

SOUTHERN CROSS

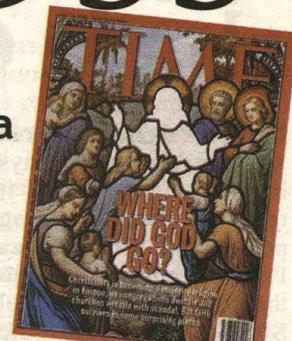


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JULY 2003

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Newspaper of the Anglican Diocese of Sydney

“Christ took away our fears”

Now a \$1.7m project will help Anglicans in Cabramatta transform their community

BY JEREMY HALCROW

More than twenty years after fleeing Communists who had taken control of their home city of Saigon, elderly couple Mau Huynh and Anh Luong were living in fear in a Cabramatta block of units.

“They had bad people in the other flat. We were very scared of them,” Mr Huynh said.

Their daughter-in-law was working as a translator for a home care unit that provided support to a resident of one of the independent living units run as part of the Anglicare ministry complex at Cabramatta Anglican Church. She thought the support facility looked ideal for her parents-in-law and found out they might be eligible to apply for one of the units.

Although the couple were not Christians and had never had any contact with the church, they were accepted as new residents. On moving in, they were immediately embraced by the Christian community on-site.

“The other residents

were very caring and very loving towards us and they invited us to church,” said Mrs Luong. “We listened to the Bible and found out that the teaching of the Bible is about God’s love.”

“We feel safe living here. Security is very important to us,” added Mr Huynh.

The ten elderly housing units, opened in 1998, form one part of an integrated ministry complex run jointly by Cabramatta Anglican Church and Anglicare. The latest development is a \$1.7 million building which will house Cabramatta Anglican Church’s new worship centre, as well as meeting rooms, kitchen facilities and offices for about 40 of Anglicare’s Migrant Services workers.

The bulk of the building funds came from Anglicare, who contributed \$700,000 in lieu of future rent. Substantial funding also came from members of the congregation, who gave to the tune of \$400,000. Donations were also received from Gynea Anglican Church and the Georges River Regional. The remainder was a loan

from the diocesan property trust.

Xuyen Tang, manager of Anglicare migrant services and a lay reader at Cabramatta Anglican Church, said the congregation is grateful for the generous support the project has received. She also said ‘Howard Dillon’s visionary leadership of Anglicare’ had made the project possible.

“God has graciously provided,” she said. “Although we are a vibrant and growing church, we are not rich, as most of our people are of refugee background.”

Mrs Tang said the facility will make a powerful visual statement to the people of Cabramatta that Anglicare and the church are working together as agents of God’s mission.

“Anglicare and the church have the same mission and the same goal, but different roles,” she said. “Working in the same building will enable a more integrated approach to ministry and will hopefully help us facilitate more

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Anh Luong (left) and Mau Huynh used to worship their ancestors before they came into a relationship with Christ, through the ministry of Cabramatta Anglican Church.

Sydney bishops join protest at rejection of Bible

‘out of communion’?

Bishop Glenn Davies explains that being ‘in communion’ describes a relationship where people share something in common. “The ‘Anglican Communion’ refers to those who share the authority of the Bible, the faith of the Apostles’ and Nicene Creeds, the sacraments of baptism and the Lord’s Supper and a recognition of bishops. To be ‘out of communion’ means there is a loss of what is held in common. In particular, submission to the authority of Scripture is the cause of the current impairment of communion.”



Bishop Glenn Davies

BY MARGARET RODGERS

Many Anglicans worldwide are talking of a crisis in the Church. Archbishop Peter Jensen and the five Sydney regional bishops have issued a strong statement in response to developments that have caused the current crisis.

The Sydney bishops’ statement, released last month, speaks of “a tragic disruption of fellowship” that has led to “a watershed in relationships within the Communion.” They also call on other bishops to join with them and others “who

are making clear their abhorrence of adultery and all sexual immorality, and their commitment to the Bible as the supreme authority in doctrine and ethics for our churches.”

The developments include the official blessing of same sex unions in the Canadian Diocese of New Westminster, the appointment of a leading Church of England advocate for gay rights as a Bishop in Oxford diocese, and the election as a bishop in the US Diocese of New Hampshire of a clergyman living in a homosexual relationship.

While emphasising they remain in fellowship with those who oppose these developments, Sydney’s bishops have made it clear that they will not welcome to minister in the Diocese any “who have abandoned the teaching of Scripture in such a flagrant manner.”

Twelve months ago, New Westminster Synod voted to approve same sex blessings, with Bishop Michael Ingham approving.

The 38 Primates of the Communion met in May, and issued a unanimous statement that said “the question of public rites for

the blessing of same sex unions is still a cause of potentially divisive controversy ... therefore we as a body cannot support the authorisation of such rites.”

As the Primates were returning home, the first same sex union was officially blessed in a New Westminster parish. This was closely followed by the announcement of the appointment of the Rev Jeffrey John as an assistant bishop of Oxford. He later told the UK Times that he

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Doing 'whatever it takes' to share Christ with our kids

The new kid on the block at Anglican Youthworks says his motto is 'whatever it takes' to bring a young person to Christ. James Fong, recently appointed to the new role of High School SRE Adviser for the Diocese of Sydney, is keen to get the gospel message out to the city's 220 state High schools.

"Our current strategy aims to help churches run Special Religious Education (SRE) in their local high schools," says Youthworks CEO, the Rev Al Stewart. "People in local churches will help build bridges to bring the kids in."

James has big plans for his new role. He is already writing a module on the role of SRE Teachers, providing a model to help assist in teaching and taking SRE seminars. He is also keen to promote weekend camps that provide a vital link between church and unchurched students.

He sees a link between his work and the Mission of the diocese. "Over 70 per



James Fong says schools are 'the obvious port of call to preach Christ crucified'.

cent of believers make a commitment to Christ before they become adults," he says. "Three per cent of children attend church, but 100 per cent attend school. It is the obvious port of call to preach Christ crucified."

While he is full of

admiration for the work currently being done by many churches, he says the ministry's effectiveness varies from place to place.

"There are some schools where ministry is very successful and some schools where there are

difficulties because of behavioural problems, cultural differences and socio-economic issues," he says. "It is difficult sharing the gospel with Muslims, for instance. We need to be

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SYDNEYbriefs

Art comp will focus on the Bible

Strive, a new international art competition backed by Scripture Union Australia, wants young people to create artwork that brings together athletic ideals and New Testament teaching to compete for Australian and international prizes. For more information call (02) 4972 0359 or email strive2004@hotmail.com.

New guide to handling abuse cases

The Professional Standards Unit (PSU) of the Diocese of Sydney has recently produced a new resource for clergy and church workers on how to handle allegations of child abuse. Copies of the A5 booklet called 'Dealing with Child Abuse Allegations in the Church' can be obtained by calling the PSU on (02) 9265 1514 or by emailing pgerber@sydney.anglican.asn.au.

Christians offer aid to Waddell family

Sydney's Wesley Mission joined forces with *The Daily Telegraph* last month in an appeal that raised more than \$64,000 for the Waddell family. Ethan Waddell, 8, and Adam Waddell, 11, died when a fire engulfed their Liverpool home. Neighbour Angelo Koroneos later died of a heart attack, just three days after rescuing 19-month-old Erika Waddell from the blaze. "The generosity of people in the community has been overwhelming," said Adam Waddell, whose wife and three daughters also survived.

Seminar on sexual brokenness

Liberty Christian Ministries is holding a one-day seminar for those in Christian ministry and counselling, on the topic of dealing with sexual brokenness. Ron Brookman, coordinator of Living Waters Australia, will speak on dealing with sexual addictions. Other speakers will include the Rev Ed Vaughan and the Rev Jill Williams from Darling Street Anglican Church. The seminar will be held at St Andrew's, Lane Cove on Saturday July 26.

G-G crisis hits Anglicare's bottom line

Public anger over the former Governor-General's recent handling of sex abuse claims has thrown the future of some of Anglicare's core ministries into doubt.

The controversy dogging the Anglican Church has been the cause of a massive slump in donations halfway through Anglicare's major winter fundraiser.

The effect on funding is so serious that many emergency relief programs may close in 2004 unless an additional \$400,000 is raised by Christmas.

Anglicare's Dearn Cameron said people's perceptions have led to a

funding shortfall

How the G-G crisis is threatening to close some of Sydney's largest caring ministries:

- Number of people seeking emergency relief from Anglicare in 2002: 18,212
- Increase on the previous year: 47 per cent
- Donations needed to fund this relief program in 2004: \$800,000
- Donations received so far*: \$160,000

*As of June 10 2003

significant number of appeal brochures being returned with derogatory comments about the former Governor General, Dr Peter Hollingworth.

The emergency relief programs are run mainly by staff and volunteers from local Anglican churches and rely entirely on public donations to operate.

Funds raised during winter and at Christmas allow the programs to operate for a six month period.

The Rev Geoff Taylor, rector of St Mark's, Sadleir says local families in crisis will suffer if the local Anglicare program, located in the former rectory, is forced to close its doors.

"Anglicare provides a unique and valuable service to the community and is the only emergency relief provider in our public housing area," Mr Taylor said. "If the centre were unable to stay open it would be a very significant loss to arguably the neediest area in Sydney."

Search for new rectors to become more 'user-friendly'

The process for appointing new rectors in Sydney parishes is set to become more 'user-friendly', with an extensive review underway to help both the churches and ministers involved.

A five person committee is reviewing the Ordinance that currently sets out the process for parishes seeking to nominate a new rector. The committee has developed a series of questionnaires, directed at parish nominators and any ministers who have been involved in the process in the last two years.

The questions seek to find out how well people

understand the current system, and whether the people involved have a clear understanding of how the system operates. They will be available on the Sydney diocesan website at www.sydney.anglican.asn.au from next month.

Canon Jim Ramsay, chairman of the review committee, said responses will be reviewed and recommendations made on how the current system can be improved. "This is designed to make the process more helpful for all parties concerned - both the nominators and ministers who are involved," he said.

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Why Barneys is going back to college

CHURCHplant OF THE month

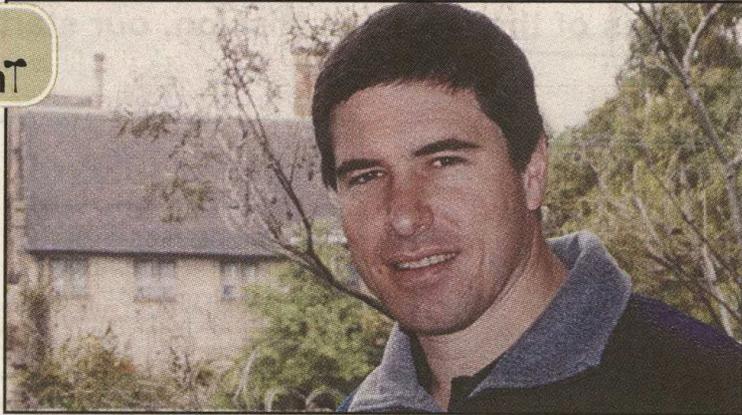
BY LIZ HOGARTH

Moore College, already known as one of the nation's top theological training centres, has a new role. Each Sunday evening since Easter it has played host to a regular congregation of 70-80 people.

"It is an ideal venue," according to the Rev Andrew Katay, Senior Associate minister at St Barnabas', Broadway, and the man responsible for the congregation plant.

Links between Moore College and St Barnabas' abound. The current Principal, the Rev Dr John Woodhouse, was an assistant minister at the church, as was the former Principal and current Archbishop, Peter Jensen. "The College and Barneys are on the same team, but we are not trying to do the same thing so there is no problem with toe treading," said Mr Katay.

The congregation, called simply 'Barneys: King Street', meet



Andrew Katay says Moore College is an ideal venue for Barneys' new congregation plant.

at 5pm each Sunday in the lecture theatre of the Broughton Knox Centre.

Mr Katay is excited by the possibilities for outreach in an area that is currently experiencing an influx of new residents.

"There is a massive renewal of the inner city in terms of population," he said. "This challenges us to increase our capacity to reach out. In this respect, two congregations are better than one big one."

But before outreach can be-

gin in earnest, Mr Katay believes the new congregation has to make itself more visible to the local community.

"Initially we just have to do some very straightforward things to heighten our public profile," he said. "There are a number of ideas in the pipeline, one of which is to advertise the new congregation at the local Dendy cinema."

Apart from public profile, he does not think the location of Barneys: King Street in a College setting poses a problem. "I don't

please pray

■ That the publicity campaign will make a positive impact in the local community

■ That many new people will join the congregation and come to trust in Jesus

think that's an issue for people," he said.

In terms of strategy, the King Street congregation remains very much a part of the overall ministry of St Barnabas'. "It's a congregation plant, not a church plant," explained Mr Katay. "It remains an integral part of St Barnabas' and is not in any sense a new church."

He explained that leading, and preaching at the service is very much shared between himself and Barneys' rector, the Rev Ian Powell.

The style, which he described as 'contemporary classic' was inspired by the existing 7.15pm St Barnabas' service from which Barneys: King Street was planted

last winter. "We needed to make some space at 7.15pm," he said. "With a regular congregation of 280, the building was just too full."

One of the reasons St Barnabas' welcomes such large numbers on a Sunday night is because of the high number of students it attracts from the nearby universities.

In contrast, those who make up the bulk of the King Street congregation are young professionals who work in the city.

Looking to the future, Mr Katay thinks the challenge for Barneys: King Street will be to reach out and draw in new people.

The congregation has remained stable at around 70 to 80, but no real outreach efforts were made earlier this year due to the move from St Stephen's, Newtown - where the congregation were given an initial home - to Moore College.

"The big challenge is to draw in people who are not students," said Mr Katay. "The congregation needs to grow in its own strength and not rely on the 7.15pm congregation."

Former Dean joins Anglicans on Queen's Honours List

Canon Boak Jobbins, former Dean of Sydney and rector of St Mark's, Darling Point was among those honoured last month in the annual Queen's Birthday Honours List.

Mr Jobbins was awarded the Medal of the Order of Australia (OAM), for 'service to religion, particularly through the Diocese of Sydney, and to the community'.

During his ten-year stint as Dean, Mr Jobbins oversaw the extensive renovation to St Andrew's Cathedral.

"To be honest, when I looked through the list and saw names of people who had fostered children or served as volunteer firemen, I thought those are the sort of people who should receive the awards, not me," he said.

"It's a great honour, but I was delighted that other people received it too. I think it ought to be awarded for something done out of the goodness of your heart,

Canon Jobbins was honoured for his contribution to the community during his time as Dean of Sydney.

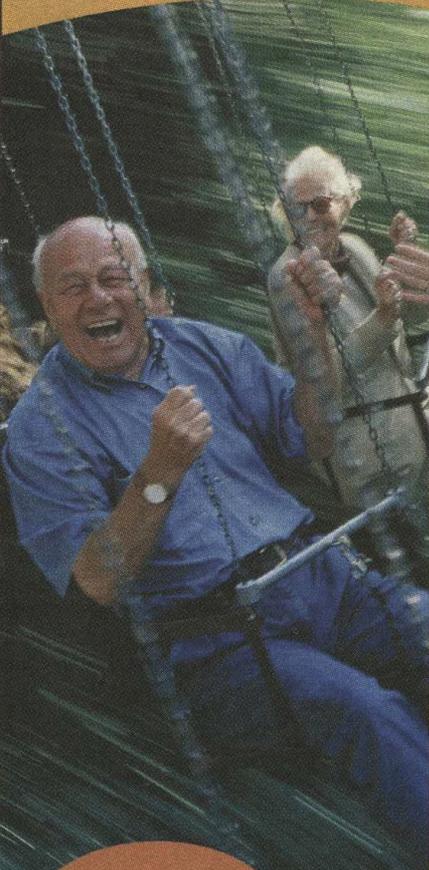


not as part of your job, as it were."

Also among those honoured was Roger Corbett, CEO of Woolworths and a long-time member of St Clement's, Mosman. Mr Corbett served as a member of the Glebe Administration Board from 1993 to 2002. He was Chairman of the Archbishop's Overseas Winter Relief Fundraising Committee from 1995 to 1998, and is chairman of the Shore school council. Other Anglicans on the list included the Rev John Hebblewhite from Penrith, Clarice Gaul from West Wollongong and Ann Neill from Mosman.

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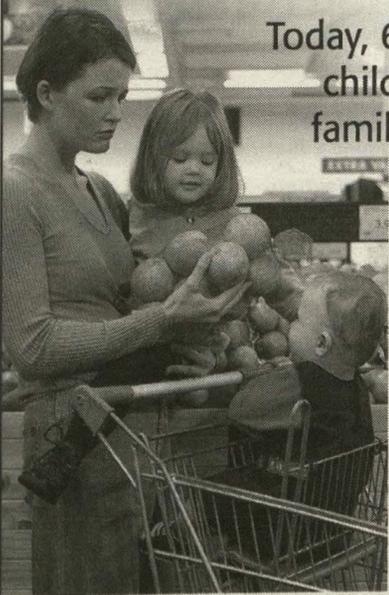
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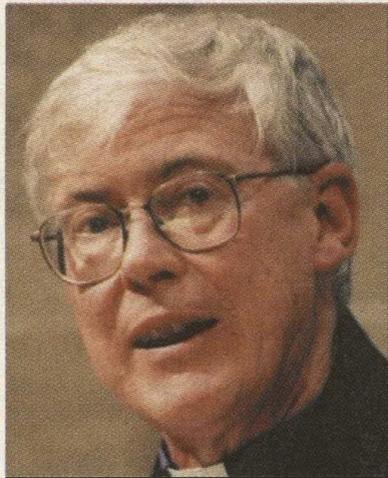


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Our motivation must be the gospel

In the first of a four-part series exploring the policies of the diocesan Mission, our starting point is to ensure that we hear the word of God and live it out.

Wherever I go across the Diocese I have been asking whether there are signs that the Mission has begun. I am glad to say that in many places there is evidence of churches who are taking the Mission seriously and have put it on their agenda.



peter jensen

Change is definitely occurring. New congregations have begun. Plans are being made to employ new workers. Parish Councils are using the Mission to look at their goals and activities.

This is mostly as a result of using the ten per cent goal as a stimulus to action.

What has not been widely understood as yet, however, is the usefulness of the four Mission policies and the way in which they can be applied to our Mission plans. In the next four months, therefore, I plan to remind *Southern Cross* readers of the policies and urge church leaders to use them as they think about how to adopt the Mission.

The first policy could briefly be called spiritual renewal.

We all know that it is God, by his Spirit, who brings people to know the Lord Jesus Christ and serve him. He graciously uses us, as servants, to share the gospel, but without the blessing of his Spirit our work is in vain.

We need, therefore, to give ourselves to persistent, sacrificial and faithful prayer, specifically for those who do not know Christ. Our prayers should

ARCHBISHOP writes

certainly be in private, but we also need to gather together in a corporate way in churches and in regions to call upon God for this outpouring of the Spirit.

The wording of the policy, however, reminds us of the basis for, and motivation of, our prayer. Spiritual renewal is an initiative of God. It comes from his word and, specifically, from the gospel.

In the gospel of the Lord Jesus Christ we are taught in the clearest way possible of God's love. He has graciously purchased salvation through the death of his Son for those who could be called his enemies, alienated from him and disobedient to his commands. This extraordinary love of God, often known as grace in the Bible,

overwhelms us. The assurance of God's favour that it brings frees us from the burden of having to justify ourselves.

It is this wonderful and overwhelming experience which should liberate us to give ourselves sacrificially in prayer for those who also need to know the love of God.

What, then, should be happening? I would hope that our preachers, imbued with the Spirit of God, should be so proclaiming the word of God that we will be moved to pray for the lost. No doubt this is already occurring, but I think that unless it occurs in a widespread way we will labour in vain.

So, our first duty, according to policy one, is to hear the word of God and to live it out. Is that happening where you are?

mission prayer

please use regularly

Our Gracious God, we pray that you will help us to proclaim our Saviour, the Lord Jesus Christ, so that everyone around us will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while we await his return.

May we continue to pray, to depend on your Holy Spirit, and to glorify you.

Amen.

Archbishop to challenge women to take on mission

Women across Sydney will have the chance to consider their role in the church's mission next month, with the Diocesan Women's Day to be held on August 9 at the University of Western Sydney.

Narelle Jarrett, Archdeacon for women's ministry, said the day will help women see how they can best contribute both to the diocesan Mission and to the wider mission of the church.

"Do we understand those around us sufficiently to speak the gospel to them in language they can understand? Do we

understand the gospel as well as we must in order to explain it to others? These are the questions driving the day," she said.

Archbishop Peter Jensen will speak on the important role of women in achieving the church's mission.

"It is a day of critical importance for key women training and equipping others within their parishes, and for all who are eager to participate in the mission," Archdeacon Jarrett said. "It will provide insight into the situations and character of women within Sydney."

Cabramatta community being transformed by God's grace

continued from page 1

opportunities for people to find Christ."

Mau Huynh and Anh Luong used to worship their ancestors and would visit the Chinese temple to help them deal with their worries. But now they know that the God of the Bible is the almighty Creator.

"I understand that the Bible says Jesus is God and that God is the Creator of all," Anh Luong said.

The couple took the big step of making a public declaration about their conversion and were baptised last year. Mr Huynh said they both feel safe, strengthened and cared for as part of God's family at Cabramatta Anglican Church.

"I have changed my worldview," Anh Luong said. "Now if I have any troubles I will commit them to the Lord. We feel like a big family here."

Jeremy Halcrow is Public Relations manager for Anglicare Sydney.

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This town is big enough for both of us

Anglican and Uniting churches in Boggabri have combined to bring the light of the gospel to the community

BY LIZ HOGARTH

Two denominations in a rural community ravaged by drought merged recently to ensure the town of Boggabri retained one healthy Protestant congregation instead of two ailing ones.

The Anglican and Uniting churches 'co-operated' to form St Barnabas Community Church in the small country town, part of the Diocese of Armidale in northern New South Wales.

"I think it is going well," says Anglican minister, the Rev Simon Waller, of the experiment. "It's something that has been talked about in the parish for probably 20 years. The idea was always there, but it needed the right circumstances to make it happen."

The right circumstances included the fact that the Uniting church had not had a full-time minister for seven years. "In part I think it is going well because people not only expected it to happen, but wanted it to happen," Mr Waller says.

However, the merger did not take place without some important issues being worked through. "The main problems occurred before we co-operated, when we were trying to work out how to do it," Mr Waller said. "I had to put it to the congregations that one of the churches would have to close. A town like Boggabri, with around 1000 residents, can't really support two Protestant congregations."

As a result, two years ago last month, the congregations agreed to meet in each other's churches on alternate weeks for a trial period of six months. Mr Waller says this was a great way for the congregations to learn to accept different styles of service, though there were a few complaints to begin with. "Some of the Uniting Church congregation had problems with our prayer book and did not see the need to use it every week," says Mr Waller. "Alternately some of the Anglicans found it hard to go through a whole service while holding nothing in their hands."

But these minor points of difference were soon overcome, and last year the Uniting Church congregation ceded from the Uniting parish structure and signalled their intention to join the co-operative venture to establish one congregation.

St Barnabas Community Church now has a prayer book service two Sundays a month and a more informal service on the other weeks.

"I think it has certainly given me a lot more scope and freedom when we meet together," Mr Waller says. "I try new things and the people seem to appreciate it. We now have a lot more lay participation in the services and a greater cross-section of the community attend the meetings."

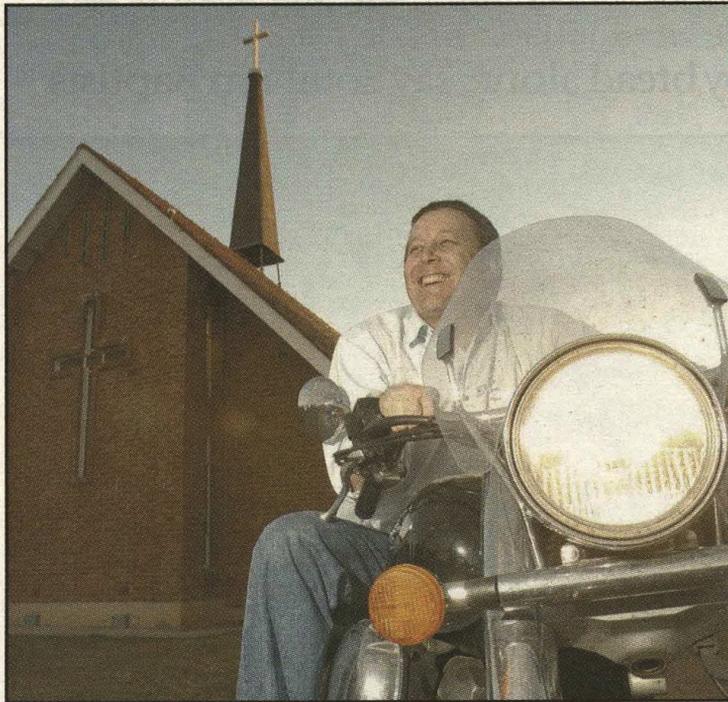
"It's a hard thing to get used to but we try not to talk about Uniting and Anglican anymore. There are times when it's necessary, but we are now St Barnabas Community Church."

Penny Rees, 63, a former elder in the Uniting church, finds no fault with the new set up. "Of those from the Uniting church only one couple decided not to come with us to the Community Church," she says. "We all feel very comfortable. Simon has been very sensitive and gone out of his way to make the transition as smooth as possible, though I think it has been a learning curve for him."

Retired local farmer, Neil Kemmis, who was baptised at St Barnabas', Boggabri 77 years ago, has been a stalwart of the congregation all his life. He was one of the pioneers in getting the churches to co-operate. "Seven years ago I told the Uniting Church minister, when they had one, that the churches needed to work together more closely," he says. "I told her we couldn't afford to go our separate ways."

Once the merging process was underway he comments: "I would say there was about 90 per cent acceptance on both sides."

One of the biggest benefits is that the churches can now share resources to help combat the hardships of the drought. Mr Kemmis also considers that the



Revved up: Simon Waller is looking to reach out to the community of Boggabri. (Photo: Robert Chappel, The Northern Daily Leader, Tamworth)

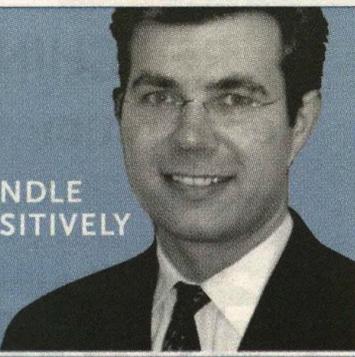
community church label will help to draw in some of those on the fringes of the Christian

community in Boggabri. Simon Waller says that attendance at his church has

grown from an average of 27 to a healthy 52 – around five per cent of the town's population. "Some of that growth can be attributed to the Uniting church," he concludes, "but not all."

With rural communities increasingly struggling to attract young people to country areas, it seems likely that the co-operative venture in Boggabri could or should be mirrored in other parishes in rural NSW. However, Mr Waller is not convinced the experiment would work in other places. "There is a long history of co-operation here," he says. "But I don't know about other small towns."

The Bishop of Armidale, Peter Brain, sees the move as a very positive step for smaller communities. "It is an obvious advantage for any town to have a full time pastor, and the local Christians recognise that," Bishop Brain said. "The beautiful thing about this was that it happened from the ground up. Local people made it happen."



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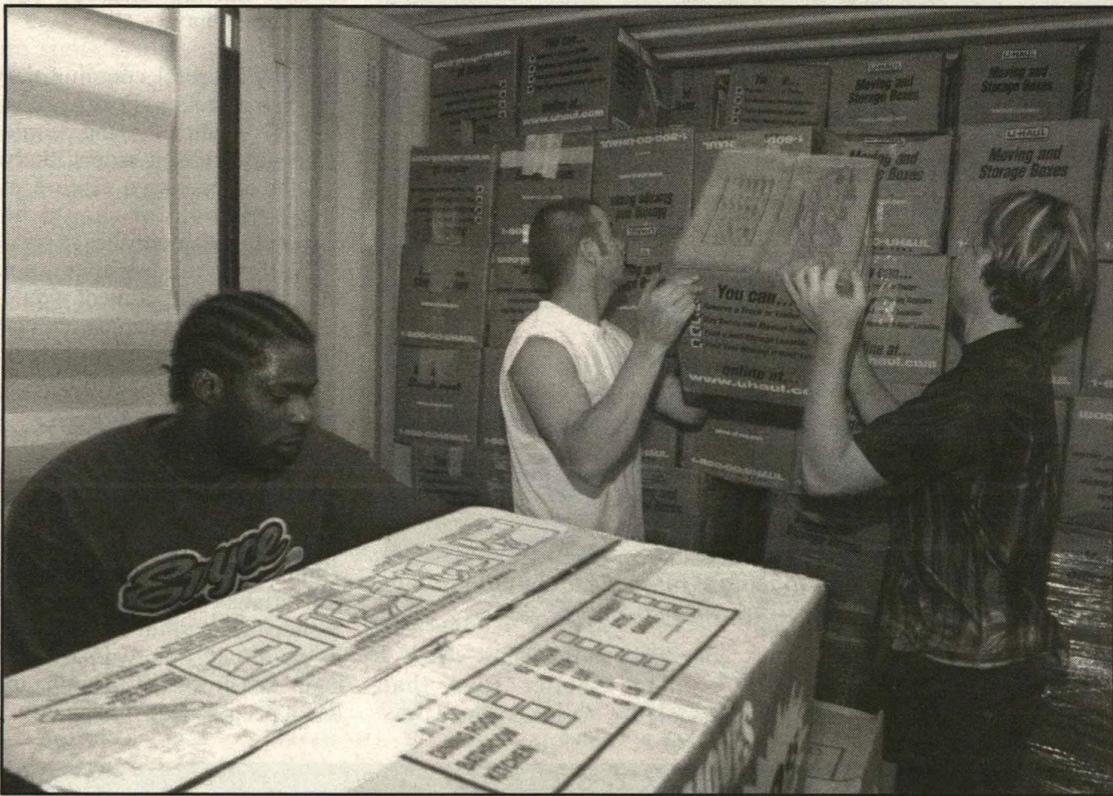
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Evangelism controversy overshadows aid efforts

Iraqis shall not live by bread alone, say Southern Baptists



Baptist aid workers pack boxes of food for families in Iraq (Photo: Southern Baptist Convention/Roy M Burroughs)

A \$2.4 million gift is on its way to hungry Iraqi families thanks to the generosity of American Baptists. Boxes, all stamped with a Bible verse and filled with rice, flour, beans and other staples, will be in Iraqi hands by August.

But, as Southern Baptists and other Christian aid workers rush to meet the needs of an Iraqi population devastated by war and years of harsh economic sanctions, a debate is brewing over whether Christian relief organisations should be seeking to evangelise there.

Anti-Christian violence has escalated in Iraq over the last few months, with some calling for it to become an Islamic state based on Shari'ah law.

A number of Iraqi Christians fear that tensions may be heightened by the impending arrival of western evangelical (particularly American) aid agencies that intend to engage in missionary as well as humanitarian work.

The Baptist food parcels have already provoked adverse comment because the 80,000 boxes of food aid are all stamped with John 1:17 ('For the law was given by Moses, but grace and truth came by Jesus Christ') and a greeting from the Southern Baptists in Arabic.

"Moses and Jesus are both prophets for Muslims," says Jim Brown, director of the Southern Baptist Convention's World Hunger and Relief Ministries. "I don't think a Muslim would find that verse offensive."

But Maura Jane Farrelly from Voice of America says the Southern Baptists and the Christian relief agency Samaritan's Purse, whose head Franklin Graham referred to Islam as a 'wicked' religion, are the "two groups being viewed with the greatest amount of scepticism by American Muslims."

Bruce Wilkinson from World Vision claims the controversy

over evangelising in Muslim countries is felt more acutely in the West than it is in places like Iraq or Afghanistan, where needy citizens are happy to receive aid. "Rarely has aid been rejected because of its origin," he says.

However, other organisations are more circumspect. "We draw inspiration from the faith, but we stop short of proselytising," says Kathryn Moynihan, the deputy regional director for Catholic Relief Services in the Middle East and North Africa.

The evangelical relief and development agency TEAR Australia, which recently sent "a small amount" of aid to Iraq, takes a similar position. "Our policy is that we don't directly fund evangelism or missionary outreach," says Peter Fitzgerald of TEAR Australia. "The money donated has to be used for relief, health or education projects. We see them as ends in themselves and not tools of evangelism."

Moment of decision for Anglican Church

continued from page 1

had no intention of leaving his partner of 27 years and would not stand down.

Soon after, news came of the election of the Rev Gene Robinson as a bishop for New Hampshire. Years ago he divorced his wife and left her and their two daughters to live with his gay lover, who was present with him to celebrate news of his election.

Like the Sydney bishops, many Archbishops and bishops from around the world have issued statements of protest.

Archbishop Peter Akinola, Primate of Nigeria, has stated that his entire Province of 17 million members is out of communion with New Westminster.

The bishops of South East Asia, including Sabah, Kuching, West Malaysia and Singapore, said, "we want to affirm our stand and total commitment to the Gospel of Jesus Christ and the Apostolic Faith. Therefore ... we are duty bound to declare, with immediate effect, that we no longer be in communion with Bishop Ingham and all those who are supportive of his said act and policy in the Diocese of New Westminster."

In all, 16 Primates signed a statement saying the New Westminster situation "has taken the diocese far beyond the generally accepted teaching of the church", that proceeding with same sex blessings is "at variance with the witness of Holy Scripture", and that "Bishop Ingham ... has placed himself and his diocese in an automatic state of impaired communion with the

majority of [Anglicans]."

A large number of US bishops issued statements of concern about the New Hampshire election and about 20 of them will meet before the ECUSA Convention this month.

In England, 16 bishops have signed an open letter criticising the appointment of Bishop-elect John to Oxford diocese. They include Bishops Michael Nazir-Ali and James Jones, who were both among those considered for the recent appointment of the Archbishop of Canterbury. The evangelical C of E bishops were joined by some Anglo-Catholic bishops, including the well-known Bishop of Winchester, Michael Scott-Joynt.

In Sydney, the Anglican Church League issued a call to prayer for the Anglican Communion that says "these trends should be of deep concern to Bible-believing Christians everywhere, because they amount to a denial of the authority of the Bible as the revealed Word of God."

The Sydney bishops' statement comments on Anglican relationships, saying, "unless there is a change, the Communion is now lessened, becoming more like a federation or network of churches related by history and ties of affection, but containing fractures of relationship which must be healed if true communion is to be restored."

As *Southern Cross* went to press, the Archbishop of Canterbury maintained a silence on these events, after issuing a brief statement signalling his "sadness and disquiet" at the New Westminster action.

worldwide protest

- **Sydney Bishops:** Will not welcome those "who have abandoned the teaching of Scripture in such a flagrant manner."
- **South East Asian Bishops:** "We affirm our stand and total commitment to the gospel of Jesus Christ and the apostolic faith."
- **16 Primates:** Same sex blessings are "at variance with the teaching of Holy Scripture."
- **ACL:** "These trends ... amount to a denial of the authority of the Bible as the revealed Word of God."

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WORLDbriefs

South Africans tackle 'Goliaths'

Members of the South African Christian Leadership Assembly (SACLA) have signed a pledge of unity and commitment to fight the 'seven Goliaths' facing South Africa. The meeting, attended by Anglican Archbishop Njongonkulu Ndungane, identified these challenges as poverty and unemployment, HIV/AIDS, crime, violence, racism, sexism and the family in crisis.

Call for government action in Nigeria

The Anglican Bishop of Kaduna has called on Nigeria's President to take immediate action to deal with issues such as security and poverty in the nation. Bishop Josiah Idowu-Fearon challenged recently re-elected President Osulegun Obasanjo to 'use his second term to improve the conditions of living of average Nigerians who now live below poverty level'.

Christians martyred in Sudan

Military forces led by Sudan's Islamist regime burned to death a Christian pastor and his family in a recent massacre of 59 unarmed villagers, claimed a relief group in the area. The Servant's Heart organisation, said the attacks were completely unprovoked as no members of the Sudan People's Liberation Army were in the area.

More world news: www.anglicanmedia.com.au

Next Lambeth set for Africa

South Africa is poised to host the next Lambeth Conference, set for 2008, along with an historic 'Anglican Gathering' of clergy and laity.

The Lambeth Conference brings together all the bishops in the Anglican Communion every ten years. The proposed clergy and laity gathering would be the first of its type ever.

It will be the first time the Conference has been held outside England in its 125-year history. "The Anglican Consultative Council is committed to holding the Anglican Gathering in Cape Town in 2008 and that seems to suggest that the Conference will be held in Cape Town," said Rev Dr Bruce Kaye, General Secretary of the General Synod.

All things are possible, from Georgia with love

Two decades ago, Gocha Chachanidze and Tamara Gagnidze were a long way from Australia, and a long way from God.

Born and raised in the Soviet state of Georgia, Gocha was 'a young, devoted communist' in an atheistic society. Today they are both committed Christians, living in Sydney as Australian citizens.

But after being persecuted and fleeing from their homeland, their struggle is not over. Gocha, 38, and Tamara, 35, now long to be reunited with members of their former church, most of who have ended up as refugees scattered around the world.

Their own spiritual journey began during the mid-80s, when a Christian lecturer at University challenged them to investigate Christianity for themselves. "I felt like I was getting life out of those lectures I heard under God's word," Tamara says.

Gocha and Tamara married in 1988, but the church they had joined was the target of violence, despite communism's waning power. "People were free, but there was a nationalistic movement based on Orthodox ideas. They were persecuting evangelical Christianity," Gocha says.

Together with other



Gocha and Tamara fled Georgia in 1990, and now hope to be reunited with their fellow Christians in Australia.

members of their church, the couple sought refuge in neighbouring Turkey, where they spent two difficult years before being accepted as refugees to Australia in 1992.

Having left his homeland in the search for spiritual truth, Gocha eventually became a Christian in 1995 during a visit to Turkey. As he shared his experience with his wife, she too committed her life to Christ. "Before that we had called ourselves Christians," Gocha says. "But to accept Christ is something else."

Coming to Australia has meant many sacrifices. But one of the greatest has been losing touch with most of the people who fled Georgia with them in 1990.

When they left for Australia, many of their friends were forced to remain in Turkey. However, after a number of twists and turns their compatriots were finally accepted as refugees in Canada.

Gocha and Tamara now share a home with nine others, mostly those who left Georgia together. But their goal is for the whole group

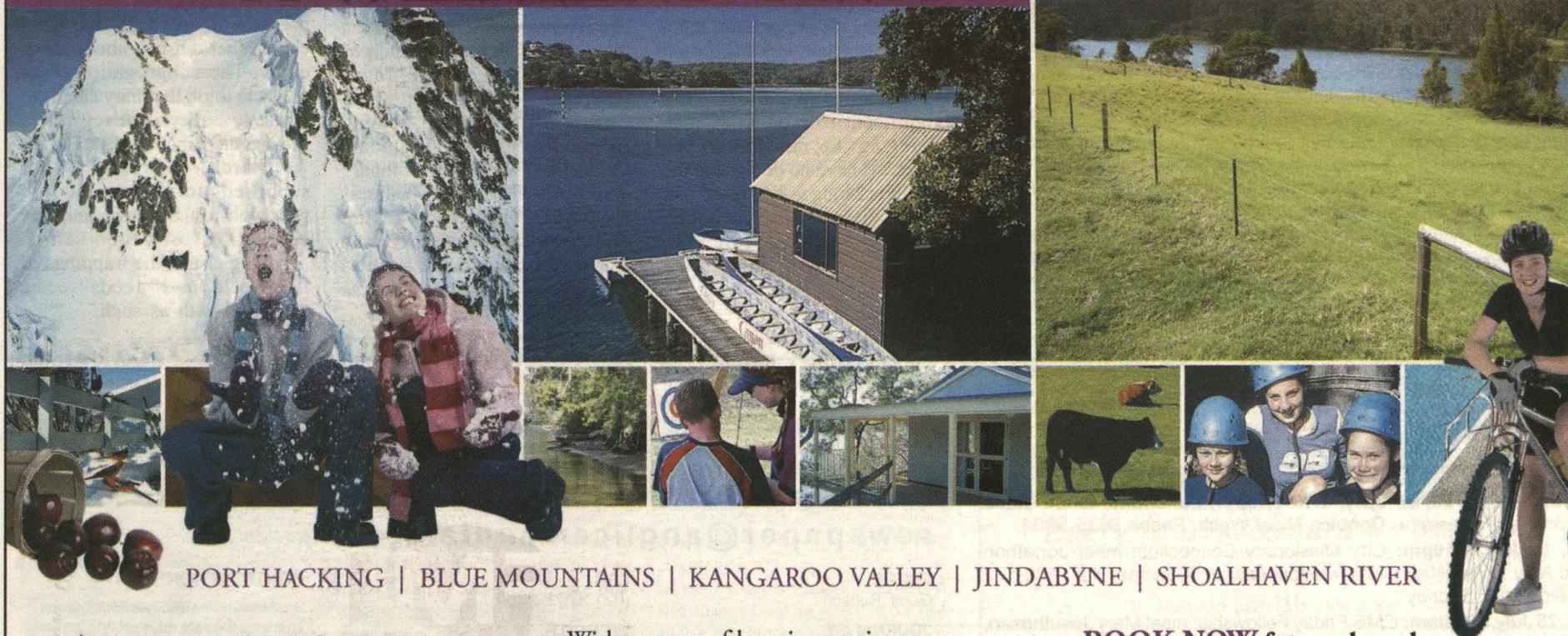
to be reunited in Australia, and hope to find legal advice or other assistance from the Christian community.

They admit that, with the government's immigration policy driven by economic concerns, the likelihood of a reunion many be slim. But Gocha says their own perspective is very different. "Our motivation is love. We wish to finally unite as one and have the chance to build a Georgian Evangelical church, so we can glorify God's name."

If you can help please call Gocha on 0419 410 973.

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QUICKmail

'Worship' central to our church meetings

Many thanks to Mark Calder, for his very helpful article "Is church more than a meeting?" (SC, June). He mentions the 'horizontal aspect' of our gatherings. Worship gets our focus off ourselves and onto God. Worship leads us to contemplate the nature of God and what he has done for us in Christ. Worship changes our hearts. Perhaps if worship again became more a part of our church 'meetings', we might be surprised to find that our fellowship also grew and deepened.

Val Woodward,
Wollongong, NSW

Carr's cannabis plan dangerous

I remember Bob Carr declaiming the dangers of cannabis, including serious depression and mental illness – only weeks ago during the NSW election campaign. Now he is seriously telling us he will provide cannabis for people with a 'medical need' for it. I would have thought that we need more schizophrenics like we need more holes in the head.

Roslyn Phillips
Research Officer,
Festival of Light Australia

Consultation needed in lay presidency debate

Praise God that Archbishop Jensen is canvassing this Diocese's considered position on lay presidency around the Anglican Communion, for digestion and informed response. Hot-headed haste in unilateral adoption of this non-urgent and non-important issue would cause unwarranted impaired communion.

Our Lord prayed that his disciples would 'be one', giving that oneness great importance. Unity on essentials is important; disunity on non-essentials, like lay presidency, is not. The assertion that 'not practising lay presidency elevates sacrament above scripture' is bunkum! The issue is not of divine revelation but of Church order and practice.

The Archbishop's action is the right action. The insights reached need to be widely digested and understood initially. After all, those insights are understandings of Scripture developed only recently, after 2000 years. What is the hurry?

FC Birkett,
Springwood, NSW

Dean of Perth's views all too common

As much as the Dean of Perth's views might disturb the bulk of Sydney Anglicans, it is even more disturbing to realise that his views, though at the extreme end of liberalism, are too often the norm in most dioceses around the world.

The Dean of Perth would say it is our ignorance of enlightenment theology that divides us. The foundational issue, however, is whether we believe God speaks to us through the Scriptures or not. It is the theology of revelation which divides the Anglican Communion, not the fifteen issues which flow from different understandings. Before we get up in arms about the symptomatic issues, eg: women's ordination, gender and sexuality issues, it is time to make a stand again for the truth and the power of the God breathed Scriptures.

Is this an apple pie statement? Not where we come from. Some of us serving in other places take strength from Paul's words to Timothy: "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction. For the time will come when men will not put up with sound doctrine."

Gavin Parsons
St Matthew's, Shenton Park, WA

Generosity the answer in a material world

I found SC's article on materialism (June, p 1) distressing but, sadly, not surprising. The widow of Mark 12:41-44 and the Macedonian churches of 2 Cor 8 gave out of their poverty, yet we cannot seem to give out of our wealth! It is an indictment on our churches that should drive us to repentance over our worldliness.

We speak so much about trusting God, supporting ministry and being gospel-minded, yet we fail to walk that talk in one of the most fundamental areas of life: our finances. For most of us, when it comes to our finances, everything else seems to come before giving to ministry. What does this say about our priorities?

We cannot seriously call ourselves generous or gospel-minded when four in five Sydney Anglicans are giving less than \$1 in \$10 of their net income. This statistic shames us; it says disturbing things about where our hearts lie.

Christians should be joyful givers who consider it a privilege, but we count our pennies after spending on ourselves to see if there is anything left over and then say 'we can't afford to give'. We need to put our 'faith' into action by believing Jesus when he says "seek first the kingdom of God and his righteousness and all these things will be given you

as well." If we give generously and cheerfully, will the God of all grace not meet all our needs?

David Mears
Bexley, NSW

Maybe June SC's front page headline, 'We can't afford church' should have read, 'We can't afford Christ'.

Of course we cannot buy our salvation. It is a precious gift from God. But salvation is always in the context of discipleship. Jesus says, "If anyone would come after me, he must deny himself and take up his cross and follow me." If this generation is the richest ever, why do many churches struggle financially as their congregations grow?

To solve the problem I say we should all deny ourselves, sell up our houses and buy cheaper ones. Then we can give at least ten per cent at church. After that put the remaining cash in an envelope and send it to Ivan Lee. That should help him as he works out how to bring the gospel to the few hundred thousand new people he spoke about in the same SC issue.

Philip Southwell,
Penrith, NSW

I rejoiced to hear of Stephen Liggins' trip to Africa (SC, June)

David O'Mara
Broome, WA

Diaries are full for women speakers

How fortuitous (dare I say providential), that the two letters on women's ministry in the June issue answered each other.

Elaine Peterson's accusation that our diocesan leadership denies 'women's gifts of teaching and leading' is proved untrue by the very fact that the Archbishop will address the Diocesan Women's Day about the 'significant role of women in achieving the mission of the church'. (I have no doubt that the gifts of teaching and leading that God has given women will be part of the 'significant role' the Archbishop will encourage women to play in achieving the mission of Jesus.)

That is why (in answer to Pamela Hardie's letter) it is important for a man (ie: the

Archbishop) to be the keynote speaker at the Diocesan Women's Day on August 9.

How disappointing, too, that both letters overlook the many places where women are teaching and leading: from the large conferences with hundreds, even thousands of delegates (such as those associated with Mary Andrews College, Katoomba Christian Convention, Young Evangelical Women's Conference, Sydney Missionary and Bible College, Mothers' Union), to ongoing speaking opportunities that keep the diaries of women Bible teachers and evangelists in this Diocese booked well into the next year.

Claire Smith
Mosman, NSW

Worship God in spirit and truth

As a former Sydney Anglican, I support Phillip Jensen's intentions regarding St Andrew's Cathedral. God is to be worshipped in spirit and in truth, not in the manner of the medieval church that did not know about either. The congregation there seems to think that they can have it exactly as they want, regardless of what the Bible may say.

Church services are supposed to be about the glorification of God and the edification of the saints. Anything else is the trappings of the world and needs to be dispensed with as such.

David Ashton
Orange, NSW

SYDNEYdiary

Wed, 2, 9, 16, 23, 30 July, 1.15-1.45pm: Lunchtime Bible Talks St John's, Parramatta. Contact: Nigel Webb. Phone 9635 5904.
Fri, 18 July, 1.10pm: City Missionary Connection: meet Jonathon and Amy Vink – New CMS missionaries, at St James' Hall, 169-171 Phillip Street, Sydney.
Fri, 25 July, 10.30am: CMS Friday Fellowship: meet Mary Jesuthasan, New CMS Missionary, at level 4, 93 Bathurst Street, Sydney.

CLERGYmoves

Robert Winston Duffield has Relinquished his Holy Orders at the request of the Archbishop with effect 22 May 2003.

The Rev Trevor Middleton, rector, Oak Flats parish, retiring 10.8.03.

The Rev Denis Oliver, assistant minister Woodville Rd to rector Hornsby Heights 5.8.03

The Rev Nick Speyer rector, Sans Souci to rector Kippax, Canberra/Goulburn Diocese 10.8.03

JULY 2003

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Knowing our mission field

We may be theologically astute, but how well do we understand the people we're trying to reach?



**margaret
rodgers**

CROSScurrent

If any of us was asked to describe 'a real Australian' how would we reply? The long time BCA publication carrying that name might incline us to suggest someone who lived in remote or regional Australia. However we all know that most Australians live in the cities and towns clinging to the coast of Australia. Remember the evocative, pulsing words in A.D. Hope's poem *Australia*?

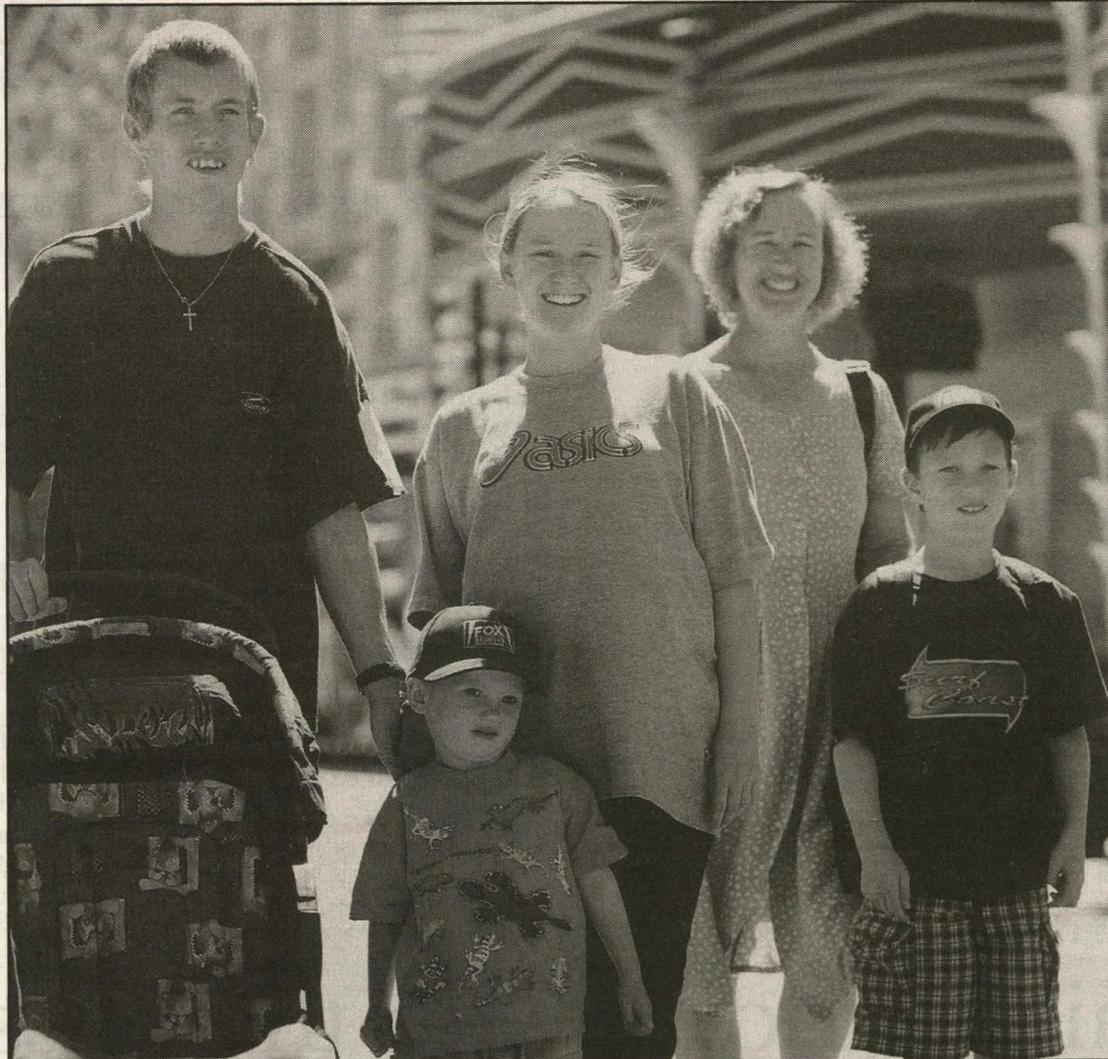
*And her five cities, like
five teeming sores,
Each drains her: a vast
parasite robber-state
Where second hand
Europeans pullulate
Timidly on the edge of
alien shores.*

We are, then, basically city-dwellers. But what else could we say to our questioner?

An understanding of other people's lives and mind-set is quite fundamental for those who want to connect with them in evangelistic and mission outreach. Of course every individual is unique and therefore different from everyone else. But a general insight into Australians, their character and the pressures upon them daily is invaluable for every mission strategist.

Many people gather that information from the popular media, with social commentator Hugh Mackay's regular weekly column a trendy source.

There are useful studies available elsewhere, many from the Australian Bureau of Statistics, that soundless organisation based in St Andrew's House. The ABS is just above the diocesan offices. I wonder how many of the Anglican boffins from Levels 1



and 2 or their visitors from the parishes have wended their way immediately above them to mine the treasures available there for those engaged in the Mission?

Last year I talked in *Southern Cross* about the 2002 ABS publication *Sydney... A Social Atlas*. It provides a mountain of information about the suburbs and people of Sydney, all invaluable for the mission strategists of Sydney.

This year, the ABS has published *Australian Social Trends 2003*, a study containing descriptive material on aspects of Australian society and how these are changing over time. Based on the 2001 Census, this booklet has information about family and community, health, education and

training, work, housing, and economic resources. There are feature articles on crime victimisation and feelings of safety, children's out of school activities and household usage of computers and the internet.

The Preface says it "is designed to assist and encourage informed decision-making and to be of value to a wide audience including those engaged in research, journalism, marketing, teaching and social policy as well as anyone interested in how we live today and how we've changed over recent decades."

The chapter on population characteristics indicates that we are becoming ever more conscious of our Australian-ness. The number of people who reported their ancestry as Australian had doubled from 1986

to 2001, and this could also be seen in those born in Australia with one parent born overseas. Granted, it is a new category on the census form, but the ABS researchers comment that a real change in cultural affiliation may have contributed to this. This means that when a preacher or evangelist is speaking they should keep in mind that much of the audience is far more conscious of being Australian than were congregations in past days. We are less tied to our earlier English ancestry.

Moving this into other areas, it validates Anglican attempts to create authentic Australian liturgies to be used in our churches.

Family ministry is an important plank in most parish mission strategies. The ABS

gives us more insight into the families structures to which our churches minister. And there are significant changes, with an increasing percentage of one-parent families. From 1986 to 2001 the number of one-parent families increased by 53 per cent, while the number of 'couple' (or should I say two-parent) families with children increased by 3 per cent. So Sunday school teachers and children's pastors, do be careful about referring to 'Mum and Dad' when you are addressing an audience of children. You might find that you have missed out on a child's attention and interest because you have inadvertently rubbed a very tender, raw spot.

Australian families are increasingly balancing family and work. This statement is not new to anyone, but the statistics show the pressures this brings to family life. Since 1986, the number of two-parent families with only one parent working has declined. These were 28 per cent of families in the 2001 Census. Two-parent families with children under 15 years and both parents working made up 43 per cent of families in 2001. There is thus a growing dependence on two incomes for families, which certainly may be understood as reflecting economic demands such as the need to purchase a family home. But it may also be attributed to lifestyle choices, such a woman continuing to progress in her chosen career, or the particular family commitments such as school fees, or simply 'keeping up with Jones's.'

Why is it useful for us to be armed with this kind of information? Clergy and lay people in parishes are not social researchers, and the ministry training they receive is quite properly biblically- and theologically-focused. But they must also be assisted to understand the lifestyle, attitudes, and day-to-day pressures of the people among whom they minister. This can only underpin and strengthen the relevance and impact of their mission.

No excuses for not affording church



**zac
veron**

If anyone ever needed an excuse not to be a generous financial supporter of their church, the front page of last month's *Southern Cross* may have inadvertently provided that. Most unfortunate were, firstly, the way the story did not do justice to our relative wealth, and secondly, the title - especially when the opposite is true. We can afford church!

It is remarkable that we could ever think that God has failed us materially, or that we are

somehow doing it tough as a nation in the 21st century.

The problem of funding ministries is not the cost of living. The problem is materialism. When everyone covets, market forces mean prices will rise. Sure, it costs more today to provide for a family than it did yesterday, but we are now richer than we have ever been.

I know we can always find exceptions, but in the last 20 years the average income per person has risen (in real terms, allowing for inflation) by 54.5 per cent. Why, then, if we have more money, do we tend to be short on cash? Because we have a much larger variety of toys to buy! Ross Gittins remarked in the *SMH* (4 June), "We've spent the past 20 years trying to think of ways to spend all the surplus income

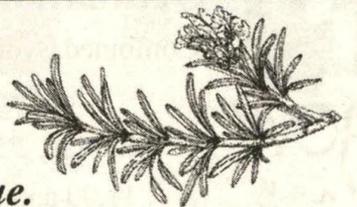
that's come our way."

In our culture, it's hard to be content with what you have. I tend not to be content, even though I am so materially well off, if someone else has a newer and better toy. Even though our lifestyles are better than what most kings have enjoyed throughout history, we tend not to be happy unless we have at least as much as our neighbour. Discontent generally comes not from scarcity, but when others are doing materially better.

Our sinful, coveting nature tempts us to focus on the things we desire yet cannot afford, rather than rejoicing in the comforts we have afforded. That's why some people believe we can't afford church.

continued on page 19

Rosemary
for remembrance



*Every
life is unique.*

Every funeral should be too.

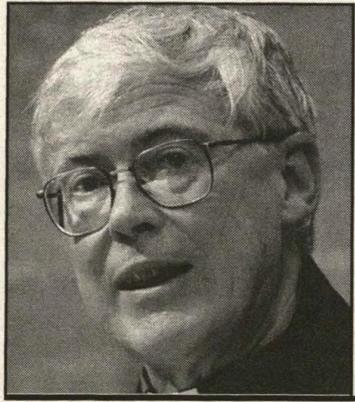
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We must do more to assist those affected by drought



大主教書案：

我們必須對那些受旱災影響的人施予援手

悉尼大主教：
彼得讚臣 Peter Jensen

悉尼近日的連綿大雨，使我們以為天旱已經過去了，然而我知道新南威爾斯洲的農作地區事工是持久的。作為基督徒的

我們，非常關心那些受制於旱災的新洲務農為生人士所受的影響與需要。我們熱忱的關心可以從本年二月的大主教的呼籲中反映出來。我很高興的宣佈，我們一共籌得十九萬五千元，款項主要是從悉尼地區所捐贈的。而該款項是透過本洲其他的主教們分發的。

河濱區的卡主教寫信給我：“受惠者表示十分的感激”請我代轉告與悉尼的各牧區教會，多謝他們的關心與援助。

現在的問題是旱災仍未過去。但因本洲的部份地區有相當的雨水，而不少的雨水更是降在悉尼地區，故做成了危機已成過去的假象。當我們在二月特意發動這捐款之時，我們知道就是雨季再臨，乾旱帶來的影響仍會持續一段長的時間。援助仍需繼續。卡主教請我們為

河濱區的傳道事工，與及基督徒的見證代禱，又期能在經濟上給與及時的援助。

那一次大主教的呼籲雖特別為新洲的農作地區事工的需要，但其呼籲卻不單是唯一的。捐款可寄往悉尼大主教援助基金部門。

The Archbishop of Sydney's Appeals Unit,
P.O. Box 1416, Parramatta.
NSW 2124.

旱災 是一種方式能經常提醒我們：生活上的需要，是需經常依賴神的憐憫。我們無權要求神為我們作何事。我們不能要求神餵食與我們。但聖經告訴我們神常伸手施恩，使我們能在世上經歷祂給予我們的豐富。整體而言，我們身處悉尼的人，免受乾旱之苦，使我們

常視神的仁慈是理所當然的。但我們當思想在聖經中神如何常用旱災來挑戰與試煉祂的子民，來促使我們不斷的向祂祈求降雨。

當然，無論新洲的情況是如何的差勁，但比起世界其他更惡劣的地方，那些人更不易取得用水。今年聯合國定為「國際淡水年」。而大主教的海外救援基金會用於幫助世界有需要的地區開發與提供清潔與充足的水源。

再者，我推薦這基金，期望你們能關注這事與有份於這件美事，一同來幫助那有極大需要的地區。

鍾明宇牧師譯自 03年六月份
【南十字星】第4頁。
ARCHBISHOP writes
We must assist those hurt by the drought

Linking high schools with the Mission

continued from page 2

more equipped.”

While finding people willing to teach high school scripture can be a hurdle, just finding teachers is not enough. They have to be the right people, James says. “We get some enthusiastic people who want to do it, but don't know their Bible very well and we get some people who do know the Bible well, but don't know how to teach it simply,” he says. “This is the dilemma.”

But he says the situation is not all doom and gloom. “There are some things that we could do better. But that's always the case.

six ways your church can help

- Volunteer to become SRE teachers
- Commit to unconditionally loving the students you come into contact with, especially children from broken homes
- Encourage your young people to be proactive in inviting friends from Scripture classes to a youth group or church event
- Commit to pray for a local school and for the Christians who go into that school
- Actively support SRE teachers. A simple thing to do would be just to ring them up and ask them how they are getting on
- Get together with other churches and raise funds to employ a scripture teacher to go into the local schools

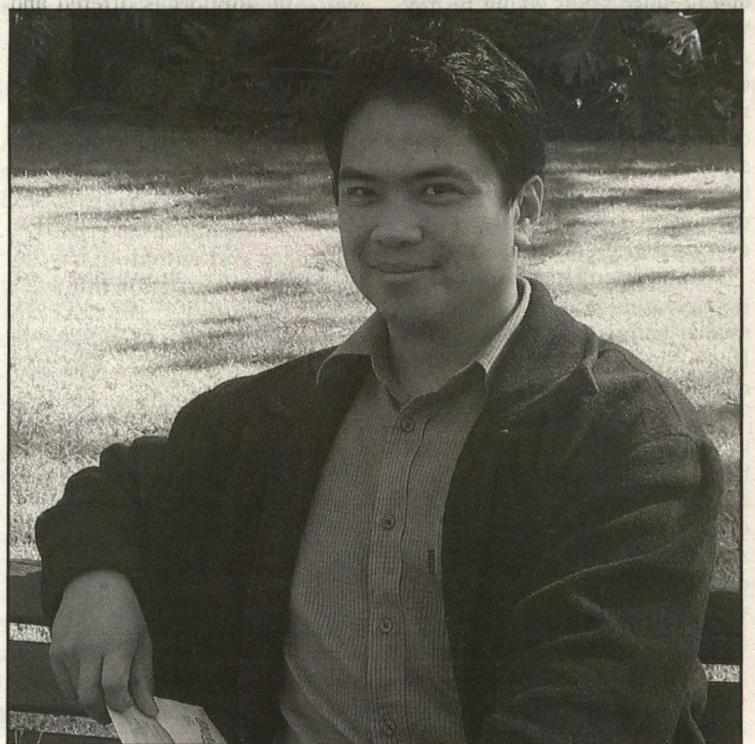
It's not that severe.”
He is particularly encouraged

by the initiative shown by many youth workers. “They are doing the best they can with the limited resources they have,” he says.

Mr Stewart agrees that youth workers often play a pivotal role in taking the gospel message to High School students. “A good model I have seen is a youth worker who works part-time in a school as an SRE teacher and part-time in a church,” he says. “He or she acts as a bridge between the two communities.”

James says churches can integrate their youth ministry with the work in High Schools by encouraging their young people to be proactive and invite their friends from Scripture lessons to church youth groups.

This works well, he says, because “the youth of today are much more relational than event based.” This means that they relate more easily to each other than 20 or 30 years ago, but are less inclined to turn up to a youth group every week. “If a better deal comes up they will go to that,” he says philosophically. But this very change in habits emphasises the importance of taking the gospel to where young people



James Fong, Youthworks' High School SRE adviser

are guaranteed to be: at school.

To ‘keep his hand in’ James teaches scripture once a week at Punchbowl Boys' High School in the Bankstown area. His desire to work with young people was partly the product of his background. The son of a Presbyterian minister who came to Australia from Hong Kong in 1968 to pastor a Chinese church in Surry Hills, his father's death when he was 9, and his own near escape from drowning, when he was 7, had a profound impact on the young James.

“I always believed in God. I was committed to Jesus at a very early age and that gave me a firm conviction that children can make a meaningful response to Christ.”

He also developed a particular heart for children from poorer

backgrounds and broken homes. “A lot of the children I knew were experiencing hell now, and if they only had hell to look forward to then that was a tragedy.”

Now 29, he studied theology before working for four years with Scripture Union. “I hope in time there will be more SRE advisers,” he says. “This work is so strategic. If a 15-year-old is converted then he or she can serve God for 50 or 60 years.”

While working at the coalface of mission in Sydney is tough at times, James says that the difficulties he faces are redeemed when a student responds to the gospel. “A little while ago a Muslim girl came and whispered to me ‘James, I have prayed the sinner's prayer’,” he says. “That gave me the greatest joy.”



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Big things from small beginnings

Michael Blake and the team at Narellan are committed to starting new churches, despite the costs involved.



stuart robinson

GAMEplan

Up until the mid-80's, Narellan was a small village that served local dairy farmers and coal miners. Sydney's urban sprawl has put an end to that 'quiet country village' scenario.

According to Narellan's rector, Michael Blake, the current population will double in the next decade. Narellan is set to become a city comprising in excess of 60,000 people.

Having come to Christ as an adult (at age 22), Michael is confident that the gospel is 'God's powerful way of saving those who believe' (Romans 1:16). "The local Anglican minister at the time, Ken Short, urged me to embark on the 'Search the Scriptures' program. In November I reached Luke 9:25: "What does it matter if a man gains the whole world and loses his very self?" It was like a voice speaking. I realised I was a sinner because I was living for myself and not for Jesus. I responded to him as Lord right then."

Michael went on to complete a PhD in chemistry before working for two years on the UNSW chaplaincy team. "Those two years were most formative for me," he says. "I saw patterns for ministry that placed a priority on the Bible, on proclaiming Christ, and on loving relationships among God's people." Michael left this work to study at Moore College in 1983.

Michael and his wife, Alison, went to Narellan in January 1994 to lead a small group of five who were planting a church in the new residential release area. I asked him to explain something of this pioneering work.

SR: Michael, you began with just five people?

MB: We did. God graciously added to our numbers and provided us with many skilled and gifted people.

Ours is now a 'cradle-to-the-grave' ministry. The outreach ministries include playgroups, two after school kids' clubs, a men's and women's ministry and an annual Easter mission.

We encourage all our members to be in Growth Groups and we operate a range of other discipling programs for children and teens. This year we employed a children's minister, which has really strengthened our work in this arena.

SR: Tell us about Growth Groups.

MB: Growth Groups form a vital part of membership of our churches. They're a place where relationships are formed around

my story

karyn ingram

I became a Christian after my eldest child, Alexander (now 7), was diagnosed with extensive brain damage resulting from birth asphyxia. He was five months old at the time. Although I was very new to church, the congregation at Narellan wrapped their arms around us as we tried to deal with the distress of having a child with multiple disabilities.

The minister, Michael Blake, visited us regularly and listened to all our questions. I remember the day he was unable to give us an answer to 'why Alexander?' But he did assure us that there was a place in heaven for our son. It occurred to me that if Alexander was going to heaven (one day), then I wanted to join him. A few weeks later, the lights finally went on. During a sermon, Michael explained that even though we are sinful, God loves us. It was a profound moment for me. Everything suddenly made sense. I even understood the 'Jesus died to save me from sin' bit. I still wonder why it took me so long!

I really love the relationships I've developed at church. I still

the Word of God, where practical care and support is offered and where people spend time in fellowship and prayer. We only invite members who are in Growth Groups to be involved in other ministry areas, like music or Sunday School.

SR: Does the diocesan vision for reaching and enfolding ten per cent of the population influence what you do?

MB: Growth is always on our agenda. The Archbishop's vision has encouraged us to set the goal, *ten per cent in ten years*. That goal is just so huge that it drives us to prayer.

The vision has also caused us to look for men and women to send into full-time ministry. It's hard to release friends who have shown such promise and who have been loved by so many people, but we must do it for the sake of the gospel. We believe that God is able to raise up more people to serve here in the parish.

SR: Is church planting still on your agenda?

MB: It is. In 1996 we planted our second church in conjunction with South Creek Anglican and formed the 'Sunday @ 7' meeting. Last year, my colleague Stefan Bull and several families from our congregations planted a new church in Harrington Park. This meets in the local primary school.

We are now planning for additional plants in the suburbs of Currans Hill and Mount Annan. All this is exhausting work and stretches our resources – human and financial – to the limits!

SR: What are the challenges you face in this cutting edge kind of ministry?



Karyn says the congregation at Narellan 'wrapped their arms around us' as the family came to terms with her son's illness.

marvel at the generosity of the congregation in giving of their time and their love. Over the years

they've helped us with meals, ironing, house cleaning, a roster to feed Alex and, of course, lots

MB: We are seeking to reach people who believe that security and satisfaction come with acquiring more and more, only to be let down again and again. They are people with hard hearts who don't want to know God.

We perceive a 'darkness' or a deadness of spirit. Only God can deal with this. We must pray. Our real encouragement is that God will use the proclamation of his Word to call people to himself and establish them in his Kingdom.

worth considering

■ **Church Planting is the Norm.** Teams will go to new areas or explore new opportunities even though the cost is great to the 'mother church' (and though there is a chance of failure).

■ **Setting Outrageous Goals.** Big goals drive people to prayer and dependence on God. For example, ten per cent in ten years = 6,000 people!

■ **Identifying people for full-time ministry.** This is not just lip service, but a wholehearted commitment to training and sending, knowing full well that this will create 'gaps' at home.

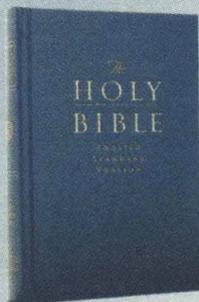
of prayer. The people at Narellan Anglican are my brothers and sisters and I love them dearly. I'm also learning about the truth of God's word, not someone's interpretation of it. It's not always an easy message, but I know that here I have the basis with which to grow as a Christian.

SR: How might we pray for you?

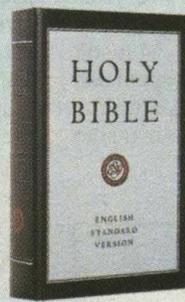
MB: For God's mercy and the outpouring of his Spirit – both on us and on our community. Pray that God will raise up people to serve in ministry, as well as the resources to accomplish this.

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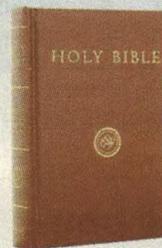
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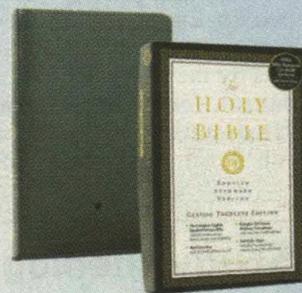
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streamline

'We never ceased thanking God'

Tortured, persecuted and living in fear, Mansok Lado and his family continued to trust in God and eventually found help through the Refugee Support Ministry in Sydney

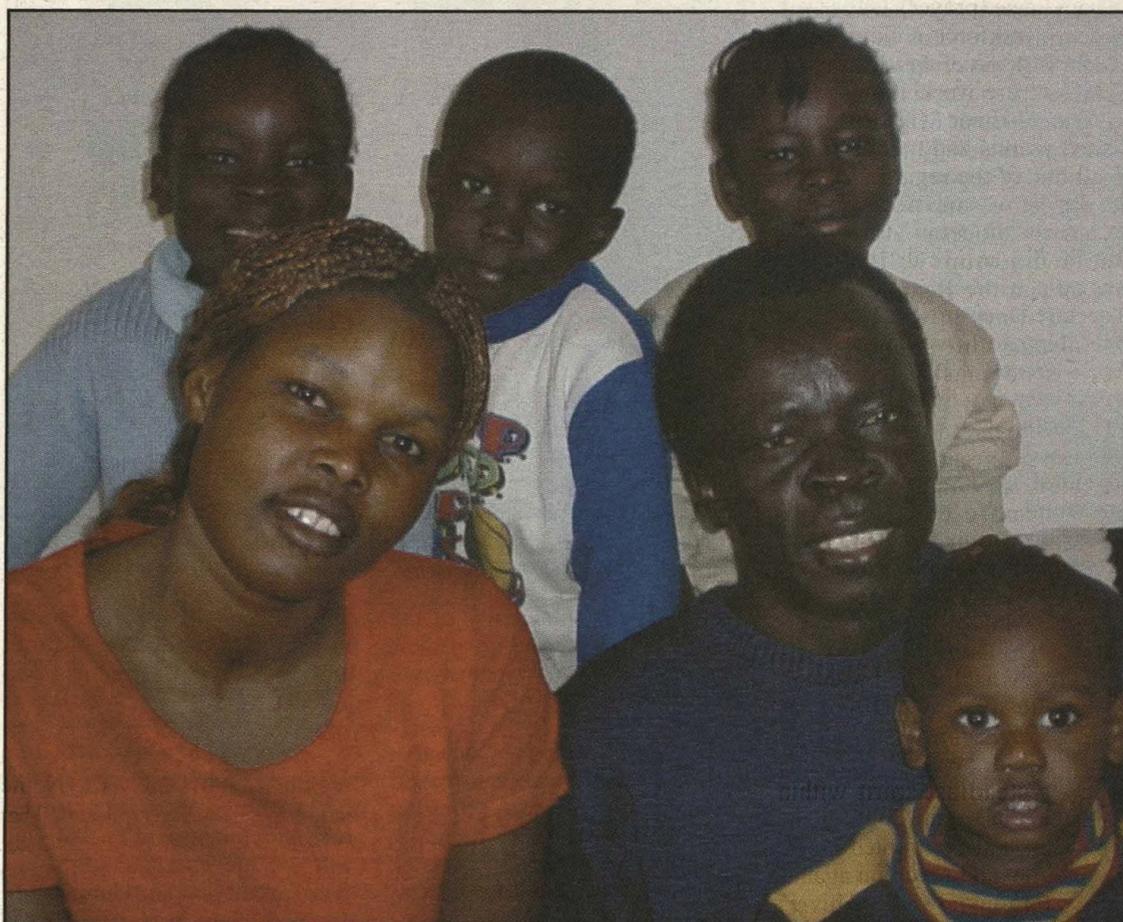
Mansok Lado was born in Southern Sudan. He graduated in mechanical engineering but could not find a job related to his training because of discrimination by the Islamic government that controls the country from the north. He eventually found employment as a vocational trainer with a German relief agency that was providing aid to refugees.

As the war between the northern Sudanese regime and the (southern) Sudanese People's Liberation Army (SPLA) intensified, Mansok was arrested on three different occasions and accused of being an intelligence agent for the SPLA. On his last arrest, he was blindfolded and taken to an undisclosed army barrack where he was beaten, whipped, kicked and hung upside down as part of torture tactics to force a confession. He was held for seven days without trial.

Mansok was sentenced for execution, but he says that in his darkest hour, he remembered God's goodness and faithfulness, and prayed for deliverance. On the day of his execution, one of the security officers recognised him as his former vocational trainer. He recommended to his superior that Mansok be released on the basis of his reference.

Mansok was released on the understanding that he would be an informant and report to the authorities on any supporters of SPLA. But he refused to betray his own countrymen, and in February 2000 he and his family escaped to Egypt, where they were eventually accepted as refugees by the UNHCR.

Mansok found employment in Cairo with the Anglican Church's funded school for



After escaping persecution in Sudan and Egypt, Mansok Lado (front row centre, with his family) hopes that more Australians will come to an understanding of the plight of refugees.

refugees, initially as a teacher and later as principal. But as Christians from southern Sudan, they faced persecution from Egyptian Muslims, who harassed them on the streets by throwing stones and spitting on them.

After more than two years of waiting and living in constant fear, Mansok and his family were accepted into Australia under the Australian Government's humanitarian program for refugees.

Soon after their arrival, they were randomly referred to one of 24 registered Community Support for Refugee (CSR) groups. As it happened, they were referred to the Georges River region's Refugee Support Ministry.

Phin Tang, coordinator of the program, says God had strengthened the Lado family throughout their whole ordeal. "Mansok never ceased to thank God for his providence, despite the trials and hardship they were experiencing," Phin said.

Through the program, the Lado family was linked to a Christian volunteer family, Cathy and Wayne D'Chong, who have been supporting them ever since.

"We have found our involvement with the RSM to be quite life-changing," said Wayne D'Chong. "The Lados have become part of our lives. This has been made easy because of their faith in God and commitment to being a part of the local church."

Through the D'Chong family, the Lados have joined St Peter's,

Seven Hills, where they now worship every Sunday.

"I hope that more Australians will have a better understanding of the plight of refugees from war-torn countries such as Sudan," Mansok said. "My prayer is that peace will be restored to my country one day through international community pressures and involvement."

The Refugee Support Ministry is funded by the Archbishop's Community Care and Development Grants, which contributes to the part-time employment of Phin Tang.

"There is no regional boundary when it comes to God's kingdom," said Phin. "The experience of the Lado family and the friendship and support given to them through Seven Hills is one such example. Since the commencement of this Refugee Support Ministry in early 2001, there has been a total of just over 200 refugees, including parents and children, being referred for our support and friendship."

"Many of these refugees have already been linked to a local church through the ministry. One Muslim has accepted Christ, and another professed Muslim attends Sunday church and midweek Bible study regularly because he wanted to learn and improve his English. Yet there are others who still need to be linked with volunteers who are prepared to extend Christian friendship. We pray that through these relationships many people will come to know Jesus."

If you are interested in learning about how you can be involved in this exciting ministry, please contact Phin Tang on 0412 879 875 or email phintang@bigpond.net.au

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New face will build relational ministry

There is a new face in the Georges River region this month. The Rev Matthew Yeo, until recently associate minister at St Luke's, Miranda, takes up the reins as rector of St Aidan's, Hurstville Grove.

"I feel I am adequately prepared," said Mr Yeo, 35. "I have received excellent training at St Luke's. I've had a number of different job descriptions there, including acting rector."

He steps into the shoes of the Rev Ivan Lee, recently appointed Bishop of Western Sydney. During his time as rector of St Aidan's, Mr Lee and his team fostered a culture of 'relational ministry' and built significant links with the local Chinese community, links which Mr Yeo

The Rev Matt Yeo looks to build on solid foundations already laid at St Aidan's, Hurstville Grove



hopes to foster.

Overall his plan is to build on the good work already being done by the church, rather than make any dramatic changes. "I am starting to piece together how the church operates," he said. "And I am starting to think about strategies I will incorporate. It's a developing vision."

Hurstville Grove and Miranda may be only a 15-minute drive apart, but the churches are very

different in terms of the size of their respective congregations. St Luke's has a regular congregation of 650, while St Aidan's attracts around 250. But Mr Yeo is not fazed by the change, however. "The principles [of ministry] remain the same," he said. "And I believe for that area St Aidan's is one of the larger churches."

His family, wife Sarah and three children, Jordan, 4, Emma, almost 2, and James, nine months, are very excited about the move to a new parish. "As a family we knew it was right to move," he said. "I've had an incredible experience at St Luke's, but I knew it was the right time."

"Parish ministry is just wonderful."

Practical planning vital to effective gospel outreach



peter tasker

BISHOP writes

A hand full of millimetres of rain a year; dry; hot; high pollution levels; one of the highest densities of people per square kilometre in the world; driving a car is like being in the chariot race in *Ben Hur*! This is the wonderful city of Cairo.

At the kind invitation of Bishop Mouneer Anis, Bishop of the Diocese of Egypt, I spent the first two weeks of May there. I was invited to preach at the opening and closing services of Synod and to take the daily Bible studies.

The Synod Address given by Bishop Mouneer stressed the need for his diocese to become a 'Missionary Diocese', to move from 'maintenance to outreach ministry' – to search out and take hold of every gospel opportunity, and to establish a School of Theology in Egypt to train future clergy and laity for ministry.

Each congregation, set in many different cultures, was seeking to come to grips with the changes going on around them.

I found it a time of great encouragement and became aware again of the abundant resources we have in Sydney, under God, for gospel outreach and training.

Reflecting on my visit, I became aware that spending all the time we did before our last synod, and at the synod itself, working on our four Policies was not wasted time.

It is great to have a hunger and desire to reach out with the gospel. However, without some

practical plan we could simply have good intentions and actually do nothing. Our four Policies are therefore very important as we work out the focus and plans for both the Diocese as a whole and our individual churches.

In Georges River, the regional council members are aware that they need to drive the Mission Policies. They have asked the area deans to give their attention to policy one (prayer). Our parish ministry Taskforce, children's and youth Taskforce, and leadership Taskforce are working on policy two and three (multiplying congregations and training). The executive of the regional council is working on policy four (changing diocesan structures).

Each group will contact parishes in the Region to share practical ways in which we can encourage and support each other as we together serve God.

Individuals and groups have been discussing the Policies, and in so doing we have all become more conscious that without prayer and spiritual vitality, we struggle in our own strength and with our own agendas, which will not grow the Kingdom of God.

Our cry to the Lord needs to echo the cry of David as expressed in Psalm 51:10 – "create in me a pure heart, O God, and renew a steadfast spirit within me." This cry could only come after God had confronted David with his sin and rebellion against him. David acknowledged his sin and recognised that cleansing and washing could only be his as a result of God's mercy and grace, flowing from his compassion and unfailing love.

It is only then that "the Lord could open his lips, and his mouth declare God's praise." The Psalm concludes with David being reminded that what the Lord requires above all else is "a broken spirit; a broken and contrite heart."

Serving is important. However, our daily, personal walk with the Lord is the most important thing. John expresses this as 'walking in the light as God is in the light'. Walking in the light is a fellowship activity and can only occur when we are aware that "the blood of Jesus, his Son, purifies us from all sin." (1 John 1)

Let us work together to find ways in which we can encourage and support each other to drive Policy One.

Schools roll out welcome mat for new churches

BY GEOFF ROBSON

It's not every day that the local school asks a church to come and start a new ministry on its grounds. But that's what happened to St Bede's, Beverly Hills late last year, leading to this year's launch of a new service.

When Beverly Hills Primary School – which St Bede's has worked with in recent years – received a request from another group wanting to hire out their hall, the principal called the church and asked if they wanted to use it instead.

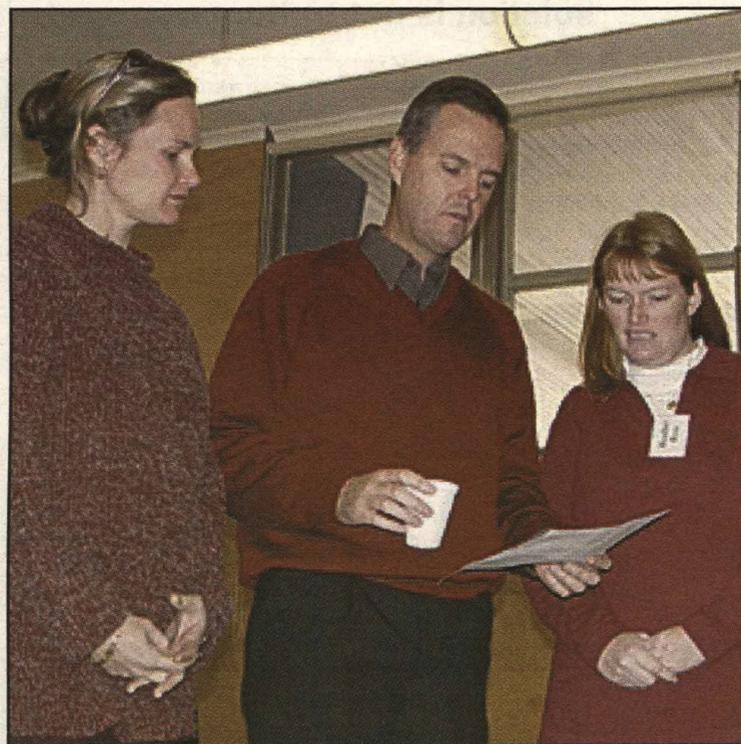
"They came to us because we had a good relationship with them, and they wanted to give us first option," said the Rev Peter Hayward, rector of St Bede's. "It was put to the congregation without much lead-up and they overwhelmingly agreed."

The new service started on May 11, with around 60 people from St Bede's existing family service plus a few from nearby St Thomas', Kingsrove.

The new service is another step forward in the unique relationship between the neighbouring parishes. Mr Hayward has been appointed acting rector of Kingsrove while retaining his position at Beverly Hills, in what is likely to be a long-term setup.

While both churches have their own assistant minister, a full-time youth worker, MTS trainee and catechist divide their time between the two parishes.

With the churches just over a kilometre apart, Mr Hayward sees the initiative as an example of



Peter Hayward (centre) and the neighbouring parishes of Beverly Hills and Kingsgrove are looking to combine their resources.

'some different things being tried in the St George area' to help grow churches. "It is better having someone as part of a large, collegiate team where we can complement each other, and develop new patterns of ministry," he said.

"The days of every parish trying to replicate exactly the same ministry have passed. That will work in some circumstances, but in lots of places we have to think of better ways to cooperate, not be so fearful."

At nearby St James', Carlton, the existing 10am service has recently moved 100 metres down

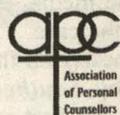
the road to Carlton Public School. The Rev Zac Veron, rector of St James', said the change gives room for the previously overflowing service to grow.

"Last year when one of our newcomers took five minutes to find a seat for a new person, with that new person feeling very uncomfortable and thinking that everyone was looking at them, we knew that if we wanted to keep growing we couldn't do it at that property," he said.

"Now the kids are happier, the service is in a wider and larger building, and people interact better. It's terrific."

policy one

To call upon God for such an outpouring of his Spirit that his people will be assured of his love through his word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.



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Nothing but the truth?

It's no secret that the secular media's coverage of religious affairs is not what Christians might hope. But the solution is not to bury our heads in the sand and hope it goes away, writes GEOFF ROBSON.

Every media outlet in the world has its own biases. And yes, we admit, this includes *Southern Cross*. It's just that we happen to believe our own particular bias is the right one.

Some of those biases are harmless, for example, *Golf Digest's* preference for golf instead of soccer. Others can be more pernicious and influential, such as News Ltd's pro-Super League stance during the battle with the ARL in the 90s.

To anyone who has given the matter even a passing thought, it's no secret that the secular mass media generally fails to cover Christianity in the way that believers would hope (though of course there are exceptions). This might take the form of sensationalist headlines such as the recent 'Subtle and sinful? Sydney Anglicans risk split in Lord's Supper rumpus'. Or it may be the more understated but ultimately bigger issue of the gospel being kept at the extreme fringe of all reporting on the church – when in reality it is (or at least should be) at the very centre of church life.

Whatever form this problem takes, its reality is well documented. But when we analyse the media that surround us – and we live in a media-saturated culture – it's naïve to expect a completely objective, neutral coverage from anywhere. That doesn't mean we should stop demanding that our media be truthful. But the fact is, at least on the large scale, there will always be prejudices at work.

The real trick is trying to understand *why* media outlets operate the way they do, and how Christians should interact with the inevitable bad press. It's an issue that many high-profile Christians working in the media have pondered.

"We all know well that the media's bread and butter is

conflict. That's why 'the Good News' is not good news," says Leigh Hatcher, a presenter with Sky News and a journalist of 30 years.

It's a view shared by many others. Glenn Daniel, Group News Director for the Australian Radio Network in Sydney, says 'conflict makes great copy'. "The very nature of the Christian faith is in conflict with the world's view on so many issues, so the potential for conflict and differing opinions is great," he says.

"Think of the central point of the Christian faith: 'Christ is the only way to salvation'. That's

automatically opposed to a worldview that says there are lots of different ways to God and whatever you believe is okay."

Roger Summerill, manager of ABC local radio in NSW, says that while the media has no fixed agenda against Christianity, there is a lack of understanding of what happens inside the church. "They have this idea that Christians always seem to be fighting each other – and a good fight is always a good story. Often the church will come off second-best because of that."

But while the conflict paradigm explains much of the

problem, there are other issues at work. John Sandeman, art director for *The Sun-Herald*, points out that the nature of Christianity means those outside the faith 'will never quite get it'.

"The Bible tells us that we come to Jesus and understand the truth about him by the Spirit," he says. "If coverage of Sydney Anglicans suddenly became perfect, either the media would have been converted or we would have become worldly."

Sandeman also believes that certain issues within the church, such as women's ordination and homosexuality, put us at a disadvantage with the culture. It's easy to forget that we are not part of the mainstream on these issues.

He also says the complexity of the churches is a factor. "If four codes of footy are hard to follow, how about all the denominations?" he says. "The Anglicans are even trickier; some of the states seem to play according to different rules. We probably could not make it harder for the media if we tried."

As many experts have also pointed out, the typical report on religion is delivered by correspondents with no inside knowledge.

Glenn Daniel says that most reporters have a 'textbook understanding' of the Christian faith. "This often leads to a situation where journalists receive some information, then based on what they believe about

Christianity, make the wrong conclusion," he says.

But as we look outside ourselves for answers, the truth is that not all negative coverage of Christianity can be blamed on external factors. Leigh Hatcher says that church organisations are often guilty of 'serving up conflict and confrontation in spades to an expectant and forever grateful media'. "Too much of this is unnecessary and in particular too much of it is political," he says.

Glenn Daniel agrees, saying that the coverage is often negative because it deserves to be. "As Christians, our behaviour and standards often don't reflect Christ," he admits. "We deserve the spotlight of community scrutiny on us. The test is how we handle that."

As hard as it may be to admit, sometimes the appropriate response to negative media coverage is to focus on ourselves. Shooting the messenger is always much easier, and is so often justified when it comes to the media. But this is not always the case.

In fact nearly all the experts contacted by *Southern Cross* believe that the first solution to poor media coverage is for every Christian to examine their own motives and actions. This can even be a great spur for us to demonstrate patience and love to our neighbours, and live in a way that commends the gospel.

"I think that a good, hard, honest look at ourselves is perhaps what is most required,"



Dr Peter Bolt

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Leigh Hatcher says. "Are we the 'light to the Gentiles'? Are we truly ambassadors for Christ, representing love, grace and graciousness in our community?"

John Sandeman believes humility is a vital starting point. "When Christians have made mistakes, we should admit it," he says. "We should not try to be too clever and hide behind denominational barriers."

"After all, church failures, like all human failures, are what the Bible leads us to expect."

So is that the final answer? Fix ourselves, and the problem will just disappear? Well, not quite. It may be a starting point, but there is still much that we can do to interact with the media.

One step is to consider how even negative or misleading stories can provide a chance to discuss spiritual matters with our neighbours. In a world where we so often struggle to initiate conversations on spiritual matters, negative press can open doors that otherwise remain closed.

Barney Zwartz, religious affairs writer for *The Age* and a committed Christian, says that if believers don't interact with the media, 'they simply hand the playing field to the secularists'.

"Christians should try to explain to non-Christians the real issues around the church, and where the media coverage is unfair or inadequate," he says. "Just say, 'I don't think that story had it quite right, and here's why ... this is what was missing, or this is the context'."

Why the media can't tell the truth

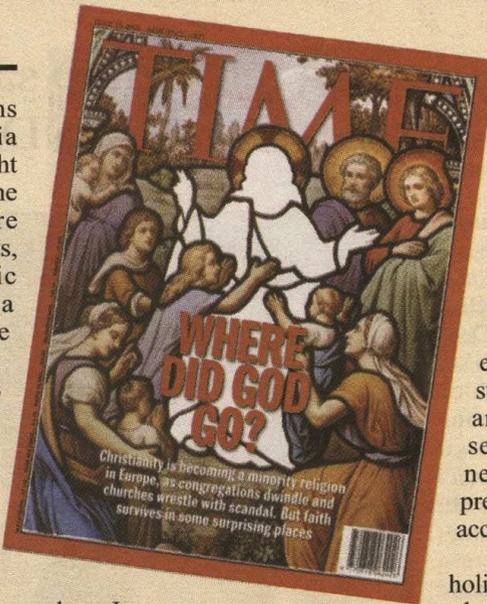
dominic steele

There are lots of reasons why the secular media usually doesn't get it right when covering Christianity. Some of those reasons are more obvious (uninformed journalists, mistakes in church public relations, etc), but there is a spiritual battle that cuts to the heart of the problem.

In chapter 8 of John's Gospel, Jesus points to a massive dividing line in the world, and it's not race, politics or gender. Jesus says the key issue in defining people is our spiritual paternity, and it's this issue that ultimately affects anyone's ability to grasp the truth – including those in the media.

Jesus is involved in a heated debate with the religious leaders of his day. He tells them, "If God were your Father, you would love me, for I came from God and now am here." But while one group has God as their father, Jesus implies that there is another group. For this group, God is *not* their Father, because they do *not*

Bishop Robert Forsyth, himself a frequent participant in media coverage of the Diocese, believes that a combination of honesty and the willingness to share personal testimony is the best way forward. "Share your positive experience and tell people why you persevere in a church



love Jesus or recognise him as Lord.

Where we stand on this issue of spiritual paternity will influence all parts of our lives, not least how we operate at work. As children, we will imitate our father. For journalists – those charged with reporting events truthfully – the question of truth comes sharply into focus. And the reality is that in newsrooms all around the world the dominant

that has so many issues," he says. "For example, don't talk about lay administration directly, but talk about the value of the sacrament and how it relates to Christ's death on our behalf. That could be a very personal moment."

It's true that most Christians

people are those who do not have God as their father.

Speaking the truth is more than just reporting accurately on what someone said or did. Speaking the truth is better defined as 'conveying information that accurately corresponds to reality'.

For example, it isn't enough for a report to be strictly accurate in that there are no false quotes or sentences. The whole story needs to be packaged and presented in such a way that it accurately describes reality.

The only way that we can be holistically truthful is if we grasp what lies at the base of all reality. What is this foundational truth? In John 8, it is the information that sets us free – the message that Jesus is the Son of the Father.

This doesn't mean that the atheistic journalist can't get it right when reporting the football scores or the result of an election. It doesn't even mean that their analysis or perception of events will be wrong at every point. But it does mean that the foundation

are often wrongly characterised, or made to feel irrelevant or marginalised, by the mass media. But perhaps the surest sign of irrelevance would be the absence of any coverage at all.

If we are to have any impact on our society through the media, it seems the answer is not to bury

of their universe – their basic worldview – is faulty, and ultimately they will never portray reality accurately.

Freely available, empirical information, like election results, is easier to come to agreement on. But reporting on 'personality' is harder than reporting on events.

Frequently, people who speak to journalists later feel they were misrepresented. How much more will this be the case where the 'person' being represented is the triune God? Spiritual truth is not empirically verifiable, but is God's self-revelation.

Jesus is the Son of the Father, you won't recognise what the Father's adoptive children are doing. It is misreading of motives that leads to much of the woeful reporting on 'Christian' news.

If we truly long to see the media coverage of Christianity change, we can't expect non-Christian journalists to suddenly get it right. We need to be praying and acting to see them recognise God as their Father and Jesus as their Lord and Saviour.

Dominic Steele works with Christians in the Media in Sydney.

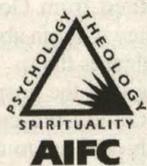
our collective head in the sand. While our leaders work to share the Christian message via the press, the rest of us must be prepared to engage the issues and play our part in the discussion. It may be difficult and painful, but it will certainly be worth the effort.

how to handle the media

- be prepared to examine ourselves; don't pretend the church is perfect; be humble and admit mistakes
- work even harder to live in a Christ-like way; be prepared to see ourselves as others see us
- be ready to give an account, and seize the chance to talk to people about Christian issues and faith
- Write constructive letters to editors, and contact local papers to share positive stories. "Local papers are always looking for opportunities to fill up their pages," says Roger Summerill.
- pray for Anglican Media Sydney and for our leaders!

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The good book in a bad world

The Bible has nothing relevant to say to non-Christians about ethics – or does it? asks ANDREW CAMERON

The great nineteenth century English Baptist preacher, Charles Haddon Spurgeon, was once asked to defend the Bible against various charges. "Defend the Bible?" he retorted, "I'd rather defend a lion! The Bible doesn't need defending. It can defend itself."

Yet Christians are called upon to mount a case for the validity of the Bible for today's watching world.

Once upon a time, 'the good book' was an unambiguously fond reference to the Christian Bible. But today, to call the Bible 'the good book' is generally to be sardonic or even sarcastic. Usually, we are being invited to sneer along with the speaker or writer of the phrase, for we are meant to understand that the Bible is a *no-good book*. It teaches gender differentiation. It has been used to justify wars, slavery and racism. It endorses authority, and asks for obedience. It opposes liberal sexual practice.

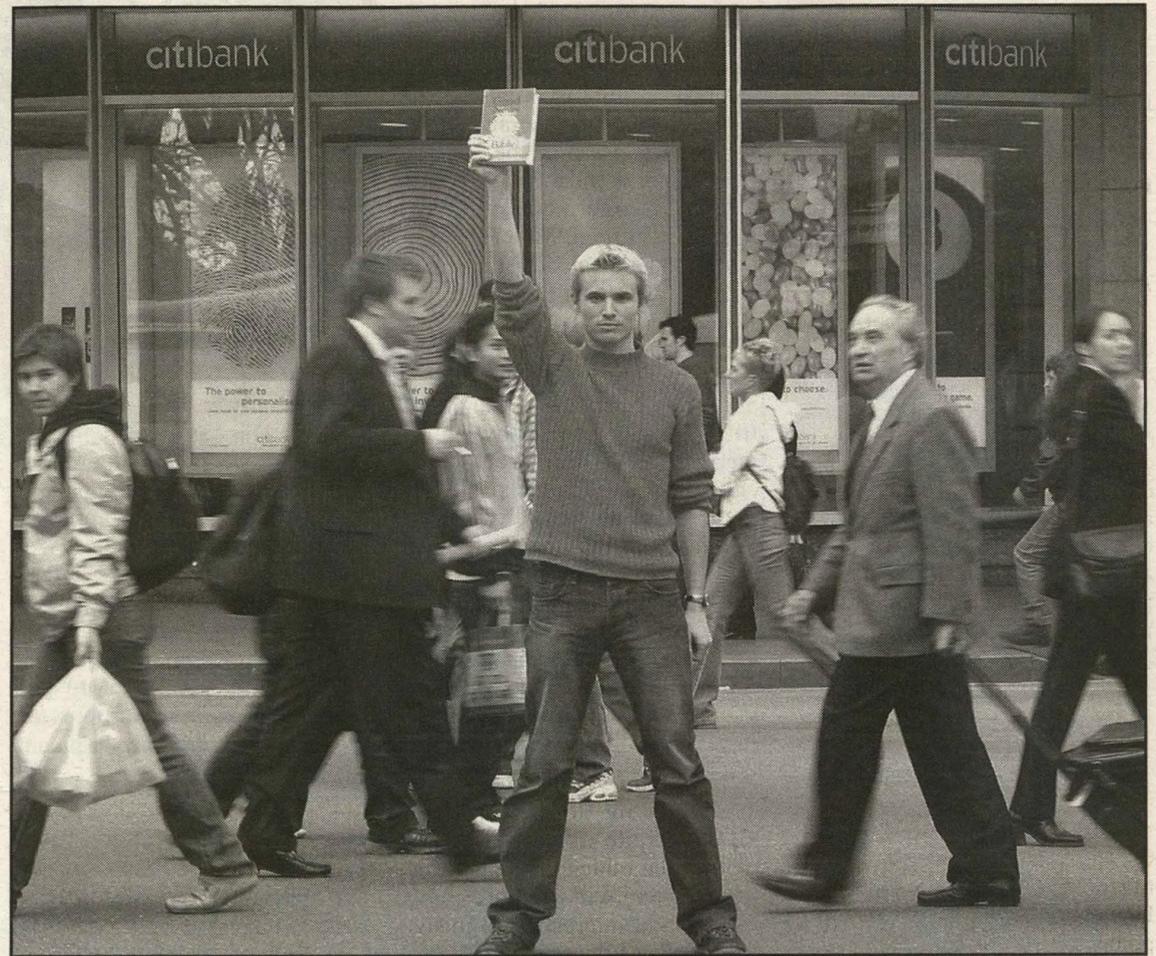
In an attempt to diminish its influence over the West, some have even described it as 'hate literature', by which they mean that actually, the so-called 'good book' has *always* been bad.

Is the biblical ethic unique?

People do seem to discover true and right things without the Bible. Those who compare religions point out, for example, that something like the 'Golden Rule', "Do to others as you would have them do to you", is found in every religion. Perhaps the Bible is not needed for ethics in any unique sense.

For Thomas Aquinas, we are surrounded by various kinds of law. We often think of 'law' as an oppressive thing, but for Aquinas, 'law' included friendly and helpful instruction from someone who wants us to prosper.

One such law surrounding us is natural law where human minds



have been made capable to comprehend our 'corner' of God's ordered universe. Humans can thus recognise, understand and participate in their nature and purpose.

But Aquinas' work clearly teaches that people need God's Spirit and his Word if they are to properly understand the natural law. While Aquinas' teaching is sometimes distorted – the main stress being laid upon unaided human participation in natural law with the necessary action of God's Spirit and Word being ignored – his account helps us to see how the Bible is 'unique' for ethics.

It is not 'unique' in the sense that people must read the Bible before making a true ethical deduction. People sometimes discover their part in God's eternal law (even if they don't call it that). But if Aquinas is right, then the Bible offers a unique *way of seeing* what surrounds us. In the Bible, God reveals the order of things, effectively 'decoding' the tangled complexities of life in the world.

Is the biblical ethic unitary or fragmented?

Everybody agrees that the Bible has many human authors. Surely it follows that these various authors have different views on right and wrong, and that the overall ethical message of the Bible is diverse or even fragmented. Those who believe that one divine author inspired the work of the several human authors must work to show how the Bible's ethic is unitary, not fragmented.

Of course there is a diversity of material in the Bible, but I want to suggest that all this material contributes to a theme that unites

the whole Bible. We have a clue when the Apostle Paul says that "Christ is the end of the law." (Romans 10:4) Something about Jesus unites his teaching with that of the Old Testament and 'finishes' the law'. Something about Jesus might even explain the other material in the Bible.

Archbishop Peter Jensen has recently written on this 'something' in *The Revelation of God*. He finds it to be *the gospel* – the great news that through the sacrificial death, resurrection and ascension of his Son, God has declared Jesus to be the Lord. The Lord Jesus has done everything necessary for sinful people to receive God's gracious favour and complete acceptance, both now and eternally. People receive this gracious favour simply by trusting the Lord of this gospel, Jesus Christ, who will faithfully bring God's promises to completion.

But how can this 'gospel' account for all the different material in the Bible?

The gospel is certainly said in different ways throughout the Bible, depending upon *when* it is said and upon *what kind* of biblical literature we are examining.

For example, in the Old Testament the gospel is seen in the re-establishment of a Kingdom of God, who gathers a new people after humanity's revolt against God in Genesis 3. A series of *covenants*, where God promises to commit himself to the people he has generously adopted, culminates in a 'new covenant' where Jesus Christ is Lord. The Bible is the record of God's covenant promises to his people. As such, every corner of it reflects or points to or expounds the gospel, even if Christ's supreme place in that gospel only becomes clear in the

Bible's later pages. Hence all the parts of the Bible are unified.

What, then, of the complaint that if God has done everything necessary, what basis for ethics remains? Paul anticipates this question after an extended discussion of the gospel. He twice poses the complaint as a rhetorical question: "What shall we say, then? Shall we go on sinning so that grace may increase?" (Romans 6:1). "What then? Shall we sin because we are not under law but under grace?" (Romans 6:15).

The stunning news of God's free and gracious favour unmasks a common human assumption about Christian ethics. People assume that the only possible motivation to do right is in order to gain God's favour and avoid his displeasure. It therefore follows that to remove this motivation removes any reason to 'be good'. That is, to say that God freely gives forgiveness and acceptance to sinners removes, it is thought, their only motivation for doing good. If people have been freed from God's condemnation, they will run about doing evil as it pleases them.

But in the logic of the gospel, the reverse is actually the case. People are somehow freed to discover new and interesting ways of living. Paul speaks of a kind of 'conduct' which is 'in a manner worthy of the gospel of Christ.' The gospel can shape who we are, and what we do.

To conduct ourselves in a manner worthy of this gospel, then, would include the same kind of commitment to justice, the same intention to love, the same operation of mercy and forgiveness in broken relationships, the same openness to the inclusion of others, and the same commitment to

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life. Unsurprisingly, we see all of these and more in the various commands and exhortations of Scripture.

But surely such a conclusion brings with it the frank admission that the ethic of the gospel is of no use to a watching world, since in the Bible's account of this watching world, it is 'watching' precisely because it refuses to submit to Christ or to accept his gospel with faith and repentance. Can the Bible assist societies' ethics in any way?

Is the Bible of any use for the watching world?

Christians certainly show a tendency to think that it is not. In mounting arguments in the public forum, Christians are almost entirely reliant upon empirical and sociological data, and upon arguments that predict the outcomes of various proposals and practices. There may certainly be a place for such argumentation. But a lack of confidence in the place of the Bible has conspired with clumsy or self-interested examples of its use to ensure that it is rarely mentioned by Christians outside of their church communities.

But consider what has called those communities together in the first place. Professor Oliver O'Donovan (Regius Professor of Moral and Pastoral Theology, University of Oxford) has comprehensively shown that, historically speaking, the gospel-ethic of church communities has decisively shaped the world. The church's way of being a community has 'rubbed off' on the West.

The Bible has given us the modern liberal order, through its influence on people over millennia. The Church and churches of God's Son are political entities which have four features of liberal order: the *freedom* of liberal order; the *merciful judgements* of liberal order; the *natural right* of liberal order; and the liberal order's *freedom of speech*.

Churches exhibited these features to surrounding communities, and tyrants and monarchs were forced (sometimes kicking and screaming) also to give such good things to the communities they governed. The best practice of Christ's church brings with it the best possibilities for the best kind of liberal order. Where Christ rules his people justly and mercifully by his freedom-giving Word, human societies cannot help but follow.

It is possible to overstate O'Donovan's thesis by ignoring the many embarrassing lapses by leaders and members of flawed church communities that litter history. But those lapses do not invalidate his thesis, since the Lord uses the same gospel by which he forms churches also to call churches to repentance.

Can the Bible offer any concrete guidance?

It seems only to have shown how the Bible has an indirect effect on the watching world. Can it offer more concrete guidance? Are its gospel-principles enough to translate into practices? And, is it so far distant from us in time and culture that it can say little to modern capitalist, post-industrial

Time Christians took a stand for the Bible

analysis

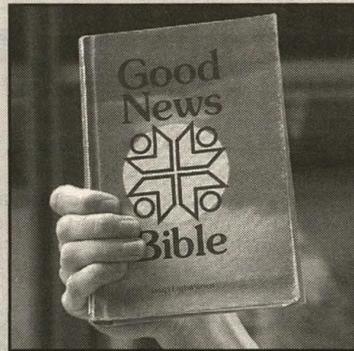
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The gospel has always informed Christians in the way they interact with society.

One of history's landmark achievements in social action was the decision of the British Parliament to end the slave trade. This was largely thanks to the work of William Wilberforce, a keen evangelical Christian.

In Australia, Lancelot Threlkeld from the London Missionary society, who worked with Aborigines around Lake Macquarie, spoke out against their harsh treatment by white settlers. Wilberforce and Threlkeld, because of their understanding that all humans are made in the image of God, defended the humanity of those who were being exploited.

God's love shown in Christ motivates Christians to love people around us. One way this



love for our community is seen is the Church's involvement in the political process. When the Israelites were in exile in Babylon, God instructed them to 'seek the welfare of the city' (Jeremiah 29:7). Likewise, Paul in 1 Timothy 2:1-7 exhorts us to pray for our rulers as the government sets the conditions under which gospel proclamation can proceed. This issue is of real concern for Australian Christians today as anti-discrimination and religious tolerance laws are increasingly scrutinised.

Church lobby organisations such as the Diocese's Social Issues

Executive, as well as individuals, have the role of encouraging our leaders in their difficult job of administering justice and offering advice based on our biblical understanding of the world and how God has ordered it.

But increasingly, Christians need to urge their leaders to make decisions in line with the values upheld in the Bible.

Our society is drifting from its roots in the Judeo-Christian tradition. The result for Christians is that we increasingly find ourselves on the defensive. Values and protections that have always been upheld in law – such as the uniqueness of marriage and the protection of the vulnerable – are being challenged.

This was made clear in the recent debate over the lowering of the age of consent for homosexual males. There was a clear disagreement over the good that was to be achieved by the reform. Those who wanted the law to remain as it was argued

that the most important value at stake was the protection of children in society. Those who argued for change did so on the basis that equality was the most important value that needed to be established.

The battle was about the role of the law. Does it exist to protect the weak and vulnerable, or to establish equality?

While equality is important, Isaiah 1:17 suggests that when the protection of the weak and vulnerable will be compromised by the establishment of equality, protection should be the priority.

Equality won out when the NSW Parliament passed an Act that makes it legal for a 40-year-old male to have sex with a 16-year-old boy.

Christians must continue to articulate a biblical position on these issues, precisely because we love our community and believe that God's way of life is the best way of life. We also speak out of our obedience to God as he calls us to be salt and light in this world.

societies?

Christianity can offer 'relational thinking' to the watching world. Despite its deep dependence on the ethics of the gospel, such thinking will be entirely accessible and interesting to many people, regardless of their religious persuasion. This is already being done quite extensively in the works of Australian Christian ethicist Michael Hill in his book, *The How and Why of Love*, and through UK corporate and government theorist Michael Schluter, who runs the Relationships Foundation.

Sometimes, it is true, biblical ethics are contrary to practices and proposals in our society. This has been true for different issues in every age. On the Christian account of social reality, life between the Church and the watching world sometimes occasions deep clashes between them. So when the Romans sought peace by viewing gladiatorial blood sports, this occasioned frequent and energetic appeal to the Bible to show Romans the bankruptcy of their practice, and to call them (by means of the gospel) to the real and lasting peace of the gospel.

Defend the Bible? I'd rather defend a lion! The Bible doesn't need defending. It can defend itself – I agree with Spurgeon, although this might seem difficult after the rather long defence of the Bible I have just mounted.

I have argued that the biblical ethic is unique, unitary, socially useful and quite practical. Unique to the Bible is its particular 'decoding' of moral experiences and moral order. The unitary theme of the Bible, the gospel, brings intelligibility to the diversity of its ethical material. The biblical ethic is so useful to the watching world that modern liberal order emerged from it, and the Bible's ethic is so practical that it can offer something like 'relational thinking' while also being able to confront various social practices.

When Spurgeon said that the

Bible can 'defend itself', he obviously meant that it has to be read. I have certainly found that the more I read the Bible in the company of a community who love the gospel and its Lord, the less worried I am about the Bible and the more gratifying and clear do I find its message to be. I suspect that many have also found something like this.

Perhaps this matter of reading contains the real answer to the question I posed at the start of this article.

The Bible certainly remains a good book for the watching world. But the watching world is less and less aware of the powerful good news that lies within its pages. This is partly due to the understandable reaction of people who, gripped by their own concerns, find the first call of the gospel to cut across them unpleasantly. But perhaps it is also partly due to us, who have allowed their reaction

to silence our use of the Bible and to embarrass us about its gospel.

But the Bible, its gospel, and its gospel-ethic doesn't belong finally to the Church. It is the property of God, who calls people to himself through it. The Church is serving the world, not itself, when it refers to the Bible, because through the Bible's gospel comes the chance for people to decode difficulties and conundrums within their politics, their working relationships, their close relationships and even within themselves. We show it to them in the way that one beggar offers another beggar food.

So rather than sidelining the Bible in our debates with a watching world, my hope is that we become adept at outlining its arguments, explaining its gospel trajectory, and laying before people the dream for humanity that God has recorded, through human authors, within its pages.

This is an edited version of this year's third Halifax-Portal Lecture, given by the Rev Andrew Cameron, lecturer in ethics at Moore College.

The Halifax-Portal lectures are held annually and sponsored by the Anglican and Roman-Catholic Bishops of New South Wales.

The theme of this year's series was 'Christian Ethics – what has the Church to say about how to live and why?'

In other lectures, Dr Megan Best spoke on medical ethics in light of modern technologies, Dr Bernadette Tobin, spoke about how the Christian concept of unconditional love bears on the way we view individuals, while the Rev Dr Gerald Gleeson spoke on the relevance of the Church's teaching in our pluralistic society.

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Campsie Anglican Church Mandarin Chinese Congregation Requires a Minister

This Chinese congregation in the inner western Sydney suburb of Campsie presents exciting opportunities for a new minister to commence in February 2004. The ongoing work includes building up this relatively new congregation of around 70 persons and reaching out to the very large numbers of Chinese people who live in the Campsie area. The role requires a person who is able to teach the Bible effectively in Mandarin and who is committed to evangelism, discipleship, and leadership training ministries. The successful applicant will work as part of a cross-cultural ministry team in this multicultural part of Sydney. A person qualified for ordination in Sydney Diocese is desirable. Enquiries are welcomed.

Contact: Rev David Gilmour (Senior Minister)
Home (02) 9983 9804 or Mobile 0418 162 966
Email dwgilmour@msn.com.au

Or post CV to: PO Box 193, Campsie 2194 Australia

St John's Church, Anglo Rd, Campsie

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Chinese Minister

With the resignation of the Rev Irene Mok **St John's Parramatta** is seeking suitable applicants for the full time position of Assistant Minister to lead Cantonese and Mandarin speaking congregations. The minister would be responsible for the oversight of these two congregations. This person needs to speak fluent Mandarin, Cantonese as well as English.

For expression of interest, other enquiries or applications with CV, address to:

Canon David Mulready, PO Box 1443, Parramatta 2124
Phone: 9635-5904 or 9893-8677

Applications close July 15

CHILDREN'S WORKER POSITION

Darling Street Anglican Church are looking for a Children's Worker in 2004.

The position involves:

- Working with a team of people involved in children's work
- Teaching SRE (scripture) at local primary schools
- Oversight of our Sunday children's ministry program
- Be involved with the team for After school club and annual holiday club
- Oversight of our Child Protection Program

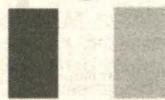
The successful applicant will have a passion for children and an ability to implement our children and youth strategy

The structure of the job is flexible. It could be full time or part time and could suit males or females. There is a possibility to combine this position with other ministry opportunities with adults. Theological training is an advantage but not prerequisite

The package for remuneration will be negotiable according to the qualifications and experience of the successful applicant. It may include the provision of accommodation.



Darling Street



ANGLICAN CHURCH

Please reply to:

Edward Vaughan
Darling Street Anglican Church
31 O'Neill St Lilyfield
p - 9810-7483
e - ed@darlingst.org.au

Accountant / Administrator

A Christian foundation based in the city is looking for a bright, enthusiastic cheerful person who is highly organised and flexible, to join their small but friendly team.

This role will suit a candidate who has had exposure to a busy environment and who is capable of juggling a number of tasks. Ideally the person will possess a minimum of 3 years experience in an office/personal administration role, be able to manage a set of accounts to P&L and Balance Sheet, be mature minded, and have strong written and verbal communication skills. Ideally we are looking for 1 person to fill this position on a FT basis, but are open to considering 2 part-time appointments for the accounting and administrative function.

For more information contact: Michael Allen
Ph: (02) 8259-0411 email: mallen@opportunity.org.au



GENERAL MANAGER WELFARE SERVICES DIVISION

ANGLICARE is one of Australia's largest, and most vigorous care organisations.

We are seeking an enthusiastic and experienced General Manager who will join ANGLICARE's Senior Management Team and provide leadership for the diverse range of over 70 programs that make up the Welfare Services Division.

You will be a strategic thinker, possess high-level management skills and demonstrate a history of operational success within a community services environment.

You will be an effective communicator with the capacity to motivate staff to achieve quality program outcomes. You will also possess strong financial management skills and display a thorough understanding of accountabilities under OH&S legislation.

An attractive remuneration package will be offered for this Senior Management position located at Parramatta. It will suit a committed Christian with active church involvement.

Please telephone Jennifer Saunders on (02) 9895 8025 to obtain copies of the Position Description and Selection Criteria. Written applications should be forwarded by 18 July 2003 to: Ms J. Saunders, Executive Secretary, ANGLICARE Diocese of Sydney, PO Box 427, Parramatta 2124.

For more information:
www.anglicare.org.au

ANGLICARE is an
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CO-ORDINATOR YOUTH PROGRAMS

ANGLICARE Migrant Services at Cabramatta is seeking to employ a highly motivated and experienced person to Co-ordinate a Youth Team, consisting of 7 professional caseworkers.

The 3 Youth Programs are Reconnect, JPET (Job Placement, Employment and Training) and JOSP (Juvenile Offender Support Program). The programs work with at risk young people and their families from the Liverpool and Fairfield LGA's. Programs have a focus on people from Indo Chinese backgrounds and include early intervention strategies.

This position will be full time for an initial 12 month period.

You possess:

- demonstrated skills and experience in program management and supervision of staff
- skills and experience in case management and community development
- ability to develop work plans, write funding submissions and fulfil government requirements
- excellent communication and networking skills
- experience working with people from diverse cultures and refugee backgrounds
- tertiary qualifications in Social Work or related fields

Salary is in accordance with appropriate award.

This position would suit a person sympathetic to Christian values.

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

For an information package and selection criteria, please phone (02) 9755 0233. Your written application should address the selection criteria and be forwarded by 28 July 2003 to: The Manager, ANGLICARE Migrant Services, P.O. Box 874, Cabramatta NSW 2166.

For more information:
www.anglicare.org.au

ANGLICARE is an
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Macquarie Fields Baptist Church

is seeking a person to help lead and develop music within the church. We are also looking for more musicians. These positions are voluntary.

For further information call Don Watson on 9605-9308 or email macquariefields@baptistnsw.asn.au

St Matthew's Manly Occasional Childcare Centre

Has a position available for a trained permanent childcare worker. Times: Monday-Friday, 8.30am to 3.00pm. Enquiries please ring Director on 9977-6415 for a job description.

Applications must be in writing including two references (one of which must be from the minister of the church attended) addressed to:

Director, St Matthew's Care Centre Inc, 1 Darley Road, Manly NSW 2095

Youth / Children's Worker required in 2004

Do you have a heart for reaching young people with the gospel?

Applications are invited from suitably qualified/experienced people.

Duties would include oversight of various ministries including youth groups, youth church services, leadership training, School Scripture and Children's Church.

The role would encompass networking with other churches in the area.

Salary and conditions negotiable.

Initially, please contact
Lindy Francis, Churchwarden
at St Paul's Anglican Church,
Chatswood on 9958-0133
or 0408 839 927

Part-time Position Mothers' Union (MU) Office Worker

To work 15 hours a week (three days 10.00am - 3.00pm)

Skills Required:

- Computing
- Office Management
- Bookkeeping
- People Management

For further information phone Wendy Mayer (02) 9489-0446 or phone Rona McKenzie (02) 4226-9464

Please apply in writing before 31st July 2003 to:

The President,
MU Office
St Andrew's House
Sydney Square 2000

Marking envelope "Confidential - Part-time Position"

Notice to all intended job applicants

It is an offence under the NSW Child Protection (Prohibited Employment) Act 1998 for a person convicted of a serious sexual offence to apply for a position which involves contact with children or young people.

Relevant checks of criminal history, apprehended violence orders and previous disciplinary proceedings will be conducted on recommended applicants to such positions.

Ministry Opportunities: North West Australia

The Bishop of North West Australia with the help of the Bush Church Aid Society is seeking an experienced minister for the important Pilbara mining towns of **PARABURDOO-TOM PRICE**. Commitment to Bible teaching and Discipling is essential.

For further details contact:

Canon Brian Roberts at BCA tel (02) 9262 5017

or

Archdeacon Bill Warburton, PO Box 140 Geraldton WA 6531

Email: bishop@anglicandnwa.org

CANON RODERIC JOHNSTONE

1914 - 2003

John Roderic Lindsay Johnstone was born at Parramatta in 1914, son of Archdeacon Samuel Martin Johnstone and Elyne, and was educated at The Kings School.

He was ordained by Archbishop Mowll. While curate at St Clement's, Mosman, he married Beryl Boothroyd in 1941. He pastored St Paul's, Carlingford and was then rector of St John's, Beecroft for forty years.

His initiative secured the survival of Arden School and the existence of Beecroft Chesalon. He planted a church at Beecroft South. He lectured in Church Law at Moore College, and during World War II he was on a committee that advocated on behalf of anti-Nazi German internees.

Archbishop Loane appointed him a Canon of St. Andrew's Cathedral Chapter. He was a member of the Property Trust, General Synod, the Diocesan Standing Committee, General Synod Canon Law Commission, and various school councils.

Archbishop Gough was frustrated in 1960 with four who resolutely opposed the new church constitution: Knox, Robinson, Shelley and Johnstone. However, Dr Gough soon made him an honorary canon. Committed to the Anglican Church League, he would never allow himself to be owned. Allan Blanch has written of his "great integrity and adherence to principle" and of his constructive attention to detail in the wording of ordinances.

He was Cranmerian regarding Communion and critical of vogue congregationalist ecclesiology, but appreciated the balance recently outlined by Paul Barnett. He wrote booklets on church law, episcopacy, the ordained ministry, and the after-life, as well as a tract on the Holy Spirit.

In retirement he ministered at St. James' Turramurra. Deeply bereft by Beryl's passing in 1999, he pressed on.

I loved and admired my father. He led me into the Kingdom. He was prepared faithfully to take up his cross. He wore the helmet of salvation. He aimed to be ready to meet Christ and lived by his family motto, "Nunquam Non Paratus"; "Never Not Ready"; and he would send out the call, "Make sure that you are also ready!"

Lindsay Johnstone

Sydney, we can afford church!

continued from page 9

Yet God says, "Do not covet."

Where has all that extra cash gone? Gittins' list includes bigger and better houses, more cars per household, more electricity-consuming gadgets, private schools, pets, and leisure, dining and entertainment.

He concludes his column with a pointed analysis: "We're hooked on the false promise of materialism - the next dollar we spend will be the one that finally makes us happy - and because, as herd animals, we're possessed by the need to fit in and, if possible, get to the front of the herd."

The diocesan Mission requires people who love Jesus to give of their wealth to finance an explosive work of God, to see a massive sea of people rescued from hell into the bliss of heaven.

The choice is, do I buy that new toy, or give those funds to pay for more ministry? Do I value that

DVD player more than another soul enjoying eternity in heaven? Can I do without that wide screen digital TV so that \$10,000 can go to Youthworks to help finance a worker who will equip someone else to introduce a child to Jesus? Is expanding the facilities at Moore College more important than spending all my money on a six-month back-packing trip in Europe? Should I help my church pay for an assistant minister, or should I buy another investment unit? These are all real choices for many Anglicans.

Am I saying we cannot enjoy DVDs, investments and holidays? Certainly not! But the fact that many Anglicans can afford such God-given luxuries means we can choose to forgo them in order to not only afford church, but ministry expansion as well.

What will you choose?

The Rev Zac Veron is rector of St. James', Carlton



ANGLICAN
RETIREMENT
VILLAGES
DIOCESE OF SYDNEY

Development Manager

Anglican Retirement Villages is one of Australia's largest aged care providers, committed to creating communities of Christian care. As part of the organisation's growth and renewal strategy, ARV has over \$300m worth of capital works projects to deliver throughout the Sydney metropolitan area over the next six years.

To ensure the success of these projects, we are seeking an **enthusiastic and entrepreneurial professional** to provide the leadership and expertise to deliver a product from **initial concept** to final commissioning and occupation, utilising a variety of procurement methods.

Reporting directly to the Group Manager, you will have an established track record in the total construction project life cycle, and demonstrate a creative and rigorous approach to the **identification and acquisition of suitable sites**. You will need to work closely with the Project Manager during the design and construction phases, utilising strong people skills to co-ordinate the operational and marketing functions of the organisation with the development arm.

It is envisaged that you will have extensive experience in the property development arena with relevant tertiary qualifications, and be fully conversant with the NSW planning process. An attractive salary package will be negotiated with the successful applicant.

An understanding of, and a creative approach to the application of Christian witness principles would be highly regarded. This is a unique opportunity for an active Christian professional to make a significant contribution to a vital and growing industry.

Contact Paul Bradley, General Manager - Capital Projects
on 9634 0525; Fax 9894 1456; Email: paul_bradley@arv.org.au

or forward your resume to:

Anglican Retirement Villages, Diocese of Sydney
PO Box 284
Castle Hill NSW 1765



THE CARE THAT CHANGES LIVES

ADOLESCENT AND FAMILY COUNSELLOR

ANGLICARE is one of Australia's largest and most vigorous welfare agencies and a vital part of Australian caring. ANGLICARE Macarthur/Liverpool Region, requires the services of a qualified Counsellor, full time, for their Adolescent and Family Counselling Program located at Campbelltown.

The successful applicant will develop an appropriate program of intervention and prevention from a range of family therapy modalities for young people and their families.

You will possess:

- tertiary qualifications in psychology, counselling or social work
- post graduate clinical experience in professional counselling with young people and their families
- well developed written and verbal skills
- current driver's licence and comprehensively insured motor vehicle.

This position would suit a person sympathetic to Christian values.

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

For an information package phone 4625 4666. Written applications should be forwarded by 18 July 2003 to: Regional Manager, ANGLICARE, PO Box 712, Campbelltown 2560.

For more information:
www.anglicare.org.au

ANGLICARE is an
equal opportunity employer

Opportunity for Christian GP in Noosa Qld.

Fully computerized, mixed billing practice. Prefer VR

Contact:

Dr Peter Johnson
Victory Medical Practice
Ph: 07 5449 0215 (h)
07 5449 7560 (w)

email:

pljnoosa@ozemail.com.au

Children's & Youth Ministry at St Andrew's Abbotsford

Applicants may apply for one or both of the two positions below.

1. Children's Ministry

2 days per week, including Sunday mornings & Tuesday mornings.

2. Youth Ministry

2 days per week, including Sunday afternoons & evenings.

Contact Jacinth Myles
9713-8059 or
stabbotsford@hotmail.com

ACCOUNTANT'S ASSISTANT (PART-TIME)

A Christian overseas aid agency based in the city is looking for a bright, enthusiastic cheerful person who is highly organised and flexible, to join their small but friendly team.

This role will suit a candidate who has had exposure to a busy environment and who is experienced in managing accounts payable, bank reconciliations etc. Ideally the person will possess a minimum of 1 year's experience in an accounts role.

The role is 2 to 3 days per week.

For more information contact:

Michael Allen
Ph: (02) 82590411
email:

mallen@opportunity.org.au



"... a church to bring your friends to."

Church Administrator - Full Time

Figtree Anglican is an evangelical, growth orientated church in suburban Wollongong. On average, 1100 adults & children attend across five services each weekend.

The Church Administrator is responsible for managing the day to day administrative functions of the church; project managing key church events; oversight of usage and maintenance of the church facility; oversight of electronic systems; and for facilitating effective liaison between staff, ministry groups and people external to the church.

Applications for this position are invited from Christians prepared to commit to Figtree Anglican Church's vision and values. Proven leadership and team skills, with experience in managing projects and multiple tasks are essential, as well as highly developed interpersonal and communication skills, and experience in using the Microsoft Office suite of software. Salary is negotiable, depending on skills and experience.

To discuss the position or to obtain an application package, contact Karen Dixon on (02) 4272 1322
Email karen.dixon@figtreeanglican.org.au

Applications addressing the position criteria and including referees to be received by 18/07/2003 - marked Confidential

Rev. Rod Irvine, Senior Minister
Figtree Anglican Church
PO Box 7, FIGTREE NSW 2525

An exciting opportunity for ministry.

Pendle Hill Church of Christ (in Sydney's western suburbs) invites applications for the position of Full time Children's Worker. The successful applicant will be passionate about working directly with children and developing teams of volunteers to work with children accustomed to church activities and those on the fringes of church life. This includes children in our shelter and homeless children, as well as those from refugee and asylum seeker families. This is a challenging position that will require the applicant to be a member of a committed team working and living with the poor and disadvantaged. Anyone interested in this position should contact:

Bruce Pederson, Senior Minister, Pendle Hill Church of Christ
Locked Bag 1, Pendle Hill 2145
Ph: 02 9636-7400

Evocative hostage tale that both warms and breaks the heart

BEL CANTO
BY ANN PATCHETT
HARPER COLLINS, 2003

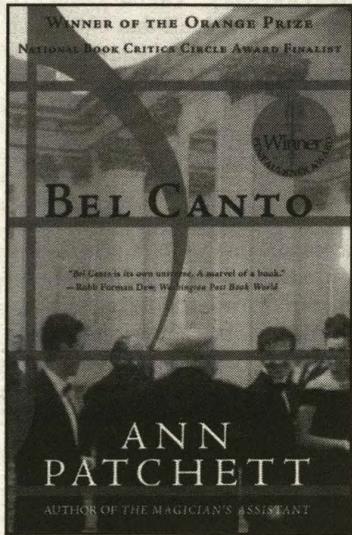
On December 17, 1996 terrorists from the Tupac Amaru Revolutionary Movement (MRTA) took over the residence of the Japanese Ambassador in Lima, Peru during a diplomatic reception. About 800 people were taken hostage. Most of the captives were released within a few days, however it was not until April 1997 that the final 71 hostages were released and the situation was resolved in a bloody confrontation.

Novelist Ann Patchett does not name the South American country where *Bel Canto* is set. But the arrival of armed guerrillas at an ostentatious State dinner and the lengthy standoff cannot but recall the Peruvian incident.

When an impoverished South American nation approaches Japanese businessman Katsumi Hosokawa with the request of assistance he is not interested. It's only when the name of Roxanne Coss is mentioned that Mr Hosokawa begins to pack his bag. An American soprano, Coss is something of a superstar in the world of opera. And Mr Hosokawa is an avid opera fan.

The occasion is attended by diplomats and ambassadors to the host country and local heads of industry. And about twenty terrorists. The only person missing is the one the invaders seek – President Masuda.

Releasing most of the hostages within a matter of hours, a small group of 39 men and one woman – Roxanne Coss – remain. The hostages and their captors are beguiled and calmed by the rich voice of the opera singer. But



Roxanne is not the only character with the capacity to charm. Strange relationships begin to develop between hostage and captor. The guns are put away, rules are relaxed and friendships arise. The impact of kindness towards those who have been oppressed has profound consequences.

Through Patchett's deft characterisation and evocative prose, the reader is lulled into optimism. But reality is harshly reintroduced, with devastating consequences.

The winner of the prestigious Orange Prize, *Bel Canto* is at once heart-warming and heart-breaking. Most interesting is how people respond to the situation. It brings out the best in some and the worst in others. For one man it reawakens the love he had for his wife, another questions if he knows his spouse at all. The reaction of the two priests is perhaps most telling. While one flees at the earliest opportunity, the other, who is offered his freedom, chooses to stay and minister.

Sarah Barnett

Seeing evangelism as more than just words

CHARACTER WITNESS
HOW OUR LIVES CAN MAKE A DIFFERENCE IN EVANGELISM
BY CHRISTINE WOOD
IVP, 2003

Before the end of the first chapter, I had already categorised *Character Witness* as a 'Yes, but...' book. That is, a book that says some good things, but that still generates a certain sense of unease. However, by the end I was far more positive.

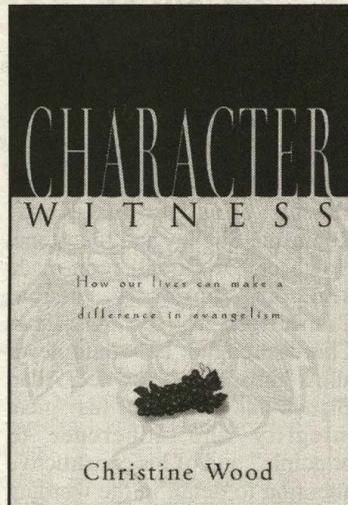
My greatest reservation stemmed from the fact that in structure, method and content, *Character Witness* is not driven by the Bible. The relational characteristics that Wood identifies have been selected by observation and personal experience (that is, common wisdom) and then dressed up in Scriptural garb.

The connection between the common wisdom and the biblical content often seemed strained or superfluous. As I read on, I encountered uses of Scripture that rang alarm bells.

But as I continued to read, it occurred to me that I was criticising an apple for not being an orange. I should just enjoy it as an orange. There is nothing wrong with reflecting on common wisdom; there is much we can learn from perceptive observers.

The strength of this book does not lie in its exposition of Scripture, but in its insightful reflections into relationships and outreach.

Having relaxed a little bit, I



actually found Christine Wood to be inspirational in many ways. Her passion for evangelism, her integrity in relationships and her application of her confidence in God's sovereignty both rebuked my complacency and lifted my eyes to see the opportunities around me.

Wood's central thesis is that effective evangelism is largely dependent upon the quality of the relationship between the Christian and the non-Christian. Christians are obliged to adorn the gospel by their behaviour, and the quality of our lives receives far more attention in the Scriptures than does the precision of our words.

This is familiar territory for many of us, but the distinctive contribution that Wood makes is to emphasise that our godliness is not limited to our morality, but must also be evident in our relationships.

For this reason *Character*

Witness has a focus on the personal characteristics that contribute to meaningful relationships. She suggests that these characteristics include being "intentional, gracious, focused, pure in heart, buoyant, wise, patient, empathetic, reflective, insightful, hospitable, creative and consistent" (page 12).

Under these headings, Wood makes many helpful suggestions as to how we can cultivate genuine and meaningful relationships with people in general, and with non-believers in particular.

One point that I found particularly helpful was Wood's emphasis on the sovereignty of God, who brings opportunities for us to reach out to others. If we realise that no-one comes into our lives by accident, we will be much more inclined to make the most of every opportunity.

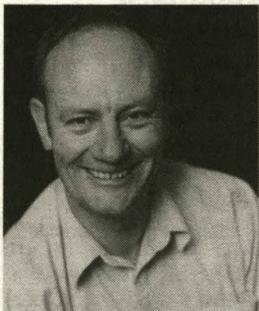
An associated point is the sovereignty of God's work in the lives of others; we don't need to try to 'close the deal' in every interaction. Rather, as we relate with integrity and godliness, God will do his work.

Character Witness is an easy and enjoyable read. The study guide suits it well to being used as a basis for discussion in a reading group. It may be that, as a book coming from slightly outside our particular tradition, it has a helpful contribution to make as we think about reaching the lost around us.

Tim Bowden

Tim Bowden is a full-time evangelist with Evangelism Ministries

Macquarie Christian Studies Institute
invites you to its Annual Address:



Tim Costello
in Epping, August 20, 2003 on
**Walking the Line between
Church and the World**

Details: call MCSI on 02 9850 6133
or visit www.mcsi.edu.au

MCSI - Bringing Faith to Life



Distraction or Adornment?

Teaching Christian Ethics
in the Missionary Church

15&16 September 2003

A conference ideal for all preachers and ministry trainees.

Speakers: Andrew Cameron & Brian Rosner
(+ seminars)

Venue: Moore Theological College, Newtown
Organised by College of Preachers Anglican Diocese of Sydney

Cost: \$75 includes morning teas and lunch

Registration: Chris Hanger
(ph 9558 1773, email minnamorra@aol.com)

Wollongong Conference 14-15 August 2003:

Timely reminder of the Bible's relevance in a world full of issues

1ST CENTURY ANSWERS
TO 21ST CENTURY
QUESTIONS
SMBC PRESS, 2003

In a society that says the Bible is irrelevant to today's questions, Sydney Missionary and Bible College Press has produced a work that reassures Christians that the exact opposite is the case.

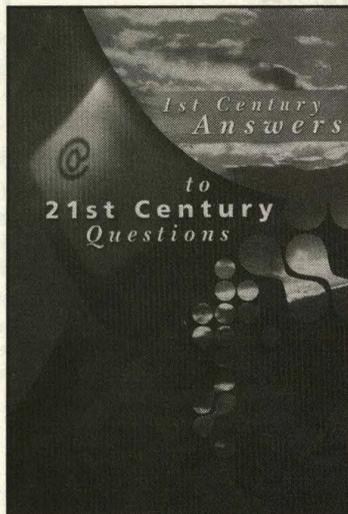
1st Century Answers to 21st Century Questions examines a range of significant issues in the lives of Christians today in the light of biblical material.

The 14 chapters are a compilation of addresses given at SMBC's Principal's Hour.

Contributors include SMBC Principal David Cook, along with other well-known figures such as John Chapman, Ray Galea, Simon Manchester and Neil Chambers.

The topics range from the cross of Jesus, the place of Christian experience and guidance to ethical issues such as alcohol, pornography and homosexuality.

In one chapter, David Cook grapples with the issue of depression and counselling. He talks about why some 'Christian coun-



selling' can be extremely damaging. He writes that many Christian counsellors are cautious about using the Bible and are informed rather by theories developed by people like Freud.

He argues, however, that counselling will only be effective when practices outlined in the Bible are engaged. He shows that the Bible is concerned about the renewing of people's minds, thus pastoral counselling must be concerned with the mind, not simply emotions.

Secondly, he points out that

while we can learn from the past, dwelling on the past can lead to an unhealthy level of introspection. The Bible, rather, urges us to look forward to the sure and certain hope we have in Christ and how we can live proactively for this future.

If you read this book hoping to find exhaustive material on any of the topics addressed, you will be disappointed.

Each chapter is by no means the last word on any of the subjects. A whole book could be devoted to each (which in every case it has been, many times over).

Rather, *1st Century Answers to 21st Century Questions* serves as a handbook to start you thinking about a given issue as it arises. The Bible references and additional reading material provides you with the tools to take the next step.

This book will be an invaluable resource to full-time Christian workers and Bible study leaders.

But it will also be a great help to anyone who is earnestly seeking to grapple with God's word and apply it to their life.

Amy Butler

Finding God's purpose for your life

One of the biggest selling books of the year in the US is an openly Christian title that encourages readers to serve God and become like Christ. Now *The Purpose Driven Life* is helping churches in Sydney to grow.

Number one on the *New York Times* Best Seller list is not a bad recommendation for *The Purpose Driven Life*. Many people would already be familiar with Rick Warren as author of *The Purpose Driven Church*, which detailed his strategy for the planting and growth of Saddleback Valley Community Church in California.

His new book comes as part of a fully integrated program, aimed at churches and individuals, to be completed over 40 days. It includes a program of sermons, music, and small group videos with study guide.

Earlier this year, the program was used by the seven churches in the 'City of Willoughby Anglican Churches' network.

the book

The Purpose Driven Life addresses the individual through 40 daily devotional readings. Each 'purpose' is examined in detail over a seven-day period.

Warren's aim is to help the reader discover 'what on earth am I here for?' Week One sets the agenda with that question. Then the answer follows: you were planned for God's pleasure; formed for God's family; created to become like Christ; shaped for serving God; made for a mission.

The 40 day division is deliberate, given the Bible's empha-

sis on this period of time for spiritual transformation. But it also fits in with the wider use of the book as part of the '40 Days of Purpose' Campaign' (visit www.purposedriven.com). The book is stimulating on its own, but it is in the context of the campaign that it really has impact.

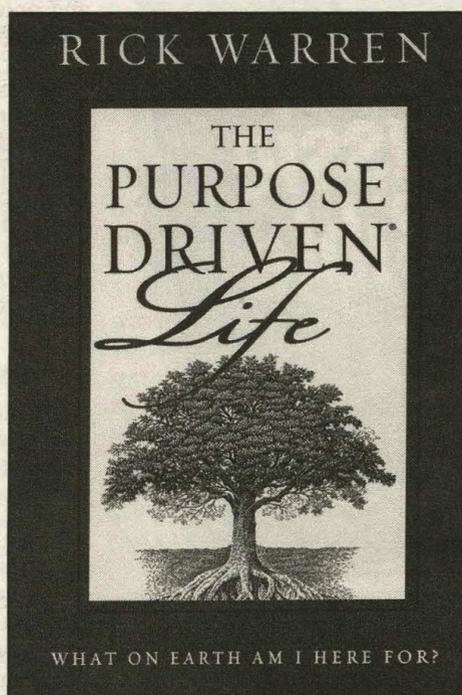
It's not a hard read and you will be tempted to go straight to the next chapter. Resist! Re-read the current chapter, review the references, and reflect on the message!

Given the longing for meaning in our society at large, *The Purpose Driven Life* is a good book to give away. Warren pulls no punches about the failures of secular pursuits for purpose and he continually points the reader back to the Lord.

Buy it and set aside 40 days!

the program

'40 Days of Purpose' came across my path via Geoff Bates at St John's, Wilberforce, who was thinking of running the course last year. Later, he enthused about the impact it had



on their church life. "40 Days of Purpose changed St John's Wilberforce," he now says. "We have grown in our relationship and service for Christ. We had a taste of what church could be like and now we know what to aim for."

As a creature of God, your purpose in this world is to worship God, fellowship with his family, become like Christ, serve God and evangelise the lost. Warren clearly believes that this

why it works: the principles

The '40 Days of Purpose' program is built around what author Rick Warren calls five 'transforming principles':

- **unified prayer:** the beginning and the sustainer of the process
- **concentrated focus:** during the 40 days, the whole church focuses on the same thing: God's purpose for our lives
- **multiple reinforcements:** the package includes sermon, book, video, study guide and challenges to memorise
- **behavioural teaching:** each message is designed to help people become "doers of the word, and not hearers only" (James 1:22)
- **exponential thinking:** this involves setting big goals that force you to completely depend on God because you know you cannot reach them in your own power.

is the purpose of every person.

The program is not designed for outsiders. It's a campaign for church members. So some people may have been under the sound of the gospel but not been called upon to make a commitment. Rick Warren calls on people to make that commitment now in the first group video.

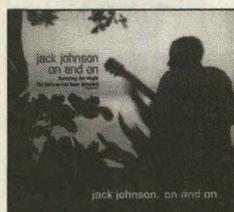
The seven churches in Willoughby are different sizes and have different resources. With a CD full of material backed

up by a web site of music, artwork and sermon resources, the options are gargantuan. We didn't do everything, except keep to the five transforming principles.

The overwhelming response was positive. In fact many people have been saying their groups are going to go over the material again in full.

Ross Nicholson

The Rev Ross Nicholson is rector of Willoughby Anglican Church



Jack Johnson

On and On

Jack Johnson, a former surf movie maker, has recently proven himself to be a talented song writer and musician. Coming off the high of his successful first album and the recent tour with Ben Harper comes *On and On*.

Johnson's first album won fans over with songs that stuck with you for days. His soothing voice and catchy tunes are a formula that he has carried over to his new album, but with a more developed and mature outcome. Each song is sung soulfully and personally, touching on themes of love, relationships, and the world around us. Even though these themes seem somewhat overdone, Johnson draw you into his world with each strum of the guitar, sometimes making no other point than just sharing what he sees from where he is.

Songs like 'Cookie Jar' and 'Traffic in the Sky' comment on

social and economical issues, 'Wasting Time' and 'Cocoon' are songs from the heart, while 'Taylor' and 'Rodeo Clowns' are simply familiar life stories.

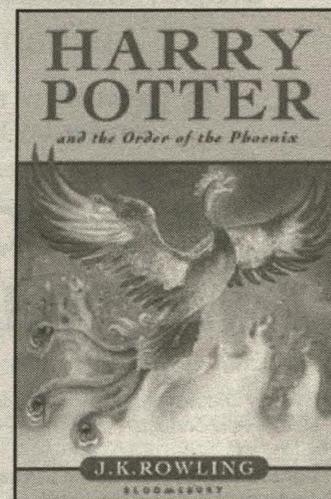
Johnson comes across with a relaxed and free attitude. His music soothes and grooves, but behind the care-free attitude is a genuine concern to make people think about the world they live in and how they effect it. He offers no answers, but is keen to ask many questions that are sometimes avoided.

On and On shows Johnson's talent maturing. This album is solid musically and lyrically.

Paul Hanna

harry's back!

Harry Potter and the Order of the Phoenix arrived in book stores around the world on June 21. The fifth installment in JK Rowling's series on the boy wizard had an initial print run of over 750,000 copies in Australia, and is expected to break publishing records all over the world. Next month, Southern Cross reviews the latest book and the worldwide *Harry Potter* phenomenon.



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\$20.00 per ticket (limited seating)

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Christian readers, writers, publishers, and thinkers are invited to hear Kel Richards on "Christian Writing in Australia - the Challenge", and the announcing of the winners of the ACLS Australian Christian Book of the Year Awards

Book your seat now!

Australian Christian Literature Sydney



A Bonza Bible!

"This is the story of a bunch of bushrangers who attacked a bloke, stole his dough, and left him as good as dead. A big-wig from the Temple happened to pass by, took one look at the bloke, crossed the road and..."

Sound familiar? No, it's not another retelling of the life of Ned Kelly, but an Aussie-fied version of one of the best known stories in the New Testament. Inspired by a Cockney Bible, author and broadcaster **Kel Richards** has taken the story of Jesus' life from the New Testament and re-told it in chronological order using the Aussie idiom.

Due to be published in August it is called *The Aussie Bible (Well, bits of it anyway!)* The ABC broadcaster and Bible Society NSW felt it was about time the Australian vernacular was given a fair go.

While the bonza Bible draws primarily from the Gospel of Mark, favourite bits of Matthew, Luke and John are also there, along with a few

well-known psalms.

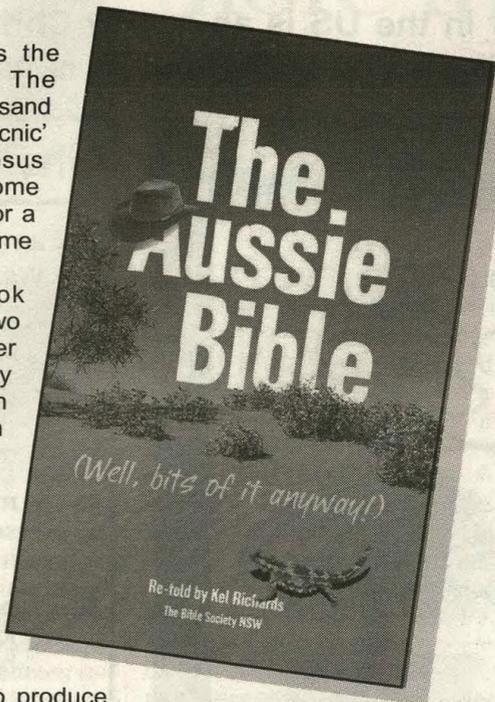
Nothing escapes the ocker treatment. The feeding of the five thousand becomes 'a gigantic picnic' and at one point Jesus tells his 'team' to "come on out to the desert for a bit, so you can have some kip".

The new book already has at least two fans. Archbishop Peter Jensen and Deputy Prime Minister, John Anderson have both written introductions to the book.

Well, *Lighterside* wants to see just how ocker we can be.

We have ten free copies of *The Aussie Bible* to give away to the authors of the ten best efforts to produce an Aussie version (in no more than 100 words) of any story in the Old Testament. We're looking for entries that are true to the passage, and make us laugh.

Send your ocker offerings to



Aussie Bible Competition
Southern Cross, PO Box Q190,
QVB PO, Sydney NSW 1230 or
newspaper@anglicanmedia.com.au,
and we'll publish the best
efforts next month.

The baseball team making a creative pitch for the faithful

Minor League baseball teams in the US are well-known for their quirky promotions aimed at attracting all segments of society. But one team in Nashville is competing for the sports and entertainment dollar by taking aim at the previously untapped Christian market.

The Nashville Sounds are holding five 'faith nights' this year, featuring a ticket to the game, plus a contemporary Christian act along with a hot dog and soft drink for just \$10.

"These are blatantly Christian nights. It's a very new idea, but it's been wonderfully received by the area churches," said team spokesman Brett High. He said many Christians wanted to avoid the raucous crowds at other sporting events in town.

It's an interesting marketing ploy, though we're not very optimistic about the motives. After all, the Sounds also attract large crowds with cheap beer every "Thirsty Thursday".

John the Baptist outwits, outprays, outfasts

Some time ago we told you about *The Ark*, an online *Survivor*-style contest being run by website www.ship-of-fools.com, where 12 biblical characters – played by 12 different people from around the world, with their identities kept secret – spent 40 days aboard a virtual Ark. Viewers voted out one castaway every few days, and at the end the last man standing was John the Baptist, who won 60 per cent of the vote in a final showdown with Old Testament heroine Esther.

The man behind John, the Rev Jeremy Climes from New York, admitted that he started to dream in character and feared for his sanity as the project wore on. "I've been having cravings for honey every day, and taking leisurely baths!" he said, "The background reading has been great fun. I haven't done this much in-depth reading about biblical characters in ages."

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

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

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(02) 9874 9043

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

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

Nicola – counsellor, Northern Beaches
(02) 9970 8392

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

Postal Address:
C/O Professional Standards Unit, PO Box Q412
QVB Post Office NSW 1230

cryptic crossword no 15

by bill senior

Across

1. Mixed clan in eve will surround. (7)

5. Cot Peter finds hard to get under. (7)

9. Human smell in Latin hail where clouds are in Job 35. (5)

10. One in angry worker for breakfast food. (9)

11. As Jesus' parents wondered in Luke 2. (9)

12. On the right facing setting sun wandered from in Amos 8. (5)

13. Bore small stream after note. (5)

15. No papering needed for this instrument. (4-5)

18. Harlequin's dove-like flower. (9)

19. Second class accommodation under which Elijah sat. (1Ki.19) (5)

21. One in rue. Another name. (5)

23. Mixed addicted orient as the sheep gate in Neh. 3. (9)

25. Five sided but medico not cross, old British chieftain. (9)

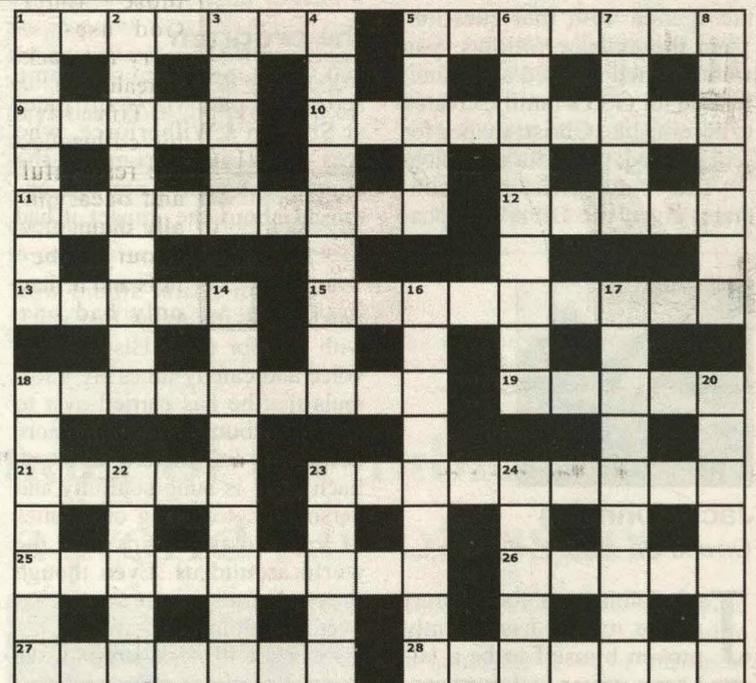
26. Consumed in five hundreds as David's gift (2Sam.6) (5)

27. Vehicle in mixed solid money. Kind of bird in Ezek.39. (7)

28. Distance includes motoring organisation for the marvel of Exod.7. (7)

Down

1. A thousand in mixed-earned ready for war. (7)



2. One of many singers not allowed by St.Paul. (9)

3. She's in the parade leaving home. (5)

4. Trees a clue, pay it could be. (9)

5. Think or nest left for right – Dimon's waters have it in Isa. 15. (5)

6. Hell! Space to doctor will dig up. (9)

7. Where some walk whilst others talk. (2,3)

8. An irritation in knowledge where food is prepared. (7)

14. Monastery of light beam enclosing scholar in first class following. (9)

16. Is 21 but perhaps puny modes. (9)

17. Some satellites are, and the old church said the Earth was. (9)

18. Magnolia or successful airman. (7)

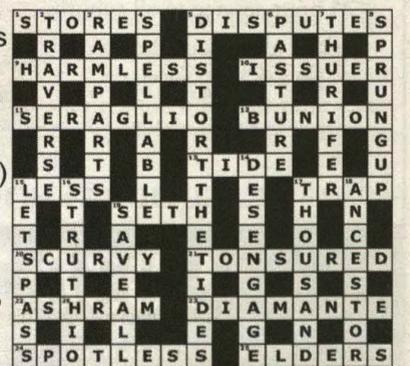
20. More than one gorgon jellyfishes. (7)

22. Within the white wood of Jacob. (Gen.30) (5)

23. Silver in the man of the temple in 1 Chron.10. (5)

24. The pressman in a vehicle is the tree of Ezek.17. (5)

last month



The man we love to hate

You might have shouted abuse at him some time, but behind the whistle of one of the NRL's leading referees lurks the real Tim Mander. LIZ HOGARTH talks to him about God, bad decisions, and his final ambition.

Tim Mander, one of the top three NRL referees in the country, was unfazed when a spectator screamed at him to repent of his sins, recently. "I thought it was quite funny," he says. His Christian faith has become increasingly well known by both players and fans over the last few years and he is used to the comments.

"My faith helps me keep a perspective and a balance in an environment where you can get caught up in the hype and pressure of professional sport," he says. "It also helps me to keep cool and calm under pressure."

He certainly needed that sense of perspective last month

when he refereed perhaps his most prestigious game to date, the clash between the Newcastle Knights and the Brisbane Broncos at the revamped Suncorp Stadium. Over 46,000 fans watched Mander oversee the Knights 32-22 triumph.

He considers that match to be one of his career highs, but the 41-year-old referee has also had his share of lows in a career that's spanned the last two decades. He recalls a less happy occasion when he was dropped from being a first grade referee to reserve grade.

"It received a lot of publicity in the newspapers and on radio," he says of the incident. "It's at those times that you realise that what's really important is what God thinks about you. And it's those times God uses to carry me back to reality."

Tim says his colleagues are respectful and occasionally inquisitive about his beliefs and he has only had one

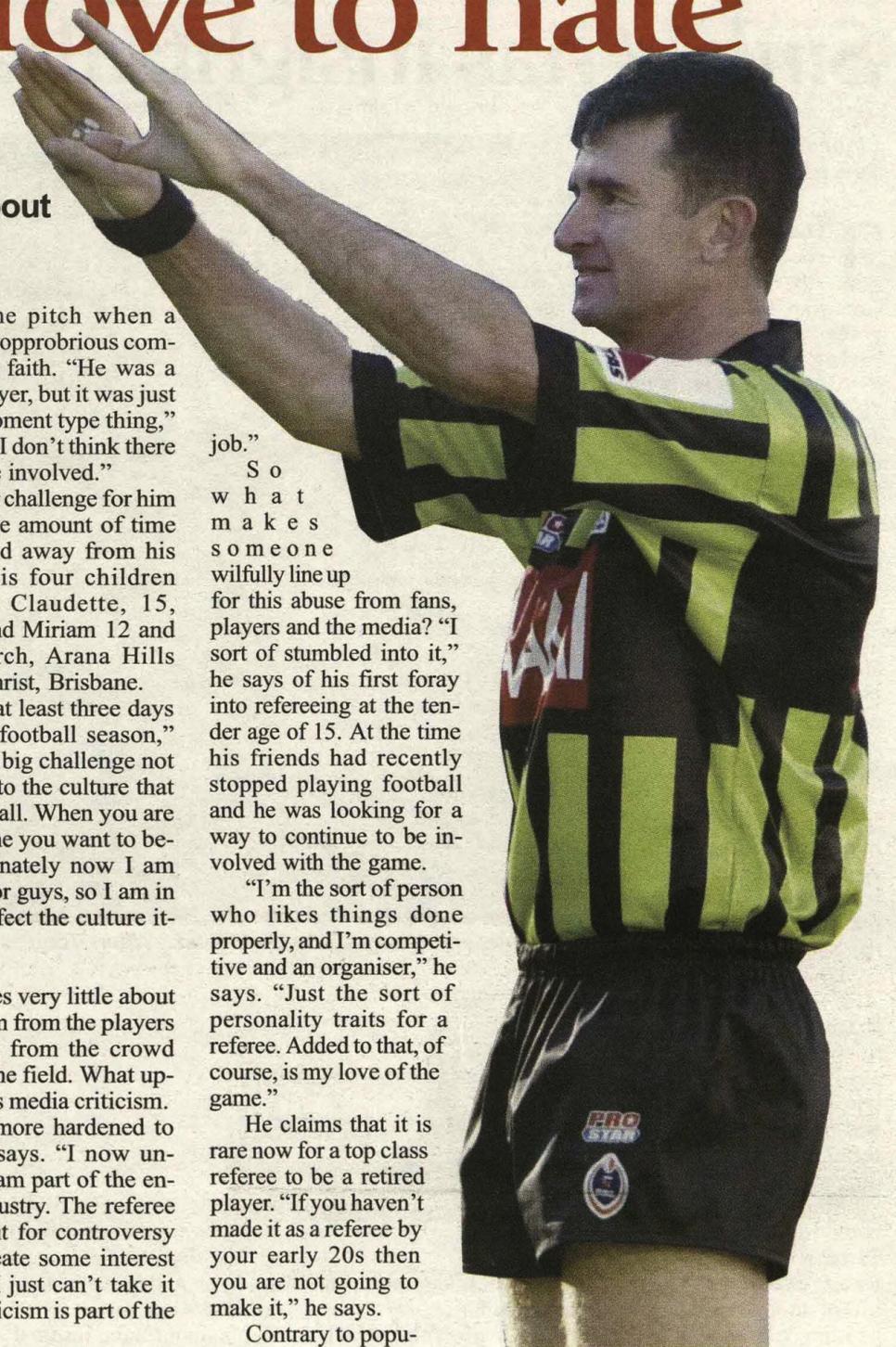
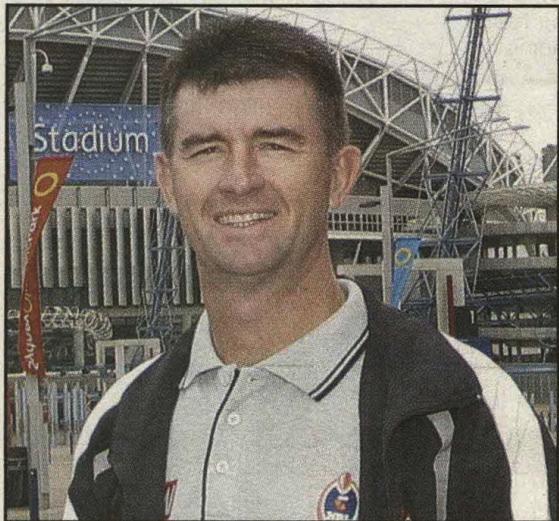
incident on the pitch when a player made an opprobrious comment about his faith. "He was a high profile player, but it was just a heat of the moment type thing," he comments. "I don't think there was any malice involved."

A far bigger challenge for him spiritually is the amount of time he has to spend away from his wife Gayle, his four children Danielle, 17, Claudette, 15, Zachary, 13, and Miriam 12 and his home church, Arana Hills Churches of Christ, Brisbane.

"I'm away at least three days a week in the football season," he says. "It is a big challenge not to be sucked into the culture that goes with football. When you are away from home you want to belong, but fortunately now I am one of the senior guys, so I am in a position to affect the culture itself."

He worries very little about criticism from the players or jeers from the crowd when he is on the field. What upsets him more is media criticism.

"But I am more hardened to that now," he says. "I now understand that I am part of the entertainment industry. The referee is an easy point for controversy or a way to create some interest in a story and I just can't take it personally. Criticism is part of the



job."

So what makes someone wilfully line up for this abuse from fans, players and the media? "I sort of stumbled into it," he says of his first foray into refereeing at the tender age of 15. At the time his friends had recently stopped playing football and he was looking for a way to continue to be involved with the game.

"I'm the sort of person who likes things done properly, and I'm competitive and an organiser," he says. "Just the sort of personality traits for a referee. Added to that, of course, is my love of the game."

He claims that it is rare now for a top class referee to be a retired player. "If you haven't made it as a referee by your early 20s then you are not going to make it," he says.

Contrary to popular opinion he says referees do try to learn from their mistakes. He reviews his own performance on tape at least twice and then discusses the decisions he did or did not make with his supervisors.

"This makes us very accountable," he says. But, despite copious post match analysis, mistakes do still occur.

"You've made a decision or you haven't made a decision, and then all of a sudden the replay shows it and you think 'oh no, I've mucked that up,'" he says. "So the challenge is to think 'right, that's been done' and continue on with the game."

Another challenge is to not be influenced by the hype surrounding a game. "It's important to treat every game as a new beginning," he says, "and not be influenced by the crowd."

Tim knows all about new beginnings. Coming from a completely non-Christian background, he was for many years an atheist until a close friend, who had just come to faith, challenged him to read Mark's Gospel.

"Something supernatural occurred when I read it," he says. "I just believed in the resurrection immediately and then I thought that if this is true then it all has to be true. It really was the work of the Spirit."

At the time he was 25 and already married to his wife Gayle. He admits that shortly before his

encounter with the New Testament, he was drinking heavily and his marriage was disintegrating.

"I felt dissatisfied with my wife and thought that a change was in order. Little did I know, being so arrogant, that Gayle was fed up with me and she was contemplating the same thought."

Needless to say, the parting never occurred. Gayle, at that time a nominal Anglican, was challenged by the change in her husband's life to recommit her own life to Christ.

Now some 16 years later, the couple plan to embark on some form of Christian ministry once Tim's career as a professional referee is over.

He has been studying part-time for the past seven years at the Bible College of Queensland and has just completed a Bachelor of Ministries qualification.

"I have teaching and leadership gifts, so being a pastor might be on the horizon," he says.

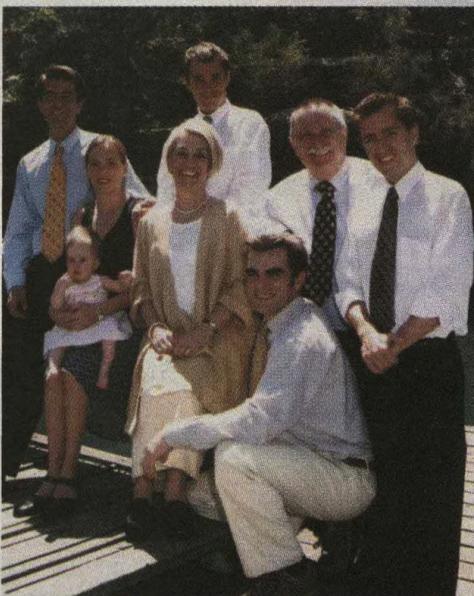
But before he exchanges his whistle for a dog collar, he hopes to achieve a final ambition: to referee a State of Origin game.

However, it looks like he will be out of luck, at least for this year. His friend and colleague, Bill Harrigan, is the front-runner to be the man in control of the remaining Origin game this season.

"Yeah it's good luck to him and bad luck for guys like me," he says philosophically.

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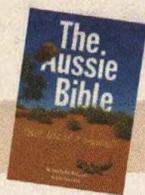
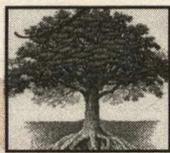


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Sinbad has insights that aren't just for kids

Sinbad: Legend of the Seven Seas, rated PG

There is something deeply wrong with the person who desires war. The Bible recognises the depravity of loving chaos and strife. Proverbs reminds us that "It is to a man's honor to avoid strife". Indeed it is a perverse creature who shuns peace while delighting in conflict and turmoil.

In the DreamWorks animation *Sinbad*, this nefarious individual takes the noble form of Eris, the Goddess of Chaos. A deceiver and a thief, she steals the prized 'Book of Peace' to achieve her chaotic goals and frames the roguish Sinbad for the crime.

The penalty for the offence is death, and Sinbad's pleas of innocence fail to convince his judges. And who can blame them; he did try, unsuccessfully, to steal the book only days before.

Unlike Eris, Sinbad isn't after war and misery. He's chasing money and adventure. But even Sinbad's cynicism is challenged when his boyhood friend and heir to the throne, Proteus, offers his life in Sinbad's place.

Sinbad has to regain the book from Eris's home in Tartarus or Proteus will suffer his execution. With the life of an innocent man depending on his actions he sets sail ... for Fiji.

Fortunately for Proteus, his fiancée Marina has stowed away and plans to take Sinbad to Tartarus whether he likes it or not. But while Marina proves her skill as a seafarer, her presence on board provides



Diamonds aren't only a girl's best friend... When it comes to morality Sinbad is more of an 'everyman' than a hero.



sarah
barnett

FILMreview

yet another complication for Sinbad.

With glorious swash-buckling animation and the voice talents of Brad Pitt, Catherine Zeta-Jones, Joseph Fiennes, Michelle Pfeiffer and Dennis Haysbert, *Sinbad* is a quality production. Some four years in the making, it will appeal to both parents and

children. A degree of tension and some moments of adult humour have resulted in a PG-rating, however there is much to commend this film.

The character of Sinbad originated in the classic novel, *The Arabian Nights*. In this animation scriptwriter John Logan draws on the timeless adventure and a

range of Greek myths including the voyage of Odysseus and the tale of Damon and Pythias.

The portrayal of evil as a beautiful, flirtatious woman/goddess is shrewd. Seeming more impish than wicked, Eris is a powerful liar. She manipulates and seduces, but she is rotten to the core. Her home of Tartarus testifies to her dishonesty – it is an island of shifting sand. Like Eris, sin is easy to underestimate and dismiss but it can have a powerful hold on us.

Sinbad makes an interesting 'hero' for a kids' film. While depicted as charming, daring and charismatic, his selfishness and irresponsibility

are also manifest and are hardly commended.

Sinbad is a man who needs to change; he needs redemption. While he exudes confidence and bluster, Proteus's sacrifice bewilders him. It nags at his conscience and eventually forces him to reassess who he is and what is important in life. And it brings out the best in him.

Sinbad offers remarkable parallels to the Christian message. While we were far off, perhaps heading for 'Fiji', Jesus offered himself as a sacrifice in our place. He loved us when we were unworthy. Like Sinbad, we might argue that we didn't ask him to. But, like Sinbad, we needed him to.

PICKflick

A Mighty Wind, PG

From the team who created *Waiting for Guffman* and *Best in Show* comes the mockumentary *A Mighty Wind*.

A satire on the folk music industry of the fifties and sixties, *A Mighty Wind* catches up with three diverse bands some forty years after they almost achieved fame and fortune.

Legendary folk music producer Irving Steinbloom has just died and his earnest son Jonathon wants to organise a fitting tribute to him.

What better than a memorial concert in the Town Hall featuring his father's favourite musicians.

Funny, witty and even moving at times, *A Mighty Wind* looks at the world of folk music and the people who inhabit it.

Entirely improvised, the film gently mocks but ultimately sympathises with people who could have made more of their lives. It touches on the fleeting nature of fame and the power of music.

meet Mitch & Mickey



Reality check on our longing for relationships

It has become something of a cliché to be concerned about our so-called fractured society. Modern Westerners are supposedly anti-relational, work-obsessed and

detached from the communities that surround them.

Whether that is true or not is a matter for the sociologists, but if you were to look to our television screens for answers, you would think that we had nothing but relationships on our minds.



michelle
thomas

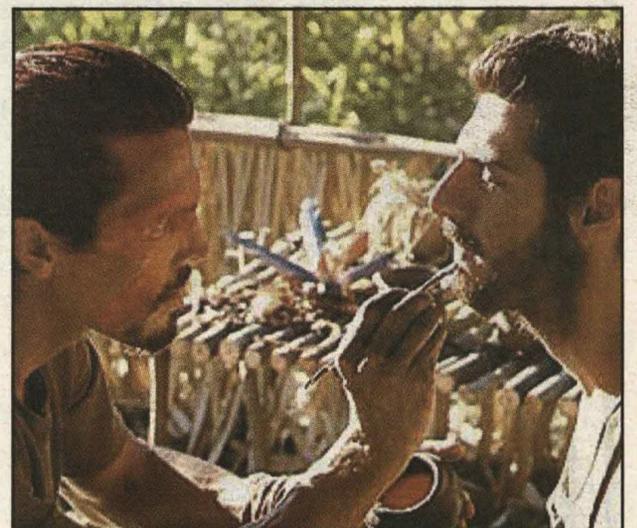
review

Substantial support for this view comes from reality TV shows, which have now had a few years to settle in and develop some common threads. And the thing that ties the most successful ones together is their concentration on how people relate, even when the pretext is the renovation of an apartment block (*The Block*, Channel 9) or the search for a male stripper (*Strip Search*, Channel 9).

Survivor and *Big Brother* were the pioneers of this genre, and as they both continue to

churn out more and more programs, the machinations of the makers are becoming more and more obvious to the viewer.

Whole days of real time are edited down to a few minutes of footage, so producers have to select the moments that are most interesting. Surprisingly (or maybe not), this doesn't mean viewers see much action. Instead, the focus tends to be on how the 'characters' relate – what they think of each other, what they say, how conflict develops and how it is resolved. The setting



Matthew (left) and Rob relate to each other during the recent series of *Survivor: The Amazon*

(whether it is the Amazon or the lounge room) is irrelevant. What matters is the interaction.

You could argue that the recent wave of reality television embodies a great social longing for community that is unsatisfied by real life. Or you could argue that it is representative of humani-

ty's God-given interest in relationships that is as much a part of our real lives as ever, and it's just that the nature of our communities are changing. We might not know our neighbours anymore, but maybe the office is the new village.

Now if you could just find a way to vote your boss off the island...

TV & Radio

highlights: JULY



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