

# Southern CROSS

THE NEWS MAGAZINE FOR SYDNEY

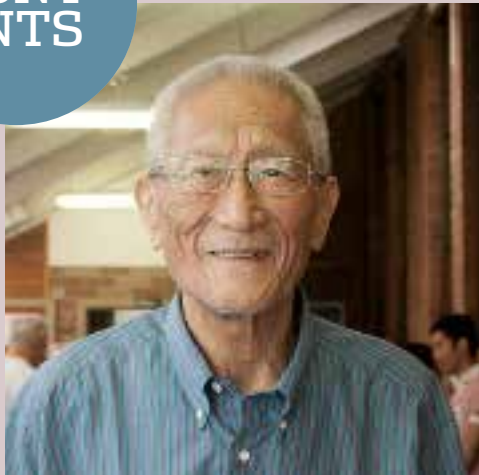
MARCH  
2013

## Word search

CHURCHES AND COMMUNITIES LINKED THROUGH ESL

- + Rebuked by a feminist atheist
- & New prayer book launched





## COVER

First day: although he learned English at school in China, Shifang has decided to attend ESL classes at Merrylands Anglican to improve his conversation skills.

PHOTO: Stephen Mason

## •NEWS•

- 4 Sydney
- 10 Australia
- 12 World

## •COMMUNITY•

- 13 Letters
- 14 Changes
- 16 Reader's essay
- 17 Archbishop writes

## •FEATURES•

- 18 Cover feature  
ESL steps in when words fail newcomers.
- 22 Moore feature  
Chasing the "good" life.

## •LIFE•

- 24 Classifieds
- 25 Positions vacant
- 25 Events

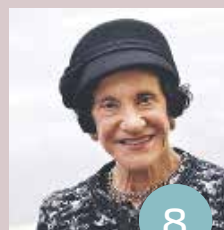
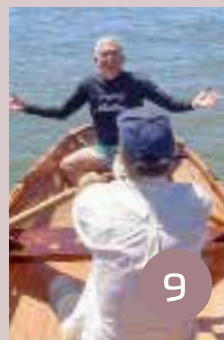
## •CULTURE•

- 29 Book review  
Archie Poulos on David Peterson.
- 30 Movie review  
Truth and fiction in *Hyde Park on Hudson*.

“ It’s been  
a long road  
but a great  
road.”

Jon Kwan

26



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# Fire & Flood

## & Failing Eyesight



Anglican Aid has launched an emergency appeal for three specific crises both at home here in Australia and overseas on the East Coast of India.



- In Tasmania, Victoria and NSW fires have cost lives, destroyed homes and thrown communities into chaos. In Dunally in Tasmania and around Goulburn in NSW Anglican Aid is helping our Anglican partners as they help and serve people who have suffered great losses.
- In Queensland and eastern NSW, severe floods have again swept homes off their foundations and left many people destitute. The Rector of Christchurch Gumburg, Cliff Green said, "Many people haven't quite recovered from the previous floods and they're confronted again - it's much more devastating this time."

- On the East Coast of India, where Anglican Aid has a Christian partner, severe monsoonal flooding has left tens of thousands of India's poorest people without shelter and food. Our partner 'Eyes Openers' normally performs sight saving eye surgery and serves their communities through the provision of other health services and education. These regular services are under strain as they respond to the suffering caused by the floods. Anglican Aid is seeking to rebuild 100 homes for widows and families who have lost everything (\$5,000 will build a flood-proof, concrete floored, brickwalled home for an Indian widow or family).



"We were planning our first overseas holiday when we heard about the Japanese plan to help rebuild the bombed-out buildings here and around it. It occurred to us that if we just mentioned our holiday and that we could enjoy some small if we could go to some new or old home. We could also enjoy a great overseas holiday as well as provide a simple one room, good-price home for a widow or a young wife and her children." — An anonymous Japanese couple

Please give to Anglican Aid's Fire & Flood Emergency Appeal. These needs remain acute long after the media has moved on to other stories.

I recently flew to Chicago to have a few days of rest and relaxation, and to

- ☐ \$\_\_\_\_\_ for the bushfire victims of Tasmania & NSW
- ☐ \$\_\_\_\_\_ for the flood victims of Queensland & NSW
- ☐ \$\_\_\_\_\_ to help rebuild 100 homes in India.

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Figure 1

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10



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1997年12月26日 星期三



All in together: parishioners chat after one of the new morning services at St Ives.

## Young and old combine at St Ives

**CONTRARY** TO TRADITIONAL wisdom, Christ Church, St Ives has moved to run two family services on Sunday mornings and integrate the traditional service into the other congregations.

The church previously ran a traditional 9am service and a 10.30am family service but found the limited capacity for further growth at 10.30 and the need to better serve the earlier congregants meant something needed to change.

"The traditional service was healthy but the elderly folk were isolated... we were keen to fold them into the main set-up," says

St Ives' senior minister Andrew Graham. "We wanted to move to more multigenerational congregations where we could better cater for them, and where the different generations in the church could learn from each other."

The morning services relaunched at the start of last month after consultation within the church through the second half of 2012. Mr Graham says some 9am congregants expressed concerns early on that they would be joining a "rock concert"-style of worship but the first few weeks of the new system have run very smoothly.

"One big factor has been we started consulting early," he says. "Members could see the value of trying something like this and people have been prayerful. We would love to have two services in the morning that are truly multigenerational, edifying for everyone and accessible to the wider community as well."

While the demographics are now much more integrated than they were before, Mr Graham says the two services still have stylistic differences.

"At 9am we still say a confession and a creed – there are still more

traditional elements. It now has a band but they lean towards hymns and hymn-like modern songs, with some organ."

The increased music ministry and the addition of a 9am kids church has stretched people but, Mr Graham adds, "on the other hand, it's also giving new people opportunities to serve. Ultimately the really important things are clear, compelling preaching of the word, and just week by week to have a loving ministry to each other.

"We've created a situation that's more sustainable and healthy for the whole church."

## Mission to Sydney... and beyond

**NICK GILBERT**

**MOORE COLLEGE STUDENTS** are gearing up for another week of service both near and far during the college's March mission season.

Teams this year will head out across the Diocese, with one team heading to the UK to partner with Holy Trinity Church in Gateshead, near Newcastle-upon-Tyne. The rector of Holy Trinity, Rod Earnshaw, says he's looking forward to having the mission team join his church.

"I'm a Moore graduate so I know the college well," he says. "I loved going on mission when I was at college – and the church I worked for while at college hosted a mission while I was there – so I

was able to see the impact that it had on the church beyond the one week of mission. I'm praying that the students will model that for our congregation and give us increased confidence to be... doing it ourselves."

Holy Trinity is a five-year-old plant of the Jesmond parish church and Mr Earnshaw is looking to capitalise on the presence of Moore students by running community events and presentations in schools and doing direct outreach through walk-up and leafleting to reach Gateshead's 200,000-strong population.

"The Anglican Church up here is in rapid retreat – losing 50 per cent attendance every decade since the '80s and closing churches left right and centre," Mr Earnshaw says. "We hope not only to reach people

with the gospel but also to model what a faithful church should be, so as to encourage the Church of England to preach the gospel with vigour and clarity."

The college's other mission teams will be partnering with churches throughout Sydney: in the city, Carlingford, Chatswood, Glenmore Park, Merrylands, Mulgoa, Oak Flats, Parramatta, Pennant Hills, Redfern, Sutherland and the Upper Blue Mountains.

The Upper Blue Mountains team, combined from two previous Blue Mountains teams, will work with Anglican churches in Blackheath, Katoomba, Lawson and Leura. The timing of the mission also means these churches can capitalise on the 200th anniversary of the 1813 Blue Mountains crossing by

Blaxland, Lawson and Wentworth. "We've called the mission 'Crossing the Divide', making a connection with Jesus being the one who brings us to God," says Leura's senior minister, Greg Olliffe.

Mr Olliffe says the churches will certainly benefit from having extra hands around for such key outreach opportunities, but the students' help will mean more than that.

"It's also about providing a focal point for people to be encouraged to get friends along to things, and have a bit of a kick-start to evangelistic interest around the joint," he says. "People in local churches [can] perhaps be encouraged by having them here and become more equipped and encouraged to get out and speak with their neighbours."



# Board game ministry passes go

NICK GILBERT

HUT CHURCH IN FAIRFIELD HAS come up with a novel approach to youth ministry centred on playing board games in the evening with youth in the local shopping centre.

The group started last year from a desire to have something culturally relevant and focused on local youth.

"A lot of the guys at Hut Church did grow up in the area but they didn't spend any time socially in Fairfield," says Hut Church's minister Steve Frederick. "A lot of them are from a Vietnamese background, whereas almost all the youth around Fairfield are Iraqi or Iranian... The guys from my church were a bit daunted, actually. I've never seen South-East Asians sitting down with Middle Easterners in Fairfield... so it's been quite exciting to see that as well."

The group, which has 10-20 youth every Thursday, has created



Backgammon: players face off in the Fairfield shopping centre.

opportunities to meet parents and other adults who previously had no contact with the church.

Initially most games played had a "visual presence" such as Connect 4, but when organisers found this attracted large numbers of smaller children – whose parents would

bring them and then sit to one side – they changed the focus.

"We were more targeted at youth and didn't want to become just a child-minding service, so we've started leaving a few of those games at home and are now using backgammon and other older aged

games," Mr Frederick says. "That gets us in the pocket of kids from Year 5 to Year 10."

He says the early success of the group can partially be attributed to its being an activity the Assyrian community, in particular, enjoys and is familiar with.

"I noticed that the older men have their own card-playing shop fronts owned by their specific communities from various places in Iraq and Iran and the like. It's obviously not something that's too far out there [but] when I first suggested it to the guys at my church... they thought we were just going to come and sit by ourselves... for them it's been a good process of learning about the culture of the area that they're actually in."

The next step is to start a simple Bible study before the games to provide opportunities for sharing the gospel with local youth, while also linking them up with school Scripture classes and teachers.

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# Anglicans honoured

A FORMER STATE MP, A RETIRED headmaster and the directors of an AIDS charity are among Sydney Anglicans to be named on the Australia Day honours list.

Dr Allan Beavis, who was the headmaster of St Andrew's Cathedral School from 1979 to 1995, has been awarded the medal of the Order of Australia (OAM) for services to education and to music. During his time at the school, Dr Beavis instituted the peer-assisted leadership program. In retirement, he founded and led musical groups in the Southern Highlands and has been organist at St Jude's church in Bowral since 1997.

Professor Jonathan Morris, who is a member of St Thomas', North Sydney, received an Order of Australia (AM) for significant service to maternal and infant health as a clinician, educator, patient advocate and researcher, while Malcolm Kerr, the Member for Cronulla for almost 27 years until 2011, has been awarded an OAM for service to the Parliament of NSW.

Dr John and Mrs Rosalie Schwarz of Elderslie have also been honoured with OAMs for service to international relations, particularly through the African AIDS Foundation. The couple has



John and Rosalie Schwarz with young orphans in Kwa Zulu Natal, South Africa.

helped establish a partnership between St Peter's Anglican Primary School in Campbelltown and the Intumbane Primary School in Kwazulu-Natal in South Africa. Dr Schwarz was involved in initiating a farm loan program where successful commercial farmers gave technical support to emerging Zulu farmers and Mrs Schwarz was involved in various programs to obviate malnutrition and poverty in South Africa.

Philip Bell of Wahroonga was awarded an OAM for services to education and the community. Among a variety of posts serving

Christian education Mr Bell has chaired the council of Abbotsleigh Anglican School, served as honorary secretary and deputy chairman of the Sydney Anglican Schools Corporation and has chaired the council of the Crusader Union of Australia since 2006. Alan Harper, a director of studies at Trinity Grammar School and earlier at Macarthur Anglican School, as well as a member of the governing council of Arden School, has also been given an OAM for services to education.

Joe Pennington, who attends Eastwood Anglican, was awarded

an OAM for service to people with a disability, particularly through the "Wheelchairs Rule OK" (WROK) disability camps. For more than 20 years Mr Pennington has organised the biannual WROK ON camps for adults with a disability at Blue Gum Lodge in Springwood.

Malcolm Weir of Gerringong – a member of St George's, Gerringong – has received an OAM for service to his local community. Mr Weir has been active in the Gerringong Rural Fire Brigade and is a life member and past president of the local Parents and Citizens Association.

Also on the list of Anglicans honoured in Sydney is Robert Brown of Northbridge, who has been awarded an AM for significant service to the superannuation and funds management industry. Mr Brown was a trustee of the Sydney Anglican Diocesan Superannuation Fund for the five years to 2001.

Ewen Crouch of Roseville also received an AM for significant service to the law as a contributor to legal professional organisations, and to the community through executive roles with Mission Australia. Mr Crouch, the chairman of partners-at-law firm Allens, has been president and chairman of Mission Australia since 2009.

## Youth ministry training in PNG

ANDREW BUERGER

ANGLICAN YOUTHWORKS AND St George North Anglican Church (SNAC) are joining forces on a ministry training trip to Papua New Guinea.

From March 28 to April 7 a team comprising members of SNAC and Youthworks will share their knowledge and experience of youth and children's ministry at Christian Leaders Training College (CLTC) in PNG.

"We are fully focused on equipping these students with the skills they need to reach the young people of

their country," said team leader and Youthworks CEO Zac Veron. "The children and youth desperately need to know Jesus, and we want to partner with the church in PNG to see them taught, disciplined and brought into maturity in Christ."

The team will work with the 120 students at CLTC in a variety of areas, including: communicating with children, writing a children's talk, group management and biblical perspectives on childhood.

"The 2006 Census revealed that 40 per cent of Papua New Guinea's population are aged under 14 and yet ministry to this age group is seriously under-developed and under-resourced," Mr Veron said.

"Ministry is heavily centred around preaching. Youth Bible studies are virtually unheard of. Many smaller churches have no age-appropriate programs and, even at churches where they do exist, the teaching is often at the same level as the adults."

While one goal is to be of benefit to the students at CLTC, the trip is also going to be a learning experience for the 13 members of the team – many of whom have never been to a developing country.

"It's my hope that we will also be stretched in how we think about church, mission, worship, as well as what it means to trust in God," Mr Veron said. "Sharing in fellowship

with brothers and sisters, who are very different from us and yet still love and worship the same God, will also be a highlight for the team."

Through a fundraising campaign called Full Focus the team is seeking to raise upwards of \$30,000 to cover travel costs as well as teaching materials.

"We are fully focused on effectively reaching the children and youth of PNG for God," said Youthworks' communications co-ordinator and team member Matt Holden. "It's all about them – every young person who needs to desperately know Jesus."

To donate to the training trip visit [fullfocuspng.gofundraise.com.au](http://fullfocuspng.gofundraise.com.au)



# New “benchmark” launched

JUDY ADAMSON

FOLLOWING A THREE-YEAR incubation period with numerous consultations, revisions and feedback from inside and outside the Diocese, *Common Prayer: Resources for gospel-shaped gatherings* was launched last month.

Bishop Robert Forsyth, who heads the Archbishop's Liturgical Panel that brought the book to fruition, said their hope was that it would help people create services which “authentically reflect the gospel of our Lord Jesus Christ”.

“We hope it will be a kind of benchmark,” he said, “a book that will be used in full in many places... but also a guide to those who are going to be creating our [services] – a book that will be on every shelf, even if not in every pew.”

Archbishop Peter Jensen spoke of his “delight” in launching *Common Prayer* and the privilege and importance of having such a book when new congregations and fellowships needed services that were contemporary, flexible and founded on solid biblical theology.

“One of the dangers we have is that with the frequent laying aside of the liturgical structures... we may find ourselves missioning and fulfilling the Diocesan Mission while at the same time cutting the thread of the theology which undergirds the whole thing,” he said.

“The theology of the *Book of*



Dr Peterson and Bishop Forsyth inspect the first print run of *Common Prayer*.

*Common Prayer*, I think, owes a great deal to 1 Corinthians 11:14 where we see principles such as to glorify God in all things, to edify God's people, to test all things by the word of God and to do all things decently and in order... as I study *Common Prayer: Resources for gospel-shaped gatherings* those four principles are found there well and truly.”

A key member of the Liturgical Panel, the Rev Dr David Peterson, said that while much of the new book would eventually be online, a physical book made it easy to

compare different forms of service and was still “the easiest and most convenient way to give people a simple, holistic view of what we believe and practise together as Anglican Christians.”

Dr Peterson hoped the book would not only aid ministers in their service leading but help in training other service leaders. “My experience is that mostly people are just asked to do it without being given any training. Once upon a time you had to do the PTC [Preliminary Theological

Certificate] to be a lay reader... Ministers have a responsibility to train others in the preparation and conduct of services and we hope this book will be a resource to help you do that.”

Standing Committee has made funds available so all Sydney rectors, assistant ministers, chaplains, Moore College faculty, retired bishops and archbishops, church planters and ordination candidates will receive a copy of the book.

*Common Prayer* is published by Anglican Press Australia for \$19.95.



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# Multicultural church planting - in reverse

NICK GILBERT

A MEADOWBANK CHURCH PLANT has taken the unusual step of merging with another local Anglican church in order to continue its ministry to the local migrant community.

Meadowbank International Church, planted by Christ Church, Gladesville in 2006, was on the verge of being shut down after structural changes at Gladesville and a persistent burden on the core Meadowbank team meant the plant had to restructure or fold back into its parent church.

"Over seven years we saw lots of people contacted, attend church, and quite a number become Christians, but we found people rarely grew to be part of our core team before they moved elsewhere," says Meadowbank's former pastor and now the evangelism and international minister at West Ryde, Andrew Irving. "Our core team worked incredibly hard but after seven years, were becoming weary."

The choices were either to move

back into Gladesville, shut down completely, or join forces with the nearby church at West Ryde and continue working in the local area. Mr Irving and Gladesville's senior minister – and Ryde's mission area leader – Phil Wheeler approached West Ryde midway through last year with their proposal.

Mal York, West Ryde's senior minister, says he "saw it as an opportunity to reach out to an area we would need to reach at some stage, but with a group of guys who have been doing that for a while already".

A major issue in transition was working out how to avoid what Mr York calls an "us and them mentality" between congregations that didn't really have any knowledge of each other. The decision was made early on to join the two congregations together instead of simply overseeing Meadowbank as a separate congregation.

However for Mr York one of the most positive factors has been the ability of different churches from the same mission area to work together in such a close way without stepping on each other's toes.



Members of the combined West Ryde congregation enjoy a church lunch.

"Often we are suspicious of people in other churches," he says. "We've always had a good relationship with Gladesville and the church plant but Phil approached us about this and it came out in a very positive way. It's the opposite of this 'You've-got-to-look-after-your-own-patch' mentality."

Mr Irving's job at West Ryde is being supported by a Mission Area grant and increased giving from the

combined West Ryde congregation – which will now embark on a six-month process to plan the next step in outreach to Meadowbank's international community.

Says Mr Irving: "I think this has been an opportunity to really see on display a deep trust in God's plans and a willingness to adapt to changes in order to keep serving and spreading the gospel to those in our area who don't know Jesus".

## St Philip's marks first service

ARCHBISHOP JENSEN HAS TOLD the 225th anniversary of the first church service in Australia that "modern Australia was founded with the evangelical gospel watering its soil".

With the Governor of NSW, Professor Marie Bashir, in the congregation at St Philip's, York Street, the Archbishop preached on the same passage expounded to convicts and soldiers by the Rev Richard Johnson on Sunday, February 3, 1788. Johnson's original text was Psalm 116:12: 'What shall I render unto the Lord for all his benefits towards me?'

Despite the now historic nature of the address the Archbishop said, "No record of the content of the sermon has been left by either preacher or hearer. But we do have the psalm and we do have some



Members of the Fellowship of First Fleeters after the service. PHOTO: John Cowper

knowledge of Richard Johnson".

Dr Jensen said the theme of God's blessing was not surprising given the arduous and daring nature of the first fleet's voyage.

"But his text is personal: 'What shall I render to the Lord for all his

benefits to me?'," he said. "It is as if he stands before them all, under the great tree which we are told was the location of the service, and sees them all individually – each one – and speaks to them personally about themselves, not so much

as a body of people who had gone through great trials together."

The Bible was read by the Governor and sections of the traditional Morning Prayer service were read from Johnson's own *Book of Common Prayer*, which has been kept at St Philip's since being returned to Sydney in the early 19th century.

"From the very first Sunday in the new colony, God witnessed to himself," the Archbishop said. "There is some evidence that the appointment of the chaplain to the colony was with a view to the moral reclamation of the convicts. Johnson certainly preached against specific sins and sought reformation. [However] at the heart of his ministry was not moral reformation but the redemption of the lost."



# All hands launch church-built boat

NICK GILBERT

VAUCLUSE IS NO STRANGER TO boats, but a craft built by St Michael's Church from discarded and disparate pieces of wood stood out from the pack at its official launch into Rose Bay last month.

The boat, crafted from pieces of timber from the church's old roof plus snippets from the original St Andrew's Cathedral communion table, the crozier of South Sydney Bishop Robert Forsyth and a range of pieces provided by the congregation, set out on its maiden voyage watched by some 100 onlookers.

The senior minister of St Michael's and former carpenter Michael Palmer says the launch, attended by Bishop Forsyth and the Mayor of Woollahra, Andrew Petrie, was a great time of community and fun.

"In churches we often do the usual things like worship services, outreach and Scripture classes, but I think we do need a few big memory events every now and then to colour our community life," he says. "I've been reminded afresh of the value of working towards one-off events."

The plan is to auction the boat off in September with the proceeds going towards the construction of



Michael Palmer (front) and a team of helpers carry the St Michael's boat to the water.

a technical and Christian training college in Tanzania. The time between now and then will be used to promote the auction and give the local community a chance to play around with the boat before it sets off to a new home.

Mr Palmer is also looking into whether any public sites would be interested in exhibiting the boat in

the lead-up to the auction. He says Woollahra City Council has already indicated interest in helping to promote the sale.

Part of the attraction of the boat, he adds, is the use of different kinds of wood with different colourings to create a beautiful but varied structure.

"The boat is full of bits of wood

that wouldn't normally be used for other things, the sort of wood that you throw away," he says. "And in some ways that spoke to us. If the church didn't accommodate all sorts of people, if you had to be a good, perfect person, I wouldn't want to be a part of it. You want a church of all sorts with all their quirks and humanness."



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# Floods added to fire appeal

THE ARCHBISHOP OF SYDNEY'S Anglican Aid is now accepting donations for flood relief in Queensland as well as the fires in Tasmania.

The rain following the movement of ex-tropical cyclone Oswald down the Queensland coast and into northern NSW led to the worst flooding in generations in centres such as Bundaberg and Gympie in Queensland and Grafton and other centres in northern NSW. Other areas such as the Lockyer Valley in Queensland have been hit again after being devastated by the floods of 2011.

Anglican churches and schools opened to help flood victims and provide shelter. Bundaberg's Christ Church Anglican Church and St Luke's School at one stage accommodated some of the 5000 people displaced.

The rector of Christ Church, Cliff Greaves, believes the psychological effect of the latest flooding will be



Mud: a young man takes a break from cleaning his grandmother's house in Bundaberg. PHOTO: Brad Marsellos

worse than it was after the 2011 deluge. "I was here for the last flood two years ago and this is a lot worse, probably because it was so sudden," he told the Australian

Associated Press.

As well as Grafton in NSW, some parts of the Armidale Diocese were affected by the floodwaters flowing through into their river systems.

Anglican Aid was already collecting funds in the wake of the bushfires across Tasmania – one of the worst natural disasters in the state's history.

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# Bishop starts with school sell-off



Bishop Palmer's first media conference, announcing the planned sale of the schools in Orange and Dubbo. PHOTO: Lew Hitchcock

THE TENTH BISHOP OF BATHURST, the Right Rev Ian Palmer, was consecrated and installed last month and has immediately begun work on financial issues within the diocese.

Bishop Palmer, who is 62, served in parish ministry and university chaplaincy in the north of England prior to moving to Australia to take up a position as director of evangelism in the Diocese of Newcastle in 1990. He then had a series of parish appointments, most recently as rector of Queanbeyan and Archdeacon of South Canberra.

One of his first duties as bishop was to announce that two diocesan schools, Orange Anglican Grammar School and Macquarie Anglican

Grammar School in Dubbo, were to be sold.

"We are a small country diocese which has been impacted by the global downturn and concurrent decline in many of our smaller rural parish centres," Bishop Palmer said. "The diocese does not have the financial resources to allocate to ensure the proper growth and development of these schools into the future."

Any sale would not take effect until 2014 and both schools have expressed a preference for an "Anglican buyer". The decision to sell the new grammar schools does not affect the 140-year-old All Saints' School in Bathurst, which will stay in diocesan hands.

# Moore to Karratha

NEW MOORE THEOLOGICAL College graduate David Mitchell has joined the Bush Church Aid society and, with his wife Traci and daughter Daphne, has moved to North-Western Australia to work in Karratha under its minister, Les Gaulton.

Mr Mitchell grew up not far away in Port Hedland and, before he flew out last month, said he was looking forward to serving in the north-west. "Theological college and MTS were great, but it will be fantastic to get out and experience real ministry," he said.

Mr Mitchell's MTS experience was gained at the University of Wollongong, where he also studied prior to going to college. He was ordained a deacon in January by the Bishop of North-Western Australia, Gary Nelson, as part of the family's commissioning service at St John's, Ashfield – where he served as a student minister while at college.

Looking forward to his new arrival, Les Gaulton said, "I envisage



The Mitchells in Karratha.

David will be assisting in Sunday services, preaching, leading a Bible study – the usual assistant minister things – but we hope with the extra help, we can start another service, possibly aimed at young families. David will also be assisting me in expanding how we evangelise in the community.

"I am personally looking forward to having a colleague to work alongside, a fresh brain to drain of ideas and someone with a bit of energy and drive to see the kingdom grow."

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## Saving Aramaic

A Cambridge professor has stepped up efforts to preserve Aramaic – the language in which Jesus cried from the cross “Eloi, Eloi, lama sabachthani?” (Mark 15: 34).

The Semitic language, with links to Hebrew and Arabic, was common throughout the Middle East during the period of the second temple (516BC to 70AD). But the number of people speaking Aramaic has dwindled to the point where it is in everyday use in only one village, Maaloula near Damascus, and Assyrian native speakers are now ageing and scattered across the world. Professor Geoffrey Khan, the professor of Semitic philology at Cambridge, says there is a great urgency to the work of researching, recording and documenting dialects of neo-Aramaic. In one case, the final speaker of one dialect was tracked down in New Zealand. He was a man in his 90s who had originally come from a small village in northern Iraq. Khan says: “The physical deterioration of the speakers can also be a problem; elderly speakers often lack enough teeth to pronounce some words properly, especially those with dental consonants”.

# Archbishop Welby confirmed

THE FORMER BISHOP OF Durham, the Right Rev Justin Portal Welby, was confirmed last month as Archbishop of Canterbury in a legal ceremony at St Paul's Cathedral in London. The 57-year-old Welby, who had been a bishop for only a year, took an oath of allegiance to the Queen and was formally pronounced elected as the 105th Archbishop of Canterbury.

The Archbishop of York, Dr John Sentamu, who conducted the service, urged Anglicans to pray for the new archbishop.

“At the start of Justin's new ministry I hope that we shall all be open to the constant outpouring of the Holy Spirit, renewing us in faith, in hope, and in love,” Dr Sentamu said. “Anyone becoming an archbishop is conscious both of the heritage of faithful witness in which we stand and of today's challenges and opportunities to make Christ known afresh in this generation.”



Archbishop Welby and his wife Caroline outside St Paul's Cathedral.  
PHOTO: Mazur/catholicnews.org.uk

The ceremony took place before the British Parliament voted to allow same-sex marriage and the new Archbishop of Canterbury repeated his opposition to the move. Referring to a recent Church of England statement that said the Church is committed to the traditional understanding of marriage, Archbishop Welby said,

“I support the Church of England's position on this. We have made many statements about this and I stick with that.”

His enthronement takes place at Canterbury Cathedral on March 21. Lord Williams, the previous archbishop, had held the post for 10 years before resigning to take up an academic post.

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Dr Peter Jensen  
Archbishop Of Sydney

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## Speak to me

THE MULTICULTURAL nature of Sydney can be a challenge. People from almost every country on earth come here to make a new life for themselves, raise families and, hopefully, feel at home.

But it's hard to feel at home if you can't communicate with anyone outside your own family unit. It's even difficult to buy a loaf of bread.

Language skills are so crucial to feeling part of any culture. And while there would be many ways to minister successfully to people of other nations who come to Sydney, one of the most loving things we can do is teach them our language.

In this month's cover feature we see the stories of a number of churches and individuals who are part of English as a Second Language (ESL) classes – classes where members of the parish are involved in teaching or support, where the Bible is used as one of the English texts, and where interested students can also take part in easy Bible studies in their new language.

Yes, people feel welcomed into the church community and yes, they learn English, but for some the changes are even more profound – lives transformed by the gospel of Jesus Christ.

Not every church is set up to run ESL classes, but we all need to assess how we can reach out to the nations who have come to us. Mission is right here on our doorstep. We don't need to travel overseas to find it. If we as individual churches or as a Diocese are not prepared or equipped to welcome these new arrivals, then we are not fulfilling the mission Jesus set his apostles to make disciples of all nations. We aren't really loving them as Jesus did.

### The new SC

I think it is important to encourage those involved in ministry, including ministry of the media and written word. I have enjoyed reading the February edition of *Southern Cross*. The new format works well and the weightier feel of the paper seems to give the newspaper substance. It also makes it easier to pin up articles to share. I am also very pleased that the articles seem to fit better into their two or more page spreads.

As always, the articles are of an excellent quality and pertinent to encouraging Christians to think in a godly way about life and the issues that confront us living in the 21st century.

**Philip Cooney**  
Wentworth Falls

Thank you for including a diocesan prayer diary in the middle of February's *Southern Cross*. It is a great idea and should be maintained annually. To *Southern Cross* and all involved in the production of the diary – well done!

**John Emmett**  
Sylvania

The new *Southern Cross* format looks great but for those of us who are on a bit in age, I find the typeface very small and a struggle to read.

I have heard other members, who are more senior than I am, comment that they will not be reading it from cover to cover as they have done in the past. This is a shame as they love to keep up with what is happening in the Diocese. I don't know what the answer is as you have so many interesting articles to print, but I felt you should know how some people are feeling.

It is a great magazine and I love to read it all – especially on the train journey from the mountains to the city – but I would prefer not to squint in doing so!

**Colene Taylor**  
Glenbrook

(Thanks for the feedback. From this edition of SC the size of the type has been made slightly larger – Ed.)



### Busyness taken seriously

Thank you for your recent publication, especially the article "The busyness epidemic" by Leigh Hatcher (February SC). It was more than the usual summary of the common views and arguments on the topic. It was thoughtful and considerate rather than guilt-inducing and superficial. The issue was considered from both a theological and a practical viewpoint and possible solutions were not shallow.

I intend to recommend this article to my Bible study group and wider circle of friends.

**A. R.**  
Sydney

### Others!

Through baptism we are all equally made part of the royal priesthood in our Lord Jesus Christ and are charged not only to observe our duty towards our loving God but, just as importantly, to love and care for others just as we do for ourselves.

In the reader's essay (February SC) we have a well-written piece of academic prose concerning church growth. I agree with the writer that it is not 'rocket science' and yes, it is 'common sense', but I feel that we need a personal response based on our Christian humanity and we also need to keep it simple.

Basically, if you want church growth you have to make people feel as though they belong; that they are genuinely welcome and that they are wanted; and, more importantly, that you genuinely care for them, just as Christ cares for all of us.

When you invite someone new into your home for the first time

you don't exclude them from your interactions with others already there. You make them feel special and you take great pains to look after them. Your church life should be no different. And once you have a new church member don't pounce on them for name, rank and serial number but rather, with loving kindness, let them know that you are there for them and gently ease them into your church.

Please consider that Christians form churches and non-believers form cliques!

**Brian White**  
Leura

In his list of factors important to church growth, I believe Peter Logan has omitted three that are even more important. One would have to be good teaching from the pulpit – in small groups, youth work and individually. A second essential is godly living by God's people.

Finally, and perhaps most importantly, is prayer, including prayer for revival. Private and corporate prayer is vitally important. We can't police people's private prayer habits but it is perhaps significant that in many churches the smallest weekly group that meets is the prayer group.

**David Morrison**  
Springwood

### CEP in Chile

The December 2012 issue of *Southern Cross* incorrectly described the Centre for Pastoral Studies (CEP) in Chile as having been established by CMS Australia missionaries. The February 2013 issue followed a similar line in describing CEP as a 'CMS-run (sic) Bible school'. In fact, CEP was established by the Diocese of Chile under the founding principal, the Rev Cesar Guzman, and is managed by the Theological Commission of the Diocese of Chile.

While CMS has four missionaries serving with CEP, many classes are taught by visiting Chilean and overseas lecturers.

**Peter Rodgers**  
CMS Australia Federal Secretary





**THE Rev Roy Wotton** died aged 99 on February 3.

Born on March 26, 1913, Mr Wotton was brought up in Epping when it was still a semi-rural suburb, attending Fort Street High School with John Kerr and Garfield Barwick.

He worked as a storeman and began night studies for an Arts degree at the University of Sydney (finishing after World War II in 1947). He studied at Moore College in the mid-1930s, then undertook curacies at Waverley and Manly – starting a church junior rugby club at Manly which, in time, produced at least six Wallabies.

From 1942 Mr Wotton served as an Army chaplain across Papua New Guinea, in Borneo and elsewhere. He maintained close relationships with the men of the 18th Brigade and their families after the war, prompting one to write years later that "there are few if any Army chaplains who could match his war service both on the Kokoda Track and the battles of the beach heads at Buna and Sanananda... [he] is much in demand as a key inspirational speaker at commemorative services and

reunions. We are proud to have him as our padre and friend". After the war Mr Wotton became rector of the parish of Concord North before moving to St John's, Gordon in 1951 – a position he remained in until his retirement in 1979. Mr Wotton also retained an interest in the Anglican mission to New Guinea, serving as a board member and chairman of the candidates' commission for the Anglican Board of Mission Australia.

Mr Wotton undertook locums in North Parramatta and Lord Howe Island after his retirement, in addition to parishes near his home on the Central Coast, and in 2005 was awarded an OAM for his work with the Church and returned servicemen.

His son Peter noted that the day before Mr Wotton's death "he was given an award at the RSL sub-branch... and the following day was going to take up the offer of the rector at The Entrance to preach at All Saints' the next fortnight. Before he went to bed, everything was ready for church the following day, including his envelope. He was not expecting to 'go', as he was continuing to plan for the future. A most remarkable man."

**THE Rev Canon Ken Frewer** died on January 16 aged 72.

Born in 1939, Canon Frewer studied arts at University in Sydney – including the Indonesian language – then spent some years as a public servant before training at Moore College in the early 1970s.

After graduating he undertook curacies at Vaucluse and Pymble before offering for missionary service with CMS, becoming the first university chaplain of the Protestant Church of Irian Jaya (now West Papua) in 1977. He

also taught in the university's theological college, serving until 1984 when he became home education secretary of CMS in NSW.

A year later Canon Frewer was invited to become general secretary of CMS in Western Australia. He held this position for 20 years, travelling widely to promote the work of CMS and support far-flung rectors and their congregations.

He was made a Canon of Holy Cross Cathedral in Geraldton in 2001 and a life vice-president of CMS following his retirement in 2004 – when he became "an almost permanent locum", in the words of the Rev Kanishka Raffel, the senior minister of Canon Frewer's church in Perth, St Matthew's, Shenton Park.

Long-time friend Bishop Tony Nichols, who gave the eulogy at Canon Frewer's funeral, said, "Ken had a remarkable ministry of friendship which attracted people from all walks of life... Scores of people asked him to baptise their children or to be a godparent. He kept track of those children over the years and often officiated at their weddings.

"May I add that there are said to be quite a few boys in Indonesia who were given the name 'Ken' at birth alongside their indigenous name – such was the gratitude for his friendship... Ken's whole identity was as a missionary of Jesus Christ."

**THE Rev Beth Spence** died on December 22, 2012 after a short battle with cancer.

Born in 1965, Mrs Spence grew up in the twin cities of Minneapolis-St Paul in the US. She studied at the highly regarded Smith College before continuing her education at Oxford University, where she



met her husband Michael, earned a degree in philosophy and theology, and was ordained to the priesthood – ministering as a lay and ordained person in Oxford and, later, in Sydney, where the family moved some years ago with their five children.

An obituary written by her brother Dean for her home town newspaper, the *Star Tribune*, said, 'Beth impacted people all over the world with her gentle spirit and loving hospitality and made deep friendships in the varied places she lived... Diagnosed with cancer on December 3, 2012, she handled her painful treatments with characteristic grace, and the hospital staff marvelled at her courage and calm in the face of impending death'.

Speaking at her funeral service on New Year's Eve her husband, the Rev Dr Michael Spence, said "[Beth] used to say that one of the surprising privileges of Christian ministry is that God gives you a heart for the people you serve, and a love for them creeps up on you. She thought it a huge privilege to do funeral visits, or to sit with parishioners, or to visit them in their homes. She enjoyed their stories and she was fascinated by their lives."

In his sermon Archbishop Peter

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## Koo steps up at Crossway

**AFTER** nine years at Crossway Anglican Churches (formerly Carlingford with North Rocks) – first as a stipendiary lay worker, then assistant minister, then senior assistant minister, the **Rev Gary Koo** began his new role as rector of the parish on February 5.

"Bruce Hall (the previous rector) basically hired me because the suburb of Carlingford is changing and becoming increasingly Asian and he wanted to reflect that in terms of the church and the staff," Mr Koo says. "And we're at the stage now where that's happened – what we have in church and in the community is much the same. With the 10 per cent vision (of the diocesan mission) we've been working really hard to plant churches and reach out."

Mr Koo admits he had mixed feelings when he was first approached about taking on the role of rector at Crossway, which holds services in five languages in five locations and has close to 30 staff.

"I knew I was being looked at as a possibility, but I would also have been happy for it to be someone else," he says. "It's very difficult following such a long-term and successful incumbent in Bruce Hall. They're big shoes to fill but by the same token it's a great privilege to be able to build on what he's started. We've got really great people at Crossway and it's a real privilege to serve them."



"We're facing big changes because we've just lost four staff [to other ministry positions in the Diocese], so there'll be some adjustments. But God's good and we're going to continue to try and reach the people in our rapidly changing suburb."

Jensen drew on John chapters 10 and 11 – most particularly Jesus' words in John 10:11: "I am the good shepherd. The good shepherd lays down his life for the sheep".

Said the Archbishop: "When Jesus was confronted with the death of his friend Lazarus, Jesus wept. That is what God thinks of death. There is no promise here that we will not die young. The promise here is life eternal, life in the age to come."

"[Beth] understood only too painfully what was entailed in dying so young and leaving her family. And so her thoughts went to this passage, the passage about the good shepherd who gives his life for the sheep and the sure promise that he would keep her secure, and indeed that he was going to walk with her even into the valley of the shadow of death. And she died at peace with this passage on her lips and the good shepherd by her side and the love of God assuring her heart."



### Rosy outlook at Dural

**THE Rev Adam Lamb** became the new rector of Dural District on February 1.

Mr Lamb trained at Moore College but was ordained in the Perth Diocese, spending nine years there in parish and school chaplaincy before returning to Sydney as

senior associate minister at Roseville in 2011.

"We loved being there and we loved the people – and Roseville's certainly not a bad part of Sydney to live in – but there's more to life than that!" he says. "For a variety of reasons we didn't see our future at Roseville long term so made the very difficult decision to move on."

As someone "convinced that team ministry is the best way of doing ministry" Mr Lamb was interested in the possibilities at Dural from the first time nominators approached him last year. With a parish consisting of four clergy (three full-time and one part-time), three church centres and five services, he is "quite excited by the model, which is local churches linked to each other at Dural for historical reasons but part of the same [parish]... and so any thought of competing with a neighbouring parish is eliminated. We all want to work together for the kingdom, not for our particular centre."

Although changing ministry jobs can be hard, with almost inevitable changes to school, church and community, Mr Lamb already feels that he, his wife Lindy and their four children are beginning to be part of the community at Dural.

"We've had a fantastic welcome – the people at the church have been amazing – and we are really excited about the good things that God will do here," he says.

### IN BRIEF

**THE Rev Clive Watkins** is to leave St George's, Paddington for the parish of Vermont South in Melbourne. More in a future edition.

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# Rebuked by a feminist atheist

PETER COLLIER

IT IS NOT UNCOMMON TO hear Christians complaining about the preaching. Not simply the boring sermon that they heard last Sunday, or the inability of certain preachers in particular, but the entire medium of the proclaimed monologue. In the internet age with all its computer graphics, viral YouTube moments and 140-character tweets, it is felt preaching is to communication what horses are to modern warfare: outdated, cumbersome, irrelevant and only esteemed by those guaranteed to be on the losing side because they have not kept up with the times. However the Prime Minister, Julia Gillard, gave a stinging rebuke in Federal Parliament last year which demonstrated that the proclaimed word has lost none of its potency in the internet age; if anything, it can now pack a meaner punch.

As with any speech, the context of Ms Gillard's speech is important. At the time she was leading a government that was languishing in the polls. Her personal approval ratings were at an all-time low, only matched by those of the Leader of the Opposition, Tony Abbott. She had been nicknamed Ju-liar. Her minority government was hanging by a thread in Parliament and facing a motion to have the Speaker of the House resign over allegations of inappropriate text messages about women. Tony Abbott was leading the call for the Speaker's resignation and, along the way, seemed to be improving his poor image in relation to women.

And then Julia Gillard gave her speech. She began, "I will not be lectured on misogyny by that man... Not now. Not ever". She

then proceeded to offer a stinging and detailed rebuke of the sexism she perceived the Leader of the Opposition hypocritically displayed. The rest is history.

The speech is worth Christians' listening to in order to get an insight into what many women regard as sexism. Several of the critiques are valid and some, in the light of Scripture, are not. However few of the critiques will be new to any Christian living in the West who is engaged with their community. The greater lesson of Ms Gillard's speech is the ringing endorsement it provided to the medium of the proclaimed word. To say it was potent would be an understatement.

Within a day the speech had been picked up by media outlets across the world. Before long it went viral, easily surpassing a million YouTube views within a week. Overnight, Facebook was awash with comments about the speech; virtual posters were being made quoting it. Julia Gillard went from being easily nicknamed Ju-liar to being easily recognised as Julia Caesar.

But this was no flash-in-the-pan effect. As the weeks passed the Prime Minister's approval ratings rose across ages and genders; the Leader of the Opposition's did the reverse. He stepped back from being an attack dog and delegated that duty to his deputy (another Julia).

As 2012 closed and newspapers provided their reviews, Julia Gillard's speech rated as one of the defining moments of the year, and certainly of politics and her leadership. It is not difficult to imagine that in future the "misogyny speech" will be published in books of collections of great speeches, in Australia and abroad, about politics and beyond. In short, a 15-minute monologue given with great clarity and conviction did what no



Prime Minister Julia Gillard speaks during question time, October 2012.  
PHOTO: AAP Image/Lukas Coch

amount of advertising or political spin could do. It turned a tide.

Of course, now the Federal election has been called all this will change. The Government is struggling in the polls and as the campaign unfolds, policies are released and more speeches are given the Australian public will make a range of decisions (both positive and negative) about its leaders.

But what was fascinating to watch in the days after Julia Gillard gave her misogyny speech was that most of Australia's political commentators (who are used to watching speeches in Parliament and who mostly saw the events unfold) missed its significance. Indeed several,

who would later acknowledge the speech's importance, criticised her for it at the time. They did what is so easy to do: they missed the great significance of a very powerful and persuasive speech, no doubt because it was all too familiar. Perhaps they think that Parliament is boring and 15-minute monologues are out of place in the internet age?

Christians sitting in churches hearing 15-minute monologues on the word of God take note of the mistake these commentators made, and learn. It is not the medium that is the problem.

*The Rev Peter Collier is based in Christchurch, New Zealand, where he is director of the Tim Training Course – a program that trains Bible preachers and teachers.*

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

# Prison record

DR PETER JENSEN

CONSIDERING THE colony of NSW began as a penal settlement we give very little serious thought to crime and punishment. True, from time to time, stirred on by certain public voices, the community becomes agitated that not enough is being done to police the streets and we are being too lenient on those who are convicted. That only makes it very difficult for governments to act with wisdom, justice and compassion.

Christians have a vital interest in the well-being of prisoners, including refugees held in detention. In our community they remain vulnerable, however deserved their incarceration. Investigation of the reality of imprisonment in our state compared with other similar populations shows that there are too many psychiatrically disturbed people, too many from particular population groups, too many on remand awaiting trial. Furthermore, too little is done for rehabilitation.

These problems are tough. I was impressed by the policy statements of the present State Government when in Opposition, and I appreciate the efforts being made by the Attorney-General, Greg Smith, to put those policies into practice. He needs encouragement. Progress has been made. But it is awkward for any government when any initiative that appears to be soft on crime and criminals, no matter how rational and just, creates a negative reaction. Christians should resist anxiety-provoking but empty rhetoric, seek the facts and encourage governments to continue to protect the community and punish offenders without overreacting with harsh laws.

As Archbishop I have taken an interest in these matters and encouraged our lawmakers to follow the biblical injunction to act justly

and do mercy and walk humbly with God. I have visited various prisons, and talked with prison officers and prisoners, to try to have some adequate sense of the reality of what is done in our name behind the forbidding walls of the gaols. I wanted to remind authorities that there are those in the community who are interested and care about how prisoners are treated. I am glad to say that there are groups of people who devote themselves to the issues raised by incarceration. In particular I would like to say how pleased I am with our Anglicare chaplains who, with the Kairos ministry and others as well, seek to minister to the needs of those in gaol.

Remember, too, the impact of imprisonment on the families of those who are in gaol. For every one person in gaol there are several others who are also sharing the burden. Imagine the difficulties involved in regular visits when the prisoner is situated at a distance, for example. Furthermore there is the whole issue of what lies beyond a prison term and how a person is re-established in the community. For those who have made spiritual progress in prison, it is unfortunately the case that they do not always find it easy to join a church and be welcomed on their release. And yet here is a test for us as we think of the reality of loving the neighbour.

But aren't people in gaol because they have done bad things, and should they not be there? And do they not need to be restrained even in prison for the safety of all? I believe that the answer to these questions is yes. But consider four further matters:


First, even the worst of such people are still humans made in the image of God and should be treated with justice and compassion. Imprisonment is the punishment, not brutalisation.

Second, punishment has its limits imposed

by justice. Thus when the Bible speaks of 'an eye for an eye' it is teaching that we cannot remove two eyes to make up for the loss of one.

Third, although imprisonment is a way of keeping wrongdoers from perpetrating further harm, we cannot restrain people for that reason alone – lest we should decide that all inveterate car thieves be locked up permanently. Such a policy may protect cars but it would still not be just.

Fourth, for the same reason we cannot determine to keep a person until they are rehabilitated. A murderer may be rehabilitated in a brief time and pose no further threat. But it does not mean that such a person should be released ahead of a traffic offender, no matter how unrepentant the person may be.

I began by saying that these matters should interest those who live in NSW, considering our origins. But as Christians our interests go back to the biblical concern for the dispossessed – and even more to the fact that our apostles and our Lord all suffered injustice at the hands of authority. That should make us think hard if nothing else does. 

## MISSION PRAYER

### Almighty God,

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

In the name of our saviour Jesus Christ,

Amen.





COVER  
FEATURE

FEATURES



Shifang (left) and Albert work through a written exercise at Merrylands Anglican Church. PHOTO: Stephen Mason

# Finding the

English as a Second Language (ESL) can link a church to a community and a community to Jesus, writes **ANDREW BUEGER**.

**M**OVING TO A NEW COUNTRY must be daunting, especially if you don't speak the native language. You are in a new place, having left your family and friends behind, the culture may be vastly different to what you are used to and the society completely foreign. You could be forgiven for wanting to stay indoors and venturing outside as little as possible.

But Australia is a country of migrants. People are choosing to leave their countries either voluntarily or as refugees and make a new life for themselves here.

While many people may assimilate fairly easily, there are large groups who will struggle to fit into the Australian culture and one of the biggest barriers is language. Not being able to speak English is a huge problem – not only in being unable to talk to others and therefore build friendships, but in things most of us take for granted: filling out forms, shopping or even just watching TV or going to the movies. The ability to hold a simple conversation is not only empowering, it opens up a whole host of possibilities that would previously have been impossible.

English as a Second Language (ESL) classes are a great tool to introduce non-English speakers to one of the hardest languages in the world. They are widely available through community groups, local councils, TAFEs and other formal education providers but Anglican churches across the Sydney Diocese are also very much involved. For them, it is not only providing migrants with something they want and need, it is also leading to opportunities to share the gospel and grow God's kingdom.

"There are people who desperately need language help," says Trish Bell, the cross-cultural ministry consultant for Sydney's Northern Region. "Students come [to church-run

ESL classes] initially for the English... it is a gift and is tremendously important [but] they will tend to come and stay because of the relationships that are formed."

In the 2011-12 financial year there were 184,998 permanent migrants to Australia, excluding NZ citizens and visas issued under the Humanitarian Program. While some of these migrants have come from English-speaking countries, the majority come from Asia. In 2011 3.3 per cent of the total population of Sydney were born in China, 2 per cent were born in India and a total of 4.2 per cent from Vietnam, the Philippines and Lebanon. In total, 27 per cent of Sydney's population were born in a country whose native language is not English.

Australian Bureau of Statistics data from the 2011 census also show that there are over a quarter of a million people living in Sydney who speak little or no English.

"[ESL classes] really fill a need in the community with these people who have a fundamental block with their ability to engage with society and we step in and provide them with this missing piece that can unlock our country to them," says the Rev John Bartik, senior minister at St Mark's, Revesby, and cross-cultural ministry consultant for the Georges River region. "That is really profound."

ESL ministry has been a part of the Diocese for more than 30 years, beginning in the 1980s when rectors the Rev John Woo (Campsie) and the Rev Neil Flower (Cabramatta) recognised

# words...

a need in their local communities and sought to meet it. ESL in its current form in Sydney churches began in 1988 when the Marrickville Area Deanery Committee (MADCOM) was formed and implemented ESL in the area.

"As ESL became established in parishes,

## 19 Years and Counting



**PATRICIA** MacCabe (above) has been involved with ESL ministry at All Saints', West Lindfield for over 19 years. She originally approached the senior minister with a desire to run a program for people who were struggling with English.

"I met a Japanese woman whose daughter was in my daughter's class," she says. "I discovered that she was desperately lonely. My immediate reason for teaching English was an awareness of someone's loneliness without the language to communicate with their neighbours. I wanted to equip the students with more than survival English."

Many Christians devote years of their lives to serving Christ through church ministries but not many of us can match 19 years of voluntary ministry in the same capacity.

"God loves the world; he sent his son to die for everyone," MacCabe says. "I have a great longing for these people to come to know him and accept him as their Lord."

While she is no longer directly involved with the ESL classes, MacCabe now leads easy English Bible studies.

"Some attend because they are already Christians," she says. "A few have come because they think Christianity is part of our culture and are curious. Others come to practise and improve their English. There is always a lot of talk and sharing and thinking through how to apply what we are reading in that group."

MacCabe has seen some greatly encouraging stories in her time working with non-English speakers and knows how important language skills are for new migrants.

"One story I heard a long time ago was about an older woman who came from Europe with her family," she says. "In the early days after her arrival she did not meet one friendly Australian, therefore she decided she didn't want anything to do with Australians and flatly refused to learn or try to speak English."

"The sooner people make contact with their new neighbours the better!"

[Anglicare, known then as] the Home Mission Society [HMS] played a key role in its growth," says Anglicare's ESL advisor and cross-cultural ministry consultant for the South Sydney Region, Kathryn McDonald. "At Cabramatta, the HMS migrant support staff were working out of the church hall in various ways to provide compassionate and outreach ministries including English classes. HMS was also the source of grant money used by MADCOM."

Anglicare is still committed to ESL ministry, providing support, resources and education for ESL teachers. Early last month Anglicare ran its biannual conference for ESL teachers with more than 200 people in attendance.

"At the most recent event we ran 10 different workshops for teachers," Mrs McDonald says. "They are designed to make sure that skills are constantly being refined. It's like a health check for their classes, to make sure they are growing and running well."

In the Sydney Diocese there are now 78 churches that run some sort of ESL ministry.

Megan Presbury is the cross-cultural ministry consultant for the Western Region. She believes that while ESL ministries in churches have been running for many years, there are still people in the community who are yet to realise their importance.

"Our communities are becoming more multicultural than we are aware," she says.

“ESL... is a very useful tool but it also becomes a great mechanism to cross cultures.”

"We come from an Anglo background [and sometimes] don't realise how culture-bound we are. ESL is something that the community wants. It is a very useful tool but it also becomes a great mechanism to cross cultures."

Wentworthville Anglican Church, in Sydney's west, has been running an ESL group since 2004. While the group started because of an identified need, it has grown into something much more than that.

"We are very conscious of the people in the community that are isolated," says the group's co-ordinator, Sue Watts. "Part of the



idea is to reach those people, help them settle into the community, help them get involved in things – and there is also the hope that we can introduce those people to Jesus."

It is this evolution from merely an English class that marks church-run ESL classes as different to other groups.

Mrs Presbury says, "There are many providers of English language classes... who do them better than us. We're just voluntary. "But what we offer is not in competition to those – it is complementary. The primary way is by offering English language in a community setting. Here you're offering friendship. Students get to meet people who live around the corner from them, people they can start to share their life with. That's the big plus."

ESL classes are generally split into three groups: beginner, intermediate and advanced – with beginners learning about greetings and conversational phrases, intermediate classes learning reading and writing and advanced students learning more complex grammar.

Mr Bartik, who has a degree in linguistics, explains that being able to teach an ESL class effectively isn't about being a good teacher.

"Language grading is much more important than teaching ability," he says. "That is grading your own language, being able to speak in words that are guaranteed to be understood. It is about having an awareness of how common a word is – is it used in everyday language? It's also about monitoring your grammar to keep it simple, and leaving processing time for the students."

Mr Bartik took up his post at Revesby earlier this year and plans to start an ESL group in the near future. He was heavily involved with ESL ministry at his previous church – St Jude's, Randwick. As the senior





Sue Watts (right) of Wentworthville Anglican plays 'Word Snap' with two of her students.

PHOTO: Stephen Mason

## FOR THOSE CONSIDERING LAUNCHING an ESL ministry

- DO secure your minister's support as well as the support of the congregation. A class that is disconnected from the rest of the church has less ministry potential.
- DON'T worry too much about the teaching quality. Concentrate on showing love and kindness.
- DO ask for help. Your regional co-ordinator's job is to provide all the necessary resources to launch and maintain classes.
- DON'T forget to pray for your ministry. You never know what God can do!
- DO integrate Christian elements into your program (e.g. a Bible reading), but make sure the students know this before they start the class.
- DO regularly review your program and aim to keep improving the following: quality of relationships between students and teachers, quality of connection to the church congregation and quality of teaching.

minister in Revesby as well as an ESL specialist, Mr Bartik is strongly supportive of ESL ministries but explains that it is important for all ministers to get involved, in some way, with ESL groups running at their churches.

"It is easy to marginalise ESL people," he says. "It can be a fringe ministry and if it gets cut it doesn't really affect the congregation. So it is crucial to get people from the congregation filtering into the ESL classes. It is particularly important for the senior minister to have a presence – even if it is to just stick their head in every now and then. Hierarchy is important in other cultures... knowing the boss makes them feel connected."

At St Stephen's, Penrith the ESL group has been running since 2009, but when it first began the leaders felt distant from the congregation, which led to their feeling unsupported and often disheartened.

"I had a few people come and ask me why we were doing [ESL]; they didn't seem to see the importance," says co-ordinator Carol Byrnes-James. "[However] after we ran a multicultural dinner that the whole church was invited to, people really got on board and could see the value of the ministry."

Trish Bell agrees that input from the ministry team is vital for the longevity of a healthy ESL ministry. She also advocates the direct involvement of the congregation in regular ESL classes.

"For a church community, running an international ministry like ESL is a great thing," she says. "People meet and build friendships with people that they wouldn't know – people from different ages and stages – and I think that is beautiful. It doesn't matter if you are 20 or 80; you can still be involved. You can make the tea and hand out nametags and just chat

to people. You can teach or help. There are a number of roles and they are all necessary.

"I haven't met anyone involved in this ministry who doesn't love it. I think the reason for that is because it is all about relationships. Working together is a wonderful thing."

Groups run by Anglican churches not only teach English, they also provide opportunities

**“After we ran a multicultural dinner that the whole church was invited to, people really got on board... [with] the ministry.”**

to learn about Jesus. While groups seek to introduce Christianity in different ways, they all agree it is not something that should be forced on students, nor something done in a subversive manner.

"We sometimes use the Bible as a text during classes," Mrs Watts says. "We always tell the Christmas and Easter stories as well. We also try and source bibles in a student's native language if it is something they want."

At Penrith the Bible is used as a text

in class but students are also given the opportunity for more in-depth Bible study if they are interested.

"Once a fortnight, after the class has finished, we invite the students to stay for a Bible study," Mrs Byrnes-James says. "Most of the students stay... they love hearing about the miracles of Jesus and the parables. It is also a great opportunity for them to improve their language skills."

ESL classes at Christ Church, St Ives, which have been running for more than 15 years, are part of a larger international ministry that includes friendship and sewing groups, easy English Bible studies and Sunday programs.

"It is a wonderful provision of God that we live in a city that God is bringing people to from all over the world," says senior minister the Rev Andrew Graham. "Some are Christians, some have never heard of Jesus. People come along to ESL and then come along to growth groups... they want to learn more about Jesus."

Mr Graham believes it is not only a blessing to be able to share the gospel with people from overseas, it encourages the congregation to become more outward-looking.

"We have made a really big effort to be a truly international church, not just a cross-cultural church," he says. "We want to embrace people no matter who they are. It is a fantastic thing to embrace people who have cultural differences."

The biggest challenge that faces churches seeking to use their ESL ministries as a bridge to the wider church community is how to integrate ESL students with the congregation.

"Just talking to people is the biggest thing you can do," Mrs Presbury says. "If there is an ESL person at church just stay with them,

continued on page 28 ▶

from page 21

invite them to sit with you. You can also check in with them to see if they are understanding what is being said... paraphrase if necessary."

Mr Bartik has spent a lot of time thinking about the most effective ways to run church services that can be accessible to people who don't have strong English.

"There are a number of things that you can do," he says. "Repetition can be really helpful, so don't shy away from liturgy. Ministers can also provide a written copy of their sermons to ESL people so they can look at it before the sermon is given. We want to make church as friendly as we can."

In the Sunday morning family service at St Ives everyone is invited to join together for the start of the service and when the teaching element begins. Those who struggle with English are invited to an easy English Bible study. "We want to make our brothers and sisters feel welcome," Mr Graham says.

It is clear that God is at work through these groups with all those interviewed sharing stories of students who have become Christians after coming along to ESL groups.

"William started coming along to the ESL Bible study at Randwick," Mr Bartik recalls. "He was a staunch Chinese humanist and atheist. In the first few weeks he would say everything about Christianity was irrational. Now he... has given his life to Jesus."

Winnie Park also became a Christian through the St Jude's ESL group. She visited in 2011 to improve her English and because she was also curious about what a Christian was.

She thought at first that Christianity was all about "looking for miracles". Now she knows it isn't, but is grateful for one miracle that changed her life. "God loves you – that was the answer for me," she says. "God created me, he loves me. That turned my life upside down. It is simple, really."

While there may be a few suburbs in Sydney where an ESL group might be inadvisable, Kathryn McDonald encourages all churches to take a good look at their communities and seriously consider starting an ESL ministry. "We [Anglicare] are here to help," she says. "We have the resources, support and education to help you."

Mrs McDonald, along with the Diocese's other cross-cultural ministry advisors – including Tony Willis in the Wollongong region – are employed to assist churches to run ministries such as ESL.

"If you have the vision and the passion you can start a group with just a room and a whiteboard," Mr Bartik says. "The great commission is to take the gospel to all nations and all nations are coming to our doorstep. All we have to do is teach them our language and they have every chance in the world of becoming disciples."

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## WATERSLEA makes a SPLASH

A new waterslide is set to be a major attraction for Waterslea, Youthworks' conference centre on the Shoalhaven River.

An enthusiastic group from Macarthur Anglican School were the first to try out the new slide. With cries of laughter and shouts of "Wicked", "Awesome" and "It's so fast!" the Year 8 students had a great time hurtling down the hill and enjoying the water.

Installing the waterslide has been a challenging labour of love for many people – including Rex Harris, a former director at the Port Hacking centres and a long-time supporter of Youthworks Outdoors. For Rex, the opening of the slide was the exciting culmination of a chain of events, directed by God, to provide a wonderful resource for ministry.

Inspired by the unlikely question, "Do you know where we could get a waterslide?" Rex approached Sekisui House, the developers of the old El Caballo Blanco property at Narellan, with a request for their unused waterslides and was delighted when they generously agreed to donate both of them. Plans then began in earnest to install a slide at Waterslea, with a second slide to be developed at Kooloon.

Shoalhaven's venue manager Norm Black is enthusiastic about the extra recreational options now available for weekend groups and schools, but "most importantly we hope that the waterslide will help attract many people to this great venue to learn more about how to have a relationship with God through our Lord Jesus".

Last year about 10,000 people visited the Shoalhaven centres. A significant number of these were school students participating in Horizon programs, where Youthworks' qualified activity guides led the students in an integrated Christian outdoor education experience. The activity guides model Christian leadership and take every opportunity to talk to students about Jesus.

As he looks down from the top of the slide, Horizon's team leader Sam Hudson says, "The waterslide is a great time to have chats with the students about their faith – while they are watching their friends or waiting at the top for their turn. We look forward to this being a great ministry tool."

For more information about Waterslea phone 02 8268 3393 or see [www.youthworks.net/conferencecentres/shoalhaven/waterslea](http://www.youthworks.net/conferencecentres/shoalhaven/waterslea)

# Chasing the good life

KEITH CONDIE searches the Scriptures for the true nature of life's goodness.

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HAT DO YOU WANT FROM LIFE?

According to a website I visited recently the majority of people (between 80 and 90 per cent) answer, "To be happy". And why not? Who wants a life of pain and misery?

If we think about this Christianly, however, it seems that something is lacking. There are greater purposes to life than simply feeling good. The Scriptures urge us to love God and seek his glory (Matt 22:37-38; 1 Cor 10:31). To live faithfully for Christ does not guarantee happiness; rather, it bears a cost (Matt 16:24-25; 2 Tim 3:12). Furthermore, the fact that everything does not go the way we would choose is a healthy reminder of the depth of the problems in our world. Our personal failings and heartaches – and the suffering and flaws of those around us and across the globe – reveal the rift between humankind and our Maker, and our need for forgiveness and renewal.

And yet we ought *not* to be too quick to dismiss the notion that human flourishing really matters to God. "I have come that they may have life and have it to the full," Jesus said (John 10:10). Or consider the "blessed" sayings in the Bible – fulfilment and satisfaction are



there to be found in activities such as paying careful attention to God's word (Ps 1:1-3) and in caring for the vulnerable (Ps 41:1). Some English versions (e.g. the Holman Christian Standard Bible) translate the word "blessed" in these verses as "how happy", legitimising the place of happiness for those who pursue a Godward life.

The situation becomes more complicated, however, when we consider Jesus' famous beatitudes in the Sermon on the Mount (Matt 5:3-12). Here we find a strange picture of the good life that welcomes poverty of spirit, mourning and persecution. Perhaps the way forward is to acknowledge that allegiance to Christ will entail much hardship in this life but we have the promise of eternal joys in a restored creation following his final triumph over his enemies (1 Cor 15:20-28). This is an important truth, but is it the whole truth? Do the Scriptures have more to say about what makes for a good life in the here and now?

It is another "blessed" saying that helps us. Proverbs 3:13 tells us, 'Blessed are those who find wisdom, those who gain understanding'. I want to suggest that the theme of wisdom in the Scriptures unlocks for us the true nature of the good life.

**“Wisdom is the ability to live in tune with how the world works.”**

## TO FIND WISDOM IS TO FIND THE GOOD LIFE

In the book of Proverbs wisdom is personified as a woman to be sought after and held onto at all costs because her ways lead to true life (Prov 8:35). If we continue reading Proverbs 3, we see that the rewards of wisdom are priceless. The most precious things in the ancient world (silver, gold and jewels) are of less value than wisdom (v14-15a). In fact, 'nothing you desire compares with her' (v15b). Reflect on that for a moment. What things, what experiences, do you most desire and long for? It might be that elegant piece of technology that has just been released. Or the most beautiful pair of shoes. Or a holiday on a tropical island with fine powdery white sand and clear turquoise water. Maybe it is a particular relationship. These are all good things, but the book of Proverbs suggests that their value is found wanting in comparison with wisdom.

And as the writer of Proverbs continues, we see why. In her hands wisdom holds insights into life that help avoid the pitfalls that might lead to an early death or a damaged reputation (v16). The life directed by wisdom is pleasant and peaceful (v17). What she has to offer is so good that she should be embraced: 'She is a tree of life to those who take hold of her; those who hold her fast will be blessed' (v18). "Cuddle this wisdom woman!" is what is being urged.

But what actually is this wisdom that is so worthy of our attention?

## WISDOM IS LIVING IN ACCORD WITH THE WAY GOD HAS MADE THE WORLD

Wisdom is the ability to live in tune with how the world works – in accord with the grain of our Father's creation rather than cutting



Dr Keith Condie is dean of students at Moore Theological College. He lectures in ministry and church history.

across it. Continuing in Proverbs 3 we are told that, 'By wisdom the Lord laid the earth's foundations, by understanding he set the heavens in place; by his knowledge the deeps were divided, and clouds let drop the dew' (v19-20).

Notice that the same things that bring blessing and the good life ("wisdom" and "understanding" in v13) are the means by which God created the world. The point being made here is that our world is not chaotic and random. God has woven into the fabric of reality a principle of wisdom, an order and reliability that we can fall back on. The entire shape of the world, even the way that rain falls from the clouds, is an expression of this wisdom. This is why finding wisdom is to find the tree of life. It is discovering the means to live according to the way things really are – to live in reality rather than unreality.

I can tell myself I can stand in front of a truck travelling at 100 kilometres an hour and stop it with my bare hands. Or that it's cheaper to build a house without foundations (after all, no one normally sees them anyway!). But this is not wisdom or the good life; it is foolishness and make-believe and I will bear the consequences.

This order and reliability that characterise God's universe lies behind the whole scientific enterprise. Scientists can conduct their experiments and make careful observations and draw their conclusions



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- because of the predictable nature of how things work. But this order reaches beyond the realm of the so-called "hard" sciences like physics and chemistry. The range of topics covered in Proverbs reminds us that there is a wise way to operate in every area of life. For example, the farmer needs to work his land to have plenty of food (12:11); relationships work more effectively when we listen before giving advice (18:13); and politicians who rule justly bring stability to a country (29:4). The reality of the way things are presses up against us and it is foolish not to pay attention.

Even Christian believers who understand fundamental spiritual truths can stumble at this point – succumbing to a get-rich-quick scheme or not learning from the mistakes that keep damaging their relationships. Whoever you are and whatever you do, some things are fitting and some are not and we do well to be clued in to which is which.

## THE MORAL DIMENSION TO THE LIFE OF WISDOM

The final verse mentioned above highlights another vital piece of information in the quest for the good life – that wise living has a moral dimension to it. Living in line with the grain of the world is more than just having common sense. We trip up in life not only when we fail to carefully plan for the future (21:5), but also when we lose our temper (29:22) or rip people off in business dealings (11:1). The book of Proverbs begins by making clear that the instruction provided is intended not merely to increase learning but to enable readers to do 'what is right and just and fair' (1:3).

There is a clear logic to this fact. The reality we live in does not simply consist of the material stuff around us – we inhabit a *creation* made and sustained by a *Creator*. And because God made the world with wisdom working alongside him (see Prov 8:22-31), we expect to see the handprints of his character in ways of living and relating that promote our flourishing as human beings. The love, truthfulness, faithfulness, justice and suchlike that our God is known for are also the qualities that prosper our communal life.

## GOD AND THE GOOD LIFE

Because God stands at the centre of all reality, any quest to find the good life will be misguided unless his claim over our lives is recognised. It is the 'fear of the Lord' that 'is the beginning of wisdom' (Prov 1:7) and it is foolish to think we can exclude him from the workings of our lives (Ps 14:1; see also Prov 16:9). You can be savvy in business or know how to get the maximum yield from your farm but still be unplugged from the source of true life.

And the truth that God is the source of all wisdom helps make sense of some of the less intuitive ways that the good life is portrayed in the Scriptures. Because his ways are higher than our ways (Is 55:9), we find that living in harmony with his order is sometimes not quite what we might have expected.

Who would have thought that suffering was connected with the good life? Or that the last would be first? Or that a death on a cross would be the means of redeeming the world? Yet with the disruption of a good creation by evil this is what was needed. We find a deeper revelation of God's wisdom in the Lord Jesus Christ who not only embodies all wisdom in his person (Col 2:3) but has acted to set all disorder in our world aright. God in his wisdom uses the cross to trump 'the wisdom of the world' (see 1 Cor 1:18-31).

We need to open our eyes to learn from our world and our experiences so that we might live in keeping with God's wise order. But, even more importantly, we need to open our hearts and minds to the truths of Scripture. It is there that we will find the knowledge of God and his ways that will deepen our trust and obedience, no matter what circumstances in life come our way. And in so doing we will find the good life: 'Blessed are those who trust in the Lord, whose confidence is in him' (Jer 17:7).

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### Depression Workshop

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

Tuesday, March 12

### Moore College Graduation 2013

You are warmly invited to join with us in celebrating the college and its graduating students. All family, friends and church members are very welcome to attend. We will have an evening of Christian fellowship, teaching from the Bible, prayer, praise and worship, and an opportunity to hear about what some previous graduates are doing now.

LOCATION | City Recital Hall, Angel Place, Sydney | 7.30pm-9.30pm

Sunday, March 17 – Sunday, March 24

### Moore College Mission Week

All students and faculty will be on teams that will partner with local churches in evangelistic outreach.

LOCATION | Churches across Sydney

Sunday, March 17

### Overcomers Outreach Thanksgiving Service

Come and celebrate 10 years in addiction recovery with Penny W, Nicky Chiswell and Ed Vaughan.

LOCATION | St John's, Darlinghurst, 120 Darlinghurst Rd | 6pm

## EVENTS

Monday, March 18

### Overcomers Outreach Open Day

Overcomers Outreach provides a two-way bridge between traditional 12-step support groups and people within churches of all denominations.

We aim to equip, educate and support people who struggle with addiction to any mood-altering chemical or compulsive behaviour.

If you have a personal struggle with addiction or have a friend or family member you would like to know how to support, please join us.

Cost: \$55 – includes lunch. For more information and to RSVP visit [overcomersoutreach.net](http://overcomersoutreach.net) or email [penny.w@overcomersoutreach.net](mailto:penny.w@overcomersoutreach.net)

LOCATION | The Healing Ministry Centre, 5 Forbes St, Newtown | 8.45am-5pm

Friday, March 22

### EFAC NSW Dinner: From Kitchen Table to Table Mountain

Speakers: Ross Anderson of George Whitefield College, South Africa and Chris Hingley, headmaster of Petra Christian School, Zimbabwe.

Inquiries: 0419 414 641. Bookings: [allanbate@primus.com.au](mailto:allanbate@primus.com.au) or [david.mansfield@anglicanaid.org.au](mailto:david.mansfield@anglicanaid.org.au). \$30.

The EFAC annual general meeting will be at 4pm, prior to the dinner.

LOCATION | St Swithun's, Pymble, 2a Telegraph Rd, Pymble | 7pm

Friday, March 29

### Handel's Messiah

Ross Cobb conducts the Ancient Academy of St Andrew's on period instruments and the St Andrew's Cathedral Choir.

Tickets \$45/\$30 on 9265 1661, at door or [www.sydneycathedral.com](http://www.sydneycathedral.com)

LOCATION | St Andrew's Cathedral, Sydney, 7pm

For diary events email [newspaper@anglicanmedia.com.au](mailto:newspaper@anglicanmedia.com.au)

**Media and Communications Officer**  
(12 Month Maternity Leave placement from mid-March)

BCA supports mission and ministry in regional, rural and remote Australia. We are looking for a Media and Communications Officer for a maternity leave contract.

The person we appoint will have proven journalistic and media skills and excellent organisational skills. They will be creative, pro-active and a committed and active Christian, able to support BCA's mission.

Responsibilities include promoting BCA in the media and presentation material, communicating with the public through our quarterly journal, website and social media and maintaining regular contact with Field Staff and Regional Offices.

For further information or to apply, contact: Robyn Williams  
Bush Church Aid Society of Australia - Level 7, 37 Park Street, Sydney NSW 2000  
OR Email: [robyn@bushchurchaid.com.au](mailto:robyn@bushchurchaid.com.au)  
Applications close 28th March 2013

[www.bushchurchaid.com.au](http://www.bushchurchaid.com.au)

### SENIOR ASSOCIATE MINISTER

ST  
ANDREW'S  
*Believes*

St Andrew's Church, Roseville (on Sydney's North Shore), an Anglican church in the reformed evangelical tradition, is seeking a Senior Associate Minister responsible for pastoral and social care, welcoming-and-integration and community-building across our growing church. The position is full-time and involves the following core duties:

- ensuring that the pastoral and social needs of our church family are attended to, by direct ministry or through the ministry of others;
- overseeing a welcoming-and-integration process that assists newcomers to develop friendships and deepen their Christian faith;
- assisting the Senior Minister in preaching God's Word;
- overseeing 'community-building' initiatives of the 2020 Vision;
- being involved in at least three of the four Sunday services each week.

The commencement date for the position is negotiable.

In recognition of the candidate's senior role, St Andrew's will remunerate the position in accordance with the Anglican Church of Sydney's guidelines for a Senior Minister (Rector).

The preferred candidate will be an ordained Anglican minister with some years of active ministry experience and will be open to a long-term role at St Andrew's. Within a complementarian framework, St Andrew's affirms the biblical grounds for women giving sermons. The preferred candidate—whether complementarian or egalitarian—need not share this view but will work generously alongside those who do.

It will assist candidates to read the St Andrew's 2020 Vision document on our website: [www.standrews.net.au](http://www.standrews.net.au)

Expressions of interest should be sent directly to the Senior Minister, John Dickson: [john.dickson@standrews.net.au](mailto:john.dickson@standrews.net.au)

Applications close Tuesday 30 April 2013.

1 Bancroft Avenue, Roseville NSW Australia Tel+61-2-9412 2653  
[www.standrews.net.au](http://www.standrews.net.au)

## EASTER SERVICES

ST JAMES  
ANGEL CHURCH

### Palm Sunday – 24 March

7AM Holy Eucharist  
10AM Choral Eucharist  
with Blessing of Palms

### Monday 25 – Wed 27 March

10AM Holy Eucharist  
6PM Praise Eucharist

### Ministry Thursday – 28 March

10AM Holy Eucharist  
6PM Choral Eucharist  
with Praise Eucharist

### Good Friday – 29 March

9AM Stations of the Cross  
noon Liturgy of the Cross  
7PM Choral Eucharist

### Easter Day – 31 March

9AM The Great Vigil of Easter  
with Lighting of the New Fire  
9AM Praise Eucharist  
11AM Choral Eucharist

Guest Preacher at Easter services  
The Rev'd Dr Steven Ogden

173 King Street, City

[www.sjmc.org.au](http://www.sjmc.org.au)

Tel 02 8227 1308



# Hundreds gather to see the

**SEATS** were at a premium in St Andrew's Cathedral on February 2 as hundreds of friends and family members gathered to see what Archbishop Peter Jensen described as a "work of God" – the end of the journey to ordination as deacons for 34 men and women.

The Archbishop specifically welcomed the high number of children in the congregation who filled the cathedral "in the round" and required extra chairs to be set out. Visitors included Bishop Tim Harris from Adelaide, where one of the ordinands will be working.

The Archbishop's ordination supervisor, the Rev Rob Smith, said of the new deacons that "Most of them are ministering in the Sydney Diocese in a range of capacities, as assistant ministers, some as youth ministers and some as chaplains in schools. One of the ordinands is going to the Diocese of Adelaide and we're very glad about that. The majority are going into parish ministry to be preachers and teachers of God's people."

Mr Smith had just spent several days in a final ordination conference, although he had watched many of the candidates coming through college during the past four years.

"They are a very sincere and godly group of people," he said, "who I think are very impressive in a range of ways and fill me with confidence and thankfulness to God: confidence in the work of the gospel going forward in and through their hands and just thankfulness to God for answering our prayers and raising up such fine workers for the harvest."

Among the ordinands were musician Andy Judd from the group Garage Hymnal and CMS missionary Michael Taylor as well as Kylie Wilson, pastoral chaplain at St Catherine's School, Waverley. The federal secretary of the Church Missionary Society, the Rev Canon Peter Rodgers, spoke from Joshua 1 and compared the task and faith of Joshua with what the deacons will be called upon to do. He said Joshua was reminded not to depart from the word of God, to be courageous and that the Lord would be with him.

"Firm foundations, like we have



here in our Diocese, are important but they do not guarantee the future," Canon Rodgers said. "Each new generation of leaders needs to recommit itself to knowing the word of God, to being obedient to all that it says, lest we too find ourselves turning to the right or to the left. And so we look to you today to guard the faith of God for the sake of generations to come."

One of the ordinands, Stuart Woods, had members of the Ambassadors Christian motorcycle group on hand to congratulate him. He said he was particularly struck by the promises he and the other candidates made.

"I felt the weight of it today," he said. "It's a privilege. It is an amazing journey to get to here. I still can't believe that I'm here. It's fantastic – quite an honour."

Mr Woods has been working at Glenquarie Anglican Church and with the Break the Cycle project. "I've been there for a number of months. That work is growing and showing a little bit of fruit. Hopefully more fruit to come, so watch this space."

Another deacon, Jonathan Kwan,

will minister at Annandale in the inner west.

"It's been a long road but a great road," he said. "It's a great blessing to be ordained with my brothers and sisters in Christ. I'm excited and looking forward to working with them as we share the gospel with Sydney and beyond."

**Clockwise from top left:** Stuart Woods, Andy and Tam Bleach with their son Daniel, Prashanth Colombage, Zac and Amy Miles.

PHOTOS: Russell Powell

## ORDINANDS

**Duncan Andrews**  
Trinity Hills, Diocese of Adelaide

**Mark Baines**  
Northmead and Winston Hills

**Andrew Beddoe**  
Fairfield with Bossley Park

**Stephen Bell**  
West Ryde

**Andrew Bleach**  
Gladesville (Canada Bay)

**Rosario Ciano**  
Marrickville

**Andrew Clark**  
Sutherland

**Mark Collins**  
St Marys

**Prashanth Colombage**  
Croydon

**Nicholas Colyer**  
Hoxton Park

**Marcus Druitt**  
Brighton/Rockdale

**Timothy Escott**  
Forestville

**Daniel Faricy**  
Wentworth Falls

**Robert Hayes**  
Quakers Hill

**Simon Jackson**  
Kirribilli

**Alan James**  
Killara

**Andrew Judd**  
Broadway

**Jonathan Kwan**  
Annandale

**Nathan Lowery**  
Wilberforce

**Campbell Mackay**  
Willoughby

**Dougal Michie**  
North Epping

**Zachary Miles**  
Menai

**David Morgan**  
Merrylands

**Kenneth Simpson**  
Summer Hill

**George Statheos**  
Penrith Anglican College

**Michael Taylor**  
CMS, Tanzania

**Lisa Thompson**  
Parramatta

**Simon Twist**  
Campbelltown

**Robin Vonk**  
Roseville East

**Paul Webb**  
Parramatta

**Kylie Wilson**  
St Catherine's, Waverley

**Stuart Woods**  
Glenquarie

**Carson Wu**  
Philadelphia Anglican Church

**Sundar Raj Yesupadam James**  
Parramatta North

# “work of God”



Clockwise from above:  
the ordination group,  
Kylie Wilson, Andrew  
and Steph Judd, Lisa  
Thompson.

PHOTOS: Ramon Williams /  
Worldwide photos



No matter  
what our  
culture,  
race,  
age,  
background  
or ability-  
we need  
to care for  
each other  
as Jesus cares  
for us.



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# Gathering in God's name

ARCHIE POULOS

## Encountering God Together

by David Peterson

WE LIVE IN A WORLD OF WORSHIP confusion. On the one hand the structures of our gatherings have been delinked from the Prayer Book and, on the other, the worship leader and worship service has ever-increasing importance. So there is the necessity to have excellent services often without much guidance in how to do them, let alone the capacity to evaluate them.

Into this situation comes David Peterson's new book *Encountering God Together*. Dr Peterson is well known for his work in this area. He published the masterful *Engaging with God*, which is the biblical and theological background to this volume. He is also a world leader in liturgy, being a significant contributor to the new Sydney diocesan *Common Prayer* book.

So what sort of book is *Encountering God Together*? It is exactly what I expected. Anyone who has spent time with David Peterson in discussion or read his work will expect a book grounded in clearly explained Bible texts (even dealing with contentious passages), deep and coherent in theology, solid in the history of liturgical development and strong on wisdom built upon years of insight and reflection.

It is a very accessible book. It does not take long to read and it feels like Dr Peterson is sitting opposite you in the study, challenging you to think biblically, theologically and pastorally about our gatherings. Dr Peterson summarises his purpose by writing that his book has been created 'to help everyone involved in planning and leading church services think more biblically and creatively about this important ministry'.

The author begins by exploring the differences in thinking about gatherings. For some it is all about the "vertical" dimension, for others it is the "horizontal", but Dr Peterson will have none of this dichotomy. He says gatherings are about 'encountering God in the fellowship of his people' and in the first three chapters rigorously develops why this must be the case. In doing this he explores how gathering together helps Christian living

in everyday life. These chapters cover so much with a real economy of words, and clarify what we are often fuzzy on. In reading this I find Dr Peterson exposes ideas I have unthinkingly adopted and deals with them.

After setting the foundations *Encountering God Together* moves to explore patterns of service, listening to God, praying together, praising God, singing together and then examines how baptism and the Lord's Supper can be edifying to congregations.

The chapter on patterns of service is brilliant and packed with so much wisdom: little things such as the importance of thinking through the transition from one element of the service to the next and suggestions on how it may be better done. There are also wise comments on hearing God speak, such as what length of passage should be preached on.

In the chapter on prayer Dr Peterson makes the obvious but helpful point that we should

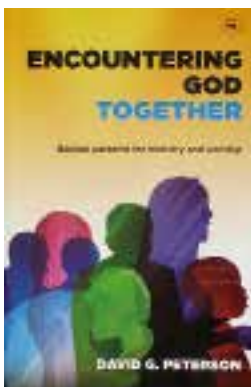
thank God for answers to prayer as well as asking him for things. As there is so much written on praising God it is so easy to be confused, but the chapter on this topic was clear and compelling.

The chapters on baptism and the Lord's Supper are where I expected to disagree with the author but as they were about what the Bible says, the history of the development and pastoral considerations, I found them

extremely helpful. Finally, the index is clear and thorough, which makes the book a great reference resource as well as being one that can be read cover to cover.

So, do I have any reservations about *Encountering God Together*? Yes, but they arise from its strengths. It is an integrated book on how to think about gatherings. It does many things, and brilliantly, but that is its weakness. Sometimes I am not sure what it is as it moves between Bible, theology and practice. On occasions I think "What a great comment", but then wonder where the comment came from. Because the book is deliberately brief, it also sometimes assumes knowledge such as an understanding of what biblical theology is, or how one would define a "gifted teacher".

That said it is timely, fills a huge gap and is so gospel-shaped I will set it as a text in all my classes at Moore College. Anyone who leads services should own and read a copy, then read it again and discuss it with someone else. It has been a real pleasure to work through and I have found no other that comes near to it in quality and helpfulness.



from page 30

country hick with no life and no experience until she developed a close pre-war friendship with the president.

Linney plays her well and with an honest simplicity but the real Daisy was a college-educated woman from a wealthy background who would have understood a lot more about world events and issues the president was dealing with than we are given to believe. However, it works as a device for informing the viewer given that Daisy the wide-eyed ingénue gains experience and insight along the way, as we do.

After such a memorable reintroduction to George VI and Queen Elizabeth recently in *The King's Speech* it's interesting to see how the pair are portrayed in this film. The character of the king (Samuel West) is sketched with a sympathetic hand – he is still struggling with self-doubt and is anxious for the success of his mission to the president, which is to try and secure a promise of American support for the Allies in the event of war with Germany.

The Queen (Olivia Colman) is portrayed as a bit of a whinger – whether it be her view on the rural location and name of the president's country house, the people in the house itself or constant concerns that the Americans are trying to belittle the king, and her, in some way or other. There is much to-doing, for example, about the famous "hot dog" lunch the royals are known to have eaten at FDR's house. Is it a set-up that will mock the king or is it just a laid-back American welcome that will make him look like an ordinary guy?

The king and queen's visit to the house might be the central event of the plot but it is not the core. That place belongs to Daisy and her relationship with President Roosevelt. And in the end it's hard to know what to make of that. In some respects the president frankly uses her and takes advantage of her naivety, yet she is – for the most part – happy to let him do so.

*Hyde Park on Hudson* is not a demanding film to watch. It is beautifully filmed, well performed and contains a good deal of period charm, even if you occasionally feel elements are being ticked off along the way. And, of course, life around the president has a certain glow to it.

That said it is, in some respects, a sad story. A powerful man searching constantly for companionship and, possibly, love. A wife driven to look elsewhere for meaning and security when her marriage does not provide it. Another woman happy to give love and devotion to another woman's husband while being (on the whole) taken for granted herself.

As attractive as the film is, you leave with a certain sense of dissatisfaction that isn't solely due to seeing history be (partially) rewritten before your eyes.



# Tall tales and trash

A genial soul: Bill Murray takes the wheel as President Roosevelt.

JUDY ADAMSON

**Hyde Park on Hudson**

Rated M

MOVIE  
REVIEW

**I**T'S HARD TO SEPARATE TRUTH FROM fiction in this cinematic account of life at President F.D. Roosevelt's New York country home in the months before the start of World War II. The film tells us he begins a discreet affair with his distant cousin Margaret "Daisy" Suckley (Laura Linney), that there were other women as well, and that when King George VI and his wife Elizabeth visited in June 1939 there were tacky, pro-American cartoon prints on the king's bedroom wall depicting the British navy as monkeys. Not to mention the frank statement that the president's wife, Eleanor Roosevelt, didn't really live with him but more often than not was in a house nearby with women (nudge, nudge, wink, wink).

It is certainly true that the president had at least one affair, years before, that had

rocked his marriage to the core – and he was well known to be fond of women. And it is documented that Eleanor Roosevelt wrote very intimate letters for years to a female friend and confidante that strongly suggest a physical relationship. In both cases (his and hers), a number of letters were destroyed and rumours have abounded ever since.

Some of these destroyed letters formed part of the correspondence between the president and Daisy, but the makers of this film have happily written between the known lines to create their story. Daisy is also our narrator, so it is strongly inferred that we have a window into what she was thinking – and it is also clearly intimated to the audience that once her diaries were found after her death, they explained everything. Which, of course, they didn't.

Having said that, the finished film still needs to be taken on its merits. Bill Murray plays the central role of President Roosevelt with confidence and style, incorporating certain FDR mannerisms to round out his performance but not seeking to provide a carbon copy of the former president. His Roosevelt is a genial soul who generally makes light of his inability to walk and isn't hampered in recreational pursuits (such as driving and swimming) by his disability.

He is the focus of attention for just about everyone – his mother, his staff, the press and the country – and Daisy is happy to be part of the adoring throng, although she notes that when he is staying at Hyde Park "all he wanted was to relax".

Daisy is presented to us as a bit of a naive

continued on page 29