

Southern CROSS

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

JULY
2013

Chapter's end

SYDNEY FAREWELLS ARCHBISHOP JENSEN

- + Does a church's name matter?
- & Joss Whedon takes on Shakespeare



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Sydney to Archbishop Jensen: goodbye, farewell and amen.

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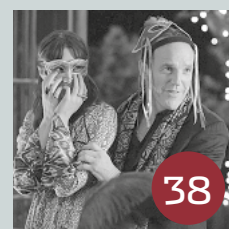
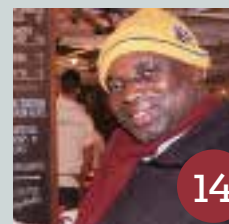
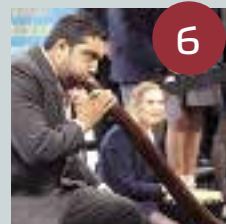
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“My hope is that it will allow these hymns to ring out to every generation.”

Nathan Tasker



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One last thing...

Archbishop and Mrs Jensen enjoy the farewell speeches at St Andrew's Cathedral. PHOTO: Ramon Williams/Worldwide Photos

RUSSELL POWELL

ST ANDREW'S CATHEDRAL WAS packed as Dr Peter Jensen urged the Diocese to keep the cross as "the passionate heart" of its message as he was farewelled after 12 years as Anglican Archbishop of Sydney.

The Archbishop spoke of the big questions of human life from 1 Corinthians: the what, how, who and why. "The Christian message connects all four questions together in a partnership which gives honour to their integrity and yields delight in this world, hope for the next and meaning in both," he said.

He added that "there is some reason why modern science was born at a time when the Bible was rediscovered... The reason why people believed there is a sovereign God who is also surprisingly our Father was that they believed that Jesus Christ has died for them on the cross, assuring them of salvation and the love of God, and making them confident to study the world in its own terms, able to explore the what and the how in a new way."

His last words were aimed at the "thousands of men and women who make up the churches in our Diocese, the great organisations and institutions and particularly the clergy and Christian workers, and our central task in this age is to serve God by making him known".

Dr Jensen's first plea was to trust alone in Christ crucified, saying that "the divine substitution is the basis for our fellowship, the motive for our worship and the power which transforms lives".

The Archbishop's second charge was "as you live, so preach. Preach Christ crucified... Woe betide us if we so glorify religious experience or intellectual attainment and abandon the wisdom of God. Woe betide us if the message of the cross is simply one of the list of things we talk about but not the passionate heart of our message... The cross of Christ is the key to answering all our questions."

Singer Colin Buchanan made a surprise appearance, saying the Archbishop's words at Katoomba Easter Convention this year had inspired him to write a new song, and he proceeded to lead the congregation in its debut performance.

With the Governor of NSW Professor Marie Bashir and NSW Premier Barry O'Farrell sitting in the front row, a series of speeches followed from friends and colleagues. Professor Bashir paid tribute to Dr and Mrs Jensen's "dedication and loving support to countless individuals and families of our city and state and far beyond, living out the ideals and blessing of the Lord Jesus Christ".

Christine Jensen was thanked especially for her work with clergy wives and the Mother's Union.

Mrs Sarah Condie of the women's ministry committee spoke of Mrs Jensen's "lasting legacy of wisdom". She was presented with a painting of Bishops Court, her home for the past 12 years. Calling their time in leadership an "adventure", Mrs Jensen recalled meeting with women and families across the Diocese. "It certainly hasn't been all one way as there's been blessing and encouragement," she said. "I've never seen it as something I had to do, or a role to fulfil, but actually a friendship in Christ to be nurtured."

Speaking for the national church the former principal of Ridley College, Dr Peter Adam, said, "In a selfish and self-centred age God has given you and Christine a great capacity for love". Bishop Martyn Minns, the deputy general secretary of the Global Fellowship of Confessing Anglicans, saluted Dr Jensen as "a faithful soldier of the Lord. [He] understands this battle is not about straightening out the church... it's a battle for the souls of every man, woman and child in every place."

Speaking for Sydney clergy, the Rev Canon Bruce Morrison of St John's Cathedral, Parramatta thanked Dr Jensen for his ministry of leadership, his humility and approachability. Referring to the Archbishop's public role he said, "Wherever you have appeared on the media, no matter how hostile the interview or the audience, we

have always been proud to say, 'That's our Archbishop'."

For the laity, Dr Robert Tong said the Archbishop "embodied the character and theology of the Diocese... Many in Sydney, the rest of Australia and many parts of the world will testify to your personal ministry... you pray with them, you pastor them and you encourage them in gospel ministry. You have taken every opportunity to speak the truth in love, whether to cab drivers or prime ministers, whether to theological students or to archbishops of Canterbury".

In a wide-ranging response, Dr Jensen struggled to contain his emotions as he referred obliquely to meetings with sexual abuse victims who he called "some of the most courageous and extraordinary people in the world... I was privileged to listen to their stories and they have been my teachers and you know who you are".

The Archbishop described being involved in the 10-year diocesan Mission as an "absolute privilege", urging all churches to continue reaching out to the new arrivals in Australia. He said the Sydney of his youth had been "mainly Anglo-Saxon... what a city it is now with the treasures of the world in it, in the form of the people who have come here. If we do not reach out to all the strangers and all the newcomers then we will not be doing what he [Jesus] calls upon us to do."

ARV aims for “affordable villages”

ANGLICAN RETIREMENT Villages (ARV) is undergoing its most significant realignment in 20 years, with a new mission and values statement reflecting a boost to ministry and affordability. ARV's CEO Rob Freeman announced the new statement and vision in which, he says, “We see the breadth of our services continuing to develop as we aspire to reach more people in greater Sydney and the Illawarra”.

The new vision – “Reaching out, enriching lives, sharing the love of Jesus” – includes a plan to care for people struggling with affordability.

Ross Pendlebury, ARV's general manager for governance and communications, says it's an accident of history that some of its villages are in more comfortable parts of Sydney. “Castle Hill, our biggest site, was a farm on the outskirts of the city,” he says. “Only later did it develop into a nice part

of Sydney. So this is now a deliberate push to go to some of the areas where it is more difficult to have a retirement community because people can't afford to pay as much.”

The process began last year when ARV bought the old Thurles Castle Hotel in Chippendale which, when renovated, will provide accommodation for up to 15 older people at risk of homelessness. There will also be an “affordable village” on a rental basis for those not able to purchase entry to other types of housing. The organisation is currently looking for a site in Blacktown, Fairfield or Liverpool.

Already more than 100 units in existing villages have been converted to rental because, Mr Pendlebury says, “we want people to be able to come in and enjoy what ARV is about regardless of whether they have a capital base. It's already happening within our existing villages, but as



Care in action: ARV in Dapto.

we look at this new low-cost centre, when we get the land and build it, our financial modelling assumes that it is fully rental”.

Such a program, according to ARV's mission director, the Rev Chris Edwards, can't help but have an effect on the community. “How do you hear about Jesus if you are not

coming into contact with Christians or if your greatest anxiety is ‘Where am I going to live?’ or ‘How am I going to look after Mum and Dad?’,” he says. “If we can meet that need... then why wouldn't we, because that will allow us to care for people in a way that will open up opportunities for the gospel.”

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ANZ170



L-R: Gawura co-founder Ray Minniecon, Kas Mann, Sonny Green, Head of School Dr John Collier, Gawura founding principal Phillip Heath, Ivor Rigney-Sebastian.

NICK GILBERT

THE GAWURA INDIGENOUS school, itself part of St Andrew's Cathedral School in the city, recently celebrated the graduation of the first three secondary graduates at an event held at St Andrew's House.

Ivor Rigney-Sebastian, who graduated in 2011, as well as Kas Mann and Sonny Green, who both graduated in 2012, have all been offered places or are currently at university.

Kas Mann, who is currently in the middle of a gap year working with a community service project in rural India, says she sees Gawura as more than a pathway to her own future.

"I am indebted to Gawura," she says. "I don't see it as a personal benefit; I see it as more than that. It has influenced my family so much. Also, having the younger Gawura kids here motivates you to stay on the right path; you hope they want to succeed like you... It's the little drives and the little things that help."

The founder of the Gawura school and current principal of Canberra's

Radford College, Mr Phillip Heath, was also at the event to give the keynote address.

At the school's official opening in 2007, Mr Heath said, "How can we as a school and we as a community stand with hands in pocket and wait for governments to act while the original people of our land continue to be the most disadvantaged people in our country?"

The ceremony, attended by Cathedral School students, staff, family, friends, and other members of the local community, also featured musical items reflecting

the mix of cultures within in the school.

Gawura, now in its sixth year of operation, provides fully funded scholarships for indigenous students, with the \$800,000 annual expenditure coming mostly from corporate donors and other trusts and individuals.

The Australian Bureau of Statistics reported in 2012 that the number of Aboriginal and Torres Strait Islander students completing their secondary schooling had risen beyond 50 per cent for the first time since records began.

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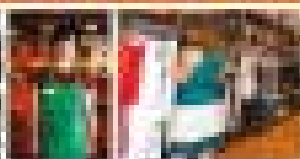
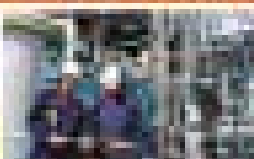
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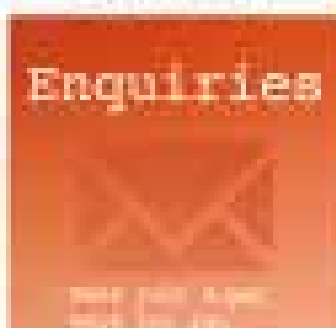


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SOCS to close

THE SCHOOL OF CHRISTIAN Studies (SOCS) at Macquarie University will close on July 31.

The school, which is linked to the university's Robert Menzies College, was established in 1983 by former Bishop of North Sydney, Paul Barnett, to cater to a growing demand for part-time and off-site theological study.

Master of the college, Mr Bruce Pollard, said, "Paul started the School of Christian Studies in the first place because back then no-one was offering diplomas to lay people who wanted and needed to study remotely. It had a unique place in theological education – we were reformed and evangelical and had a particular niche... One of the considerations in closing it was in understanding now there are several places that do this, so... we weren't letting anyone down by pulling out."

The board of Robert Menzies College also felt the need to concentrate on expanding its existing on-campus accommodation in addition to growing the academic

and pastoral support provided to residential students.

Mr Pollard said that because the school is one of 17 with courses accredited and awarded by the Australian College of Theology, existing SOCS students "can continue at any of the other ACT colleges such as Morling College, SMBC and the Timothy Partnership etc". However, he added that arrangements had been made for diploma students with the Timothy Partnership, and for degree students with the Melbourne School of Theology: "They've basically offered to sort out what our students need to do and where they could go".

"It was one of the ministries of Robert Menzies College that we take very seriously so it was a very hard and sad decision," he added, "but in a sense we look back with thanks to God for 30 years of service and for the hundreds if not thousands of people who benefited from that. We look back with pride and gratitude to God for all he's done through the school."

Honours for quiet achievers

FIVE ANGLICANS FROM THE Sydney Diocese have been given Queen's birthday honours for service to their communities.

Mrs Susan Maple-Brown of Randwick was made a member of the Order of Australia (AM) for significant service to youth through the Guiding movement, and to the community. Mrs Maple-Brown has been an active member of St Jude's, Randwick for many years.

Mrs Betty Biffin of Liverpool received the medal of the Order of Australia (OAM) for service to the community, particularly through contributions to the care of the elderly. Mrs Biffin has been a volunteer at Hammond Village since 1987 and has been engaged in telephone support for elderly citizens living alone. She has been a member of St Luke's Mothers' Union in Liverpool since 1957 and has served as president. She is a member of St Mark's, Sadleir.

The honourees from the Southern Highlands all attend St Jude's, Bowral and two have been awarded


the Order of Australia medal for community service.

Mrs Edna McGuinness of Bowral has been a volunteer Scripture teacher since 1969 at various local public schools. She also taught Sunday school for many years in Bowral and Robertson and is an active member and fundraiser for the Bowral Mothers' Union.

Mrs Audrey Stuart of Manyana has used her musical talents in service of the community as pianist at retirement villages.

Another, Susan Hawick, was made a Member of the Order of Australia (AM), for significant service to education, particularly through school counselling.

In military awards also announced last month, chaplain Catherine Inches-Ogden received the Conspicuous Service Cross (CSC) for outstanding achievement as a chaplain in the Australian Army in the roles of unit chaplain, training and development officer, deployed chaplain and as the senior chaplain to Army headquarters.



Rev Dr Riad Kassis
Syrian-Lebanese Theologian,
Author & Scholar
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Dr Peter Jensen
Archbishop Of Sydney

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**SAFE
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Thompson's principal role

NICK GILBERT

THE REV DR MARK THOMPSON IS now officially principal of Moore Theological College, after an inauguration service held last month in St Andrew's Cathedral.

The ceremony was presided over by Archbishop Peter Jensen and was attended by Dr Thompson's family and friends, past and present students of the college and others from across the Diocese.

Dr Thompson says the night really demonstrated the team effort that is the running of the college, and also the work of the Sydney Anglican Diocese.

"It was a wonderful night of having people supporting the college," he says. "This is a great meeting together of the college and the Diocese, and that's what we wanted it to be. It's not about



Mark and Kathryn Thompson with daughters Anna, Mary, Rachel and Elizabeth.

any one person, it's about the work of God in this city, and that's what the college and the Diocese together are on about."

Dr Thompson also preached on the night, speaking from 1 Corinthians 15 on the importance of holding fast to those "first things" of the gospel. "One of the things I was very concerned about was to make sure that all we were doing tonight had its focus on Christ," he says, "and that the college, and me as the principal of the college, are serving the cause of Christ, not our own cause."

Dr Thompson is the thirteenth college principal, succeeding the Rev Dr John Woodhouse. The college began in 1856 in the south-western suburb of Liverpool, thanks to the efforts of Thomas Moore and Bishop Frederic Barker. It later moved to Newtown in the inner west, and has trained more than 3000 men and women since its inception.

More child safety checks

CLERGY WILL BE BEATING A PATH to their local Roads and Maritime Services (formerly RTA) office over the next six months as part of new State Government requirements for those who work closely with children.

From June 15, the Commission for Children and Young People began to phase in the Working With Children Check (WWCC). Parish ministers and lay workers on a parish staff team in child-related work are required to apply for the WWCC online then go to an RMS office with proof of identity by December 31. The ID is needed for a national police check – and a review of any misconduct findings – so workers can obtain a "clearance" to continue working with children. Records of the Australian Federal Police and NSW Police will be regularly cross-checked from then on. Adverse findings will result in the worker's clearance being revoked.

The WWCC costs \$80, and lasts for five years. Any new employees in child-related work need to get

the clearance immediately, and parishes will also be required to register online for the WWCC as soon as possible. Volunteers in parishes who work with kids don't need to get the clearance this year but will have until the end of 2014. Their check is free.

The director of the Diocese's Professional Standards Unit, Lachlan Bryant, acknowledges that meeting the new Government requirements may involve a lot of effort from parishes and those who work with children, but adds that "the new check is one of a range of measures that will help to make our churches safer places. We must do all that we can to ensure the safety of the children who are in our care".

The senior minister at Panania, David Milne, said he found the WWCC "easy to explain to my staff so they knew what to do. They're filling out their forms this week and taking [them] to the RMS so it can be done as soon as possible."

For more information about the WWCC see www.kids.nsw.gov.au

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Archbishop-in-waiting



Glenn Davies (left) and Rick Smith. PHOTOS: Scott Webster/Matt Black Productions

JUDY ADAMSON

IN A MONTH REPRESENTATIVES of our Diocese's churches and organisations will be preparing to choose the 12th Archbishop of Sydney. And while at previous elections there have been many candidates to choose from, for the 2013 election members have nominated only two: the Bishop of North Sydney, the Rt Rev Dr Glenn Davies, and the rector of the northern parish of Naremburn-Cammeray, the Rev Canon Rick Smith.

Unlike State or Federal elections, the candidates aren't ambitious and focused on winning – and they're certainly not out on the hustings spruiking for votes. Both Bishop Davies and Canon Smith have accepted nomination at others' request, and are leaving the decision up to the will of God as expressed by Synod.

While information is available for Synod members, *Southern Cross* has spoken to both candidates and their leading nominators to give our readers a thumbnail sketch of their thoughts prior to the election.

BISHOP GLENN DAVIES, 62

Nominated by the Rev Dr Michael Stead, rector of Turramurra

GD: In elections some candidates are hungry for the job. Others are prepared to do the job if the Synod calls them to it, believing that God's will is manifest through the decision of the Synod. Therefore Rick and I believe that, while not aspiring to this office, we are trusting God will supply the requisite wisdom and strength to fulfill the office should the Synod decide to elect us.

At our recent Northern Regional Conference there were two elephants in the room, if you like, so Rick and I thought we would interview each other about how we were going, how our wives are going and then thoughts on the process. And then we prayed for each other, because – especially with social media, which provides a great temptation for immoderate, unedifying discourse – we wanted to model godly and edifying discourse. One person came up to me afterwards and said, "I'm so glad you did that, because I'd be happy for either of you to be archbishop".

I consider prayer to be a

wonderful way in which God has blessed me, because I am completely at peace about the whole process. The number of people who say, "We're praying for you and Di" is overwhelming and very encouraging. If you really do trust God's sovereignty, it's under control.

MS: Glenn has got all the qualities I think we need in an archbishop. He has the leadership ability to be able to direct our Diocese into the future, and all the characteristics of godliness and experience the Bible tells us we ought to look for in the overseer of God's people. He has the theological acumen to not lead us astray, to combat error and to commend and defend the gospel. Glenn is a great pastor... he cares for people, engages with them and gently leads them and guides them in the ways of the Lord. I've benefited greatly from Glenn being our regional bishop – he has been a wise counsellor, a pastoral support and a good friend.

He has demonstrated that he can manage the machinery of the Diocese – the various committees and organisations, parishes and

schools. And he's a very capable public face... a good media spokesman and able to engage with the media in a winsome and compelling way. To add a personal edge to that I've seen Glenn at work outside the Diocese. He is a capable spokesman for the evangelical faith who is nonetheless well regarded outside the Sydney Diocese. And at General Synod Glenn has done a lot of the heavy lifting on issues such as lay and diaconal administration and human sexuality.

REV CANON RICK SMITH, 49

Nominated by the Rev Dr Mark Thompson, principal of Moore College

RS: Glenn has been a great friend and brother for many years. Michelle [my wife] and Di Davies also met up for coffee yesterday, which they have done many times over the years. I long for the election process to reflect our warm fellowship and for people to be aware we have an opportunity to adorn the gospel and endear the process to a watching world in our manner, the questions we pursue and the issues we raise.

Lots of people ask, "Why should

we vote for you?" and I don't think either of us wants to answer that question. Ask me questions about who I am, about my personal convictions, ministry priorities and experience, and then Synod members will need to be prayerfully discerning about who to vote for. Nobody's campaigning because nobody's really aspiring to the role, although that's not diminishing the importance of the role in shaping the mission of the Diocese. Because it's not about what we want – it's about where we are called to serve with the strength God gives.

I serve because I love the Lord Jesus and I continue to think God's grace is amazing, so I'm happy to share that grace, proclaiming Jesus Christ and him crucified, in whatever role I'm asked to perform.

MT: Rick has been doing at Naremburn-Cammeray what we as a Diocese want to do more widely. He has been planting churches, he has been reaching multi-ethnic people and he has been faithfully teaching the Bible and caring for his people. And he has been doing that successfully for a long time. He has extensive experience of parish ministry in this Diocese. He is theologically driven – from the gospel out – yet he thinks practically about what that means. He has a big picture vision of what we need in this Diocese at this time. That's not to say these things are exclusive to Rick but I've been intrigued to watch friends and colleagues, as they get to know him, see why he is such a good candidate.

I've seen him in a number of different settings, at Standing Committee and at Synod. I've spoken at his church and seen him at work there, as well as in the General Synod context, and seen people there sit back and listen to what he says, because there's a real seriousness to it but he's always very courteous and generous.

That's not to say he's perfect. He's a sinner... but he's clearly a man God has used in an extraordinary way and I think that has set him up well to lead the Diocese.



Clockwise from main: Phi Hung Hua; Max Walker; Mary Arch.

Asylum seekers remembered at memorial service

NICK GILBERT

A CHRISTIAN SERVICE OF commemoration for asylum seekers lost at sea was recently held at St Barnabas', Broadway.

The service, organised by Moore College lecturer the Rev Dr Michael Jensen, focused on the fact that while many asylum seekers who die at sea are forgotten and ultimately unknown by us, they are fully known and remembered by God and they are therefore "ours".

Dr Jensen says the reason he organised the service initially came from an unease about the way the loss of asylum seekers was talked about in the media and elsewhere.

"But also, as I reflected on it, it's actually the gospel that compels this feeling," he says. "I think it comes from a belief that we are all created by the same God. He does not have favourites, we are all going to face him as our judge. Jesus also came in the likeness of sinful flesh, of all sinful flesh, and we also know that the gospel is to be preached to all

nations, tribes and tongues. So it just seemed to me an obvious corollary of the gospel, that there is something not right about just abandoning people to the waves."

Among those who prayed were Phi Hung (Phillip) Hua, a former refugee from Vietnam; Max Walker, a chaplain to the Royal Australian Navy; and Mary Arch, a refugee advocate.

Mr Hua says he thought it good to have time set aside in the busyness of Sydney life to look at and pray about a Christian response to asylum seekers, and also says there is much we can learn as Christians from the plight of asylum seekers in general.

"You see, these refugees can tell us something about our lives, about where we are in terms of what we stand for," he says. "If there are a lot of people travelling for just a small chance of life, but many of them actually die at sea, it shows us how important it is to keep our freedom – and also that ultimately, without grace, there's not much that we have. The attitude or posture of grace is that none of us deserve

what we have. It doesn't matter how much we work, or how much money we have, or anything like that."

The service concluded with a presentation of flowers by Ms Arch to Murtaza, a member and representative of the local Hazara community. The flowers were taken to the Villawood Detention Centre and used in an informal memorial service to honour Ali Ahmad Jafari, a Hazara asylum seeker who recently died of a heart attack at the centre.

Dr Jensen says he hopes the service will send a message to the wider community about the importance of the shared humanity all people have as creations of God, and that it will also speak to the local refugee communities.

"I'm hoping we send a message to the communities of the people who drowned in this way," he says, "that we want them, that we accept them as brothers and sisters in the human community, that Christians recognise the humanity of other human beings, and never dismiss that."

See page 34 for further reflections on the dead at sea.

Marsfield outreach



Community: members of the Macquarie Asian Australian Church chat after a service.

RACHEL O'REGAN

THE GROWTH OF A CHURCH plant in Marsfield is developing strong ties with another vital demographic in a diverse community. Macquarie Asian Australian Church (MAAC) is an establishment of the parish of Naremburn-Cammeray (NCChurch), and emphasises its outreach primarily to second-generation Asian Australians from the Marsfield community centre where it meets.

"We are trying to use the opportunities that God has given us being Asian Australian ourselves. It just means that church is very

relational," said David Lim, an assistant minister at NCChurch. It was his vision that kick-started the plant in January 2011, when it opened with just 10 people.

And, despite remaining a relatively small church, Mr Lim says it has more than its fair share of events and celebrations to bond the close-knit community. "There are a lot of dinners [and] welcoming events. We try to connect to as many people as we can, so that we can share the gospel with them. We also celebrate Asian cultural festivals like Chinese New Year and mid-Autumn festivals. We also have a kids' church during the service. Once in a while, we run a picnic to reach out to people who live around the area."

As is evident by its name, MAAC did not originally start in Marsfield but in the shopping centre at Macquarie Park. Renovations at the centre forced the church to move, challenging core members as they were all centred around Macquarie. However, Mr Lim now believes the upheaval was a blessing.

"In hindsight, this is probably a better place to reach out to our community," he says. "There is a park just outside the community centre, and many parents take their children down to the park on Saturday afternoon [after church]."

Serendipitously, it became apparent that while MAAC needed Marsfield, the local community was also requiring a church to suit its

changing cultural needs.

"I think that Marsfield is a great place to reach out to new migrants or second-generation migrants because they are so many Asians living there. It is also high-density living and there are no established church buildings in that area."

With the church settled and the congregation growing, Mr Lim has set his sights on the bigger picture.

"Under God, our plan is to reach out to our community with the gospel," he says. "We want to see lives converted and lives changed. I suspect it will be slow, hard work. There is no magic bullet. But we want a church that is grounded in the word of God, with great emphasis on evangelism."

Essential Jesus still "flying out the door"

JUDY ADAMSON

EVERYONE INVOLVED IN AN Anglican church in Sydney during Connect09 will have seen – and many have handed out – copies of *The Essential Jesus*.

Well over a million copies of the paperback version of Luke's gospel (in a range of languages) were distributed to churches, organisations and schools to

hand out during Connect 09, with great success. But at St Andrew's Cathedral, this is still continuing.

"Because we're a high-profile publicly accessible building, we have it on our tables and we also have volunteer welcomers who stand around just to talk to visitors who come into the Cathedral – and whenever they can they give visitors an *Essential Jesus* book," says the Cathedral's office administrator, James Chik.

"We're very certain that just

leaving them on the table will not have them flying out the door. But to have someone just talking casually to visitors – finding out where they're from, answering questions and just talking to them – it's those conversations and the putting it into their hands that makes the books fly out the door."

So successful has this gospel-giving program been that the Cathedral has not only run out of all its copies of *The Essential Jesus*, it has given away dozens of boxes of extra

books from St Matthias, Centennial Park and Wild Street, Eastgardens – plus even more boxfuls from the old Connect09 office.

For Mr Chik, this should be an encouragement to other parishes to try the same method with their visitors: "The fact is that when people are spoken to and handed a copy they do walk out the door with it". And for churches that have any excess copies? "We're happy to take them!" he says. "Just contact us at cathedral@sydney.anglican.asn.au"

Moore grads head up “Ridge” church

THE REV DAVID PIPER HAS BEEN announced as the new senior minister of the Anglican Church in Lightning Ridge – an outback NSW parish near the Queensland border supported by the Bush Church Aid Society of Australia.

Originally from Western Sydney, David and his wife Joanne finished their studies at Moore College in 2009 with the intention of going to St Andrew's Hall to prepare for missionary service with CMS in the former Soviet Union. But God had other plans.

“We’d gone through the application process with CMS and been approved by the state branch, and then there was the final interview... and they felt we should wait and have some more experience in Australia before we went overseas,” Piper says.

“It was a bit of a surprise. But we’d got married while I was at college so we hadn’t been in ministry together as a married couple, and I guess that given the stressful location the former Soviet Union is, that was part of [the reason]. We’ve since come to appreciate the wisdom in what they decided. So then we started looking for other things and that led to coming here with BCA.”

In February 2010 the Pipers arrived at the Lightning Ridge Community Church, where Piper served as assistant minister with a focus on

children's work. He was ordained a deacon in December 2011 and, when former BCA field staff Mike and Chantalle Keith completed their term at the Ridge and moved to minister in New Zealand last October, Piper stepped into the role of locum minister. Now he has taken on the role of senior minister to the parish – and the family couldn’t be more thrilled.

“We’re all excited at the opportunity to stay in the Ridge,” he says. “We had never lived in the country until we moved here, straight after finishing at Moore College. But we love the Ridge, our church family here, and we’re thankful we can stay longer.

“It’s funny... things I thought I’d never do in ministry I have ended up doing – like being a parish minister,” he adds. “About a year ago I said to Mike [the previous minister], ‘I’ll never live in the vicarage’. I thought that one day I’d be looking for another assistant role to get more experience. What caused me to reconsider it was, I guess, a challenge from the bishop [of Armidale] at a conference. He encouraged people to step up, and when Mike left the bishop asked me to consider staying. I thought and prayed about it and spoke to other people, then spoke to BCA and they said yes.

“In all of it we really feel that God

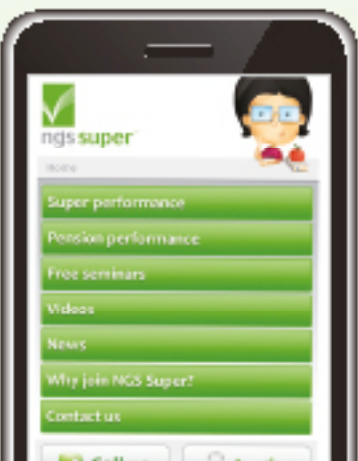


God's plan to stay: the Piper family at Amigos Castle in Lightning Ridge.

has led us to where he wants us to be. It’s God’s plan, not ours.”

As an opal-mining town, Lightning Ridge is a popular tourist location that attracts all sorts of people who are either searching for, or escaping from, something. It is a place full of people who are in need of Jesus.


BCA’s national director Mark Short says the society has been “supporting ministry at Lightning Ridge since 1978. This new appointment is a further step in the partnership between the society, the diocese of Armidale and local Christians.”



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Congolese bishop returns to say thanks

Bishop Ise-Somo speaks to Sunday school kids at 'The Factory', Anglican Ministry Centre, Springwood. PHOTO: Graham Toulmin

RUSSELL POWELL

IT IS A MEASURE OF THE SPECIAL relationship with Sydney that Bishop Muhindo Ise-somo donned a woollen beanie and headed to Australia in the depths of winter, leaving behind balmy 30-degree days in the Democratic Republic of Congo. Brought here by Springwood and GyMEA Anglican churches, this is Bishop Ise-somo's third visit.

"I came to thank our brothers and sisters in Australia for what they have been doing," the Bishop told *Southern Cross* during a brief break in speaking engagements in schools and churches. "I have also come to encourage them to continue to assist and pray for the people in

the Congo who have been suffering, especially those in the eastern part of the country."

The DRC, with 68 million inhabitants, is one of the most populous countries in Africa. Links were forged between the man friends call "Ise" and CMS missionaries Graham and Wendy Toulmin when they went to Zaire (as the DRC was then known) in the late 1980s. That link turned into a life's work for the Toulmins who established Brass for Africa, a fundraising ministry based in the Anglican Churches of Springwood. Bishop Ise-somo then spent six months in Australia in 1999 and made his second visit in 2003.

Many Sydneysiders supported his work as national co-ordinator for evangelism, mission, peace

and reconciliation of the Anglican Church in the DRC and Congo-Brazzaville. The role took him across a country wracked by civil war, and he preached to civilians and the military. "It is one of the ways we can bring peace," Bishop Ise-somo said, "because if people repent and come to the Lord they will not be fighting and killing one another. There will not be people raping, looting and kidnapping others."

This is his first visit since being consecrated Bishop of the diocese of North Kivu in 2010. "Ise" calls the North Kivu diocese an "Australian" diocese because of CMS sending the Zaire team of the Fagans, Newells, Toulmins and Maggie Crewes back in the 1980s and '90s.

Says Graham Toulmin: "A lot of improvements in medical, dental

and pastoral care have happened and we've been in contact ever since, even through the civil war." According to Dr Toulmin, "Ise has always had an enormous impact on people who meet him. Everywhere he goes people are transfixed by what he says and impressed by his humility."

Bishop Ise-somo is especially encouraged by the reaction of students he has spoken to during his month-long stay. "I've been visiting different schools, sharing with them the situation in the Congo and Africa in general because some of them have never been outside Australia and they are very happy to see how life is in other countries and especially in the Congo," he says.

His final message to all who hear him is: "Don't forget the Congo!"


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Songwriters stand firm on "In Christ Alone"



Songwriters Stuart Townend (left) and Keith Getty.

KEITH GETTY AND STUART Townend, who wrote the popular modern hymn "In Christ Alone", have refused to approve watered-down lyrics requested by the Presbyterian Church in the USA.

The Presbyterian Committee on Congregational Song is gathering material for a new hymn book. The panel wanted to include "In Christ Alone" which, in fewer than 10 years, has become one of the favourite hymns of the Christian church. The version to be printed had an altered text which substituted the lines "Till on that cross as Jesus died/the wrath of God was satisfied" for "Till on that cross as Jesus died/the love of God was magnified."

Committee chair Mary Louise Bringle says, "In the process of clearing copyrights for the hymnal we discovered that this version of the text would not be approved by the authors, as it was considered too great a departure from their original words." The committee then voted against including the

song because, Ms Bringle says, "as part of its mission to form the faith of coming generations, it would do a disservice to this educational mission to perpetuate... the view that the cross is primarily about God's need to assuage God's anger".

The new PCUSA book also changes several old hymns to include gender-neutral language. The committee was deluged with complaints about its version of the hymn "Be Thou My Vision" and, Ms Bringle says, "Given that our collection already included such well-loved traditional hymns as "Come, Thou Almighty King"... we decided that to insist on gender neutrality in this one hotly disputed text seemed less important than to offer a concession to those who felt their heart song had been violated by changes in wording".

Evangelical leaders have spoken out in recent years about increasing liberalism in the PCUSA, including a vote in 2011 to remove a regulation requiring "fidelity and chastity" for those applying for ordination.

WORLD BRIEFS

Iran

Christian groups don't believe persecution will ease in Iran despite the election of a new president, Hassan Rouhani, even though he is viewed as a moderate. Before the June election two international bodies warned of the "systematic persecution and prosecution" of



Protestants and Christian converts. This includes last year's jailing of Pastor Saeed Abedini (above). Despite the repression, underground house churches are reportedly growing and some figures put the number of Christian converts in the Islamic republic as high as 500,000. Open Doors says it is too early to know whether there will be an improvement under Rouhani but one local believer told the group "In your Western media, the candidates are divided into conservatives and reformers, as if there is a choice, but let me tell you this: there is no choice. All of the candidates are from Ayatollah Khamenei's team."

India

Fourteen years after Australian missionary Graham Staines and his two sons were burnt to death by a mob in the Indian state of Odisha, two more suspects have been arrested. Mr Staines and his sons Philip, aged 10, and Timothy, 6, were burnt to death while they slept in their car in front of a church in the village of Manoharpur in January, 1999. It took six years to convict the ringleader Dara Singh and his accomplice Mahendra Hembram, who were jailed for life. Eleven co-accused were acquitted. Three others believed to be involved absconded and now police have arrested two of the men – who recently returned to their villages after fleeing to Chennai soon after the murders. The men, Ghanshyam Mahanta and Ramjan Mahanta, will face a special tribunal.

Norway

Norwegians are puzzled that the Bible has become a bestseller in a country where less than one per cent of the population attend church. The Associated Press reported that the Norwegian language version of the Bible hit the number one spot after being in the Top 15 bestseller list for the past year. It's not just the book that is a hit. A six-hour play called *Bibelen* (or *The Bible* in Norwegian) has also been popular. Although Norwegians are known to be very private about religion Anne Veiteberg, of Norway's Bible Society, says immigration has helped spur interest in Christianity. "Now that we're exposed to other faiths, Norwegians have become more interested in their own faith," Veiteberg told AP. The bestseller is a version released in 2011, the first new translation of the Scriptures in Norwegian since the 1970s.

From roosters to a ram

Esther says thank you Archbishop



On behalf of all Anglican Aid's beneficiaries, Esther would like to thank Dr Peter Jensen for the outstanding Christian leadership he has given to The Diocese of Sydney and to the whole world.

Esther, from the drought ravaged eastern region of Kenya, was given an opportunity to generate a small but life-sustaining income with the gift of 11 chicks and some basic training in the care of poultry and other animals.



Esther is a 68 year old widow with 4 married children and many grandchildren. She now has 41 hens, chicks and roosters, and a sheep. This has given her an income stream to buy basic foodstuffs, medicines, help her large family and even contribute financially to the support of her pastor.



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CHANGES

VALE

The Rev Canon Patrick J Helyer, ALCD RAN, died in Dartmouth, England on March 26.

Born in England on August 4, 1915, Canon Helyer completed his university studies in London and was ordained into the then Church of England in December 1940.

Canon Helyer served as a chaplain in the Royal Naval Volunteer Reserve in destroyers in the North Atlantic and Mediterranean from 1941-46 and in the Royal Australian Navy from 1951-61 (spending the intervening years as a parish vicar in Kent). He was made chaplain of the Missions to Seamen in Fremantle in 1951, and was a member of the

commissioning crew of HMAS Melbourne in 1956.

Granted a licence to serve in Sydney by Archbishop Gough in 1959, Canon Helyer was port chaplain to the RAN and two years later became assistant minister at St Peter's, Hornsby, with specific responsibility for St Luke's, Hornsby Heights.

After his return to the UK Canon Helyer undertook more parish work in the Dorset area, and also in the Falkland Islands. He broadcast on local radio in the Falklands, and later collated a book from these broadcasts. He was made an honorary Canon of Christ Church Cathedral in Stanley on the Falklands, and also undertook missionary work in Brazil with his wife after his "retirement".

Canon Helyer celebrated 70 years as an ordained priest in the Anglican Church in December 2010.

MOVES

NEW DAY AT ST CLAIR

The former Anglican chaplain to Macquarie University, the Rev Scott Blackwell (right), became rector of the provisional parish of St Clair and Erskine Park in May.

His role at the university included serving as chaplain to Robert Menzies College – where he and his wife Debby also lived – and senior pastor to the non-denominational Trinity Chapel on campus, as well as lecturing at the School of Christian Studies.

After six years in the job the couple decided it was time for a change, so Mr Blackwell took long service leave to have a break and consider



their next ministry step. Then he received a call from the Bishop of Western Sydney, Ivan Lee, asking if he would be interested in going to St Clair.

"Because St Clair and Erskine Park is a provisional parish it's an Archbishop's appointment, but the

Anglican education in context

ESSAY OF THE MONTH

BOB GRANT

DR RUTH EDWARDS RAISES A number of important issues and posed incisive questions in her article "The financial divide in education" in last month's *Southern Cross*. It is appropriate to place the matter in context.

In recent decades the Anglican Church has been active in a number of educational initiatives, included among which are:

- a reclaiming of long-standing schools for their Christian purpose – this being seen as a core aim rather than an "add-on";
- the establishment of numerous low- and mid-fee schools throughout NSW, again for the prime purpose of promoting the Christian gospel;
- the incorporation of many more children with learning and physical disabilities, as well as indigenous people. This admittedly is reflected across the spectrum of schooling but the Anglican church has fully supported it.

Among the Anglican Church

schools there is quite a range of fee structures, ranging from high- to low-fee schools. The socio-economic status of these schools (largely determined by Census information and used presently as a basis for schools' funding allocation) covers a full range, but the large majority are in the band between 90 and 104. This is not socially elite territory and fees can only remain at a low level because of significant Government funding support.

As former headmaster of a high-fee school and interim head of three low- to mid-fee schools, my experience was that in each case the board was fully committed to fee restraint to enable a wider cross-section to attend. One is aware also that for the same reason many boards place tight controls over such items as staff-student ratios and minimum class sizes.

Despite all this there remain significant pressures that lead inexorably to fee rises. These include smaller class sizes; provision of specialist classroom facilities; stronger pastoral care programs; wider curriculum choice; learning support across all ability levels; counselling service; wider use of (expensive) technology; and active

support for teacher professional development. Overriding all this has been the necessary support for improving teacher salaries, which constitute more than 70 per cent of overall costs.

All parents regardless of school fee level understandably expect value for money. Further, across the spectrum a majority of parents both work, and at times are supported by grandparents with school fees. While this shows commitment and clear aspiration it is hardly the mark of a 'social elite'.

Modern educational demands and a range of secular requirements place natural demands upon our schools. The desire to broaden student access to such schools is both laudable and evident. In some cases it is seen in the provision of places through bursaries or means-tested scholarships. Yet these are limited because the costs must be borne by other parents, thereby raising fees yet again. What is widespread but non-transparent is the financial support given to parents to sustain their children's continuance in the face of financial difficulty, or to enable siblings to attend. The price of such support is a further pressure on fees and hence

on accessibility by others.

It is such practical matters that impose fees pressure, and which unavoidably lead to increases, usually beyond the CPI. The 'financial divide' is exacerbated for the very best of reasons, even if no-one seeks it.

None of the foregoing is to deny the importance of considering the many valid questions that Dr Edwards raised. I am glad to leave their resolution to those who have current responsibility. This response, however, seeks to provide a better understanding of the background to the issues raised and to the context within which our Anglican schools operate.

Robert A I Grant, AM is a former headmaster of Shore School and post-2002 has been active in educational work with independent schools. He is a member of the AIS Block Grant Authority, of the Anglican Schools Commission of the Bathurst Diocese and is executive officer of the NSW/ACT branch of the Association of Heads of Independent Schools of Australia.

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

parish council were very pleased with the way that Ivan went about the whole process – he was very generous in his communication and consultations with them,” Mr Blackwell says. “We had a couple of chats with them and in the end it seemed like we would be a really good fit so I started on May 5.”

He adds that the previous rector and his wife, Gary and Julie Haddon – who are now preparing to serve with CMS in South America – “did the most astonishing job here. I think when Gary and Julie came it was a touch-and-go proposition... they did a phenomenal job in growing the church until it was almost self-sufficient. They really went for it and worked unbelievably hard. I think we’re now looking at that next step, that having this nucleus of a good healthy church it’s time to start speaking the gospel on a much broader canvas and, I guess, making St Clair and Erskine Park Anglican Church a really vibrant and visible part of the community. “It’s daunting following Gary and Julie that’s for sure, but it’s a new day and a new era for this church. And we’re certainly going to maintain our links with them when they go on the [mission] field.”

MOORE NEW FACES

The governing board of Moore College has announced the appointment of **Dr Peter Orr** and the **Rev Andrew Leslie** to the teaching faculty.

Mr Leslie (below), who will lecture primarily in Christian Doctrine, is due to join the college this month after an oral examination in Edinburgh for his PhD, entitled “The Glory of God in the face of Jesus Christ: Divine authority, Scripture and the life of faith in the thought of John Owen (1616-1683)”.



Dr Orr (above), who will lecture in New Testament from the start of 2014, currently lectures in that subject at the Melbourne School of Theology. Originally from Northern Ireland, he completed the Cornhill Training Course in London in 2003, has a first-class honours BD from Moore and a PhD from the University of Durham for a thesis entitled “Christ Absent and Present: A Study in Pauline Christology”.

A statement released by the college praised Dr Orr for his ‘expertise and experience in the teaching of New Testament... broad and deep knowledge more widely in the field of theology, and considerable skill in preaching’. About Mr Leslie the college noted

his preaching and pastoral gifts and ‘expertise in historical and systematic theology with an explicit anchor in the Reformation’. Speaking about the appointments Moore College principal the Rev Dr Mark Thompson said, “I am delighted that Peter and Andrew will be joining the faculty. They are both very gifted men, combining strong academic ability with a passion for gospel ministry. We very much look forward to their fellowship and their contribution to the college’s life”.

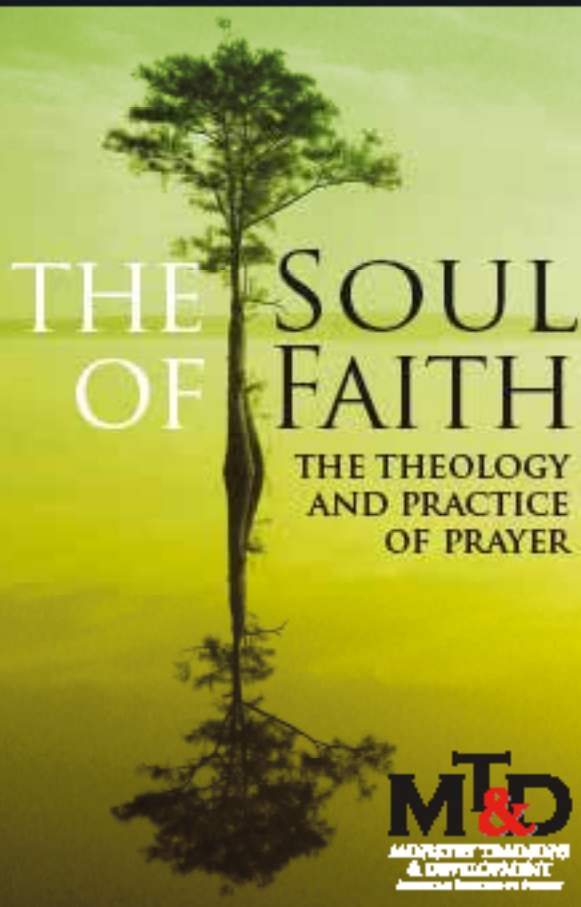
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SPEAKERS



GERALD BRAY – Anglican minister, teaches church history & historical theology.

Written: *The Doctrine of God, Biblical Interpretations: Past and Present* and *God Is Love*.



MARK DEVER – Senior pastor of Capital Hill Baptist in Washington DC.

Written: *Compromised Church* and *Give Praise to God: A Vision for Reforming Worship*.

Pre-registration closing date 2 August 2013. Sponsored by Ministry Training & Development training for Gospel Proclamation in Sydney and beyond.



Welcome – or not

I read with interest the article "Warm welcome" in the June edition of SC. A while ago when visiting family my husband and I attended one of the Diocese's so-called "successful" churches. At the end of the sermon the minister told the congregation as they went out for morning tea to talk to a visitor or someone they didn't know; not to their friends. He had been preaching on outreach.

As I had only recently had major heart surgery my husband and son found me a seat at a table so

that I could rest while they went to get coffee. The congregation soon filled the hall and they were all chatting to each other. In all the time it took to get refreshments (and with so many people it all took time) no-one spoke to me! I was a stranger sitting alone, and not tucked away in a corner, but not one person showed any interest.

I am so thankful that I was already a committed Christian as I don't think I would have gone to church again – certainly not that one. But what of those who don't yet know Christ?

Wendy Reed
Wingello

MYSTERIOUS EVIL

With regard to the article "The reliable sovereign" in the June issue of SC, it was with some surprise that I read, at least twice, that apparently the presence of evil and suffering in this world is a mystery. Really?

I sincerely hope that either I misunderstood the Rev Dr David Höhne's article, or that he

inadvertently phrased it so as to allow the misunderstanding. I say this because, to me, the origin of sin, death and suffering is covered under Christianity 101. In fact as Christians we are uniquely placed to answer this question that all the corruption we see in this world is not because of God, but because of ourselves. We rejected the relationship that God offered us in the garden of Eden, and as a consequence, the Fall.

Sure, God uses everyday trials that we experience to work out his plans for the world but God never intended it to be this way. And this is one of the joys of our faith: the assurance that in the end, after the restoration, 'He will wipe every tear from their eyes. There will be no more death, or mourning or crying or pain, for the old order of things has passed away'.

Anthony Whitney
Holsworthy

CHRISTIANITY IN SCHOOLS

Regarding Ruth Edwards' essay in June *Southern Cross*, if I had the time at present, which I don't, I might like to contribute a response. But first I would need to know, as I would like to now, the answer to two questions:

(1) Would Ruth please spell out the 'values and aspirations of the socially elite' that she has found are pressed on the Anglican schools, but which she considers are not Christian (ie, grounded in Scripture)?

(2) Does she consider that the values and aspirations of the socially disadvantaged are more compatible with truly Christian ones, thus making them more comfortable in them if the Anglican schools were more truly Christian?

John McIntosh

Disagreeing in Love

In response to letters and the "Godliness amid disagreement" editorial in May SC, I would like to observe that the infrequent opportunity for Sydney's Synod to elect a new archbishop seems an important time to give thought to long-term issues and trends.

Among the recognised strengths of our Diocese are its predominant

focus on the Scriptures as God's authoritative word and its emphasis on academically rigorous theological education as the basis for ministry. Few of us in parishes desire any dilution of these long-term strengths. At the same time, I sense an increasing concern that fervour for these strengths may be leading to an increase in arrogance, intolerance and divisiveness, perhaps even self-righteousness. Even more likely, the fervour may be leading to a deficiency of love, including in our relationships with parts of the wider church whose traditions have other emphases.

Why is our strength in preaching the Scriptures often perceived to accompany a weakness in how we love one another? At times we appear to ram our strengths down the throats of people with other persuasions – indeed, the very idea that we might have weaknesses as well as strengths seems remote from our corporate consciousness.

The Scriptures provide many examples of how God breaks into established comfort zones to instigate enormous changes. The whole New Testament effectively overthrows many of the religious practices that had evolved and been reinforced by zealous theological leaders in Old Testament times. Our church must never presume that it is above change, or that God could be so pleased with us that he would never wish us to change.

I suspect there will be wide agreement that the influence of an archbishop is greater than his statutory power, especially in his capacity as a role model, standard-setter, opinion leader etc. Personal attitudes, values and godliness may be more important than being a good people manager or having fine theological acumen. In particular, to address diocesan weaknesses without compromising strengths, it is likely to be necessary for us to appoint an archbishop with personal attributes that will encourage and facilitate consideration of positive corporate change.

John Fullagar
Lay Synod representative,
Pymble



VOLUNTEERS REQUIRED

Parish Recovery Teams

Up to 15 volunteers are sought to join the current Parish Recovery Teams which have been operating successfully in the Diocese since 2006.

Parish Recovery Teams provide support and guidance to parishes towards recovery of the parish health after loss of trust by leaders. Examples of such incidents might be infidelity, child abuse, and other serious matters of trust within a parish.

This ministry will suit active Christians with pastoral gifts and/or suitable professional training such as psychology, social work or related experience who understand that issues of misconduct within the church require sensitive and caring advice in churches impacted by issues of betrayal of trust. Ideally we are seeking individuals from local areas across the Diocese and from a variety of cultural backgrounds.

Once a group of interested persons have been identified an information session will

be held. At this meeting application forms will be distributed to those who feel they would be able to commit to the needs of the ministry.

Once applicants are selected they will be provided with training over two years to equip them for this ministry. Team members will need to attend regular quarterly one-day training programs each year for next two years. A John Mark Ministries parish consultancy model developed for the Sydney Diocese is used as the basis for the training and work undertaken by these teams.

Where Parish Recovery Teams are activated the team team members will work closely with current team members within a parish. This provides an opportunity to enhance skills further and gain experience in this important work. Parish Recovery Team volunteers are actively supervised and guided before, during and after their work in parishes.

For more information or to register for the 'Information Session' please contact:
Kerrie Monaghan, PSW Chaplain, 02 9555 1500
kai@psw.org.au



Important Note of Gratitude from the Moore College Community

Moore Theological College would like to acknowledge Archbishop Peter Jensen's significant contribution to Moore College over the past 46 years as student, faculty member, Principal, Archbishop of Sydney and President of the Governing Board of the college.

We are grateful to God for the way he has enabled you to serve the Lord Jesus Christ. The clarity of your teaching and preaching, the gospel-centred wisdom that characterised your leadership, and your genuine pastoral care has left a deep impact on many.

Peter, though your role will change with your retirement, we look forward to you and Christine remaining an integral part of the Moore College fellowship.



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FOR

121 Archbishop Writes columns

370 media releases

1,560 minutes of VIDEO

& COUNTLESS WORDS OF WISDOM

Anglican Media thanks God for Archbishop Peter Jensen

— Archbishop Jensen —

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thank God for you
and pray for his blessings on your retirement.

SYDNEY ANGLICAN SCHOOLS CORPORATION
Serving Christ by equipping students for His world.

The Sydney Anglican Schools Corporation wishes to thank Archbishop Peter Jensen for his leadership at the Diocese and his able and Easly counsel over the last twelve years. During his time as Archbishop the Corporation has commenced or accepted six new schools, and across the Corporation's now 17 schools over 12,000 students are not only receiving a quality education but are also coming under the sound of the Gospel.

We thank Easly for trusting upon Peter the necessary perception, discernment, wisdom and thoughtfulness required for carrying out the many and varied responsibilities of his role. We also pray that God will grant Peter and Christine a new season of life by providing them with the health and strength they need to continue sharing the message of your saving grace in humility and with clarity.

www.sasc-jensen.edu.au 0877 4000

Thank you

for your support and spiritual guidance. Best wishes for your retirement.

From all of us at ARV.

ARV

Thank you Peter for being President of CMS and an advocate for global mission!

The Archbishop Peter Jensen has been president of CMS Australia and CMS NSW & ACT during his time in office.

CMS
Church Missionary Society NSW & ACT www.cms.org.au

BCA thanks God for the ministry of Peter and Christine Jensen, the Archbishop's service as Patron of the Society and our shared passion for seeing the gospel of Christ proclaimed across Australia.

bcA www.bushchurchoaid.com.au

The Archbishop's timeline



2001

The Archbishop high-fives singer Colin Buchanan after addressing about 4000 parishioners for the first time at the State Sports Centre in Homebush. Photo: Alan Pryke



2001

The media packs out his first press conference.



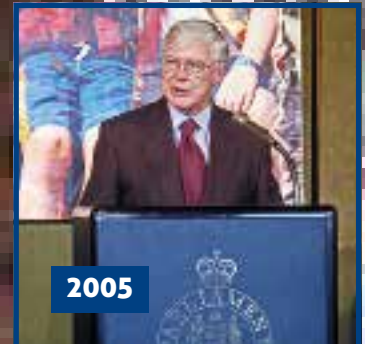
2003

Book launch and signing.



2003

With members of the Ambassadors motorcycle group.



2005

Addressing a function at Parliament House in Sydney.



2006

Photos at home with Mrs Jensen.



2006

A royal visit to St Andrew's Cathedral.



2008

Speaking to the BBC from studios in Jordan. PHOTOS: Russell Powell



2008

GAFCON in Jerusalem.



2008

Archbishops Loane, Robinson, Goodhew and Jensen.



2009

GAFCON meeting with the primates of Kenya, Nigeria and Tanzania.



2009

On Channel Seven for Connect09.



2010

Trying on riot gear with Commissioner Andrew Scipione.



2013

With his last group of ordinands at St Andrew's Cathedral. PHOTO: Ramon Williams/Worldwide Photos

Ten blessings

DR PETER JENSEN



CHRISTINE AND I HAVE been honoured to be in the ministry that has been ours. We are so grateful to a multitude of people and especially those, many of them unknown to us, who have prayed for us. But of course our chief debt is to the Lord and so my last column as Archbishop is entitled:

A DECALOGUE OF MERCIES

We are a whingy lot, never happy unless we are complaining about things. Here is my personal testimony of some of the blessings of the Lord. Some things that are blessings for me may be sources of pain for you for various reasons. God works out his plans for us in the way that best suits his wisdom. Why don't you create your own list?

- 1 Australia. I love my country. Its riches have sustained our lives, its citizens are fair-minded and decent people. Its governments are stable and democratic. Its legal system is basically just. Corruption is low by world standards. It is not warlike. The country itself is awesome, beautiful, breathtaking. I thank God for Australia.
- 2 Family. The fundamental community created by God for our good is family. For some, families are a source of intense pain rather than joy. And indeed we, too, have had the usual difficulties, in my birth family and in the family that Christine and I began with our marriage 45 years ago. But I thank God for my parents. Their faithfulness and their love shaped my life for good. I thank God for my extended family. Contrary to so much humour about in-laws, they have enriched our lives in countless ways. And I thank God for the gift of children and grandchildren.
- 3 Marriage. That two become one flesh is

no empty phrase. Love is a reality, and the joining of man and woman in mind, body and spirit expresses love and paves the way for a lifetime of love. This has been my experience and I thank God for it. I always say that to be husband to Christine is my best honour. Once more, our sin makes such a union less than perfect, and sometimes humans find it a source of sorrow. For some, marriage is not God's wisdom. But the Lord tells us that our marriages prefigure the perfect marriage between Christ and his church that we will all share, and that we are to behave towards each other as do Christ and his church. Out of obedience to his model grows one of the best of all human joys.

- 4 Friends. I have had a life rich in friendship. Friendships as a child have deepened. Other friendships have wonderfully accumulated. Some of course have been lost. I suppose that what I enjoy most is the sense of trust tested by experience over many years. When you have been through great events together, when you have seen your friend endure and seen your friend carry burdens for you, when you experience intimacy and understanding, you have a great gift from God.
- 5 Suffering. I cannot say that I have suffered as others have done. But it is inevitable in this world that there is pain of various sorts, grief, sickness, remorse, anxiety, fear, anguish over children – to name a few. At the time, Christine and I were puzzled at the preacher's choice of our wedding text: Romans 8:28. It did not take us long to realise how wise it was. We learned that we had to trust God in all circumstances – that he would take our adversities and turn them to the final good of being like the Lord Jesus.

- 6 Church. In each church I have belonged to, it was clear that the Holy Spirit was doing his great work of producing faith, hope and love. Preaching was faithful, people were trusting in Jesus, great work was going on as a result and in all there was the practical service of one another that comes from love. This sustains my faith. Thank God for his churches.
- 7 College. When I entered Moore College in 1966, I was an academic failure. The fellowship of the college, fellowship with great teachers committed to the word of God, fellowship with students, shaped my life in ministry. The course was rightly tough. But the fellowship of the college was superb.
- 8 Teachers. Most of us have had memorably good teachers. In particular I must mention Broughton Knox and Donald Robinson as superb teachers. I thank God for them and for the many others to whom I am indebted over the many years.
- 9 Bible. I never tire of the Bible. As people who know nothing of God and therefore nothing of themselves, their destiny and purpose, the Bible is the great revelation, the embodiment and conveyor of truth. I thank God for his word.
- 10 The Lord Jesus. The Lord is of course the greatest of all blessings. That he left his home in glory and came among us, that he came to save sinners and that his salvation was so costly, these are blessings for which we can never tire of praising God. Forgiveness, hope, the Holy Spirit, knowing God as Father, election, calling, regeneration, conversion, justification, adoption, glory now and to come. We can and will dwell on these wonders time without end. For me, to live is Christ and to die is gain.

Above all, I praise my Saviour!



What's in a name?

The church of St Stephen's, Newtown stands in the middle of Camperdown Memorial Park, in a fusion of traditional and contemporary Sydney.

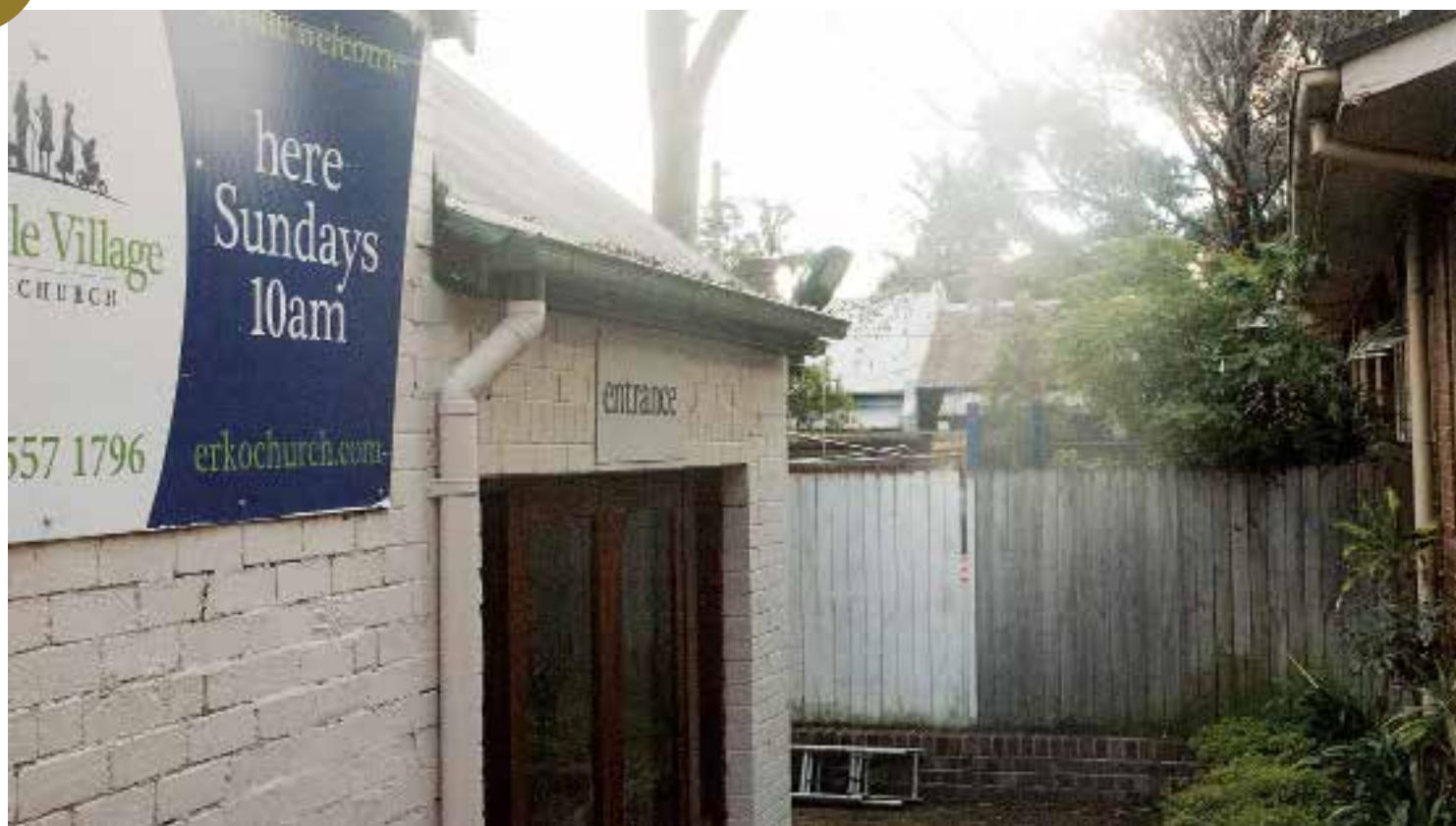
A church is ultimately defined by the character of the people in it – but first impressions can help, writes NICK GILBERT.

IT'S HARD TO BRING UP THE TOPIC OF NAMES WITHOUT someone harking back to Shakespeare's famous soliloquy from *Romeo and Juliet*: "What's in a name? That which we call a rose by any other name would smell as sweet". That might be the sum of most people's ability to quote Elizabethan verse, but that it has stuck in our collective psyche says something important – and not just about roses.

The value of names is worth considering in a world of information overload where there's a name, a brand, something vying for your attention on every street corner. It's a problem that also confronts the church, especially in a post-Christian society where it's increasingly common to find people who have never even set foot in a church building. In this kind of climate, could it be true that while the rose may indeed smell sweet, if it has a lousy name no-one will even go over to have a whiff?

In that context, it's not really a surprise to see more and more churches considering the importance of names in their local ministries. From the name of a parish all the way down to individual groups and small ministries, names are trying to identify, inform, excite, attract, demystify and quantify, all at the same time.

One of the first movements in this area in Sydney was in 1990, in the western Sydney suburb of Quakers Hill. The Rt Rev Stuart Robinson, now the Bishop of Canberra-Goulburn, was looking at how to kick-start a ministry in the then-defunct building of St Stephen's Anglican Church. Among the questions confronting the plant was how to engage with a community that was increasingly post-Christian and for whom the idea



'Erko Church' meets in the Holy Trinity Church in Erskineville, in the thriving urban centre of Erskineville.

of church was an unknown quantity. Bishop (then Mr) Robinson decided that naming the new ministry after the suburb in which it was centred would be the best way forward.

"As a new church plant where most of the people in the community were unchurched we were persuaded that identifying the ministry with the community would be preferable to a saint in glory," he says. "Not having a saint's name also enabled us to dispel any 'churchy' expectations that people transferring from other churches might have."

Since then many churches, and particularly church plants, have followed the same practice – either formally or informally referring to the church by the name of the local suburb, specifically as a way to engage with the surrounding community.

THE VILLAGE CHURCH

A more recent example of this is Erskineville Village Anglican Church, itself a part of St Stephen's, Newtown in Sydney's inner west. "Erko Church", as it is popularly known, was begun under St Stephen's former senior minister the Rev Peter Rodgers, and the Rev Roger Fitzhardinge, who currently oversees Erko Church. The church meets in the building of Holy Trinity in the centre of Erskineville and was begun as a way to restart ministry in the area.

However, according to Mr Fitzhardinge, it was decided that with new ministry there must also be a new name in order to better signal

“... where most of the people in the community were unchurched we were persuaded that identifying the ministry with the community would be preferable.”

Stuart Robinson

that the church wanted to be a part of, and be with, the local community.

"I just don't think Holy Trinity, Erskineville helps people understand who we are," Mr Fitzhardinge says. "I love that Erko has great stained glass windows, which have symbols of the Trinity – God is one: Father, Son and Spirit – but to make it helpful for people who are coming to us as visitors a change just made sense. We made sure in our little history room at the end of the church that we try to honour those who have gone before us but we were convinced that clarity was helpful."

He also says that calling the church Erskineville Village Anglican Church fit into the "vibe" of the City of Sydney's motto, a "city of villages", which is particularly appropriate in the suburb of Erskineville.

"The way we thought through that was that Erskineville is an attractive suburb in the eyes of many, in that even people who don't live in Erskineville are happy to be identified with it – so Alexandria, and bits of Enmore and Marrickville," he says.

For Mr Fitzhardinge, the Anglican part of the name is also important and helps let people in the area know what kind of people and church they are. "We're on a main street, we're part of the village and we're an Anglican church, so that just worked for us," he says. "On the back of Connect09 research we realised that the idea of an Anglican church helps people know what to expect – that you're going to hear about Jesus, and we are what we are."

A NAME TO UNDERSTAND

On the other hand the Rev John Gray, senior minister at St Paul's, Castle Hill in Sydney's north-west, says that while they are an Anglican church and have no problem openly referring to themselves as an Anglican church in general, the word "Anglican" was not necessarily helpful in engaging the kinds of people they were trying to reach in the immediate area. That factor played into their own discussions a few years ago around the name of their church.

"St Paul's Anglican Church is our legal, diocesan identity but we call ourselves St Paul's church," Mr Gray says. "We dropped the word Anglican because our area is becoming more multicultural. We have a growing number of Asian, African, Indian people and the word 'Anglican' – apart from the fact that many people don't know what that is – when they do work it out it says this is not a place for anyone who isn't white. That's what lies behind it."

In other words, the context of a name is a factor in terms of what the name actually means to the people who hear it.

The name St Paul's, however, is one that Mr Gray's church has kept. The reason? The church has been present in Castle Hill for a long time,



St Barnabas is a well known name along the bustle and noise of Broadway.

so the name St Paul's has a meaning all of its own in the Hills district.

"We've been in this area for 210, 211 years," he says. "I think we were called St Stephen's at one stage but we've been St Paul's since at least 1860. Our name is known here, so we're banking on our name. A name's a name in the end. Our name is St Paul's, so we get on with it."

SYDNEY DIOCESE CHURCH NAMES BY CATEGORY



DOES NOT NECESSARILY REFLECT TRADING NAMES USED IN LOCAL PARISH CONTEXTS
INCLUDES MULTIPLE CHURCHES AND BUILDINGS WITHIN A SINGLE PARISH.
SOURCE: Diocese registry office.

CHURCHES NAMED AFTER SAINTS MOST POPULAR NAMES



VARIATIONS OF A NAME HAVE BEEN TREATED AS A SEPARATE NAME
eg: 'St John the Baptist' is not included under the name 'St John'

It's a sentiment echoed by the Rev Andrew Katay, senior minister of what is known collectively as the Christ Church Inner West (CCIW) Anglican Community, comprising individual congregations in the parish of Ashfield, Haberfield and Five Dock. He says the association of traditional saint names with church buildings is one that most non-Christian people understand, and so for churches with a long-term presence in their local area it can make more sense to hold onto those names for outreach purposes.

"One of the things we Christians have to do anyway in church life is educate people about the fact that the building is not the church," Mr Katay says. "But it is profoundly embedded in people's consciousness to identify the building with the church. And if the name of the church is St John's [the name of the church building in Ashfield], and that's how they associate with the building, then it makes sense to keep the building name. It's hard enough educating Christians about this concept, let alone people outside the church."

To that end, each of the individual churches that makes up CCIW retains its original name. However, the umbrella name of Christ Church Inner West was decided on to give a sense of union between these churches under a single leadership within a single parish, while also avoiding giving the sense of a specific CCIW building.

"What was really clear was that a saint name has a very strong association with a building," Mr Katay says. "So, because we already had three saint's names – St John's, St Alban's, St Oswald's – if we come up with an overall name that is a saint name that implies a fourth building, which will confuse people. That's the exact opposite of what you want to do."

For both Mr Katay and Mr Fitzhardinge, the renaming of their congregations has also been an opportunity to learn about the way people tend to view them and where their congregations sit in a wider ministry.

"We've tried to recognise the reality and try to work towards taking the good things about being a parish," Mr Fitzhardinge says. "People keep asking, 'Oh, now Erko's growing, are you going to become your own parish?'. To which I reply, 'That's crazy talk'. To have centralised admin, a source of Sunday school teachers and things like that is just marvellous. We're all the better for being part of something that's much broader."

Adds Mr Katay: "I think people within the church have a strong sense of CCIW as CCIW. I think we've managed that well. They like their building – whichever one they're in and connected to locally – while at the same time having a real sense of clarity around the fact that we're a combined church with an amalgamated identity."

While some churches are moving away



Christ Church St Laurence owes part of its name to the former civil parish of St Lawrence.

“... there is the fact that the church is open a lot of the time for people wandering in for some peace, and that’s something people associate with this place and our name.”

Daniel Dries

from saint names in order to conduct outreach or to create new group identities, there are other parishes where the name of a saint was adopted at a later date. One such example is that of Christ Church St Laurence (CCSL), which was originally named after a civil parish in the City of Sydney but eventually came to reflect the name of a figure in Christian history.

"It is significant because originally St Laurence was spelt with a 'w'," says rector the Rev Dr Daniel Dries. "It was St Lawrence and it was very much a civil parish. The name had nothing to do with the church, it was just a region in exactly the same way that St Ives is a region... It could just as easily have been Christ Church Haymarket. But the parish captured the name, and even though the city stopped referring to this area as St Lawrence, the church became Christ Church St Laurence and changed the spelling of the name."

During the late 1800s the church developed a connection with Laurence, the martyred 3rd century deacon in Rome, and the church's St Laurence Chapel was formally dedicated by Archbishop John Wright in 1912. Being a place of quiet in the middle of busy Sydney has endeared the name to congregants, tourists, homeless overnighters and other visitors, who often refer to the church simply as "St Laurence".

"The church offers a place of peace and quiet in the craziness of this end of town," Dr Dries says. "I don't know that the actual name means very much but there is the fact that the church is open a lot of the time for people wandering in for some peace, and that's something people associate with this place and our name."

THE PROCESS

UNDER the Parish Administration Ordinance the power to approve the change of a parish or church name is held by the Archbishop.

Dr Phillip Selden, the Diocesan Registrar and the Archbishop's executive officer, says he encourages parishes who are thinking about the possibility of a name change to connect with the Archbishop's office as soon as they can in the process in order to make sure it runs as smoothly as possible – and to ensure there are sufficient checks and balances throughout.

Dr Selden also says that for the purposes of registration with the Charity Commission and other non-diocesan bodies, some consistency is helpful in the ways that churches are named and then registered.

"We're not committed to saints' names or traditional names – we're prepared for new and innovative names," he says. "But we also think it's important to be able to identify where the church is, and that it's an Anglican church."



A new trading name for Life Anglican Church has allowed for new branding and outreach.

A NAME FOR THE CHURCHES

One of the churches that has more recently explored changing its name is also one that has done it before. Quakers Hill now trades under the name Life Anglican Church, and currently incorporates Stanhope Gardens. Senior minister the Rev Geoff Bates is also the acting rector of Riverstone.

Mr Bates says much of the impetus behind the new name is, as with the case of CCIW, the desire to create one body out of multiple churches in a single region. He says one of the key things has been to create an environment for shared ministry and resources.

"We have two centres [in our parish] and the smaller centre, Stanhope, one day will be larger than the main centre," he says. "We don't want to create rivalry between the two where it's the parish of Quakers Hill but the larger centre is Stanhope. So, we wanted to move away from that system of thinking in parishes where you have a village with its own church and everyone identifies with that geographic centre. We feel that doesn't work with multiple centres in larger parish areas and we wanted to dispense with any potential competitiveness between the two. So, under one umbrella, we can do a great ministry and have some synergy."

In some ways, the church has come full circle. Initially, Quakers Hill Anglican was born to create a church with and for Quakers Hill. Now, given the changing demographic in the area, Mr Bates believes a new name for a new group of church congregations and buildings would be useful in reaching local people.

"We can't afford buildings like we used

“You don't mess
with the gospel
message, but you
change everything
else that gets in
the road.”

John Gray

to, such as a corner store or something like that, so we have to make a large centre," Mr Bates says. "Why don't we all do it under one umbrella?... And say, on the other side of the tracks, you have Housing Commission people. On the other side of the hill, you have more aspirational types. A geographically centred name can be a barrier to one of those kinds of people, or both. There are a lot of things we've considered."

The new trading name for the three churches, Life Anglican Church, came out of professional market research done on behalf of the parish. It concluded, much like Erskineville Village did, that the word Anglican had currency in the area, and so that was retained as part of the community-facing image of the church.

Life was already a name for the church's small groups and, according to Mr Bates, represented the fact that life can be found in Jesus as well as representing the idea that the church was about all of life, not just Sundays.

But what's clear from all of these churches is that what makes a good name is very much context-driven. It is also not fundamentally the core business of a church to have a good name. As Mr Gray says, most of the thinking involved is about removing barriers to the gospel.

"I think most of the people, us included, who are thinking about name changes are doing it for gospel reasons – it is driven by the gospel," he says. You don't mess with the gospel message, but you change everything else that gets in the road."



MOORE
IS MORE

How did Judas die?

What are Christians to do – and non-Christians to understand – when there are seemingly conflicting versions of the same Bible story, asks PETER G. BOLT.

W

HEN A DISCREPANCY IS NOTED BETWEEN two versions of the same event, detractors quickly doubt the authenticity of the gospels (are they history?), and even believers tend to get worried (is the Bible God's word?).

The death of Judas is one such thorny problem. It is narrated by Matthew in chapter 27:3-10 as well as by Luke in the book of Acts (1:16-20). It is part of Matthew's own narrative but Acts reports it as a flashback in Peter's preparation to plug the vacancy Judas' death left among the disciples' number (Acts 1:16-17, 20-21)*.

Since the word for blood (Matt 27:8; Acts 1:19) is practically the only piece of shared vocabulary, the two accounts are clearly not based on any common written source. Instead they draw upon word of mouth testimony from participants in the original events.

The basic agreements between them are strong. Although Matthew uses the word for "handed over" (or betrayed) to summarise the events of which he was also well aware (v3, see also 26:14-16, 20-25, 47-50), Luke reports Peter's description of the act of betrayal, namely, Judas "served

as a guide for those who arrested Jesus". The sense of betrayal comes through in Peter's observation that Judas was "one of our number and shared in our ministry" (Acts 1:16-17).

Both accounts are clear that Judas was paid for his services, Matthew citing the exact amount – 30 pieces of silver (Matt 27:3-4, 6-7; see 26:14-16) – and Peter more generally describing it as "the payment he received for his wickedness" (Acts 1:18a).

There is also agreement that a piece of land (Matthew: 'field'; Acts: 'region' or 'estate') was purchased with Judas' money, although Matthew states it was the chief priests who made the purchase and that it was formerly 'the potter's field', and Luke reports that 'Judas bought a field' (Matt 27:7; Acts 1:18a). Both accounts know where the property was and

Both accounts know that Judas died in tragic circumstances, with Matthew claiming it was suicide.

that at the time of writing it had acquired the name "the Field of Blood", although each account has its own version of how this name came about.

Both accounts know that Judas died in tragic circumstances, with Matthew claiming it was suicide (Matt 27:5b) and Luke simply that his corpse had been found in the purchased property 'lying prone' (probably better than 'fell headlong'), and that his body was burst open with his intestines spilled out (Acts 1:18). Matthew himself cites Scripture to illuminate this event as a fulfilment of prophecy (Matt 27:9-10), as does Peter (Acts 1:16, 20-21), although different Scriptures are quoted to draw attention to different aspects of the event and its consequences.

Each account has its own unique contribution to make.

Matthew tells the dramatic and emotion-filled account of Judas returning to the chief priests who had paid him the money, having seen that Jesus had been condemned and having been filled with remorse. He is cited as saying, "I have sinned, for I have betrayed innocent blood". The chief priests reply: "what is that to us?". In his agitated state, Judas threw down the money and left, only to hang himself (Matt 27:3-5).

It is also unique to Matthew's account that the chief priests picked up the coins. Troubled it was 'blood money' they couldn't place the money in their treasury, so used it to purchase 'the potter's field', with the intention of using it as 'a burial place for strangers' (Matt 27:6-7). Matthew declares that their actions fulfill prophecy (Matt 27:9-10; see Zech 11:12-13 and Jer 32:6-9).

Luke uniquely reports that the discovery of Judas' burst-open corpse became generally known, for 'everyone in Jerusalem heard about this' (Acts 1:19). The setting is unique too, for it is part of Peter fulfilling the Lord's instructions for him to 'rebuild' the group of disciples (see Luke 22:31-32). Peter notes that Judas had shared in their common ministry, was found dead and so, according to the Psalms (Pss 69:25; 109:8), he had to be replaced (Acts 1:17, 20-22).

Notice also the several different time frames found within these passages. There is the original occasion when Judas confronted the chief priests only to rush out and hang himself (Matt 27:3-5). Presumably shortly after, there is the time that his corpse was found as a bloody mess in the field (Acts 1:18b). Next, the rumour of this grizzly discovery spread (probably fairly rapidly) through Jerusalem (Acts 1:19a), and



The Rev Dr Peter Bolt is head of the New Testament department at Moore College.

(again, probably reasonably soon) this news was sufficient to account for the Jerusalemites knowing the property as the Field of Blood (Acts 1:19b).

As things settled down for the temple authorities, they used the money to purchase the potter's field where the body had been found and, knowing nobody would want it for ordinary use any more, planned to turn it into a burial place for strangers (Matt 27:7) – thus providing another reason for its name, even if this seems a little obscure to later readers. Peter reports the name inhabitants of Jerusalem had already given it by his day, that is, some six weeks after Judas' body had been found. Even later, Matthew speaks of the name 'to this day' (Matt 27:8).

It is also important to detect the viewpoint of each account and then to ask where the original report would have come from – that is, who were the eyewitnesses who told other people about it?

Matthew offers an insider's account from the point of view of the chief priests. They saw Judas come into their midst, say what he said, dash the coins to the floor and turn on his heel. They were the only ones who knew his agitated state and, when the body was discovered, they were the only group who could therefore come to the conclusion he had suicided. Only an insider could know they had to find another use for the blood money and that they purchased the potter's field. Presumably they somehow purchased the field in Judas' name, because it was still



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his money and not theirs. None of the events reported here would have brought credit to this group if generally known. This is an insider's account that has been leaked.

If we ask where this account came from, even though not disclosed by Matthew, there are several candidates. We know in the early days of the apostolic preaching 'a large number of priests became obedient to the faith' (Acts 6:7). The gospels inform us two close associates were already 'secret disciples': Joseph of Arimathea (Matt 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-41) and Nicodemus (John 3:1-10; 7:50; 19:39).

On the other hand, the account in Acts is a public report. Peter and the disciples would know about Judas acting as a guide for the arrest party because they had been there. The report of Judas' body being found in its bloody mess, however, was learned from the public report, since it had become known throughout Jerusalem.

So, can we provide an account of what actually happened which is faithful to the original eyewitness testimony lying behind both accounts?

In what was regarded as a wicked act of betrayal to his former companions, Judas acted as a guide to those who arrested Jesus. When he saw that Jesus had been condemned, Judas was filled with remorse and tried to return the money he had been paid, but the chief priests refused to take it and turned the blame back onto him, causing his

“None of the events reported here would have brought credit to this group if generally known. This is an insider's account that has been leaked.”

suicide. When the body was discovered, the general populace weren't precise in their forensic diagnosis, but reported what had been seen by the discoverers: a corpse lying prone, burst open, with the intestines spilled out. In general parlance, this gruesome discovery gave the piece of ground the name *Akeldama*, 'Field of Blood'. Behind the scenes, the chief priests could call Judas' death suicide, because they alone knew the emotional state he was in and the sense of shame he felt at having taken money for an act that led to Jesus' condemnation. The chief priests could not use the money for their own sanctuary so they purchased the potter's field, where (drawing on the Acts account) Judas' body had been found, telling each other the fine-sounding reason that this could then be used as a burial place for non-Jews. Since it was Judas' money that was used for the purchase, when the change of ownership became more generally known it was put together in the public imagination that Judas had himself bought the field in which he was then found dead.

To add a theological context, Matthew took the leaked insider's report as a fulfillment of prophecy about the leaders of Israel betraying the Messiah. Luke simply reported Peter's own reading of the Psalms as prophecy encouraging Judas' replacement. Thus, when carefully analysed, the two accounts not only provide a rich history of the events but also show how they are to be interpreted in line with God's plan of salvation. This is history. This is God in human history. This is God's word. SC

*verses 18-19 may be an insertion from Luke to add information necessary to understand Peter's actions, but if so the basic points made in this article remain unaffected.

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For more information contact:

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DIARY

Saturday July 13

The Other 90% conference

This conference, run by Evangelism and New Churches, will explore new ways of evangelising our city by asking the question, "What will our theology allow that our current practice inhibits?" Dr John Ridgway of Common Ground, who has spent the past 40 years working with the Navigators in South-East Asia, will be speaking. The conference is designed for vocational and lay practitioners.

\$40 per person, including lunch. For further details contact ENC on its website at www.newchurches.org.au LOCATION | St Anne's Anglican Church, 42 Church St, Ryde | 9am to 5pm

Saturday, July 13

"Immortality" Concert

In this all-German affair, the Choir of St James' will showcase music inspired by reverence for God in the face of human mortality.

Music from Schutz, J.S. Bach and Brahms. Featuring Natalia Aroyan and Pelham Andrews from Opera Australia. Tony Legge and Anthony Hunt will accompanypiano.

Tickets from City Recital Hall at www.cityrecitalhall.com or phone 1300 797 118. Adults: \$50, concession \$45 (discounts for Friends of Music St James')

LOCATION | St James' Anglican Church, King St, Sydney | 5pm

Monday, July 15 – Thursday, July 18

Common Ground seminar

This four-day seminar is designed for Muslim ministry practitioners, and follows on from The Other 90% conference. Trainers all have 12-30 years' experience living and working in the Muslim world.

Price is \$90 per person, including lunch on each day. For further details

contact ENC on its website at www.newchurches.org.au

LOCATION | St Philip's Anglican Church, 8 Hall Street, Auburn | 9am to 4pm

Wednesday, July 24 – Thursday, July 25
Teknacon

Teknacon exists to promote children's ministry by resourcing, encouraging and challenging vocational or lay children's ministers. Tim Beilharz and Graham Stanton will be presenting papers on the doctrine of Scripture and the place of the imagination in children's ministry.

The standard residential rate for the weekend is \$180 a head. Non-residential is \$150 and the day rate is \$100. Visit www.youthworks.net/ events for more details.

LOCATION | Port Hacking Conference Centres, Rathane

Thursday, August 1 – Friday, August 2

The Families Conference

A conference for families and the issues that they face today. The keynote speaker is Dr Patricia Weerakoon, consultant sexual therapist, author and Christian.

Cost is \$10 for the address on Thursday, \$100 or \$70 concession for the address, workshops and seminar on Friday, including morning and afternoon tea and lunch. Visit fusionhub.org.au for more details and registration.

LOCATION | Fusion Hub, 12 Carsons Lane, St Marys

Friday, August 2 – Sunday, August 4

Adelphi

A weekend conference for young women – teenage girls in years 7-10 – to be preached to, led and edified by older Christian women.

Includes Bible talks, focus spots zeroing in on particular areas of life, prayer and discussion groups, and plenty of time for relationship-building. Gina Black, an outdoor ministry practitioner for 18 years,

will be the main speaker.

\$140 a head. See youthworks.net/ events for more details.

LOCATION | Port Hacking Conference Centres, Rathane

Saturday, August 3

Anxiety Workshop

This workshop, hosted by St Andrew's Cathedral, is for people suffering from anxiety and for people who would like to know how to pray with, encourage and support people who are suffering from anxiety.

Speakers include the Rev Ray Galea of St Alban's MBM Rooty Hill,

counsellor Karen Larkin, the presenter of 2CH's Sunday Nights program, Kel Richards and Canon Christopher Allan.

Price is \$30 a person. To book and for more information contact Barbara on 0407 910 238 or email brichards@sydney.anglican.asn.au

LOCATION | Golden Grove, 5 Forbes Street, Newtown | 1.30pm to 5pm

For diary events, email
newspaper@anglicanmedia.com.au

EVENTS



First Sunday school turns 200

AUSTRALIA'S first Sunday school has just celebrated its 200th anniversary.

Mr (later Reverend) Thomas Hassall started the ministry in the house of his father Rowland Hassall on the corner of George and Charles streets, Parramatta in 1813. It is said he was prompted to start the Sunday school after telling Bible

stories to a group of children one Sunday afternoon, only to see them return for more the following weekend.

Two years later the NSW Sunday School Institution was officially established. Mr Rowland Hassall was one of the first committee members and Governor Macquarie pledged his support.

The Rev Samuel Marsden was also approached and gave his permission for the use of St John's Church for the Sunday school, which attracted 130 children to its first meeting. There is a commemoration plaque in St John's Cathedral and in the foyer of the office building that now stands on the site of Rowland Hassall's house.

There was a special service to mark the anniversary in the Cathedral on June 2, followed by community activities on the lawn. Historic photos were on display and a time capsule was sealed, to be opened in 100 years' time.

Senior minister at the Cathedral, the Rev Canon Bruce Morrison, says, "There is nothing more



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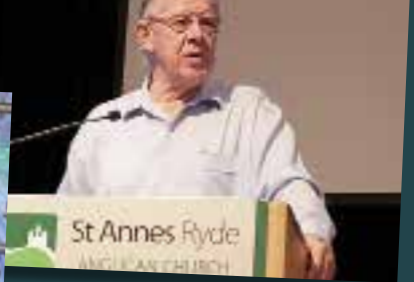
SUNDAY 28 JULY
10:00am Choral Eucharist with Procession
3:00pm Festal Evensong

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New Exchange conference kicks off



Clockwise from main: Exchange groups in prayer; Phillip Jensen gives the keynote address; worship time; Peter Hughes.
PHOTOS: Paul Gatt.



Clockwise from main: Michele and Bruce Morrison present Sunday school anniversary medals; past teachers cut the cake; some of the items on display; federal MP Ms Julie Owen, state MP Dr Geoff Lee and Bruce Morrison with a display case; Sunday School teachers, 1913.
PHOTOS: Sameh and Renata Maher

important to any church, or any society for that matter, than the next generation – the children who will one day be the mothers and fathers, the workers and the leaders, the teachers and the carers. This 200th anniversary marks the St John's Sunday school as the oldest continuously running Sunday school in Australia. "

MORE than 90 delegates attended the first Exchange ministry conference at St Anne's, Ryde.

The conference, designed to share new and innovative ways to conduct outreach and ministry, included a keynote address by the Dean of St Andrew's Cathedral, the Very Rev Phillip Jensen, examining the theology and motivation for evangelism.

However, the distinctive feature of the conference was the IDEX, or Idea Exchange. The IDEX featured workshops and presentations on avenues for ministry as diverse

as outreach to people with disabilities, English as a Second Language and public board games, all of which are currently being used across the Diocese.

The co-ordinator of the conference and senior minister of Soma Church, the Rev Peter Hughes, says, "This is a great start to the conference. It shows there are a lot of people committed to sharing Jesus with the city. I am praying that this is not just an exciting day for people, but I hope it leads to people repenting and becoming Christian. While the IDEX was the

highlight for most people, for me it was seeing people in prayer, begging God to be merciful to Sydney. I know the rest of the team is looking forward to planning next year's conference".

One of the things that Exchange is also seeking to do is generate a fund to go towards innovative evangelistic endeavours in order to be able to support ideas that have the potential to be effective but need support to get going.

The conference was run under the umbrella of Evangelism and New Churches.

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The dead at sea

'Inhumanity, it is clear, is a trait specifically restricted to the human race'. Robert Spaemann

MICHAEL JENSEN

NOBODY SEEMS TO KNOW WHO LIES floating in the sea 65 miles or so from Christmas Island. Who will claim them? They are, after all, dead. To leave their remains drifting in the sea will not cause them any further suffering. They cannot be afraid any more; they cannot be further exiled; they cannot have their possessions taken from them; they cannot be subject to torture. It seems entirely reasonable for the authorities to make the decision, in the light of everything, to leave their bodies to founder, decay and slowly disappear. The sea will dispose of them.

But something feels not right about this. It is fundamentally human to show respect for a dead body – not that we can necessarily account for this feeling in simple terms. Even the Neanderthals, it is said, buried their dead. For the Egyptians, the rituals associated with preserving the body ensured a smooth passage to the afterlife – for those who could afford it. Are there more extraordinary monuments to the human regard for a dead body than the tombs of the Pharaohs – those great prisms of light on the plains of Giza?

The Romans and Greeks were aghast at the thought of an unburied body, but regarded death and the dead with horror, not hope. For them, proper treatment of the body was necessary to release the soul from its fleshy prison. For the Jews, a dead body was unclean and untouchable (Numbers 19:16), which was ironically a way of ensuring the body of the dead person was treated with great care by

the living. It was thought a great curse to have one's body lie unburied and exposed to the ravages of the wild animals. The women who came to anoint Jesus' body in the tomb were treating him with reverence and tenderness.

The demoniac Jesus met in Mark 5 lived among the tombs. He was effectively dead, cut off from the land of the living. This makes Jesus's insistence on touching the bodies of Jairus' daughter and his friend Lazarus quite astounding. Jesus did not fear the dead and they did not contaminate him. His own bodily resurrection signalled the Christian hope for a person's ongoing identity with his or her own body. The body is not a prison to be released from, but is the person in a profound sense.

The early Christians, believing in the resurrection of the dead, were happy to meet in the catacombs among their dead and then build churches surrounded by graveyards. We moderns would be spooked by that, I think. But it was a natural consequence of a belief that death is only temporary, and that a reunion with the dead is to be expected.


Post-Christian culture still treats dead bodies as sacred in a quasi-religious way. We would think of it as a desecration of the dead person if we treated them with disrespect. So you can leave your body to science, but when we hear about med students joking around with severed hands etc, we are still horrified.

Then there's the longing of the parents of a missing child to know where the body is. There's something about the remains of the

dead belonging with us, as if disposing of their bodies and knowing where they are keeps them in community with us somehow. We spend millions identifying the remains of WWI soldiers dug up out of the mud in France so descendants can know what happened to them.

So what of the bodies floating off Christmas Island? Our humanity itself tells us their bodies are, in some way, "them". Neglecting the bodies is straightforward neglect of them. They were rootless and homeless. Even now there is a lack of clarity about which ethnic group they were from (possibly Afghan Hazara). There is no-one to mourn, so their bodies aren't worth collecting from the sea. They did not belong; and so they do not belong. They are unknown; and so, they are ungathered.

But the gospel of the resurrection tells us something more. It tells us their bodies are not beyond the God who made them. They are not beyond the scope of the one who promises that at the final day there will be what theology calls a general resurrection of the dead. All human beings are united, at least, in this destiny. It tells us "our" dead are not just those who belong to the community that defines us ethnically. All human beings are our dead. They are "known unto God" and thus, worthy of our respect as fellow bearers of his image.

"Am I my brother's keeper?" Cain asked, as he fled from Abel and denied responsibility. The corpses floating off Christmas Island cry out from the sea... surely the answer to the question is "Yes: I am my brother's keeper". 



The Kodak effect

ARCHIE POULOS

FOR A CENTURY KODAK SHAPED THE PHOTOGRAPHY WORLD, held 90 per cent of film sales in the USA and led the way in photographic innovation. It was Kodak engineers who created the first digital camera. And then, in 2012, Kodak filed for bankruptcy. What happened? And what can we learn from its demise?

It appears Kodak did not realise the world in which it was operating had changed. When it developed the digital camera in 1975 the company sought to keep it under wraps for fear it would threaten their film market. Later, despite realising digital cameras were here to stay, it made little effort with them because film was more profitable. And so the world passed Kodak by. It seems to me the company had two problems: it did not see the massive change in the visual image landscape and was lulled into a false sense of security. It was so successful generating profit from alternative technology it did not feel the urgency for change.

The world is constantly changing, so there are two ways to function: change yourself and your actions incrementally, or choose radical change. Robert E. Quinn in his secular bestseller *Deep Change* argues that you either change significantly or face slow death. There is no middle ground. This way of thinking is gaining wider acceptance, even though it tends not to be the way churches think. Certainly, it did not work for Kodak.

I believe many Christians navigate this complexity by changing everything a little and seeing what happens. This is unacceptable and dishonouring to God! We must recognise the church's relationship with the world has radically changed. We are at best seen as quaint, often as irrelevant, and increasingly perceived as evil – and our previous success may well blind us to the need for to change. But we must also recognise God still uses the same resources he always has to move people from death to life: the same gospel, the same Saviour and Holy Spirit, and the same invitation to enjoy the blessing of being united in the same church. To incrementally modify these is to dishonour God.

Some thoughts to avoid going the way of Kodak: observe better what is going on in our world; listen to people's thoughts on church and whether they would ever be involved in it; speak into situations everyone experiences with the hope that comes from being united to Christ.

Anglican Sydney is doing better than many churches in Australia, but if it were not for new migrants our growth would be slower than the population. Despite the effort and resources expended to attract people, the number of church first-timers has decreased over the past decade, and the percentage of 15- to 29-year-olds in our churches has declined.

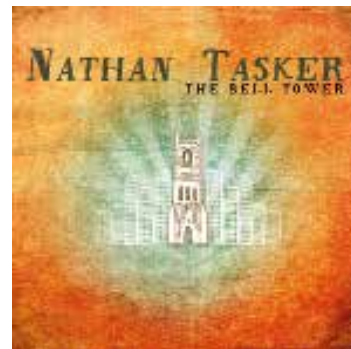
Be willing to endure the pain of change. Pray to the Lord of the harvest that he will have mercy on the 4.5 million souls in Sydney alone who do not bow the knee to Jesus.

Tasker hymnal

NICK GILBERT

The Bell Tower

by Nathan Tasker



HERE'S JUST SOMETHING ABOUT HYMN LYRICS THAT contemporary songs sometimes lack. Whether it's the poeticism, the literary feel and sound, or even just the sense of a connection with Christian witnesses of the past, the hymn has stood the test of time. Groups like Red Mountain Music and Indelible Grace have made the modern retooling of hymns a life's work, but there are many examples of hymnal excursions by otherwise contemporary artists.

Australian-born musician (and current resident of Nashville in the US) Nathan Tasker is one person who has made that trip back into hymnody. His latest album, *The Bell Tower*, features a suite of some well-known and some lesser-known hymns from the likes of William Cowper, Francis of Assisi, Frances Havergal and Henry Lyte.

What seems most to distinguish this from Tasker's previous album of hymns, *Prone to Wander*, is that every track on the record but the first has a completely new tune. "Man of Sorrows" is reimagined as a walking, rhythmic piano and guitar piece, while "Abide With Me" is an introspective acoustic ballad.

The songs effectively blend Tasker's acoustic singer-songwriter credentials with a rich tradition of classic Christian lyricism, and so the overall sound is one of personal devotion – even the relatively jaunty band number "God Moves", based on Cowper's perhaps most well-known hymn, has at times an almost sotto voce quality, nestled in the middle of an introspective, but not static, devotional album.

For some, the song selection will mean a period of adjustment, as hymns with classic tunes – or even widely sung contemporary ones – sound strange on the first listen. This may particularly be the case with Tasker's renditions of the widely known and sung "Take My Life", "God Moves" and "Abide With Me".

However, in some respects the point of these new tunes is, as Tasker has said previously, "to let these hymns ring out" in the manner of the title's namesake belltower at St Philip's, York Street – standing in the middle of changing, busy Sydney. It also is an expression of hymns that have been a help to Tasker himself during a trying period of his life.

In that light, perhaps those for whom hymns are a novelty are the people this album chiefly has in mind. Even so, it's not long before *The Bell Tower* begins to settle on you like a well-worn coat, blending together timeless lyrics and an unchanging truth with music and melody all its own.

Win one of five double passes to Nathan Tasker's Bell Tower concert at St Philip's York Street on August 3. Email info@anglicanmedia.com.au with the subject line 'The Bell Tower Giveaway' and include your name and address. Entries close July 21. Winners will be selected at random and notified.



Apocalypse now

JUDY ADAMSON

This Is The End

MA15+

BILLED AS A COMEDY, THIS IS WRITTEN and directed by Seth Rogen and Evan Goldberg (whose joint credits include *Pineapple Express*, *Superbad* and *The Green Hornet*). Is it a good film? Not really. Should you go and see it? I can't honestly recommend it.

Yet I need to review this in *Southern Cross* for a few good reasons. First, it's right where a lot of young people are in terms of humour. For many, anything involving these guys and the rest of their comedic gang is worth seeing solely because they're in it. And the humour is, for them, side-splittingly funny. Added to the attraction in this film is that all the characters are playing themselves, or fictional versions of themselves.

Second, non-Christian viewers commenting on the internet are assuming all Christians will be offended by *This Is The End* because of its stream of sexual jokes (some explicit) and swearing, plus the makers' view of the apocalypse. I wasn't offended – in the sense they would mean – by most of what I saw, although others certainly would be, but I found virtually none of it funny.

Third, this film depicts the beginning of the end of the world, as Rogen and Goldberg see it. Are they trying to mock God? I don't think so. Christian biblical belief is not where they're coming from and they're mightily deceived. God wouldn't be impressed by what they've

made but they probably think he either doesn't exist or is a celestial Santa Claus. You know, the God whose sole role is to accept pretty much everyone because they're "good".

A brief outline of the story is this: Jay Baruchel flies into Hollywood to visit his old friend Rogen, but before they've had time to do much more than play video games and smoke a few joints, Rogen insists they go to a big party at James Franco's mansion. Baruchel doesn't want to go – he isn't keen on Rogen's Hollywood friends and their style – but they end up at Franco's anyway. And while they're at the party, all hell literally breaks loose.

Rogen and Goldberg do have a sharp eye for all that is empty and vacuous in the celebrity lifestyle. Drugs, drink, cheap sexual favours, show-off art (the big, white phallic sculpture, the paintings with their own names on them etc), mindless self-serving conversation... this party has it all.

After gory, blood-filled disaster strikes those around them, Rogen and his five friends (Baruchel, Franco, Jonah Hill, Danny McBride and Craig Robinson) barricade themselves inside the house, thinking there's just been a massive earthquake and emergency services will quickly rush to their aid because they're famous. When this doesn't happen food is rationed, tempers begin to fray and other potential causes for their plight begin to emerge. Baruchel starts checking details about the end times in the book of Revelation, and begins to consider whether this could be the end of the world.

This Is The End is based on an earlier short film called *Jay And Seth Versus The Apocalypse*, which is very informative as, to me, the lack of fresh ideas begins to tell after a while.

The solution is for cheap laughs through increasingly coarse language and situations, and mining the apocalyptic story for humour (if I can put it that way) as our six hurtle towards the film's conclusion.

What compelled me to write a review was that as I watched the action unfold I became increasingly sorrowful. Viewers who watch this and laugh (and there will be many) will presumably dismiss the potential for a real apocalypse. Who cares how you live, or what you think and say? What does it matter whether you live for others or yourself, and whether you believe in a creator, a redeemer or just in your own Big Bang DNA? And isn't heaven a place you can get to simply by being good every now and then – or, at the very least, just before you die?

As the world goes to hell around the six friends and people choose how to live (and die), we are meant to be reassured that it's all just a bit of a laugh, really. The horror of facing judgement alone and unprepared is simply part of the joke.

I wanted to provide youth leaders and those whose friends and family are likely to see this with an idea of what it contains so they can be prepared. There is the potential for serious conversation about the reality of heaven and hell, what the Bible (as opposed to the film) says about judgement, redemption, those who aren't ready when the bridegroom appears and how one can respond to this.

As for seeing the film, I leave that up to each person and their conscience. I would say it wouldn't be beneficial for most (it certainly wouldn't be edifying!), although knowing the complete story may help some argue for Jesus better in conversation.

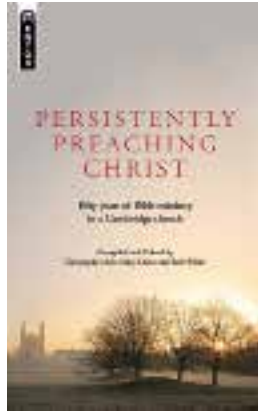
SC

The word does the work

PETER BOLT

Persistently Preaching Christ: Fifty Years of Bible Ministry in a Cambridge Church

Compiled by Christopher Ash,
Mary Davis and Bob White



HIS DELIGHTFULLY PEOPLE-FILLED little book tells the recent evangelical history of the Church of the Holy Sepulchre, Cambridge. This church is known as 'the Round' from its shape and, since the congregation moved to the renovated St Andrew's the Great, it is now 'the Round in StAG'. It is not a history of the two buildings, however, but of the evangelical ministry and congregation that has thrived in them now for more than 50 years.

It is written in warm gratitude to God for the two ministers in that period: Mark Rushton (1955-87) and Mark Ashton (1987-2010), affectionately known as "Mark 1" and "Mark 2". Fifty pages of appendices are given over to personal testimonies from grateful recipients of the ministries of these two men. The chapters proper also bear testimony to the remarkable growth in congregational life and numbers under their leadership. Both were committed to the belief that the word of God does the work of God and, they would say, the Round is some proof of that.

The book opens with a very helpful set of "Eight Convictions about the Local Church" penned by Mark Ashton. These will resonate with similar convictions held here in Sydney. They set the scene for the account of the variety of different ministries, strategies and outcomes that arose from highly valuing the local church as the hub of the Bible teaching that so convicts, converts, inspires and transforms people. Four chapters follow outlining the history of the Round from the advent of Mark 1 (1955) up until the move to StAG in 1994.

A history of congregation at the Round intersects with evangelicalism in Sydney. Not simply because our early evangelicals came under the influence of Charles Simeon of Cambridge, but more particularly because we

have also been associated with the evangelical ministry at the Round. The influence has been both ways. This congregation has been the home for many a Sydney person when in Cambridge, and many a visiting preacher to Sydney shares a connection with the Round. The Round had two Australian curates. Those conducting student ministries here have learned from, and had input into, student work there. And – fittingly, we might say – the move to StAG was marked in January 1994 by John Chapman preaching the gospel in a week of mission.

Six further chapters tell the story of StAG from its reopening until Mark Ashton's recent death from cancer (2010). This is done by looking at particular aspects of the congregation's ministry to students, to academics, to internationals, to the local community in Cambridge and to outlying areas by way of three church plants (in 1997, 2004 and 2008).

The Round/StAG is a case study that provides counterevidence for detractors who wish to say this kind of local church-centred ecclesiology is peculiar to Sydney, forgetting that it has long been a mark of evangelicalism and it is, in fact, a mark of true Anglicanism, if the 39 Articles are to be believed. But even more importantly than this polemical point, this is a story that ought to inspire us all to believe the word we preach and to act on that word, knowing that the word of God does the work of God, wherever that word of God is released. Hopefully the story of this Cambridge congregation "persistently preaching Christ" will also help its readers rejoice in what God is doing in their own congregations.

The Rev Dr Peter Bolt is head of the New Testament department at Moore College and was a member of the Round for three years in the mid-1990s.

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town and on Leonato's estate – as plain clothes police and security types (below).

The latter decision and the smart editing of the lines creates a virtual miracle: scenes from Shakespeare's "fool" or "clown" characters that are actually funny. It's a hard thing to achieve – either we don't get most of the jokes and business in their original written form or, as Michael Green suggests in his seminal book on amateur theatre, *The Art of Coarse Acting*, perhaps in the 16th-century performances "the dire lines were enlivened by rude gestures".



In Kenneth Branagh's otherwise entertaining and enjoyable film version of *Much Ado* from the mid-1990s, the clown/watchmen scenes fell absolutely flat. This time, the pompous incompetence or foolishness of the watchmen draws genuine laughs and makes a real contribution to the action. You can't wait for more.

I really have only one bone to pick with Whedon and that is his decision to include snippets showing that Beatrice and Benedick have previously been lovers. This would make sense if the storyline had been altered for a modern context – that is, where having lovers before you settle down is the norm – but the story has remained the same. Claudio is still tricked into rejecting Hero when it appears she has slept with another man and Benedick, when ruminating on who he could marry, says the woman must be "virtuous, or I'll never cheapen her".

It's a mistake brought on by a speech Beatrice makes in the play hinting at previous interest before a kind of desertion or blasé attitude from Benedick. The speech helps inform why she is initially so sharp to him, and also helps provide a basis for admissions of love later on.

That aside, this film adaptation of *Much Ado* is genius. The ensemble cast seamlessly juggles the modern and old worlds – and frankly it looks like they're having the time of their lives – while Shakespeare's cracking dialogue is given the attention it deserves.

People who think the Bard is opaque and out of touch will be pleasantly surprised; lovers of Shakespeare will rejoice.



Brilliant bard

The (romantic) plot thickens: Beatrice (Amy Acker) hears something she doesn't expect.

JUDY ADAMSON

Much Ado About Nothing

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MOVIE
REVIEW

JOSS WHEDON'S NAME WILL BE familiar to many filmgoers and lovers of smartly scripted supernatural-style TV. He initially made his way primarily as a writer, creating *Buffy The Vampire Slayer* and *Angel* long before the *Twilight* vampire craze, and even co-wrote the original *Toy Story* screenplay.

More recently, however, Whedon's directorial skills should be considered on a par with his writing. He directed and wrote one of the biggest films of 2012, *The Avengers* (and is signed up for the sequel), and is now offering his take on Shakespeare with this new version of *Much Ado About Nothing*.

Those alarmed at the prospect of a sci-fi enthusiast at the helm of what is possibly the Bard's funniest play can relax, as the result is brilliant. Whedon has a sharp eye and excellent ear and, by carefully editing the play and adapting the action to the modern day, has

not only made *Much Ado* relevant but completely fresh.

The setting for the play is the sprawling country house of Leonato – played by Clark Gregg (Agent Colson from Marvel's *Avengers* franchise), one of many Whedon regulars that fans will recognise in this film. Leonato's house has all the mod-cons, from smart phones to CCTV security, but watching the action it's surprising how easily the Bard's 16th century story slides into the 21st century. The (slightly updated) words are Shakespeare's, but the nuances are all Whedon. It's laugh-out-loud funny, genuinely witty and, when called for, deadly serious as well. His decision to shoot entirely in black and white also helps the viewer balance the traditional dialogue with the modern setting, clothes and gadgets.

The basic storyline of the play, for those who don't know it, is that a group of men led by Don Pedro return from war (in suits and stylish

black cars) to Messina. Among those with him are the young lords Benedick and Claudio, as well as Pedro's own brother and former enemy Don John, with whom he has made peace.

While staying in Leonato's home Claudio falls in love with Leonato's daughter Hero, and Pedro determines that confirmed bachelor Benedick and Leonato's sharp-tongued niece Beatrice will also be brought into "a mountain of affection" with each other. At the same time a bitter Don John plans his revenge on them all.

The dialogue in this play – particularly the ongoing repartee between Beatrice and Benedick – makes it one of Shakespeare's most enjoyable and accessible works. That's a good start for any director, but Whedon has also made two clever choices in his storytelling: the first turns one of Don John's followers into a woman, and his lover; the second depicts "the watch" – or the men keeping order in the

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