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Southern

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THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

Memories...

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- + Ministry to the Fourth World
- & Missionaries on the refugee crisis

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“

...it dawned on me that not everyone who goes to church is Christian.

Goodson Muleya

”

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Bishopscourt sold

One last look: Bishopscourt from the air.

THE NEO-GOTHIC RESIDENCE Bishopscourt in Darling Point has been sold.

The building had been on the market for more than two years and negotiations concluded in mid-December for a sale of \$18 million.

Farewelling a grand old lady

Sydney Anglicans can visit Bishopscourt at a special event organised to say goodbye to the home and to raise money for the Archbishop of Sydney's Anglican Aid.

"The Archbishop and Mrs Davies have kindly opened the doors of Bishopscourt for an open day where people of the Diocese and the community may have the opportunity to say farewell to the wonderful home that has been used for hospitality and ministry by successive archbishops of Sydney for more than 100 years," said the Rev David Mansfield, the director of Anglican Aid.

Farewell to Bishopscourt is being held at the house, 11 Greenoaks Avenue, Darling Point, on Saturday, February 27 and includes a tour of the house and refreshments. There will be no onsite parking and only drop-off facilities for the disabled, so public transport is recommended. Edgecliff train station is 10 minutes' walk from Bishopscourt.

As places are limited entry will only be possible by booking at www.anglicanaid.org.au

The buyer has requested anonymity, but it is known he is intending to live at Bishopscourt and refurbish the property and gardens to their former glory.

"The building is a part of the early history of Sydney and for the last century has served the church well," said the chairman of the Property Trust, Dr Robert Tong. "However, several million dollars would be required in the near future for renovations and as the agreed price is at the upper end of valuations, the Trust acted prudently to conclude a sale.

"Part of the sale proceeds will be used for the purchase of a new residence and the balance will be placed into a capital preserved fund."

Formerly known as Greenoaks, Bishopscourt was built in the mid-1840s by prominent colonial businessman, Thomas Sutcliffe Mort. It was not the original archiepiscopal residence, but has housed archbishops of Sydney since 1911.

A sale was first discussed as early as 1982. In 2012 the Synod of the Diocese voted to approve a sale, giving the Anglican Property Trust authorisation for a five-year "sale window".

The house is listed on the Register of the National Estate and governed

by strict heritage guidelines.

Archbishop Davies moved into Bishopscourt in December 2014 and

must now move again pending the purchase of a suitable replacement residence.

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People's pantry

Groceries to go: Anglicare's partnership development manager Matt Madigan, and service leader for emergency relief Teresa Clark, with the new Mobile Pantry van.

ANNE LIM

CHURCHES ARE RESPONDING positively to a new initiative by Anglicare to help provide food security for people on low incomes. Anglicare's Mobile Community Pantry had four churches signed

up before its official launch late last month and now two more are ready to take part.

Under the new venture, a purpose-fitted van will visit a parish once a fortnight stocked with enough non-perishable groceries for about 50 people. Anglicare covers the cost of the van, driver and the food.

People on low incomes pay \$10 to

fill a shopping bag with pantry goods of their choice. A full bag contains \$50 to \$60 worth of goods. The church provides refreshments and at least five volunteers to welcome and assist people on the day.

"We don't want people just to rock up, pay their few dollars and get their food and go," says Anglicare's partnership development manager, Matt Madigan. "We want to create a space where people can stop and stay and talk."

Mr Madigan says the Mobile Community Pantry is the first in a range of measures Anglicare is developing to make it easier for churches to care for their community. "We are going to be rolling out a community visitation scheme as well, where we help the churches who would love to visit the socially isolated but need help with all the logistical, legal compliance-type things."

He says this approach harnesses Anglicare's expertise in the transactional side of projects to the church's strengths in developing relationships and "connects the local church to the heart of what we do".

Anglicare trialled the mobile pantry last year at All Saint's, Petersham, where it ran alongside an existing food ministry called Hub of Hope, which offers a weekly lunch predominantly for the local boarding house community.

"Anglicare thought it fitted in quite well with their idea of food affordability and making it reach the right people in Sydney in the inner west, and from day one there

was evidence that it was needed in the area," says Hub of Hope director Matthew Nutt.

"Some people were worried that the van would be full of chips and not healthy food, but that isn't the case."

Mr Nutt says 20 to 30 people have been visiting the pantry van regularly.

"I think it's been a really positive thing," he says. "I've noticed extra people coming along, not just from the boarding house but from social housing."

"We have met new people. We want to use food as a means to make connections with the community so it ties in beautifully with what we want to do."

Dundas Anglican Church will begin offering the mobile pantry service at the end of this month.

Senior minister the Rev Alistair Seabrook says his congregation had been looking for an opportunity to reach the neighbourhood, which includes "families that are really doing it tough".

"The greatest need that people have is to come to know the Saviour, but as we meet the neighbours around us you can't ignore the very practical and physical needs that they have," he says.

"If we can show our love and our commitment to the local neighbourhood through the food pantry, then we can meet a felt need and build relationships so that we can talk to them about the Lord Jesus and the deeper need they don't realise they have."



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Glenn Davies, Archbishop

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Eastwood Mandarin launch

Ready to go: members of the St Philip's congregational plant team.

ST PHILIP'S, EASTWOOD IS ABOUT to begin a Mandarin congregation in order to better serve Mandarin speakers at the church and support further outreach into the local area.

The congregation is being led by the Rev Raymond Leung, who joined the church last year specifically for the new ministry, and who himself came to Australia from Hong Kong. He has also worked in ministry in Hong Kong among Mandarin speakers at St Andrew's in Kowloon. "We're approaching this congregation a bit like a church plant," Mr Leung says. "We've asked people to join this congregation and commit to it. About 30 people from the Cantonese congregation are going to form a core group. In the last year we've done training with people in that group, including discipleship training, so they can feel like this is a ministry of their own."

The church has previously catered to Mandarin speakers primarily through live headset translation at their Cantonese service. The new service will be in Mandarin, but will also try to cater to younger families in the area who are from a Mandarin-speaking background.

"The Sunday school will be combined with the English Sunday school, so that the youth of both can grow up in the church together," Mr

Leung says. "Many Chinese parents want their children to be exposed to English language activities, and we also want to make sure the groups mix as one church, instead of having our congregations feel like different churches."

The rector of St Philip's, the Rev Bruce Stanley, says it has been key to the new initiative that it maintains an emphasis on a united church.

"Everyone's excited – all the congregations are excited about this and behind it," he says. "There'll be crossover between the English and Mandarin congregations built in through the shared timeslot, Sunday school and morning tea."

"There has also been a lot of support from our Cantonese congregation, who actually put a lot of the funds up to support Raymond when he started, and many from that congregation have committed to being at the new one. It's been very much a project of the whole church to reach Eastwood in new ways."

The new congregation will meet for the first time on February 7, on the eve of Chinese New Year. Mr Stanley says they aren't planning to run a special event for the first service, and are simply focused on getting started and filling what he sees as a gap in Mandarin ministry.

"We know what a service looks

like, we know what the need is, so we just figured we'd jump straight into it," he says. "We've already had new signage up and had Mandarin

speakers turning up since about October because that's the nature of the need. It'll be a small beginning, but there's huge room for growth."

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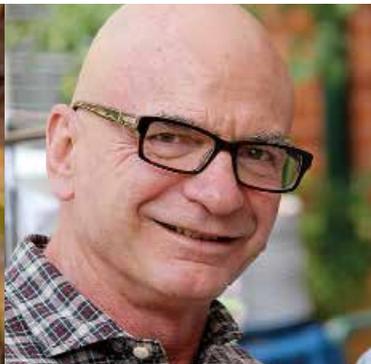
CHRISTINE JENSEN, THE WIFE OF the previous Archbishop of Sydney, and Peter Kell, the former head of Anglicare, are among Sydney Anglicans named in the Australia Day honours list.

Mrs Jensen, who was extremely active in ministry during her husband Peter's term as Archbishop from 2001 to 2013, was awarded a Medal of the Order of Australia (OAM) for service to the Anglican Church community in Sydney.

Wollongong-based Mr Kell, who was head of Anglicare Sydney from 2004 to 2011, was made a Member of the Order of Australia (AM) for significant service to the Anglican Church of Australia, social welfare programs and the Illawarra community.

Mrs Jensen said she was "surprised" to receive the award and told *Southern Cross*: "I think my mother would be even more surprised! The centre of my life since my childhood has been knowing Jesus as my Lord and Saviour. In the end it doesn't matter who I am or what I've done... what has given me purpose and meaning is my faith in the saving work of the Lord Jesus."

The award citation sets out Mrs Jensen's work as the immediate past president of Mothers' Union in Sydney and her work as president, patron and council member of Mothers' Union Australia from 2008 to 2014. She was a lay member of the Women's Ministry Team in the Diocese from 2002-2007, a guide and mentor to wives of students at



Recognised for service: (from left) Christine Jensen, Peter Kell and Greg Hammond.

Moore College during her husband's time as principal, and to ministry wives during his time as Archbishop.

"By God's grace I have had opportunities to serve him in ministry to and with women through ministry wives, Moore College and Mothers' Union Sydney," she said. "I have met so many wise, godly women who have taught me so much and I am so thankful for the impact they have had on my life."

Mr Kell is a lawyer who had extensive experience on diocesan committees even before his role as head of Anglicare.

"I have been a Christian for most of my life and so it has been natural for me to want to serve the church – I have been fortunate to have had opportunity to do that mainly here at St Michael's Cathedral in Wollongong and in the affairs of the Diocese," Mr Kell said. "The training and insights I received as a lawyer stood me in good stead in the diocesan work especially."

"I was very glad to be involved in

helping people doing it tough when I was asked to head Anglicare Sydney. To be able to work with those who were getting alongside people in all walks of life who were struggling, and see the lives of those people changed by care through Jesus Christ, was a humbling experience – the best years of my working life!"

Mr Kell also served as a council member of Anglicare Australia, chaired the Archbishop's Strategic Commission on Structure, Funding and Governance and was a member of Standing Committee, Provincial Synod and General Synod. He was also a member of various Anglican councils, including the Wollongong Regional Council and Moore Theological College council, and chaired the council of The Illawarra Grammar School (TIGS) for 14 years.

"I passionately believe in community so being in a position... to work for a better community here in Wollongong in many areas of community life – areas like business with The Illawarra Connection,

education with the university and TIGS, with the Red Shield Appeal and the Olympic committee work, and with helping establish The Illawarra Credit Union and seeing it grow over the years – has been a wonderful experience for which I am very thankful," Mr Kell said.

Also made an AM was Judith Neilson, a benefactor to Gawura School at St Andrew's Cathedral School. Gawura helps educate indigenous students from the inner areas of Sydney. Economics Professor John Nevile was made an AM for significant service to tertiary education and professional organisations. Professor Nevile was convenor of the Social Issues Commission of the NSW Ecumenical Council from 1990-2003 and remains an Anglican delegate to the council.

Others given a Medal of the Order of Australia (OAM) include Gregory Hammond for service to the community through a range of volunteer roles. Mr Hammond has served the Diocese as chairman and councillor of Arden Anglican School, as a board member of Robert Menzies College and on various Anglican committees. He has also been warden, parish councillor and Synod representative for the parish of Macquarie.

Dr Paul Whiting of Pennant Hills was given an OAM for service to the community through choral music, while Terence Oakes-Ash of Bowral – a former director of the NSW Employers Federation and past chairman of Anglicare's "Back a Bushie" campaign – was honoured for service to the community and to commerce.

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The ministry of culture

JUDY ADAMSON



THE IDEA OF MISSION BEING A cross-cultural experience is not new, but at this year's Church Missionary Society Summer School it was the theme to which the general secretary of CMS NSW & ACT, the Rev Malcolm Richards (right), returned to throughout the week.

"While the fundamental importance of crossing cultures might seem obvious, actually most people don't realise a lot of what forms that experience for missionaries," he says. "Quite a few people thanked me for focusing on it, saying, 'I thought I understood this stuff but I learned a lot'.

"If you're going to see the world in an entirely different way – to think differently and understand an entirely different set of beliefs, customs and values – that does take

a lot of time. "In one of the missionary sessions Karen Darda [who serves in Japan] was talking about cultural mistakes and when someone asked 'What can we pray for you?' she said, 'Pray that I would get quicker at understanding the culture' – and she's been there for 20 years!

"It's a never-ending process, and it's often the missionaries who've been there long term that have a greater appreciation for what they still don't know."

CMS missionaries always spend

six months training at St Andrew's Hall in Melbourne prior to their first term of service. The course unpacks the difficult, ongoing experience of crossing a culture as well as providing the building blocks to help people learn another language.

"St Andrew's Hall gives our missionaries a great head start in learning to cross a culture," Mr Richards says. "Without it they'd start their mission careers on the wrong foot."

He made a further point on one morning of the conference that

some missionaries have to cross multiple cultures – either because the location they go to contains a range of people groups (including other expats) or, sometimes, because missionaries take a cross-cultural issue with them.

Steve* and Carina*, who work in a secure location in the Middle East, told the story of people's unexpected response to their mixed race marriage. They had expected it to be regarded as unusual, but in a location where many Asian people come to work as household staff, Steve – who is Asian – was often mistaken for the home helper instead of the husband of his Anglo wife.

Says Carina: "People saw me as a trophy wife and would ask Steve, 'How did you manage to get her to marry you?' while they would ask me what my family had done wrong that I had to marry an Asian man!"

*Names changed for privacy reasons



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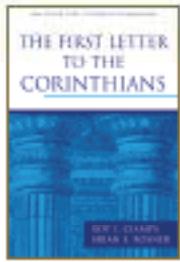
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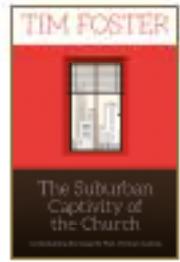
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Refugee reality

A long road: refugees wait to be allowed entry to Austria from Slovenia. PHOTO: Michael Gubi

MISSIONARIES SERVING IN A range of countries gave a seminar at CMS Summer School last month about the reality of welcoming and caring for the refugees pouring into Europe, Asia and the Middle East, as well as challenging their listeners to respond in a godly way to those who arrive in Australia.

Lee Hribar, who along with her husband Leon spent 20 years in Slovenia (a small nation sandwiched between Austria, Hungary and Croatia), said a four-fold increase in refugee numbers saw one million people arrive in Europe alone in 2015.

This has become a huge challenge for all countries the refugees pass through or hope to settle in, but for Slovenia – which Mrs Hribar said is “only just beginning public dialogue” about refugees – there are particular issues to deal with.

“As a nation it is very homogenous... the teacher of my children had never before taught a non-Slovene-speaking child,” she said. “There is little social integration of individuals or communities that are different from the norm.

“There was an interesting recent study done among the Slovenian police force measuring degrees of acceptance and beliefs about refugees. On a scale of 1 to 6 – with 1 meaning I would marry them and 6 being I want no contact with such a person – the police consistently labelled refugees and Muslims (together with Serbs, Albanians, homosexuals and gypsies) as a 5.”

She added that about 75 per cent of the police studied believed illegal immigrants committed crimes more frequently than Slovenians, when statistics actually showed that the number of offences committed by refugees, foreigners and illegal immigrants was negligible.

“The church in Slovenia, like the nation itself, is facing a huge challenge in how to deal with this new refugee reality,” Mrs Hribar said. “It is my prayer that the student movement, along with the church in Slovenia, would be national leaders in what it means to carry out the commands of Christ in this area.

“I believe our Christian faith ought to speak to us, individually and

corporately, about how we respond to the alien and the orphan on our doorsteps. And I think the church needs to be talking about this, in congregations and in denominations and other organisations.”

Carina,* who serves in a secure location in the Middle East, spoke with great emotion about the needs of refugees who came to the country where she and her husband work.

“Our local church welcomed 300 Iraqi refugees who were fleeing from the Islamic State,” she said.

“The church is only small and did not have a huge amount of resources, but they gave what they could to care for the needs of these refugees. The church was also keen to teach the Bible and encourage these Iraqis. Many were from culturally Christian backgrounds but may not have had a personal faith with the living God. We saw people hear the gospel, maybe for the first time, and be saved to eternal life!”

The church ran Bible studies and kids’ programs for the refugees, as well as English classes, because they knew many would be moving on to

English-speaking countries.

“Many of these families describe their time in our country as like living in a waiting room,” Carina said. “When Australia announced they would be opening up 12,000 visas for refugees, many did not want to leave their homes in case they missed the phone call that they had received one of these visas.

“When families in our church started to receive visas, there was much joy and jubilation. But for those still waiting it was also heart breaking and a source of anxiety that maybe they had missed out.”

She asked people to pray for the refugees who would come to Australia, as “they think they are coming to ‘heaven on earth’ – but we know that this is not heaven. Heaven is still to come. And many of these people still need to hear the gospel and put their trust in Jesus.

“Please welcome them,” Carina urged. “Please love them. It will require patience and kindness. It will cost you something. It will require a long-term commitment.”

*Name changed for privacy reasons

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Ministry to all nations



Brothers in ministry: Goodson Muleya (right) with the rector of St Philip's, Auburn, the Rev Tim Cocks.

A MAN WHO FOUND THE GOSPEL in his homeland is now working in Sydney to help plant churches, share the gospel with locals and reach out to refugees from all around the world who live here.

Goodson Muleya originally hails from a village in the Mazabuka District in Zambia's southern province. His parents died when he was seven and he was taken in by his uncle, but not treated well. Eventually, Mr Muleya ran away from home and spent time living on the streets while also trying to complete his studies and find work.

It was during his time on the streets that someone shared the

gospel with him. Although like many in Zambia Mr Muleya had grown up going to church, he did not truly know and follow Jesus. It was after this chance encounter that he thought hard about whether he was truly a Christian and decided he needed to change.

"After this confession my life was transformed," he says. "I felt the need to forgive my uncle and everyone else who harmed me, as I was living in bitterness all these years after the death of my parents. Also, it dawned on me that not everyone who goes to church is Christian."

This realisation drove Mr Muleya

not only to share the gospel with his family and community, but to pursue vocational ministry after working for a time as an agricultural supervisor. Upon graduating from Harvest Time Bible College in South Africa he worked as a church planter and evangelist and, with a deep commitment to cross-cultural ministry, was involved in the planting of 21 churches across Africa.

"When I was living in Zambia, I wanted to associate with different cultures and nationalities and communicate with people that way," he says. "Always, I have been wanting to preach to all nations."

It was while he was in South Africa in 2008 at a church growth seminar that he met an Australian, who invited him to come and implement some of his ideas in an Australian context. This began with a church plant in Ashfield, followed by a further three church plants from the inner west out to Marsden Park and Mount Druitt.

Four years after arriving in Australia, Mr Muleya joined St Philip's, Auburn as an evangelist through connections made by his wife – who was working at Moore College – and he has continued his work in the same vein. He is involved

in direct evangelism, community events, transporting individuals to church, and also makes regular visits to the local nursing home.

"When I came to Auburn I became involved in different kinds of ministries," Mr Muleya says. "I've discovered in Australia the big differences between suburbs. The kind of ministry I did in Ashfield was different to what I did in each of the other places, and when I came to Auburn it was different again. But this is good. It has helped me to learn more about ministry and different cultures."

He has also increasingly become involved with ministry to the large number of asylum seekers and refugees in the area. A fundraising project was recently held to raise money for a ute that is now used by all the local churches to transport furniture for housing and other goods – a ministry asset Mr Muleya maintains as well as co-ordinating its use.

"We've connected with a lot of people and some have become involved in the life of the church," he says. "But we really want to do even better – get more people coming regularly, and having friends we've made in the area become involved in the church as well."

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New start in the south-west

A GREENFIELDS CHURCH PLANT IS currently preparing for a late 2016 start in Leppington – an embryonic suburb earmarked for huge growth.

The plant will be run by the Rev Luther Symons, director of Year 13 at Youthworks. He sees the new role as flowing on from what he has done at Youthworks, where he will finish up at the end of the year.

"My first passion has always been to see people come to know Jesus, which is why I took the role at Year 13 in the first place, to help equip a generation of evangelists," he says.

"I did MTS with The Lakes Evangelical Church when it was a new plant, so this has always been something we've been passionate about and feel equipped for. [Bishop] Peter Hayward approached us and we saw the need. It was obvious that not only did there need to be a church there, but church-planting churches to keep up with the growing population."



The Symons family on the site of the future church building. PHOTO: Matt Tung-Yep

The plant, still in the planning stages but with members expecting to move in towards the end of the year, will begin in a suburb that scarcely has 300 occupied homes. Yet the population of the area is expected to reach 50,000 in eight years.

"Some of the stats indicate we could be seeing new houses open

up in Leppington every week for the next 10 years, which is staggering," says Mr Symons. "A great initiative from a similar plant at Oran Park has been to host BBQs at the end of new streets as they open. That's inspired us to help build up the community fabric of the area as we share our lives and the gospel with them."

Delays in the construction of the

Symons family home and other structures has meant the plant will kick off later than originally hoped, yet Mr Symons says support from many churches, groups and individuals has them raring to go.

"The church may well end up being the first community building in the area," he says. "It's all because the Diocese... made this sort of work a priority. A lot of people have invested prayers, money and time into this plan through New Churches for New Communities, Evangelism and New Churches, the Mission Property Committee, Geneva Push and the Wollongong Regional Council. The local mission area has also been fantastic. We're looking forward to getting started."

Mr Symons is still looking for people interested in joining the plant. He hopes to gather 25 by the end of the year to begin preparation and activities ahead of a full public launch, likely in early 2017.



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SATURDAY 30 APRIL 2016

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Bathurst awaits orders

FURTHER ORDERS ARE EXPECTED in March from a judge of the NSW Supreme Court in long-running legal action by the Commonwealth Bank against the Anglican Diocese of Bathurst.

The bank sued Bishop Ian Palmer and the diocese's Anglican Development Fund over a loan, taken out in 2008, for \$40 million. The money was "on-lent" by the fund to establish two schools.

The only security for the loan was a so-called "letter of comfort" from the then Bishop, Richard Hurford. Such letters had routinely been used instead of normal security requirements where banks had long-standing arrangements with groups such as the Anglican Church.

The new diocesan schools at Orange and Dubbo have since been sold to the Sydney Anglican Schools Corporation to help clear debt, but \$14 million is still owing.

After a complex hearing lasting



Long road: Bishop Ian Palmer and his wife Elizabeth walk to his new parish in Dubbo last year. PHOTO: Lew Hitchcock

36 days in the Supreme Court in Sydney, Justice David Hammerschlag found the Bathurst Diocese was liable for the debt, saying the loan documentation gave rise to "legally binding obligations". The judge indicated he would make orders early this year after both parties

had had time to consider his ruling.

Options could include further asset sales – including churches, halls and rectories – or a parish levy to meet the substantial debt.

The Bathurst Diocese includes 34 parishes that stretch from the central west of NSW to the

Queensland border, many of which have been hit hard by drought and economic uncertainty.

Before the hearing commenced last year, the Commonwealth Bank had announced a quarterly profit of \$2.2 billion, which can be calculated at just over \$1 million an hour.

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Communion disciplines The Episcopal Church

MORE THAN A DECADE AFTER The Episcopal Church “tore the fabric of the Anglican Communion” by consecrating an active homosexual as a bishop, it has been disciplined by the Archbishop of Canterbury and other primates.

Yet the TEC was not disciplined for its 2003 consecration of Gene Robinson – in defiance of a previous agreement – but for more recent departures from biblical doctrine.

Primates from around the world met in January at a gathering convened by the Archbishop of Canterbury.

Leaders of the Global Anglican Future Conference (GAFCON), including Kenyan Archbishop Eliud Wabukala and Nigerian Primate Nicholas Okoh, led a push for action against The Episcopal Church for the 2003 breach and subsequent actions – such as a 2015 decision by TEC’s House of Bishops to allow clergy to conduct ceremonies for same-sex couples by removing any reference to marriage as between a man and a woman from the canons.

Members of the Global South grouping, such as the Primate of the Middle East Archbishop Mouneer Anis, described this action as a fundamental departure from the teaching of the Church.

The overwhelming majority of primates at the Canterbury meeting agreed. “All of us acknowledge that these developments have caused further deep pain throughout our Communion,” the meeting’s communique said. “Such actions further impair our Communion and create a deeper mistrust between us.”

The meeting said the archbishops had a “unanimous desire to walk together”. The statement added that given the seriousness of the matters discussed “we formally acknowledge this distance by requiring that for a period of three years TEC no longer represent us on ecumenical and interfaith bodies. [It] should not be appointed or elected to an internal



Primates gather for evensong during the meeting.
PHOTO: courtesy Canterbury Cathedral

standing committee and, while participating in the internal bodies of the Anglican Communion, it will not take part in decision making on any issues pertaining to doctrine or polity.”

The general secretary of GAFCON, former Archbishop of Sydney Dr Peter Jensen, described it as a “mild rebuke” but significant because of the wide support for the sanction.

“This decision it [the TEC] has taken to bless same-sex unions... by blessing what God says is not blessed [it] is really endangering the spiritual future of millions of people,” Dr Jensen said.

GAFCON chairman Archbishop Wabukala said the sanction was not

an end, but a beginning.

“There is much that causes us concern, especially the failure to recognise the fact that the Anglican Church of Canada has also rejected the collegial mind of the Communion by unilaterally permitting the blessing of same-sex unions and the ordination of those in active homosexual relationships,” he said. “We fear that other provinces will do the same.”

Archbishop Wabukala also said the GAFCON primates were concerned the meeting’s statement made no reference to the need for repentance. The leader of Uganda’s Anglicans, Archbishop Stanley Ntagali, left the meeting on the

second day when a motion to have The Episcopal Church expelled was not put to a vote. On his return to Uganda he was welcomed at Kampala Airport by hundreds of supporters who thanked him for his stand.

Despite having walked out of the meeting, Archbishop Ntagali described the final decision as “a very important, symbolic vote”.

“The mind of the primates is to uphold the Bible’s understanding of marriage as between one man and one woman, and to declare that is the position of the Anglican Communion,” he said.

“From our perspective, however, the vote did not go far enough to re-establish godly order in the Anglican Communion. The Episcopal Church USA will still attend meetings and continue to influence many others in its unbiblical positions. We need to wait and see if it demonstrates true repentance and whether or not the leadership of the Anglican Communion has the strength of convictions to uphold the decision of the primates. Only time will tell.”

The leader of the Anglican Church of North America – a church formed by clergy and congregation members fleeing The Episcopal Church – was invited to the meeting. Archbishop Foley Beach is recognised by GAFCON and Global South leaders but not by the Archbishop of Canterbury. Archbishop Beach participated fully in the meeting but confessed to mixed feelings about the outcome.

“The sanctions are strong but they are not strong enough and, to my deep disappointment, they didn’t include the Anglican Church of Canada as they should,” Archbishop Beach said. “With that said, it took many steps for the Anglican Communion to come to this current crisis. This is a good step back in the right direction, but it will take many more if the Communion is to be restored.”

MOVING

PICTON BOUND

The Rev Ben Boardman became rector of Picton parish on January 10.

Mr Boardman moved from an assistant minister position in the parish of Engadine-Heathcote, which he had held for six years. He says he and his family "have been really well loved and cared for by the people at Engadine. It's been a great time here with great opportunities for the gospel, so there's not much incentive to leave! But [regional bishop] Peter Hayward has been talking to me about Wilton and Picton – there's a great opportunity for growth there at Wilton Junction. The area is slated to have up to 13,000 homes built in the next 10-20 years.

"We see great opportunities for connecting with people as they move in and are at a much more open time of their lives for the gospel – thinking about being new to an area, making friends and



"Where do I fit in?". We're hoping to connect them with the gospel of Jesus."

Mr Boardman says of Engadine that "it's been brilliant to learn from both [former rector] Rick Lewers and [current rector] James Warren.

They're leaders with different approaches to ministry but are such good evangelical bearers of the truth. It's also been just amazing to see the lay leaders stand up and take responsibility during phases of change."

The Rev Phil Parker, a deacon who has been taking care of the parish since 2009 under the headship of Wollondilly, will remain at Picton part-time under Mr Boardman.

"He can see that a younger man coming in to take the lead is the best way to make the challenge of this growing area [work] and that's a very humble thing to do and to see," Mr Boardman says. "We're still working out the plan between he and Peter Hayward and I, but he's put in seven years there, and that deserves real respect."

While beginning his work at Picton last month, Mr Boardman's official induction service as rector of the parish will be held on February 14 at Wilton Public School. And he's looking forward to this next phase of his ministry life.

"We're excited to partner with these churches and encourage and equip them to reach out and serve this community with the great news of the gospel," he says.

MOVING

SUTCLIFFE FOR ST MARYS

After three years as assistant minister at Camden, the Rev Trent Sutcliffe became rector of the western suburbs parish of St Marys on January 18.



"We've loved our time at Camden – it's been an amazing time," he says. "There were

nine services in a week so a lot of opportunities to engage, plus many different ministries that you couldn't do in most parishes in Sydney. It's always been a town in its own right, so there's a great community feel in Camden to be a part of, and I've found it to be a great training ground for future ministry."

Mr Sutcliffe says he was first contacted about St Marys by the bishop, Ivan Lee, who asked him to consider the parish and – because Bishop Lee would be unable to liaise between the two due to impending surgery – he asked Mr Sutcliffe to contact the nominators directly.

He did so, and was struck by how good a "fit" he and his skills could be at the parish, given prior experience in another historic

church (Camden) and St Marys' demographic similarities with Eagle Vale, where he spent five years as a student, then assistant, minister.

"My wife and I found it a really positive experience getting to know the nominators," Mr Sutcliffe says. "They were looking for someone who could help the church make connections with the local community... and help grow the church both in outreach – in terms of activities – but also the relationships with people in the church so they might be able to reach out to friends and family.

"The thing we're looking forward to is getting to know the people, and having fellowship with the people, in order to help engage for Christ and be a part of that ministry with them."

VALE

The Rev Canon Jack Derrett died on November 25, 2015.

Jack was born on October 5, 1929 into a Lithgow coal mining family at the beginning of the Depression. He was a bit of a rascal early on, but his life turned around when he met Lithgow's assistant minister, the Rev Ray Flatow, who took the local school Scripture classes.

Ray befriended Jack and got him involved in the youth fellowship where Jack was converted. He did accountancy when he left school and in his final year felt moved to join the ministry. Jack talked about it as "a fire in the belly".

He began Moore College at 21 and, on completing his degree, his father gave him advice that was to be significant in his life: "Don't forget where you have come from, don't forget the ordinary man in the street and don't let a man go hungry and without a feed".

Jack was married in 1959 to Bev Dunlop, whom he met while ministering at Wallerawang near Lithgow. Bev was an integral team member throughout their time in ministry, which – after his curacy in Marrickville – included Wallerawang, Caringbah, West Wollongong and Gymea.

After retiring in 1990 Jack did many locums: Keiraville, South Coogee, Woolloomooloo, Gymea, Wollongong, Lugarno, Blakehurst, Cronulla, Miranda, Maroubra, Hurstville and Kurnell. He also served on the board (and was

chairman) of the Woronora Cemetery Trust.



It's fair to say Jack never wavered from his dad's advice. One of the characteristics of his ministry was his ability to connect with ordinary people – such as a trailer load of groceries delivered to a family whose husband and father had left. Or when his church hall floorboards were replaced, Jack cut up all the old ones and delivered them to a single mum, so she and her kids could be warm during the winter.

Jack's daughter Alison said in her eulogy that what set her dad apart from others was his ability to relate to people: "His witness was his ability to tend to people in the first instance and, through his genuine care, they came to know Christ because they felt cared for and nurtured."

Bishop Tom Frame, who was converted under Jack's ministry at West Wollongong, talks about Jack protecting him and his mother from their abusive father. He wrote: "I will forever remember St Andrew's Day as the one on which the world lost a genuinely holy man".

Geoff Deutscher

VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at January 22, 2016	
• Artarmon	• Bossley Park*
• Baulkham Hills	• Fairy Meadow
• Canterbury - Hurlstone Park*	• Gladesville
• Caringbah	• Lavender Bay
• Concord and Burwood	• Randwick
• Enmore - Stanmore*	• Sadleir*
• Epping	• Turramurra
• Fairfield -	• Turramurra South
	• West Pennant Hills

*Provisional parish or Archbishop's appointment

APOLOGY
In the November 2015 issue Chester Hill-Sefton was erroneously listed as vacant.

VALE

A distinguished church leader and former Bishop of South Sydney, the **Right Rev John Reid**, died on January 2.

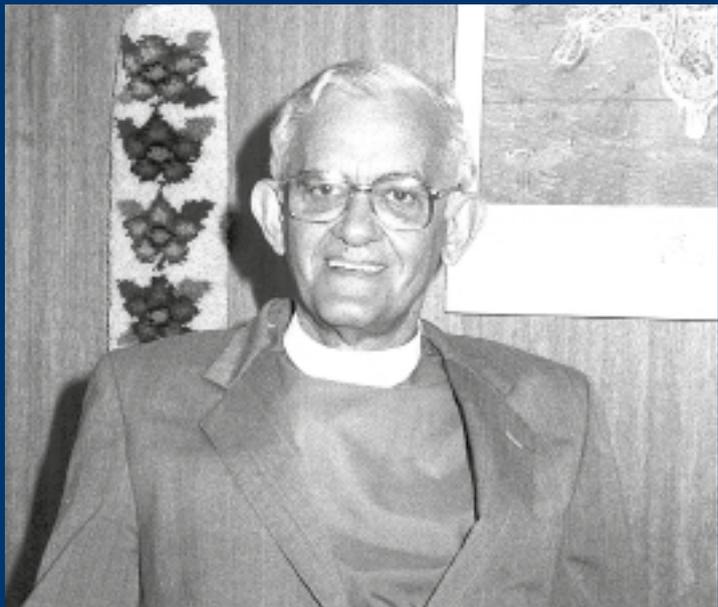
John Robert Reid was born on July 15, 1928. He achieved a BA at the University of Melbourne before moving to Sydney to study at Moore College. After graduating he undertook a curacy at Manly before becoming rector of Christ Church, Gladesville in 1956 – a position he held until he was invited to become Archdeacon of the then Cumberland area in 1969.

In 1972 he became Bishop of Sydney (now South Sydney), remaining in this role until his official retirement in 1993 – when he took up a range of other ministries, including three years with the United Mission to Nepal. This added to the many ministries he had already been involved with over the years, including the Lausanne Committee for World Evangelisation (LCWE), the revitalisation of the Katoomba Convention, and many visits around the globe to teach and encourage the wider church.

Archbishop Davies paid tribute to Bishop Reid, calling him “a faithful servant of Christ and a man of extraordinary ability”.

“John Reid will be remembered for being an accomplished Bible teacher, an able administrator and a passionate evangelist,” Dr Davies said. “His abilities were internationally recognised through his involvement with the Lausanne Movement, as well as the missionary organisation Interserve.”

The Rev Leighton Ford, the honorary lifetime chairman of the LCWE, recalled Bishop Reid’s service as vice chairman and as leader of the Theological Working Group saying, “he



provided wisdom, perspective and theological astuteness. His convictions were strong and his willingness to listen to others just as evident. His wry sense of humour often lifted our spirits in difficult situations... It has been a privilege to know him as a dear friend, and an encouraging brother in Christ.”

The vice president of crusades for the Billy Graham Evangelistic Association, the Rev Viktor Hamm, wrote to express the sense of loss at Bishop Reid’s death felt by the Rev Billy Graham, his son Franklin and the entire association.

“I know Mr Graham and the BGEA were personally blessed to have partnered with him during the 1979 Crusade in Sydney,” Mr Hamm wrote. “He was a trusted friend, a servant of this ministry and to all those who were privileged to know him.”

A former general secretary of the United Bible Societies, Fergus McDonald, said, “With his death the church on earth has lost a

great champion. Although we sorrow at his passing, we do so sustained by the great hope that he has now followed Christ, his forerunner, into the immediate presence of God to worship and serve him unhindered by the handicaps of our fallen humanity”.

Indian theologian Dr Saphir Athyal also spoke of his “deep gratitude... for the gift of God John was to us all and to the cause of Christ in Australia and around the world.

“When I was the principal of Union Biblical Seminary in central India, he came and spent some days with us and spoke several times to the seminary community.

“In the last email he wrote with health problems and faltering typing but with warmth and depth,” Dr Athyal said. “He wrote, ‘I often assure myself when the going gets tough that I do not have anything which a good resurrection will not fix. I live in hope of that great day when we shall see Jesus.’”

Refugees welcome

Your correspondent Brian Doak (SC, December) opposes Synod’s support of the proposal that Australia should welcome more Syrian refugees. He refers to the flight of the holy family to Egypt, and what he takes as the



excellent example of their return to Nazareth some years later (Matthew 2). They went back to where they came from.

Putting myself in the sandals of the many Josephs and Marys shown on my TV day after day, I begin to see why it took an angel to send them back.

IF, having escaped the murderous intentions of my country’s regime by a whisker, and having negotiated the labyrinth that is the UNHCR and Australian Immigration, I finally arrive in God’s own country and meet Centrelink requirements, and convince the Sydney real estate fraternity that I exist even though I do not yet have a NSW driver’s licence (helped by some well-timed advocacy from a local church), and settle my children into preschool and primary school, and master the web of bus and train routes, and am allowed to open a bank account (eventually, again with the help of friends), and work out how to pay for electricity, and realise that talking to a policeman won’t mean I have to pay him or else I’ll end up in a fetid cell for weeks – and if, miraculously, I am offered temporary part-time employment (being one of the lucky ones allowed to do that),

THEN, I would certainly need an angel (preferably a host of them)

BISHOP REID REMEMBERED

I was privileged to be at the thanksgiving service at St Andrew’s Cathedral for the life of Bishop John Reid on January 14. Bishop John’s son, David, told us how the bishop changed his mind on women’s ordination, perhaps because of the influence of his daughters.

My mind went immediately to the cover of the book *Preachers, Prophets and Heretics*, edited by Elaine Lindsay and Janet Scarfe, and published in 2012 by the



Movement for the Ordination of Women in celebration of 20 years since the first women were ordained in Australia. The image (above) shows a group of Australian women holding up a banner supporting the ordination of women in Australia.

They are standing outside

Canterbury Cathedral in England, where the 1988 Lambeth Conference was about to take place. Some bishops walk past without comment or acknowledgement but Bishop John Reid is standing facing the women and their banner, smiling broadly.

The woman on the left-hand end of the banner is Dr Patricia Brennan, who has since died of cancer. I picture them both in warm conversation about so many things.

The Rev Dr Sue Emeleus
Paddington

to tell me to “go back to where I came from”.

Has your correspondent talked with some actual refugees about their experiences? There are bound to be some living not too far away. Some might even come to his church.

Fletcher Cole
Eastlakes

GARRISON HISTORY

The article “Garrison facelift” (SC, December) states “there were about 20 people each Sunday in 1914 and about the same number in 2014”. However, attendance numbers from the beginning and the end of a 100-year period do not give the whole picture.

The Rev Geoff Bingham was

rector of the Garrison Church from 1954 to 1957. The following is a quote from page 118 of Bingham’s autobiography *Love is the Spur* published by Eyrie Books in 2004: “Our congregation grew. On certain Sunday evenings we would scout the district and the area around Circular Quay until we had two hundred in the evening

services. Later on we would have up to four hundred coming to what we called ‘Guest Services’.”

John Chandler
Croydon Park

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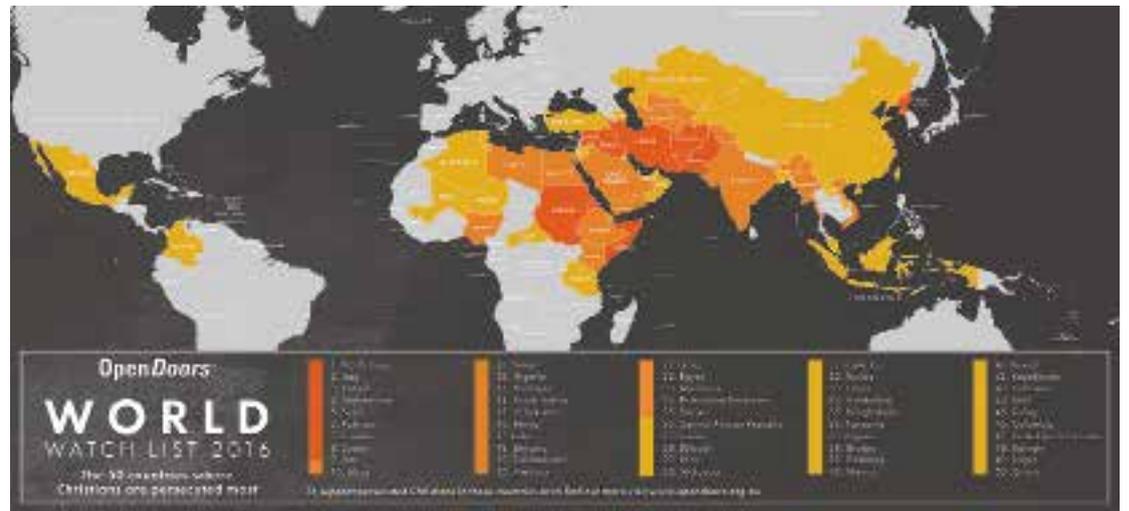
Global persecution intensifies

INTERNATIONAL CHARITY AND mission organisation Open Doors has released its World Watch List for 2016 and, for the 14th consecutive year, North Korea tops the list of 50 countries that persecute Christians. The hermit kingdom’s No.1 ranking has occurred as leader Kim Jong Un continues to try and stamp out organised religion in what he views as a challenge to his power.

Yet despite North Korea’s status at the head of the list, the major source of persecution identified in 36 of the 50 countries is Islamic extremism and for this reason Iraq has been ranked second.

Since the late 1990s the Christian population in Iraq has shrunk from more than 1.5 million people to less than 220,000. Of the Christians who remain, most are displaced in the north east of the country as a result of the self-proclaimed Islamic State. The group has executed many for refusing to convert to their brand of Islam and forced many others to flee. The group still holds large swathes of territory in Iraq and neighbouring Syria (which also appears on the list at No.5).

While much attention has been given to the self-styled caliphate of IS, last year Boko Haram – which gained notoriety after the 2014 kidnapping of over 200 schoolgirls in Chibok – actually overtook IS as the world’s most dangerous terrorist organisation. According to the latest Global Terrorism Index published by the Institute of Economics and Peace, Boko Haram was responsible



for 6644 deaths in 2015 (an increase of a staggering 317 per cent), while IS was responsible for 6073 deaths.

This change has affected the Watch List rankings. Boko Haram’s continued attacks in Nigeria (where the group is based) has ranked the country at No.12, while cross-border attacks from the group into Niger have seen that country enter the list at 49.

Number three on the list is Eritrea, labelled by many as “the North Korea of Africa”. The small nation broke away from Ethiopia in 1991 in a bloody civil war and, since that time, now-President Isaias Afwerki has maintained a brutal and oppressive reign. Imprisoning anyone considered to be a dissenter, Eritrea had the greatest increase in persecution of any country on the list, jumping up from No.9 in 2015.

Afghanistan appears at No.4 as

it battles a continued insurgency from the Taliban. Pakistan, Somalia, Sudan, Iran and Libya round out the top 10.

While much attention is given to Islamic extremism in the media, other forms of persecution – such as Hindu extremism in India – have also risen sharply. India’s Prime Minister Narendra Modi has been criticised for largely ignoring violence towards religious minorities. Christians have suffered, particularly through forced conversion ceremonies. In some circumstances these ceremonies were reportedly on a scale of up to 400 people at a time, occurring in areas near the city of Varanasi. India this year ranks at number 17.

The 2016 World Watch List has also revealed a continued escalation of hostility towards Christians worldwide. Analysts working for Open Doors who compile the list

have noted that incidences of persecution at a family, community and national level have increased, as have acts of violence and church persecution – so much so that there is, sadly, a higher cut-off point for countries to even make the list.

Open Doors provides support to Christians facing persecution in more than 60 countries. It was started 60 years ago when the organisation’s founder, Brother Andrew – author of *God’s Smuggler* – smuggled bibles into the then Soviet Union.

The full World Watch List of 50 countries, plus more information, is available on the Open Doors website, www.opendoors.org.au

Well-considered essays (700-word maximum) in response to issues raised by SC can be emailed to: newspaper@anglicanmedia.com.au

Well schooled

DR GLENN DAVIES



AS THE INEVITABLE “BACK TO school” advertisements recede and the yearly cycle of our lives commences once again, I have found no better way to begin the new year than participating in the annual CMS Summer School.

For more than 40 years my wife and I have been regular attendees at Katoomba, even before we were married. A week of excellent Bible teaching and a focus on global mission is a good tonic for the year ahead, as well as an opportunity to catch up with friends and colleagues in the beautiful Blue Mountains.

The program is well structured with morning sessions of Bible exposition, prayer and songs of praise. Following morning tea one can choose from a variety of informative seminars, each with a missional focus led by missionaries on leave, recently returned missionaries or staff members of CMS.

The afternoons are free and evening sessions provide more opportunity for thinking through the challenges and demands of making Jesus known in different parts of the world. A fully developed children’s program from pre-school to Year 12 is available in the mornings, led by a competent team of leaders who care for well over 1000 children throughout the week.

If you have never been to CMS Summer School, may I encourage you to consider making this a priority for 2017, even if only for a day, though if you are wanting to enrol your children, register early!

This year Bishop Greg Anderson and the Rev Canon Peter Rodgers (both previous CMS missionaries) were speakers in the evening sessions, and the morning Bible studies were led by the new Dean of Sydney, Kanishka Raffel. His stimulating exposition of the Book of Acts

was much appreciated by all who heard him, as he opened up the vista of the growth of the kingdom of God through the proclamation of Christ in the 1st century – the unstoppable gospel – and its application to us in the 21st.

For those who missed his teaching, a weekly opportunity will afford itself in the Cathedral

during the same week at Mt Tamborine.

With similar structure, we were encouraged by the presence of missionaries among us, the teaching of David Williams – the director of training and development for CMS at St Andrew’s Hall – as well as insightful presentations by Bishop Greg Anderson on ministry by and to Aboriginal people. In the second week of January I was also invited to deliver the Bible studies for CMS Victoria at its Summer under the Son.

As president of CMS Australia, it is a great privilege to attend summer schools across the country, not only to encourage them in their work for the kingdom, but also to be encouraged by the enthusiasm, dedication and commitment of so many members of CMS, whose passion for mission is infectious.

CMS aptly describes its desire or overarching goal as “A world that knows Jesus”. I think this is a wonderful expression of our own desires for the outcome of our lives. It is an excellent way to begin the year and be reminded of the power of the gospel for salvation and the great need of so many who do not know Christ. It is equally true on the global mission field as it is in our own local situation, as by our words, actions and prayers we seek to see Christ glorified as Lord and Saviour in every community. May God so bless us for this mission in 2016.

“**[Summer School]**
is an excellent way
to begin the year and
be reminded of the
power of the gospel
for salvation.”

Church of St Andrew after he is installed as Dean on February 4. This is an exciting new phase in the life of the Cathedral and I am so grateful to Kanishka for his willingness to leave Perth, where he has had an extensive ministry as rector of St Matthew’s, Shenton Park for 17 years.

My wife and I were unfortunately unable to attend Katoomba this year as I was invited to give the Bible studies at CMS’s Queensland and Northern NSW Summer School, which was held

a PRAYER FOR MISSION 2020

Our heavenly Father, fill our lives with the fruit of your Spirit, so that we may walk in joyful obedience, share your love by word and deed, and see Christ honoured in every community as Lord and Saviour.

Amen

Forget me not



As we prepare for a future where more in our society will grapple with the reality of dementia, **NICK GILBERT** talks to those who, in faith and life, are working - or living - with it now.

IT'S NOT SOMETHING YOU TYPICALLY FIND IN MANY evangelical churches in Sydney these days. The minister stands out the front in robes, working his way through a written liturgy. The songs, which take up much of the service, are all hymns ranging from the well-known to ones that have long faded from common use. A lone organ accompanies the singers from the corner. A small wooden cross sits on a table, reminding those present that they are gathered as part of the church.

It's a kind and form of service we seem to have moved away from in many respects. For the people here at Anglican Retirement Villages' Donald Coburn Centre in Castle Hill though, it's meaningful, not least because it recalls an earlier time that can be shared. You see, this congregation is comprised of people living with dementia - a disease where things that were once at the forefront of your mind, things such as memories, language and sense of place, can start to slip away and be more difficult to recall.

According to some studies, however, church for many is not only a place to recall memories from earlier times - memories that still remain strong - but to continue to fan



into flame your identify, your faith and your relationships with others.

SPIRITUAL REMINISCENCE

The Rev Professor Elizabeth MacKinlay is director for the Centre for Ageing and Pastoral Studies at Charles Sturt University, and has focused much of her research on the interplay between spirituality and dementia. She is speaking at this month's Dementia and Faith Symposium, sharing the keynote role with fellow researcher and theologian Professor John Swinton from the University of Aberdeen and Ms Christine Bryden – a biochemist who has lived with young onset dementia (a less common version of the condition that emerges between the ages of 30 and 60) for the past 20 years. The symposium is being jointly organised by Anglican Retirement Villages (ARV) and Moore College's Centre for Ministry Development.

MacKinlay says she first embarked on a study of dementia as a result of being asked by Ms Bryden to be something of a spiritual mentor to her through her diagnosis.

"I thought, if I am going to be journeying with someone who was losing cognitive ability, I needed to work out how could I work with them on their spiritual relationship," MacKinlay says.

"Doing that challenged a number of aspects of my Christian and medical background, particularly my standing in the medical model, and it made me ask fairly pointed questions about who is this God that I believe in, and what does that mean for the person who has dementia?"

One of the key questions was whether God somehow disappeared in the midst of the disease. If we can no longer remember God, does he forget us?

"I had to think about that when Christine

first asked me, because the answer depends on how big you think God is," MacKinlay says. "If God is that small that we are bereft if we get dementia, then that's not the kind of God I think we believe in or want to believe in. When Christine asked me that question, I have to say that I hedged my bets and said, 'Well, the spiritual is the last to go'. But later I concluded that God doesn't forget or go, that he is always present, but we sometimes feel this fear of what might happen."

She has since conducted extensive research into psychological and spiritual approaches to managing dementia and improving quality of life, most notably in the 2012 book she co-wrote, *Finding Meaning in the Experience of Dementia: The Place of Spiritual Reminiscence Work*. The book was based on a decade-long study of patients living with dementia and the potential benefits of strategies beyond a simply biomedical approach. ▶



● One of the key approaches is a method Dr MacKinlay calls “spiritual reminiscence”, or the sharing and exchange – whatever stage the patient is at – of ideas, things and images that give meaning, and allowing the patient to share in whatever way suits them.

“For example, I had been working with some people in a small group situation just last year and there was one woman who had recently come into that group,” MacKinlay says. “She was very distressed, would often cry and she’d have great trouble speaking, but every now and then she would get an idea out there that I’d then reflect back to her. From her facial expressions I could tell that some small connection was being made, though I wasn’t sure quite what. She had a wonderful [time] in the home one evening, singing and dancing along.

“Anyway, I heard later that some time afterwards she had a stroke and died. The daughter called me asking what had happened in the groups because, she said, ‘Mum had previously been so distressed all the time, she wouldn’t accept that she had dementia, and the whole family felt that pressure and tension’. But she said after that time in the group her mother seemed to find a kind of peace and a sense of herself that was more familiar.

“So I think it is possible to approach things in such a way that people can still have a sense of identity, even when cognition has decreased markedly, and that can have huge impacts on people’s lives.”

CHURCH AND CARE

MacKinlay says that Australia, in some respects, is at the forefront of developing treatments and pastoral care approaches for people with dementia, but also says the care on the ground can vary a lot depending on where you go. She points to positive, practical ideas such as one in Scotland, where a parliamentary advisory group was comprised of people with dementia diagnoses, who were tasked with helping to set the direction of dementia care in that country.

“The direction things really need to head towards is hearing more about what it’s like to have dementia, and thinking more about how we can bring the widest range of support to bear,” she says.

“Some of the best stories I’ve heard have been from churches that have provided long-term support to parishioners who were diagnosed with dementia. The church went on that journey with them, providing practical and spiritual support. That all helps to reduce the fear and demonstrates what it is to live as the body of Christ.”

It’s a thought echoed by ARV’s director of mission the Rev Andrew Nixon. He says that with the projected explosion of dementia diagnoses in coming years, organisations like ARV alone will not be able to keep up with the

number of people needing care.

As a result, governments may well decide to direct funding towards at-home care options, as beds in residential care become scarce and a larger proportion of dementia patients of all ages remain at home. This means it will be increasingly important for churches and Christian individuals to maintain contact with people, even as it becomes more difficult to relate at a cognitive level.

"In the future more and more people will be remaining in their homes, probably being cared for by a family member," Nixon says. "This will be going on with people in our churches, in our Bible studies, in our families – and not just people with dementia but throughout the whole spectrum of aged care scenarios. So it will be essential for churches to think about how we incorporate older people, frail people, people living with dementia, into the life of our churches.

"How we do deal with, how do we love and care for, people who act strangely sometimes, who say inappropriate things maybe, or who are non-verbal, in our church? As people get to their 70s, 80s, 90s, they are often people who have been in church for all of their lives but then we start excluding them – not intentionally, but because they don't turn up. Because it's too hard for them to participate or be involved, or at least because carers think it will be too hard. This is something that we have to be aware of."

One initiative that has developed, and which has been reported on in *Southern Cross*, is a partnership between St Swithun's, Pymble and ARV to develop a dementia-friendly service called Blessed Assurance. Held every second Thursday of the month, it is also open to older people with mobility problems or who find attending a regular service elsewhere difficult.

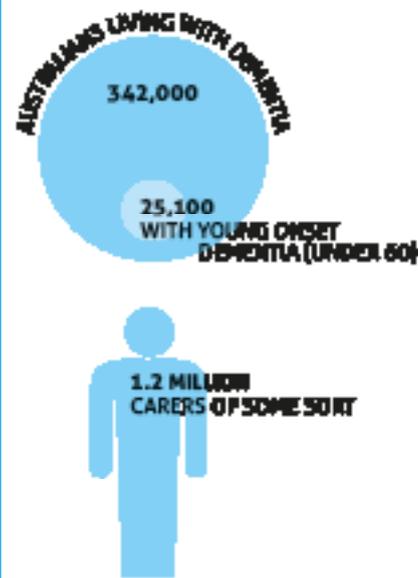
"St Swithun's has a building that has stained glass, pews, a big organ out the front – it says 'church' in every possible way," Nixon says. "What does the minister wear? Robes, of course! Because that communicates to people where they are and what they're doing. We need to use all the senses and tap into the memories of a generation for whom that was church.

"Traditional communion is inclusive and participatory. It is a very familiar and easy way for some people to participate in the fellowship. For others, a short sermon resonates; and for others saying familiar prayers and creeds are terribly important. All things are really valuable for a dementia service. Now, as Sydney Anglicans we have plenty of those resources. We might try to hide them some of the time, but they're so easy to do!"

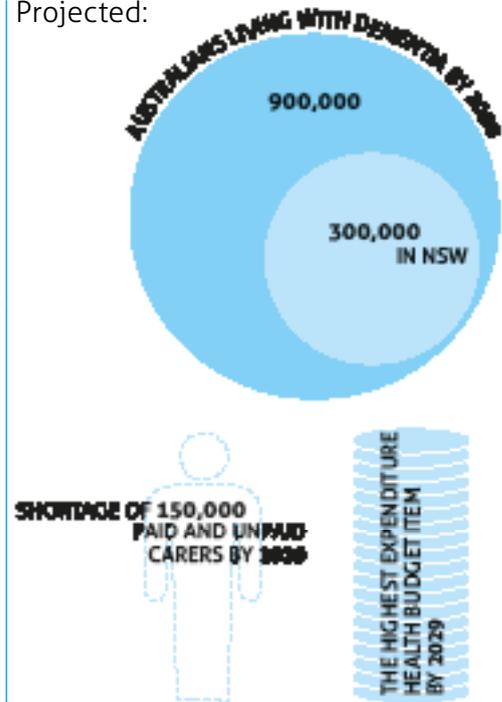
The Rev Mark Wormell is an associate minister at St Barnabas', Broadway who lectures on ministry with seniors at Mary Andrews College and also has a special research

THE NUMBERS

Now:



Projected:



SOURCES:

Australian Institute of Health and Welfare (2012), Access Economics (2009)

interest in dementia ministry. He agrees continued church contact is an important thing for the aged, and specifically people living with dementia, but says the problem can be more about what *we're* used to than what *they* want.

"Often we think people with dementia no longer want to go to church, but I think often they do," he says. "So it's more about people in church getting used to the sights and sounds of people with dementia in their midst, and it really should be like how we treat others.

"We put up with children behaving in a way that disrupts or distracts others – and in many cases we go out of our way to make them a part of our main gatherings – and that may be the case with people with dementia as well. We need to get used to having people who are different as part of our church family."

THE GRACE OF OUR LORD

In the chapel service at the Donald Coburn Centre, it is clear the focus is on things that people can participate in together – the hymns, the Lord's Prayer, and other well-remembered parts of the liturgy. People get up and wander occasionally but the nature of the service is flexible and relaxed enough to accommodate these activities. Perhaps the loudest and most confident part is the saying of the Grace at the conclusion of the service, with even some of those who had remained quiet throughout joining in.

One of the staff chaplains at the service, Mr Josh Thomas, says, "Those things just come automatically, and it's actually quite meaningful

to them".

When I ask whether that kind of liturgy takes on new meaning for him as a carer than perhaps it did previously, he agrees that it does.

"All of those things are meaningful, even the smallest," he says. "Just before, when we were with Wendy and Allan [see "Dementia from experience" on the next page] and Wendy was trying to say my name, Allan was in tears. She's a very wordy person and that's something that has declined, but here she was trying to spell out a name off my badge. The smallest things make all the difference to the residents and their families.

"From a pastoral and chaplaincy perspective, the fellowship of believers is so important. When you see that happening in front of you, it's so important and so meaningful, no matter what level of cognition they may be at."

This idea of fellowship and being present is extremely important to how we should relate to those living with dementia, regardless of their age, and creates real connections at the level of Christian faith in particular. MacKinlay says it also gives us something we should take on in our own lives as well.

"There are so many things in Scripture where Jesus tells us to live in the moment with each other, to not worry about the future, to look at the lilies and so on," she says. "For people in dementia, while they are losing their cognitive abilities they are still growing into their emotional sense and their spiritual sense, although communicating with these people can often be difficult.

DEMENTIA FROM EXPERIENCE

Allan Green and his wife Wendy have been married for more than 60 years. Allan worked as a surveyor for much of his life while Wendy undertook a wide range of jobs, initially linked to her work as a stenographer.

Being a mother to four children in a generation where wives and mothers were commonly expected to be homemakers and stay-at-home parents didn't stop Wendy from continuing to work throughout their marriage.

"She'd worked a fair bit as a stenographer and followed that through to secretarial work as well," Allan says. "She was practically one of the first women to pioneer working after marriage at the time, I think. Even with our four children that was what she continued to do, even if only part-time. She did a lot of different jobs – did all sorts of things."

The couple's first encounter with dementia was when Wendy's mother was diagnosed late in life. The lack of care options and the fact that Wendy and Allan were the closest relatives meant they resolved to take her into their home, using redundancy and early retirement money to move to Kangaroo Valley and construct a new house that could accommodate Wendy's mother's needs.

Eventually, however, the care they were able to provide couldn't keep up with her needs and Wendy's mother was moved into a UnitingCare facility in Gerringong. Wendy and Allan both became involved at the centre, taking the time to meet other residents and also network with other relatives and carers for people living with dementia.

Allan says they gained much experience at this time about dementia and how to care for those living with it. Even so, he says he was not prepared for when his wife began to show signs of the condition herself.

He says it first manifested as an irrational fear when in a car – something he had not seen in a woman who would ordinarily be calm and collected in a crisis. However, she would sometimes now become panicked behind the wheel, not being able to remember turns and routes to places she had visited many times before.

Allan cared for his wife at home for six years, but her increasing confusion and needs were complicated by his own health problems. Wendy would sometimes disappear from the house without warning or confuse things in potentially dangerous ways, such as placing plastic items into the oven.

Things came to a head when Allan suffered a heart attack with his wife at home. He had to be taken to hospital, which began a conversation between him and his adult children – who all live varying distances away – about Wendy's long-term care. They encouraged their father to find a solution that didn't involve him being the sole carer, so he explored the options, eventually settling on ARV and its dementia ward at the Donald Coburn Centre.

"What I've learned as a carer of a loved one with dementia, I think, is that it's a confusing time," Allan says. "A lot of people have no experience, and going through the governmental system can be confronting and difficult.

"I've gone through life trusting God but this kind of situation puts the emphasis on totally trusting. Most faithful Christians will be caring, but we don't always surrender our lives. Caring for someone with dementia calls for that kind of surrender. I live my life relying on prayer. We all have busy lives, with all sorts of demands on our time, but somehow you've got to be able to see it all as part of putting God first. I think we neglect that, but it's something I've learned."

Allan asks people who wish to support those with dementia, or those living as carers, to pray that a cure would be found or that the Lord would give carers what they need to love faithfully. He says there are also practical ways people can help.

"A couple of times when I got out of hospital with my own conditions, and when Wendy wasn't doing well either, people would cook hot meals for us and look after us," he says. "People caring for those with dementia often need that kind of help because it can be rough.

"At the end of the day, though, the best help is to roll up your sleeves, get into a ward and be with people. The pastoral carers at ARV, and those who work in facilities all over the place, they are doing that in an employment situation. But some people with dementia just don't get visits from anyone for one reason or another, so there are always openings for people in churches who feel compelled to get involved that way."

☉ "The point in saying that is not to talk down to people with dementia and say, 'Oh, they can only live in the moment, so we should live at that level'. I think we have to take from that the idea that this is where we should all be living. There are things we can learn, provided we don't try to make people with dementia work in the way we want them to work, but instead work with them."

Practically speaking, though, how do you even begin to reach out to someone with dementia? What are their needs? For many people, the task is so daunting it goes in the too-hard basket. But Wormell says the most important thing is to just remain in contact.

"The best thing that you can do is to continue engaging with them as you have before, if not more so," he says. "Even in aged care facilities there are people who never receive visitors. Ever. It's an absolute tragedy. For others there may be people who visit a couple of times for maybe four hours a week, which compared to the number of hours that person is by themselves is tiny.

"In terms of how to do visits many aged care [organisations], particularly the likes of ARV and HammondCare, will set out how to do visits well and often will help guide families as their loved one enters into care about what to expect. The most important thing, though, is actually to do it."

Standing at the back during the chapel service, I was struck by the range of experience in the room. Some people were chatty and involved in the sermon, while others just looked off into the distance, occasionally acknowledging carers or staff as they moved around.

I myself went mostly unnoticed, except by one lady sitting on a couch who would turn around occasionally and look at me throughout the service – mine clearly the unfamiliar face in the room.

When the service was finished and the Grace said, I walked over to her and held out my hand, saying 'Hello'. She smiled, grabbed my hand, and said what I thought was 'Hello' in reply. I asked her name and whether she'd enjoyed coming to church. Her response was lost on me but she was smiling, which I took as a good sign. We traded words for a bit, before she then turned her smile elsewhere, looking off at something or someone else.

It wasn't a conversation of words – at least, many that I could understand – but despite that it felt like we had exchanged something. The fellowship of the Holy Spirit, indeed. SC

The Dementia and Faith Symposium will be held on Monday, February 15 at The Epping Club from 8am to 5pm. A small number of tickets remain, but purchases need to be made by February 10. To book go to www.eventbrite.com.au and search for the conference by name.



A World unknown

Maybe it's a First World problem to be ignorant of the Fourth World, but we shouldn't be – it's right in our own country, writes **GREG ANDERSON**.

MANY OF US ARE familiar with the expression "First World", meaning the Western countries of Europe, the UK, North America, Australia, New Zealand and so on. That label was developed during the Cold War and contrasted with the Second World, which meant the countries under Communism. The Third World referred to the non-aligned countries in the rest of the world – which the Communists and the capitalists often fought over or fought within!

But what is the Fourth World?

It's a label originally used as long ago as the 1970s to refer to indigenous minorities in countries that are dominated by a different ethnic mainstream and therefore a different culture – often a culture that has invaded or colonised the indigenous people's land. Australian Aboriginal people, Torres Strait Islanders, Maori, First Nations peoples in Canada, Native Americans, the Ainu of Japan, the Sami of Norway, the Uyghur in north-western China, the Guarani of central South America, are all examples. The West has in some ways become more sensitive to these people groups in recent years, but that is not always the case.

There are some particular things about Fourth World people groups that mark them out as being in a different place from others politically, socially, economically and even spiritually. They are also in some ways a

neglected group in missiological thinking. In other words, as missionaries think about and reflect on their work, little space seems to have been given to the possibility that there are particular characteristics of Fourth World people that might mean their interaction with Christian faith is different relative to other communities.

The following features characterise many Fourth World communities:

- Because they are often a small minority, and different from the ethnic mainstream, there is often a degree of marginalisation.
- Their link with location is often very strong – being indigenous, their connection to country spans many more generations than those who have colonised them. Even those who no longer live on their own country (and often this is not their own choice) feel strong links with it.
- Their language contrasts with the mainstream population that dominates them and, even when traditional languages have been lost, there is often a strong sense of grief about that loss. Language is important because it serves not just as a means of communication, but as an identity marker that contrasts with the mainstream.

A further language point: the languages of Fourth World speakers are often not spoken by many. More than half the world's 7000 languages are spoken by about 1 per cent of the world's population (statistics derived from ethnologue.com), and more than half

the world's languages have fewer than 10,000 speakers. That means it may seem non-strategic to care about these languages, or to translate the Bible or Christian material into them; but such a view ignores the often crucial role of language as an identity marker, and the enormous significance of hearing God's word in one's own tongue.

THE FOURTH WORLD IN AUSTRALIA

Like many Fourth World situations, the position of Aboriginal Australians and Torres Strait Islanders can be seen as one of marginalisation and alienation from the mainstream in many ways. This is particularly visible in the Northern Territory.

Consider these statistics, provided to me by Gerry McCartney, MLA in the Northern Territory parliament:

- 25 per cent of indigenous Australians live in remote or very remote areas; 39 per cent of the NT is indigenous (Australia-wide that proportion is 2 per cent);
- the life expectancy gap in the NT (when compared to the national average) is 18 years for men, and 15 years for women;
- the rate of kidney disease is 17-20 times higher for remote and very remote indigenous communities, and 3-4 times higher for urban indigenous people;
- NT Aboriginal women are 80 times more likely to be hospitalised for assault than any other Australian;
- 80 per cent of children placed in

- out-of-home care in the NT are Aboriginal;
- the imprisonment rate in the NT is four times higher than the Australian average (847 per 100,000 against 182 per 100,000).
- 96 per cent of sentenced youth detentions are indigenous.

There might be all kinds of explanations for these statistics including systemic discrimination, lack of access to services and cultural factors, but whatever the reasons they reflect a great amount of disadvantage, as well as serious distance from the experience of mainstream Australia.

MISSION AND THE FOURTH WORLD

For much of the 20th century the dominant ideology and method of Western mission derived from the “Three Self” principles, which were articulated in the mid-19th century by the leader of the Church Missionary Society in England, Henry Venn, and Rufus Anderson in the United States.

The idea of the Three Selves languished at the end of the 19th century, largely because white missionaries were not prepared to sit under non-Western leadership. But the principles were reclaimed by early 20th century missiologist Roland Allen and have been dominant ever since: that the planted church should become self-governing, self-financing and self-propagating.

CMS rhetoric and practice has tried to espouse these principles. But are there particular situations where the Three Selves are not going to work well?

It seems to me that the Fourth World may be a situation – because of the degree of disadvantage and marginalisation – where ongoing partnership is going to be a better method than the Three Selves. Although the original proponents of the Three Selves argued strongly that it was *the* biblical method of mission, it seems to me that the biblical case for ongoing partnership is equally strong; not to mention the very different cultural situations of the New Testament, which mean it is not necessarily valid simply to mirror New Testament practice in all contexts in the contemporary world.

What is our goal in mission? If our goal is to create “Three Self” churches, this shapes our mission strategy.

We may be more likely to concentrate on structures, leaders and externals, because what happens in these areas is easier to measure against Three Self goals. But in the Fourth World structures are never likely to be truly indigenised because of the interface with the dominant mainstream (eg. Aboriginal parishes in Arnhem Land are still part of Synod – they are not cut off from the mainstream, don’t want to be cut off, and shouldn’t be cut off).

Similarly, what if indigenous leadership is not like mainstream leadership? Three Self is

more likely to seek mainstream leadership, because that’s what the mainstream recognises. But the biblical goal of mission isn’t to create Three Self churches. It is to make disciples of Jesus, so our mission strategy will focus on the message of Jesus and focus on implications for individual and community life.

A strong church is first of all the fruit of discipleship, rather than the primary cause of discipleship.

It might be that there are sociological realities in the Fourth World that mean autonomy is not the optimal thing but, rather, ongoing partnership. We want Fourth World people to lead their churches but because of the sociological situation of the Fourth World they might always need support to lead, and that is okay.

“ All of us respond to God’s revelation within our own cultural place.”

OBSTACLES TO FOURTH WORLD MISSION

If mission methods appropriate to the Fourth World are different in some ways to our usual mission rhetoric, we need to be aware of some of the difficulties and pitfalls to avoid. Here are some.

- 1 The gospel often came to the Fourth World in colonial dress and mission was entangled with cultural encroachment, which can still confuse people.
- 2 We need to stand alongside, not dominate. It is very easy for the dominant mainstream to adopt its own methods and not leave space for Fourth World people to lead, develop their own ideas and use their own methods.
- 3 We need to recognise that one size doesn’t fit all. What works for the majority doesn’t necessarily work in the Fourth World – and there is great variety in the Fourth World!
- 4 Minority identity is important – that means there might be resistance to the dominant majority, as well as the majority

exerting a magnetic force on some Fourth World people. There is often a tightrope between Fourth World people resenting the encroachment of the dominant group and wanting to maintain their own cultural identity, and Fourth World people wanting to embrace the dominant world because it seems to offer power and wealth.

- 5 Often in Fourth World settings missionaries just get along in the majority language, because there are rarely language schools for Fourth World minority languages. That means a special effort is needed if there is to be deep engagement with the Fourth World in their heart language or language of identity.
- 6 Dominant culture missionaries may keenly feel discomfort because their culture is responsible for the disadvantage of the Fourth World, and the desire not to dominate can mean that they are reluctant to use their own skills, experience and culture. Yet they actually need to embrace what they can offer at the same time as being open to learning from Fourth World people.
- 7 In many places dominant culture thinking wants to focus on “strategic” and “big”, while Fourth World seems to be the opposite. We need to realign our values with God’s care for the poor, weak and marginalised.

LEARNING FROM THE FOURTH WORLD

These obstacles can be dealt with when they are acknowledged. If ongoing partnership is an appropriate mission strategy in Fourth World settings, we need to keep in mind that genuine partnership is a two-way street – benefit flows both ways. There are significant blessings that flow back from Fourth World engagement to those from the dominant majority who partner with them.

The first one applies more widely, but is always worth mentioning. All of us respond to God’s revelation within our own cultural place. We don’t read the Bible with “pure” eyes – our reading is shaped by the effects of our culture (for example, individualism versus group orientation). There is great benefit in reading the Bible with people who are different from us, because we have the opportunity of having our own cultural blinkers removed/reduced, as well as having the opportunity of removing/reducing the cultural blinkers of others (and that must be done within the challenging words of Jesus about logs and specks).

There are three particular ways that the Fourth World situation can help somebody like me in my response to God’s revelation:

- 1 so much of the Fourth World dynamic is that it is not in control of its own destiny – it is perpetually overrun by the dominant

continued on page 28

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majority. I learn from Fourth World people more about what it is like not to be in control. Fundamentally, of course, I am not in control of my destiny, God is, but so much of my dominant culture acts as though this isn't the case;

- 2 understanding what it is to be subject to others. The Bible tells Christians to submit to one another, but our culture is not used to submitting. Fourth World people are constantly in submission to dominant rules (whether they like it or not), and we have

something to learn from their first-hand experience of this;

- 3 dominant majority people usually feel comfortable in their context because they are in charge, whereas Fourth World people, even in their own land, often feel in exile and like aliens, because of the domination of others. Their experience reminds me that all Christians are actually exiles on this earth (as 1 Peter says), waiting for their true home. In this way the Fourth World and the majority have a significant shared experience.

My hunch and experience is that there is much

about Fourth World settings that mean our usual methods of mission engagement are inadequate. Ongoing partnership may be a better model, with no less strong a biblical basis, for our engagement with people like those in the churches of Arnhem Land. This will require people who are prepared to recognise and face the obstacles, and who are open to genuine learning from those with whom they are in partnership.

The Rt Rev Dr Greg Anderson is Bishop of the Northern Territory and a former missionary in the Northern Territory with CMS.

DIARY

Wednesday, February 10

SMBC Hot Topics

This week's Hot Topic, hosted by Sydney Missionary and Bible College, is "Managing Conflict and Dealing with People". Colleen Hirst, clinical psychologist and family therapist, will unpack the issue in light of Matthew 7:3 and suggest ways we can maintain "grace under fire" no matter what the circumstances.

These lectures are open to the public. Tickets are \$10 if prebooked before 2pm on the day of the lecture, or \$15 at the door. Seminars are held each Wednesday until the end of May. To book, or to find more information including a complete list of topics and speakers, please visit the college website at smbc.com.au.

LOCATION | SMBC, 43 Badminton Road, Croydon | 7pm-9pm

Saturday, February 20

Asian Food and Family Fair

Life Anglican Church Quakers Hill is

hosting an Asian cultural fair, with stalls serving food and selling craft plus activities from across Asia – including Indonesia, the Philippines, Japan and more. Main stage performances include traditional Filipino dancers and a karate display. There will also be jumping castles, face painting – everything you need for a great family day out in a local community setting.

For more information contact the church office on 9837 2277, or visit the website at lifeac.org.au.

LOCATION | Life Anglican Church, cnr Morell Cres and Samuel Pl, Quakers Hill | 10am-2pm

Friday, February 26

MU Sydney:

Love in a Big City

Mothers' Union Sydney's 2016 seminar will examine the issues surrounding marriage, particularly conflict and the impact of domestic violence in many households. What should our

response be as Christians?

Sarah Condie will be the keynote speaker, with Kate Bradford and Kara Hartley also speaking on the topic. A Bible talk will be given by Michael Jensen.

The seminar will be followed by a lunch, and the event is open to both men and women who wish to attend. "Love in a Big City" is free but bookings are essential.

For more information or to book, please visit www.musydney.org.au or call MUSydney on 8030 8970.

LOCATION | St Andrew's Cathedral Chapter House, Sydney | 10am-1.30pm

Saturday, March 5

Anglican Historical Society Quarterly Meeting

The society's special guest speaker for its meeting will be Dr Robert Young, author of the recent biography *This wonderfully strange country: Rev WB Clarke, colonial scientist*.

Come and learn about this fascinating clergyman, his role in early Australian colonial history and how his faith was shaped by his scientific research.

Why not arrive early and join with others for a bistro meal from 12pm, paid for individually. The lecture itself is free.

For more information or to RSVP, please contact Wesley on 0408 182 685 or email wesleyfairhall7@gmail.com
LOCATION | Shamrock Room, Level 4, City of Sydney RSL, 565 George St Sydney | 1pm

Friday, March 11

Advancing Your Preaching Workshop

Advancing Your Preaching is a joint venture of Cornhill Sydney and Moore College that offers occasional workshops by experts with different areas of expertise.

The college and Cornhill would like to invite you to this day-long workshop where the Rev Paul Grimmond, pastor and trainer at the University of NSW and co-author of *The Archer and the Arrow*, will help us hone our

preaching skills with Isaiah 1-12. The cost of this workshop is \$35.

For more information or to register, please visit moore.edu.au/preaching
LOCATION | St Thomas' Anglican Church, Cnr Church & McLaren sts, North Sydney | 9.30am-2pm

REMEMBERING OUR CHRISTIAN HERITAGE

The first Sunday in February has been designated "Heritage Sunday" to commemorate the first Christian service held on Australian soil and the rich Christian history which has flowed from the missionary efforts of the first Christians in Australia.

The first service was also the first public event in the new colony, held under a tree on a hillside on Sunday, February 3, 1788 and led by the chaplain to the First Fleet, the Rev Richard Johnson. His text was Psalm 116:12 "What shall I render unto the Lord for all his benefits toward me?"

The Heads of Churches conference, together with the NSW Council of Churches, is promoting National Christian Heritage Sunday to raise awareness of the Christian history of Australia.

"Australia has been richly blessed by the goodness and mercy of God," said spokesman the Rev Canon Dr David Claydon. "There is so much as a nation for which we need to give thanks to our Heavenly Father as we reflect on our parliamentary democracy, freedom of speech, freedom of religion and worship, our commitment to justice and the sanctity of human life. Our legal system and the independence of our courts of law are highly significant aspects of our heritage."

Dr Claydon said celebrating this anniversary allows churches to "pause and recognise the Lord's benefits to this nation and give thanks for our Christian heritage that has made Australia the great nation it is today".

Today, Marriage is facing many challenges. What does the Bible say? How do we recognize and deal with Domestic Violence and conflict in marriage? What is our response as Christians?

LOVE IN A BIG CITY

Bible study by Michael Jensen

Speakers: Sarah Condie, Kate Bradford and Kara Hartley

Friday 26th February 2016
10am to 1.30pm
Followed by lunch

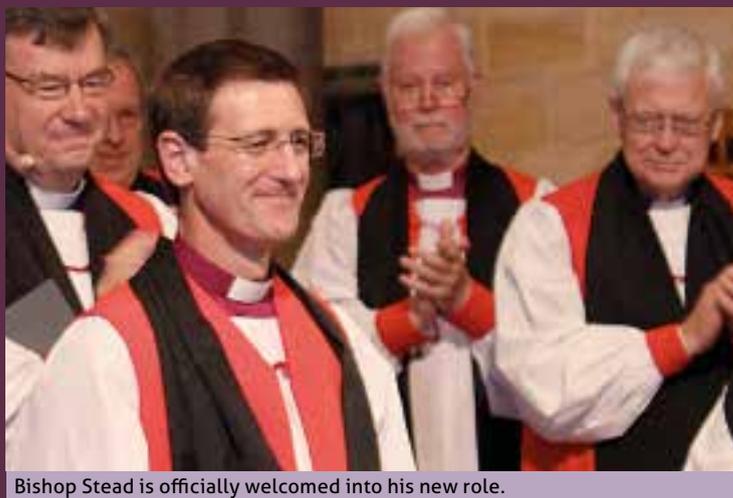
St Andrew's Cathedral, Chapter House Sydney

No charge, but bookings essential.

Find out more and register at: www.musydney.org.au or phone 8030 8970

SPONSORED BY MU SYDNEY

GENERATIONS GATHER FOR NEW BISHOP



Bishop Stead is officially welcomed into his new role.

TWO former bishops of South Sydney, as well as the outgoing bishop, were among those gathered at St Andrew's Cathedral in December for the consecration of the new bishop of the region.

Previous bishops John Reid and Peter Watson as well as the

retiring bishop, Rob Forsyth, joined metropolitan archbishops from around the country in the laying on of hands to consecrate the Rev Dr Michael Stead as the new Bishop of South Sydney.

Only weeks before his death 87-year-old Bishop Reid, who was

Bishop of South Sydney from 1972 to 1993, was assisted by other bishops in the long procession of clergy and other leaders.

Dr Stead, who spent almost eight years as rector of Turramurra, was appointed by Archbishop Glenn Davies in August, with Dr Davies describing him as one of a line of "scholar bishops" in Sydney.

The sermon given by Dr Stead's colleague and mentor at Turramurra, the Rev Robert Jones, made mention of the new bishop's academic gifts.

"There is no doubt that you are a gifted teacher – the congregation of St James', Turramurra knows this, the theological college of this Diocese knows how gifted you are, the wider church in Australia has come to realise how gifted you are and to endorse your giftedness and has been blessed in the use of those gifts," Mr Jones said.

"But there is a further step in this teaching gift which is required of

you. As a teacher of God's word and as one who is overseer in the household of God, if you are to introduce others to Jesus you must constantly be encountering Jesus yourself, listening to him as you read his word and responding to him in loving obedience."

Among the national leaders who attended the service were the Australian Primate, Melbourne Archbishop Philip Freier, and Adelaide Archbishop Geoffrey Driver.

Dr Stead was presented for consecration by both Bishop Forsyth and the Archbishop of Perth, Roger Herft. Former Sydney archbishops Peter Jensen and Harry Goodhew also took part in the consecration.

The South Sydney Region is a diverse area of the Sydney Diocese that includes the eastern and south-eastern suburbs, the CBD and part of the inner-west as well as Norfolk and Lord Howe islands.

SOUTH SYDNEY SWANSONG

IN the same place he was consecrated Bishop of South Sydney 15 years ago, Robert Forsyth has been farewelled to retirement.

Friends, family and clergy colleagues gathered in St Andrew's Cathedral on Thursday, December 10 to give thanks for Bishop Forsyth's 40 years in ministry.

Known as the "grumpy bishop" for his "Bah, Humbug!" *Southern Cross* columns or the "media bishop" for his many TV and radio appearances, Bishop Forsyth was the Diocese's senior bishop, having been elected by Synod in 2000.

In paying tribute, Archbishop Glenn Davies said Bishop Forsyth had made a significant contribution to Christian ministry through his work on many diocesan committees, adding that it was fitting his thanksgiving service was taken from *Common Prayer* – the book produced by the Archbishop's Liturgical Panel, which the bishop had chaired.

Dr Davies also spoke of Bishop Forsyth's winsome media appearances and even that he had "put some journalists in their place".

Bishop Forsyth and his wife Margie have ministered in various posts around the Diocese and beyond,



Archbishop Davies and Bishop Forsyth embrace as he is presented with a farewell gift from the Diocese.

including Glenbrook in the Blue Mountains, Holy Trinity in Adelaide and St Barnabas', Broadway, as well as in Sydney University chaplaincy.

While at St Barnabas' Bishop Forsyth conducted a well-

publicised billboard "battle" with the pub opposite the church, with the then rector and publican happily trading slogans on their respective billboards.

At Synod last October, Archbishop

Davies also gave a personal thanks to Bishop Forsyth noting that, with 15 years at the helm in South Sydney, he was not only the longest-serving bishop of any region but the longest-serving clergy member of Standing Committee (1990) and "an engaging and respected member" of Synod since 1983.

There were also tributes about the personal care and support from Bishop and Mrs Forsyth for clergy of the South Sydney region and their families.

In a lighter moment the rector of Annandale, the Rev Dominic Steele – lamenting the fact the bishop had no cathedral – presented him with a red plastic chair, which he said had been nominated as the bishop's chair in what they joked was "the cathedral of South Sydney".

In a final response to the tributes Bishop Forsyth told the congregation: "If any of you I have wronged in my ministry as bishop, I ask your forgiveness. If I have done you any good, I pray that God will nurture that to bring fruit at the coming of the Lord Jesus Christ."

Bishop Forsyth's replacement, Bishop Michael Stead, took over in mid-January.

If I die before I wake...



What happens to Christians after death has been debated for centuries but the Bible's answer is clear, writes **PETER ORR**.

A

CHILDREN'S BEDTIME PRAYER FROM THE 18TH century is still very familiar even if not many children pray it today:

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I die before I wake
I pray the Lord my soul to take,
Amen.

This prayer expresses something that has touched a nerve in our culture. Versions of it are found in songs from artists as diverse as Metallica ("Enter Sandman") to Kanye West ("Only One"). I doubt Metallica and Kanye necessarily intended their songs to be theological reflections

but the theology behind the prayer is one that views the continuing existence of the soul after death. That is, when we die our souls and our bodies separate and our soul goes to be with the Lord until it is reunited with our bodies at the resurrection. The theological term for this view is the “intermediate state”. That is, our souls exist in an intermediate state – away from our bodies but with the Lord.

However, not only is the bedtime prayer no longer popular (contemporary music aside), the theology it expresses has also been called into question. The idea of the “intermediate state” has been rejected for a number of reasons.

First, there is the objection that to focus our hope on “our soul going to heaven when we die” is to miss the great, cosmic implications of the gospel. Too often Christians have focused on the hope that they will “go to heaven” when they die when the New Testament is more concerned with the resurrection of the dead and the renewal of the entire creation. To be overly concerned about my own personal destiny, it is argued, is to reflect our Western culture’s obsession with the individual.

Second, and perhaps more fundamentally, the intermediate state assumes what is called a dualistic view of a person, i.e. that we can make a distinction between body and soul. The problem with this, it is argued, is that this idea has more to do with Plato than with the Bible.

Plato argued that the body was a “prison house” for the soul. The soul resides in the purer, heavenly realm of ideas but finds itself trapped in a series of bodies. By contrast, it is contended, the Bible teaches not that a person *has* a body and soul (two separate entities) but that a person *is* a body and a soul. That is, body and soul aren’t *parts* of a person like an arm and a leg but they are *perspectives* on the whole person. Just like I am male and Irish – two perspectives on me as a person – I am also a body and a soul. These are two ways of looking at me as a human being.

That’s why Paul can say that “your bodies are members of Christ” (1 Cor 6:15) as a shorthand way of saying that “you” are members of

Christ. And when he says to “present your bodies” as living sacrifices (Rom 12:1) he means more than simply your arms and legs etc. No, it is argued, the body is one way of considering the *whole* person. So, an idea (like the intermediate state) that posits a fundamental distinction between body and soul cannot be correct.

So, what happens when we die? Under this understanding – to cut a long story short – when we die we die! We have no consciousness until Jesus returns and we are raised. There is no intermediate state. The Bible certainly talks about the soul but it doesn’t see the soul as a different *part* of me and it certainly doesn’t see the soul as the immortal part of me that continues when my body dies. No, when I die, I effectively cease to exist until the Lord Jesus raises me on the last day.

There is strength to this position and godly men and women have held and do hold to it. However, I don’t think it is correct and I think the Bible teaches the idea of the intermediate state for a number of reasons.

On the issue of the ultimate hope, those who object to the intermediate state are absolutely correct to point out that the focus of hope in the New Testament is on the return of Jesus, the subsequent resurrection of the dead (e.g. 1 Thess 4:16-18; Phil 3:20 etc.) and renewal of creation (Rom 8:21). Nevertheless, the NT also speaks to the situation of those who die before the resurrection. True, it doesn’t spend as much time on this, but there are a number of texts that clearly assume an intermediate state.

Most famously in Luke 23 when Jesus is being crucified he reassures the criminal crucified next to him who puts his faith in him that “today you will be with me in paradise” (Luke 23:43). The assumption is that, upon his death, this criminal will be with Jesus in some sense. In Philippians 1:23-24, as he is in prison, Paul wrestles with the question of whether it would be better if he remained on earth to encourage the Philippians or went “to be with Christ which is far better”. In the end he concludes that it is better if he remains alive for the Philippians’ sake (1:24). However, the very fact that he can have this internal dialogue shows that his death would entail the experience of going to be with Christ.

But what about the idea that to posit this kind of body and soul distinction is a form of dualism? One of the New Testament commentators who most stridently rejected the idea that the NT taught any kind of dualism was German Lutheran theologian Rudolf Bultmann. Yet even for Bultmann there was one passage that he was forced to admit seemed to distinguish body and soul: in 2 Corinthians 5, Paul teaches that “while we are at home in the body we are away from the Lord” and that “we would rather be away from the body and at home with the Lord” (5:6-8).

The fact that Paul can talk about “us” apart from “the body” shows he can make a distinction between us and our bodies. For Bultmann, this was an inconsistency on Paul’s part but there is no need to see it that way. Ultimately, it is true that a human being apart from a body does not make sense. A human is more than just a collection of “parts” including a body. But humans were never meant to die. Death disrupts the fabric of the universe and corrupts our personhood even to the level of creating a disjunction between a person and their body.

But the intermediate state is only an *intermediate* state. The NT does not teach an ultimate dualism like Plato. It cannot conceive of a person ultimately separated from their body. That is why the future of both believer (1 Cor 15:38) and unbeliever (John 5:29) is resurrection. The eternal future of both will be a bodily future. But this does not rule out the temporary situation of the intermediate state.

So, the idea of an intermediate state has both biblical and theological warrant. That is, it has a textual basis, and it affirms the ultimate understanding of human beings as bodily entities.

IMPLICATIONS

The implications of this are crucial for the Christian life. It is right that we stress that the gospel has an impact beyond the individual. And yet

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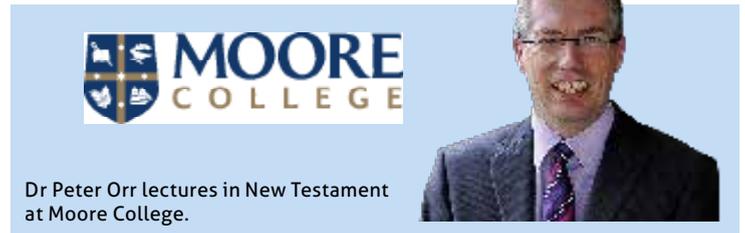
it is also right that we echo the statements of Scripture in which we are reassured that when we die we go to be with the Lord.

Death is terrible. The Bible never sugar coats it. Even though he knew he was about to raise Lazarus, Jesus wept at the death of his friend (John 11:35). And yet the Christian can take tremendous comfort that upon death, just like the thief crucified next to Jesus, they will be *with Jesus*.

The Pilgrim's Progress is a book that has been popular with Christians since it was written. However as Christians, in the West at least, have become more affluent and comfortable, the book has waned in popularity. And yet perhaps it is a book that we need to read more than ever to break the grip that worldiness has on us. It forces us to confront death and, at the same time, gives wonderful comfort to the believer.

Bunyan very much reflects the desire of the thief on the cross and the apostle Paul to be with Christ. Yes, the death of the believer and the intermediate state is not the ultimate hope, but it is something that a Christian can face with confidence, even with joy, because of who they are going to be with. Here is Bunyan's account of Mr Stand-fast crossing the Jordan, i.e. facing death:

Mr Stand-fast, when he was about halfway in, stood for a while, and talked with his companions. And he said, "This river has been a terror to many; yes, the thoughts of it have also frightened me; but now I stand easy. The waters, indeed, are bitter to the palate, and cold to the stomach; yet the thought of what I am going to, and of the experience that waits for me on the other side, lies like a glowing coal in my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight,



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and shall be with Him in whose company I delight. I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot too. His name has been to me as a perfume box; yes, sweeter than all sweet smells. His voice to me has been most sweet, and His countenance I have more desired than they that have most desired the light of the sun. I gathered His Word for my food, and used it for medicine against my anxieties. He has held me, and has kept me from my sins; yes, my steps He has strengthened in His way." Now, while he was speaking, his countenance changed, his strong man bowed under him; and, after he had said, "Take me, for I come unto Thee!" he ceased to be seen by them.

The intermediate state may not be the ultimate hope, but nor is the resurrection of the body or even the renewal of the cosmos. It is not an expression of an overly individualistic concern. No, it is an expression of longing to be with Christ. The ultimate, deepest hope of any believer – whether at death (Phil 1:23) or at the return of the Lord – is to "be with the Lord for ever" (1 Thess 4:17). SC

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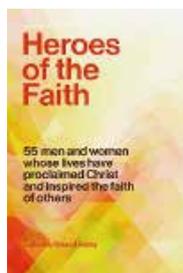
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Heroic lives

STUART ADAMSON

Heroes of the Faith – 55 men and women whose lives have proclaimed Christ and inspired the faith of others

Edited by Roland Ashby
Garratt Publishing



I CAN SAY WITHOUT A HINT OF exaggeration that this book fed my soul, and you would be a strange and cold fish indeed if it didn't do the same for you – at least in some measure.

Heroes of the Faith is a compilation of essays by a wide range of authors, from bishops (male and female) to social justice advocates, librarians, teachers, judges, poets and actors, in addition to the theological heavy hitters you might expect.

Most of the essays appeared in *The Melbourne Anglican* in recent years under the hand of long-time editor Roland Ashby, who was the brains behind both the series and this subsequent book. The brief he gave his willing scribes was to write an outline of the subject's life, reflect on the person's spirituality and talk about how this shaped their own beliefs and life.

You can gain some insight into a person by what they might choose to write about. If that is indeed true, then we may be in for some new learning.

The Ven Dr John Davis's essay on St Francis was deeply personal and lyrically written, describing as it did the significance of both the town of Assisi and the saint himself in the writer's call to ministry.

Dr Murray Seiffert's story of Aboriginal pastor Gumbuli Wurramara opened up a personal story of faith and ministry that made me deeply thankful to God and want to invite them both to dinner, while Dr Mark Burton – writing on Jürgen Moltmann – made me want to revisit Moltmann's works on my bookshelf. A respectful and affectionate portrait from Bishop Barbara Darling on Dr Leon Morris gave new insight into a man whose erudition and godly character have always been evident in his books.

Heroes of the Faith also includes the writing of people with voices perhaps more familiar to Anglicans in Sydney, such as Canon Dr Peter Adam (who writes on Bonhoeffer) and Rev Dr Brian Rosner (Luther).

The subjects themselves comprise a pantheon of heroes, some perhaps more likely than others: from Abraham Lincoln to N.T. Wright, Simone Weil to Thomas Merton, Michael Leunig to Catherine Hamlin, Henri Nouwen to J.S. Bach, Desmond Tutu to The Venerable Bede.

Heroes of the Faith is not intended to be a deeply theological book. It is meant to be an inspiring read, and it is. You marvel at the myriad ways God works in and through people to draw them to himself.

But any book of this nature is going to reveal foundational theologies as well, and they are many and varied. Of all the writers, it was only former Archbishop Peter Hollingworth, writing about Father Gerard Tucker, who specifically raised the "awkward" (in his words) question of the difference between a hero and a saint. What I regard as Scripture's clarity on this matter does not preclude the fact that there are a range of views, to which Ashby's book is testimony.

If you read *Heroes of the Faith* straight through rather than cherry picking its essays some themes become clear. There is a yearning among the writers for a closer walk with God (monastic reflective practices get more than a look-in) and, perhaps to a lesser extent, a closer walk with brothers and sisters in Christ. There is a yearning for unity in the Anglican Communion. And there is a yearning for humanity to take more seriously its responsibilities to look after God's creation and address persistent injustice, such as modern expressions of slavery.

I may disagree with some of the theological assumptions and perspectives – and possible solutions proffered – but it is worth reading and hearing these differing viewpoints.

Heroes of the Faith made me thankful for the work of God in his people. It educated me. It made me concerned. It made me sad. And it challenged me. I thank Roland Ashby and his writers for their candour and sincerity and, in many cases, their encouragement.

from page 32

we faintly make out a grassy scene before us. There are birds twittering and vague movement before a whistle brings a group of shapes closer to the camera. One face comes into focus – and it's the emotionally dead face of Saul (whose surname of Auslander, no doubt intentionally, means "foreigners" or "aliens" in German).

The camera immediately begins to follow our foreigner, and we see Saul's face – or trudge after the back of his head – for almost every subsequent scene. Around him seems almost constant chaos: people rushing, orders barked, bitter weeping, the sound of someone being beaten or shot, and myriads getting undressed for what you know will not be a shower as a German officer speaks of the good work available and the salaries they will receive.

Saul (Géza Röhrig) is a Hungarian member of the Sonderkommando – a unit of Jewish prisoners who were forced to help dispose of the bodies and ashes of those killed in camps such as Auschwitz-Birkenau, where the film is set. Before long Saul is mechanically removing the victims' clothing as they scream inside the chamber, then scrubbing blood off the floor on his hands and knees as their half-seen bodies are dragged past. It's a blur to him, and to the viewer, even as part of your mind screams, "Dear God, make it stop".

It didn't for him, and it doesn't for us. But what does change is the unexpected sound of ragged breathing from one of the victims – a boy who, while unconscious, has survived the chamber. The sound and sight draws the first spark of interest from Saul, but when a guard quickly smothers the boy he doesn't return to neutral. Saul goes and talks to the doctor – a fellow prisoner like himself – and asks to be given the boy. He wants to find a rabbi and provide a proper burial.

It seems insane. It seems impossible. But the desire fires him up. Before this Saul had automatically done as ordered, yet now he endangers himself – and helps other Sonderkommando planning an uprising and escape – as he searches throughout the camp and among new arrivals for a rabbi. Does he even know this boy? Does it matter? He has no name but he is a human being, and we see him.

Son of Saul is unflinching in the gaze it turns on this most awful of episodes in our history. Names and faces are often unknown, and in many ways irrelevant, as we and Saul experience the turmoil of the camp and its people together. Nemes has taken great care in orchestrating the human "choreography" we see, which is all the more important as there is very little dialogue.

This definitely isn't a film for everybody. The action is intense and grim, and the memory of some scenes will probably return and grasp you by the throat days later. It's an extraordinary piece of cinema.



Seen with sorrow

JUDY ADAMSON

Son of Saul
Rated M

MOVIE REVIEW

IT'S HARD TO KNOW HOW TO describe a film that is both unmissable and, at times, almost unwatchable.

The Hungarian-made *Son of Saul* has been winning prizes across the globe since it premiered at the Cannes Film Festival in May last year, where it won the jury's Grand Prize as well as garnering two awards for its director, László Nemes. It's now widely tipped to win best foreign language film at the Oscars at the end of this month.

Although a few reviewers have complained that much of the subject matter in *Son of Saul* is also covered in the highly regarded 1985 documentary *Shoah*, the film needs to be

considered on its own merits.

You could be forgiven for shrugging and dismissing it as "just" another Holocaust film – because goodness knows, there are plenty of those – but that would be a mistake.

For while in other films you have displayed for you the horrors endured by millions of Jews across Europe, and you can be earnestly affected by the excellent performances, music and sense of place, in *Son of Saul* you don't so much watch the action as feel part of it. And this is profoundly unnerving.

The action begins out of focus, with viewers struggling to understand what is happening as

continued on page 31