

SOUTHERN CROSS

newspaper

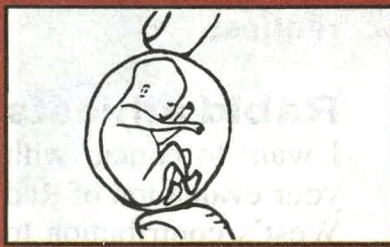
SEPTEMBER 1996

The newspaper of the Anglican Diocese of Sydney

Volume 2 Number 6

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debate
continues**

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scripture
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Clergy support women preaching



Author of the report, Archdeacon Dianne Nicolios (top centre), with (clockwise from top right) Alison Field, Belinda Pollard, Mamie Long and Sue Boaden: there are some 260 women formally involved in a range of ministries in Sydney.

The Women's Ministry Report, released late August, has shown strong support for women to be involved in parish ministry, including teaching and preaching.

The Report's terms of reference, set by Standing Committee, proceeded by surveying parish clergy and women involved in ministry in Sydney Diocese.

Some 73.5 per cent of clergy respondents (out of 227 parishes or 85 per cent of the diocese) supported the appointment of women as assistant ministers and agreed that they could preach and lead services. The strongest support for this came from parishes where women were already serving on the staff.

"These results indicate a much wider support for the preaching role of women in parishes than might have been expected," said Archdeacon Dianne Nicolios, Archdeacon for Women's Ministry, who prepared the Report.

"The huge response (to the survey) has given us an accurate picture of the ministry of women in the diocese and has laid down a base of information upon which we can build in the future," she said.

Two results, Archdeacon Nicolios said, were highly significant. "One is the comprehensive support among clergy for women to act as assistant ministers, in-

cluding teaching and preaching and leading services. It is so clearly the majority position among the respondents.

"The second is the response from women in ministry themselves. A constant theme has been the desire to have their ministries recognised and valued. Many have said that the impact on our outreach with the gospel of Jesus to this generation will be lessened without the valued participation of women with men in ministry. The sense of collegiality or partnership in ministry must be present," she said.

"I'm confident that there is major support for women to be involved in a ministry which includes teaching and preaching within congregations. There are trained women who want to use their God-given gifts to the glory of his name and the growth of his kingdom, who are able to be involved in ministry," said Archdeacon Nicolios.

The Report shows that women comprise nearly two-thirds of the total population of our congregations, yet only one-third of the lay leadership. Less than one-third of ministry team personnel is female.

The Report also estimated that there are 260 women formally involved in a range of ministries in Sydney Diocese.

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New law threatens foster care

By MICHELLE HAINES

Legislation giving gay and lesbian relationships the same legal status as heterosexual couples is likely to be tabled in Parliament this month.

Said to be championed by the NSW Attorney General, Jeff Shaw, the Domestic Relationships Act has strong support.

In a related move, proposed guidelines for foster care services, in line with the legislation, have been released by the Department of Community Services.

The implications these guidelines will have on foster care and adoption have alarmed the Anglican Home Mission Society (AHMS), the third largest non-government provider of foster

care services in NSW.

"The guidelines are currently being circulated for community consultation," said the executive director of AHMS, the Rev Howard Dillon. "That is why we

"Foster care is for the benefit of children, not adults."

need to speak out now. If no one does, they will go ahead without sufficient public debate."

The guidelines stipulate that foster care applicants cannot be denied an assessment due to gender, age, race, sexual preference, disability or marital status.

"If we take the position that homosexual foster parents are inappropriate, how then can we go ahead with an application?" asked Mr Dillon. "We don't want to be dishonest and find other grounds to exclude them. By disregarding the guidelines we risk being seen as discriminatory. But that is the price we might have to pay."

Mr Dillon pointed out that the provision of foster care is for the benefit of the children, not the adults, and it is children's needs which must come first.

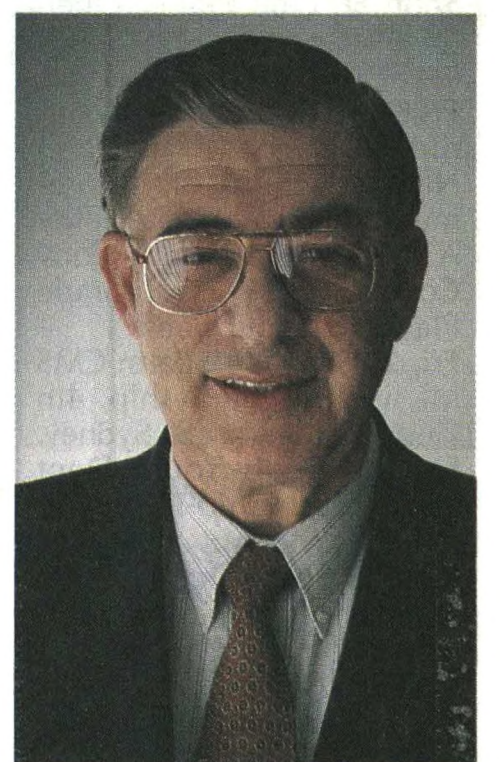
"Children who are candidates for foster care are highly stressed, if not severely traumatised," said Mr Dillon. "They need something normative, which we be-

lieve the community still agrees is Mum, Dad and maybe a kid or two."

Mr Peter Gardiner, director of welfare services for AHMS, agrees.

"Family stability is one of the most basic criteria for assessment of potential foster carers, and I think it is generally acknowledged that there is a lack of credible research into the long-term stability of a homosexual lifestyle," he said. "We ought not experiment with the lives of such vulnerable children."

Mr Gardiner said their understanding of the word of God, concern for the possible confusion of the child's self-image and likely social stigmatisation, would



Howard Dillon: alarmed by nature of the guidelines.

make it impossible for the Society to operate under the guidelines.

SYDNEY

diary



Sat, 14 Sept, 2.30-4.30pm: Mothers' Union Garden Party at Bishopscourt, 11 Greenoaks Ave, Darling Point. Admission \$8 includes Devonshire tea, children free. Rare opportunity to view this magnificently restored home of the Archbishop.

Sat, 14 Sept: St John Mark's, Chester Hill Centenary Dinner. Speaker: Dr Ken Cable, RSVP.

Fri, 13-Sun, 15 Sept: Western Region Women's Conference at 'River Park', Yarramundi.

Sun, 15 Sept: St Mark's, Chester Hill. **9.15am** Centenary Service - Archbishop of Sydney. **6pm** Choral Evensong - St Swithun's Pymble Choir - Archdeacon Geoffrey Huard.

Sun, 15 Sept, 2.30pm: Celebration of Word and Song - St Andrew's Cathedral. All welcome - to support Bible Society \$10 (Bibles for Russia). Readings by Roger Climpson with choirs, orchestras, performers.

Tues, 17 Sept-Wed, 18 Sept: Northern Region Conference at Gilbulla.

Fri, 20 Sept-22 Sept: Anglican Marriage Encounter Weekend at Mt Schoenstatt, Mulgoa. Enquiries: Bruce & Louise Carr (047) 541 656.

Sat, 21 Sept: Diocesan Day of Prayer

Sat, 21 Sept: Combined Churches of Nowra Bible Society Walkathon. Contact Rob Lamont or Ashleigh Schilling (02) 9267-6862.

Sun, 22 Sept, 2pm: MU seminar on relationships and conflict at St James Church, King St, Turrumulla. Open to all. Contact Shirl Wilson (02) 9498 5615.

Sun, 22 Sept, 10.30am: St Andrew's Cathedral. Morning prayer with members from the RAAF Association taking part.

Fri, 27 Sept, 11am: National Memorial Day for Police killed on duty. Preacher: The Archbishop.

Fri, 27 Sept, 10am: MU seminar on relationships and conflict at St Paul's Church, Short St, Emu Plains. Open to all. Contact Ann South (047) 35 1001.

Fri, 27 Sept, 7.30pm: "Winning Men '96" Outreach Night at Mt Pritchard Community Club. Speaker: Rev AL Stewart, Testimony: Tony Cossato (Ex ARL 1st Grade Player) \$12 per head.

Fri, 27 Sept, 10.30am: CMS Missionary Fellowship, 4th Floor, 93 Bathurst St, Sydney.

Sat, 28 Sept: Youth Dept Youth Leadership Training at St Paul's Menai.

Sun, 29 Sept -Oct 5: Camp Milimani, for school years 3-6, Katoomba. Phone CMS (02) 9267-3711.

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

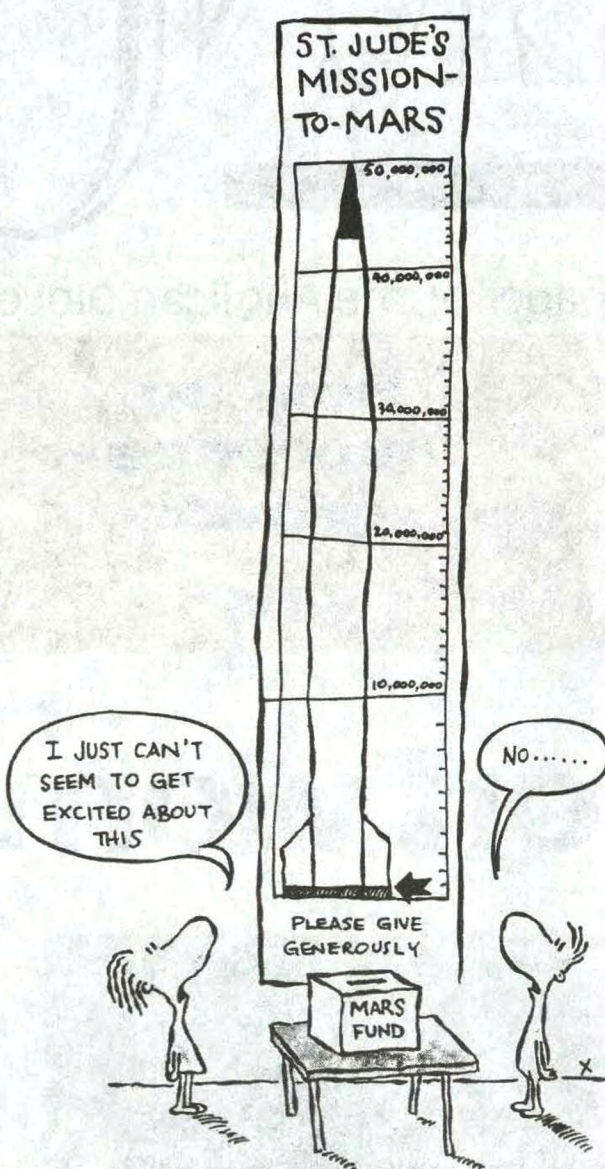
APBA

Barry Newman, Robert Forsyth and Peter Watson (July/August SC) sum up the dilemma facing me over APBA. For Barry, if it's theologically dubious in any way then integrity demands that it should be rejected. That is quite clear to me. And I read you right don't I Robert? Everyone should have a theological quibble with a book that consciously embraces different theological traditions. But Bishop Watson sees a different issue at the heart of the debate. For him, Christian integrity demands a capacity to maintain differences while expressing truth as we see it. Now that sounds good too. I'm all for being gracious and humble just as Jesus was when he gave his life as a ransom for my sins.

At another time and place it seems Luther and Erasmus debated issues like this. Luther affirmed Erasmus as a man of "charitable mind and love of peace" but asserts that his opponent's views amount to no more than this: "You don't think it matters a scrap what anyone believes anywhere, so long as the world is at peace." Erasmus was uncomfortable with what he called Luther's propensity to make "assertions". Luther had this to say in response: "Take away assertions and you take away Christianity". And by "assertions" Luther meant: "staunchly holding your ground, stating your position, confessing it, defending it and persevering in it unvanquished". So I think history tells me the decision I need to make. The tradition of the Anglican Church I belong to is Lutheran through and through. It never was and should not now become Erasmian. The Newman option is a tough ask and will be both misunderstood and misrepresented. But it is Anglican.

The Rev Stephen Gabbott Maroubra

Good on ya Barry Newman and Claire Smith (SC July)! I too attended a meeting of Synod reps about Prayer Brick (sic) and was told it was to talk about how we could best trial the book. If this were the case why were Synod reps invited who, in our case, have nothing to do with planning Sunday liturgy? Why weren't our staff and lay leaders invited? I was also told that I could not assess it properly 'from my arm-



chair'. I needed to use it. Why would anyone trial with their congregations a book they believe teaches practices dishonouring to Jesus? Is this centralized "lobbying" appropriate? If so, let's call a lobbying spade a spade, not a discussion shovel.

The Rev Graham Crew Hurstville Grove

Confirmation age

I read with interest Rod West's comments about confirmation, (June SC), "I think the age of eight would be better because you could make the decision with a purity of heart. I think 14 is the worst age."

When my daughter aged three, knelt with my wife and me at the altar rail, she solemnly raised her hands. To my delight our then rector gave her Communion and continued to do so Sunday by Sunday.

Her spiritual growth continued in a firm and thoughtful way. As the years passed, she had both questions and comments to offer, the encounters enriching not only her faith but my own and that of my wife and other children.

When she lay dying of an inoperable brain tumour at age 15

her faith was entrenched. Truly, she died in Christ.

Imagine my concern when I arrived at church to find the rector lecturing three pewsful of bored teenagers. In the years which have passed I have yet to see any of those teenagers in church.

Name withheld by request

Rabid athiests

I want to concur with your evaluation of Rod West's contribution to Christian Education (June SC). There is however a paragraph I must take issue with.

The paragraph states "I know in one very strict, parent controlled Christian school that ... if the boys and girls want to go on at the school, they have to sign on the dotted line that they are committed Christians. By half way through Year 12, they are all rabid atheists because they feel that they have been hoodwinked."

I have been in touch with Mr West to ascertain the details of such a claim. He has indicated that he was referring to a school in the US that he heard about some years ago. The comment was not intended to be a criticism of any school in Australia. He apologised for any wrong inference that might be made by those who read the article.

No Christian Parent Controlled School in Australia would require children to sign any such statements because it would run counter to the school's constitution. On behalf of our National Board and the very large number of Anglicans who are involved within our movement may I assure readers that our schools do not entertain any policy that would cause year 12 students to become 'rabid atheists' because they think they have been hoodwinked'. Rather our schools are places where students are encouraged to become men and women of God who are 'useful to the Master' and 'equipped for every good work.'

John Baxter
President, Christian Parent Controlled Schools

Sexual abuse

The Rev Robin Muers (July/August SC) is concerned to protect "clergy against false or malicious charges of sexual abuse."

It seems to be a common belief that accusations of sexual abuse are easy to make and hard to disprove. I have learnt recently that the reverse is true. Accusations are very hard to make because of shame, embarrassment and lack of power of victims. They are also easy to disprove. Any skilled investigator can quickly determine the validity of an accusation- there is more involved than just 'he touched me.'

It is far more common for a victim to tell the truth and not be believed, and even more common for them not to tell anyone.

Robin says "the Diocese must protect clergy and other church workers against slander." Experience has shown that churches are good at that. However, in terms of ensuring justice for victims they have not been so good.

The Rev Brett Morgan Eschol Park

In the silence

The Rev Ross Nicholson (June SC) says "with politicians of all persuasions you will get stock standards line: the church should stick to spiritual issues and stay out of politics."

On many occasions I have pleaded with the Heads of Denominations and various parishes to stand with us in promoting biblical principles.

The silence of every Christian denomination has sanctioned the passage of the Transgender Bill which provides the issuing of a new birth certificate after a sex-change operation. It's mooted that when Parliament resumes in September there will be legislation calling for the legalisation of same-sex marriages. This will of course lead to an attempt to legalise 'gay adoption' of babies. Many Christians by reason of their silence are sanctioning the very things they oppose.

The Rev Fred Nile MLC Leader, Call to Australia

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Pastor keeps eye on the true prize

BY JEREMY HALCROW

In an arena full of ego and machismo, the Rev David Smith, rector of Holy Trinity, Dulwich Hill cuts a different figure. On August 24 he calmly strapped on his gloves to fight Marcus Lennon for the New South Wales Super-Welterweight Championship at the Parramatta Masonic Club without the usual bravado.

Known as 'Fighting Father' Dave in the ring, he did not lose sight of his main goal. Even before the fight he said it would be his last. "I only fought for the title because I thought it would help my church's youth centre," he said.

The media attention has certainly gained him respect with local young people. A few years ago his exploits in the ring drew the attention of TV program *Wonder World*.

"That appearance produced a dramatic response from the local kids because we were suddenly a cool place to be. We went from 20 kids a day to 100."

He hopes attention generated by his latest exploits will help gain business sponsorship for his community centre where he conducts martial arts classes. The centre also includes a weights gym, a boxing ring and even a drop-in centre with pay TV. A new strategy connects the gospel to the fitness market, by offering clients physical training with Christianity Explained or Alpha course included in their program.

"We rely on fundraising," he said "The grants we get only



The Rev David Smith (left) uses Thai boxing champion Dave Gurleyen to train for a NSW title fight.

patch up the damage. Vandalism became rampant last year."

Yet Mr Smith understands that some people may not want to be involved, put off by concerns the sport promotes violence and damages health.

"You've got to be realistic

about the young guys you're dealing with. They are at risk of suicide, involved in crime and drugs, so they may not be alive in six months. This kind of ministry works best with those who are really on the edge, and to talk about long term health issues

shows how out of touch some people really are. Look at the alternatives - they're having knife fights up the street."

Mr Smith said that other churches prefer to work with younger children while many community groups have folded.

Even without the bright boxing shorts Dave Gurleyen would look like a fighter. Barrel chested he stands out beside the other martial arts students. That's not surprising. Mr Gurleyen is a 3rd dan black belt, Thai boxing instructor and winner of the Australian light-weight title last year.

"I come here to learn new skills from Father Dave. Then I can take them and show them to my students at Five Dock." Dave Gurleyen's comments underlie the standing Mr Smith has in the fight community. His gym is frequented by some of the biggest names in the sport: world kickboxing champion, Alex Tui, even comes to Mr Smith's church.

Dave Gurleyen may have declined a similar offer to visit church, but the humble attitude of the minister impressed the boxer enough to train at the gym and accept a word of prayer before the session began. "I am always happy to help the church," he said. "Father Dave does a lot of good work for the kids of the area. There is nothing positive to do around here so what Father Dave does is really needed. I know that because I grew up nearby in Marrickville. All my friends either ended up as fighters or in jail."

"There are no centres of any kind around here. Last year they finally opened up an oval after 30 years of planning. In terms of where all the crime and suicide is happening, it is among young males and no other group is working with them."

Women's report

continued from page 1

The Report also notes that 74 per cent of women who work in paid, full-time parish ministry have theological qualifications. Some 25 per cent have a higher qualification than a ThL. Of the men in full-time parish-based ministry, 39 per cent have a ThL or higher qualification.

In other ministry skills training, women have fewer opportunities than men, the survey has found. The percentage of women receiving catechist/student minister training is less than half that of men, the same as for youth ministry training.

Suggestions given for maintaining morale included training of team members and leaders for effective management, regular access to diocesan officials, more representation on diocesan committees and at Synod, and more senior women in diocesan leadership.

The Report notes a moderate to high degree of job security for women in ministry, but that no women deacons considered their jobs were very secure. Regarding morale, 82 per cent indicated a high or satisfactory level, although, once again, the result for women deacons was much lower.

Further details from the Report will be published in the September (Spring) edition of *Southern Cross Quarterly*.

Prayer Day a priority: Archbishop

The Diocesan Day of Prayer will be held on September 21, and all parishes have been encouraged to take part. Area Deaneries have been asked to set up prayer events for their area.

"The Day of Prayer is a very important part of our calendar," said Archbishop Harry Goodhew. "The significance of prayer in the life of the Christian, and of the Church, cannot be underestimated."

"It is all too common for Christians to struggle on alone, to leave God out of their daily living. The Day of Prayer is a reminder of our total dependence on God for our physical and spiritual needs, as well as for the growth of the Kingdom."

"I urge the whole diocese to make prayer a priority on September 21."

Anglican Media will be publishing prayer notes to assist parishes in detailed prayer for diocesan organisations.

Apology

In the July/August edition of *Southern Cross Newspaper*, the name of Arndell Anglican College was wrongly spelt as 'Arndale'. We apologise for any inconvenience caused.

At 90, chaplain slows down

Deaconess Dorothy Harris is finally admitting that at 90 she might have to slow down a little. But to make sure the work still gets done, she's putting her energy into training up the young ones: the 80-year-olds.

Miss Harris is the chaplain at Woodberry Village, Winston Hills, where her duties include running a service for Alzheimers sufferers. Despite her seeming frailty, she has energetic ideas planned for the benefit of the Village, such as a newsletter to keep residents better informed and encouraged.

As a woman who has ministered in the Sydney Diocese and overseas for over 65 years, Miss Harris has certainly seen a lot of changes. When she first went to Deaconess House in 1929, the students wore long-sleeved uniforms made from grey alpaca and rose at 6.00am for compulsory quiet times.

Her career as a deaconess was kicked off by a few hard years in the Australian outback with Bush Church Aid. She and her fellow worker drove around in a van bringing help and hope to remote churches and communities.

She went even further afield in 1941 to Lahore, in India, where she looked after single mothers.

But her favourite job, out of



Dorothy Harris: now ministering to the young 80-year-olds.

a list of well-loved postings, was as a chaplain at the North Ryde Psychiatric Centre. Here she shared her hope in Christ with those who seemed hopeless.

Miss Harris says the hardest part of her life so far has been "obeying the Lord", but that the highlight has been "praising him".

"Everything falls into place when you remember to praise the

Lord," she said.

Not one to embroil herself in controversy, her advice to women seeking ministry is straightforward.

"Learn to hear the Lord speak to the individual," she said. "It's not a scrap of good trying to follow other people's patterns if they don't suit you. If you don't listen to what God says, you'll never get on the right track."

IN BRIEF

First north shore op-shop

The Anglican Home Mission Society has opened its first Op Shop on the north shore, at Hornsby, on July 28.

Director of Op-shops and Clothing Re-cycling, John Dring, said many families were struggling to make ends meet in Sydney's northern suburbs. He said he expected the new store to receive heavy demand for children's clothing.

New rector for St Laurence

The Rev Dr Michael Bowie of the parish of Penarth, Wales will become the new rector of Christ Church, St Laurence, Sydney. Born in Sydney, he has spent the last decade in the UK, studying at Oxford University and in parish ministry.

New head for CNEC

The Rev David Cohen has become the new national director and CEO of Christian Nationals Evangelism Council/Partners International in Australia. The group works to strengthen churches in 50 countries, through evangelism, leadership training and physical assistance.

Mr Cohen most recently worked for TEAR Fund, and was previously the general director of Scripture Union in England and Wales.

Loans made easier

The Sydney Church of England Finance and Loans Board, which lends money to parishes, has just reduced their interest rates. Dropping from 9.75 per cent to 9.25 per cent, the Board say they have money available now to meet churches' requests.

The age to come

A new set of discussion papers has been released by the Sydney Social Issues Committee. 'The Age to Come' examines the implications of Australia's ageing population, giving a Christian perspective and providing discussion questions and an action plan. Phone (02) 9265 1536.

MU blossoms

As part of its centenary celebrations, the Mothers' Union is holding a public garden party at Bishopscourt on September 14, from 11.00am-3.00pm. For tickets phone (02) 9267 8372 or pay at the gate.

NT stand given boost by Sydney

The Sydney Standing Committee has approved a donation of \$5000 for the Coalition Against Euthanasia, who are taking the High Court action in the NT. Donations in support of the group can be sent to GPO Box 476, Darwin, NT, 0801.

CEBS sets new course



Boys enjoy the training at the last CEBS computer camp to be held at Camp Wanawong, Loftus.

On June 12, after nearly 20 years of telling boys about Jesus, the last CEBS Computer Camp was held at Camp Wanawong, south of Sydney.

"It was a sad note," said Camp Director Geoff Litchfield, "but we have to look for new directions. People are very familiar with computing overall and it is time for a change."

This year 26 boys enjoyed the computing activities based around the software 'Click&Play', which helps users develop their own programs.

"We had a visit from Mr Click&Play himself," Mr Litchfield said. "He was able to help us with the more complicated aspects of the program."

The campers themselves put forward good ideas for different camps next year. "One idea up was a technology camp. Another idea was for a camp about Aboriginal culture. It would be great to get somebody from the Aboriginal community to come down and explain it to the boys."

Mr Litchfield said that choosing the right concept for the new camp was essential. "Many people believe that CEBS can't survive without outside funding, so it is very important that we find new avenues of support."

Thumbs down for new report

By JAMES MURRAY

The latest Religious Community Profile from the Bureau of Immigration, Multicultural and Population Research is on *The Anglicans in Australia*. It leaves much to be desired.

Written by Tricia Blombery, it is remarkable for its minimal bibliography, and partisanship on a number of issues, women's ordination among them.

But its greatest defect is a misunderstanding of the principles of the Reformation, to which all traditions within Anglicanism are committed. And Ms Blombery seems to think that the reforms of the reign of Edward VI were merely the preferences of the Protector Somerset "an ardent Protestant" as she says.

But the author's study of the Tudor period seems minimal, to say the least. The English Reformation stood on a principle of reformed Catholicism, its appeal to the scriptures and to the creeds guaranteed its continuity and integrity.

And there are remarkable statements to which a great many Australian Anglicans would never submit. One is that through the new resource book, called *A Prayer Book for Australia*, Anglicans "continue to affirm a belief in salvation through Baptism, through participation in the Lord's Supper, and by a continuing conviction in the power of God, now present as the Holy Spirit, to sustain believers during life and after death".

But any thinking Anglican, both through experience and theological consideration will find such a statement extraordinary. Sacramental grace is not some magical formula obviating the need for conversion, a belief

in the doctrine of divine grace, and a resort to real repentance.

The author seems unaware or oblivious to the real anxiety many Anglicans feel about the formal acceptance of infant baptism as an automatic panacea. The failure rate from such baptisms only substantiates the need for the Anglican Church of Australia to come to terms with a sacramental practice which some of us think is seriously flawed, and may even be unscriptural.

The more serious feature of *The Anglicans in Australia* is its strange set of priorities, and its plethora of mistakes. It is hardly correct to say that "two sacraments are recognised by all sections of the Anglican communion". They are more than "recognised". The two dominical sacraments are believed to come from our Lord, and to be "generally (universally) necessary to salvation".

But there is more, much more to which one can object. Ms Blombery, "almost thou persuadest me to be a Protestant". For when she describes the two main theological traditions within Anglicanism, Evangelicals are characterised as "individualistic in emphasis" and those of the 'catholic' tradition as having "a greater sense of community and group identity".

Which is patent nonsense. Some of the greatest Anglo-Catholics were the most notable individualists, and their Australian successors the same. And whatever view one takes of Evangelicals, their sense of community and fellowship has been one of their most warming features.

James Murray is religious affairs writer for *The Australian*.

Carson to ask students post-modern question

Don Carson will explore the post-modern age on his upcoming visit to Australia. He will speak at a special student mission at Macquarie University between September 8-11.

"It was Don Carson's own idea," said Richard Quadrio, Senior Pastor at Trinity Chapel Macquarie University (Robert Menzies College), who is helping to organise the mission. "Last time he was in Australia he said he wanted to be involved in an university mission."

Mr Quadrio said the theme of the mission was 'Will the real God please stand up?' and that Dr Carson's talks will be based

around that topic. "The main thrust of the mission will be the explanation of the Christian faith in an intellectual environment," he said.

Dr Carson, professor in New Testament at Trinity Evangelical Divinity School in the US, is visiting Australia in September at the invitation of the Presbyterian Theological Centre. He will give lectures there from September 3-5. The daytime seminars will look at 'evangelistic preaching in a post-modern age'. In the evening Dr Carson will hold free public lectures at St James Presbyterian Church, Burwood on 'Temptation'.



Jean Raddon (left), Marlene Cohen and Archbishop Goodhew at the July 18 launch of Mrs Cohen's book *The Divided Self: Closing the gap between belief and behaviour* (HarperCollins). The book is aimed at those in pastoral ministry and counselling, and explores the disjunction between professed belief and actual behaviour.

ARCHBISHOP writes



HARRY GOODHEW

Many in the community are deeply concerned about contemporary society. They read the daily papers or watch the TV news, and they carry with them an uneasy sense that 'things are not what they used to be'. People sense that we have moved into a cultural world of threat and violence. This opinion may or may not be supported by statistical data, but this does not matter. Certainly the perception is fixed.

Added to this is growing concern about the observed breakdown of the family. This is the basic unit that gives meaning and identity to individuals. It is where they develop their relational sense and facility. The family has always held its place as the primary avenue through which the values and traditions of society are handed on from one generation to another. With this breakdown of the family unit and familial values comes a sense of isolation and lack of relationship. People regard themselves more and more as individuals whose world is bound up in themselves and those people whom they choose to invite into relationship with them. They find reality and meaning within the discrete boundaries they accept as delineating their values and the private space which is their world. So people today are living more and more as individual units with little sense of community and relationship.

This is the nature of our contemporary post-modern world. It is a world that senses the death of the past and hungers for meaning and renewal. This is evidenced by the popularity of and increasing adherence to the plethora of contemporary new age philosophies and spiritualities which seek post-modern disciples. People are hungering for spiritual renewal. The aching sense of loss, which many can scarcely name but experience profoundly, indicates that something integral and vital to our humanity has gone. Spiritual rebirth is the fundamental answer for people today. It is the key to the personal and corporate community renewal they crave. So our essential task is to preach for spiritual rebirth. To preach the gospel of redemption through repentance

and faith in the one who is both Saviour and Lord. He alone relates men and women to their Creator and to the creative, energising Spirit who indwells and empowers men and women for living as humanity was always intended to live. 'Woe to me if I do not proclaim the gospel!' We ignore this task to our peril.

We must minister at this fundamental spiritual level to the contemporary search for meaning and community renewal. But at the same time we cannot ignore the further obligation to involve ourselves Christianly at the level of community action and concern about problems engaging present-day society.

We must continue to faithfully preach Christ. But faithful preaching must be accompanied by our involvement as individual Christians and Christian communities with the problems, family breakdown

and life crises of those with whom we come into contact. If we desire our preaching to have validity and real meaning to our hearers, and if we desire a ready response, we will be wise to accompany that preaching with an engagement of practical concern and action.

We also need to work at fashioning our congregations and groups into genuine Christian communities, where everyone feels warmly welcome, where they feel valued for themselves, and where they find meaningful, lasting in-depth relationships. Christian community such as this is what will really minister at the human level to the frightening sense of isolation and loneliness experienced by so many today.

In addition we need to offer Christian engagement at the personal and community level so that we can contribute to the restoration of the values of the Kingdom of God in the general community. There is no point in bemoaning the loss of values in contemporary society, or the lack of government or community action on obvious community problems, if we ourselves do not see our task as Christians to offer a Christian contribution to the solutions of those problems.

"People sense that we have moved into a cultural world of threat and violence... They hunger for meaning and renewal."

Sick children need you!



The Rev Sue Emeleus (centre) and Deaconess Vera Ryan have become close to Matthew, aged 14.

With only three full-time and three part-time chaplains to cover their 350 bed hospital, the chaplains at the New Children's Hospital, Westmead need volunteers to help minister to sick children and their families. "We've had a 40 percent increase in patient intake since moving from Camperdown but the same number of chaplains," said Anglican chaplain, the Rev Sue Emeleus.

"We would like to visit those wards not properly covered at present but that isn't possible," she said. "When you've covered your own wards you don't have any more resources. It is very emotionally demanding, particularly when you've been with a family whose child has died."

They need about six volunteers working one day each a

week. "But the volunteers would have to be committed," Sue said. "They also have to be people who have already dealt with their own loss and grief. Often when people come across a family experiencing difficulty their own pain comes to the surface and interferes with their ministry."

Deaconess Vera Ryan, the Presbyterian chaplain, said walking into a ward and seeing children crying with pain, their parents obviously distressed, was an draining experience. "Sometimes you do feel that you are intruding into a family's personal trauma."

To introduce volunteers to this kind of work a course in Clinical Pastoral Education will commence next February. Sue said a background in counselling was not a pre-requisite but any experience would be a plus. "The

course will involve work on the wards as well as individual and group supervision," she said. "We may invite some of those who complete the course to become volunteer chaplains."

Sue said it was important for applicants to understand that straight out evangelism isn't usually appropriate. "We're invited into a State hospital and speak to everyone regardless of their beliefs. Often we are able to talk about matters of faith. But primarily we come to bring the presence of God to people in need, and sometimes we just listen."

With that Sue hurried off to a memorial service for a child who had just died.

Those interested should write to Sue Emeleus, the Chaplains Dept, New Children's Hospital, PO Box 3515, Parramatta, 2124.

Archbishop warns PM over super changes

Archbishop Harry Goodhew, has written to Prime Minister John Howard, asking him not to proceed with proposed changes to workers' superannuation.

Archbishop Goodhew said changes to superannuation laws in recent years had made it impossible for all but specialists to understand how they might be supported in retirement.

"These new proposals, to eliminate the government's own 3% contribution, to tax employers' contributions at higher rates, and to eliminate the deductibility of contributions for the self-employed, may achieve limited short-term savings for the government, but will increase the burden for many thousands of Australians in the final years of their lives.

"The well-off will no doubt secure other forms of retirement income. But the proposed changes will mean low- to middle-income earners will again be worse off," said the Archbishop.

Make The Sydney Anglican Deposit Plan Part of your personal savings plan


After operating for more than a decade with deposits from churches and other Anglican organisations, the Sydney Anglican Deposit Plan (SADP) is now open to individual church members. It represents a new way to earn a competitive interest return by lodging your savings with a financially secure organisation and, at the same time, it can be a means of contributing to the support of Anglican Church ministries.

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IN BRIEF

Qld Anglicans say 'no' to guns

Queensland Anglican Churches secured more than 40,000 signatures on a gun law reform petition to make sure that the Queensland government does not water down national legislation. Media spokesperson for the Diocese of Brisbane, Paul Osbourne, said he believed it was the largest petition of its kind since the 1918 petition to secure a 6.00pm closing hour for pubs.

Australian pastor at Olympics

Peter Nelson, chaplain to the Australian Institute of Sport in Canberra, has taken a leading role in an international chaplaincy team at the Atlanta Olympics. The team of 36 men and women were on call 24 hours a day to console disappointed athletes, lead worship services and in one case even organise a funeral.

New drug debate needed: Adelaide

The Archbishop of Adelaide, Ian George, has spoken out in favour of new drug laws, in his recent address to Adelaide synod. Archbishop George said that coffee, alcohol or nicotine were all part of the drug culture. He said these drugs had community approval while others like cannabis, which had similar harmful effects, were illegal.

He also said overseas experience showed that encouraging addicts and habitual users of hard drugs to register themselves with the government provides quality control and saves lives.

Olympic training

A 'Share the Holy Spirit' conference, organised to prepare Sydney for the 2000 Olympics, will be held from October 1-6 at St Joseph's College, Hunters Hill. Under the theme 'Be Reconciled', speakers will include Bishop Hamish Jamieson, Pastor Bill Bird and a variety of international and Australian guests.

Sport before life

Following the Atlanta Olympics, World Vision has highlighted the disparity between our spending on sport and on overseas aid.

Australian governments spend around \$2,000 million each year on recreational facilities and services, compared with \$1,563 million allocated this year to overseas aid.

According to World Vision's state manager for Tasmania, Greg Foot, 490,000 children died from hunger and preventable diseases during the two week games period.

"That's more than the entire population of Tasmania," he said.

Volunteers build up church

A coachload of volunteers headed north to Darwin to complete an Anglicare building. It will be used for the storage, sorting and sale of donated goods. The volunteers are part of Mobile Mission Maintenance (MMM), a Melbourne based organisation which specialises in building and renovating properties used for Christian activity.

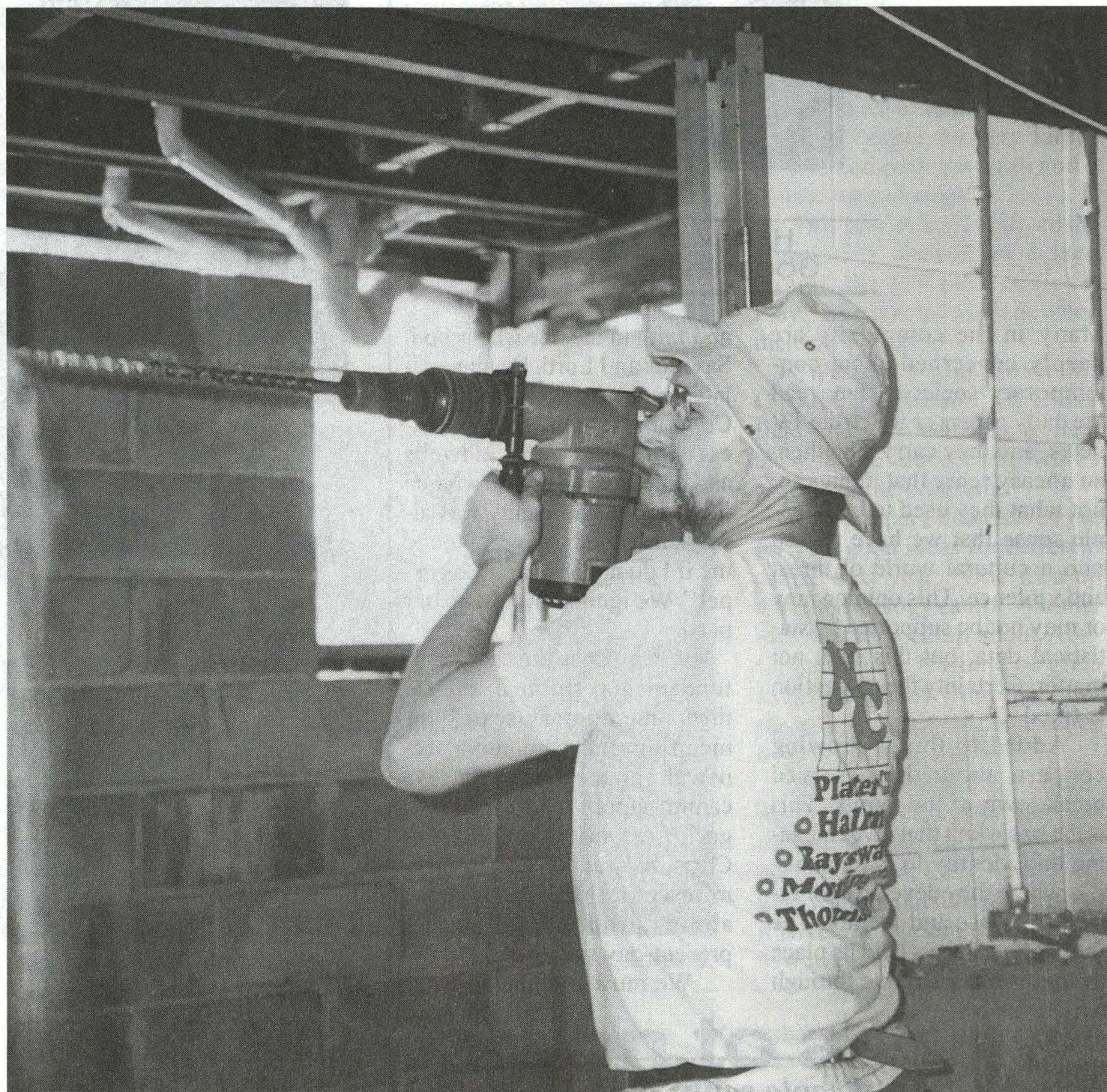
The new Anglicare facility, located at Ludmilla, is the first of its kind for Anglicare in the Northern Territory. "This is a significant venture for us, yet we were totally dependent on the work of the volunteers," said Director of Anglicare Northern Territory, Peter Fisher.

The new facility was originally an old bus depot donated to Anglicare by the government. Yet without the volunteers the cost of moving the building would have been prohibitive. "The help of MMM was an effective way of helping us get up and running," Mr Fisher said.

The latest work follows a string of other MMM projects in the Top End, including the major renovation and extension of the rectory at Katherine.

"We believe that by serving those who serve we are assisting the spreading of the gospel," said manager of MMM, Max Maddock. "The fellowship is tremendous, especially when you visit isolated areas. A lot of churches don't have a lot of money so it is a real encouragement to the local people."

This was certainly true in Darwin, where the Bishop of the Northern Territory, Richard Appleby, was keen to thank the volunteers. "We are extremely



Lance Baker of Mobile Mission Maintenance makes inroads into practical ministry in Darwin.

grateful for this marvellous work," he said. "A diocese of this size could not even contemplate such work. Their expert and ready assistance is therefore of the greatest significance. As well as undertaking this extensive maintenance and building program, they have been a source of great encouragement and inspi-

ration to us."

Max Maddock pointed out that MMM don't just limit themselves to assisting Christians in regional Australia. In fact their volunteers were instrumental in the refurbishment of Deaconess House in Sydney after a fire some years ago. And their most significant project at present is in China

where a 35 strong team is renovating a building so that it can be used as an orphanage.

"We are always looking for tradespeople to work on our projects," said Mr Maddock. "So we need a heap of volunteers to come forward." If you are interested in volunteering please phone (057) 86 5432.

Top End remembers pioneer Aboriginal pastor

**In Memoriam:
The Rev
Aringari Wurramara
(1940-1996)**

BY TONY NICHOLS

On July 9, I received a phone call from Groote Eylandt, in the Gulf of Carpentaria reporting the death of Aringari Wurramara the rector of Angurugu and asking that I come for his funeral. I had last seen my former Nungalinga student only two months previously at the Katherine Christian Convention in the Northern Territory, where he had sat quietly savouring the Bible teaching and fellowship. I said gently to his brother that the cost of a fare from Geraldton to Groote would be about \$2,000. He said he believed that the community would pay. They did and I found myself winging my way north.

The arrival of other charter flights with groups of Aboriginal Christians from Oenpelli, Millingimbi, Ngukurr, Minyerri and Numbulwar, underlined the sense of loss felt by Arnhem Land Christians. That night about 200 men and women sat in groups in the square outside the

church and sang hymns in English and Aboriginal languages. It was spontaneous and clearly intended to comfort the family, especially widow Gayangwa Lalara and older brother Gumbuli Wurramara, the senior minister in Arnhem Land.

Gumbuli was the first Aboriginal to be ordained a priest, more than twenty years ago. He

"That night 200 men and women sat in the square outside the church and sang hymns in English and Aboriginal languages."

spoke to us that night with great dignity and authority reminding the Groote people of the gospel his younger brother had served. He also gave directions for the funeral - at what point cultural practices would operate, at what point they could wail and how, after the coffin was in church, he wanted peace and joy to prevail as we heard Jesus' promises

concerning the resurrection.

Next morning the Umbakumba people arrived and joined the growing crowds at the airport awaiting a Cessna bringing the coffin from Darwin. On arrival it was escorted with clapsticks and dancing all the way to the church where an avenue of school children in white shirts sang Christian choruses.

Although the Bishop of the Northern Territory, Richard Appleby, was the officiant assisted by Bishop Arthur Malcolm and myself, we were virtually passive observers, as speaker after speaker testified to the faithfulness of this servant of God. Some whites spoke too. Notable among them was the Rev Norma Farley of Canowindra NSW a former CMS missionary of 40 years. Even a non-Christian tradesman unexpectedly stepped forward to say how Aringari had ministered to him.

There was some turbulence too as a family member denounced the church and especially the missionaries for leaving and abandoning their minister to bear the burdens of a community bewildered by immense social change since the establish-

ment of the BHP manganese mine.

Most moving of all were the words of community leader Murrabudda Wurramarrba one of the original 'Arnhem Seven' marked out in the 1960's by CMS for ordination. He contrasted the faithfulness of the two Wurramara brothers with his own failure to be true to Christ and sought forgiveness. The local

"He wanted peace and joy to prevail as we heard Jesus' promises concerning the resurrection."

church was challenged to pray that God would raise up new shepherds.

This year NAIDOC week passed without the public fanfare of recent times. But here was an event unheralded by the secular media, that made this NAIDOC week for me and many others, the most significant of all.

Tony Nichols is Bishop of North West Australia.

IN BRIEF

HK Christians urged to stay

A leading Hong Kong theologian has urged the colony's half a million Christians to stay and help their fellow citizens during the handover of power to China next year. Lo Lung Kwong said the church had a mission in Hong Kong.

China's Religious Affairs Bureau has given assurances that it will guarantee continued Christian activity.

UK MOW to re-form

Calls have been made to reactivate the Movement for the Ordination of Women in the Church of England. A recent Anglican conference in London said although women are able to become priests in the Church of England discrimination against women was rife in the church and many women priests had difficulty getting parish posts.

Kuwaiti Christian fears for his life

A Kuwaiti convert to Christianity, Robert Hussein, fears for his life after a local court branded him an apostate, which under Islamic law carries a death sentence.

Mr Hussein said that, although there is no provision to carry out the sentence under Kuwaiti law, several Muslim leaders and MPs have called for him to be stoned to death and he expects the authorities to turn a blind eye to anyone who murders him.

Burundi on edge of genocide

As the threat of genocide in Burundi grows, churches have pleaded for quick and decisive international action as an estimated 100 people continued to be killed in the African country each day.

The general secretary of the Lutheran World Federation, Ishmael Noko, sent a letter to the President of Tanzania, urging him to continue his role in trying to bring peace to Burundi and Rwanda.

Academic supports paedophilia

A Canadian academic has shocked the world by defending paedophilia and homosexual prostitution.

But Gerald Hanson, from Ontario's Ryerson Polytechnic University, has not been ostracised by the community - in fact, his trade union, teaching peers, the Writers' Union of Canada, the national Canadian newspaper and many of his students have rushed to his defence. He has compared paedophilia to hockey, saying both involved physical activity, danger, pleasure and adult-child relationships.

Canadian churches have expressed outrage and disgust.

Bosnian peace threatened

BY JEREMY HALCROW

Lasting peace in Bosnia is slipping away according to 2MMM News Director and member of St Paul's, Castle Hill, Glenn Daniel. Mr Daniel was in the Balkan republic for two weeks in May to report on the situation.

"I came away from the country feeling fairly pessimistic," he said. "The truce is only in place because of the sheer pressure of NATO troops. Locals told me that once the soldiers go home later in the year, fighting will recommence."

Even with continued peace the future looks bleak for the people of Sarajevo. "Everywhere you go you see bombed out and bullet-ridden buildings. Industry is only operating at 5% pre-war levels and unemployment is 75%."

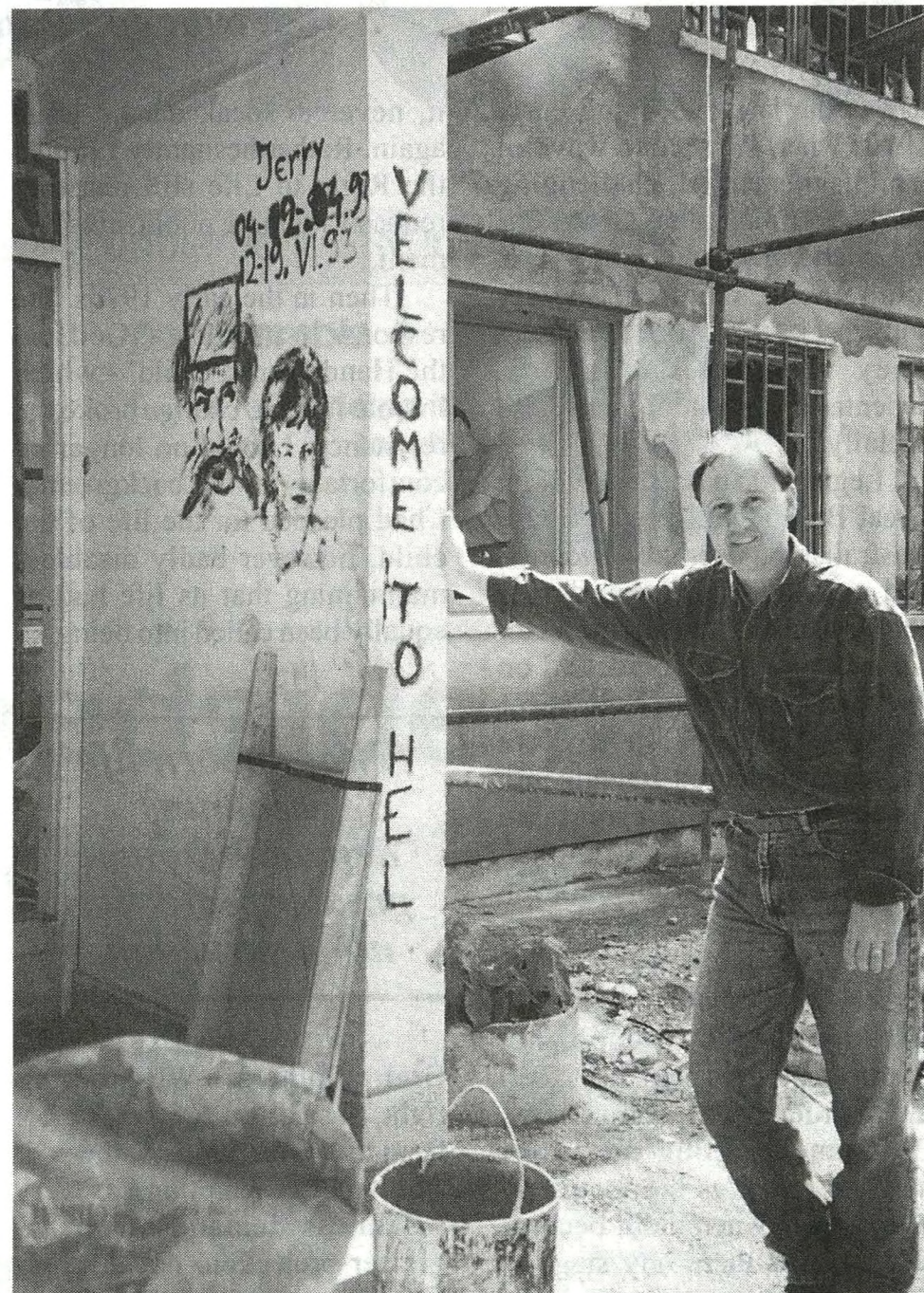
The psychological damage done to people is severe. "This struck home when I went to a kindergarten," he said. "The children there had spent six months or more in underground shelters, unable to play in the open air. All their paintings were in blacks and browns because they had been unaware of the bright colours of the outside world."

Mr Daniel said it was important that Christians in Sydney remember them. "We must be aware that there is still a lot of misery in Bosnia. It will take generations to rebuild. Once winter comes, living conditions will be extremely bitter."

He said that although the country was predominantly Muslim and Orthodox, there were a minority of Protestant Christians whose opportunity to worship and fellowship had been destroyed by the conflict. "Religious life has been seriously affected by the upheaval of people," he said. "If people are meeting together it would only be in makeshift circumstances."

Yet the Bosnian people are trying hard to rebuild their lives. World Vision, who helped sponsor Mr Daniels' trip, showed him the work they had financed to rebuild schools and medical centres.

"The best thing about going to Bosnia was seeing whether the donated money was really being used," he said. "What I saw was real grass roots stuff. The money really is hitting the ground. It is helping to buy food, rebuild homes and provide grants to get business up and running."



Glenn Daniel visits a bombed out police station near Tusla.

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Lincoln blown apart by canon feud

The Archbishop of Canterbury, Dr George Carey, has called for the resignation of the Dean and Sub-Dean of Lincoln Cathedral, following a long and very public feud between the pair.

But the Sub-Dean, Australian-born Canon Rex Davis, immediately refused, and suggested that the Archbishop's pronouncement, made while the Dean, Dr Brandon Jackson, was away, was 'unfair'.

The Dean subsequently also refused to step down.

The Archbishop has officially no power to oust either of them, but said he hoped his moral authority would influence them to obey him.

Canon Davis and Dean Jackson have been feuding since he arrival of the Dean at Lincoln Cathedral in 1988.

The most recent stoush has soured the relationship between the Dean and the Bishop of Lincoln, Robert Hardy. Dean Jackson was charged with two counts of sexual misconduct by a former Cathedral verger, from which he was acquitted by an ecclesiastical court. He immediately lambasted the Bishop for letting the court case go ahead.

"The Dean and Sub-Dean are unfortunately locked into a relationship of mutual antipathy which will continue to damage Cathedral life for as long as they both hold office there," said Archbishop Carey.

From the mouths of babes

After decades of fierce debate, abortion has gained a great deal of community acceptance. But to Christians, the battle is not over yet. **Patricia Judge** tells us why we should fight on.

It was the late 1960s and early 1970s when the second wave of feminism emerged, challenging and overturning many of our entrenched views about marriage, motherhood, children, society and what it means to be a woman. They were times of unprecedented turmoil - politically and socially.

Legislation passed in 1968 in Great Britain and here in South Australia considerably widened and extended the grounds for abortion. In 1971 a Bill (the MacKenzie Lamb Bill), modelled on the latter two, was proposed for the ACT. The Right to Life Movement emerged drawing into its numbers several prominent Anglicans and political figures.

By then I had four children ranging from 12 to 2 years. I could identify with some of the personal arguments for abortion - feeling unable to cope, not wanting another pregnancy, feeling 'burdened' by domesticity. But some niggling questions haunted me. Was the foetus really human, when did it become human, was there any stage at which its destruction could be justified? I read the scriptures, I studied the biology (a foreign world to one trained in languages).

An invitation to debate at the University of New South Wales terrified me and I vowed, after

it, never to speak on the issue again. Rather hesitantly I joined the Right to Life still resisting requests for more public involvement.

Then in the early 1970s, the response to an article - 'God and the Handicapped Child' - which I wrote for *Interchange* broke the resistance. I could no longer sit comfortably in the background. I had pleaded for the life of the child, however badly disabled, maintaining that its life had as equally been called into being by

"That unborn life's weakness demands from us greater protection, not destruction."

God as others. "We have no right," I said, "to cut that life off from the love of God nor the possibility of redemption. Its very weakness demands from us greater protection, not destruction." I was verbally criticised, rung up abusively, written to harshly, condemned for my lack of compassion (for the mother) and for placing such a burden on her. "Where," I was asked, "did I get my ideas from?"

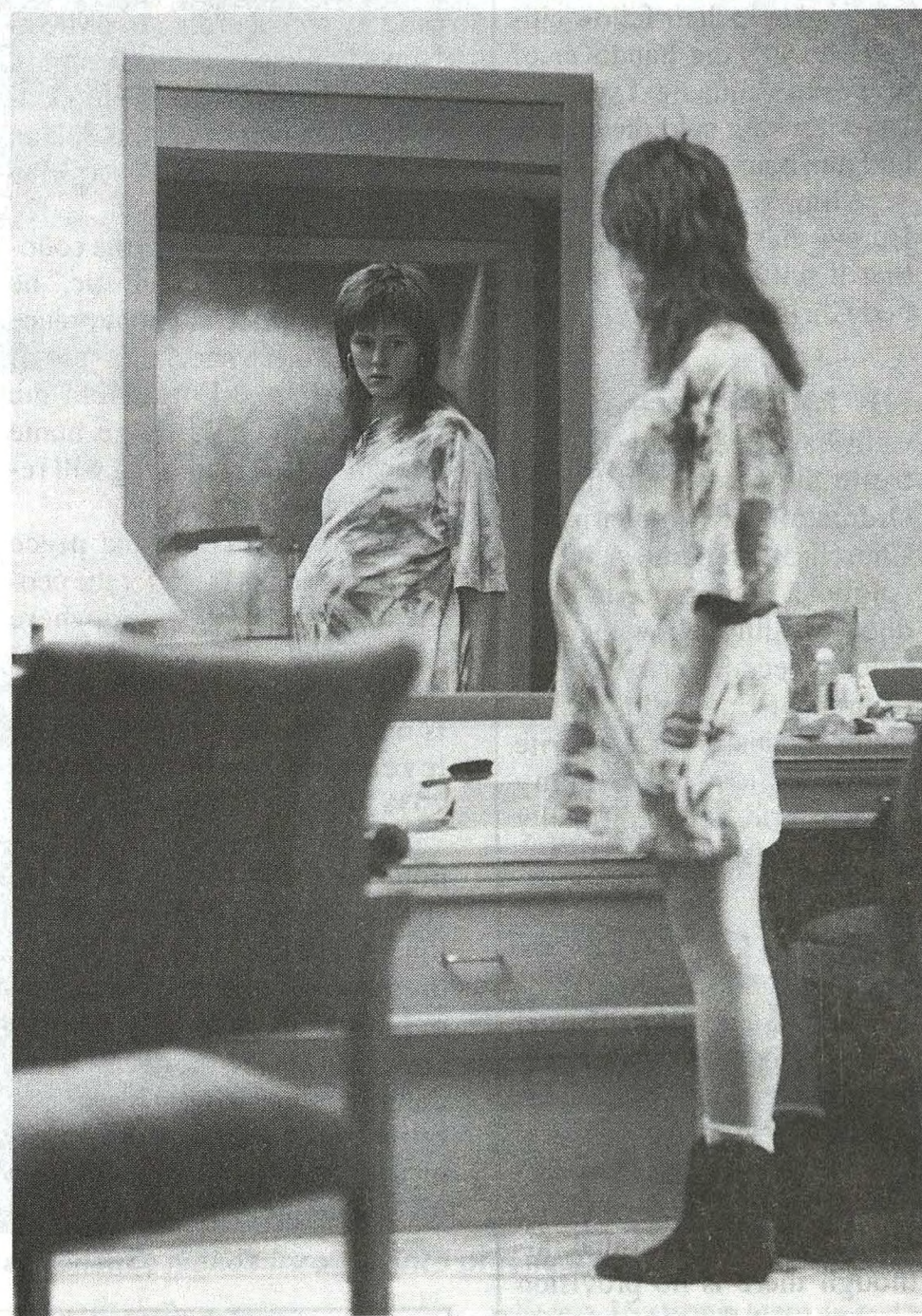
My own views were gradu-

ally being clarified and refined - not only by what I read but by some of the people I met. What I learnt from them was invaluable, with each one dispelling some of the difficulties I had with the 'hard cases' - rape, incest, severe disability.

From the late Professor Sir William Liley, knighted for his pioneering work in pre-natal blood transfusion, I learnt that the foetus is not a poorly functioning adult but a splendidly functioning baby. He said, 'We were each once a foetus. We were supple and physically active. Our most depraved vice was thumb sucking. We ruled our mothers with a serene efficiency.' His fascinating slides and colourful words left me in no doubt that there was an individual human life, developing, moving, growing.

From the late Professor Jérôme Lejeune, the geneticist who discovered the cause of Down's Syndrome, I learnt so many things. He told us that life has a very long history but each individual has a very neat beginning, the moment of conception. Humble but wise, simple but profound, he spoke of the little Tom Thumb that each of us once was, of the prodigious journey the fertilised ovum makes. He drew us imaginatively into that miraculous and exquisitely wonderful world of the tiniest human being.

From Dr Bernard Nathanson, a pioneer of the Abortion Movement in America, I learnt of their ruthless and dishonest pursuit of their goals. "We twisted statistics, we cosseted the press and the politicians, we ran our clinic 364 days of the year, we performed 120 abortions a day. Together with Betty Freidan and two others, we organised the National Association for the Repeal of Abortion Laws. We were not interested in research. We were a street-wise, hardened political group. 'Freedom of choice' - it was my expression. 'Freedom of



Abortion: weighing up the issues for both mother and child.

a woman to control her own body' - I made that one up with Betty Freidan."

From the many women I have spoken with who have had abortions, I learnt that abortion is not a simple, safe, medical procedure. Its aftermath can be devastating, leaving emotional, psychological and sometimes physical scars.

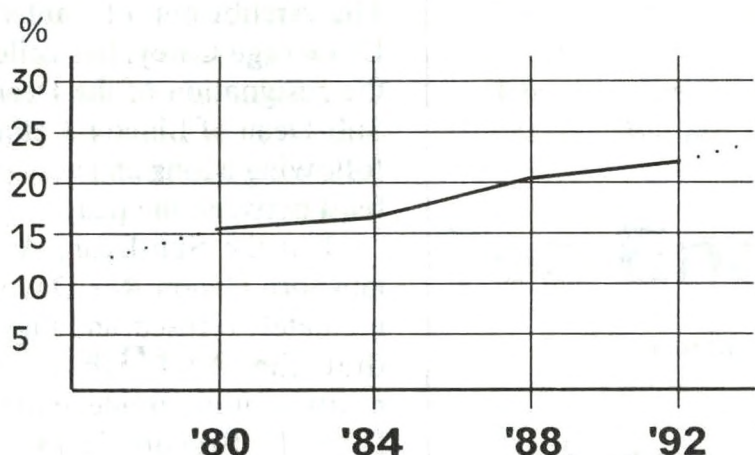
It is impossible here to deal with all the complexities of the abortion issue, to answer the reasons given for its justification. However entrenched it may now be we must speak for those who have no voice.

Abortion used to be accepted only when the mother's life was

at stake. Its acceptance has progressed from the grounds of health, to the possibility of disability, to social circumstances, to convenience, to wrong sex, to selective foeticide, to the wanton destruction of embryos and even now to the destruction of one healthy but unwanted twin.

We cannot retreat into the social patriarchy of Roman law where a father had full disposal of the life of his child and retained it to his own death, neither can we embrace the matriarchal thinking which views abortion as a woman's right.

Without advocates for their lives who will then open the mouths for the dumb?



Percentage of abortions per total pregnancies (live births + abortions)

Statistics include private patients only

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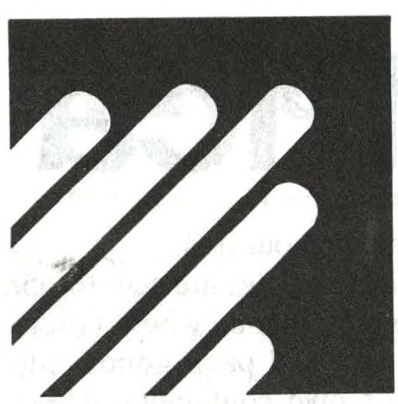
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Chaplain beats the bedside blues

BY STEPHEN EDWARDS

When you are lying in hospital, there is a lot of time for thinking. How sick am I? Are those the footsteps of a nurse with a needle? Is there any test they have not given me? Who is that person walking towards me in a clerical collar?

The other answers you will find out in time - but we may be able to answer the last one. It could be the new Anglican chaplain, the Rev Graham Harrison.

"Instead of waiting for people to come to church, Graham can meet them in their time of need."

Graham and his wife Jan moved to Wollongong in late April. He was appointed and is funded by the Anglican Home Mission Society to cover the Wollongong, Port Kembla and Shellharbour Hospitals. Before his new role, Graham was the rector of Enfield Parish for over 20 years. Hospital visitation was always a part of his pastoral care to the parish - but now it takes up all of his ministry.

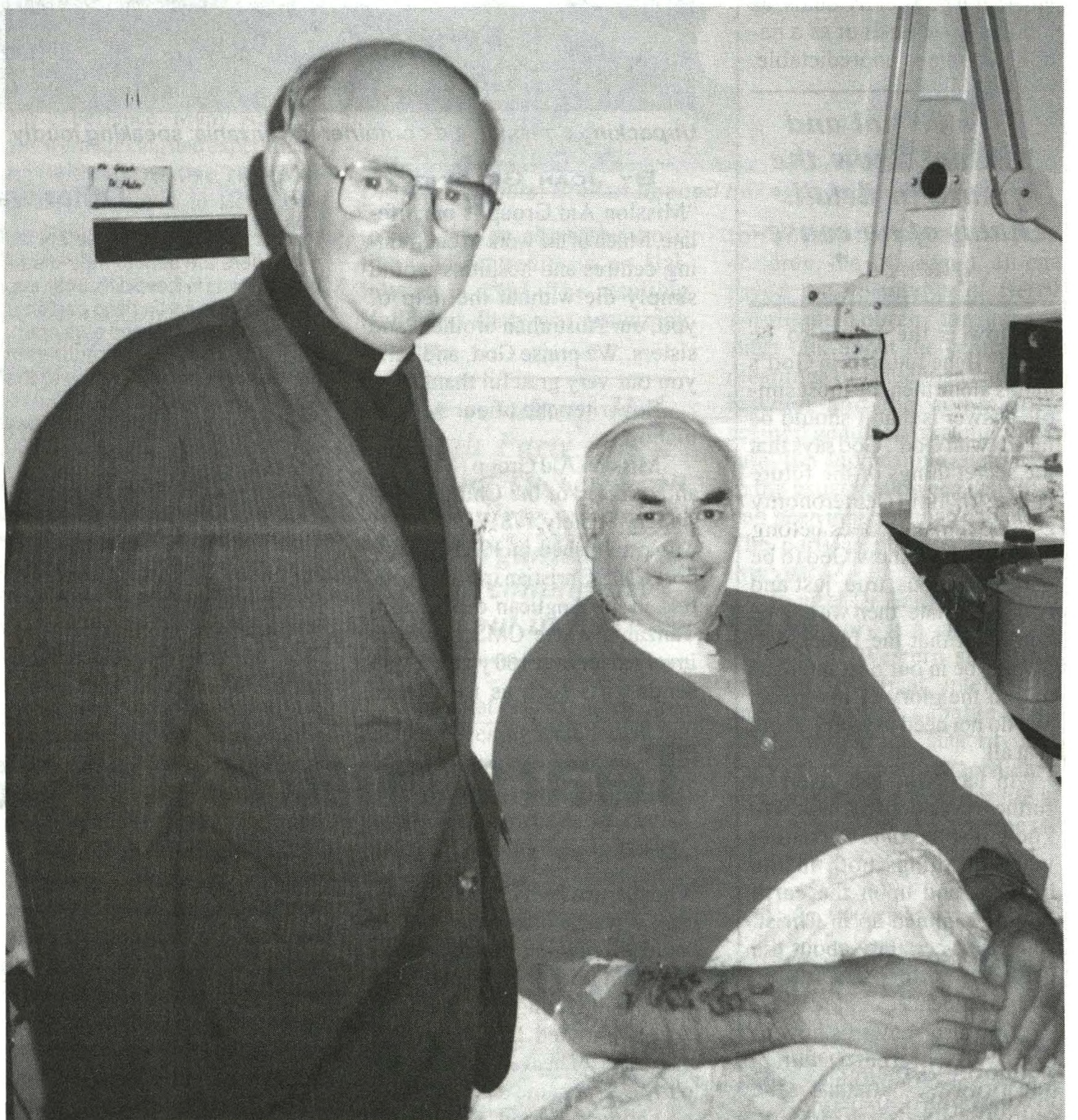
The role of a chaplain in a hospital, as Graham sees it, is to "be genuine and caring and to offer people life in Christ." There

are many people who are happy to have a visit from the chaplain, yet there are also some who want to be left alone. Graham's prayer is that he will be sensitive to people's needs, perceiving where they are at spiritually and taking hold of the opportunities that present themselves to him.

The general manager of Wollongong Hospital, Mr Owen Thomas, commented that "the staff and patients recognise the vital ministry performed by the Chaplaincy Service and we are delighted with Mr Harrison's appointment." Graham is looking forward to more interaction with the staff of the various hospitals so that he might minister to them, but that will take time.

With people moving in and out of hospitals quickly these days, Graham is aware that he is complementing the ministry of the local parishes. He speaks of himself as "another link in the chain". He is living out 1 Corinthians 3:6: "I planted the seed, Apollos watered it, but God made it grow." Instead of waiting for people to come to church, Graham has the opportunity to meet them at their time of need.

If you do find yourself in hospital and starting to sweat because you do not know who's going to come in next - relax, it could Graham, not wanting to poke and prod, but to encourage you in your life with Christ.



The Rev Graham Harrison: offering more than physical health.

Teachers' strike helps mission

BY RAY VASSALLO

What a blessing it was to have the Moore College Mission intensify the work of the gospel at Moss Vale High School. Even the teachers' strike, which meant we had to alter our plans, worked out for good. An impromptu invitation to youth to gather for fun and games, built rapport with some students, prior to an excellent seminar presentation at the school later in the week. The seminars included a 'vox pop' video of students' views, music, a testimony and a talk.

The Year 11-12 seminar was particularly effective, beginning and ending with Joan Osbourne's

video clip, 'What if God Was One of Us?'; at the end the sound track was played while the crucifixion scene from the 'Jesus' video was being shown. It was very moving in view of the talk that made clear why God did become one of us!

The outreach in the school climaxed with a concert in the evening, where Ben Shaw gave his testimony with an evangelistic challenge. Two of the Moore College students came back two weeks later to ISCF to speak to students who had indicated they wanted to find out more. We used the ISCF meeting as a 'sorting house' of interest levels. The

outcome has been three small follow-up groups which meet at the high school during lunchtimes. Among the students who have persevered consistently are those who came to the impromptu gathering put on because of the teachers' strike!

A personal highlight has been seeing a family turn to Christ and grow in him, hungry for Bible study since the mission. Last Sunday the whole family gathered with our church for the first time. The initial contact was made through someone inviting the parents to a 'Bring a Friend' dinner at which the gospel was presented by David Mansfield.

Wollongong ✈ on the move

	From	To
Graham Harrison	Enfield	HMS Hospital Chaplain, Wollongong, Shellharbour Port Kembla
Ross Poulton	Huskisson	Lawson (11 October)
Chris Hanger	Shellharbour	Earlwood
Steven Davis	Berrima/Moss Vale	Camden

The Bishop Speaks X

A few years ago a young man rang me most distressed. He had been playing with an ouija board and asked the departed spirits when he would die. They said, 'at 29'. He was then 28. The glass he was using mysteriously exploded. He is still alive today.

Another young man asked a fatally-ill friend what it was like to know he would die within two years. The friend told him how he felt, but reminded the young man that life was uncertain for us all. The young man died in a motorcycle accident six months later.

How uncertain the future is! It is uncertain for us whether it be as individuals, as family, as a church or as a nation. It is totally unpredictable.

"We do not and will not know the future in detail. That is of no consequence."

How is the future to be faced? If the future is in God's hands alone then the most simple answer is that it should be faced 'with God'. God says that the secret things of the future belong to him (Deuteronomy 29:29). If history does belong to him and we know God to be good, righteous, true, just and compassionate, then we can be confident that the future will always be in our best interests and to the glory of his grace. We do not need to worry about it at all.

In fact, God has given us further revelation in Christ. We know that the time is coming when all things both in the heavens and upon the earth will be summed up in Christ. There is a certainty about the destiny of history that fills us with confidence.

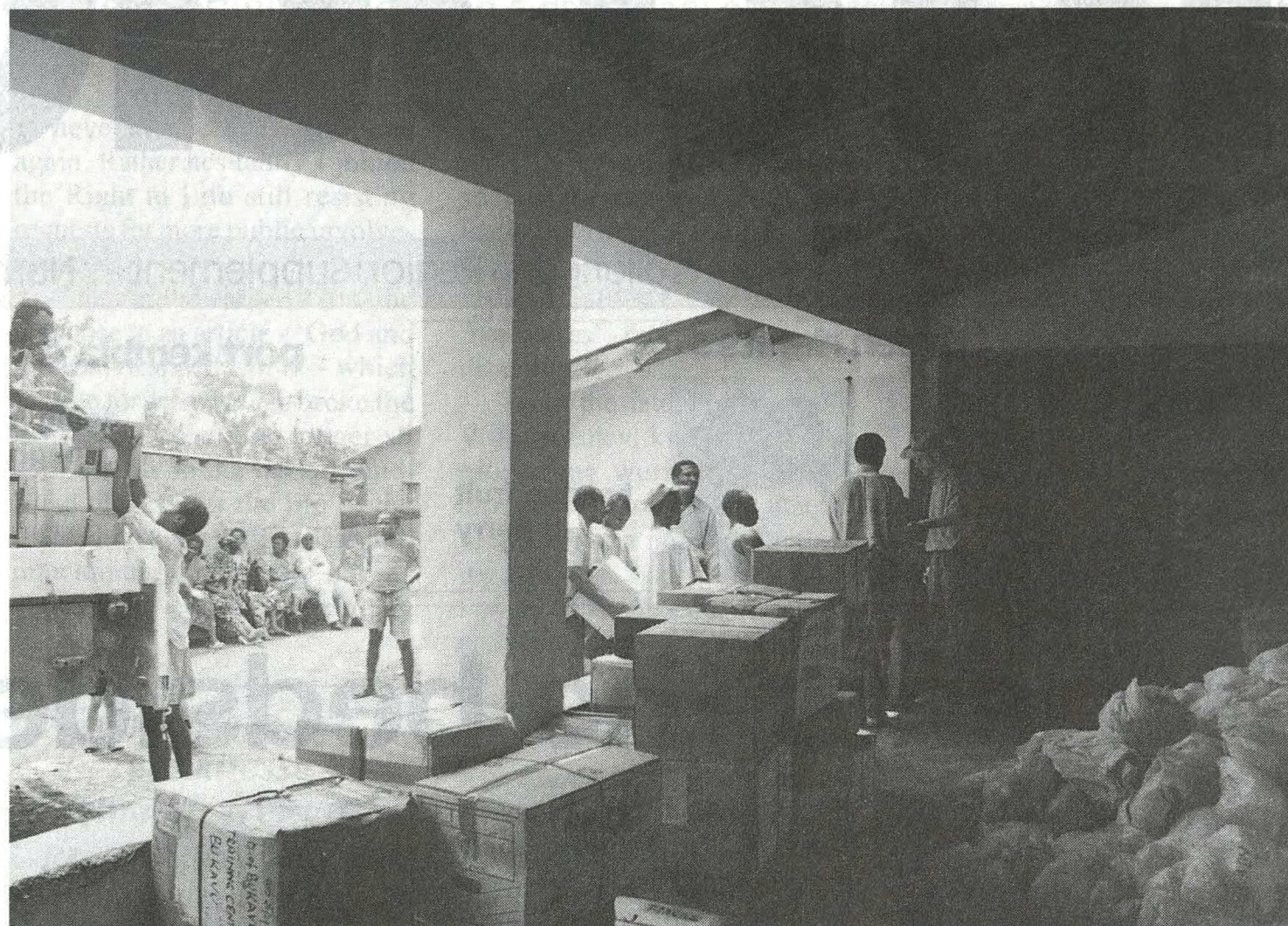
God also shows us how to live in the present (Deuteronomy 29:29). Since that is the case we ought to please God now. As we plan for the future let us work diligently, speak the truth, be honest, shun immorality, do what is right, show compassion, be thankful and live humbly and reverently before God and people.

We ought especially to do this in the church. We are his new humanity and the unity we display in Christ is a sign not only to the world but also the spiritual beings that God is effecting his great plan of unifying the cosmos in Christ.

We do not and will not know the future in detail. That is of no consequence. We do know God's plan ultimately and his purpose for us now. Living in this knowledge breeds healthy God-honouring confidence.

Reg Piper is the Bishop of Wollongong.

MAG a lifeline in Africa



Unpacking a mission aid container in Tanzania: speaking loudly with actions.

BY JOAN GELDING

"Mission Aid Group is our lifeline. Much of the work in our training centres and hospitals would simply die without the help of you, our Australian brothers and sisters. We praise God, and send you our very grateful thanks."

So writes one of our African bishops.

Mission Aid Group (MAG) is an auxiliary of the Church Missionary Society, NSW branch. It was established in 1981 to support CMS Christian training centres in 11 Anglican dioceses in Tanzania where CMS has been involved for over 100 years. MAG sends gifts such as medicines

Prayer - especially for safety as containers are sent to their distribution points in these difficult times; for wisdom in sorting and packing. **Goods** - keep eyes and ears open, so that recyclable or redundant goods may find new homes to the blessing of many. **Stamps** - save those stamps! They are worth money. This year \$3,000 has been raised through sales. Any 'stamp literate' people out there? We need your help!

and goods, as distinct from missionary personnel.

Generous donors from parishes, local hospitals and businesses have given such things

Other ways to help

Sewing machines and typewriters - we have a volunteer to repair and service sewing machines but there are 41 typewriters at the depot requiring the attention of a trained person.

Volunteers - men and women are always needed at the depot, every Tuesday 10am-2pm. Even once a month would be great. Helpers to coordinate parish collection. A list of items is available from the Regional Office (042) 288487.

as new or redundant furniture, hospital equipment and medicines, typewriters, sewing machines, tools, pens, paper, uniforms, clothing - you name it, it's

probably on our list!

These articles are sent to our Kingsgrove depot, where volunteers sort and pack goods into MAG's own containers. These are dispatched three times a year to various points in Tanzania, where they are carefully and reliably distributed according to need. To date, 42 containers have left these shores where they become store rooms or accommodation at their destinations.

Containers enter Tanzania tax free, but freight charges are met through various sources: donations, sales of used stamps, commercial rags. But why do this? Are goods not available in Tanzania? Many articles are simply unavailable or quite unaffordable, or of very inferior quality. And as the Lord Jesus so wonderfully demonstrated God's love by 'doing' as well as teaching, so must we.

MAG is truly a 'lifeline'. Used spectacles, checked and sent to our optician in Tanzania, have been a God-send to evangelists who need them. One pastor wrote, "Thank you very much and praise God for my spectacles. Now at last I truly can see to read my Bible and prepare properly".

MAG has also promoted some special projects targeting specific needs: safari kits for pastors; baby gift sets for new babies of church workers; Bible School prizes; handyman's kit; and a hospitality kit.

These sets bring great joy and encouragement to those who receive them, but dozens more are needed. Perhaps a project for your parish?

Further information from Joan Gelding (042) 281812.

Tears mark a heavenly opening

BY ROSS NICHOLSON

When Bruce Peel left the auditorium it was in utter chaos but he could do nothing more. After a sleep and shower he returned. "I heard voices singing," he said. "They sounded like angels. It was a slice of heaven. Tears came to my eyes. For me that was when the hall was opened."

Bruce had been working for more than two years for that moment. As church warden and construction supervisor he was the driving force behind the building of the auditorium extension to the Rossmore church hall.

"In eight years the church has acquired a rectory, hall, auditorium and a thriving congregation with no debt distractions."

But as with all aspects of the ministry at Rossmore Anglican Church there was a great team from the congregation backing up the leader. Noel Billyard was involved with the building of the

Church of the Risen Christ, St Clair and his architectural gifts were used in the final plans of the Rossmore extension. It was Noel's company that contracted the building. From within the congregation came electrical, carpentry, plumbing and painting tradesmen who provided their time and talents. Even the carpeting came through the providence of the congregational network. And no celebration would be complete without food to share and enjoy in the company of willing and thankful helpers.

Rossmore was a 'Vision for Growth' church that was vitalised by the vision of the congregation at St Barnabas' Ingleburn. The first building project was the rectory in 1987 to house the new resident minister.

The church committee at Rossmore employed a 'just in time' approach to their building needs. Borrowing the concept from the manufacturing industry they determined what their church seating needs would be over a 2-3 year period. When the church reached the comfortably full level of 45 in 1990 they started planning and building a hall with a capacity of 120 seats. As church



Children take to the stage at the Rossmore auditorium opening.

attendances reached the comfortably full level of 80, plans started for the auditorium project. The auditorium just opened can seat over 300 people.

In practical terms the combination of local building talent, 'just in time' planning and small grants from the Diocese has meant that in eight years the church has acquired a rectory, hall, auditorium and a thriving congregation with no debt dis-

tractions.

The hall was officially opened on May 25. At the end of the evening a group of happily chatting ladies hung up their tea towels after feeding over 200 dinner guests. Having served in the kitchen for most of the night one of them turned and with joy in her voice said, 'Ross, I love this church.'

It's no wonder there were tears at the opening celebration.

Hallelujah: an alternative halloween!

BY JANE THOMAS

An excuse to visit the idyllic south coast township of Berry is always welcome. Even the drive down feeds the soul; rolling, fertile valleys and hills, framed by a magical coastline. I was only too happy to travel down and speak with Dr Helen Rienits, wife of the rector at Berry, the Rev Ian Rienits, about the path that led to Berry and some new ministry perspectives on the New Age.

Sitting in the comfortable and spacious rectory lounge room, Helen amazed me with her experiences as a doctor with The Leprosy Mission in the Himalayan country of Bhutan. Poverty, physical hardship, isolation, disease, deaths and spiritual battles combine to portray an exciting and life-changing nine year commitment to God and the Bhutanese.

Being placed in a foreign culture profoundly challenged Helen's previous understandings of the spiritual realm and placed her own culture in a new perspec-

tive. She was confronted with the Tantric Buddhist religion which combined Buddhist teachings with the more ancient animism practised by the Bhutanese. The placation of evil is central to its practice, and Helen had many tangible experiences of overt, evil spiritual activity. She realised that

"For the Bhutanese, the answer to the problem of evil was to harness the powers of even greater evil."

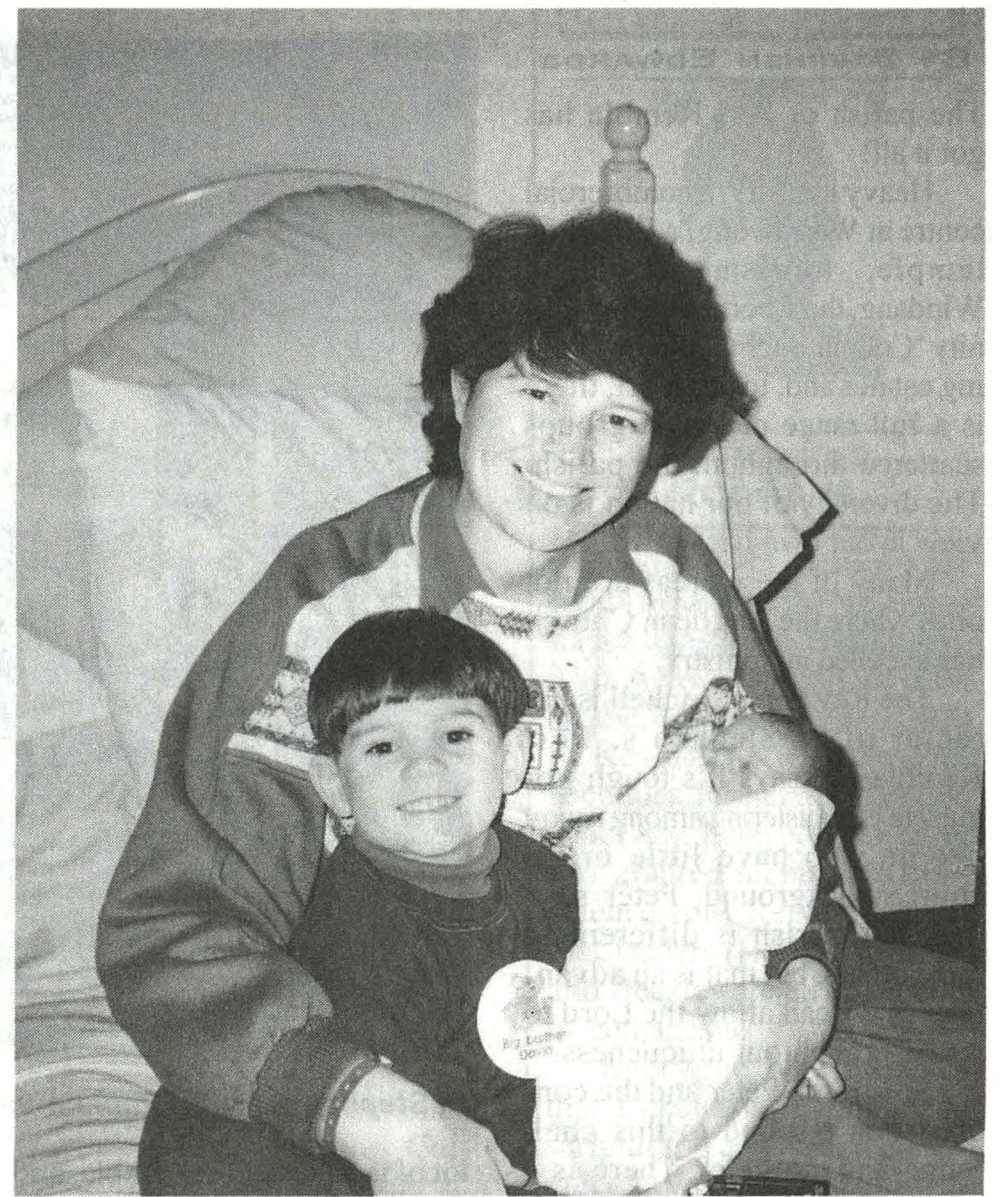
her Western cultural heritage of rationalism and materialism had left her spiritual understanding unprepared for such encounters. For the Bhutanese, the answer to the ever-present problem of evil was to harness the powers of even greater evil and use these for their protection. The village witchdoctor, or 'Pow,' exhibited supernatural powers which were openly attributed to Satanic sources.

Helen also encountered the very real presence of angelic forces. On at least one occasion Helen's life was saved by the intervention of what she believes were angelic beings. God's protection of Helen lies in stark contrast to the fear and oppression the Pow's pacts with Satan brought to their communities. In these circumstances the freedom from fear and spiritual tyranny offered by God, take on truly life-changing dimensions.

Helen's return from Bhutan signalled a new life chapter. She married Ian Rienits and now has two children, David aged 3 and Joshua, a new-born. She also observed a fundamental cultural shift had taken place in Australia during her nine years of absence. The worship of logic, reason and scientific method, so long supreme in our world understanding, was being challenged by the New Age movement and its emphasis on a spiritual dimension and experience. Many Australians were seeking and experimenting with alternative religious ideas. The move to Berry has placed the Rienits right in the centre of a New Age and occult haven, and Helen's experience in Bhutan has alerted her to the very real spiritual battle that is being waged in the quiet country town.

Community openness to the ideas and philosophies of the New Age movement has resulted in everything from shops selling dolphin trinkets and crystal earrings to serious occult activities like witchcraft. The Rienits have responded to this challenge as individuals and leaders of their parish. Helen has worked with women crippled by fear and psychological and physical abuse caused by involvement in Satanic cults. She now educates Christians about the truths and dangers of the New Age movement.

As a result of prayer and concern, the parish of Berry decided



Dr Helen Rienits: Bhutan opened her eyes to the reality of evil.

to instigate an alternative positive God-centred focus on Halloween in 1995. The resulting Hallelujah Party was a stunning success.

"The resulting Hallelujah Party was a stunning success... in a complete surprise to the organisers, the local community came out in force."

Aimed at primary-aged children the evening included all the classic trappings of a truly great time for a 10 year old... lollies, games and showbags. In a complete surprise to the organisers, the local community came out in

force, parents, teenagers, little children, the full gamut, all enjoyed the hospitality of Berry Anglican Church. Ian gave a short talk about the contrasting meanings of Hallelujah and Halloween and the community seemed genuinely grateful that a safe, fun and positive alternative to the usual Halloween activities had been made available to them. The party is planned again for this year.

To meet Dr Helen Rienits and hear her story is a privilege. A product of Western scientific thinking, practical, intelligent, and extremely capable, she speaks with grace, authority and conviction about extraordinary ideas and experiences. Her life is a testimony to the goodness, faithfulness and power of God.



The Hallelujah Party: a God-centred choice for October 31.

St Mark's gets real at the housing estate

BY CLAUDIA CARR

The people who live in the Department of Housing estate near St Mark's, West Wollongong are mostly elderly, lonely and isolated. Many lack food and clothing. And, they have spiritual needs. The Rev Ian Lawton's aim for the outreach into the estate is to bring the good news of Christ to the residents, while satisfying as many of their physical and emotional needs as possible.

Ian, Megan and Hugo Lawton arrived at St Mark's in 1995, where Ian is an assistant minister. In November 1995, Ian and a team from St Mark's knocked on every door in the estate, handing out information about St Mark's. Initially they met people and let them know about their local church.

The ministry now serves the residents of the estate practically, satisfying their most pressing physical needs. By forming

"natural and spontaneous relationships" with the people they meet, the aim is to make and take opportunities to spread the gospel verbally as well.

St Mark's struck a deal with a local supermarket, Piccadilly Payless, to provide grocery vouchers which are used as need arises. St Mark's members provided a welfare and publicity fund, and the outreach team gave heaters to two residents and clothing to several others. Ian and a colleague, Michael Jaques, delivered presents for the children at Christmas and chocolate eggs at Easter.

Ian is concerned about loneliness in the flats, saying, "We aim to help the people living in the flats discover the possibilities of Christian community."

On Fridays, there is a meeting in the community hall, where the residents can get together to socialise and hear Ian give a devotional talk. Ian believes that

many of the residents are enslaved by their circumstances, and that satisfying their physical needs will allow them to think of other things, like their faith.

One of the residents asked Ian, "Why do people from your church keep coming back? Lots of church groups visit, but yours keep coming back." Ian told the woman about the God of the Bible, who also keeps coming back. Ian says, "How could we do any less for people God cares so much for?"

St Mark's Mothers' Union handed out 300 New Testaments earlier this year, and a woman agreed to have a home church in her flat: the first meeting was in May. Ian spoke about Easter, and he's planning another meeting. He says, "The church (building) can be a bit intimidating and scary," but the team is happy to share the gospel anywhere.

The outreach team has already surpassed some of the



The Rev Stephen Barrett (rector) and the Rev Ian Lawton keep going back to housing commission flats to proclaim the gospel.

goals Ian had for its first year - like handing out the Bible. This is terrific, and we pray that God will continue to work through the St Mark's team. By the end of 1996, Ian would like to link more members of St Mark's with the

strong contacts they have in the estate. Please pray that this might be achieved. And pray that the outreach ministry will continue to proclaim practically and verbally the great news about our freedom in Christ.

Parish finds diversity in backyard

BY STEPHEN EDWARDS

The parish of Port Kembla has got it all!

Heavy industry, a commercial centre at Warrawong, a Buddhist temple, tourism down at Windang, the Aboriginal community 'Cooma-ditchy', public housing estates and, to top it off, there is a full range of ethnic groups scattered throughout the parish. The diversity of our nation is on view in our own backyard.

Many of these areas are not ones where the Anglican Church has excelled in ministry.

The Rev Peter Mitchell is the rector of St Stephen's, Port Kembla and says it's tough going. He is ministering among many people who have little or no church background. Peter says that "the parish is different to most others, but that is an advantage as we can allow the Lord to work through our uniqueness."

So how do Peter and the congregation respond to this challenge and struggle? There is a sense of thankfulness. The evidence of this is in their warmth when new people arrive at church and also through their generosity, although many are not strong financially. They are thankful that although they are few in number, God is working through them. There is no sense of retreat for these people. Peter encourages them forward and they are very willing to follow.

Peter comments that, "if you don't get out there, you won't reach people. Jesus in his life tells us to be where the people are, to take up the opportunities that come before us."

Within the struggle of day to day ministry, there are many high points, like the service held early Easter Sunday in the car park of the church during the Tourist Trophy Race. The race caused a



St Stephen's, Port Kembla ministers to bikies during the Tourist Trophy Race

lot of tension in Port Kembla, and Peter himself "objected to the race because it was going to interfere with our celebrating the Easter weekend". But that didn't stop the church ministering to

"The rectory at Port Kembla is vacant... they are hoping that someone may move in and pay rent by doing ministry in the parish."

bikies, spectators and locals.

That's only the beginning. Services have been held at the local RSL Club and the Illawarra Yacht Club attracting many Club members. The service at the Yacht Club was so successful that the parish council have encour-

aged Peter to do it again this year.

The parish is working in harmony with the Rev John Thew, the director of Cross Cultural Ministry. A monthly 'Easy English' Service and two English as Second Language Classes are organised at the Warrawong Church every week.

Peter is building good relations with the Aboriginal community through pastoral work and is planning to organise a Service of Reconciliation in the near future. Yet Peter's sensitivity is clear: he doesn't want to dominate the community's decision to become involved and is waiting for them to pick up the idea.

However, for Peter these shining lights can't completely mask the hard, cold reality. It's slow and difficult work, there are only a few people from whom to draw leaders and the church struggles

through cultural barriers to convey the message of Christ.

Port Kembla needs the help of the wider church - the music team from Albion Park come once a month - but more practical support is needed.

What an encouragement if people moved into the area to live and minister with them! The rectory at Port Kembla is vacant - the parish council could have rented it to gain an income, but they are hoping that someone may move in and pay their rent by doing ministry in the parish.

Port Kembla is a challenge not only for those who live and worship there, but for all of us in the wider church. It is the type of area in which the Anglican Church continues to struggle, but we can't turn our back on it - there are people who need to hear the words of life!

Australia's forgotten women

BY KARA MARTIN

The idea to collect biographies about Australian evangelical women came to Margaret Yarwood Lamb when she read of Emilia Baeyertz' ministry in the 1870s. She became resolved to lift their stories from obscurity, bringing together the work of twelve different authors.

When I saw those to be included in *Women of Two Worlds: Sketches of Australian Evangelical Women*, I was tremendously encouraged by the depth of wisdom and spiritual effort represented. I was conscious of how much my faith depended on their faithfulness, prayer and toil.

One name kept me enthralled - Eliza Marsden Hassall.

The Hassalls lived in the beautiful village of Cobbitty. Ann Marsden, daughter of the forthright Samuel, had married the newly-appointed colonial chaplain, Thomas Hassall, in the early 1820s. Thomas' parish was so extensive he was known as the 'galloping parson'. He ministered to the people of Camden, Illawarra and Goulburn. Their seventh child was named Eliza.

Unfortunately, not much has been recorded of women's lives at the time. All that survives of Eliza are some letters written to her brother and two others, a mention in a letter from her father, and a couple of newspaper articles marking her death. The letters do not reveal very much. However Eliza shows herself to be thoughtful, conscientious and caring as she writes about the family.

I turned to Eliza's portrait; thin lips, tightly pulled back hair, a cap, high collar on a dark and sombre dress. Perhaps a faint smile playing around the lips - a hint of mischief, or at least good humour. There is a look of intelligence in those eyes - a piercing look. She has lost the bloom of youth. Indeed, she did not marry, whether by choice or lack of opportunity, although she did give some advice on affairs of the heart to her niece Emily, of whom she was especially fond.

Eliza, who had a privileged background and education, grew up assisting her father. It is in her father's letter that we glimpse her significant work: Eliza is 'a great assistance [with the British and Foreign Bible Society]; takes up things very earnestly'.

Eliza was closely involved in establishing in NSW two of our most important parachurch organisations: the Bible Society and Scripture Union. In addition to this, Eliza herself facilitated and trained women at her CMA (CMS) School in Ashfield.

Women were at the forefront of Australia's enormous missionary endeavour in the late 19th and early 20th centuries. Eliza's grave is overgrown and neglected - perhaps a symbol for the lack of recognition of her life's work.

Regional Diary

September 7
BCA Concert
Illawarra Grammar School

September 7 7pm
HMS Regional Dinner
City Pacific

September 21
Diocesan Day of Prayer
St Michael's, Wollongong

September 28
AYD Seminar
Menai

October 11 10 a.m
Regional Workers Service
St Michael's, Wollongong

October 28, 29 & 30
Synod
Wesley Centre, Sydney

November 14, 15
Synod
Wesley Centre, Sydney

November 30
Regional Prayer Day
Bowral

TIGS says a Smart farewell

BY BENJAMIN LEACH

The Rev Peter Smart, headmaster of The Illawarra Grammar School (TIGS), will be resigning at the end of 1996. In 1997 he will be the personal assistant to the Archbishop of Sydney, Registrar of the Diocese and Minister-in-Charge of Christ Church, North Sydney.

Mr Smart became the first male headmaster of Calrossy Girls School in 1976, at a time when the future of the school looked uncertain. During his 13 years as headmaster, Mr Smart set a solid foundation of strong academic programs and pastoral care. Before his time at Calrossy, he was the rector of St Peter's, Tamworth and part-time director of Christian education in the Diocese of Armidale.

Mr Smart took over from Mr Ian Chapman as headmaster of TIGS in 1989. He came to the school at a time when Australia was entering a recession and enrolments were low. Again, Mr Smart worked to make the school

into one of the best in the region.

There are three important foundations on which the school has focused. These are 'academic achievements, Christian values and individual care'. We can see the success today of the hard work that has been put into TIGS in order to achieve these three goals.

There has been a consistently positive academic performance of students at TIGS over the past eight years. The Christian aspects have been developed, and there is a definite 'positive feeling' within the school. An improved school profile has been established in the region and beyond through an international emphasis. All these aspects have resulted in a significant increase in enrolments, and the desire of many Wollongong families to enjoy the benefit of an Illawarra Grammar education.

Only 35 years old, TIGS remains young and vibrant. Mr Smart hopes the momentum will



Peter Smart: his leaving marks the end of an era at TIGS.

continue with further improvements and development.

1996 will mark the end of another chapter for Peter Smart and his wife Elizabeth, yet of course it will also mean the beginning of a new one. On behalf of The Illawarra Grammar School, we wish Mr and Mrs Smart God's blessing for the future.

Benjamin Leach is the School Captain of TIGS.

Rachel stands at the Crossroads

By MICHELLE HAINES

Rachel McManus never knew her grandmother on her mother's side. She had died not long after her daughter, Shirley, was born and was rarely spoken about by the older generations of the family.

That all changed a few years ago, when the phone rang one afternoon at the McManus home in Wauchope. The woman on the phone was Rachel's great-aunt, the sister of her grandmother, who had been tracking down the family for years.

During the excited conversation, the aunt said hesitantly, "There's one more thing we have to tell you. We're Aboriginal."

Something in Shirley McManus wasn't surprised at all. Her husband and children were equally comfortable with the idea. And the McManus family now have dozens more relatives to know and love.

So when Rachel came to Sydney this year to do the AYD's Youth Ministry Unlimited course, she had a special keenness to explore Koori issues.

While doing some youth ministry observations at Crossroads Christian Centre in Redfern, attached to St Saviour's, she got talking to the pastor, Ray Welsh.

"On the third day he asked me if I wanted to be the youth worker! That really shook me - my mouth dropped," said Rachel.

But she didn't hesitate to accept, and adores the work she has been doing.

"It's totally different to working with 'white fellas'," she says laughing. "I'm also doing youth work at Hornsby Heights, and it's really interesting to see the dif-



Rachel McManus: wants to see the kids of Redfern transformed by the gospel.

ference. The kids at Redfern are some of the toughest in Sydney."

Because so much of their upbringing and language are different, Rachel spends a lot of time just trying to keep up culturally.

"They use all these words and I'm always saying, 'What's that mean? What's that mean?'," she said. "But they've all welcomed me: it's amazing how comfortable I feel."

Rachel's goal is to see the young people of Redfern transformed by the gospel. To that end she is spending this year building relationships with kids around the neighbourhood.

Recently ATSIC held a debutante ball, and hired the Crossroads hall to run practices. This

gave Rachel a chance to establish contact with a number of teenage girls. She ran makeup classes before the deb, much to the girls' delight.

"It was good coming away

"It was good to see the smiles on their faces. It gave their self-esteem a boost."

after seeing the smiles on their faces," she said. "It really gave their self-esteem a boost."

It also gave them a chance to find out what a Christian is, and to see a living example in Rachel.

Rachel wants to do further

study at the School of Christian Studies (Robert Menzies College), which will allow her to work at Crossroads part-time.

She is hoping to find funding for the course, her work at Crossroads and her accommodation next year. Ray Welsh is looking into the possibility of a group of churches sharing the costs.

Rachel would be keen to see the Anglican Church put more energy into Aboriginal ministry, and to see some attitudes change.

"Some churches are really open to the issues, but I think there's still a lot of work to be done," she said.

For information on supporting Rachel phone (02) 9319 4581.

CROSS current



MARGARET
RODGERS

Federal MPs and Senators are likely to vote on the NT euthanasia legislation this month. This follows the introduction of the Private Member's Bill by Kevin Andrews MP and his seconder, former Speaker Leo MacLeay. Each political party has granted members a conscience vote. Reports suggest that leaders Howard, Fischer and Beazley are all opponents of euthanasia.

Everyone who believes that euthanasia is contrary to scriptural teaching and to society's values must inform their MP and Senators. It is crucial that we do so. For while some politicians are known opponents of euthanasia legislation, others are supporters. Note, for example, the book *The Greens* (pp 164-50) which Senator Bob Brown co-authored with Peter Singer. Others are waverers, undecided about the issue. They need to hear from voters that they will not agree to any euthanasia law. This is especially important in the Senate. Opponents of euthanasia should also hear from us, so they are encouraged by our support and emboldened to speak, both in the House and privately to their wavering colleagues.

The pro-euthanasia lobby will be working to convince politicians that their opinions are logical and cogent; that it is a matter of compassion and of personal freedom; and that it would be electorally unwise to vote in favour of the Private Member's Bill.

We must work to convince the politicians that the perceptive will support Mr Andrews; that euthanasia law will bring fear not freedom to the aged, the disabled and the terminally ill; that it is a matter of public record that any law can be used to advantage by the criminally astute; that Australians must live as a community, not as a collection of individuals; that we want palliative care, not euthanasia.

We are slow to engage in political action for fear it will compromise our gospel message. But this is a time for strong political activity: biblical principles about life and death are at stake, and so is the ethical shape of this nation.

It is important that we all inform our MP, and especially the State Senators, that we want them to support Mr Andrew's Bill. I'm going to write. Why don't you?

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Part-time Youth Worker St Peter's Glenbrook

To continue the running of a Friday night Youth Group (Years 7-12), establish a Sunday afternoon Bible Study and assist in the development of a "youth focussed" Sunday Evening Service. The position would be ideally suited to someone who is currently studying and is considering a career in youth ministry. Please contact Jacqui & Lachlan Leach on (047) 53-6152 by 6 September 1996 or asap.

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WOMEN'S MINISTRY WHOSE SIDE ARE YOU ON?

Or do you suspect that the biblical position lies somewhere in the middle?

A new book by Rev Dr B Ward Powers examines carefully all the Bible passages referred to by those on both sides of the "women's ministry" debate: plus a few other verses that are important but are being overlooked.

His investigation shows that those on both sides are partly right - and that the full biblical position lies in the "middle ground" between the two extremes.

THE MINISTRY OF WOMEN IN THE CHURCH

224 pages, \$24.95.

Published by SPCK Australia on 1st October, 1996

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Firm plans + clear vision = growing church

In the first of an occasional series on church growth, **Canon Bruce Ballantine-Jones**, rector of Jannali since 1978, shares how his church grew from 65 to 400, in a district that has not seen a significant rise in population.



Bruce Ballantine-Jones at Affirmation Sunday at Jannali: empowering the laity.

What is needed for a church to grow?

If you accept that prayer, biblical teaching and the creation of an environment of care within the congregation are necessary pre-conditions for growth, it is also important to realise that these will not by themselves produce that growth. You have to have specific strategies and work at them.

In our case we have a strategy to integrate people at three levels. The weekly services, a peer group (such as men's fellowship), and home fellowship.

In deciding our strategies we drew on everything we could find out from other churches. On two occasions we have sent out over 100 people to 20 churches with questionnaires on every aspect of their work. The findings have become the basis of the impetus for new ministries.

We have seriously applied the insights of Bill Hybels from Willow Creek, as well as First Baptist Modesto, where I attended a ministers' conference in 1988. Also the writings of Lyle Schaller have been helpful.

As long as it is within a reformed and evangelical framework we will try anything. If it works we are ahead. If it doesn't, we are not worse off than if we hadn't tried at all. We have tried many ideas which failed. Some worked for a while and reached their use-by date.

Who determines the ministry policy?

The general principle we follow is that those who do the work should determine its direction not committees or councils, the

members of which do not have to implement their decisions or take responsibility for the work.

From time to time we hold what we call a parish planning day when *all* members of the congregation can discuss where we want to go next. Any reasonable idea that people come up with is given a go.

How much are ordinary members involved?

Almost totally. We have a lay pastors system adapted from the Steinboon method. Most of the home fellowships are lead by lay people. All the organisations are led by lay members. The staff co-ordinate and keep in touch, but we take seriously the idea that ministry is a function of the congregation and we plan and structure accordingly.

Our church goes out of our way to affirm what people do. Once a year the whole church building is decked out by stalls of each group and ministry. At a special service we allow time for people to move around and ask questions about the work on display. Specific prayers are given and the participants are asked to stand when their groups are called. By the end hardly anyone is left sitting. We think it is im-

portant that hard and faithful work is recognised.

What are the barriers?

Fuzzy thinking about goals, inflexibility in worship services and ministry style, fear of change, poorly situated and impractical buildings, a failure to generate lay leadership in the 30 to 40 years age bracket, unwillingness to delegate and a failure to put evangelism as the main priority are the main barriers.

What are the key elements in growth?

A clear vision, good staff, and flexibility. Being prepared to have a go at things and putting proper emphasis on the word of God as the key ingredient in evangelism and personal growth. The mix will vary according to the situation and size of the church. Management models and ministry strategies have to change as you get bigger. Delegation and risk-taking are essential if you want to progress. We must not be afraid to make mistakes. Also the church has to have shared goals and the minister has to drive himself and the congregation to try and meet them. You may not always succeed but you are going to be further ahead than if you had no goals at all.

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Reids 'retire' to a war zone

Bishop John and Alison Reid were supposed to retire to Terrigal on the NSW Central Coast. Instead they are finishing their first year in Nepal as CMS missionaries. Although based in Kathmandu, their ministry has taken them to many places out of the capital, travelling by small planes, buses and even on foot.

Nepal

Bishop Reid said the Church had grown substantially in this staunchly Hindu Kingdom. "A recent survey stated that one per cent of the population are Christians. If this is accurate, that means about 200,000 people. This shows the rapid growth which has taken place over the last 30 years. Nevertheless, the Christians are still a tiny group in the whole nation.

"It appears to me that many people are converted because of the demonstrations of some spiritual power. This is usually a healing. Healings appear to demonstrate great authority over idols. The growth, of course, is due to the mercy of God. In particular, it must be remembered that there

"When one Christian resides in a village, the number of believers grows to about ten."

have been prayer groups in Britain, Europe and North America which have continued over 100 years in their intercession for Nepal.

"Nepali church leaders, when asked, think an important factor in the growth is the natural witness of lay people. They say

the usual pattern is that when one Christian resides in a village, the number of believers grows to about ten over 12 months."

Nevertheless, it may be very costly to follow Christ in Nepal. There can be intense social dislocation and ostracism.

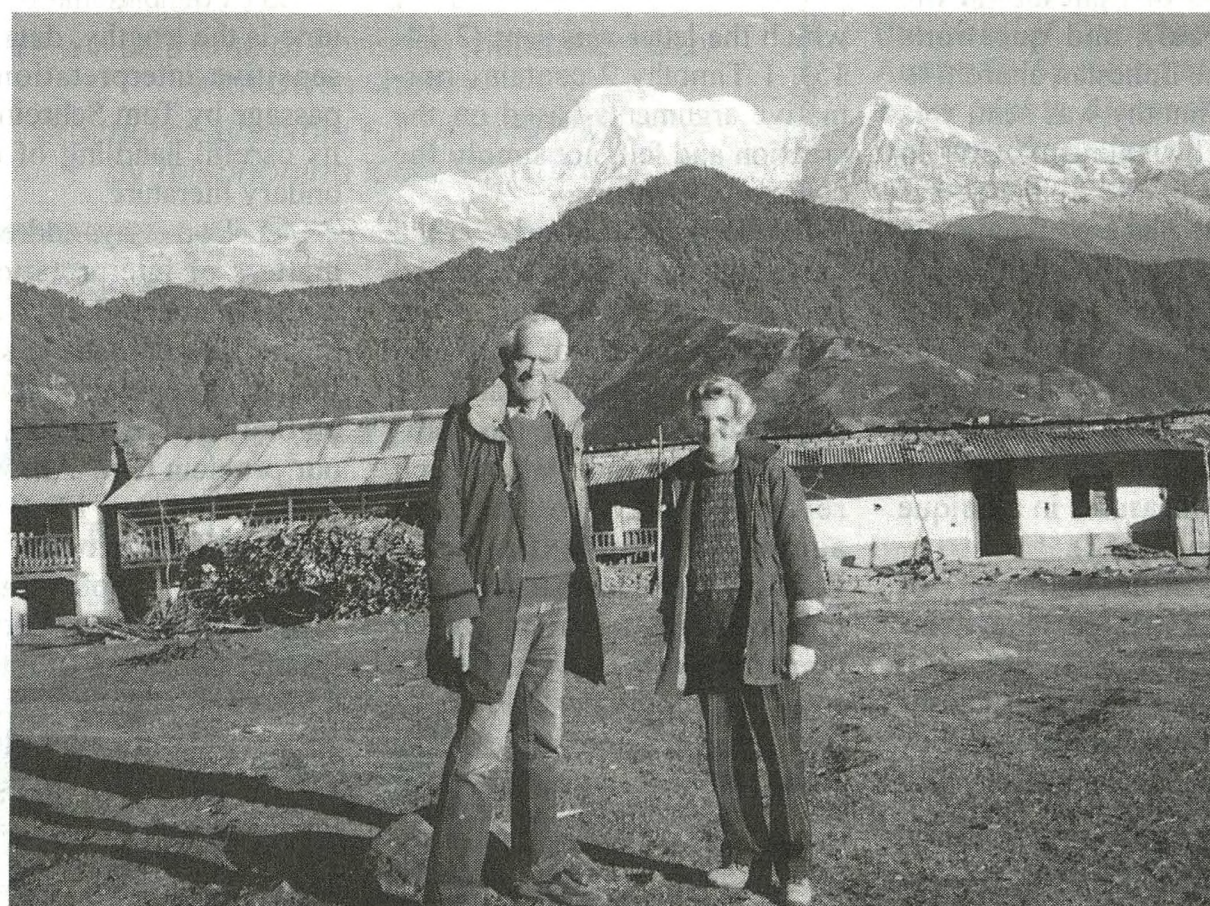
Afghanistan

The Reids recently visited Kabul, Afghanistan, to speak at a conference on ministry. "For both of us it was a first experience of being in a war zone and hearing rockets, gunfire and the occasional bomb exploding," said John. "When it was all over we

felt quite drained by it all. We could feel the tension and were aware how easily everything could go wrong. The team in Kabul has learned to live in war conditions. Everywhere are men with guns. Check posts are placed along all the main roads.

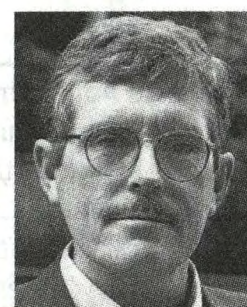
"We can testify to the inner support we experienced in tough assignments. Although we travelled through the Khyber Pass without incident, we had a posse of armed guards and this could have been a disaster."

Phone CMS (02) 9267-3711 to support the Reids' ministry.



John and Alison Reid, now missionaries in Nepal, visited war torn Afghanistan.

BAH!
humbug!



ROB
FORSYTH

Make no mistake about it, the big issue at Synod late next month will be the ordination of women as priests, not *A Prayer Book for Australia*. And I am worried about it.

But haven't we 'been there - debated that'? Well, not quite.

The new proposal, as I understand it, is for the Diocesan Synod to authorise women priests all right, but not to permit women rectors or curates-in-charge. It looks like a kind of compromise intended to get around objections to women being priests on the grounds a woman cannot be in headship in a congregation.

Long-suffering readers will know (either with approval or alarm) that this humble columnist is often attracted to a compromise, or better still, to a 'win/win' solution if he thinks there is one offering.

But not this time. I will find myself opposing the measure when it comes before the Synod.

I don't wish to regale you with my arguments here. Suffice it to say that I am convinced that the office of priest in our church is the development of the office of pastor/teacher or elder found in the New Testament and that women, while exercising all

Obituary

The Rev Canon William Keith Deasey
January 13 1905 - July 26 1996

Canon Bill Deasey died at Nareen Gardens Retirement Village, Bateau Bay on July 26 after several months of declining health.

His funeral service at St Andrew's Cathedral on August 1 was attended by three of his contemporaries from Moore College, one of whom was Archbishop Sir Marcus Loane, who gave the address.

After curacies at Wollongong and Darlington, Bill Deasey became the first chaplain of Norfolk Island. During his subsequent ministry he served as rector in the parishes of Cabramatta, Belmore, Cooks River and West Manly. In all his parishes he was primarily a pastor and was particularly faithful in visiting.

From 1968 until retirement in 1976 he became the diocesan director of chaplains. During this time he also served for two years as rector of St Michael's, Flinders St and for four years as area dean of South Sydney. In 1965 Archbishop Hugh Gough appointed him an Honorary Canon of St Andrew's Cathedral. He always treated this position seriously and, on leaving parish ministry, would often help out with early morning weekday services and Sunday Holy Communion at the Cathedral until he was well into his eighties.

In the conduct of public worship, Bill Deasey's style was always unostentatious but characterised by dignity. In lamenting the loss of dignity in much of modern worship, he would often draw attention to the dignity that pervaded the life and earthly ministry of his Lord. At the funeral, Archbishop Loane quoted one of Canon Bill Deasey's favourite texts which encapsulated his life and ministry: "But be doers of the word, and not hearers only..." (James 1:22).

Whether the proponents realise it or not, they have struck at the very point where we opponents of women's ordination are weakest - our confusion, or rather lack of conviction, over ordination.

kinds of vigorous and effective ministries, are not permitted to the elder pastor/teacher relationship to men in the congregation. So my problems with women priests are not alleviated by the restriction on women rectors and the like. No compromise for me.

But will the measure pass the Synod? That is entirely another question. Whether the proponents realise it or not, they have struck at the very point where we opponents of women's ordination are weakest - our confusion, or rather lack of conviction, over ordination.

Years of ignorance and denigration of ordination have left their mark. With a purely functional and basically informed concept of ministry leadership and responsibility now predominating, who really cares for the meaning of ordination as such? And if so, who really cares who is ordained - as long as the function of 'headship' is supposedly withheld from women?

You can see why I am worried.



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WOMEN IN THE CHURCH: a fresh analysis of 1 Timothy 2:9-15

AJ Köstenberger, TR Schreiner
and HS Baldwin (eds)
Grand Rapids: Baker, 1995
\$29.95

1 Timothy 2:12, 'I do not permit a woman to teach or to have authority over a man', is one of the most disputed New Testament texts in the contemporary debates about women's ministry. Many Christians believe that because there are such difficult issues involved in interpreting and applying this passage to our own context - issues over which evangelical scholars are divided - we ought to leave it out of our calculations when coming to decisions regarding the roles of women in public ministry in the church.

The appearance of another book on the subject, then, might be regarded as irrelevant. But *Women in the Church*, which is a fine collection of integrated essays on this crucial New Testament passage, is probably the most comprehensive treatment to date, and seeks to wrestle with what the text is saying. It needs to be read by all sides in the current controversy. The case is strongly presented so that the onus of proof now lies with those who advocate the so-called 'progressive' interpretation.

Although the volume interacts with a vast amount of scholarly literature on the subject, the essays are not simply a rehash of old arguments. At significant points they make a fresh contribution to our knowledge. Original research and careful analysis have been based on the wide range of extrabiblical Greek texts that are now available, and these have been investigated by means of high speed computer searches.

This book pushes back the frontiers of our knowledge in several areas:

□ The first essay carefully examines the social and religious background of Ephesus (at the time of Paul), and questions whether the Ephesian church, to which 1 Timothy was sent, was threatened by feminism. After an evaluation of the evidence regarding the place of women in Ephesian society, Stephen Baugh concludes that Ephesus was a typical Graeco-Roman city. The 'feminist Ephesus' did not exist. Furthermore, Paul's exhortations throughout 1 Timothy 2 'are not temporary measures in a unique social setting' (p52).

□ The occasional nature of the New Testament letters, including 1 Timothy, does not mean that particular instructions cannot be normative or that they are irrelevant to other circum-

stances. If specific exhortations are grounded in some theological or ethical norm, then it is valid to make further applications. This is the case, according to David Gordon, with 1 Timothy where behaviour in the household of God is said to be the purpose for

"1 Timothy 2:12 is one of the most disputed New Testament texts in the contemporary debates about women's ministry."

which the letter was sent (3:14-15). 1 Timothy 2 contains normative arguments based on the creation and fall, not simply the context in Ephesus.

□ Debate has raged over the meaning of the unusual word *authentēin* in 1 Timothy 2. After a full examination of every instance of this term in ancient Greek literature (note the comprehensive appendix where each reference may be checked against its context), Scott Baldwin concludes that the range of meaning in 1 Timothy 2 can be narrowed to 'have authority over' or 'domineer'. Further, Andreas Köstenberger has shown from an investigation of

all the syntactical parallels to 1 Timothy 2:12 (over four centuries) that, in the structure of this sentence, both verbs *didaskēin* ('teach') are used positively, so the parallel must also be understood positively, thus meaning 'to have authority over'. The two possible meanings, presented by Baldwin, are now reduced to one because of the syntax of Paul's sentence. In the family context of the congregation, then, the apostle is not saying anything about women domineering (which would be incredibly sexist!); rather, he is exhorting them not to have authority over men.

□ Foundational to the volume is the lengthy, detailed and sensitive interpretation of the passage by Tom Schreiner, with its careful handling of the secondary literature.

□ Two essays address wider matters of interpretation: how does Galatians 3:28, 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus', fit with our problem text? Are we, with K Stendahl and FF Bruce, to make a choice between the two, relegating 1 Timothy 2 to a subordinate position? Bob Yarbrough thinks not: the texts are addressing slightly different issues. Further, the alleged analogy for interpretation between wom-

en's subordination and slavery (advocated by Kevin Giles) is examined at length and rejected.

□ Our own generation may be inclined to think that it is the first to address this text in relation to women's ministry. But a fascinating appendix by Daniel Dorani on the history of interpretation of 1 Timothy 2 shows how it was treated in the ancient church, the middle ages, the Reformation (including Luther and Calvin), as well as by the Puritans, Wesley and Edwards, along with the 19th century and beyond. The issues have been addressed in Christian history many times.

The authors of this volume, who have tried to set their work within the context of God's vision for men and women, conclude that 1 Timothy 2 prohibits women from teaching or exercising authority over men in the Christian congregation. They are sensitive to a wide range of opinions surrounding the interpretation of 1 Timothy 2, and have tried to represent fairly positions with which they disagree. The individual differences the authors have with one another are not in the exegesis of the text, but in its application to the contemporary context. They claim that this is where more hard work needs to be done.

Peter O'Brien

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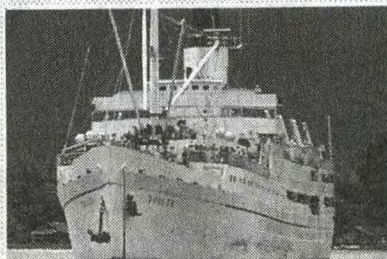
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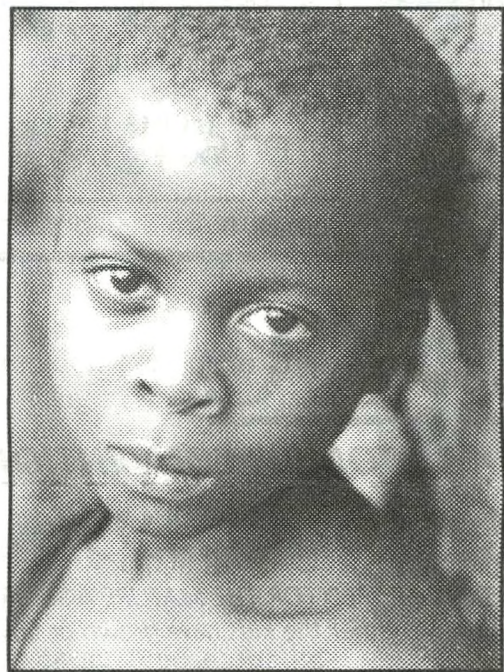
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A refugee couple told a gathering at St Philips, Caringbah that the help of Christians sustained them when they arrived in Australia. Speaking at the launch of God for all Nations, by John Thew (right), Alexandra and Dragic (left and centre) came from war-torn Yugoslavia five years ago. The book is designed to help churches find ways to reach out in friendship to migrants and refugees. John Thew is the cross cultural director for Wollongong.

Jimmy and George both live in Uganda...

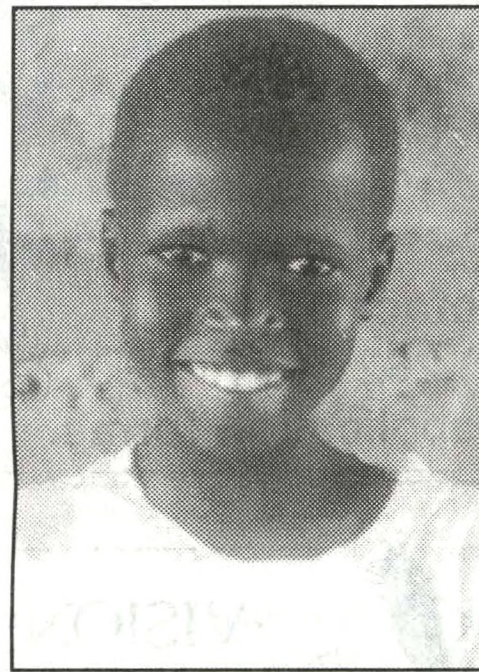
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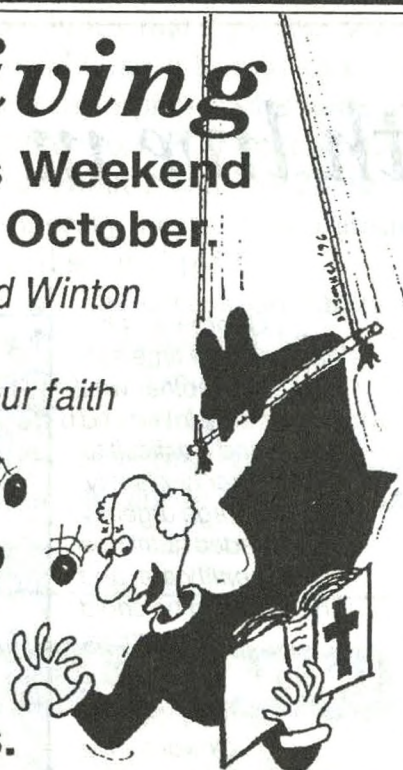
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SYDNEY

diary



continued from page 2

Sun, 29 Sept-4 Oct: MMM Camp for school years 7-12, Katoomba. Phone CMS (02) 9267-3711 for details.

Sun, 29 Sept, 10.30am: Morning prayer with the Order of Australia and GFS World Day of Prayer.

Sat, 12 Oct, 9.00-4.00: Arts & Craft Expo at Danebank School, 99-103 The Avenue, Hurstville. Enquiries (02) 9547-2267.

Sun, 13 Oct: St Alban's Epping Centenary. Special services at 9.30am and 7.00pm - the Rev Canon Christopher Foster, Sub-Dean of Cathedral and Abbey Church of St Alban, UK

Mon, 14 Oct, 9.00am: Clergy Golf at Cumberland Golf Club. Enquiries: (02) 673-4665.

21-25 Oct: Australian Anglican Diaconal Association Conference in Melbourne.

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Sunday School

Past, present and (hopefully) future

By BRUCE GEEVES

Keith Green sings a song which asks, "So you want to go back to Egypt, where it is safe and secure?" It is about an Israel afraid to change, afraid to move ahead with God.

The changes in children's work confronting parishes are a similar challenge. We can either stick our heads in the sand, or we can work out a strategy which will forge the way ahead.

By looking at the way things were, and how they are today, we can determine how we want them to be in the future.

As things were

☺ Sunday School halls were packed with children in the '60s and '70s.

☺ Rector's recruiting policy was aided by the fact that most Christian adults were dutiful about children's ministry.

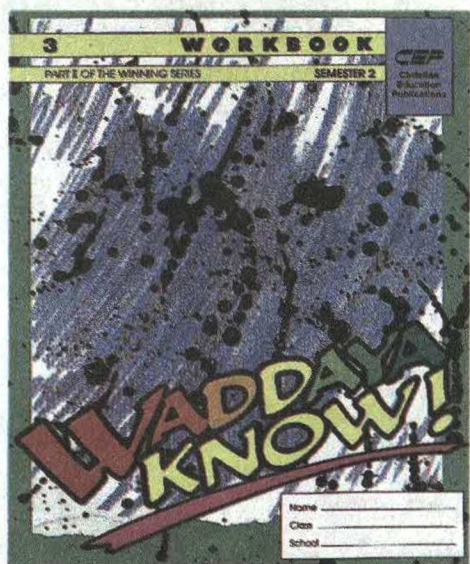
☺ Most families went to church together on Sundays.

☺ Parents were supportive of their children's involvement.

☺ Parents were loyal to denomination and local church.

☺ Children had one Sunday

Sunday School workbooks in 1970... and today (bottom).



School teacher for a whole year.

☺ Classes revolved around a single age group.

☺ Children had more unstructured time in general.

☺ The majority of mothers didn't work.

☺ Almost all children and teachers had an Anglo-Saxon background.

☺ Families stayed in local areas where children grew up.

☺ Children's activities kept separate from the rest of church.

☺ A lot of non-Christian families involved their children in Sunday School.

☺ Parents generally didn't develop a strategy for sharing faith at home.

As things are

☆ Old methods are often used, harking back to the 'golden days'.

☆ Children don't roll up to programs.

☆ There is harsh competition for children's leisure time.

☆ Families worship in irregular patterns.

☆ More is understood about the behaviour of children (egADD).

☆ Teachers are more likely to get burnt-out - the average service of a Kids' Club leader is two years.

☆ There is a larger age range due to fewer children, especially in inner-city or non-family areas.

☆ Recruiting teachers often doesn't take into account other commitments. People have less time and energy as they are usually involved in other ministries.

☆ Lifestyles are generally time-starved, especially as people try to keep up financially.

☆ There is more focus on the safety and care of children, especially regarding child abuse.

☆ More emphasis on extending children who have a considerable Christian education, through family, school and church.

☆ Majority of mothers are working.

☆ Multicultural challenges.



As things could be

✓ Accept and identify the changes.

✓ Parents should take responsibility for being Christian parents. Churches can help them work out a spiritual strategy to complement the Sunday School program.

✓ Sunday Schools should plan children's work alongside parents. This will develop trust and support.

✓ Children's work should only be started when you have suitable leaders.

✓ Plan all-age activities. Aim to develop a corporate community life where children feel safe, secure and confident in a mature Christian environment.

✓ Have helpers who can spend time with children who need attention.

✓ Be sensitive and aware of multicultural issues.

✓ Make sure Sunday School time doesn't clash with sport or other commitments. Make it easy for children to fit it in.

✓ Develop programs which are relevant to children and equip them for ministry. Aim for everybody to be active in faith and service.

✓ Develop a strategy for outreach to non-Christian children: a fun day (with puppets, a carnival, sports); an after-school club; drama; or family activities.

✓ Evaluate and review ministry - are you meeting your goals? Make sure there is pastoral accountability.

So the challenge is there! We need to seize the opportunities, always remembering to support parents and be aware of children's needs. Above all, we must adapt to change so that we can give out the faith more effectively.

Bruce Geeves is a children's ministry consultant with the Anglican Education Commission.

Developing a Family Strategy

A strategy for building the Christian lives of whole families will be the subject of an upcoming Anglican Education Commission seminar.

It will be held on September 12 at Croydon Parish Function Centre, 2 Highbury St, Croydon at 1:00pm. Contact Anglican Children's Ministry on (02) 9264 2960.

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Ricki Lake (left) and Shirley MacLaine together in *Mrs Winterbourne*: comedy that won't offend.

TV

TV as it should be - moving us to care

**NOBODY'S CHILDREN/
SOMEBODY NOW**
ABC TV
August 2,7

Most Australians are oblivious to the plight of the thousands of homeless children who dwell in our cities and towns. This is partly due to the nature of homelessness itself. Streetkids don't parade around with 'homeless' tattooed on their foreheads. They sleep under benches, in parks, out of the way of most of our daily lives. Or they eke out a living in parts of the city from which the bulk of the community do their damndest to stay away.

That's why programs like *Nobody's Children* and *Somebody Now*, screened recently on the ABC, are so profoundly important. They make it impossible for us to plead ignorance on the issue. Our inaction, if that is the case, can be seen for what it is - selfish indifference.

Nobody's Children was made in 1989 by David Goldie, who wanted to open society's eyes. He spoke to several homeless teenagers, uncovering devastat-

ing stories of rape, beatings, drugs, incest and prostitution. The program sparked a frenzy of public discussion, until the spotlight moved on and the voices died down.

A few years ago, while filming another program in a jail, Goldie ran into one of the subjects. The meeting kindled the idea of a follow-up program - hence this year's *Somebody Now*.

Goldie catches up with Rosie, Sharon, Joshua, Brad and Peta, and the result is a fascinating study on how to beat the odds. Rosie, who sparkles with intelligence, has literally pulled herself out of the grave (where she used to sleep) and is married with a baby. Joshua, a former Darlinghurst prostitute, is a paediatric nurse and has reunited with his father. Brad and Sharon are both still struggling, but have certainly come a long way. It is only Peta, the glue-sniffing, incest survivor, who seems completely without hope. Gaunt, punch-drunk and still selling her body for a packet of cigarettes, she consoles herself with the fantasy that her father has been eaten by crocodiles. It would be funny if it wasn't so terribly sad.

At the heart of their stories is a message that all Christians should echo: everyone needs a second chance. As Joshua plaintively argues, "Are you telling

me you've never made a mistake in your whole life?" In a society which is quick to write off streetkids as trouble-makers and drug addicts, Christians should be among the first to say, "for that is what some of us were", and to reach out with Christ's love.

The other unmistakable conclusion of *Somebody Now* is that the average streetkid comes from a vicious and hurting family. What they are searching for is a community to replace it. When they find a place of trust and acceptance - through the navy, a refuge or even, in one case, a brothel - they are on the road home. The exception proves the rule: Peta, who still needs to sniff a litre of glue a day to face her fellow human beings, is the only one not adequately functioning.

It is convincing evidence of the impact families have on their children, and no surprise to Christians. When the trust in these situations is broken, the effects can be devastating. As Peta says of her rapist dad, "If you can't trust your father, who can you trust?"

The ABC and David Goldie are to be commended for giving us a glimpse into these people's lives. This was rare television - intelligent, sensitive, and hopelessly touching enough to move our stubborn hearts to care.

Michelle Haines

SCREEN

MRS WINTERBOURNE

Greater Union
Rated M

Another Hollywood Cinderella story. What a yawn! With the success of *Pretty Woman* a few years ago the big film studios have reworked the classic tale at regular intervals. And as a run-of-the-mill comedy, *Mrs Winterbourne* doesn't add much to the genre.

Kicked out of home because she is pregnant by her good-for-nothing boyfriend, Connie Doyle (Ricki Lake) endures poverty and then a train wreck. Just when her life appears at rock bottom a twist of fate sees her accepted into the home of a wealthy family and the love of her life.

Cinderella tales such as *Mrs Winterbourne* communicate morals which Christians must reject. They infer that you cannot be happy if you are poor. Money is God. They put the gift of wealth and materialism before all else. And this modernised movie version infers that it is all right to murder a man if he has treated a woman badly enough, even when there is no physical threat. (Particularly if there is a fortune to protect!)

Women are also belittled by the genre. The ending suggests they can't make it on their own without finding a rich prince. And usually the only thing the woman brings to the relationship is her beauty. She is seen as a 'good' person simply because of her appearance.

In this case the script writers have searched slightly deeper. Connie wins the day because she is a 'nice' person who displays an admirable lack of greed.

Yet as a feel-good movie it is an outstanding success. There is little to offend. And watching Connie bumble her way through the exclusive world of America's elite will keep audiences smiling throughout. Her struggles win the viewer's sympathy and draw them deeper into the story. Though the comedy is not side splitting nor particularly original, it will still have you chuckling along with the characters. The baptism scene is particularly memorable, as Connie announces to a large congregation that her son has been accepted into the 'holy epileptic church.'

Some scenes, particularly at the end, border on the saccharine. But the mother (played by the vastly experienced Shirley MacLaine) stops the movie spiralling into over-sentimentality.

Jeremy Halcrow

AUDIO

PRECIOUS LORD

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Trinity is a new label releasing budget-priced gospel music. Unfortunately, the discs are also budget-produced, but their selection of artists is impeccable.

One of the first on their list is the Queen of Gospel herself, Aretha Franklin. Taped decades ago at a live concert, the quality is variable, but Aretha fans will be willing to overlook the disc's

deficiencies. Aretha's gorgeous, gutsy vocals still shine. Taking a stack of gospel favourites, packed full of 'hallelujahs', *Precious Lord* still makes a stylish and uplifting alternative to the bland pop produced by most Christian labels.

SERPENTS & doves

Regular attendance at church is good for your health, according to a series of scientific studies.

US researchers have found that people who regularly attend religious services have lower blood pressure, less heart disease and generally better health than those who don't attend. Those who regarded God as a source of strength recovered more quickly and thoroughly and had lower rates of depression than those who had little faith. Gives new meaning to the Proverb: "fear the Lord and shun evil. This will bring health to your body..." (3:7-8)



Before the Atlanta Olympics even started, Australian Christians saw their own sporting

hero win gold. Tom Treseder, NSW director of the Bible Society, won four gold medals and one silver in the Australian Masters Rowing Championships. This makes a total of 48 gold medals since Mr Treseder returned to competitive rowing in 1983.



A new church sign has been spotted around Sydney and as far away as New Zealand: "Carpenter of Nazareth requires joiners." We're sure their aim is to build up the church.



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