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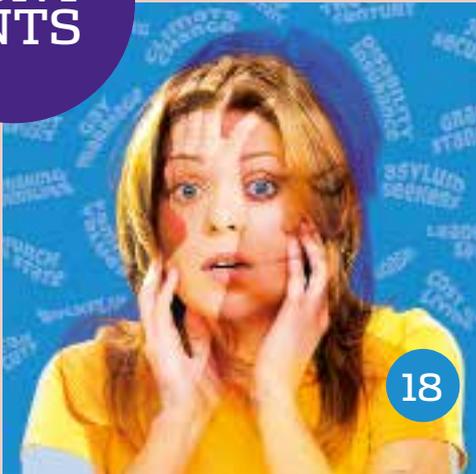
Southern CROSS

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

Calming the storm

HOW DO CHRISTIANS MAKE SENSE OF FEDERAL POLITICS?

- + **Naughty chair to knowledge of God**
- & **Partnership in South Sudan**



COVER

The political rhetoric in recent months has been exhausting as the goal posts for voters have changed again and again. How does a Christian respond to such a confusing environment?

• **NEWS** •

- 4 Sydney
- 11 Mission
- 13 World

• **COMMUNITY** •

- 15 Changes
- 16 Letters
- 16 Essay of the month
- 17 Archbishop writes

• **FEATURES** •

- 18 **White noise**
Negotiating modern politics, in faith.
- 22 **Moore feature**
God's fatherhood and *Supernanny*.
- 25 **Deep impact**
The next generation of youth leaders.

• **LIFE** •

- 28 Classifieds
- 28 Events

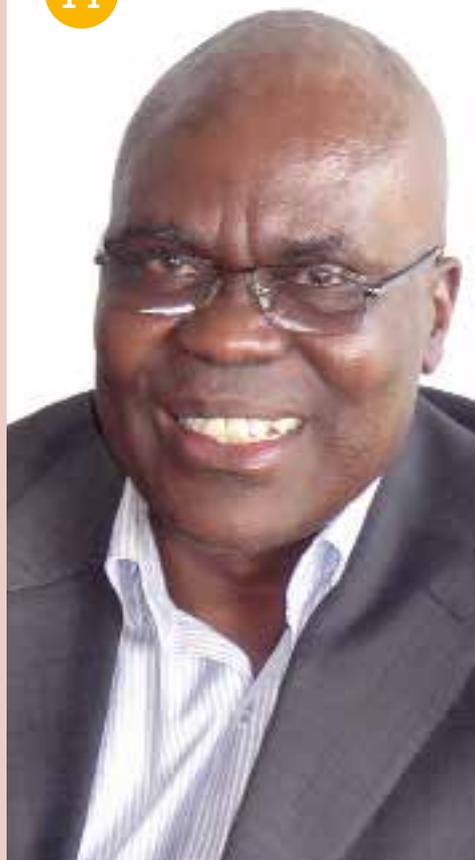
• **CULTURE** •

- 30 **Clergy on *The Project*?**
David Ould takes the plunge.
- 31 **Book: *Church of the Triune God***
John Woodhouse takes a look.
- 32 **Film review**
Love, trust and fear in *The Best Offer*.

“ As more people
come back into
Sudan the pews
are becoming
more enlightened
than the pulpit
...help us in
the training of
our clergy. ”

The Rev Elly Kajaminyo

14



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A young man with dark hair and a light complexion is looking out from a window. He is wearing an orange long-sleeved shirt. The window frame is white, and the background outside is bright and slightly blurred. The overall tone of the image is warm and inviting.

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look into
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College**

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Discovering the power of prayer

RUSSELL POWELL

HOW DO YOU MAKE A ROOM FULL of Christians, especially ministers, feel guilty? Mention prayer.

With that in mind, the 2013 Ministry Intensive gathered hundreds of Christian workers together at St Andrew's Cathedral to study, and practise, prayer (the first of the fourfold policies of the diocesan Mission).

"Our Christian life, our prayer life, is a preparation for the life of heaven – for the life that we will live in eternity with God," Anglican theologian and church historian the Rev Gerald Bray told the crowd. "We need to get on that wavelength now so that when it comes, we can fit into it."

Mr Bray admits Christians don't avail themselves of the power of prayer as much as they should. "We don't – I don't think anyone does.



Prayer the point: the Rev Dr Mark Dever at the Ministry Intensive.

I certainly don't. I'm under conviction myself even as I'm speaking."

But why are most people guilty for their lack of prayerfulness?

"That's because we are flesh and blood," he says. "Our concentration is limited, our whole sense of priorities and way of thinking – and that's the message I'm trying to get across. We have to think differently."

Also speaking at the one-day intensive, organised by Ministry

Training and Development (MT&D), was the Rev Dr Mark Dever, senior pastor of Capital Hill Baptist Church in Washington DC.

Dr Dever believes personal modelling of Christian prayer can be helpful.

"I had a great professor at seminary called Christy Wilson," he says. "When I mentioned something to him that needed prayer he would immediately stop what he was doing

and pray right then for that, out loud, with you. It was a wonderful practice and always stood as a good monument in my life and memory to try to turn frequently to the Lord in prayer."

Among the crowd at the intensive was a group of four from the Church of England in South Africa. Led by the Presiding Bishop of the CESA, Desmond Inglesby, the group also toured Moore College during its stay, and were present for the inauguration of Archbishop Glenn Davies.

The director of MT&D, Bishop Peter Hayward, says the intensive was significant as the first in a series working through the diocesan Mission policies. And prayer, he adds, is fundamental.

"It's the starting point. It's our launching point for how we relate to God and our dependence on him. Without prayer we end up in a world where we control everyone and ourselves."

Meek chosen as Chancellor

IN HIS FIRST MAJOR APPOINTMENT since becoming Archbishop of Sydney last month, Dr Glenn Davies has invited Mr Michael Meek SC to become Chancellor of the Sydney Diocese.

Mr Meek (below), who was appointed last year as co-Deputy Chancellor with Dr Robert Tong AM, has been a senior counsel for five

years and was admitted to the Bar in 1992. He and his family are members of the Parkside congregation of Naremburn-Cammeray Anglican Church.

"It's certainly an honour and I do look forward to assisting Glenn as Archbishop and doing what I can do to further God's kingdom within the Diocese," Mr Meek said. "It's something that I find enjoyable, and to think you're working together with others in the church [for the Lord], that's certainly a main motivational aspect."

Said Dr Davies: "I am aware of the fine contribution that Michael has made as Deputy Chancellor and I look forward to his role as Chancellor, knowing him to be a thoughtful and careful advisor who acts with great godliness".

Dr Davies has also reappointed Dr Tong as Deputy Chancellor.



Roles Currently Available



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ARV2013

Need grows for stable homes

JANINE JONES

IT IS A DISTURBING NATIONAL trend that the total number of Australian children admitted to out-of-home care has all but doubled in the past decade, from 20,297 in 2003 to 39,621 in 2012. The majority of these children – newborn babies to 17-year-olds – were in home-based care such as foster care or relative/kinship care, as a last-resort intervention. Over the same 10 years, the number of NSW children in out-of-home care also nearly doubled from 8,636 to 17,192. As a result, the State Government and community organisations are campaigning in Foster Care Week (September 8-15) for more people to “open their heart and foster a child”.

Anglicare Sydney has been running its foster care program for 35 years, providing permanent, temporary, weekend and crisis care for children and adolescents unable to live with their own families.

Lucy and Edward Hercus have fostered four children over the past three years through Anglicare Sydney. Their current foster child was three months old when she came to them. Now she is an enchanting, energetic toddler with a smile that melts hearts.

Before volunteering to foster, Lucy and Edward involved their four children in the decision-making process. “We had many conversations with the kids,” Lucy



Lucy and Edward Hercus with their current foster child.

says. “We talked with them about how not all children come from a safe background. Life wasn’t easy for many of them, and we wanted to be the kind of family that helped others in need.”

As a result, the Hercus children are genuinely invested in fostering and have created their own mission statement. Robin, Jennifer, Harry and Allie say their job is to deposit as many “love coins” into the foster child’s emotional bank account as they can, for as long as the child is a part of the family. The kids believe that “deposit” will remain with the child long after he or she leaves their family home.

Anglicare’s training and assessment process for prospective foster carers is very thorough.

Once authorised, each foster carer is allocated a case worker who provides support and supervision through regular home visits and phone calls. There is also an after-hours service in case of emergencies.

In addition, foster carers have opportunities to connect with other carers through social events and ongoing training. Anglicare seeks to support the entire family, including the foster parents’ biological children, with programs such as “Young people who foster”, which recognises the impact fostering has on the biological children and the significant role they play.

Fostering NSW says there is no “perfect” carer: you only need patience, energy and a sense of humour – mandatory requirements

for any parent, really. If you are thinking about fostering, the Fostering NSW website www.fosteringnsw.com.au is a great place to learn more about what’s involved.

Anglicare is particularly looking for people willing to foster children with special needs, as well as sibling groups. They encourage those considering fostering to phone them on 9890 6800 and talk to a staff member.

The Hercus’ decision to foster was partly inspired by a couple at their church who had been fostering for more than 40 years. Edward and Lucy believe fostering is a wonderfully practical way to teach children to care for others in need, and say that giving a foster child total acceptance and a sense of belonging has been an enriching experience for the whole family.

However, as the family is fostering babies temporarily they have already said goodbye to three foster children – and they admit this has been extremely difficult. Says Edward: “If you lose your heart to a child it may cost you emotionally, but it’s ultimately more rewarding for both you and the child. It also confirms that you’ve done the right thing by the child”.

When asked what they would say to someone who was considering fostering, Lucy enthuses: “You’ve just got to do it!” More pragmatically, Edwards says, “If I was talking to a Christian, I would say, ‘Give me a reason from Scripture why you shouldn’t’”.



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“Being Moore” plan gives library top priority

An artist's impression of the redeveloped college seen from City Road.

RUSSELL POWELL

MOORE COLLEGE HAS announced a campus redevelopment that will centre on the library building, which stores almost 250,000 books and journals. The college has unveiled its “Being Moore” building campaign, which aims to begin construction in November next year and to eventually raise \$20 million.

More than \$8 million has been raised so far but the need is urgent, according to Moore’s principal, the Rev Dr Mark Thompson.

“We are currently constrained by the limits of our facilities and yet our vision is growing rather than shrinking,” he says. “The opportunities to train men and women more effectively and to keep training them throughout a lifetime of ministry are immense.”

Although it will centre on the library, the plans call for more than a traditional library. “At its heart will be a research centre that enables students and graduates, as well as Christian men and women from all over Sydney and much further afield, to search the Scriptures and grow in their capacity to proclaim Christ faithfully and effectively in one of the hardest mission fields in the world – secular, hardened, self-obsessed Sydney,” Dr Thompson says.

The plan includes new classrooms, lecture spaces and a conference hall. The larger teaching spaces will have the flexibility to be divided into smaller classrooms for different modes of teaching such as workshops, seminars, Bible study, teacher training and private study. A large conference hall will enable the entire student body to gather in one place for chapel services, lectures and special events. The hall

will also provide a new permanent home for graduation ceremonies, which at the moment take place at rented venues such as the City Recital Hall at Angel Place.

The library, with its huge holding of works, will be housed both on



The Master Builders Association before Moore College took over in 1981.

and off campus, with easy access to stored material as well as an expanded digital capacity. The redevelopment will also provide a new home for Moore’s distance education headquarters, which currently services about 5000 students a year from 50 countries.

“This is a once-in-a-generation opportunity to provide the resources Moore needs to play its part in taking the gospel to the ends of the earth until the end of the age,” Dr Thompson says.

As well as allowing the extension of the college’s global reach, the plan proposes a “ministry training precinct” that incorporates the new centres established in recent years such as the Priscilla & Aquila Centre, the Centre for Christian Living and the Centre for Ministry Development. It is expected there may also be an opportunity for other diocesan organisations to co-locate on the campus and work in closer partnership with the college.

Although the fundraising target is significant, the college is convinced the time is right. According to Dr Thompson, “As great as the challenges of the moment may seem, the opportunities are greater and our God is greater than all”.

New Archbishop enjoins “prayer for this city”



Archbishop Glenn Davies at his inauguration and below, knocking to “gain admittance” to the Cathedral. PHOTOS: Ramon Williams

RUSSELL POWELL

SYDNEY'S NEW ARCHBISHOP Glenn Davies has encouraged a congregation of dignitaries, church leaders and ordinary Anglicans to pray for Sydney.

Elected a month ago, Dr Davies was inaugurated as Archbishop on Friday, August 23 at St Andrew's Cathedral in a service which began, according to tradition, with the Archbishop-elect seeking to gain admittance to the Cathedral by knocking loudly on its closed doors.

As the doors opened, the Archbishop-elect walked into the centre aisle and declared, “I, Glenn Naunton Davies, by the providence of God elected Archbishop of Sydney, come to take my place in the Cathedral Church of St Andrew. I ask for your prayers that I may be a shepherd who will walk in God's ways and with loving care watch over his people; for the honour and glory of Christ our Lord, who has purchased us with his blood”.

He was then invited to take his seat



(*cathedra* is Latin for “chair” or “seat” – in this case, the Archbishop's).

After making the solemn promises of office before a capacity crowd that included 34 bishops, the Governor of NSW, Professor Marie Bashir and Premier Barry O'Farrell, the new Archbishop returned to the theme of prayer in his first sermon in office.

Referring first to the church leaders and large contingent of bishops, Dr Davies said, “Tonight it is wonderful to have my fellow

bishops from around the country from every state and territory and from overseas. And my word to you tonight is: maintain the apostolic Word, preach Christ crucified, maintain the faith. Don't be diverted from the word of God in all its richness and fullness and may that be your compass in all that you do”.

As well as Anglican leaders, Catholic Cardinal George Pell and the leaders of other Protestant denominations, as well as Eastern Orthodox bishops, were present.

In a humorous aside, Dr Davies referred to a letter from his five-year-old granddaughter, which said:

Dear Papa, congratulations that you got chose to be the head Bible Teacher of all the churches in Sydney. We pray for you to get better and better with saying stuff that you need to. We miss you. Love Abbie

“She, too, knows the importance of prayer!” the Archbishop said.

Turning to the politicians and dignitaries present, Dr Davies said, “We pray for you in our churches regularly, and we love to do it. It's an instruction from the New Testament. Paul speaks of praying

for all those who govern us. We pray for you regularly and we pray that you would govern well, that you would lead us well... and our desire is that you would do so in a way which would honour Christ.”

He added that “we pray for our city. Just as Jeremiah encouraged the exiles to pray, we pray for this great city of Sydney and the whole Diocese beyond. We pray that eternal life might be known by all people and we pray for you”.

The new Archbishop's final message was to “the clergy and lay people of our great Diocese.

“Join me in prayer. Continue to pray that together we would make known the love of Christ and we would do so by our love for one another. That whatever difficulties we might have as a large Diocese, that the love we have would be so redolent, would be so obvious, would be so magnetic that people would long to see what is different about us. How is it that they have such a love for one another?”

“That love, of course, is borne by the Spirit of God and is an answer to Jesus' prayers,” the Archbishop said.

Christian unity in Anglicare counsellor's work

NICK GILBERT

A MUCH-LOVED COUNSELLOR who has served the Illawarra region for more than 30 years is hanging up her jacket.

Margaret Fuller (below) began her work within the Diocese in 1982 as the assistant director of the Anglican Counselling Centre in the Illawarra. In this role she oversaw counselling services and staff training in the area, and continued in the role



until the migration of ACC staff to Anglicare in 2000, when she became program manager for counselling in the Illawarra and surrounding areas.

She says what drew her to religiously affiliated counselling services rather than secular ones was the need for a Christian approach to spiritual struggles as well as psychological problems.

"I felt that some Christians were looking for professional counselling support in the framework of their Christian belief," Mrs Fuller says, "so that they could feel confident, and trust that the process was based on a mutual belief, that God had an investment in people's healing and recovery from the trials of life.

"Often people who are not Christians or believers at all will seek out the services of a Christian organisation because they have a general feeling of trust and security... people need choices, and

within Anglicare and the Anglican Counselling Centre I've had the support of the organisation to explore spiritual issues with people if that's what they want to discuss."

While holding several administrative and management positions in her 31 years with Anglican services, Margaret has also carried a significant clinical counselling load. Maria Orr, the deputy manager of Wollongong Anglicare counselling services, says, "I think what people most know about her is her capacity to be very present with them. She has huge demands on her time, and no matter what's happening around her, she's just there with that person".

Mrs Fuller will continue consulting across the Diocese on counselling issues, as well as general relational problems, even after retirement.

"I think Christians, like every other person, find some aspects of relating in a community, whether in church, or an organisation – or with family – stressful or difficult," she says. "Counselling isn't always the answer, and sometimes what people need is encouragement to look at how their team works together, how to revise their goals and direction, and how they can best use people's skills – dealing with the conflict that will arise inevitably when people draw close together."

Mrs Fuller says the team at Anglicare takes an approach to Christian ministry that encompasses all kinds of need, and that makes Anglicare a distinctive workplace.

"I see Christian ministry as holistic – a ministry to body, mind and spirit – engaging with people on how to live in community in a godly way," she says.

"I'm really behind an organisation that takes that approach, to engage with people as they engage with God, and I believe Anglicare does that really well. From really basic physical needs to complex psychological need, there is the facility to engage with that need



An Anglicare Counselling Reflection Day with former Archbishop Harry Goodhew.

in a Christian context. So people will come into our waiting room at Anglicare and say, 'I don't know what it is, but this place feels different'. People who are not Christians will

often make these reflective kinds of comment. We demonstrate as a team, I think, what it means to be one in Christ, because that's just what we are as Christians."





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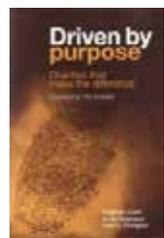
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Awards for Anglican writers

A BOOK CONSIDERING THE WORK of charities in Australia written by Stephen Judd, the CEO of HammondCare, along with Anne Robinson and Felicity Errington, has won second prize in the Australian Christian Book of the Year Award.



The book, titled *Driven by Purpose: Charities That Make the Difference*, considers the relationship between charities and Australian society, and the who and why of their existence.

In reviewing the book for *Southern Cross* last year Anglicare's director of pastoral care and theology, Andrew Ford, noted that 'various pressures draw charities away from a Christian identity. *Driven by Purpose* compellingly encourages those of us engaged with or interested

in charities with Christian roots to be thoughtful in fostering and maintaining Christian identity and purpose'.

The editor of *The Melbourne Anglican*, Roland Ashby, won third prize for *A Faith To Live By*, his book of interviews with prominent Christian men and women.

At the same time, five books published by Youthworks Media have been shortlisted for the 2013 CALEB Award, offered by Omega Writers – an Australasian group that supports the work of Christian writers in the South Pacific region.

The shortlisted books are *Youth Ministry on the Front Foot* edited by Zac Veron, *The Heart of Marriage* by Michael Hill, *Sex by the Book* by Dr Patricia Weerakoon, *Wonderfully Madison* by Penny Reeve and *Panda: Friends* by Mark Hadley.

The CALEB Award winner will be announced next month.

Linking church and families

KAYE CHALWELL

EVERY WEEK CHRISTIANS FROM churches around Sydney teach SRE in their local public schools. We are so fortunate to have this opportunity to teach children about Christianity, and many churches are looking for further ways they can connect with local children and their families.

Here are three interesting approaches that churches are using:

1 EDUCATION WEEK SERVICE
Many SRE teachers are involved in Education Week services at their local schools, but some churches are also running these services on a Sunday. I recently went to a Sunday Education Week service in a church that teaches SRE in five local schools. It was encouraging to see so many students, parents, teachers and two school principals in the church that morning.

During the service one of the school's choirs sang two songs, the principals were given gifts to thank them for their partnership with the church, the schools were prayed for and children's ministries were showcased. Finally, the parable of the unforgiving servant was told while giant pictures of the story were coloured in with chalk. As families went out for morning tea there was a positive and welcoming atmosphere that beautifully ended the service.

2 SCHOOL EXCURSIONS
Churches can invite teachers from their local public schools to bring students on a school excursion to the church. This is possible because within the Human Society and Its Environment (HSIE) syllabus there is time made available for General Religious Education.

In Stage 2 (Year 3-4) of the syllabus, students are able to learn about "places of religious and spiritual significance in the local community" and "traditional and religious stories about significant

people and entities of major world religions", while in Stage 3 (Year 5-6) students can learn about "traditions, belief systems and practices of Australia". A school excursion to a local church can therefore easily complement the HSIE program.

One inner-city church invites Year 3 and 4 teachers from the local school to bring students to the church for a morning excursion. During the excursion, children explore the church and complete a worksheet about the building and its activities and bake biscuits to



Ways to connect: SRE in public schools.

be given out to the breakfast for marginalised people living in the suburb. For some children, this is their first time in a church.

3 MENTORING STUDENTS
Many churches in Sydney develop strong relationships with their schools through mentoring students. World Vision's Kids Hope Australia is one such mentoring program that supports and trains participating churches so they can mentor school students. Each trained mentor goes into the school as an adult friend for one child for an hour a week. In that hour, the mentor and student do school work, play games and talk together.

Schools see the benefits of mentoring straight away as these children's schoolwork and social skills are supported, and a positive and strong relationship develops between the school and the church. Although mentoring is not a place for evangelism, it does give an opportunity for churches to show God's love in a purposeful and non-threatening way.

Kaye Chalwell is a children's and primary advisor at Youthworks.

I will

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Radical change



Putting Jesus first: Will and Bek Quach are interviewed at the 2012 Mission Minded Conference.

WILL QUACH WAS EXPECTED TO be a success in the country his parents fled to decades ago. He expected it himself. But an encounter with Jesus has moved his life in a radically different direction.

Quach's parents came to Australia from Saigon where they left as refugees in 1979. He was born in Australia and attended Canley Vale High School, where he did well in his studies and gained entry to law.

Since then Quach has finished his law studies, married Rebecca and recently qualified to be a solicitor. But he has put his legal career behind him to engage in a ministry apprenticeship with Crossway Anglican Churches, and plans to go to Moore College in 2015.

"Even after a little more than six months of MTS I've seen that I am quite inadequate for the task of full-time ministry, but I've learnt that God uses people who are willing and faithful according to their abilities," he says. "My prayer is that I'll remain faithful and willing and that God will develop my abilities in time.

"It has been exciting because I get to see from a closer standpoint God's work in many people's lives. One very exciting thing was to be able to see the brains of a group of children that I was co-leading for the holiday program 'click' to the message towards the end of the week. MTS has been a great learning experience as I have not only learned about ministry and how to do ministry – like give talks to a range of audiences from children to people in nursing homes – but I've also learnt about myself and how sinful I am, in leaning towards not relying on God but on my own efforts."

Quach says he first went to church because a friend of his mother said it was a good place for her children to learn how to be good, and not end up like some of the other youths in Cabramatta. But it wasn't until he attended a youth camp run by Cam Phong Huynh (the former assistant minister at Fairfield with Bossley Park) that he became a Christian.

However, placing his faith in Jesus

put Quach at odds with some of the things he had been taught to value, such becoming rich to provide a comfortable life for his parents and family. But as he has grown as a Christian and led the youth at Cabramatta Anglican Church, Quach wished he could do more, and he came to realise "that doing work for Jesus is more valuable than finding value in this world".

"My mum wanted me to work till I bought my own place and paid off most of the mortgage before going to college or MTS," he says. "Some other pastors told me I should work for at least five years before going to college... so for me it wasn't a matter of 'yes' or 'no' as the years have gone by, but rather a matter of 'when'. I was challenged by the idea of delaying going into ministry – and ending up never going because life inevitably gets more complicated. So before Rebecca and I got married, we decided that my path was to go to MTS after our first year of marriage and to commit to that decision together."

Attending the Mission Minded conference each October has also helped direct his thoughts. The conference seeks to support churches in challenging men and women, through the gospel, to give their whole lives to Jesus' service.

"It helped me put a plan into place," Quach says. "And it was also great talking to people in the same boat. I was encouraged to make a commitment, which is what I needed. I could have just kept thinking about it.

"Before coming to faith I would say that what motivated me was to please others – parents, peers, youth leaders – and therefore please myself because people would think well of me," he adds. "I also was motivated by self-security and comfort. Although these motivations still play out in my life as I continue in the faith, I am now motivated by pleasing Christ and honouring him. I now find that I must anchor my comfort, security and identity in him and what he had done and the hope he gives me."

Kingdom classroom



Future educators: Ian Keast encourages Year 12 students at Rouse Hill Anglican College to think about a career in teaching.

JUDY ADAMSON

IF IT'S TUESDAY, IT MUST BE Rouse Hill. For Ian Keast, another week means another speaking engagement or three, as he continues the work he began nine years ago as director of the Christians in Teaching Project, which to his joy is bearing more fruit with each passing year.

For those who don't know, the Christians in Teaching Project was initiated by the Anglican Education Commission to seek out and encourage Christian people in the Sydney Diocese to consider teaching as their career.

Mr Keast has been (more or less) a one-man band on the project since it began in 2004, and each week sees him at Anglican school assemblies, at chapel services, in churches or at Christian conferences – particularly the National Training Event in Canberra. And he's always got the same message: that working for the kingdom through a classroom setting is a valuable and strategic ministry.

His figures tell the story: 1020 speaking engagements in the past nine years to a total audience of more than 108,000 people. He has about 1300 contacts who are already "on the way" – studying teaching on a campus somewhere in the Diocese – but Mr Keast is most excited about the number of people who have come into teaching as a result of the project.

"It's the hardest figure to calculate, but there are about 600 – and that's only those that I hear about or who have told me personally," he says.

"My brief is to hold out the possibility – to encourage them and to challenge them, really – to think about teaching. I don't have a special brief to recruit for Anglican schools or state schools or other Christian schools. It's really just to encourage them to enter the profession.

"All types of school systems need Christian teachers. State schools need salt and light, and if our Anglican schools are going to be true to their focus they will need Christian teachers to do that. I say to students at uni that there is great demand for them as a Christian teacher. And really it's just in terms

of how they're going to serve Christ as to where they will go."

A growing part of Mr Keast's work is talking to those contemplating a career change. He says the background, age and experience of these people vary, but switching to teaching with other life and professional experience behind them is very valuable.

"I always talk to these career changers about whether they are 'people' people," he says. "A lot of them have kept in contact with young people – they might be running their own business but they have had a hand in Sunday school teaching or youth groups at church. That's very important."

Mr Keast acknowledges the profession is "not easy work" – and that's putting aside struggles people might have because they're the only Christian teacher at their school, or where there are attitude or social problems with the children, the parents or the school itself.

"Teaching can be very difficult," he says. "It's become busier, accountability has increased, and it's a lot more bureaucratic. It's also much more demanding

technologically speaking... and schools do offer an enormous amount of activities which puts another demand on teachers. It's physically and emotionally demanding.

"But the good news is that when you've got a student who suddenly understands something... that's a great reward. Teachers will all have experiences of that – seeing students working and grappling with something, then putting things together. The rewards are often not tangible, but you get the sense that this is making a real difference to that person."

Because the Christians in Teaching Project was such a new and untried idea in 2004, Mr Keast found himself in regular prayer about it, leaving the work and the results in the hands of God.

"I said, 'Lord, you'll make of this what you can', and what's there is his work," he says. "It's exciting, it's pioneering something, and it's been grounded very much on prayer and dependence on God and that's been terrific. Doors have opened, often after much prayer, and all of that is good."

Hot find in lukewarm city

ARCHAEOLOGISTS EXCAVATING the biblical city of Laodicea near Denizli in modern-day Turkey have unearthed 1900-year-old columns, perfectly preserved seven metres underground. The discovery is the latest in a series of finds involving early church sites in Asia Minor and the Middle East.

"The columns were in the same condition as when an earthquake ruined them," excavation director Celal Şimşek of Pamukkale University told the Turkish newspaper *Hurriyet Daily*. "Dust, erosion and residue have filled the earth here and preserved the columns."

The columns came from the huge galleries of the northern agora (marketplace) of the city. Just two years ago Şimşek announced that, using ground-penetrating radar, teams had discovered a large, well-preserved church at Laodicea.



The church is believed to have been built by the emperor Constantine and destroyed by the same earthquake which destroyed the agora, in the early seventh century AD.

Laodicea is mentioned several times in the New Testament in the letter to the Colossians and as one of the seven churches in the Book of Revelation, in which the congregation is chided for being lukewarm – "neither cold nor hot" (Rev 3:16).

DRC violence

REBELS HAVE ATTACKED THE town of Kamango in the Democratic Republic of Congo, pillaging a hospital and causing 30,000 people to flee. The hospital, in the North Kivu province, is run by the Medical Service of the Anglican Church in the DRC.

A Ugandan-led rebel group, the Allied Democratic Forces, attacked and briefly occupied the town as well as the clinic, killing at least two people and leaving another man blindfolded with his neck cut and arms tied, several kilometres from the centre (see right).

Dr Raymond Bombo, provincial director of the Anglican Medical Services, rushed to the area to help the clinic recover and to minister to the thousands of refugees who crowded the local school and market, hesitating to cross the Ugandan border just two kilometres away. Dr Bombo, who works with Sydney's Anglican Aid providing HIV/AIDS education, said he was shocked



Dr Bombo comforts the man abducted during the violence.

by the attack and systematic looting and destruction at the hospital.

The ADF, a Muslim rebel group, began in Uganda but has recently moved into the DRC. It has also forged links with al-Shabab militants from Somalia. Ugandan officials don't know the military strength of the movement but are concerned about the new activities of the group, especially given the explosives expertise of Somali terrorists.

LEFT OUT

IN THE COLD



Winter is over but not for some. Asylum seekers in unprecedented numbers are being left out in the cold in Sydney. Confused and lost, they have been released into the suburbs and are struggling to cope. They can't work, study, care for their family, buy clothing and food or find friendship... They desperately need your help.

There is also an unprecedented wave of Asylum seekers in Egypt that are being cared for by *Refuge Egypt* (the Anglican Diocese of Cairo). The Arab Spring is turning into an uncertain winter. Thousands of refugees fleeing wars and conflict are flooding in from Syria and Sudan.

Please help our partner parishes in Sydney, and partners in Egypt, as they provide refuge and support to these precious and frightened people.



DONATE today at www.anglicanaid.org.au or CALL 1800 653 903

Partnership in South Sudan

RUSSELL POWELL

THE REV ELLY KAJAMINYO FLED South Sudan as a child in 1968 and, despite working as an ordained Anglican minister in Uganda for 18 years, he was always looking for a way to get back home.

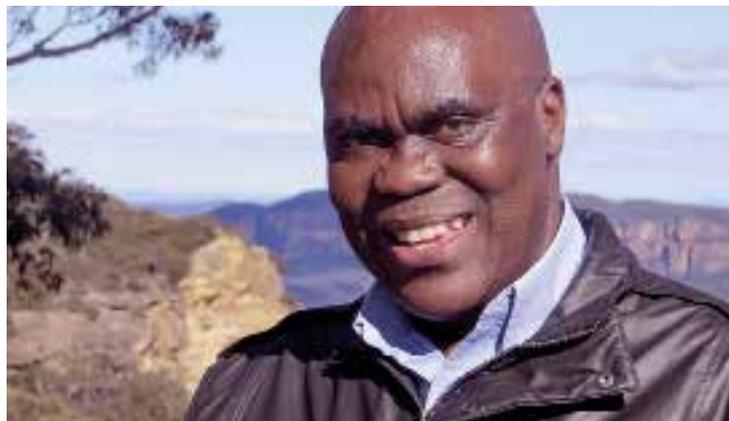
"The thing for us Africans," he says, "is we take our origins very seriously." He also takes seriously the great need of the church in South Sudan and the important place it holds in society. That's the message he brought to churches and leaders he met during a visit to Sydney last month.

"To differentiate between church and community in Africa is not realistic because most of the members of the community, one way or the other, claim to be members of the church," Mr Kajaminyo says. This, he adds, is a mixed blessing.

"It's good in the sense that people will always own the church to some extent. It's bad in the sense that nominalism is high."

The Archbishop of Sydney's Anglican Aid has been partnering with ACROSS ministries, which employs Mr Kajaminyo, to help fund a microfinance program in the Yei region of South Sudan. It is due to the integrated nature of church and community that the churches are taking the lead on the project. ACROSS runs a Bible study program in 27 churches in the region, which culminates in the congregations taking responsibility for spiritual and community development.

"Spiritually, the Bible studies help the pastors to preach better," Mr Kajaminyo says, "because most of the pastors we have in South Sudan are not trained. The kind of work they do is just basic. But most pastors [in the program] improve hermeneutically; they



Elly Kajaminyo during his recent visit to Australia.

improve in terms of pastoral work. That program excites me most. We begin with leadership and then the leadership engages the rest."

The congregations soon realise a stable income source is vital. That's where the microfinance helps. "We now have about 220 groups that have been formed," Mr Kajaminyo says. "It actually becomes one of our major programs." Depending on their type of business, people borrow between 20 and 100 Sudanese pounds (\$US5-25). "People are excited, they want to work," he says.

concerns training. "The church in Sudan has shown resilience, even through the war, but at this point we now need good management, good pastoral care and all that kind of leadership for the church," he says. "As more people come back into Sudan the pews are becoming more enlightened than the pulpit. So if there's anything that the Diocese of Sydney can do, it is to help us in the training of our clergy." Anglican Aid has already provided bursaries for nine South Sudanese pastors studying at Carlife College in Nairobi.

“I totally support the stand that our Diocese and leaders have taken in stating our total abhorrence of sexual misconduct and any abuse of children. I am committed to strengthening our culture of ‘safe ministry’ through education and professional development of our clergy and lay people, as we seek to maintain the standards of Christian ministry which are grounded in the teaching of the Bible.”

Archbishop Glenn Davies

ZERO
TOLERANCE
for Misconduct and Abuse

The Professional Standards Unit receives and deals with complaints of child abuse or sexual misconduct by members of the clergy and church workers.

A pastoral Care and Assistance Scheme is available to provide

counselling and other support to victims of misconduct or abuse.

The Safe Ministry Board formulates and monitors policy and practice and advises on child protection and safe ministry for the Anglican Church Diocese of Sydney.

Anglican Abuse Report Line

1800 774 945

website: www.anglican.org.au

email: abuse@anglican.org.au



Kwaje Solomona has taken to goat rearing as a business.

Most even manage to save some of the profit to reinvest. "Some have invested in small businesses, kiosks, others have invested in agriculture – one women's group has started a fish pond and they are producing fish."

Strengthening and expanding this work is one of Mr Kajaminyo's three pleas to Christians here. Another

His final point is a plea for prayer. "Our Archbishop is the chairman of the Peace and Reconciliation Commission and the church really can play a major role in restoring peace, even in those tribal conflicts that happen," he says. "I think the church still has goodwill and is respected. But we need to uphold the church in prayer for that."

ENTER... THE HOSPITAL CHAPLAIN

A decade after setting up and running the "ENTER" Bible ministry for people in the entertainment industry, the **Rev Charlie Brammall** has begun work as one of Anglicare's chaplains at the Prince of Wales Hospital.

The ENTER ministry, for Mr Brammall, involved being a chaplain on film shoots, lunchtime Christian groups in performing arts high schools – and tertiary campuses such as NIDA and the Wesley Institute – and one-to-one care of people in the industry, which included reading the Bible and praying together, marriage and baptism preparation and hospital visits.

"The people work is going to continue, so I've handed all the groups on to a new leader but it's not going to continue under the banner of ENTER any more," Mr Brammall says.

He began his new job last month and says, "I'm loving it. It's great. I think it's a fantastic ministry... I've



had lots of gospel opportunities already.

"My great passion, and strength I think, is caring for people wherever they are – whether that's in entertainment or in a hospital – and so the Prince of Wales job seemed like a great option. And I'm convinced about the value of hospital ministry for the kingdom."

Retirement from Nowra

The senior minister of All Saints', Nowra, the **Rev Matthew Pickering**, has retired for health reasons. He has been rector of the parish since 2009, and before that was chaplain to Shore School in North Sydney for six years. Others positions he has held since his ordination in 1991 include assistant minister to Dapto, staff evangelist at the former Department of Evangelism and rector of Austinmer in the northern suburbs of Wollongong – as well as part-time police chaplain while he held other roles.

Beaven to Armidale

The rector of St George's, Hurstville, the **Rev Allan Beaven**, is leaving the parish after 13 years to minister in the Armidale Diocese.

In mid-October Mr Beaven, with his wife Elisabeth and two younger children, begins work in Cockburn Valley – a three-church parish just north of Tamworth that has centres in the towns of Moonbi, Kootingal and Bendemeer.

It's a return to familiar territory for the Beavens, whose parish work (after returning from missionary

work with CMS in Kenya) began in the Armidale Diocese.

"We really enjoyed our previous ministry there and were sort of open to the possibility of going back," Mr Beaven says. "After speaking with the bishop he asked if we might consider Cockburn Valley. We felt comfortable with the fit and God's leading at this point in time."



"The biggest change for us was going from the Armidale Diocese, in a rural parish, to a fairly busy multicultural city parish [in Hurstville] – it's one of the largest Chinese congregations in Sydney, in the Anglican Church. So that was a very different ministry. But we've enjoyed the multicultural aspect of it – that was something we appreciated on the mission field as well – and we're all pretty sad about leaving. Thirteen years is a long time to be in a place and you build close friendships... we've got close friendships in all five congregations, so we'll be missing people across the spectrum."

Mr Beaven says one of the things that has shaped the ministry at Hurstville is "that wonderful picture from Revelation 7 of the congregation gathered around the throne of Christ from every tongue and tribe, too numerous to count... we have tried to work and build that together as one church, and I think that's something we can give thanks for over the past 13 years. There's a sense of being that body together in Christ."

The **Rev Canon Warren Croft** died on November 20, 2012.

Born in 1936, Canon Croft trained at St Francis College in Brisbane in the late 1950s and was deaconed in Sydney before being made a presbyter in Northern Queensland, where he spent the next decade serving in the parishes of Ayr, Innisfail and Proserpine, in addition to working as the regional secretary for youth and mission.

In 1969 Canon Croft became rector of Madang in Papua New Guinea, and three years later was made director of the Anglican Centre in Madang.

From 1977-79 he was curate of a parish in Southwark, England before returning to Australia as the NSW field officer for the Anglican Board of Mission. Two years later he became ABM NSW's regional director, and in 1986 was made an honorary canon of the Cathedral of St Peter and St Paul in Dogura, PNG.

In 1987 Canon Croft did a short-term curacy in the Sydney parish of Hunters Hill, before becoming rector of the then parish of St George (Kogarah) – a position he held until his retirement in 2001.

The **Rev Geoffrey Fletcher** died on August 12 at the age of 92.

Born in 1921, Geoff lost his father at an early age and was sent to a Masonic school at the age of eight. Dr Paul White came to the school to teach Scripture and it was here that Geoff gave his life to the Lord Jesus. After serving in World War II in the AIF and RAAF Geoff studied at Moore College for a year in 1947.



He was appointed curate at Summer Hill from 1948. In 1950 he became the curate-in-charge of Kingsgrove and Bexley North and was rector of the newly formed parish from 1951-1954. He then served as NSW General Secretary of CMS from 1954-1964 and rector of Northbridge for the following two years, before becoming "diocesan missionary" and then director of the Board of Diocesan Mission (BDM, now Evangelism and New Churches).

From 1969 Geoff then served as the national director of the Lay Institute for Evangelism and LIFE Ministries until his retirement in 1994. Geoff and his wife Diane spent some years in very active retirement in Queensland where Geoff continued to be involved in many areas of gospel work, most notably the Mt Tambourine Bible teaching ministry and training people in personal evangelism. In more recent years they moved to the Mornington Peninsula in Victoria where Geoff and Diane have been tireless in encouraging Bible-centred ministry and prayer. To the last, when legally blind, house-bound and eventually bed-bound Geoff "prayed constantly for revival on the peninsula," said Diane, his wife of 66 years.

Geoff Fletcher was a pioneer of lay ministry and the conviction that every follower of Jesus should be trained to share their faith with others. His commitment to training lay people never wavered.

Geoff is famously known as the man who brought John Chapman back to Sydney from Armidale and gave him the job description to "evangelise Sydney". When Chappo asked him if he could be a little more specific, Geoff shot back, "If I have to answer that question then I obviously have the wrong man!"

David Mansfield

VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at August 28, 2013:

- Bondi
- Kellyville
- Nowra
- Paddington
- Penrith
- South Hurstville

LETTERS

Tears and Joy

I wanted to send a message of thanks to Carl Beauchamp for his essay in the August issue of *Southern Cross*.

Tears welled as I heard of his suffering at the hand of institutional care. Tears welled again as I heard of restoration to faith and his ability to stop blaming the Lord, and I wanted to thank him for his wonderful testimony.

I'm preaching on Numbers at the moment and prayed for Carl this morning that the Lord might bless and keep him, that the Lord would make his face shine upon him and be gracious to him, that the Lord would turn his face towards Carl and give him peace.

Rev Mark Smith
Lithgow



SUFFERING AFTER DEATH

I was reflecting on the response of Mr Wood who was for voluntary euthanasia (SC, August). The premise behind the success of euthanasia is that death provides relief from suffering. What if it does not?

As a Christian I know when we

die we face God and judgement. If someone is an unbeliever and is euthanased, does not euthanasia make their suffering worse and eternal?

In my mind euthanasing unbelievers is irresponsible.

Denis Oliver
Mortdale

PUB IN THE CATHEDRAL

On Friday, August 23 I watched the Archbishop's inauguration service live from the website, and then a repeat of the earlier recording.

Before the formalities began I was surprised at the level of noise from the congregation, with many people speaking louder to their friends to be heard above the background noise – similar to what used to be described as "like a pub at closing time". But I was more surprised, or rather disgusted, to

see that when a choir processed in and went to the front to sing, that the volume of the general chatter continued unabated! I felt very sad that a selected group (invitation only) of supposedly responsible Anglican people could be so ignorant or irresponsible. I cannot believe that at any similar function at St Mary's Roman Catholic Cathedral there would be a trace of such behaviour.

The reduction of dignity and reverence over the past few decades seems to have gone a bit too far, and it is time that the pendulum should swing back somewhat. Come on. Clergy – you were probably about a third of the congregation, and you selected most of the remaining offenders!

Roger Anderson
Synod rep

Dundas-Telopea parish

ESSAY OF THE MONTH

Encouragement in the midst of pain

PATRICIA MACCABE

IN THE AUGUST EDITION OF *Southern Cross*, a letter from Ian Wood raised the question of euthanasia, speaking of the physical suffering of a woman mentioned by Dr Megan Best in June SC.

While it is terrible to think of the physical pain some are suffering as they long to die, there is often the emotional pain felt by others, too, as they age and are less able to care for themselves. Many feel unwanted, a burden on others, saying they are worthless and useless and would be better off dead. However, somehow – we often do not know where or how – God has a plan for each life.

When older friends tell me they feel a nuisance and a problem for their families, I remind them of the many times they helped others. Did they feel it a burden then, or were they glad to have the opportunity

to be useful? Usually they agree there is a special feeling of pleasure in having done something to help others. I tell them that now it is their turn to give that pleasure to those who want to help them.

Unfortunately not everyone aims to make these people feel anything more than a burden. Perhaps there are ways their Christian church family can make a positive difference. Here are some ideas:

To put a face to this person, let's call her Nina. She is someone who can't speak, write, read or move, but she is a woman of faith who can understand what is said to her and is trapped in the frustrating position of not being able to respond. How could we, as a church group, help make life more positive for her?

Perhaps the first step would be to ask if you and/or the group could count on her prayer support

for something you need prayer for, assuring her that you really do need her help. Suggest to your Bible study or prayer group that they form a prayer chain in which Nina could be included as an integral part. Members of the prayer group, where possible, could take turns in visiting Nina with a list of a few people or needs to be prayed for and, at the same time, give updates and progress reports, remembering to thank her for being faithful in prayer. It would be good to fill in background information about the person or problem on the list.

While it would be worthwhile to list prayers that may take years before the results could be seen, it would be even more important to include ones needing immediate answers such as next Sunday's sermon, or children's school tests, thinking of topics that would have

been of interest to Nina in the past, even if not about her own particular family. Arrange for and take along thank you letters to read or messages from those who have been helped as prayers were answered – or even just that they had been encouraged by the fact that people cared enough to pray for them. Make sure the church family realise they have a prayer warrior who is praying for them – and one that they also could be praying for.

Most importantly, whenever there is an answer to prayer, or a part answer in the progress to the final result, emphasise that her prayers played a vital part in God's answer and his work in the lives of others. Although Nina may be unable to move, speak, read, or write, through her prayers she is still playing a vital part in God's purposes being fulfilled. Encouragement that there is still a purpose for us in life can help each of us, even when our own prayers are delayed in being answered.

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

Prayer and love

DR GLENN DAVIES

IT IS AN OVERWHELMING EXPERIENCE to enter a cathedral packed with people who are anticipating your arrival. Yet that was my experience on August 23 as I entered the Cathedral of St Andrew to be inaugurated as the 12th Archbishop of Sydney.

While it was certainly a joyous and celebratory occasion, it was also humbling to be honoured by so many representatives of the Diocese of Sydney and beyond in this official welcome.

I was asked by a reporter from *The Daily Telegraph*, just prior to the service, what I was looking forward to that night. I said that I was looking forward to teaching the Bible. That is always my chief joy – to explain the Bible so that people might hear the living word of God and respond appropriately to it. I am not sure what the journalist made of that comment, but it was refreshing to see it accurately reported in the paper the following day.

For my first sermon in the Cathedral as Archbishop I chose to preach on prayer, or more specifically, Jesus' prayer in John 17. In this passage we find not only a model of prayer, as the Son bring his supplications to his Father, but we are ushered into the inner sanctum of Jesus' thoughts, as in prayerful petition he expounds the Father's plans for our future. First there is Jesus' own future, where he asks the Father to glorify his Son in order that Jesus may glorify the Father. Jesus has all but completed the work his Father gave him to do on earth, as he looks forward to his own death in which his glory will be revealed. Yet he also longs to return to the glory he had with the Father before the world began (17:5).

Second, Jesus prays for his apostles – those who would carry his word forth into the world. He prays that they may be one, even as the Father and the Son are one. This oneness, in

the context of John 14-17, is brought about by the Holy Spirit, the comforter and advocate, the Spirit of truth. Jesus is to be glorified in them, by his Spirit; and the full measure of Jesus' joy will be theirs, through the Spirit's abiding presence. Jesus prays that they will be sanctified in the truth, for God's word is truth

“**Jesus was praying for us – for you and for me... Does that not take your breath away?**”

(17:17). It is the truth that Jesus has revealed about the Father which is the central theme and which brings eternal life: this is eternal life, that they know the Father, the only true God, and Jesus Christ whom the Father has sent (17:3).

Third, Jesus prays for all those who believe in him through the apostolic word (17:20). As we reflect upon this profound petition we recognise that Jesus was praying for us – for you and for me! Wow! Does that not take your breath away, to know that Jesus – the eternal Son of God – had you, a 21st-century believer, in mind when he prayed that prayer?



Just as his prayer has been answered in our becoming his disciples, so has his prayer that we may be one. This unity of all believers is characterised by the oneness of the Father and the Son, and its purpose is that the world may believe that Jesus has come from the Father (17:21). Jesus is building his church and he is doing so through us. He is preparing us to behold his glory in the world to come (17:24). He is taking frail people like you and me, bestowing upon us the love of God (17:26), so that we may express that love to each other. This is the new commandment: love one another, even as I have loved you. “By this all people will know that you are my disciples, if you have love for one another” (13:34-5).

I have been overwhelmed by the prayers that the Diocese has offered up for Di and me these past few months and especially since the election Synod. Your prayers have calmed my spirit and warmed my soul. I too, as your chief pastor, am committed to pray for you, which is the responsibility of all pastors (Acts 6:4; 1 Thess 1:2). Will you now join me in prayer for God's love and unity to be so manifest among us that the world may believe that Jesus is the Christ, the Son of the Father, whom to know is life eternal. SC

MISSION PRAYER

Almighty God,

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

In the name of our saviour Jesus Christ,
Amen.

COVER
FEATURE

CARBON
TAX

STOP THE
BOATS

JOB
SECURITY

CLIMATE
CHANGE

DISABILITY
INSURANCE

THE ASIAN
CENTURY

new
way

THE
PEOPLE

Tax
CUTS

Gay
marriage

UN

POLITICAL
POINT SCORING

FEATURES

White noise

How should Christians think about our politics? **NICK GILBERT** speaks to Bruce Baird, Karin Sowada and Stephen O'Doherty – three former parliamentarians who have brought their faith to bear on the maelstrom of the political world.



The system

needs Christians to be

in there

and voting, and

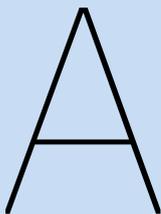
making themselves

known. ”

Bruce Baird



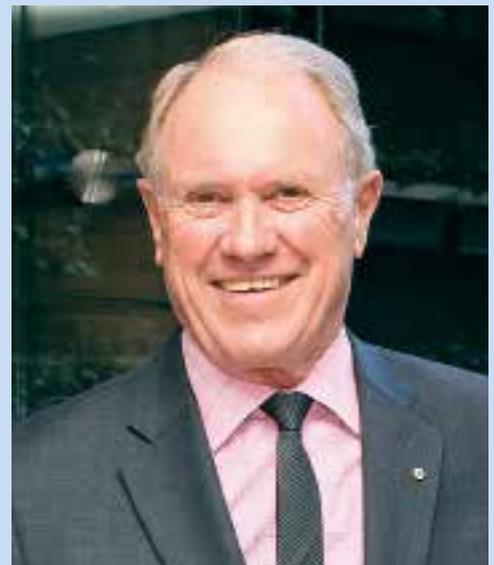
FEATURES



ANOTHER TERM, ANOTHER ELECTION. THERE'S something quite fascinating about election day in Australia – folks trip out in their shorts or tracky daks, wander into their local school or community centre, spend a minute or two filling out some paper, then wander back out again, often to a barbeque lunch. This deceptively casual state of affairs belies the past three tumultuous years in our Federal Parliament, and the rather important fact that we have just established the political landscape – and the state of governance of an entire nation – for another three.

For many, though, this particular election has been a difficult one. Changes in policy on the part of both major parties have often made tracking what each party stands for difficult. The emotive nature of this parliament, particularly the leadership changeovers in the Labor Party and all that has entailed, has called into question the character of several of our leaders. That's before you get to the merits of actual policy. The opinion poll has reigned, with the front pages of major metropolitan newspapers often given over to the constantly updated mood of the electorate.

In this fast-paced changing climate, what is a Christian voter to do? When policy positions change, when leaders rise and fall from grace, and most especially when the various policies Christians feel compelled to support are split between diametrically opposed parties, is there such a thing as a guilt-free, "good" Christian vote? ▶



The Hon Bruce Baird AM initially worked as Trade Commissioner at the Australian Consulate-General in New York, as well as in other similar roles, but entered the NSW Legislative Assembly in 1984. Working for seven years as Minister for Transport, he also served as Deputy Leader of the NSW Liberal Party in the early 1990s. In 1998 he became the Liberal MP for Cook in the Federal House of Representatives. He was one of four members of the Federal Liberal backbench who opposed the mandatory detention of asylum seekers under the Howard Government, and was successful in changing detention policy, which saw women, children, and families originally held in detention released into the community. He retired from politics in 2007.

LEAVE IT TO THE LORD?

The Hon Bruce Baird AM, former Federal Liberal MP and State Liberal frontbencher, says his father took the view that voting was a matter best left "to the Lord".

"He just abstained from it," Mr Baird says. "I always disagreed with that. The system needs Christians to be in there and voting, and making themselves known. No one's going to personally represent your view, and if you're expecting the

perfect candidate in politics you're going to be sadly mistaken. Politicians are representative of the community, with all their flaws and failings. The same is true for Christian politicians – they have their plusses and their minuses, including me."

Mr Baird, who was heavily involved in a backbench effort to reform asylum seeker policy under the Howard Government before retiring in 2007, says the kinds of changes we have seen in the most recent parliament, the changes in policy and leadership that have characterised the past term, can't entirely be chalked up to opinion polling alone – although he says polling has always played a role in political life and decision making.

"Well, I think it's always been thus," he says. "That aspect has been accentuated by all sorts of factors – the rapid news cycle, social media and the like – but the real shifts that have occurred are due to the speed of the feedback, which can be overwhelming. When I was in State politics, if people had views they would write you letters. Nothing compared to the time when I was between State and Federal, when email came into use. On asylum seekers, I had thousands of emails, whereas on other things in State Parliament, a couple of hundred letters was the most you could expect to see on an issue. Suddenly, you're besieged and overwhelmed."

It was not hard to see this tension play out in the last parliament on issues as diverse as asylum seekers, the National Broadband Network and carbon policy. The day-to-day scrutiny afforded by our technology and our media gives us more information than ever before, but it's also something of a double-edged sword, according to the CEO of Christian Schools Australia, and former NSW Liberal frontbencher, Stephen O'Doherty.

"What we're seeing," he says, "is as the power and spread of media have increased, the time frames of political news media have grown shorter and shorter. They've had a more concentrated impact than before. So there's a

“ We often need the courage to stand up and say what we think in a place that less and less wants

to hear a Christian worldview.”

Dr Karin Sowada



Dr Karin Sowada graduated with a degree in archaeology at the University of Sydney in 1989. She entered Federal Parliament in 1991, becoming the then-youngest woman to enter the country's upper house, as an Australian Democrat Senator for NSW. During that time she was a part of the Senate Standing Committee on Employment, Education and Training and had a particular focus on youth unemployment and homelessness. She campaigned against the introduction of student university fees, and tertiary underfunding. She also supported the Australian Republican Movement. After leaving the Senate in 1993, Dr Sowada completed her PhD on Old Kingdom-era Egypt. She now works as the Chief Executive Officer of Anglican Deaconess Ministries.

more democratic way of accessing media than we had before – people can directly take part in blogs, Twitter, Facebook, Reddit, everyone can have their say – but they have less and less to say because there are only a few lines being fed out at any one time."

Mr O'Doherty says that in this climate, there's a real need to have a clearly articulated Christian perspective on issues, and not only the most common ones. While parties such

as the Christian Democratic Party and Family First present a strong Christian perspective on many issues, it may also be that a Christian perspective needs to be heard on a wider range of issues, even those where there is no obvious Christian position.

"I think we're crying out for a well-reasoned alternate point of view as to what the options are for Christians," Mr O'Doherty says. "You ask that question on the street and people will talk about the big moral issues, and they're easy – not easy to solve, but easy to identify. Marriage, abortion, those are easy to identify. But what about in terms of say, asylum seekers, and then how do you solve the problem? I think Christians would want to see a compassionate response, and I think that's been lacking in the discussion to date."

SPLITTING THE BABY

In many ways, though, this is precisely the problem for Christians. What do you do when your perspectives on various issues such as abortion, the definition of marriage and asylum seekers seem to split your support between wildly different parties? Mr Baird articulates this problem from his own perspective.

"Someone like me is concerned with both major parties in terms of the treatment of asylum seekers," he says, "and the only one party that in my view has the most sympathetic attitude towards them is the Greens. But on the other hand, I find many of their other policies objectionable. So on balance, there can't be a single thing that determines your vote. There have to be other factors as well. I don't think there's a crystal-clear view."

Even though the election has passed, these same issues will still pose a problem for Christians in the new parliament. Dr Karin Sowada, the CEO of Anglican Deaconess Ministries and former senator for the Australian Democrats, says it's common, even for politicians, to have deep issues with elements of their own party policy.

"When I was in the Democrats, for example,

I joined the party for particular reasons, but I didn't agree with everything the party wanted to do," she says. "I wasn't 100 per cent behind every decision the party made, and that's true even for MPs today. There would be people in Labor today who would be wringing their hands over the asylum seeker policy of Kevin Rudd. There would be people unhappy about that. Likewise, in the Coalition, there would be people unhappy with stopping the boats. So it's

“ You need to be on your knees either figuratively or literally, asking God to test and approve what you're thinking. ”

Stephen O'Doherty



Before entering politics Mr Stephen O'Doherty worked as a journalist, hosting current affairs programming on 2GB in the '80s, as well as working for *The 7.30 Report* and Channel Ten as a national affairs and political correspondent. He became a Liberal Member of the NSW Legislative Assembly in 1992 and, until his retirement from politics in 2002, held a number of portfolios while in Opposition, including Education and Training, Community Services, Small Business, and Shadow Treasurer. He now works as the Chief Executive Officer of the national Christian Schools Association, and in that role has participated in Senate inquiries looking into the previous Labor Government's set of education funding reforms known as the Gonski reforms.

LEADERSHIP SPILLS

DEATHS AT SEA

COST OF LIVING

STRONGER AUSTRALIA

WORKING FAMILIES

PACIFIC SOLUTION

TRUST

BUDGET DEFICIT

okay to disagree, but in the end you just have to decide which issues really matter, and go with the party that covers those issues."

So how do you work out which issues do matter? While there isn't a clear-cut, failsafe way of working that out, according to Dr Sowada there a number of ways one can try to approach the issue.

"It really depends on what stage of life you're in, which issues are going to touch you the most," she says. "And that's fine. We all view things through the lens of our own experience. From a Christian perspective, though, I think the question of peace and security is a big one. What is going to deliver those two things, as well as justice, that the Bible often holds up as the responsibility of government? Looking after the poor, as well, is another one of those themes. There are a series of big-picture issues the Bible often holds up as the responsibility of government or state. So I think those things are quite important."

While understanding and evaluating policy itself is important, Mr O'Doherty says one of the most helpful things for us to do is actually engage with our local member of parliament, not just in order to share our thoughts on policy, but to also have a relational connection. These connections can often provide insights into our local member's perspective and approach to a wide range of issues, and help us decide whether they are someone worth supporting – both now and in the future.

"Ask them about their faith, ask them where they derive their moral compass from," he says. "I remember I was at a community cabinet at one of our local Christian schools where Julia Gillard was asked by a young Christian person where she derived her moral compass from, given she was an atheist.

"And [Ms Gillard] said that she grew up in a Christian household, is well versed in the Bible but just didn't believe the central point of Christianity. But she said, 'I derive most of my sense of justice and moral principles from the Bible'. It was remarkable."

NOT ASHAMED

Mr Baird says Christians should never be ashamed of engaging in the political process, and indeed Christians can be important agents in political change, as has been seen around the world.

"As we've seen in Egypt, it was not only liberals and secular people but there were, and still are, Christians out there protesting as well [against the now-ousted government]," he says.

"We're involved with a charity working in Egypt and Christians are very much out there. There really is a role for Christians within parties to stand up and be heard on issues, to explain why they think something is wrong for such-and-such reason. People do listen to what you have to say."

Dr Sowada says that it's okay as Christians to vocally disagree with politicians on issues.

"It's okay to say no. I think for Christians, we often need the courage to stand up and say what we think in a place that less and less wants to hear a Christian worldview."

With issues such as boat arrivals, the economy and the environment likely to dominate the next Federal Parliament there is certainly plenty of scope for Christians, whether formally or not, to have a say in politics.

But according to Mr O'Doherty the most important asset Christians can and should bring to their political thinking is their awareness of their status before God, and that all humans are wrong and need God to renew their thinking. This should influence Christian politicians and voters alike.

"You need to be on your knees either figuratively or literally, asking God to test and approve what you're thinking," he says. "That's part of what Paul talks about when he tells us to be transformed by the renewing of your mind, so you can test and approve God's will.

"And it might not be your first instinct. That's the problem with a culture of dog-whistle politics. If you only voted a certain way to please your Christian constituency, you're no better than any other secular politician who chases votes and puts them ahead of principles."

What will Australia look like in another three years? It's far from clear. Regardless of the circumstances though, the opportunities for all voters, including Christians, to be involved in the issues of the day extend to more than just election day. And perhaps it really does begin on our knees.

MOORE
IS MORE

From the
naughty
chair



THAT IS NOT ASSEPTIBLE.

to the
knowledge
of God

Can TV's *Supernanny* give insight into who we are as God's children? DAN WU believes it can.

SINCE BECOMING A FATHER, WATCHING RERUNS OF *Supernanny* has taken on a whole new level of meaning. It used to be entertaining to laugh at the incompetence of others in raising their families. Now, it's like rubbing salt in my own parental wounds.

Despite the pain, however, I think that *Supernanny* also has some helpful things for all of us to reflect on as followers of Christ, regardless of whether we are single or married, and whether we have children or not. For ultimately, we are all members of God's family. What's more, it's not just that God is *like* a human father to us; rather, God is 'the Father, from whom all fatherhood is named' (Eph 3:14-15). Note that the word translated as "fatherhood" here can also mean "family" (*patria*), which is how most contemporary Bible versions translate it.

One of the foundational statements of our identity, then, is that we are God's children (Rom 8:16-17). So it's no surprise that what makes for healthy human family relationships can help us reflect on how God the Father relates to his children, and how we ought to relate to each other as his family.

This happened anew for me recently. As I sat on the couch, enjoying my favourite moment in the show – yet another ratty kid getting the "naughty chair" treatment – something struck me for the first time: the naughty chair reflects the heart of who God, the Father, is. At first glance this might seem rather unlikely, but as we turn to an examination of God's character in Scripture, I think it's not only accurate but has important implications for how we relate together as his people. And this is ultimately because the naughty chair is not about the naughty chair. The naughty chair is about love and faithfulness. And love and faithfulness lie at the core of God's character.

THE GOD OF LOVE AND FAITHFULNESS

The Bible teaches us several aspects of who God is: he is sovereign Lord; holy; righteous; unsurpassed in power; perfect in all he does; and more. However, if we ask what is central to his character, the answer would be his goodness, which is expressed in his love and faithfulness. As Psalm 100:5 puts it, 'The Lord is good and his love endures forever; his faithfulness continues through all generations'. Love and faithfulness go on to be the sustained characteristics describing who God is, and how he relates to his creation.

He is first of all loving. More than simply a feeling, love in the Bible means a passionate commitment to doing good to another (e.g. Ps 25:7); hence its synonyms are mercy (eg. Dan 9:18), and grace (e.g. Isa 26:10). Faithfulness, likewise, is closely associated with truth and justice (eg. Ps 91:4; 59:15; Isa 11:4). God is loving because he is gracious and forgiving to those he loves. He is faithful because he gives his word and always keeps it. He thus speaks truthfully, and acts justly, in all that he does.

The central expression of God's good character to us comes in the person of his Son. As John declares: 'The Word became flesh and dwelt among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth' (John 1:14). Moreover, our salvation was the climactic demonstration of God's goodness to us: as Paul says, our justification is a demonstration of both God's grace (Rom 3:24) and his justice (Rom 3:26).

This is who God is. He is the Father, who builds and establishes his family by pouring out his goodness – his love and faithfulness – in everything he does for us, and most of all in giving his Son for us. But what, if anything, does this have to do with *Supernanny*?

“**The effectiveness of the naughty chair is ultimately dependent on the love and faithfulness of the parents.**”

LOVE, FAITHFULNESS AND THE NAUGHTY CHAIR

Think about the consistent narrative that happens in each episode of this TV show. The naughty chair is introduced and the terms of its use are explained and modelled by the Supernanny. She then leaves, after which chaos ensues and the parents lose even more control. Supernanny returns and points out the mistakes they made.

After watching a few episodes, you can't help noticing that there are two basic errors that keep reappearing (sometimes simultaneously). First, some parents grow impatient and degenerate into anger or manipulation. Second, some don't enforce the terms of the naughty chair – they fail to place the child back in the chair when they get out, or attempt to switch to another punishment. Either way, it is a total failure until Supernanny walks the parents through the process again, this time stressing the responsibility of the parents to stay calm, in control, and persist in enforcing the terms they set until the child accepts the punishment on their terms.

In other words, the effectiveness of the naughty chair is ultimately dependent on the love and faithfulness of the parents. In order for it to work, they need to be gentle but firm, and also faithful to their word. If they say that the child needs to go to the naughty chair for five minutes,



The Rev Dan Wu is a lecturer in Old Testament and biblical languages at Moore Theological College.

they make sure the child is in the chair for five minutes. If they fail on either front (in being loving or faithful), the whole exercise fails. When they succeed, the parents are freed up to express their love more fully and joyfully to their children (and, often, each other). The children, likewise, flourish and grow in the stable and secure framework of such parents and are more able to engage in the beautiful giving and receiving of love that characterises deeply healthy, harmonious families.

IMPLICATIONS FOR CHRISTIAN LIFE

I want to conclude by drawing four implications for us: one caveat and three ways *Supernanny* helpfully draws us to reflect on the way we relate; in our human relationships, in our church families, and in our relationship with God.

First, the warning. The show is highly scripted and so somewhat unrealistic in its representation of family life. In the reality of the fallen world tension, frustration and difficulty will continue to rear their ugly heads and impinge on the safe haven that our homes should be. We will simply not be able to completely shelter our families from the effects of sin. In fact, the facade of perfection – whether in expectations on children, or in the example of parents – can be a debilitating and crushing weight. We all have weaknesses that compromise our conduct in relationships. We all need help growing in godly patterns of relating.

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Indeed, such a realisation is an important gift from God, for it allows us to model to our families the repentance and asking for forgiveness that lie at the heart of the gospel call. In fact, good relationships often must be fought for faithfully, and are only really found on the other side of years of tension and conflict.

Second, despite its artificiality, what *Supernanny* tries to portray is the truth at the heart of the universe: that God himself is relationship. He is Trinity – three persons in a perfect relationship of self-giving love and service of the other. For those made in his image, then, life is ultimately found in relationships of love and trust; first with him, and then with others. While this side of Jesus' return our earthly families will never be places where this love and faithfulness are completed, they are still God's gracious provision by which we can model and taste the good things that Christ has won for us.

“ The growth of the children in *Supernanny* helps illustrate something of how we experience God's fatherhood. ”

In this we each have several aspects of responsibility in the bonds of giving and receiving that make us families – as brothers, sisters, sons, daughters, parents, uncles, aunts, family friends and so on. These will change and grow as we do, but underlying them must be the constant foundation of conducting ourselves in love and faithfulness towards each other – seeking the good of the other, as they do likewise.

For those who are parents of human families, *Supernanny* can highlight, perhaps quite painfully, our weakness in this area. It's all too easy for unhealthy patterns to creep into our parental discipline: resorting to empty threats and raising our voices beyond being firm into being selfish in anger and aggression. In this, we fail to model and express faithfulness (i.e. giving our word and then keeping it) and love (in patience and forbearance). Instead, we need to work hard at controlling our words and emotions, thinking and planning ways and means of discipline and dealing with our children's misbehaviour that teach them,

as far as we are able, the joy of living under God's goodness.

Third, the Bible stresses that our human families – as important as they are – are themselves models of a greater reality: the family of God (cf. 1 Tim 2:15; Heb 2:5-18). Our Christian fellowships, therefore, must be more than simply gatherings to hear God's word taught. This must be at their core, but we must also remember that the one speaking to us is the God of love and faithfulness.

His family, shaped by that gospel, is then to reflect his love and faithfulness in our actions towards him *and* each other. Our churches must indeed be "hospitals for sinners", where those who have been victim to unfaithfulness and lovelessness (and perhaps also perpetrators) may find forgiveness, restoration and healing. They must also be communities of faithfulness, where honesty and integrity characterise relationships so that 'no one will malign the word of God... [and] in every way they will make the teaching about God our Saviour attractive' (Titus 2:5, 10).

Fourth and finally, the growth of the children in *Supernanny* helps illustrate something of how we experience God's fatherhood. For, despite their initial resistance, the effect of the parents' love and faithfulness is to prune the children of their immaturity so that avenues for deeper, more joyful and mature relationships are opened up. It reminded me of Hebrews 12:7-13:

Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it. Therefore, strengthen your feeble arms and weak knees. Make level paths for your feet, so that the lame may not be disabled, but rather healed.

We have a Father who in all things works for the good of those who love him, in conforming them to the image of his Son (Rom 8:28-29). It is because this is our God that passages like Hebrews 12:7-13 don't trivialise the immense suffering we may experience in our lives. But grounded in the rock-solid assurance of God's love and faithfulness in the gospel, our suffering is profoundly transformed. We no longer experience it as simply tragedy and frustration. Instead, around, above and beyond these, they are his tool for pruning and disciplining us, that we may grow in righteousness, peace and hope in his return as we experience his goodness even in the midst of our suffering. As Spurgeon once put it, "I have learned to kiss the wave that dashes me against the Rock of Ages".

I will never look at the naughty chair the same way again. SC

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Deep impact

Students pray together at Youthworks College.

Youth and children's ministry has far-reaching effects that go way beyond the Christian families at church – and by God's grace it can continue in our next generation of leaders, writes **GRAHAM STANTON**.

THIS IS THE LAST PIECE I WILL WRITE FOR ANGLICAN Media in my role as principal of Youthworks College. After 13½ years I am still as convinced as ever of the strategic value of children's and youth ministry. And the most recent statistics back that claim.

One of my final tasks before finishing has been to receive a report from the Anglicare Social Policy and Research Unit on a series of questions Youthworks commissioned in the 2011 National Church Life Survey.

Once again the statistics show how significant the childhood and teenage years are for making commitments to Jesus. According to the 2011 NCLS, 76 per cent of Sydney Anglicans became Christians before the age of 20, and 44 per cent did so between the ages of 10 and 19. The same picture was evident in previous surveys from 2006 and 2001.

Until now these numbers could have been dismissed as just reflecting Christian kids from Christian families coming to own their faith for the first time. Even if that were the case, it's hardly something to be dismissive of. How good is it that churches are working effectively with parents in the joy and responsibility of raising their children to love and serve the Lord!

The other problem with dismissing children's and youth ministry as only ministering to Christian families is that it just isn't true. And, thanks to the 2011 NCLS, what youth ministers knew from experience has been confirmed in the statistics.

The most recent survey included a new question that asked church attenders about their parents' commitment to Christianity at the time



Graham Stanton (far left) with college graduates and staff, 2004.

of their own conversion. Of people who became Christians between the ages of 15-19 years, only 25 per cent reported that both their parents were Christians at the time of their conversion. There are another 18 per cent where one parent was a committed Christian. That leaves 57 per cent of people who became Christians between the ages of 15-19 who were from nominal or non-Christian families.

These are people like Kai from Seaforth (Year 8), Samantha from Campbelltown (Year 10) and Josh from Broadway (Year 12) – all from nominally Christian homes and, so local parish youth workers tell me, all of whom have come to faith in the past three to six months.

The Anglicare research team concludes: 'this suggests that youth ministry could – and should – play a pivotal role in bringing children from a range of family backgrounds to Christ'.

We are already seeing young people and their families come to faith as a result of the children's and youth ministry in our churches. But our resources are far from spent and new opportunities are still waiting to be taken hold of. How much more could be achieved with a renewed

and service over the years. Many have grown as they have continued on the pathway of theological education they began at Youthworks. Our graduates have not only gone on to complete degree and postgraduate studies but excelled in the task, bringing a depth of ministry wisdom that integrates experience with biblical and theological studies.

And many have grown simply with the passing of time. Some who came to college as adolescents themselves have grown into young adults, and are even approaching middle age! Carefree students who were beginning to recognise the need for boundaries and learning how to use a diary have become heads of households and leaders of teams. I am grateful to God for all those senior leaders who "took a punt on a punk": who encouraged these fine leaders to train for ministry and supported these leaders as they developed their ministry. I am grateful to God for the way these leaders gave themselves to all that college offered: who learned how to think, learned how to learn; who grew in self-awareness and developed skills in critical reflection. I am grateful to God for the privilege of sharing in that journey.



College students at work, 2012.

commitment to education and training for youth ministry?

It has been an immense privilege to have shared in the training and formation of so many exceptionally able emerging leaders through my time at Youthworks. From the opening year of the college when 16 brave (perhaps foolhardy!) souls turned up to a half-completed campus at Loftus, each year has seen men and women trained, equipped, enabled and energised for the ministry of the gospel among children and young people that they have been called to by the Lord of the harvest.

For me the great joy of being in this role for such a long time has been seeing the way our graduates have continued to grow in their wisdom

Of course Youthworks College is not the only source of trained children's and youth ministers in the Diocese. It has been wonderful seeing the relationships and ministry partnerships that have developed among men and women working in this ministry whether they have trained at Youthworks, Moore College, SMBC or elsewhere. I am grateful to God for the joy of serving together.

I hope we are aware of the extraordinary gift we have received from God in the children's and youth ministry workforce of the Diocese. We have been richly blessed with dedicated, competent and "professional" evangelists, pastors and teachers among children and young people,



A service is held at the college's outdoor chapel, 2008.

who are theologically sophisticated, missionally engaged, culturally relevant and developmentally appropriate ministers of the gospel. They are worthy of honour for their work.

We have seen a huge increase over the past decade in the number of well-trained gospel ministers, dedicated to medium- to long-term service among children and young people. Yet, at the same time that this ministry force has grown in number and depth of specialisation, the needs and opportunities for ministry have grown in number and variety. There continue to be ministry needs in Sydney, throughout Australia and overseas that are going unanswered due to lack of personnel and lack of funds.

Is there someone today that you can encourage to investigate a

specialise in ministry among the young? Get involved in an elective unit at Youthworks, or use the opportunity for a research project in your BD or MA to pursue some of the intricacies of serving children and teenagers with the gospel. Get along to Thetacon or Teknacon and join in the conversation.

This is not for the faint-hearted. We need people with intellect and creativity: people who are able to bridge cultural divides as well as navigate the complexity of developmental needs. May it not be that we lack the vision to continue to invest in this ministry. The children and young people of our city and nation need more people – suitably gifted, appropriately equipped and adequately resourced – to offer themselves for this service. Who will go? Who will you encourage into this service?



Graham hands over to Andrew Nixon (left).

lifetime of ministry as an evangelist among children and youth? Help them test their gifting and call through the Diploma of Theology and Ministry program at Youthworks College. If their suitability for long-term leadership is clear then why not urge them to specialise in children's and youth ministry? Encourage them to follow in the footsteps of many established children's and youth ministers in the Diocese: to lay the foundations of integrating theology with ministry practice at Youthworks, and then go on to complete further theological education with a clear focus on serving children and teenagers.

Or perhaps you are already trained in ministry. Why not retrain to

Martin Luther wrote that 'There is no greater obstacle in the way of Christianity than neglect in the training of the young. If we would reinstate Christianity in its former glory, we must improve and elevate the children, as it was done in the days of old'.

The writer of Psalm 78 said, 'I will declare wise sayings; I will speak mysteries from the past – things we have heard and known and that our fathers have passed down to us. We must not hide them from their children, but must tell a future generation the praises of the LORD, His might, and the wonderful works He has performed'. May it also be true of our generation. By God's grace, and for his glory.

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Corrimal Anglican Church, situated north of Wollongong CBD, is providing accommodation for female students in an affordable, safe, Christian, community house. Please contact Cathy: 4284 4113 or secretary@corrimalanglican.com.au

DIARY

Saturday, September 14

Campsie Mini Market

St John's, Campsie is holding a community Mini Market, featuring a bric-a-brac sale with goods going for 10c and up, as well as plenty for the foodies, with home-made jaffles and a sausage sizzle on offer. All funds raised will go towards supporting English as a Second Language classes run by St John's. For more details contact Stephanie on steph@ysss.com.au or 9718 2879.

LOCATION | Campsie Anglican Church, Amy Street Campsie (opposite the shopping centre) | 9am-12pm

Monday, September 16

Youthworks College Open Day

Come and experience a day in the life of Youthworks College. Take a tour of the campus, have your questions answered by faculty and meet the current students. Also features time to get a feel for what lectures are like at the college. Runs all day, allowing for visitors to come and go, with both lunch and dinner provided. For more information, please visit youthworkscollege.edu.au

LOCATION | Wanawong Campus, 11 Fifth Ave Loftus | 9am-7.45pm

Tuesday-Thursday, September 17-19

The Work of Theology: with Stanley Hauerwas

New College at the University of New South Wales is hosting a series of free public lectures by American theologian and ethicist Professor Stanley Hauerwas, where he will reflect on his own personal theological development in the context of other scholarship.

Topics include "How I think I learned to think theologically" and "How to (Not) be a political theologian". Register online at www.newcollege.unsw.edu.au/events

LOCATION | New College UNSW, 330 Anzac Parade Kensington | 7pm-9.45pm

Saturday, September 21

Church fair

Holy Trinity Anglican Church in Wentworth Falls is hosting a church fair, featuring an exhibition by the Upper Blue Mountains Photography Club, a garage sale, free children's entertainment, stalls and free Devonshire tea throughout the whole day. For further information contact Doug on mountainbilly1@gmail.com

or call on 0403 215 514.

LOCATION | Holy Trinity Anglican Church, 17 Armstrong St, Wentworth Falls | 9am-3pm

Saturday, September 21

Camp Jono Trivia Night

Camp Jono, a Christian camp run for children and young people with developmental disabilities, is hosting a trivia night to raise funds in support of the January Camp. The camp itself not only provides kids an opportunity to experience a time away camping with friends and leaders, but it can also give parents a week of respite from everyday care of their child.

For more information, contact Dani at danii.mcgowan@gmail.com or call on 0420 940 733.

LOCATION | 13 Turbo Road, Kings Park | 7pm

September 21

Year 13 Info Day

The Year 13 Info Day is an opportunity for prospective students and their family to get a glimpse into what Year 13 is all about. You will get the chance to meet the staff, hear about the details of the program, ask questions and visit the campus. The day is run in two halves – a morning session ending with lunch or an afternoon session beginning with lunch.

For more information, visit <http://www.youthworks.net/year13/info-day>

LOCATION | Wanawong Campus, 11 Fifth Ave Loftus | 10.30am-2.30pm

Saturday-Friday, September 21-October 4

Spring HSC study conferences

Choose from one of three Youthworks conferences created to get you ready for life during and after the HSC. In addition to the 30 hours of supervised independent study, the camp also provides all meals, accommodation and, of course, time to relax and recharge for your next session.

Also includes a session each day to discuss the Christian faith and how that is relevant in our lives. The Asian Australian conference is held at Blue Gum Lodge in Springwood, and two other study conferences are held at conference centres near Sutherland. For more information, go to <http://www.youthworks.net/events/springstudyconferences>

LOCATION | Port Hacking and Blue Mountains

Saturday, September 21 – Friday, September 27

Scripture Union Bike Camp

The Scripture Union Bike Camp is for guys and girls in Years 9 to 12 who enjoy cycling, camping, and

otherwise spending time in the great outdoors.

This year's ride begins in Bathurst and ends in Goulburn, with a rest day for games and recreation in the middle at the Abercrombie Caves. Days also begin with Bible study around a campfire, affording time to spend in God's word while enjoying the challenge of the ride.

Cost is \$250 and registration can be done through the SU website at <http://www.sunsw.org.au/bikecamp>. **LOCATION |** Goulburn to Bathurst, NSW

Monday-Friday, September 23-27

CMS Camp Milimani

This camp runs at Katoomba at the CMS and KCC conference centres and is for primary-aged children. It will focus on taking a detective's eye to the claims of the Bible about Jesus, and will also allow plenty of time for campers to get to meet several Christian missionaries and learn about the places where they work telling other people about Jesus.

For more information contact David at ddavies@cms.org.au. Registration is \$335 and can be made through the CMS website.

LOCATION | CMS Conference Centre, corner Violet Street and Cliff Drive, Katoomba

Saturday, September 28

Moore College Open Day

Each year Moore College holds an Open Day for you to come and meet current students and find out for yourself what Moore is all about. The day will include a sample lecture from one of our faculty, a campus tour and plenty of opportunities for questions. Events will be occurring throughout the day, with morning and afternoon streams. For more information, email openevents@moore.edu.au

LOCATION | Moore College, Broughton Knox Teaching Centre, 15 King Street Newtown | 9.30am-2.30pm

Thursday, October 10

God, science and history

Warrawee Anglican is hosting an open forum featuring the Rev Dr Andrew Ford and the Rev Dr John Dickson, examining the relationship of God and theology with science and history. Includes a reception afterwards.

Entry is free and registration is through the church website at warraweeanglican.org.au **LOCATION |** Warrawee Public School Hall, corner Pacific Highway and Finlay Road | 7.30pm

For diary events
email
newspaper@anglicanmedia.com.au

CONFERENCE HELPS KIDS AND ADULTS GROW IN FAITH

THE recent Growing Faith Family Conference held at St Paul's, Castle Hill, gave families a chance to reflect on the word of God, and how that relates not only to bringing up children but also how families can engage with the work of the gospel in the community.

The conference, in its third year of operation and accompanied by online articles and parenting aids, allows an opportunity for the whole family to spend time together in the morning, while parents head to workshops in the afternoon and kids and youth to their own programs.

Tim and Sarah St Quintin attended the conference with their three children. They say the fact the conference has something for everyone in the family is part of what makes it appealing.

"What we love about the Growing Faith conferences is that we can attend as a family," Mrs St Quintin says. "The kids see this as something they're involved in as well. It's for them as much as for the grown-ups, it's different to kids' church on Sunday, and they can see other Christian kids from other churches around Sydney and they really enjoy it."

Pete Tong, the assistant minister at Naremburn-Cammeray Anglican Church with oversight of the youth and children's work, was the main speaker at the family session.

The conference workshops covered such topics as "Raising mission-minded kids", "Shaping a Christian world view" and "Social Justice, the church and the family".

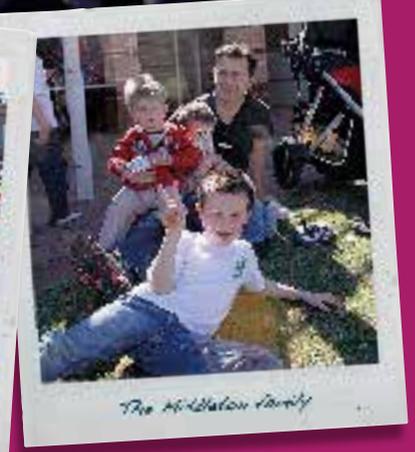
"The session on mission was fantastic, thinking through how to develop mission-mindedness as a family," says Nathan Swift of Guildford Anglican, who



Tim and Sarah St Quintin



The Mahoney Family



The Middleton Family

attended with his wife Tara and two young children. "It was great to be reminded and have our eyes opened to how many opportunities there are to connect with our communities, whether it be through school or sport or work or just getting to know our neighbours. It's something we'll definitely be continuing to think on."

Of course, no family conference would be complete without a special event to round out the day. Kids and adults alike were treated to a family fair, complete with

jumping castle, face painting and even a gelato machine.

"It's a good, fun family day out with a great kids program," says Gavin Middleton of St John's, Asquith, with his wife Ruth and three children, "and it's good to take a step out of normal life to reflect and consider the path you've been taking and whether a change might be more beneficial [in] moving forwards."

The amount of material and things to learn can potentially be daunting, says Mark Mahoney of Riverwood Presbyterian, who

was at Growing Faith with his wife Irene and two children. However, he adds that it's the grace of God that ultimately shines through.

"I guess at a conference like this it's easy to be overwhelmed by the number of things you could or should be doing and I think it's easy to feel guilty in that regard," he says. "That being said, I think it's also great to be reminded that we have a gracious God, and that even if we can just focus on doing one or two things well with our family, that can make a big difference."

ST JAMES' INSTITUTE

JOURNAL-KEEPING

Saturday 28 September, 10:00am-4:00pm (\$50/25)

UNDERSTANDING SYMBOLS

Sunday 6 October, 2:00-4:00pm

OR Thursday 10 & 17 October, 1:00-3:00pm (\$30/15)

HOW ARE ANGLICANS TO LIVE AS CHRISTIANS IN THE EMERALD CITY. SOME THEOLOGICAL REFLECTIONS

Sunday 20 October, 3:00-4:00pm (\$30/15)

ADVENT REFLECTION DAY AT BALMAIN
Saturday 30 November, 10:00am-4:00pm
(\$50/25)

ST JAMES' INSTITUTE
ON CHURCH

Email: institute@stjames.org.au
or phone
8227 1300 for more
information or to
register.



2013

9th Isaac Armitage Lecture

"So God created human beings in his own image, in the image of God he created them; male and female he created them."
In the 21st century, should we be educating males and females, or educating human beings?"

Delivered by Dr Julie Townsend
Headmistress, St Catherine's School, Waverley

Friday 18 October, 2013 at 5pm
Hawkins Foyer, Blue Street
North Sydney

Cost: No cost involved
Light finger food will be provided

Please RSVP before 10 October, 2013
Bookings and enquiries:
Heather Ford, Chaplains PA
PO Box 1221, North Sydney 2059
Telephone: 02 9900 4734
Email: chaplainsPA@stjames.nsw.edu.au



Preacher propelled into *The Project*

A rather different lectern: David Ould on the set of *The Project*.

RUSSELL POWELL

IT'S A SHOW WHERE PRACTICALLY nothing is taken seriously and everything is fair game. Segments end with a funny, often sarcastic, line and a laugh. Not the type of show where you'd expect Christians to be given a hearing, let alone sit in the co-hosting seat.

Enter David Ould. I mean, literally, enter. Ould, the rector of Glenquarie in the southwestern suburbs of Sydney, entered a radio competition to co-host Channel Ten's *The Project* for a night.

In his entry video, his kids sat at their breakfast bar playing members of *The Project* team. Ould was upfront about what he did and the Men's Shed work at the church.

"As part of the application process I told them I think Christians often didn't get a fair go on TV," he says. "I suspect they were also really interested in our work at Break the

Cycle, Glenquarie. Whatever it was that got me the place, my week suddenly became much more full with phone calls from producers and publicists."

I [Russell] was a bit taken aback when I saw the headline on an industry website saying, "Anglican priest and cabaret performer to join *The Project*". I thought Mr Ould had talents the Diocese didn't know about. But in fact he was the priest and the cabaret performer was a woman from South Australia who also won a night's hosting. Nevertheless, it was a quirky publicity angle for the show to use and I was pleased they didn't try to hide what their star guest did for a day job.

When asked on air what a minister does these days, Mr Ould told them straight. "It's actually pretty much the same as it has been for 2000 years," he said.

"I'm opening up the Bible and telling people

about the great news of the love of God in Jesus Christ and how it radically can transform your life through forgiveness, and why that is not just emotionally and spiritually satisfying, but also intellectually and historically credible. The great thing now in 2013 is that I get to do some of that from an iPad."

Boom Boom. Cue laughter. A nice exchange, totally in keeping with the show's format. Mr Ould says he was made to feel at home.

"Everyone was unbelievably kind to me," he says. "It was a tremendous experience just to be part of the whole process and, above all, I was very grateful to be able to speak clearly to such a large audience about how wonderful Jesus is."

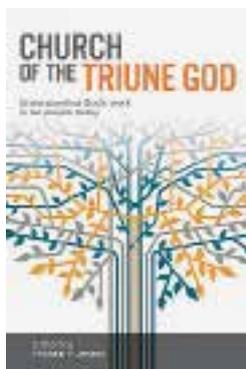
Will it change the future of television? No. But was there a friendly Christian face on our screens injecting great comments laced with humour and grace? For just one night, yes. 

Celebration of Trinity and Church

JOHN WOODHOUSE

Church of the Triune God: Understanding God's Work in his People Today

Edited by Michael P. Jensen



HIS LITTLE BOOK IS A GEM. THE REASON for its production is a delight. It is a collection of essays that has been produced to honour Dr Robert Doyle, a highly influential teacher at Moore Theological College in Sydney through the past three decades. The essays explore various aspects of the Christian doctrines of the Trinity and the Church – themes that have been prominent in Dr Doyle's teaching. All who have had the privilege of knowing Robert Doyle and being taught by him have been passionately encouraged to think deeply about the Trinity and the Church.

In this volume 11 scholars (some of them Dr Doyle's students) honour him by exploring, advancing and commending aspects and implications of these two themes.

Part 1 interacts with a number of key theological thinkers. Mark Baddeley argues that Athanasius, in contrast to many modern theologians, was not a "social Trinitarian": our salvation is "Trinitarianly shaped" and this (rather than the internal relations of the persons of the Trinity) is what has implications for the Church and its life. Mark Thompson gleans lessons for theological education (and hence Christian preaching) from Augustine, based on the peculiar nature of our knowledge of God. John McClean explores Calvin's recognition of the great threat that confusing the doctrine of the Trinity poses to "the existence of the Church and the proper glory of God".

Ashley Null explains, in its historical context, the distinctive shape of Thomas Cranmer's doctrine of the Church that came to be expressed in the Thirty-Nine Articles. Peter Bolt examines some exegetical writings by Karl Barth to reflect on "the interrelation between 'Trinity' and 'Community'". Benjamin

Dean discusses the meaning of T.F. Torrance's insistence that the Church is founded exactly upon the Holy Trinity, "for it is the Church of the Triune God". Rory Shiner looks at D.B. Knox's understanding of the Church, noting that it is not identical to Donald Robinson's, precisely in the importance of the doctrine of the Trinity to Knox's thinking. Shiner perceptively questions whether those who learned from Knox have developed church practice "worthy of this vision".

The second part of the book focuses on how a number of themes in Christian life and ministry relate to the doctrine of the Trinity. Andrew Cameron argues that "Father, Son and Spirit are our only antidote to the myth of 'self-fulfilment'", expressing a gentle but profound concern at how little our Christian community seems to know of this antidote. Kanishka Raffel explores how the doctrine of the Trinity illuminates our understanding of what is going on in preaching. Chew-Chern Morgan discusses how the doctrine of the Trinity "can bring much wonder, gladness and confidence to our prayers". A second Ashley Null essay provides a concise but strikingly comprehensive discussion of "Anglican identity".

The book concludes with a thoughtful and informative piece by Greg Anderson on the subject of mission. He explores the themes of the Triune God as the source of mission and (at least implied) as the content of mission, with a valuable reflection on implications for proclaiming the gospel of the Lord Jesus Christ to Muslims.

Each essay is illuminating; some are provocative; all are profitable. Together they pay a fitting tribute to a highly regarded teacher who has been a blessing to many, many students – and through them to many more. **SC**

from page 32

Breaking with his normal tradition of sending underlings for a first appraisal, Oldman goes to Claire's once-grand home, now run down and slowly falling to pieces, to see what she has to sell. His pride is wounded when she is not there, and thus begins a curious relationship. He is expected to conduct all business with her at arm's length which, for the first time in his life, makes him long to know the woman behind the voice.

As he visits and revisits the house, Oldman finds cogs and connecting pieces of what could be a famous 17th-century automaton, which he gives to Robert (Jim Sturgess) – a young technical whiz – to try to reconstruct. He also grows more and more fascinated by Claire on each visit, learning that her caretaker has never seen her either. What is she afraid of? Can he help her? And what does she look like?

“*The Best Offer*

reminds the viewer

about the very human

need for love.”

Viewers will need to be aware that there is nudity here, although in terms of bad language, violence and the like there is very little.

Despite the fact that the tale is highly unlikely in every way it's still compelling, and is filled with stylish European touches that set it apart from anything that could be pumped out of the Hollywood sausage machine. Take, for instance, the painstaking selection and reproduction of dozens and dozens of portraits by European masters. You wouldn't find that in a studio blockbuster.

As odd as some of the characters and situations are you are still intrigued, wondering what Oldman will discover, whether Claire can be saved and if Oldman can learn to conquer his own fears and pride as he learns to care for someone other than himself. It's like restoring an old artwork, painstakingly removing layer after layer of old paint to discover what is beneath, unsure whether what you find will be an authentic masterpiece or a forgery.

The Best Offer reminds the viewer about the very human need for love – through real relationships and such simple yet profound things as touch, and trust given and received. There's a poignancy that strikes the viewer very strongly, so don't be surprised if elements of the story remain with you for some time after the credits roll. **SC**



Art or life

Among his women: Virgil Oldman (Geoffrey Rush) in his secret gallery room filled with female portraits.

JUDY ADAMSON

The Best Offer

Rated M

MOVIE
REVIEW

A GENERAL RULE OF THUMB for me is that anything with Geoffrey Rush in it is worth seeing. This film intrigued me from the outset because of the highly original way it deals with love, trust and vulnerability.

Written and directed by Giuseppe Tornatore (*Cinema Paradiso*), the film was mainly shot in Italy where it was released earlier this year under the title *La migliore offerta*. It also has a score by Ennio Morricone, whose compelling music has accompanied films as varied as *The Mission*, *The Untouchables* and *The Good, The Bad And The Ugly*.

Rush plays Virgil Oldman, a top-end antiques dealer and auctioneer (think Sotheby's or Christie's, but hinging on one man). His talent as an appraiser and seller of great works

of art and antique furniture is unparalleled, but his witty, sharp persona on the auction floor disappears when the gavel is not in his hand. Critical, prideful and pernicky, his life is a solitary existence on a pedestal where admiring people have put him, and none is admitted to the privilege of friendship. Oldman deals with men only, uncertain in women's presence and unwilling to even look them in the eye – while his paranoia about germs ensures he wears gloves at all times.

Oldman's reputation ensures that his pronouncements about the authenticity of paintings are accepted without question, which helps him make regular purchases for himself on the sly.

Aided by an old colleague named Billy (Donald Sutherland), the auctioneer regularly puts artwork through his auction house to sell

for "the best offer" – a signal to Billy, sitting among the bidders, that this is a piece Oldman wants for his own collection.

But while he is getting each of these "best offer" paintings for a bargain price, it's not the value that captivates Oldman. All the artwork he buys is of lovely women – portraits painted down the centuries. He places them in a secret gallery in his beautiful (but soulless) home, where he can gaze on them without fear and at his leisure.

Then the dealer receives a call from a mysterious young woman named Claire Ibbetson (Sylvia Hoeks). Her parents are dead and she is trying to decide whether to sell the contents of the family home – which her father had said must be done through Mr Oldman, or not at all.

continued on page 31