

# Southern CROSS

SYDNEY ANGLICANS CONNECTING

July 2012

## Defenders of the faith

Chaplains in the armed forces

- › MTS Sunday
- › The church over the water

WITH THIS ISSUE:

Our magazine for women



## COVER

Army Chaplain Richard Whereat leads a procession for a fallen soldier in Afghanistan, to a waiting Royal Australian Air Force C-130J Hercules, to begin his repatriation home.

PHOTO: CPL Ricky Fuller

14

5

6

8

## NEWS

- 4 Sydney
- 9 Mission
- 10 Australia & World

## COMMUNITY

- 11 Changes
- 12 Letters
- 13 Essay of the month

## FEATURES

- 14 Defence chaplains  
For God and country
- 18 Moore  
Bible college, or college of theology?

## SOCIAL

- 20 Positions Vacant
- 20 Classifieds
- 21 Events

## CULTURE

- 22 Book reviews  
*Sexegesis and Driven by Purpose.*
- 24 TV review  
The interlinked ideals of *Touch*.

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# A new principal for Moore College

DR PETER JENSEN

**I** AM WRITING IN ORDER TO URGE US ALL TO pray for Moore College as the governing board seeks a replacement for Dr John Woodhouse. There is no more important task for a denomination than to provide theological education for its pastors and decisions made now will affect virtually every parish for years to come. As Moore has increased its global significance, the decision will have even more impact than ever before.

The governing board will pray, consult, advertise widely, interview and, in due course under God, make the appointment.

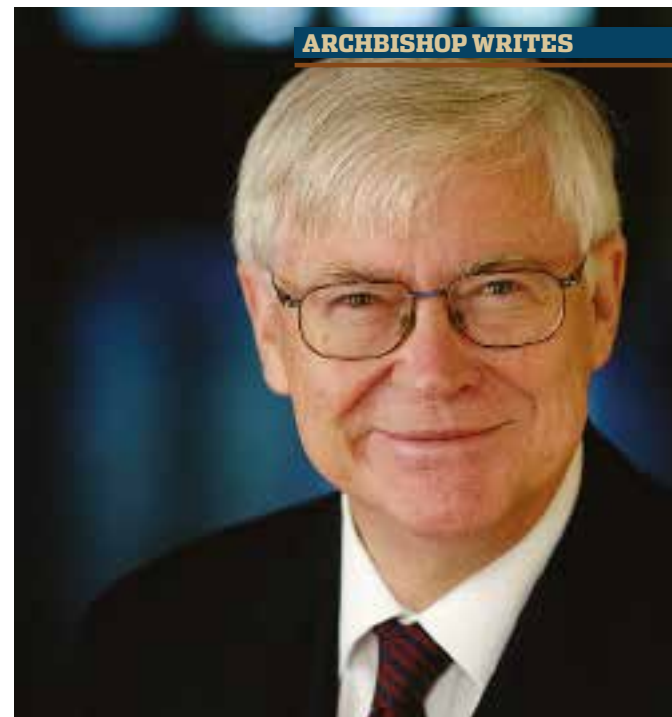
The college always has to attend to the tension between its core concerns and its contemporary challenges. In my view, we can think of its core concerns like this: Moore College exists to attract and educate the ministers of the word who are Christ's gift to his people, in the knowledge of God as revealed in his word, centring on the gospel of the Lord Jesus Christ. It does so by creating a fellowship whose aim is to 'learn God' so that they will better make him known. At its heart is the faculty, a fellowship of teachers who know God and model godliness, in relationship with God and with each other, through his Spirit.

Students are welcomed into that fellowship as brothers and sisters in Christ in order to be matured in Christ. The college is, therefore, a community centred on the task of knowing God as he has revealed himself. The aim is that knowing God will be productive in the lives of all at the college as they are better equipped to make him known.

Such thinking has produced the college as we see it today. Priority is given to the personal, pastoral and professional quality of the faculty. It is a united fellowship and one that welcomes all into the discussion and debate that aids mutual learning. Community is sustained by residence, where possible, and an education which stresses the unity of the subject matter by keeping students together in year groups. In this fellowship, all learn from each other.

The biblical revelation is at the heart of the curriculum, and both students and faculty give it sustained and rigorous attention. But if we are to make God known in the world we must also know the world, so students study history and contemporary issues and philosophies as well.

In John Woodhouse's time the college has moved ahead in many, many ways and is well placed to meet the opportunities which God has opened up for us.



The momentum needs to be sustained so that we can grapple with such contemporary challenges as the communication revolution and the need to preach the gospel in an effective way in the intellectual, moral and spiritual turmoil of modern culture.

Three particular issues need your diligent prayer and other support. First, the campus needs a major refit. We used to talk about a new library building, but the new building we need is going to be far more than a library. We have to think of it more as a hub for community, for learning for teaching, for communications. This building is only the beginning of what needs to be done. God has given us a site of great strategic significance. How can we use it best for the gospel?

Second, the global work of the college has to be set on a new footing. The hunger for our distance learning is immense as God has shown us in the past decade. But we have not kept up to date with the method of delivery and the major language translations which must be done.

Third, there is much to accomplish for our Mission, in partnership with other educational works in the Diocese, to strengthen our schools, our in-service ministry training, our charitable works, our ministry to youth, our evangelism and church planting. New opportunities for fruitful co-operation are at hand and the next decade could see our work significantly blessed under the Lord's hand.

All this must be accomplished while holding tenaciously to the core principles of the college and maintaining the fruitful ministry which has emerged in the past decade.

The principal is not expected to do all this on his own. But, under God, his is a major role and that is why I am seeking your co-operation in prayer so that the Lord will bless us by giving us exactly the right person.


SC

## Mission Prayer

Almighty God,

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

In the name of our Saviour Jesus Christ,  
Amen.



# Moore College Lectures 2012

**Tuesday 14 August**  
**Public evening lecture, 8.00pm**

**Monday 20 August –  
Friday 24 August**  
**Daily morning lectures,**  
**Mon: 10.00am, Tues – Fri: 9.00am**

**Admission is FREE**

The lectures will be held at  
the Knox Lecture Theatre  
located at 15 King Street on the  
Moore College campus in Newtown.

## The Point of the Sword

Applying the Bible to  
applying the Bible



No college can truly train a preacher. A preacher is made by the gifts and personality that God gives, and then the slow development over years of hard work and prayerful ministry. These qualities are what make a preacher. But a college can make a significant contribution by putting the right habits in place. Rev Chris Green, Oak Hill Theological College, London will lead us carefully through this training process. He will address our topic over one night and five days.

## OPEN NIGHT

**Monday 27 August,**  
**7.45pm – 9.15pm**

Broughton Knox Centre, 15 King Street Newtown  
Come in, check out the College and have your  
questions answered.

## OPEN WEEK

**Monday 27 August – Friday 31 August**

Come and visit our Newtown campus, sample  
a lecture and meet faculty and students.  
Email [openweek@moore.edu.au](mailto:openweek@moore.edu.au) for more  
information or to arrange your visit.

DATES  
FOR YOUR  
DIARY



## MTS SUNDAY

# Prayer for gospel workers



MTS apprentice Jane Bolton (left) shares the Bible with TAFE students.

TARA FARRUGIA

IN THE HOPE OF encouraging churches to pray for people to be raised up to work for the gospel, the Ministry Training Strategy (MTS) is launching MTS Sunday this month. To be held on July 29, it will be an opportunity for Christians and churches to pray for and participate in raising more workers.

The inspiration for MTS Sunday came from the realisation that, publicly at least, churches are not praying regularly for future leaders. "MTS Sunday is designed to encourage churches and ministries to work out how they can participate in, or support, raising harvest workers," says Ben Pfahlert, MTS national director. "We are getting churches around Australia to watch a DVD about ministry apprentices reaching the

lost with the gospel and pray that God would raise harvest workers who train as ministry apprentices."

The senior minister at Guildford with Villawood, Tim Booker, will have all congregations in his parish participating in MTS Sunday. "Important things often drop off our radar," he says. "As we seek to raise the next generation of disciple makers, we want everyone at church to know what MTS is all about so we

can all support it."

Pfahlert hopes MTS Sunday will see Christians in different churches and ministries praying for future leaders in all areas. "We want churches to spend one Sunday in the year thinking about the dire need to raise Australian evangelists, pastors, teachers, church planters, Scripture teachers, blue collar gospel workers... we want to help the church have the mind of Christ."

His greatest hope is that these prayers will bear fruit. "That's my dream," he says, "that people sitting in pews would move from 'Gee, who's going to reach Australia with the gospel?' to 'Why don't I try and reach my part of Australia with the gospel? I'm going to train as an apprentice!'"

## FREEDOM IS HERE CONFERENCE

## Reaching out together

A NEW JOINT VENTURE conference between Anglicare and Anglican Youthworks is seeking to offer theological and practical advice on how Christians can 'do good' in their communities.

Darren Farrell works for Anglicare's parish partnerships program and came up with the idea for next month's Freedom is Here conference through his dealings with churches.

"We partner with churches in a number of different areas like care and biblical justice," he says. "We found there was a desire from Christians to do good but they didn't know how to do that."

The recent Kony 2012 campaign indicates that people, particularly Gen Y, are passionate about justice and want to see social change. The conference aims to capitalise on that desire for action.

"These issues haven't been addressed properly in our churches," Mr Farrell says. "We want to help people think through what it means to live as a Christian."

Anglicare is one of many Christian organisations that offer help and support to people in all walks of life, but Mr Farrell fears Christians are slowly moving away from the care industry; something

he says needs to change.

"If we are about the gospel, we will be about helping people," he says. "We don't want to just be hearers of the word – we need to be doers of the word."

The conference will feature talks from the Rev Dr John Dickson on the history of the early church, the Rev Justin Moffatt on the book of Amos and Dr Greg Clarke on the successes and failings of the modern church.

"There will also be workshops to offer people practical advice on what they can do," Mr Farrell says. "Luke 14 will offer advice on caring for people with disabilities. We will also look at what it means to do ministry with marginalised people, how we can get them into our churches and make them feel welcome."

The conference will also be the launching pad for 'Hope for Sydney', a campaign started by the Redeemer ministry in New York.

"Our priority is to get people fired up to love their city," Mr Farrell says. "We want people equipped to meet the needs in their cities and we are providing the tools to do that."

For details on the conference see outdoors.youthworks.net/p/143/freedom-is-here

## RECRUITMENT OFFICER

### Dedicated Teams Providing Best Standards in Christian Aged Care

Our client is a large, premier provider of comprehensive aged care services accommodating over 5000 residents throughout Sydney metropolitan. With a strong commitment to quality care, they employ in excess of 2000 staff comprising care, nursing and allied health professionals, supported by operational and corporate positions based in Sydney's North West. This is an exciting time of growth, innovation and renewal in developing new and existing services to expanding communities.

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or email [judy.wong@credenceintl.com](mailto:judy.wong@credenceintl.com) with your CV and a Statement of your Christian faith.



"More Than The Job"

## Culture, Scripture and Spirit

Mimi Haddad, president of Christians for Biblical Equality International, will present two talks.

### "Has Culture or Scripture Shaped Gender Relations in the Church?"

Friday, 14th of September, at 7.30 pm

### "Do the Spiritual Gifts Come in Pink or Blue?"

Saturday, 15th of September, at 2.00pm

There will be time for questions and discussion.

Venue: The St John's Centre, 132 St Johns Rd, Glebe, Sydney

Cost: \$10 per talk, to be paid at the door.

Register: by 10th of September  
[info@cbe-sydney.org.au](mailto:info@cbe-sydney.org.au)

Christians for Biblical Equality (CBE), is a movement within evangelicalism, which promotes an egalitarian understanding of ministry in the life of the church.

Dr. Mimi Haddad is a graduate of the University of Colorado and Gordon Conwell Theological Seminary. She also holds a PhD in historical theology from the University of Durham.

Visit our website [cbe-sydney.org.au](http://cbe-sydney.org.au) for more information.



## JUBILEE AWARDS

## Anglicans honoured in Queen's Birthday list

SYDNEY'S ALANNA Nobbs, Trevor Cairney, Noelene Beer and Melbourne's Peter Adam are among Anglicans honoured in the Queen's Birthday list, released last month.

Professor Nobbs of Macquarie University was made a member of the Order of Australia (AM) for service to education in the fields of ancient history and the classics as an educator, and through leadership roles in professional organisations.

Others awarded the AM include Graham Lightfoot, chairman of the Sydney Bethel Union that works for welfare of merchant mariners and James Millar, a former chairman of the Crusader Union.

Canon Dr Peter

Adam, former principal of Ridley College, was awarded the Medal of the Order of Australia (OAM) for service to theological education and to the Anglican Church of Australia.

Professor Trevor Cairney, Master of New College at the University of NSW since 2002 and a member of the board of the Anglican Education Commission, was honoured for service to education and business.

Noelene Beer was also given the OAM for service to the Anglican Church of Australia. She was the Girls' Friendly Society leader-in-charge at St Paul's, Castle Hill for more than 40 years, and still teaches Scripture and is active in ministry to older Australians.

## MINISTRY CONFERENCE

## London evangelicals fly in for intensive

TWO LEADING BRITISH evangelicals will visit Sydney in mid-August to speak at a ministry intensive at St Andrew's Cathedral.

Organised by the Ministry, Training and Development department around the theme of "Changing to stay faithful", church planter Richard Coekin will join the leader of the Cornhill Training Course, Christopher Ash, on the platform for the day-long conference.

The director of MT and D, Phillip Jensen, says the pace of societal change is accelerating. "We are therefore under great pressure to change the way in which we minister to adapt to our changing world. Yet faithfulness to the 'old story' is what we are required to do.

So we cannot change our message even while we are changing our methods."

It is a pressing issue, he adds. "Not even staying stationary is an option because if the world changes, our message will be misrepresented or misheard if we express it in old words, old music and old culture."

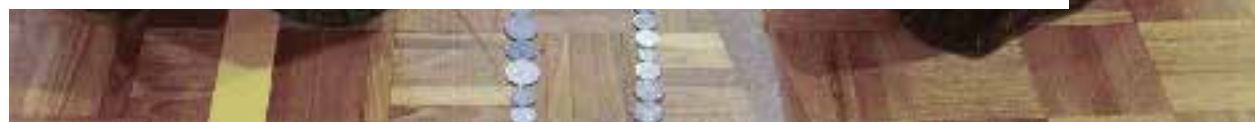
He believes Mr Coekin and Mr Ash, being at the forefront of ministry in the 21st-century culture of London, have much to teach Sydney ministry workers. Christopher Ash is also the author of two books on marriage and will speak at a separate evening session on the issue of marriage and ministry, which will be open to ministry workers and their spouses.

See [www.mtd.org.au](http://www.mtd.org.au)



LEARNING TO SERVE

## Schools support Anglican Aid



Making changes: junior school girls from Roseville College and their coin line.

## JUDY ADAMSON

THERE MAY BE NO official record for a school fundraising coin trail, but Roseville College did a pretty good job of setting one in the last school term. Each class raised money for Anglican Aid and their combined coin snake was nearly 650 metres long.

The college did this as part of an initiative of the Anglican Education Commission to raise funds for and awareness of Anglican Aid projects. Alison Wheldon, the curriculum consultant at the AEC, said the point "wasn't how much money we were raising, it was on the whole idea of service". She added that the idea

was also linked to the annual thanksgiving service for Anglican schools, which this year focused on "celebrating and serving".

All 38 Anglican schools in the Diocese were invited to take part in raising money for projects aimed at helping children in the Democratic Republic of Congo, Indonesia, Ethiopia, India and Uganda. While a number of schools were already committed to projects in 2012 and couldn't take part, 11 schools planned everything from the coin trail to a pay-as-you-go water play day (BYO water pistol), mufti days, barbecues and cake stalls.

The acting chaplain of Roseville College, Valerie Williams, said the idea

for the coin trail came from the "principle in Deuteronomy 24 of the workers and landowners always putting aside part of their produce for the poor. We thought that in our consumer-based society we would put our change aside... and we called it 'Spare change to bring change'.

"The girls understood clearly that they were helping the orphans in Bali, and that they were particularly helping them to establish industries for themselves so they would become self-sustaining. That really struck a chord: it wasn't just a handout, but would change the kids in that orphanage and give them skills to take with them into their lives."

Mrs Wheldon said

that well over \$10,000 had already been raised, even though some of the schools were yet to hold their events, and other schools had contacted her and said they planned to take part next year.

"A number of schools already have a big service program, and some already have well-entrenched support for other organisations... but many schools did say that although their service calendar was full this year that in subsequent years they would get on board," she said. "They could do something in a big or a small way – for us the focus is to do something as a community of schools that's tangible and constructive."



## NEW PRAYER BOOK

# Are written prayers inauthentic?

RUSSELL POWELL

A SENIOR MEMBER OF the Archbishop's liturgical panel says resistance to written prayers is one of the key issues in gaining acceptance for the new prayer book.

Churches across Sydney have been 'road-testing' *Common Prayer* since it was introduced to Synod members in 2011. One of the framers of the book, retired Moore College lecturer Dr David Peterson (right), took to the floor at the recent Georges River ministry conference as part of the feedback process before this year's Synod is asked to commend a final version for the Diocese.

Amid complaints

that prayer in churches was often inarticulate and superficial, one rector at the conference said young service leaders were reluctant to use "set prayers" because they regarded extempore praying as more heartfelt and "authentic". Dr Peterson described the issue as crucial and part of "the implicit spirituality in our churches", saying the solution lay not in books or training sessions but in going back to the Bible.

"There's a whole spirituality of set words being used in the Bible, from the words Jesus gave his disciples to say in the Lord's Prayer to the psalms," he said. "It's remarkable to me that people have no problem in *singing* set words written by somebody



else but they won't say words written by someone else. We have to be balloon prickers, otherwise we will end up with superficiality because of this presumed spirituality."

Another rector drew laughter when he told of an incident during a service when a young leader read a prayer from the prayer book. Her friends, thinking she had prayed extempore, congratulated her for the "awesome" prayer. Dr

Peterson said consistent mingling of set and extempore prayers would help people see the substance and value of written prayers.

Panel chairman Bishop Robert Forsyth said the feedback since last Synod had resulted in a significant upgrade of the 'development version' of *Common Prayer*. "Every service has been improved," he said. "There's now a much wider range of intercessory prayers and a fourth Service of the Word and Prayer, incorporating some of the language and perspectives of Hebrews."

The website [bettergatherings.com](http://bettergatherings.com) will be updated to include all the revised material.

## BROADWAY OPENING

## No rain on Barneys' parade

RAIN COULDN'T dampen the spirits of the more than 500 people taking part in a celebration walk to the new St Barnabas', Broadway as it hosted its first service last month.

International students mingled with parents and toddlers as they prayed and sang "Jesus Loves Me" in English and in Mandarin at Moore College to farewell what had been their home for the past six years. The three congregations then walked to their new church with signs and broad smiles despite the rain, marking a symbolic shift to the new building.

When they reached Barneys a bagpiper struck up "Amazing Grace", which the congregation sang (under umbrellas) before streaming into the



new auditorium.

*The Sydney Morning Herald* covered the event with the headline "Message from a feisty congregation: we're back in the house". The Broadway Hotel opposite marked the occasion with the sign "Welcome back priest" – a reference to the 1980s duelling billboards between the publican and the then Barney's rector, Rob Forsyth. The new Barney's signboard is due to be erected this month.

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# Turning fifty: a mature perspective on investment

Anglican National Super (ANS) reached its 50th birthday in April 2012, marking a half-century of making ethical, and wise, investment decisions to protect its members. And in the world of investment and superannuation, the more things change, the more they stay the same.



Life in 2012 is very different compared to the world in which ANS began, in April 1962. Indeed it is hard to think of many things that are actually the same.

Money, wages, investment and retirement are as important now as they were in the 1960s but our expectations have changed. Superannuation has gone through significant changes in Australia – there were no superannuation guaranteed contributions (GSC) paid by employers back then!

Interest and unemployment rates are fairly similar today despite the fifty-year gap, but in April 1962 there was 0% inflation.

In 1962 nobody would have predicted that USA would one day face economic uncertainty, with spiralling debt and still feeling the effects of the Global Financial Crisis of 2008-2009.

Now terms like ‘market volatility’, ‘austerity’ and ‘sovereign debt’ are used regularly, and not just by economists.

## Ahead of the game

One thing that has not changed for ANS is the focus on responsible and ethical investment which has been part of our policy since day one.

In 1962, ANS was well ahead of the game, and still is. Other Super Funds offer an ethical option but ANS is committed 100% to ethical investments through its partnership with AMP’s Responsible Investment Leaders.

And since being administered by AMP, the ANS plan has even greater resources for research and shareholder activity to block out negative investment opportunities and to proactively identify positive investment opportunities.

In 2012, many understand that unethical or unsustainable business makes bad business – just look at News Corp stocks in the wake of the phone hacking scandal or the British Petroleum share price following the Gulf of Mexico incident.

Although there may always be quick profits from ‘sin stocks’ more sustainable and responsible options, offering greater transparency and fairness in executive remuneration, for example, are much better propositions.

As the market slowly recovers from the last few turbulent years, and experience tells us it will eventually settle, things look very encouraging for ethical investment strategies.

We pray that ANS members, whose superannuation directly supports businesses and industries that reflect Christian values and are good for humanity, will be blessed with a clear conscience, a healthy return on their investments and a productive retirement full of opportunities to serve the Lord and the funds to support them those opportunities.



**Anglican National Super**

*Paul Willis is Business Relationship Manager at AMP with responsibility for the ANS plan. ANS is run in partnership with AMP and a Policy Committee representing Synod and the members. Stephen Poucher is chairman of the Policy Committee. Email: paul\_willis@amp.com.au Telephone: 1300 364 984*

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Talk to Paul Willis, your Anglican National Super, paul.willis@amp.com.au or 1300 364 984.



**Anglican National Super**



## COMMUNITY GRANTS

# Parish upgrades funded

ANDREW BUEGER

THE SYDNEY DIOCESE has received a total of \$1.6 million for local churches through the 2011-12 Community Building Partnerships (CBP) grants, making it the most successful funding recipient in NSW.

Premier Barry O'Farrell allocated \$35 million for the third round of CBP grants, allocating each electorate \$300,000.

"The money was made available for community groups who would use the funds for infrastructure that would assist the local community," said Greg Ellem, head of the Parish Property Trust.

In total, 68 parishes received grants of between \$1000 and just under \$80,000. "Establishing and maintaining relationships with your local MPs – federal, state and local government – is crucial for churches when it comes to securing funding like this," Mr Ellem said.

## TOONGABBIE

The parish has received \$79,789 – the largest grant to an Anglican church in the Sydney Diocese. Part of the funds will be used to renovate one of the church's two kitchens.

"The kitchen is about 30 or 40 years old," said senior minister, the Rev Raj Gupta. "The money will allow us to upgrade it to almost commercial quality. This will allow us to have more events and encourage more people to use it."

The grant will allow the church to construct

a children's playground. "We want to make our church better for kids," Mr Gupta said. "Other than Sunday school we have two playgroups and a crèche meeting at the church each week. There is also a government-run support group for families with children with autism that meets on Wednesdays, so we have children here nearly every day."

"When children are relaxed and having fun, their parents are likely to be more open and receptive to us. Both of these projects will ultimately allow us to reach more people for Jesus."

## ASHFIELD, HABERFIELD AND FIVE DOCK

The \$72,000 received by the inner-west

to. Senior minister, the Rev Andrew Katay, said the ministry centre would provide much-needed space for the church to grow. In order to manage until then, seats at the back have had to be removed to make space for people before and after the services.

"At the moment we're full," Mr Katay said. "Essentially the new building will serve as a lobby for the church. Our growth has been choked because we just haven't had the space to expand. This will allow us to double the sizes of our congregations."

## SADLIER

This south-western Sydney parish received \$42,190 to construct a community playground. "We have a partnership with Anglicare where



Playgrounds: Toongabbie and Sadlier will construct play equipment to aid community and family ministries.

nearby Chesalon nursing home."

The playground will also be a drawcard for locals as the church seeks to meet its community. "It is going to value-add to the programs we already run here," Mr O'Mara said. "Currently we run a monthly community BBQ, art workshops and budget cooking classes. For parents to have a safe place where their children can be supervised while they attend these programs

last year from funds we received through the 2010-11 CBP grants," said senior minister the Rev David Mears. "The new building will also provide much-needed space for seminars and training sessions."

Due to council restrictions and funding limitations the church chose demountable buildings instead of permanent ones to meet its current needs.

"We have a growing number of kids at our church, not only on Sundays but at two mid-week kids programs as well," Mr Mears said. "Previously we had been meeting in one room connected to the church and a garage that had been donated to us."

This new space will also allow the Sunday school programs to grow and evolve... The funds have been a real blessing. They allow us to acquire facilities that will meet our current needs while we work out a more permanent solution for the future."

## BLACKHEATH

The Blue Mountains parish of Blackheath has received \$17,000 to repair the foundations of the church. "The building is in fairly good order," said senior minister the Rev John Gaunt. "It is a timber building built in the 1880s which sits on a gentle slope [but] the

brick foundations at the high end of the building are breaking up. It's a case of fix it now and solve what would be a more significant problem in the future."

"It's something that we will hardly detect but it is serious and it will be a huge weight off our minds."

## AUSTINMER

Austinmer Anglican Church in the Illawarra received \$35,000 to upgrade seating in its meeting space. "We currently meet at the local RSL club after we outgrew the small church building in the '90s," said senior minister the Rev Stephen Dinning. "Our current seating was donated to us by Figtree Anglican and it is 20 years old; it was supposed to be temporary!"

While new seats will obviously be more comfortable, the biggest advantage will be their lighter weight.

"The current ones are really heavy and require a lot of manpower to be moved," Mr Dinning said. "New lighter ones will allow us to be much more flexible in the things we can do like holiday kids programs, jazz nights, sit-down dinners [and] day care programs as well as groups for older people. Not to mention they will be much more pleasing on the eye."



Monthly barbeque: Sadlier hopes to grow community-centred programs.

parish will go towards constructing a ministry centre at St John the Baptist in Ashfield.

The completed centre will cost \$1.5 million, so these funds will just be the starting point for the parish, which will be busy raising the remainder.

However, the people at Ashfield do have the prospect of a revitalised church to look forward

they use the old church rectory as office space to run parent programs and family support programs," said senior minister the Rev David O'Mara. "We wanted to provide a playground facility for the Anglicare clients to use. The grant also includes a fenced area... to ensure the safety of the children but it will also provide a safe space for residents of the

will be invaluable. It will also strengthen our partnership with Anglicare."

## MINCHINBURY

A grant of \$36,552 to Minchinbury will be used to install a new building for Sunday school classes. "We will erect a demountable building that will join the one we installed



# Soul renovation

JUDY ADAMSON

WHEN ELIZABETH Selby was growing up in England, church and God were a natural part of her life. She was baptised as a baby, a regular attender of Sunday school as a child and church in her teens, and she was also confirmed. "I would definitely have said that I was a Christian – but looking back now, I don't think I was," she says.

For Selby the journey towards faith began once her son Joseph was born two years ago. She had never quite made time for church and the things of God once she left home, but had begun to think about it again after she and her husband Rob moved to Sydney from the UK in 2006. But still, walking through the church door hadn't happened.

It was Joseph's baptism that really got her thinking. "My husband isn't a Christian but he was happy for Joseph to be baptised and it's something I felt quite strongly about," she says. "It was then I started to think more about God and what God and Jesus meant to me.

"We got Joseph baptised on a visit back

to the UK last year so our parents could be there, and the vicar of my parents' church was happy to baptise Joseph even though Rob wasn't a Christian, because Rob was happy to make the promises – in that he would allow me and enable me to bring Joseph up as a Christian.

"He gave quite a lot of thought as to how he could make those promises. And after Rob giving it so much thought, I really started to think, 'Wow I've just promised to bring Joseph up as a Christian and in the Christian way of life and I'm not living that way of life at the moment'."

Once back in Sydney, Selby paid what she calls "a one-off visit" to Annandale Village Church. She didn't go back to a service but started to attend a weekday playgroup, where she met Fiona, another mum who was a member of the church. Last October, Fiona invited Selby to an *Introducing God* course, offering to go with her each week, and Selby decided to go.

"I really enjoyed the course and in the last



Starting the process: Elizabeth Selby now knows Christianity is about faith rather than being "good".

week, my recollection of it is [Annandale rector] Dominic basically saying 'So are you in or are you out?'" she says. "I know he didn't quite say it like that but that's how it stuck in my mind and it really freaked me out. It didn't think I was in, and I wasn't sure I could believe everything I'd been told. It was all so black and white and I didn't know if I could make that step."

Despite this, Selby decided to go to church the following Sunday, and was really struck by the sermon given by a guest preacher. "[It was] just the most amazing talk about really getting your Christian life in order and he likened it to renovating a house – you basically tackled one room at a time, and even if you've been

a Christian for years there were still things to work on," she says. "That really reassured me that I didn't have to know everything – I didn't even have to say I 100 per cent believed everything yet. I'm just starting the renovating process."

However, a major turning point was yet to come. From that day Selby had become a regular at church, and also joined a Bible study with Fiona, but on Good Friday this year she heard Dominic Steele speaking about Jesus' death on the cross and what God and Jesus had done for her – and the truth of this hit home. "That was the point when I truly realised that being a Christian wasn't about doing good deeds – although that should be a part of our lives – it

was about our faith," she says.

By Easter Day Selby realised she now had that faith. "I think I spent most of the Easter weekend thinking about Jesus – which is certainly not something I'd done before – so it was really nice to go back on Sunday and for it to all really sink in.

"I think I was ready for it. God, I presume, had been trying to talk to me ever since I was a little kid – and I hadn't been shutting God out deliberately but I very easily managed to not be listening."

Selby recalls how, before Easter, church had been something she would do if nothing else came up, but since then she had made church a priority – going to a service in the evening

if an important event meant she couldn't go in the morning.

While she feels as though she's only taken her first small steps in faith, she also feels she's learnt a lot at church and in Bible study about the Bible, prayer and how to live as a Christian.

She admits she still feels a little nervous telling some people about her faith, but then mentions this is exactly the issue her Bible study tackled recently – "the need to be more open, and how are we supposed to spread the gospel if we won't even confess that we're Christian or go to church? Six months ago I would've thought 'I can't do this, it's too hard'. Now I know it's not supposed to be easy – but it's not that hard, either!"

Diploma – Degree – Masters – Audit

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STANDING COMMITTEE RESOLUTION

# Gippsland 'breach of trust'

SYDNEY'S STANDING Committee has expressed dismay at what it calls 'a breach of fellowship and trust' with the Bishop of Gippsland, who has appointed a partnered gay man to a ministry position in his diocese. The resulting controversy led to the adoption of an Australian Bishops' Protocol on sexuality in late March.

Bishop John McIntyre expressed his intention to continue such appointments at his Synod in May, saying that, "I will appoint to office in our diocese those whom I believe God is calling to minister among us... I am willing to live with any consequences that may arise from remaining true to that commitment".

Standing Committee's resolution noted its 'dismay' at the Bishop's comments from which,

it said, 'it is reasonable to infer his intention to appoint, amongst others, practising homosexuals to ministry roles in his diocese and support same-sex marriages'.

The resolution added that Bishop McIntyre's choice of appointment and his Synod statement represented:

- '(a) a departure from the teaching of Scripture;
- (b) a departure from the Lambeth Resolution I.10 of 1998;
- (c) a departure from Faithfulness in Service \$7.4;
- (d) a breach of the Australian Bishops' Protocol agreed to by all Australian bishops (including the Bishop of Gippsland) in March this year;
- (e) a breach of trust and fellowship at a profound level which deeply grieves us.'

ENGADINE TO ARMIDALE

# Lewers consecrated bishop

RUSSELL POWELL

AT THE END OF MAY Rick Lewers (right) was consecrated bishop before a packed congregation at St Andrew's Cathedral in Sydney, a week before his installation as New England's new bishop at St Peter's Cathedral in Armidale.

Family, friends and well-wishers came from across the country for the service. Archbishop Peter Jensen welcomed the large crowd, saying they were all sharing in a public event – not something "done in an office somewhere".

Twenty bishops and archbishops attended and the preacher at the service, the Rev Kanishka

Raffel, flew in from Perth. Mr Raffel served as assistant minister under Bishop Lewers when he was rector of Wanniasa in Canberra.

"We serve in the Lord's mission," Mr Raffel told the congregation. "We are asking Rick to lead us but it is not his mission, and it is not our mission, and it is not our effort that will bring it to completion. It is the Lord's work and it is the Lord's church and he will do it... it is worth an occasion to commit our leaders to God in prayer."

Prayers were led by former deputy Prime Minister John Anderson as well as Bishop Lewers' former colleagues from the Department of Evangelism, Jim and Lesley Ramsay. Friend and congregation member Colin Buchanan



sang, as did members of the Engadine music team.

Once the vows were taken and the bishops laid hands on him, Bishop Lewers was introduced to the crowd by the Archbishop – to applause and cheers.

Bishop Lewers and his wife Janene spoke to the crowd and special mention was made of the new bishop's golfing

friends, who were present at the service. As well, Bishop Lewers thanked the Archbishop and his mentor John Chapman who was also present. He paid tribute to his old friend Steve McKerihan, who died last year.

The bishop also acknowledged the youth group from Engadine who, he joked, he'd "never heard so quiet".



## HELP US SUPPORT KONY VICTIMS

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"SECURITY EXISTS ONLY IN GOD"

# Nigerian churches attacked

IN NORTHERN NIGERIA the leaders of several denominations have called for locals to continue attending church, despite attacks that killed more than 20 people in June alone.

Muslim activists bombed churches each Sunday in Jos, the capital of Plateau state, and in several cities of Kaduna state. Radical group Boko Haram, with links to terrorist groups in other countries, has claimed responsibility for some bombings. The group's name means "Western education is sin".

It's a volatile situation, according to the Anglican Primate of Nigeria, Archbishop Nicholas Okoh. "Spiritual life is gradually becoming dreary, with endless security checks and occasional panic and stampede... This is Nigeria's time of trouble."



People gather outside the ruins of a church targeted by a suicide bombing in Jos on June 10.

At the Synod in Abuja he called for perseverance, particularly in prayer. "We must not lose faith; we must trust in God to save and defend his church," he said. "Merchants of death have spread terror and death across the world... Perfect security exists only in God, who is our refuge and fortress. This then pushes the issues of security beyond this world to eternity."

In Zaria, car bombs

were driven into two churches. In Jos, terrorists drove another bomb to the Anglican church in Rukuba but fled when they saw police and instead blew up Christ's Chosen Church, part of the Evangelical Church of West Africa.

The Archbishop of Jos, Ben Kwashi, condemned the attacks but said Christians should not retaliate, as reprisals were futile and would only aggravate the situation.



## ROSS RIVER PREACHER



AFTER MORE THAN FOUR YEARS AS an assistant minister in Engadine, the **Rev Scott Hedley** has become the rector of Ross River Anglican Church in Townsville.

Mr Hedley says he and his wife Rebecca had decided they were ready to take on a parish and had been expecting it to be in Sydney, until they got a phone call from the nominators in Townsville.

"They were looking for a young family guy to come and lead them – they've been particularly targeting families," he says. "Because they've only had a guy pastoring part-time they've really been craving someone who's got the time to teach them the

Bible. They were so adamant that was their central focus and what they wanted, which I found really exciting. They didn't necessarily have a list of ministries they wanted me to do – they really wanted me to teach the Bible well every week and put lots of time into preparing that, so that struck a chord in me.

"Townsville suits us – it's a laid-back place and we're laid-back people. We thought and prayed about it and were encouraged by people as well. It's good for the gospel to work in an Anglican diocese outside Sydney where you can have a good influence. Before [the nominators] rang I probably wouldn't have even spotted Townsville on the map but the more we thought about it the more we decided it was a door that God was opening."

The whole process of discussion, decision making and moving took about a year, with Mr Hedley starting work at Ross River Anglican at Easter.

"There are about 50 adults coming along each week, and maybe 20 kids," he says. "[The church] was planted by three families about six years ago now as a community kind of church but the guy who planted it is an Anglican clergyman so the bishop quickly brought it into the fold. It's a parish but has no boundaries... it's an exciting little place."

## PARISH CALLING

THE EXECUTIVE DIRECTOR OF Youthworks Outdoors, the **Rev Jodie McNeill**, has accepted the position of rector at the Illawarra parish of Oak Flats.

Mr McNeill has spent a decade at Youthworks in a range of capacities,



and has been in charge of Youthworks Outdoors since 2009. However, he says that after so much time out of parish he and his wife Mandy had decided now was a

good time to return.

"This kind of change is fairly high impact on the family and our eldest is in Year 9, so it was either now or wait for her to finish Year 12... so that was one thing," he says. "But also I was a frustrated word minister in many ways and missing being in the front line of doing regular preaching, praying for the parishioners and evangelism."

Mr McNeill says his four children are keen to be more involved in children's and music ministries as part of the minister's family, in addition to having opportunities to reach out to

new friends at school with the gospel. And he is enthusiastic about the evangelistic enthusiasm of Oak Flats parishioners.

"One of the things I love about it is it's a congregation with a real heart for the word of God and at the same time they have an eagerness to reach out to children, youth and families," he says. "That was an area where I've had experience in this past decade at Youthworks; therefore getting in on the ground in a one-man band role in a parish gives me an opportunity to minister in a lot of different ways with that particular target in mind.

"It's a huge change – it's new everything – but we're pretty excited."

Mr McNeill's induction service at Oak Flats will be held on October 12.

## IN BRIEF

THE **REV KEITH SANDARS** DIED ON May 26 and the **Rev Kelvin Tutt** died on May 23. More in a future edition.

### Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT, AS AT JUNE 14, 2012

- |                             |                                 |
|-----------------------------|---------------------------------|
| • Auburn (St Philip's)*     | • Glenquarie                    |
| • Christ Church St Laurence | • Lithgow                       |
| • Dundas-Telopea            | • Macquarie                     |
| • Engadine                  | • Philadelphia Anglican Church* |

\* Denotes provisional parishes or Archbishop's appointments

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## Letters

### The right design

IT was great to see Claire Smith's book *God's Good Design* being reviewed in June *Southern Cross* and a fine testimony by Kara Martin to the value of the book in her own life.

I was sorry, however, to see a paragraph quoted out of context to imply that Claire sees God's good design as a salvation issue. The quote from Claire's book is a warning we would all agree with – that thinking we are better than the word is a dangerous Godward-stance – but the book is a fine and persuasive contribution inside the fellowship of God's people. It never presents the issues as a key into the fellowship or a door out.

**Simon Manchester**  
North Sydney

I wanted to express my concerns after having read Kara Martin's review of *God's Good Design*. The chief criticisms appear to be that the book is 'pastorally dangerous' and needlessly aggressive towards those taking an egalitarian viewpoint. There is a real sense of the reviewer saying, "Come on, do you have to be so strident about this? After all it's not a gospel issue".

I am writing from Melbourne, where the church capitulated to egalitarianism some time ago. So is it a gospel issue? Well, it may not be for you but for many egalitarians it most certainly is – to the extent that complementarians are in practice excluded from ministry in nearly all the denominations. Here in Melbourne, the liberal hermeneutic employed to justify egalitarianism has affected all reading of Scripture, to the extent that an appeal to a 'plain reading of Scripture' on any topic is frequently dismissed with a sneer and a label of naivety.

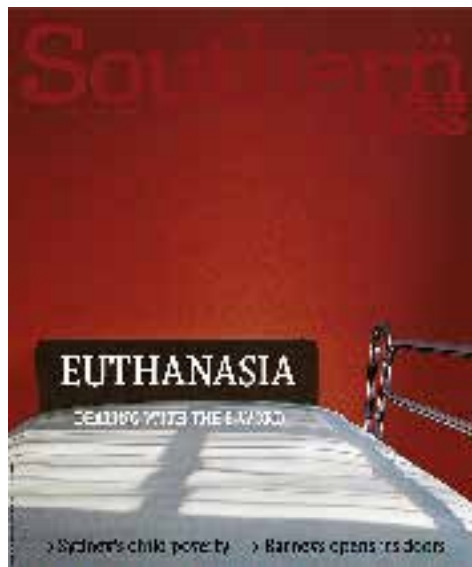
Here, a woman's sense of a special dispensation by the Holy Spirit, and her feelings of hurt if she is challenged on her position, trump what the Bible has to say to her and to the church at large. In short, Scripture is dangerously undermined.

The arguments in favour of the egalitarian position are not strong from a biblical viewpoint, and they do deserve the very firm rebuttal Claire has delivered in her book. For those in Sydney who doubt, go and spend some time in another city and see the impact this teaching has on the strength of the church. Egalitarianism is a cancer. For the sake of the church, treat it accordingly.

**Jennie Pakula**  
Nunawading, Victoria

THE only criticism of Claire Smith's book *God's Good Design* in an otherwise very good review was based on a simple misunderstanding of what Smith wrote. She does *not* say that a person's views on women are a salvation issue. About 15 lines before the quote offered in the review she wrote these words: 'the matters we have addressed in this book are not Salvation Issues'.

Claire's concern in the section quoted was



to point out that although one's views on this issue are not salvation issues, they may *become* that if a person comes to their views by a high-handed attitude to the Scriptures. As she rightly points out *this* is a salvation issue.

Others might say this more strongly but getting book reviews right matters.

**Andrew Heard**  
Erina

THE review of Dr Claire Smith's book in the June issue of *Southern Cross* was helpful but it was surely much too bold of the author to make her subtitle *What the Bible really says about men and women*.

She will be aware that various distinguished evangelical scholars have understood the Scriptural teaching differently – in the UK, for example, Howard Marshall and F.F. Bruce (both fellows of the British Academy), John Stott and R.T. France, principal of Wycliffe Hall, Oxford. It is wise for us all to study this subject with due humility.

**Bruce Harris**  
Cherrybrook

### Marriage and biology

IN response to the issues discussed in Andrew Cameron's piece on same-sex marriage (*SC*, June), many people in modern society have forgotten that marriage is, by nature, biological.

Animals are designed with different sexual organs in order to mate for the purpose of reproduction. Humans are no different. In previous centuries the uniting of the different sexes was called marriage. In the 21st century the biological concept of marriage has been clouded by the concept of "falling in love". This has opened the way for same-sex marriage.

The change in concept has been largely due to modern contraception. Today a single date can mean sex, while a large family in a small home has been replaced by a small family in a large home.

A Christian follows the teaching of Jesus. A Christian man leaves his family and unites

with his wife, and the two become one flesh for life. Jesus did not mention love, although St Paul taught that a man should love his wife as a deliberate act of will. Christians cannot impose the teaching of Christ on non-Christians but, if asked, most non-Christians will agree that marriage is, by nature, a biological concept.

It is frustrating for people who cannot marry biologically, no matter how deeply they may love a person of the same sex. It is frustrating for a blind person that he cannot see and it is frustrating for a disabled person that he cannot walk. Such frustration used to be termed "blocked goals".

Personally, I find the limitations of increasing old age extremely frustrating. However, facts are facts, no matter how difficult they may be. We all have to live with limitations of some sort.

**Rewa Bate**  
Tea Gardens

I found Andrew Cameron's article on "The Modern Marriage Ideology" very helpful.

But when he says 'I won't participate in live public talks on this issue', I found it disheartening.

Those who do decide take on these challenges may suffer the same contempt that Andrew so fears but, being less gifted than Andrew, they probably do more harm than good, in my opinion. Isn't it incumbent upon people in Andrew's position to take on these vital, if unpleasant, public roles?

**Vaughan Brown**  
North Epping

ANDREW Cameron is not alone in wishing that vilification in the same sex marriage debate would stop (*SC*, June). Regrettably, vilification has become the gay lobby's weapon of choice.

The Marriage Equality Amendment Bill 2012 sponsored by Andrew Wilkie (Independent) and Adam Bandt (Greens) includes stated objects which are to:

'[b] recognise that freedom of sexual orientation and gender identity are fundamental human rights; and

[c] promote acceptance and celebration of diversity'.

Ministers of religion as authorised marriage celebrants will still not be bound to solemnise marriages to which they object. However pressure to conform to the proposed new regime is likely to be intense. If the Bill is passed, those who refuse to celebrate so-called "diversity" will likely be met with an ongoing and state-sanctioned campaign of bullying and contempt.

**Tim Tunbridge**  
Dee Why

### History help

JUST writing in response to the Archbishop's article in the last edition where he said, "The historian as such can hardly arbitrate on miracles" (*SC*, June).



It struck me that in some cases the work of historians does help to provide some supporting evidence for certain miracles, for example the resurrection. And although it's ultimately the work of the Holy Spirit that convicts people of the truth of Jesus' resurrection and lordship, to me it's also a great comfort and help to know that there is evidence for Jesus' resurrection in the gospel accounts as well as non-Christian sources from the time.

**Michael Kennard**  
Wollongong

## Alcohol and ministry

I write in response to the letter by Mr Arthur Gee in May *SC*. Whilst the arguments raised within this article are valid in their own right, his assumption that alcohol is an evil thing and should be avoided could be compared to assumptions about sex. God created sex to be used within the confines of a marriage and when it is abused then this is evil and not the purpose for which it was intended.

Similarly with alcohol when not used with the intentions that God planned then this itself becomes a sinful action. 1 Timothy 4:4 says that everything God created is good and it is how we use that creation that makes it effective. To suggest that alcohol is evil is calling something that God created evil. Psalm 104:15 says God created wine for man to enjoy it.

In my line of work I see my fair share of alcohol-related problems and I know that if there was no such thing as alcohol then I would probably be unemployed. However, I applaud those people that use alcohol in their ministry. If we are to preach the gospel to all persons, how are we to preach that gospel to those who like to spend time drinking a beer and discussing things?

My personal opinion is that the men who do so should be commended for their initiative and action in this situation. It cannot be assumed that this situation would be allowed to get out of control considering the context in which it is being used.

Now I'm not suggesting whole church use of alcohol in a broad sense. What I'm suggesting is that if the benefits of this ministry outweigh the negative impacts then why shouldn't we?

**Chris Turville**  
Kenthurst

Letters should be less than 200 words

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### READERS' ESSAYS

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SOAPBOX

### Essay of the month

As we consider how to reach out to groups within our parishes, we should not forget the future of faith in remote places that are also part of our Diocese, writes DAVID LLOYD.

**I**HAVE JUST SPENT AN EXHILARATING BUT challenging three months as Church of England chaplain on Norfolk Island.

Norfolk is part of Australia but self-governing – a truly beautiful place of rolling hills and sparkling ocean. A place, to a degree, locked in a former time, where cows roam the roads and, along with wild ducks, geese and chickens, have right of way. It is a place that, because of its remoteness, often runs out of food items and other supplies. During my time we ran out of petrol for three weeks and there were no potatoes.

The island has a fascinating history, having twice been a penal colony before being settled by the Pitcairners, descendants of the *Bounty* mutineers. With seven common ancestors many people share the same surnames and to avoid confusion most are known by nicknames. There is even a section of these nicknames in the telephone directory. Most islanders speak “Norfolk”, a mixture of dialects from Cornwall, Ireland, the Isle of Man (where Fletcher Christian came from) and the West Indies.

There are two magnificent Church of England churches: All Saints’, in the historical area of Quality Row, and St Barnabas’, built as a mission chapel. The main activity is tourism with about 500 visitors arriving each week. Incomes are low and there is no income tax but there is GST. It was such a joy to get to know the islanders. They are very welcoming. It is altogether an exhilarating place in which to minister.

What about the challenge? Well, tourism is on the wane and businesses and the island's economy as a whole are suffering badly. Discussions with the Australian Government are ongoing for the island to be brought closer to the Australian systems but there is much division among the people

who are anxious that a long-enjoyed way of life will be changed irrevocably. The general downturn also affects the five church denominations on the island.

The Church of England has a regular congregation of about 40 people and most are over the age of 65. There are no young parents or children in any of the churches! This is the challenge the churches face. What was, when first settled in 1856, renowned for the Christian piety of its people faces the prospect that within 10 years there will be few of the 1800 residents attending church.

What is needed urgently is the planting of a new ecumenical family church. There are some 360 students at the school and all primary children receive SRE lessons. In God's great providence the island also has a young, well-trained evangelist. Dan came last year to work with the Community Church but the funding promised him from Australia was not forthcoming and he has been forced to work in a restaurant to support his wife and two young children.

Before I returned to Australia I started discussions with the ministers' fraternal about the prospect of each denomination funding Dan to plant a family/youth church. The reaction has been very favourable but because of the fact that most churchgoers are retired and income is limited some creative thinking needs to be undertaken to find the money. Not a lot. In fact, only about \$35,000 will get this off the ground.

That's the challenge and why I have been led to write this article. Just as we recognise we have a mission to people of different nationalities and faiths – as well as to young families moving into new housing areas around Sydney – so we have a mission to the missing generations on Norfolk Island.

May I encourage you to pray about this mission?

SC



# To boldly go... with the troops

PHOTO: LEUT Keli Lunt



The Bethany Five: HMAS *Toowoomba* Chaplain Steve Gunther (third from right) baptises five members of the *Toowoomba* in the Jordan River, in front of 30 of their shipmates.

Chaplains working in the Australian Defence Force will find themselves on the front line in more ways than one, writes DAVID McINTYRE.

NAVY CHAPLAIN ANDREW LEWIS washes dishes in the scullery on board the transport ship HMAS *Success* – not because he has to, but because it gives him “permission to sit down with the cooking staff at morning tea”.

He then goes up to the bridge to chat to the officers on duty before heading off to a meeting with the commander of the ship.

Lewis describes his chaplaincy role as “a ministry of presence”. Currently based at the Australian Defence Force Academy (ADFA), he is allowed to approach any member of the military as an equal, from the officer cadets he counsels through to the Commandant of the academy; from the junior sailors of a ship through to the senior officers.

And if the opportunity presents itself, as he shares his life with them and listens to their concerns, he is free to share the gospel.

“It is a mission field,” he says.

The chaplain, or padre as they are called in the defence force, has a unique position within the military. The chaplain answers directly to the commanding officer of a unit, ship or squadron and gives formal advice in

that capacity. He or she is also there to give formal guidance to trainees and, if needed, counselling to servicemen and women.

Chaplains conduct services on formal occasions such as Anzac Day and can be asked to preside at weddings and baptise military personnel or members of their family. But they are also available when any staff member just needs to have a chat.



Chaplain Andrew Lewis (right) baptises an officer cadet, assisted by his (Navy Commander) Bible study leader.





Principal Chaplain of the Army, Archdeacon Geoff Webb, reads a prayer at the Australian Army 110th birthday commemorative service in Canberra last year.

Archdeacon Geoff Webb, who is Principal Chaplain to the Army, describes being a chaplain as a “massive position of trust”. That trust is built up as the “God person” of the unit gets out and about to get to know the sailors, soldiers or airmen and airwomen.

In Lewis’ case, he is one of three chaplains whose role includes formally guiding the 1000 officer cadets at ADFA in character development as they are trained to be the future leaders of the military.

Many have left home for the first time and have had to rapidly adjust to the reality of strict discipline, little personal time and a rigid hierarchy. That “rattles their cages” and allows them to consider the claims of Jesus about himself in a fresh way, Lewis says.

He runs Bible studies and supports ministries to the cadets including the AFES-affiliated ADFA Focus, a ministry of Fighting Words (a network run by Christians in the military to reach other military people with the gospel).

Lewis has seen several cadets and midshipmen come to Christ, and has used the ADFA swimming pool for baptisms.

The Australian Defence Force is one of the largest organisations in the country, employing almost 60,000 uniformed men

and women, as well as 21,000 reservists.

They are generally highly trained, motivated and resourceful. They also work for a very demanding employer, have to face some of the most dangerous situations imaginable and are asked to kill, if necessary. This means they are asking questions about life and death and relationships as they face the pressure of frequent moves and time apart from loved ones.

Fortunately, the Australian military recognises the need to address the spiritual welfare of its members and employs chaplains for that reason. For the Anglican Church in particular, which is recognised as one of three denominations by the defence force – together with the Catholic Church and a third catch-all Protestant denomination – there is an ongoing opportunity to send Bible teachers to care for and teach those in uniform.

There are 23 full-time Anglican chaplains in the Army, nine in the Navy and eight in the Air Force. In addition there are 48 reserve (part-time) Anglican chaplains across the three services, although the military would like 75.

Chaplain Kevin Russell, Archdeacon to the Royal Australian Air Force, says there is always a need for new chaplains. “The person I’m looking for can exercise a Christian ministry in a secular environment, through the window of pastoral care,” he says.

He warns that military chaplaincy is not for everyone who wants to enter Christian ministry – “this is a lifestyle committed to military people”. That includes going through times apart from family when deployed or on exercise and being ready to move at very short notice.

Archdeacon Webb adds that a person can’t be a good chaplain without a strong relationship with God to show military personnel something other than the

## Eternal benefit

When you’re a kid, flying a plane in the Air Force would have to be on the list of dream jobs. Flight Lieutenant Stephen Gibbins (right) was one boy who got to be a pilot – and he readily admits that flying the C-17 Globemaster transport aircraft is a worthwhile job he could do for the rest of his life.



Yet Gibbins wants to spend more time working for something even more worthwhile, as an Air Force chaplain. “There’s eternal benefit in sharing and witnessing to people you work with as a pilot,” he says. “But I wanted to be better equipped and trained... and I wanted it to be my full-time job.” Gibbins can’t become an Air Force chaplain straight away, as he is obliged to serve as a pilot till 2016. However, he does intend to start part-time theological study at Moore College next year, continuing on that way until he can start his full-time study and curacy.

Once that is completed, he will be serving men and women who work in a demanding organisation; the jobs themselves are highly technical while the possibility of deployment at a moment’s notice, sometimes to places that can’t be disclosed, puts pressure on the individuals and their families.

Gibbins himself was given a day’s notice to fly as part of the relief effort after the earthquake and tsunami in northern Japan. In such a high-pressure environment, he says the chaplains are the ones equipped to help when airmen and women face difficult times.

He is also looking forward to ministering to those he already knows and understands as a fellow airman, and proclaiming Jesus at significant events such as weddings and memorial services.

And he has observed that the best chaplains are the ones who get involved in the day-to-day life of the personnel. “The ones that are good are available,” he says.

material world. Reflecting that fact, Webb says many units in the Army are asking for chaplains, particularly in the last few years as deployments overseas have increased.

It is hard to describe the difference in culture and identity between those in uniform and civilians, or “civvies”. It is something like the difference between Jews and Gentiles described in the Bible. Military people work together, train together and socialise together. They have particular ways they dress, often even when not in uniform. They speak in a particular way and hold particular values. They go to serve in places where they may risk their lives and even die. The final act for a mate may be to bring his body home.

Andrew Nixon, a former naval Lieutenant Commander who is now a member of the Anglican Defence Force Board and a reserve Navy chaplain, describes ministering to those in the military as a form of cross-cultural mission. “These are people who are not open to hearing from civvies,” he says.

Chaplain Lewis himself attained the rank of Commander in the Navy before his chaplaincy days, which allows him to understand how sailors think. He became a Christian in the Navy after seeing the horror that unfolded in Somalia during the famine when he was deployed there in 1994 as part of a UN peacekeeping mission.

What Lewis saw blew away the notion of God he held to that point and turned him

continued next page »



Archdeacon to the Air Force, Chaplain Kevin Russell.



## A matter of trust

Chaplain Tracey Sutherland (right) is the "God person" at her Army Reserve unit.

Because she belongs to the University of Sydney Regiment she is able to become a part of the lives of the soldiers, most of whom never go to church. But she doesn't take her position for granted, because she needs to take the time to get to know the soldiers she is responsible for.

That means walking around to mix with the soldiers as they get on with their tasks, on a parade night during the week or at training over a weekend. "You have to work at it," says Sutherland, who is also a full-time hospital chaplain. "Once they trust you, they will say anything."

Because of that trust, the soldiers will come to her to talk about what is troubling them – like the guy whose girlfriend just left him, or the Christian soldier who consults her about faith-related issues that are troubling him.

The regular contact with non-churchgoers at an Army Reserve unit contrasts with parish ministry, which revolves around Christian members of the church. But there are many similarities as well. Sutherland sees the same group of people on a weekly basis, and their pastoral issues are often quite similar to those of the members of a church. She also finds the Army Reserve a welcome change to hospital chaplaincy, even though the time commitment needed to do both is immense. Hospital chaplaincy is far more intense because a chaplain is almost always meeting people for the first time during a personal or family crisis, and then usually for a very limited period before they are discharged.

"It's a good balance," she says. "In the Army I get to do exciting things, although it's physically challenging."

The exciting things include being deployed to the Solomon Islands for short periods as part of the Australian mission there.

Many reservists had taken deployment as an opportunity to rethink what they were doing in life and once there the soldiers had more time to reflect and think, Sutherland says. "There are more opportunities to talk to them and you become much closer to the soldiers when you're deployed."



Up and away: while working as a Chaplain Tim Booker (left) gained respect by doing parachute training with his regiment.

A posting to Darwin saw him come under the ministry of a chaplain who encouraged Lewis to think about full-time ministry. And thanks to a military scheme whereby the defence force will pay for theological college and a two-year curacy, Lewis became a chaplain. "One week I was the leading Navy logistics planner for the Australian relief effort after the [2004 Boxing Day] tsunami; the next I was sitting in Greek classes at Moore College," he says.

But just because he was in the Navy before becoming a chaplain, that does not guarantee him respect or a hearing with sailors. Lewis says it's important that he's willing to share his own life with people.

Sharing your life is an important part of being a chaplain, says Tim Booker, a former chaplain with the Third Royal Australian Regiment (3RAR) and now rector at Guildford Anglican Church.

Booker would do physical training each morning with the soldiers as well as exercises and courses with them. Additionally, because 3RAR at that time was a parachute regiment he did the parachuting course with the other soldiers, which gave him a lot of respect. "The boys trusted me massively," he says.

Because of that trust, Booker received a few early morning calls from soldiers worried

about a mate who was thinking of suicide.

He counselled soldiers about their marriages and was also chaplain at the time when Jake Kovko, a member of 3RAR, died in Iraq. He says one of his roles was to calm the situation down and help Kovko's mates at a time when they were grieving as well as watching a media storm unfold.

The position of trust that Booker held, as well as the very real encounter with death in the unit, meant he was speaking every day about the gospel. He handed out 300 copies of *Simply Christianity* in his three years at the unit.

This is not to say that chaplains can evangelise all the time, and they are restricted from starting a conversation about faith. It is also an important part of their job that they are available to all military personnel, whatever their religion or belief, to help them with pastoral issues.

Mark Delbridge, a former weapons technician in the Army, says he often sent subordinates to the chaplain when they had personal problems, knowing that the chaplain would not "shove religion down their throat". They would come back in a better state, he says, even if they said the chaplain hadn't really helped.

But even the military acknowledges that

« from previous page  
into an atheist. But God had called his wife to faith during that period and she pushed him to come to church with her after he returned. This led Lewis to read John's Gospel and to see that, while he still didn't understand Somalia, he could see that God cared for the people there.

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Chief of the Defence Force, General David Hurley, launches the *Faith Under Fire* DVD.

the Christian faith of the chaplains is an important part of what they contribute to the defence force.

Last year the Chief of the Defence Force, General David Hurley, launched *Faith Under Fire*, a course considering the Christian faith designed for military personnel and based on the *Life of Jesus* course created by the Centre for Public Christianity.

Archdeacon Russell says that *Faith Under Fire* is another important tool for chaplains which he has used a number of times

already. It shows that chaplains need to do the important work of pastorally caring for defence personnel while seeking to show them the truth of the gospel that they need.

Says Lewis: "It is a relational ministry. Through the grace of God, I walk with them and take them to the cross."

SC

#### More info:

Visit [defenceanglicans.org.au](http://defenceanglicans.org.au)

'Like' Defence Anglicans on Facebook

## The Army Reserve needs YOU!

Is your church wondering how to connect to the local community? Are you struggling to find ways to evangelise? Part of the answer may be to get involved in your local Army Reserve unit.

Army Reserve chaplains rub shoulders once a week with the same group of people – who mostly live within a reasonable drive of the local church but may never have walked through its doors. Reserve chaplains also take part in monthly weekend exercises and an annual two-week exercise.

"You're linking with a community that generally doesn't rock up to church," says Chaplain Tracey Sutherland. In particular, she says, it's an opportunity to get alongside 18- to 30-year-olds who are making all sorts of life decisions.

This makes many assistant ministers just the right age and stage of life to reach reservists, if they and their churches want to be involved. Trevor Young, rector at Sans Souci Anglican and an Army Reserve chaplain, has taken the opportunity to be a "missionary" to reservists.

"The parish partners with me in this, prayerfully and financially," he says. "It's another 'mission' and 'missionary work' we support."

Andrew Nixon, the head of Year 13 at Youthworks and a Navy Reserve chaplain, says every parish near an ADF reserve unit should be thinking about placing a chaplain there. "If there's ever a group of individuals who need spiritual care, they're it," he says.

A local church can also help look after military personnel who now live in various parts of the city. Mike Hanlon leads Fighting Words, a ministry run by Christian members of the military, and says the local church can be a real support to full-time military members who are often looking for a community outside the defence force.

Churches need to be aware that defence personnel may only be there for a year or two before moving to another posting, so need to get them involved quickly and farewell them well, Hanlon says – adding that congregations need to remember that courses and exercises can keep military people away for weeks at time. "Being away is not a sign of a lack of commitment," he says.

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# What's in a name?

## A college of theology, the Bible or both? JOHN WOODHOUSE considers the purpose and practice of Moore College.

I AM OFTEN ASKED WHY MOORE College is called a theological college rather than a Bible college. The word “theological” sounds rather obscure to many Christians today; some people refer to Moore College as a “Bible” college.

They are not wrong. The foundation and centre of all that we do at Moore College is the study of God’s written word, the Bible. All that is taught and learnt is measured by this standard. At Moore College we are firmly convinced of the authority of Scripture, the clarity of Scripture and the sufficiency of Scripture. The ministry for which our students are preparing is a ministry *of God’s word*. People become Christians, grow into mature believers, and learn to live a godly life as the Holy Spirit applies God’s word to human minds and hearts. Christian pastors lovingly and clearly bring God’s word to people. Those who study at Moore College are therefore thoroughly soaked in the Bible.

Furthermore one of the most important distinctive aspects of the teaching at Moore College is biblical theology: an understanding of how the various parts of the Bible fit together in a wonderful unity that all points, in a rich variety of ways, to the Lord Jesus Christ.

All this is intentional and important. I am not surprised that some call Moore College a Bible college. Of course it is!

However when we call the college a *theological* college, we are drawing attention to the *purpose* of our study of God’s word. “Theological” contains the Greek word for God, *theos*. We do not study the Bible in order to know the Bible. We study the Bible in order to know *God*. The Bible is not just any book. It is God’s own word about his Son, the Lord Jesus. The living God has spoken the words of the Bible (cf. 2 Pet 1:21), and he speaks those words today by the power of his Spirit (see e.g. Heb 3:7). What the Bible says, God says. To hear the Bible is to hear God’s

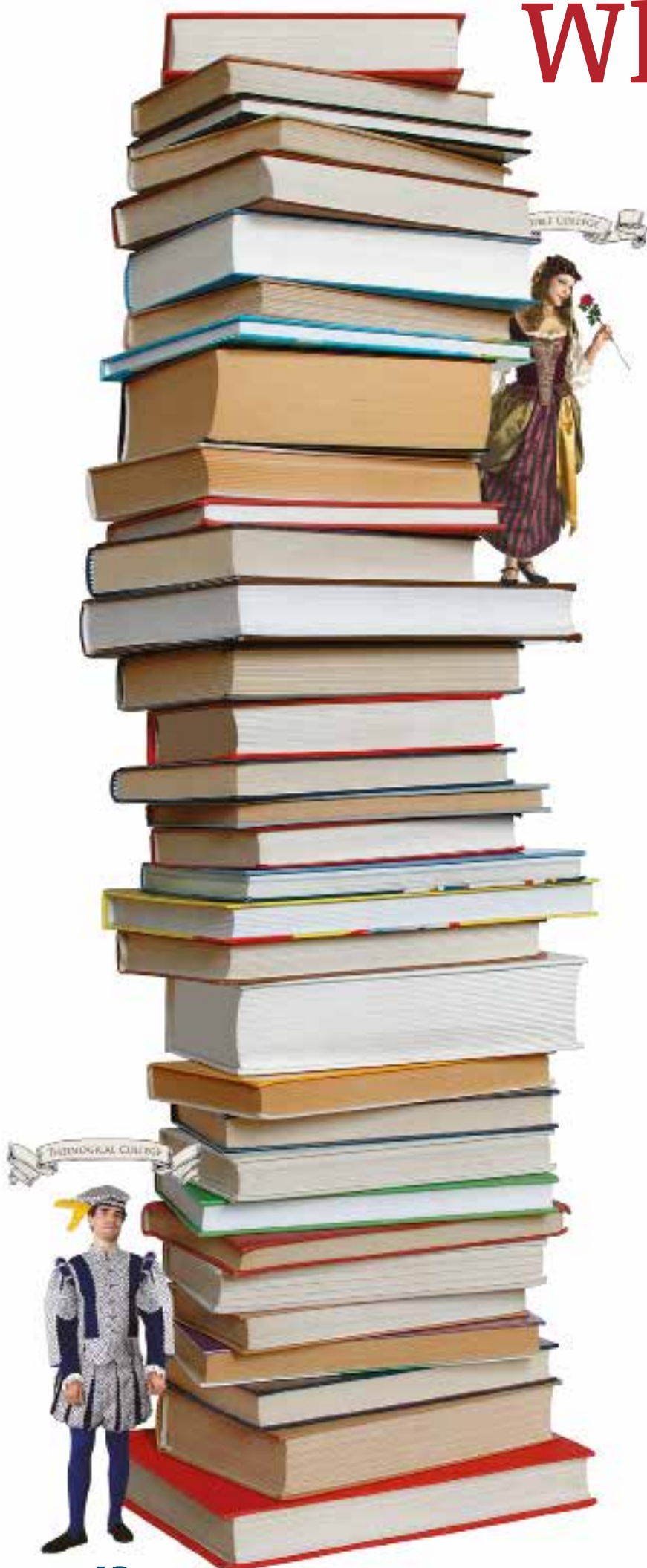
voice. To believe the Bible is to believe God. We therefore study the Bible in a particular way and for a very special purpose. We study prayerfully in order to know, love and trust our wonderful, gracious and holy God through trusting Jesus Christ.

It is possible to study the Bible differently. In universities the Bible can be studied as a collection of merely human documents. Many students who study the Bible in that way certainly get to know the Bible (in one sense), but unless they receive God’s word as it actually is, the word *of God*, they will not know God (cf. 1 Thess 2:13).

When we call Moore College a theological college we are emphasising the purpose and goal of our studies: knowing God.

Furthermore as a “theological” college Moore College is concerned that our knowledge of God shapes and illuminates all of our thinking and living. Theology is *what we know when we know God*. A person who knows God sees all of life differently from a person who does not know God. Of course our knowledge of God is always (at least in this world) limited (see 1 Cor 13:12). Neither do we find it easy and natural for our thinking, understanding and living to be godly. At our *theological* college we work hard at growing in godly thinking, understanding and living.

This, of course, drives us back to the Bible. How do people who know God think about marriage? How does knowing God help us to understand politics? Does our knowledge of God illuminate our approach to relationships? The Bible often addresses our questions directly. Sometimes it does not. How do people who know God view technological developments in our world – medical and biological advances as well as the iPad? All these and many others are *theological* questions. We only know God by receiving and believing his word about our Lord and Saviour, Jesus. We then want our knowledge of God to be thoroughly





life-transforming. This does not happen automatically. Like all of the Christian life it takes effort and hard work. As a theological college Moore College is committed to this hard work.

Even this, of course, is not an end in itself. Our churches (and our world) need pastors who are godly, humble, loving and hardworking. We need such pastors to help us to grow in knowing God, to find the comfort of knowing God in the tragedies of life, to have our desires and behaviour shaped by our knowing God. We want pastors who will help us find godly wisdom in the complexity of modern life. All of this comes from the Bible, by the work of God's Spirit. But it is more than "knowing the Bible". It involves learning to think theologically, which is jargon for *thinking that comes from knowing God*.

This is where Moore College's reputation for what is (a bit misleadingly) called "academic rigour" comes from. We take thinking seriously. But that is because thinking is an important part of being Christian.

Wherever the gospel of our Lord Jesus Christ has its effects it makes people thoughtful. It makes *thinking* matter, whether or not it mattered before. How often has the gospel come to a society or a culture or a group and one of the profound effects has been educational? It is no accident that Christian missionaries have a reputation for starting schools. One of the effects of the

gospel is to promote thinking. When you know God, what and how you think matters.

Our problem with this is that thinking, like all human activities and capacities, has been corrupted by sin. More often than not human thinking is an expression of rebellion against God. Many of the world's greatest thinkers have set their thinking against the gospel of the Lord Jesus Christ. Their philosophies have been false substitutes for the word of God. So much of the thinking we encounter in life is an expression of ungodliness.

It is common for Christian people to react to the ungodliness of human thinking with a rejection of serious thinking. We may embrace non-thinking experiences as the heart of the Christian life. Or we may turn to energetic (but unthinking) activism (and sometimes call it "ministry") as the demand of discipleship. We are shy of urging Christian people to be *thinking* people. Our teaching and preaching can become motivational talks intended to rouse our hearers to action of one kind or another, or powerful rhetoric to stir up an experience. But we may be uneasy with teaching that is aimed to make and change and deepen thinking.

There are two big reasons why we must overcome that unease.

The first is that the very character of Christianity requires us to be thinkers. God "desires all people to be saved and to come to the knowledge of the truth" (1 Tim 2:4).



The Rev Dr John Woodhouse is the principal of Moore Theological College. He lectures in Doctrine and Old Testament.

The "truth" is the reality of God's grace in Jesus Christ, the one mediator between God and men (1 Tim 2:5). He is *the* truth. By understanding something of God's grace towards us in Jesus, we are humbled. By learning something of what Christ has done, we begin to take life seriously. By comprehending that Christ Jesus came into the world to save sinners, we are turned away from our sinfulness. By grasping the faithfulness of God, faithfulness matters to us. And so on. The heart of such godliness is thinking – because the power that produces such godliness is the truth.

The second reason that Christians must be thinkers is that the answer to the corrupt and godless thinking that surrounds us in the world is not non-thinking, but sound and healthy thinking. At Moore College we seek to serve Christian people and churches by raising godly, thinking teachers of the truth who will serve others by their sound and healthy teaching.

That is why we are a Bible college *and* a theological college.

SC

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Dr Peter Jensen  
Archbishop Of Sydney

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## DIARY

June 30-July 6; July 2-8, July 9-15

### WINTER HSC STUDY CONFERENCES

Choose from one of four Youthworks conferences created to get you ready for life during and after the HSC. Includes Asian Australian conference. For details of all conferences, go to [www.youthworks.net/hscstudy-conferences](http://www.youthworks.net/hscstudy-conferences)

LOCATIONS | Port Hacking or Shoalhaven

Saturday, July 7

### PRAYER BOOK SOCIETY SERVICE

Join members of the Prayer Book Society in the 350th celebratory year of the 1662 Prayer Book.

11.30am Holy Communion BCP 1662 – Archdeacon Terry Dein.

12.30pm Lunch

For bookings contact (02) 9371 6953

LOCATION | St John the Evangelist, Gordon

Monday, July 9 – Friday, July 13

### CMS CAMP MMM

A camp for high school students from years 7-12.

For past talks and more info go to [www.cms.org.au/mmm](http://www.cms.org.au/mmm)

LOCATION | CMS Conference Centre, Katoomba.

Tuesday, July 17 and Wednesday, July 18

### HEAR BEN KWASHI, ARCHBISHOP OF JOS, NIGERIA

Enjoy canapés, conversation and an address by a cutting-edge leader on 'Global perspectives of the church's mission in the 21st century'.

Tickets \$50 (\$40 concession) to cover food as well as a donation to a development project to support vulnerable women and girls in Jos.

For bookings and payment call Anglican Aid on (02) 9284 1406.

LOCATIONS | July 17 at Ryde Anglican Church, Church St, Ryde; July 18 at Hoxton Park Anglican Church, Corner Cowpasture Rd and Latrobe Rd, West Hoxton | 7pm

Wednesday, July 18

### BOOK LAUNCH

Dr Kevin Giles will launch his latest book, *The Eternal Generation of the Son: Maintaining Trinitarian Orthodoxy*. Supper is included (voluntary donation). Phone 02 9817 2167 for more information.

LOCATION | St James' hall, Level 1, 169-171 Phillip Street, Sydney 7pm

Friday, July 20

### JAZZ NIGHT

Featuring Steve Morrison and his band in support of BCA.

LOCATION All Saints' Anglican Church, Oatley West, 7.30pm

For more information, contact Vika Ta'ofi at [vika@bushchurchaid.com.au](mailto:vika@bushchurchaid.com.au) or 02 9262 5017

Saturday, July 21

### DIVORCE RECOVERY WORKSHOP

Hosted by St Andrew's Cathedral, this workshop is for those who have or are going through divorce, and for people who would like to know how to pray with, encourage and support people who are suffering because of divorce. Speakers include the Rev Ian Powell, Steven Walton (counsellor) and Canon Christopher Allan.

Tickets are \$30. Contact Barbara on 0407 910 238 or email [brichards@sydney.anglican.asn.au](mailto:brichards@sydney.anglican.asn.au)

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

Saturday, August 4

### MOORE COLLEGE PRISCILLA AND AQUILA WOMEN'S MINISTRY SEMINAR

Mary O'Brien on 'Being a fearless

woman in life and ministry'.

The \$10 charge includes morning tea from 9.30am.

LOCATION | Moore College, 15 King St, Newtown | 10am-12pm (coffee from 9.30am)

Friday, August 10 – Saturday, August 11

### FREEDOM IS HERE CONFERENCE

Anglicare and Youthworks present this conference to help Christians think about how to provide practical care for needy people and families in our churches and communities. Guest speakers: John Dickson, Justin Moffatt and Greg Clarke.

Cost: \$130. To register or find out more go to <http://freedomishere.com.au>

LOCATION | Port Hacking Conference Centres

Tuesday, August 14

### MOORE COLLEGE LECTURES

'The Point of the Sword: Applying the Bible to applying the Bible'. Public evening lecture. Night lectures continue from August 20-24.

For more information visit [www.moore.edu.au](http://www.moore.edu.au).

LOCATION | Moore College, 15 King St, Newtown | 8pm

Saturday, August 18

### GROWING FAITH CONFERENCE

For adults, teenagers and kids.

For more information, including cost as well as bookings, visit [www.growingfaith.com.au/conference](http://www.growingfaith.com.au/conference)

LOCATION | St Paul's Anglican Church, 421 Old Northern Rd, Castle Hill | 9am-3pm

Wednesday, August 29

### MOORE COLLEGE CENTRE FOR CHRISTIAN LIVING OPEN NIGHT

Open nights are a chance to consider a question about life and the world we live in from a Christian point of view. Christopher Ash will tackle the issue of God, sex and marriage.

The cost is \$8, with supper included. For more information visit [www.ccl.moore.edu.au](http://www.ccl.moore.edu.au)

LOCATION | Moore College, 15 King St Newtown | 7.30pm

Friday, August 31

### ANGLICANS TOGETHER DINNER

Geraldine Doogue AO will be guest speaker at this year's annual dinner. Tickets are \$50 for adults or \$45 for pensioners. For more details please phone 02 9817 2167.

LOCATION | NSW Leagues Club, 165 Phillip Street, Sydney 7pm

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# “Odd” book shows great strength

ARCHBISHOP PETER JENSEN recently launched *Christ-centred Biblical Theology*, a new book written by former Moore College lecturer, Graeme Goldsworthy, at an event held at Moore College.

In his address, Dr Jensen described Dr Goldsworthy's book as 'odd' but said its strength comes through that 'oddness'.

"It is a book about Biblical theology, its definition, its presuppositions, its usefulness, its justification, its significance, its power," he said. "All that and more is dealt with and the book simply commends itself for doing such an important task so well. If you want an introduction to biblical theology and a defence of this version of it, this book is an excellent place to start."

Dr Goldsworthy, who lectured in Old Testament, biblical theology and hermeneutics during his time at Moore, has authored a number of books. His most recent work is not only about biblical theology but also pays homage to a former Archbishop of Sydney, Donald Robinson.

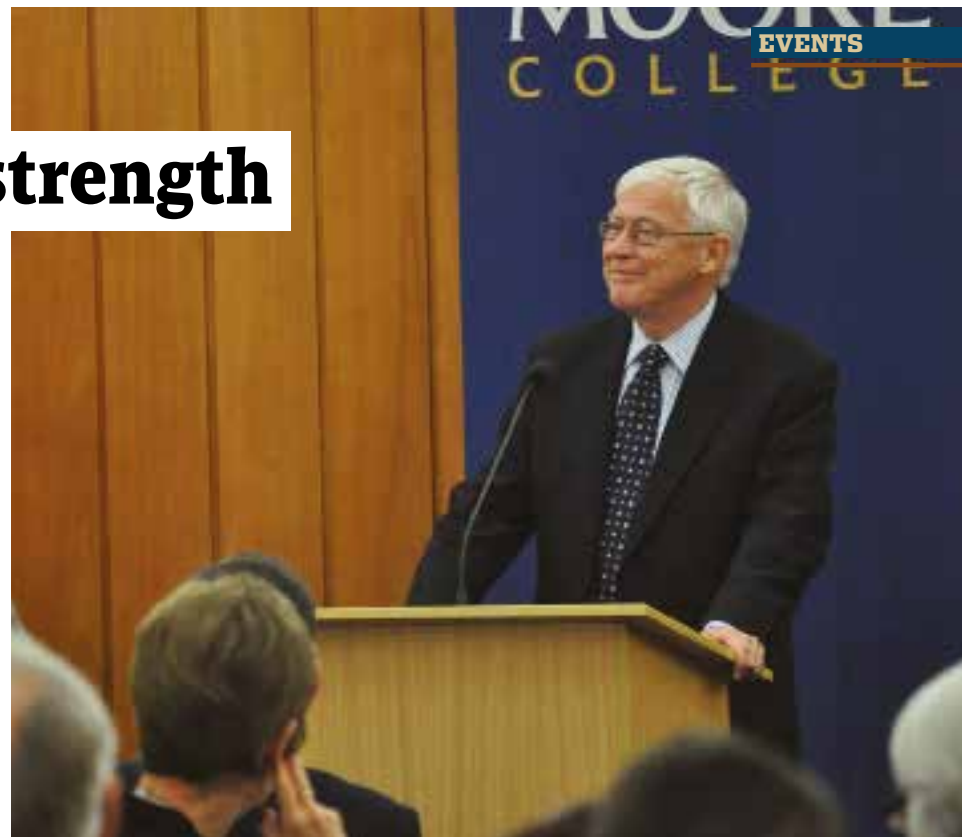
'It is impossible to say how my

thinking and practice in biblical theology would have developed if Donald Robinson had not been my teacher,' Dr Goldsworthy wrote in the preface of his book. 'But this I do believe: a great debt is owed to him for the considerable influence on many Christians that has resulted from his teaching and writing, and from that of some of his former students.'

At the book launch Dr Goldsworthy recounted some stories that have shaped his relationship with Archbishop Robinson.

"I was rather intimidated by the task ahead [when appointed to teach Old Testament and Hebrew in 1963 at Moore], particularly as I was to take the place of a brilliant scholar, Alan Cole," he said. "I remember sharing my doubts and fears with Robby at the outset: how could I possibly fill Alan Cole's shoes? Robby replied, 'Goldy, when you get up there and look at the students in front of you, say to yourself, 'Behold, they know nothing!''"

Moore College principal Dr John Woodhouse also addressed the 100 people in attendance, speaking about how Dr Goldsworthy has influenced



Archbishop Jensen addresses the audience at the book launch.

the teaching of the college.

"The evangelical Christian world owes a great debt to Graeme Goldsworthy for his teaching, particularly through his writings, on the subject of biblical theology," he said. "In this context Moore College is deeply indebted to our brother. I have always been delighted that the

ideas related to Graeme Goldsworthy's approach to biblical theology are associated with Moore College. Moore is famous for its biblical theology. Whether we deserve that reputation or not, it is the biblical theology that Graeme Goldsworthy has taught us and the evangelical Christian world that is almost always meant."

PHILLIP JENSEN RICHARD COCKETT CHRISTOPHER ASH

## CHANGING TO STAY FAITHFUL

### 2012 MINISTRY INTENSIVE

**In changing times many people are changing their theology. How do we keep our theology and practice focused on the Bible while adapting to changed circumstances?**

**Date:** Monday 20 August 2012  
**Where:** St Andrew's Cathedral, Sydney  
**Cost:** Standard Rate \$80  
 MTS-Trainee \$30  
 Husband/Wife Rate \$80  
**Register:** Online at [www.mtd.org.au](http://www.mtd.org.au) or phone 0285 1585

**MTD**  
 MINISTRY TRAINING & DEVELOPMENT

# A charitable Christian identity

DRIVEN BY  
PURPOSE –  
CHARITIES  
THAT MAKE THE  
DIFFERENCE  
BY STEPHEN JUDD,  
ANNE ROBINSON  
AND FELICITY  
ERRINGTON

ANDREW FORD

CHARITIES AND THE NOT-FOR-profit sector are a vital part of Australian society. Service providers, political leaders and beneficiaries alike desire the strength and reputation of this valuable sector to be further developed. This desire could simply lead to a focus on what charities do and how they do it, however there is a more basic issue to address, especially for those with Christian roots.

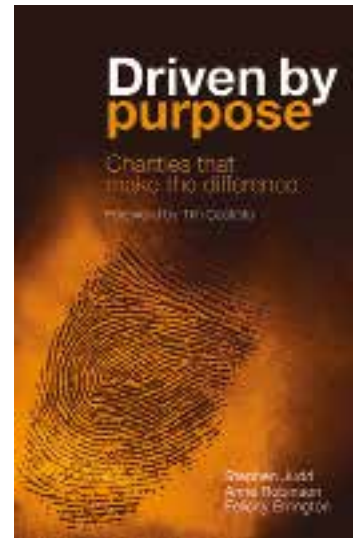
Fundamentally you can only determine what you should do if we answer the prior question: 'What story or stories do we find ourselves a part of?' This is true for individuals, but also for organisations. Think, for instance, of your church. Its story, as part of God's story, is necessary for understanding its identity and therefore what it is to do. At its heart, *Driven by Purpose* carefully investigates questions around identity and purpose for organisations in the not-for-profit sector. As a response to the gracious gospel of Christ people have been spurred into action and engagement for the common good. Various pressures draw charities away from a Christian identity. *Driven by Purpose* compellingly encourages those of us engaged with or interested in charities with Christian roots to be thoughtful in fostering and maintaining Christian identity and purpose.

This thought-provoking work mixes personal experience and expertise with

careful research in the form of extensive interviews with senior leadership from a number of organisations in the not-for-profit sector.

From within the clearly explained socio-legal and historical landscape of modern Australia, a case is built regarding the necessity for organisations to appreciate who they are and why they exist. This seamlessly gives rise to practical proposals for what this might look like on the ground. Fundamental issues such as leadership, strategy, governance, workforce engagement, remuneration, finances and the legal frameworks in which charities work are all considered from the perspective of recapturing or reaffirming a God-honouring identity. This book offers wise counsel for those willing to engage in critical reflection on any charity, and real-life examples from which we can learn both positive and negative lessons.

While this isn't a must-read for every Christian, it certainly is relevant and beneficial for any involved in charities and other service organisations. This work would also be useful for any who are involved in



discussions or decisions regarding the relationship between Christian charities and the wider church.

There are, however, two notes of caution for the reader. First, the research that so powerfully drives this work occurred over a number of years. Some of the situations of particular charities are very likely to have changed over that time. This propensity to change is the very thing that gives rise to this book. Organisations change and develop; leadership turns over and is renewed, just as

this work calls for.

Second, sometimes the reassuringly confident tone of the book may give the reader the impression that there is only one way to be a Christian charity. As such you may be drawn to think that the way to 'succeed' for every organisation is to follow the patterns, processes and conclusions reached around the topics covered. However, to come to that conclusion would be to miss the very heart and purpose of this book. There is no one way. Each organisation needs to thoughtfully find its way and be driven along it, by its identity and purpose. **SC**

## Men, women and salvation issues

*Southern Cross* thanks those who have written about last month's review of Dr Claire Smith's book and regrets that sections of the review did not fairly represent Dr Smith's views, in particular whether the ministry and place of men and women is a salvation issue. We are therefore reprinting a relevant section of the book, so *SC* readers can see Dr Smith's comments in context.

WE CANNOT CHANGE THE SUBSTANCE of God's truth to make the gospel more appealing. The gospel is more radical, more counter-cultural, more confronting than anything the Bible has to say about men and women, or wealth, or sex, or whatever! And so it is entirely wrong-footed to think we can silence a 'difficult' part of God's word in order to win souls for Christ. *Christ* is the stumbling block (Rom 9:33; 1 Cor 1:22-24)! And the miracle of faith is that once we trust in Christ, God enables us by his Spirit to see the truth and wisdom and goodness of all his word and his ways.

So, although the matters we have addressed in this book are not 'Salvation Issues', they are in some sense still 'salvation issues'.

As Christian believers, we know that people are saved through faith in the gospel of Christ crucified and not through obeying the law – not the Sabbath law, not a 'law' about men and women, not any law. But Christ does not free us from the curse of the law so that we can cut and paste from God's word – God's law – to make it suit us, or our culture, better. We are given new life in the Spirit and freed from the bondage of sin precisely so we can be what God wants us to be, not what we want to be.

Surely this is the attitude we see clearly displayed in the Lord Jesus when he prayed, "Not my will, but yours, be done" (Luke 22:42)? Of course, he had no sin from which to be freed, but what was his decision in the garden of Gethsemane if not a decision to trust

and obey the sovereign goodness and wisdom of his Father's will?

Jesus submitted to his Father's will, and so must we.

If we resist God's right to rule our lives, if we doubt the goodness of his word, if we use one part of Scripture to silence another part that we find objectionable, then it is a salvation issue – because our attitude to God's word cannot be separated from our attitude towards God himself.

And so as God's children, may we not resist the Holy Spirit. Rather, may we prefer to differ from our fallen world than from his glorious word in the way we live and relate and minister as Christian women and men, and *in all things*. (*God's Good Design*, pp. 233–34)



# Responding to sexual brokenness

SEXEGESIS: AN  
EVANGELICAL  
RESPONSE TO FIVE  
UNEASY PIECES ON  
HOMOSEXUALITY  
ED. M BIRD AND  
G PREECE

DAVID PETERSON



Bishop Forsyth at the book launch last month: "[Sexegesis is] an attempt for those people in Melbourne and Brisbane, in particular, to examine and work on individual texts and the wider philosophical and social issues."

ANGLICANS WORLDWIDE HAVE become seriously divided over the issues of same-sex marriage and the ordination of homosexuals. These debates have exposed different attitudes to the authority of Scripture, different methods of interpretation and different ways of dealing with sexual brokenness.

In 2011, some Australian Anglicans published *Five Uneasy Pieces: Essays on Scripture and Sexuality* (Adelaide: ATF), arguing that there is no biblical warrant for condemning either a homosexual orientation or a faithful and committed homosexual relationship. An important response has now been written by a group of evangelical Anglican scholars and pastors.

The argument is sometimes quite technical and complex but the importance of the debate for individuals and churches demands this. Most helpfully, Gordon Preece's introduction engages with the

contribution of Justice Michael Kirby to *Five Uneasy Pieces*, attacking his use of so-called scientific arguments against the biblical position and providing many references to current literature on this matter. He also responds to the charge that respecting homosexual orientation but rejecting its sexual expression is unworkable. Then, in the first chapter, Preece points to the complete lack of a creation theology in *Five Uneasy Pieces*, contending that 'the biblical narrative of creation, fall and redemption both affirms and critiques our sexuality and points us to the true north in the city of God, the new creation'.

Subsequent chapters deal with the relevance of Genesis 19 to the contemporary debate (Lindsay Wilson) and the way Leviticus 18:22 and 20:13 should be understood in the context of God's creation purpose for male and female and God's concern for the holiness of his people (Katy Smith). Romans 1:26-27 is discussed in

several chapters. Michael Bird and Sarah Harris insist that Paul's Jewish way of viewing what is 'natural' or 'unnatural' relates to 'the created order of things'. The apostle rejects same-sex acts as 'symptomatic of alienation from God, irrespective of the relationship status between the two people.' Bishop Paul Barnett addresses the interpretation of 1 Corinthians 6:9-11 in a precise and convincing fashion, relating it to the discussion of sexual matters in 1 Corinthians 5. Two Greek words in 6:9 point to sexual activity between two men, one the passive partner, the other the active partner. The moral usefulness of the Law of Moses is then discussed by Denise Cooper-Clarke with special reference to 1 Timothy 1:8-11.

Barry McGrath, a Sydney rector, presents the concluding chapter on 'Listening to a Complex Story'. Concerned about the way we deal with these issues at the local level, he writes about the pastor as listener and speaker, engaging with the Bible and with those who struggle to be faithful to its teaching. He warns against simplifying issues of sexuality and orientation and speaks about the way sex is understood in a consumerist culture. He wisely explores the way celibacy is experienced by a range of people in our churches. The final emphasis of this chapter is on the potential for transformation in the context of Christian fellowship and ministry.

This book offers a thoughtful challenge to the way the Bible is treated in debates about homosexuality. There is also a pastoral dimension to many of the chapters, suggesting appropriate care for those who struggle with unwanted same-sex attraction. But compassion cannot be expressed at the expense of a plain reading of Scripture and homosexual behaviour cannot be isolated from what the Bible teaches about sexuality more generally. I hope this book will provoke a meaningful dialogue with those who think differently.

SC

Dr David Peterson is the chairman of Liberty Christian Ministries.

## ST JAMES' PATRONAL FESTIVAL

### WEDNESDAY 25 JULY

7:00am Holy Eucharist  
12:30pm Holy Eucharist  
6:30pm Choral Eucharist  
with Procession

### SUNDAY 29 JULY

7:45am Holy Eucharist  
8:30am Choral Eucharist with Procession  
12:00pm Parish Luncheon  
3:00pm Festival Evening with Procession

### ST JAMES' TALKS: SATURDAY 28 JULY, 1:00-7:00PM

- The resurrection as a motif in art
- Morning Prayer in the BCP
- Anglo-Catholicism in the Sydney Diocese up to the Vestment Crisis of 1911
- Dr Middleton and his contribution to St James'

Please call 8227 1300 to book for Talks.

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

## ST JAMES' BUSH CHURCH

**JAZZ NIGHT**  
Featuring Steve Morrison and his band in support of BCA.  
Friday 20th July 2012  
7:30pm  
All Saints' Anglican Church Oatley West  
56 Woronora Parade, Oatley West  
Tickets: \$25 (\$20 conc.)

Contact Vika Ta'ofi  
[vika@bushchurchaid.com.au](mailto:vika@bushchurchaid.com.au)  
02 9262 5017



# Without words

Looking for clues: Martin Bohm (Kiefer Sutherland) tries to decipher the number problems presented by his silent son Jake.

TOUCH  
SUNDAY, 8.30PM  
TEN

JUDY ADAMSON

**T**HE IMPORTANCE OF CONNECTION and relationship can't be underestimated. As human beings we are given the greatest support and nurturing when we are in relationship and community with others (and of course, from the Christian perspective, with God).

So what does life feel like when those closest to you are distant, unresponsive and uncommunicative? When relationship is broken by disagreement or ceases to exist, in a normal sense, because of illness or circumstances? Most of us would give a great deal to see that relationship healed and closeness restored.

It is this deep-felt need that the makers of *Touch* have tapped into in creating their main character – Martin Bohm (Kiefer Sutherland), a former investigative reporter who lost his wife in the attacks on the Twin Towers in New York, and has struggled ever since to raise and communicate with his autistic son Jake.

Anyone with an autistic child would understand Martin's predicament only too well. Jake lives in a world of his own – he virtually never responds to Martin, and he never speaks. Martin is in a world of anguish. Still grieving for his dead wife, he is also full of sorrow for the loss of relationship with Jake, while Jake is right before him.

But here's where the relational pull comes in, as well as the hook for the show. Jake might appear disconnected but he is, in fact, seeing and hearing everything, everywhere, through his comprehension of patterns and numbers. He is seeking to communicate with Martin all the time through these patterns – trying to tell him of problems that need to be solved, crises that could be averted and relationships that could be restored. Dustin Hoffman's character in *Rain Man* has nothing on this kid.

Initially, of course, Martin doesn't understand what Jake is telling him. And

Social Services is considering removing Jake from his care because the boy, in his desire to be understood, has been running away at a particular time each day to highlight his point. Once this initial premise is dealt with, however, Martin comprehends what his son is trying to do but the ogre of Social Services is still there. So this new-found understanding could still be broken, at any time.

The show takes its viewers each week on a detective mission of sorts. Jake will begin to obsess about a seemingly random series of numbers and we are taken, literally, around the world as the lives of people as far away as Asia, the UK, Australia and the Middle East are shown to be connected in some way by Jake's pattern – a pattern Martin has to decipher before it's too late.

Too late for what, you might ask. Well, that's the key to the interest for viewers each week. We don't know what the end point is any more than Martin does. Jake, with this special numeric omniscience, knows exactly what's about to go down, but we're taken on a ride wherever the "clues" take Martin. And in the mean time, the lives of people all over the planet are intersecting in some way around the same issue.

Tim Kring, the creator of *Touch* and previous hit show *Heroes*, is a big fan of interconnectivity – the idea that everything and everyone are somehow linked. So, what I do when I get on this bus or make that phone call could, somehow, have a far-reaching impact on the lives of other people. Which is true, of course, but I don't think Kring was contemplating faith and the changing of lives through the gospel when he created this show. It's more a wand-waving, hand-holding, *Give Peace a Chance* kind of thing.

Having said that, *Touch* is extremely watchable. How does the guy at the airport link up with the woman at home praying to her ancestors because she can't get pregnant? And how does the businessman who sells

restaurant equipment link to the girls in a Tokyo nightclub or the kid in Baghdad? Your curiosity is piqued.

At the same time there are a number of irritations. Martin began the first episode with a job – which, halfway into the season, he no longer seems to have as he spends all his time running around solving Jake's number puzzles. How does he support them both? Who knows. In addition, his regular line to strangers that "I think I'm meant to help you somehow" sounds pat and cheesy – and would make most real people back off and think he was barmy rather than accepting his help.

*Touch* could well be impossible to watch for those who know how hard it truly is to deal with a child or adult they can barely communicate with. While we see Martin's suffering and longing to have a closer relationship with his distant son, he at least can be comforted by the knowledge of Jake's all-encompassing wisdom. Peace, man. Real people in the same situation don't have that luxury – and yes, it's only a story and we're all smart enough to separate fiction from reality, but there is that awkward feeling of making convenient use of real people's struggles in the name of entertainment.

For all of us, at some point in life, we ask why something has happened – to us, to a loved one, or even to people we have seen on the news. Events can seem to have no purpose or reason, and it's part of being human to eventually accept that we can't know everything.

If you're in the mood you'll probably enjoy *Touch*. It's a lovely, heart-warming thought that we're all linked in some cosmic, earth mother kind of way. However, it is better to make an effort for real connections, keeping your eyes open to see the needs of others and working hard at relationships rather than just hoping – unrealistically – that something magical will occur to fix everything. **SC**