

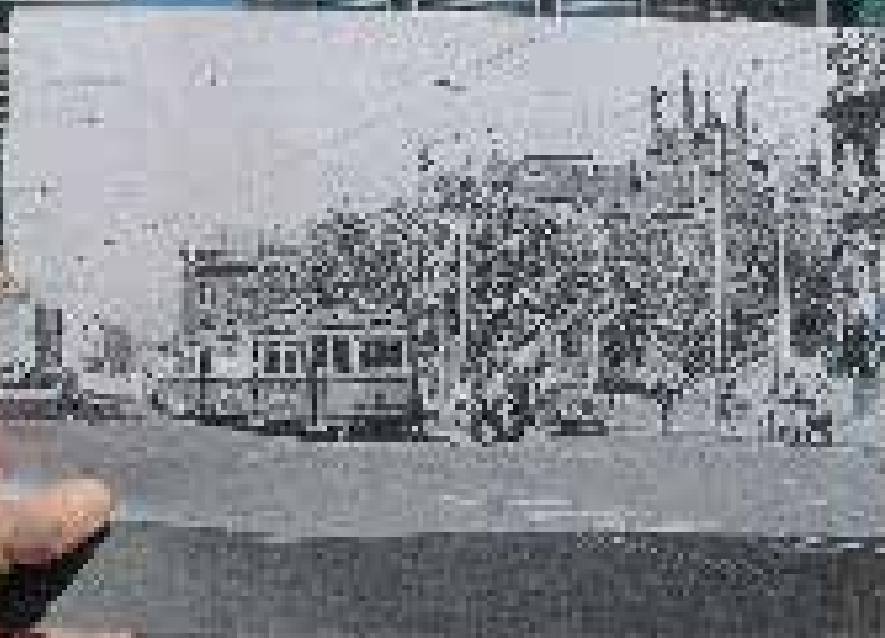
Southern CROSS

OCT
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2013

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

Houses to high-rise

MINISTERING TO A CHANGING WORLD



- + Time to dust off the Psalms
- & Sport with a conscience

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The Lumière and Fraser apartment buildings tower over St Andrew's Cathedral in stark contrast to the days when trams ran through Sydney's Town Hall area.

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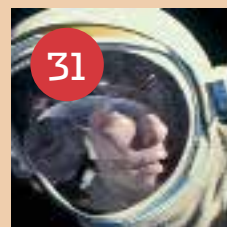
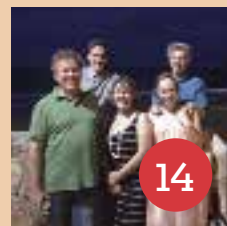
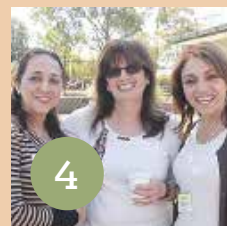
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“ Singing has replaced a lot of what used to happen in church services. This places a lot of weight on the content of our songs. ”

Dan op de Veigh



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How Hauerwas how-to wowed the house

NEW COLLEGE RECENTLY HOSTED American theologian Professor Stanley Hauerwas (right) as part of its annual lecture series.

The set of three lectures explored the idea of politics being a natural outworking of a biblical theology, and how then to express theology in a public, and largely secular, sphere.

The third of Professor Hauerwas' talks, titled "How to (Not) be a political theologian", saw him address the relatively recent school of political theology that developed with the philosophy of Carl Schmitt in the early 1920s, who argued that politics used theological language but in a secular sense.

"People have developed a whole genre responding to that called political theology," Professor Hauerwas says, "and my problem with that, keeping in mind that I've been numbered a political theologian, is that it sounds like theology has just recently become political. I want to claim that theological language is political in its very form, and that it mostly

depends on what you mean by 'political'."

During the lectures, Professor Hauerwas explained that the problem he sees with this kind of political theology is it makes Christianity, and the claims of Jesus' lordship that come with it, subservient to the secular political realm.

The danger, he says, is that Christians can run the risk of keeping their faith to themselves, and so create an environment that makes it difficult to disciple new followers of Jesus.

This kind of problem, which Professor Hauerwas sees in Western Christianity – particularly in the United States – is not as problematic in other parts of the world, where Christianity does not hold pride of place as an icon of political heritage. It shows it is possible to live a public Christianity in a different way.

"There is a kind of attempt to romanticise Third World Christianity," he says, "but Christians from the Third World context do not



have the presumption that it is their task to rule the world. So they do not start off looking for what they think of as synergy between themselves and the people around them. They look to be authentic witnesses to the gospel of Jesus Christ in a way that others might then want to be part of their lives."

For Professor Hauerwas, the best way to approach it is to boldly, lovingly, and even politically hold forth with an authentic Christian witness, rather than simply trying to find commonality between the

secular and the theological.

"The world is dying for that kind of witness," he says. "I think it will be easily recognised as what God makes possible in our lives today – in a way that avoids the desperation of the kind of attempt to show what we Christians believe is what everyone else believes, if they just thought about it on reflection.

"People say, 'Well, if what Christians believe is no different from what we believe, then why do I need to go to church?' And I think that's a reasonable challenge."

Synod to go (almost) paperless

THE 2013 SYNOD, DUE TO START on Monday, October 14, will step up the process of change from a reliance on paper to electronic documentation. The meeting has also been shortened to three days because delegates already met in August for the Archbishop's election.

Even with a shorter meeting, the delegates will still be getting through a lot of paperwork. Diocesan secretary Robert Wicks says, "The first stage is to make some obvious cost savings by maximising the use of email as a means of distributing Synod material in electronic form... longer term we will be looking for Synod's direction on how

much paper we should distribute, recognising the practical limitations of purely electronic communication." This year's Synod book and supplementary documentation already run to more than 330 pages, which Mr Wicks says is fairly modest compared to previous years.

As well as the usual budget bills, Synod 2013 is to consider a governance policy for diocesan organisations, which has been more than three years in the making. The 2010 Synod received a draft governance policy that was the subject of feedback in 2011 and substantially revised for presentation this year.

The revision included aligning the policy with the governance standards promoted by the Australian Charities and Not-for-profits Commission (ACNC). The policy covers board members of diocesan organisations elected by Synod. It gives guidance on responsibilities, accountability and transparency, personal faith and members' suitability and skill sets, as well as the make-up and balance of board membership. The policy would also limit the tenure of chairs and board members to nine consecutive years for chairs, and 14 years for ordinary board members.

Synod will also have to decide

whether all members of diocesan school councils should be required to sign a statement of personal faith before being eligible for election or appointment. The policy is drafted to accommodate a declaration of support for the Christian ethos of the school council that may be signed by alumni-elected members as an alternative to the statement of personal faith, but Synod may change that to require a faith statement.

Other matters the Synod will examine include a report on church planting in greenfield areas and progress towards a new diocesan Mission.

Wogs for Christ dishes up another conference event

NICK GILBERT

A CHRISTIAN CONFERENCE FOR people from Mediterranean, Middle Eastern and Latino backgrounds, known as Wogs for Christ, is due to be held in October.

Wogs for Christ is designed to allow opportunities for people from these backgrounds to engage with the evangelical Christian faith, to hear from Scripture, and to meet with other church-going Christians in a culturally relevant setting.

Ross Ciano, a pastor at Marrickville Road Church and vice-chairman of the Wogs for Christ committee, says the conference aims to reach out to people from "wog" backgrounds who are outside, and already inside, the church.

"We have a few goals," he says. "One is that we've seen a lack of Mediterraneans, also people from the Latino, but particularly the Mediterranean world, in our churches. There's not a lot of engagement going on with that culture, so the conference is to enable a safe middle ground between that culture – which is very suspicious of evangelical Christianity – and church. The second is that we actually want to educate people in ministry to be able to engage with and dialogue about Christ with



The Rev Ray Galea speaking at last year's conference. He will also be giving one of the main talks at the 2013 event.

people from those cultures. We want to encourage people who attend evangelical churches of those backgrounds, who sometimes do feel like they're the only person in that fellowship, and we want to equip them for service."

Part of the way Wogs for Christ attempts to create that middle ground is by using the conference setting as a safer first step to engaging with Christ, but also by keeping the culture of the conference familiar. According to Mr Ciano, that means food.

"We have lots of food. Lots of food," he says. "I'm organising the food this year, and it's a menu of lasagne, schnitzel, potatoes, rice,

salad, bread rolls, on top of the fruit, coffees and cake that people get... It's not a choice of one or the other. We want to do food very well because with those cultures, the amount and the quality of food tell the individual how much they're loved."

The conference consists of a set of keynote Bible talks as well as several workshops. The three expository talks are "A busy woman", "A rich man", "A dying man", and Mr Ciano says these talks are able to deal with the words of Jesus in Scripture while also touching on areas of wog culture that will be familiar to those in attendance.

"There's the stigma, I guess, of a

housewife in a wog culture, who is constantly busy and serving, rather than having an opportunity to stop, and slow down, and listen to Jesus," he says. "The issue of money and wealth, wogs and cash will come up. Status and wealth are very prominent in our cultures... and the last one is death. Everyone has to face death, and so we talk about the hope that is in the cross of Jesus, which a lot of these cultures don't have. Sometimes they can glorify death in a bad way. So they're very specifically chosen for wog cultures, but also for any culture, really."

This year's conference will be held on October 19 at Rooty Hill MBM. See wogsforchrist.org for details.

All one in Christ

MULTICULTURALISM IS TOP OF the list at this year's Forward in Faith Conference, which will be held in Sydney CBD's early next month.

The main speaker will be the Anglican Primate of South-East Asia, Archbishop Bolly Lapok (right), who – in the words of Sydney's Archbishop Glenn Davies – has "great experience in multicultural evangelism", particularly in his home diocese of Sarawak in northern Borneo.

The vice-president of Forward in Faith International (Australasia), Anglican Benedictine Brother Ned Gerber, visited Archbishop Lapok in his cathedral city of Kuching in June, and says despite the fact the Archbishop "has a difficult environment, like we do" there is "wonderful growth and lots of fruit".

"Archbishop Bolly is really big on seeing the church as the family of God rather than as an institutional structure," Brother Ned says.



"People think reaching out is 'I am opening my heart to welcoming people from other cultures into my church' and that's not it. Jesus welcomes all of us into *his* church. That may not seem so different to us, but to people who aren't Anglo-Saxon, it's huge."

Brother Ned says a whole range

of people groups worship together in the Kuching cathedral – more than 500 attended the 6.45am service alone – encouraged by the Archbishop's words that "We love Jesus Christ and we worship him, and if you love him you're welcome here".

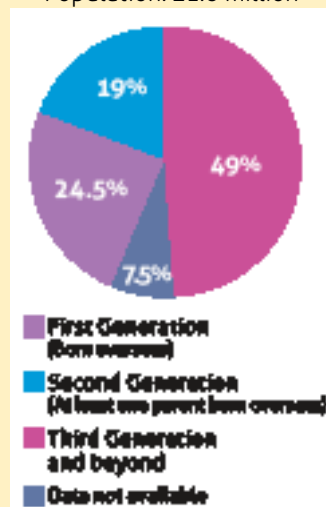
"The place is alive," Brother Ned says. "And it was not what many of us in Sydney might think of Kuching – that it's in a jungle far away. I felt I was right at home... it was just a joy."

The need to think strategically about multicultural ministry is highlighted by results from the 2011 Census, which show nearly a quarter of people living in Australia were born overseas – and a further 19 per cent have at least one parent who was born overseas.

Brother Ned hopes the conference will help provide "a fresh and/or energetic understanding of the great possibilities in multicultural ministry. This is really becoming

CULTURAL DIVERSITY IN AUSTRALIA

Population: 21.6 million



2011 Census results

who we are as the one, true body of Christ. [It will] improve people's practical understanding of how to deal with those coming from a different background religiously, linguistically or culturally."

Forward in Faith will be held at St Philip's, York Street on November 2. For more information phone 0402 293 384.

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City churches to merge

THE PARISHES OF HOLY TRINITY Garrison Church Millers Point and St Philip's York Street are set to join forces in order to more effectively conduct outreach to people living in inner Sydney.

The amalgamation, which officially takes place on November 1, will see the rector of St Philip's, the Rev Justin Moffatt, become senior minister of the new parish, with the rector of the Garrison Church, the Rev Howard Barnett, serving as senior assistant minister.

"The driving force is to see the gospel go out, to fulfil the Great Commission... that's been the overriding theme," Mr Barnett says.

"We have this growing part of Sydney, which has grown dramatically in the last eight to 10 years, certainly while I've been in the parish. It's out of that growth – and the need for the gospel to go out – that we've taken up this opportunity to join together.

"There's certainly no suggestion that our own church couldn't go forward financially – we just don't have the manpower to reach out with the gospel, and that's got to be done."

Mr Moffatt says that the complementary resources of St Philip's and Holy Trinity, as well as the increasing influx of people and the blurring of demographic lines between the parishes, meant that an amalgamation made sense.

"We have discovered at St Philip's that we have people but less space, whereas the Garrison Church has



Howard Barnett (left) and Justin Moffatt in the Garrison Church. PHOTO: Nick Gilbert

space but a fewer people, and we thought about how those different resources could be combined for the sake of gospel," he says.

"There were a number of other factors. The parishes are not only contiguous, but they're compact... We noticed that the parishes used to be more distinct: Millers Point was the residential area, whereas York Street was the business area. Now there's more business in Millers Point, and more residential at St Philip's, with Boomers with no need for a backyard wanting to live near the Opera House and the airport, and so on."

Mr Barnett says that his church, like many in the city, has had to deal with the issue of many of its parishioners living outside parish boundaries. However, he says with the increase in resources and parish space, as well as the development of new real estate in the area – particularly the Barangaroo development, which borders both current parishes – he hopes to see the gospel go out more clearly than ever to people who live in the heart of the city.

"The oldest member of our church made the comment that it should have been done 30 years ago, which

put me at rest," Mr Barnett says. "It was a telling statement, I think, that one who's certainly the senior member of our congregation, and longest-serving member of our congregation, should have that insight."

According to Mr Moffatt and Mr Barnett, both church buildings will be used equally in the work of the parish, and a combined mission event will be the first big occasion where both church communities will be able to work together.

A celebration Sunday to mark the new merger is scheduled for November 1.



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Southern Cross wins five awards

ANGLICAN MEDIA SYDNEY HAS won five prizes – one gold, two silver and two bronze – in the 2013 Mailcare Australasian Religious Press Association awards, held in Melbourne last month.

The gold ARPA award was given to Anglican Media's art director Stephen Mason for his striking cover design about depression for the September 2012 issue of *Southern Cross*. The judges wrote that of the 30 entries in the Best Cover category this one caused them "to do a double take". They praised the courageous execution of the design – which made it appear as though someone had taken a black marker to a picture of a happy couple – adding that the cover "immediately encompassed the subject matter and the emotion involved [and] would be picked up at any news stand".

The two silver awards were for Best Feature by a Single Author, given to David McIntyre for his

July 2012 SC cover story about military chaplaincy; and to the senior minister of Roseville East, Michael Kellahan, for his review and observations about Alain de Botton's book *Religion for Atheists* in the April 2012 edition.

In commenting on the de Botton story the judges observed that "while it obviously and quite rightly has a bias, it does not dwell on the rights or wrongs of religion versus atheism", adding Michael Kellahan had not used the review "as a cudgel to champion the cause of religion, rather

as a sensible and refreshingly gentle recommendation for those who might be troubled by any doubts".

Scott Monk received a bronze award in the category of Best Social Justice Article for his June 2012 feature about voluntary euthanasia. Another bronze was awarded to Andrew Cameron – the director of Moore College's Centre for Christian Living and chairman of the Diocese's Social Issues Executive – for his humorous piece "The twelve days of stuff", which was published in the *Connect for Life* magazine inside last December's *Southern Cross*.

A special citation was also awarded to Ramon Williams, whose photos have appeared in *Southern Cross* and on sydneyanglicans.net over the years. Through his free Worldwide Photos ministry and email updates, Mr Williams keeps many Christian media organisations (including Anglican Media) supplied with information and high-quality photographs.



SC editor, Judy Adamson, accepted the ARPA awards. PHOTO: Jeanette Severs



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Bishop Foord remembered

RUSSELL POWELL

A PACKED MEMORIAL SERVICE has been told Bishop Dudley Foord, who died on September 10, aged 90, was a "real leader" who would continue to shape the Diocese of Sydney in years to come.

He was variously a Moore College lecturer, rector, bishop, church consultant and pioneer who helped start ministries like South Africa's George Whitefield College and the Katoomba Men's Convention.

A service of thanksgiving at St Andrew's Cathedral on September 18 was led by Archbishop Glenn Davies and attended by Bishop Foord's widow Elizabeth and hundreds of family, friends and others who Bishop Foord ministered to and with.

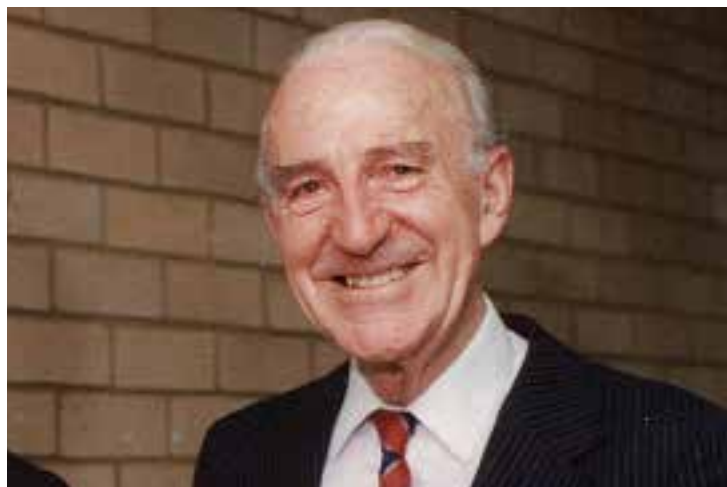
Sons Martin and Jeremy gave eulogies, while his other children Nick and Cath prayed and read the

Bible. Jeremy Foord summed up his father's attitude and enthusiasm: "I recall someone asking him as he neared his 80th birthday, 'Dudley, are you ever going to retire?' Without hesitation Dad's response was, 'Never! I want to wear out instead of rusting away.'"

In his sermon, former Archbishop of Sydney Dr Peter Jensen paid tribute to the man who taught both him and his wife Christine at theological college.

In one of the lighter moments, Dr Jensen recalled a 1963 EU Mission with the title "God drives a Foord".

"John Chapman was the itinerant evangelist – Dudley was, if you like, the parish evangelist," Dr Jensen said. "I don't mean he was stuck in a parish, but he certainly showed us how to run a parish. Both John and Dudley are notable diocesan leaders, real leaders of the Diocese, who shaped us and will continue to shape us in the years ahead."



A "real leader": Bishop Dudley Foord.

Born in 1923, Dudley Foord studied at the University of Sydney in the 1940s and early '50s, receiving two science degrees with a focus on nuclear science. He studied theology at the University of London, then at Moore Theological College, and was priested in Sydney in 1958. He also received a Doctor of Ministry from Fuller Theological Seminary in California in 1977.

He served as rector to Kingsgrove (1960-65), then became Dean and a senior lecturer at Moore College for seven years before spending 12 years as rector of St Ives.

He was also heavily involved with university ministry, serving as a part-time chaplain at both the University of New South Wales and Sydney University, as well as speaking at a number of university mission events.

Bishop Foord became presiding

bishop of the Church of England in South Africa (CESA) in 1984 after consecration at St Andrew's Cathedral. He served in South Africa for three years, and later became Canon of St John's Cathedral in Parramatta and curate-in-charge in Liverpool South until his retirement from full-time ministry in 1990.

He then served as a consultant to the Department of Evangelism (now Evangelism and New Churches), and more generally as a church consultant.

"Dudley and his wife Elizabeth were a team," Dr Davies said. "Frequently ministering together as well as separately, they modelled both servant-mindedness and personal godliness in their marriage. We are bereft of a great saint, whose confidence rested entirely in God's grace and whose aim was always to glorify the Lord Jesus".






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Bishopscourt for sale

On the market: the 1840s residence of the Archbishop of Sydney.

EXPRESSIONS OF INTEREST close at the end of this month for the sale of Bishopscourt, the residence of Sydney archbishops since 1910.

A proposal to sell Bishopscourt had been raised several times in the past 50 years until Sydney Synod, in 2012, authorised a sale "window" of five years. Ray White Double Bay was appointed as agent in August this year.

The retirement of Archbishop Jensen in July allowed the vacant property to be shown and advertised. Wide coverage on national TV news, as well as in *The Sydney Morning Herald*, *The Daily Telegraph* and *The Australian*, kick-started the sale campaign.

The neo-Gothic mansion, situated in Darling Point, was built in the mid-1840s by wealthy businessman Thomas Sutcliffe Mort. It was originally named Greenoaks and



gave the name to the avenue in which it stands.

Set on 6216 square metres of land, including elaborate gardens designed by Michael Guilfoyle, the home was one of the most palatial in Sydney when it was built. The core of the mansion was designed by F. J. Hilly with later additions by Edmund Blacket in academic Gothic style.

Professor Leslie Wilkinson, a former influential head of the Architecture Faculty at Sydney University, designed additions to the property in the 1930s. The house is listed on the register of the National Estate and also under the NSW Heritage Act.

The main staircase is overlooked by the largest stained glass window in a private house in Australia. It also features a chapel, not original to the house, and ornate ceilings in plaster and papier-mâché. Thomas Mort's portrait still hangs in the main hall and during his time there was also a private gallery displaying 200 works of art, suits of English armour and war weapons collected on a trip to England in 1857.

Bishopscourt has been home to nine Sydney Anglican leaders from Archbishop Wright to Dr Jensen. When sold, the first part of the proceeds would be applied to buying



a new residence for the Archbishop and the rest would be placed into a fund. That capital would be preserved and the income applied to the running of the office of the Archbishop and bishops.

Archbishop Davies will remain in the Chatswood house he occupied as Bishop of North Sydney until a new residence is available.

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Mission Areas thrive

The congregation of Kellyville Anglican, which has grown to more than 400 people in 10 years.

NICK GILBERT

THE MISSION AREAS INITIATIVE IS now three years old and, according to clergy, is resulting in a number of cross-parish initiatives.

Bishop Ivan Lee, who heads the Mission Area plan, says it has helped break down barriers in terms of gospel partnership with direct impacts on evangelism and growth.

"The most challenging aspect of Mission Areas is the goal of gospel partnership and working together for the sake of the kingdom," he says. "This is a huge cultural and mindset change as the natural human tendency, even as ministers and churches, is to grow 'my church' and talk about how good 'my church' is.

"It has been remarkable to see the progress in helping each other make more disciples and grow the kingdom. This is breaking down any sense of competition and helping us see that we are partners in the gospel to reach everyone in the Diocese. It's not about transfer

growth – getting people to come to my church – but evangelism."

One such example is that of the Shoalhaven Mission Area, reaching from Shoalhaven Heads south to Ulladulla. This year, events as diverse as seniors outreach and combined youth groups have been run as a result of cross-parish partnerships.

An April event saw 100 men and women over 55 hear Bishop Reg Piper speak, while 120 young people sang, had fun and heard Bible teaching in Ulladulla in June.

The senior minister at St Mark's, Sussex Inlet (and Mission Area co-leader) the Rev Marty Davis, says several initiatives in the area wouldn't have happened without the support of multiple churches.

"There have been a number of things we've achieved together that we couldn't or wouldn't have done alone," he says. "The parishes of Nowra and Shoalhaven Heads, in particular, supported Huskisson Parish in a church plant in Vincentia. Eternity Church has now been running for about a year and the partnership has been an important

part of getting it off the ground."

Bishop Lee says communication and more meetings between leaders in different parishes has led to new ministry opportunities.

"Just last week a rector told me that through his Mission Area he met a Chinese rector who is now helping him plant a Mandarin congregation," he says. "There are combined outreach events to reach youth or some other target group. Lay people in the churches in one area are getting together for training and Bible teaching. And there are many more examples."

Churches have also benefited from the Diocese's long-standing mission support plans. Kellyville Anglican Church moved into its current building as beneficiaries of one of the first Mission Property Committee grants in 2003. At the time, a projected 200,000 residents were expected to move into the area, a somewhat daunting prospect for a congregation of 70.

"I remember sitting down with the parish council and thinking what a huge challenge it was going to be

for this small congregation," Bishop Lee says. "But Ross Hathway [the former rector of Kellyville] was invited to come back to Sydney from England where he was ministering. Expectations were high, and under his fine strategic leadership the church has indeed grown in every sense of the word."

New facilities allowed the church to expand its ministry, focusing particularly on children, home groups and families. Ten years later the church has grown to more than 400 with three services, a host of youth and young adults' ministries and 20 mid-week Bible study groups.

Bishop Lee is now expecting regional bishops to more directly take on the oversight of their respective Mission Areas.

"There are some areas that have lower participation by clergy and need more attention," he says, "and lay training needs to accelerate... Regional bishops are well placed to do this. I will continue to work on diocesan training strategies and the flow of resources between areas and regions."



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Indigenous college turns 40

NICK GILBERT

NUNGALINYA COLLEGE, LOCATED in the Darwin suburb of Casuarina, has celebrated its 40th anniversary.

The college, built as a school at which Aboriginal and Torres Islander people can study theology, pastoral care and community development, was originally founded in 1973. Since then it has trained ministers for ordination and provided lay people with skills that can be used in their home churches and community contexts. It currently has about 220 students enrolled.

Dr Jude Long, the principal of Nungalinya, says it has changed quite a bit since it was established four decades ago.

"In the early days most of the students were men, and they came and lived on campus with their families, sometimes for three, four, five years at a time," she says.



Students take a break on the grounds at Nungalinya.

"These days, however, 70 per cent of our students are women. We really need some more men. Students live out in community and come in to study two- to four-week intensives. We get some government funding to pay for their travel and that's great.

"There were some really great things about the old model – we had

a real Christian community living here, which we miss. But the other side of the coin is that we have a lot more students, and people are involved in their own churches and communities while studying."

The anniversary celebration also included the official opening of the college's Media Centre, in use

since the beginning of the year. The centre has allowed students to experiment with multimedia, particularly film, and use the medium to teach and share stories about their faith.

"This is part of us looking to the future and thinking about how we can equip Aboriginal people," Dr Long says.

"This year we've been running a Certificate II in media and discipleship, learning how to make a short film reflecting on your faith journey. The idea is that if students can learn these media skills, they can use them to produce resources that will strengthen their churches. Next year we will also be offering a Certificate II in music."

Principals from previous decades attended to give their perspective on the life of the college so far, and 40 student stories were displayed, giving insight into how the college has influenced the lives of its students.

Long search ends in Newcastle

ALMOST A YEAR AFTER THE retirement of Bishop Brian Farran, the Diocese of Newcastle has chosen the Bishop of the Northern Territory, Greg Thompson, to succeed him.

Bishop Peter Stuart became the Administrator of the Newcastle diocese in December 2012 and the election Synod was set down



for March this year. However, despite a field of five candidates, no-one received enough support and so a new Synod was called for September. At that meeting, only one name was considered – that of

Bishop Thompson (left), who has been the Bishop of the Northern Territory since 2007.

Previously, Bishop Thompson has served in parishes in Victoria and the ACT, as well as being the rector of Darlinghurst in Sydney and the NSW secretary of the Bush Church Aid Society. He will be installed in

February 2014.

Bishop Thompson, who was born in the Hunter region, sent a message to churches on his election saying, "I accept the Synod's decision and with God's love and grace come to be among you as a servant leader... It is a privilege to come home and serve God's people there".

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A Christian woman embraces children and mourns the death of relatives at All Saints' church in Peshawar on September 23, 2013. PHOTO: AFP / A Majeed

POTENTIALLY HUNDREDS OF people have been killed in a suicide bombing attack against an Anglican church in the Pakistani border city of Peshawar.

The pair of bombers, linked to the Taliban, detonated explosives at the historic All Saints' Anglican Church shortly after a service. A number of children are among the dead.

Siddique Paul, a church planter working with the Diocese of Sydney in the Georges River Region – and the first legally recognised Pakistani convert to Christianity – says he still has a strong relationship with churches in Pakistan. He himself has visited All Saints' on four occasions and worked with many of the people there.

"We're very sad, really," he says. "We talked to families, the family – we are very much grieved. Last night we spent praying."

He says that while, at the time of writing, the Pakistani Government has placed the official death toll at around 85, the story coming from Christians in Peshawar is that the number of dead is much higher, potentially reaching as many as 200 dead, with a further 120 injured.

"I asked the evangelists and pastors who are actually involved with the families and they reported to me that the number Pakistani TV and other media are saying is not accurate," Mr Paul says.

Western media have previously reported police as saying that

350 members of the All Saints' congregation were present in the church at the time of the blasts.

One of the dead was a man named Naeem Ghouri, whom Mr Paul served with while in Pakistan. Mr Paul says Mr Ghouri and his entire family were killed in the blasts. A youth worker at the church, Insar, lost his two children. Mr Paul says members of his own church in Pakistan will head to Peshawar fact-finding, as well as to see how best to serve in the aftermath of the attack.

"There is a burden on our hearts," he says. "If we are not able to support the 200 people now, we can at least get the hand of one child, one sister or brother in a whole family, and we can really

support them in their treatment, rehabilitation and education."

The Archbishop of Sydney's Anglican Aid has sent emergency assistance and Archbishop Davies has written to the Bishop of Peshawar, the Rt Rev Humphrey Peters, expressing shock and saying, "The cost of the Christian witness in Pakistan is so very different from the stable social environment in which we live in Australia".

Says Mr Paul: "We have to pray because this dangerous situation can spread to other cities. We have to pray for other areas and the other churches. We really pray for our church over there, the other churches over there, and ask the Lord for divine protection."



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Syria crisis deepens

DAVID MANSFIELD

THE LARGEST HUMANITARIAN operation in history is unfolding before us in the Middle East. The number of Syrian refugees seeking refuge in neighbouring countries is more than two million, and half of this number is children.

Within Syria itself it is estimated that a quarter of the population of 4-5 million people are internally displaced. There have been more than 100,000 deaths.

The rest of the world watches with horror as the blame game is played out over who is responsible for use of chemical weapons that have killed hundreds of defenceless civilians. Meanwhile, the US and Russia play out their own game of brinkmanship over this issue.

Antonio Guterres, the UN High Commissioner for Refugees, has said:

"Syria has become the great tragedy of this century – a disgraceful human calamity with suffering and displacement unparalleled in recent history. The only solace is the humanity shown by neighbouring countries in welcoming and saving the lives of so many refugees."

Those countries include Lebanon, which has taken in more than 600,000 people, Jordan (500,000), Turkey (400,000), Iraq (200,000) and Egypt (100,000).

Raw statistics tell one part of the story – such as the fact that Lebanon's own population is only 4 million. What the statistics can't tell you is the level of suffering, both physical and psychological, experienced by people of all ages, including the elderly and the very young.

In the midst of this crisis, many people have asked me, "What can Sydney Anglicans do? How can we help?"

About two months ago the Archbishop of Sydney's Anglican Aid launched an End of Winter Appeal to assist local churches in Sydney reaching out to asylum seekers living in some of our suburbs, and to assist Refuge Egypt, our partner in Egypt, which is reaching out to refugees from Syria.

Refuge Egypt has been an Anglican Aid partner for many years. It is a ministry of the Anglican Diocese of the Middle East and works out of the Anglican Cathedral compound in Cairo as well as other points of ministry around the city.

For a long time Refuge Egypt has helped the many thousands of Sudanese refugees who have fled the civil conflict and persecution. But now Refuge Egypt has been swamped with tens of thousands of Syrian refugees from the north. Our partner is overwhelmed by this influx of displaced and frightened people needing food, clothing and

shelter, especially as winter will soon be upon them. Refuge Egypt also has deep concerns for the psychological welfare of these people, in particular the children.

Sydney Anglicans, through Anglican Aid and our trusted partner Refuge Egypt, have and continue to help meet the needs of Syrian refugees caught up in this terrible crisis. To date Anglican Aid has sent \$20,000 to support Refuge Egypt's ongoing care for the refugees.

To make a tax deductible gift to help Refuge Egypt in this work please support Anglican Aid's End of Winter Appeal. You can visit the organisation's website – www.anglicanaid.org.au – call 1800 653 903 or send cheques made out to "Anglican Aid Refuge Egypt Syrian Support" to the following address:

Anglican Aid, Q190 QVB Post Office NSW 1230.

David Mansfield is the director of the Archbishop of Sydney's Anglican Aid.

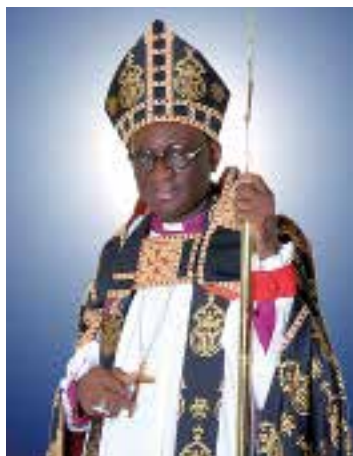
Kathey safe

ONE OF NIGERIA'S 14 ANGLICAN Archbishops was kidnapped and then released in September, apparently by criminals who wanted a ransom.

The Most Rev Ignatius Kathey, Archbishop of Niger Delta North, was seized by gunman who also kidnapped his wife. Mrs Kathey was released a short time later, but the church leader was held for nine days. He says he was tied to a tree and fed only once a day.

Kidnapping for ransom is common in Nigeria's Delta State. No ransom was paid and although initially police claimed they freed the Archbishop, he told reporters police did not play a part in the release. "I know that they made efforts but they did not rescue us. A helicopter flew over the area more than 500 times, but the boys (kidnappers) were smarter. They held me in a thick forest and no one could see me there."

Archbishop Kathey says he was inexplicably released and credited God for his freedom. "We thank God



for his mercies because I wouldn't even wish my enemy to go through that experience," he told reporters.

The Archbishop also upbraided the government, saying the deteriorating security situation is the result of its failure to provide basic community services. "Our experiences have shown that the abductors and all those involved in other related crimes are Nigerians, who are hungry and in dire need of means of livelihood," he said.



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BONDI CALLING

The Rev Martin Morgan has finished his role as national director of Church Army Australia after 2½ years and has accepted the position of rector to the parish of Bondi.



He says he had been chosen for the national director position to help make the organisation sustainable, but realised Church Army was "trying to hit above our weight in terms of our financial capabilities... there just wasn't enough petrol in the tank to do everything".

The plans put together by Mr Morgan and others in the organisation meant he made himself redundant at the end of August. He began discussions about possible evangelist roles, but also had the potential of another parish position (he planted and was rector of the church at Rouse Hill before moving to Church Army). Then he was contacted about Bondi.

"It wasn't really an area I'd thought I would work in," he says. "I grew up in Papua New Guinea and since I've been in Australia I've lived in Parramatta, Castle Hill, Rouse Hill and Orange. I was thinking ministry out there so it was really a left-of-centre idea for me.

"But I went and did some research and realised the idea had legs. Rob [Forsyth, the Bishop of South

Sydney] said there'd been good stuff happening in the past, but now there's the potential to do more evangelism there and really reach out missionally.

"I've been telling people where I'm going and they think of the sun and the sand, but I think it's going to be a hard place in many ways. There's a real hardness and hedonism. There are people who think they've got it all together, and that they've created heaven on earth – there are lots of inbuilt challenges and I'm really looking forward to that."

Mr Morgan will start work in the parish early next year.

MARR FOR REGISTRAR

Mr Doug Marr has been named as the new Registrar of the Diocese of Sydney.



Archbishop Glenn Davies announced to Standing Committee that he had invited Mr Marr to succeed Dr Philip Selden, who will retire at the end of this month.

"Mr Marr is well known to many Standing Committee members, and has great experience and fine personal qualities which make him well suited to the role," Dr Davies said.

Mr Marr holds a Bachelor of Business degree and is a member of the Institute of Chartered

Accountants and the Institute of Chartered Secretaries and Corporate Managers.

He served for many years as bursar and then director of property planning at Moore College, and is currently the executive officer and company secretary of Hamlin Fistula Australia Ltd.

Dr Davies noted that Mr Marr "is or has been a member of many diocesan committees as well as those associated with the Anglican Church of Australia and its General Synod. I look forward to the contribution that he will make to our Diocese".

new SHOALHAVEN PRINCIPAL

Mrs Lorrae Sampson has been appointed the executive principal of the Shoalhaven



Region Anglican Schools (SRAC), which comprises Nowra Anglican College and Shoalhaven Anglican School in Milton.

The chairman of SRAC, Mr Bill Shields, said that Mrs Sampson had filled the position in an acting capacity in recent months and had "demonstrated a capacity to work across both school communities... the council is confident that she will continue to develop and introduce educational, pastoral and co-curricular programs that make Nowra Anglican College and

Shoalhaven Anglican School Milton schools of choice on the NSW South Coast".

Mrs Sampson said there were a number of exciting initiatives being developed at the schools to make them increasingly flexible and able to meet the differing needs of individual students.

"I want to see our schools continue to develop their potential and bring a certain richness to learning," she said. "These schools will be further known for their Christian service, culture, music and sport as well as all the other important programs and activities that add value to an Anglican school experience."

IN BRIEF

Moore College has appointed two new faculty members: the Rev Ed Loane and Mr Will Timmins. More in a future edition.

VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at September 23, 2013:

- | | |
|---------------------|--------------------|
| • Eastwood | • Paddington |
| • Hurstville | • Penrith |
| • Kellyville | • South Hurstville |
| • Mosman, St Luke's | • Wentworth Falls |
| • Nowra | |

VALE



Deaconess Joan Hartley died on Sunday, September 8.

Born on March 15, 1934, Joan Hartley knew that she wanted to be a nurse from her teens. Her aunt was a nurse, and the young Joan felt that her place would be on the mission field one day, serving God and nursing whomever God put in her path – in Africa, China or wherever the Lord chose to send her. Yet she chose to

join the Rural Bank, to work in an office for the next five years.

"I knew I wasn't ready for nursing. I wanted to be sure when I began", she said.

At 21, Deaconess Hartley left the bank and began her training at Marrickville Hospital. After this she decided she needed some theological training "to help me understand people better". So it was off to Deaconess House, where she gained a ThL. In June 1965 she was, in the beautiful biblical language used at that time, "set apart" and ordained as a Deaconess.

When the matron of Eversleigh Home of Peace Hospital visited Deaconess House looking for nurses, Deaconess Hartley was quick to sign up. She was not to know that she would spend a total of 20 years at Eversleigh – the final 17 of those years as Director of Nursing. During her career, she

also spent 14 years at the Home of Peace Hospital at Greenwich.

In 1998, nine years after her "retirement", Deaconess Hartley joined her friend Mary Andrews (for whom Deaconess House was renamed) to set up a ministry "to and by the ageing", called TABA. She was the honorary secretary and the editor of their newsletter, *Ageless*, for some years.

TABA was eventually renamed Next Phase Ministries and, with Deaconess Hartley's help, it has actively encouraged older Christians to keep ministering in their churches, their families and their wider communities.

As a tribute to her compassionate, caring and dedicated nursing career, she was awarded a Medal of the Order of Australia in 2006.

At Deaconess Hartley's funeral the chaplain to deaconesses, the Rev Jacinth Myles, said she "inspired us by being a model of commitment

and single-minded loyalty and devotion to Jesus and to the care of people in his name. We were also inspired by her faithfulness, gentleness and warmth. For quite a while Joan took over the organisation of the Diaconal Fellowship Prayer Diary. Many years ago she told me that she prayed for all 90-plus members, not every month, but every week for several years. She was certainly a great prayer warrior.

"Joan was part of a generation of women for whom we can be deeply thankful. Their ministry shows us that the calling is one of servant-hearted service with no regard for earthly fortunes. Joan's special verse for the past several months was Psalm 31:15 – 'My times are in your hands'. We praise the Lord that he knew exactly when to take her home and we rejoice that she is now in the presence of her Lord in eternal love, peace, joy and rest."

"TOUGH LOVE" election

In SC's September cover feature on politics there were two major issues of concern to the former parliamentarians interviewed. The first is the definition of marriage.

It is very much a Christian issue and any redefinition may have destructive, unforeseen consequences. Marriage as defined by Jesus was put to a politician on a pre-election panel and his churlish response was unedifying. The Christian ideal of marriage is not embraced by "progressives", so defenders may feel ostracised.

The other issue, boat arrivals, is very popular with progressives. The Press Council says our irregular maritime arrivals should be called "asylum seekers" rather than the more accurate term "boat people" – which can equally well describe economic migrants and refugees.

It is now obvious to nearly all that advocates of "soft love" in preference to "tough love" caused boat arrivals to increase in ever greater numbers as word spread that everyone was welcome and hospitality was unlimited. We have seen the same unforeseen, overwhelming response when a

kind-hearted teenager invites one and all to a party and police have to shut it down with tough love.

Brian Doak
Lindfield

CHOOSE LIFE

In August SC I was appalled to read a letter from Ian Wood declaring that, in the same situation as Loredana – a woman who has had MS for 37 years – he would "want to ask for help to die, too".

He writes how Loredana can no longer move her body and needs assistance to eat, bathe and toilet. All the babies I've known are in a similar position. I'm sure Mr Wood doesn't think they should die.

Society's cult of the youthful, vigorous and beautiful has so poisoned our minds that even Christians conclude, as has Mr Wood, that anyone not in this position must wish to die.

Being shunned by those around you because of your physical condition must make life hell. But, as Nick Vukovic testifies, when you have a loving, supportive family and friends, even being born without arms or legs is no barrier to a full life, travelling widely to



conduct inspirational seminars and enjoying all God enables him to do.

Read *Life Without Limits*, Mr Wood. Stop loathing Loredana's condition. Love her, trust God and reject the devil's suggestion of euthanasia as the only answer, because love is the only answer.

Margaret Pinchback
North Turramurra

Yesterday I read Ian Wood's letter to a friend. He can't read it himself as he has lost sight in one eye, and has very poor sight in the other. He has had one leg amputated and is to have surgery to amputate the

other soon. Although only in his mid-60s, my friend had to go to a nursing home as there was no other place that could care for him.

As Mr Wood described Loredana's condition my friend said, in that position, he would also ask for help to die. He has told doctors he would agree to his heart being restarted during surgery but wants no other heroics to keep him alive – he rather hopes to die during this operation. Knowing his situation I can understand his attitude and would not want to pass judgment.

His cheerfulness and ready conversation with others in the unit is very valuable, so it would be a pity if he were to die during this operation. But I sympathise with his desire to end the suffering, and hope Christians Supporting Choice for Voluntary Euthanasia are able to minister to one another in all the difficult circumstances in which they find themselves.

The Rev Dr Susan Emeleus
St George's, Paddington

Letters should be less than 200 words.
newspaper@anglicanmedia.com.au

The power of an apology

ESSAY
OF THE
MONTH

SUE BARTHO

I HOPE MOST OF US WHO READ *Southern Cross* saw and read the powerful reader's essay in the recent August edition. Written by Carl Beauchamp, a survivor of devastating sexual abuse in Charlton Boys' Home, the essay is a beautiful testimony to the power of genuine and intentional listening and heart-rending empathy, en route to a genuine apology – given to him by Peter and Christine Jensen. It is not an instant cure but it is a powerful, important and healing step in a very long journey.

As a contact person with the PSU, and while acting in a locum-chaplain role, I have witnessed this lovely miracle, of a respected church

leader apologising to one of his flock for the grievous sins perpetrated upon them by a brother in Christ. It is powerful. Humble and human and honest and powerful – and liberating, deeply liberating and empowering, for the victim.

I have also witnessed how very hard it was for a different church leader to make an effective apology for their behaviour. We get sucked into self-righteousness, vehemently resisting the possibility that I have messed up and that I am not the "good person" I like to think I am!

We all know that "sorry" alone just doesn't cut it, and can actually be quite offensive when spat out meaninglessly. And of course, "sorry" can so often be accompanied by

explanation or rationalisation to minimise or eliminate any real responsibility for bad behaviour. A good apology is actually very hard to do.

In Ken Sande's excellent book, *The Peacemaker*, he lists seven "As" that are essential for a good apology (or confession). After addressing everyone involved, he comes to what I consider to be the three key ingredients: avoid "if", "but" and "maybe"; admit specifically; and acknowledge the hurt (the final three As are accept the consequences, alter your behaviour and ask for forgiveness).

These are really helpful guidelines! The challenge is to own my behaviour without shifting the guilt elsewhere,

acknowledging what I have done to our relationship and to you through this behaviour of mine. Respect and value are communicated. By reflecting deeply on the impact that our behaviour has had on another person, and on how we can take responsibility for that behaviour, we open the way for an offence to be resolved.

It is not only for the criminal and now public abuses of the past that apologies are relevant. If we are to have healthy marriages and friendships and churches, then we must allow the Lord to grow in us the humility that is needed to apologise. We must encourage apology and teach about apology and *do* apology.

For when apology is done well, forgiveness can follow. And that is when we look like disciples of Jesus.

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

Discoveries

DR GLENN DAVIES



A MONTH HAS PASSED SINCE my inauguration as Archbishop of Sydney and I'm still finding out what this new responsibility is all about. Over the past few weeks I have been asked by many Anglicans and non-Anglicans what it is like to be Archbishop. Although it is still very early days I can share with you some of my initial reflections.

First, my commitment to preaching God's word Sunday by Sunday has not changed. This is the primary role of any pastor and as I already had a full diary of preaching engagements in the Northern Region, I saw no reason to change my schedule. Some Sundays required only two services, while one Sunday I preached at all four services, plus a luncheon in the rectory with the minister and his staff.

For me, Sunday services are an opportunity not only to share God's word with the congregation but to meet the people, especially ministry staff, to both encourage them and be encouraged by them in their gospel ministry. At confirmations I also have the distinct pleasure of meeting confirmees and hearing their stories of coming to faith in the Lord Jesus.

Early on I decided to visit all the Mission Areas to meet those engaged in ministry leadership across the Diocese. At this stage I have covered only half of the 22 Mission Areas, but they have been encouraging meetings, especially hearing about mission initiatives and gospel partnerships on the ground and providing ministers with the opportunity to let me know what factors inhibit gospel ministry in their parishes. Many good ideas have been gleaned from these encounters, and I hope I may be able to keep learning from and listening

to those who faithfully labour in our parishes for the cause of Christ.

A meeting with the Georges River Regional Council was a special occasion as I learned about the challenges and opportunities that confront gospel ministry in this densely populated multi-ethnic region of our Diocese. I learned new things from these brothers and sisters and, at the invitation of Bishop Peter Tasker, I was taken on a tour of the region so I could experience first-hand the geography and demography of this part of Sydney.

Of special interest to the Council was their desire to impress upon me the need for episcopal oversight of this region. This is, in many ways, a tribute to both Bishop Tasker and Archdeacon Ian Cox, whose innovative ministries have made enormous steps forward in reaching the multi-ethnic residents in our parishes. I am extremely grateful that both of these brothers have agreed to provide oversight for this region on an honorary basis, at least until the end of the year, as we grapple with the financial constraints of the Endowment of the See and its inability to fund episcopal oversight in five regions.


Fundraising has been a regular part of gospel ministry, as every rector knows, since the days of the apostle Paul. As we continue to expand into new growth areas of the Diocese, this will be an important factor in the establishment of new churches, as the Mission Property Committee (MPC) continues its important work of identifying and securing new sites. The foresight in purchasing land at Oran Park is one such example and the MPC, in partnership with the local church, will soon embark on their building program.

Our organisations and schools play an

important part in the life of our Diocese and I have seen the importance of stepping up to chair some of the larger organisations, such as Moore College, Anglicare and the Property Trust, as well as Standing Committee and the Cathedral Chapter. While it is often remarked that bishops' lives are too full of committees, I believe that good committee work can enhance the gospel, as long as the work of the committee is properly focused and is never seen as an end in itself. I thank God for those who serve on the boards and councils of our organisations and schools. So often unacknowledged, they work tirelessly for the cause of Christ through their committee work and hopefully, over the coming year, I shall have opportunity of meeting with these governing boards and school councils to learn more of their work and encourage them in their labours.

Engaging with the media is another responsibility of the Archbishop of Sydney, which has not only opportunities for gospel witness but also potential minefields. Thus far, the Lord has been gracious in allowing a positive place for presenting biblical truth and promoting the Lord Jesus in the public space.

At the heart of the Archbishop's work is his team of regional bishops. We meet weekly for prayer and Bible study, along with the Archdeacon for Women's Ministry and the Registrar, and this forms an essential part of our fellowship as we share in this ministry together.

I know that my time as Archbishop is just beginning and I have much to learn, so I continue to need your prayers. I thank God for this wonderful Diocese and the remarkable mission God has given us all to follow Jesus' command to make disciples of all nations. 



Roger and Shirley Anderson at the former site of St Andrew's, Dundas. Roger shows a photo of the building being relocated in 1964.

Evangelism and community outreach can be tricky, but what if your suburb has gone from suburban to sky-high?

TARA SING talks to churches that need to adjust their outreach for an apartment-based future.

W

HEN ROGER AND SHIRLEY ANDERSON purchased their Dundas home more than 50 years ago, there were farms dotted around the suburb and only a few other houses in their street.

"When we moved here in 1960, it was a very new area," Mrs Anderson recalls. "The original farmhouse was still standing. There were many empty blocks of land and an orchard at the end of our street."

This is no longer the Dundas they know or live in. The Andersons have watched as several high-rise apartment blocks have been constructed all around them – to the point that there are very few single-storey dwellings left in the area.

"The whole streetscape is very different," Mrs Anderson says. "Now there are no vacant developments at all. There are several two-storey unit blocks with five or six units in them. There is a big hole at the minute as they've just started to build [more], and I believe these will be five storeys high with 20-odd units. This will make a very big alteration to the look of the street."

What the Andersons and the Dundas community are experiencing is not unique. The urban redevelopment of Sydney's suburbs has been happening for many years now, with more developments on the way. In March, NSW Premier Barry O'Farrell announced plans to build a further

171,000 homes across the city to help Sydney cope with a forecast population increase of 1.3 million people over the next 20 years. While a portion of these new homes will be constructed in new estates, about 111,000 homes will be built by redeveloping existing suburbs.

Churches need to start examining the impact these suburban developments have on gospel ministry. What will the suburbs look like in the coming years? Who will be living there? How can we best share the gospel with the people in these high-rise neighbourhoods?

URBAN GROWTH

"We're right in the middle of it," says the Rev Alistair Seabrook, the senior minister of Dundas-Telopea Anglican Church, which the Andersons have attended for the past 53 years. Next door to the church, cranes busily work on the latest development.

"The church is aware that the suburb is changing around it," he says. "Because of the proximity of Dundas to main roads and railway lines, there is an increase in density that is allowed. People are buying up the houses and replacing them with unit blocks around the church. We will go from being at the end of a residential street to being in the middle of a precinct of apartment buildings."

Adds Mrs Anderson: "That will make the church look like a little pumpkin in between [the other buildings]."

The church is aware these changes mean a rethink of the way they approach ministry and evangelism. "We don't have the answers but we are aware we need to do it," Mr Seabrook says. "We need to reach the suburb with the good news of Jesus differently from the old days where you could talk to people over the garden fence. This provides us with opportunities and challenges as we transition. The increase of people in the area will be a blessing and a bigger harvest field for us to work in."

Over in the eastern suburbs, two of the areas earmarked for further redevelopment in Barry O'Farrell's announcement fall within the



High-rise corridor: Kevin Wares in front of some new developments on Anzac Parade, Kensington..

parish of St Martin's, Kensington.

"The thing that concerns me is we are already getting more development," says the Rev Kevin Wares, senior minister at St Martin's. "It's going to tremendously increase the population density in this parish. We're already aware that we have a whole bunch of people within our parish area in units. One of the difficulties we have is how to reach those people. It's not like visiting a house; it's very difficult to get in. Sometimes there's not even a

letterbox you can drop something in."

The parish of Brighton-Rockdale is also facing similar redevelopments. The Rev Steve Bryan has been pastoring the congregation at Brighton-Rockdale for the past 4½ years. "It's becoming more and more dense, but that's a process that's been going on for the past 10-15 years," he says. "Now approximately 49 per cent of the dwellings in the parish are apartments."

The big challenge for ministry is getting into the buildings to share the word of God. "You

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can't just knock on people's doors," Mr Bryan says. "We tried a tin drive once for Anglicare for the Winter Appeal and it didn't work well... they were both unprepared and unwilling to give anything."

It's not only the attitude of residents that proves to be tough. The security in many new blocks does not allow public access. Other challenges also include the demographic differences between those living in apartments and those in Mr Bryan's congregation. But one thing is very clear to him and the church: "It is easy to see that we need to reach people in the apartments".

REACHING OUT

Outreach to high-rise apartment dwellers is nothing new for the Rev Justin Moffatt. He currently serves as the senior minister of St Philip's, York Street – a church in the heart of Sydney's CBD – and has also spent time ministering to residents in New York City and London. He is no stranger to the high-rise urban landscape.

One of the ways his church connects with surrounding residents is through mass mail-out campaigns. While it is hard to know how effective these are, Mr Moffatt says it is one way of communicating to the whole neighbourhood.

"Doorknocking doesn't help with medium density," he says. "In terms of reaching everybody, the only way you could do that is by something written. Direct mail, and well done. People have to think carefully about what's in their mailouts."

"We do a mail-out twice a year, at Easter and Christmas. We said, 'Okay, if we have somebody in those apartments, then they can put the mail-out into all the mail slots'. You can't just do junk mail to these places. It has to be real mail. The way to get it in is to address it to 'The Householder'. We have an entrepreneurial young man, Jasper Lee [see right], who figured out how to mail every person in those high-rises. He knows how many apartments are on each floor."

Mr Moffatt suggests that getting advice from professionals is key when preparing a church mail-out.

"We make sure that no clergy ever touches the final product – because it's not our gift," he says with a laugh. "Clergy can write content and okay something, but in terms of its look and feel, economy of words, the cleric cannot be the one driving it."

Mr Lee, who co-ordinates the church mail-outs, says it's an effective way to contact people when their front doors are out of reach. "It's a bit hard to work out the hit rate," he says. "The only history we can get is when people turn up and say, 'I came because I got the flyer'. A cold mail-out is never a replacement for an evangelistic program, it's just an in."

THE MAIL-OUT PLAN



When Jasper Lee and his wife joined St Philip's, York Street, they were new residents in a high-rise apartment building and had a heart for reaching the area. With a large part of their parish being commercial CBD offices, they were keen to reach the residential portion of the city and engage the community with their church. They had to ask the question: how do we tell our neighbours about our church and the gospel?

With more than 200 apartments in Lee's building alone, knocking on individual doors wasn't going to be an effective strategy. So he gathered a team together to try a new approach to connecting with residents through flyers and mail-outs. "Our first attempt [at contacting] was our 6pm service launch. We dropped flyers by contacting the concierge and explaining we wanted to invite the community, and there were a range of responses. Some are okay with you coming in and putting a flyer in every mailbox, some are not interested because you are a church, some you have to address and post it to get it in there."

Lee and his street team began to canvass local buildings and work out how to deliver mail to each resident. This research led to Lee building a database of their local buildings to keep track of each mail-out. "It had to become an organic process, getting to know your community and working within the rhythms of your community," he says. "If people didn't want mail, we have a giant spreadsheet with their history. We could also correlate with data on who came to church and how to follow them up."

How effective are these mail-out campaigns? Lee says it's hard to know, but 2000 Easter mail-outs can result in roughly 20 people attending. For Lee and his team, the key is being strategic and having the church's presence known in the community.

"It's very easy for a lot of people to have nothing to do with Jesus," he says. "We want to provide, at a small level, a way that people can see our church community is different from their perceptions and to show them there is a vibrant and alive Christian community in the city that loves the city. We're there to minister to them and love them."

"It's a very hard-hearted place to be at times, but to have a bunker mentality and refuse to reach out doesn't resonate well with me. The fact that we have a heart for Christ means we need to come in contact with these people, and while it can be hard to come face-to-face with everyone, doing this at a small level is a point of engagement. I think the attitude for us is that it's better to try than not to try at all. We don't know what the alternative is in such a gated community. From a high visibility impact, getting to them in the mail is a good start."

Lee says there are several ways other churches might begin to replicate this unique ministry:

- 1 Know where people are in the area. "Look at the parish map. Walk around the parish, break into teams and observe what life is like in the suburb. Is it all the same or are there specific demographics? Doing this is helpful. You can get a sense of the different mailboxes – who allows mail, who doesn't want mail etc."
- 2 Once you have an idea of the mailboxes in the area, keep track of the data. "Collate it in a spreadsheet and you can start to put together a mailing list. If you can't get access to the buildings or talk to a concierge, you can look [mailbox information up] on the internet. For us, it took the better part of a year to map out the buildings and we're still collating data. Data keeps changing all the time."
- 3 Build a team with a mix of people. "It comes down to resources for doorknocking or mail-outs. You want a mixture of people good at administration and good at face-to-face. For a church, you want one or two people to own the project. It's driven from a very analytical mind. It's for someone who has a good grasp of people in their community."

DRAWING PEOPLE OUT

Brighton-Rockdale parish has found that drawing people out is also quite effective for connecting with the community.

"We have a focus on new migrants and many live in apartment blocks," Mr Bryan says. "It's a little bit accidental in that we targeted people who live largely in apartments, rather than [targeting] the blocks themselves. It seems to work if you can coax people out of apartments into an event or ministry that serves the community. That works better than going to them. It's contrary to what we might think... but the attractional model works better with them. People value their privacy in their apartments more than they do in their houses."

The idea of drawing people out of the apartments and into shared space is one that Mr Seabrook has also picked up on. "There's an opportunity [at Dundas] because where we are at the moment there's a park outside the church," he says. "That's where we hold our playgroup. It's booming because a number of young families have moved into the apartments and they don't have backyards or places to meet people. We have a small place out the front where we can hold playgroup and people can see it from the buildings around."

He believes that the placement of his church in among the new developments puts it in a prime position to connect with many of the



residents. "I think for the future we've got the opportunity to be a hub for the community," he says.

With this vision of a hub, Mr Seabrook continues to brainstorm with his church about how to connect, knowing that it needs to be done in a pre-organised and thoughtful way.

"We're continuing to do the things we've done previously, in terms of flyers for events. We've talked about a new 'welcome to the area' ministry because we have people moving in. It's a great way to meet different people. That's the experience of the church – people have moved in and we need to be good at welcoming new people and helping them connect with the area."

Mr Wares has found that ministries serving the community often provide the greatest connections for his church at Kensington. "We get folk coming from the units and often they will come to our parents and toddlers group," he says. "These people are Chinese and also from South-East Asia. Our two churches, Eastlakes and Kensington, are both very multicultural. We get a wide range of nationalities because a lot of the

Connecting through events: Steve Bryan.



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SAFE MINISTRY
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people settling are increasingly people from the Subcontinent. We recently had an adult baptism and it was exciting to see that we had an Iranian and a first-generation Bangladeshi confirmed."

The church vision at Kensington shapes how it reaches out to everybody, including those dwelling in high-rise apartments. "We want to grow disciples by sharing the gospel about Jesus with people so they listen to the story, accept the story and then share the story," Mr Wares says. "We're looking at how we do outreach and include people and see growth in them. So on the outreach side, we are focusing on updating our website because that's the main way that people find us as a church. Also people find us through our signage and our connections through various groups such as parents and toddlers groups. We are moving to work on an ESL group and have it running in 2014."

The main issue, however, is one of building bridges between outreach ministries and church. "We can run these groups, but then you have to link them to church life and that's a challenge to many churches," he says.

"Letterbox-drop flyers don't seem to work very well and doorknocking is problematic with unit blocks because it's hard to get in. Connections with people through websites, signage and posters on the street will be much more effective."

NO SUBSTITUTES

Regardless of the programs or outreach ministries a church runs, Mr Moffatt says that at the end of the day nothing beats personal evangelism. "There's no substitute for believing Christians in the high-rises who are on the lookout for evangelistic opportunities and living in light of the gospel," he says.

York Street already has several members of its parish living in nearby flats. "In the King Street Village we've got someone in most of the apartments. When someone walks into church and they say they live in one of those apartments, I drop everything to go and speak with them. I look at them and say, 'All people are equal, but some are more equal than others. Do you want to grab coffee sometime?'" This is usually met with a laugh and a coffee date because, as Moffatt says, "Who doesn't enjoy coffee?"

Mr Bryan's first step in building these relationships in Brighton-Rockdale is simple. "Pray to start with," he says. "Pray for Christians to live in those apartment blocks and that

Christians would move in. Pray that some of those would choose to come to church, and use them to reach the people in their apartment blocks." Services outside the apartment blocks that serve the community are also high on the priority list, but Mr Bryan admits this is an area of learning for him and his parish.

From his experiences in New York City and London, Mr Moffatt notes that it's important to follow the natural seams of friendship with people, particularly in busy cities. Observing how people interact and form new friendships with one another plays a key role in personally sharing the gospel.

In a piece featured in *The Briefing* titled "A Tale of Three Cities" he shared his insights: 'Like a miner following a seam of precious metal to find more of the same precious metal, Christians need to keep finding the seams of friendship and relationships where gospel opportunities arise... If you live in a suburb, then the backyard and the local market are great places to meet and continue friendships for Christ's sake. But it is harder in high-density housing. The only way to do it is to follow the seams of friendships: Who is friends with whom in your building? Where do workers gather and develop relationships? Who is hosting the rooftop BBQ? These are all the questions of a person seeking to find the seams of new friendship for Christ.'

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A Muslim teaches us

When someone of another faith refuses to go along with the majority because of their beliefs, it should make us ask questions of ourselves, writes PHILLIP JENSEN.

BACK IN 1981, CHRISTIAN HEARTS THRILLED TO SEE A mainstream popular film treat Christian conscience positively. The film was *Chariots of Fire* and the Christian conscience was that of Eric Liddell, the man who refused to run in the Olympics on a Sunday. It was just so different to see a man of genuine faith presented in a film as a hero instead of a moral failure or a narrow-minded hypocrite.

Yet there was something odd about the insistence on the Lord's Day observance. If we were going to stand for principle somewhere, should it really be about not running on a Sunday? It was not like having sport

organised for every Sunday in opposition to church as we have it today. It was the once-every-four-years Olympics, drawing people from all over the world to Paris in 1924 for a short period of competition. Is it really forbidden in Scripture to run on a Sunday in such a circumstance?

Still, we loved the fact that he stood up to the authorities and even to the hypocrisy of the weak-willed Prince of Wales. Here was a Christian man that even the world admired for his moral courage and his sacrificial willingness to forego all for his beliefs.

Recently we have seen the same kind of courage displayed by Muslim sportsmen. Fawad Ahmed, for instance, was not willing to advertise



No beer logo: Fawad Ahmed (centre) celebrates with teammates Shaun Marsh (left) and Shane Watson (right) after claiming an English wicket during a Twenty20 International cricket match on August 31. AFP PHOTO: Andrew Yates

alcohol on his shirt when playing cricket for Australia. The Australian Cricket Board negotiated with its sponsor Carlton United and all agreed that he did not have to bear the brand name of their beer on his shirt.

It would be so easy for such a man to have worked out a way to subtly argue himself into wearing the advertisement. After all, he was not required to drink the alcohol. And the words of the advertising logo didn't say much about drinking alcohol. But he stood by his principles of having nothing to do with alcohol.

It is good to see the generosity of spirit and thoughtfulness of Cricket Australia and the brewer in their agreement to allow a talented cricketer

to play for Australia without compromising his conscience. His stand is not unique. Hashim Amla refused to play for South Africa with a beer company advertisement on his shirt.

However, it does raise some quite interesting questions. Why are there so few Christians standing for conscience against the culture? Should Christians object to the advertising regime of gambling and alcohol? What about the raunch culture that sexualises everything, especially young girls? Should we adapt to our culture to reach the lost or protest against our culture in the name of holiness and the kingdom of God?

One of the reasons we so rarely hear Christians standing for conscience like this is because, being based on grace rather than law, we have fewer rules or regulations that would place us in a compromised position. As strongly as I am opposed to the alcohol trade advertising at sporting events, I cannot say that alcohol consumption is a sin, or forbidden by my religion. Just the reverse – the Bible teaches that God made wine to gladden the heart of man (Psalm 104). So it is not so simple for Christians to object to the sponsor's logo, even though they may find alcohol advertising at sporting events illogical, untruthful, unhelpful and not in the best interests of the community.

Furthermore, Australian culture is based on Christianity and so provides fewer clashes with our conscience. In the past, most sport was on Saturday, not Sunday, and didn't involve any clash with church involvement. However, as our culture moves away from Christian roots and as our nation embraces multiculturalism, so the clashes will increase. For the Jewish minority this has meant the introduction of the Maccabi Games; for the Muslims there are obvious problems now – such as alcohol, money lending and dress codes – but when will the Christian problems emerge?

For many Christians, the compromises happen long before reaching national selection. The conflict over Sunday sport happens not at selection for the Australian cricket team, but in the juniors when we can't play because of the priority of church commitments. Or it happens at the professional level when we don't want to commit every moment of our lives to play a game.

But the refusal of Muslims to wear sponsors' logos raises questions about multiculturalism and the unity of a nation based on materialism. For we have embraced multiculturalism on the premise that our national culture is commercialism. We allow whatever behaviour people's culture or individualism wishes to practise, provided it's not criminal or against common commercial practise. We keep redefining what criminal means and how it relates to morality. So the unity of the nation is held together by commerce.

That is why if you rent out a property you cannot control what the tenants do in it. Your religious moral principles are overridden by your commitment to the commercial system. What unites our nation is the dollar. We have one commercial system across the states that are federated together.

Professionalism in sport has bigger problems for us than simply a beer logo. That is but the symptom of the problem. Materialism eats at the very heart of the sport itself. What kind of nation has a team that is named after sponsors, directed by media companies and coached by foreigners? It is no longer a national team but the team of a materialist nation more interested in buying victory than playing sport. These are entertainers, not sportsmen, creating the fiction of sport but providing a vehicle for drugs, corruption and gambling.

Yet our Muslim friends have pushed the boundary of multiculturalism a step further by showing that not even commerce will hold our society together. There are deeper issues in life than making money. There are people who would prefer not to play for their country than compromise their beliefs.

How sad that it is the Muslim minority showing up our culture's commitment to jingoism and materialism. I wonder if Christians don't because our conscience was purchased a long time ago.

MOORE
IS MORE

Open our lips, O Lord

but give us more interesting psalms to say.

FEATURES



What was once used and sung in our churches each Sunday has become strange and awkward. **ANDREW SHEAD** considers ways we can reconnect with the book of Psalms.

PSALMS ARE UNIQUE. UNLIKE ANY OTHER SONGS WE sing, they are God's own words, which he gives us to sing back to him. And yet most Sydney churches have replaced them with songs that, though sometimes inspiring, are not inspired. This troubles me.

I'm not against new songs. They can be edifying and Christ-honouring, but I don't believe they can or should ever replace the psalms. Psalm 1 promises that God's 150 songs will sink into us and root us deeply in righteousness and fruitfulness of life. They are designed to become our words, helping to shape who we are.

These were the songs that the very first Christians sang to praise the risen Christ. Psalm 2 promises a collection of songs which speak of the universal reign of God's Christ over every other king, every other human. Psalm 3 shows us that the Messiah's path to glory passes through suffering and hardship, even death. And as we work our way through these praises we find ourselves travelling a path of suffering and glory together with our Saviour. As we join the Son in his praises they

accompany our praises into the Father's presence.

In a previous issue of *Southern Cross* I wrote about the message of the book of Psalms, and how the psalms get this message across. This time around, I want to think about why many of us have laid Psalms aside, and challenge us to think creatively about taking it up once more.

WHAT IS STOPPING US FROM USING PSALMS?

Not so long ago it was almost universal Anglican practice to say or sing psalms week by week. But over the last generation Christian songs have reinvented themselves into the lyrical and musical language of contemporary culture, and somewhere along the way the Psalms were left behind. One or two verses from a psalm will often provide good material for a song, but a whole psalm no longer fits the mould. They have become strange, bewildering, tackled by brave artists like the Sons of Korah, but too challenging for the rest of us to sing together.

I want to think about why psalms are difficult for us, and how we might respond. My aim is to spur readers to come up with their own creative solutions.

1 The Psalms are too strange and demanding

The Psalms have become new and strange. They no longer speak the language of Christian worship. To overcome this it's going to take a congregation willing to commit to the new and strange until it becomes old and familiar, and leaders willing to work at making the encounter an engaging and interesting one. Perhaps a sermon series on the Psalms, out of which the church decides to work at bringing the Psalms back into their life.

Be warned, however: this strangeness is not just cultural or linguistic, it is emotional. Have you found yourself emotionally at odds with a psalmist who expects us to lament something we don't really care about, or delight in something that does not really move us? It is not always easy, or even possible, simply to jump in and sing a psalm with all one's heart. But this is exactly why the Psalms are so important! They expose our broken imaginations, and diagnose false love when we don't want to respond in praise. Each psalm has the capacity to work a kind of "heart surgery" to retrain our love.

For example: we Christians are good at praise but are liable to fall into triumphalism. Psalms teach us that true praise is won from the pit, from depths of pain and rebellion and degradation. They teach us not only to praise but to lament – to acknowledge the reality of our pain and bring it before God in solidarity with Christ.

2 The Psalms don't mention Jesus or the cross

Christians know that the Psalms have something to do with Jesus, but we don't always see what, or how. To overcome this it's going to take men and women able to lead the congregation into an experience of the Psalms week by week that is both Christ-focused and personal, a common expression of our solidarity as brothers and sisters in Christ.

There are many ways to set a psalm against the New Testament gospel so that it sits like a picture within a Christian frame. Here is one example using Psalm 126. In its original context this psalm remembers the rebuilding of Jerusalem with joy, but looks forward longingly to the completion of God's good work of restoration. Its emotional journey is a perfect match for 1 Corinthians 15, and the psalm could easily be used as a way for us to respond directly to the confidence and hope of that chapter. After a suitable introduction from the leader, have a single reader read 1 Cor. 15:19-21, to which the congregation responds using Psalm 126:1-3. The solo voice then reads 1 Cor. 15:51-52, and the people reply with the rest of the psalm (vv. 4-6).

Other means of Christian "reframing" might include the projection of suitable images onto a screen over the words of a psalm, or the use of a psalm to structure a series of congregational prayers, or simply a thoughtful 30-second introduction from the leader to point our imaginations in the right direction.



The Rev Dr Andrew Shead is head of the department of Old Testament and Hebrew. He lectures in Hebrew and Old Testament.

3 The Psalms are a recipe for boring church

Perhaps the biggest barrier for many of us is our past experience of dull, even monotonous reciting of the Psalms. Our imaginations are not captured. We feel detached from the words we recite. We read the poetry efficiently, superficially, rarely drawn into the poet's emotional world. To break down this barrier it will take *emotion* and *imagination*.

Our first vehicle for emotion is music, and one of our first tasks is to put music back into the Psalms. Musicians must take up the challenge of writing congregational music for entire psalms – as some are beginning to do (e.g. mattsearles.bandcamp.com). Ready-made lyrics exist in abundance, converted into metre and rhyme by musicians of the past, and hiding away in half-forgotten psalters and hymn books.

But even without new songs we can simply add music over psalms, or combine speech and song. For example, the song leader adapts a verse from the psalm to act as a chorus, sets it to music, and in 30 seconds teaches the congregation to sing it. The psalm is then recited over music – it often irritates me when prayers or (worst of all) appeals from the front are said over background music, but the Psalms were made for this – and at regular intervals everyone joins in the chorus. Here is an example, using the beginning of Psalm 146. I have taken v10, Christianised it, and made it a sung refrain (I would repeat it again after verses 6 and 8).



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Praise the LORD, my soul.
²I will praise the LORD all my life;
I will sing praise to my God as long as I live.

Christ reigns forever,
your God, O Zion, for all generations.

³Do not put your trust in princes,
in human beings, who cannot save.

⁴When their spirit departs, they return to the ground;
on that very day their plans come to nothing.

Christ reigns forever,
your God, O Zion, for all generations.

THE PSALMS ARE WORKS OF IMAGINATION

What has been written with imagination must be read with imagination. So what could it look like to put the Psalms back into the centre of our worshipping life? There is such variety – the Psalms may be prayed, read or sung together, proclaimed or performed by individuals, and preached on. They make perfect responses to almost any other part of Scripture.

“What could
it look like to
put the Psalms
back into the
centre of our
worshipping life?”

Their poetic form and rich imagery open the door to the use of other media beyond speech and music. Here I recommend John Witvliet's book *The Biblical Psalms in Christian Worship*. When we begin to appreciate how much imagination it took to write Psalms, and take the time to put some imagination of our own into performing them together, most of our problems will be solved.

This is not a call to run wild. Nobody wants boredom to be replaced by embarrassment or alarm! It is about closing the gap between ourselves and psalms under guidance from the text. It is about picking up on the poetic cues – the images, the rhythms, the emotional tone – and matching them to the gospel-shaped journey of death and resurrection which most psalms travel. It is about joining together imaginatively with our Messiah and having the permission to say as we read psalms of lament, *I suffer with the Messiah. He and I are alongside each other in suffering*; having permission to say as we sing psalms of praise, *We rejoice with our risen Christ*.

The psalms are his gift to us. Let's get them out of the cupboard and put them to use.

This article draws on material from the forthcoming book Stirred by a Noble Theme: The Book of Psalms in the Life of the Church, edited by Andrew Shead.

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PHOTOGRAPHER: Richard Willett for Wedding Photography and Family Portraits. Call 0435 346 432 or email richard.willett.photography@gmail.com

REFURBISHED SECOND-HAND MOWERS: Fully serviced - ready to mow! Phone G. Lincoln 0400 364 297. Loc: Castle Hill. See: sydneyanglicans.net/classifieds

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

Thursday, October 10

God, Science and History

Warrawee Anglican is hosting an open forum featuring Drs Andrew Ford and John Dickson, examining the relationship of God and theology, with science and history. Includes a reception afterwards. Entry is free, and registration is through the church website at warraweeanglican.org.au

LOCATION | Warrawee Public School Hall, cnr Pacific Highway and Finlay Road | 7.30pm

Sunday, October 13

Family Fun Day

Come along to a 10.15am City Church Service and stay on for a day of free fun. From 11.30am there will be a BBQ lunch, petting zoo, face painting, games, craft and a spectacular magic show telling the story of Jesus. A day of fun for both the young and the young at heart. For more information, contact Naomi on 9247 1071, or email naomi@yorkstreetanglican.com. LOCATION | St Philip's, York Street | 10.15am

Saturday, October 19

Food and Fun Fair

St Mark's, Granville is holding a Food and Fun Fair. All funds raised will go towards supporting mission. For more information, please phone 9637 1073 or email stmarks.granville@gmail.com

LOCATION | St Mark's Church, 39 Jamieson St, Granville | 10am to 3pm

Saturday, October 19

Wogs For Christ Conference

An event for people of a Mediterranean, Middle Eastern or Latino background (and those who love them), to hear the gospel and be encouraged to follow Jesus in a culturally aware and relevant environment. Main speakers will be Ray Galea, George Statheos and Oscar Rebelledo. Features workshops, singing and food (of course!). Standard rate is \$45 per person for the day. More details and registration at wogsforchrist.org

LOCATION | St Alban's MBM, 20 Westminster St, Rooty Hill | 8.30am to 4.10pm

Saturday, October 19

Men & Machines

Hosted by Macarthur Combined Churches, this event invites men, women and children from everywhere to enjoy an action-packed day together. Features live entertainment, exhibitions of cars, bikes, boats, trucks, ex-military vehicles (including a tank!), lawn

mower racing, aerobatics display overhead, remote control car racing, steam engines and lots more.

Helicopter joy flights will be available as well as food and drinks. There will also be free attractions for the kids - a rock climbing wall, mini "HotRodz" they can drive and a jumping castle. Tickets are \$10 each or \$30 for a family, available on the day. For more information go to menandmachines.org.

LOCATION | Macarthur Anglican School, Cobitty Rd, Cobitty | 10am to 4pm

Saturday, October 26

Prayer Book Day

A Prayer Book day will be held at St David's Church, Llandilo. The day will feature Holy Communion in the tradition of the 1662 *Book of Common Prayer*, a morning tea and then two sessions on the topic of the Prayer Book and contemporary worship. The cost is \$10 in order to cover the lunch. For more information contact John Hebblewhite on 4736 3592 or jhebblewhite@bigpond.com

LOCATION | St David's Church, Seventh Ave, Llandilo | 10am to 1pm

Saturday October 26

Southern Cross Alpine Lodge 50 Year Celebrations

Southern Cross Alpine Lodge is celebrating 50 years of Christian Mountain Ministry with an afternoon tea picnic. We warmly invite everyone who has ever stayed at Southern Cross or been involved in our ministry to come and celebrate with us. Full details available at www.southerncrossalpinelodge.com.au/news. RSVP by October 18 to scbookings@youthworks.net or phone 9130 8587.

LOCATION | Mare and Foal Statue Lawn (Lawn 34), Royal Botanical Gardens, Sydney | 2pm

Monday, October 28

Youthworks College Open Day

Come and experience a day in the life of Youthworks College. Take a tour of the campus, have your questions answered by faculty and meet the current students. Tours and other opportunities will be available all day, and lunch and dinner are provided. For more information, please visit youthworkscollege.edu.au

LOCATION | Wanawong Campus, Loftus

For diary events email
newspaper@anglicanmedia.com.au



The official opening: the ribbon is cut at St John's Park. PHOTO: AGR

After years of planning and nine months of living with their church grounds as a building site, the members at St John's Park have celebrated the opening of a new church.

Opened by Archdeacon Ian Cox as part of a special service on August 25, the new building stands next to the original church, with a connecting common area. The old church will now be used as a hall.

"It's been a long process," says the rector at St John's Park, Stuart Milne. "The membership of the church was expanding and [previous rector] John Gray had a vision to expand the church as well, so he began the whole process 10 to 15 years ago."

Two sets of plans and two ministers later (Ted Brush led the church after Mr Gray), the \$1.5 million building project is now complete. The modern building, with a new audio-visual system paid for with extra funds raised by the congregation, has underground parking for 28 cars plus another 30 or so spots at ground level (although some of these can be turned into basketball courts when needed).

Mr Milne says former parishioners returned for the opening, plus a

number of local politicians, and he spoke about "what church is and isn't... and how you'd become part of the church".

And while numerous people from the church have been active in the building process, Mr Milne is particularly thankful for the work of parishioner John Hart – a project manager by trade who watched over the build from beginning to end.

"John has done an incredible job on top of his normal job to get this up and happening and has saved us hundreds of thousands in the process," he says. "He basically supervised everything".

In addition to the ministries already running at the church – including children's and youth programs and ESL classes – Mr Milne hopes the future will include an after-school tutoring club, holiday kids' clubs and an on-site Anglicare counsellor.

"Everyone's excited about the future," he says. "It's been a wonderful journey, and for some people it's 'At last!' And our hope is that through this new building we would see God's name proclaimed widely; we would see the nations right around us come in and see lives transformed."

WOMEN PREACHING FORUM PRODUCES FRUITFUL DISCUSSION

A recent public forum held at Waitara Anglican Church featured a discussion on the issue of women preaching in church.

The event, which hosted rector of Roseville the Rev Dr John Dickson and the rector of Christ Church, St Ives the Rev Andrew Graham, saw two differing perspectives on the issue discussed publicly.

This particular forum was regarded by many who attended, including the speakers themselves, as a generous and constructive treatment of a complex issue.

"I think it's one thing to keep impersonal arguments at bay, and to treat impersonal arguments with disdain, but when we're all in the same room – knowing we're brothers and sisters in Christ talking about a complex issue – it changes the mood of the room," Dr Dickson says. "I came away thrilled that Bruce [Stanley, the local Mission Area leader] put it on and that Andrew was happy to play his part in the discussion."

Says Mr Graham: "I am keen on an issue like this that we be generous with each other without diminishing differences of opinion or conclusion. I don't think we solve stuff like this by saying we all agree, because we don't... In terms of the contribution I made, I wanted to put that in the context of larger issues of ministry, men and women, and the way we conduct ourselves in church life."

Dr Dickson says his intention in participating in the event was largely to have an open, personal discussion about the topic, to deal seriously with Scripture and to try to demonstrate how he arrived at

his conclusions.

"I'm not on the campaign trail to get women preaching in our congregations," he says. "But I will admit to having an agenda to undo this issue of a shibboleth, the way this has become a marker of who an evangelical is. I think people in the room may have left thinking that you can be a conservative evangelical... and believe women can preach some sermons... I'm perfectly happy with that."

Mr Graham says that having an open public forum presented a number of positive correctives when it comes to discussing hot button theological issues.

"I think it was very valuable that we had a setting where people were there, particularly that there were women actually in the room," he says. "I think that tempered the discussion. We had to treat them as they are, as people involved in the realm of ideas. We had the opportunity to modify ideas, to correct them live, and correct misunderstandings."

Mrs Vicki Carter, the office administrator at Waitara Anglican, attended the event and says she found it helpful.

"Personally I found it a very interesting, challenging and thought-provoking meeting with many valid discussion points for both opinions," Mrs Carter says. "I appreciated the opportunity to hear key speakers debate the highly charged issue, and thankful that the ultimate outcome of sinners, sitting under the promise and the grace of Jesus under one true God, is the same for men and women."

TEARS & HOPE

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FATHER'S DAY BREKKY BRINGS HOME THE Bacon



Appin Anglican Church recently hosted a Father's Day Breakfast, giving a hearty, bacon-filled breakfast away to the community at the local Appin Public School.

The church suggested a bacon and egg roll breakfast for all the dads, grandads and carers in the local area, and the school opened its doors to the church, who served

the breakfast, and the members of the local community. The breakfast team served up 120 bacon and egg rolls in a little over an hour.

The relieving principal of the school, Ms Karen Sellick, thanked the members who served, and said that she hopes the event will be held again next year.

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Gospel through song

SCOTT MONK

THE URBAN BEAT OF SCRATCHING WOKS, flashes of flame and the scent of chilli and lemongrass sizzling from the kitchens of Thai restaurants on Sydney's lower North Shore are facing some not-so-quiet competition.

On any given weekend the young and beautiful as well as the old and dutiful pause from their café-hopping through Kirribilli, drawn by the music pumping from a church.

Up to 20 passers-by will step inside the entranceway at Church by the Bridge (CBTB) to listen to a worship leader and his band energise congregation after congregation with contemporary music that is catchy as well as Christ-centred. "I can't believe this is coming from a church," they say, before making their apologies to leave once the music stops.

The man behind the unlikely evangelism is six-foot-two Dan op de Veigh. The band leader at CBTB, he also led the music team at this year's Engage conference for the first time and – along with songwriter, pianist and co-creator Lachlan Brown – he has just released a debut album, *God is Enough*, the songs of which are starting to spread across churches in Sydney, Adelaide, Brisbane and Wagga Wagga.

"They're curious about what is going on," op de Veigh says of the passers-by. "The music attracts people. It brings them in."

"In an article entitled 'Evangelistic Worship', American pastor and author Tim Keller makes the point that excellent aesthetics includes outsiders; that good art will play a major part in drawing non-Christians. I think good music in church builds up the church but it also welcomes people in."

God is Enough aims its songs at congregations born in the rock 'n' roll age, which are increasingly accepting that contemporary worship music is no longer just a fad spearheaded by Pentecostal churches.

The album is the culmination of three years' work between op de Veigh and Brown, who started writing songs at beach mission. The title track is inspired by a John Piper sermon on Psalm 73, and other songs range from the lyrical and reflective to musical vibes of the American South.

The tracks fit so comfortably into services



Music maker: Dan op de Veigh's songs are already on the playlist at his church.

that op de Veigh has included three songs in the playlist at Church by the Bridge in Kirribilli, without most people recognising his name in the fine print.

His plan to create worship songs that openly glorify God, rather than follow the me-centred path of some contemporary Christian music, has seen pastors and fellow worship leaders seek the 28-year-old's advice on transforming their music programs into something more vibrant.

"People are hungry for more songs," op de Veigh says. "Churches now are keen for more songs to choose from with both great music and great words. One of the difficulties in churches – and I can do this myself – is that those in charge of music tend to only go to musicians and songwriters that they know and trust."

"I hope that this pool of known and trusted songwriters keeps increasing."

He says lyrics should be memorable, creative, interesting and true no matter what a person is feeling but, most importantly, they shouldn't be about the singer.

"We need to sing about God more," op de Veigh says. "What's the best thing for me? To have a bigger picture of God and love the

gospel more. I choose and write songs that are first and foremost about God and his work, and our response to that."

"In the age we live in, music is the new liturgy. For better or worse, we sing a lot more now than I think we ever have in our gatherings. Singing has replaced a lot of what used to happen in church services. This places a lot of weight on the content of our songs."

But don't panic. That doesn't mean chaining up "Amazing Grace" and other hymns.

"More churches are willing to use newer songs and newer artists, which is a really great thing because it brings a newness to our singing," op de Veigh says. "But lots of churches are using old songs and reworking them. Lachlan and I included on the album a 19th-century hymn called 'Lead Us', which we rewrote the music for and added a chorus to because the words are just so good."

"There's a recognition that even though we've got lots of new songs in our churches, the Christian faith is an old one and we stand on the shoulders of many, many generations of Christians who have come before us and have walked this road."

God is Enough is available on iTunes or from www.godisenoughcd.com

SC



All quiet: the calm before the space storm for Ryan Stone (Sandra Bullock) and Matt Kowalsky (George Clooney).

JUDY ADAMSON

Gravity

Rated M

HAVE A BIT OF AN ISSUE WITH Hollywood films set in outer space. I don't mean a *Star Wars* or *2001*-type of film, but movies that relate stories which are – or could be – true. In my mind, when it comes to these films, it wouldn't be a Hollywood story if everyone wasn't rescued one way or the other, amid mortal danger, to bursts of patriotic music.

That's what makes *Gravity* so refreshingly different. On one hand it is absolutely still focused on the idea of survival: not giving up and going beyond what you thought you could possibly achieve. But it's also about disaster – a real "what if" of the Space Age for which the astronauts and those back on Earth at NASA are completely unprepared.

The action begins peacefully with a wide shot of Earth, beautiful and serene, below a team of US space shuttle astronauts making upgrades to the Hubble Space Telescope. Medical engineer Dr Ryan Stone (Sandra Bullock) is a first-time space traveller who is still dealing with the nauseating effects of zero gravity. Meanwhile the mission's commander, Matt Kowalsky (George Clooney), is happily jetting around the shuttle, telling stories and making the most of his final space mission.

However, when debris from a Russian satellite starts to head their way it causes a domino-like effect – smashing a range of other satellites in their orbit until a mass of pieces crash into the group, destroying most of the shuttle and leaving Kowalsky and Stone as the only survivors, floating in space with limited oxygen and with their communication link to Earth severed.

Much has been made over the years of the number of satellites, discarded rocket bits and other space junk floating up in the heavens. And yes, hypotheses have also been raised about just such a scenario as the one depicted in *Gravity*: a ripple effect from one small problem that causes widespread destruction in an orbit around the Earth, and knocks out the satellite communications we take for granted. This is otherwise known as everyone losing access to Facebook, as Kowalsky jokes before matters get too serious.

The pair's only choice is to try to reach the International Space Station before Stone's oxygen runs out and Kowalsky's jet pack dies. And that's just the beginning of their problems.

Stone, who has no-one to mourn for her if she doesn't come home, and who is still grieving the loss of her young daughter, is

challenged by the option of letting go and choosing not to struggle on. She has to come to grips with the fact that she might die – poignantly noting that "I'd say a prayer for myself but no-one ever taught me how". Are we prepared for death? It's an almost automatic reflection for the audience in this moment.

While *Gravity* isn't all that long at 90 minutes, it's definitely not for you if you can't stomach non-stop action. There are real gut-churning scenes with moments that will have you gripping your chair, your hair, biting your nails – whatever works for you. Who was it that said in space no-one can hear you scream?

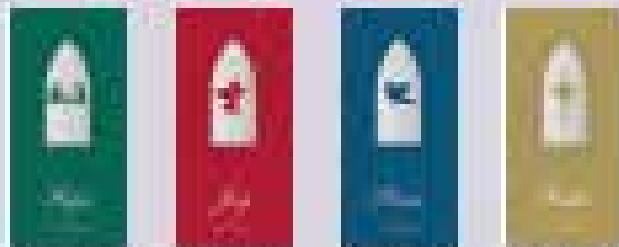
The 3D element is almost completely irrelevant here but that aside, Alfonso Cuarón has directed, co-written and co-produced an excellent piece of cinema with top-notch photography, special effects and performances from all. Clooney is a good choice as the jovial Kowalsky, a seasoned astronaut with a million tall tales who is also practical and calm in the ongoing crisis. But it's Bullock who really carries the film, dramatically and emotionally, in another impressive showing that highlights how underutilised she was in comedy.

Gravity is one film you'll want to tell your friends about.

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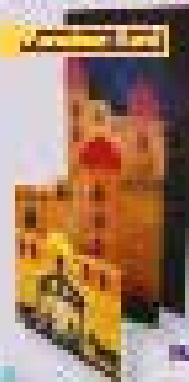
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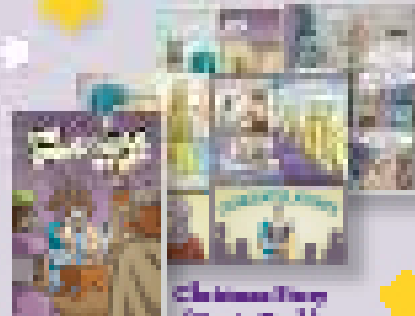
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