

SOUTHERN CROSS

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**How to help
young adults
keep faith**

page 3



**No peace for
child soldiers**

page 9

**Christians living
under Islam**

page 18



JUNE 2000

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Watson to maintain Melbourne's diversity

BY
ALAN NICHOLS AND
MARGARET RODGERS

Archbishop Peter Watson has clearly indicated his intention to maintain the diversity of the Diocese of Melbourne. He said so at both his Installation Service in Melbourne and his Sydney farewell service.

"Melbourne is not Sydney, it has its own distinctive nature, it is much more diverse. I go to respect and honour that diversity," he told the large congregation in St Andrew's Cathedral. "We want to relate genuinely and meaningfully to all in the Diocese of Melbourne, and not just those who share our own commitments."

His sermon in St Paul's Cathedral, Melbourne was a straightforward exposition on God's love.

What the Melbourne clergy were waiting for, and Peter Watson delivered toward the end of the address, was a pledge to affirm and maintain the diversity of the Diocese of Melbourne, itself

reflecting the diversity of the community.

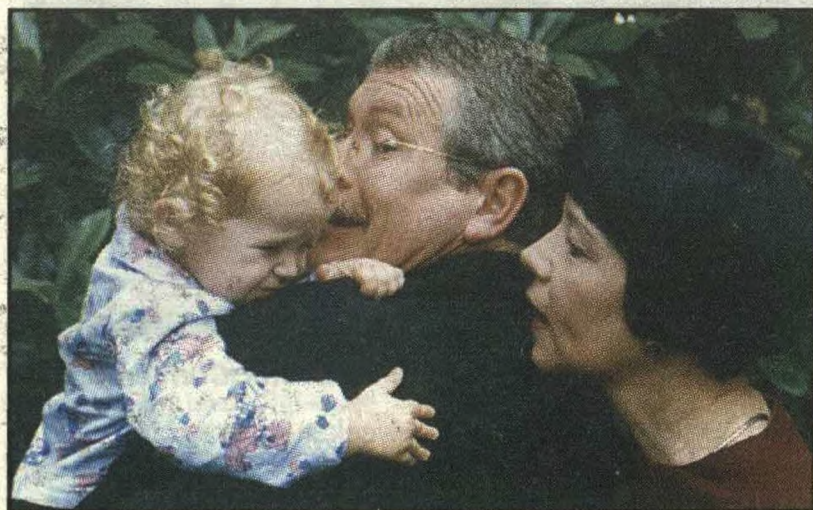
Peter and Margo Watson were earlier farewelled in Sydney with a dinner arranged jointly by the Glebe Board and the Anglican Retirement Villages, since Peter chaired both boards. The moving service in St Andrew's Cathedral was both the diocesan and the South Sydney regional farewell to them.

Speaking to the St Andrew's congregation, Peter Watson said he still remained 'shell-shocked' at the news that he was elected Archbishop of Melbourne. He said that he and Margo would take with them to Melbourne what they had gleaned and learned in 38 years of ministry in the Diocese of Sydney.

In a brief session after the service, Peter and Margo were farewelled in speeches by the Rev David Crain (South Sydney clergy), Mrs Elizabeth Boyce (South Sydney laity), Mr Rodney Dredge (Diocesan Secretariat) and Archbishop Goodhew.

continued page 17

Forsyth unveils strategy for South Sydney region



Canon Robert Forsyth and his wife Margaret play with their granddaughter, after his election as Bishop of South Sydney. Canon Forsyth said he had a three point strategy for his new job: partnership, diversity and Christian effectiveness.

"As Bishop my role is to be a partner of the region's parishes," he said. "I'm not going to crush diversity. I want to encourage their effectiveness in Christ."

A special insert reporting on the election of Canon Forsyth as Bishop of South Sydney was sent to each parish last month. For a copy please see your rector or contact Anglican Media on 9265 1505.

Time to work together

Sydney Diocese challenged to help church planting in South East Asia

BY
JEREMY HALCROW

Sabah, Malaysia: Sydney Diocese needs to be challenged to help Malaysian Anglicans reach South East Asia according to the Right Rev Yong Chen Fah, assistant bishop of Sabah.

"Sydney must come out of its shell," he said. "It has been hiding for too long. It has much manpower and many resources."

There are 380 million people in South East Asia.

"This is Australia's region too," the Bishop said.

Bishop Yong was speaking to part of a 21-strong Moore Theological College mission team which visited Sabah for twelve days last month.

The Diocese of Sabah recently launched its plan to plant new churches throughout the region. After consulting mission agencies, including CMS Australia, they decided their first step should be Cambodia and Indonesia.

Last September, Sabah sent its first missionaries to Cambodia.

Meanwhile a church planting team of four or five is being selected and trained at the Diocese's school of evangelism at Telupid. With the Indonesian government officially recognising the Anglican Church last year, the hope is that the team will be sent out within the year.

Archdeacon Fred David is responsible for Sabah's interior mission district and training the church planting teams which will go into the interior of Kalimantan.

"It's exciting work," he said. "But we need prayer for the right people. The best people need to be going out. Manpower is always the issue."

It is in Indonesia that Bishop Yong believes Sydney can take up the running. He believes Sydney is



Roslind Utim - a lay evangelist with Sabah's indigenous Kadazan people - shows Moore College student Natalie Gould how to play traditional music at Telupid.

best placed to set up ministries - such as English language schools - which will be most effective for outreach.

"In Indonesia everybody wants to learn English. The cake is very hot. We must cut it and eat it now," Bishop Yong said.

The Bishop also believes that Sydney Diocese can play a role within Sabah. He said there were opportunities for clergy - especially theological lecturers - to come on three month visitor visas.

But he also challenged Sydney Diocese to send

their best young graduates long-term. Sabah has a drastic shortage of theologically trained, ordained clergy.

"Sydney would not miss one graduate each year. But if Moore College could send to Sabah one graduate each year for ten years it would have a big impact on this Diocese," he said.

Dr Mark Thompson who led the Moore College team said the trip had 'enlarged the vision' of his students.

"We will not be able to return from this experience

and only have a vision for the cause of the gospel in Sydney," he said.

Map & further reports p14

Sabah facts

Sabah is the Malaysian state on the northern tip of Borneo

Population: 2.5 million

Religion: 30% Muslim, 30% Christian

Capital: Kota Kinabalu (pop. 500,000)

Languages: Bahasa Malay, Chinese languages, and at least 39 indigenous languages.

index

Archbishop...4 Australian...5 World...6 Letters...8
Opinion...9 Resources...18 Sport...23 Reviews...24

Positions Vacant p20-21 Classifieds 02 9265 1506

Anglicare has Sydney covered

BY
GEOFF ROBSON

Anglicare's annual Festival Celebrations were held in Sydney recently, celebrating the organisation's continued work throughout the Diocese.

A Town Hall afternoon tea and a dinner in Wollongong were the focal points of this year's festival, which aims to keep supporters informed about Anglicare's activities.

Anglicare currently provides a wide range of services in partnership with local parishes throughout the Diocese, including Aged Care, Welfare Services, Op Shops and various Diocesan Services.

Under the theme 'From a Spark to a Flame!' Festival 2000 looked back to Anglicare's beginnings in 1856, and traced the development of the organisation through to its present role.

Anglicare, formerly the Home Mission Society, has been in operation for 144 years, making it the oldest organisation in Sydney Diocese. The annual Festival Celebrations have been held each year since 1856, incorporating 'food, faith and music' while providing an opportunity for Anglicare to communicate with its many supporters.

The Rev Martin Robinson, Chairman of the Anglicare NSW Council, said the annual Festival is a time of thanksgiving for the work of Anglicare, but is also an important part of the



Students from Tara Anglican Junior School who recently took part in a clothes drive to donate much-needed winter provisions to Anglicare. Over 60 students were involved, collecting more than 40 bags of clothing. Year 6 teacher Heather Morgan said the children should be proud of their effort. "This clothes drive was coordinated entirely by the students," said Mrs Morgan. "Children as young as five were bringing clothes from home - not because they were asked to, but because they knew there were children their age who needed their help."

overall aim to see volunteers raised up and to share the work with people throughout the Diocese.

"The Festival is absolutely crucial, because it allows people within the Diocese to own its own oldest organisation," said Mr Robinson. "It is really difficult to have parish members owning Anglicare's work unless they understand the history of it. The Festival allows us to share that history with them."

Martin Robinson said a new format for the celebrations was aimed at bringing people together from across Sydney to share in the Anglican community. He said the festival was also aimed at younger family members, allowing the message of Anglicare's history and work to be passed along to the next generation.

Executive Director of Anglicare, the Rev Howard Dillon, delivered the annual report at the Town Hall af-

ternoon tea on April 29. Other highlights of the afternoon included a performance by international recording artist Craig Gower and a presentation on the work of Anglicare Emergency Services. Also featured was a performance from the Industrial Training Centre Choir, made up of past and present inmates at Long Bay Correctional Centre who have benefited from the work of Anglicare Chaplains.

At celebrations in Wollongong, Bishop Reg Piper spoke on Anglicare's work in the local area and on the need to support Anglicare in the Illawarra region.

Mr Robinson said the appearance of the Training Centre Choir at the Town Hall meeting provided an important perspective on the work of Anglicare. "It shows that we are doing real gospel work where it really matters," he said.

Anglican women awarded PhDs

Jane Mathieson and Marcia Cameron, well known Sydney Anglican women, were awarded PhDs at Macquarie University's graduation ceremony last month.

Dr Mathieson is an expert in Shakespeare and studies on Caroline divines.

She wrote her doctoral thesis on humour in the works of well known poet, hymn writer and clergyman George Herbert, from that period.

Dr Mathieson attends St Thomas's North Sydney and works in St Andrew's House as the administrative assistant for the bishop and archdeacon of the South Sydney region.

Marcia Cameron, who attends St Swithun's Pymble wrote her thesis about theological colleges in Australia in the early 1900s.

Dr Cameron found that at the time of Australian settlement it seemed clergy were losing their credibility on all fronts, as society began to question the authority of Scripture.

"Enrolments at Moore College increased significantly, later, in the 1910's when a preliminary year was introduced to help students reach the education level needed to complete a theological degree since many had not even completed primary school."

"Moore and Ridley Colleges also took a more holistic approach to ministry training, requiring that students live on college campus," Dr Cameron said.

IN BRIEF

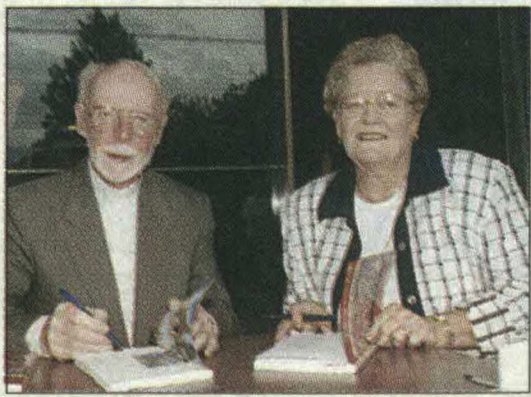
Anglicare emergency preparations

Anglicare's Emergency Services Unit is currently preparing for possible disaster measures needed during the Olympic Games in September, particularly focusing on possible flooding of the Nepean/Hawkesbury at any time. A special briefing from the four key participating organisations in Disaster Welfare Recovery will be held on Wednesday, June 28, with a flood evacuation exercise to be staged as the Olympics draw near. Call Jenni Davies on 9895 8000.

ARV to hold seminar on ageing

Anglican Retirement Villages have announced a seminar on "Ageing with Grace" to be held on Wednesday August 2 at the Wesley Conference Centre in Sydney. The seminar aims to use biblical exploration of the subject to highlight the value of older people contributing to Christian ministry and to the wider community, as well as providing a forum for understanding Christian ministry to and by older persons. The seminar is a follow-up to the successful "Ageing with Grace" seminar held in October last year. Contact Kate Edwards on 9634 0709.

Carlingford releases history book



The Rev Carl Hammond and Helen Craig sign copies of Time Will Tell at St Paul's, Carlingford. Ring Owen Craig 9950 4284 for details.

Sydney takes time out for the gospel

Thousands of people gathered in Katoomba over successive weekends, with the Katoomba Christian Convention holding its Easter and 'Y2Kyckstart' conventions at the end of April.

Based around the theme, 'The Timeless Gospel', this year's Easter Convention once again saw hundreds of families reached by a variety of programs and speakers.

One of the speakers for the weekend was the Rev Phillip Jensen from St Matthias', Centennial Park. Mr Jensen's four talks focused on the resurrection, surveying both the Old and New Testament and helping listeners understand 'the blessings of life and the curses of death'.

Paul Windsor, Principal of Carey Baptist College in New Zealand, gave four talks from the New Testament. Archie Poulos, from St Matthias' Greek Bible Fellowship, delivered a series of three talks from 2 Peter, urging listeners to 'never lose sight of the big picture'.

A wide range of chil-



Young Sydneysiders share 'a timeless gospel' at Katoomba Easter Convention.

dren's and youth programs, run by a combined force of 200 volunteers, ensured that all ages were catered for over the course of the Easter long weekend.

Only days later, over 2600 young people converged on Katoomba for the annual Kyckstart convention, aimed at the 15-19 year age group.

John Hooton from KCC said Kyckstart provided youth groups from around NSW with a valuable opportunity to "hear the Bible

taught well and experience the overwhelming 'buzz' of being with thousands of other young people."

John Dickson from St Clement's, Mosman and Matt Hunt from Castle Hill Baptist Church spoke from Mark's Gospel, while Jason Summers gave two short talks on Proverbs. John Dickson challenged listeners to "change your name, or change your life", calling on Christians to live lives worthy of the name Jesus.

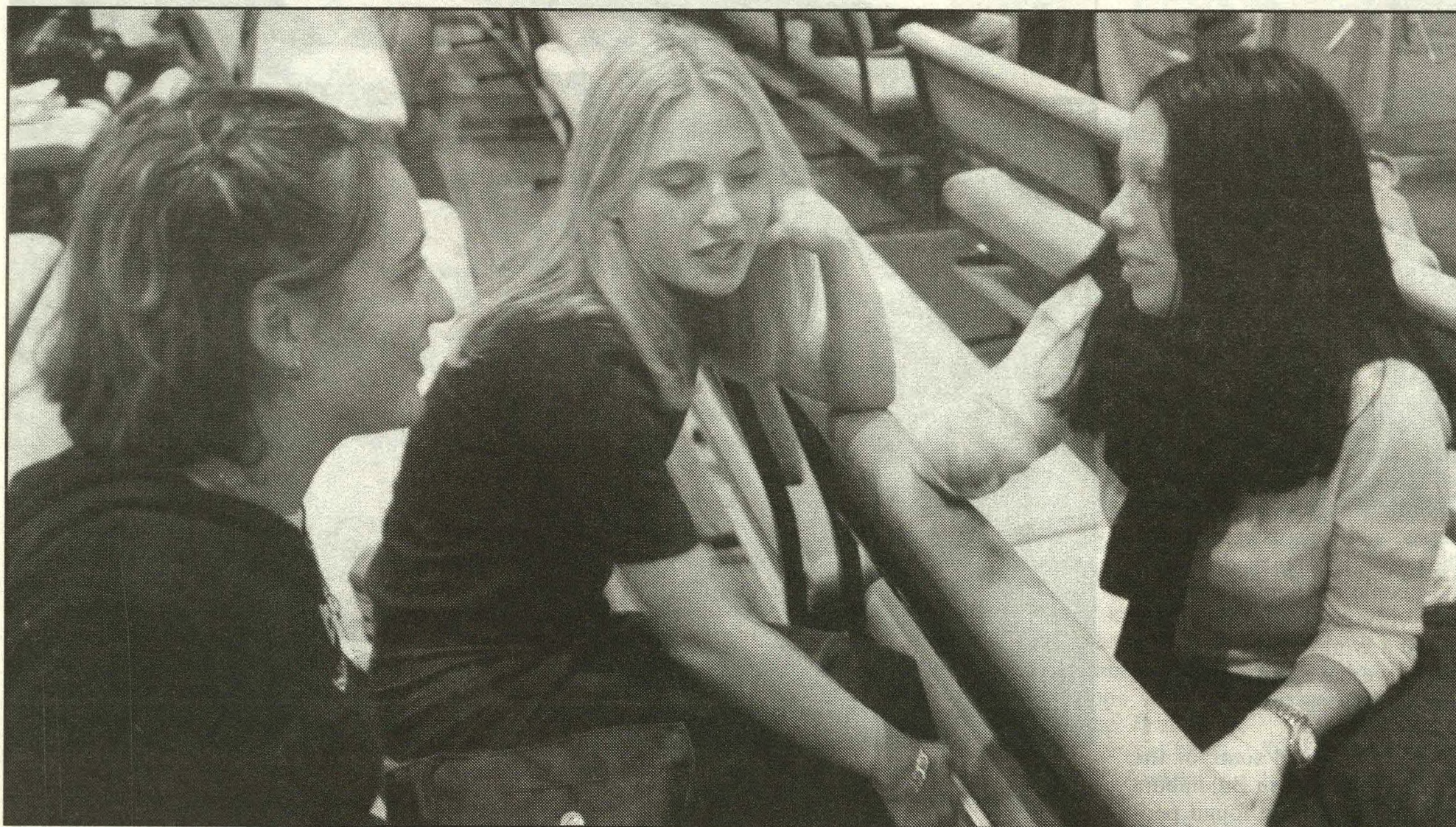
Another highlight of the

weekend's program was a live internet video hook-up with two missionaries, Paul and Sandra King, in France.

Mr Hooton said the April conventions formed part of a program which aimed to minister to all age groups over the course of the year. In addition to Easter Convention and Kyckstart, KCC's schedule already includes youth, adult, men's and leadership conferences, along with a number of city conventions held throughout the year.

From here to eternity

Archbishop Carnley has questioned Sydney Diocese's failure to minister effectively to people in their 20s and 30s. But there are many ministries in Sydney that are trying to turn this around.



some tips for godly living

- 👍 Find friends with whom you can read the Bible, pray and share encouragement;
- 👍 Look for ways to be 'radically generous';
- 👍 Build genuine friendships with non-Christian workmates, be ready to share the gospel with them;
- 👍 Actively look for chances to talk about Jesus at work;
- 👍 Work hard at your job, but don't become obsessed by career.

(right to left) Melanie Donnelly, Mardi Escott and Kate Overhall, members of the Young Adults ministry at St Clement's, Jannali.

SYDNEY EXTRA

BY GEOFF ROBSON

Following his election as Anglican Primate, Archbishop Peter Carnley commented on the decline in Anglican Church attendance in Sydney among 30-39 year-olds.

While he acknowledged Sydney's 'success' in reaching young people, he asked whether "the kind of Christianity that is being fed to that age group [is] robust enough to carry them through the next stage of life?"

Dr Carnley's comments raise the issue of ministry to young adults - people who have graduated from youth groups, but are not yet married or raising a family.

It is said that most Christians make their decision for Christ before the age of 21. Statistics to prove the average age for 'falling away' may be harder to come by, but most church workers testify that young adulthood is indeed the danger period.

"Humanly speaking, if you're still Christian ten years after university you're going to stick at it," says the Rev Al Stewart of St Matthias', Centennial Park. "But there are a thousand little seductions once people leave school. The two classics are career and wealth, and getting involved romantically with non-Christians."

So how can Christians negotiate these waters, remaining focused on God and helping people around them to do the same?

staying focused

Perhaps more than ever, young people entering the workforce are faced with pressure to work long hours and make sacrifices for their career. It's a dramatic change of lifestyle that can see many Christians struggle to maintain their commitment to church life. With work comes the lure of financial freedom not previously enjoyed, all of which can create a shift in priorities.

"A lot of Christians get their career first, house second, then look around and say 'there isn't a

good church to be involved with'," says Mr Stewart. "People need to think it through in a different order of priorities."

Craig Josling, from Ecom - a ministry which serves people in the commercial world - has been ministering to young adults in the workforce for nearly a decade.

"For a lot of Christians in that age bracket, it's the weeds of career that squeeze out the fruitfulness of the word of God," says Mr Josling. "If people are actively being Christian at work, it's going to help keep the weeds down."

Being Christian at work may not come naturally. Some workmates are unlikely to understand commitment to anything other than pursuit of pleasure or climbing the corporate ladder. In the face of such values, it's no wonder that many Christians struggle to remain 'in the world but not of the world'.

Then there is the question of just who are the 'young adults'.

"The question is no longer 'Is it true?' but 'Does it work?' They will see that in the way Christians relate to each other and relate to them."

Many churches find themselves offering the same ministry to 18-year-old school leavers and adults in their 30s, groups which often have entirely different life experiences and ministry expectations.

Acknowledging that these are not easy problems to address, Dr Margaret Powell, leader of the young adults ministry at St Paul's, Castle Hill, says the way forward is through a solid support network for young adults of all ages.

"The way to help people stay involved is through relationships," says Dr Powell. "If people have a solid relationship with a Christian mentor, they will respect that and take their lead from that."

The Rev Rick Smith of St Thomas', North Sydney, says that Christian leaders must work hard to set a counter-cultural example. "That means that, in a con-

sumer culture, we have to be radically generous," he said.

sharing your faith

At high school, evangelism is relatively easy. It generally involves inviting friends to youth group, where games are organised and the gospel explained by someone else.

But how do Christians reach out to friends at work when those friends may be deeply immersed in their own careers? Furthermore, their workmates may never have heard of the suburb they live in, let alone live close enough to visit church with them.

The combination of these factors means evangelism must change in adulthood to become more relationship-based.

"Adults are more questioning [than youth]," says Dr Powell. "The authority of someone up front telling them something is not as effective. They need the opportunity to ask their own questions."

"The question for them is no longer just 'Is it true?' but rather 'Does it work?' They will see that

in the way Christians relate to each other and relate to them."

Faced with obstacles to evangelising work colleagues, it is easy to withdraw from the task and become inward-focused. But, according to Craig Josling, sharing the gospel with people at work is an important way of participating in God's mission, and also of affirming and growing in personal faith. And, he says, the opportunities are there if you look for them.

"The workplace can be shallow, and religion is a long way from most conversations around the office," says Mr Josling. "People have to work hard to put the gospel on the agenda, but there are definitely opportunities there."

Rick Smith urges young adults to remember they are still called to follow the same Jesus.

"Mark 8:34 tells us we should

deny self, not live lives of self-indulgence or self-rule," says Mr Smith. "These truths transcend gender, age and occupation. It ap-

plies to young professionals today as much as to any other generation of Christians in the last 2000 years."



MYC 2000

Mid Year Conference turns 25!!

A one day reunion of Campus Bible Study and Mid-Year Conference is planned for JULY 8, 2000. The day, to be held at Randwick Racecourse, will start at 9:30am and conclude at 4:00pm.

Phillip Jensen will be making a significant statement about the current state of Australian Christianity, and give direction for the future of evangelicalism.

This one off event will be a unique opportunity to catch up with old friends and be reminded of our great gospel vision.

To register and catch up with old friends visit the web site:

www.myc.conf.au

Sydney Anglican Deposit Plan

Interest rates as at 17 April 2000 are:

Term	Income a/c	Support a/c
At Call	4.50%	4.65%
One month*	4.50%	4.65%
Three months*	5.75%	5.90%
Six months*	6.15%	6.30%
One year	6.20%	6.35%
Two years	6.60%	6.75%
Three years	6.75%	6.90%

Please call the **Glebe Investor Centre** on 9270 0448 or 1800 636 134 (toll free) for more information

The Sydney Anglican Deposit Plan is operated by the Glebe Administration Board (ARBN 008 382 090). Deposits must be made using the application form attached to the offer document. A copy of the offer document can be obtained from the Glebe Investor Centre.

*For fixed terms less than one year, rates quoted are the annualised rate with interest paid on maturity.

Our faith grows in strife torn Africa



ARCHBISHOP WRITES

from Burundi -

My wife and I are here to return a visit made to Sydney last year by Bishop Ntakamazina, the bishop of Bujumbura in Burundi.

Time and emotion suggested that I should write on this particular topic. Our circumstances in Sydney are so relatively stable we are tempted to believe that most of the world is like that. Here, believers and pastors know what really matters and seek to meet the needs of people in a time of extreme tension.

I have just completed four days meeting with the Board of the Network of Anglicans in Mission and Evangelism (NAME). This action group of Bishops was established as a follow-up from Lambeth 1998. Its purpose is to encourage and support dioceses to foster activities that advance mission and evangelism. The meetings were held in Nairobi, Kenya.

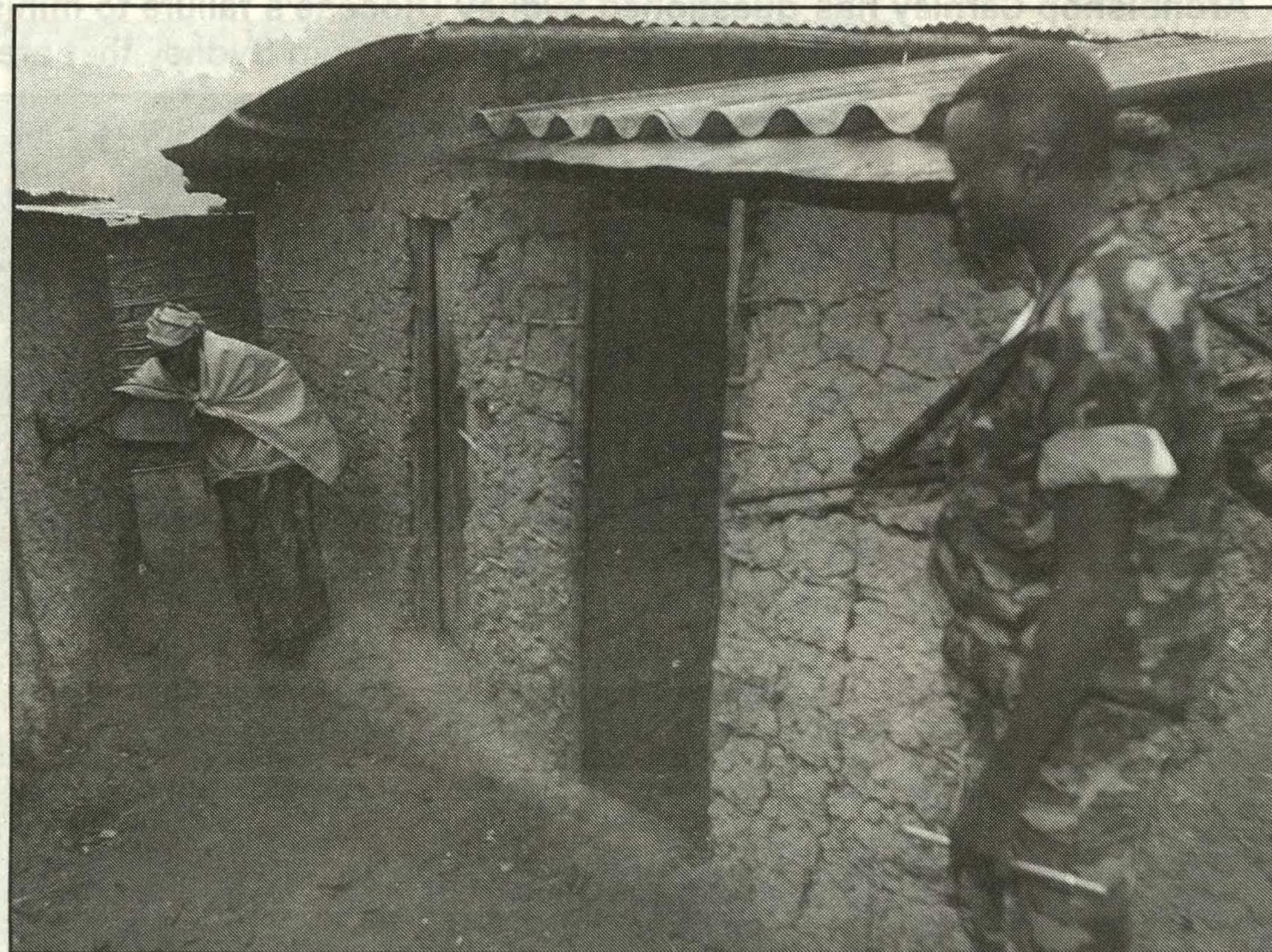
While we were sitting discussing and planning how to reach people in a variety of difficult situations, my wife Pam was

out looking at people actually doing that sort of work. She visited the clinic being run by Dr Max Collison in a slum area on the outskirts of Nairobi. Max is serving here with CMS.

Pam was moved and impressed with what is being done. The gospel is being made known and people are being helped in their very great need. She also visited a World Vision project in which we have had a personal interest for some time.

We visited some of the parishes in Bujumbura today. We found people of lively faith working on programs that enable them to connect with people and speak to them of Jesus. They are particularly glad to have visitors from the world beyond Burundi at this time. The unrest in the area is causing people to keep away. Local believers want to feel that their brothers and sisters in other parts of the world remember them and care for them.

It was a wonderful experience to be present at a meeting when we were thanked for the gift of some 20 bicycles given to evangelists here by the parish of Lavender Bay. The evangelists who will use them were thrilled. We also presented part of a gift of some 800 Bibles and Hymn books sent to replace books that had been lost when communities were forced to move to avoid the warring forces in the country.



A soldier tries to keep peace in Bujumbura, Burundi, following recent community violence. (Photo courtesy AAP)

The President of Burundi graciously extended to us the opportunity of hearing from him personally about the peace process in the country. The seriousness of the internal

conflicts that have beset this beautiful country makes the peace negotiations complex and difficult. The process is further complicated by the unrest existing in neighbouring countries. The Church has an important role in assisting people to live in a way which will give reality to any reconciliation agreements that leaders are able to negotiate. They are in need of our prayers.

We also visited the Parliament and spent time with the Speaker of the House. I was impressed by the efforts being made to negoti-

ate peace. We also met other political and public figures who are active church members and seek to serve the Lord both in the Church and in the nation. They and this nation deserve our prayers for their efforts.

We will soon move on to Kaduna, Nigeria to meet with Bishop Fearon who took Bible studies at our last Synod.

This is being written in mid-May; God willing we will be back in Sydney when it appears in *Southern Cross*. The Lord be with you all.



THE ARCHBISHOP OF SYDNEY'S
OVERSEAS RELIEF AND AID FUND

ORAF news

Code of Conduct Matters

The Australian Council for Overseas Aid (ACFOA) is the peak body for some 92 Australian non-government organisations working in the field of international aid and development. The ORAF has been a signatory to ACFOA's Code of Conduct since 1996 and a member organisation since 1999.

The ACFOA Code of Conduct is an accountability benchmark for all organisations working in international development. It represents a public commitment to ethical standards for international development agencies. Donors can be assured of knowing which organisations are willing to hold themselves publicly accountable for their operations and ethics.

The Code defines standards of governance, management and financial reporting, and identifies mechanisms to maintain accountability for aid agency use of funds donated by the public. No other community organisation sector in Australia has developed a Code such as this. It is a leading edge initiative - a commitment to excellence. Adherence to the Code is monitored by an independent Code of Conduct Committee elected from the NGO community.

The Code has been recognised by AusAID, the federal department which administers Australia's overseas aid budget. Adherence to the Code will be a prerequisite for any overseas aid agency seeking government accreditation and funding.

Signatory aid organisations must produce annual reports which will enable the public to make financial comparisons between agencies. In April, all ORAF donors received a copy of our 1999 report and each parish also received one copy. A summary of ORAF's annual report, including the ACFOA logo, was published in the May edition of *Southern Cross*. Full copies are also available from our Appeals Unit office on Level One of St Andrew's House, Sydney Square.



Now when you see that little map of Australia in the square you'll know what it means. More information about the Code of Conduct may be obtained from the ACFOA website at www.acfoa.asn.au. Thanks for all your support.

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.

Local supporters wrap Kingsdene students in love



(l to r back row) Thora Aglund, Margaret Whitehouse and Rita Squires give blankets to Daniel Sorgiovanni and Peter Edwards.

Staff at Anglicare's Kingsdene Special School have yet another means to comfort their students when they are sick, thanks to a gesture of compassion and goodwill from three frail aged local Christians.

Thora Aglund, 90, Rita Squires, 78, and Margaret Whitehouse, 86, all members of the Orana outreach group from St Matthew's Uniting Church in Baulkham Hills, presented Anglicare's Kingsdene School with four personally knitted, multi-coloured lap blankets and 20 personally knitted soft toys.

The presentation was made to school principal Gloria Boyd and school captains Belinda

Jones and Daniel Sorgiovanni on May 8 during a school assembly.

About one-metre-squared in size, the brightly coloured blankets will be used to protect students who are sick or recovering from an epileptic seizure. According to Ms Boyd, the gift is as practical as it is thoughtful.

"This heart warming gesture is testimony to the phrase 'every little bit counts'," Ms Boyd said. "Standard sized blankets are often too heavy for our students with epilepsy, they can also be quite uncomfortable and impractical for the students in wheelchairs. However, these blankets are the perfect size and weight."

Katherine offers 'protection' for isolated Christians

The May Day long weekend saw the 33rd annual Katherine Christian Convention held in the Northern Territory.

The convention, held at Katherine South Primary School near Morrow's Farm, drew people from all parts of the Top End, keen to join the rare opportunity of coming together with Christians from all regions of the Territory.

Having just completed its 33rd annual meeting, Katherine Christian Convention is an established and vital part of ministry in the Northern Territory. It is traditionally a time for renewal of friendships, and offers a chance for remote and urban communities within the Northern Territory to come together to share ministry experiences and resources.

The convention has also proven to be a valuable protection against isolation for many Christians in

remote communities.

Jim Mathieson from Katherine Convention said the weekend "provides a faith recharge for many whose witness and fellowship is bounded by distance and loneliness."

The main speaker for the convention was the Rev John Harris from The Bible Society in Australia, who has spent many years in mission service in the Northern Territory's coastal communities. John Harris spoke on "Living for Jesus in easy and hard times".

Traditional Territory Music was also a feature of the convention, with the theme song, "Following Jesus all the way" composed by Alan Garatja and performed by local musicians. And once again, the traditional convention camp site at Morrow Farm proved a great attraction, with evenings allowing time for shared meals, campfires and conversations.

Bishops encouraged by Primate's 'evangelistic attempt'

Australia's Anglican Bishops are 'encouraged' by Perth's Archbishop Peter Carnley's recent *Bulletin* article on the good news of Easter.

The media release from the national Bishops' Conference, held a fortnight after Easter, said the bishops were encouraged by "the Primate's evangelistic attempt to engage with Australians at Easter through the image of Christ the victim, raised by God as the guarantee of salvation for a humanity that knows itself to be both violator and victim".

Many people undoubtedly found profitable meaning in the Primate's exploration of this image, but others thought sections of the article raised important questions. Archbishop Goodhew and a number of Sydney clergy read copies of the magazine over Easter, as it hit the newstands the day before Good Friday. Their responses were posted on the Anglican Media Sydney website on the morning of Wednesday April 26, and a flurry of debate occurred which spilled over into the mainstream media.

Well before the publication of the *Bulletin*



Archbishop Carnley relaxes with his mother, Gweyenneth, in front of the Bishop Barry Centre mural, following his inauguration at St Andrew's Cathedral last month.

article it was known that protests had been lodged with the Archbishop, the regional bishops and the Dean about the Primate's Inauguration Service being held at St. Andrew's Cathedral.

The service was held on Sunday, April 30. The standing-room-only congregation were moved by inspiring music and some engaging features, including a prayer for reconciliation from Aboriginal Bishop Arthur Malcolm. Young aboriginal

friends of Archbishop Carnley also played didgeridoos prior to the clerical procession.

The Primates of Hong Kong, South East Asia, New Zealand, Papua New Guinea and Myanmar were present as well as representatives from Japan, the USA and Melanesia.

In his sermon Archbishop Carnley talked of the Primatial role, which he said was both personal and collegial.

Archbishop Goodhew was present at the service,

with Archbishop Peter Watson. Bishops Barnett and Piper decided not to participate in the service, and Bishops Smith and King had indicated to the General Synod office some weeks earlier that prior engagements precluded their attendance.

Ed - We did not include detailed reporting on this matter because we felt it had been sufficiently debated in the secular media and on the Anglican Media website. At our site you can find the full text of Archbishop Carnley's Inauguration sermon and responses to his article - see www.anglicanmedia.com.au

IN BRIEF

Christian wins Byron Art Classic

Over Easter, Byron Bay resident Peter Gillan won first prize in the 3D Category of the Byron Easter Art Classic 2000. His entry was a steel sculpture called *One* - as in when 'two become one'. The sculpture depicted two people joined by a heart. As well as winning in his category he received a special judges citation for 'Gem of the Show'.

Before moving to Byron Bay, Peter and his wife, Jane worked for St Thomas', North Sydney.

Melbourne celebrates Christ's 2000th birthday

The Celebration of Christianity Exhibition 2000 will occupy the Melbourne Convention Centre from December 14th to 17th this year. The conference celebrating the 2000th anniversary of Jesus' birth will see a number of Christian organisations showcase their ministries and community services. The program will include a reproduction of the Sistine Chapel, visual and performing arts presentations, an exhibition of traditional religious art, and a Youth Conference culminating in a youth concert on the banks of the Yarra River.

Anglican agencies heed MAD advice and amalgamate

According to the Rev David Noble, it's time for Anglican mission organisations to pool their resources and be united.

Mr Noble is currently riding around Australia to raise money for the Anglican Board of Mission (ABM). The ride is called *Life Cycle*, with the theme MAD - *Make A Difference*.

On arrival in Sydney last month, Mr Noble was officially welcomed at St Andrew's Cathedral by Dean Boak Jobbins. His arrival represented the 5000km mark in his journey.

Mr Noble says he has been encouraged to meet so many Christians persisting in the faith.

"People have strong opinions about what's happening in the Anglican Church at the moment, but generally they are committed to the Anglican ethos, which is secondary to their Christian faith," he said.

Mr Noble says that having a number of mission organisations means the Anglican Church is spreading its resources too thin.

His comments came the day before a mutual agree-

ment was signed to amalgamate ABM and AnglicCORD, a development fund which operates in a similar capacity to Sydney's Archbishop's Appeals Unit.

Michael Horsburgh, ABM's acting director said this amalgamation will not compromise ABM's mission focus.

"The amalgamation should enhance ABM's ministry focus which is holistic in its direct ministry approach, while also making sure that positive contributions are made to communities," Mr Horsburgh said.



David Noble is welcomed by Dean Boak Jobbins.

* Bible Studies from Isaiah

'I am the Lord and apart from me there is no Saviour.' Isa 43:11

Speaker: Narelle Jarrett

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Turkish archaeologist digs Apostle

BY
SARAH BARNETT

The Apostle Paul is a significant and an intriguing figure in the history of early Christianity. It is not surprising that his life and ministry are the subject of Christian study and discussion. What may surprise some is the esteem in which he is held by eminent Turkish archaeologist and historian Dr Mehmet Taşlıalan.

"I like him," he said. "He was a big man, an important man. He is like a second father to me."

High praise indeed, particularly from someone who is not of the Christian faith.

Since 1979, Dr Taşlıalan has been the director of the museum at Yalvaç in central Turkey and supervisor of the excavation of Pisidian Antioch. During his career as an archaeologist and historian he has become a strong admirer of the Apostle Paul.

"He was a clever man," he said. "If St Paul had not come to Antioch, Christianity would have been a small religion."

Located near the modern town of Yalvaç in Turkey, Antioch was an important city in the Roman province of Galatia. Yet its significance was underestimated by Dr Taşlıalan's famous predecessor, Sir William Ramsay. His views have influenced schol-

ars for decades and have confounded some academics as to why St Paul would intentionally visit Antioch. However after 21 years of excavation and study, Mehmet Taşlıalan considers that Antioch was 'among the most important cities of the Roman Empire'. With an estimated population of 100,000, Antioch was home to thousands of retired Roman soldiers as well as merchants, tradespeople and farmers.

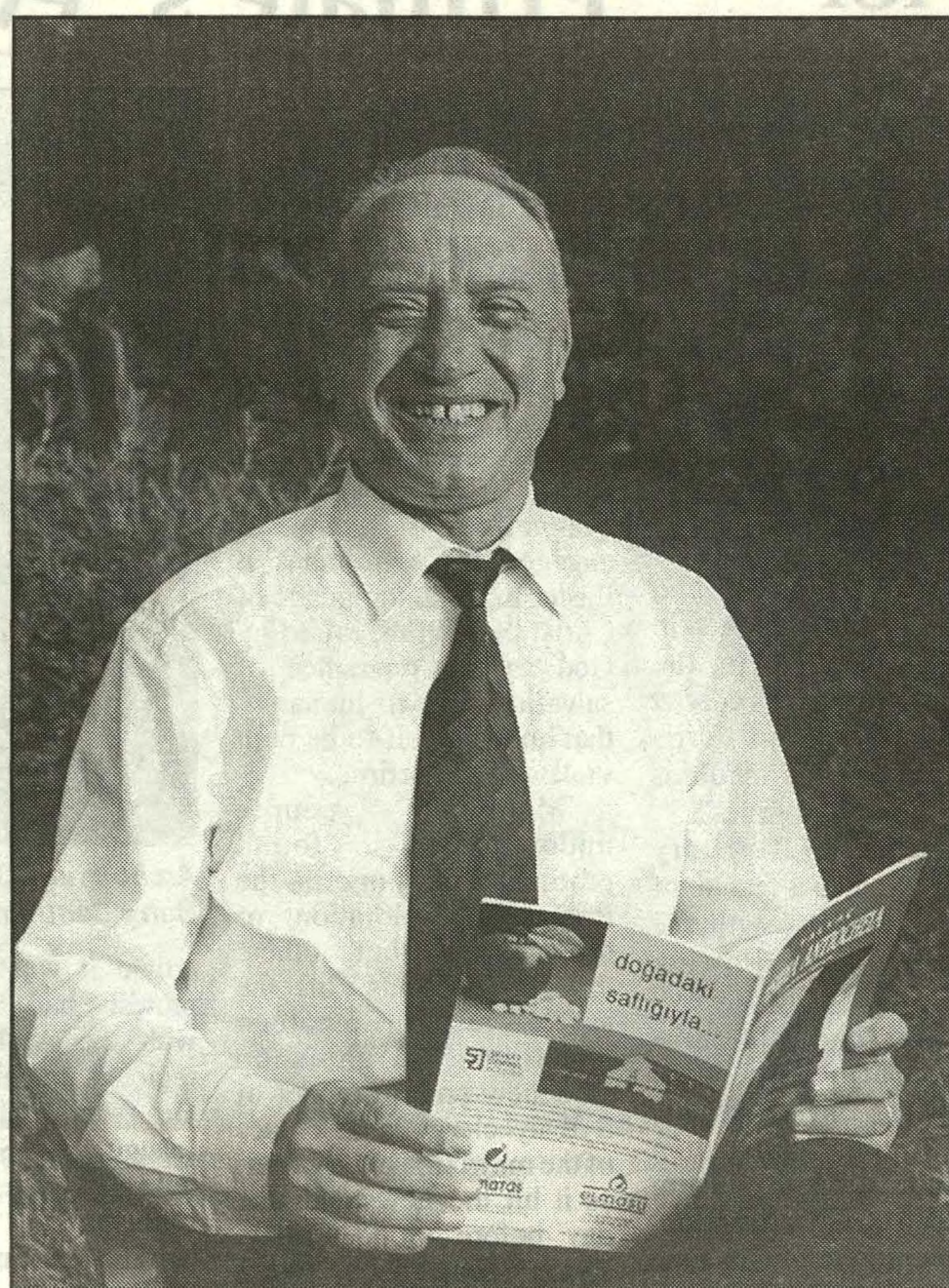
According to Dr Paul Barnett, "Antioch was the first stepping-stone from the east to Rome".

Visiting Sydney at the invitation of Macquarie University's Society for the Study of Early Christianity, Dr Taşlıalan was the keynote speaker at their annual conference last month. The topic for this year was *Off the Beaten Track with St Paul*. Dr Taşlıalan spoke specifically on Paul's visit to Pisidian Antioch.

"St Paul was a famous organiser, restricting his missions to centres where the tidings of the gospel could radiate into other regions," he explained. "When St Paul and St Barnabas came to Antioch to spread Christianity, the city began its career as a religious centre." (Acts 13:13)

His visit also included a lecture to third year Moore College students at the invitation of acting principal, Dr Peter O'Brien.

Dr Taşlıalan has discovered



that he is not the only fan of the Apostle Paul. The people of Antioch dedicated their church - the oldest Christian church in Turkey - to St Paul. Built around the fourth century it has been carefully excavated over the past two decades.

The last 21 years of painstakingly uncovering Roman and early Christian ruins has raised

the prominence of Pisidian Antioch among scholars. And while the work is often arduous, Dr Taşlıalan confessed that he finds it quite exciting. To him, the last twenty or so years have passed like a month.

While retirement is only a few years away, he is in no hurry to leave. "I would like to stay a hundred years," he said.

Transexual weddings condemned

Telegraph - Transexuals are defying God's will and should not be allowed to alter their birth certificates or get married, England's Evangelical Alliance has told Jack Straw, the Home Secretary.

In a strongly-worded submission timed to coincide with a new Home Office consultation paper, the Alliance, which represents more than 1 million Britons, said that transexuality was incompatible with 'Scripture and God's creation'.

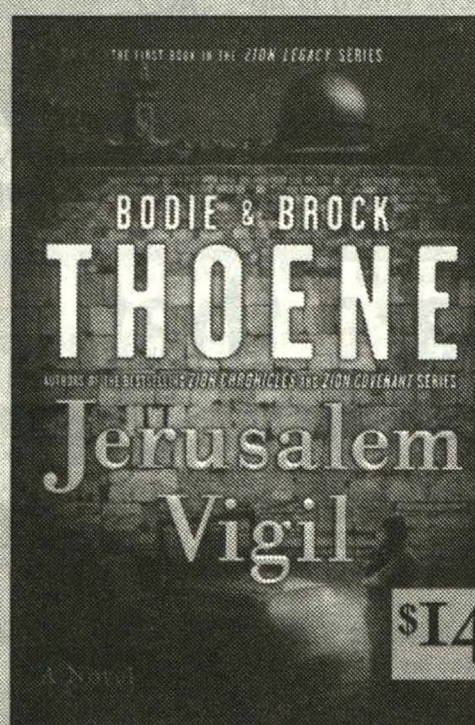
The Home Office paper, to be published next month, will consider plans to allow transsexuals to alter their birth certificates so that they can marry. Officials fear that the Government will face challenges in the courts if the law is not reformed. But the alliance's unequivocal intervention, which comes amid mounting controversy about the issue, argued that such a development would be 'fundamentally flawed'.

While emphasising God's love for transsexuals, the submission said allowing people to amend their birth certificates was 'open to abuse and undermined accepted realities by condoning illusion and denial'. Such a reform would, the submission added, lead to the 'unacceptable legitimisation of currently illegitimate 'marriage' relationships'.

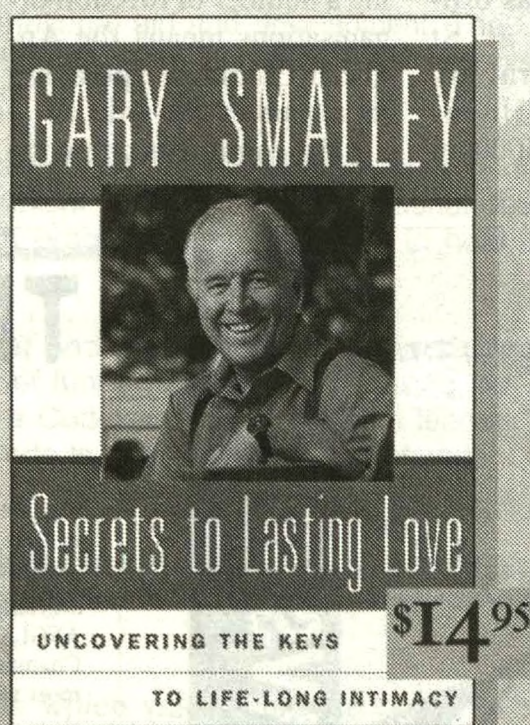
But officials are understood to favour conferring new rights to avoid a legal challenge when the European Convention on Human Rights is incorporated into British law in October.

"Paul was a famous organiser, restricting his missions to centres where the tidings of the gospel could radiate into other regions."

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

GRANT APPLICATIONS

In an effort to reduce the time between project submissions, funding approval and start dates, the Archbishop of Sydney's Community Care and Development Program has extended the deadline for applications to 29 September 2000.

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 Ms Kim Vanden Hengel, Program Manager, Archbishop's Appeals Unit on 9265 1509 or kvh@sydney.anglican.asn.au.

Applications for grants close 29 September 2000

The logic of lay presidency

Claire Smith has performed a valuable service in responding to Keith Mason's question about women expounding Scripture 'in church' (SC, May).

In differentiating biblically between 'church' and 'the media' and 'the Synod', she describes 'Church' as the gathered community, and concludes that therefore different rules apply - namely that women should neither expound Scripture nor exercise any authority in such a context.

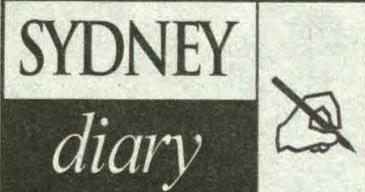
Dr Woodhouse, in his 1996 submission to the Appellate Tribunal regarding lay presidency, argued that administration of the Lord's Supper may be delegated, by analogy with the president of an organisation who 'does not forfeit his office if a particular meeting is chaired, at his request, by another member of the organisation'. This suggests that the 'church', whose unique distinctiveness Claire Smith argues for, operates as a club and by commonplace and secular club rules.

Who is right?

If Dr Woodhouse is right, then a woman can expound Scripture in church just as she can in Synod or in the media.

If Claire Smith is right, then arguing for lay presidency on the basis of 'delegation' cannot be justified by simple analogy with meetings of a local interest group.

Canon James McPherson
Sydney, NSW



Fri 23-Sun 25 June: SAMS 'Family Fiesta', "Rathane", Royal National Park. Speakers: Dr John and Bonnie Stephens. Call SAMS (02) 9809 0066.

Fri 14 July, 6.30pm: SAMS Allen Gardiner Dinner, St Paul's, Chatswood. Call SAMS (02) 9809 0066.

Saturday 17 June at 8.00am: CMS regional prayer breakfast meetings at Keiraville Anglican Church and Engadine Anglican Church.

Saturday 17 June at 9am: CMS regional prayer meetings at St Paul's Castle Hill's Large Hall, St James' Turrumurra, St Paul's Seaforth, and Moore College, Newtown (TC Hammond Common Room).

Wed 21 June at 12-2.30pm: CMS Moss Vale Lunch at St John's, Moss Vale. Speaker: John Menear
Wed 26 July, 11am: Anglican Board of Mission Auxilliary 90th Anniversary Commemorative Service at St Andrew's Cathedral, Sydney.



Rev Steven Salmon from Rector, Kilmore (Diocese of Wangaratta), to Rector, Dee Why. 31.07.2000.

The argument for lay presidency has not been pursued to its logical conclusion. (SC, April) If a distinctive priestly function can be no longer justified, and Dr Woodhouse has assured us that this is so, then neither can priestly privilege.

Why should the 'presbyter' be paid a stipend and various allowances, while the lay person who ministers both word and sacrament receive nothing?

Perhaps brother Woodhouse and those clerics who support his arguments will soon be doling out a handsome share of their income to their helpers. Or shall we see the abolition of such stipends and allowances which are the chief financial burden on all parishes? And what need will there be for a fancy clerical house? Parishes will thus be able to free up one of their biggest capital assets and put the money towards real teaching of the Bible.

For that matter a vast amount of capital can henceforth be devoted to such real activities by selling Moore College. For why tie up such great sums if all we need is an office to distribute the correspondence notes which have sufficed to train the laity at a level at which they are now apparently capable of performing the ministries of word and sacrament

Moreover the impact on the power structure of a parish will be irrevocably changed, for the presbyter, who is but first among equals, can hardly claim prerogatives of appointment and mandate. He will be entirely at the mercy of the parish power brokers. As for tenure, those who strive to be a 'pastor' will have the job security of a 'pastor'.

Oh what a brave new vista lay presidency opens up for us! And let us not for a moment entertain the thought that, when we are all equal, some will still want to be more equal than others.

R W Young
Thirroul, NSW

Regarding the Carnley/Woodhouse discussions of lay presidency. The sheep/shepherd relationship appears in both Old and New Testaments. 1 Peter 5:4 talks of the chief Shepherd, implying 'under-shepherds' (delegating pastoral responsibility), and exhorts feeding and overseeing the flock. Scriptural precedent is there but isn't essential. Why be doctrinaire?

Woodhouse's reasoning that only after receiving Communion is there a sacrifice of praise and thanksgiving is deficient. Holy Communion is one whole commemoration of Christ's saving death in praise and thanksgiving, the meaning of 'Eucharist'! The Carnley comment of the priest 'leading' the people of God in the offering of the sacrifice of praise and thanksgiving has it right. Why get paranoid about sacrifice or offering regarding the Eucharist? People may get propitiatory notions about either if they get mentioned!

F C Birkett
Springwood, NSW

Sydney, stop the infighting

I am disappointed that Archbishop Goodhew who is a faithful and gracious man missed out on the Primate's job by one vote. (I hope that every Sydney member at the election made it count for Archbishop Goodhew!)

There is however something even more disappointing than Archbishop Goodhew missing the Primate's job. I am distressed by the continual flak and attack which he receives from fellow clergy in the Diocese of Sydney.

The grace of our Lord Jesus is preached every Sunday but sadly when it comes to being gracious to one another our practise is thin - Hebrews 13:17 "... Obey them (your leaders) so that their work will be a joy, not a burden, for that would be no advantage to you"

Rev David O'Mara
Broome, WA

The Primate's Easter article in *The Bulletin* concerns me greatly.

But so does the easy talk of schism that it has provoked.

Many readers will know that nuclear escalation was avoided in the 1950s and 60s, and industrial mayhem in the 80s, because each inflammatory spark was dealt with in a graded, proportionate and reversible manner.

The day might come when secession from the Communion is warranted. Meanwhile, surely love and wisdom commend action like the above. I propose a confession in the form of a petition that deals with the main points of The Bulletin article: the bodily resurrection of Jesus Christ and his uniqueness as redeemer. It would face the Primate's clever ambiguities with the clarity and strength of expression that the bible allows.

Importantly, it would be writ-

ten and signed by lay people. This should reduce the level of debate, as well as show the unity, grass-roots nature, and extent, of evangelical belief in a diocese where the people are encouraged to read the Bible for themselves. It is also freer from the constraints of Anglican politics.

I'm happy to send churches my best shot at this and aggregate any responses.

Doug Buckley
13/24 Helen Street
Lane Cove NSW 2066
debacle@zeta.org.au

correction

The Anglican Counselling Centre article in the previous issue stated that Standing Committee had placed a 'ban' on personal counselling and in-house training at the Anglican Counselling Centre. The Committee did not ban counselling and training but placed limitations on them.

Forget survival, look to God's kingdom

Is Ken Allen (SC, May) saying it's OK for churches to struggle for survival? What sort of help does Ken envisage giving struggling churches at a denominational level?

As the rector of a church that has in the past met most expectations of struggling for survival, it is relevant to make some observations:

* Churches struggling for survival are unlikely to be engaged in a spiritually healthy activity, for survival has an inward focus, yet the gospel commands an outward one.

* If the struggle for survival comes from past failures (what-

ever they may be) we all (as priests in God's Kingdom) must learn to be greatly dissatisfied with failure and not simply equate failure with faithfulness.

* Churches with vacancies now advertise for clergy, looking for those who will provide 'inspiring leadership', for leadership is far more than competent Biblical exegesis. A leader will not accept failure but positively see through the experience to a preferred future.

The key question for churches struggling to survive is not an issue of denominational or individual help, but rather - why is there this survival struggle in the first place?

As to be expected Scripture has the key. It gives the only correct focus that will take a church past survival living.

Survival comes through seeking God's Kingdom first. To seek ones own survival is not looking above and asking what would you have me do for Him? (Mt 6:33) This then will make a congregation deliberately evangelistic (Mt 28:16-20). Survival no longer is the focus, but outreach is - ie building God's Kingdom.

Rev Geoff Taylor
Sadleir, NSW

Cronje analysis is flawed

As a South African I have been devastated by the recent events surrounding (cricketer) Hansie Cronje. However I have found something even more disturbing and distressing, and it revolves around your analysis of Hansie's comments (SC, May).

While your sentiments are generous to Cronje - and whilst we all have logs in our own eyes - you have made a fundamental blunder in your analysis of the situation. Christ came to die for our sins, not for our 'naivety', not for our 'blunders', not for our 'mistakes'.

For goodness sake lets call things as they really are. Hansie says he was naive, you say he has made a mistake, a blunder. The trouble with this analysis is it is thoroughly man centred, God has not even entered the

equation. Let's get it right. He has sinned against God, he needs to ask forgiveness from God - not from us (who cares what our response to Hansie is). And this is what is fundamentally lacking in Hansie's response.

Everywhere I see his regret because of the effect on his family, country etc, but *nowhere* do I see his deep sorrow that he has sinned against his Father.

It is terribly unhelpful to call sin naivety, or a blunder, or a mistake. Confession of our sin to God is the beginning of any genuine repentance. Let us not cast the stones at Hansie, but as fellow sinners let us pray that he may come before his Father confessing his sin and crying for mercy. Please don't wimp out.

Bernie l'Ons
e-mail, RSA

Sexist paper

Am I being overly sensitive or what?

But it just seems a shame that in Amy Morton's article about 'Kids take over Cathedral' (SC, May) that once again the easy option is taken and stereotypes are re-confirmed.

There we have a big picture of little boys jumping and being active "while little girls had a chance to make a dream come true by dressing up as a bride and walking down the aisle." (Sic - funny I always thought it was aisle).

Amy Morton as a member of the Social Issues Committee, could I believe, have shown a tad more sensitivity to the issues that women and girls continue to face.

Sarita England
Dover Heights NSW

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Life, hell for child soldiers

What hope for peace when so many children around the world are taught to engage in war?

CROSS CURRENT



MARGARET RODGERS

Much of what our world now sows, we will one day harvest with bitter regret. This is true for a shameful phenomenon of our time - child soldiers. They appear in every regional or local power struggle shown on the daily news bulletins on our TV screens.

We see them throwing stones at the enemy in the Middle East, riding around on trucks brandishing guns in Sierra Leone, or using guerilla tactics on the Thai/Myanmar border. We frequently saw young boys caught up in the brutal conflict in East Timor.

An episode of ABC's *Foreign Correspondent* some time ago showed pictures of two young Karen boy commanders leading their villagers in the fight against the Burmese military. It was a chilling report, presenting them as heroes fighting for their people. But they were also shown as a curiosity. Child soldiers are not curiosities, nor are they simply heroic, they are victims of war.

At a World Vision sponsored conference on child soldiers last year, Henrik Haggstrom, a Swedish expert on children in armed conflict, reported on the desperate situation of child soldiers in Sierra Leone. He said that chil-

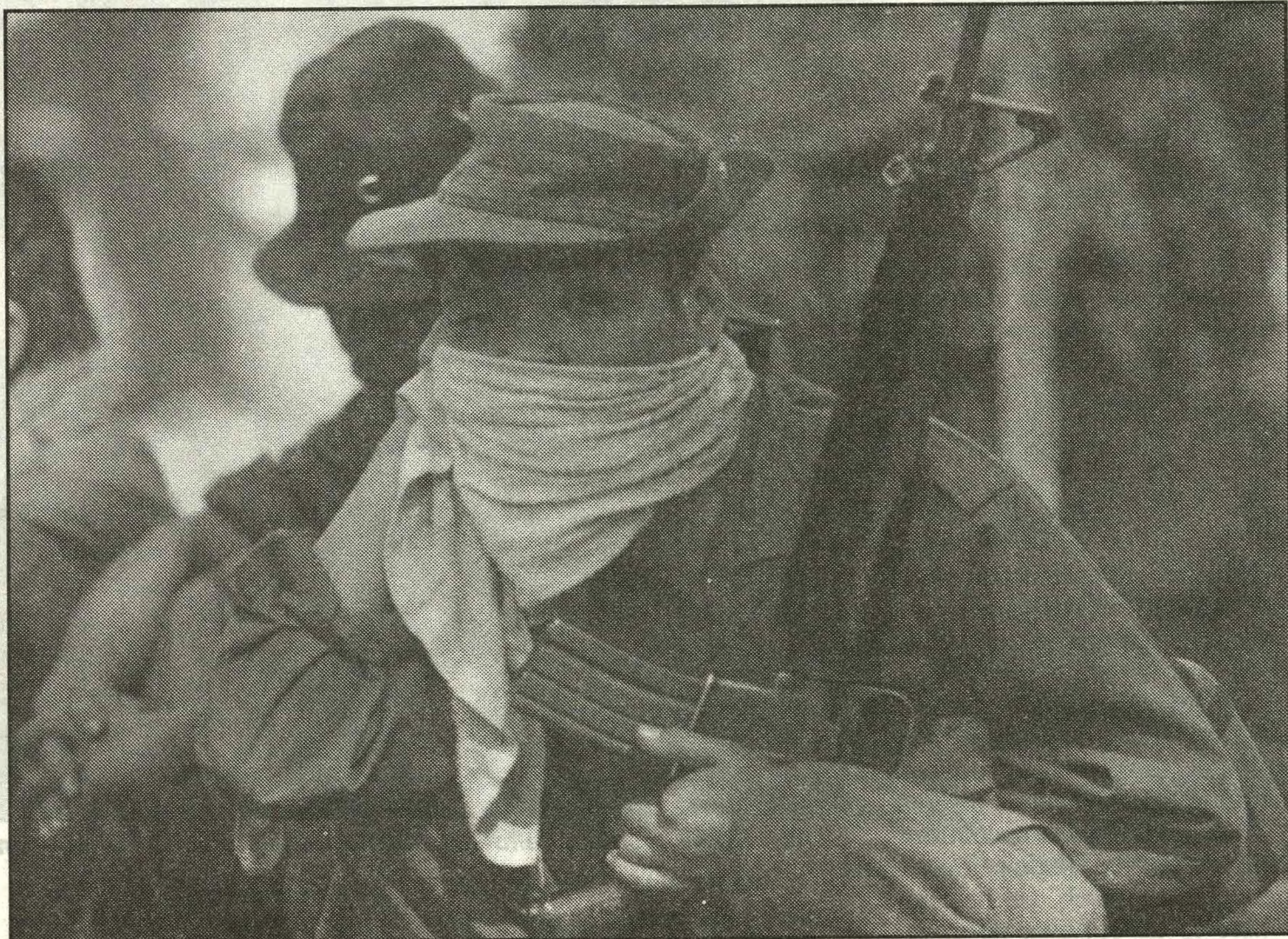


photo courtesy AAP

dren as young as seven are taken into military service in the civil war, and that thousands have been victims of abduction, torture, amputation, rape and mutilation. In some countries, girls and boys are recruited to 'serve' soldiers at bases, and this brings the risk of sexually transmitted diseases as an everyday hazard.

In 1999, global research indicated that more than 300,000 children under the age of eighteen were fighting in thirty-six armed conflicts around the world, and also that, since 1987, at least two million have been killed and another six million seriously injured or permanently disabled.

Certainly the lesson these children are learning from the adults of this age is that you solve conflict by fighting and killing your enemy.

There is a groundswell of protest across the world against the inhumane use of children in war. A World Council of Churches

resolution on child soldiers from the 1998 Assembly was one that every Christian would heartily endorse. There is no doubt the use of child soldiers in armed conflict violates a number of international human rights agreements, including the Convention on the Rights of the Child.

What hope have these children, if they survive, to grow up into a world of peace, when their life teaches them that the way to deal with conflict and threat is to engage in war? What kind of a world are they inheriting? What models of conflict resolution and peace building are they being taught? As adults how will they solve their own personal, or their local and national struggles?

These situations seem very far from Australia. Our children are not taken into battle, though we cannot deny some experience violence in their own family situation. Our country is blessedly free from zones of war.

Yet is that really the case? Our children may be learning to kill others without flinching through the virtual computer games they play. These games are readily available and they are becoming more chillingly realistic. They are often set in an urban environment.

Do parents always know the content of the computer games their kids are playing in their bedroom? This is not to say that every child who plays them will become a pathological killer. Most will understand the difference between virtual reality and existential reality. But there will be some who can't separate the illusion from reality.

Jesus said "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."

One can't help feeling that for some children, life is not a glimpse of heaven, but a realistic hell.

Margaret Rodgers is a Director of World Vision Australia.

BAH! HUMBUG!

This is not Bah Humbug!



ROB FORSYTH

This is not a *Bah Humbug!* I have decided to make my last *Bah Humbug!* my last *Bah Humbug!*

The new job I am taking on at the end of this month involves a somewhat different stance than the fierce freedom to say what you like which is the traditional prerogative of your standard Sydney Diocese rector and this cheeky columnist.

So it is time to move on. All that remains for me in this post-Bah Humbug! *Bah Humbug!* is to express my deep thanks to *Southern Cross* for the immense privilege of being given a column every month for the last 11 years. I am grateful to the editorial team's generosity in allowing me to say virtually anything I have wanted.

Thanks also to those who have forgiven me, despite being needlessly hurt by what I have written. (Let me assure you that in all church matters it is always safe to assume incompetence before conspiracy.)

And thanks as well to those who have inspired me in so many ways. And to those whose ideas I have shamelessly nicked!

Particularly and most importantly, thanks you to you gentle reader for taking the time.

Rob Forsyth

Ed - *Bah Humbug* has been a long-time favourite of many of our readers and one of our most popular regular features. Rob's column has contributed much towards making *Southern Cross* what it is today. Its tongue-in-cheek wit and insight is rare and will be sorely missed. We hope Rob will be able to continue to make his thoughtful comments on church life from time to time via our more reflective feature sections and through his region's *City Circle* supplement.

Northern Territory case a crying shame

The newspaper headline read: *Staff watched aborted baby die, court told.* The article was about a coronial inquiry into a Northern Territory abortion, which went terribly wrong: the baby was born alive. It was deeply disturbing in more ways than I can count.

First there was the life and death of Baby J. At 21-22 weeks gestation it was anticipated she could not survive delivery, so her birth was induced to cause death. Her life posed a threat, not to her mother's health but to her mother's lifestyle and career.

It is seldom realised that late terminations, such as this, are not uncommon and are rarely medically implicated. The reasons for these and early abortions alike usually lie in the 'lifestyle choices' of the mothers.

To soften the blow the abortion debate focuses on the earlier, first trimester abortions that seem less barbaric and less personal: a 'foetus' rather than a

CLAIRE THINKING



CLAIRE SMITH

'baby', a 'medical procedure' rather than 'infanticide'. However both early and late abortions end a life given and made by God in his image, a life only he has the right to take away. (cf. Ps. 139; Gen 1:26-27)

The death of baby J raises some disturbing questions about current medical practice

But Baby J's life did not end there. Instead she lived for 80 minutes. And there lies the rub: no one knew what to do with her.

There was a 'responsibility vacuum'. The doctor failed to tell the nurse what to do in the event of a live birth and so she, 'did what she could to care humanely for the baby', providing cover and warmth until the baby died.

The coroner suggested protocols be put in place for this 'unexpected outcome' of terminations, including the immediate assessment of the baby's likely survival. He insisted the purpose of the procedure or the use of terms like 'foetus' and 'non-viable' not diminish the baby's status as a complete human being: "The deceased...deserved all the dignity, respect and value that our society places on human life". (Except, of course, we let her die).

My question is: How can it

be right to attempt to end a baby's life one moment, and then when the attempt fails, be necessary to treat the baby as a human being with dignity and respect? What has changed? Was the baby not the same person prior to and following the procedure? If the infant deserves dignity after the event, does it not also, before?

I'm sorry to darken your day with the tragedy of Baby J. She is but one of thousands.

And if, as Christians, the spectre of voluntary euthanasia caused us to raise our voices in objection, how much more should the involuntary ending of human life move us to cry out for justice for these voiceless, little ones?

Our society might be prepared to condone this injustice and inconsistency but, by God's grace, we dare not do the same. Speak out!

Preaching Christ gives hope to individuals



PEOPLE MATTER

PHILLIP JENSEN

"The soul who sins is the one who will die."
(EZEKIEL 18:4).

Mary was sixteen going on twenty one. Sitting with her father in church, she was somewhere between being his little girl and his adult companion. Mum was not around - she had left them a few years ago. It was just Mary and Dad.

The preacher was warming to his subject: the decline of Western civilization. The statistics were pouring forth on all the symptoms of decline. The drugs, the gambling, the corruption, the rise in crime rate, the violence, the media - there were apparently intractable problems on all sides.

Then the preacher turned to the real cause of all these problems - the modern family. The parents who did not have time for their children, the spouses who did not communicate with each other, the children who showed no respect for their elders. Here was the source of the whirlwind that we are inheriting.

Divorce was settled on - easy divorce - the destruction of the nuclear family. Easy divorce was the dream of the early twentieth century communists and the achievement of the late twentieth century capitalists.

So the statistics of the consequences of divorce were spelled out. Children from divorced homes fare worse on every known criteria that you care to mention. They live in greater poverty. They have worse health, greater rates of psychiatric disorder, lower educational achievements, earn less money, have a higher rate of drug dependence and substance abuse, are more commonly in debt as well

as more likely to have a gambling problem. The list of disadvantages of growing up in a divorced home went on and on and on. Furthermore the problem is deeper because they themselves have a higher rate of divorce and relational failure bringing the problems of their own childhood onto the next generation also.

Mary's father felt uncomfortable. He was the villain being denounced in church. He had nowhere to go but own up to responsibility for all the problems of the world. He hoped that the preacher may point out that sometimes we do not have a choice about divorce. He hoped the preacher would point out that the redeeming work of Christ and the renewing work of the Holy Spirit meant that we do not need to be part of the statistical mess. That we can, through the cross find forgiveness and by the power of the Holy Spirit be so transformed in life that we do not need to be the victims of our parents choices. That parents whose lives had come unstuck in marriage do not necessarily have to fail their children.

But no - the preacher was content to preach the politically safe, statistically accurate moralisms of our sick society. There was no cross, there was no forgiveness, there was no spiritual transformation. There was no hope.

As the hymn was being announced and people were reaching forward for their books, Mary winked at her father and whispered with a conspiratorial smile:

"Well I guess that flushes my life down the toilet doesn't it."

Good news 'on-screen'



Simon Roberts shows fellow Moore College students his CD-rom evangelistic creation.

In a world where computer screens are challenging books as a major source of information, Christian publishers Matthias Media have caught the technology wave and put the good news 'on-screen' with the recent release of their evangelistic, interactive, multimedia *2 Ways to Live* CD-Rom.

Hosted by well-known Christian broadcaster, Kel Richards, the CD-Rom uses text, graphics, audio and video to explain the gospel, answer commonly asked questions, provide testimonies, and give advice on 'what to do next'. It also contains the gospel of Luke.

"The priority for the CD-Rom was that it had to contain a clear gospel message," says Simon

Roberts, now in his first year at Moore College, who helped produce the CD-Rom.

"I found that it was hard to have long gospel conversations with people while at work. This is something, other than a book, that you can give to people so they can look into things in their own time."

Matthias Media's Editorial Director, Tony Payne, is enthusiastic about the new resource. "Even five years ago a project like this CD-Rom would not have been financially or practically viable. But, with developments in digital technology, in software tools, and in media such as CD-Rom and DVD, we have an opportunity to communicate the Good News of Jesus Christ in

a highly effective new way."

"We hope that the *2 Ways to Live* CD-Rom will not just prove to be a good tool for communicating with people who are not Christians, we think it will be useful in helping Christians to learn the gospel message, be confident about it, and be better able to talk about it with their friends."

Says Simon: "It is still very much early days, but the feedback so far has been very positive. It is the sort of thing that, when people actually see how it works, they get the idea of how it can be used."

The *2 Ways to Live* CD-Rom is priced at \$10.00 to encourage people to buy copies to give away. It is available from Matthias Media (Freecall 1800 814 360, in Sydney 9663 1478).

Final hurrah for sign ministry

Hilton Hayes the man responsible for distributing the canvas signs seen widely around the nation has announced his attention to call it quits after the Sydney Olympics later this year.

Mr Hayes is currently looking for someone to take over the work.

Mr Hayes is expecting a big response from his signs over the Olympic period. The Rev John Woo (pictured) is the rector of St Andrew's, Stathfield possibly the church with the most prime Olympic site at the junction of the western distributor. He has already agreed to prominently display the signs.



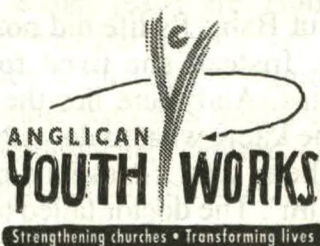
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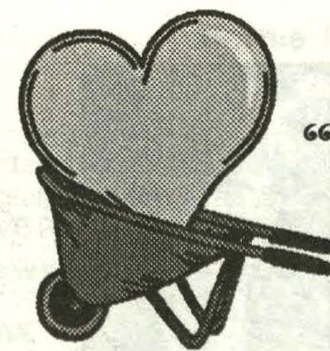
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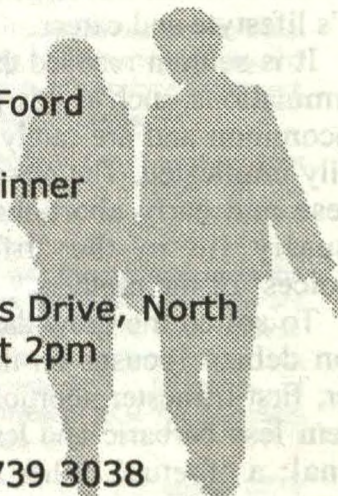
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Sorry, reconciliation still to be reached

When Senator John Herron, indigenous affairs minister, raised questions over the validity of the term 'Stolen Generation', he sparked a furore. AMY MORTON reports.

For some, the debate over the term 'stolen generation' was over the meaning of the language used to refer to the removal of Aboriginal children from their homes. But for people like Roy Read the debate is over recognition, understanding and reconciliation at a very personal level.

Roy Read, who belongs to the Anglican indigenous ministry at Redfern, was removed from his own family at the age of two and grew up in children's homes.

"They told me I was orphaned and had no family, my skin colour was simply put down to being a bit darker than the other (white) kids," Mr Read explains in his testimony.

When he met his natural father years later and saw he was black, Mr Read had difficulties in accepting that this was his father, and to this day feels alienated from his relatives.

He explains how he was only educated until grade two because education was 'wasted on Kooris - they didn't want us to know too much'. His Primary School teacher was a concert pianist which is where he discovered a passion for music.

Between his schooling years and when he became a Christian 35 years ago, Roy Read spent his time working on farms where he

was harshly treated. Once when he ran away, he was placed in an institution where he was locked up in a prison cell as punishment.

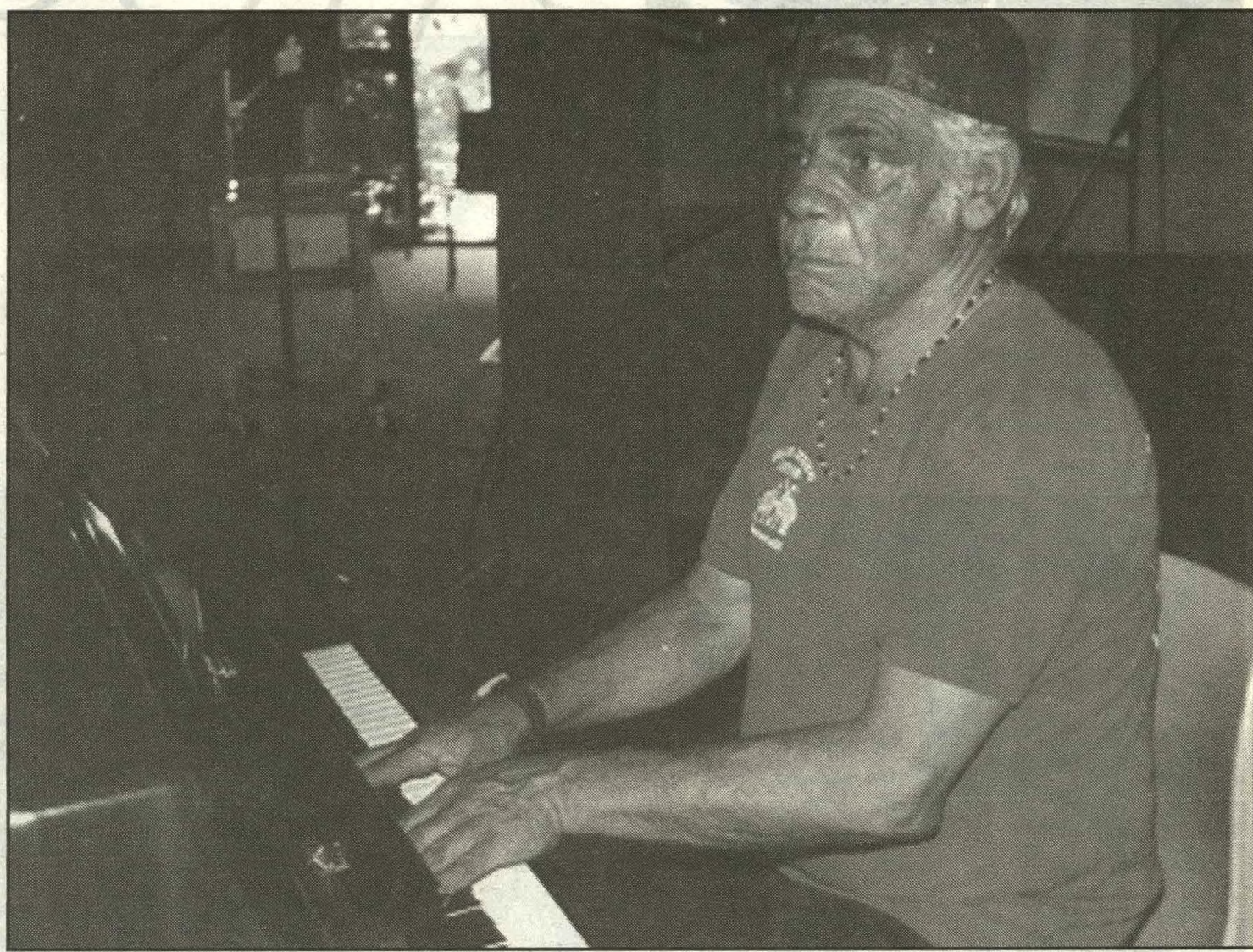
"It's been a hard life, but I have not wandered too far from Him," says Mr Read who has pursued his passion for music and received his certificate in Contemporary Music through TAFE studies just last month.

Archdeacon Geoff Huard is a member of the Sydney Anglican Indigenous Ministry Committee, a task force set up to plant churches, train indigenous people in ministry and to educate Sydney Anglicans about relevant issues.

He is encouraged by the number of Aboriginal people participating in ministry around the diocese, but says becoming a Christian doesn't mean the justice issues fade.

"If the church has played some role in the injustices of the past, we as a diocese must face this," Archdeacon Huard said. "But by and large, people are unsure of the issues and really struggle to see how we can do anything about it."

The word 'Reconciliation' was introduced by the heads of Australian churches in the eighties and has obvious biblical connotations. Archdeacon Huard explains that one of the ways the Bible illustrates salvation is to talk about man's reconciliation to God



Roy Read, from Redfern's Indigenous ministry, was taken from his natural parents when a toddler.

through Christ.

"Paul says if we are reconciled to God, we must be reconciled to each other, so for Christians there needs to be a putting right of earlier wrongs. The Reconciliation process is part of that for us as a nation," Archdeacon Huard said.

Neville Naden is an indigenous pastor at Tregear. He says true reconciliation can only happen within the framework of the church.

Consequently, Mr Naden says,

Sydney Anglicans should be involved in reconciliation at a spiritual level through supporting indigenous ministry in prayer and finance, while at the same time being actively involved in National Aboriginal Reconciliation.

Pastor Bill Simon, was also taken from his family at a very young age and put in a boys home run by ex-army personnel.

"If you talked back to staff you were sent to 'walk up the line' which meant you had to walk up

a line of 70 boys who all had to hit you, otherwise they themselves would be hit. By the time you reached the end, you would shed blood," Mr Simon said.

"Aboriginal people want to hear the Prime Minister say *sorry*. In our culture we take notice of our elders. In the white community the Prime Minister is the one who speaks for the nation," he said.

Roy Read and Bill Simon spoke to *Indigenous Leadership*.

Gifts are music to the ears of East Timor

Anglicare Australia, youth radio station Triple J and Timor Aid have raised over 150 instruments for the young people of East Timor.

A variety of musical instruments and battery-operated radios have been sent to East Timor for immediate distribution to the local population, following the success of the Triple J Music for Timor Appeal.

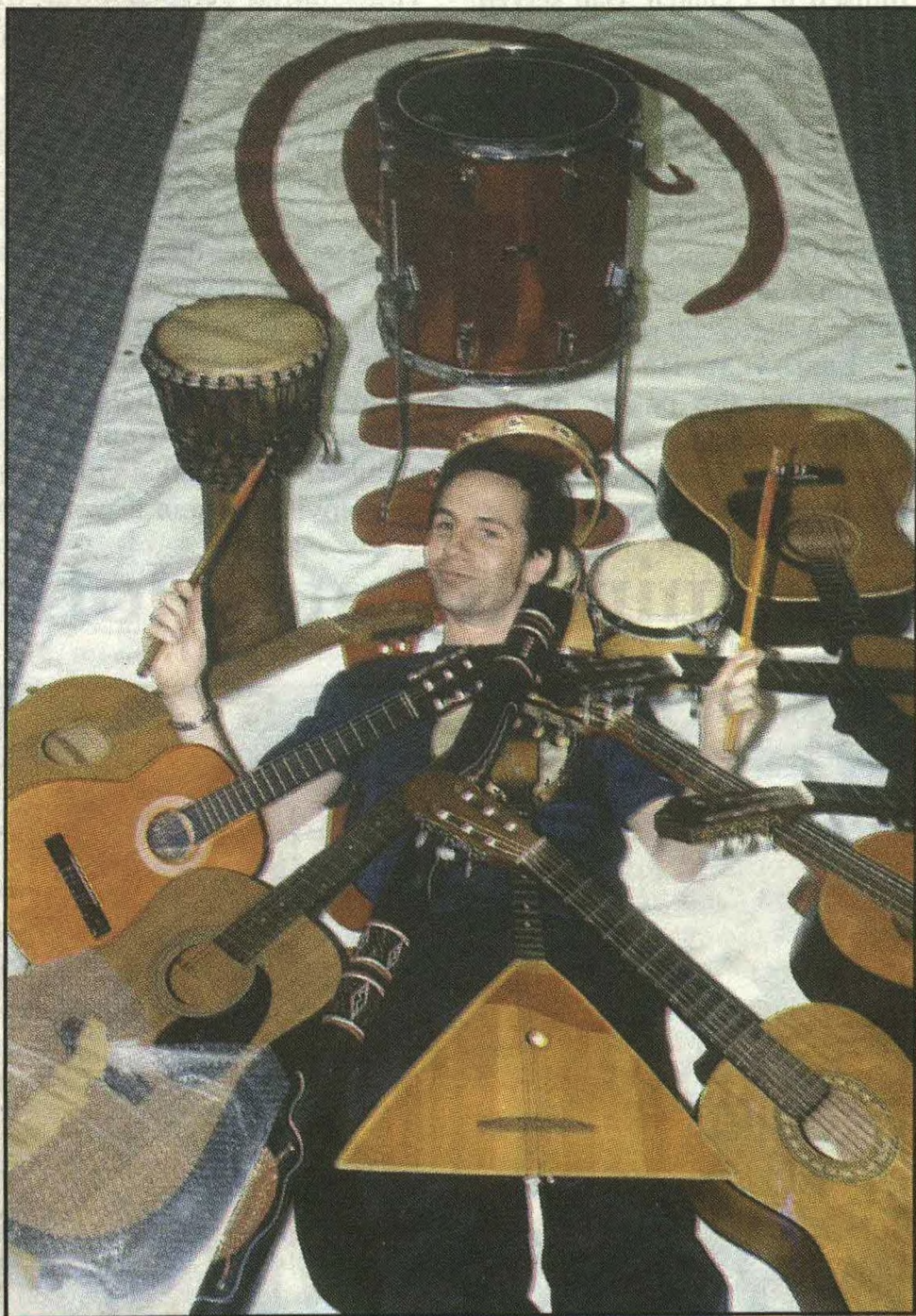
The instruments, including drum kits and guitars, were donated by the community to 102 Anglicare centres across Australia and will be distributed in East Timor by Timor Aid.

According to Triple J Project Director Michelle Norris, the decision to launch the appeal came after Triple J news reporters witnessed first hand the massive devastation inflicted on the small country last year.

"Triple J toured East Timor shortly after the outbreak of violence and were deeply shocked by the devastation," Ms Norris said. "There was little for young people to do as all the sporting and entertainment venues were destroyed, not even the musical instruments were spared."

Triple J began promoting the appeal on air in February after Anglicare Australia had agreed to use its vast national network to collect the goods donated.

"This was an excellent opportunity for Anglicare to continue its commitment to the East Timor relief effort, following its involve-



Triple J radio announcer Robbie Buck with the instruments.

ment in relief operations and help to displaced East Timorese in safe havens," said Russell Rollason, head of Anglicare Australia.

"Australian youth should be congratulated for the manner in which they have supported this essential campaign."

Where do Archbishops go for sound doctrine?

"The Book of Common Prayer, the Ordinal, and the 39 Articles of Religion"

The Most Revd R H Goodhew 26th April 2000

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Faces of Georges River Region

From prisoner to pastor A lifetime of ministry



Ho Dau and wife, Mai

Ho Dau was born in South Vietnam in 1940. Dau joined the navy and was appointed captain of a ship. After the war, Vietnam came under communist rule. Dau was imprisoned for almost eight years. On release he was permitted to live at home but was required to report to the police every day.

Some of the local people invited him to a Christian church. He couldn't understand why as he was a Buddhist. But they persisted so one Saturday night he finally went with them.

"It was a turning point in my life", says Dau. "I realised I was a sinful person. I had been chasing after the wrong things. So I confessed my sinful ways and accepted Jesus as my Saviour. I was 42 years old. My life was changed."

"I began to ask God to help us escape from the country. A few months later I heard about a boat and was asked to join the group to act as navigator. But the escape was poorly organised. The boat was stopped at the mouth of the river and the police came and put me back in gaol together with my boys. I had to hide that I had been in gaol before, lest I remain in prison forever. It was cold; there were mosquitoes; it was impossible to sleep at night. I was kept there for two and a half months."

"News came of another boat. Again I took my three boys plus a niece and nephew. I asked God to show me the way to go. We ran into pirate boats but I managed to dodge them. It took six days to travel to a Malaysian Island. We stayed in a camp for four months

waiting for a flight out of the country. Most people went to the US but I believed I should come to Australia to remain close to Vietnam."

When he arrived in Perth, he earned money selling spring rolls to a coffee shop. Committing himself to a church, Dau served there for six years. To equip himself he studied at the Bible College. It was six years before Mai and a son and daughter were allowed to leave Vietnam to join him. They moved to Wollongong where Dau became the pastor of a church, and Mai and her daughter began a successful restaurant.

Last year Ho Dau was appointed the pastor of the Vietnamese congregation of the Punchbowl/Riverwood parish. His story is truly amazing.

Jenny Castle is what you would call a true 'local'. She has lived in the same street in Yagoona for most of her life.

Jenny went to Yagoona Public School and then on to Bankstown Girls where she won a Public Service Scholarship. After a year at Sydney Technical College she worked as a secretary in the Public Service and loved it.

Her Mum and Dad took her to the Presbyterian Sunday School as a youngster. Jenny cannot remember as she puts it "not having God around". She has always trusted him.

After Jenny was married and living away from her home town, she found it difficult to find a church to settle in and Jenny admits to floating in and out of different churches for a time. But Jenny admits God knew better. "In his infinite wisdom God brought a Baptist minister to live next door".

"So impressed were we by his integrity that we linked up with his church in a committed way," she said.

When Jenny moved back to Yagoona, a serious bout of glandular fever left her with little energy to search out a new church.

But a couple of 'coincidences' brought her into contact with the Yagoona/Condell Park Anglicans. Her daughter, at her new school, made friends with another new girl who happened to be the new rector's daughter. Jenny's next door neighbours turned out to be committed members of St Marks'. She was soon invited to join a women's

group at the church. "Though the women were generally much older, they became my friends and were wonderful models for me to follow".

As Jenny recovered from her illness she began to wonder what she might do and asked God to show her. She saw an advertisement in the church bulletin for a six week course to train SRE teachers.

Jenny remembers the smile on the face of the person she tentatively asked if there was a vacancy anywhere for a Scripture Teacher. Train her they did and so began the development of a wonderful gift.

What Jenny loves most is being part of a team involved in communicating biblical truth to adults and children. She loves to write and perform, and even more so when she has the chance to ad-lib, in skits and plays that relate to a biblical truth. She recently spoke at the training day for SRE teachers and a family service in a nearby parish. Jenny is a gifted member of the leadership team at the Condell Park end of the parish.



Jenny Castle

Reunion celebrates 90 year ministry at St John's Campsie

Around 400 people attended the special reunion service and luncheon at St. John's, Campsie on Sunday 5th March.

"We are here this morning," said Bishop Ray Smith, "because St. John's Campsie has been, and perhaps still is, part of our lives."

Ray Smith, a catechist back in 1956/57 and currently regional bishop, gave the address with past and present ministers taking part in the service.

It was a walk down memory lane for many who had been old boys and girls of St John's. Stories were told and reminiscences shared.

"Not one of us at the reunion will ever be able to adequately describe the once up coming together of so many overlapping life times in the one place of common spiritual origins," wrote

Ken Falconer a former St John's organist.

"For most of us the mere touch of a hand or a meeting of the eyes took us through the joys and sorrows of earlier years."

Edwina Tohi thanked past parishioners for the foundation they had laid and the legacy left behind for the present generation at St John's.

St John's, Campsie has a history going back more than 90 years.

The church and district have seen dramatic changes over that time and the make up of the local community has changed.

The gathering was urged to pray for wisdom, energy and commitment for the present congregation and its leaders as they take up the challenge to make Christ known.



Crowds gathered at St John's, Campsie for the reunion.

Special mission area



BY RAY SMITH

A Great Commitment to the Great Commandment and the Great Commission will grow a Great Church' is a slogan with which I identify. I use it to challenge churches to focus on God's mission. I believe every church is defined by what it is committed to. In a church that is committed to the Great Commandment (Matthew 22:37-40) and the Great Commission (Matthew 28:16-20) ministers, lay leaders and members are moved by God's love to be involved with people at every level of their need.

People's deepest need is a relationship with God through Jesus Christ. Proclaiming and sharing the gospel is therefore our mission's primary task. However, it is not our only mission task.

Because people also have physical, material and emotional needs it is important to minister in these areas as well. We show our love for others by such action, and witness to the all-embracing love of the Christ to whom we pray that they might respond. Just as loving deeds without gospel proclamation can leave a person in a lost state, so proclamation that does not take into account their present plight calls into question the genuine concern of the proclaimer.

I am convinced that to have credibility in our gospel witness we have to identify and immerse ourselves in the lives of those we would win for Christ. Recently I read *The Rise of Christianity* by Rodney Stark. From the perspective of a social historian, Stark sets out to show how the obscure, marginal early Christian movement became the dominant religious force in the Western World in a few centuries.

The gospel in contrast to pagan religions brought meaning and hope to Christians' lives amidst the chaos and suffering of the times. Pagan communities did not match Christian levels of benevolence, especially during the great epidemics. "Pagan and Christian writers are unanimous not only that Christian Scripture stressed love and charity as the central articles of faith, but that these were sustained in everyday behaviour." (p.86)

Along with everyone else, Christians are so busy that we do not have time to take a meaningful interest in people or to form genuine relationships with them. If we are to commend Christ to people it will involve more than inviting them along to a Christian gathering and sharing the facts of the Gospel with them.

Ray Smith is the Bishop of the Georges River Region.

No clowning around for Sadleir mission

The congregation at Sadleir are so enthusiastic about evangelism, they were ready for the Fresh Start Mission three weeks ahead of time.

Preparation began last year when the rector, Geoff Taylor, invited a team of students from Moore College to join them for a special week of outreach in May. A planning committee was set up and the program launched in February. Parishioners were encouraged to attend the 'Fresh Start Sharing Your Faith' training series. A number of social activities were organised through April to develop a network of relationships.

All this preparation culminated last month when 22 students joined the parish for their Fresh Start 2000 Program. Fresh Start at Sadleir included Scripture classes, a kids club after school, a seniors sing-along for the over 50s at the Community centre, and a youth night. The primary aim of the week was to provide opportunities for visiting people in their homes or to meet up with them in the local square.

"God often surprises you. People talked freely about their lives. They didn't resent us coming and knocking on their doors," said one of the Moore College students.

Richard Gibson who led the team was delighted with the week. "The training value of coming to an area like this is immense," he said. "When I first looked over the programme I could see there wasn't a large number of special functions set up. I wondered how I was going to keep 22 students going all week. But it proved the right approach."



Steve Wakeford with Lucas and Anne Taylor while Moore student Chris McAlpine plays the clown.

The climax to the week was a special family celebration on the Sunday. Afterwards while the youngsters played on the huge jumping castle and slippery slide, team members and parishioners enjoyed a barbecue lunch together.

As a result of the mission there

are about 120 people to follow up.

Assistant minister, Steve Wakeford said that the best thing about the week is that 'lots and lots of people who had no idea about the gospel now do', and they gave away hundreds of Bibles, simple gospel explanations and cassettes.

12 other churches in Sydney participated in the Moore College Mission: including Castle Hill, West Pymble, and Darling Point.

Missions were also held at:

✠ Crossroads Christian Church, Canberra

✠ Nowra Anglican Church

✠ Sabah (see pages 1, 14 and 15)

Houseparty held at home

This year the Parish of Brighton/Rockdale decided to hold their parish houseparty at home:

In keeping with tradition, food was a feature of the weekend beginning with a Friday evening dinner and ending with a special Sunday luncheon.

Other houseparty activities were Bible studies, a picnic in the park, an hilarious Saturday night concert and a combined Sunday morning service.

The focus of the weekend was the local church, looking carefully at their program and activities.

Regional bishop, Ray Smith, was invited to lead the three study sessions.

The study of a New Testament church, as outlined in the early

chapters of Acts, set the basis for thinking and evaluation.

Studies raised question like: what is our purpose? How do our priorities compare with the New Testament model? What are the present needs of our church? How do we go about taking action?

Holding the houseparty in the local area enabled some to participate who would have found it impossible to be away for a whole weekend.

The downside was that some people had to attend to other commitments making continuity difficult.

Nevertheless it was a helpful time for the life of the parish as it considered how to move forward in building the Kingdom of God.

Model amalgamation of parishes

The joining of Punchbowl and Riverwood parishes in January this year has been a model of good amalgamation, claimed the regional bishop, Right Rev Ray Smith.

"The way the parishes set about to explore amalgamation is a good model for other churches considering such a step," he said, at the parish party to celebrate their coming together.

Bruce Southwell, rector of Riverwood, says the move began

a long way back. "Pulpits were changed occasionally, then became more frequent. The rectors talked together and a representative group from each of the churches, Riverwood, Punchbowl and Beverley Hills North, met to consult," he said.

The feeling among the parishioners is positive. According to Les Padrov, the amalgamation is marked by a willingness to be accommodating.



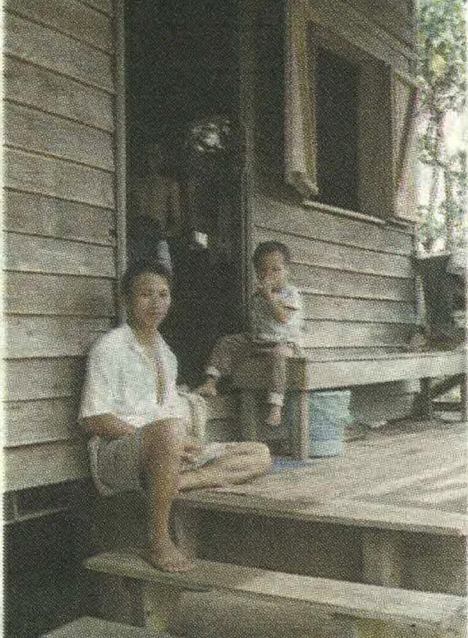
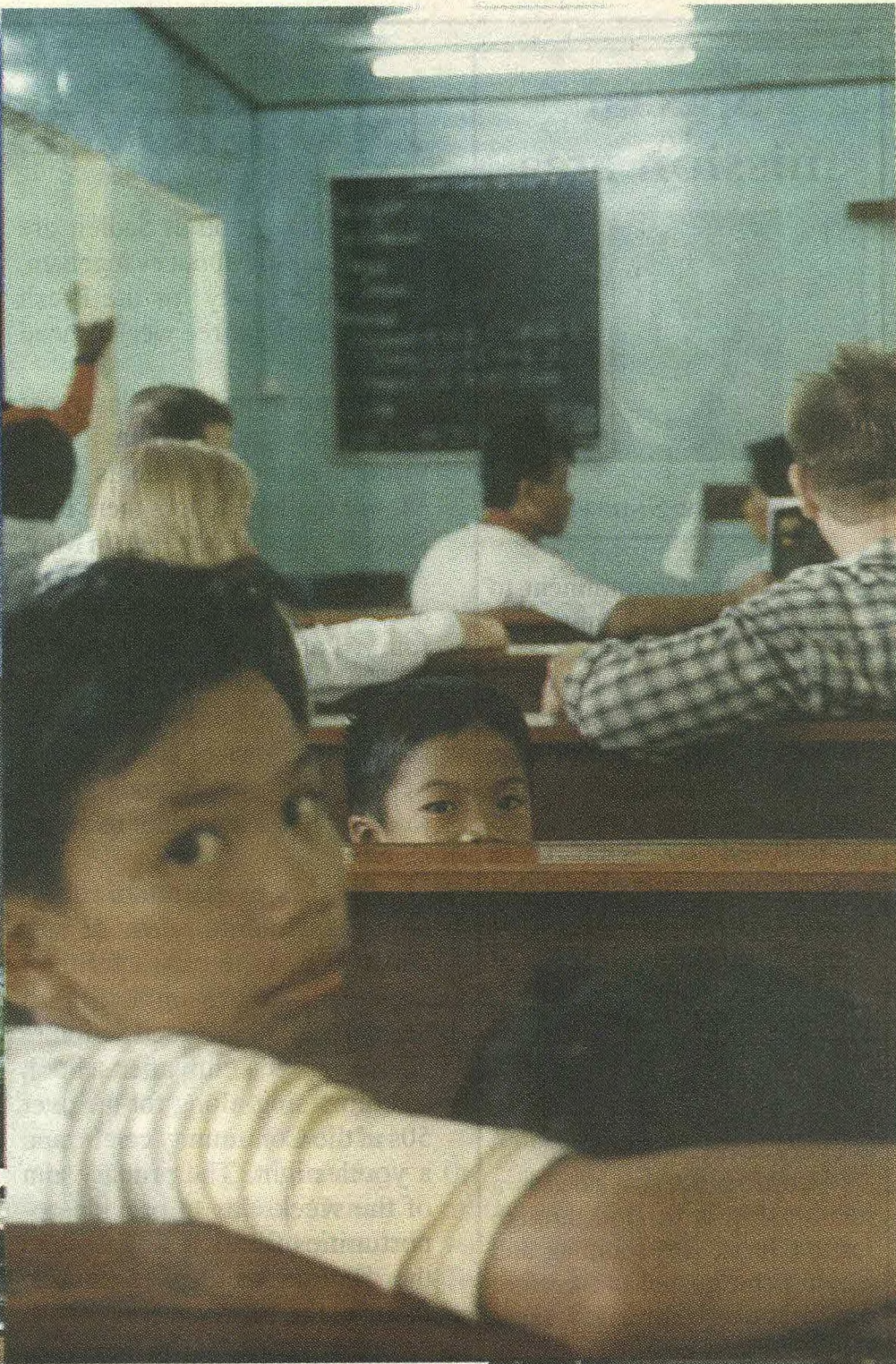
In celebration of 140 years, past and present parishioners of St Paul's, Canterbury joined for a special service.

Archbishop Harry Goodhew was the guest preacher.

Following the service a magnolia tree was planted in the church grounds.

The tree planting was to commemorate the day and to symbolise the need to re-forest throughout the world.

St Paul's supports a TEAR treeplanting project in Tanzania.



JEREMY HALCROW prepared this photo essay of Sabah, Malaysia while accompanying a 21 strong Moore College mission team. The team was split into three - one group stayed in the capital Kota Kinabalu, one group ventured into the interior, and the rest went overland to Sandakan.

(additional photo: Cameron Munro)

The team in Sabah's capital city, Kota Kinabalu, spent most of their time building on CMS missionary Jim Doust's recent training of lay leaders in biblical theology.

"Many raved about Jim Doust," said third year student Raj Gupta. "It was a great encouragement to see so many people who wanted to grow in their understanding of the Scriptures."

The team also felt honoured to meet CMS missionary Sylvia Jeanes, who has spent 30 years in Sabah, most of that time doing pioneering work in the interior.

Team leader in Kota Kinabalu was the Rev Allan Quee, a retired parish minister. He found the week spent with the Moore students very heartening.

"They are an excellent group of students who have their act together as far as the gospel is concerned," he said.

Mr Quee said the students' enthusiasm for gospel work could only be strengthened by their time working alongside the Christians of Sabah. The locals demonstrate a genuine joy about seeing people converted, he said.

"The whole congregation claps when someone comes to Christ. Could you imagine that in Sydney Diocese? Joy is an area that we lack," he said.

Mr Gupta agreed.

"The people here are so much more zealous for the gospel than even our most evangelistically focused churches. The leaders seek to structure things to facilitate growth.

"This has been a real challenge for me to be mobilised. If in Sydney people put their minds to it as they do in Sabah, it would have a profound effect," Mr Gupta said.

The tiny wooden church at Malarpi just manages to squeeze in 90 worshippers on a normal Sunday. So when well over half the local population of 400 came to hear Dr Mark Thompson and five Moore College students preach the gospel, the local church leaders were forced to remove the church's back wall.

The team was overwhelmed to receive such an extraordinary welcome at the poorest village they visited. Barefoot children, some dressed in little more than rags and holding colourful streamers, lined the church entry to form an honour guard when they arrived. The congregation - many of whom had walked for miles along muddy tracks to be there - clapped and cheered. And after the service, platter after platter of locally-made delicacies was brought out for the team to eat.

An altar-call at the end of the service saw about 40 people come forward for prayer or repentance.

Dr Thompson said he had been humbled by the 'rebuken of hospitality' at Malarpi.

"I was thinking we in Sydney would never welcome someone like that," he said. "There is a real joy among many of the people that is infectious and this is something that is sometimes missing at home. When you think of our affluence - even in the midst of their poverty they were joyful. We have so much to be thankful for and yet we do not have this joy."



When seven dusty Australians stepped off their weather-beaten coach in Sandakan, their day long journey through the Borneo jungle had been slowed by landslides, regular breakdowns and a snapped diesel injector. They were two hours late. A sole dignified figure awaited them in the heat to help with their bags: Bishop Yong Chen Fah.

Bishop Yong became the central figure in their mission, inspiring the students with his leadership and vision.

Sandakan team leader and fourth year Moore College student, Cameron Munro, was particularly impressed by Bishop Yong's vision called '1:1:3' - one person brings another person to Christ every three years.

"I have been hit by their passion to see people saved and the effort they put into evangelism. It is central to their ministry, not just tacked on the end," he said. "They are very proactive. When they hear that a non-Christian is sick they will go out, knock on their door and offer to pray for them."

Sandakan also boasts Sabah's oldest church - St Michael's and All Angels. Here, Moore College graduate, the Rev Moses Chin, has a long term evangelical vision.

A quality of the Sandakan church which stands out is their strategy for church planting.

Perhaps the most dramatic example of this vision is the Church's acquisition of new land which is zoned residential. The Bishop's plan is to build a church building in the middle of the proposed area before the houses are even finished.

"We will then go out and welcome (the new residents)," the Bishop said.

additional reporting Matthew Ollife



Sabah strengthens its growing church

Islam

The Right Rev Yong Chen Fah said that American

Episcopal Church leaders did not realise how serious their stance on sexuality is for the survival of the Anglican Church in predominantly Muslim countries such as Malaysia.

"If we say homosexuality is acceptable in front of Muslims we will have no witness," he said.

Bishop Yong said they were required to have marriage licences issued by the Malaysian government. These licenses may be threatened if the Anglican Church agreed to same sex marriages.

He said the issue was so serious for Sabah Diocese that they had been willing to consider their options after the last Lambeth conference if the resolution on sexuality had not been passed.

The Anglican Church and the Roman Catholic Church are the only Christian denominations officially recognised by the Malaysian government.

More on Islam p18,19

A renewal is driving the remarkable growth of Sabah Diocese, believes the Dean of Sabah's All Saints Cathedral, the Very Rev Koo Tuk Su.

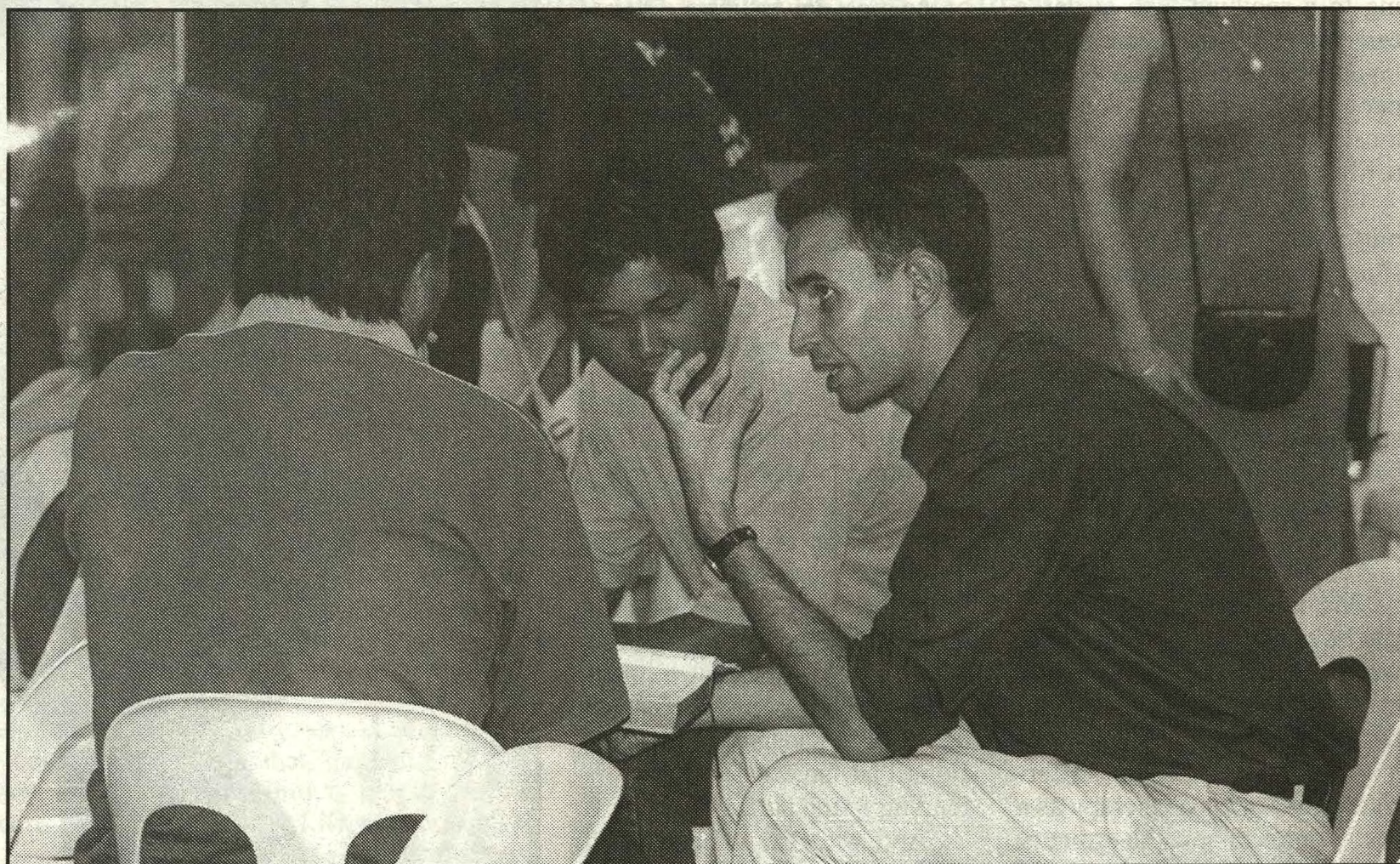
Membership of Sabah's Anglican Church is growing at about 12 per cent each year. At the height of the renewal in the early 1990s, some parts of the Church were growing at up to 25 per cent annually. Out of Sabah's population of 2.5 million, Anglicans now have about 40,000 members.

However the speed of this growth has intensified the shortage of theologically trained leaders, especially those who are ordained. As a Moore College graduate, the Dean said he could see Sydney offering a helping hand.

"I would see great possibilities for Moore College to work with us to expound the truth of God in a way that will meet all the challenges of the new millennium," he said. "I would like to see theological lecturers come to train our people - lecturers who are willing to interact with us and are not afraid of experiential truth grounded in the Word of God and lived out."

The Dean pointed out that most people in Sabah believe in the power of spirits. In response, he says, the Church needs to preach a 'powerful gospel'.

However support for some of the changes underpinning the renewal is not



Chris Braga discovers the difficulty of ministering in a Sabah church where 30 per cent of members are illiterate.

uniform in Sabah. There is resistance from some older church members to the introduction of such things as contemporary 'worship music' and the emphasis on 'ministry time' prayer sessions at some churches in the Diocese.

The Rev Allan Quee, who was part of the Moore College team, was particularly concerned to help Sabah find ways to care for these older members.

Most Sabah church leaders openly admit to generational problems, saying the issue of balancing

the needs of young and old is one of the most difficult they face. This is most intensely felt in the isolated interior where Christians have no option but to walk to their nearest church. But it also exists in the towns. In a multi-lingual society the solutions to generational issues are complex. In Sabah, some churches already run different church services in English, various Chinese languages and Bahasa Malay. This makes it difficult to follow Sydney's trend towards separate 'traditional' and 'youth'

church services.

These issues are further complicated by the fact that an estimated 30 per cent of church members in Sabah are illiterate.

These factors may in part explain the enthusiasm among many in Sabah for developing a 'cell group' church structure. Some parishes in the Diocese are using these cell groups as the framework for intentional pastoral ministry, prayer support and as the primary evangelistic bridge into the community.

While Moore College team leader Dr Mark

Thompson agreed there were some differences in ministry emphasis, he said 'our common commitment to build on a shared belief in Scripture has been a pleasant surprise'.

Dr Thompson particularly cited Bishop Yong Chen Fah's invitation to Moore College to help with soundly Bible-based theological education.

"This is a great challenge for us and one we should take up. There is a fine gospel ministry and an appetite for the preaching of the Word in the country," Dr Thompson said.

OBITUARY

DIANA BOWMAN AM

1937 - 2000

Australia has lost one of its foremost educators with the passing last month of Diana Bowman, headmistress of SCEGGS Darlinghurst from 1978 to 1995. Few principals have brought such wide experience, deep scholarship and infectious enthusiasm to their profession.

Diana was born in Sydney in 1937 and studied the classics at both school and university. She was a member of the Evangelical Union and an officer on a number of Crusader camps.

Her first teaching appointment was to the new SCEGGS Wollongong, where she impressed students as the dashing young Latin mistress who rode a motor scooter to school. At the age of 27 she was appointed Head of Girton College Adelaide; serving there for three years. On returning to Sydney, she taught in such schools as Darlinghurst Boys' and Auburn Girls' High.

In 1978 she accepted the challenge of rescuing her old school, SCEGGS Darlinghurst, from clo-



sure. With great dignity and courage she restored its fortunes, in the latter years forging a strong link with the school chaplain, the Rev Dr Bill Lawton.

The key to her success was her accessibility to girls and staff. Her office was deliberately placed in the main passageway so her presence was obvious through the glass. Her rigorous approach to learning was to serve SCEGGS in good stead. Even in her last hours she confessed to dealing with pain by reciting Greek verbs!

A bright star has left us but like the teachers of Daniel 12, she now, 'shines as bright as the stars for all eternity'.

Janet West



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Music therapy helping treat mentally ill

We all know the feeling of relaxing to a soothing tune at day's end or the pleasure of hearing our favourite song on the radio. Some people will even tell you that music helps their flowers spring to life.

But the therapeutic effects of music can run much deeper than simply helping us unwind after a long day.

Ruth Bright has worked as a music therapist for 40 years. She has spoken internationally on the subject, authored a number of books on music therapy and dementia, and has helped to establish professional music therapy in Australia.

Ms Bright says that music can be one of the most powerful ways to reach people with severe mental illness or psychological problems.

"There is a profound difference between music therapy as a profession and how the ordinary person uses music to relax," said Ms Bright "We're talking about people with very advanced dementia, often people who can no longer speak.

"Music is very often the only thing that reaches them. You might only know through eye contact or a toe moving, but it still tells you that there is an awareness there."

Ms Bright recently held a seminar at St Peter's, Hornsby, instructing clergy and music therapists on 'Using Music to meet the Spiritual needs of Persons with Dementia'.

She believes that music is one of the most powerful ways to restore her patients' 'spirituality'.

"Very often the music that people remember is childhood Sunday school songs and hymns that have been important to them," she said. "Even when people can't talk to you, there is a yearning to remember the feeling of being a 'whole person' again. Meeting people's spiritual needs is always there in my mind."

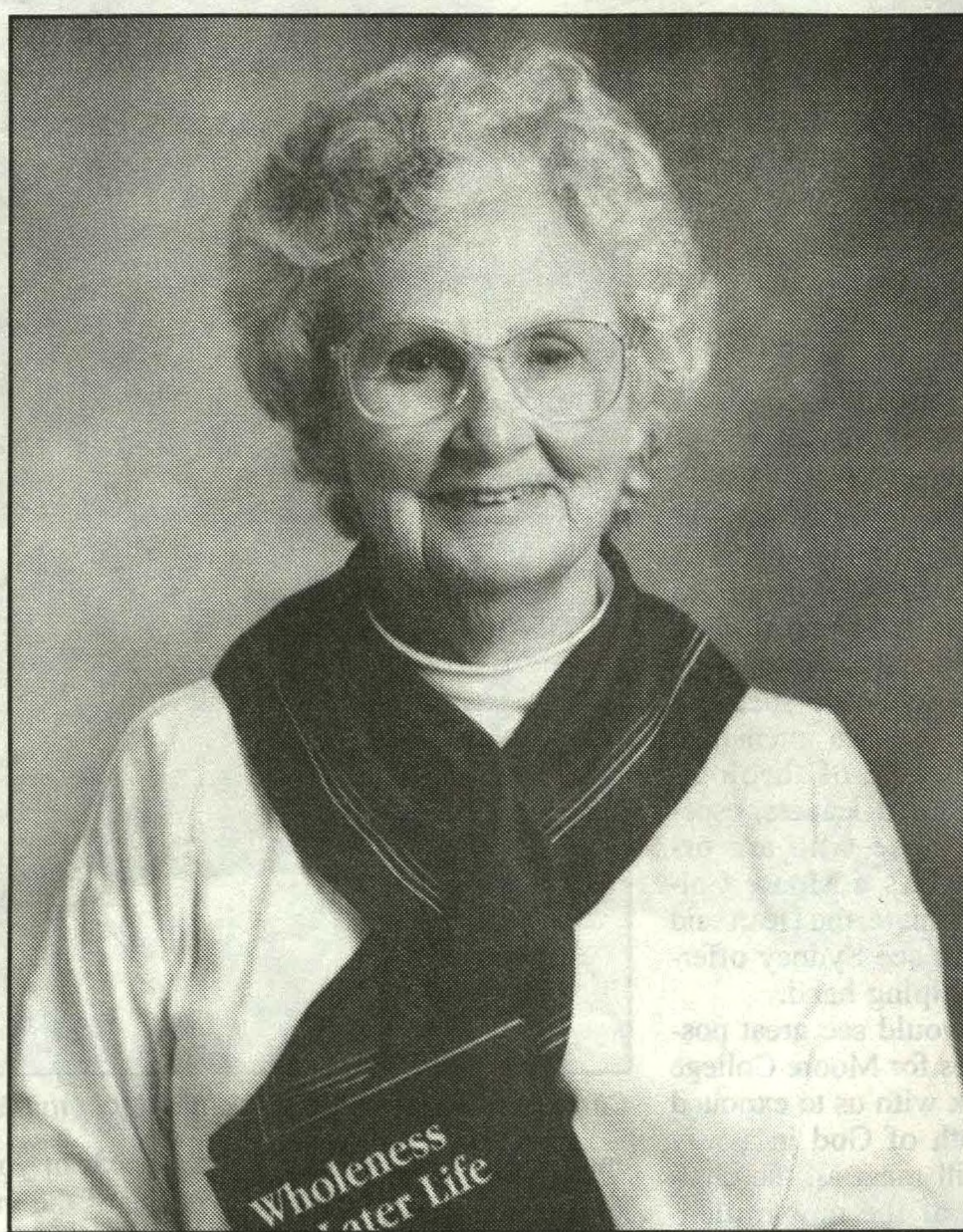
Ms Bright has treated many forms of dementia, including Alzheimer's and Huntington's Disease, and people suffering as a result of car accidents, strokes or severe alcoholism. She has also worked with a number of criminal offenders suffering from severe mental illnesses and psychological problems, often helping them to understand the delusions that have led to their offending in the past.

And while results can often be slow in coming, she says that some cases can show dramatic results, such as one woman who had not spoken for three years.

"Her husband told me about their song," she said. "And when I played it for her she sat up in bed and said, 'Oh yes, we used to dance.' Those were the first words she had said for three years.

"Every now and then something like that happens and you know it was all worth it."

It seems that music therapy can have a profound effect at the other end of the age spectrum.



Music therapist Ruth Bright

Research on premature babies has shown that playing the sound of a woman's voice singing has produced remarkable health results, often doubling the oxygen rate in the blood and halving the expected time spent in intensive care wards.

As a Christian, Ms Bright said communicating God's love to people is always an objective in

her work.

"Many older people grow up thinking that any sort of mental illness is a punishment. I always say to people, 'Remember it's an illness, it's not your fault. God still loves you, people still love you, and you are still really you.'"

"The fact that God still loves people is a very important part of my approach."

Christian artists unite for support

The Australian Christian Artists Network (ACAN) in NSW, was launched at the Brasserie, Pier 1, Sydney, near the Sydney Harbour Bridge on May 13.

Over 145 registered for the event, which united musicians and those interested in Christian music, in what promises to be a unique association. ACAN is already operating in Victoria, where the national office is located.

Co-ordinated by Ken Davis and Warwick Marsh, the program included 16 artists and groups, in a multiplicity of style and presentations. Those taking part included *Selah*, Cate Halliday, Amanda McGuire, *Inside Out*, *Iris*, Natalie Bartholomeusz-Mudie, and Sancha Prowse.

Martin Fawkes, from the ACAN National Office in Melbourne, distributes a 'Gig Guide', so that prayer, support and encouragement can be shared.

ACAN offers a wide variety of practical support and promotional services to assist members in their ministry.

A follow-up breakfast will be held in Wollongong on June 17.

For membership details, contact ACAN. Phone: (03) 9795 7801. Website: www.acan.org.au

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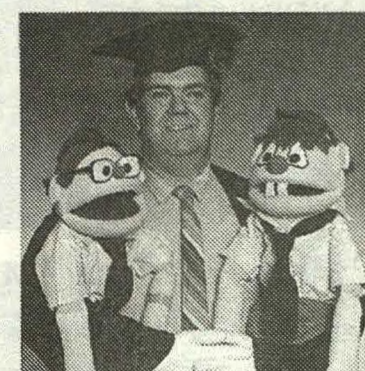
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Diversity to be maintained

continued from page 1

In his tribute, the Archbishop said that Peter's election to Melbourne 'defied the odds' and he acknowledged his personal honesty, his sharp intelligence and his independent mind.

Archbishop Watson was installed in St Paul's Cathedral with a relaxed style that might well mark his episcopate. The cathedral was packed with parish representatives, the 300 clergy of the diocese, visiting bishops and VIPs for a service designed, said Dean David Richardson, to 'balance the formal; and less formal'.

Victorian Governor Sir James Gobbo was there. Greetings were said by representatives of the Government, Melbourne City Council, young people, local Aborigines, multicultural congregations, an Orthodox leader on behalf of the Victorian Council of Churches, and Archbishop Peter Hollingworth representing the national church. Roman Catholic Archbishop George Pell was present and his prayer for Christian unity was welcomed. The Prime Minister was represented by Victorian resident, Federal Treasurer Peter Costello.

The Anglican Bishops of Wangaratta, Ballarat, Bendigo and Gippsland swore "all due reverence and obedience" to their new Metropolitan; the assistant bishops of Melbourne promised "canonical obedience and faithful service"; the clergy of Melbourne prayed "May God's grace enfold you."

Sister's prayers are answered

Something of a revival is occurring among the young people of the inner west.

BY
GEOFF ROBSON

Youth work in Glebe has flourished in recent months under the leadership of Andrew Talbot, full-time youth worker with Glebe Young Life.

A member of St John's Anglican Church, Glebe, Mr Talbot has witnessed something of a revival of youth ministry in the area.

"The youth ministry just exploded last year, probably due to the huge needs that the kids have," said Mr Talbot. "Most of the kids we work with in Glebe are housing commission kids. Many of them have major behavioural problems, coming from dysfunctional families."

"The parents are desperate for the kids to get out of the house and do something, and the kids are desperate to find adults that will actually love them and care for them."

Mr Talbot currently teaches scripture in three local high schools and, with a team of volunteer workers, runs a number of youth groups at St John's. He is also involved with the Glebe after-school centre, and has also run camps and urban missions. Last month a Saturday afternoon church for youth, known as 'Mayhem', had its first meeting.

Mr Talbot's arrival in Glebe at the beginning of 1999 was the answer to the prayers of many locals, including Sister Rosamund

from The Sisters of the Church in Glebe. Sister Rosamund says Andrew is working hard to plant seeds for the future.

"It's wonderful to see what he's achieving," she said. "He's the best youth worker we've had for years, and he's really sticking to it."

"There was nothing to start with, so he had to build gradually. But he's trying to show them a better world with better things than they're used to, and to gradually get some teaching in."

Especially remarkable has been Mr Talbot's work at Forest Lodge, a local school where no Scripture was taught for years before his arrival.

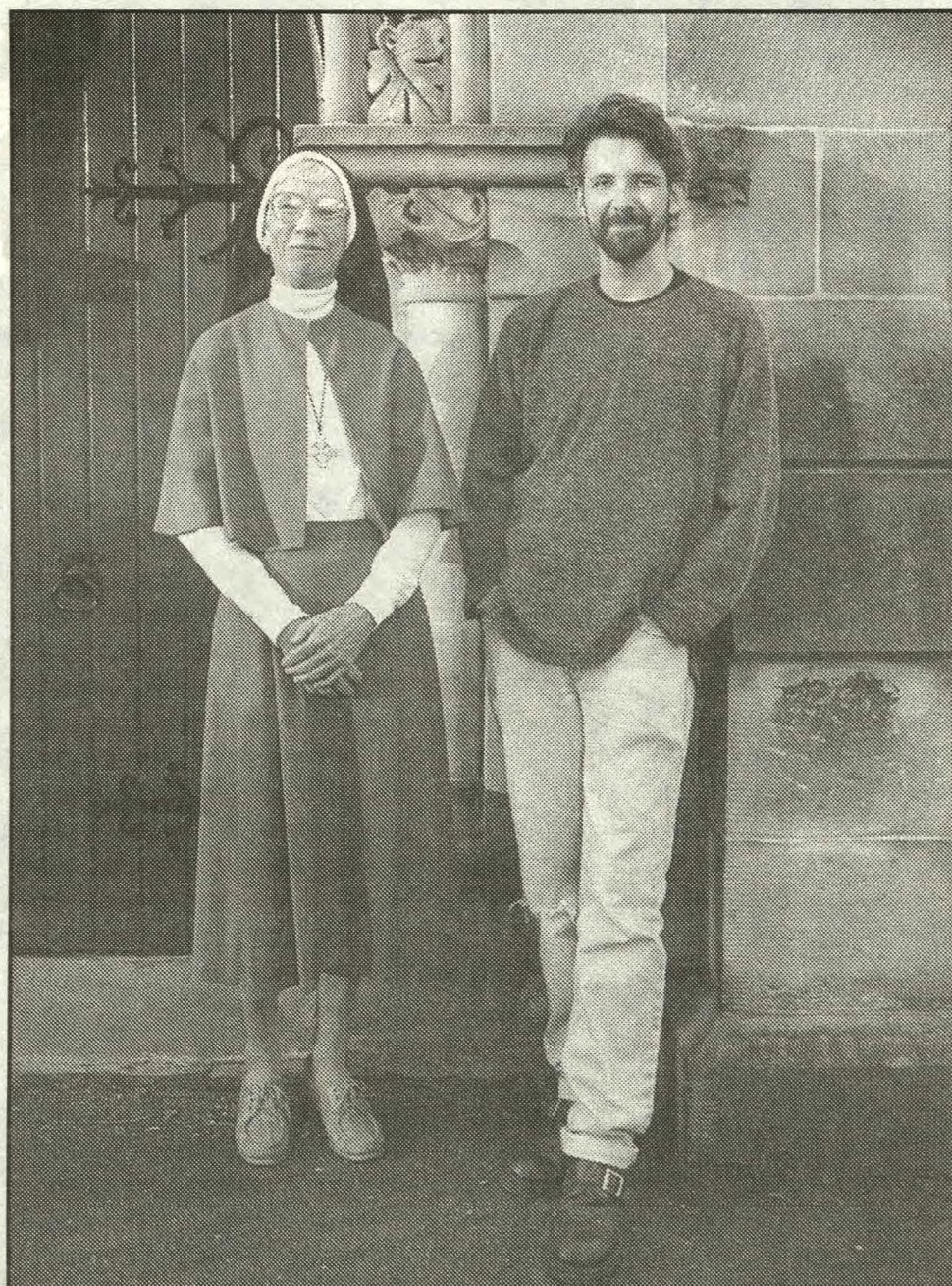
"Forest Lodge had been ignored for some unknown reason, so one of my main objectives was to change that," he said.

Mr Talbot is employed by Glebe Young Life, a group which seeks not only to lead young people to Jesus, but also to help them build respect and esteem for themselves and others.

Dr Ross Hindmarsh, a parishioner at St John's and a member of South Sydney Regional Council which has financially supported Mr Talbot's work, is part of a prayer team behind the work.

"It's important to have someone who can be alongside the kids in their own environment," said Dr Hindmarsh.

And Mr Talbot knows that ongoing financial and prayer support



(right) Glebe youth worker Andrew Talbot with Sister Rosamund.

is required to keep youth ministry in Glebe alive. Weekly prayer meetings with supporters have been a focal point of his work.

"One of the main reasons the ministry has been so successful is that I have just bombarded people with prayer requests," he said.

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Wherever you look, it seems that Islam and Christianity are in conflict. This year alone has seen Orthodox Christians in Russia fighting a war against Muslim separatists in Chechnya. Civil strife claim the lives of hundreds of Christians and Muslims in Indonesia's eastern islands. Others were murdered in smaller scale violence in Nigeria, Egypt and Lebanon. More recent headlines featured the western tourists taken hostage as part of the 'Moros' (Filipino Muslims) fight for independence from their Roman Catholic dominated government. And all the while the 'genocidal' war in the Sudan continues.

Secular journalists have been grappling to understand the reasons behind this sudden upsurge in 'religious violence'. Labelling them the world's two great proselytising religions, some have put the violence down to Christianity and Islam's tendency towards 'fundamentalism'.

In analysing the cause of various conflicts around the world, American journalist Eric Gorski, laid the blame at Christian evangelising.

"The loosening of many borders this decade, however, has inspired more aggressive Christian proselytising in countries dominated by other faiths. That's led to conflict - and in some cases, violence," he wrote.

Most secular reports were equally superficial, finding it

easier to sum up complex political and ethnic troubles under the catch-phrase of religious violence.

Meanwhile some Muslim leaders have seen this violence as the first step towards making this century what they label as the 'Islamic century', the century when Islam regains the centre of the world stage. They cite demographics to back up their claim. Currently 30 per cent of the world's populations claims to be Christian, with 21 per cent non-religious or atheist and 19 per cent Muslim. By 2025, however, it is estimated that 30 per cent of the world's population will be Muslim with Christians approximating about 25 per cent.

These facts led writer A N Wilson to comment recently, "The American empire will... yield to the hard, well organised and ever-growing forces of Islam."

This was also a theme explored by Samuel P Huntingdon in his 1996 bestseller *The Clash of Civilization and the Remaking of the World Order*. Huntingdon argued that with the end of the Cold War post-1990, major conflicts in the world would no longer be over ideological but cultural differences. He foresaw that the bloodiest conflicts of this century will be along the 'fault-lines' between Islam and Christianity in Africa, Europe and Asia.

Pointing out that the growth in Islam was due not to conversion but to natural increase,

conversion of Muslims to other faiths
means 1. death to savage Muslim 2. death to
the missionary.

Huntingdon argues that a 'youth boom' in Muslim countries is driving political instability and manning the ranks of extremist organisations.

Significantly for us, Huntingdon puts Australia right on this fault line. He describes Australia as a 'torn' country doomed never to be accepted by its two most important near-neighbours - Indonesia and Malaysia. This is because Australia's culture is just too different to its neighbours which are part of the 'Islamic civilisation'.

However Akbar Ahmed, the Pakistani High Commissioner in the UK, rejects Huntingdon's thesis. He believes that as more Muslims settle in the West, a period of coexistence will dawn. Meanwhile, Ahmed argues, Islam's increasingly youthful population will push for western-style democratic reforms. In the short-term this will lead to fracturing and civil strife within Islamic countries. Indonesia seems to be a good example of this scenario.

This is an analysis which Canon Patrick Sookhdeo, from the Church of England's Barnabas Fund, takes seriously. He is very concerned for the plight of Christian minorities in Muslim countries, especially if law and order breaks down. Writing in *The Church of England Newspaper* earlier this year he was critical of current approaches towards inter-faith dialogue.

"What is very clear is that the vulnerable Christians of the Muslim world must not be sacrificed for the sake of good inter-communal relations in the Western world and the pursuit of inter-faith concerns," he said.

While he said it is important to seek good religious relations within western countries such as Britain or Australia, he believes that Anglican bishops who argue for pluralism and the removal of the exclusivity of Christ are effectively sacrificing their brethren in Muslim countries who hold on to their distinctiveness in the face of persecution and discrimination.

"Christians must seek both to support their suffering brethren and to engage in the pursuit of harmony, reconciliation and mutual understanding with other

No country is closed to Christian ministry argues Frontiers founder, Dr Greg Livingstone

faiths," he said.

The international founder of Frontiers, Dr Greg Livingstone, has a extraordinary request he'd like to make to your church.

"Why not start a daughter church 25,000 miles away in Baghdad?" he asked during a visit to Australia earlier this year. "The city of Baghdad with 5.5 million people has one tiny Presbyterian church. Any Anglican relief program would be welcome there and Australians don't have the political baggage of Americans."

Frontiers is an inter-denominational agency which exists to facilitate the planting of churches in Muslim countries. It helps existing churches - including Anglican, Presbyterian and Baptist churches - expand their ministries into Muslim countries.

"We do as many joint ventures as possible," Dr Livingstone said. "We don't mind where they come from as long as they subscribe to a basic evangelical doctrine statement."

"Why not start a daughter church 25,000 miles away in Baghdad?... Any Anglican relief program would be welcome there."

"We are serious about recruiting candidates for ministry to the Muslim world. But we need partnerships to achieve this. We can't do it on our own and churches can't do it on their own."

Dr Livingstone admitted that one of the factors which dissuades people is the fact that there is a huge missionfield right here in Australia. It is assumed that it would be much easier to reach Muslim people, for example, in our own suburbs.

"This is a myth. It is ten times harder reaching Muslims in the West because they have a siege mentality," Dr Livingstone said. "Churches that are getting stirred up and excited are those who are adopting an unreached people group."

The reason there are so few Christians amongst the Muslims

is simple, says Dr Livingstone.

"Little sowing means little reaping," he said. "Muslims have been the most neglected people. The missionaries of last century steered their boats around them to Africa and China. There simply hasn't been enough people amongst Muslims, who have lived with them and come to understand them."

Frontiers doesn't see any countries as closed - they just see some countries as having restrictions. The formerly repressively communist nation of Albania was about 70 per cent Muslim ten years ago. It was a 'totally dead' country, said Dr Livingstone. But through the work of Frontiers, in partnership with other organisations, the work has grown to between 30 and 40 churches. Indeed these Albanian churches have now planted their own churches in Kosovo.

Frontiers currently has 600 missionaries in the field in 37 Muslim countries, as well as among Muslims in Russia, China

and India. This includes one couple from St John's, Beecroft, who are in a central Asian republic.

The main principles of a Frontiers joint-partnership are simple: the mission must be exclusively aimed at Muslims, and everything must lead to church planting. The ideal size of a frontiers team is six adults. If a parish wants to plant a church overseas then it is desirable that the team comes from that church so strong links are built up.

"We place church planting missionaries who go with secular jobs. The job is just their way to connect with Muslims," he said. "We look for the first opportunity to tell Muslims why we are really there."

"We think the next big harvest is in the Muslim world. God isn't going to write off 20 per cent of the world's population."



Homeless children eke out an existence in abandoned buildings in the centre of Kota Kinabalu, Malaysia.

muslim refugees

Seeing a homeless child run over and probably killed was perhaps the most distressing sight of their trip for some of the Moore College students who visited Sabah, Malaysia last month.

Most of the homeless children in Sabah are Muslim refugees from the Islamic separatist conflict in the southern Philippines. There is an estimated 300,000 refugees currently fleeing fighting in the Philippines.

With the help of CMS missionary, Sylvia Jeanes, *Southern Cross* spoke to some of the children.

One boy - his growth obviously stunted from malnutrition - was collecting glass bottles in a market in order to feed himself. He explained he had been forced to fend for himself after his parents were deported back to the Philippines.

The situation for Filipino refugees is appalling, but there are certain government restrictions on the churches which bar them from ministering to Muslims.

As in Australia, general community antagonism to the illegal refugees probably also plays a role in the lack of assistance given to the refugees.

when talking to Muslims

- Remember that to Muslims anyone born in the West is a Christian. Make a distinction between true and nominal Christians, and say that people can only be called Christian if they are thoroughly committed to Jesus Christ. Express sadness at the moral state of Western society.

- Love Muslims sincerely. Your aim is not to defend Christianity.

- Listen patiently to what Muslims say so you will understand them better. Study their culture.

- Remember that pork, alcohol and dogs are 'dirty' in Islam.

- Show respect to books Muslims regard as holy, including the Bible. Never put a Bible on the floor or show a Muslim a Bible that has been written in or highlighted.

- Be open about your love for God and share how you found peace and assurance of salvation through Christ.

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Canberra ACT 2601

Phone - (02) 6248 0811

Email - aneta.sikaloski@anglican.org.au

Applications should be forwarded to Mr Millar at the above address by 30 June 2000.

Further information about the Diocese may be found at our website address at: <http://angchcbr.tripod.com/>

If you wish to discuss the position you may contact:

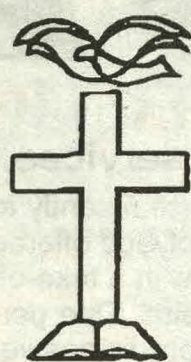
The Rev Neil Millar,

61 Petherbridge Street,

Pearce ACT 2607

Phone - (02) 6286 1774

POSITIONS VACANT



The Anglican Parish of Fairy Meadow Youth Worker (Part Time)

Are you looking to serve God in the area of Youth Ministry? Would you like to be part of a dynamic team reaching out to the lower Northern Suburbs of Wollongong?
If your answer is YES then you may be the person God is looking for to fill this important position.

The successful applicant will demonstrate the following:

- A solid commitment to knowing Christ and to making him known
- Strong leadership qualities
- At least two years experience in youth ministries at Parish level
- The ability to organise a youth ministry program
- A demonstrated ability to coordinate, mentor and train a team of eager assistants

To register your interest in the above position, please send your resume (complete with referees) to:

Ian Langridge
c/- Fairy Meadow Anglican Church
PO Box 118, Fairy Meadow, NSW, 2519
Telephone enquiries are welcome on 0417 206 812.

General Practitioner (part-time)

P/T assistant, associate, or mentorship available in Newcastle inner suburb for energetic, caring GP from July 2000.

Please write with resume,
Dr J Balderston,
39 Mordue Pde,
Jesmond 2299.

or email
cresmed@hunterlink.net.au

More Than Gold on offer in Olympics

Christ Church, St Ives is one of a number of Sydney churches using the specially developed *More Than Gold* stageshow to focus on Olympic outreach as the Games draw near.

Many schools and drama groups throughout Sydney are also planning special lead up events or opening night festivals, using the show as a way of sharing the gospel with their community.

Rebecca Jones, director of the production at Christ Church, says the program has helped make Olympics-based evangelism easier for the congregation.

"I'm sure this is the way to use Christ Church during the time of the Olympics," said Ms Jones. "It will allow us to utilise that festival atmosphere, but in a structured way, so everyone can be involved."

"We're looking at it as a real family outreach."

Christ Church will hold its performance of the show on September 9th, the week before the Opening Ceremony, as part of its pre-Olympic celebrations.

Other churches will use the program in line with festivals on the first day of the Games, or as a part of outreach events coinciding with the Olympic Torch relay.

More Than Gold has been developed by Logosdor, a non-profit performing arts company which started in 1995.

Logosdor aims to assist Christian churches and organisations to present the gospel, particularly focusing on reaching children.

The stageshow was created especially to assist local churches and community groups holding outreach events in the lead up to the Olympic Games in September.

"It is excellent to have such a creative and contemporary production now available," said Simon Hood, Logosdor's Creative Director. "We have tried hard to create a show with an impacting message that is visually powerful and is possible for any keen group to put on."

There are three variations of the show available, each one attempting to cater for groups of different sizes and with different resources.

A *More Than Gold* production kit has also been developed to assist parishes and organisations wishing to stage the event. The kit contains full scripts and director's notes, soundtrack CDs, design instructions and a training video.

"The production kit is every director's dream," said Ms Jones. "It contains everything you could possibly need to know."

"It doesn't just give you the practical tips, but it keeps you focused on the spiritual side of things by reminding you to be praying at every step."

Logosdor's resources were also showcased recently in St Andrew's Cathedral.

The *More Than Gold* production kit can be obtained by calling Logosdor on 9477 3961.

POSITIONS VACANT

ACCOUNTANT

- Suit recent Graduate up to 2 years
- Good Training
- Varied Duties

This position will suit someone who, having gained some experience, now wishes to take the next exciting step in their career to broaden their knowledge in accounting for a number of varied entities.

Duties will include daily processing, monthly reporting, reconciliations and annual accounts to final stage for such things as property and trust accounting, public unit trusts and general entity accounting.

A competitive salary will be paid and financial assistance will be given to completing CPA qualifications.

TRAINEE IN ACCOUNTING

- Undertaking full-time undergraduate studies?
- Completing second year in 2000?
- Undertaking a commerce or business degree majoring in accounting?

This could be the job for you! This traineeship will provide an excellent opportunity to combine study with valuable work experience.

Benefits include leave of 14 hours a week, during university terms, to undertake studies, full time salary and generous textbook allowance and payment of compulsory student activity fees.

Subject to satisfactory service, the position will be available during the undergraduate years. No guarantee can be given to employment beyond graduation although to those who show particular aptitude and initiative consideration to ongoing employment will be given subject to a suitable position being available at the time.

RECEPTIONIST/ADMIN ASSISTANT

Do you enjoy reception, secretarial work and acting as a personal assistant?

We are looking for a motivated and enthusiastic individual to assist in our busy church business operations.

The position includes reception, some secretarial assistance together with a wide range of tasks relating to the Diocesan Registry.

The position will best suit someone with excellent presentation, reception and wordprocessing skill.

ASSISTANT - PROPERTY TRUST

- Large Property and funds trusteeship
- Will suit graduate of 3+ years
- Excellent career growth prospects

Through a central administration group, the Anglican church acts as the trustee for real property and funds of over \$1.6 billion. A wide range of activities and a large number of transactions flow from our holding of over 1,200 land parcels, over 200 individual funds and numerous other trusts. Promotion has created an opportunity to join this important and highly rewarding organisation.

The client base consists of Anglican parishes, church organisations and related entities. Communication of a formal and informal nature is constant. It can be of a "one-off" kind or of an ongoing nature dealing with (for example) a complex and lengthy set of land and building transactions. The culture is highly supportive of the client but focussed on protection of the assets of the church through well developed rules and regulations.

The ideal candidate will be a graduate in Commerce, Business, Law or Economics and will have three or more years in a commercial, property or trusteeship environment. Accounting would be a desirable major. Our team approach demands a person with flexible approach to work boundaries, with strong communication skills and an enjoyment of seeing a job completed and done well.

INVESTMENT ADMINISTRATION

- CPA/CA Position
- Superannuation, Unit Trusts, Portfolio Administration
- Management Role

A new and challenging position has arisen in investment administration initially involving superannuation, unit trusts and portfolio administration. This is a growing part of the Anglican Church's involvement in public funds management and the opportunity exists to be involved in these exciting ventures.

The person appointed will need to have formal qualifications in accounting (CPA or CA status), extensive practical experience in some or all of the areas indicated and a knowledge of the appropriate legislation governing these operations. Additional qualifications such as the SIA course will be well regarded. The position will suit someone who wishes to take the next step into a senior management role.

The position will report directly to the General Manager, Finance and Administration and the person appointed will deputise in that position during absences.

These positions are conveniently located near Town Hall Station and offer competitive salaries and excellent working conditions.

Our culture suggests that candidates should express a Christian commitment through active church involvement.

Resumes marked "Confidential" should be forwarded to the General Manager, Finance & Administration at:

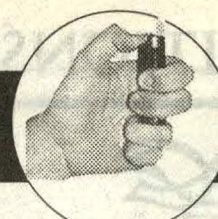
Sydney Diocesan Secretariat

PO Box Q190

QVB Postoffice NSW 1230

E-mail: frw@sydney.anglican.asn.au



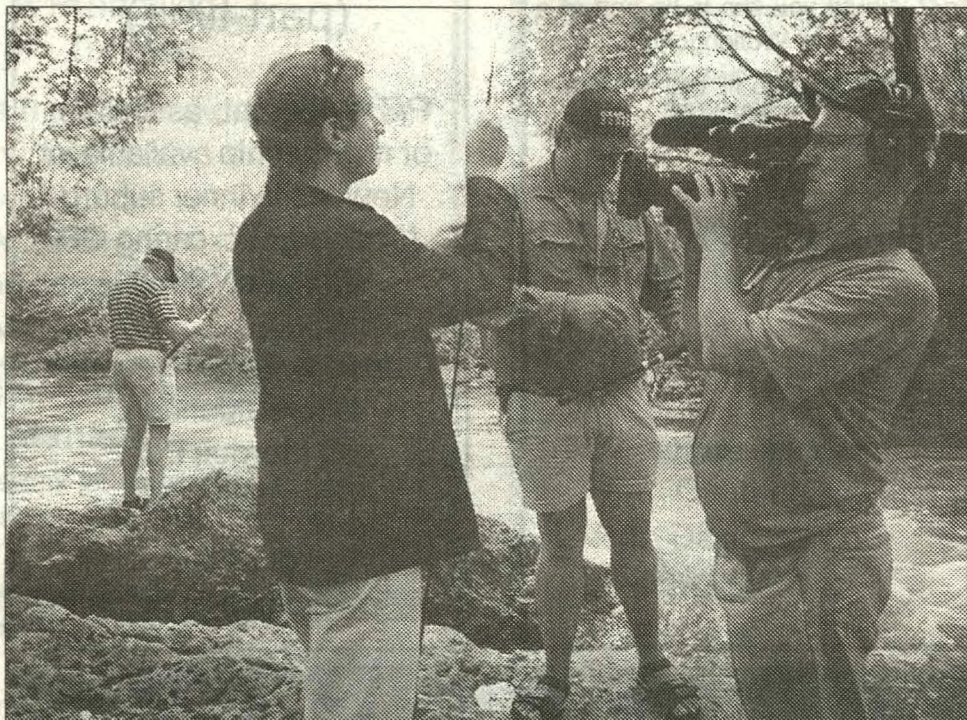


thumbs up

A recent broadcast of the film *Jesus* was a huge success in the US, commanding an audience of 50 million television viewers. The biography of Jesus, was adapted for television, and geared to a young adult audience. The film beat *Who Wants To Be A Millionaire*, against which it went head to head, in the ratings.

I'm not sure I should give this thumbs up, but it's amusing enough to include. A new version of the Bible was published last month - and the aim of its translator, **Sidney Brichto**, is to make it more accessible. So he invented some extra bits - in particular love scenes including one involving David and Bathsheba. Mr Brichto said he had also deleted boring bits like the genealogies.

Made fishers of men in Israel



Well known fishing personality, 'Lumpy' (centre) fishing on the River Dan in Israel with Bishop Paul Barnett (far left). They are set to star in a new Anglican Media TV show which uses fishing to tell the story of the Bible. Lumpy, a Christian from Cairns, runs a leading fishing business and has appeared regularly on the Rex Hunt fishing show. Ironically during the filming Bishop Barnett caught the most fish. The show, called *The Bishop, the Chef and the Fisherman*, starts Channel 7, 6.30am Sundays on May 28. The series run for 16 weeks.

Church offers cash prize at Sunday services

Churchgoers in Little Rock, Arkansas, had the chance recently to take money rather than give it. The First Assembly of God offered a cash prize of \$1,000 in its two morning services, with a take-off of top rating quiz show 'Who wants to be a millionaire'. One person from the congregation was selected at random to answer Bible related questions. Pastor Rod Loy said his sermon will consider why many people don't find material possessions satisfying.

Bishop Spong to write for porn magazine

US reports say that John Shelby Spong, the former Bishop of Newark has agreed to write regular columns for a new online porn magazine called *The Position.com*. The on-line 'zine' will also feature columns by porn star-turned-director Candida Royale. The editor of the new E-zine magazine is Jack Heidenry, a former Penthouse Forum and Maxim editor. The online sex magazine will be launched later this month.

Furore over 'swearing Jesus' Mystery play

A play staged in an Anglican cathedral has provoked fury after it featured a swearing Jesus and Satan wearing a phallus. The Southwark Mysteries was produced by Southwark Cathedral and Shakespeare's Globe Theatre as part of Millennium celebrations. It mixed bawdy medieval scenes with modern imagery and referred to bishops engaging in homosexual sex with altar boys. The play was written by John Constable, who said that he had wanted to challenge Christians. "The point of it was to explore the sacred through the profane," he said.

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.

Mystery behind Footy Show's success

The Footy Show
Channel 9, Thursdays

(This review is based on the NSW Rugby League version)

Have you wondered, 'how on earth the Footy Show could win a Logie Award?' If you can't understand the attraction of *The Footy Show* then you are not alone - neither can I.

Perhaps the best way of understanding the show's success is to look at the way it plays on our desire to be a hero. What *Popstars* is for teenage girls so *the Footy Show* is for the 'boofheads'.

The Footy Show makes stars of blokes who are just like any other bloke; only they had the luck, the opportunity, and maybe just a little more talent. It is the 'I could-have-been-a-hero' fantasy that dies hard in all of us.

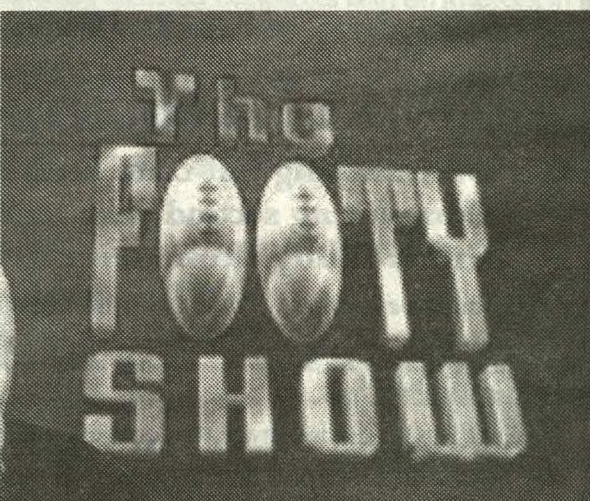
The *Popstar* analogy works, even down to the fact that one of the 'stars' - in this case Steve 'Blocker' Roach - was expelled from the show for stealing the good honour of the team.

If *The Footy Show* was a Christian denomination which one would it be?

The show reminds me of some Pentecostal experiences I have had. The bloke up the front, for some inexplicable reason, is wearing a suit and speaking a language that I don't understand. But the audience is laughing and cheering and seem to love it.

But *The Footy Show* is also very Anglican because, like me as a minister, the blokes up the front will wear a frock given any opportunity!

At a time when the game is on its knees in terms of attendance and popular satisfaction, *The Footy Show* is having its best year. This is because, for all the amateurism, aimless ramblings, inane contests, and slouching monosyllabic guests,



The Footy Show preserves the essence of football.

'Fatty', 'Sterlo', 'the Falcon', and their mates understand loyalty. Loyalty to the tribe is everything. It is the passion that ferociously pits 'mate against mate' to borrow a Rugby League cliché.

They are rightly proud of their achievements in the sport. They love the game and have a strong code of accepted values. (Which, incidentally, is something St George star Anthony Mundine never understood and why he was effectively forced to retire).

The value code of *The Footy Show* is simple. They excel at the great Aussie talent for self-deprecating humour and taking the mickey out of each other. No one is allowed 'a big head'. They genuinely care for sick kids and do the right thing by the 'missus'.

But here is the strange thing. The charm is in the honesty. And this show is, in all honesty, profoundly sexist and superficial. Every week is like another sentimental reliving of the 1974 under-15s end of year trip.

So how many times can you get a laugh and ratings out of incessant schoolyard-standard sex jokes? The answer seems to be, "For as long as you can make the audience feel like they belong to an OK way of living in the world - a world in which they could have been heroes."

Matthew Pickering

The Rev Matthew Pickering is rector of Austinmer Anglican Church.

It's an amazing thing to visit the Channel Nine studios as a member of *The Footy Show's* live audience.

Every Thursday night 250 or so Rugby League fans (or is that Fatty and Sterlo fans?) congregate at Willoughby, most of them sporting their favourite team colours. Food and drink is served, the stage is set by the warm-up comedian and, eventually, the stars make their appearance.

There is a carnival atmosphere in *The Footy Show* audience - everyone is happy to be there, sharing the company of fellow footy fans, forgetting their problems for an hour and a half, basking in the presence of the Fatman.

A 'religious experience', you might say. And it almost makes you wish the same passion was evident in the pews of our churches every week.

It may be drawing a long bow to have to warn people to follow Jesus and not Rugby League, but clearly people are finding something worth getting excited about here.

"Early Christians were very passionate about their faith and their experience of Christ," said Rev Rod Harding from Sutherland Anglican Church.

"In our society that passion seems to have transferred to sport much more than Christianity. Churches need to show passion about what they do, so people can have their passion ignited by the church," he said.

Geoff Robson

committed to lifesaving

SPORTS SECTION

BY STEPHEN LIGGINS

They are part of the Australian way of life. Every summer amidst the sand and surf, zinc cream and towels, surf lifesavers patrol our beaches. Since 1949, when records first started being kept, they have been involved in 430,000 rescues. Not once has there been a death between the flags!

Jodi Culbert, 26, is captain of the Burning Palms Surf Lifesaving Club. Burning Palms is a beach located in the Royal National Park. The club at Burning Palms was voted the 1999 Sydney branch Surf Lifesaving Club of the Year.

When interviewed by *Southern Cross*, Jodi was carrying the 'scars of service'. She happened to mention that she had a 'dislocated rib cartilage'. She takes up the story: "It was a closed beach day as it was dangerous surf but we had someone who injured their knee so we had to transport them around to the next ... beach with road access." (There is no road access to Burning Palms.) After dropping the injured person off, the lifesavers were heading back out into the ocean when they were hit by a large wave. The boat went vertical. When it came back down Jodi braced herself for the next wave. "I didn't realise that the driver had been washed

out of the boat, so we were driverless. The next wave just picked us up and turned us over."

Each Sunday afternoon in summer, Jodi leaves the beach and heads off for the evening service at St Peter's, Campbelltown. She is one of the youth leaders at St Peter's, focusing on Years 7 to 9. They run a Friday night youth group. She has also helped start up a Bible Study group for year 9 and 10 students on a Tuesday afternoon. On Monday night she attends her own Bible study group.

Along with all this and her job as a physiotherapist, Jodi also happened to be voted the 1998 NSW Surf Lifesaver of the Year. That does not mean that she was the best beach runner and swimmer in the state; the award focuses on recognising those who have made an outstanding contribution to surf lifesaving. Jodi was judged on her surf lifesaving record, an interview and a three minute speech.

She could almost have got the award for just turning up at the beach each weekend. Jodi lives 70 kilometres away in Bradbury in Sydney's south west. "It takes me about 50 minutes to drive there. Then it's located in the National Park, accessed by a two and a half

kilometre walk ... (which) drops about 1000 feet."

Jodi grew up in Bradbury, the oldest of three children. "I rotated from one sporting season to the next," she says of her high school years. She competed in swimming, cross country, athletics, water polo, softball, cricket, and hockey. Her school awarded her a 'composite blue' at school for all-round sporting achievement.

So why lifesaving? "I've always enjoyed the beach lifestyle," she says. She also has 'a particular interest' in first aid. As such surf lifesaving was a good combination. The 'way in' came when she was in Year 11 via one of her school teachers who was, at the time, vice president of Burning Palms SLC.

Jodi joined up. By 17 she was doing patrols, by 18 she was an instructor, at 21 she was a patrol captain. "A patrol captain is the person who is in charge of the patrol on the day." That means selecting a suitable place for swimming, placing the flags and setting up the equipment, initiating radio contact with the central radio base, allocating tasks to other lifesavers and then patrolling the beach.

Burning Palms is different to most Sydney beaches "It's not a high volume

beach in terms of surfers and swimmers. What we do get is a lot of bushwalkers." The beach also attracts scout groups, surfers, fishermen and an increasing number of international tourists.

Burning Palms is 'a small cove-type beach', with a rocky headland at either end. "There is a bush track that leads right down to it. So, it's literally bush and then sand." There is a clubhouse and equipment shed.

The club house was built with members carrying most of the material down the two and a half kilometre track.

"I grew up going to church and Sunday School," Jodi says. She remembers making a 'prayer of commitment' when she was in fifth grade, but says that in high school she 'drifted away a little'. University, however, put things back on track.

"A couple of friends that I met at uni really encouraged me to go along to lunchtime Bible teaching." She studied physiotherapy at Sydney University. "The teaching was good and it was quite dynamic," she says of the



Jodi Culbert has won the state's top lifesaving award.

lunchtime group. "I guess I hadn't heard things presented in such a relevant way before."

She specifically mentions a memorable Christian conference she attended where the speaker spoke on Jesus' death and resurrection. The speaker said something like: "Are you moved by that or are you shattered by that? If you're not, why aren't you?"

Having to rush up the two and a half kilometre hill after a day's patrol on a Sunday to go to church has its positive aspects. "I find it's good because it gives me an opportunity to let people know where I'm going."

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Bach 2000 – Exclusive to Melbourne

Bach 2000 is an unprecedented celebration of the music of Johann Sebastian Bach marking the 250th anniversary of his death.

Throughout the 17 days of the 2000 Melbourne Festival, a cycle of cantatas and choral works including the *Mass in B minor*, *St Matthew Passion*, *St John Passion* and *Christmas Oratorio* will be performed in the churches and cathedrals of Melbourne by some of the world's finest musicians.

Australian Bach Ensemble directed by Antony Chesterman

Bach Collegium Japan directed by Masaaki Suzuki

Cantus Cölln directed by Konrad Junghänel

Collegium Vocale Gent directed by Philippe Herreweghe

The Choir of Trinity College, Melbourne with Elysium Ensemble
directed by Michael Leighton Jones and Greg Dikmans

Windsbacher Knabenchor with the Melbourne Symphony
directed by Karl-Friedrich Beringer

To register your interest telephone: 1300 655 567
Email: contactus@melbournefestival.com.au



Not much of the divine in this secular comedy

Keeping the Faith, M

A catholic priest walks into a bar bemoaning the fact that he and his best friend, a rabbi, are in love with the same woman... What sounds more like the beginning of a tired joke is actually the synopsis of Edward Norton's directorial debut, *Keeping the Faith*.

For an actor who has made his name in films such as *Primal Fear* and *American History X*, his latest movie seems rather trivial in comparison.

Jake Schram (Ben Stiller) and Brian Finn (Norton) have been best friends since school. Styling themselves as New York's hippest young religious leaders they call themselves the 'God squad'. Their aim is to liven up their own services and even join forces in a community-centred social ecumenism. In their own words, they want to serve up "old time religion with a new age twist".

Resembling talk-show hosts in religious regalia Jake and Brian have attained a degree of success in their professions. But when it comes to their personal lives, things are little different. While Brian is happily single and celibate, Jake is under pressure from his mother (Anne Bancroft) to find a nice Jewish girl and settle down.

When long lost friend Anna Reilly (Jenna Elfman) - the third member of their childhood trio - returns to New York their friendship and faith undergo a wilderness experience.

Tomboy turned high-flyer, Anna is a sassy go-getter who wins the hearts of both clerics. Unaware of Brian's feelings, Anna



FILM
SARAH BARNETT

Did you hear the one about the rabbi and catholic priest? They discovered that the only faith worth having is in each other ... what a joke!

and Jake begin a covert 'no-strings attached' affair.

If you think a rabbi won't have sex before marriage, think again. Jake's happy to bed a non-Jewish girl but when it comes to matrimony...

More sitcom-ish than cinematic, *Keeping the Faith* is a classic love-triangle forced into a

religious context.

With some hilarious scenes, *Keeping the Faith* shows initial promise but gradually loses its way over its two and a bit hours. Avoiding any theological specifics, the film is consciously vague about the nuts and bolts of belief.

In one sermon Father Finn describes faith as a "feeling, a

hunch that there's something bigger connecting us. And that something is God."

While faith defines the two main characters, it's hard to determine what or whom exactly they have faith in. Unfortunately there's little to distinguish this 'God squad' from anyone else in the movie.

A superficial trifle that will amuse some and frustrate others, *Keeping the Faith* is more concerned with believing in each other than in God.

Once again the concept that romantic love is the penultimate human experience dwarfs any serious notion of the spiritual or the divine.

MOVIE BRIEFS

ONEGIN, M

Based on the poem by Alexander Pushkin, *Onegin* is an uneven film debut for director Martha Fiennes.

This is a tale of unrequited and forbidden love starring Ralph Fiennes as the world-weary Evgeny Onegin and Liv Tyler as the beautiful young Tatyana Larin.

Good, but not brilliant, the most surprising element of the narrative is the integrity of a character who will not betray their spouse, even for love. The fidelity depicted makes for a pleasant change to the cinematic tradition of endorsing adultery for the sake of love.

EAST IS EAST, M

A bittersweet film set in the early 1970s, *East is East* is about the travails of an English-Pakistani family. The father is a Pakistani Muslim who wants his children (six sons and one daughter) to be raised as he was. The mother, who is English, wants them to be happy.

And the kids? They just want to be like everyone else.

Funny, sad and at times melodramatic, *East is East* is based on the successful play by Ayub Khan-Din. The humour is at times cruel and the language is colourful. But it's an interesting look at one family's struggle for identity.

Westernisation brings the good and the bad

CULTURE WATCH

JEREMY HALCROW

When I was in Malaysia recently, I was most stunned by the extent of westernisation. Before going I had been warned about the modesty expected by the dominant Muslim community. But when I arrived I was confronted by many of the same advertising billboards I see in Sydney - including scantily clad underwear models.

But just as startling was to hear a CD from Sydney's Hillsong playing in a general store. This didn't happen just once but on a number of occasions. It would seem that Hillsong's Darlene Zschech is better known in Malaysia than in Australia.

Away from the cities however, the process of westernisation is equally evident. Even miles away from public roads it is not uncommon to see a tiny wooden home with a satellite dish perched precariously on the roof. Satellite TV has made it to the middle of the Borneo jungle.

An anthropologist I met in one isolated village told me the first thing the locals noticed when television arrived was the material wealth of those on the screen.

"When TV was first introduced it made the people feel very

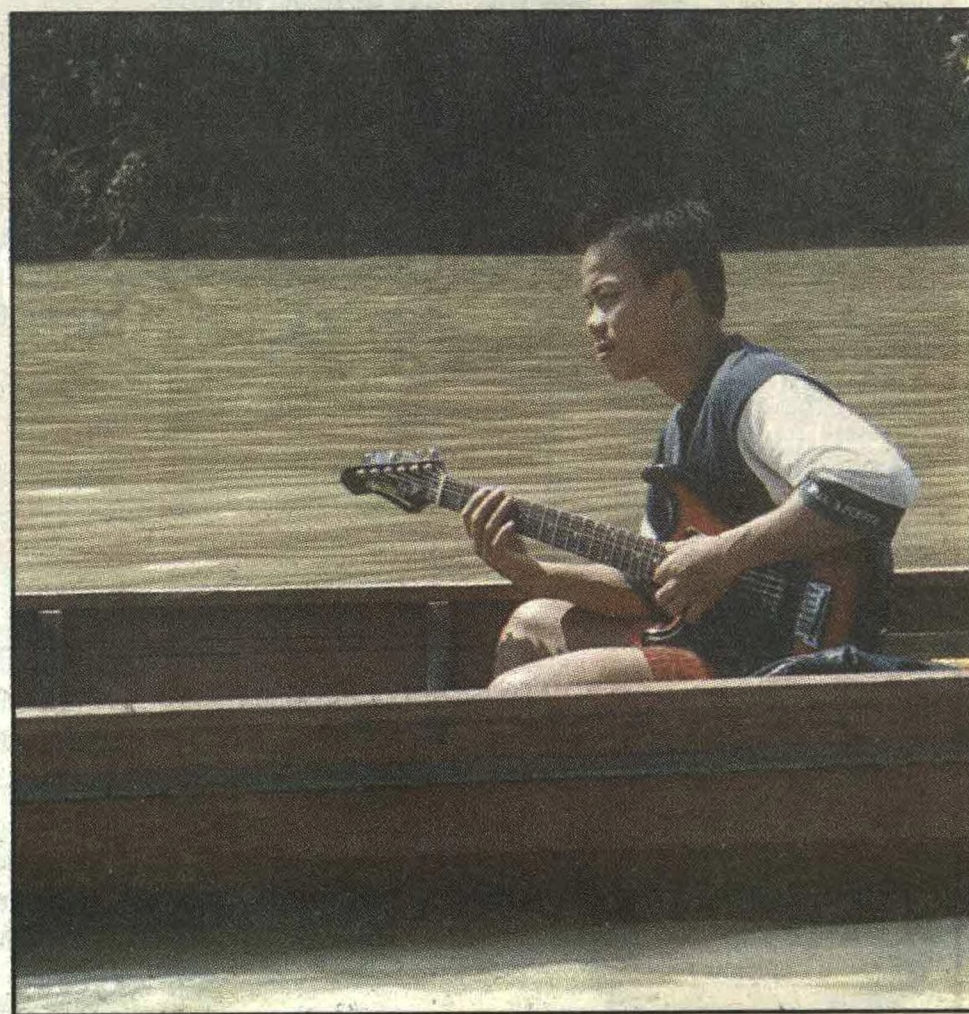
depressed," she said. "They knew that they could never have the types of lives shown on TV from the West."

I'm not saying the process of westernisation is necessarily a bad thing. But it is worth reflecting on the impact of our culture overseas. Similar effects might be happening here, they might just be more disguised because of familiarity.

Well known American writer, Charles Colson, pointed out in a Prison Fellowship publication that thousands of Japanese are hearing the Christian message for the first time and some are embracing it.

"The evangelist leading this spiritual awakening might surprise you," he wrote. "He's no other than Johann Sebastian Bach. That's right. The German composer who died 250 years ago is bringing Christianity to Japan through the beauty of his music."

Christianity has not penetrated Japanese society, but the Japanese have embraced western music. One of the most popular western composers in Japan is Bach. So much so that classes in Bach's hometown of Leipzig, Germany, are full of Japanese students.



One of the first things these students learn about is Bach's love of God. Colson quotes one young Japanese interpreter who said the lyrics of her favourite Bach cantata declares that God's name is love.

"This has taught me what these two words mean to Christians," she said. "And I like it very much."

His music is also promoting an understanding of the richness of God's grace. Masaaki Suzuki, founder of the school for Bach's music in Japan says that, "Bach is teaching us the Christian concept of hope."

Yoshikazu Tokuzen of Japan's National Christian Council calls Bach nothing less than 'a vehicle of the Holy Spirit'.