

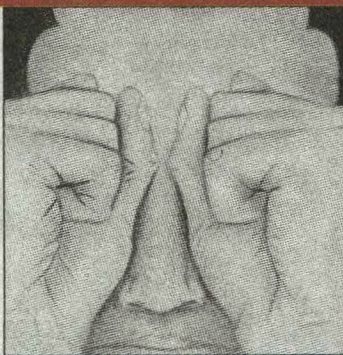
SOUTHERN CROSS

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FEBRUARY 2000

The newspaper of the Anglican Diocese of Sydney
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Volume 6 Number 1

Americans on notice

Anglican Bishops from three continents have delivered what amounts to an ultimatum, in a report to the Presiding Bishop of ECUSA, the Anglican Church in the US (see box).

The report, released in January, was prepared by Archbishop Goodhew and the South American and African bishops who visited America with him last year.

North American expert on ECUSA, the Rev Dr Peter Toon, said the report could be read as a 'diplomatic statement by conservative Bishops, who really think that ECUSA has gone past the point of no return, and who, at the same time, are not truly sure whether they are ready to put their moral weight behind the formation of a new and traditional Province for the USA'.

The report follows November's Kampala statement, signed by a quarter of world's 38 Anglican Primates. The Kampala meeting made a commitment to raise the 'intolerable situation' faced by faithful US Episcopalians at the Portugal Primates' meeting in March. Representatives of the evangelical groups Reform (UK) and First Promise (USA) also attended the Kampala meeting.

comment page 7

Report asks US Presiding Bishop to:

- * distance himself from pro-gay statements, so he can act as true mediator
- * provide flying bishops for isolated conservative parishes

First missionaries sent to Russia, Italy

The Church Missionary Society (CMS) is opening new missionfields in Russia and Italy.

Speaking at the CMS Summer School in Katoomba last month, national secretary, David Claydon, announced plans to assist the struggling evangelical church in Tatarstan, an autonomous region within the Russian Federation.

"In consultation with other missionary organisations,

CMS concluded that we ought to seek to assist the small and struggling church among the Tatars of Tatarstan," he said.

Despite the size of the Tatar church, they have a press producing Christian books in their language. Mark's Gospel and a Children's Bible 'storyline' have already been printed.

Belinda Pollard, former editor with Anglican Press in Sydney, is currently in Tatarstan assisting this printing enterprise. Her six month appointment is sponsored by CMS.

■ Meanwhile, David and Jo Ingham will become CMS' first missionaries in Italy, when they leave for Milan some time after August this year. They will be staff workers for the local evangelical student group among a 200,000 strong campus in the city.

Summer school photos p12



Christians in Tatarstan.

Indigenous testimony to God's glory



Women from Elcho Island, Arnhem Land at the World Gathering of Christian Indigenous People in the Blue Mountains last month: (from left) Ganaparra, Guymun, Bandil, Gapany, and Barratja.

BY

JEREMY HALCROW

Drawn from six continents, around 600 delegates met in the Blue Mountains last month for the third world gathering of Christian Indigenous People.

Most of these people grapple with difficult questions about their faith, because their lands are overrun by a culture claiming a Christian heritage.

Explained event chairperson, World Vision's Ray Minniecon, relationships between Indigenous groups and the Christian church are complicated by the Church's role in marginalising Indigenous people.

"The church has frequently been part of the oppression by taking away children, supporting removal of tribal groups from their land, and teaching that

Christians must totally abandon traditional language and culture," he said. "Despite all this, many Indigenous people have a powerful Christian commitment."

In an emotional speech, gathering organiser, Reg Yates, spoke of his experience as a member of the stolen generation taken by a mission organisation.

He spoke of the abuse endured in the mission institution. "I used to hate white people," he said. "That was before God entered my life."

But Mr Yates said he still had difficulty trusting white people.

(Dorothy) Gapany, a Bible translator from Elcho Island in Arnhem Land, said that the best part of the gathering was that it was about 'glorifying God for all that he has done for Indigenous people'.

"We are Christians com-

ing together, who can listen and share about God's love for us. We have similarities of struggle," she said.

Mr Minniecon, from the Kubi Kubi people, said, "Indigenous Christians all over the world want to move from being a mission field to becoming a mission force, bringing their people to fullness of life in Christ and spreading the Good News to the world."

The biblical theme of the gathering was drawn from Psalm 24 which declares the lordship of God over all the earth and God's desire for justice.

"Participants in the past have returned to their communities with renewed zeal to minister biblically to their people," Mr Yates said. "I have found it an excellent way to build new friendships. Indigenous people really believe in long lasting relationships."

This year's gathering saw a large contingent from the South Pacific.

The first such world gathering, held in Rotorua, New Zealand in 1996, attracted 2,300 people from 30 countries. The next gathering will be held in Hawaii in 2002.

stop press

Sydney Anglicans were among those honoured with Australia Day awards. They were: well-known liturgist **Canon Lawrie Bartlett**; **Mr John Lesslie**, from St Anne's, Ryde; **Mrs Valerie Grogan**, from St Swithun's, Pymble; **Mrs Lyn Wilson**, from Bulli-Woonona Anglican Church and founder of the Australasian Tuberosus Sclerosis Society. **report page 4**

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Youthworks likes it 'Hot' for unemployed



Raisha Boaden-Griffin and Jay Lynch perform in *Hot M's Powerplay* at the Belvoir St Theatre as part of the Sydney Fringe Festival. Around 180 people attended over the six performances. *Hot M* is a performance art project run by Anglican Youthworks, with funding from the Federal Department of Employment, Workplace Relations and Small Business under the work for the dole scheme. The aim is to help unemployed young people develop confidence and their artistic gifts on the way to employment. In 1999, *Hot M* was involved in the production of Jean Paul-Satre's *In Camera* and Athol Fugard's *A Place With Pigs*. In late March *Hot M* will hold a musical showcase at a venue to be announced. Proceeds to TEAR. E-mail: hotmbroadway@hotmail.com

IN BRIEF

ESL volunteer honoured

Church volunteer, Patricia MacCabe, received the Commonwealth Recognition Award for the Most Outstanding Senior Australian in the electorate of Bradfield late last year. Mrs MacCabe received the award from MP, the Hon Bronwyn Bishop, for her 'lifetime dedication in working with both the church and migrants'. Not only does Mrs MacCabe teach ESL at her local church, All Saints, West Lindfield, but she writes resource material and trains other teachers for the ESL ministries across Sydney Diocese. Mrs MacCabe dedicated her award to the many other volunteers who had made a faithful commitment to the ESL work.

Chinese Church leader visits Sydney

Leading Chinese Christian leader, Sonny Zhang, will visit Sydney during his Australian tour this month. He will speak at a number of churches in NSW including Wollongong Baptist Church on Thursday, February 10 at 6pm and St Andrew's, Wahroonga on Sunday, February 13. The Shanghai based, Mr Zhang, was assistant to revered Chinese Church leader, Wang Ming Dao until Wang's death in 1992.

New parish investment seminars

Glebe Australia, the investment arm of Sydney Diocese, has launched six new investment seminars to be run in parishes. These seminars cover topics as broad as superannuation, taxation, budgeting, wills and investing in shares. They build on Glebe's successful 'jigsaw puzzle' seminar. Ph: 1800 636134

Anglicare finds success in business

Anglicare has rated its targeting of business for its Christmas appeal a success. Over 200 companies in Sydney and Wollongong joined 50 parishes and 25 schools to raise \$70,000 worth of food and toys. It is the first time that Anglicare has specifically targeted corporate Australia for its Christmas appeal.

Garrison Church launches guide

Celebrating and Remembering - a 'walk through' guide to the historic Rocks 'Garrison Church' is to be released this month. Dr Stuart Barton-Babbage will launch the colour guide book at the church's 10.30 am Sunday service on February 6. Holy Trinity, Millers Point - the Garrison Church - is 160 years old this year.

Campsie reunion goes ahead

Despite not having a minister for well over a year, St John's, Campsie are pushing ahead with a reunion for former members next month. A thanksgiving service and luncheon will be held on March 5 at the church. Bishop Smith, a former catechist at St John's, will preach.

Students discover real holiday spirit

BY
AMY MORTON

Rather than end the academic year with parties, 500 university students chose to spend the week following exams at a Bible conference and mission.

National director of the Australian Fellowship of Evangelical Students (AFES), Kerry Nagel, said that as a mission task force on university campuses they aimed to equip students with the Word of God. This national training conference goes a long way to achieving this aim.

"Sixty years ago about 60 students met as we did and there was a total affiliate membership of 200 students from five different campus groups. Today we have an affiliate membership of 4000 students and many campuses have established, full-time workers."

While the number of university students studying the Bible seriously is growing, 'it still only represents 0.7 percent of university students studying full-time', Mr Nagel said.

The first five days of the conference were held at Stanwell Tops. Phillip Jensen spoke on Christ, and



Students from the AFES conference help promote Christmas services at Greenwich.

Richard Chin from Wollongong University spoke on the book of Malachi.

Small groups also helped the students learn tools for preparing Bible talks or studies. This was a highlight for Lorani Tumoce one of the guests at the Training Event from Fiji.

"I learned that in our ministry at university in Fiji we need to explain to people the Word of God, not just talk about our experiences," she said. "A church, a tradition or a good work won't take you to heaven,

Sydney rector to become a Catholic monk

The Rev Peter Hughes, former rector of St James, King Street, has taken the first step towards becoming a Roman Catholic monk.

He recently wrote to friends that he had been accepted to begin preparations towards entering a Benedictine congregation in Camaldoli, Italy. This step will require him becoming a member of the Roman Catholic Church.

Peter Hughes said that in entering the Roman Catholic Church he did not consider himself to be leaving the Anglican Church. "It feels more comparable to a 'translation', and one that I can make only in the faith that this is where I am now to realise my new way of life," he explained.

"This is the personal experience which I hope may lead me towards contributing something positive and constructive to the ecumenical journey."

His letter to his friends

shares his personal pilgrimage and experiences since he left ministry at St James.

"It is now three years since I left St James to explore monasticism and follow my instinctive call to be a monk," he wrote. "Taking such a road has been difficult and has taught hard lessons. But it has proved to be necessary to bring me to absolute dependence on God."

Since Mr Hughes arrived in Italy in May 1997, he has stayed in twelve monastic and religious houses for both long and short periods as he searched for the way he believed God was leading him.

He wrote that, in reaching his decision, he found words from the Bible speaking to him. "Trust in the Lord with all your heart, and do not rely on your own intelligence. In all your steps think of him, and he will smooth out your way," Mr Hughes said.

Trinity close to obtaining alternative venue in Sutherland

A *Sydney Morning Herald* reported last month that Trinity Grammar School is close to finalising a deal to build a new campus in Sydney's southern suburbs.

Trinity has announced that its new junior school will be built on a greenfield site in Sutherland Shire.

The move follows the

school's failed attempts to purchase or lease the University of New South Wales' St George campus at Oatley.

The Minister for Education, Mr Aquilina, introduced specific legislation which prevented Trinity from acquiring this site. The *Herald* said that the State

Government 'had always intended the campus to be used solely for public education purposes'.

The St George campus has been transferred to the Department of Education for \$4 million. It's likely to be used as a 'multi-education precinct' for high school and TAFE students.

Trinity plans

Trinity intends to have a new campus for students from kindergarten to Year 9 ready by 2001. Meanwhile Trinity students already enrolled in the new school will be temporarily located at Summer Hill.

Strategy underway for 'difficult' West

SYDNEY EXTRA

BY JEREMY HALCROW

Parishes in Sydney's west can't find ministers. But there are signs of hope...

Peter Ellem has come a long way to fill a vacancy in Sydney's west. But the parish of Yagoona doesn't mind. They have been waiting nearly two years for him.

Born in Canberra, Peter has spent all his adult life in the UK. For the past six years he was responsible for planting an inner-city church in Leeds, in the north of England. He starts at Yagoona this month.

Regional bishop for Yagoona, Ray Smith, can barely control his joy that Peter accepted the offer. Bishop Smith sees it as vindication of the hard work he has put in, trying to support gospel ministry in what he calls 'difficult' areas.

"It can take a year or more to fill some parishes in our region," he said.

The bishop's hard work to rectify this problem is focused on a report, due out soon. It will recommend strategies to promote gospel outreach in the 'difficult' parts of Sydney's west and south-west. The report is being prepared by Bishop Smith, Bishop King and the Rev Geoff Taylor, rector of St Mark's, Sadler which takes in the Green Valley

Housing Commission area.

Bishop Smith's definition of a difficult ministry area would include those with a large low socio-economic or non-English speaking population. Most of the parishes in his region would be 'difficult' under that definition.

Assistant at Yagoona parish, the Rev Steven Layson may have been keeping the three-centre parish running for almost two years, but he seems more excited than relieved by Peter's appointment.

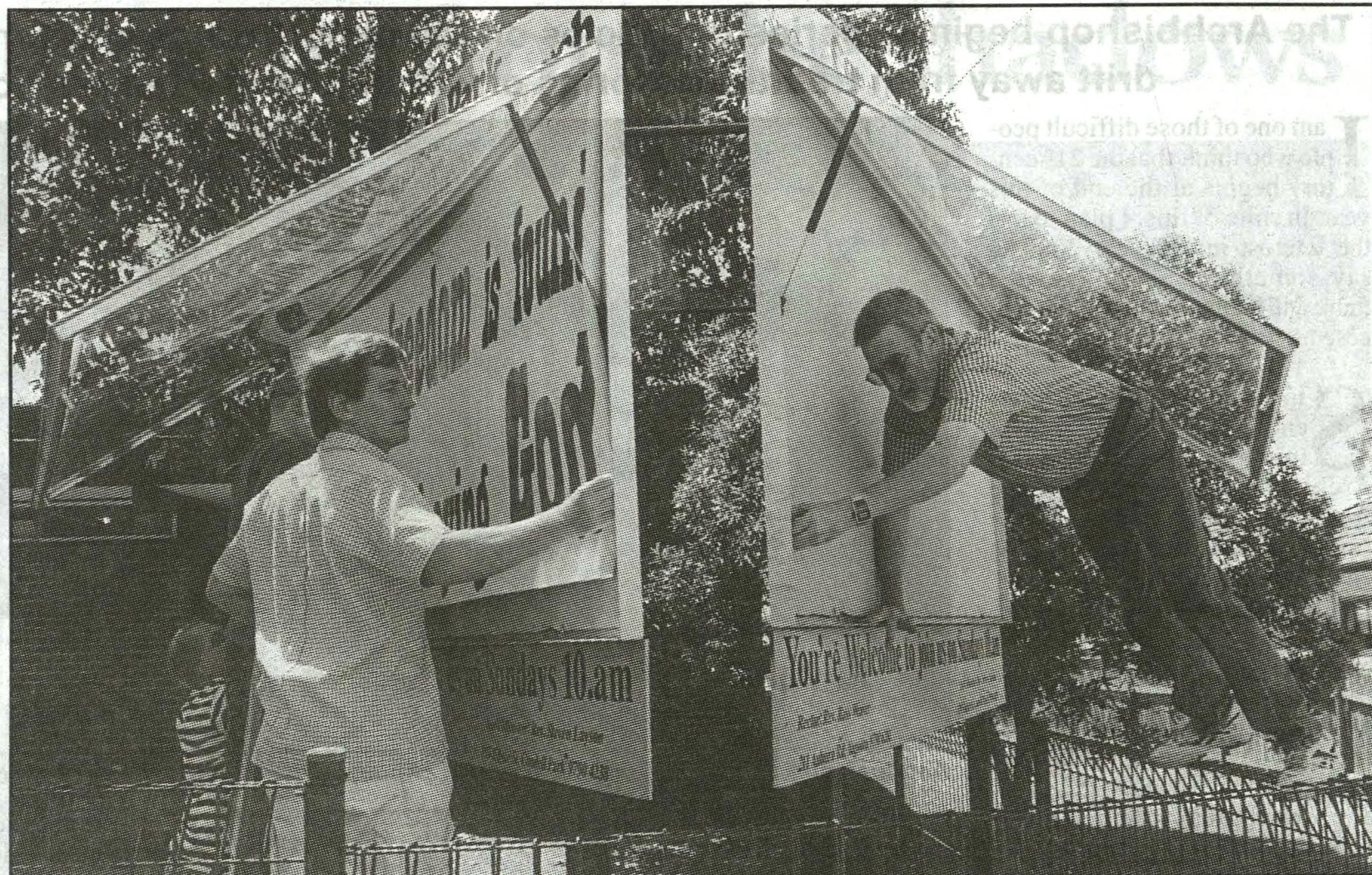
"After a year and a half of waiting, it's great," Mr Layson said. "It is very hard to get someone to come here. The best thing is that the big cultural mix of the area excited him rather than put him off."

Asked why it proved to be so difficult to find someone, he gives an immediate response: "It's not the North Shore."

But Mr Layson agrees there are other reasons.

"A three-centred parish may seem a bit daunting for someone looking from outside," he said.

So, what attracted him to become an assistant in the parish?



Sign of change at St Clement's, Condell Park, part of Yagoona parish. Alterations are made for the new minister.

"Coming out of college, I wanted the opportunity to have a bit of independence," Mr Layson said. "Here, I am able to look after my own church. But what mattered more was that the people here were keen on evangelism. That was very important."

"There are challenges everywhere but it is easier here than it looks from the outside," he said.

Dr Robert Doyle's apology to Sydney bishops

My remarks (SC Dec-Jan '99) on the silence or opposition by Sydney bishops to three motions in our Synod and Standing Committee which disowned catholic doctrines of order, ministry and sacraments need to be placed in context. Our bishops, and especially Paul Barnett and Ray Smith, have in General Synod and meetings of the Australian bishops opposed the same doctrines. Further, Paul Barnett's speech opposed lay presidency on the 'closed door' argument and endorsed lay administration doctrinally speaking. For the hurt these omissions have caused, my apologies.

The need for a wide discussion amongst us on these three doctrines is urgent. ARCIC's Authority III, the Virginia Report endorsed at Lambeth, the reports by the English and Australian bishop on Lay Presidency, and the changes foreshadowed to the Constitution of the Australian Anglican Church, whose General Synod meets in 2001, are making 'catholic order' a first principle. If successful, the simple, evangelical view of order and ministry of Thomas Cranmer and his prayer book will be overthrown in all dioceses. Preferable, is the status quo where both points of view and accompanying action are more or less tolerated.

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Three months*	5.00% pa	5.15% pa
Six months*	5.30% pa	5.45% pa
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Two years	6.25% pa	6.40% pa
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Our drift away from orthodoxy

The Archbishop begins a series of articles on the major issues confronting the Church, looking at why the drift away from traditional forms of worship may open the door to unbiblical practices

I am one of those difficult people who think that the 21st century begins at the end of this year. In spite of this, I plan to use the interest in the year 2000 to say something about issues I think will be important for the diocese as it faces a new century.

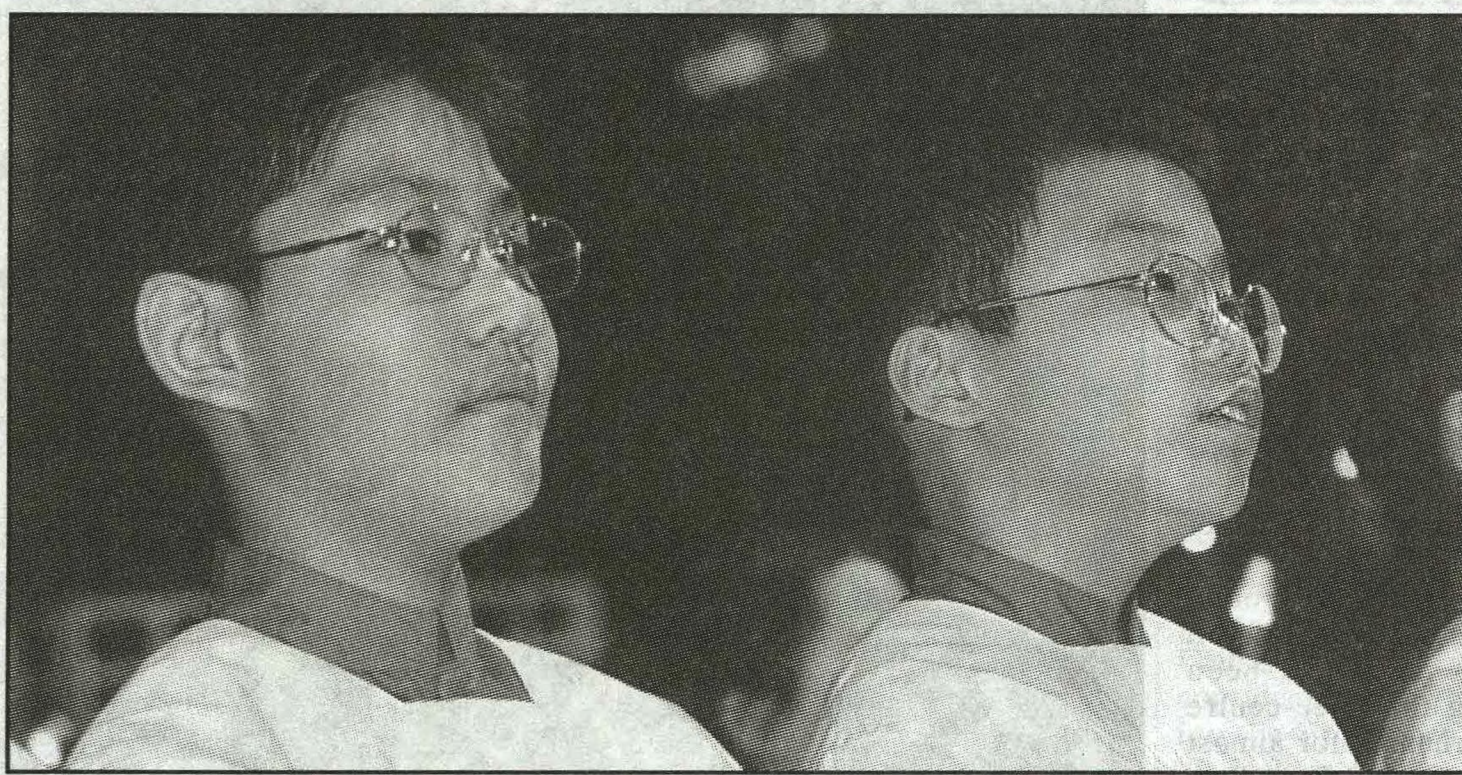
Since the Lambeth Conference in 1998, I have been involved with a group of Archbishops encouraging the Anglican Communion to take seriously the Lambeth resolutions on human sexuality.

In some parts of the world, (the Episcopal Church of the USA being the one which I have become most familiar) the forsaking of long accepted standards of sexual behaviour has become the straw that has broken the camel's back for many church members. Coming in the wake of a series of shifts that many see as departures from classical Anglican faith and practice, the acceptance of homosexual practice has become one shift too far.

There is a meeting of Anglican Primates in March this year, at which this matter will be considered seriously. Action will be sought to stem the drift away from recognised Christian norms.

Knowing of the issues to be considered by the Primates in March, the Prayer Book Society of the Episcopal Church has produced a publication entitled *Dear Primates*. Its main burden is to draw attention to what its authors see as the major departures from Anglican norms that have taken place in the Episcopal Church over the last 30 years or more.

I do not refer to this publica-

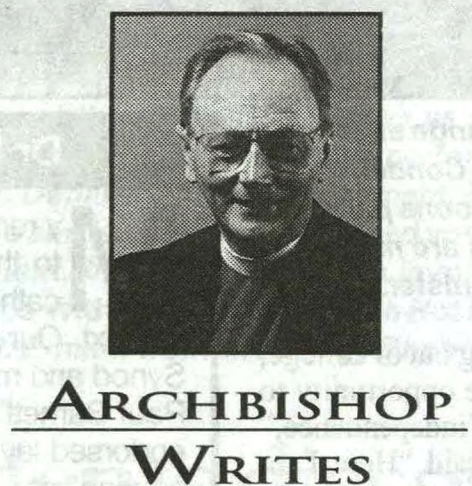


Anglican choristers in Hong Kong: the Archbishop is currently in East Asia building links.

tion for the purpose of castigating the Episcopal Church. Rather, I allude to it because it records a process of retreat from the classical statements of faith and order - which the authors call 'forms, formulas and formularies' - that have buttressed and shaped the Anglican Church. I refer to it because I think the problem is not confined to the North American Continent.

Let me raise my concern by way of a question. I ask you, "What is orthodoxy?"

Once the answer would have been the Book of Common Prayer, the Thirty-Nine Articles and the Ordinal, and seriously minded people would have meant it. Even in the Episcopal Church, I understand, the intention of the founders was not to abandon any of the theological norms set out in those documents, but to adapt



ARCHBISHOP WRITES

them to suit the circumstances of a new independent nation. The authors of *Dear Primates* suggest it is a decline from orthodoxy, as Anglicanism has defined it, that lies at the root of the present dilemma over moral issues.

Orthodoxy is important not for its own sake, but for the salvation of those who believe in Christ. It seeks to maintain

those things that Christians must hold if they are to remain loyal to God in Christ and be saved. Orthodoxy says, 'truth matters'.

A further element of orthodoxy as defined within classic Anglicanism is balance and proportion. It places individual truths within the wider framework of a balanced expression of Christian believing. Error often comes as a matter of disproportion: one truth stressed to the exclusion of others.

My concern is that I think I see processes at work in our own context which, over time, could do harm theologically and spiritually.

For all sorts of reasons the Book of Common Prayer is becoming a dead letter. Many new believers in our churches would not know what it is. The decline

in the use of fixed forms of service leaves parishioners at the mercy of those who put the services together. I am not unsympathetic to the reasons for this but I raise the question: 'Where will our churches be 25 years from now?'

In addition to the inadvertent expression of partial truth or things that are wrong, there are deliberate choices to leave behind Christian beliefs which are no longer considered palatable. Will we continue to test what is taught by our historic formularies? Will we maintain our confidence in them?

Without a laity well versed in the faith as held in this church, congregations become vulnerable to the spiritual guru whose personality or oratory, or both, lends support to distortions or limitations of that form of Christian believing, doing, and worshipping, that has been tested over time.

The Anglican Church in Australia will need to face issues of truth and mission in this new century. I treasure the commitment we have in this Diocese to the Bible. I hope we all do. I certainly thank God for all those who have laboured in the past, and do so now, to maintain that commitment. I certainly wish to do all I can to foster that loyalty.

But orthodoxy has found it necessary to formulate biblical truth into coherent propositions and statements to preserve truth and to describe error. Our forms, formulas and formularies have done this for us. If Anglican Christians in Australia do not know them, understand them, cherish them and live in them, what will the future hold?



THE ARCHBISHOP OF SYDNEY'S OVERSEAS RELIEF AND AID FUND

ORAF news

girls matter

In many countries of the world, girl children experience discrimination. They are not valued as highly as boys. A Nigerian friend of mine is now a senior economist with UNDP. When she reached school age, 35 years ago, her father was mocked by his neighbours because he chose to send her to be educated. "What a waste of money!" local men jeered. To which he replied, "God has given me a girl - she is of as much worth as a boy in God's eyes, and mine too." This was a radical attitude which has had life-long ramifications for my friend's well-being and that of her daughters.

Investment in education for girls has been shown to be one of the most important determinants of development, with positive implications for all other measures of progress. The more time a girl spends at school, the more likely she is to marry later, postpone her first pregnancy, and give birth to a child who survives infancy. Girls are disproportionately affected by resource constraints in families. They make up two-thirds of the estimated 130 million children in developing countries who do not attend school.

Recently, I monitored a project the ORAF had funded in rural Chile. We had renovated a hostel for indigenous Mapuche girls - a place where they can live while they receive a secondary education. The hostel is a loving, safe environment. Many of the girls' mothers live with alcohol-associated domestic violence. The hostel provides peace of mind for mothers about their daughters' well-being. The life options those mothers haven't had, are being provided for their daughters. Their futures look brighter. Girls' education does matter. It can help break the cycle of poverty and lack of choice in girls' lives. Let's pray for all those development activities which value girls and seek to improve their daily lives.

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.

Christians credited in Honours List

When *Southern Cross* spoke to Danielle McGrath and Stephen Carr in 1998, they had recently competed at the Winter Olympics in Nagano, Japan.

Winners of three international bronze medals and a swag of Australian Titles, the brother and sister team have been awarded the Medal of the Order of Australia (OAM) in this year's Honours List.

On January 26 every year hundreds of Australians are named in the Australia Day Honour's List. Every year a number of Christians are among those acknowledged for their service.

Honoured for her work with human rights movements, overseas aid activities and service with St John's Ambulance, Mrs Valerie Grogan was last month made a Member in the Order of Australia (AM).

More than 30 years ago Mrs Grogan founded the Australian section of the Tibetan Friendship Group. She served as its president from 1968 until 1993.

Her commitment to the St John's Ambulance Brigade and the International Commission of Jurists extends back to 1960.

Mrs Grogan, a member of St Swithun's, Pymble, faces a new challenge this year. Her husband, a retired Judge, begins his first year at Moore College in 2000 making him the oldest full-time theological student.

Organist, composer and former rector of St Michael's, Vacluse the Rev Canon Lawrence Bartlett was awarded an OAM for his service to the Anglican Church.

Now working part-time as Precentor at St Andrew's, Cathedral, Canon Bartlett was acknowledged for his contribution to the ecumenical Hymn Book and the Australian Prayer Book.

Others honoured

Dr Edwin Boyce OAM: was honoured for service to education, notably as Principal of Pacific Hills Christian School.

The Rev John Edmondstone OAM: was honoured for service to religion and the community, particularly through the Baptist Church.

Mr Edmondstone is the president of the Council of Churches in NSW.

The Ven John Harrower OAM: was honoured for his service to the community through the Anglican Church and as a missionary in Argentina.

Mr Harrower has been Archdeacon of Kew, Victoria since 1994.

Mr John (Jack) Lesslie OAM: was honoured for his service to youth and to the community. Mr Lesslie has been a member of St Anne's, Ryde for 60 years.

Mrs Lynn Wilson OAM: was honoured for service to the community and as Founder, Secretary and Treasurer of the Australasian Tuberous Society. Mrs Wilson is a member of the Bulli-Woonona Anglican Church.

IN BRIEF

NCLS to go global with your help

The National Church Life Survey (NCLS) needs your help. The third NCLS, planned for April 2001, will be undertaken simultaneously in 4 countries: Australia, the UK, the USA and New Zealand. The NCLS is surveying the range of mission resources available, to design the most appropriate suite of resources. Your recommendations are welcome. If your congregation found any resource particularly helpful call Allison 8267 4391.

NSW churches speak out on brothels

The NSW Council of Churches has congratulated the NSW government for its new task force on brothels but wants details on what areas will be tackled. The Council released a list of concerns including the advertising of illegal establishments and the overturning of local council decisions on the placement of brothels. The Council, whose membership includes representatives of the Anglican Diocese of Sydney, has spent four years lobbying the government to re-think parts of its December 1995 decision to legalise brothels.

Woman 'betrayed' by Bishop speaks

The Australian - The female victim in the sexual misconduct matter which prompted Bishop Browning of Canberra-Goulburn to resign, has revealed how childhood abuse from her father left her vulnerable. She said Bishop Browning, then her local minister, betrayed her trust after she sought counselling over the abuse and a failed marriage. Her comments followed the decision of the Canberra Synod to reinstate Bishop Browning.

Conference for Anglican women

The triennial conference of Anglican Women of Australia will be held at Morpeth in the Hunter Valley, NSW in May this year. The Archbishop of Brisbane, Peter Hollingworth, will be the speaker. Ph: 6551 0910.

Bishop Bruce Wilson resigns from Bathurst

Bishop Bruce Wilson surprised everyone when he announced his decision to retire from the Diocese of Bathurst in December.

In a pastoral letter read in every Bathurst parish, he explained the decision was made so he could pursue his vocation as a Christian author. The bishop was not required to retire for another seven and half years.

He and his wife Zandra have purchased a house in the Upper Blue Mountains which, as well as offering the seclusion needed for writing, will allow him to run a small-scale retreat and spiritual guidance ministry.

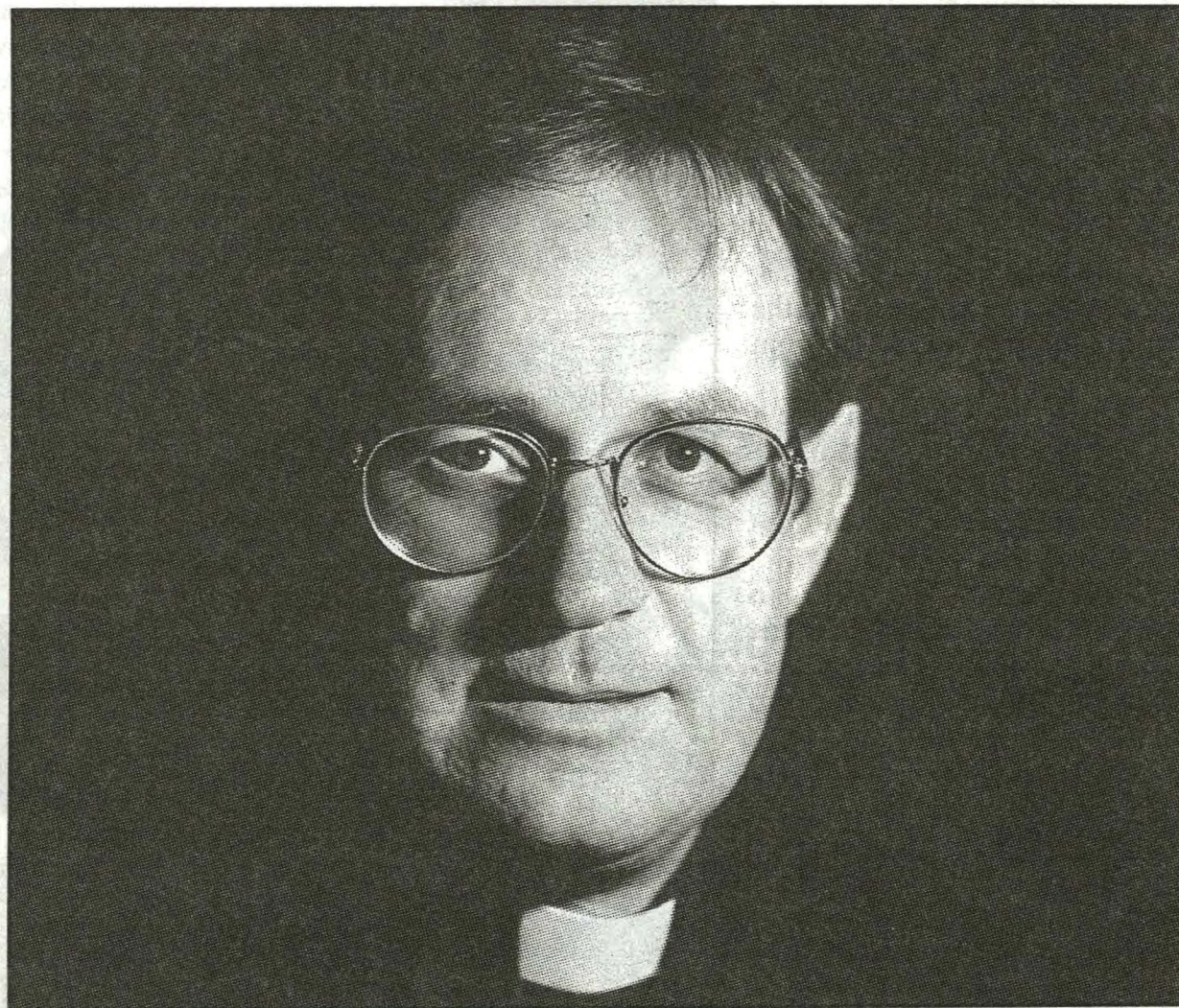
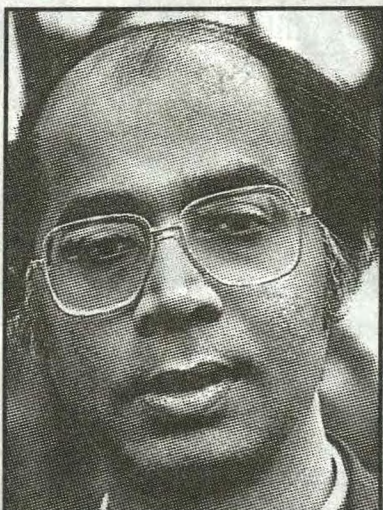
Bruce Wilson trained at Moore Theological College and served in parishes of

Sydney Diocese until he was appointed Assistant Bishop of Canberra-Goulburn and Director of St Mark's, Canberra in 1984. In 1989 he was elected Bishop of Bathurst.

"I received the resignation of Bishop Wilson with regret," Archbishop Goodhew, Metropolitan of NSW, said. "Bishop Wilson has assisted the Bathurst Diocese in dealing constructively with the many problems confronting... ministry in regional Australia."

"He has been in the forefront of the Church's contribution to the process of reconciliation between Aboriginal and non-indigenous Australians," Archbishop Goodhew said.

New Archbishop to emerge from the shadows



Leading candidates in the election of the Archbishop of Melbourne this month: (clockwise from top left) Bishop Roger Herft, Bishop Andrew Curnow and 'surprise possibility', Pakistani-born Bishop Michael Nazir-Ali.

This month will see three new diocesan bishops elected in the Anglican Church of Australia.

The people of the diocese of Bunbury in Western Australia will elect their bishop on February 13, after the retirement of Bishop Hamish Jamieson. The Tasmanian synod will meet on 19th February to elect Bishop Philip Newell's successor, and the Melbourne electoral synod will convene at the end of this month to elect their new Archbishop.

Bunbury

Some are tipping one of the Perth assistant bishops for Bunbury, though if the diocese looks for someone to follow up Bishop Jamieson's ministry interests they may look further afield for someone with inclinations towards renewal ministry.

Tasmania

Tasmania was said to have 25 clergy under consideration in their first list of candidates. And though it's hard to predict in such a wide field, some suggest they may invite back Bishop Philip Aspinall, the present assistant in Adelaide, who was the former Director of Anglicare Tasmania.

Melbourne

Melbourne diocese will be presented with a small list of candidates chosen by their electoral board and they must elect from that list.

In late December (30/12/99), the *Age* suggested that the next Archbishop of Melbourne was likely to come from one of three leading candidates. These are Bishop Andrew Curnow, one of the Melbourne assistant bishops, Bishop

Roger Herft from Newcastle, and surprisingly, Bishop Michael Nazir-Ali, the Bishop of Rochester in England.

Bishop Curnow is best known to the synod members, though the *Age* damned him with faint praise declaring that 'lack of charisma is acknowledged as his main failing'. However, he has excellent Melbourne credentials, being chairman of Anglicare Australia for some years, and also chairman of the Brotherhood of St Laurence.

The *Age* said that Bishop Roger Herft 'was now the firm favourite to beat Bishop Curnow', though it added 'he suffers from a lack of local profile and the authoritarian reputation of the Sri Lankan church'.

Bishop Herft was the chaplain to the 1998 Lambeth Conference and this may well work in his favour

in Melbourne.

Pakistani-born Michael Nazir-Ali, with an evangelical background, is a surprise inclusion. He was Bishop of Raiwind in Pakistan before becoming theological adviser to the Archbishop of Canterbury prior to the 1988 Lambeth Conference, and then General Secretary of CMS in the UK.

Many English sources expect he is amongst those under consideration next time there is an appointment to Canterbury. From that point of view it would be hard to see him moving from his English diocese to Melbourne if he was to be elected.

■ Closer to home, NSW will see a diocesan election in July, when Bathurst synod will meet to choose a successor to Bishop Bruce Wilson.

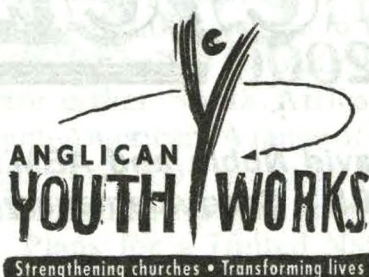
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Anti-Christian riots spread in Indonesia

BY
JEREMY HALCROW

Anti-Christian violence is spreading through the Indonesian archipelago, with Lombok the latest focus for rioters. On January 19, 11 churches were destroyed on the tourist island with 3,000 Christians fleeing their homes.

CMS missionary in Indonesia, Peter Rodgers, explained that the cause of the violence varied from region to region.

"Where the Christians are a minority they are indeed under attack. Those attacks were systematic and well supported from the outside," he said.

This seems the case in Lombok. On January 17 Muslims on Lombok held a mass gathering to show their solidarity with their co-religionists in the Malukus. An open letter, sponsored by various Muslim organisations, was then circulated to churches demanding that they 'curse' Ambonese Christians. If they did not comply they would be considered enemies.

Mr Rodgers told *Southern Cross* that in some recent clashes, particularly in North Halmahera, "Christians" are in the majority and 'have been attacking violently, burning and killing'. Halmahera is the largest of the Maluku islands. In some smaller islands, such as Ternate, the entire Christian population has been forced to flee.

Meanwhile in Ambon, the largest city in the Malukus, where up to 2,000 people have been killed over the past year, the situation appears more stable. Schools and other services remain closed.

"We all suspect that there have been provokers behind all this with political motives. It is easy to prey on peoples religious differences," Mr Rodgers said.

Indeed, *The Jakarta Post* named four people suspected of orchestrating the violence in Ambon and the Maluku islands for political purposes. They are former mayor of Ambon, Dicky Wattimena; a Muslim leader, the Sultan of Ternate; and two aides



Muslim activists call for jihad (Holy war) in Jakarta last month.

of former President Soeharto. Former Army-chief, General Wiranto, was also named.

While on the ground, says BBC correspondent Nicholas Nugent, the fighting has been directed by Jakarta-based Ambonese gangsters who have taken control of both Muslim and Christian groups.

Analysts claim that some political figures and sections of the army want to destabilise the infant democratic government of President Wahid.

A US State Department official, however, said on January 19 that there was 'no clear evidence' that a military coup was likely 'at this time'.

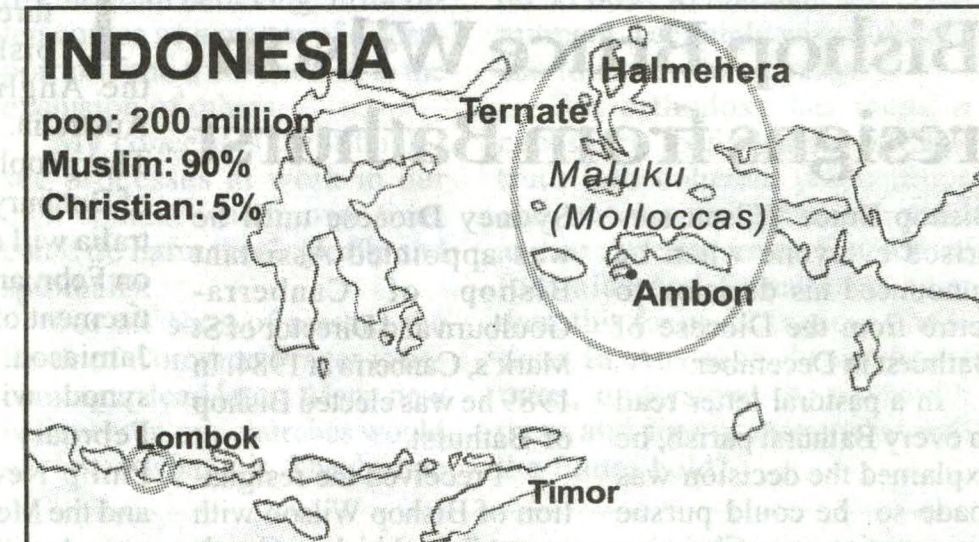
Nevertheless political observer, Samsu Rizal Panggabean, urged President Wahid, to replace the existing security forces in Ambon because they 'have be-

come part of the conflicting parties'. This call was backed by the Communion of Churches in Indonesia, which wants international peace-keepers to be deployed. They believe some in the military are targeting Christians.

The situation in Ambon is particularly sad because of its history. "Did you know Ambon had long been regarded the model area for Muslim/Christian peaceful coexistence?" Peter Rodgers said.

Mr Nugent explains that the two communities lived together harmoniously under a traditional agreement called 'pela'. Under this agreement Christians and Muslims built adjoining villages.

The pela was put under stress when the Dutch colonists left after WWII. Ambonese Christians, who felt a closer affinity with the Dutch, resisted incorporation



into Indonesia. They formed an independence movement called the Republic of the South Malukus. The movement was defeated and its leaders went into exile in Holland. Recently with Muslim migrants taking an increasing number of positions of influence - as part of government policy to mix-up ethnic populations - Christians called on

independence supporters in Holland for help.

The result: Muslim Ambonese feared the Christians were about to wage a war of independence, while the Christians feared their community was about to be wiped out by the growing and increasingly armed Muslims. A volatile situation ripe to be ignited for political purposes.

MYC 2000

Mid Year Conference turns 25!!

The MYC is an annual Bible teaching week run by Campus Bible Study. The year 2000 is the 25th year that MYC has been running.

To give thanks to God for His work in the lives of all the students who were faithfully taught the Bible while studying at UNSW there will be a celebration day on July 8, 2000. This day will be for all those who have attended MYC, or have been involved in the ministry of Campus Bible Study at UNSW.

Future issues of *Southern Cross* will provide more details or to register an expression of interest email:

info@myc.conf.au

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Sydney calls for peace in Indonesia

For the first time in Australia, Muslim and Christian leaders have come together in a public appeal for peace in Indonesia.

Around 400 people attended the lunchtime rally in Sydney's Martin Place. They appealed to the warring factions to call a truce and enter into reconciliation talks.

Australian Federation of Islamic Councils president, Abbas Ahmed, called on the perpetrators of the violence to stop.

An appeal echoed by National Council of Churches in Australia spokesperson, the Rev Prof James Haire, who spent 17 years working in Halmahera. "We call on all Christian and Muslim leaders in the Maluku islands, in Indonesia and Australia, to work for reconciliation and peace."

US report 'pulls no punches'

comment

Archbishop Goodhew has released the report of five bishops, including himself, who travelled to the US to 'listen' to the experiences of gay and lesbian Christians in the Episcopal Church of the United States (ECUSA). They went at the invitation of Bishop Frank Griswold, Presiding Bishop of ECUSA.

The report pulls no punches, but rather states quite clearly the issues the visiting bishops consider need to be addressed. They also make some unambiguous suggestions to the Presiding Bishop that they hope will assist the position of conservative elements in ECUSA who feel dragged by the apparent support for liberalizing tendencies relating to the ordination of practising gay and lesbians Christians and the push for church recognition and 'blessing' of same-sex marriages.

Conservatives in ECUSA told the bishops that while liberal attitudes prevail on human sexuality, those opposed to women's ordination and consecration find that these matters are coercively applied and that no dissenting views are tolerated.

The visiting bishops' report talks of the issue of authority. While reason, experience and tradition in Anglican theology are meant to be subject to Scriptural authority, the bishops said that in ECUSA they 'encountered a tendency to submit Scripture to



BY
MARGARET RODGERS

experience' and that they 'noted an inclination to value ambiguity and a measure of selectivity in the exegesis of Scripture as well as in the use of scientific research'.

They were critical of 'revisionist teaching and practice' that they believe 'seriously compromises the pastoral and disciplinary role of a bishop'.

"If the bishop, is exceeding the canons of the national church in ordaining practising homosexuals, he or she forfeits authority over those who, out of conscience, disagree," the report states.

They point out that there is a distinction between what a local church can agree to and legislate on its own, and what requires the assent of the wider church. "Major sections of the [Anglican] Communion view homosexual practice as something that has always been included within that category of behaviour that God condemns as sinful," they write. "This being so we consider that universal responsibility must

over-ride local preference."

They suggest to the Presiding Bishop that ways be found 'to strengthen the framework that will make possible both obedience and dialogue'. They say this could be achieved by a system of alternative oversight within ECUSA where bishops from outside a diocese may have oversight of those congregations that cannot accept the generally received practice within that diocese. "This is much to be preferred to congregations either leaving ECUSA, or seeking episcopal oversight from elsewhere in the Communion," the reports says.

They also point out that the Presiding Bishop's status would be greatly enhanced, 'especially in the eyes of the more conservative elements of the Church, if he were not seen as giving public support to one side of the issue'.

Finally they call for more useful dialogue within ECUSA. They say many have been excluded from the present 'dialogue' taking place and that their suggestions on alternative oversight would mean that it could happen 'unclouded by suspicions that dialogue is simply a device to contain and neutralise opposition'.

Both Bishop Griswold and the Archbishop of Canterbury have copies of this report.

Its full text can be found on our website www.anglicanmediasydney.asn.au

First gospels for E Timor

For the first time, the East Timorese are reading Luke in their native language - Tetum Prasa - which was suppressed for 24 years under Indonesian rule.

Ten thousand copies have been supplied by the Bible Society and distributed to Catholic and Protestant churches in East Timor by the Australian Army.

The Tetum Prasa Gospel of Luke was secretly translated by East Timorese Christians and printed by the Bible Society at the request of Bishop Carlos Belo.

Indian leader dies

More than 100,000 people attended the funeral of Metropolitan Alexander Mar Thoma, head of the Indian Mar Thoma Church. He died on January 11, aged 87.

The Mar Thoma Church, evangelical in theology and orthodox in form, hosts the Maramon Convention - one of the largest Christian conventions in the world. Archbishop Goodhew, a main speaker at last year's Convention, was impressed by the 'quality and sincerity' of the Metropolitan.

A Mar Thoma congregation is run in Sydney in association with Holy Trinity, Erskineville.

IN BRIEF

Williams new Welsh Primate

The Bishop of Monmouth, Rowan Williams, has been elected Primate of the Church of Wales. Though several days were set aside for the election, it only took one morning for the Welsh to choose their new Primate. Bishop Williams is a notable theologian and presented a paper on making moral decisions to the 1998 Lambeth Conference. Ordained in the late '70s, he served at Cambridge and Oxford universities until 1992 when elected to Monmouth. Friends say it took him just three months to perfect his Welsh.

Christian radio puts Hmong in danger

The Central Evangelical Church of Laos has told Christian Hmong to stop listening to Far East Broadcasting (FEBC) programs in order to avoid arrest. Several hundred thousand Hmong in Laos and nearby countries have turned to Christ as a result of such broadcasts. An FEBC spokesperson acknowledged the seriousness of the problem, and asked Christians to pray. FEBC will continue broadcasting in spite of the government persecution.

Christian group under fire for buying slaves

Washington Post - Christian Solidarity International has been criticised by the UN for buying the freedom of Sudanese slaves. A secret mission in December saw the group buy the freedom of more than 5,514 slaves. This brings the number of slaves freed to over 20,000 since the program began in 1995. UNICEF director, Carol Bellamy, said Christian Solidarity were only fuelling the slave trade by increasing demand. Defending itself, Christian Solidarity said 100,000 people remain slaves, captured by the National Islamic Front as part of its holy war. The slaves are subjected to torture, sexual abuse and forced Islamization.

UK TV station fined for 'preaching the Bible'

Telegraph (UK) - A Christian broadcaster in Britain has been fined £20,000 for screening an advert which described homosexuality as 'an abomination', and suggested that social problems were caused by a lack of Christian standards. The Independent Television Commission (ITC), which monitors private channels, decided the commercial breached the advertising code. It said criticism of abortion, divorce laws and the implication that gays should not hold public office amounted to political partiality.

Rory Alec, managing director of the channel watched in 250,000 homes, complained that freedom of religion was being infringed. He said, "All we are doing is proclaiming the Bible." But an ITC spokeswoman said: "We're not saying they can't preach the Bible, but theirs is not the only interpretation of the Scriptures."

Frosty reaction to meeting of world religions

CEN - The Most Rev Njongonkulu Ndungane, Primate of the Church of the Province of Southern Africa, has been critical of the invitations to The Parliament of World Religions which met in Cape Town in December. Witches, pagans, astrologers and even a 'reincarnated pharaoh' were present.

"I think it should not be opened to everybody who says 'I am religious'," the Archbishop said when interviewed, adding that he didn't think that witches should be included.

The CEN reports that the week-long 'parliament' drew an estimated 7,000 people to Cape Town, but half of the participants were either South African or South American. A range of New Age workshops and talks dominated the international gathering.

Plans for a United Nations religious summit were announced in Cape Town. Kofi Annan, the UN Secretary-General, plans to bring together 1,000 of the world's religious and spiritual leaders, before the Heads of State Millennium Summit.

The aim is 'to get the pre-eminent religious leaders to the UN so they can support the peace process, in concert with the political bodies there', the executive co-ordinator of the religious leaders summit said.

The Archbishop of Canterbury's staff said that he supports the idea of the summit, but that he is waiting further details before he decides whether to attend.

Beyond Church Growth

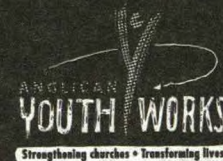
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ARCHBISHOP OF SYDNEY'S COMMUNITY
CARE AND DEVELOPMENT PROGRAM
(Winter Appeal)

GRANT APPLICATIONS

The Archbishop of Sydney's Community Care and Development Program is currently seeking new projects to fund.

Grants will be considered for projects that alleviate and prevent poverty and disadvantage, and enable Christians to impact on their communities. Projects should operate within the Sydney Diocese and have a significant Christian management input.

Funding is on a year-by-year basis, with consideration given for funding of up to three years. Grants will be for the 12 month period from 1 January to 31 December 2001.

For further information and/or guidelines on grant applications please contact Mrs Sandra Burcher, Director, Archbishop's Appeals Unit on 9265 1511.

Applications for grants close 30th April 2000

Film blues

I find it difficult to understand why you include reviews of films such as *Fight Club* that have an R rating. Sarah Barnett describes this film as being 'brutal in its aggression and humour'. Why did she even bother watching a film rated R? Did she not expect this? By including reviews of certain films some people might be encouraged to go and see them. The eye is the lamp of the body, and Paul urges us to be transformed by the renewing of our minds. It is certainly my experience that what goes in has influence on our thinking. I don't wish to sound legalistic, but there seems to be a sad irony here, as the *Quarterly* includes two pages on the brutal persecution of our brothers and sisters around the world.

**Bruce Pass
Marsfield, NSW**

Ed- At the time of most media preview screenings the rating of a film has not been decided. This was the case with *Fight Club*.

CLERGY moves



The Rev Gordon Blackwell retires 4.3.00 from Chaplain, Central Sydney Area Mental Health.

The Rev Peter Ellem from UK to rector, Yagoona 23.2.00.

The Rev Tom Henderson-Brooks from assistant, Bondi Beach to curate-in-charge, Bondi Beach 1.10.99.

The Rev Christopher Jones from vicar, Wee Waa (Armidale) to curate-in-charge, Crestwood 28.1.00.

Canon Peter Kemp, rector, Parramatta retired 28.11.99.

The Rev John Lavender from assistant Penrith to curate-in-charge, Glenmore Park 1.1.00.

The Rev Robert Luscombe from rector, Fairy Meadow to assistant, Camden 6.3.00.

The Rev Dr Robert Mirrington, rector, St Thomas, Kingsgrove retiring 1.2.00.

The Rev David Mulready from rector, Penrith to rector, Parramatta 2.3.00.

The Rev Graeme Orr from rector, Punchbowl to assistant, Riverwood-Punchbowl 4.3.00.

The Rev Warren Stuckey from assistant, Ingleburn with Denham Court to curate-in-charge Denham Court 1.1.00.

SYDNEY diary



Sat, 4 Mar: St John's, Gordon - 11am Matins, 12 noon HC and basket lunch, 1.30pm Prayer Book Society Annual Meeting.

Sun, 5 Mar, 10am: St John's Campsie (Alive and Kicking!) Super-reunion. 10am service followed by midday luncheon. Its first history book since 1936 will be launched. To be placed on mailing list call Keith Falconer 9623-0913.

Sat, 11 Mar, 2pm: Chapter House. HC and Anglican Historical Society Annual Meeting. Speaker: Brian McAteer.

Sun, 19 Mar, 6pm: St John Mark's, Chester Hill. Evensong - Rector's 40th Anniversary of Priesting.

Lay presidency debate heads down wrong path

I read your articles on lay administration (Dec/Jan) with a sense of déjà vu, especially the comments of Archbishop Rayner.

You see, from the time of its inception until about nine years ago, I worshipped within the Uniting Church. While my parish, and many others, were true to the Bible, I saw and felt the pain brought about by the drift of that denomination's leaders away from the way of God and His word and towards the way of the world. Without wanting to unfairly denigrate the UC, because much of what it does is good, it seems that it was subject to a movement away from the truth, taken in very small, but unrelenting steps.

I have seen that drift defended within the UC in terms similar to those used by Archbishop Rayner: 'a challenge to unity; threatens to jeopardise the delicate balance in which our different emphases can enrich the church'.

I see other terms coming just short of stating that Anglicanism is above Christianity: 'Anglican unity is threatened when its different parts no longer have their centre of gravity in Anglicanism; dioceses have held together in healthy and constructive unity [when] the top leadership have prized their Anglican heritage.'

All this sounds like, "We can stay together if you do not make an issue of what the Bible says." That prized Anglican heritage would be void of hero martyrs if this position had always been taken.

If faithful Christians within the Anglican Church do not stand firm, the Anglican denomination will end up like the UC with its infamous displays of worldliness rather than godliness. To be tolerant of this liberal way of thinking is to obey it. Aim for unity - yes! Avoid a rift - yes! But better a rift between man and man than between man and God.

**Trevor Solomon
Barden Ridge, NSW**

During a move in Synod to regulate the Canon Concerning Services 1992 - Clause 5(2), it was stated that, as far back as 1991, there were members of Sydney diocese who held the intention of interpreting the Canon as legitimizing lay and diaconal celebration of the Lord's Supper. This raises two important ethical questions -

1) Did any of Sydney's representatives to General Synod hold this intention and, if so, did they make it clear to members of General Synod during the debate on that Canon in 1992?

2) Was this same intention

made explicit and clear to members of Sydney Synod in 1998 during the debate prior to the adoption of the canon?

I was present in the 1998 Sydney Synod and heard no such intention canvassed. If the people who have held this intention since 1991 were members of General Synod in 1992 and Sydney Synod in 1998, then they have not acted with integrity. 'Change by stealth' or operating with a 'hidden agenda' may be legitimate management techniques but hardly obedient to the Scriptural injunction to be open in our dealings with all people and to speak the truth in love.

**Shareen Robinson
Penrith, NSW**

I am writing to you regarding the last two issues (at least) of *Southern Cross*, as it has disturbed me greatly as to where it seems to be heading. I hope for the sake of the Sydney Anglican arm of God's Church, that it does not reflect what is happening to this part of God's Church.

The major part of these two issues addressed political points of view and there was nothing about what God is doing in our area or any other part of His Church (His Church being the people of God not the organisation).

I personally could not give a darn about upholding traditions inflicted upon us by Henry VIII, let alone things 'men' use to keep their power over others within the organisation. We, as other denominations, need to be 'reformed' daily. We need to be encouraged to continue looking to Christ who is the sustainer and true head of the Church - therefore being truly evangelical (*Christ centred, Biblical based, and people focused*) and not be concerned with 'men's' petty power struggles.

**John Bisiker
Mittagong, NSW**

We use the 'Sydney Product' here in Brussels. It includes staff trained at Moore College, resources from the Department of Evangelism, Matthias Media, Anglican Youthworks and visiting speakers from the Diocese. Under God, we've been able to share the 'Sydney Product' with churches in other mainland European countries and the UK.

Indications to date are that due to Archbishop Goodhew's recent 'withholding of assent', the above mentioned ministry will continue to be warmly and widely received, (we pray).

**Stuart Robinson
Tervuren, Belgium**

Sickened by Synod's cost recovery

Concord, NSW

Your Synod report (Nov 1999) stated that 'despite hours of debate', the Parish Cost Recovery Ordinance 'was passed by a large majority'. It was not my impression that support for it was so large and, in my view, the time allowed for discussion of the *basic principles* involved was far too limited.

Dr Tom Romberg had spent a vast amount of time preparing a fairer and more equitable alternative. But over the year before Synod met, every obstacle was put in his way, and it was obvious in Synod that his attempts to present that alternative were impeded in the most ungracious manner. A subsequent motion of thanks that included reference to Dr Romberg was sickening.

At no time has any adequate consideration of the new assessment system been made in the light of biblical principles and above all in the light of the teaching of the prophets to whom I have seen no reference at all. To his great credit, Mr Justice Young did speak out against the un-biblical, economic rationalist principles which I believe lie behind that system. To me it represents a conformity to this world that is im-

moral and which has worsened the position of the majority of parishes in the Diocese. We mirror the world and not out Lord: the rich parishes have become richer and the poor poorer. These are the issues which were given far too little time for discussion at Synod. Our Diocese and our Synod cannot speak out on secular ethical issues unless we first remove the beams from our own eyes and, to mix the metaphor, unless we first put our own house in order.

I admit, our parish would welcome some sustained charity from a rich parish concerned to maintain a moderate, traditional, Anglican witness and pastoral presence in this difficult part of the Diocese. In recent years we have received no practical aid and very little encouragement from the Diocese or from the Region.

On the whole, Synod to me was the saddest I have ever sat through, redeemed mainly only by the gracious leadership of our Archbishop whose transparent goodness is something that makes it easier for many people to still believe. (I can say this because any prospects of promotion have long since passed!)

**Rev John Bunyan
Chester Hill with Sefton**

Republic referendum reflections

Australia has been reflecting on the result of our Referendum on an Australian Republic. We can expect this debate to continue for so much is unresolved. The debate before voting was lively and included ancient prejudices from both sides and some positive contributions about the kind of Australia we really want. The issue will obviously be revisited and we will finally reach consensus on the way forward for the Australian system of government.

What a sad contrast with our October Anglican Synod! There was no debate, either lively, prejudiced, informed, positive or negative on the issue of women's ordination.

The attempt to raise the topic was strangled by a neatly planned 'political' exercise of the type the Archbishop referred to in his opening address.

When a powerful leadership group within any organisation goes to considerable trouble to quash those who disagree with them, one asks, "Why?" Perhaps in this case, it is because they fear that further discussion could reach a consensus they don't want? However, Sydney Anglicans want to reach consensus on the kind of Church that will best serve our Lord. This issue will be revisited.

Elaine A Peterson

Gregory Oehm's letter (SC Nov) on Rob Forsyth's childish criticism of monarchists was justified. I suspect that there must have been a secret campaign document given to supporters of the YES case worded as follows:

"If you can present cogent arguments in favour of the proposed republican model, by all means do so. Otherwise, do one or both of the following - (a) grossly misrepresent the concerns of monarchists and other NO voters; (b) denigrate monarchists by calling them un-Australian (but be careful not to include monarchist Aborigines and monarchists war veterans)."

These people now have time to re-think their positions and keep their hearts and heads in better balance. I admit I did not take Rob Forsyth's comments seriously when he departed from his usual sound reflection.

**David Morrison
Springwood, NSW**

Erratum - The report on children's ministry training in the last issue incorrectly stated that Anglican Youthwork's has the only college in NSW teaching Children's Ministry at Diploma level. This was a sub-editing mistake - Graham Stanton was referring to Anglican colleges. We also apologise for the error which saw printer's marks left on some photos. The most embarrassing turned the title of John Chapman's book into 'Setting 52% of hearts on fire! We also incorrectly stated that John's book was published by Strand. It is, in fact, published by Matthias Media.

Letters should be less than 200 words. Text will be edited due to space limitations. Address all letters to Letters, Southern Cross, PO Box Q190, QVB PO, Sydney NSW 1230 or E-mail: newspaper@anglicanmediasydney.asn.au

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No light at next year's party

CROSS CURRENT



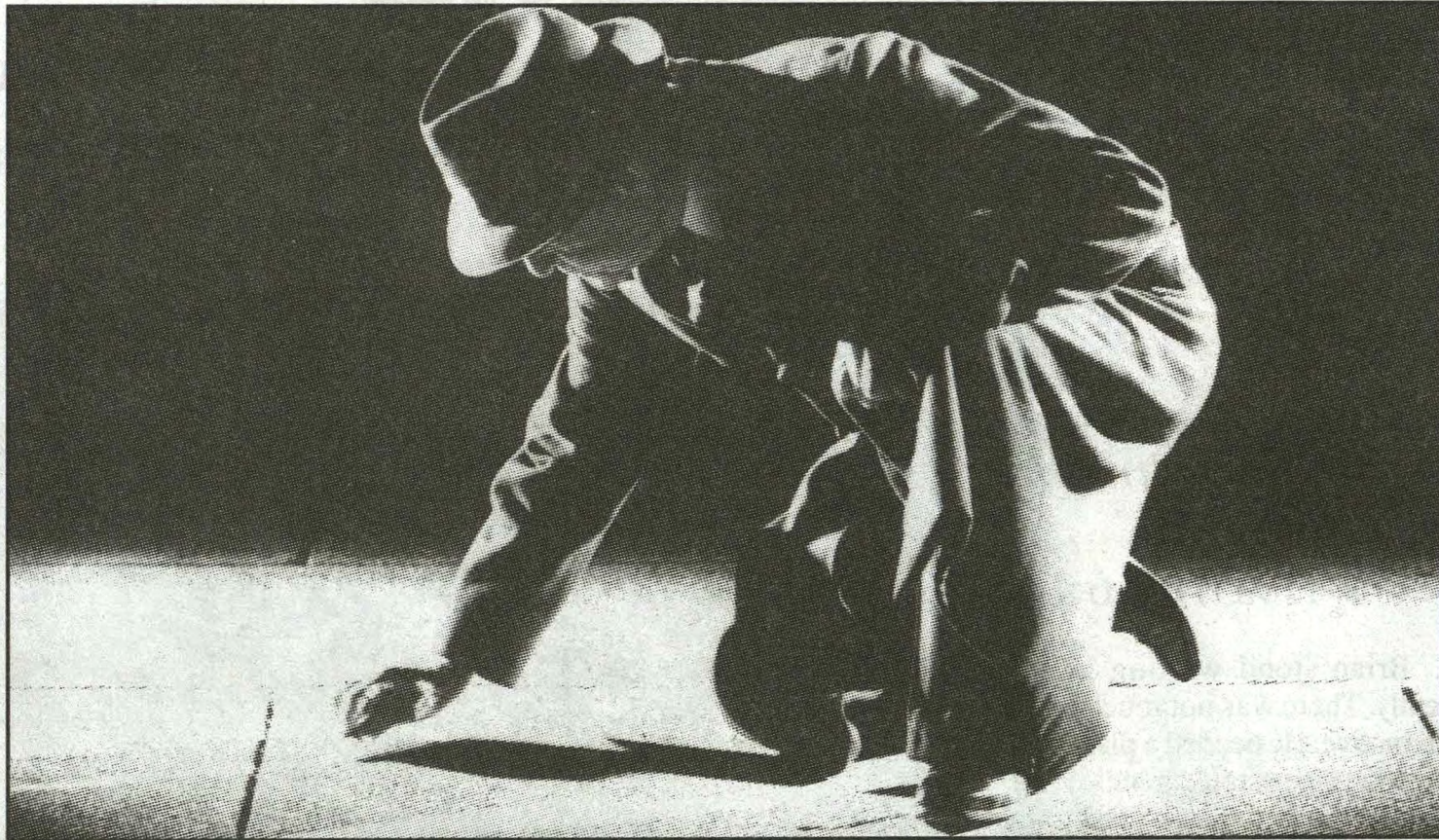
MARGARET RODGERS

In Sydney on New Year's Eve we put on one of our best faces to the world. The fireworks were breathtaking, the crowds well-behaved, the mood was one of celebration. It was a time of community, when all kinds of people rejoiced together. Those kinds of events are necessary for the morale and spirit of a nation. It was sheer hedonism, but with positive community-building aspects.

In the midst of it all, no-one seemed to mind that our city, with its nearly 110,000 homeless people, and a hospital system in rapid decline, burnt up \$6 million in a half-hour fireworks display.

We must all be thankful for the behind-the-scenes pressure that brought 'Eternity' as the final and lasting note of the display. Arthur Stace's witness has been noted by our city.

One worry for Anglican Media at New Year was the fact that the brass 'Eternity' plaque near the waterfall in the Town Hall Arcade has been taken up during the renovations work. Its existence was mentioned often in the



A still photograph from the documentary, *Echoes of Eternity* produced in 1994.

media. We were ready to assure any enquirers that it would be returned in the final stages of that work. Let's trust that by the time this issue of the newspaper is in print it will be back in place.

Christians took many opportunities to witness at New Year, even if they did so quietly at home using the thoughtful prayers prepared by the Cathedral clergy. And there was nothing else that could rival the sound of both Sydney Cathedrals' bells ringing out over the city, reminding revellers that the Church, at least in that form, was there in their midst and celebrating.

Some may think that anything else will be simply anticlimax after this year's celebrations. But wait for it, there is something else on the horizon, and in my view it's vastly more meaningful for Australians than our recent New Year hedonism. And before you guess, let me stress that I'm not

talking about the Samaranch/Knight high jinks in September.

On January 1, 2001 we will be celebrating the centenary of Australian Federation - an event far more vital and meaningful for this nation than our recent celebration (at the wrong time) of the 'new millennium'. Then we will really be moving into a new century. For at 1pm on January 1, 1901 the Commonwealth of Australia was inaugurated in Federation Valley, Centennial Park, Sydney.

The recent round-Australia run by the athlete Pat Farmer was done specifically to draw attention to the up-coming Federation centenary. There's going to be a great parade through the streets of Sydney and a twilight Centennial Ceremony in Centennial Park. The official Federation website says the ceremony will commence at 7.30pm and that it 'will combine spectacular pageantry and Australia's most eminent per-

forming artists with official addresses from leaders of our nation to produce a unique and moving commemoration of nationhood'. Thankfully, for families, it will finish with fireworks at 9pm.

It is at that significant national moment that the Christian community must be ready to make its voice heard loud and clear - first, in testimony to God's welcoming call to all to enter into relationship with Him and the joys of citizenry in His Kingdom; and secondly, setting out the Christian biblical aspirations for the ideals and values that should hold sway in the second century of our nationhood, if we are still committed to seeing this as a Christian nation.

We can't afford to stand aloof in any way at all from that next celebration. What about some Christian floats in the parade?

CLAIRE THINKING



CLAIRE SMITH

Jesus is everything

Over Christmas, ABC Radio had a program looking at what Jesus meant to various famous people - from Suzi Quattro to Archbishop Tutu.

When I told my nine year old about this, his answer to the question 'What does Jesus mean to me?' came immediately. He didn't stop and think. He didn't hedge his bets. His answer was an enthusiastic and all encompassing, "Everything."

And as it happens, he'd found the exact word that came to me. Jesus means 'everything'.

Every day I'm reminded of him when I see the power, beauty and intricacy of nature. I know that Jesus planned and made it all. He is the Creator of the universe. Without him the world wouldn't be. Jesus planned us, made us, knows us and sustains us. Each human life in every nation exists because of him.

But Jesus means more to me than that. When I read about Jesus in the Bible I meet God in the flesh. Not distant and unknowable but God-come-to-earth. As God Incarnate he tells me and shows me what the eternal and invisible God is really like. In Jesus I meet God and without him I cannot know God.

But without him I cannot know myself either. His earthly life showed me how to live. He was faithful, loving and kind. He was never proud, self-centred, or cruel. He never treated people in the ways that come so easily. More importantly, he never ignored or displaced God from the centre of his life. He was tempted just as I am but, unlike me, Jesus stood firm.

So, he shows me how to live and how far short I fall of God's standards.

Jesus means everything to me. But if I had to narrow that 'everything' down to 'something', my focus would rest on the name 'Jesus' itself.

Joseph was told to name his baby Jesus 'because he will save his people from their sins'. And of all the things that Jesus is to me, this is the most precious and the most necessary.

Like all of us, my greatest need is to be forgiven by God, for my disobedience and my failings in life. By his death on the cross, Jesus suffered God's judgement on my life. His death secured my escape. Instead of living with the burden of guilt and a future of judgement, I now look forward to eternity with God.

Jesus is my Saviour, to whom I owe my life... and everything.

Heartless Christians live on doughnuts

BAH HUMBUG!



ROB FORSYTH

There are few things sadder than doughnut Christianity.

As you well know, a doughnut is a hole surrounded by pleasant food - a tasty pastry with nothing at the centre. And as Homer Simpson and millions of others will tell you, it is good to eat. Though you wouldn't want to try to live on them.

'Doughnut Christianity' has nothing at its centre, yet it's eaten throughout the Anglican Church and among evangelicals.

Doughnut Christianity is like that. It is also a hole surrounded by pleasant and worthy things - a form of spirituality with nothing at the centre. Hence the appellation 'doughnut'. And, as attractive as it may appear, you can't live on it.

These thoughts came to me only last decade at a service somewhere in the Anglican Church of Australia where a friend of mine was ordained. There was a common theme to the sermon and in some of the hymns: that life as a Christian and as a Christian minister is lived in uncertainty, ambiguity and paradox.

This is so true, I thought. Indeed, as I get older I find I'm more aware of the messiness of life and ministry. It is good to hear it said.

But it was a doughnut experience. As I remember, nothing was said about the centrality and adequacy of Christ, of the victory of his cross, of the promise of his

revelation in glory, or of the need to be faithful to him until death. Nothing at all. It was what was not said that spoke so loudly. Sure, everything that was said was right and helpful. It was just that the heart of matter seemed absent. It was as if the footnotes had become the main text.

I don't want to draw too much from one incident as it may not be typical of that place, but it did strike me as typical of so much I detect going on in our wider denomination today. And I include evangelicals in this, too.

There are all kinds of reasons why doughnut Christianity flourishes. It may be simple forgetfulness or perhaps preoccupation with something new.

More seriously, it can be a sign of a serious loss of nerve which is covered up by a focus on spirituality rather than Christ. Sometimes doughnut Christianity is an understandable, but ultimately foolish, reaction to so much that is shallow, simplistic and thin in contemporary Christian experience and expression. Perhaps it is nothing more than a symptom of simple boredom.

Whatever its cause, Doughnut Christianity is heartless Christianity. Like the doughnut, where its heart should be, there is only a hole.



Arrogance becomes property of the owner



PEOPLE MATTER

PHILLIP JENSEN

"Command those who are rich in this present world not to be arrogant."

1 TIMOTHY 6:17.

Brian and Jeff went into a real estate agent to seek help. Brian to rent a unit, Jeff to sell one.

Brian was dealt with at the counter, by the young receptionist. He was given a form to fill in. It asked all kinds of personal details about his situation in life.

There was nowhere in the office for Brian to fill out the form. There was a chair near the door and he could write on his knee. He chose to stand at the counter and fill it out there, while the receptionist dealt with other customers all around him.

When he finished he waited for the receptionist to deal with other customers before she turned to him. She was busy that day, and most days, not just dealing with the counter enquiries but also answering the phone. And most calls were for the sales people and executives.

Brian stood waiting impatiently. There was not much of an alternative. He needed a place and the other real estate agencies had treated him in the same fashion.

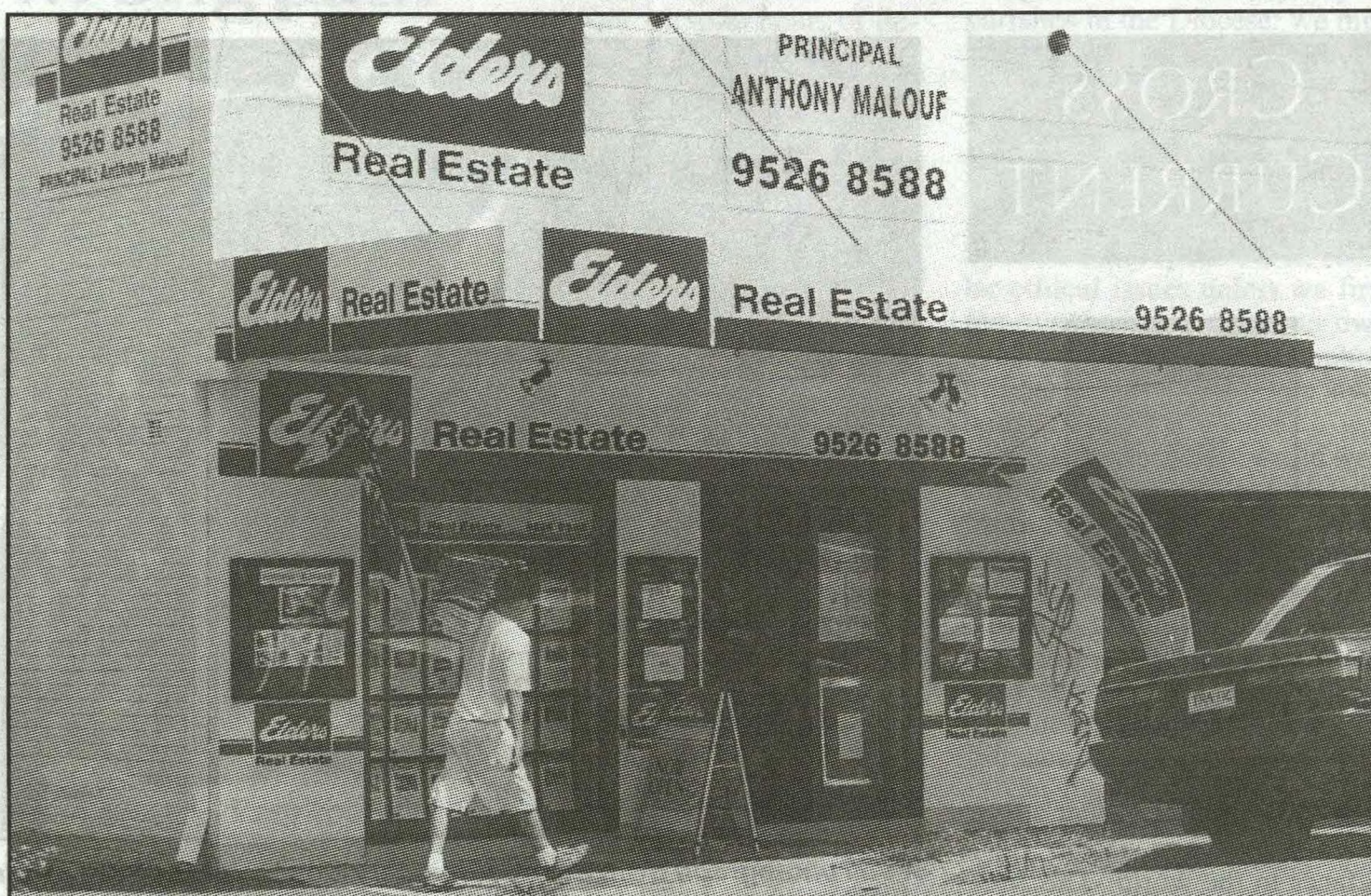
Finally the receptionist turned to him. She went through his form to make sure he had answered all the questions. She asked for clarification on some details. He felt so embarrassed, so humiliated. Somebody young enough to be his daughter was patronising him publicly and discussing his financial standing in public - with other customers listening.

Jeff's experience of the real estate office was quite different. He asked the receptionist for the sales department.

"Which property were you interested in", she inquired politely.

"No I wish to sell one" Jeff replied.

"Oh, come this way" she said



Real Estate fable - wealthy people come to expect a certain standard of treatment as a right.

holding open the counter door leading him into a private office. "I will get one of the sales department to attend to you in a moment sir. Would you like tea or coffee?"

Within a minute a sales representative appeared and introduced herself. Coffee arrived in a nice cup with biscuit, milk and sugar. A friendly discussion ensued culminating in the sales representative filling out the necessary form for him.

Leaving aside the reasons why agencies treat people so differently, notice what effect the treatment has on Brian and Jeff.

Brian is treated as a nobody. A person without importance or even privacy. An incompetent man who cannot be even trusted to fill out a form correctly. Somebody that even his juniors boss about.

Jeff on the other hand, is a person of significance. He is too important to fill out his own form. People hold out chairs for him. They act on his behalf. They organise his unit to be cleaned and painted and rented and... all he has to do is sign his name.

These differences played out a thousand times, in one context after another, will persuade Brian

of his insignificance.

And these differences will persuade Jeff to be arrogant, without even noticing or knowing that he is. Like most wealthy people - he just comes to expect a certain standard of treatment as his right. He would be astonished to be told that he is arrogant.

But this is not the fable of two men but the true story of one man.

Jeff and Brian are actually the same person - the Real Estate agency did not recognise him. That is, they did not recognise 'Brian'. They always recognise 'Jeff'.

Churches to beat world debt

On March 5 Sydney parishes will join with churches around Australia for Jubilee 2000 Beat the Debt Sunday.

Churches are asked to thank God for what has been achieved internationally and pray for the Australian campaign.

Campaign organisers hope to see the Australian government announce the cancellation of the \$65.2 million owed them by three very poor indebted nations, Nicaragua, Ethiopia and Vietnam.

Contact Amy Morton on 9265 1536.

Top evangelism training team assembles

"We have assembled one of the best teams of evangelistic trainers that you could possibly get," the Rev David Mansfield said prior to the commencement of Fresh Start 2000's evangelism training program this month.

The team includes Stephen Abbott, Kim Hawtrey, Dudley Foord, Kel Richards, Dominic Steele, Lindsay Stoddart and David Mansfield himself. Each will conduct at least one of the 14 training courses held throughout the Sydney Diocese during February and March.

Twelve of the courses will be held over a four week period. Two special day long courses will be held at Nowra and Lithgow.

"Evangelism is hard work," David admits. "The Fresh Start initiative will help us to develop an evangelistic culture in our churches which we all long for."

While each course is essentially the same, drawing on proven training principles and tools, each trainer will give 'their own particular slant'.

The Fresh Start 2000 Mission is an initiative of the Archbishop

of Sydney and is being implemented and resourced through the Department of Evangelism, Anglican Youthworks and Anglican Media. It aims to encourage, equip and resource local churches in the diocese to reach out to their local areas during April or May of this year. All these activities are being undergirded with prayer. "Prayer is crucial in all these plans," David says. "That's why we are urging people to form prayer triplets to pray consistently for our friends."

As of mid-January, over 70

churches have signed up to run Fresh Start missions. Some churches are organising one-off events while others are running week long missions.

"I haven't met a Christian who doesn't long to see unbelievers come to Christ," David said. "It would be terrific if God used our own stumbling efforts this year to see even one or two friends converted."

Contact the Department of Evangelism on (02) 9265-1582 or visit www.anglicanmediasydney.asn.au/freshstart/main.htm to find out more

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**FRESH START 2000
EVANGELISM TRAINING**

From mid February to mid March 2000 training in personal, hospitality and team evangelism will be offered at fifteen training centres across the Sydney Diocese.

At thirteen of these centres the training will be conducted over four nights at weekly intervals led by Diocesan trainers. At two centres in more remote areas of the Diocese, a full Saturday of training is being offered.

A qualified team with a proven track record in evangelistic training and practice will lead the training. These include Stephen Abbott, Kim Hawtrey, Dudley Foord, David Mansfield, Kel Richards, Dominic Steele and Lindsay Stoddart. The training material will be a combination of basic general evangelism training and some training modules specific to Fresh Start 2000. For further details contact the Department of Evangelism on (02) 9265 1582.

The dates, locations and times of training are as follows:

Wednesdays - February 16, February 23, March 1, March 8 from 7.45-9.30 pm at Bowral, Carlingford, Liverpool, Miranda and Springwood.

Thursdays - February 17, February 24, March 2, March 9 from 7.45-9.30 pm at Gladesville, Narrabeen and Richmond.

Mondays - February 21, February 28, March 6, March 13 from 7.45-9.30 pm at Lilyfield and Merrylands.

Tuesdays - February 22, February 29, March 7, March 14 from 7.45-9.30 pm at Lindfield, Maroubra and Sans Souci.

All day Saturday training at Nowra on February 5 from 9.30 am-4.30 pm (byo lunch)

All day Saturday training at Lithgow on February 19 from 9.30 am-4.30 pm (byo lunch)

Church kids not immune from youth crisis

Alarming figures from the Australian Institute of Criminology, show that youth from the ages of 12 to 24 are responsible for 44 per cent of all proven offences in New South Wales.

In response, Anglicare has called for greater action to support and care for young people in need, including those who already attend our churches.

Of the 105,908 proven offences by men and women in NSW Criminal Courts in 1998, young people committed almost 47,000.

Of growing concern to Anglicare youth workers and counsellors, such as Lyn Toms, who is adolescent family counsellor at Anglicare's Campbelltown Office, are the unanswered cries for help that often lead to these crimes.

"The harsh reality we confront every day in our work is that the unnecessary violence and crime often attributed to youth is nothing more than an unanswered, desperate cry for help," Ms Toms said.

"Family breakdown, physical or emotional abuse, personal trauma, depression and stress - these are all crippling, soul-destroying problems that young people confront daily, often alone. When they can no longer cope and feel they have nowhere to turn, a life of violence, drug abuse and crime presents itself as the only alternative."

In a society that is fed up with locking its doors at night, greater emphasis is placed on punishing youth crime with tougher laws. However, the underlying issues that can affect every community, parish or home, regardless of ethnic background or socioeconomic status, continue to go unaddressed.

This is a view shared by Matt Gelding, associate minister and parish youth worker at St Stephen's, Belrose on Sydney's leafy North Shore. Mr Gelding is responsible for the spiritual de-



Anglicare youth worker, Catherine Stephenson, talks to a young girl in Parramatta. North Shore youth minister, Matt Gelding, has seen a growing number of young people becoming isolated because of personal problems. Some have turned to drugs and alcohol.

velopment of the over 100 teenagers in his church.

"On the surface, it may appear that our children are safe from the problems over-powering so many young lives. However, the idea that our parish or our home is immune to these crippling issues is simply not true," Mr Gelding said.

In the last twelve months, Mr Gelding has witnessed a greater number of young people, both in the community and his immedi-

ate parish, who have become isolated due to problems they can not find solutions for.

"We are seeing young girls relying on anti-depressants and other drugs because they feel they simply can't cope. Unfortunately, for many young people, drug and alcohol abuse has become a way of life."

While these problems are on the rise, Mr Gelding feels that all is not lost. Often, sitting down with the young person as a friend

or referring them to the local Anglicare welfare office for professional guidance is all it takes to getting their lives back on track.

"During their darkest hours, young people need to be reminded of God's love for them in a practical, relevant way. The emptiness left by feelings of loneliness or shame can often be filled by a friend who is prepared to listen and care," he said.

Anglicare youth workers and counsellors apply a similar phi-

losophy of Christ-centred care.

"We will often receive referrals from the Department of Juvenile Justice or the police because Anglicare is perceived as being a caring organisation that provides long-term solutions for problems of this nature," Ms Toms said.

"Often, when a young person comes to us, their trust has been totally shattered and it may take years of care and support in order to rebuild their life."

Anglicare to run National Family Day

The needs of 800,000 Australian families living on or below the poverty line, will be a key message promoted through this year's National Family Day - Sunday, March 26, 2000.

After successfully tendering for the right to run National Family Day, Anglicare Australia will coordinate local activities throughout the country to celebrate family life and the need to help those families in distress.

According to Dearne Cameron from Anglicare NSW, Anglicare's vast country-wide network will guarantee that the day is a success.

As one of Australia's largest Christian welfare organisations, Anglicare works to provide not only immediate relief but long-term solutions through its emergency family care, child abuse support, youth counselling, foster care and aged services.

"As an organisation established with the sole purpose of strengthening family life through Christ-centred care, Anglicare

and National Family Day is the perfect partnership," said Ms Cameron.

Officially launched in October 1996 by Prime Minister John Howard, National Family Day gives all Australians the opportunity to celebrate the richness, diversity and strength of family life. It encourages family members to communicate with one another, regardless of distance, time and past differences.



National Family Day and your parish

Anglicare NSW is encouraging all parishes throughout the Sydney Diocese to support the National Family Day 2000. Parishes can get involved by...

- Celebrating National Family Day with a special family service.
- Selling National Family Day badges in the foyer of your church.
- Organising a lunch or picnic after the Sunday service for families in your parish.
- Organising a games afternoon and invite parents from your local child-care or after school group.
- Asking the children in your church to draw/write 'what my family means to me'. Prizes can be awarded during the Family Day Service on Sunday, March 26.

For further information regarding National Family Day and your parish, ring Janet Walmsley on 9895 8081 or Kirsty Grugan on 9895 8088.

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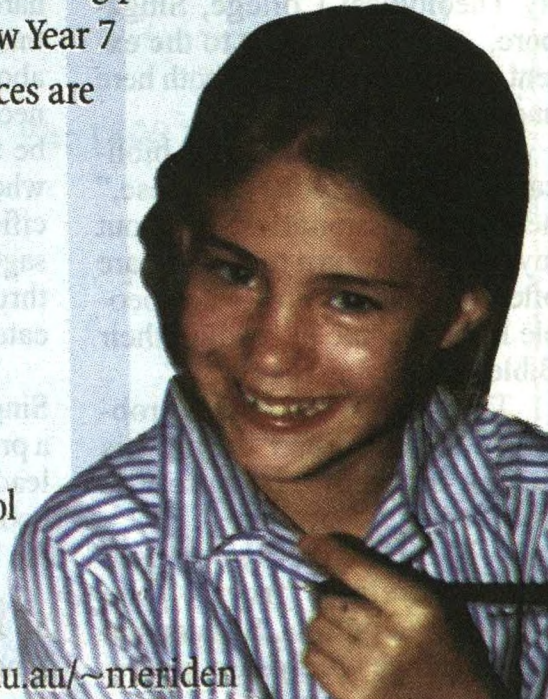


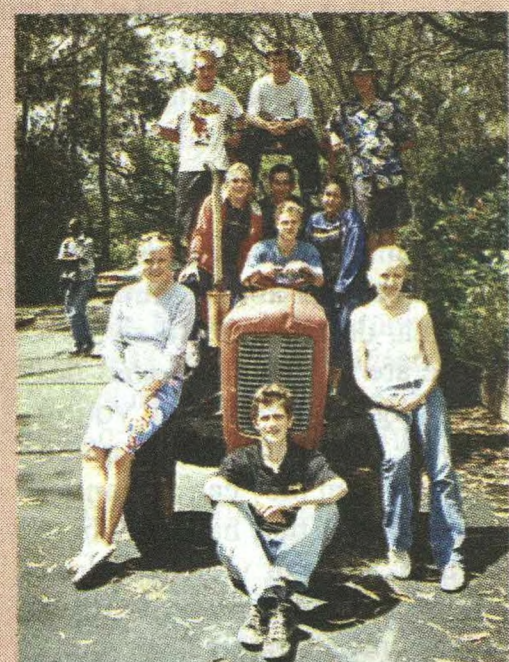
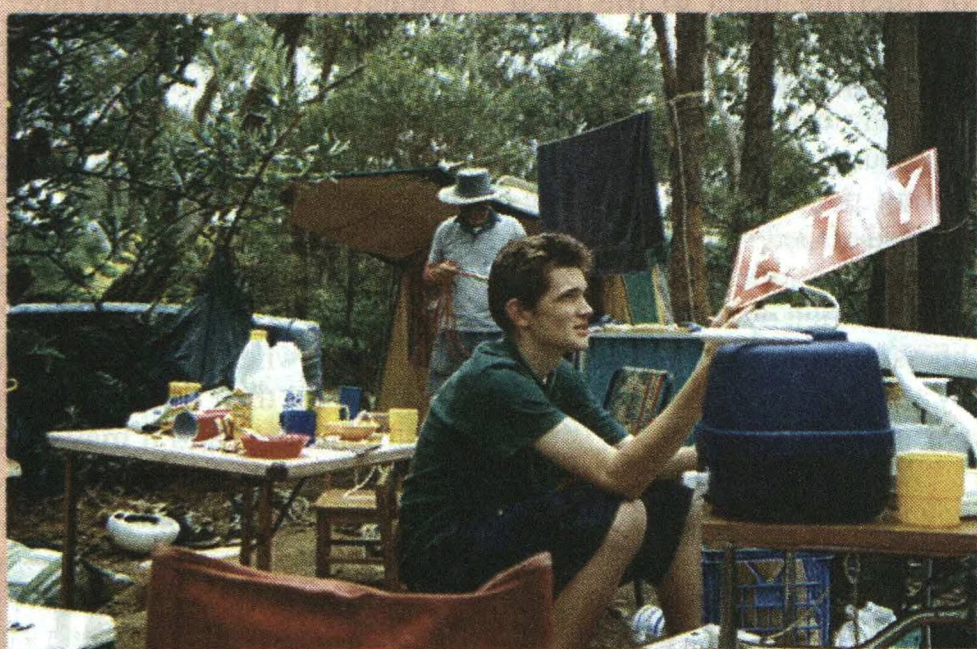
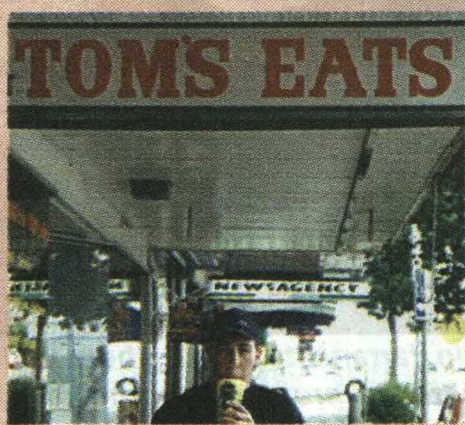
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Biblical illiteracy rife in Sydney and abroad

the retiring missionary

Recently retired missionary, the Rev Dr Bill Dumbrell, believes his five year stint as a lecturer at Trinity Theological College, Singapore, opened his eyes to the extent of biblical illiteracy both here and in South East Asia.

"There is a lot of hidden biblical illiteracy in Sydney Diocese," he said. "Missionaries, of about my age, who return to Sydney are often surprised at how slack people have become at reading their Bible and praying regularly."

The seriousness of this problem was reinforced during his time in Singapore, because it is especially evident there.

"The Bible is hardly ever used appropriately from the Singaporean pulpits. Sermons in most churches are often topical

or thematic, and based on no particular biblical passage. Such preaching in my judgement is hardly likely to do anything other than create general impressions about the Bible. Probably it is necessary preaching and has to be used from time to time, but when it is used it should be specifically located in a biblical passage which sums up the biblical thrust desired to be communicated.

"I have not found one Singaporean church which uses a preaching program designed to lead the congregations through books of the Bible or sections of the Bible," he said.

Another reason for the level of biblical illiteracy is that Singaporean clergy seem to have

had insufficient or no theological education. Part of the problem might be the kind of theological training they receive.

"What I have seen of Singapore theological education does not fill me with confidence," he said. "Most Asian seminaries are professionally and pastorally oriented rather than biblically oriented. Too many courses are offered which anticipate the practical difficulties of ministry. These ought to be offered as post-ordination training when the pastoral problems to which they are being directed are being encountered in ministry."

"Theological courses are greatly over-weighted by non-biblical courses. And very often, in mainstream Asian seminaries, when biblical teaching is given space, the authority of the Bible is often not respected. I lay the

blame for all this on earlier Western liberal missionary activity."

What saddens Dr Dumbrell most, is that many of the students that he met were faithful Christians who wanted to study the Bible seriously.

"Intending students at seminaries are entitled to know what is the Seminary's stance on Biblical authority before they enrol. If a seminary's stance on the Bible is not the ascription of full authority to it, students should know this before they enrol. Too often seminary education blunts faith or destroys faith."

He says that the lack of biblical emphasis in Singapore betrays a lack of understanding of what is to be done in the weekly gathering. He believes that a better understanding of

this would also benefit Sydney Anglicans.

"For Paul, worship is what we do with our whole life. The purpose of Christian assembly is for 'edification' - being built up in the faith by instruction in Christian truth. The principal way in which this is done is by Christian teaching delivered from pulpits. Surprisingly, one Christian leader remarked to me that I did not preach, I taught. It was a great compliment which betrayed his misunderstanding of the task!"

But his memories of Singapore are far from gloomy. "It was a great pleasure to meet so many dedicated Christian people. Singapore people give generously, are welcoming, are interested in mission, but they are also hungry!"

Dr Dumbrell and his wife Norma are continuing to support many of the theological students they befriended whilst in Singapore.

CMS CD opens eyes to God

The Church Missionary Society has produced a CD, literally, to set people's sights on God.

Funds raised by the CD will go towards training two Tanzanian evangelists as optometrists.

James Toose, mission education secretary at CMS NSW, worked as an optometrist in Tanzania and found his practice provided many opportunities to explain the gospel.

"I would hand a gospel passage to my patients just after they had received new glasses and their eyes were opened.

"They were excited by the circumstances of being able to see and excited by the content of

what they read," Mr Toose said.

While Mr Toose worked in Tanzania his two secretaries were keen evangelists and would talk to the patients about the gospel, many of whom were Muslims.

Eye charts were gospel passages, and Bibles in seven different languages were left in the waiting room for the purpose of being stolen and read.

Mr Toose encouraged two young men, who were primarily evangelists, to train as optometrists to continue this ministry.

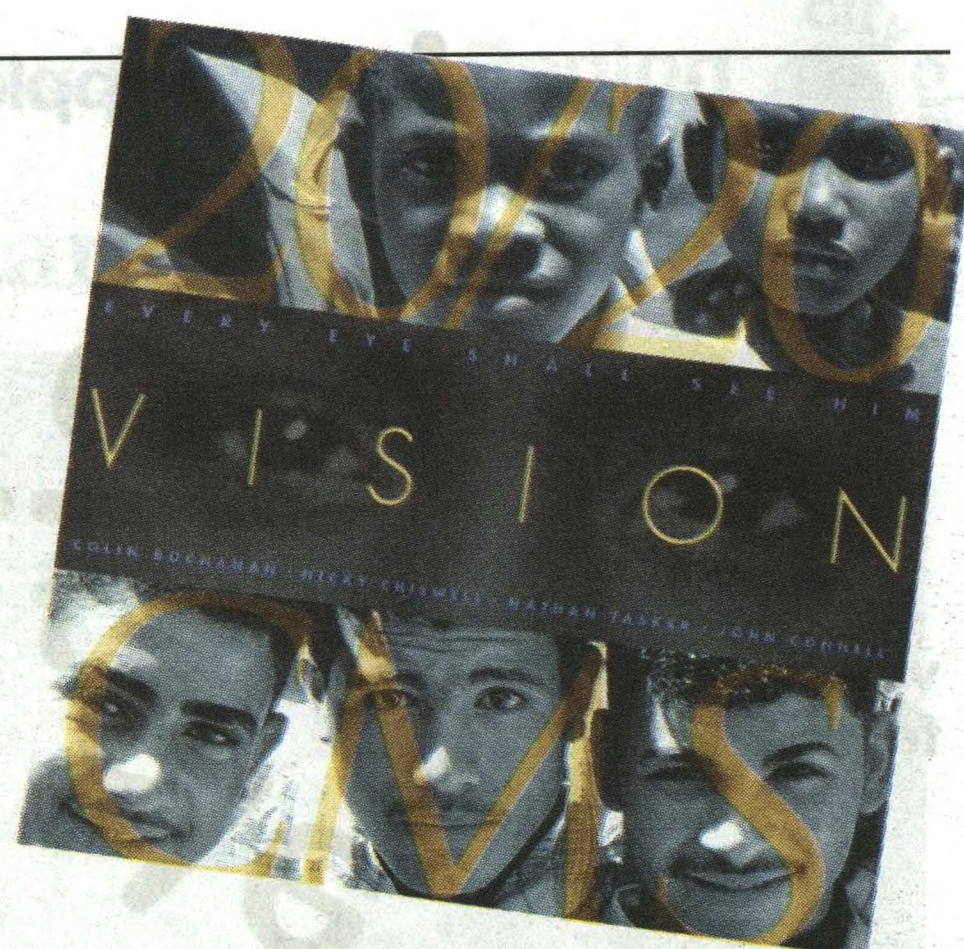
The ministry has been highly successful. Out of the proceeds of the CD two more people will be trained in order to set up prac-

tices in different towns.

Artists such as Nathan Tasker, Nicky Chiswell and Colin Buchanan provide a variety of listening on the one CD.

John Connell, another contributing artist, says while each artist is different, the emphasis on strong biblically based lyrics holds the CD together.

"The CD raises money for the work of CMS while promoting it to a younger generation, it teaches the listener, while providing easy listening, and it demonstrates some of the song-writing and performance talent we have among local evangelicals," Mr Connell said.



Born with a passion for mission

the new missionary

From an early age Sue Jaggar's mother and grandmother provided a model of Christian service which led to her early decision to become a missionary.

"I'm very excited about going," she said. "I've been preparing for this for a long time."

Ms Jaggar is going as a CMS missionary to Tabora, a town situated in the desert country of Tanzania, where she will be involved in the development of children's ministry.

The likely isolation of the missionfield does not seem to faze her. She says she is used to exotic locations.

From an early age, Ms Jaggar saw education as an important part of her preparation for overseas mission. She trained at Sydney University in Geophysics. This provided the opportunity to do cross-cultural ministry, as her job took her to many locations around the world.

Visiting countries such as Zimbabwe, Cuba and India, Ms Jaggar was confirmed in her convictions about mission work as she saw people's need for Christ and the need in these countries for resources and training.

Involvement in Scripture Union Family Missions, Bible study and children's ministry at churches in Wollongong and Sydney were also part of the equipping process.

Since 1999 she has been studying at Sydney Missionary and Bible College, St Andrew's Hall and will now go to language school in Tanzania.

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PARISH PROFILE MALABAR

suburbs: Malabar, Matraville, Chifley, La Perouse, Phillip Bay and Little Bay.

demography: The parish is mainly comprised of low density housing. It also includes a number of large Department of Housing estates.

strategy: The parish is increasingly focused on ministry strategies that 'will both lead people to know God as their Father in heaven, through whole-hearted trust and commitment to

our Lord Jesus Christ, in the power of the Holy Spirit, and enable people to grow and develop as disciples of Christ'. The focus is 'families, children and youth'.

ministry highlights: A fourth primary school in the area is to receive Scripture (SRE) in 2000. SRE at Matraville High School will also commence this year and there are hopes of beginning Inter School Christian Fellowships in the near future.

Play Group is also a vital part of their ministry strategy, with many families coming into the life of the church and making commitments to Christ through this ministry.

ESL (English Second Language) classes continue to form the bedrock of their strategy to reach out to people from a non-English speaking background, particularly the area's large Chinese community. The church hopes to find the resources to increase the scope of this outreach ministry in the future.

Ministry in the Department of Housing estates is progressing slowly but surely. At the local Department of Housing Community Centre, Kooloora, the parish held a Christmas service for the play groups which meet there. Around eighty people came.

Sydney faces the eternal challenge



BISHOP WRITES

BY
PETER WATSON

How amazing that the best-known icon in the secular city of Sydney should flash the word 'Eternity' across the television screens of the two and a half billion people. That reportedly is the number of people who saw the international coverage of the New Year's Eve fireworks.

The story of 'Mr Eternity', Arthur Stace, is well documented: his humble beginnings, his conversion under the preaching of evangelist John Ridley, and his subsequent mission to write the word 'Eternity' in his distinctive style in white chalk on the foot-

paths of Sydney. All this is familiar to members of my generation. I recall seeing the word on our footpaths when I worked in the city years ago.

That the word 'Eternity' should appear emblazoned at the end of a secular celebration of a new millennium is amazing in itself. But that it should have begun as the mission of, what must have seemed to many at the time, a religious crackpot is marvellous. Surely we see the hand of God in this.

It would be interesting to know how it came about. Who took the decision that the word



'Eternity' should appear on the bridge as the final moment of Sydney's celebration of the dawn of the new millennium? Who knows how many will now have that word in their minds when they think of the new millennium,

and what other thoughts may be triggered from that. To the eye of faith, the hand of God is sovereign over human affairs and the appearance of the word 'Eternity' on our Harbour Bridge is further evidence of this.

On the Sunday after, Margo and I heard a splendid sermon which used this incident to challenge us to reflect upon our own lives and what difference for God we must seek to make in the lives of others.

Heart of mission beats in Norfolk

BY
RUTH EDWARDS

Do we believe that the Bible makes a difference? In 1789 Fletcher Christian led a mutiny against Captain Bligh of the ship *Bounty*. The mutineers were motivated by their desire to return to Tahiti in pursuit of the sensuous women they had left behind. Having abducted their women and a few Tahitian men for slaves, Christian and eight other mutineers had to escape the British government. They ended up on the isolated island of Pitcairn, and were 'lost' for almost 20 years.

In those years it was reported, 'mutiny, piracy, attempted murder, murder, arson, suicide, theft, assault, battery, abduction and probably carnal knowledge and rape' characterised Pitcairn life.

Yet when the survivors were rediscovered, British sailors found such a God-fearing community that the Pitcairners became a sensation in Victorian England and the 'darlings' of that

country's religious groups.

What had made the difference? The sole surviving Englishman, John Adams, had started to read the Bible and Book of Common Prayer salvaged from the *Bounty* to his community of Tahitian women and the children fathered by the mutineers.

The story is a microcosm of debauched humanity transformed by the gospel.

But this story has even more relevance to us. The descendants of these people, now living on Norfolk Island, are still in need of that gospel. They are ministered to by the Rev Ian Hadfield, and his wife Narelle, under the auspices of the South Sydney Region.

They are geographically on the 'fringe', yet central to the Region's outreach. This is because Norfolk Island is one of the few places remaining where Anglican ministry is integrated with the life of the community.

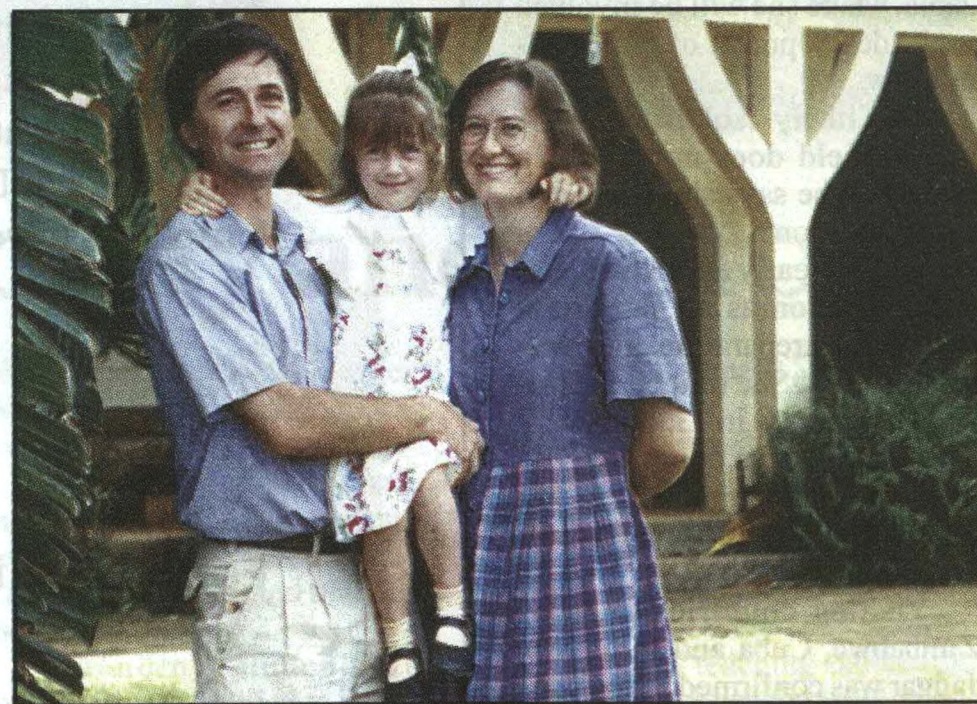
It is also because Norfolk Island provides an unique oppor-

tunity to reach tourists. Where else do people pay to go to church!

Yet that is the opportunity Ian has each Sunday, when, as part of their historical tour package, tourists from around the world come to the Pitcairners' church to experience a Prayer Book service, a gospel sing-along and a sermon expounding the heart of the Christian faith. Often there are hundreds present.

The Hadfields find the opportunities on Norfolk exciting and also extremely challenging. As outsiders in a distinctive community they have had to be sensitive - learning the local approaches, and finding appropriate ways of tapping into the interests of both local Norfolkers and the transient professionals and tourists.

This culminated with the introduction of a Youth Worker this year, partly funded by South Sydney Regional Council. Youth on the island have few outlets; they are subject to the same temptations as their city counterparts



Ian and Narelle Hadfield who minister to South Sydney region's most isolated and beautiful parish - Norfolk Island.

and appreciate the personal identification with their situation from committed Christians.

Norfolk is a mission situation here within our own diocese. For the clergyman and his family there are the difficulties of a small secluded community - isolation from colleagues and family, limited residential status, no access to nominators, potential misunderstand-

ing from within and without, and the burden of always being 'on view'. Planes can get delayed at Norfolk. Mail may not get through. Tank water may run out. Fresh fruit is a luxury. Entertainment is limited.

Norfolk is not to be ignored in our strategies. Visit it. Pray for Ian and Narelle and send them an e-mail of encouragement. Consider ministering there - because the Bible still makes a difference.

Redfern 'win-win' for church and community

An unique partnership between community and church, the 'Redfern Centre' at St Saviour's, South Sydney, is now fully operational.

What used to be a typically dilapidated, only half-used church hall in Redfern is now a vibrant community centre open five days a week.

It has become the base for four government-funded Home and Community Care (HACC) organisations working with frail-aged and disabled people in the local area. The four organisations are South Sydney Community Transport, Redfern Home Visit and Support Service, The Food Distribution Network, and Inner Sydney Home Maintenance and Modification Service. Each was established for clients who are able to live at home but in need of assistance to do so.

Rector of South Sydney parish, John McIntyre, and two local community workers were behind the original idea to share facilities in this way. The HACC organisations were struggling to find permanent and affordable accommodation in the inner city and the church had no funds to renovate an increasingly unusable hall.

"One day over a cup of coffee the three of us suddenly realised that our different problems could together become a unique solution," said Mr McIntyre.

The outcome, after much hard work over a three year period, is The Redfern Centre. It is a com-



The Rev John McIntyre with HACC workers Liz Christey, Jane Rogers and Shane Aldred outside the new centre.

munity centre by day and a church hall after 5pm and on the weekends.

The cost of renovating the site - around \$530,000 - was met by the Federal Government, in co-operation with the State Government's Ageing and Disability Department.

"It truly is a 'win-win' situa-

tion. The organisations have permanent affordable accommodation and the church has a completely renovated and extended hall complex with a brand new kitchen and indoor toilet and shower facilities", said Mr McIntyre.

The church also has access to the new office, including its

state-of-the-art photocopier and meeting room.

Jane Rogers from South Sydney Community Transport rated the move a success. She added that the HACC organisations - formerly in offices spread across South Sydney - had benefited from being under the one roof.

The centre was officially

opened by the Hon Diedre Grusovin MP late last year.

In his address at the opening, Archdeacon Edwards said, "At its best, the Anglican Church has been described as a 'church without walls'. The Redfern Centre is an example of this positive relationship that can exist between church and community."

Vaucluse copes with shock of the new

There is much that is new at St Michael's, Vaucluse. They have a new rector, two new services and plenty of new parishioners.

After five years of exciting and challenging ministry at The King's School, the Rev Grant Bell accepted the parish of Vaucluse. He moved there with wife, Lesley, and children, Jonathan, 18, and Elizabeth, 15, just one year ago, following Lawrie and Barbara Bartlett's distinguished 23 year incumbency.

The congregation has grown rapidly in the past six months, with new families joining almost on a weekly basis. To cater for this growth the church created a permanent 8am service, and an evening program for the young and young at heart called Sunday Night Live.

Mr Bell explained the thinking behind Sunday Night Live.

"Kambala has close links with St Michael's, the 50 or so boarders traditionally attending the 10 am service. In an effort to have a more effective ministry to these and other young people, we moved the boarders to the Sunday evening service, in consultation with the school, which proved to be very successful. This service is growing with about 70 regular attenders in term time."

Youth minister, Craig Olliffe, has also started a young peoples' Bible study group which, Mr Bell

says, appears to be growing in momentum.

"We saw the ministry at St Michael's as a strategic and exciting challenge for gospel ministry in the eastern suburbs," he said.

Just prior the Bells' arrival the parish had conducted a parish consultation. This showed they were keen to grow numerically and spiritually, Mr Bell said.

"We found the congregation to be a caring, pastorally minded community with great enthusiasm and vision for ministry to the eastern suburbs."

"We were excited by this enthusiasm and, after an initial strategic planning process, we have set about transforming the vision into concrete ministry programs."

Another area which has been identified as strategic for the gospel is ministry to retired people.

"In response to this need we started a Midweek Fellowship which is a Bible study and fellowship meeting in the church," Mr Bell said.

"Overall, settling into St Michael's has been pleasant and is proving to be an exciting gospel ministry," said Mr Bell. "I believe the opportunity for gospel ministry in the eastern suburbs is enormous and the only limitations are time and our own enthusiasm as a parish for evangelism."

Evangelism easier now, says last man... sitting

John Jones is the last of the twenty men ordained in 1958 still to be serving as incumbent of a parish. He will retire as rector of St Philip's Church, York Street on March 31, 2000.

During those forty-two years he has seen significant changes in the community and parish life.

"In those days you could find a parking spot in the city anywhere with ease. Back then Christ's birth was known to be the reason for Christmas. If you attended an Anglican Church service it was the Book of Common Prayer and the Authorised Version of the Bible," he said.

When he was first ordained the community had a clear sense that some things were right and some things were wrong.

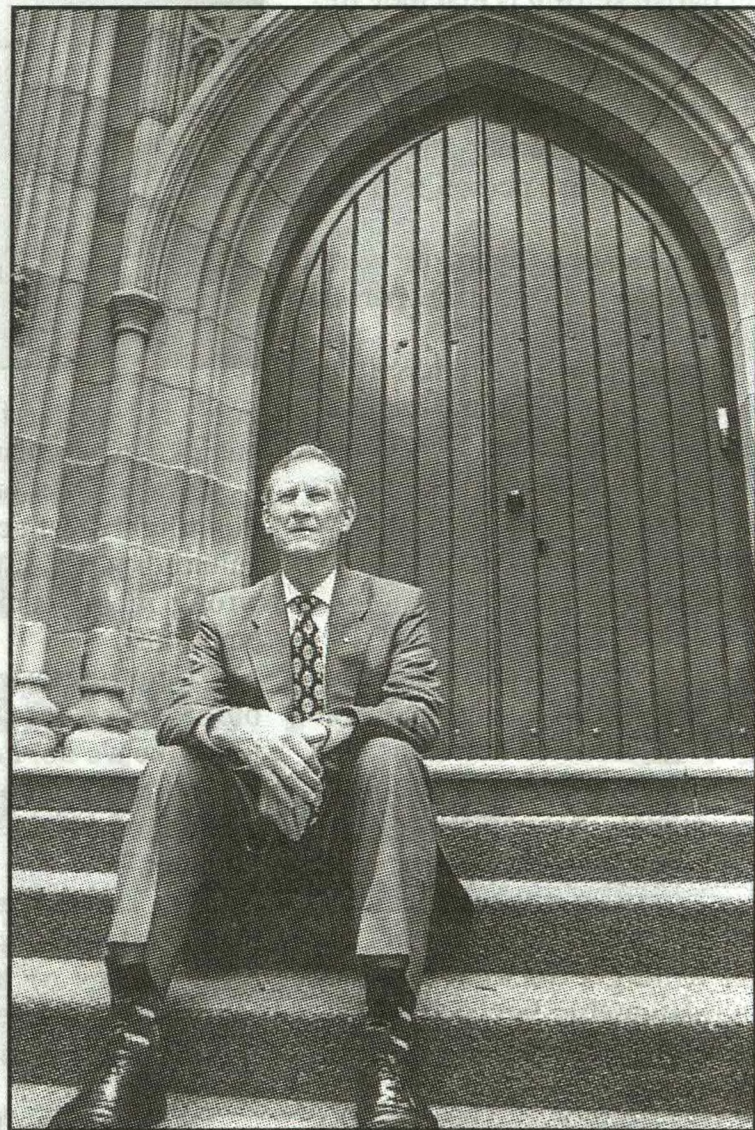
"That did not necessarily stop people doing the wrong things, nor ensure that they did the right things, but the sense of the difference was still present," he said. "The fallacious idea pervading our society that there is no absolute truth, that what you believe is OK for you and what I believe is OK for me, had not gained the widespread and destructive currency it now has. In those days there was still a lingering sense that God was the Creator and that as created mortals we had some responsibility to him."

Then, church life for many was far more formal and nominal than it is now and the emergence of the vague, undefined, introspective religion of 'spirituality'

was still a thing of the future. There was still some understanding of the Bible, he said.

Likewise tolerance had not yet been enshrined as the one absolute virtue. Whereas now, even some Christians are apprehensive about using Christ's name for fear they will be accused of being intolerant.

"Proclaiming the Gospel of forgiveness of sins was as hard then as it is now. It has always been difficult to convince sinful men and women of the absolute sovereignty of a loving God and their own need for salvation, but then as now, it required the diligent work of making it plain in the context of the times. Nevertheless, as the tide of the gospel influence recedes in the community - there is an



John Jones reflects on his 42 year ministry.

upside."

As the influence of institutional Christianity declines and so-called 'spirituality' increases, John has found, amazingly, that it is easier to speak to young people about Jesus and the Bible than it has been for forty years. There is a new hunger amongst the young to seek out the reality of Christ - their need is great for

Oh, what a feeling!

Research across a number of fields is leading to a reassessment of the role 'emotions' play in ministry

BY

JEREMY HALCROW

Geoffrey was fresh out of college. The rector at his church wanted him to do funerals, so he took him along to a service at the crematorium. The next day he was sent off to the funeral parlour. Entering the chapel he found the casket open, and never having seen a dead body before, Geoffrey shut his eyes tight.

"You look like you're new at this," said the funeral director. "Don't worry mate. This one will be easy. There is only one mourner coming and they're stone deaf!"

Geoffrey, is the Rev Dr Geoffrey Glassock. He is now a chaplain in a palliative care hospital, and ministers every day to people who are about to die and their families. He believes that many clergy, especially those straight from theological college, are not sufficiently trained to do pastoral ministry.

Pastoral care, while needing a theological base, is 'primarily concerned with responding to emotional needs', he says.

"To respond to the emotional needs of the person requires a reasonable degree of self awareness on the part of the listener. If there is no opportunity to gain self awareness then it is likely that the minister will not hear the emotional pain of the person.

"My experience in supervising clergy in both the hospital and parish setting is that they frequently answer questions that are not asked. The answers are biblically and theologically correct but they are not answering the question the person is really asking."

Dr Glassock thinks our western culture may demand part of the blame.

"I think we still have the legacy of the 'cultural-gender' issue for many men. They do not have a language for emotions and thus find it difficult to enter into the emotional quagmire of another person."

Many current thinkers are re-assessing the whole issue of emotions, and the way they are understood by our culture. Among them is the Rev Andrew Cameron, who wants to offer a theological perspective. He is currently in London writing a doctoral thesis on the relationship between ethics - the study of right and wrong - and emotions.

Until very recently, nearly all thinkers considered 'ethics' and 'emotion' to be two entirely separate domains.

"This is weird," says Mr Cameron, "because whatever 'moves us to act' is obviously integral to ethics, and if that is 'emotions', then emotions are integral to ethics."

Mr Cameron said much effort has been put in by secular thinkers to understand this 'relationship between ethics and emo-

tion', but so far the results are not all that promising.

Like Dr Glassock, he suspects this might be because Western culture has got it fundamentally wrong in its understanding of emotions.

"I am interested that the Bible often doesn't talk about emotions like we do. For many of the Bible writers, emotions and ethical judgment are already glued together."

Mr Cameron explains that the New Testament prefers to describe forms of human evil as 'passions', while it describes 'rightly ordered emotions' as 'affections'.

"We now use this word 'passion' very differently. For them, a 'passion' is a heightened emotional state which, from God's perspective, is propelling the person into evil - usually in the form of ripping off another person. 'Rage' is such a passion - a 'bad anger' that is going to hurt somebody."

"The Bible, is full of positive examples of emotions-that-are-rightly-directed. For example 1 Peter 1:22 - 'Now that you have purified yourselves by obeying

the truth so that you have sincere love for your brothers, love one another deeply, from the heart.'

"You can also see that Peter doesn't carve up the world, like we do, into 'emotions' and 'thought'. There is this whole, seamless way of operating that he longs for, to the point where any project of trying identify which-is-emotions-and-which-is-thoughts starts to look a bit silly."

Mr Cameron does not think that it is just evangelical Christians who ignore the role emotions play in their decision making.

"On the whole, I think just about all people are very poor at noticing emotional reactions in themselves, and then pondering what has put it there."

To understand what impact this oversight might have on our ministry, Mr Cameron believes, we must be open to the ongoing debate between evangelical and charismatic Christianity.

While Mr Cameron is opposed to much in the charismatic

movement, where 'a simple equation' is made between these emotional reactions and 'the Spirit', he is more concerned about the impact the debate is having on evangelicals.

"Some are so hostile to (charismatics) that they seem to have no way of explaining to people where emotions fit in. For example, I often hear that while emotions are from God, they must be 'controlled'. Of course that's partly true; but if they are from God, when are they to be enjoyed?"

"I vehemently deny that the Bible envisages 'love' and 'joy', for example, to be events devoid of emotion. And insofar as emotions are events that have much to do with our bodies, this arm of the church sometimes unwittingly strays perilously close to 'Manichaeism' - an ancient heresy where everything bodily is to be despised and somehow jettisoned.

"From this debate you may see why I think the very term 'emotion' is unhelpful. You can't 'straight-out' point to any one emotion and call it 'good' or 'bad' - the rightness of anger, or fear,

or affection, or happiness, depends totally upon the context," he said.

Dr Glassock sees the impact on the ground. He agrees that some ministers want to keep imparting 'head knowledge' even when the people they are ministering to aren't capable of receiving it.

"I spent some years working with people with intellectual disabilities and in this context one has to spell out issues in concrete terms. I wrote a Confirmation Preparation program for People with Intellectual Disabilities, and the aim was to provide a means of communicating issues of faith and worship in terms they could comprehend.

But perhaps a more common experience for parish ministers is dealing with those coping with the onset of dementia.

"Ministering to people with dementia requires one to be open to people whose language and memory comprehension is limited," Dr Glassock said. "You need to be creative - use music, art or even a walk in the garden to trigger a memory."



artwork by Santiago Duarte

crisis counselling: do we know how to deal with strong emotions?

BY

ANNE BATES

"In my distress I cry to the Lord, that he may answer me."

(PSALM 120:1)

In times of crisis people often turn to the church for answers. Even in these days of increasing secularism, the church stands as a 'natural' place to go in times of distress. How, as members of the Christian community, can we be better prepared?

Assaults, rape, accidents, suicide attempts, and sudden unexpected death would all be seen as critical incident crises. Crisis counselling is that which is done at the time of the incident or shortly after. Pastoral care, on the other hand, should be done by all members of the Christian community and ranges from visitation to discipleship, meals-on-wheels to baby-sitting. Pastoral care is far more broad-ranging than crisis counselling and less specialised.

So, how prepared is the church when a crisis situation occurs? One Sydney Anglican minister I talked to admitted he was not prepared for crisis counselling when he left college. Of course, there are those in the church who handle crisis situations well. Many clergy, however, 'learn on the job' and improve as they go. In other words, they learn from their mistakes. Others learn when they experience their own personal crisis, and see things from 'the other side'. Individuals in a church may be supportive, but often the church at large does not know how to deal with a crisis situation, especially when

it affects one its own members.

Commonly, the first question asked by a person in a crisis is: 'Why is God doing this to me?' But often their experience of the church can hinder the effectiveness of Christian response. The man whose friend committed suicide, the girl whose flatmate was raped, the mother whose son has just announced that he is homosexual and has AIDS - such issues bring about a reluctance to seek help from the church. People fear judgement from fellow Christians.

Often the Church is seen to have rigid and dogmatic teaching that does not allow for the acceptance of anyone who is 'different'. These 'different' people may not have experienced grace from one church and therefore find it hard to trust that any other church would be able to help them. This can be true for both believers and non-believers.

It may be best to remember author Philip Yancey's advice: "Moralism apart from grace solves little." As a church we need to suspend judgement and reach out to people where they are, rather than condemn them for what they are. A church prepared to face issues outside their norm will be better prepared when times of crisis arise amongst its own members. One minister told me, "The reason why we employed a pastoral care worker was because we had so much crisis counselling in one year - relational issues and also mental health issues. It's been interesting for me to see the impact of this position. I think over time it has meant that we have had fewer crises because we have done things like seminars, referrals, training, some proactive work." This is only one example, but it shows that a church can be

prepared for future possibilities. Of course, the nature of a crisis is that it always happens when you least expect it, but at the least a church can lay some foundations to help when the time comes.

Another 'problem' for churches facing a time of crisis, is in the area of a personal faith. Phrases such as: 'Of course, it's God's will', 'They're better off now with God', and 'Just trust God', even said with the right motive can be very hurtful. In a crisis, people are at their most vulnerable. It is here that the church can either do the most damage or have the greatest impact.

One victim interviewed after a crisis, said, 'I wish the clergy would do the obvious job... They have a calling which is to help humanity, to help them believe in certain divine things, and I think they come up short... It occurs to me that the majority of them, not all as you know, do their function at the funeral and interment, and if you are lucky, you might get a call... then it's a disappearing act... I don't think they can cope with it. They should learn more about the grief process and then, maybe, they would help more.'

So how should the church approach crisis counselling? Where people need help the most is in the feelings, not the facts. Crisis situations are times of high stress and strong emotions. People need someone with whom to talk those feelings through. It can be tempting for church-goers to believe we have, or should have, all the answers. There is a tendency to believe that by not understanding what is happening or why, we show a lack of faith in God. We tend to believe that if we only pray more, or read the Bible more, or just trust God more, everything will work out. But to

acknowledge that we don't understand is not a lack of faith, it's reality - we don't know why the child died, or why the young mother's life ended so tragically. For those in ministry to admit to the victim that we don't have all the answers can be much more effective than trying to come up with artificial answers because it makes us feel good to think we are being constructive.

Anecdotal evidence suggests clergy tend to cognitively

others within the same church who can continue on where the minister stops.

By its very nature, the Church is a natural place for people to come for crisis counselling. It should be a natural place for people to receive all the support needed in times of crisis. But the church is made up of flawed, sinful people, and we don't always get it right however good our intentions may be. However, with training and support the church

clergy tend not to know how... to relate on an emotional level to the victim

know what to do in a crisis but not affectively know how. They can know the relevant Scripture passages, but not how to relate on an emotional level to the victim. By being real and honest with those they encounter, clergy are able to begin to build a foundation that, at a more appropriate later time, they can build on to reach people with the gospel.

The clergy's role in crisis counselling is often at the first stage - that of high anxiety and emotional shock. Most often, the minister may then refer those involved to other, more qualified people for long-term counselling. "I see my role in crisis counselling a bit like a person trained in first aid," said one Sydney Anglican minister. "I might be the first person someone speaks to, and I can maybe put on a bandage to stem the flow of blood, but I don't have the skills to solve the problem or do the surgery that is required. So like a good first aid officer, you hand the person over to someone more qualified to do the long term work."

Indeed, there may be skilled professionals, counsellors, and

can provide a firm foundation when people hit troubled times.

The Church needs to be proactive in training its members to handle crisis situations, and in giving solid biblical teaching to support that training. Nearly all of us will be involved in at least one, and probably more, critical incidents of our own during our lives. If we think of what support we would like when that happens, it may aid us when we attempt to reach out to others in times of crisis.

Anne Bates works for the Australian College of Theology. She is also completing a Graduate Diploma in Christian Counselling at the Wesley Institute and attends Lilyfield/Rozelle Anglican Church.

Further reading

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when emotions are the only way to communicate

To understand people with dementia you have to understand emotions, says head of the Hammond Care group, Stephen Judd.

Most of us would have a friend or family member who has been affected by dementia. Indeed, as many as 10 per cent of Australians over the age of 70 suffer from this heartbreaking disease. Yet even more alarming - one in five people over the age of 80 is inflicted with dementia.

Dementia comes in many forms, the most well-known is Alzheimer's Disease. In all forms however, the cruellest symptom is that it eventually interferes with the person's ability to express themselves clearly using ordinary language. In the later stages it is not possible for the person with dementia to tell an inquirer what they think about their situation or the care they receive.

Recent research in the US and UK has shown that people with dementia show a wide range of emotions that can be reliably recognised by trained observers. The challenge has been to find a simple, reliable assessment tool that can be used by all staff and relatives to establish a common language between them.

The Hammond Care Group, with support from the Federal government, has undertaken extensive research to understand the emotional responses of people with dementia.

The fruit of this research is a resource called *Beyond Words*. It is based on the observation that while people with dementia can't tell us how they feel about their care, they can show us through their emotional responses to everyday situations.

The idea is to focus attention on easily recognisable emotions. This helps to avoid disagreements on subtle emotional responses, and provides a means for re-assessing the person to see if the changes made have improved their situation.

"It may seem like common-sense to observe emotions to understand the way people are feeling, however this is the first time a formalised approach has been undertaken with people with dementia," said Mr Judd. "Some carers in residential facilities have relied on 'instinct' rather than any formal process when evaluating how each resident with dementia is feeling. This may not be appropriate for all residents, and doesn't allow for a 'common language' between the resident, relatives and the carers."

Comments from carers involved in the study reflect this. One had never paid close attention to her client in such a way, and said the experience opened up new understanding for her.

A training video is available through The Hammond Care Group, phone (02) 9825 5081.



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Katoomba lost its youth but gained the world

BY
AMY MORTON

What is it about Katoomba Youth Convention (KYC) that keeps people coming back year after year, even when they have outgrown the 'youth' tag?

Maram Dikha, a regular convention-goer, explains why she keeps attending. "I just keep going back because it gives me the chance to start my year with God's priorities."

Philip Wheeler, Vice Chairman of the Katoomba Christian Convention (KCC) agrees: "It's Bible teaching in a big shed with lots of people which is encouraging and exciting. People keep coming back at the beginning of each year to reset the compass. It gets them enthusiastic to go back down the mountain and put their best into gospel preaching."

The first Katoomba Convention took place in 1903 on the front lawn of the Charles Ernest Lodge a couple of kilometres from where the convention is held today.

Katoomba Youth Convention as we know it began in the mid-seventies when a local family sold the land now used. Many convention-goers today were present at these first KYCs and remember the big tent whose floor invariably became a pool of sludge owing to typically damp Katoomba weather.

Some things about Katoomba never change. One is the weather. The other is the feast of Bible teaching that it provides for the thousands who gather annually for it.

This year's program was no different. Seven speakers preached through the first eight chapters of Romans.

David Cook, Chairman of KCC and one of this year's speakers, says the book of Romans was chosen specifically for the year 2000. "It's a majestic book for a momentous occasion as most of the questions we ask as Christians are addressed in the book of Romans. As Luther said, 'It's the chief book of the New Testament and the purest gospel.'"

Convention organisers are pleased with the success of running identical programs on consecutive weekends, a measure that was taken because people do keep coming back and bringing their friends.

This year around 3500 people attended one or other of the two weekends.

Multi-cultural

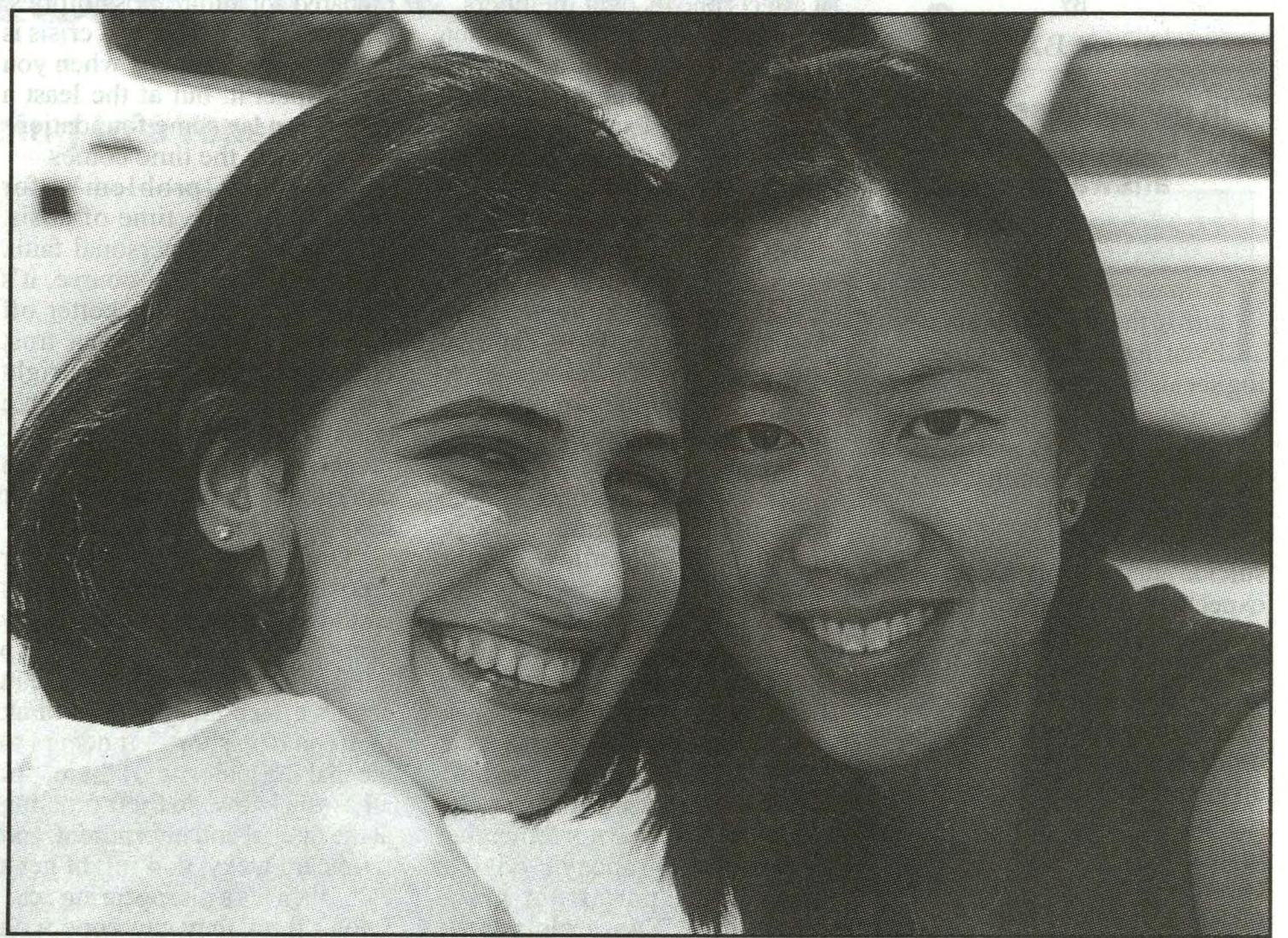
Conference organisers are also glad to see the way KYC is increasingly representative of the Sydney community with a large multi-cultural contingent, particularly from the Asian Community.

It's also impressive to see the number of people who travel from as far as Condobolin to attend the

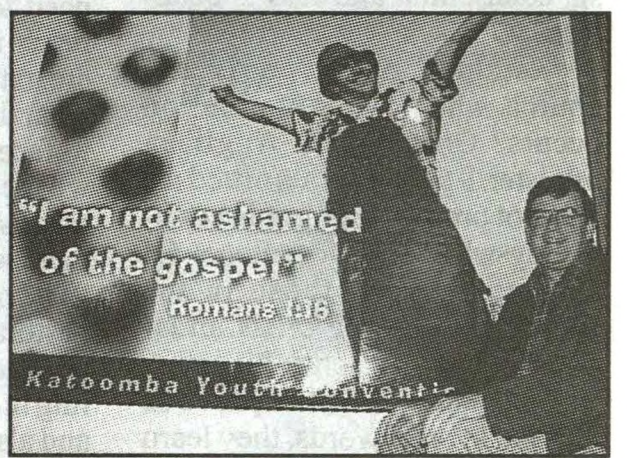
conference each year.

But as you look around the crowds at KYC, you notice that conference delegates are not limited to 'youth'.

Philip Wheeler says youth doesn't really describe the nature of the conference any more. It has grown in age and number because of that 'something' about KYC that keeps people coming back.



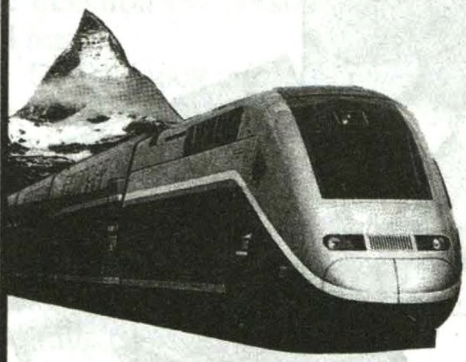
(above) Maram Dikha and Lee-ann Tuling at this year's Katoomba Youth Convention (KYC): the conference is becoming more representative of NSW's diversity say organisers.
(right) Katoomba Convention Chairman, David Cook.



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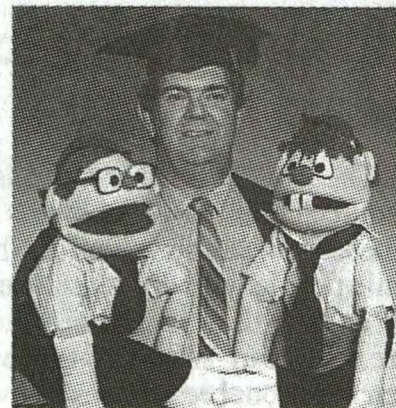
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REV WILLIAM BLOXHAM

1908-1999

William (Bill) Bloxham was born in England in 1908. He was a Congregationalist chaplain in World War II. After the war Bill came to New Zealand to minister in the Congregational Church. In the '50s Bill served in PNG.

He then came to Australia and decided to enter the Anglican Church. After graduating from Moore College in 1961, he served his curacy at St Andrew's, Wahroonga. In 1963 he became rector of St Paul's, Emu Plains and in 1968, rector at Naremburn. For most of the '60s he was also an Air Force chaplain. Bill retired in 1972, but served as part-time chaplain to Concord Hospital until 1975.

He lived for over 20 years at ARV's Elizabeth Lodge. For most of that time he attended St Andrew's Cathedral, assisting at weekday services. Remembered by friends as a faithful pastor, he is survived by wife, Brenda.

REV MARCO GARLATO

1955-1999

More than 1000 people gathered at St Luke's Miranda on December 3, 1999 to give thanks to God for the life of Marco Garlato. He had died of a heart attack earlier that week, aged 44 years.

An assistant minister at Miranda for nine years, Marco was the third longest serving minister at St Luke's in its hundred year history.

Marco's generous spirit and warm-hearted personality endeared him to everyone who knew him. He was a man of great integrity, who possessed a pastor's heart for God's people and a genuine concern for the welfare of others. His strengths in pastoral work were highly regarded throughout the Sutherland Shire community. His ability to relate to all ages from the youngest infant to the oldest senior was renowned. At St Luke's he developed the pastoral care program and had a chaplaincy role to the seniors' ministry. The real legacy

of Marco's life is the number of people converted through his one-on-one ministry.

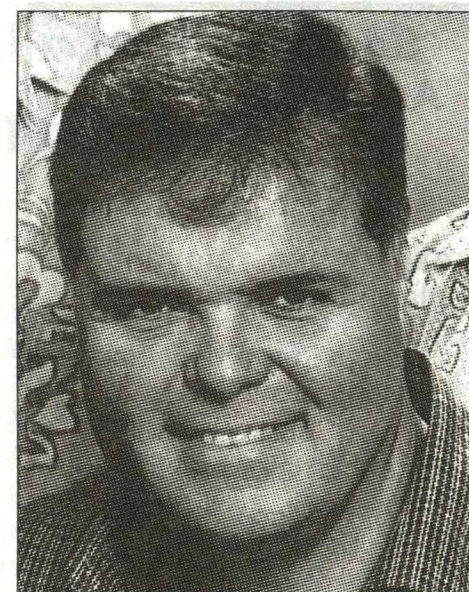
Marco was a faithful minister of God's word, both from the pulpit and in private conversation. He had a particular interest in witnessing to people involved with the New Age. For many years he helped man a stall at Sydney's *Body, Mind and Spirit Festival*. At St Luke's he had oversight of the Bible Studies and organised the distribution of the *Jesus* video to every home in the parish as part of the church's centenary celebrations.

Not many men in our diocese would remain second in charge after leading a church for 18 months as acting rector. But that was the kind of man Marco was. While more than competent to lead a parish on his own, when the new rector was appointed Marco chose to stay as part of the ministry team at Miranda (to the disappointment of many nominators and a few bishops!).

Marco Garlato also maintained a high level of involvement in the community through his abiding interest in education and sport. At the time of his death he was President of the Miranda North School Council, parent representative on the Port Hacking School Council and manager of his son's local soccer team.

Marco grew up in Mosman where he was converted at ISCF in Year 11. He joined St Clement's Mosman and served in a number of capacities, including leadership in youth fellowship, CEBS, parish council, rector's warden, and finally catechist when he enrolled in Moore College to train for ordained ministry. While honing a number of skills in real estate in his post school years, Marco's love for God's Word and his desire to see people grow in godliness made him restless in secular work. Strongly supported by his wife Amanda, with their two children, he set aside a more lucrative occupation to serve others in Christian ministry.

The death of Marco Garlato has been an incalculable loss for the saints of Miranda. Amanda and their three children, Ben,



Sammy, Joel, have lost a dear husband and loving father, and his parents have lost their only child. The community has lost a tireless and dedicated worker, and the church at large has lost a clergyman of great stature, who touched the lives of many.

Rev Dr Glenn Davies

Audio cassettes and video cassettes of the *Thanksgiving Service* are available from St Luke's Miranda (9540-4558) for \$5 and \$10 respectively (plus postage). Proceeds of these sales will be given to Moore College, by request of the family.

The Archbishop's Protocol for Dealing with Sexual Misconduct by Church Workers is now in operation.

The purpose of the Protocol is to provide a formal procedure by which any person aggrieved by the sexual misconduct of a church worker in the Diocese may report that misconduct.

Copies of the Protocol can be obtained by telephoning the Registrar on 9265-1522.

For the names and phone numbers of Contact Persons see below.

Details of Contact Persons appointed by the Archbishop under the Protocol for dealing with Sexual Misconduct by Church Workers

The Archbishop has appointed 5 Contact Persons under the Protocol for Dealing with Sexual Misconduct by Church Workers in the Diocese of Sydney.

Persons aggrieved by the sexual misconduct of a church worker are encouraged to phone one of the following contact persons. When phoning please ask to speak to the contact person by name.

Sue (Phone 02 9874 9043)

Sue is a psychologist who lives in Eastwood. Sue is a mother, works part time, and is actively involved in her local church. Sue has worked with abused adolescents and with adults with physical and emotional injuries.

Richard (Phone 02 4751 6457)

Richard is married, with 4 children, and lives in the Blue Mountains. He has been practising as a social worker, therapist and trainer since 1980. Richard has extensive experience in working with victims of sexual abuse and violence, children, adolescents and couples.

Margaret (Phone 02 4228 1007)

Margaret is married with adult children and is a social worker who lives and works in Wollongong. Margaret's field of expertise is in relationship counselling and her practice includes work with adult survivors of childhood abuse and victims of abuse in professional relationships.

Nicola (Phone 02 9970 8392)

Nicola is a mother of 3, aged in her forties and lives on the northern beaches. Nicola is a counsellor in a church-based counselling centre and has been a telephone counsellor for 10 years with a national organisation dealing with a variety of difficult situations.

Jenni (Phone 02 9326 3172)

Jenni holds a Bachelor of Social Work and has worked in a variety of fields including counselling, education in drug and alcohol work, youth refuge work, education in forms of abuse, and housing co-ops. Jenni is married with 2 children and lives and worships in the eastern suburbs.

If you wish to write to a contact person please do so by sending a letter addressed to Sue, Richard, Margaret, Nicola or Jenni, care of the Registrar, PO Box Q412, QVB Post Office NSW 1230. Please mark the envelope 'confidential' to ensure that it will be opened only by the contact person you choose.

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Enquiries: John McIntyre 9698 9497

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Our Community Women's Worker position has become available. This is a part-time position (negotiable) up to 20 hours per week.

Experience with personal networks and group work would be an advantage as well as some Theological qualifications.

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Enquiries: Graham Conway
Phone: (02) 9747-4780
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The following positions, conveniently located near Town Hall Station and offering excellent working conditions and competitive salaries, are currently available:

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The person will be involved in a wide variety of secretarial duties relating to the Anglican Church Property Trust and insurance matters.

This is a great opportunity for someone who is diligent, pays attention to detail and can meet strict deadlines.

The person will need good wordprocessing and presentation skills and be able to work in a team environment.

If you would like to be considered for one of these positions, please send a written resume outlining which position you are applying for, your background, experience and qualifications to: **The General Manager, Finance & Administration, Sydney Diocesan Secretariat, PO Box Q190, QVB Postoffice NSW 1230, by Friday 18 February 2000.**



SYDNEY DIOCESAN SECRETARIAT

DIRECTOR - PROFESSIONAL STANDARDS UNIT

The Anglican Church Diocese of Sydney seeks to appoint a well-qualified person to the position of Director of its new Professional Standards Unit.

The Unit is responsible for administering and maintaining the Sexual Misconduct Protocol and the Director will report directly to the Archbishop.

The person appointed will need to have extensive administrative experience and an outstanding ability to deal confidentially and sympathetically with people. Some understanding of legal issues is essential and use of various computer programs is an integral part of the role. It will be an advantage to have an understanding of the structure of the Sydney Diocese and its ethos.

The Director will be responsible for the investigation of and acting upon complaints referred, liaising with and the monitoring of various contact persons, arranging appropriate legal representation, preparation of reports including to insurance representatives, arranging or providing for pastoral care for complainants and maintaining regular contact with other dioceses and denominations through formal and informal meetings.

Written resumes from appropriately experienced and qualified persons should be forwarded by 29 February 1999 to The General Manager, Finance & Administration, Sydney Diocesan Secretariat, PO Box Q190, QVB Postoffice NSW 1230 or emailed to amc@sydney.anglican.asn.au.

Anglican Parish of Fairy Meadow Rector

The Parish Nominators invite expressions of interest from suitably qualified and gifted clergy. The Parish is 5 minutes north of Wollongong CBD and stretches from the beaches of Fairy Meadow and Towradgi to the escarpment suburbs of Mt Ousley and Mt Pleasant. It is poised for growth, having just successfully completed the implementation of a five year strategic plan to consolidate the Parish. The new Church Complex was officially opened by the Archbishop in July, 1999.

We are seeking a person with outstanding leadership skills who is attracted to the opportunity of leading and guiding the Parish under God's guidance in this new century of opportunity. Flair, enterprise, vision and energy will complement a personal desire to inspire others to seek after godliness and righteousness in their own lives. The Parish is committed to the five strategies in the Archbishop's **VISION FOR GROWTH** and has adopted the mission statement *Making Disciples, through Prayer, Pastoral Care and Outreach*.

If you are attracted to this exciting opportunity, please call 4283 2356 (AH) for an information kit.



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You should preferably be an ordained minister of the Anglican Church of Australia with relevant experience in pastoral ministry and a strong sense of calling to work with prisoners.

Your initial appointment would be for a period of 4 years with the possibility of re-appointment.

If you wish to receive more information about this position, please phone the Director of Chaplaincies on (02) 9895 8071. Written applications with a CV should be forwarded by 21 February, 2000 to: The Director of Chaplaincies, PO Box 427, Parramatta, NSW 2124.

ANGLICARE is an EEO employer.
Persons with disabilities are welcome to apply.



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Interested teachers should write (with full details of teacher training, teaching experience, Christian experience and church affiliation) to:

The Business Manager
Sutherland Shire Christian School
PO Box 390
Sutherland NSW 1499

Telephone enquiries welcome on 02 9543 2133 or by e-mail sscs@sscs.nsw.edu.au or 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 each student so that they may reach their potential to the glory of God and the enrichment of life.

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**HUMAN RESOURCES
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Applications are invited for the position of part-time Assistant to the Development Officer at Moore College. The position involves 20 to 25 hours per week (negotiable).

Duties will range from the processing of donations using Donor Management software (IBM compatible, training provided) and general secretarial/word-processing tasks (Microsoft Office 2000), to the writing of newsletter copy and involvement in the creative design of promotional material.

The person filling the position will be a committed evangelical Christian who is comfortable communicating the importance of training for gospel ministry to professional and business people, but will not be expected to ask directly for funds.

Attention to detail, good word-processing and clerical skills, plus discretion in dealing with confidential information are required. Desktop publishing and marketing experience would be advantages.

Written applications with CV and the names and addresses of two referees (one of whom is the minister of the applicant's church) should be sent to:

Mrs Heather Jones
Development Officer

Moore College, 1 King Street, Newtown NSW 2042

Applications close 29th February 2000

Doctrine Commission sparks debate on 'subordination' between sexes

The Doctrinal Commission's latest paper has serious implications for Church teaching on equality between the sexes.

The paper called *The Doctrine of the Trinity and its Bearing on the Relationship of Men and Women* was prepared at the request of Standing Committee, after alternative points of view on this issue were expressed at the Sydney Diocese Conference on Women's Ministry in 1998.

The Doctrine Commission says that the concept of 'subordination' has significant implications. It concludes that 'the concept of "functional subordination", of equality of essence with order in relation, represents the long-held teaching of the Church, and that it is securely based on the revelation of the Scriptures'. "This teaching should, therefore, determine our commitment both to the equality of men and women in creation and salvation, and also to appropriately biblical expressions of the functional difference between men and women in home and church."

In other words, while equal in essence, women are subordinate in function to men in ministry and in the family - a conclusion which has raised the ire of some Sydney Anglicans.

In a letter to *Southern Cross*, Dr Ken McLean, Synod representative for Fairy Meadow, raises concerns about the epistemological methods used in the report and whether they are consistent with the evangelical tradition.

"The historically developed doctrinal statements of the Trinity were written during a time of turbulence and controversy, and their primary purpose was to counter the heresies in the early church in a way that was consistent with the overall teaching of Scripture," he said. "This formulation was never intended to be a definitive statement of the nature of God and is not part of the inspired writings that we may use to establish doctrine."

Dr McLean continues: "To argue by analogy might be acceptable in the pulpit but this is definitely unacceptable in a scholarly document. Our only source for fundamental theological concepts is to be found in the Scriptures."

"The Commission's use of the traditional formulations of the church and the application of 'reason' to extrapolate principles from

one area to another are inconsistent with traditional evangelicalism. The danger for all of us is the temptation to transfer our preconceived theological assumptions to the way we understand God. This is well illustrated by the way both sides of this debate have tried to use the doctrine of the Trinity to justify their positions. Both approaches are wrong."

However, the Rev Stephen Fifer, who wrote for the *Church Record* on the issue, told *Southern Cross* that it is wrong to call the connection between headship and the Trinity 'an analogy'.

"It is Paul who draws the connection between headship and the Trinity," he said. "This debate shows that when you change the meaning of headship in terms of men and women, you change the doctrine of God in terms of Father and son. This is what we are talking about."

The Commission represents a range of theological opinion in the Diocese. Members include Bishop Barnett, Canon Peter Jensen, the Rev Narelle Jarrett, and Anglo-Catholic priest, Dr Michael Bowie.

read the doctrine commission report at
www.anglicanmediasydney.asn.au



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SOUTHERN CROSS

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You will be creative and self-motivated, able to work flexibly within a small team. You will be able to produce news/feature articles and website content, and complete sub-editing tasks and newspaper layout under the instruction of the editor and publisher.

Essential:

- tertiary qualifications in communications/journalism or equivalent.

Desirable:

- experience using Pagemaker, Quark, Adobe InDesign or other desk-top publishing software
- knowledge of graphic design software: Photoshop and Illustrator
- experience using web production software: Dreamweaver
- paid or voluntary work experience in print journalism
- an understanding of the Diocese of Sydney
- creative flair in layout, graphic design or photography

We will be prepared to offer training to ensure speedy expertise in these areas.

Salary will be commensurate with experience.

Please send resumes to:

The CEO, Anglican Media Sydney
PO Box Q190, QVB PO 1230

Closing date for application: Monday, 21 February 2000

A reference from your Minister is desirable. Your resume should include samples of writing and/or design, photography, art work. Ideally, this portfolio would contain work appropriate for use in newspapers or internet media.

Anglican Media Sydney

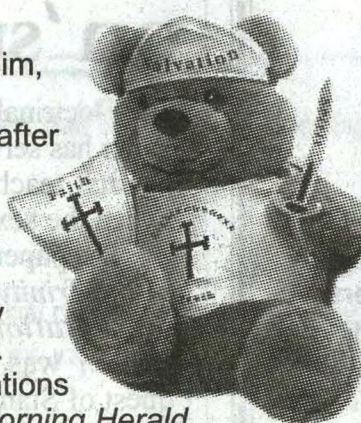


Scientific proof that prayer works!

God's invisible power is clearly seen so that no one can have an excuse not to follow him, Paul wrote to the Romans. Perhaps in this scientific age... Cardiologists at St Luke's Hospital, Kansas City have found that prayer helps healing, after a study of 1,000 patients. Every time a new patient was submitted, the chaplain was notified. His secretary passed on the first name of every second patient to one of a number of prayer groups who prayed for a 'speedy recovery with no complications'. This result can't be dismissed as 'the power of positive thinking'. "Members of the prayer group didn't meet each other. They didn't meet the patient. They didn't come to the hospital. They weren't told whether their prayers were working or not. They just prayed. In the end the group being prayed for had 10 per cent fewer complications than those who weren't being prayed for," reported a somewhat incredulous *Sydney Morning Herald*. This result repeats those of similar 1988 study. I understand that in science, once can be a fluke. Twice is proof.

Gun-toting angels kill enemies of the Gospel

A small church's nativity play, featuring armed angels who gun down anyone opposed to spreading word of Christ's birth, has caused a media frenzy in the UK. In an idea initiated by the teenage participants, the angels were dressed as Bond-style agents involved in a secret mission: 'Operation Emmanuel'. Phil Cansdale, curate of St Mary, Bredin, said giving the angels toy guns made the Christmas story relevant to the 10 to 14 year olds involved. Parishioners were reported to be surprised at the controversy. One said, "The Bible makes it clear that they are carrying fiery swords, and the guns are just a modern version of that. Angels aren't the tutu-ed and tinselled little cherubs of most nativity plays, but God's warriors." The Archbishop of Canterbury expressed his 'concern' at the play.



thumbs up

Fashion editor, **Maggie Alderson**, must be disillusioned with her industry, because in her *SMH* Christmas column she urged readers to shun expensive, consumer-driven gifts and give things which help promote good relationships with others. Her suggestions included a hamper full of picnic food, invitations to a bushwalk, two movie passes etc. (These ideas, however, got a bit of a mixed reception when I gave them to my relatives!)

In a similar vein, The **Briefing team** got stuck into Christian consumerism nominating a tacky soft toy called 'The Armour of God Bear' (left) for its Christmas Sell-Out Award. "Are Christian companies guilty of abusing the good will of customers to sell anything they like?" they asked. A friend of mine certainly thinks so. On a recent visit to Koorong bookshop she saw a young boy beating up a playmate with a plastic 'Sword of the Spirit' newly bought by his parents. I'm not sure this is what the marketers had in mind when they wrote that their product was a 'wonderful way to remind children to wear their spiritual armour'!

While we're on 'soft toys with spiritual leanings' ... the 15,000 or so visitors to www.christianity.net.au, amidst all the evangelistic resources there, have made the 'pre-evangelistic' photo-cartoon series *The Spiritual Adventures of Skippy* (left) one of the three most popular parts of site.

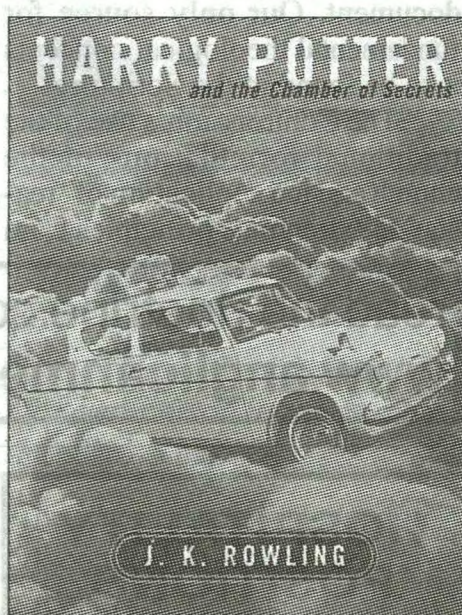
Harry Potter

continued from page 24

and various aspects of the occult. Whilst such concerns can never be overlooked, they are out of place with the three Harry Potter books published to date. One of the reasons they are such good stories is that they are not morality tales or philosophical treatises wrapped in a kid's adventure. They are classic tales of adventure with a very orthodox understanding of good and evil.

On the occasions that Rowling does philosophise through her characters, she does not present a coherent view of life—nothing like the Force of *Star Wars* or the Christian allegory of Narnia. At the end of the first book, the goodly Headmaster Dumbledore tells Harry that 'death is but the next great adventure' and that eternal life is probably not as desirable as it seems. He also claims that powerful love, such as that which Harry's dead mother had for her son, can give a person 'protection' forever. Whilst such ideas might sit uneasily with Christians, they are not presented in such a way that the gospel is ridiculed. They are more the writer's tool for delivering the emotional blow at the end of the story. They don't have a very sharp point. In reply to Dumbledore's proclamation that death is an adventure, another character replies: "I always said he was off his rocker."

Certainly, it would be worth discussing such big ideas with kids after they have read the books, and contrasting them with the teaching of the Scriptures, but they are not given such weight by Rowling that Christian parents need to keep the books from their children. She is not writing to promote New Age or



occultism—or if she is, she is not succeeding. "I've met thousands of children," Rowling told the *Washington Post*, "but I've never met a single child who has asked me about the occult."

In fact, the lack of a world view (other than the idea that good must triumph over evil) means the Harry Potter series is far lighter than many other non-Christian fantasy novels. Nor does it contain the depths of meaning of C. S. Lewis's Narnia books. I can't imagine the name of Harry Potter being uttered with the same spiritual awe as was Aslan when I was at school. No interview has yet made it clear whether that lack of a strong world view reflects the position of Rowling herself.

Perhaps there are, deep in the human soul, dark reasons why tales of magic appeal to us. But there are also healthy, happy reasons—we love the idea of escaping this world, we love the idea that justice might prevail, and we love the idea that the meek and downtrodden, such as Harry Potter and his friends, will one day rise up to inherit the earth.

Let's keep an eye on Harry to see in which spiritual directions he develops over the next four books. I can't wait!

Greg Clarke is an editor with Matthias Media.

reader's say

Felicity & Ally McBeal have both appeared in Seven's Monday 8.30pm time slot

Felicity was hailed as another *Ally McBeal* last year. Both focus on a female character in search of love and happiness and appeal to female audiences, though *Felicity* targets younger viewers.

Both are stories about 'sexual manners'. The main characters spend a lot of time thinking about sex - what is the right and wrong way to behave?

Felicity wants sex with her boyfriend, Noel, because she 'wants to feel part of something' and 'everyone else is doing it'. Her initial thoughts reinforce the idea that virginity is something to be ashamed of, not something to be cherished until marriage. However, she realises she is making a mistake. Felicity and Noel decide not to go through with it after all - an indication of a decision not to be made lightly.

Ally McBeal is different. She 'acts now, thinks later'. Ally's relationship with ex-boyfriend and colleague, Billy (now married to another colleague Georgia), has been a major point of tension in the show. Yet, it is interesting that her psychologist calls Ally 'Miss Sucky-face' and expresses her disgust at the whole affair.

Both characters are searching for 'Mr Right'. Ally constantly whinges about her love life (or lack of it). However, *Ally McBeal* is much more negative about commitment. When Ally does meet someone it inevitably leads to sex. It doesn't seem to bother her whether he is married or not.

Felicity, on the other hand, deals with issues faced by teenagers. Storylines are believable. Felicity copes with such things as rejection and whether to tell a friend that she is being cheated on. Characters are real and not neurotic like those in *Ally*.

Ally McBeal isn't funny - it's tragic. Ally kisses a female colleague at their law firm to deter



"I watch *Felicity* because it's fun and there are cute guys on it. It's good to see someone else's dramas. For a non-Christian she's got it pretty good - she's at uni in America and is going to be a doctor. She's got a job and a boyfriend. She just has a few dilemmas along the way. But it's a soapie. It's made up. I suppose some people think it's real and want a life like that... I'd like to have a bit of her life and a bit of mine - she's not a Christian." **Jemima, 15**

"*Felicity* is a pretty sweet show for Hollywood. But I prefer *Ally* because it is less mushy. Both characters are looking for their dreams. But *Ally* is surrounded by cynicism... I don't think *Ally* is warping my brain as a Christian because I don't take it seriously." **Sarah, 23**

"I like *Felicity* as a bit of light entertainment. The problem is they don't think anything is missing from their lives. Sex is their god." **Leah, 18**

an unwanted admirer, an old judge insists on checking Ally's teeth as if she was a horse for sale, another lawyer - Ling - owns an escort agency and pairs Ally up with a gigolo! And if that isn't enough, *TV Week* says Ally plans to 'lock lips with Ling' in a forthcoming episode. *Ally McBeal* portrays gay/lesbian relationships as OK.

My Christian friends confess they watch *Ally McBeal*. But it

isn't really worth watching, despite all the hype from the Seven Network. Each storyline becomes sillier than the previous one. Who knows what will happen in the third series! (How many people actually spend their working day dancing in the loo? Then again, how many bosses would tolerate employees who do?) It is incredible that *Ally McBeal* managed to win one Emmy award, let alone four or five!

Carolyn Cash

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Resisting temptation

David Nilsson gave up American Major League baseball to play for Australia at the Olympics. But there's more ...

Last month David Nilsson announced, at a packed media conference in Sydney, that he had signed a one year multi-million dollar contract to play baseball with Japanese Major League team the Chunichi Dragons. The good news for Australia is that this contract will allow our highest profile baseballer to play for the national team at the upcoming Olympics.

"Playing in the Olympics has long been a dream of mine, to play for Australia in Sydney at the 2000 Games is something I could not do if I signed a contract in the USA," David explained.

Perhaps more of a household name in the United States than in Australia. David has played American Major League baseball for most of the 1990s with the Milwaukee Brewers.

According to the *Sydney Morning Herald's* Peter Stone, David is Australia's second most highly paid sportsperson behind Greg Norman. While the exact terms of David's contract are undisclosed, the top players in the Japanese Major League receive around \$US6 million a year. David would fall into the 'top player' category.

But there is more to life than baseball, fame and money for the Australian player. "I'm going over there to spread his gospel in Japan through the avenue of baseball," he told *Southern Cross* after the media conference.

However, David would not always have seen things in quite these terms. "About '95 things started happening in my life and basically God started unblinding my eyes to the truth of Jesus and the fact that he died on the cross for our sins."

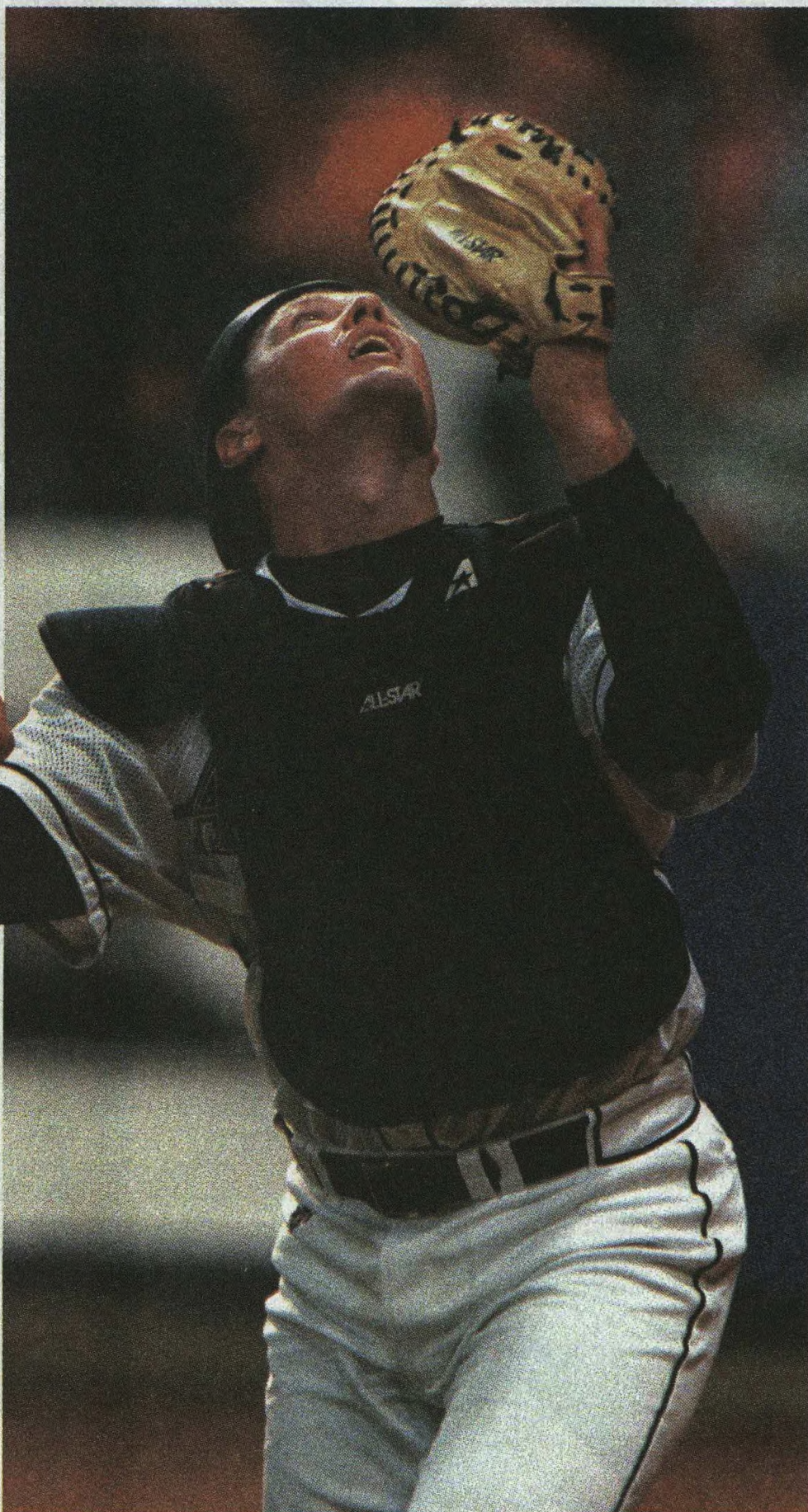
The change was something of a shock to his family and friends. "Obviously it was a dramatic change for them and maybe some of the relationships with them have changed, but ultimately we are created for God's glory and we are to live for his glory. Sometimes you may have to sever some ties and your relationships will change with people."

And what did his teammates think? "The best way to sum it up is - the Lord says we are going to suffer persecution. It was a real shock for the teammates. They had known a different man and here I was now a new person. I praise God for that."

Australian baseball is currently riding high. Last year our national side beat Cuba in the final of the fourteenth Intercontinental Cup. "I think from a teams point of view it was probably the biggest teams triumph I've been a part of," David said.

"Realistically, I think we can win a gold medal," he says, looking forward to the Olympics. He identifies the US, Japan, Cuba and Korea as the other teams with realistic chances of obtaining gold.

David, now 30, was born in Brisbane. He was the youngest of four boys in his family and the



An Australian and American 'All-Star' representative, Nilsson wants to spread the gospel in Japan. (Photo: Allsport)

SPORTS SECTION

BY STEPHEN LIGGINS

son of a 'very sporting' father. "We played all sports growing up," he recalls. "But baseball was the one that stuck with us."

The move to professional ranks happened very quickly. He was 16 years old, doing well at the game, and things evolved from there. David found the move to the United States as a teenager 'tough from the homesickness point of view'.

These days David stands 193 centimetres and weighs 106 kilograms. The strength of his game is batting while he is versatile in the field, usually playing catcher. Last year he was selected to play in the American Major League All-Star Game. This is a game made up of the best players in American professional baseball. David identifies this as a highlight in his playing career.

According to David, however, baseball is really only a small part of life. "One day we are all going to die and we are all going to spend eternity somewhere. What we do here on earth we're going to be accountable for before the Lord."

God is 'everything you live for' he says. "We were created to bring God glory. In everything we do we are to acknowledge Christ as our Lord and Saviour and to bring him glory and not get caught up with the distractions of the world or the temptations of the world."

And how does God strengthen David on the field? "Well, ultimately he is in control of everything. Our job is just to prepare with what we have and then know that he is sovereign in every situation on the field and nothing happens without him allowing it to happen. As soon as you start to think that you are in control of situations, that's when you're going to be in trouble. I have a responsibility before God to prepare myself and to give a top effort and that's where it ends."

In the end, for David, it doesn't matter what you do, the important thing is serving God. "In everything you do, you do it to serve the Lord, whether it's working in McDonalds, playing baseball or being a journalist."

Matildas reveal some naked truths

comment

The Australian sporting hero has long been one of Australia's most treasured icons. The majority of these icons, however, have been men.

Recently the most talked about effort to place women's sport in the public eye has been the Australian Women's Soccer Team's nude calendar.

Ranked a relatively lowly 16th in the world, the team (the Matildas) have received many more column centimetres, including match reports on friendlies, than our women's hockey and netball teams who are world champions.

Women who want to be taken seriously for their hard work and achievements in sport can only be disappointed that the Matildas have succumbed to the pressure to resort to sex appeal for media attention.

But we must not point our finger at the Matildas; rather we need to consider why this pressure on women exists. It is nothing new.

Rose Scott was one of Australia's leading feminists and suffragets in the early 1900s. However, she was opposed to women's involvement in sport.

Her fear was that sportswomen would become 'prey to men's lust' - that men would only be interested in women's sport for the spectacle rather than their skill. If women were only valued for their worth as objects of men's desire, this could only set back the fight for women's equality in society generally, she argued.

So have Rose Scott's fears become reality 100 years later? Anna Kournikova is arguably the most publicised female tennis player in Australia at present. And yet she has obtained this status because of her good looks not her tennis game.

This does not happen in the men's game where even heart-throbs like Pat Rafter have to win credibility on the court before they get the coverage.

A recent survey of coverage of women's sport found that across electronic and print media, only five per cent of sports coverage was given to women. (Yet I have to admit that with three sports stories on women out of 11 in 1999, even *Southern Cross* could do better.)

A metropolitan news editor was reported as saying: "Greg Norman choking will always be a better story than Karrie Webb winning."

To attract lucrative sponsorship deals, women have to fight for coverage and it's true - sex appeal wins attention.

Perhaps it is not that dissimilar to the days of the ancient Olympics, where athletes competed naked so that the human body could be glorified and worshipped.

The human body is indeed a beautiful part of God's creation, but it seems a shame when it's exploited, no matter how tastefully done, for the sake of the dollar.

Such nude calendars do not earn credibility for women but continue to undermine their achievements. They also damage our ability to have healthy and godly relationships between men and women.

- Amy Morton



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Modern morality tales prize good over greed

The Insider, M
The Talented Mr Ripley, M

Often the tag, 'based on a true story', is a warning of an interesting life given the 'Hollywood treatment' and reduced to moralising dross. Not so the superb drama *The Insider*. Starring the gravelly-voiced Al Pacino in non-mafia mode and Australia's own Russell Crowe, this is a film about integrity which happens to have truckloads of it.

At a time when most Americans were fixated by the search for the Unabomber (a US serial bomber), a man named Jeffrey Wigand was fired from tobacco giant Brown and Williamson.

The former head of research and development, Wigand - with the coaxing of *60 Minutes*' Lowell Bergman - became the central witness in a lawsuit filed by the state of Mississippi and 49 other states against the tobacco industry.

But Bergman's exclusive interview and Wigand's reputation came under attack when the corporate arm of CBS - threatened with legal action - decided not to air one of the most newsworthy stories in years.

Described by Bergman as 'the ultimate insider', Wigand's decision to blow the whistle and testify against Brown and Williamson cost him his career, his family and his name.

Directed by Michael Mann, *The Insider* is, at 160 minutes, a long film but one worth seeing.

What is astonishing is its ability to create tension from an absence of action. Ironically, the ordinariness and familiarity sharpens the edginess of this elegant film.

Pacino gives his usual accomplished performance, but it is Crowe whose nuanced depiction of Wigand forms the centrepiece of *The Insider*.



FILM

SARAH BARNETT

A stylish documentary-style thriller, *The Insider* is an understated drama that leaves you questioning your own morality and wondering what you would sacrifice for what you believe in.

Virtually an inverse of the integrity-celebrating *The Insider* is the latest film from writer/director Anthony Minghella (*The English Patient*; *Truly, Madly, Deeply*).

Starring Matt Damon in the title role, *The Talented Mr Ripley* is a highly disturbing film about the

nature and consequences of envy.

While *The Insider* is a film about ordinary people in extraordinary circumstances, *The Talented Mr Ripley* is by nature sensationalist. Set among the wealthy elite living in 1950s Italy, this is a lurid tale of extremes.

Hired by wealthy shipping magnate Herbert Greenleaf, Tom Ripley's job is to travel to Italy and return with Greenleaf's reprobate son. Enjoying the lazy life, Dickie Greenleaf is everything Ripley as-

pires to be. Yet his idol's superficiality and fickleness soon stamps an expiry date on their friendship, with devastating results.

Slick performances and gorgeous locations make this a watchable and tense thriller. But the sudden explosion of violence in the second half of the film means that this is not for the faint-hearted (head in hands for me). The violence is limited to two scenes but the impact of those scenes and the build up of tension has an ongoing menacing effect.

In what is almost a modern Cain and Abel style fable, *The Talented Mr Ripley* presents a chilling depiction of remorseless sin.

It's almost a cinematic exploration of 1 Timothy 6:10 ('the love of money is the root of all kinds of evil').

This disquieting film demonstrates the cumulative result of habitual deceit and prevarication. A life lived in deception has tragic consequences for all involved.

■ For a better examination of this subject watch the 1999 film *A Simple Plan*.

MOVIE BRIEFS

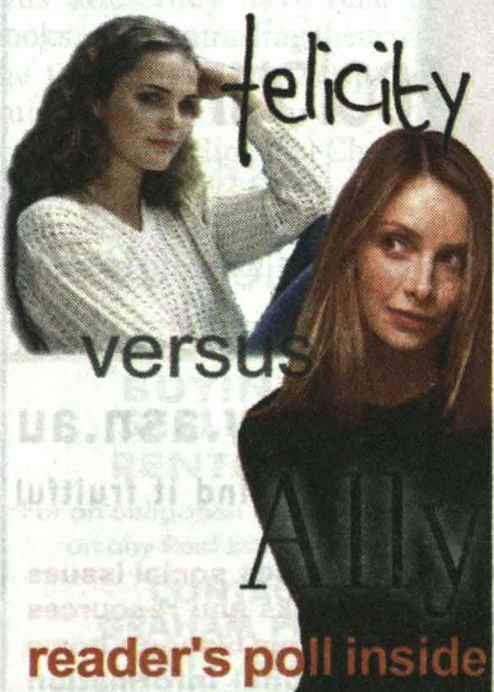
To read the full reviews visit the [culture@home](http://culture@home.com) website

THREE KINGS - M

"Ironic, tense and at times grossly visceral *Three Kings* takes a straightforward plot and imbues it with a provocative freshness. What could have been cheesy and self-righteous Hollywood formula is in fact an astute and provocative film. Boasting a corrosively sharp and whimsical script, *Three Kings* is the best sort of action film; one with a mind and a message."

Sarah Barnett

www.anglicanmediasydney.asn.au/cul/threekings.htm



Harry's neither in Narnia nor the New Age

CULTURE WATCH

GREG CLARKE

Take two servings of King Arthur, a pound of Roald Dahl, sprinklings from *The Hobbit*, a pinch of Narnia, some *Star Wars*, and lashings of 'Boy's Own' adventures, and you have the fabulous magical concoction that is the Harry Potter fantasy series.

Harry is an orphan who escapes the clutches of his mean uncle and aunt to attend Hogwarts' School of Witchcraft and Wizardry and discover his destiny—to be one of the great wizards of his time. Hogwarts is a storybook English boarding school, except that its students are learning hair loss curses, receiving their mail via delivery owls, hiding illegal Norwegian Ridgeback dragon eggs and dueling with the incompetent but nonetheless scary forces of evil.

Harry Potter's change of fortunes matches that of his creator, J. K. Rowling. A divorcee with a young daughter, she wrote the first book, *Harry Potter and the Philosopher's Stone*, and planned the next six (one for each year that Harry spends at Wizard school) while unemployed and living in public housing in Edin-

burgh. Seven years later she is an international bestselling author whose central character has appeared on the cover of *Time*.

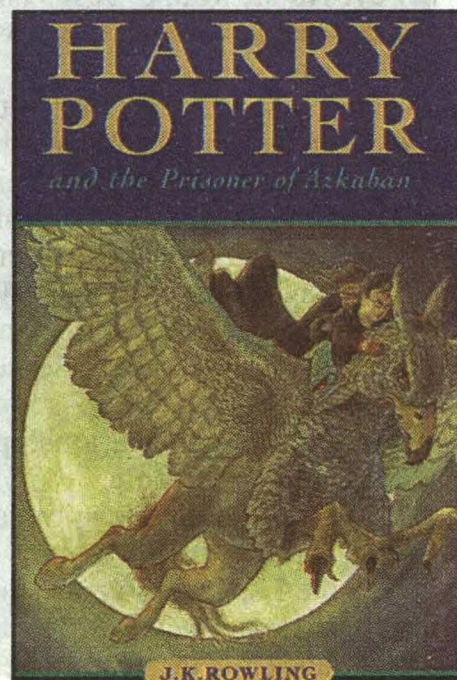
There is no disputing that kids (not to mention adults) love these books. There are enough chase scenes, monsters, schoolyard pranks, secret spells and mysterious riddles to keep even the most demanding pre-teen flipping the pages. Ten year-olds over-exposed to that other popular children's author, John Marsden - with his 'dirty realism' - might find Harry Potter a bit tame, but one can hope that they would relish the escape into a world where victory over evil is still possible. That's what fantasy is all about.

This is a particularly good series for boys who can't usually sit still long enough to read a book. They ought to enjoy the Quidditch matches (like hockey but played in mid-air on broomsticks), the chases and the low-level goriness.

Rowling has borrowed freely

from the well-stocked larder of British fantasy writing. If her books aren't original, why are they so successful? J. K. Rowling writes plainly and at a fast pace, which means that the story is always moving forward. But it is her sense of humour which really makes the books stand out. Ear-wax-flavoured jelly beans were always going to be a winner with the primary schoolers. And the everyday language which she uses to describe the magical world of Hogwarts' Wizard School has ensured the books a very wide and very favourable reception. There are no Tolkienesque arcane runes and mythical place names here; instead, there are silly puns, slang and a slobbering three-headed dog-monster called Fluffy. At the same time, the stories don't degenerate into farce; they maintain their sense of importance and never undermine the seriousness with which children treat characters in fiction.

Rowling's language makes the



child characters feel right. Kids relate to them directly, as they try to survive school bullies, feel the anxiety of class tests and feel unfairly treated by officious adults. Let it be said, however, that J. K. Rowling does not fall into the trap of creating a kids-versus-adults world. There are despicable adults, but good ones, too.

Some Christians have expressed concern over whether the Harry Potter books are quietly promoting New Age ideas about the spirit world, astrology

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