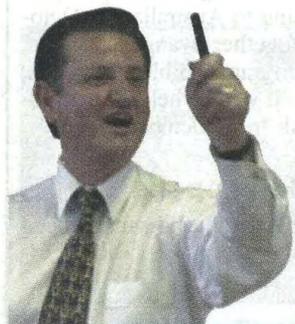


SOUTHERN CROSS



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JUNE 2001

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Newspaper of the Anglican Diocese of Sydney

Report on gay issues released

The Anglican Church of Australia has released a wide-ranging report on homosexuality and the church in the lead up to its General Synod starting on July 21.

It is expected that human sexuality will be a major area of debate at the General Synod.

Faithfulness in Fellowship: reflections on homosexuality and the church is a compilation of papers from the Doctrine Panel of the Anglican Church of Australia.

In the report's preface the Doctrine Panel makes clear it advocates no immediate change in the church's policy. "We do not, therefore, wish to advocate any changes to this church's traditional disciplines; instead we offer these essays as study material, with the recommendation that the General Synod in Brisbane in July 2001 should commend them as a basis for more widespread study in the church at large."

continued page 5

Breaking new ground for ministry training



The Rev Dr Rod Irvine and senior staff worker Karen Dixon examine Figtree Anglican's development plan.

Gilbulla conference centre to be sold



Happy days: Gilbulla's centenary party last year.

Standing Committee of Sydney Diocese has resolved to sell the historic Gilbulla Conference Centre at Menangle and replace it with a modern conference facility designed for adults.

Standing Committee reached the decision at its April meeting after receiving a report on the present situation of the property and the requirement to urgently upgrade the facilities.

"There is a need for both statutory improvements and economic upgrades," said Rodney Dredge, Chief Operating Officer of the Sydney Diocesan Secretariat. "The statutory improvements include

government required upgrading to fire protection and kitchen facilities. Economic analysis also showed that Gilbulla needed substantial expansions in bed numbers and occupation rates before it would be a genuinely viable facility. That expansion could only be funded by a major injection of funds from Synod. Even after expansion, Gilbulla would remain problematic because of its landlocked nature."

A target of spring 2001 has been set for the sale. Standing Committee said that 'every effort will be made to encourage the staff through this difficult time'.

BY
GEOFF ROBSON

Around 21 years after breaking ground on its current facility, Figtree Anglican Church has given the go-ahead to a \$4.25m development that will give the church one of the most versatile facilities in Sydney Diocese, including a ministry training college.

With plans drawn up and fundraising efforts well progressed, the process is now at tender and building work should begin later this year. The first stages of the development will be ready for use around one year after ground is broken.

The Rev Dr Rod Irvine, rector of Figtree Anglican, says that the church's growth in recent years has created the need for the major re-development. "We're simply getting to the stage where our lack of facilities is throttling our ability to reach out to people," Dr Irvine said.

The centrepiece of the new development will be a new 900-seat auditorium. Also included will be several new offices, meeting rooms, a large

foyer and further car parking facilities, along with the conversion of the old Rectory into a new Children's Ministry Centre.

The process has not happened overnight. Requiring 66 per cent approval to go ahead, the initial proposal put to the church received only 62 per cent approval. But rather than seeing this vote as a setback, Dr Irvine says the result was a boost for the parish's ministry.

"People were effectively saying to us, 'don't talk about buildings, get on and build the ministry,'" he said. "After a number of years, I think people felt that we had fulfilled their desires to build the ministry."

When the proposal was again brought before the church vestry meeting some four years ago, the result was a 91 per cent approval for the plans to be developed, followed by 95 per cent approval of the finished plans.

Financial support from the parish has been equally strong, with around \$2.5m in money and assets being given. Dr Irvine says such

generosity has been a highlight of his time at Figtree. "It was done with joy and happiness and grace," Dr Irvine said. "The Bible says it's more blessed to give than to receive, and Figtree people have demonstrated that."

"We are absolutely committed that this building is just a platform for the ministry. We're certainly not trying to take our eyes off the fact that all the building is doing is facilitating us to get the gospel out to more people."

Part of that gospel ministry is the Figtree College of Ministry, launched earlier this year.

The College will offer a diploma of theology, while also allowing students to undertake single classes. Subjects on offer will cover theology, church history and personal life for those in ministry.

With around 30 people having so far attended the College, the Rev Bruce Clarke, assistant minister at Figtree, hopes FCOM will grow to become a centre of regional learning for the entire Wollongong region, filling a void that is felt by

people who cannot access Sydney-based learning opportunities.

Mr Clarke said FCOM is aiming to offer quality training to lay people involved in ministry. "As you increase, if you're serious about developing people you have to have some systematic approach to training them. You need to work out a way that most people can actually access it."

There are plans to develop the College as a ministry training centre through seminars and training modules on music ministry, children's ministry and evangelism. It is also hoped that the College may eventually be able to start its own conferences or Bible conventions to provide deeper biblical teaching to the people of the Illawarra.

headlines

Anglicans will work
with Pell page 2

Rwandan bishop
faces war crime
charge page 7

Mortdale finds factory for faith

BY MALCOLM STREET

Whilst their new church complex is being constructed, the people of Christ Church, Mortdale needed to find an alternative venue for 12 months. A factory in a nearby industrial estate proved to be an ideal solution, and they moved in last month.

Ten years ago, an offer was made by a nearby retirement home to purchase the Holy Trinity, Peakhurst, property.

After a number of years of deliberation, Holy Trinity joined with neighbouring St Peter's, Mortdale and formed the combined parish of Christ Church, Peakhurst/Mortdale.

The Peakhurst property was sold and the proceeds from this sale are now going to be used to demolish the existing Mortdale buildings and build an entirely new complex.

Churchwardens Bev Kelly, Tony Dobson and Richard Graves employed a team of architects to draw up plans. When construction dates were provisionally made, a committee was formed to investigate alternative accommodation for the construction period.



You want the communion rail where?: Mortdale moves their church into a factory.

The choice of a factory meant the parish would have exclusive use of the premises, would not have to find alternative premises for separate storage, and the cost was within budget.

Once the appropriate factory had been located, a Development Application was made to the local council, to use the factory for worship purposes. As part of this, a church member walked around the industrial estate and talked to all the other tenants about any particular problems they might have had with the

church's use of the factory, in particular car parking. Many were actually glad of the church's presence on what would normally be a quiet Sunday. The parish is planning a Friday afternoon barbecue to say hello to these new neighbours.

All kinds of talents were called upon – carpentry, electrical, catering abilities and prayer – to ensure the move into the factory went well. About the only talent the parish did not have was carpet laying! Some parish members generously donated money to carpet the

bare concrete floor and professionals were used to complete the job.

"The many challenges and changes involved provoked a range of generous donations and a level of personal involvement and commitment to the task that ensured a great result," said the Rev David Wallace, rector of St Peter's. "I am really pleased and thankful to God, not just for the end result but especially for the way brothers and sisters in Christ worked together in a united and cooperative way."

SYDNEYbriefs

Resource Exhibition at Homebush

Christian Resources Exhibition (CRE) – held for the past 16 years in the UK – is coming to Australia this October. The Exhibition brings together evangelism tools, books, children's ministry programs, Bible study aids, music and sound equipment. It will be held at the Sydney Showgrounds, Homebush from October 11-13.

First deaf Bible College opens

The first deaf Bible College in Australia has commenced in Wollongong, with the Holy Hands Deaf Bible College opening its doors in late April.

Matthias' Briefing transformed

After 13 years, Matthias Media has relaunched *The Briefing* as a colour, monthly magazine. It will include 20 short Bible readings with background notes to stimulate Christians to daily reflection on God's word and regular features on current issues facing Christians.

Defence bishop appointed

The youngest bishop in the Anglican Church for 40 years has been appointed by the Primate, Archbishop Carnley, to take charge of the nation's Defence Force chaplaincy.

The Rev Dr Tom Frame, 38, is currently rector of Bungendore near Canberra. Ordained only seven years ago, Dr Frame spent 14 years in the navy.

Officially an assistant bishop to the Primate, Dr Frame will assume the role three days per week. He will devote more time as extra funds become available.

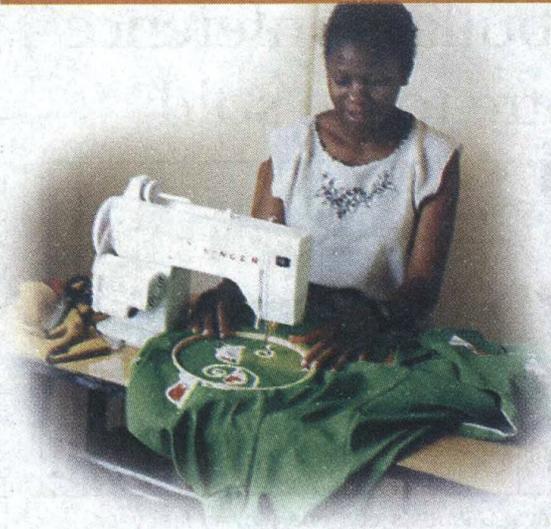
As Bishop to the De-

fence Forces, he will have responsibility for 90 Anglican chaplains around Australia. He will be consecrated at the Royal Military College, Duntroon on June 28, taking over the role from the Rt Rev Brian King, Bishop of Western Sydney.

Bishop King said the Australian Defence Force had been seeking a full-time Bishop for over 20 years, with a greater number of clergy involved in this ministry than most dioceses. "It shows the intent of the Anglican Church in its increasing recognition of this vital ministry," he said.

from HELL

to HEAVEN



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New centre for Hills



Katie Hooton, Fiona Morris and Murray Allen in the unfinished centre.

After nearly 3 years of prayer, planning and fund raising, a new \$ 1.3 million Christian Education Centre at St Paul's, Castle Hill, is nearing completion.

The centre, which incorporates a new main auditorium, will play a major part in meeting the needs of the church's growing ministries, as well as providing a new centre for Christian education for the Hills area.

"When St Paul's moved to its current site in 1984, the building development undertaken at the time was the bare minimum needed to support the ministry at Castle Hill," the Rev Hugh Cox said. "As children's, youth, young adult, adult and family ministries have grown, the present facilities have been stretched to the limit."

In addition to a new main auditorium which will seat up to 400 people, there will be eight smaller meeting rooms - five of which can be opened up to increase the capacity of the main auditorium.

Anglicans look to work with Pell

Bishop Paul Barnett, administrator of Sydney Diocese, has rejected a claim by *The Sun Herald* that he risked an 'unholy row' with the Roman Catholic Church over his decision not to attend the installation of Sydney's new Roman Catholic Archbishop, Dr George Pell.

Bishop Barnett congratulated Dr Pell on his appointment, and expressed the Diocese's desire to continue working closely with the Roman Catholic church on matters of joint concern.

"It is true that some matters of theological importance are as yet unresolved between our churches," Bishop Barnett said. "One of those differences is the Mass and it was for reasons of conscience that I did not feel free to attend."

"But thankfully our churches have well and truly left behind the sectarian difficulties of the past. While we may differ on some issues, we do so with courtesy and respect while working co-operatively, as we do with other churches."

For his part, Dr Pell said he is committed to working closely with the new Anglican Archbishop of Sydney.

Dr Pell was installed as the eighth Roman Catholic Archbishop of Sydney last month. In an exclusive interview with *Southern Cross*, he described ecumenism as 'a significant priority' for his time in Syd-



Bishop Paul Barnett meeting with Archbishop George Pell in St Andrew's House last month.

ney, saying he had worked closely with Anglicans during his time as Archbishop of Melbourne.

"I think the leadership should meet together, and especially we should look at ways in which we can cooperate," he said. "I don't know how feasible that's going to be, but we should be keen to look at that."

"I'm happy to try to work effectively with any group of Christians. I don't think the way forward is a major liberalisation or a watering

down of the gospel message. That's a betrayal of our tradition, and there's nowhere in the world where it's gaining extra adherents."

Archbishop Pell also affirmed last year's *Dominus Iesus* statement from the Vatican, which described the Roman Catholic Church as the 'single Church of Christ' and said that other churches 'are not churches in the proper sense'.

"These are big and contentious issues. They need to be talked through and discussed with sensitivity.

"The first part of the document, we would imagine, would be enthusiastically welcomed by the Anglican Diocese of Sydney because it spoke of the unique role of Jesus Christ, our Lord and Saviour, the only Son of God," he said.

With Sydney Diocese preparing to elect its new Archbishop, Dr Pell had some advice for the incoming leader. He listed an ability to explain the church's message to the world and to 'encourage unity within his own community' as es-

sential qualities for a modern church leader. "And a church leader today probably needs a dose of courage, so that he will persist when people get a little bit fussed about hearing the basic Christian perspective," he added.

Reflecting on the secular media's reporting of his arrival in Sydney, Dr Pell said, "When they highlight and give a disproportionate emphasis to homosexual activity, there's a downside because that's not the first thing that we're on about."

Young women seek God's purpose

Over 500 young women from around Sydney were challenged to have a deeper understanding of suffering and God's purposes at last month's Young Evangelical Women's Conference (YEW) at Christ Church, St Ives.

"It's probably the only conference designed with this age group - 20 to 35 year olds - in mind," said organiser Di Warren. "We've all drunk the same 'air', growing up in the second half of the 20th century, so it's helpful to consider what might be our particular temptations and challenges as Christian women."

Afternoon electives covered topical issues for women today. Kate Arneman from St Mat-

thew's, West Pymble, said the talks were "like a call to action to get past the surface level of friendships and get serious about sharing my faith with the people around me who are not yet reconciled to God."

The YEW began in 1999 when a group of women joined forces to hold a combined churches teaching and training day. The first conference was held at Moore College and was attended by 140 women.

With increasing numbers, plans are in place to split the fast-growing conference into two meetings from next year.

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NEW LOOK

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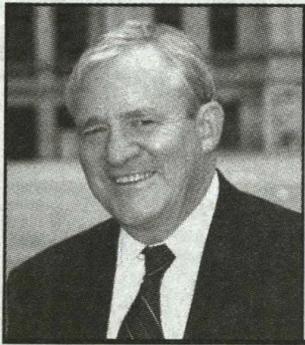
will resource the growth of ministry among young people for many years to come.

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For further information or to make a donation, please ring Andrea Bond today on (02) 8268 3388

In recognition of his support, the new Youthworks College Library has been named in honour of Bishop Harry Goodhew.

Emulating the Baptist's courageous witness



paul
barnett

ADMINISTRATOR writes

Jesus declared that John the Baptist was a great man. New Testament writers refer to him more than ninety times. Many have noted with appreciation his courage in bearing witness to Jesus to those religious authorities who interrogated him.

Courage, with humility, was his hallmark. Great prophet though he was he said that he was unworthy to unloose the sandals of the Messiah whose way he prepared.

John's courage in admonishing Herod ruler of Galilee for his adultery cost him his freedom and ultimately his life.

Not so often noticed is that this prophet was also a priest. It will be remembered that his father Zechariah was a priest and that priesthood in the Temple was hereditary. How striking, therefore, that a priest should declare the Messiah to be 'the lamb of God who takes away the sin of the world'.

Priests like John sacrificed animals in the temple for sins. In witnessing to Jesus that he was the sacrificial lamb John was saying, in effect, that the Temple, the

priesthood and the animal sacrifices were now superseded and displaced by the one true sacrifice for sin in the death of the lamb of God.

Of course, John's witness was powerfully effective in the outworking of the theology of the New Testament writers.

Paul speaks of Christ as our passover that was sacrificed. Peter writes that we have been redeemed from futility by the precious blood of an unblemished lamb. In Revelation John declares the Messiah to be the lamb as though slain who has purchased us for God's own possession.

In short, we should thank God for this great man John, prophet but also priest - for his unflinching courage, his deep humility and profound God-given insight into the identity and mission of the Son of God who is the lamb of God who has taken away from God's sight the horrible reality of our rebellion against him.

We should emulate his courage and humility but also heed his witness that Jesus is both Son of God and lamb of God who died for us.

Wide-spread demand for new accounts software



Martin Thearle (centre) from the Sydney Diocesan Secretariat with the Benkorp team that jointly developed the GST and BAS friendly parish accounting computer package.

Following the release last month of the new Sydney Anglican Parish Accounting System (SAPAS), interest for places in this month's initial training courses has come from across the Diocese.

Although the package was designed specifically for use in Sydney Diocese, enquires have also come from other states.

"We would love to be able to offer this package to churches outside the Diocese, but further developments will be needed to make the package appropriate for their needs," said Martin Thearle, deputy general manager of the Sydney Diocesan Secretariat.

SAPAS is designed to work within the popular MYOB accounting software, allowing

standardised accounts reporting to the Sydney Diocesan Secretariat and the ATO. It has been jointly developed by the Sydney Diocese Secretariat and Benkorp Management Services who will provide a full range of support services to parishes, including training.

"The training is specifically tailored for Sydney Anglican churches," said Martin Thearle. "A parish does not have to wait till the December year-end to get started with SAPAS. Start-up can be any time. In fact, it may be beneficial to start as soon as possible, because the year-end reporting will come directly from your SAPAS system without having to 'rework' the details."

"If your parish is already using MYOB the changeover is particularly painless. Benkorp can assist you by converting your existing parish datafile, including chart of accounts and transactions, to the new SAPAS format. You can send your datafile to Benkorp for conversion or they will visit your parish treasurer."

Benkorp's team includes two certified MYOB consultants plus accountants and bookkeepers. Many of Benkorp's staff have been church treasurers and therefore understand parish needs.

Enquiries: contact Martin Thearle 9265 1682 and visit www.sydney.anglican.asn.au to link to the SAPAS site at www.benkorp.com/sapas.html



THE ARCHBISHOP OF SYDNEY'S
OVERSEAS RELIEF AND AID FUND

ORAF NEWS

Early marriages matter

UNICEF, with its mandate to help the world's children, has released a report which states that, "For both boys and girls, early marriage has profound physical, intellectual, psychological and emotional impacts, cutting off educational opportunity and chances of personal growth."

Physically, girls are most at risk, given the consequences of premature pregnancies and childbearing.

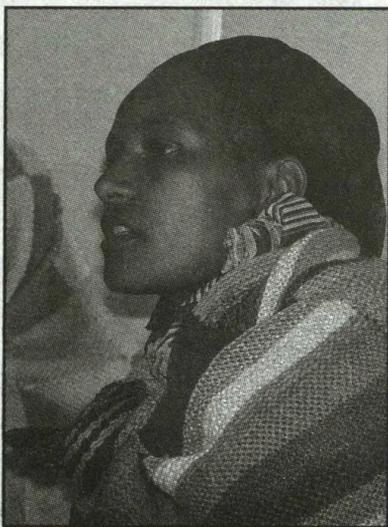
This was brought home to me most starkly recently when I visited Ethiopia. I was sitting in a room filled with teenage girls, swathed in their patchwork woolen blankets and flannellette nightgowns. They were paying keen attention to their literacy and Bible teachers. I daydreamed of my own beautiful teenage daughters in far away Sydney, their lives so problem-free in comparison. Suddenly, I noticed that my shoe was getting wet as urine splashed upon it. I looked around and saw little splashes happening throughout the room, here and there. Of course, these girls were here in Addis Ababa at the Fistula Hospital because of the consequences of early marriage. Their long obstructed labours resulting in a still born, first born child, had caused fistula damage. They now leaked urine and sometimes stool, and had come to get help.

Most of the girls are successfully repaired and resume a normal life but some live with the eternal consequences of their early marriages. They must wear bags for urine and sometimes faeces, and stay close to medical supervision. They must work hard to rehabilitate paralysed legs, the peroneal nerve having been damaged by their long labours. ORAF is funding housing for such young women, to provide them with a safe place to live out their years, close to medical help. The Ethiopian government has provided a beautiful site, not far from the capital.

God's mercy in the lives of these young abandoned women is tangible through such an initiative. I thanked God for people's generosity back in Sydney and Christ's concern for these suffering girls shown through Dr Catherine Hamlin and her staff in Addis.

Kim Vanden Hengel
Program Manager

ORAF News is paid for by the community education budget of the Archbishop of Sydney's Overseas Relief and Aid Fund.



Modern Anglicanism 'adrift' and facing 'catastrophic destruction'

Moore College lecturer, the Rev Dr Mark Thompson has told a joint Roman Catholic and Anglican audience that the bulk of modern Anglicanism is facing disintegration.

"To the degree that much modern Anglicanism has seen fit to revise or even reject the teaching of the Articles, the Book of Common Prayer, and the Homilies, or at least the plain and literal meaning of these confessional documents most particularly on the issue of the origin, nature and use of Holy Scripture to that extent the bulk of modern Anglicanism is adrift from its moorings and in danger of catastrophic destruction or disintegration," Dr Thompson said.

Dr Thompson was delivering the second of four lectures entitled *How Anglicans read and interpret the Bible* at this year's Halifax-Portal lecture series, sponsored by NSW's Roman Catholic and Anglican bishops.

Dr Thompson acknowledged that, 'Anglicanism world-wide is so diverse that it is effectively impossible to speak of the Anglican anything, and that is especially the case when the subject is a theological issue or a point of church practice.'

However Dr Thompson argued that if 'anything has a claim to be considered genuinely An-

glican, it is that theology which is expressed in the Thirty-nine Articles of Religion, the Book of Common Prayer, and the Books of Homilies', that were written by the early Anglican reformers such as Archbishop Cranmer in the 16th century.

"The Articles, the Book of Common Prayer, and the Homily on Holy Scripture share a common perspective. The Bible is the word of God written and is to be cherished as a kind gift of our gracious God. Implicit in this conviction is the confidence that any faithful Christian may understand its meaning, even if some parts may require more effort than others," Dr Thompson said.

In the other lectures, Fr John McSweeney spoke on how Roman Catholics read the Bible, Sr Marie Farrell RSM spoke on Roman Catholic devotional life, and the Rev Dr Ivan Head, warden of St Paul's College, Sydney University looked at the Anglican view of prayer, especially that found in reformation martyr Bishop Nicholas Ridley's Homily 14.

"It contains the clearest expression of the 'anti-image' drive that decisively shaped the English reformers reconstruction of church life around a total emphasis on the purity and pre-eminence of the Bible and the Word," Dr Head said.

Anglicans release report on homosexuality and the Church

continued from page 1

The report notes the points of agreement among members of the panel. Among other things, members of the panel, 'affirm unequivocally that promiscuity is contrary to the Christian ideal of committed, monogamous relationships that reflect the faithfulness of God,' and that 'the irrational fear of homosexuality and homosexual persons and the persecution which has so often stemmed from that fear are not faithful expressions of Christian witness and are, in fact, an affront to the example of love which Christ set for us'.

However, panel members were unable to come to a common mind with regard to the blessing of same-sex unions or whether 'a gay or lesbian person who is engaged in a committed relationship with a person of the same sex displays the appropriate character of life for entry into Holy Orders'.

"It will be obvious by now that the single greatest point of divergence of opinion in addressing these questions is the use and interpretation of Scripture," the report said.

"In the absence of any kind of consensus in the Church, however, we do not feel it is appropriate to make a recommendation for the life of the Church at this time," the report concludes.

"Because we take seriously the communion we share as people of faith called together in the name of Jesus Christ, we do not take lightly any issue that threatens to unsettle our fellowship. We believe the Church must commit to further study of the many, varied and complex issues raised by this publication."

On its release, Archbishop Peter Carnley, Primate of the Anglican Church, said the book, 'should provoke people to a serious discussion of the issue'.

Archbishop Carnley's contribution is a chapter on same-gender friendships. He calls on all 'to come to a deeper appreciation of the rich spiritual value of genuine friendship and of its importance to being authentically human.'

Two evangelical theologians

from the Diocese of Sydney have also contributed papers.

The Rev Dr Peter Jensen, principal of Moore Theological College, argues strongly 'against ordaining homosexually active persons'.

"Given the authoritative status of scripture and the standards of behaviour expected of those in ministry, active homosexuality cannot be consistent with ordination," he said.

The Rev Dr Glenn Davies, rector of St Luke's, Miranda, and Canon Theologian of the Diocese of Ballarat, wrote the chapter on homosexuality in the New Testament.

"Homosexual activity is just one of a number of sins which are inconsistent and incompatible with the Christian life. The New Testament accordingly, does not countenance the persecution of homosexuals that arises from a homophobia which does not recognise the validity and integrity of homosexuals as men and women made in the image of God," he said.

However in another chapter, the Rev Dr Graeme Garrett from St Mark's National Theological Centre in Canberra, questions if 'gay or lesbian orientation, if once expressed in action, [is] of itself conclusive evidence, despite all other indicators, of the absence of the Spirit in the life in question ... or authentic vocation?'

"But if, in the end, some of these texts do uncompromisingly condemn any and every same-sex orientation and same-sex intimate relationship, it still remains to be demonstrated that this, by itself, is strong enough to stand against the case developed on the grounds of contemporary science, experience and a broad Trinitarian theology," Dr Garrett said.

All chapters in the book are papers written by members of the Doctrine Panel, with an additional contribution from the Rev Sean Mullen, chaplain to the Primate, Archbishop Carnley, who writes on 'Science and the meaning of homosexuality'.

Published by John Garratt Publishing, the book can be purchased from the General Synod Office in St Andrews House, Sydney for \$34.95.

Church census helps mission

Churchgoers across Australia took time out last month to reflect on the life, mission and leadership of their churches, through the National Church Life Survey (NCLS).

Held every five years, the church 'census' is a massive project, with 18 denominations – encompassing around 10,000 congregations and some 850,000 people – taking part.

For the first time, this year's survey includes churches in New Zealand, the US and the UK.

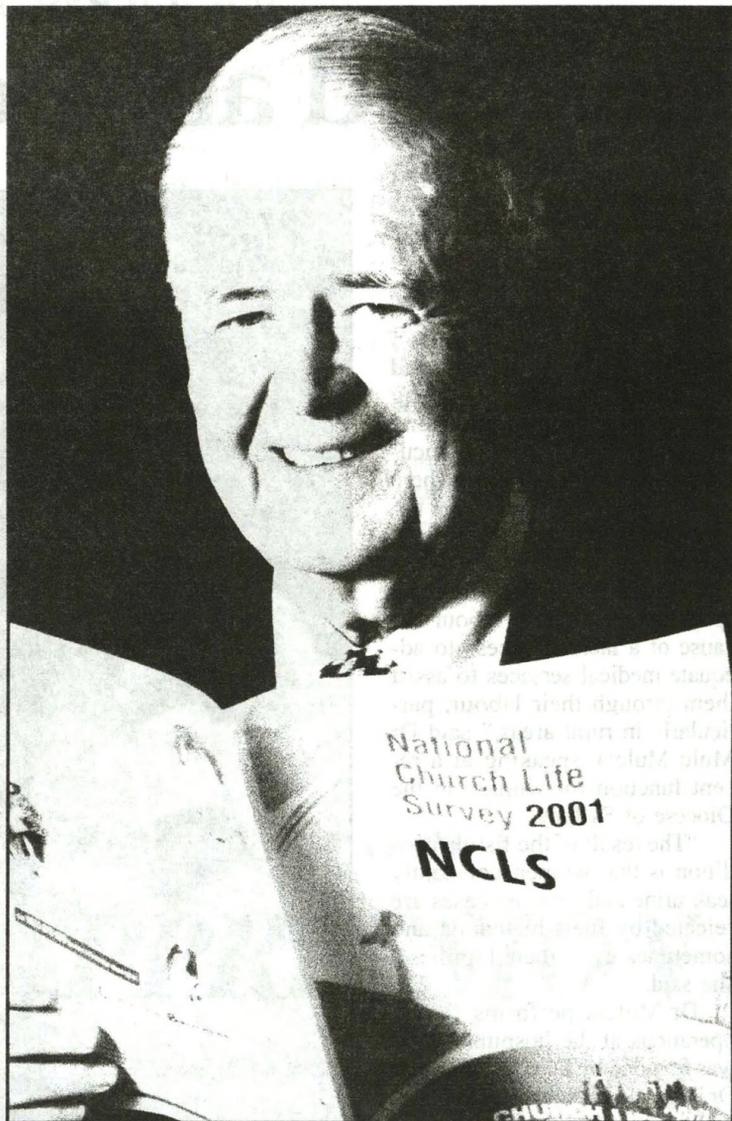
While the survey offers a glimpse into the attitudes of Christians at the start of the new millennium, Dr Ruth Powell, NCLS researcher and author, said the project's main aim is to help churches be more effective in mission.

"While we will be able to provide 'snapshots' to every congregation, we hope to serve and equip congregations in an ongoing way," Dr Powell said.

"The team is working hard to develop tools to help people reflect on the vitality of their congregations, to discern priorities and to plan effectively."

NCLS research will gather information on key areas of church life such as inviting newcomers to church, empowering lay leaders, building Christian community, discovering a vision for mission, looking after children and encouraging growth in faith.

"We will be offering a range of resources from which people can choose and customise to their



Governor-General, Sir William Deane, reads the survey.

needs," said Dr Powell.

Analysis of the survey will be available early next year.

The NCLS is a partnership be-

tween the Uniting Church Board of Mission, Anglicare NSW and the Australian Catholic Bishops Conference.

Christian drug prevention scheme receives boost

The Federal government's high-profile drugs campaign has given an unexpected boost to a Christian drug prevention scheme. 'How to drug proof your kids' is a program that teaches strategies on prevention and early intervention for parents with late primary and early high-school children.

The program began two years ago as an initiative by a Victorian organisation called Focus on the Family, Australia. This program pre-empted the Federal Government's newly launched national drug campaign also directed at parents.

"We were taking hundreds of letters from parents telling us of their children's drug problem and the alarm and frustration this caused them," said Glenn Williams from Focus on the Family. "There seemed to be very little help and support for parents in this situation, so in response, we created 'How to drug proof your kids'."

Pastoral worker at St Paul's, Menai, Tim Hudson, is a trained facilitator for 'How to drug proof your kids'. "It's a worthwhile course and comprises of discussion, the dissemination of accu-

rate information and also promotes practical exercises to do with your children," Mr Hudson said. "A key element in the course is the importance of strengthening the relationship between parents and their children which is exactly what the Federal Government is now embracing in its new campaign."

'How to drug proof your kids' is based on Christian values and is designed to be used by churches as an outreach for their community by addressing a live issue for parents today.

To find out more call 1300 300 361.

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Women-only village for sick and abandoned girls

A 'women only' village is being built 25 kilometres outside Addis Ababa, Ethiopia, as a safe haven for 100 women who have incurable cases of fistula.

A 'fistula' is a condition caused by prolonged labour, and is affecting thousands of young women in Ethiopia and some other parts of Africa. It is particularly common in cultures where women are given in marriage before they reach a mature child bearing age.

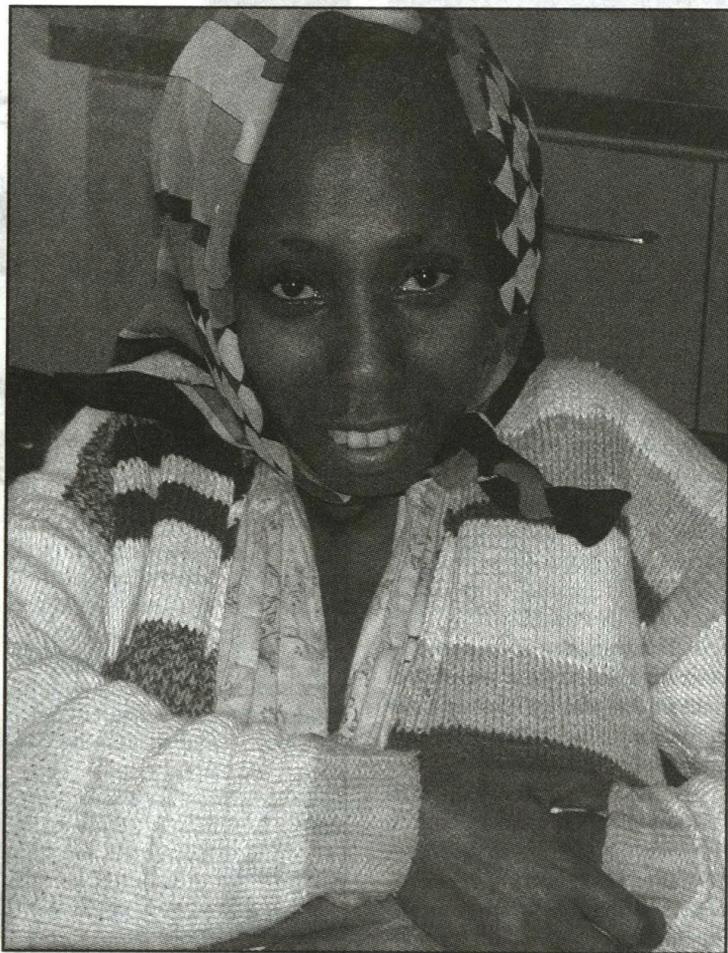
"Sometimes young girls may spend over a week in labour because of a lack of access to adequate medical services to assist them through their labour, particularly in rural areas," said Dr Mulu Muleta, speaking at a recent function for women in the Diocese of Sydney.

"The result of the fistula condition is that women constantly leak urine and in most cases are rejected by their husbands and sometimes even their families," she said.

Dr Muleta performs fistula operations at the hospital which was founded by Dr Catherine and Dr Reginald Hamlin after they left Sydney in 1959.

Around 93 per cent of the women who stay at The Fistula Hospital are cured by an operation. Others have to undergo a second and even third operation before they are cured.

But there is a small percentage of women who are incurable, such as Ajabush, who is now waiting for the village to be com-



At 14, Ajabush was left lying on a board in a small dark room, leaking urine and stool. Other than her siblings bringing food, she had no human contact.

pleted before she becomes one of its first residents.

Ajabush is now 25, but when she was 14 she experienced a long, difficult labour, delivered a dead baby and was left with a fistula.

She had severe nerve damage and problems with both legs. For nine years she was left lying on a board in a small dark room, leaking urine and stool. Other than her siblings bringing her food,

she had no contact with people.

Although her rectal defect was repaired, her bladder was not and she has to wear a bag.

Lack of understanding in the community means that women such as Ajabush are extremely vulnerable, so safety is one of the main concerns for the new village.

The Sydney Diocese's Overseas Relief Aid Fund has already given \$50,000 to build a secure fence around the perimeter of the six-acre property.

The site, which was donated by the Ethiopian Government, is beautifully situated and will contain ten houses each housing ten women. ORAF is seeking to raise a further \$50,000 to put into the development of these houses.

There will also be a community meeting and training hall where women will make craft items to sell. They will also work on agricultural plots within the village grounds.

It is hoped that by building community among the women and through selling their craft and agricultural products, they will regain their dignity.

Dr Muleta says the real solution to the fistula condition is to avoid early marriage. "It will take generations to change. We constantly see older sisters who have been cured of fistulas bringing in their younger sisters who have the same problem. Families don't learn from experience."

To support the Fistula Hospital Village, contact 1800 653 7873.

International team to address Sunday-Monday divide

A recent US survey by the Search Institute in Minneapolis has shown that churchgoers across several denominations find little connection between what happens in their worship and what happens in their workplace.

The survey showed that those who belonged to large churches fared no better than those in small ones, and that those who were in strong Bible teaching churches fared little better than those in churches with little biblical instruction.

Later this month, Macquarie Christian Studies Institute is sponsoring a range of events to help Christians address some of the hard issues they face at work. Speakers at various events will help people develop strategies that are informed from a biblical perspective.

Professor Paul Stevens writes, "God is interested in the people who do business: that they should come to God through Christ and find their full God-given potential. But God is also interested in what business does: harnessing the earth's potential to enhance human life through the provision of goods and services as part of the great creation mandate. Further, God is interested in how business is done."

A former carpenter and businessman, Paul Stevens is a professor of theology at Regent College. He co-edited *The Complete Book of Everyday Christianity* and his most recent book is *The Other Six Days: Vocation, Work and Ministry in Biblical Perspective*.

Prof Stevens will give the annual MCSI lecture at Macquarie University on Friday, July 6.

The panel of speakers includes other leading overseas thinkers in marketplace theology, such as David Murray from Ridley Hall Foundation (Faith in Business) in Cambridge, England and Walter Wright, executive director of the De Pree Leadership Center in Pasadena, California.

Dr Wright will speak at the mid-week 1.10pm service at St Andrews Cathedral on July 4.

C of E prays for 'betrayed' farms

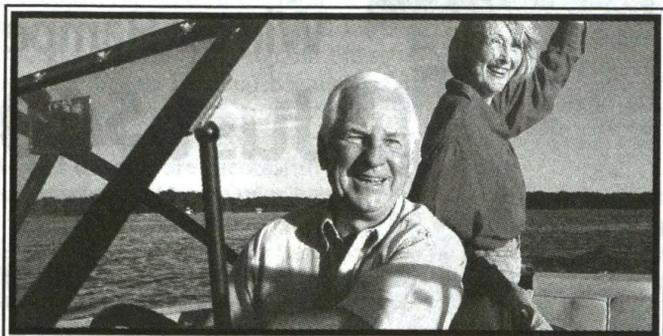
The British government has been accused of betraying farmers during the foot and mouth epidemic in a set of new Church of England prayers. The prayers describe the burning of cattle as 'a great holocaust'. The Rev David Ursell, rural convenor for Exeter Diocese, said there was 'a sense of anger and despair' among farmers.

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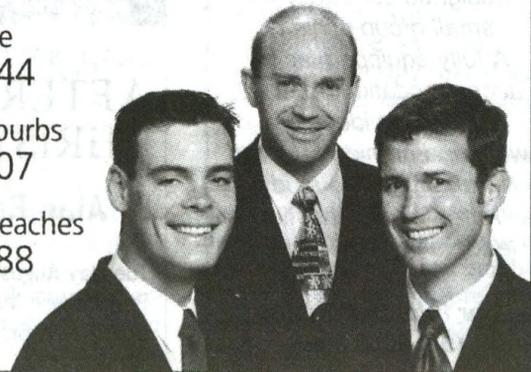
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WORLDbriefs

Call to increase overseas aid spending

SYDNEY – Some 85 percent of Australians support Australia's overseas aid program according to a nationwide survey that was commissioned by AusAID, the government's overseas aid agency, and the Australian Council for Overseas Aid (ACFOA). Some 35 percent of Australians believe that the current spending on overseas aid is 'not enough'. According to Ms Kim Vanden Hengel, Program Manager for Archbishop's Overseas Relief and Aid Fund (ORAF), the survey results are very positive and are being released at a critical time just a week ahead of the Federal budget.

Singing the praises of hymn books

SCOTLAND – A report from the Church of Scotland says using overhead projectors to aid singing in church – rather than using the traditional hymn book – is undermining the Protestant Reformation. The study says the Reformers fought hard to furnish not just the choir but the whole congregation with psalters, which was 'indicative of the belief that all worshippers should have access to materials which would nourish their spirits'. It says that a hymn book is more than just a song book, but a collection of texts to aid spiritual growth and personal devotion. However, the use of overhead projectors instead of books results in 'centralisation of power in the hands of a few, namely those who choose hymns and songs'.

Religious leaders oppose Bush plan

WASHINGTON – 850 religious leaders, including many conservative Baptists, have written an open letter to US President George W Bush, opposing the President's plans to fund social work carried out by faith-based groups. The letter claimed that the faith-based initiative would 'entangle religion and government in an unprecedented and perilous way'. Opposition to the plan from a number of religious conservatives has surprised the White House.

Bush critical of Sudan's 'atrocities'

As international concern over the treatment of Christians in Sudan increases, a report from the US Commission on International Religious Freedom has condemned the African nation's human rights and religious freedom record and called for urgent international action to end the country's civil war.

The Commission, which aims to promote religious freedom as an important element in US foreign policy, has named several 'countries of particular concern' and has issued calls for US foreign policy to more accurately reflect 'the gravity of the situation' worldwide.

The report was also critical of the People's Republic of China, saying that in the last year the Chinese government had expanded its crackdown on unregistered religious communities and tightened its control on officially recognised groups. "Government control over the official Protestant and Catholic churches has increased," the report said. "[The government] continues to interfere in the training and selection of religious leaders and clergy [and]... cases of torture by government officials reportedly are on the rise."

Other countries identified by the report as having violated the principles of religious freedom include Indonesia, India, Nigeria, Vietnam, Afghanistan, North Korea, Iran and Iraq.

But the Commission's harshest criticism was reserved for Sudan, where it says the situation has worsened in recent years. "The government of Sudan continues to commit egregious human rights abuses – including widespread bombing of civilian and humanitarian targets, abduction and enslavement by

government-sponsored militias, manipulation of humanitarian assistance as a weapon of war, and severe restrictions on religious freedom," the report stated.

While acknowledging that the Clinton administration had made some progress in addressing the situation in Sudan, the report emphasises the need for US foreign policy to urgently address the climate of religious persecution in the war-torn African country. Calling for a 'comprehensive, sustained campaign ... commensurate with the Sudanese government's abuses', the Commission has recommended that President George W Bush appoint 'a nationally prominent individual' whose sole responsibility would be to end the war in Sudan and the government's consistent abuses of religious freedom.

Speaking last month on religious freedom, President Bush called Sudan 'a disaster area for human rights'. "We must turn the eyes of the world upon the atrocities in Sudan," he added.

The President added that aid agencies report, "that food assistance is sometimes distributed only to those willing to undergo conversion to Islam."

It is estimated that some 2 million Sudanese have been killed and another 4 million have lost their homes in the country's civil war, which has been ongoing since 1955 with a brief cease-fire during the 1970s.

Faith in Action says, "the military of northern Sudan (Khartoum) has been persecuting the Christians of southern Sudan by destroying churches, burning their crops, killing their people, burning the Bible and waging a war of terror against them."

Rwandan bishop charged with genocide

NAIROBI – Rwandan Bishop, Samuel Musabyimana, has been arrested and charged with genocide and conspiracy to commit crimes against humanity by a UN tribunal being held in Tanzania.

The bishop was arrested in South Africa last year after arriving there on a false passport, but a bureaucratic error led to his deportation to Kenya.

Samuel Musabyimana was Anglican Bishop of Shyogwe, in Rwanda, during the 1994 genocide in which 750,000 people were killed. The Bishop is alleged to

have paid the Hutu militia that carried out the killings and to have publicly stated prior to the genocide that 'the situation for the Tutsi was very bad and that their end had arrived'. He has pleaded not guilty to the charges.

The Archbishop of Canterbury has been criticised for not holding an inquiry into Bishop Musabyimana. While in exile in Kenya, the bishop continued his ministry for seven years, celebrating Holy Communion at Nairobi's Anglican Cathedral and running a church charity for refugees.

Time over for Irish marchers

A speaker at last month's General Synod for the Irish Anglican Church said that, as far as the controversial Orange Order march at Drumcree was concerned, "the time for words is over. They have not succeeded. It is time for action." The integrity of the church was at stake, he said.

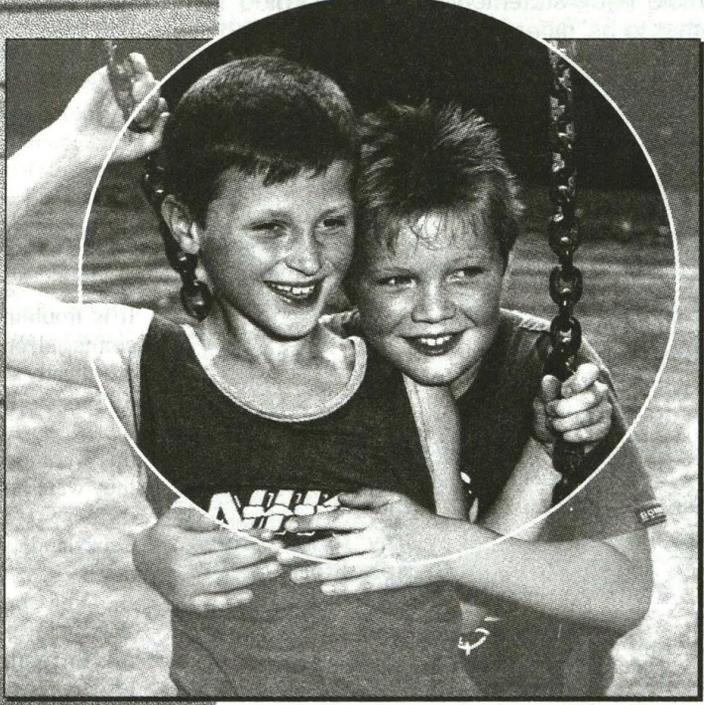
Archdeacon Gregor McCamley said the Synod had used resolutions to salve its conscience. "Resolutions are only words, not action," he said.

The 1999 Sectarianism Report, said the church was being seriously damaged by the issue.

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Psalm 72:12-14



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Insensitivity over Staines murder

Graham Staines and his sons died in horrible circumstances. Indian Christians, the fruit of Staines' ministry, are being persecuted. All those concerned deserve better than the slick and sick headline, "Indian Christians feel heat as Staines trial continues". Crass insensitivity has to be endured in the secular press but not, I hope, in a Christian newspaper.

Judith Nichols
Geraldton, WA

Paul does not recommend singleness

"It is good for a man not to marry, wrote Paul in 1 Corinthians 7". In writing thus Michelle Thomas is citing the New International Version of verse 1. (SC, May)

However, as numerous scholars have repeatedly pointed out, this 'translation' is quite misleading. The word 'marry' simply does not occur in what Paul wrote in Greek. Moreover, the rest of the verse tells us that Paul is quoting a comment in order to disagree with it. This is to be seen in the much more accurate NRSV translation: 'Now concerning the matters about which you wrote: "It is well for a man not to touch a woman."' "

What was being advocated by the Corinthians was that it would be better for husband and wife to abstain from sexual relations in their marriage. Paul's response (verses 2-5) is to assert God's purpose that each man should have his own wife and each woman her own husband, and that each person is to be a sexual partner to their spouse.

It would be sad if your readers were to be left with the erroneous impression that Paul was saying people would be better not to marry.

Rev Dr Ward Powers
Petersham, NSW

John Bunyan responds to antonement critics

Mr Windsor and Mr Small (SC, May) are mistaken. First, since 1865 only a general assent to the Articles has been required of the clergy. The Articles cannot stand above Scripture and Article Two's statement that our Lord died 'to reconcile his Father to us' differs from St Paul's that 'God was in Christ reconciling the world to himself'. (2 Cor 5.19).

Many have come to Christ through the preaching of a penal substitution, among them Evangelical bishop, David Sheppard. Yet Bishop Sheppard says he can no longer believe in that concept nor in the kind of God it implies.

We do *not* have here a Church 'doctrine' but *one* of the various ways in which Christians have tried to understand something of the mystery of our salvation and the Atonement. Bishop Barnett is wrong in suggesting Archbishop Carnley does not believe in the Atonement itself. What he – and I – reject is this particular theory.

Those who have written, I respectfully suggest, might read more widely on this subject and I recommend, for example, the Bampton Lectures by Hastings Rashdall, published as *The Idea of the Atonement*, with their analysis of the biblical, patristic, and reformation writings.

Rev John Bunyan
Campbelltown, NSW

SYDNEYdiary

Tues, June 9, 10.30am-4.30pm: Macquarie University - Society for the Study of Early Christianity, full day session, Continuing Education program, "The World of Byzantium". Cost: \$85. Apply: Anne Irish 9850-8833.

Sun, June 17: 'Beautiful Feet' Sunday - Churches praying for CMS. Prayer points available. Contact: 9284-6734.

Tues, June 26, 7.30pm: Macquarie University - Society for the Study of Early Christianity. Judaism Series, Rabbi Kamins "Messianism in Judaism". Cost \$7/\$5. Enquiries: 9850-7512.

CLERGYmoves



The Rev Peter Hayward from Spokane, Washington USA to rector, Beverly Hills in September 2001.

The Rev Matthew Pickering from rector, Austinmer to chaplain, Shore School 31.7.01.

The Rev Brian Seers, rector, Holy Trinity, Millers Point retiring 31.7.01 - acting rector till December 2001.

Christian belief versus evolution

While I agree with Don McEvoy (SC, May), about the historicity of Adam and Eve, I find the words 'reject the story of Adam and Eve...' a little misleading. John Polkinghorne, a former Cambridge professor of mathematical physics, is an Anglican priest who writes about his faith and demonstrates beyond any doubt that a scientist who does not take a literal approach to some of the writings in Scripture, can speak of the grace of God in his life through the life, death and resurrection of Jesus.

The chapters in his book, 'Science and Christian belief' (SPCK 1994) take each section of the Nicene Creed and examine it in the light of his scientific understanding. In his chapter *We believe*, he says, "The fall is not to be understood as a single disastrous ancestral act from which all our troubles flow. Yet in the course of human evolution there must have been a period of dawning consciousness of the self, accompanied by dawning consciousness of God, in which the former was asserted against the claims of the latter.... In this way one can understand today what is meant by the traditional theological concept of an entail of human sinfulness from which we need deliverance by God's grace." He refers to the powerful truths of Genesis 1-3, without dismissing or rejecting them, but, like Don McEvoy, not accepting the stories literally.

Rev Sue Emeleus,
Concord, NSW

Don McEvoy calls on theologians to nail their colours to the mast and reveal the existence of Adam and Eve. No man can give tangible proof of any event that belongs to God's realm of wisdom.

The Old Testament is the word of God as revealed through His prophets and anointed messengers. The New Testament reveals God's Covenant for these end times through Jesus. To reject the word of the Old Testament Bible is to also reject the existence of Jesus.

Jesus quoted from the Old Testament on many occasions, which is more than enough proof of its verity to the faithful.

Comprehending the existence of Adam and Eve is 'small potatoes' in comparison to our minuscule understanding of the awesome power and creative mysteries of Almighty God.

Terry Renehan
Fairfield, NSW

It both amuses and frightens me that the debate on the ordination of women relies on the myths and fantasies of Genesis. I wonder how long it will be before the church grows out of its pre-scientific infatuation with these stories and develops a theology that is based on something we know. That is, evolution. Clearly the evidence points to evolution as the driving force of all life, therefore our theology, ethics and understanding of God must come into line with this. The way has been well paved by Teilhard de

Chardin. We would do well to follow it, or face increasing irrelevance as society integrates evolutionary precepts into its patterns of thought and life.

Ian Page
Randwick, NSW

Don McEvoy may think Adam and Eve did not exist, but it appears that Luke (Lk 3:38), Paul (Rm 5:14, 1 Cor 15:22 and 45, 1 Ti 2:13 and 14) and Jude our Lord's brother (Jd 1:14) did. Jesus also implied their existence, pinning doctrine on it, in Mark 10:6.

On the other hand, if Adam did not exist (and please, prove your case, Don), then are these references an analogy? If so, how is the doctrine of original sin established. And why is historical prose used?

If we dismiss this and the long Jewish and Christians tradition, then do we not prefer the philosophical views of the Greeks, filtered through Hegel's idealism, to the teaching of Scripture? What is the basis for this return to the Medieval 'four fold' interpretation of Scripture overturned by the Reformation?

Don can have his non-real Scripture, interpreted by evolutionary materialism, but I don't see how it would be any more relevant to the human predicament than an impotent fantasy. No Adam and Eve; ultimately, no gospel and the Bible is obfuscation not revelation!

David Green
Turramurra, NSW

Troubled by Archbishop election

It is troubling that in the forthcoming election all the candidates are already serving in the Diocese of Sydney. This is unusual: 20 of the 23 Australian diocesan bishops were elected from 'outside', they were not then serving in the diocese (the exceptions are Gippsland, Willochra, and Sydney).

What has happened here? Was no loyal son of Sydney willing to return? No Evangelical leader prepared to consider a call to minister here as Archbishop? Is the Synod so confident of its

own self-sufficiency that no-one from outside has any realistic prospect of election? These are serious questions about how the diocese sees itself, and maybe also a reality test of how Evangelical Anglicans outside the diocese perceive us. While each of those nominated clearly has the requisite qualities and experience to be our Archbishop, the inward focus of the list itself should provoke us to some earnest and urgently needed soul-searching.

Rev Dr James McPherson
Granville, NSW

I agree with the Rev Doug Parker (SC, May) that a prospective Archbishop should be questioned on Prayer Book services, the Articles and lay presidency. The right man will be in favour of all three. I disagree with Mr Parker's apparent reservations on the sacraments being administered by laymen. If we permit suitable non-ordained men to preach the Word of God, how can we forbid them to read any of the regular Prayer Book services?

David Morrison
Springwood, NSW

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Lessons from UK churches

Going to church around the UK points to the mixed state of modern Christian worship.



margaret
rodgers

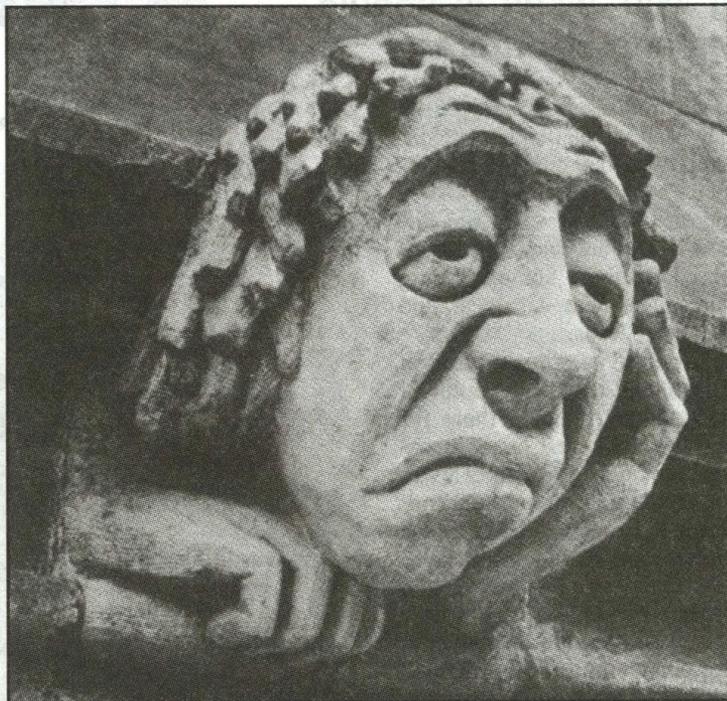
CROSScurrent

One of the enjoyable parts of a holiday is the opportunity to visit different churches to experience Sunday worship with God's people in other places. We may come back with new ideas, and we may also come back affirmed in the style and worship life of our own congregation. We Anglicans are usually at home in the liturgy of whatever variety of Anglicanism we meet up with in our travels. We owe this to the genius and solid liturgical foundation of Thomas Cranmer and his colleagues in liturgical reform which still infuses Anglican worship today, in spite of the worse excesses of some modern day liturgical activists.

Last month I spent my holiday visiting friends in the UK. I visited a number of different churches and found something unique in every service. Some were special, one is best forgotten quickly.

Palm Sunday saw me in St Peter's Eaton Square, where I have friends. The tradition is Anglo-Catholic, the music from choir and organ is splendid. That morning, the presentation of the lengthy Palm Sunday gospel reminded me of the vibrant power of God's Word to convey Christ.

Good Friday we decided to attend the local church near where we were staying. St _____'s advertised itself as friendly and welcoming. That should have warned us - for we found it cold,



unwelcoming and dead. If we were looking for a sign that much of the UK is unchurched, we found it when we heard a youth say on Good Friday to a guard at the gate of the British Museum, "But why's the Museum closed today, mate?"

Easter Day at St Paul's Cathedral, with its superb choir and crowds. First, Morning Prayer to hear the Bishop of London's superb Easter Sermon. Then we attended the Holy Communion, with Bishop Chartres leading the service. There were almost 3,000 people at that service, including many young people.

The next Sunday we attended All Soul's, Langham Place, where they were preparing for John Stott's 80th birthday later in the week. There was a warm welcome at the door (they didn't tell everyone they were friendly and welcoming, they just were!) and a crowded congregation.

Two things in that service were a surprise. First, there was

an adult baptism, and it was a shock to hear the minister say to the candidate, "I'm very nervous, you are the most glamorous person I've ever baptised." Surely Baptism, one of the two sacraments given by Jesus deserves more evangelical solemnity!

Second, I had been told that many English evangelicals are not 'mission-minded', and this seemed to be confirmed by the minister giving the children's talk. She told them she had a story to tell of a Christian hero, Gladys Alyward. But she was a hero to my generation. Surely there was a contemporary UK person engaged in missionary service whom she could have profiled?

Westminster Abbey, a tourist mecca, is more a mausoleum than a church. Yet, it hosted us the next Sunday, for the Rev Dr David Peterson was the preacher at Evening Prayer. Was this the first time a Moore College graduate and former Moore faculty member had preached at the Abbey?

It was a uniquely special service because of David's splendid exposition of the psalm, and the OT and NT readings, tying them all together with sound biblical theology methodology. The Bible passages were read by Canon Tom Wright, the Canon Theologian at Westminster Abbey. Like our own Clifford Warne, the Bible comes alive through Canon Wright's skillful reading.

David preached on the reality of the resurrection, a theme that was the more powerful because he was presenting it in that shrine to dead kings and queens. Elizabeth 1's tomb was nearby, but though she was a fount of power and honour in her life, in her death she too was bound by her tomb, just like her lowliest subject. But not Jesus - he was powerless and humbled in life, but he arose, victor over death, to become the Lord of all.

This also shows that the contemporary search for wealth, power and privilege is a path to nowhere.

Next weekend, I visited Edinburgh's St Giles' Cathedral. John Knox's statue is there with his bony finger pointing to the Bible. Would he be happy with the St Giles Restoration Appeal? The letter from the Appeal Chairman stated the church must be preserved because it 'stands as a living and enduring symbol of our Scottish heritage and our confidence in Scotland'. He made no reference to God, or to St Giles as a centre of faithful Presbyterian worship. The visit was redeemed by a frail, elderly lady on duty in the Order of the Thistle Chapel. She offered us the opportunity to sit in, Sir Robert Menzies' seat, and pointed out the small carved angel playing the bagpipes over the Chapel door. God's witnesses are everywhere and she was clearly one of the saints.

Creeping clericalism in Sydney Diocese



stephen
judd

One of the interesting things about the Anglican Diocese of Sydney over the past 120 years has been the strength, involvement and independence of the laity.

Prior to the 1880s, the number of able and interested laypeople had been in short supply and not so prominent in church affairs. The clergyman was the focus and the driving force in church life.

By the 1960s there was a growing acknowledgement that laypeople were no longer passive observers in a clergy-run and clergy-led Church, but rather inherently participants in the coming together of the people of God.

Why do I mention this in mid-2001? Well, whereas a dynamic tension between the professionalism and calling of the clergy and the involvement and commitment of the laity is healthy, more recently I have detected a creeping clericalism.

And there are some intriguing ironies in its manifestations. While a number of people like myself find nothing wrong theologically with lay presidency, unquestionably it clericalises the laity. Lay presidency is being promoted by people on the whole who do not seem too enthused about the sacraments - communion is not important, so it doesn't matter if laypeople preside.

Preaching and teaching is a different kettle of fish - it's much more important, particularly if women shouldn't be allowed to do it. So too with lay Christian vocation and the issue of the theology of work - not something we hear much about from these same circles.

I recently heard of a clergyman who asked a layperson to speak on the vital role of the laity - and then proceeded to dictate to him in detail what he should say! The layperson politely declined the request.

In Synod, laypeople make up two-thirds of the membership. Yet clergy dominate debates - and sometimes convince themselves that their parish representatives are there to make up the numbers. Indeed I recently heard of a clergyman who was formally instructing his lay representatives how to vote in Synod! And here was I thinking that clergyman went to Synod with his own vote while parishes sent one or two representatives to the Synod to reflect the concerns of laypeople!

So what are we laypeople to do? Pray that God will overrule in all deliberations of the Church, that we will act in a truly Christ-honouring way, and, having prayed that the Holy Spirit will move in the hearts and minds of all present, believe that God will answer our prayers.

Dr Stephen Judd is Chief Executive of the Hammond Care group.

We must fight for 'values' education choice for all

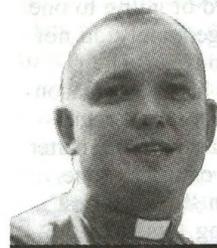
When I was at school just twenty years ago, we were taught that Australian history started in 1770. The previous years counted for almost nothing. As my children cover the same material today our history begins a good 40,000 years earlier.

What has changed? Clearly it is the values of our society and those who develop and teach the curriculum that have shifted.

The recent inclusion of Aboriginal history into the curriculum simply demonstrates that all education is value laden. Whether it is history, science or geography the values of the curriculum developers are deeply embedded in the subject and these values will shape our children.

The question for parents is - whose values should inform our children?

Dr Grant Maple, director of the Anglican Education Commission suggests that, "Among parents there is widespread dismay that public schools do not teach values that are consistent with the



tim
foster

CROSSfire

values held by the family. Those choosing non-government schools for their children consistently name values education and the fact that religious education is an integral part of the curriculum among the reasons for changing to independent schools."

Under a United Nations declaration, parents are guaranteed the right to have their children educated in a way that is consistent with their beliefs. However, the State Government and the NSW Department of Education have eroded these rights over the past two years by cutting the

funds of 78 NSW schools.

The current attack by the state government on so called 'wealthy' schools is also an attack on parents who wish to choose the values that undergird their children's education. Of the schools facing hefty funding cuts, 32 are Anglican and nearly all of them are located in the Diocese of Sydney.

Funding of private schools is regarded by some as 'middle class welfare'.

However those sending their children to non-government schools are not just the rich. Last year, approximately 20 percent of parents with annual incomes of less than \$26,000 chose a non-government school. In middle income groups 30 percent opted for non-government education. These parents are prepared to make a considerable financial sacrifice to give their children an education based on Christian values.

The current cuts are an erosion of these rights and blatant discrimination against religious

groups. Dr Maple said that, "If an Australian government discriminated against certain other groups in the community, there would be an outcry."

Many of us advocate for Christian values in the state system whether through lobbying the government, seeking to influence our local public school or ensuring the proper teaching of Scripture. Through the Anglican Schools Corporation the Anglican church is committed to operating schools that are conducted according to a Christian philosophy of education. Increasingly these should be accessible to low income earners giving choice to as many as possible.

While many of us are currently satisfied with the public system and attempt to work within it, we must oppose any attempt to further undermine parent's rights to give their children an education founded on the values of their own choosing.

The Rev Tim Foster is director of Anglican Youthwork's Church Resource Unit.

Change the way you look

CARMELINA READ says that understanding who Jesus is should change the way women look – at themselves and at others.

When you look at other people, what do you think about? As you walk along the street or relax with your work-mates, how do you view people? Do any of these thoughts cross your mind: 'She wears nice clothes'; 'He talks a lot'; 'Her skirt's a bit short'; 'He's a bit overweight'; 'She's a bit too skinny'; 'I bet she'll get a promotion before I do'; 'I wish I had a beautiful house like them?'

Or maybe you're too busy wondering what they think of you to even think about them at all. 'Do I look too fat in this dress?' 'I wonder if they notice my new haircut.' 'Does this lipstick go with my jumper?' Do any of these things ring bells for you?

We spend a lot of time looking at what's on the outside, at people's appearance and possessions, and we often don't go any deeper than that. We look at people with very human eyes.

The apostle Paul was different. He didn't look at people with human eyes and he didn't just see their appearance. Paul realised that people need to trust in Jesus, and he wanted to persuade people. For Paul, the message of Christianity changed the way he looked at people.

What changed him and his view of humanity was the love of Christ.

Jesus looked, and when he saw humanity he saw a sinful humanity. He didn't see how fat or how skinny they are, he didn't see their possessions. Jesus saw humanity's desperate need for God, and it's out of his incredible love for people that Jesus was willing to give up everything to put them right with God.

Christ showed his amazing love to people like you and me, and Paul found that absolutely compelling. Paul changed the way he looks at things – his view of Christ changed, his view of himself changed and his view of others changed. Paul saw the big picture. He used to think about

Jesus from a worldly point of view, but something changed his mind. On that road to Damascus, Paul met the risen Jesus, and it changed everything. Once he understood who Christ is, it changed the way he looked at himself.

What do you think of Christ? Do you see him as just a man? Do you look at him just from a worldly point of view? If you do, you really need to change your mind. Without Jesus, the Bible says you are God's enemy and the day will come when God will count your sins against you.

But there's great news – God loves you, and Jesus died for your sins. He died and rose again so that you can be friends with God. So let me implore you – change the way that you look at Jesus.

But if you're a Christian, then your view of Christ has already changed. But it doesn't end there, because your new view of Christ ought to change the way you think about yourself.

Paul knew that, in the gospel, he had the cure for eternal death. This message can make people who are enemies into God's friends. Paul realised it compelled him to transform the way he looked at himself, and it made him into an ambassador for Christ.

The gospel we have is the same gospel that Paul had. Like Paul, we need to change the way we look at ourselves. We too are ambassadors for Christ. If you're a Christian, you're not just Maria, Rebecca or Jane. You're not just a secretary, a systems analyst, a student, mum, wife or whatever else it is that you do. In Christ, you're a new creation. God made you into something new, and you are now Christ's ambassador.

Our new view of Christ and our new view of ourselves also means we need to change the way we look at other people. As Christians, we just can't look at

people from a superficial point of view, and we can't just be concerned with their outward appearance. People aren't just what they appear to be – they are not just their looks, their clothes or their jobs. People are sinners facing God's judgement – it's real, and they need Jesus.

We need to stop looking at people from a worldly point of view and start seeing them for who they really are. Christ's amazing love ought to compel us to get serious about persuading, people to be reconciled to God.

We implore our mothers to give us things and we're quick to implore the boss to give us a raise. But have you ever really implored anyone to be reconciled to God? Have you ever gently suggested it? Have you ever mentioned Jesus at all? I know I'm often too busy looking at people's outward appearance to care about their spiritual needs.

How can we change? I guess there are the obvious answers. We need to be reading God's word, learning more about God's love shown to us in Christ and about what it means to persuade people.

Of course we need to be prayerful, praying for people we know. We need to be seriously asking God to give us opportunities to tell people about Jesus, and that we will have the courage to be bold and to be clear.

We need to be meeting with other Christians, sharing the love of Jesus with each other.

But we can also practice looking at other people differently, training our minds not to just think about physical appearances. We need to make an effort to start looking deeper.

Next time we complain about our boss, or that person who annoys us, we need to ask, 'Where do they stand with God?' Look for opportunities to persuade them to change their mind about the way they look at Jesus.

When you walk along the street, don't just admire the fashion. Think about their need to be reconciled to God.

We should always be gentle and loving and respectful. Yet, I have a feeling our problem isn't really rudeness or arrogance, but being worldly and wimpy. God's word to us today is very clear. We need to look at people knowing that Jesus loves them. We need to see their urgent and serious need. Let's not be like the world, allowing ourselves to look at people in a superficial way. Look at where people stand before God and implore them to become his friends.

Let Christ's love compel you to change the way that you look.

This is an edited extract of a talk given by Carmelina Read at the recent Young Evangelical Women's Conference in Sydney. The talk was based on 2 Corinthians 5:10 - 6:2.

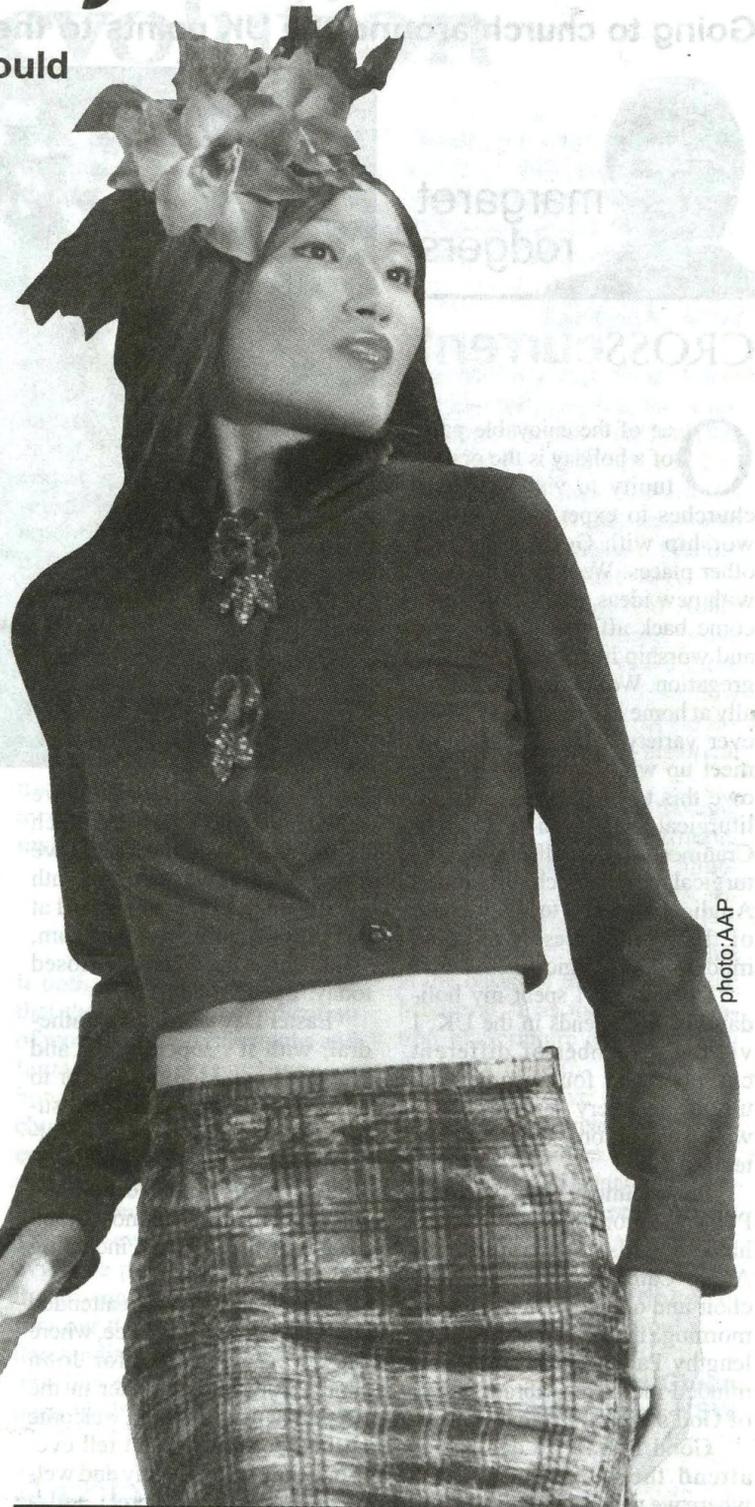


photo:AAP

what should I wear?

by andrew cameron

People unfamiliar with a church meeting can get terrified of going to one. Partly, they genuinely do not know what to wear! Their confusion is hardly unreasonable, since Christians regularly go to war over the matter.

At some churches, one must dress in 'Sunday best'. Wear anything less than the most expensive gear you have, and you're an outcast - crass and unspiritual.

At other churches, one must dress as casually: even black shoes or a jacket are blushing over-dressy.

'Dress-ups' say that church is special since it is about a special person - Christ. If they dress well to honour a wedding-couple, how much more should they honour God in this way? This is the logic of the ancient Israelites' temple dress codes

found in the Old Testament.

But we have to be careful about this. Firstly, the New Testament explains that church *must not* simply mimic the temple practises. Secondly, God is honoured by obedient listening to his word and with a 'holy' life. Good clothes at church, certainly must not replace this!

But at core, there remains something valid. We do mark special people and events with our clothing. It seems odd to *stop* people doing so with God.

'Dress-downs' also argue church is special but come to a different conclusion. Church is where we welcome people who know nothing of Jesus. And where we 'build each other' to better follow Christ, forming the kind of relationships that make this possible - the stuff of jeans

continued page 11

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Missionaries use their feet

Cultural relativism: an eye for difference

phillip jensen



PEOPLEmatter

people the capacity to travel huge distances relatively quickly, cheaply, in great comfort and with sense of personal freedom and control. The car enables us to travel door to door on our own timetable.

There are disadvantages to car travel, like pollution, traffic and parking - but most of these are community problems rather than personal disadvantages. For some regular trips commuting by public transport is cheaper and more convenient, but in general it is hard to persuade people to give up travelling by car.

However it was in visiting a 'carless' missionary family that I saw the gospel disadvantage of car travel. Everywhere we walked together, people greeted my friends. They would introduce their friends from Australia and would talk briefly of cabbages and kings. I cannot repeat the conversations because of the language barrier. The conversations were inconsequential and even trivial - but they were the building blocks of relationship. Our missionary friends were well known and liked - they were part of the neighbourhood and community.

Visiting a park we became engaged in a serious conversation with an elderly man about life and philosophy about the second world war and his family, about his joys and his disappointments in life. It was natural and easy - because conversation was natural and easy. Sharing something of our faith was easy in such a context.

It made me reflect again about our treasured motor cars. Driving out of the drive, waving only at the next door neighbour, we travel in the splendid isolation of the radio community. We know more about what is happening on the other side of the world than the other side of the street. We know the names of the families of the stars better than the names of our nearest neighbours.

The car gives that sense of control that makes us rush - without time to stop and chat. Walking by its nature takes longer and is more easily interrupted by the reality of the humans we meet and pass, or even travel with. It is like the two people who were walking and talking on a seven mile trip from Jerusalem to Emmaus. Fifteen minutes by car and no interruptions from strangers!

Part of the difficulty of evangelising in a modern city, especially in areas of high rise housing, is the problem of having no point of contact with the community. It is not our problem alone - for the community no longer has much contact with itself. The car is not the sole villain in the piece, but it was interesting in the Olympics how the same openness to conversation happened as on the mission field and people talk of happening before the 1960's.

The mission field I was visiting was more high rise and urban than most of Sydney. The car was as universal there as it is here. The difference was the missionaries' efforts to talk to people as they walked around their neighbourhood.

In the bonhomie of the Olympics a strange nostalgia came over the older generation. Strangers were engaging in friendly conversation in the street like the old days.

The motor car is one of the great inventions of humanity. It places within the reach of most



mike wilson

LIVINGchristian

A garrulous taxi driver freely expressed to me his racist and stereotyped views of 'Asians', saying, "You can't trust Asians because they never look you straight in the eye."

Eye contact is a good example of a basic behaviour that varies considerably from culture to culture.

Cultural behaviour is an expression of cultural values. My stepfather drummed into me, "A real man looks you straight in the eye." For him this behaviour expressed underlying values of manliness and honesty.

Yet, in many other cultures it is considered offensive and rude to hold a person's gaze and stare directly at them. Rather it is considered to be polite and respectful to avoid direct eye contact, and all the more when relating to people in authority. Individuals from any cultural background can be rude. But when we encounter behaviour that is cultural rather than individual it will almost invariably express positive underlying values.

To a large extent the Hellenistic world of the Apostle Peter's day embraced cultural pluralism and accepted *cultural relativism* - the notion that the cultural practices of others are not wrong but express valid alternative ways of thinking and acting.

But a devout Jew, such as Peter, had been thoroughly enculturated to regard non-Jewish cultural behaviour in many areas of life as abhorrent. Peter would have viewed Gentile behaviour as not merely different

what does the Bible say?

galatians 2:11-21

For many years Luciano Ricci spearheaded ministry to Italians. Luciano once commented on his ministry at St Oswald's, Haberfield:

"(We are) one body in Christ. We are all together, regardless of nationality. In Christ there is no Greek and no Jew. Well, if that has to apply to us there shouldn't be any Australian or Italian or Greek or whatever. We should all be one body. However, the other side of the coin is the other biblical teaching. Paul saying to the Jew I am a Jew, to the Greek I am a Greek. Therefore, to an Australian I have to be an Australian, to an Italian I have to be an Italian."

Read Galatians 2:11-21

1. In what ways are Luciano's remarks relevant to this passage?

Consider verse 14 in its context

2. Why were the Gentile Christians under pressure to conform to Jewish culture? (e.g. Because this was now the only way to have continuing fellowship with Jewish Christians)

3. It was wrong for Jewish Christians to pressure Gentile Christians into conforming with Jewish culture. Avoiding this pitfall, how should we relate and minister to people from other cultural backgrounds? (e.g. don't assume other people like the same things you do)

but as intrinsically wrong because it expressed wrong cultural values and a wrong system of beliefs. Why? Because it resulted from being socialised in a godless society.

Peter had to learn that it was possible for Gentile Christians to behave in non-Jewish ways and participate in non-Jewish social institutions and yet, nonetheless, express gospel-centred beliefs just as fully and adequately as Jewish Christians might. Peter's theology had to make room for a large dose of cultural relativism.

While being mindful that the gospel will conflict with all cultures we must take seriously the principle of cultural relativism, recognising that many cultural practices are not inherently better or worse than our own but simply different. Peter's experience, as described in Galatians 2, illustrates, among other things, the difficulty Peter had in adapting to different Gentile ways while remaining true to his Jewishness.

The Rev Mike Wilson is Anglicare's cross-cultural ministry trainer.

continued from page 10

and T-shirt.

Again there are causes for concern. I dress casually for things that don't matter. I'd have to be careful that my dress did not put me in a carefree mindset about church. But the basic impulse, that comfortable dress is a great way of expressing love to others, is a strong point.

The Bible stresses three bigger issues that are central in the clothes-debate: that our actions

are to highlight God's excellence (they are 'for the glory of God'); that we love others, whether Christian or not, rather than promote ourselves; that there are many matters about which we have 'Christian freedom'.

The best kind of church will have a kaleidoscopic mixture of

dress-ups and dress-downs. Both groups are excited about how special God is, the importance of the meeting and how precious other people are. Perhaps best of all, someone walking in for the first time heaves a sigh of relief, for wherever they look, someone is dressed like them.



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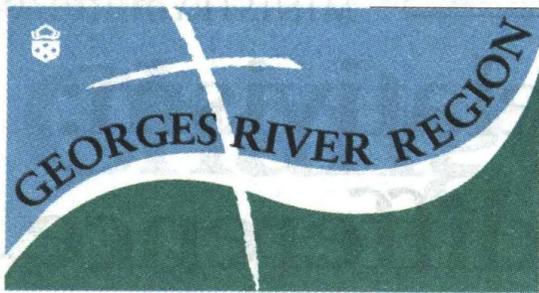
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streamline

African nightmare becomes Sydney's hope

Churches in south-western Sydney have been offered a helping hand to reach African and Middle-Eastern migrants.

The initiative is thanks entirely to the generous offer of two experienced former missionaries. Eddie and Daphne Smith have made themselves available to the Georges River Regional team to assist with cross cultural ministry, especially to those who are working among African and Middle Eastern immigrants.

The Smiths spent years as missionaries in Northern Africa – especially in Chad – the Middle East and Europe with World Evangelisation for Christ (WEC International).

The Smiths had to leave Chad in the mid-seventies as they could no longer get correspondence courses through for the education of their two children. They returned to Britain but they soon received a letter from a WEC missionary who was working among immigrants in Sydney, and who was no longer able to continue the work.

"We had only ever worked in rural communities," said Eddie, "so we spent the next two years re-



Eddie and Daphne Smith, who worked with starving refugees in Chad, have now offered their missionary experience to help churches in south-west Sydney reach migrants from Africa and the Middle East.

training in urban ministry."

Eddie went on his own to live in Jordan for a time in order to do more language training.

They arrived in Sydney in 1982 and helped set up a network to pray, encourage

and train workers in cross cultural ministry. In 1985 the work was interrupted by an emergency call to help Northern Chadians fleeing across the eastern border into the Sudan.

"It was probably the

most traumatic experience of our lives," recalls Daphne. "There were around 20,000 refugees. We witnessed the horror of people dying daily from starvation and disease."

Ten years work in Eu-

rope and Oman, including visits to Africa followed.

In 1999, Eddie returned to Chad to find the situation as distressing as ever. Seventy thousand refugees had fled across the border with nothing but the

clothes they were standing in. Twenty thousand people died before food and help could reach them.

Now in Australia, their first hand experience of trauma and suffering will be invaluable in helping churches reach people from such war-torn regions.

"Eddie and Daphne are just the help we need," said the Bishop of Liverpool, Ray Smith. "We have been finding it hard to know whether our efforts to reach newcomers from Africa and the Middle East are moving in the right direction. They will bring insight and experience to help us to develop initiatives that I believe, under God, will make a difference."

The Smiths will be working in areas of Sydney where some pastors have received threats to their lives because of their witness.

"Our ministry is a serving ministry," says Eddie. "We don't seek to take up work that others are doing but to support and network existing ones. We will be discipling people and helping others catch the vision, especially churches."

Growing Georges Hall granted parish status

February was a time of celebration for members of St Martin's, George's Hall, as Bishop Ray Smith officially declared them a parish.

The church first met in a 'mobile' caravan-tent, in

1958, as a branch of Villawood.

The new status is recognition of the congregation's growing membership. The Rev Simon Flinders was also welcomed as their first assistant minister this year.

Faces of Georges River Region

Jon Thorpe

Jon Thorpe has spent the past five years ministering to young people at Greenacre Anglican Church.

"I was studying at Moore College then and was invited by the rector to come and work in the parish part time. The goal was to begin specific outreach to young people. Two years later it became possible to expand the position to full time.

"The group began with three kids and two leaders; Sarah, my wife, and I," recalls John.

Now in its fifth year the group has grown to thirty five regulars; fifteen primary age and twenty in the high school group.

"Those early days were hard going. I wouldn't have survived without some key leaders who joined us," he said.

Jon is greatly encouraged by what he describes as a 'growing fire-ball ministry', where he says the group is beginning to self perpetuate.

"Right now the team has thirteen leaders," he said.

Jon admits there have been plenty of heartaches as well. "They are what most youth leaders encounter. You lose young people along the way.

"Others never mature in their faith and they slowly fall away," he said.



David Hanratty

The youth group at All Saint's, Oatley West is literally heading upwards. On Sunday evenings a group of thirteen to seventeen year olds climb a rickety staircase into the 'loft', a large room above the parish hall. It's painted in bright colours with plenty of cushions for floor sitting. The young people decorated the room themselves.

David Hanratty is the part-time youth worker in the parish. His goal is to see young people commit their lives to following Christ.

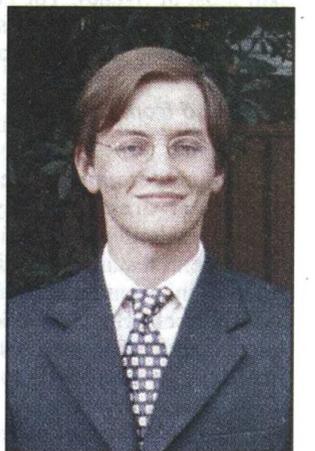
"With a goal like that," he said, "it doesn't matter whether your group is large or small."

As well as meeting with the Sunday evening group, he has begun to set up small discipleship groups which meet during the week.

Mr Hanratty spends two days a week working in the parish and two days at the Youthworks training college at Loftus.

He is grateful not only for the support and encouragement of the parish in financing a youth worker's position, but also the opportunity to put 'hands and feet' to what he is learning.

"I love the course and the chance to put what I learn into practice," Mr Hanratty said.





Walter Carter

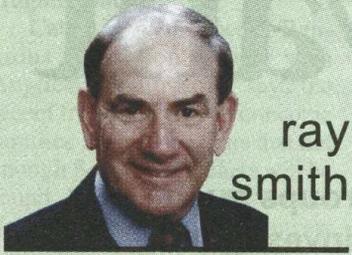
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Do Anglicans have a future?



ray
smith

BISHOP writes

Does the Anglican Church have a future? Every Evangelical Christian ought to be concerned about the future of the mainline Protestant denominations in Australia.

We ought to be concerned that mainline denominations in the Western world, including the Anglican Church, are drifting to religious pluralism which openly denies Christian beliefs. At the same time there is a gradual embrace of secular moral standards and neo-pagan spirituality.

One encouraging sign is that biblically orthodox churches are growing. This is especially true in Africa and South America. Growth is taking place despite the fact they are among the poorest and most disrupted countries in the world, where persecution of Christians is widespread. Even in countries like Australia, it is mainly the evangelical and more biblically orthodox churches that are lively and growing.

However, before we get too carried away, we need to note Australia has been designated a missionfield by international Christian missionary agencies because around 60 per cent of people do not affiliate with any church. NCLS research indicates that despite growth in biblically orthodox churches, overall church membership is decreasing, due to an aging membership and the failure to attract the younger generations and migrants.

If present Australian trends continue, the Christian population will be significantly smaller in the first quarter of the twenty-first century. As a consequence there will be less resources to invest in mission and ministry. The capacity of churches to respond to the expanding need to reach out to non-Christian Australians will be severely limited.

We suffer from 'the Movie Set Syndrome'. Our churches give the appearance of being highly successful institutions with cathedrals, grand headquarters and large public services. However, in reality things are collapsing, with low church attendances, falling income and an aging membership. Drastic measures are needed. Unfortunately many lack the will to take action, some because they feel helpless to do anything about it.

The spiritually healthy denominations will be those which remain loyal to our Lord Jesus Christ and the Bible. From a sociological perspective those denominations which reach younger generations as well as recent migrants will survive and grow. Resourcing congregations, planting new churches, developing large churches, enlisting committed and competent pastors are high priorities. In the Georges River Region we aim to do this.

For a fuller treatment of this subject see Bishop Smith's web page at www.anglicanmediasydney.asn.au

Is it outwit or outpray for Moore survivors?

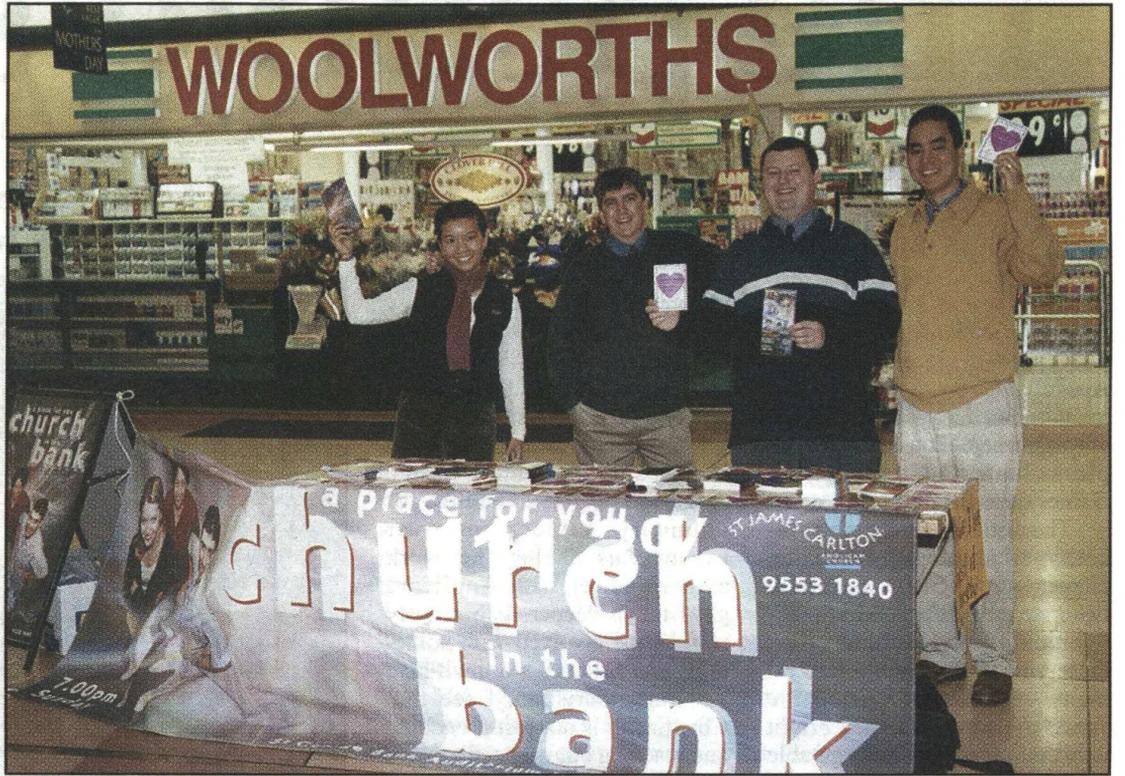
Survival seemed the common theme for Moore College students who spent a week last month assisting two parishes in the Georges River region with outreach. Both St Alban's, Belmore, and St James', Carlton are old hands at having a Moore visit and both value the students' contributions enormously.

"The Moore mission provides a focus for evangelism," said the Rev Richard Nixey from St Alban's, Belmore. "A number of contacts were made during the week."

Planning by St Alban's for the 'Roselands Outreach' began in January. As the team met to plan and pray, the idea of using the television program *Survivor* as theme came to the fore. In the popular American TV show, teams compete, attempting to 'outwit, outplay and outlast' one another until a final winner emerges. The team thought that with some adaptation it could be a suitable theme for their outreach week. Posters and banners were prepared. Scripture classes were made a special focus for invitations.

The team from Moore were even asked to put study books away on Wednesday nights and watch the show.

And so a *Survivor* family night became the climax of a week of outreach events for all age groups in the parish. A feature of the night was a series of crazy games, which set opponents against one another in an attempt to survive another round. The



Miriam Chan from St James', Carlton, receives some help from Moore College mission team members, Richard Gibson, Joe Wiltshire and Sam Hwang.

games were followed by a gospel presentation.

In addition, six students worked with the Rev Farouk Hammo, who leads an Arabic-speaking congregation during the week.

At the nearby Carlton mission, survival was also a focus.

"We survived the relentless wet weather. We survived dog attacks while doorknocking. We survived a viewing of 'Galaxy Quest' on the team's night

off, and true to its message – 'Never give up, Never surrender!' – we persevered," said the Rev Zac Veron from St James.

Sunday evenings saw parishioners invite guests to join them at 'St James' in the Bank'. "We are very excited that a number of people have committed their lives to follow Christ as a result of the week," Mr Veron said.

About 200 people heard the gospel for the first time during the eight days of mission at Carlton.

In all, twelve Moore mission teams visited parishes last month, including three churches outside the Diocese of Sydney. Parishes in Canberra, Karratha in North West Australia and East Lismore in Northern NSW were all visited by teams of students, with many hundreds of people hearing the gospel message. In Sydney, parishes as far apart as Wollongong, Springwood, Narrabeen and Rooty Hill also hosted Moore mission teams.

REGIONAL rounds

The women at **St Matthew's, Milperra**, have been running 'Take a Break' evenings. The evenings often have a theme with a humorous edge. A 'Blue Evening' sees blue haired people dancing to blues music and eating blue-tinged delicacies while another featured Scottish kilts and the highland fling. Each evening includes a simple gospel presentation.



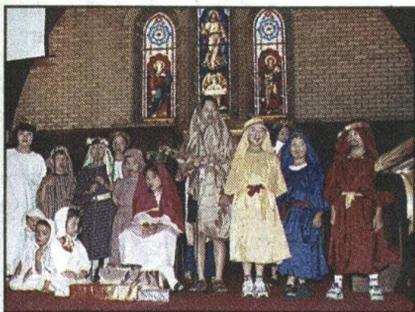
Hurstville Grove is fortunate to have a women's pastor, Lyn Elsholz. Their program aims, "to help women become fully devoted followers of Christ." An important aspect of their program is to provide gatherings to which women can invite their friends and at which a simple gospel presentation is included.

"We held a children's book seminar during playgroup time recently," said Ms Elsholz. They also plan to join in with the men for a five-week seminar on 'marriage and family' later in the year.

Towards the end of last year a group of women at **St Cuthbert's, South Carlton**, believed the time was right to begin a church-based playgroup to reach out to the community. The group has grown to such an extent that they have had to stop advertising. Twenty families, three quarters from a non-English speaking background, now come regularly. When asked what brought them to this group many have said, 'someone told us it was a friendly, caring group'.

Five years ago the Rev Irene Mok was invited by the rector of **St George's, Hurstville**, to plant a church to reach Chinese speaking people in Hurstville. Today around 110 people meet together on a Sunday morning. "We have a regular flow of newcomers," says the Rev Albert Leung who now leads the congregation. "It is very encouraging."

ESL classes are an important aspect of their ministry. Over forty people attend classes on Wednesdays under the supervision of Mr Leung and four teachers. They believe friendship has an important role in evangelism.



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The people's servant

Is the idea of volunteerism – deeply lodged in the Australian psyche through groups such as surf lifesaving – an unhelpful concept for Christians to adopt? AMY BUTLER investigates.

This year is the United Nations' International Year of the Volunteer (IYV). In Australia, IYV arrives fresh with memories of the Sydney 2000 Olympics, where thousands of people volunteered to help the Games run efficiently.

The distinctively dressed volunteers were one of the defining elements of Sydney's Games. A tickertape parade was held in recognition of the time and effort these volunteers contributed. So many volunteers crowded the streets of Sydney that their bright uniforms created an unforgettable sea of colour.

IYV is an opportunity for Australians to reflect on the many services we have in our community which rely on the help of volunteers. Indeed, there is something distinctively Australian about our cultural attachment to volunteerism. Many volunteer groups have a special place in our national psyche: surf lifesaving, rural bush fire brigades, emergency services, blood donors, Life Line, meals on wheels, and wild life care to name but a few.

The Christian Church is also heavily reliant on the good will of its members to participate in many different areas of service. Scripture teachers, lay preachers and readers, Bible study leaders, participation on parish council, and many volunteer-based welfare and mission services all require the time and effort of peo-

ple who are unpaid for what they do.

But how should unpaid church workers see their gift of time?

Margaret Donohoo has been involved as a volunteer on the Anglicare support committee for voluntary services for over twenty years. She says her work as a volunteer with Anglicare goes much deeper than simply wanting to be involved with something she believes worthwhile.

"As a Christian, I see that Christianity is not just preaching and teaching but we need to have a practical compassion, care and concern for people," Mrs Donohoo said. "Just doing what needs to be done in the background is a practical outworking of our faith."

Mrs Donohoo says the difference between a volunteer and a servant is what motivates them. She has observed that some people are motivated to be volunteers because of the 'buzz' they receive from helping, or it fills a need in their life such as companionship with fellow volunteers.

"I have been involved in packing Christmas hampers and heard some of the volunteers ask, 'I wonder if the people who receive these hampers will be grateful?'"

"It's unusual to hear back from the people we help, but that's not what it's about, it's worthwhile if just one person or family benefits," Mrs Donohoo said.

The Rev Philip Griffin, rector



Graham Johnson from Rooty Hill receives a delivery of food from volunteer Coral Carey while Anglicare's Western Region Parish Community Worker, Amanda Hughes (centre) looks on.

of St Paul's, Wentworthville, strongly believes that the notion of volunteerism can be very unhelpful in the church context. He says he is not sure that he'd even use the word 'volunteer' for what Christians do in church, but says that Christian service springs from an extremely different mind set to that of volunteerism.

"Service means people under-

stand that we've all a role to play in the community of God's people," he said. "Service forces us to ask the question, 'how can I best serve the Lord Jesus in this particular church?'"

One of the most unhelpful phenomena Mr Griffin says he's observed in some churches today is the emphasis on discovering one's own gift and the fallacy that this must be exercised at all costs. He says, rather, that gifts will vary depending on the needs of the church where people attend.

Mr Griffin agrees that it is important to acknowledge and thank people who serve in the church but that this should be done in the local context and coupled with adequate support and training.

"The one we want to celebrate as we thank our volunteers is not ourselves but actually the Lord Jesus Christ who has called us to be actively involved in building his church."

Mr Griffin says leadership teams within the church have a responsibility to know their members well enough to be able to approach people about serving in particular areas rather than calling for volunteers from up front.

"Pastorally calling for volunteers from up front can be a bad thing," Mr Griffin said. "You may have to turn someone away if they volunteer themselves but are in fact, inappropriate."

"You run the risk of exploiting people because there are always those in the congregation who are going to put their hand up and say yes, sometimes out of guilt. These are often the people who put their family life on the line because they are already so busy," he said.

Anglican Chaplain to the Film Industry, the Rev Charlie Brammall, says Christians are actually under compulsion to be volunteers but in a very different sense to what the world means by 'volunteers'.

The Macquarie Dictionary defines the word 'volunteer' as "someone who enters into a service of their own free will." Mr Brammall says Christians aren't in ministry of their own free will, but because we have been purchased. "We do not come voluntarily, because Jesus' own death has paid for us to have the privilege of ministry to each other."

Mr Brammall says the implication of this is that we should have a greater sense of commitment to church than to our paid jobs.

Anglicare's Emergency Relief program in the Western Region requires about 3,000 food items to distribute to 180 families each month. Parish Community Worker for the Western Region, Amanda Hughes, says the bulk of this quota comes directly from parishes in the region. "This highlights the essential relationship between the church and its welfare arm," Mrs Hughes said.

The success of this partnership, according to Mrs Hughes, can be attributed to the innovative ways link volunteers seek to involve the entire parish in food drives. But she says the partnership goes beyond a regular food supply as parishes seize the opportunity to run evangelistic programs in conjunction with Emergency Relief. "These include a five-week course explaining Christianity to clients, a men's Bible study breakfast, both run

Fast food is not pastoral care

BY
ROBYN ATWOOD

At some stage most of us, if we've been in church life for a while, have been the recipient of the Quick Fix Casserole (QFC). It is the universally acceptable panacea for birth, death, sickness, and unemployment.

I want to question this response. I'll admit that I've done the QFC, as well as been on the receiving end. My intentions were good, and my concern for another's suffering genuine. But, with hindsight, I have paused to consider what was achieved by giving them?

The 'Quick Fix Casserole' seems to be our first, and sometimes *only* response to events in people's lives. We give food, visit, and then move on.

Sometimes this can be really helpful, and appropriate. An excellent example of this, is occurring in a western suburbs parish. A chronically ill mother has four teenage boys and a busy husband. A parishioner offered to provide some food once a week. But before she did, she quietly asked what the family would eat, their likes, dislikes and any aller-

gies. Most importantly, she found out what types of food would be most useful. Her provision enables the family to function even when the mother is too unwell to cook and the father too busy. This is no 'quick fix', but a loving and long term commitment.

In some circumstances though, we may further contribute to someone's suffering, by our 'pastoral care'. The form of our actions can magnify another person's sense of helplessness. We, the 'givers' not only decided *what* is wrong with the person or family, but we decide to *fix* it for them as well. Without realising it, our expediency in a time of distress, can further reduce another's self worth.

The Bible reminds us to care for each other, look after the sick, and to be hospitable. We are also called on to be aware of our motives, and view caring for others as a precious responsibility (Gal 6:1-10).

Force-feeding the QFC may not always be the most helpful, or appropriate response to a major event in another's life. A short phone call or note, may be less invasive and more effective. Further contact might explore other ways to support an individual or

family, and when to do so.

Someone grieving, may initially be overwhelmed with visitors. But later they find living without the physical presence of the person who died most challenging. Anniversaries of special events, birthdays and Christmas can be very painful. Where are the visitors and carers at this later time?

To care enough to stop, and think through the ways we might offer to help others, requires us to be sensitive, prayerful, gentle, and to listen well. Perhaps we should also curb our urge to 'do something', and be slower to act, and more prayerful when we do.

To be more effective in our care of others, we should practice setting our own agendas aside. The precursor to this, is recognising our own needs and faults. Sometimes we give gifts of food, to avoid having to deal more closely with unpleasant issues like: illness, violence, sexual abuse, alcoholism, gambling, failing relationships, and death. Most people, if they are honest, find coping with anything for more than six weeks a challenge they would rather not meet.

As Christians, we can and should do better than the QFC!

through the Rooty Hill Anglican Church and a 'Healthy Cooking on a Budget' course run by a volunteer from Springwood," Mrs Hughes said.

Cathy Hewett, Special Religious Education advisor with Anglican Youthworks, says the recent trend towards two-income families has caused fears that not enough Scripture teachers will be found. But this trend has forced Youthworks advisors to suggest a different type of volunteer.

"Now Scripture teaching teams may consist of shift-workers, students, retirees and people who are in the workforce as well as clergy, mothers and grandmothers," Ms Hewett said. "Some are making financial sacrifices, choosing to work less days or hours a week in order to teach."

Ms Hewett says that the International Year of the Volunteer is a helpful reminder that one's sense of worth does not come via a salary or paid position.

"Scripture teachers primarily see themselves as partners in front-line ministry, rather than as volunteers. They teach faithfully, whether the classes are easy or difficult," Ms Hewett said.

Chief Executive Officer of Anglican Youthworks, the Rev Dr Lindsay Stoddart, describes church as a community of volunteers.

"Paul's Ephesians 4 model of the church portrays the ministers of the Word equipping the whole body for service," he said.

In this age of professionalism, Dr Stoddart says volunteerism in the church is under scrutiny and sometimes under attack.

"Some would argue that

volunteerism has had its day and should be replaced by professionalism and best practice. This rationale will only see children's ministry falter and fade."

Dr Stoddart says there are over 2,490 people teaching SRE in public schools each week. "Also add teachers and helpers in Sunday church-based ministry, then add GFS, CEBS, Kids Plus groups and youth groups. Don't forget creches, playtimes and mother's self help groups. It's like guessing jelly beans in a jar to guess the number of volunteers actively involved in children's ministry," he said.

But despite the soaring numbers participating in children's ministry, Dr Stoddart says a Synod report on children's ministry in 1997 noted an alarming lack of affirmation felt by many volunteers. Dr Stoddart says Youthworks has addressed this issue by designing new training packages for Sunday and mid-week children's work.

When faced with the question, is volunteerism an unhelpful concept for Christians to adopt, what conclusions may be drawn?

Mr Griffin and Mr Brammall both agree that Christians are to be actively involved in service, but the attitude should be different to the world's idea of volunteerism.

"We want people to be captivated by the great news that Jesus is the Lord, who died and rose to bring us into a right relationship with our Father in heaven and that he has called us to be involved in the service of building his Church," Mr Griffin said.

Volunteers get head-start in ministry

BY
NATASHA PERCY

A new ministry to the elderly combining practical care with Christian mission is being implemented at St Paul's, Castle Hill, in the form of a volunteer care force serving Anglican Retirement Villages' Donald Coburn Centre.

Volunteers are engaged in a wide range of tasks such as reading aloud, writing letters, taking residents for walks, making beds, playing the piano or just talking to residents who are lonely. A men's group has recently begun for residents and it is hoped that a gardening project will also be implemented in the future.

Ms Geraldine Tattersall, manager of the Donald Coburn Centre explains that, 'the aim is to match the needs of the residents with the talents of the volunteers'.

A key aspect of the program is flexibility, with volunteers determining their own time commitments on any day of the week. The ministry also aims to involve people of all ages, even young children.

"We've had families bringing young children and it is amazing what a difference they can make," Ms Tattersall explains.

This is one aspect of the ministry, that Mrs Sammy Jaas, a resident of the Centre, particularly appreciates

"I love having children around," she said.

Volunteer Meredith Wills also indicates the importance of involving young adults in the ministry. "It's especially important to involve young people and to get them to see that this is a ministry they can do," she said.



Nursing home resident Sammy Jaas with baby Carly Hudson, Marnie Hudson (2 yrs) and Meredith Wills from St Paul's, Castle Hill. Pastoral ministry is something even young children can do.

The incorporation of St Paul's ministry into the Donald Coburn Centre was the initiative of Joan Elliot, a St Paul's parishioner and resident of a hostel within the village. Mrs Elliot learned of the need for volunteers through a conversation with centre management while visiting a friend. After gaining the support of the Rev Hugh Cox from St Paul's, Mrs Elliot enlisted volunteers by speaking at St Paul's different church services.

"It wasn't at all planned. It just came out of idle conversation and the next thing I knew I found myself with this task. It was a God-inspired idea that just fell together," Mrs Elliot said.

Ms Tattersall is 'very heartened and really encouraged' by the ministry so far, which officially started in early April with an orientation session and has now grown to involve 20 volunteers from St Paul's. While Ms Tattersall was concerned that interest in the Care Force might drop off, the young people are bringing in new volunteers.

Ms Wills has found being part of the Care Force 'challenging' and 'something that requires patience'. "Old people don't want to feel rushed. Just being able to listen is important," she said.

Mrs Elliot sees this ministry as 'helping people to feel a part of the community'. Mrs Elliot explains that, at an elderly age, people feel cut off, so this ministry is designed to bring community life to them.

Ms Tattersall agrees. "When someone comes into a nursing home, they don't have someone over the back fence they can talk to any more. It's the personal contact that we often take for granted because we have it every day - talking to someone at the shops for example."

Hugh Cox, rector of St Paul's supports the ministry because he sees it to be both essential and valuable. "We ought never lose sight of the fact that pastoral care is the serious work of the church and that no one, young or old, should be considered to be outside this work."

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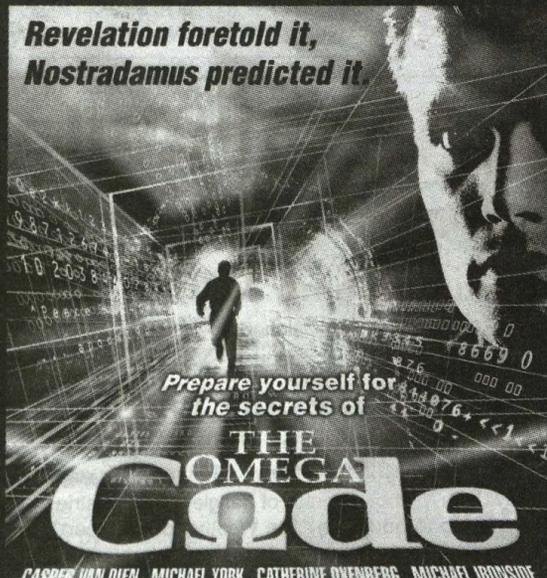
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Caring for our children

Research on why parents are choosing private education points to 'care' as the key issue.

SYDNEYextra

by michelle thomas

If two schools offer equivalent academic levels and similar facilities, how do parents choose between them?

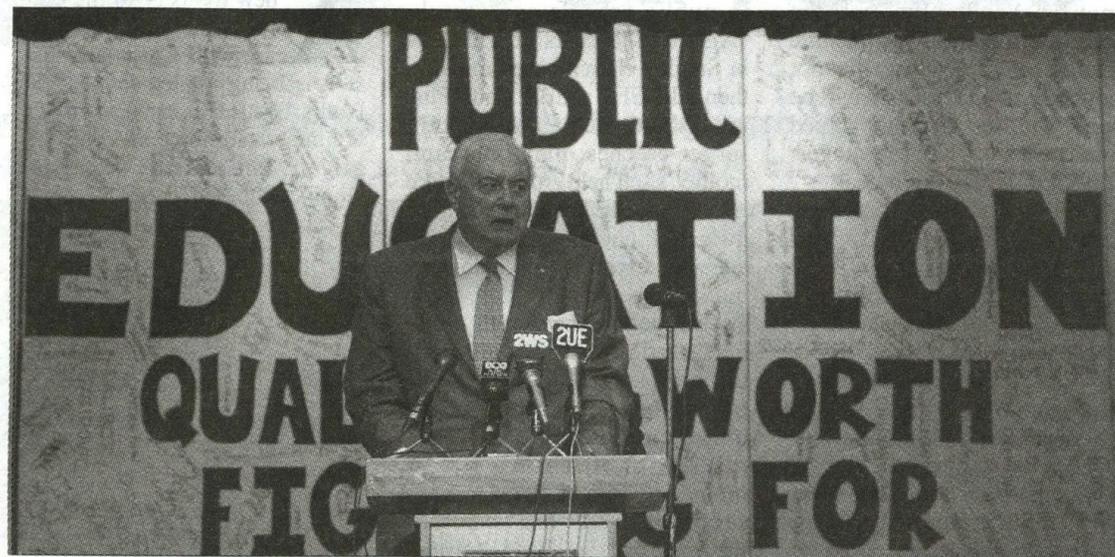
Increasingly, it is on the basis of the kind of pastoral care their child will receive, and the sorts of values that will be advanced within the school environment.

That's the finding of both researchers such as associate professor Michael Carr-Gregg, who provides expert advice for organisations such as the Australian Heads of Independent Schools Association (AHISA), and the schools themselves. Anecdotal evidence abounds that parents are expecting schools, particularly independent and Christian ones, to step in and fill the moral vacuum that they feel surrounds their children in modern society.

"Parents want to send their children to schools that stand for something," said Stuart Quarmby, deputy headmaster (pastoral care) at Broughton Anglican College in Menangle.

The school has grown enormously in recent years and now boasts a long waiting list, as do a number of other independent schools in the area.

"Anglican Schools have become a major area of gospel advancement," said Mr Quarmby, who believes there are five fac-



Former PM, Gough Whitlam defending public education earlier this year. (photo AAP/ Dean Lewins)

tors in this amazing growth, all of which could be loosely linked to student welfare. They are uniform (or 'pride in belonging'), discipline, pastoral care (where students don't 'slip through the cracks'), high academic standards (where there is an 'environment conducive to learning') and Christian values.

"These are the reasons parents give at interview as to why they want their children to attend the school," he said. "Even if they are not Christians themselves, they see that the school has Christian, or 'good, old-fashioned' values. They are saying that the school can deliver what the evening sitcoms and docudramas can't. With both parents

working, or with a single parent in two jobs, these days kids are sometimes only picking up morality from their peers and television. They are looking to this school to help them counter some of that."

He agrees that the role schools are now expected to play - from teaching personal development, sexual education and drug awareness, to providing counselling and guidance on ethical issues - has widened, but emphasises that his preference is always to work alongside parents, strengthening their role.

The public education system is painted into the background in this scenario, losing students to the independent schools with the resources and motivation to develop consistent pastoral care models. The Department of Education has exhaustive policy guidelines on student welfare but the details of their implementation are to a certain extent left to each school. This can result in some schools excelling in this area, while others struggle.

The Rev John McIntyre, rector of St Saviour's, Redfern, and a vocal advocate of the public system, believes parents and students get out of a school what they put in. "(The level of pastoral care in public schools) depends on how much local communities get involved, including the local church," he said, adding that their church has made a policy to be as widely involved as possible in neighbourhood schools, with a view to developing a presence in the community.

"The more we withdraw into Christian schools, the more we

abandon the contribution we can make into that area."

Mr McIntyre has been fighting the proposed closure of two government-run primary schools in his Waterloo-Redfern parish, which includes major public housing estates. If the closures go ahead young children will be forced to cross two dangerous, major arterial roads as well as Alexandria Park, which could be targeted by sex offenders.

The closures are not only a 'child protection issue', he said, but a 'further disincentive' for children from the public housing estates to attend school.

Mr McIntyre believes that Christians should care about the plight of such 'besieged' communities and not withdraw into private, middle-class ghettos.

He also believes that, since the public system is forced to deal with whoever turns up on the doorstep, it provides a more 'life-like' model for children and could provide a better outcome for them 'as human beings' than would a more protective pastoral care environment.

However, Mr Quarmby disagrees. "Parents send children to a Christian school because it means that influential adults and peers reinforce a consistent world view," he said. "Our school draws students from a wide variety of social, cultural, economic and religious backgrounds and it is the people most directly in daily contact with them that can most effectively assist them in the conflicts that they face. Do these people bring a godly, or a worldly perspective?"

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Heart of a leader

Primate, Archbishop, world traveller – and Oliver, Edward and Emily's grandfather. MARGARET RODGERS talks to the Most Rev George Carey, Archbishop of Canterbury, and finds a worldwide church leader who still regards himself as essentially a parish minister and theological educator.

Across the Thames from the Houses of Parliament in London is Lambeth Palace, the home of successive Archbishops of Canterbury for centuries. Commentators on the boats that take tourists up and down the river point it out, and if there's a flag fluttering on the flag pole they are sure to say that the Archbishop is in residence.

Above all, this is a sign of the place of the Church of England in the life of the English nation – established, enmeshed in the political process with its bishops in the House of Lords, and with the Archbishop of Canterbury, the Primate of All England, one of the nation's chief citizens, in the protocol lists next in priority after the Royal Dukes.

The present incumbent in the See of Canterbury, the Most Rev George Leonard Carey, is the 103rd Archbishop, in a line that can be traced back to Augustine of Kent who arrived in Canterbury to evangelise the English in 597AD.

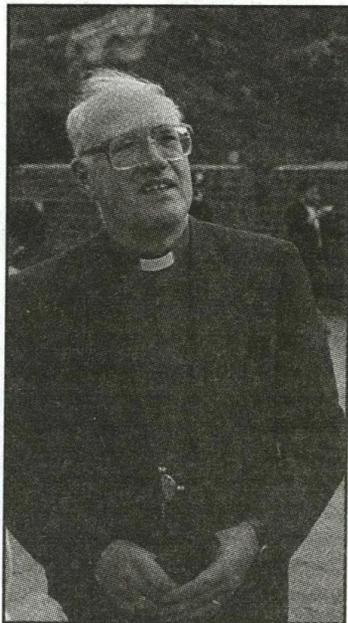
George Carey and his wife Eileen, a former nursing sister, live both in a flat at Lambeth Palace, and at their other Palace in

visits, bring a homelike touch to the vast, ancient Palace at Lambeth.

The Archbishop is quick to acknowledge with appreciation the vital role Eileen Carey plays in his own ministry. "If you want to understand me," he said, "you must understand the crucial role my wife plays in my ministry." The impression he conveys is of a secure 'team ministry' of many years duration and experience.

A graduate of Kings College London and the London College of Divinity, Dr Carey had a varied career in theological education and parish ministry before he became Bishop of Bath and Wells in 1988.

After an initial curacy at St Mary's, Islington, he served on the staff of Oak Hill College (1966-1970) and then moved to St John's College, Nottingham (from 1970). His seven year ministry as Vicar of St Nicholas' Church, Durham (1975-82) was noted for the vibrancy of the congregational life and the growth in membership and renewal that marked the ministry. In 1982 George Carey was appointed Principal of Trinity College, Bristol.



Archbishop George Carey
(photo: Anglican World / J Rosenthal)

Asked if given the chance to roll back 10 years would he do it all over again, he quickly responded with an emphatic 'Yes'.

"Without hesitation I would do so again, because I have never been a person who shrank from controversy or a difficult time. It has been a far harder job than I thought it would be, and the brickbats and so on have been tough from time," he said. "But the joys by far outweigh the problems.

"I believe God has blessed us. My job is complex and the overseas work is a very significant element. I have been encouraged by so much of what I have seen of Christ's church in action throughout the world, and in African Christianity particularly, for we see them with so little, and yet their faith is so alive and real," the Archbishop said.

His role in the Anglican Communion means that Archbishop Carey has travelled widely through the provinces of this worldwide Communion, and his

exclusive next month

Archbishop Carey talks about:

- his views on lay presidency
- the importance of the Anglican Communion
- the role of the Primates in Anglicanism
- the recent Primates' meeting at Kanuga, USA
- will he retire in late 2002?

ministry in the provinces on the African continent has been of deep significance. His visits have been of spiritual and moral encouragement to the Anglican Christians who face political difficulties and poverty issues that are barely understood or appreciated by most Anglicans in the developed world. In Nigeria, the Sudan and Rwanda, for example he is hailed as a spiritual leader who can speak to governments on behalf of his fellow Anglicans.

One may wonder if Dr Carey, the Archbishop of Canterbury and world figure, ever feels tugged back to his other spheres of experience in parish ministry and theological education? Which of all is closest to his own heart?

"They have been very important elements of my story, and have actually helped to nurture me and help my present ministry. So I've never ever lost the feeling that I am really a parish priest, a parish minister who enjoys people," Dr Carey said. "I love nothing better than to be with people and to share the Christian faith and gospel with them. And I love teaching.

"I spent seventeen years in theological education, so I love books and reading. But that is also part of my job, because in the Diocese of Canterbury I lead

teaching missions, sometimes for three or four days."

"None of the things I have done in the past have been forgotten, or are just in the past, they are very much part of my continuing journey."

In the midst of his many faceted ministry with its varied and competing elements and unceasing travel, does George Carey ever have time to be a father and a grandfather?

"Yes, at the moment our youngest daughter Lizzie and her three little ones, Oliver, Edward and Emily are with us [which explains the tricycle in the Lambeth corridor!]. They will leap on me, get me to read books to them, and I love it."

What does the incumbent at Lambeth read to his grandchildren – theology, CS Lewis? No, he's just like any other grandad.

"A book we shouldn't have bought a couple of years ago. It has some funny rhymes, though some of them are a mite scurrilous and a bit scatological. But they are at an age when they like nothing better than that, and there's ordinary nursery rhymes for Emily, and a bit of Harry Potter for Oliver."

So there we have it, Harry Potter has even made it to the ancient halls of Lambeth Palace.

To be continued next month.

"(Our youngest daughter's) three little ones, Oliver, Edward and Emily are with us... They will leap on me, get me to read books to them, and I love it."

the Close of Christ Church Cathedral, Canterbury. Such a life is very distant in position and privilege from George Carey's early days as son of a hospital porter who lived in Bow in the East End of London.

Married in 1960, the Careys have two sons and two daughters, and nine grandchildren. The sounds of childish laughter and their scattered toys during their

Many were surprised when, after just three years in Bath and Wells, the relatively new diocesan bishop George Leonard Carey was appointed by the Queen, on the advice of Prime Minister Thatcher, to succeed Archbishop Robert Runcie as Archbishop of Canterbury.

On April 19 this year, Dr Carey celebrated the 10th anniversary of his enthronement as Archbishop.

Can you help?

The Rev Calvin Thielman served for many years as the Minister of the Presbyterian Church in Montreat in which Dr Billy Graham's family have worshipped. He is seeking to acquire, if possible, copies of old Scripture Union Notes written either by Dr Graham Scroggie or Mr Goodman.

If you can help in this regard I would be grateful if you would contact me on 02 4225 3332 or at rhgoodhew@bigpond.com.

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Vision splendid

In the second of his two-part article, **JEREMY HALCROW** asks nominees for Archbishop of Sydney - Archdeacon Geoff Huard and Archdeacon Trevor Edwards - where the Diocese might be heading.

The extra pressures of the upcoming Election Synod are certainly taking a toll on the nominees.

After being up into the small hours of the morning thinking about my questions, Archdeacon Geoff Huard is finally able to squeeze in two minutes to give me his response after returning from his daughter's university graduation ceremony.

"Kylie's graduation and having a 3 month-old grand-daughter around have been a delightful reminder of the joys of family at this time," he said.

While he finds it difficult to identify one 'key issue' for such a large and diverse diocese, he sees 'enhancing gospel ministry in this changing city and diocese' as particularly important.

"Ministry formation, lay training, church planting, cross-cultural ministry, children's and youth ministry, pastoral support for clergy, organisational structure, to name a few, will all help or hinder local churches and ministry organisations in effective ministry. All of these will require the Archbishop's attention," he said.

Born in the UK, Archdeacon Huard has extensive experience, both in England and Australia, ministering in what are usually described as 'difficult inner-ur-

ban' areas: disadvantaged, multi-racial, multi-cultural. The Diocese of Sydney has been a pioneer of cross-cultural Anglican ministry, and Archdeacon Huard has been a major contributor to this work. As an Archdeacon he has helped develop some 15 ethno-specific ministries, such as Chinese, Vietnamese and Arabic speaking.

With this background it is not surprising he believes that as a Diocese, we need to focus our thinking and energy on the biblical theme of 'mission'.

"It is this that will equip our diocese for the challenges and opportunities ahead," he said. "The Lord Jesus Christ expressed his command for His disciples in these terms, 'As you, Father, sent me into the world, I have sent them into the world' (John 17:18, 20:21). He held up His mission deliberately and precisely to be the model for ours."

A plan for mission, Archdeacon Huard believes, would, "be characterised by humble service and by a deep and sacrificial identification with lost and lonely humanity. Mission covers everything the church is sent into the world to do. We are sent into the earth to be its salt and into the world to be its light. It will include evangelism and social action as

it did for the Lord Jesus in His mission."

"A refocusing on 'mission' has to start with the biblical understanding of it, theological training that is based around it, organisational structures that assist it, lay and ordained ministry that promote it and a multi-faceted church that is demonstrating it. In this way, the work of the Gospel will be enhanced in our diocese," he said.

Tom Mayne, a lay Synod member, believes Archdeacon Huard is a 'man of grace' with a similar style and views to Archbishop Goodhew. He is 'not a one issue man' and 'grasps the need for change'. But he would implement change through 'consultation not confrontation'.

"Having worked with him - particularly on the Indigenous Peoples Ministry Committee - I know he has a real concern for planting churches in Indigenous and ethnic communities. The urgent need for developing leadership and ministry in these groups is often neglected," he said.

Garth Blake, the Diocesan Advocate, has nominated Archdeacon Trevor Edwards because he has the 'skills and experience to deal with

the major issues confronting the Diocese'.

Mr Blake believes a preoccupation with internal matters has led to increasing fragmentation of evangelicalism in the Diocese.

This has hindered churches' ability to effectively engage with an increasingly hectic post-modern society.

"Trevor is respected by all shades of opinion in the Dio-

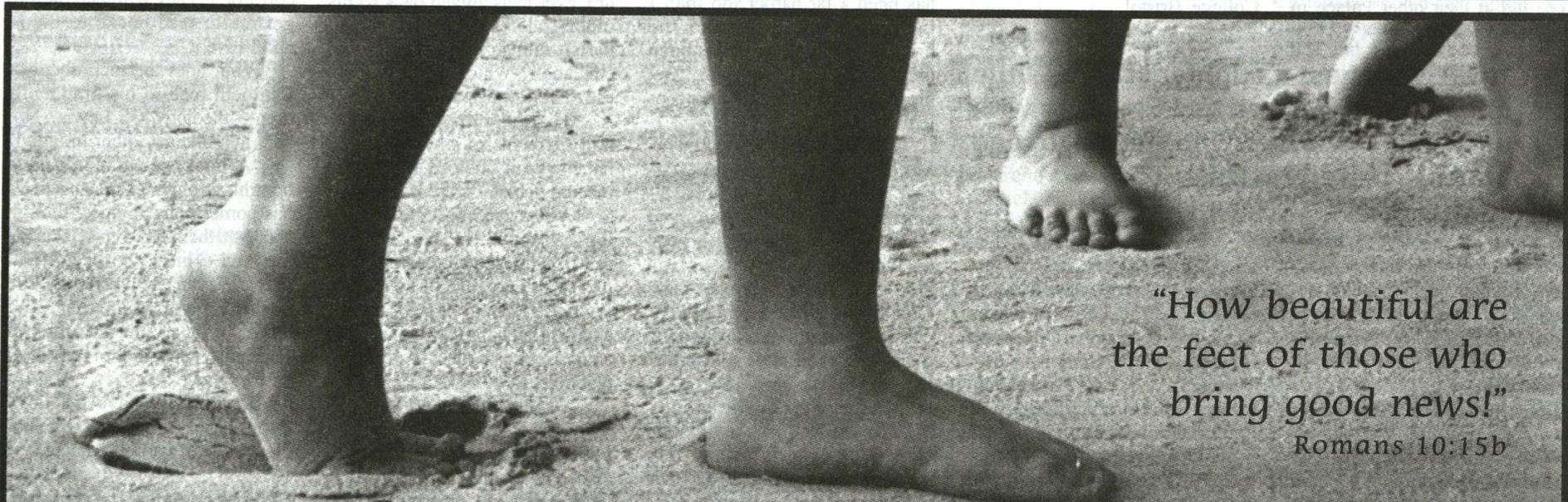
Election Synod 2001

visit the new site:

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follow the links

- updated news
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- media releases
- external media reports



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SC 6/01

continued from page 18

cese," he said, adding that Archdeacon Edwards has the balance of parish and Diocesan experience needed to tackle that issue.

Archdeacon Edwards believes the Diocese needs to both 'continue to do what we do well, namely proclaim Jesus as Saviour and Lord' but also 'grow loving, nurturing, gospel sharing and living communities of faith.'

"I have been raised in Sydney Anglicanism and value my heritage, but believe at the moment we need a fresh generosity of spirit to those within our church families and those without," he said. "We need to live out the gospel in every nook and cranny of this great diocese. We need to be uncompromising on the essentials such as the uniqueness of the person and work of Christ and justification by faith, but more relaxed on the edges, the things which ultimately do not matter for salvation. We need to be outward looking and work together cooperatively in the main task of winning more people for Christ."

"I will continue to model what I have called generous evangelicalism, a kindness and graciousness in relationships which I trust commends Christ," he said.

Training clergy is a key consideration, says Archdeacon Edwards, who had the weighty responsibility for overseeing the recruiting of clergy for the Diocese for the past seven years.

"We need to continue to recruit clergy who are mission hearted, adaptable and particularly able to minister in some of the sub-groups where our church has traditionally struggled," he said. "Generosity means a genuine engagement with others and so my approach is marked by listening and consultation, by negotiation and cooperation so that together we ensure that more people come to Christ and grow to maturity in him."

Parish clergymen withdraw their nominations

The only two clergymen currently serving in parish ministry who were nominated for Archbishop of Sydney have asked that their names be withdrawn from consideration.

Both the Rev Dr Glenn Davies and the Rev Phillip Jensen in withdrawing their nominations, lent their support to Canon Peter Jensen, principal of Moore Theological College.

Dr Davies, rector of St Luke's, Miranda, acknowledged that his decision may disappoint some people.

"I do not make the decision lightly, as I know that some of those who nominated me still consider me their first preference for the position," he said.

"However, I am firmly of the view that Peter Jensen is the man for the job. I have publicly supported his nomination and would want to speak on his behalf in the synod. For my nomination to be active during the synod debate would only compromise my level of commitment to his election and would confuse people who may draw the inference that I was competing with Peter for the position. Accordingly, I cannot consider myself a nominee for the position while Peter Jensen is a candidate."

"It is an extraordinary honour to be nominated for the office of Archbishop of Sydney. My great sadness in this decision is that I risk the possibility of offending those who nominated me, in that they might wrongly draw the inference that I do not value their opinion of my gifts and abilities. I realise too, that withdrawing my name from the election prevents their casting a vote for me as Archbishop. Although I canvassed in my own mind that the doctrine of the sovereignty of God ought to allow my name go forward, I also be-



The Rev Glenn Davies, and his wife Dianne, wanted to stay in parish ministry at St Luke's, Miranda

lieve that in God's sovereign ways the opportunity for me to decline is also a part of the equation. If the opportunity to decline had not been there, things would have been different," Dr Davies said.

In a letter to Synod members, the Rev Phillip Jensen said he had received a great deal of encouragement to allow his nomination to go forward to Synod.

"It was put strongly to me that to refuse nomination is to take out of the hands of Synod the opportunity to discuss and decide whom Synod thinks is the best candidate," he said. However he added that he had confidence in his brother, Peter, 'as a more than suitable person to fill the office of Archbishop'.

"As I do not wish to see the votes divided between us, nor to see the houses of Synod divided, and as I

have every reason to wish to remain in my present labours, I have decided to decline nomination," Mr Jensen said.

Mr Jensen also addressed perceptions of his relationship with Peter.

"We are not clones, but have a healthy respect and admiration for each other and each other's point of view. Our disagreements contribute to a very satisfying, mature sibling relationship. A choice between us would be a real choice of quite different ways of leading the diocese.

"It would be particularly ill-informed and unwise for Synod to make the choice against either brother because of the other. Neither of us have a Svengalian hold over the other - who and what you elect is who and what you get.

Mr Jensen was especially critical of media report-

ing of the election.

"It is not easy for Synod members to prayerfully and wisely choose amongst candidates where there are fears and suspicion. The media paradigm of conflict, aggression, power, politics and ambition is a wholly inappropriate way of thinking about any of the nominees or those involved in promoting them for Synod's benefit. I know all the nominated candidates well, we have all served on the Standing Committee - meeting monthly for several years. Not one is known to me to be anything like the media hype of Machiavelian plots and subterfuge. We as synod members must not allow the father of lies to have the victory by giving any credence to these defamatory misrepresentations.

"When people speak of plans and intentions to di-

vide the diocese or to take the diocese out of the National church or the Anglican communion, they are speaking arrant nonsense and repeating dangerous deceptions. I guess that I am the most radical of those who have been nominated, certainly considerably more radical in approach than my brother, and yet I would have absolutely no intention of doing such things - nor do I think it legally possible or even a worthwhile endeavour to pursue. I do not ascribe motives to people who repeat these lies, but the consequences are certainly damaging to the cause of Christ in this diocese. To vote on the basis of them is to have been deceived," Mr Jensen said.

The full text of Dr Davies' and Mr Jensen's statements are on the Anglican Media Election Synod website.

the process final list of candidates

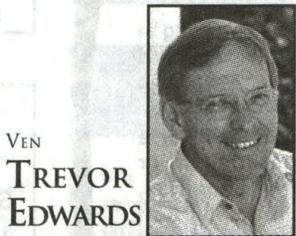
1 The first ballot will decide whether the nominees should be placed on the Select List. Synod members vote 'Yes' or 'No' for each nominee. Those nominees who receive a majority of 'Yes' votes in either order (Clergy or Lay) will be placed on the Select List.

2. The second ballot will decide whether the nominees on the Select List should be placed on the Final List. Synod members vote 'Yes' or 'No' similar to the ballot on the Select List. Those nominees who receive a majority of 'Yes' votes in both orders (Clergy and Lay) will be placed on the Final List.

3. Further ballots may be necessary to produce a Final List of 1, 2 or 3 names.

4. If there is only 1 name on the Final List the President puts the motion that the person be invited to be Archbishop.

5. If there are 2 or 3 names on the Final List there is a preferential ballot held with the names listed on a ballot paper for each order (Clergy and Lay). 1 name must receive a majority of preferences in both Clergy and Lay to be invited to be Archbishop.

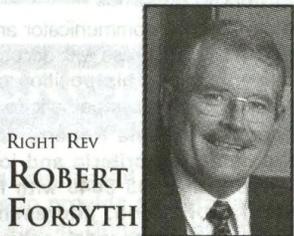


VEN
TREVOR EDWARDS

Archdeacon of South Sydney

age: 50
education: ThL, DipA, ThSchol (MTC); BA; MTh (merit) (Syd); BD (London);

ministry:
Caringbah 1978-80
Broadway 1980-82
Hurst. Grove 1982-89
Camden 1989-96
Archd S Syd 1996-

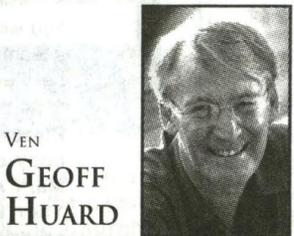


RIGHT REV
ROBERT FORSYTH

Bishop of South Sydney

age: 51
education: BA (Syd); ThL, DipA (MTC); BD (London); MTh (Syd)

ministry:
Glenbrook 1976-77
Adelaide 1978-83
Broadway 1983-00
Chap Syd Uni 1983-00
Bishop S Syd 2000-

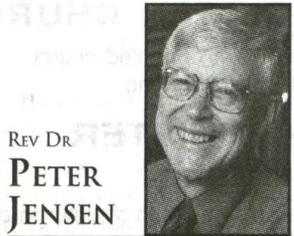


VEN
GEOFF HUARD

Archdeacon of Liverpool

age: 57
education: DipTh (London); DMin (NMTS, Chicago);

ministry:
Barking, UK 1970-73
Liverpool, UK 1973-76
Redfern 1976-89
Archd Syd 1989-93
Archd Liverpool 1993-

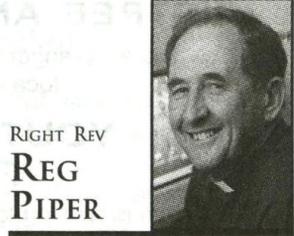


REV DR
PETER JENSEN

Principal, Moore Theological College

age: 57
education: MA (Hons) (Syd); BD (London); ThL (MTC); PhD (Oxford)

ministry:
Broadway 1969-76
Oxford, UK 1976-79
lect., MTC 1980-84
principal, Moore College 1985-



RIGHT REV
REG PIPER

Bishop of Wollongong

age: 59
education: BSc (ANU); ThL (MTC); BD (Melb College of Divinity); DMin (Fuller)

ministry:
Willoughby 1966-69
Lalor Park 1969-72
Hurst. Grove 1972-75
Kiama 1975-80
Adelaide 1980-93
Bishop, W'gong 1993-



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Phone: 4228 8402

Email: ccm@smartchat.net.au

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is looking for expressions of interest from qualified teachers (high school and primary) who are committed Christians, to work in our Diocesan Schools in Armidale and Tamworth.

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on 02 6772-4491 (O) or 02 6772-4555 (H)
or email diocarm@northnet.com.au

YOUTH MINISTER

St Alban's Anglican Church, Lindfield 'Building Christian Community'

We are looking to appoint a full-time Youth Minister to commence early 2002. An earlier start is possible for the right person. It is an exciting position that involves responsibility for our Youth Church, an extensive leadership team and a variety of other youth related activities. The successful applicant should have a passion for youth ministry, extensive experience with youth and had some theological training.

For a job description and Parish profile contact the office on 9416-1703. Resumes should be addressed to Rev Michael Crichton, 7 Tryon Road, Lindfield 2070 or via email to stalbans@tig.com.au

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For further information or a job description, phone
David Rietveld on (02) 4272-1322

Written application with resume to be received by 13/7/01,
David Rietveld, PO Box 7, FIGTREE NSW 2525

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Sutherland Shire Christian School

Principal

The board of Sutherland Shire Christian School is inviting applications for the position of Principal. Due to illness this position is expected to become available in the near future.

We will be seeking a mature Christian person of reformed persuasion with extensive experience in and vision for Christian education, including the areas of administration, curriculum, staff development, pastoral care and policy.

Sutherland is a Christian parent controlled, Kindergarten to matriculation, Protestant, co-educational school with enrolment in 2001 of 770 students and a staff of over 70. Buildings and facilities are all modern and well equipped. The school is located at Barden Ridge in a delightful bush-land setting 25 km south of Sydney.

For more information about the school or the role of Principal, please contact either the Business Manager, Bob East on 02 9543 2133 (BH) or 02 9521 4632 (AH) or the Board President, Greg Jones on 02 9521 3088 (BH) 02 9520 8738 (AH) or visit our web site at www.sscs.nsw.edu.au

We see ourselves as an extension of the home, so that Christian teaching given in the home is reinforced by the school in a non elitist caring environment. Our aim is to strive for excellence in the academic and personal life of all students so that they may reach their potential to the glory of God and the enrichment of life.

Youth Minister

St Matthew's West Pennant Hills is looking to appoint a full-time Youth Minister in January 2002. Position includes leadership of established and dynamic youth ministry, training and support of enthusiastic and committed youth leaders, high school outreach, pastoral oversight of youth congregation, preaching and leading services. The person we are seeking would work as part of the ministry team and have a heart for prayer and the gospel.

Expressions of interest with resumes should be addressed to:

Rev Peter Taylor

3A New Line Road, West Pennant Hills 2125

Phone: 9484 2937 Fax: 9484 0757

Email: stmatts@ar.com.au



FUNDING OFFICER

ANGLICARE provides an extensive ministry of care within the Sydney region. Supporting a staff of 1100 and a budget of \$44m, our Corporate Services Division provides centralised accounting services and financial control.

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Please telephone Yvonne Roberts on 9895 8007 for a copy of the selection criteria and job description, or Mark Andersen on 9895 8040 with further enquiries. Your written application, addressing the selection criteria and citing other work achievements, should be forwarded by 18 June 2001 to: Accountant (Management), ANGLICARE NSW, PO Box 427, Parramatta 2124.

For more information: www.anglicare.org.au
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Notice to all intended job applicants

It is an offence under the NSW Child Protection (Prohibited Employment) Act 1998 for a person convicted of a serious sexual offence to apply for a position which involves contact with children or young people. Relevant checks of criminal history, apprehended violence orders and previous disciplinary proceedings will be conducted on recommended applicants to such positions.

CofE under the spotlight

Bishop Wallace Benn, visiting from the UK to preach at this month's Election Synod, will speak at a special conference on 'The state of the Church of England in 2001'.

All are invited to attend the free conference, to be held at St Swithun's, Pymble on Tuesday, June 12 from 9:30am-12pm.

After serving for 25 years in parish ministry, Bishop Benn is now the Bishop of Lewes and one of two assistant bishops in the Diocese of Chichester. A well-known author and international speaker, he is a member of the Church of England Working Party on Women Bishops and the Church of England Evangelical Council, and is a Council member of Reform.

Vacancy: Rector, Austinmer Parish

Austinmer Anglican Parish
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- is growing and includes people of all ages
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- encourages lay ministry and community involvement

Our Rector, Matthew Pickering, leaves on 1 July.

We invite expressions of interest.

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ph/fax: 02 4268 2342

email: pjcleary@ozemail.com.au



St Hilary's Anglican Church, Kew is seeking a half-time Children & Families' Worker

The position is available from September. Job description see www.shack.org.au.

Applications close 16 July.

Enquiries to Sue Bluet
12 John Street
Kew Vic 3101

Email: sueb@shack.org.au

Secretary / Office Manager

St Barnabas Broadway,
a large active inner city Anglican Church, requires a Secretary/Office Manager.

Duties include a wide variety of administrative tasks for the Rector and Churchwardens. Experience in secretarial and administrative work, word processing, databases, accounting and payroll software is essential. Applicants should have excellent communication skills and a commitment to the ministry of the Anglican church.

Hours are less than full time and can be negotiated. For further information phone Rosie 02 9552 6621, 0417 238 513 or email office@barneys.org.au.

More evangelists to reach a lost Sydney



Stuart Robinson: following in John Chapman's footsteps.

The Department of Evangelism is expanding its team of evangelists with the commencement of Stuart Robinson and Claire Smith with the Department last month. Director of the Department, the Rev David Mansfield, is also pleased to announce the appointment of Tim Bowden as the Department's inaugural 'John Chapman Foundation Evangelist'.

"We are grateful to God for raising up such capable people who will greatly assist the Department in its work of providing an evangelistic resource for parishes," Mr Mansfield said.

Stuart Robinson was Chairman of the Department's Board at the time the John Chapman Foundation was established. The Foundation was created with the aim of employing more full time evangelistic preachers. Mr Robinson stood down as chairman when he left Sydney three and a half years ago to work in the Diocese of Europe.

During his time in Europe, he was a pastor in Liege, a province of Belgium near Germany. He was also Chair of both the Anglican Council of Belgium and the Christian Focus Committee, an interdenominational group in Belgium with an evangelistic focus. Most recently, he served as senior minister at St Paul's, Tervuren in Brussels, an Anglican Church sponsored by the evangelical organisation called Intercontinental Church Society.

He says his time in Brussels taught him the importance of seeing evangelism as a process rather than as events.

"I learned by practice and by observation that churches need to conduct courses and programs to help people from move from being outsiders to active disciples," Mr Robinson said.

Mr Bowden is presently senior student at Moore Theological College and works as a student minister for the Department. He will begin full time work as the 'John Chapman Foundation Evangelist' when he finishes his studies at the end of the year.

Mr Bowden says he is both humbled and privileged by the opportunity to work full time as an evangelist.

Claire Smith will be assisting Lesley Ramsay in the already busy and growing area of women's ministry and evangelism.

Aboriginal bishop to retire

Anglican Aboriginal leader, Bishop Arthur Malcolm, has indicated he will hand on his pastoral staff to a new Aboriginal bishop on September 16 at St Alban's, Yarrabah, in Queensland during this year's meeting of Indigenous Anglicans.

He was made a Canon of St

James' Cathedral, Townsville in 1984 and consecrated Bishop with special responsibility to Aboriginal people in 1985 – the first and, to date, only Aboriginal Bishop in Australia.

During this time he developed an outstanding leadership amongst Aboriginal people.

CONSTRUCTION MANAGER NEW CHURCH FACILITY - VALUE \$1 - 1.5m KELLYVILLE / ROUSE HILL

Expressions of interest are sought from suitably qualified companies or individuals to work with the Parish of Kellyville/Rouse Hill to construct their new ministry centre in Kellyville. We currently have plans in Council for DA approval. The work will likely include church, halls, car park, road works, landscaping and two rectories.

The company or person would assist the Design Development team to ensure the design resolution is the most efficient to construct and then be responsible for the construction and delivery of the project. Attendance at Design Development meetings will not be required.

We expect that sub-Contractors would be engaged by the Construction Manager and the project costs would be on an open-book policy.

The construction cost would be run against a definitive cost plan, prepared by the Church's Quantity Surveyor.

In the first instance, please write, setting out in detail:

- Your approach to such a project.
- Your experience in this construction technique.
- Your experience in church construction and projects of this size.
- How you would expect your contract to be structured regarding payment.

We will call for pricing in the near future from a select list of pre-registered individuals or companies, with construction to commence late 2001.

Please submit your details to:

The Church Building Committee
PO Box 29
KELLYVILLE 2155
By 11 June 2001

For further details contact Ken Sangster (02) 9630 0148 during business hours.



St Luke's Miranda is seeking to employ a full time Music Director from the beginning of 2002, or earlier if possible.

The position offers a challenging ministry opportunity for a musically trained person with pastoral skills in training and developing musicians and singers to use their gifts for the edification of the congregation and the glory of God.

The position carries a flexible remuneration package. A full job description is available upon request.

Applicants are invited to submit their résumé along with two references to the Churchwardens, St Luke's Anglican Church, PO Box 26, Miranda NSW 1490. email: office@stlukesmiranda.org.au.

Applications close 30th June 2001.

SECRETARY/PA

We are seeking a motivated Secretary/PA whose main responsibility will be to provide secretarial duties to the Legal Officer in the Secretarial Division of the Anglican Church Administration Offices.

The successful applicant will have strong keyboard and dictaphone skills with a desire to expand their skills and responsibilities in a legal/administrative environment. Knowledge of WordPerfect would be advantageous.

Conveniently located near Town Hall Station, offering excellent working conditions and a competitive salary, this is a great opportunity for someone who is diligent, pays attention to detail and can meet strict deadlines.

Our culture suggests this position would suit a committed Christian.

Written resumes outlining your background and experience should be forwarded to the General Manager, Finance & Administration at:

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PO Box Q190
QVB Post Office NSW 1230
E-mail: frw@sydney.anglican.asn.au



The Care that Changes Lives

CHAPLAINS

ANGLICARE is currently seeking motivated and caring persons to be appointed as full-time Anglican Chaplains at both the Royal North Shore Hospital and the Westmead Hospital.

You will minister to patients, families and staff working in close co-operation with an ecumenical chaplaincy team. You will be part of ANGLICARE's Chaplaincy Department which currently consists of 29 chaplains and will enjoy the encouragement and support this provides.

You should preferably be an ordained minister of the Anglican Church of Australia with relevant experience in pastoral ministry. Some training in the social sciences would be an advantage.

It is an offence under the NSW Child Protection Act for a person convicted of a serious sex offence to apply for these positions. Relevant employment screening will be conducted.

If you wish to receive more information about these positions please contact the Director of Chaplaincy, ANGLICARE on (02) 9895 8071. Written applications with a CV should be forwarded to The Director of Chaplaincy, PO Box 427, Parramatta NSW 2124 by 15 June 2001.

For more information: www.anglicare.org.au

ANGLICARE is an equal opportunity employer.

Two Full-time Ministers

CARINGBAH ANGLICAN CHURCH



We are seeking to fill two full-time ministry positions.

Assistant / Associate Minister

Requires an ordained person. Will involve a full range of parish ministries (pastoral oversight of a congregation, preaching, service leading, leading strategic ministry areas). To start from September 2001.

Youth Minister

Suitable for a lay or ordained person. Leadership of established youth ministry, training of youth leaders, high school outreach, pastoral oversight of youth congregation, preaching and leading services.

A house and full stipend is provided with both positions.

Expressions of interest with resumes should be addressed to Rev Stephen Fifer, 12 Combara Avenue, Caringbah 2229 (9524 6112)



CRANBROOK SCHOOL

Assistant Chaplain

Applications are invited for the full-time position of Assistant Chaplain at Cranbrook, an independent school for boys in the Anglican tradition. Its dynamic Chaplaincy team is innovative and has developed imaginative ways of working in this diverse school community.

The Assistant Chaplain will be Anglican, preferably ordained, with experience in teaching secondary religious education. The successful applicant will assist the Chaplain in worship services, pastoral care, the RE teaching programme and associated areas across the whole school (K-12), and will be appointed from the beginning of Term 3, 2001.

Applications are being considered at present. Details may be obtained by contacting the Chaplain, Rev David Hayman, on (02) 9327 6864.

Applications on plain paper (no plastic folders please) should be addressed to the Headmaster, Cranbrook School, 5 Victoria Road, Bellevue Hill NSW 2023.

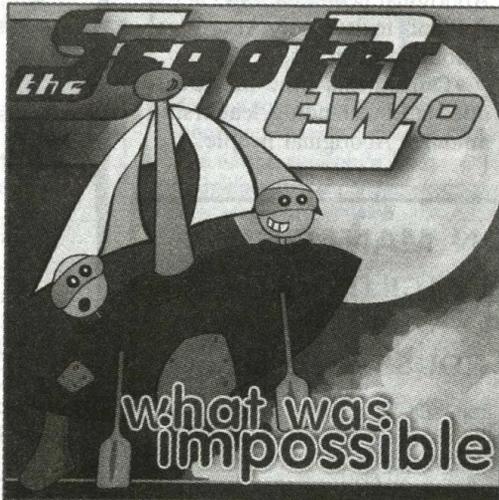


thumbs up Kids' ministry is possible

The world's first mobile phone religious service rang out across Germany last month. The 45 minute service at Hanover Evangelical Youth Church was relayed by SMS text message. The Rev **Stefan Heinze** said he wanted to use mobile phone technology, which is very popular among young people, to reach nominal Christians.

The Rev **George Capsis**, chaplain to The Sharks Rugby League team, launched his federal election campaign at Cronulla Leagues Club on May 16. As a weightlifter in the 1970s and 80s, George refused to take steroids, probably costing himself a spot at the Olympics. He will head the Christian Democratic Party's Senate ticket.

Brothers Wade and Joel ledema, also known as 'The Scooter Two', have released their second CD. Noting a lack of children's songs that can be used in purely evangelistic settings such as kids's clubs or beach missions, What Was Impossible was deliberately written to fill a gap in the Christian children's music market. The album features full lyrics to all the songs, along with backing tracks allowing songs to be sung in various meetings. Wade, who is studying at Moore College, describes the CD as a 'Christianity Explained for children', as it is written for children (and their families) who have little idea of the gospel message. The album deals with many of the Bible's central ideas - such as creation, the promises of God, the uniqueness of Christ and the importance of the resurrection - but in language that children will understand. Southern Cross has 10 copies of What Was Impossible to give away to churches and people involved in children's ministry. The first ten readers to call us on (02) 9265 1518 will receive a free copy of the CD.



Australian Survivor lives to tell the tale

He may have had his hands burnt on *Survivor II*, but Mike Skupin has landed on his feet back home, and has been putting his new-found fame to good use. Skupin is President of a Christian Software company, and recently made available a free electronic version of the NIV Bible via the Internet. He has also been busy visiting churches across the USA, speaking of how his time in the Australian outback changed his priorities and brought him closer to God. Skupin is one of four *Survivor II* castaways identified as being Christian, along with eventual winner Tina Wesson, Rodger Bingham and Elisabeth Filarski.

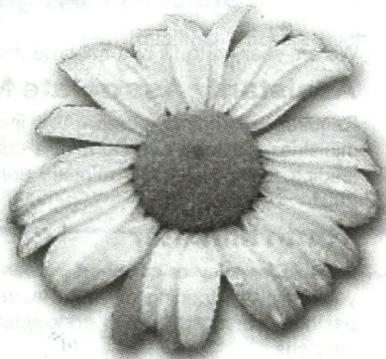
And you think we take our sport seriously?

The Liberian Government is leaving no stone unturned in its bid to secure a first ever soccer World Cup berth for the national team. Prior to a key matchup with main rivals Nigeria, the Liberian squad included the government's Religious Advisor and a praying party. The Nigerians countered by arranging for prayer sessions of their own and asked all Nigerians to pray for the team. For the record, Nigeria won the game 2-0.

Aslan and the Narnians live on

More than 50 years after C.S. Lewis penned the first of his Chronicles of Narnia, new books based on the characters are to be commissioned. Lewis's stepsons will co-operate with publisher HarperCollins to bring out new novels and picture books for today's children. The publishers say the books will not be sequels and will not seek to mimic Lewis's style, but will use the existing characters and will feature storylines that "fill in the gaps of existing ones."

take steps
towards
healing



SEXUAL MISCONDUCT BY CHURCH WORKERS

God sets very high standards. The Bible says we must be 'imitators of God'. The Apostle Paul said this means, "There must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk, or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person - such a man is an idolater - has any inheritance in the kingdom of God." (Ephesians 5:3)

Sydney Diocese has established formal procedures to deal with sexual misconduct.

Persons aggrieved by the sexual misconduct of a church worker - whether they are an ordained or lay person - can report it.

This will cause these formal procedures to be activated. What happens next is set out in the Sexual Protocol documents. For a free copy, ring Carol Newton or Philip Gerber, Professional Standards Unit (02) 9265 1514.

To make a report, ring or write (marked 'confidential') to one of the appointed Contact Persons. They are:

Sue - psychologist, Northern Suburbs (02) 9874 9043

Richard - social worker, Blue Mountains (02) 4751 6457

Margaret - social worker, Wollongong region (02) 4228 1007

Nicola - counsellor, Northern Beaches (02) 9970 8392

Jenni - social worker, Eastern Suburbs (02) 9326 3172

POSTAL ADDRESS:

C/O PROFESSIONAL STANDARDS UNIT, PO BOX Q412 QVB POST OFFICE NSW 1230.

Christian Literary Scholarship

Announcing the inaugural Mabel Anne Bladon Literary Scholarship, valued at \$10,000, for the "development or completion of a brilliant idea for communicating Christ and inspiring people to grow in the Kingdom of God".

Applicants are requested to submit a clear outline of their purpose and need for their type of publication. They must explain in detail how their project will "communicate Christ and/or inspire people to grow in the Kingdom of God". The "target audience" must be clearly stated and an explanation presented in regard to how the publication will "make a real contribution to Australian Christian literature".

Applications must be received no later than 31st July, 2001 and must be limited to no more than three pages. The winner will be announced in October, 2001.

For further details contact:

Mabel Bladon Christian Fellowship - Literary Scholarship
C/- PO Box A287, Sydney South NSW 1235
John Cross (02) 8268 3328 or johnc@youthworks.asn.au



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Christians, sharing the load ...

Reality TV promotes a culture which sees people as disposable

continued from page 24

them with copious amounts of alcohol and other temptations, and train cameras 24 hours a day on their every move – including in the bedroom, shower and toilet.

Sally Loane, writing for *The Sydney Morning Herald* on May 7, said the program has ‘set new standards in plumbing the depths of taste’.

“As I’ve written before many times, this sort of rubbish is not as offensive or damaging as the creeping levels of explicit violence on the nightly news or the media intrusions into private grief of the bereaved,” she said. “But the fact that Channel 10 doesn’t see *Big Brother* as breaching community standards code set and self-regulated by the networks, and the fact that it is promoted heavily by the News Ltd newspapers, tells me that, as a society, we’re not only becoming desensitised to grossly explicit public sex talk and the ever-present F-word, but to the glorification of inarticulate stupidity. And there is something else lurking in this program far more dangerous and dark than that – a shallowness and desperation, a lack of humanity and respect for others as human beings.”

Compared to the voyeuristic *Big Brother*, *Survivor* looks more like an innocent game of Scategories. Yet some Christian commentators have also been critical of *Survivor*. Chuck Colson neatly summed it up as ‘survival of the shrewdest’. With a million dollar prize in offing and people voted off the program each week, the show is set up to play to people’s selfishness.

In a straw poll *Southern Cross* conducted of ‘reality TV’ watchers, an overwhelming number admitted they watched such programs because of the enjoyment they got from judging the behavior of the contestants. We love to watch other people fail because it makes us more comfortable with the mess we make of our own lives.

The last series of *Survivor*, then, is also a cautionary lesson for viewers. Deb, the first person voted off the program, faced a media frenzy when she returned to the US, which she claimed has ruined her life and shattered her self-confidence. She believes the American public has judged her unfairly. Similarly, in the UK some of the people rejected during the *Big Brother* program have needed substantial counselling to recover from the experience.

The Rev Rob Miller speaking at a recent Sydney University Evangelical Union conference labeled programs such as *Survivor* and *Big Brother* as ‘Darwinian game-shows’.

“There is a real thematic connection here between reality TV and game-shows such as the *Weakest Link*,” he said. “The elimination of the ‘weakest contestant’ works, not only as a dramatic device that heightens tension and conflict, but seems to tap into widely held notions of philosophical naturalism. These programs seem to reflect an acceptance in the popular mind of certain aspects of evolutionary theory, however vaguely understood. Note too that *Sale of the Century* now also eliminates its weakest player. Ideas of ‘Social

Darwinism’ have been around for a long time, perhaps they are now gaining an unprecedented level of broad-based support.”

“The question is, although this may be a fun way to run a game-show, will it become our mindset - our way of running society - and thinking about our lives and relationships?” said Mr Miller. “We need reminding that Nazi Germany was to some extent run on these principles and the outcome was the elimination of the handicapped, homeless and

mentally ill, the marginalisation of the elderly and the glorification of youth.”

Mr Miller says the Bible has the antidote to this ‘might is right’ mentality.

“In the Bible, we see that God demands that that the strong and wealthy show mercy and generosity to the weak and poor. We also see that Jesus has good news for the poor, weak and imprisoned. Jesus’ good news is for those of us who are ‘weak links’. His message is that those who

abuse their power will be judged by God.

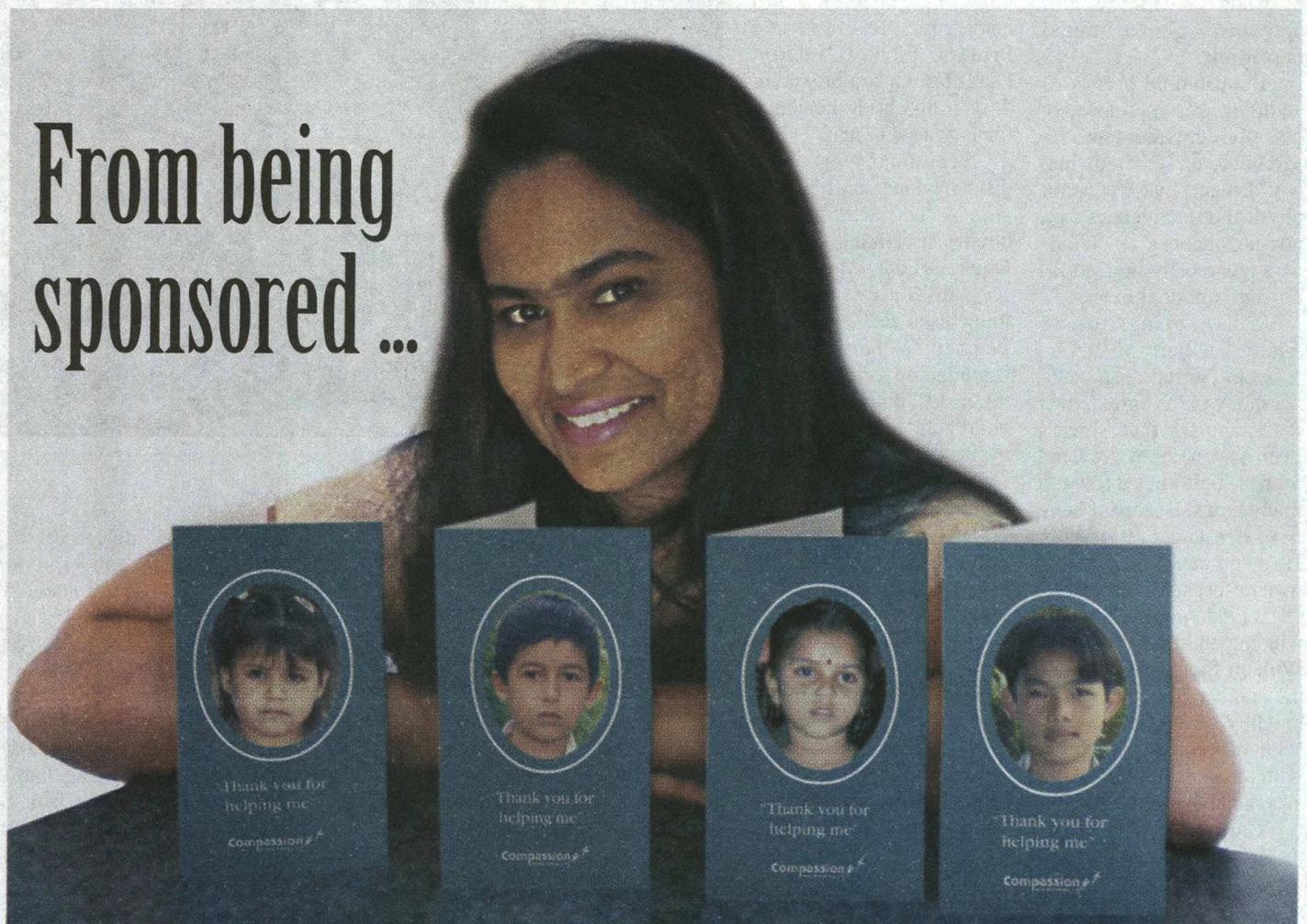
“It is crucial that, as Christians, we affirm our createdness. We are made as social creatures to mutually care for and support one another, not destroy or exploit each other. We were made in the image of our Trinitarian God for mutual relations of love and grace,” Mr Miller said.

See also ‘Trash TV: we get what we want’ by Jeremy Halcrow in *Southern Cross*, October 2000

SPORTSsection

The sport section for the June edition can be read on our website: www.anglicanmediasydney.asn.au

This month Geoff Robson looks at the growing controversy in the US secular media over the openly evangelistic comments made by some leading Christian basketball stars



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Saroj remembers being fitted for her new school uniforms, singing songs in Sunday School, reading the

letters from her sponsors and receiving gifts on her birthday and at Christmas.

She accepted Jesus as her saviour while a teenager. Her mother, formerly a Hindu, eventually became a Christian, as did her husband.

Having settled in Australia, Saroj always wanted to sponsor children through Compassion, and began doing so once her husband came to Christ.

Saroj sees her Compassion sponsorship as a fitting way to help pass on the many benefits it brought to her and has extended her family’s generosity to four needy children.

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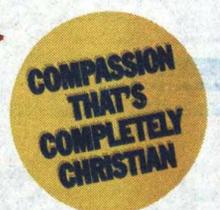
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For children kindness still matters

Shrek, PG

One of the special senses of a child is the ability to recognise beauty as something inherently shaped by the inner qualities of character.

Something happens to us when we depart childhood which damages this clarity of vision. It's like we lose our visual depth – our concept of beauty becomes superficial, defined largely by what we can see, and only then within a limited framework.

The celluloid heroes of adults in this increasingly visually-dependent media age have, more often than not, demand that we count physical attractiveness as a non-negotiable trait. Kindness, generosity and goodness are optional extras.

Which brings us to *Shrek*. The hero of this irreverent fairytale is a caustic, stinky, green ogre. In fact it's fair to say that Shrek's been beaten about the head with the ugly stick a few too many times. Beautiful he is not, at least not to start with. He's too caught up in his own misery to be attractive.

Based on the award-winning children's book by William Steig, *Shrek* takes the standard fairytale of a knightly quest and a damsel in distress and imbues it with raucous humour and a surprising amount of depth.

The quest itself is offered and accepted with no small degree of reluctance.

The swamp that Shrek (voiced by Mike Myers) calls home has literally been swamped with fictional characters.

Three blind mice, homeless pigs, a wolf dressed up as a grandma plus hundreds more similar creatures have landed on his doorstep as evil Lord Farquaad (John Lithgow) tries to rid the land of anything out of the ordinary. To get his swamp back, Shrek has to rescue Princess Fiona (Cameron Diaz) from a fire-breathing dragon and bring her back for Farquaad to marry.

Accompanying the grouchy loner on his mission is the garrulous and boisterous talking donkey, Donkey (Eddie Murphy).

With allusions to everything from *Beauty and the Beast* to *The Matrix*, *Shrek* is consciously pitched as much to adults as it is to children. It follows the technique developed and perfected by *The Simpsons* – there's enough broad, slapstick-style humour to amuse the kids, which is overlaid with enough satire and subtlety to keep the adults entertained. Indeed, at my screening it was the grown-ups who laughed loudest and clapped longest.

The nature of the humour will be an issue for some, depending on your



sarah
barnett

FILMreview

view of where earthiness ends and crudity begins. Also a problem could be the

level of violence associated with much of the humour. I'm not up to speed with the

debate on the effect of cartoon violence on children but it seemed excessive for younger viewers. However, I may be over-reacting.

Shrek is a film about transformation. At the start of the film Shrek is a fat, green ogre with some disgusting habits. At the end of the film Shrek is a fat, green ogre with some dis-

gusting habits who has discovered a capacity for kindness and love.

While the adult world is often fixated by getting fitter, looking younger and maintaining the body beautiful, it's often the world of the child that focuses on the worth of becoming kinder, giving more of oneself and showing love.

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A throw away society

Reality TV reflects a culture that increasingly sees people as disposable.

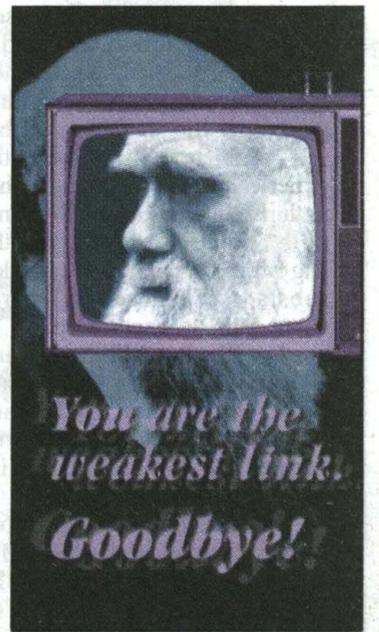


SOUNDbites

Two lovers stand on a stage in a front of a live audience, with guns pointed at each other. They have been manipulated into this dilemma by the host of a TV show called *The Contender*.

This climatic scene is from the new movie, *Series 7*, which parodies – although rather superficially and gratuitously – the 'reality TV' genre.

The degree to which reality TV programs – which place real people in contrived situations for dramatic effect – are manipulated by producers are endless: the personalities of the chosen contestants, the rules of the game, the editing of certain moments. But what is more disturbing is something *Series 7* only hints at – the way reality TV programs, such as *Popstars*, *Survivor* and *Big Brother* and gameshows



such as *The Weakest Link* and even *Sale of the Century* reflect a culture where human beings are seen as disposable.

With its place on the extreme end of the trend, it is no surprise that even secular commentators have been scathing of *Big Brother*. Its conceit is disturbingly simple. Lock 12 young people in a ready-made house, ply

continued on page 23