email from Ross some time back telling me Poppy was both walking and talking and sang the first verse of 'Jesus Loves Me' without any help or prompting.

I have been a guest in the family

home each year of Poppy's life – from a cute baby, cheeky toddler and playful preschooler to an affectionate, inquisitive little girl.

I will never forget the scene one morning as I was leaving for the airport. Poppy, just shy of her third birthday, was in a high chair while Lindy fed her spoonfuls of yoghurt. Poppy was blowing yoghurt raspberries all over Lindy's face, clothes and the kitchen floor.

I remember thinking, "What an extraordinary expression of love". Ross and Lindy were only years away from being empty-nesters, with all the new-found freedoms that come with kids leaving home. And they have chosen to do it all again, for a special-needs orphan.

The whole family is involved. The commitment and love of Sarah-Jane and Bruce for their little sister is

breath-taking. Even Beauty, a Xhosa widow, has stepped into a new role as the surrogate grandmother, helping Lindy understand many of the cultural nuances.

There will be no fairytale ending to this story. Finding the right educational care for Poppy has been, and will continue to be, a challenge. Sarah-Jane and Bruce, showing a maturity well beyond their years, will one day need to step into the breach as primary carers when Lindy, Ross and Beauty no longer have the power to do it.

But here is a family constrained by the compassion of Christ, doing what the Bible says, loving because God first loved us, and serving in the sacrificial footsteps of their foot-washing Saviour.

*David Mansfield is the director of the Archbishop of Sydney's Anglican Aid.*

We encourage well-considered essays in response to issues raised by SC. Please email your (700-word maximum) submission to [newspaper@anglicanmedia.com.au](mailto:newspaper@anglicanmedia.com.au)

# Faith in the word of God

DR PETER JENSEN



IT HAS ALWAYS BEEN EASY ENOUGH to trust the word of God when our society generally conforms to its teaching. Thus there remains still little reason to doubt that theft and lying and murder are wrong. Social norms and the word of God deliver much the same verdict.

Our problem comes when social norms drift apart from the word of God and Christians are forced to make a stand on things which are unpopular or derided. We love to hear the message of eternal life through Jesus. We are not so comfortable with the teaching of Jesus on the vanity of riches and the need to find our security in the provision of our heavenly Father, as in Matthew 6.

Problems arise in two areas of our life, personal and public.

First, the personal. When the world around us accepts all sorts of standards of speech and life, it is easy to assume that its verdict is correct and that we should not be as strict as the Scriptures are. For example, we have become so accustomed to swearing and blasphemy that it no longer strikes us as disturbing. Indeed the danger is that even Christian people will casually break the Lord's prohibition of cursing and obscene speech or even of blasphemy.

Second, the public. There is a new morality which places so-called equality as the highest ethical good and offers the sharpest criticism for those who say that there are other factors at work in determining what is good and bad. Most obviously we are confronted with this way of thought in current debates about sexual ethics. The ethic which encourages liberation has become pervasive to such an extent that it has become difficult even for Christians to see how unbiblical it is.

To meet what will be a growing challenge we need three things:

First, we need our pastors and teachers to be well trained in the biblical faith and to be diligent in teaching the faith from the pulpit and elsewhere.

Our ministers are just as prone to worldly pressures as the rest of us and they will have to be prepared to withstand criticism and pressure from those in their congregations who disagree with them. It is so much easier to preach some of the truth and to major on the subjects which will please people, rather than on matters of controversy. But if our ministers will not speak the truth from the pulpit and our Bible study and youth groups refuse to adopt biblical standards, there is little incentive for Christians to do so in their families or work places.

Second, we need to understand that the teaching of the Bible and the teaching of the world will conflict frequently and that in becoming Christian we have agreed to follow the Lord wherever he leads us, no matter how difficult the path may be. Indeed it is for the sake of the world that we ought not to fail in our witness to the world.

The commands of God are not irksome. They actually are for our good and the way of the world will be found in the end to be frustrating and even dangerous.

Third, we need to support each other under assault. Just as nothing is more discouraging than seeing a fellow believer depart in word or deed from the standards of the Bible, so nothing is more encouraging than for us to hear a believer enunciate the truth and live by it. We will never know what good we do by being courteous but firm in holding to the scriptural line in word or deed.

This last point is particularly the case in terms of the conflicts which have rent the Anglican Communion worldwide over human sexuality. The fact that all around the world there are believers who have resisted the false teaching and living which have become so prevalent in parts of the West has proved to be a great witness, indeed a decisive one. We are not alone. The fact is that 30 years' research on the Bible in an attempt to make it somehow compatible with homosexual conduct has come to nothing. On any reading of Scripture, plain or sophisticated, the biblical word forbids the practice of sexual intercourse outside of marriage.

We will come under immense pressure to soften that word. But in the end it is a question of authority. The Lord Jesus is head of his church and the Scriptures are the means by which he rules over us. When we disobey Scripture, we are dissenting from the Lord himself. The witness of the churches has already been weakened in other areas to do with the relationship between men and women. If we wish to obey the Lord, we may well be deeply unpopular with the world. But I know whose opinion I value more highly! SC

## MISSION PRAYER

Almighty God,

We call upon you for such an outpouring of your Holy Spirit upon us that we as your people may be assured of your love through your word, seek to please the saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.

In the name of our saviour Jesus Christ,  
Amen.





# A new spin on youth ministry

FEATURES

Youth work is for kids, right? Well, yes, but youth workers these days are also focusing more on the family unit, writes **DAVID MCINTYRE**.

**W**HO IS RESPONSIBLE FOR TEACHING OUR youth and children the gospel? Have you thought about it? Has your church taught about it? What does the Bible say about it? Anglican Youthworks is seeking to train and inform leaders so they know exactly who has the primary responsibility for teaching our young people – that is, parents.

The ministry in recent years has moved to be more explicit through its teaching and programs that children and youth must be ministered to in the context of their families, whether the parents are Christian or non-Christian.

The leaders Youthworks train come out seeing themselves as partners and supporters of parents, rather than an unrelated Bible teacher to children and youth.

Michael Kinsey, a graduate of Youthworks College and now a student minister at Panania, says the course helped him think theologically about youth and children's ministry and the primary role that parents play.

"Family is the first experience of church and church is an extended family," says Kinsey, now a student at Moore College. "We [youth ministers and leaders] are partnering with parents."

Jon Thorpe, the executive director of youth support at Youthworks, says the organisation had implicitly believed for a long time that the role of family was extremely significant in youth and children's ministry without it having an effect on the programs Youthworks ran.



Tamara Taylor, centre, with ministry partners Daisy and George.

- "It was a mother's milk statement," he says. "We agreed with it but it hadn't permeated our DNA."

Thorpe says he and other staff members at Youthworks were challenged to think about the theological significance of family in youth and children's ministry four years ago by Timothy Paul Jones, who teaches on leadership and church ministry at the Southern Baptist Theological Seminary in the US.

This led to Youthworks' starting explicit ministries to support parents, including the Growing Faith conference and website, both of which provide training and resources to help parents raise their kids as Christians (see box).

Zac Veron, CEO of Youthworks, says the change in emphasis was important because the Bible teaches that parents have the primary responsibility in raising children to know and love the Lord. "It is vitally important for healthy church growth... that parents are encouraged and equipped in this area," he says.

Members of the Youthworks College faculty have also done their own study on the subject. Students at the college are taught that parents are the primary disciplers of their children and teenagers and that a church's youth and children's ministry needs to reflect this.

Lee Murray, also a graduate of Youthworks College and a youth minister at Engadine Congregational Church, says this perspective challenged him on how he approached youth ministry and running a youth group.

Murray, now also studying at Moore, increased the emphasis on teaching the youth that they are members of families in which they need to love and respect their parents – and he included parents more by asking them to come along to share testimonies or sending discussion points home.

## YOUTH GROUP CULTURE

Tim Hawkins, the youth minister emeritus at St Paul's, Castle Hill, says the culture of a youth ministry is very important if churches are to avoid the perception that they are usurping the parents' role as the primary disciplers of children.

"There will be a sign saying 'parents always welcome' or 'parents never welcome', and parents will very quickly pick up that culture," he says.

Hawkins suggests that having parent-aged members of the youth ministry is one effective way of making other parents feel welcome and reassured.

He also says that things like parent-teenage dinners and church services where different age groups are represented help in making parents partners in youth ministry.

Tamara Taylor, another graduate of Youthworks College now in her first year at Moore, says her own experience highlights the difference in approach. "As a teenager, I was treated separately from my family unit because I had a non-Christian family," she says. It was a situation where the youth leaders had no relationship with her parents, she adds.

As Tamara went through the college this approach to youth ministry was challenged and she was prompted to consider how she would be a leader.

"We started having twice-yearly dinners for parents and youth at the group where one of the youth would present what they had been learning," she says. That started to create a community so that parents, Christian and non-Christian alike, got to know the leaders.

She admits that for her as a leader, parents had been "the scariest part of youth ministry". But as she learned the importance of engaging with parents, she saw that parents would respond to leaders who made an effort to



Students in class at Youthworks College.



get to know them, leading to important opportunities for evangelism.

"Non-Christian parents, some with bad histories of church, could see that the leaders cared for the kids, and for them as well," she says. "We would have scenes where the kid was asking the parent to go home because they were still talking to a leader."

Youthworks' Thorpe says it is important for a church as a whole to be thinking through how to reach not just a child or teenager who comes along to things, but the whole family.

"That child has a family and that family is connected to the whole church through that child," he says.

However, Tim Hawkins also emphasises the importance of having trained youth leaders to become the frontline of ministering to youth in teenage years.

"In the teenage years it's not really cool to listen to mum or dad," he says. "So wise parents will enlist youth leaders."

That means that youth leaders need to have a godly character and Christ-like qualities so they can effectively disciple the teenagers entrusted to their care.

"Humanly speaking, the character and quality of the youth leaders is the single biggest factor in how the ministry will go," Hawkins says.



## SUPPORT NETWORK



Family focus: activities at the 2012 Growing Faith Family Conference.

**YOUTHWORKS** is holding its third Growing Faith Family Conference in August this year as the organisation seeks to help parents disciple their kids. The conference, which will be held again at St Paul's, Castle Hill, has a focus on helping Christian parents think through how to raise their kids well, as well as celebrate having families together in church.

The conference, together with the Growing Faith website and newsletter, is part of Youthworks' more explicit ministry to families as a whole.

"We're encouraging and supporting parents to take up their role as the primary spiritual care giver in families," says Jon Thorpe, Youthworks' executive director of youth support. "We're trying to affirm their role and help them do it well."

The Growing Faith ministries are part of Youthworks' shift in emphasis to include parents more in the organisation's ministry to youth and children.

Youthworks CEO Zac Veron says that the focus on ministering to families began when he read the diocesan mandate for the organisation – which included encouragement of the family unit.

"Supporting families didn't appear to be a specific focus of our ministry at the time," he says.

The Growing Faith conference grew to 390 attendees last year, from about 300 in 2011. Meanwhile, the website has provided helpful articles and published resources to encourage and support Christian parents. Says Thorpe: "It seems to be getting a lot of really positive responses".

## FAMILY SERVICE



Mike Kinsey at Moore College.

**MICHAEL** Kinsey and his former church at Macquarie Fields reflect, in part, the change in Youthworks' focus on families as a whole.

As Kinsey served at Glenquarie Anglican, the church in which he grew up, then rector Stephen Swanepoel saw he had a passion for Christ and so encouraged him to do Year 13 and then go on to Youthworks College.

Over those years Kinsey continued serving at Glenquarie, which Swanepoel describes as not an "Anglo-Saxon middle-class congregation". The parish includes 6000 Housing Commission residents and Swanepoel says it had meant encouraging the church of 40 or so people to become outward-looking and serve the community.

"He [Kinsey] was an important part of that process," Swanepoel says. "He grew in maturity as we went through some tough times in our church."

Kinsey says his main role was equipping parents to minister to their own kids – at home as well as at Sunday School if they were leaders there.

"Parents felt ill equipped and they weren't sure how to read the Bible with kids and explain it to them," he says.

So Kinsey spent time meeting up with parents to go through Bible passages with them, teaching them how to get the main points out of a passage then explain it to their kids in age-appropriate language.

In some cases, he was working with men who could barely read so they could gain the skills and confidence to start leading their wives and kids in the faith.

Meanwhile, Swanepoel was seeking to change the church so as to minister to families as a whole.

That included having children included in a greater part of Sunday services and making sure the kids were looking at the same things as were taught in the sermons. Swanepoel sought Kinsey's opinions and challenged him on how to apply the things he was learning at Youthworks at Glenquarie, particularly as they realised that just discipling a child at church was inadequate when the child was returning to very broken family relationships.

"I started to think with Mike about how do we minister to the parents in a second- or third-generation welfare dependency situation," Swanepoel says.

- So it's not necessarily about a great Friday night program or exciting games, he adds. Rather, leaders need time to lead others in Bible reading and prayer and to share their own life of discipleship so the teenagers grow as disciples of Christ.

Youthworks is seeking to help leaders develop their character as well as their skills so they can effectively lead youth and children's ministry.

From the LiT (Leaders in Training) conference, for high school years 9 to 12, the Year 13 gap year and courses and intensives offered at Youthworks College, the organisation is seeking to provide training at different stages so churches can raise up the next generation of leaders.

The principal of Youthworks College, Graham Stanton, says that ministering to children and youth is a form of cross-cultural missionary work and leaders need to be properly trained to teach the Bible while being aware of different developmental stages.

"We want them [graduates] to be missional disciples of Christ," he says.

Stanton adds that the college encourages many graduates to do further study at Moore, or other theological colleges, with the possibility of going straight into second year if they have completed the Youthworks course.

Some of these students will become youth ministers, while others will go on to be senior ministers with a background in thinking theologically about ministry to children, youth and family – and bringing this to bear on the work of a church as a whole.

## SCHOOL LINKS

In addition to the crucial role of parents and youth ministers in the lives of young people, the work of a Youthworks advisor has shown how the word of God can spread when, along with growth in school and church ministries, there are links made between the two.

Andy Stevenson has been working with churches in the Georges River Region for the past nine years to get youth groups and SRE up and running in parishes which had nothing. Now about three-quarters of local churches have a youth group, and more than half the public high schools have some form of SRE in an area that has been considered weak in youth and children's ministry.

Stevenson's role as go-between has meant smaller churches have together been able to reach a huge unreached and cross-cultural mission field: high schools. That has in turn helped youth groups, as teenagers who start coming along to Christian groups at school then show an interest in church-based groups.

"We knew that the high school mission field is huge and very untapped and that could flow on to youth groups," Stevenson says.

But there is still much to be done, and



Stevenson is continuing to work with churches, both Anglican and of other denominations, to raise more leaders, start new groups and encourage ministers and lay workers to keep teaching the Bible to youth, even if the work feels slow.

"It was dire straits when I started," Stevenson says of the region. In 2001, three years before he began his work, there were five youth ministers and 10 youth groups for the 41 churches in the region. As of last year, that had grown to 13 youth ministers and about 30 youth groups.

Before Stevenson started, less than 10 of the 51 public high schools had any SRE and there were four employed SRE teachers. That has grown to 29 schools with some form of SRE and 12 employed SRE teachers.

Stevenson says his job involves speaking to rectors and finding potential leaders from their churches, meeting principals to get approvals for SRE, encouraging ministers to meet ministers from other denominations, showing people how to start SRE boards as well as training youth leaders and SRE teachers.

He also seeks support – in prayer, financially and for leaders – from better-resourced churches in or outside the region.

"Lots of people wanted to do [youth ministry and SRE] but didn't know where to start," he says. "I needed to show them how to do it."

This has led to trained ministers and leaders within churches taking on more of the training and so continuing to help the growth of youth ministry in the region.

Joe Smith, the youth and children's minister at St Martin's, Georges Hall, is now



Top: a regional youth night. Above: Joe Smith leads a study group at Georges Hall.



Andy Stevenson shares the gospel with school students.

one of those able to help train others while continuing the work of ministering to youth and children at his church.

He also teaches SRE at several schools, including Sefton High School and Georges River Grammar School.

"My being in the schools has been really important, to keep connecting," Smith says.

Together with youth leaders from Yagoona and Condell Park Anglican he started a

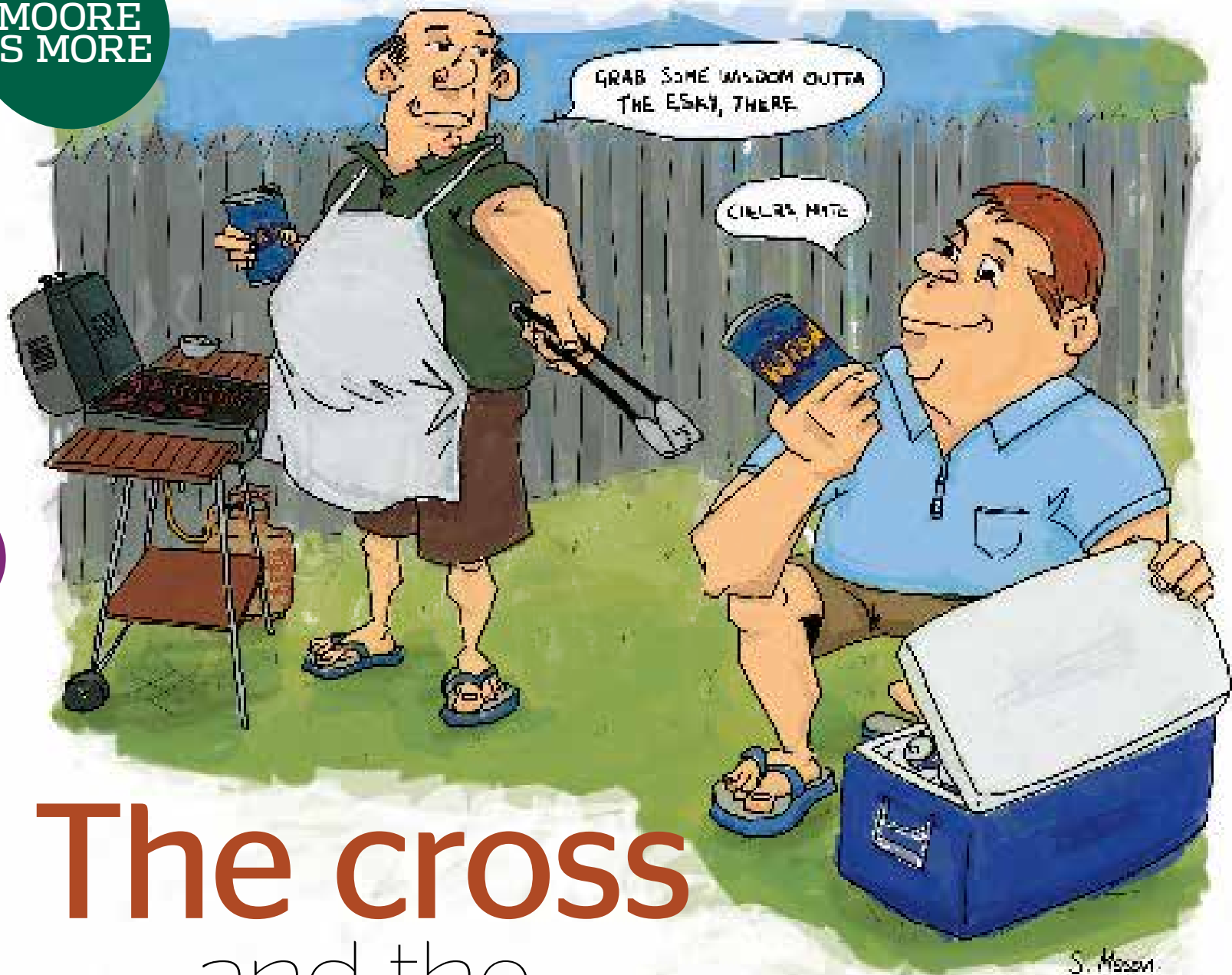
South-West youth ministry, which has a combined youth group once a term on a Friday followed by a training event for leaders on the Saturday.

Smith says about 120 youth and leaders from eight youth groups have gathered for these meetings "which has been really encouraging".

Youthworks has also been able to train significant numbers of youth and leaders through its conferences and courses, with the region sending up to 50 youth to the Leaders in Training (LiT) conference, Stevenson says. "They go back [to their schools] and start up groups," he says – and many have then gone on to more training.

Smith says the role of Stevenson and Youthworks in networking, organising meetings of leaders in the region and encouraging him has been invaluable.

Ian Cox, archdeacon of the Georges River Region, agrees Stevenson's role in encouraging youth ministers and leaders is vital. "I'm very grateful for the work he's done in promoting Scripture and Scripture boards," he says. "It has made a huge difference in speaking to teenagers about the Lord Jesus."



# The cross and the end of wisdom

There is so much wisdom offered around in the world, but DAVID HÖHNE reflects on how the Bible turns other wise voices and ideologies on their heads.

IT IS MY OBSERVATION, OR AT LEAST I HAVE A STRONG impression, that contemporary Christians love wisdom – or that they love the idea of wisdom and being wise. Hardly a weekend goes by without a conference being held somewhere in Sydney (preferably at some suitably national park-esque conference centre) at which Christians can gather to taste the wisdom of the great and the good on a smorgasbord of subjects. The selections include everything from how to be a leader-entrepreneur-evangelist-preacher or a “contemporavent” (both contemporary and relevant) parent and/or spouse, right through to the finer aspects of tasting a beer, dissecting a



side of beef or cooking your way to the kingdom of God!

At a basic level there is certainly nothing wrong with such pursuits – after all, the Bible exhorts us to ‘get wisdom’ (Prov 16:16). However, there is also nothing especially Christian about this desire for wisdom, considering we live in a culture ruled by the maxims of Nietzsche who said, roughly, “Don’t tell me what is good; just tell what is good to know”.

Sydney culture in general is extremely pragmatic as we all, as individuals, get about the business of constructing the good life for ourselves and/or our families. It is the doers in our society that are the winners: the biggest home-renovating, fat-busting, bargain-hunting, Rafter-packing, MasterChef celebrities. It is in this context of a how-to culture that the gospel has some rather pointed questions for us to consider on the topic of wisdom. One that springs to mind comes from Paul’s first letter to the Corinthians: ‘Hasn’t God made the world’s wisdom foolish?’ (1 Cor 1:20).



Let’s put the question in context. The verse flows on hard from the mention of factionalism in the church at Corinth (vv10-17) and marks a transition to a foundational principle that distinguishes Paul’s message and teaching from the mindset of the Corinthians. In this early part of the letter Paul is keen to point out that his message is delivered in a manner that is distinct in the Corinthian setting. Perhaps more generally, there is something fundamentally counterintuitive about wisdom from God in any setting. Why might Paul be writing to the Corinthians like this?

From an historical point of view, as far as we can tell, Corinth was an important Greek city in which the philosophy of the Sophists was extremely influential. The Sophists were a loose group of intellectuals who had been questioning anyone’s claims to know the truth as far back as 500BC. They were the original self-help gurus who sold their version of philosophy to rich families in Athens, especially their sons. For example, Protagoras’ (490-429BC) famous saying was that human beliefs are their own invention relative to their own time and space. People do things out of self-preservation or expediency, even in a democracy. Gorgias (483-375BC) went even further, stating not only that law and morality are merely human conventions, but also that the clever man should put himself above the law, be strong and dominate others in his search for self-gratification. Thrasymachus (459-400BC) followed much the same line – that morality and knowledge are relative – but develops Gorgias by saying that it is the powerful who place themselves above their own laws and conventions in order to enforce them upon the weak. He is the original “might-is-right” man.

If the Sophists of Corinth in Paul’s day (the Greeks who seek wisdom 1 Cor 1:22) were anything like these characters it was because they were pragmatists. That is, they were experts in advising aspiring people how to make the most of their position for their own gain – how to achieve good in the church like in the city.

Now, of course, we can’t forget that the Corinthian church had a sizeable Jewish population as well. What we glean from the Acts account is that there was a significant mix of Jews and Greeks in the church and that the Jews in the city were among the chief antagonists of Paul’s ministry (Acts 18:1-17). Still, according to Luke there were a substantial number of influential Jews who came from the Corinthian synagogue – the ruler of the synagogue, to name one. So Paul has to preach in a context with a rich history or culture of wisdom from both Greek and Jewish sources.

Coming back to chapter 1 of 1 Corinthians, Paul writes that the message of the cross divides the world into two groups – those being saved and those being destroyed: ‘To those who are perishing the message of the cross is foolishness, but to us who are being saved it is God’s power’ (v18). As mentioned, the Corinthians had fallen into some kind of partisan politics or tribal rivalries advocating various heroes – Paul, Apollos or Peter. Paul reminds them, however, that the message of the cross creates only one division – and that between life and



The Rev Dr David Höhne is dean of part-time studies at Moore Theological College. He lectures in theology, philosophy and church history.

death. The message of the cross doesn’t create personal preferences or lifestyle choices. It’s not a matter of cats or dogs, ristretto versus latte or even really serious things like Mac versus PC. As Paul wrote in his second letter to that church: ‘To some we are a scent of death leading to death, but to others, a scent of life leading to life’ (2 Cor 2:16).

The Corinthians needed to know that it was always God’s intention to create this division between life and death via the message of the cross. Paul writes that centuries before Good Friday the prophet Isaiah foresaw the devastating effects the message of the cross would have on any attempts at wisdom that were contrary to God’s: ‘I will destroy the wisdom of the wise, and I will set aside the understanding of the experts’ (v19 cf. Is 29:10). God thwarts the attempts of the wise to counter the message of the cross in the same way that he confused the false prophets and leaders of Israel in Isaiah’s time. God had always intended to undermine, to deconstruct, to nullify – in fact, to curse the wisdom of the world via the preaching of the cross.

Where is the philosopher? Where is the expert in the law? Where is the debater of this age? Hasn’t God made the world’s wisdom foolish? For since, in God’s wisdom, the world did not know God through wisdom, God was pleased to save those who believe through the foolishness of the message preached (1 Cor 1:20-21).

Like a hunter setting a trap for his prey, God shrewdly planted the



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● cross in the earth as a snare for the worldly-wise (cf. Acts 2:23).

The great irony of the cross's message is that the divisions created by God's wisdom dissolve previous worldly divisions: 'to those who are called, both Jews and Greeks, Christ is God's power and God's wisdom' (1 Cor 1:23). When it came to the cross, both Jewish and Greek wisdom (though they would have seen themselves as different as chalk and cheese) are, in their own way, rendered foolish by the wisdom of God in the event of the cross.

The cross was a stumbling block to the Jewish mindset that continuously sought some kind of spectacular divine intervention to substantiate the promises of God. Consider the events recorded in John 6. Just after Jesus has fed the 5000 men in the wilderness, he tells the crowd that in order to do the works of God the people must believe in the One whom God sent. Someone from the crowd responds with these extraordinary words: "What sign then are you going to do so we may see and believe you?...What are you going to perform?" (John 6:30). Thankfully John does not record the facial expression of the Lord at this point, which I tend to think must have been something like head-shaking exasperation at the very least. The crucified Messiah was not the sign that the Jews were seeking. It was instead a cause of much stumbling – the Lukan account of which is recorded as violent opposition (e.g. Acts 17:1-15). The Jews simply refused to believe that Jesus was the Messiah of God.

As for the Greeks, especially if they were influenced by Sophism, the notion that someone might gain any kind of social capital or social advancement by dying a slave's death is either utter absurdity or totally offensive. Beyond this, from a Greek perspective (as we see in Acts 17 when Paul was in Athens), it is fundamentally paradoxical that the divine could somehow have taken form in the created world, let alone suffer death at the hands of corruptible creatures. I picture that look of utter disdain that we see from time to time on the faces of the more prominent New Atheists.

In the light of both these kinds of wisdom, the cross of the Lord Jesus – the executioner's gibbet upon which he was enthroned and lifted up into the heavens – is a cause for scandal, outrage and indignation. Yet, Paul says, in the amazing grace of the Lord Jesus Christ and out of the steadfast love of the Father, the cross is the power to bring the dead to life: 'to those who are called, both Jews and Greeks, Christ is God's power and God's wisdom, because God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength' (1 Cor 1:24-25). The answer to Paul's question "Hasn't God made the world's wisdom foolish?" is a resounding "Yes!". The cross of the Lord Jesus and the apostolic testimony to this event prove beyond reasonable doubt not just that God's ways are different, but more that God's ways of doing things turn worldly wisdom on its head.

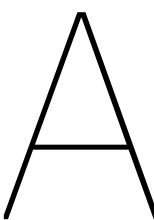
For us, the wisdom of the cross implies that we should think twice about how the message of the Lord Jesus "works for us" in our Christian communities and in relation to the unsaved world. In Corinth it would seem that all their wisdom was bound up with notions of worldly power and success but God's ways are so far above this because his saving actions for us reach so far below it (1 Cor 1:28). Whether it is the drive to claim that "our [church?] kitchen rules" or just wanting God to do something miraculous so that we feel like we're on the winning side, Sydney Christians also need to relearn what it means to be wise.

We don't trust the promises of God in the gospel because they "work"; we trust them because they are true. That is, Jesus is who he claims to be and he has done for us what only he can do – restore us to a relationship of blessing with God as Father. This does not make the gospel an ideology to which we devote ourselves regardless of the circumstances. Instead we hold as a gift from God the fact that Christianity "touches the ground" when the Son of God leaves a blood trail in the dirt of a Palestinian hill and his Spirit 'reveals these things to us' (1 Cor 2:10f).

SC

# A concerned A WARN TO

Why does a British barrister  
give up a lucrative legal career  
to battle law-makers and  
bureaucrats?



**NDREA** MINICHELLO WILLIAMS IS A woman of conviction. That is not a bad pun on the fact she is a barrister. It's a description of her life story.

As CEO of British-based Christian Concern and the Christian Legal Centre, she is at the forefront of helping stem the tide of laws which are increasingly hostile to Christian values. That ordinary Christians could find themselves ensnared in legal action for living out their faith at work seems a distant prospect here in Australia, but for Minichiello Williams, the whole of her life has uniquely positioned her to sound a warning.

When she was four she was put on a bus to Sunday school. "At Sunday school Mrs Hicks told me all about Jesus and I fell in love with him there and then. I can't remember not loving him," she said. Three years later, another Sunday school teacher told her that the best present she could have was a Bible and to read it every day. She went straight home and asked for a Bible for her birthday. "Almost from that day to this I have read my Bible every day," she told *Southern Cross* during a week-long trip to Sydney at the invitation of Archbishop Peter Jensen. "At age nine I was home from school with chicken pox. I was watching the TV show *Crown Court* with my mother. I said to her, 'When I grow up I want to be a barrister and I am never going to change my mind'."

The one snag came at 15, when she became so fired up at a London conference that she responded to a missionary call. "I said I will be a missionary for you Lord Jesus, and I will go wherever you would have me go and do whatever you would have me do. But please, can I still be a barrister." She could not have known that less than 10 years later she would



# Christian delivers ING AUSTRALIA



Andrea Minichiello Williams at Parliament House in Sydney..

be on a mission for him, qualifying at age 22 as one of the UK's youngest barristers.

Attending St Helen's, Bishopsgate in London, she came under the teaching of Dick Lucas and Hugh Palmer. "The Sunday school teachers taught me but the preaching and the way in which the Bible was handled [at St Helen's] was on a whole different level and that really trained me for life. It's like I can't be shaken in terms of theological underpinning."

The first of four children and a move because of her husband's work to the United States brought her first contact with the public policy area. As a newcomer she naïvely signed up for 'sidewalk counselling' in downtown Atlanta, a ministry which tried to rescue babies and women considering abortion. "I was assigned three women and to this very day they are amongst my most cherished friendships. Also their precious children, now aged 17, who would not have been born but for this ministry. I was changed by it and God was actually preparing me for coming home and I didn't know it."

Back in the UK Minichiello Williams was plunged into the Blair-Brown era, where much of the Christian underpinning of law and regulation was being dismantled. She was asked by the Lawyers' Christian Fellowship to pioneer its public policy work. A slew of cases led to the establishment of the Christian Legal

Centre and Christian Concern.

"When the children were asleep I would write papers on the laws being passed through Parliament," she said. Among the legislation being considered was civil same-sex partnerships and the repeal of 'section 28' which prohibited schools from promoting homosexuality to students. "We resisted that clause being taken away. We failed, but that was the beginning of this kind of activism."

One of the first cases handled was that of a young mother, who herself had had multiple abortions, and who wanted to challenge the law that teenage girls could go to doctors and essentially have 'secret abortions', without their parents' knowledge. They failed. Then came a challenge to a third-trimester abortion – a baby being aborted for a cleft palate. "You can abort up to birth for disability," she said. "After that case, the Department of Health suppressed the figures on such abortions. So we've spent the past five years trying to make those figures public and we've just won that."

Other cases came thick and fast: the Edinburgh Christian Union banned from campus for running a purity course because it discriminated against homosexuals; a British Airways employee banned from wearing a cross at work; a Christian on the Family Panel at Sheffield Magistrates Court forced to resign because he did not want to place children in

same-sex households. Minichiello Williams doesn't tally wins and losses because she has learned "that what looks like losing isn't always losing because often you simply have to stand and God uses that for his purposes".

While in Sydney she spoke to Christian lawyers, diocesan officials, and a conference on religious liberty at Sydney University. Along with former senator Karin Sowada, she met State and Federal politicians. Sowada is CEO of Anglican Deaconess Ministries, which helped sponsor the visit. The message was that religious freedom has been 'privatised' in the UK. "If you don't comply with equality policies in our country, you don't get a job," she said. "You have to leave your faith at the door of the public space. That's highly concerning."

The future shock coming for Australia is one of her main messages. "What I'm here to do is to encourage folk in Australia to see the warning and begin to get active. Get onto policy-making boards, get on to the local radio stations, be involved in the phone-ins. Start speaking Christ into the public sphere."

Not everyone has Minichiello Williams' conviction but, she said, we all have a responsibility. "The important thing is to stand today wherever truth is under attack. If you don't, there will be an impact in some way that you hadn't imagined further down the line... what's vital is to just keep on standing."

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The successful candidate will have:

- strong Evangelical and Reformed theological convictions
- a higher degree in the field of New Testament
- ability to teach Biblical Greek as well as more generally across the field of New Testament studies
- proven pastoral skills
- demonstrable research ability

Teaching or pulpit in undergraduate and/or adult education contexts and previous pastoral ministry experience will be an advantage.

Ideally the successful candidate will be able to commence duties in the second semester of 2013 (July) but this is negotiable in the beginning of 2014. The College reserves the right not to make an appointment should a suitable candidate not be found.

Further information about the College can be found on the website:

[www.moore.edu.au](http://www.moore.edu.au)

For further information on the position and how to apply please email the People and Culture Manager at [andrew.bardsley@moore.edu.au](mailto:andrew.bardsley@moore.edu.au)



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### The Position

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- a higher degree in the field of theology
- ability to teach Christian doctrine and more generally within the field of Christian thought (church history, ethics or philosophy)
- proven pastoral skills
- demonstrable research ability

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Teaching or pulpit in undergraduate and/or adult education contexts and previous pastoral ministry experience will be an advantage.

Ideally the successful candidate will be able to commence duties in the second semester of 2013 (July) but this is negotiable in the beginning of 2014. The College reserves the right not to make an appointment should a suitable candidate not be found.

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Wednesday, 17 April – Sunday, 21 April

**Youthworks WROK Camp**  
WROK is a holiday camp for teenagers who have disabilities. It is five days filled with friends, laughing, dancing, singing, playing Wii, rock climbing, archery, craft, sport, swimming, treasure hunting, games and HEAPS of fun! A big part of camp is also hearing about God and his amazing Son, Jesus. The WROK team is made up of teachers and enthusiastic volunteers committed to sharing their lives with campers and we would love to have you join us!

The price is \$380, register at [outdoors.youthworks.net](http://outdoors.youthworks.net)

LOCATION | Blue Gum Lodge, Blue Mountains Conference Centre, Springwood

Sunday, 21 April

**ANZAC Prayer Service**

St Andrew's Cathedral will hold its

annual ANZAC Prayer Service, with invited guests from the Defence Forces and State and Federal governments.

LOCATION | St Andrew's Cathedral, Cnr Bathurst and George St, Sydney (near Town Hall)

Sunday, 5 May – Monday, 6 May

**Youthworks Outdoor Ministry Conference**

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Tickets \$60 full time, see <http://www.youthworks.net/events/OMC> for more information.

LOCATION | Rathane and Telford Conference Centre, Port Hacking

Monday, 13 May – Wednesday, 15 May

**Thetacon**

Thetacon exists to promote youth ministry by resourcing, encouraging and challenging vocational and lay youth ministers. Dan Wu and Michael Hyam will be speaking on "The Atonement and Adolescence; Studies in shame and honour, identity and risk in light of the cross".

Early bird rates (\$225) close April 12. Visit <http://www.youthworks.net/events/thetacon-2013> for more information and registration

LOCATION | Rathane and Telford Conference Centre, Port Hacking

Wednesday, 15 May - Saturday, 18 May

**World Congress of Families**

The World Congress of Families is a time of intense teaching, learning, networking and exchange as those who seek to strengthen and promote family tackle some of the most complex issues affecting family life today. Speakers include

former Deputy Prime Minister John Anderson and economics Professor Emeritus Ian Harper

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LOCATION | Australian Technology Park, Eveleigh NSW

Wednesday, 29 May

**2013 Warrawee Lecture**

The Rev Dr Peter O'Brien will speak on the subject of assurance in his lecture "Can I fall away?: Heeding the warnings of Hebrews." The talk will be followed by an extended Q&A session.

This is a free event. Register at [warraweeanglican.org.au](http://warraweeanglican.org.au)

LOCATION | Warrawee Public School Hall, Cnr Pacific Hwy and Blyntheswood Ave, Turramurra | 7:30pm

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## EPIC BIKE RIDE TO HELP SMASH POVERTY CYCLE

A team of 10 cyclists and support crew left Sydney in late March to ride to Queensland and back.

The purpose of the tour is to raise awareness and money for people living with great need around the world and in Australia.

Anglican Aid's first Grace To The World cycle tour left St Andrew's House in the city on March 25 and is travelling up the New England Highway into Queensland and on to Noosa. The team plans to cycle back to Sydney along the coast and arrive on April 24.

A core group of four cyclists is endeavouring to make the 2500-kilometre round trip, with many other cyclists joining and leaving the peloton for sections of the journey at different times during the ride.

Each night the team will be billeted with local Anglican families and on most nights – and each Sunday (a rest day) – will speak at Grace To The World public forums hosted by the local church or school, where they will encourage discussion about a Christian response to world need.

Anglican Aid's CEO, David Mansfield, has been overwhelmed by the enthusiastic support of local Anglican communities on the route. "Every church or school I have contacted to ask for accommodation and a willingness to host a public forum has been warm and receptive to the idea," he says.



Ready to set off: the Grace To The World cyclists and support team begin their ride last month.

"The whole trip is designed to build partnerships and relationships, to deepen our understanding and to raise awareness of global issues and how Christians have the opportunity to help break the cycles of poverty, abuse, ignorance, superstition and exploitation that crush the spirits of communities around the world."

The cycling team includes Mr Ron Balderston from Helensburgh parish, who turned 60 and retired

from a long career in education the Friday before the ride began. Others include Mr David Langley, a passionate recreational cyclist from Dapto parish and the Rev Ross Anderson from George Whitefield College in South Africa, who is riding with the group for the first two weeks and helping with some of the preaching and seminars.

Among the specific projects that Anglican Aid is raising money for is the building of 100 flood-

proof homes in India, educational scholarships in Zimbabwe and income-generating activities for children's care in Bali.

The support crew includes Bob and Diana Mirrington from Austinmer parish and Pat and Jenny Kennedy from Engadine parish. Pat will combine some riding with looking after local media contacts in the towns that the team plans to ride through.

For more information on how to donate visit [anglicanaid.org.au](http://anglicanaid.org.au)

## KATOOMBA'S new ENTRANCE LOOKS BACKWARDS IN TIME

ST Hilda's in Katoomba has launched its brand new entrance, but the work to create it uncovered some hidden parish treasure. The old entrance to the church, while part of the original building, presented some particular occupational health and safety challenges. Opening onto a laneway, it also wasn't particularly friendly to disabled parishioners. During the construction of a new and more accessible entrance, however, workers uncovered a time capsule dating back to the church's construction in 1914.

"It contained all sorts of things," said St Hilda's rector the Rev Ray Robinson. "There were coins, some descriptions of plans for the church, and all that sort of thing." For Mr Robinson, uncovering the capsule gave a unique insight into



the dreams of those who built the church almost a hundred years ago. "I think that one of the interesting

things in the time capsule was that the architects hoped the church would ultimately be made

to contain 500 people," he said. "Interesting to see the vision they had back then for the church. That reality hasn't quite come to fruition, but we're thankful to God for growth we've seen in St Hilda's over the last 10 years. We ran out of communion cups last Sunday, which is a great problem to have."

The capsule's contents, along with some other keepsakes from 2013, were resealed and left for another generation of churchgoers to uncover in a further 100 years from now.

The launch of the new entrance in February also coincided with an art exhibition at the church (left), where a large number of people ventured in to have a look and where there was "a real sense of excitement about the place," Mr Robinson said.





## GRADUATES CALLED TO "CONTEND FOR THE FAITH"

Dr Jensen (left) embraces Dr Alfred Olwa. PHOTO: Mal Heap

AT a graduation function in Angel Place, Sydney, this year's graduates from Moore Theological College have been called upon to "contend for the faith" at a time when the college and Diocese are in a "special season" of their history.

Dr Alfred Olwa, a lecturer at Uganda Christian University and recipient of a PhD from Moore and UWS, noted in his address that the retirement of Dr John Woodhouse as principal of Moore, the coming retirement of Dr Peter Jensen as Archbishop, the 100th anniversary of Uganda Christian University, and a somewhat tongue-in-cheek nod to the selection of a new Roman pope, all coincided to create a "a special graduation in a special season".

Dr Olwa's message, taken from Jude, focused on the idea that it is the responsibility of everyone, ordained or not, to "contend for the faith given to the saints once for all", and encouraged the 91 new graduates to do this as they set out to work in ministry.

He also particularly noted that this "contending" might often come in response to pressures from within the church rather than without.

"The worst enemies of Christian doctrine are professing Christians who do not hold to the faith once for all delivered to the saints," Dr Olwa said, noting Jude's warning in verse 4 and the words of Paul in Acts 20.

Archbishop Peter Jensen, who closed the night in prayer, said that he was happy to be present at this, his last appearance at a Moore graduation as Archbishop and as chairman of the college board.

"Well, it happens to be the last one that I'll be the chairman at, but not being the chairman any longer does not cut off my ties with Moore College," Dr Jensen said. "Those [ties] go back to

when I was a student in 1966. It's just a change of function, really.

"The college remains very close to my heart. I think it remains one of the great works of God in Australia and I will be doing everything I can, in whatever role I can, to support the college, to speak well of it and to strengthen it in any way."

Dr John Woodhouse, the outgoing principal of Moore College, said it was a refreshingly new perspective to sit and watch the graduates as a "lay" person, before he formally leaves the position after his period of leave concludes in May.

"It was a wonderful night," Dr Woodhouse said. "It's a different perspective for me – the thing is, when you're actually sitting in the hall you can hear everything, but when you're stage, you don't necessarily hear everything."

"But it's great to see the work of the college on display in a way where you can see what it's all about and see where everyone's going – and it's quite nice to see that without the adrenaline running from trying to keep everything working."

Ian Scarfe, one of the senior graduates from this year's cohort, received a Diploma of Bible and Ministry. He said he was humbled to see so many people turn out to see the graduates and to hear Dr Olwa's message.

Mr Scarfe currently serves his local church in Lugarno as a Scripture teacher and a leader in the seniors group, and said he has benefited from the training Moore was able to provide.

"I'd encourage anyone, if they have the opportunity to go to college, Moore particularly, to grab it with both hands and make the most of it," Mr Scarfe said.

"I don't think age is a very strong criterion; it's more where the heart is, and a willingness to serve the Lord better."

## new-LOOK WAITARA REOPENS

AFTER years of planning and saving, and another 15 months of building and renovation, the new-look Waitara Anglican Church reopened its doors on February 17.

The church was packed as representatives from all levels of government and the local school joined the parish community to celebrate the occasion. The Archbishop of Sydney, Peter Jensen officially reopened the church, with a ribbon cut and a plaque unveiled to commemorate the event.

Government. The church has taken out a loan to cover the remaining cost, although Bruce Stanley says that at a thanksgiving service at the end of last year after the renovation was done, people gave enough money to meet the first year of loan repayments.

"A building program can divide or unite a church and it really united us," he says. "Because so many have put in to fund it there's a great sense of ownership. We also did the landscaping and most of the painting ourselves, and



"It was a great day for our church as we opened these new facilities," says the parish's senior minister, the Rev Bruce Stanley. "The buildings are an important part of how we serve the community of Waitara and it was wonderful to see so many joining us to celebrate."

The church first opened 63 years ago and the last renovations were in 1982, with the addition of a new rectory and hall. The new facilities include a foyer, offices, toilets, kitchen and meeting rooms, as well as a facelift for the interior and exterior of the existing buildings.

The bulk of the \$800,000 cost for the Waitara renovations was paid for by \$550,000 in donations from the parish members over six years and a \$25,000 community partnership grant from the State

put in all the new audio-visual equipment."

Being out of the church while it was renovated also strengthened the parish's relationship with Waitara Public School, which hosted church services in its hall for the duration of the build. "We are very grateful for their hospitality," Mr Stanley says.

Now the parish is looking to the future, starting up extra services and kids' groups and seeing growth that is already stretching its new facilities.

"Last year at the school we grew about 12 per cent, and in the past two months since we came back to the new church building we've gone from 175 to over 200," he says. "That's another 12 per cent. We're already running out of room for our kids' ministries."

### ST JAMES' INSTITUTE

CHRISTIANITY IN THE PUBLIC SQUARE  
Saturday 27 April, 10:00am-4:00pm (\$10/20)

THE HEALING MINISTRY IN THE CHURCH  
Saturday 4 May, 10:00am-4:00pm (gold seats)

EASTER SEASON PILGRIMAGE: STATIONS AROUND THE CHURCH  
Sunday 5 May, 2:00-4:00pm (gold seats)

TRANSFORMING MISSION: A PRACTICAL  
EXPLORATION OF AMERICAN MISSIONOLOGY  
IN THE 21<sup>ST</sup> CENTURY  
Saturday 11 May, 2:00-5:00pm (\$20/35)

SACRED READING: LECTIO DIVINA  
Thursdays of May, 2:00-2:30pm (\$10)

IN CONVERSATION WITH GLORIA SHEPP  
Saturday 25 May, 2:00 to 4:00pm (\$10/15)

ST JAMES  
ON CHURCH

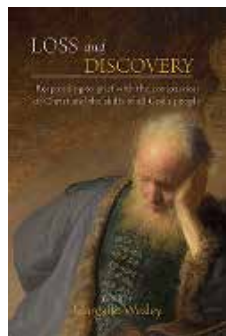
Email institute@  
stjamesonchurch.org.au  
or phone 8227 1300  
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# Grief observed

STUART ADAMSON

**Loss and discovery:  
Responding to grief with the compassion  
of Christ and the skill of all God's people**

edited by Margaret Wesley



LOSS AND DISCOVERY IS A KIND OF ALL-you-can-eat smorgasbord. The theme of loss and grief may not be a menu that will attract everyone, but the fare is rich and requires time to savour and to digest. This is not a book to skim or speed-read, for it raises deep questions that require careful reflection and invite considered action.

Editor Margaret Wesley has collated presentations from the inaugural Christian Care Network Australia conference held last year under the auspices of Mary Andrews College, where she is also on the faculty.

Early chapters by Susan Selby and Jackie Stoneman set the tone, dealing with the nexus between grief research and Christ's ministry, and the place of grief in a biblical pastoral theology. Bill Salier offers a nuanced

perspective on grief and Christ's response to death in his essay on John 11 and points us to possibly untapped resources in the Bible that can help us engage with grief and loss in an unashamed way and see the triumph of the cross with greater clarity.

"Spiritual care in the midst of disaster", by Magnus Linder, caused me to wonder whether we have ceded ground to universalists and postmoderns and allowed them to define the terms of how we show Christ's love to people in crisis, be they Christian or not, as has been the case in an institutional chaplaincy context over perhaps the past 30 years.

Kara Reeves' essay "Speaking to one another in songs of praise: congregational prayer and song in the pastoral care of Christians" led me ask whether music ministry

in my local church facilitated the expression of both the praise and the grief of the people of God who met there. Should it? And if so, how might it better do so?

The separate contributions from Tom and Patricia Mayne were sobering and disturbing, focusing as they did on a Christian response to the stolen generations and sexual abuse by clergy. Written within the context of a wider discussion of grief and loss – and preceding both Jenny Brown's perspective on grief in the family system and Peter Pereira's essay on how a focus on intellect can lead Christians to happily believe one thing and live another – the Maynes' essays had enormous force.

The relatively small size of the book belies the weight of the issues raised. There are historical theological perspectives on suicide and the implications for pastoral care, practical support for indigenous pastors in the Top End and the grief and loss that pervade their ministry context, plus a Christian framework for pastoral care to those in extreme suffering that applies principles of cross-cultural communication. It is a wonderful resource for mature, thoughtful Christians involved in shaping pastoral ministry and Christian care in church, institutional or wider community contexts. **SC**

## THE LEGACY OF ONE "RECKLESS" CLERGYMAN

*Faith in Action: HammondCare*  
by Meredith Lake

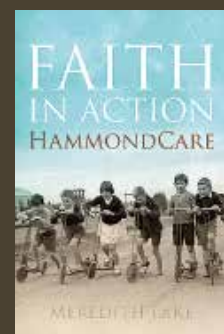
This book was a pleasant surprise. I had expected another "dull but worthy" institutional history and instead found an interesting and insightful account of a remarkable organisation that in 80 years has grown from the singular efforts of a "maverick do-gooder" to become one of Australia's largest, most innovative charities. On top of that, the high quality of analysis and writing makes this an outstanding history. The maverick do-gooder was Canon Robert Hammond (1870-1946) whom author Meredith Lake describes as 'the best known and most effective Anglican minister in Sydney, unmatched in the first half of the 20th century'. From his base at St Barnabas', Broadway, Hammond created an extraordinary practical ministry to thousands in Depression-era Sydney. His special brand of muscular Christianity focused on meeting both physical and spiritual needs – showing, as Lake writes, 'radical kindness as an act of personal devotion to Jesus'.

*Faith in Action* is the story of what happened to one of his many schemes, Hammond's Pioneer Homes. It began in 1932 when, in an act Lake rightly describes as being of 'stunning, almost reckless generosity', Hammond – then in his early sixties – cashed in his life insurance policy and bought land on the fringe of Sydney to provide affordable housing for the many made homeless by unemployment. On Hammond's death in 1946 the successful Hammondville program could have ended. It didn't, and the rest of the book is the story of what others made from his work. It is a story of remarkable continuity, and change, in a constantly shifting social, economic and political context.

Hammond Pioneer Homes, later known as HammondCare, outgrew its founder's legacy while keeping to his fundamental vision of an independent Christian charity. Despite its origins and support from within the Sydney Diocese it maintained a fierce independence of any ecclesial control. Unlike so many other charities, even those run by churches directly, it has remained genuinely Christian. And yet the style of Christianity underwent change from a more directive, even paternalistic tone, to one of spiritual care without impinging on individual freedom. It maintained a focus on those in real need, although this has meant significant changes in direction over time from the unemployed to the aged and retirees to those suffering dementia – where HammondCare was to become a world leader.

As I read the book it seemed to me that one of the secrets of HammondCare's success has been the continuity of strong-minded, energetic and demanding leadership. At the risk of massive oversimplification, this book is, in part at least, the story of three men, one Hammond and two Judds – Bernard and his son Stephen. Not that they are without flaws, as Lake points out. But for a successful continuing independent Christian charity going into a changing future, more of such leadership will remain crucial.

Robert Forsyth



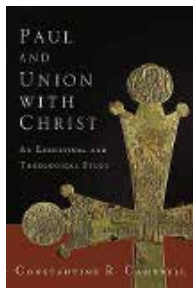


# New Pauline benchmark

PAUL BARNETT

## Paul and Union with Christ: An Exegetical and Theological Study

by Constantine R. Campbell



**THIS IS PROBABLY THE MOST** important biblical thematic study by an Australian since Leon Morris's *Apostolic Preaching of the Cross* published in 1955. Dr Campbell has already established an international reputation for his work on the Greek of the New Testament. To this distinction he has now added the major thematic and theological work *Paul and Union with Christ*, which promises to be the benchmark on this key subject for years to come.

*Paul and Union with Christ* falls into three main parts. In the first, Dr Campbell surveys major contributors from Deissmann (1892) to Gorman (2009). Although the analyses are necessarily brief they represent a massive achievement and in themselves make the book worth owning.

Second, he proceeds to the major core of the monograph, a 200-page exegetically detailed study of every Pauline union-with-Christ text, related to the key prepositions *en*, *eis*, *syn* and *dia*. Dr Campbell examines each text in turn, providing his own translation of the Greek, all with attractive simplicity. This section will prove to be invaluable for those who teach from or write on these critical Pauline texts. The author concludes this part with a discussion on Pauline metaphors like 'body', 'temple' and 'marriage' that elucidate the union-with-Christ texts.

The final 'theological' section, occupying the latter 40 per cent of the book, rests squarely on the foundational exegesis of Paul's union-with-Christ texts in the second part. Here he discusses the work of Christ, the Trinity, Christian living and justification.

Dr Campbell is acutely aware of past as well as present attempts to understand Paul's union-with-Christ texts in relationship with the apostle's overall theology. The 'occasional' character of his epistles makes the task quite complicated, if not impossible. Paul's focus and emphasis from letter to letter depends on the issues he is addressing. Romans is the closest to a systematic statement of his beliefs, yet even here Paul is addressing a

series of specific pastoral issues among those in his mission in that city.

So do the 'union' texts represent the centre of Paul's thought, or perhaps their key?

Dr Campbell is fully aware of these issues and that many (perhaps most) of the union texts have layered and interconnected meanings without a single, dominant, controlling idea. So he settles on the notion of "webbing", writing that 'union with Christ is the "webbing" that holds it all [Paul's thought] together... Every Pauline theme and pastoral concern ultimately coheres with the whole through their common bond – union with Christ' (p441).

Inevitably such a massive work prompts some questions. One is that he notes the fact but not the content of Dr John Lee's trenchant criticism of the standard Greek lexicon or *BDAG* (p27, n8). Dr Lee, an Australian, is an international expert on lexicons so it would have been helpful to know his concerns – especially since Dr Campbell follows the structures of *BDAG* to the degree he does (though not uncritically).

Another is the question how, historically, Paul became 'a man in Christ' (2 Cor 12:2) and how historically his addressees became 'those who belong to Christ' (1 Cor 15:23). What was the role of Paul's Damascus conversion for him and the role of his gospel preaching for those who became his churches?

Connected, third, is how important to Paul was his failed attempt to relate to God through law in contrast to his life-changing epiphany – as from Damascus he now knew his *Abba*, Father, in the Crucified One, in the power of the Christ who loved him (Gal 2:19-21).

Dr Campbell has put us deeply in his debt by his dedicated labours in producing this epochal book. Despite its immense erudition and imposing research it is written humbly and simply and with due respect to those with whom he differs.

*Bishop Paul Barnett is an ancient historian, New Testament scholar and emeritus member of the Moore College faculty.*

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is put into action. He gets a writer to pen a jingle, brings singers and dancers in, and works on presenting 15 minutes of optimism and joy each day. People are told that "happiness is coming" and they should put their hope in voting "No" for their future.

The Chilean director of *No*, Pablo Larraín, remembers that time very clearly, telling the *Wall Street Journal* recently that "Most people in my country can still sing you the song. There was a grey atmosphere, a dark mood, and then all of a sudden on TV there was this super-optimistic and uplifting campaign".

Real elements of the TV campaign are intercut with the story, so as campaigners are placed under increasing pressure from Pinochet's minions this is cleverly balanced with the cheeky lightness portrayed on Chilean TV.

“We need  
faith... that's what  
will save Chile.”

The character of Saavedra is apparently a blend of two real-life men so there's obviously some fictionalisation happening, but the danger he and others are placed in by working on the "No" side is clear enough.

The film is shot in a documentary style and there's a strong sense that we're seeing old footage – discoloured and over-exposed in places, and with the regular use of hand-held cameras. It's a clever idea, although it doesn't always work as you are occasionally distracted and jolted out of the story. But the performances of the cast are top-notch, and for those who know nothing of the Pinochet period, it's a learning experience as well.

Viewers will need to be aware that there's a fair level of bad language in *No* – and because it's a foreign film, you get all of it spelled out in the subtitles

But this is the first Chilean film to be nominated for an Academy Award in the foreign language category, which makes it significant on that level alone. It obviously doesn't cover everything that was going on at the time of the plebiscite – the ongoing elements of internal protest and international pressure that added weight to the "No" campaign – but it skillfully tells its own version of the historic day that marked the beginning of the end for General Pinochet.

# The “yes” of No



René (Gael García Bernal) holds his son Simón (Pascal Montero) above the crowd at a political demonstration.

JUDY ADAMSON

No

Rated M

MOVIE  
REVIEW

**W**HEN YOU LOOK AT A dictatorship from the outside it's hard to imagine how it affects those living under its hand. In the Chilean film *No* we get a glimpse – rewired for a film audience, but a glimpse nevertheless.

*No* tells the story of the 1988 plebiscite into the rule of General Augusto Pinochet, who had seized power from President Salvador Allende in 1973. The plebiscite had been set up, interestingly enough, as part of a vote from Chileans some years before which swept away the country's old constitution and gave Pinochet increased power, but required a vote for his continued rule eight years later.

Oppressed and fearful, most Chileans thought the 1988 vote was already lost – that it was fixed and there was no chance to change their fate. Yet both sides had the

opportunity to present their arguments for 15 minutes each day on national television, and this was something the “No” cause seized upon. At last, a chance to tell the country the truth, even if it was only for 27 days.

How that truth was presented and how Chileans were convinced to vote “No” – or vote at all – forms the basis of the film's story.

To bring viewers up to speed *No* begins with a thumbnail sketch of the background of Pinochet's rule, then introduces us to René Saavedra (Gael García Bernal), a young advertising “creative” doing a pitch to clients about a new brand of cola. He understands the mood of youth in Chile and he knows what will sell – optimism, bravery and freedom. It's an important point to make given he is about to become the creative force behind the “No” campaign.

Saavedra lives a fairly comfortable middle-class life with his son in Santiago. He doesn't

know the life of the millions below the poverty line, but he's aware of the value of freedom and wants to help the “No” cause – even though he tells his politically careful boss Luis Guzman (Alfredo Castro) he's not involved.

From the outset Saavedra's campaign pitch is bold and unexpected: it's happiness. He urges decision-makers not to put the focus on the numbers of dead, missing or tortured, bluntly telling them it won't sell to a people who have learned to be helpless.

As the “No” campaigners argue among themselves, wondering what is best to be done and afraid the government's might may make all their efforts worthless, one observes that they will need a miracle from God's “celestial troop and angels” to win the vote. “We need faith,” another says. “That's what will save Chile.”

So, with a leap of faith Saavedra's plan

continued on page 35