

# SOUTHERN CROSS

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**Law reform discriminates against Christians**

pages 9 & 16

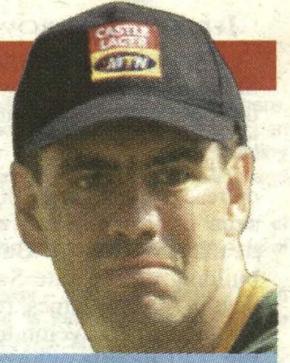


**Legacy of the Holocaust**

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**Who can forgive Hansie?**

page 23



MAY 2000

The newspaper of the Anglican Diocese of Sydney  
Print Post Approved 255003101838

Volume 6 Number 4

## Bank recruits head of ARV

BY GEOFF ROBSON

Jim Longley, CEO of Anglican Retirement Villages, will leave his position with ARV at the end of this month, after four years at the head of the organisation.

The Commonwealth Bank has recruited Mr Longley to head up a new business unit.

Mr Longley became State MP for Pittwater in 1986. During his 10 years in parliament he held a number of portfolios, including community services, aging and aboriginal affairs.

Mr Longley's departure from ARV is a further shake-up at the top of the organisation, with ARV Chairman Peter Watson to vacate his role when he is installed as Archbishop of Melbourne this month.

But Mr Longley assures ARV residents that day to day care and management will remain unaffected. "ARV has a very solid base from which to proceed," said Mr Longley. "At the end of the day it's all about care. The villages have great people in place to continue doing the job."

Mr Longley has overseen a number of important developments for ARV, notably the recent completion of the Donald Coburn Centre at Castle Hill, a \$16m, 180-bed nursing home that Mr Longley says is "the largest project ARV has ever undertaken."

There are also plans in place for the future, with a host of new facilities, upgrades and extensions having been approved.



Leaving: Jim Longley

## Sydney's kids take over Cathedral



(above, right) Some of the 600 kids who packed St Andrew's Cathedral on April 1.

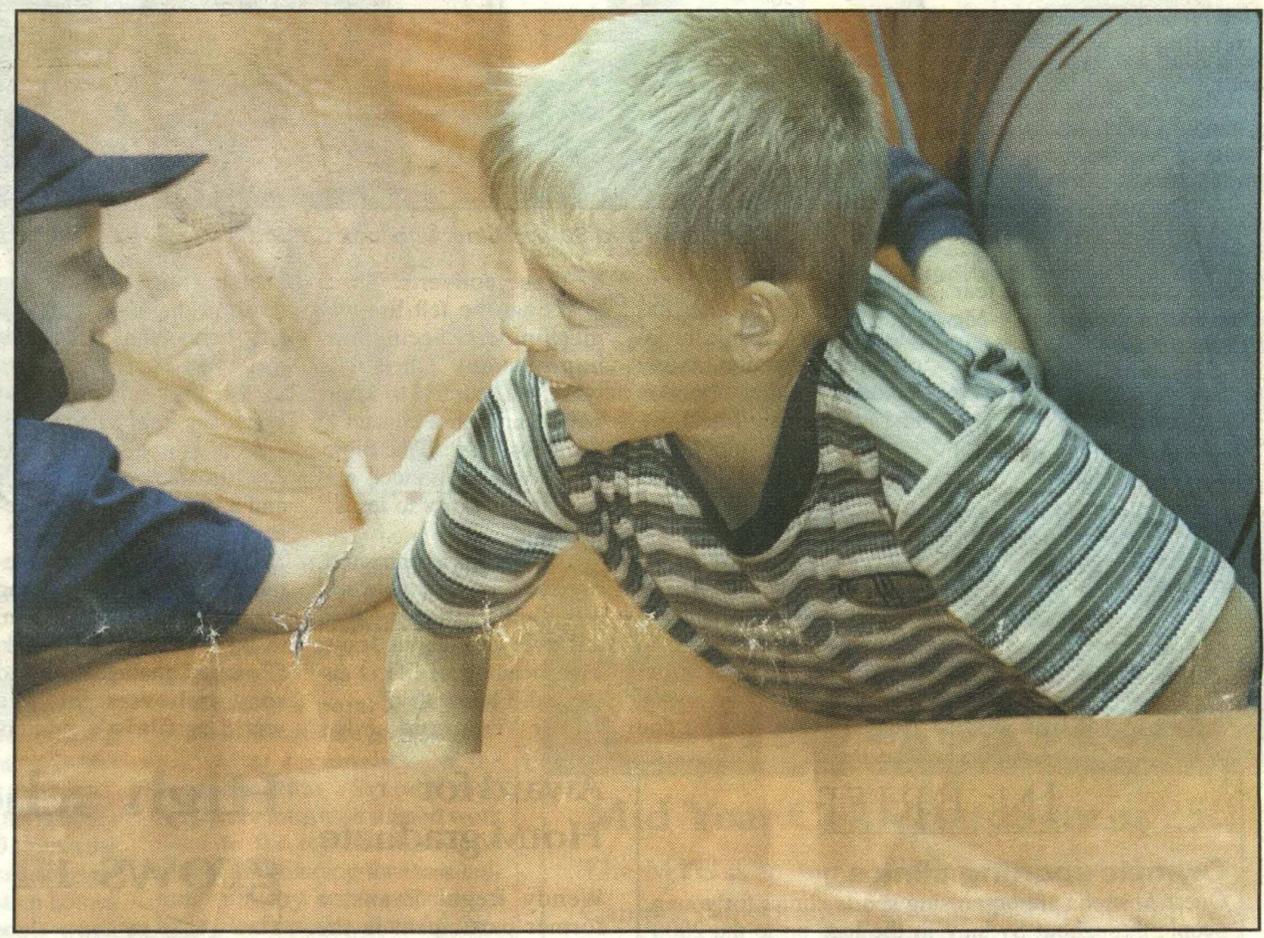
BY AMY MORTON

In the midst of the grey city, St Andrew's Cathedral stood out as a hive of colour, noise and activity when around 600 kids took over the Cathedral on April 1.

The one-off event was specially organised by Anglican Youthworks, CEBS and GFS for Sunday schools and kids clubs all over Sydney Diocese.

Activities included a jumping castle, and even a climbing wall inside the Cathedral! While little girls had a chance to make a dream come true by dressing up as a bride and walking down the aisle.

Archbishop Goodhew,



who attended the event, said it was exciting to see the newly renovated Cathedral serving the people.

"Now that the Cathedral has been turned around, we can make effective use of Sydney Square in conjunction with what's in the Ca-

thedral," he said. Event organiser, Roxanne Lawler, said the Cathedral was an ideal setting, "It was novel, so we had many kids and parents who wouldn't usually go to a church."

The day culminated in a

church service which included children taking part. "The gospel message came through - Jesus turns us around," Ms Lawler said.

The organisers were initially concerned about how some might react to the Cathedral being used in such

a way, but according to Ms Lawler there has been wide spread support.

"People who love Jesus just want others to know about him, the Cathedral is a building. We were told to use it and fill it with kids whichever way we could."

## Primates offer little hope from Portugal

Sydney Standing Committee, as well as evangelical and conservative Anglicans round the world who wanted firm action against liberal developments in the Church, are largely disappointed with the outcome of the Primates' Portugal meeting held in late March.

The Primates met in a confidential setting in Portugal, with no press present, and, though they promised a concluding media conference, only a final communique was issued.

"We cannot identify in the Communique any real pressure to reverse or at least halt practices previ-

ously believed by the Church to be spiritually destructive," Archbishop Goodhew and Sydney's regional bishops said in their published response. Admitting they were 'greatly disappointed with what has been said thus far', the Sydney bishops concluded "We hope they have not failed the Church."

Bishop Frank Griswold, presiding bishop of the US Episcopal Church, has given conservatives little hope from the Oporto.

"Theology is lived out in specific contexts," Bishop Griswold told the Episcopal News Service, af-

ter a meeting of ECUSA bishops following his return from Portugal. "Diversity will continue to express itself. I cannot imagine any diocese altering its perspective [on ordaining homosexuals in committed relationships or blessing same-sex unions] as a result of either the bishops' or the primates' meeting," he said.

However leading conservative Archbishop Kolini of Rwanda was hopeful ECUSA would reform.

Archbishop Kolini told reporters David Virtue and Auburn Traycik after the Oporto meeting that, "The communique places an ob-

ligation on ECUSA to turn away from policies at odds with the Lambeth resolution [on human sexuality]".

"If they want to belong to the Communion, they have to reform. But it is their choice," he said.

Others do not hold Archbishop Kolini's view. English newspaper the *Church Times*, opened its report on Oporto, "They promised that they would not sit on the fence. They did. They promised that they would talk openly about their deliberations. They did not." The *Church Times* said the Primates had 'calmed things down.'

**"So far evangelical and conservative pressure has not achieved the desired outcome."**

comment by Margaret Rodgers p7

### Election of Bishop of South Sydney

The Special Synod to elect the new Bishop of South Sydney will be held on May 4. We will prepare a special report that can either be obtained from your rector or from Anglican Media (phone 02 9265 1518).

# Growing church banks on Christ

BY  
JEREMY HALCROW

St James', Carlton moved their evening church into a bank last month.

They held two special outreach services in the 300-seat auditorium of the nearby St George Bank building on separate Sundays in April. St James' rector, the Rev Zac Veron told the 240 people who attended, that ultimately they could only bank on Christ.

The event - which came under the auspices of Sydney Diocese's *Fresh Start* push to promote evangelism - was rated a success.

Mr Veron estimates that about a third of those attending were 'un-churched'. Eleven people indicated they had 'accepted Christ' and another eleven 'wanted more information'.

"The auditorium is neutral territory, so our regulars found it easier to invite people. People have a real fear of church buildings," Mr Veron said.

He recalled a recent wedding rehearsal he led, where the father of the bride was literally petrified to enter the church.

"People have no fear entering a modern auditorium - especially one in a bank!"

His church has to use innovative strategies, Mr Veron said. "We've had virtually no-one approaching us for baptisms or wed-



James Flavin, Zac Veron and Stuart Milne, who took Carlton's evening service to a St George Bank last month.

dings."

The church building has a low visibility, while the local area is predominately Roman Catholic, Orthodox and increasingly Muslim.

In the past four years, church membership has grown from 74 to 200 adults. A quarter of this growth has been through new converts. Equally significant, most of this growth is in the 20 to 40 year age group missing from most churches.

Patrick Sze Tu was one

of those converts. Three years ago he felt life was meaningless. Seeing how happy many Christians were, he wanted to know why. Through a contact at St James' he read the Bible.

"I was convinced and gave my life over to Jesus," he said.

Mr Sze Tu, a pharmacist, says he now sees the world differently. "I just want to tell everyone about Jesus. The meaning of life is answered. I know that."

Mr Veron said he has

been intentional in reaching those in their 20s.

"Leadership is a big factor - you need to put out a vision and call people to work out that vision. Our society is in a state of flux. A church needs a leader and a visionary who can react to a changing world."

St James' mission statement is threefold: to bring people into God's kingdom, to build members towards Christian maturity, and to send believers into the world as Christ's soldiers

and servants.

The three paid ministers - Zac Veron, Tim Adkins and Stuart Milne - are each responsible for 'championing' one aspect of the mission statement.

"All three must be happening in tandem for a church to grow," Mr Veron said. "We allocate 40 per cent of our resources to evangelism."

About 70 churches are undertaking evangelistic activities as part of *Fresh Start* this month.

## Antidote to culture of complaint

"In Australian society there's a great deal of complaint about institutions," claimed social researcher Hugh Mackay at the launch of Dr Bruce Kaye's new book *Web of Meaning: the role of origins in Christian faith*.

"It's hard to listen to a group of Australians talking about institutions without hearing some expression of disappointment - we want them to do better, we want to trust them, we want to respect them and even to love them," Mr Mackay said.

Written by theologian, the Rev Dr Bruce Kaye, *Web of Meaning* analyses the role of institutions - particularly the church - and their place in society.

"Bruce finds that institutions are the mechanisms of continuity in society," Mr Mackay said.

■ Have you been attacked by pirates? Walked with a lion? During the seventh Royale Ormsby Martin Lecture organised by the Anglican Education Commission, Maurice Saxby traveled into the world of children's literature.

So what should children read today? Mr Saxby believes a wide literary experience with a full breadth of emotions and view points can only enrich - as long as they offer hope.

For details on both events phone Aquila Press 8268 3344.

## IN BRIEF

### Olympic sporting clinics

Quest Australia are organising sports clinics for young people throughout Sydney in the lead-up to the 2000 Olympics and Paralympics. A variety of clinics are available, offering young people a chance to learn from 'greats' in their prospective sports. For further details contact Quest on (02) 9763 2800.

### Frenchs Forest celebrates

St Alban's, Frenchs Forest, celebrated its 40th anniversary last month, with a church service held on April 2. Archbishop Goodhew spoke at the service, which was attended by 250 people, including local politicians and members of the original congregation.

### Blaxland donates food to thank God

St David's, Blaxland has donated food and money to Anglicare as part of their annual harvest thanksgiving. The service, recently revived after some years, provides a time of praise for God's gracious provision.

### Brian Mattinson retires

The Rev Capt Brian Mattinson has retired after 10 years as rector of St Thomas', Auburn. A commissioned Church Army Officer for 36 years, Mr Mattinson previously served as a Church Army evangelist in Woolloomooloo and Darlinghurst. He also spent six years with the Anglican Immigration Office.

### New book for Enfield

A new history of the cemetery at St Thomas', Enfield, was launched last month at the church's open day. *A Matter of Grave Importance* contains a complete listing of the almost 4000 people buried in the cemetery. Written by journalist Sally Jackson, a parishioner at St Thomas', the book is available by phoning 9746 6959.

### Journalist starts at Southern Cross

Geoff Robson has been appointed full-time journalist with *Southern Cross*. Geoff is a former sports journalist, who most recently worked in advertising. He is a member of Jannali Anglican church.

## Award for HotM graduate

Wendy Regan-Evans, a former participant in the *hotM* Work for the Dole scheme run by Anglican Youthworks, has been highly commended by the Federal government for her work with the theatre and music program.

Ms Regan-Evans was one of only ten selected finalists to receive an award.

Senator Helen Coonan presented Ms Regan-Evans with the award at St Barnabas', Broadway.

Ms Regan-Evans' work with *hotM* included video production and direction, set design and choreography.

"The project has given me so much," said Ms Regan-Evans. "I am now doing things I never thought I could do."



Winner Ms Regan-Evans.

## High school rock eisteddfod grows in Christian maturity

BY  
GEOFF ROBSON

Seven schools from around NSW will participate in the Bible Society's Youthforce Christian Rock Eisteddfod this month.

With the theme of 'Run the Good Race', each school will represent one of the seven churches addressed by Jesus in the book of Revelation.

Danebank Girls' School, performing in the Eisteddfod for the third straight year, will represent the church in Philadelphia. Sixty girls from the school will not only perform, but will be responsible for choreographing the performance.

And for the first time, a government High School will be one of the participating schools. The involvement of Crestwood High School is a sign of the growing stature and impact of the event.

Utilising the creative talents of the students in music, choreography and lighting, the Eisteddfod offers "praise, prayer, worship and thanksgiving to God," and has won the endorsement of Sir Cliff Richard.



Students from Danebank during a past performance at the Bible Society's Christian Rock Eisteddfod.

This year's event will be held at the Hills Centre, Castle Hill on May 13. Judges at the Eisteddfod will include Christian singer/songwriter Nathan Tasker, actress Liz Teale, and Opera singer Roslyn Dunbar-Wells.

Christine Leaves, Producer of the Eisteddfod and Director of the Bible Society's Youthforce, said, "the aim is to reach unchurched students with the Bible's story." A key aspect of this aim is the use of funds raised through the event to provide Scriptures to Chaplains of Juvenile Justice Centres around Australia.

Chaplain of Danebank,

Mrs Christine Olliffe, said the event provides a valuable opportunity for students to contribute to their community.

"The girls are very keen to be involved," said Mrs Olliffe. "They know they won't make any money back, but more important is the effect on the way the girls work together and that they learn from what they're doing. There is a definite flow-on into building stronger relationships."

"As a result we've seen many girls become more active in their own Christian life, in their local church or youth group, or in the life of the school."

# We're still a mission agency

**Recent decisions on Anglicare's role in the Anglican Counselling Centre and cross-cultural ministry have fuelled claims – which Anglicare reject – that it is focused solely on social welfare.**



## SYDNEY EXTRA

BY JEREMY HALCROW

Last month Anglicare was at the centre of two controversial decisions. First, the Standing Committee of the Diocese agreed to enter into negotiations to hand over management of the Anglican Counselling Centre to Anglicare. Second, Anglicare agreed to pull back from on-the-ground support of cross-cultural ministry to allow the five Regional Councils full oversight.

These decisions say something profound about Anglicare's role in the life of Sydney Diocese. But there is disagreement over what that 'something' is.

For Anglicare it says, 'when the Diocese needs an agency that can professionally manage a complex issue it will look to them'.

"Both matters are about governance of difficult issues," said Terry O'Mara, Anglicare's general manager for diocesan services. "Regarding the Anglican Counselling Centre – the Standing Committee worked out an answer using Anglicare to provide a professional management. In regards to cross-cultural ministry, the Diocese found that Anglicare was the best answer to a genuine strategic issue. Anglicare will continue funding two consultants who will provide strategic oversight for ethnic ministry in the Diocese."

But for others it says that Anglicare no longer sees itself primarily as the 'home mission' arm of the Diocese. There is a fairly widespread view – though *Southern Cross* found an unwillingness among most advocates of this view to repeat it publicly – that the dropping of the word 'mission' from Anglicare's name reflects a shift in policy away from it being a 'mission agency'.

This is a claim Mr O'Mara rejects. "Anglicare describes itself as a major welfare agency – but it is not. Its core business is the 'business of spreading the Word'. The fact is that we do this in many different locations – 60 around the Diocese – from Chaplains in prisons to nurses in Chesham homes to giving food to people when they are hungry."

However the Rev Stephen Fifer, who represents Bishop Piper on the Anglicare Board, believes it is not this simple. A debate surrounding these issues has been suppressed, he says, and it is one 'the Diocese has to have'.

"There are some hard lines on both sides, and people are just not willing to talk to each other. It worries me that social welfare and evangelism is being divided in people's minds. Some people will take a hard line against Anglicare because they are not only doing evangelism. While others will take a hard line against those who won't do social welfare. I'm also worried that there is a growing division between parishes and Anglicare. Parishes are no longer giving to Anglicare, while Anglicare is no longer funding as many parish-based ministries. I'd like to see more co-operation and support going both ways," he said.

Long time advocate of cross-cultural ministry (CCM) in Sydney Diocese, Dr Alan Cole agreed there was a perception the cross-cultural ministry decision 'is part of the shift from Home Mission to Anglicare'.

"There is a question over how they see the preached gospel in their work," Dr Cole explained. "But in fairness to Anglicare they didn't feel that cross-cultural min-

istry was in their charter. They were no longer getting money from Synod and they couldn't justify asking the government for funding."

This is a point that Terry O'Mara would like emphasised.

"After regionalisation the funding that Synod gave Anglicare for parish support work went to the regions. So we no longer had funding for cross-cultural ministry and we no longer had a clear mandate from the Diocese to do this work. But we agreed to fund cross-cultural ministry for three years until the issue was sorted out," he said.

Bishop Ray Smith agrees with Mr O'Mara's assessment.

"Since regionalisation, the function of Anglicare's CCM team was lacking in focus," he said, adding however that his region had relied heavily on the unit's advice in establishing multi-cultural ministry.

"The new proposal is the same thing, only more focused," he said. "I am so grateful that Anglicare has been willing to fund this proposal. It demonstrates beyond any doubt that Anglicare wants to be of service to the whole Diocese. And the proposal falls within Anglicare's original brief of being a 'home mission'."

Dr Cole agrees the move holds blessings for ethnic ministry.

"Praise the Lord that we were able to start this ministry through Anglicare. In the Lord's mind it might be a way of seeing the maturing of this ministry," he said.

Anglicare will ensure this maturing process, says Mr O'Mara. "The regions need to be assisted to understand the critical nature of cross-cultural ministry as part of their mainstream ministry goals – this is the job of our consultants. By 2025 one in five Australians will be of Asian origin. It has to be mainstream."

## Anglican Counselling Centre

The Anglican Counselling Centre (ACC) will be integrated into Anglicare, after the Standing Committee of the Diocese appointed an interim council last month to plan for the amalgamation of the two agencies. Standing Committee also decided not to rescind their ban on personal counselling and in-house training at the Counselling Centre.

Garth Blake, a member of Standing Committee who spoke in favour of lifting the bans, said the ACC did not dispute the substantive requirements of Standing Committee.

Mr Blake – whose wife is a personal counsellor – said that while ACC staff had been 'bruised' by the inquiry, the key issue 'is their conviction that there should be a personal counselling agency of the Anglican Church'.

"The line between relationship and personal counselling is hard to define. No other agency separates it out like this," he said.

Mr Blake said supporters of the Counselling Centre were not opposed in principle to the integration. They fear, however, that the people of the Diocese will lose access to a recognisably Christian agency for personal counselling.

"ACC had proposed the integration two years ago," Mr Blake said. "But the model now is somewhat different to what was proposed then. What model is decided on by the newly appointed ACC council will be critical to the acceptance of integration."

Support for integration centres on the issue of funding. The government has shown a preference for larger agencies. If this trend continued, the funding for ACC's relationship counselling might be under threat.

Anglicare's Terry O'Mara said that by being part of Anglicare, the Anglican Counselling Centre would have greater ability to access government funding. He added that there were not really any other alternatives.

"If the government and other agencies see you as serious and professional, you will have opportunities to access new government policy."

"Church agencies can no longer be run as a shoe-shop," he said. "We live in an era of complex and sophisticated accountability."

Mr Blake's other concern is that Anglicare's model does not include any in-house training. "The counsellors believe that a higher level of qualification in itself is not enough. They need a training experience that integrates a Christian faith with models of counselling," he said.

Colette Read, a former research psychologist who put the original motion asking for an enquiry into ACC, said that Standing Committee had made a 'tough decision but a good one'.

"I am aware of allegations that the well being of some people deteriorated through therapy at ACC," she said. "I'm glad my concerns have been addressed."

In its final motion Standing Committee thanked ACC staff for all the good work they had done over many years.



# MYC 2000

## Mid Year Conference turns 25!!

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

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

Register an expression of interest email:

[info@myc.conf.au](mailto:info@myc.conf.au)

## Sydney Anglican Deposit Plan

Interest rates as at 17 April 2000 are:

Term	Income a/c	Support a/c
At Call	4.25%	4.40%
One month*	4.25%	4.40%
Three months*	5.50%	5.65%
Six months*	6.00%	6.15%
One year	6.20%	6.35%
Two years	6.60%	6.75%
Three years	6.75%	6.90%

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

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

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



# ANNUAL REPORT

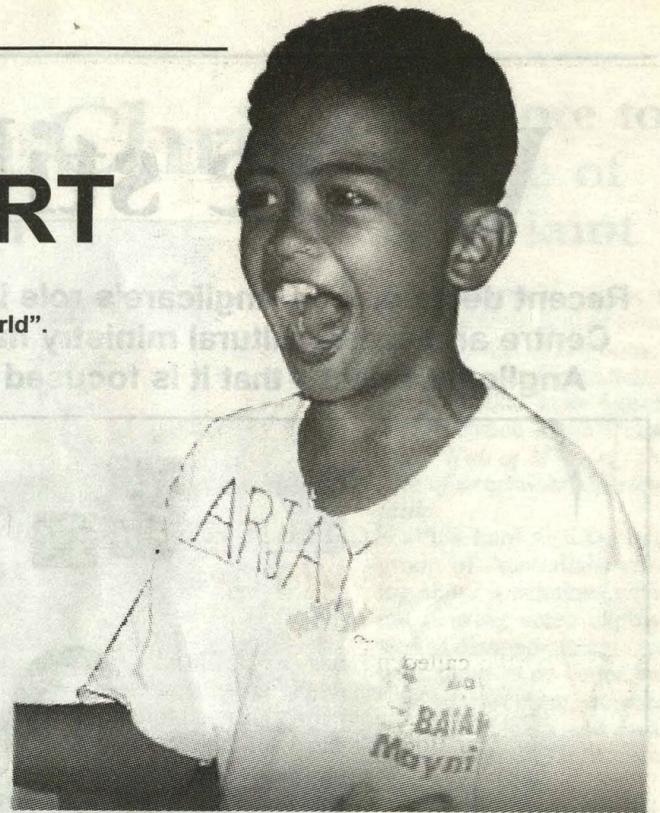
## MISSION STATEMENT

"To be an Anglican ministry of the Archdiocese of Sydney to the poor and disadvantaged in the Two-thirds world".

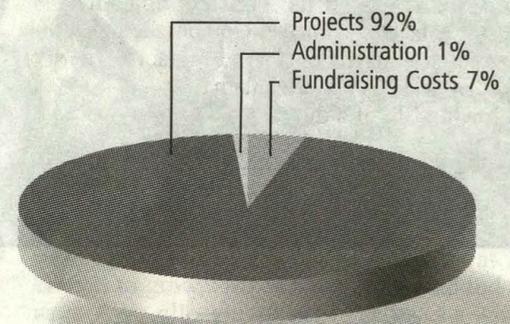
A full copy of the annual report is available from the Appeals Unit, Level 1, St Andrews House or by calling 9265 1566

## Operating Statement For The Year Ended 31 December 1999

	\$ 1999	\$ 1998
<b>Revenue</b>		
Donations & gifts - monetary & non-monetary	490,711	525,405
Legacies and bequests	5,020	-
Grants	10,392	400,000
- AusAID	-	-
- Other Australian	-	-
- Other overseas	-	-
Investment income	22,689	41,105
<b>Total Revenue</b>	<b>528,812</b>	<b>966,510</b>
<b>Disbursements</b>		
Overseas projects - Funds to overseas projects	495,231	1,244,628
Other project costs	124,170	-
Domestic projects	-	-
Community education	1,795	-
Fundraising costs - Public	108,263	88,903
Government & multilaterals	-	-
Administration	45,871	30,398
<b>Total disbursements</b>	<b>775,330</b>	<b>1,363,929</b>
Excess of revenue over disbursements (shortfall)	(246,518)	(397,419)
Extraordinary items	-	-
Funds available for future use at the beginning of the financial year	665,442	1,062,861
Amounts transferred to reserves	(154,754)	-
<b>Funds available for future use at end of year</b>	<b>264,170</b>	<b>665,442</b>



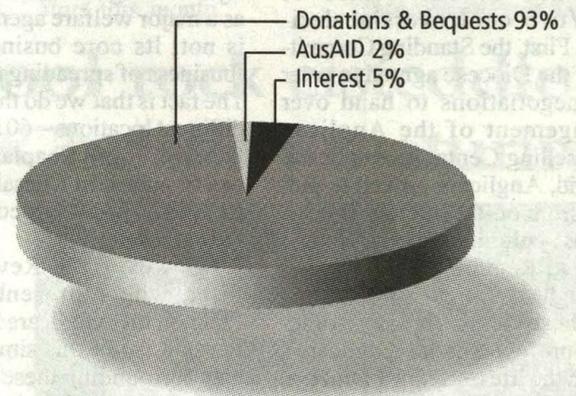
## DISBURSEMENTS



## Statement of Financial Position as at 31 December 1999

	\$ 1999	\$ 1998
<b>Assets</b>		
Cash	18,209	25,480
Investments	395,054	636,687
Property, plant & equipment	5,661	3,275
Other	-	-
<b>Total assets</b>	<b>418,924</b>	<b>665,442</b>
<b>Liabilities</b>		
Creditors and borrowings	-	-
Provisions	-	-
<b>Total liabilities</b>	<b>-</b>	<b>-</b>
<b>Equity</b>		
Reserves	154,754	-
Funds available for future use	264,170	665,442
<b>Total equity</b>	<b>418,924</b>	<b>665,442</b>

## SOURCE OF INCOME



## AUDITOR'S REPORT

To the Management Committee of the Archbishop of Sydney's Overseas Relief and Aid Fund

We have audited the summarised financial report of the Archbishop of Sydney's Overseas Relief and Aid Fund ("the Fund") for the financial year ended 31 December 1999 in accordance with Australian Auditing Standards.

In our opinion, the information reported in the summarised financial report is consistent with the annual statutory financial statements from which is derived and upon which we expressed an unqualified audit opinion in our report to the Management Committee dated 15 February 2000. For a better understanding of the Fund's financial position and performance, as represented by the results of its operations and its cash flows for the financial year and the scope of our audit, this report should be read in conjunction with the annual statutory financial statements and our audit report on those financial statements.

*PricewaterhouseCoopers*  
PricewaterhouseCoopers  
Chartered Accountants

*M J Codling*  
M J Codling  
Partner

## Management Committee Members

- Chair:** The Most Reverend R H Goodhew  
MA (Hons) ThL Hon.DLitt.  
Archbishop of Sydney
- Member:** Professor M Lawrence B Sc, BE, MS, PhD  
Professor of Information Systems, UNSW  
St Mark's Darling Point
- Member:** Ms Anne Robinson BA/LLB (Hons)  
Solicitor  
St Alban's Lindfield
- Member:** Mr David Dennis B Econ.  
Division Director, Macquarie Bank  
St Barnabas Broadway
- Member:** Ms Patricia Spencer RN  
St Matthias Centennial Park
- Member:** Mr Ross Hall M Ps  
CMS Federal Secretary  
St Andrew's Roseville
- Member:** Dr Ruth Russell M.B.B.S. M PC  
General Practitioner  
Holy Trinity Mowbray

## Staff

- Director** Mr Rodney Dredge
- Program Manager** Ms Kim Vanden Hengel
- Administrative Secretary** Mrs Val McEachern
- Administrative Assistant** Ms Gene Field
- Journalist** Mrs Sarita England



The ORAF is a signatory to the Australian Council for Overseas Aid Code of Conduct representing our commitment to ethical standards of governance, financial management and public accountability.

# The importance of pastoral ministry



## ARCHBISHOP WRITES

We have called it being *pastorally effective*.

The words appear in our Diocesan Year Book as part of the Archbishop's Five Strategies for the Diocese. The rationale attached to the heading says:

"Every believer being nurtured towards full maturity and towards the discovery and exercise of their individual gifts and calling, and being sustained in their discipleship at every stage of their life."

This element of the strategy is not intended to stand on its own. It is part of a larger whole. The other four elements fill out the conception of what is a well rounded aim for the life of a diocese, a local church and an individual Anglican believer.

The experience of the grace of God that brings us to Christ is the beginning of a new life. Turning to Christ places us among the redeemed. We are justified by the work of Christ. We are born from above by the Holy Spirit of God. We are called into the fellowship of the people of God.

So we are God's beloved children, warts and all. The pathway upon which our feet are set is plain: we are to follow Jesus as faithful disciples. The challenge we face in our life of loving obedience to God is to bring our lives into conformity with the revealed will of God in Scripture. It is to see each person flourish and grow into the fullness of life and service that God wills for him or her.

The change that Christ works in us when we turn to him is often dramatic.

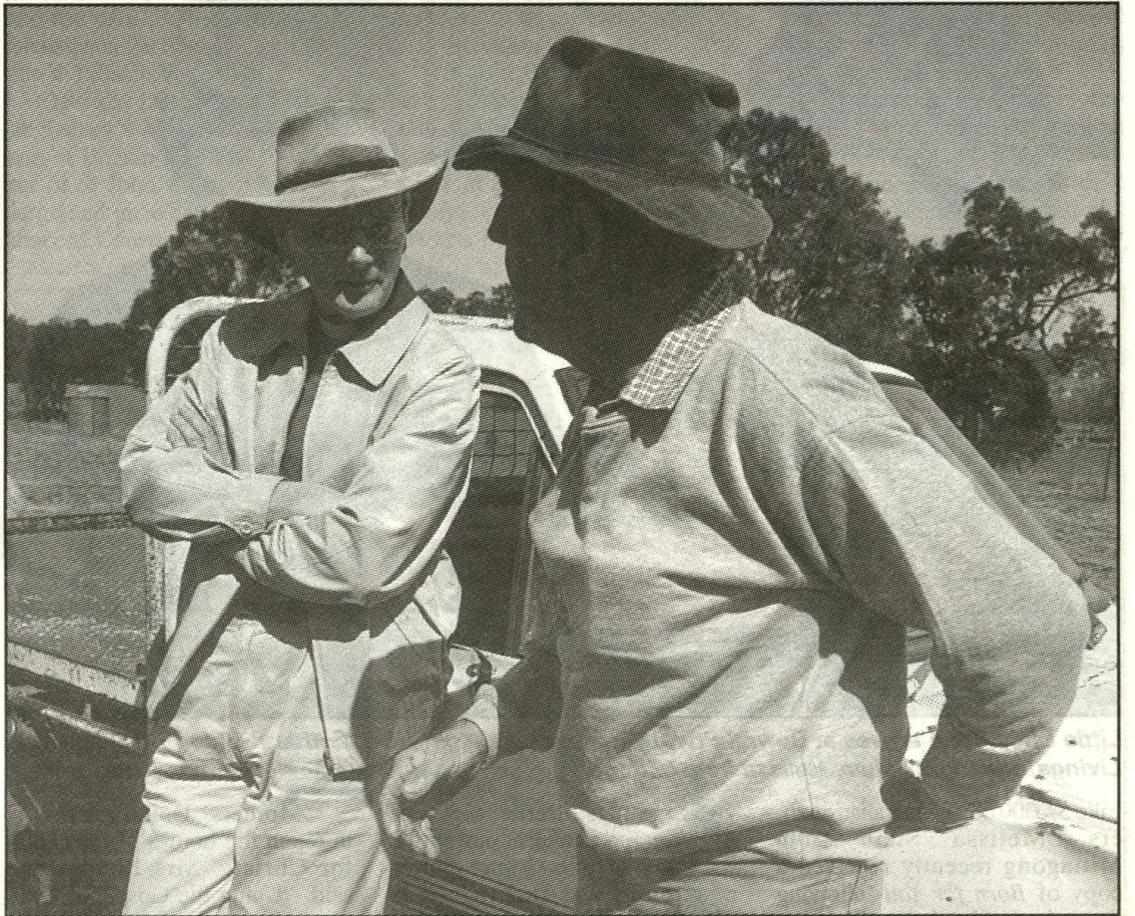
A veteran of the Second World War shared with me the story of his conversion. He was part of a ship's company of some 80 men. Only one was a follower

of Christ. He led another crewmember to the Lord. The change brought about in the life of the second man was immediately noticed. So impressive was it that my friend, who knew little about God and faith, found a quiet spot in the ship and tried to pray. He said he did not really know what to say. He said, "God I want whatever it is that has changed X. Please give it to me." It was some years after that he discovered what it meant to trust in Christ. That too was a wonderful example of the goodness of God but the point of his story was the impact of a changed life on him.

Often it seems that what lies beyond our initial encounter with Christ is harder. That is, the ongoing daily task of living Christianly, of conforming our lives to the will of God, to the teaching of God's word. The world, the flesh and the Devil are real and their siren voices sound enticingly in our ears.

We are children of our day and age. It is difficult to be otherwise. Without even realising we are doing so, we unconsciously imbibe and adopt the values of the culture that surrounds us, of which we are a part. It is hard to resist the calls to self-indulgence and self-interest. Indeed the more we go on, the more we encounter the fact that our greatest temptations and our greatest struggles lie in determining in practice who occupies the centre point of our lives: God or self.

The grace that led us to Christ is the grace that enables us to overcome the temptations of the evil one. So daily prayer, meditative and reflective consideration of Scripture, are vital for healthy Christian fellowship and for ac-



"We are to bear one another's burdens as brothers and sisters and thus fulfil the law of Christ."

tivities that serve others in the cause of Christ. We are to watch and pray, to be alert and keep our eyes fixed on Christ.

There is no doubt that we, each one, bring our own special 'baggage' with us when we turn to Christ. Who we are, those experiences that have shaped our lives, they are part of us and follow us. Sometimes elements of

assist others to move through their concerns and frailty to new levels of Christian obedience. There is a specialised role in helping a church or a diocese to be pastorally effective. Through agencies like Anglicare and especially our Counselling Centre, men and women over the years have been assisted in their brokenness into a new level of life

how spiritually fragile we all are. We are a community of the forgiven: not of the perfect. We recognise that we ourselves are weak, not strong. We depend on the God of grace and one another to succeed as victors in the struggle over sin and self. Theoretically we should be the most caring, supportive and appreciative company of people that can be

**"Through agencies like Anglicare - and especially our Counselling Centre - men and women have been assisted in their brokenness into a new level of life and discipleship. We owe those engaged in this particular ministry our prayers, encouragement and support."**

that legacy, left to us from numerous sources, shape the way we respond to events and challenges in our Christian walk. At times I have been deeply moved by the testimony of those who have bravely faced negative elements in their own history and won through to a deeper level of Christian faith and love.

We owe a debt of gratitude to those men and women who give time, energy, prayer and skill to

and discipleship. We owe those engaged in this particular ministry our prayers, encouragement and support as they help brothers and sisters in Christ to deal with those personal issues that weigh them down so that they are more able to allow God's Spirit to lead them more nearly conform to Christ's will for them.

As we regularly engage with one another in our churches and fellowships, we need to recall just

found. We are meant to heed the warning that the one who thinks he stands must take special care lest he fall. We are to bear one another's burdens, not as busybodies, but as brothers and sisters and thus fulfil the law of Christ.

Our growth to full maturity is a task we are called upon to undertake together. May God in his goodness make us all *pastorally effective*.

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# New mums to receive gospel gift



Little Lucy Stein arrives at Bowral Private Hospital. As a gift from Mothers' Union president, Jan Livingstone (right), Mum, Melissa from Mittagong, receives a gospel booklet *Born for You*.

Like 54,000 other Australian mothers, Melissa Stein from Mittagong recently received a copy of *Born for You* following the arrival of her baby girl, Lucy.

*Born for You* includes the Gospel of Luke and is being distributed by Mothers' Union in hospitals around the nation. It is part of a joint project with the Bible Society in Australia which is supplying the Gospels.

As part of her ongoing ministry at Bowral Private Hospital, Mothers' Union National President, Jan Livingstone, regularly

visits mothers offering copies of *Born for You* as well as other gifts.

The idea of a Gospel gift for new mums was first piloted in NSW in 1996 using New Testaments. The distribution was so successful that Mothers' Union decided to take the project national during 2000.

Mrs Livingstone said 20 of Australia's 23 Anglican Dioceses are participating in the distribution and are working closely with the Bible Societies in their States. The national launch was held on the weekend of the 25-26 March.

"Mothers' Union mission is to reach the homes of the nation for Christ," Mrs Livingstone said. "Using the Gospel of Luke is an ideal way of doing this."

"We distribute the Gospel to people of all religious and cultural backgrounds. Rarely do we have anyone reject it."

"A woman in my own area read the New Testament and then did *Christianity Explained*. She later made a commitment to Christ and had her child baptised. The potential from this ministry is great."

## IN BRIEF

### Bishop McCall elected to Bunbury

The Right Rev David McCall, Bishop of Willochra in South Australia has been elected Bishop of Bunbury, Western Australia. His election on March 20 came after the first electoral Synod failed to produce a result. The second sitting of the electoral synod was presented with two nominations and Bishop McCall was elected after the second ballot.

In an open letter to the people of Bunbury, Bishop McCall said that he was looking forward to the move. "There are many similarities between our two dioceses... I look forward to exploring with you new ways for the Church to reach out with joy and enthusiasm to our fellow Australians," he said.

Both dioceses are entirely rural, and so suffer from issues associated with the population decline in the bush.

As Bishop of Willochra, Bishop McCall spent the past 12 years making lay ministry the central focus of diocesan life. The diocese's 84 congregations have been kept viable by a team of 180 licensed pastoral assistants.

Bishop McCall is well regarded throughout the Anglican Church of Australia as a 'conservative' Anglo-Catholic.

### Archbishop Carnley interviewed on ABC

The new Primate, Archbishop Peter Carnley has spoken openly to ABC's *Compass* program about his views on homosexuality and a range of other controversial issues. In the interview he admits to being open about the idea of blessing same-sex 'friendships'. This in-depth interview will be screened on May 14. In the interview Archbishop Carnley reveals his support for alternate episcopal oversight as a way through the debate over women bishops and talks about his often strained relationship with Sydney Diocese.

### Head of Indian Evangelical Mission to visit

Victor Sittler, General Secretary of the Indian Evangelical Mission, will be visiting Australia throughout May. Mr Sittler will be speaking at various meetings on the church's response to persecution. For details phone Jocelin Salins on 02 4758 8592.

### Nile welcomes UN criticism of injecting room

Rev Fred Nile MLC has welcomed the visit of United Nations narcotics control board members, who visited Australia last month to investigate the government's proposed injecting rooms. The UN board has been critical of the government proposal, believing the establishment of drug injecting rooms "facilitates illicit drug trafficking". Rev Nile said, "this experiment will only assist heroin addicts to maintain their addiction, with no avenue for escape."

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## Songs of Praise at Opera House

Popular British worship program *Songs of Praise* will visit Sydney next month to film two Australian-based programs as part of the BBC's lead-up to the Olympic Games.

The programs will centre on a special Christian Gala Concert at the Sydney Opera House on June 8. The concert will showcase the best Christian musicians and performers from around Australia.

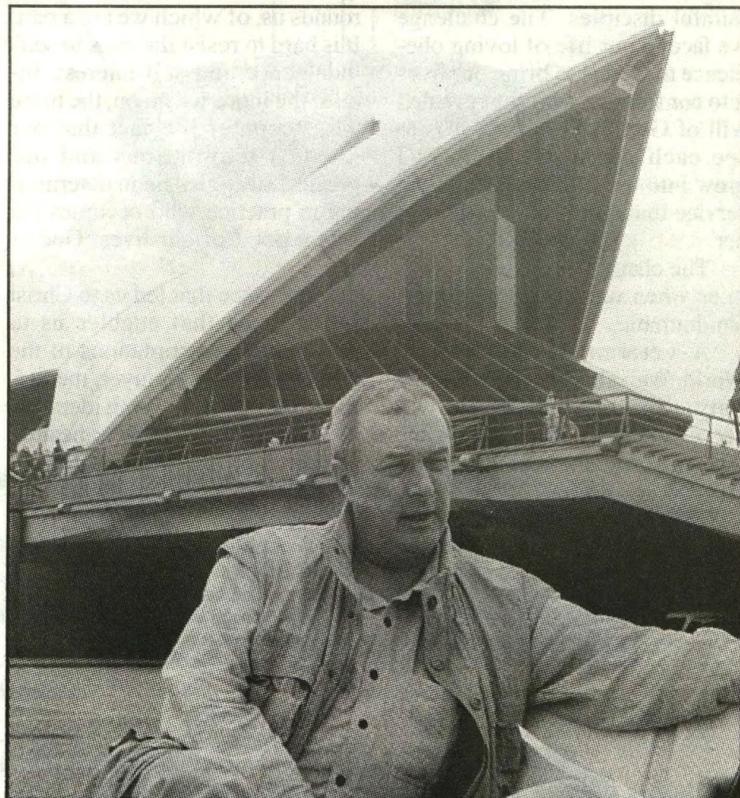
A number of locally produced segments will also feature, capturing Australia's famous landmarks, while allowing the show's worldwide audience of 20 million to meet the people behind the churches of the Olympic city.

*Songs of Praise* producer Medwyn Hughes, was in Sydney recently to prepare for the concert. He said he is looking forward to recording at the Opera House, which he described as 'one of the world's great music centres'.

"It should be quite a night, and the response so far from all quarters has been very good," said Mr. Hughes.

Producer of *Songs of Praise* for six and a half years, Mr Hughes found his start with the BBC as a sound technician 25 years ago. Working on *Songs of Praise* has allowed him to form special relationships with many of the show's guest performers, including the legendary Harry Secombe.

Last year, when Mr Secombe suffered a stroke and was diagnosed with prostate cancer, Mr Hughes supported him through the experience.



Medwyn Hughes, producer of the BBC's Songs of Praise, in Sydney.

"I spent a lot of time with him during that period of rehabilitation, and ended up producing a documentary on his road to recovery," said Mr Hughes. "What came through was how his own faith was important to him."

Soon to celebrate its 40th anniversary, *Songs of Praise* is one of Britain's longest-running programs. And, with an audience of around five million in the UK, it has remained popular and relevant despite changes in church attendance patterns.

"We're still the best at what we do," said Mr. Hughes. "Our standard of music and singing is something that people consistently want to see and hear."

*Songs of Praise can be seen every Sunday morning at 11am on ABC.*

*The special Australian editions will screen in England in August and September, prior to the Sydney Olympic Games. Tickets for the Songs of Praise Christian Gala Concert are available from Ticketek. Phone 9266 4800.*

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# Little hope of reform from Primates

comment

by Margaret Rodgers

The greatly anticipated meeting of the Primates of the Anglican Communion was held in Oporto, Portugal in late March. In a motion sent to every Primate, Sydney Standing Committee issued a strong call for the Primates, 'to affirm in the face of current denials' the traditional teaching of the Church on both foundational doctrines and moral teaching.

On the Primates' agenda was discussion of the liberal attitudes and practices of many bishops, clergy and laity of the Episcopal Church of the United States (ECUSA). Many there are pressing for the church to accept the ordination of practising homosexuals and church recognition and 'blessing' of same-sex 'marriages'. Large parts of the US church are already accepting these practices.

Immediately prior to the meeting, two Primates, Archbishops Kolini of Rwanda and Tay of South East Asia, had consecrated as bishops two American clergy, so that they might minister to evangelical and conservative US Anglicans who felt they could no longer receive ministry from their liberal bishops and clergy. These US Episcopalians want pastoral ministry and oversight from bishops who adhere to the doctrinal and moral traditions of Christianity, based on Scriptural teaching.

Many hopes rested on the Primates' meeting. The conservatives looked for the Primates to press urgently for the Presiding Bishop of ECUSA, the Most Rev Frank Griswold, to lead his church away from its liberal practices, and to give recognition to the ministries of Bishops Chuck Murphy and John H. Rodgers, the two recently consecrated for ministry to US conservatives.

But the Primates' Communique contains no definite promises of action.

Bishop Rowan Williams, Primate of Wales, wrote a post-Oporto article, 'Our differences need not destroy us' for *The Tablet*, the English Catholic journal.

"Many obviously expected the meeting to deliver a firm condemnation of this action....But what emerged was - perhaps predicably - a less dramatic outcome, which some will undoubtedly be seen as a typical bit of Anglican evasiveness," Bishop Williams wrote. "The meeting seemed to have no appetite for denunciation, or even direct appeal to the United States for a moratorium on gay ordinations; the seriousness of the concern was registered, and the presiding bishop of the Episcopal Church was left to work out with his house of bishops what the implications might be," he wrote.

Some US parishes are already indicating they will seek ministry from Bishops Murphy and Rodgers.

Further north, Canada's New Westminster diocese is engaged in a two year program of discussion about the recognition of same-sex 'marriages' and the use of a diocesan liturgy to bless them. Parishes are 'twinned' for the discussions.

The Rev David Short, trained at Sydney's Moore College and son of Bishop Ken Short, is rector of St John's, Shaughnessy, a large and growing parish in that diocese. Canada's *Anglican Journal*, reported David Short saying,

"Traditionalists have contemplated what to do if the diocese was to move to bless same-sex unions, although they have taken no legal or investigative steps in that direction."

He told the *Anglican Journal*, "The biggest issue in the Anglican Church of Canada involves a crisis in membership and a loss of confidence in the leadership. The same-sex dialogue detracts from that," he said.

Archbishop Goodhew and the Sydney bishops said they will, "pursue the matter with colleagues around the world to determine what might be an appropriate response from those who uphold the 2000 year tradition of Christian moral teaching".

So there may be even more pressure on the Primates when they meet next year, though so far, evangelical and conservative pressure has not achieved the desired outcome.

## IN BRIEF

### Carey says CofE will be disestablished

UK - The Archbishop of Canterbury, Dr George Carey, has said he does not believe the Church of England will retain its constitutional position as England's established church. "What is important is the church's ministry continuing in every parish," Dr Carey added. British Prime Minister Tony Blair is opposed to changing the status of the Church of England.

### Kamapala cracks down on cults

UGANDA - The recent deaths of 930 members of a religious cult in Uganda has sparked animosity against non-mainstream churches, amid allegations that a police crackdown on churches has begun. Police have resolved to, "Watch closely the activities of churches and may withdraw licences from any church suspected to be involved in activities contrary to what it was licenced for." Many Ugandan church leaders have vowed to resist the move, saying the government is interfering with religious freedom.

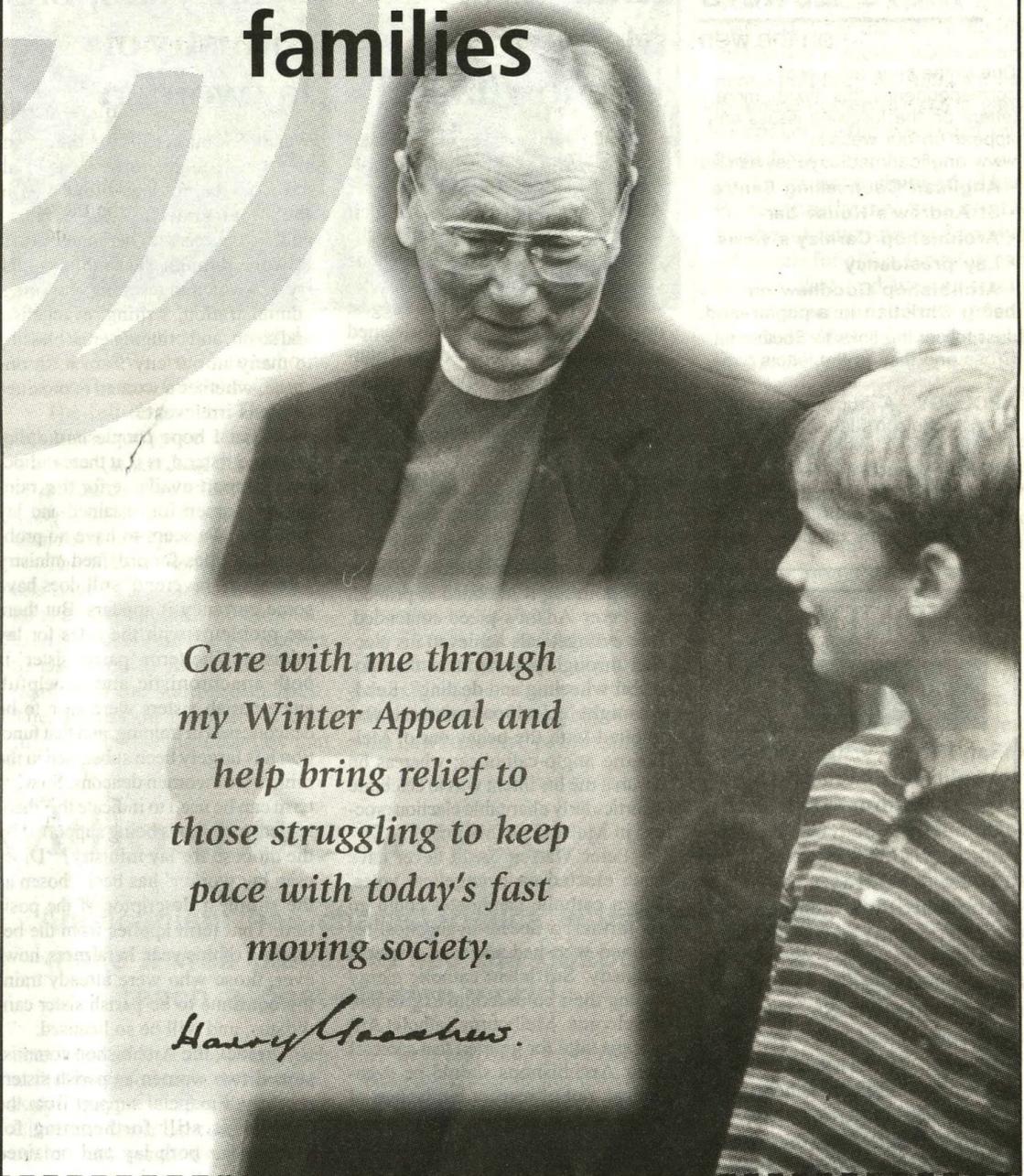
### Coronation service may become 'multi-faith'

UK - The Prince of Wales could be crowned King in a multi-faith inauguration ceremony, rather than the 1,000-year-old Coronation service. A proposal being considered by the UK Government claims the establishment of the Church of England causes 'religious disadvantage' to other faiths and Christian denominations, and the ceremony may no longer be appropriate in modern multi-cultural Britain. Proposals, including the involvement of other religious leaders, rewriting the oath and abandoning Holy Communion, have been discussed. The Prince of Wales has made clear that he wants to be the 'defender of faith' rather than the 'defender of the faith', to reflect the many religions practised in Britain.

### Attacks on Christians puts aid at risk

SUDAN - Persecution of Christians in Southern Sudan has intensified, with a series of bombing raids on a hospital in the city of Lui. Franklin Graham, President of *Samaritan's Purse*, which operates the hospital, will plead the case of the persecuted Sudanese to the US Senate Foreign Relations Committee. "We want to again urge the global community to reject this Government's ethnic and religious cleansing," said Mr Graham. The Lui hospital has become a consistent target of Government bombing raids since *Samaritan's Purse* signed a memorandum of understanding with the Sudanese People's Liberation Army on March 1. Other aid agencies, including World Vision, are reconsidering their relief projects in southern Sudan because they are unwilling to sign the memorandum.

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# Trouble on the minister merry-go-round

Regarding the article 'Step off the merry-go-round'. (SC, March). I am not a nominator - nor am I likely to be while employed as a lay stipendiary associate pastor! However, our parish in the heart of Mt Druitt, is vacant and our nominators are hard at work. And boy, isn't it hard work compared to the wealthy, attractive parishes of Lindfield and Vaucluse!

The very fact that those two parishes now have their new Rectors speaks volumes of the North Shore-Eastern Suburbs/ Western Suburbs divide.

It is all very well for Mr Judd to apply his experience in business to the task of searching for a new rector (although, can I state the obvious and say that the church is NOT a business, and a Rector is NOT a CEO?), but what of parishes like ours with far less 'business' experience?

How are they meant to handle the tasking of 'recruitment'?

Our nominators are actually just regular, faithful Christians - not business gurus skilled in 'recruitment'. To the best of my knowledge, they are looking for a godly, faithful Christian who is enthusiastic to teach and pastor the Christians here.

Despite this, potential rectors are not exactly beating a path to come and serve at Mt Druitt. Like Mr Judd, they have experienced extraordinary rudeness from potential nominees. Unlike Mr Judd, we have had virtually no one prepared to even come and look at the Parish, let alone submit themselves to an interview.

How do some of our ordained ministers look themselves in the mirror each day, having behaved in an offensive manner to our nominators, and decided instan-

taneously that God doesn't want them to serve at Mt Druitt?

The article mentioned the lack of a manual, *How to find a new Rector*, but jokes aside, this is badly needed. Our nominators' experience is that basic information (such as the three month limit on nominations) is not explained, let alone put in writing.

The whole process urgently needs an overhaul. Some of our ordained men need to rediscover graciousness and a sense of being open to serving God.

**Neil Atwood  
Emerton, NSW**

Jeremy Halcrow's article (SC, March) contained lots of good advice for parishes facing the search for a new rector.

However, one statement in his article is grossly misleading - that the diocesan nominators "...know

most ministers in Sydney..."

Considering that the diocesan nominators total only 6 members, three of whom are clergy involved full time in their own parishes, and three laymen, presumably also involved in their own parishes, it is unlikely that they would have first hand knowledge of more than a small proportion of potential candidates.

I know that in my own case none of the present diocesan nominators has ever had any contact with my ministry. Any other information they might have can only be from the 'diocesan grapevine', dare I say 'gossip', or from files kept by diocesan authorities. Any information from the latter is highly dubious, as the clergyman concerned has no way of correcting possible misinformation they may contain.

It is a great weaknesses of our

system that we ask Diocesan Nominators to recommend potential rectors, or even worse to veto possible candidates, on the basis of what they have heard about a man. Add to this the likelihood that they know little about the needs of the parish concerned and is it any wonder that parish nominators are so dissatisfied with the process.

I believe it would be far better to replace the role of Diocesan Nominator with something like the Parish Consultation that was mentioned. If parish nominators then interviewed on their own grounds before visiting their 'short' list, they would be away from their church less often and more likely to be thorough in making their decision about their presentation to the Archbishop.

**Rev Barry Lee  
Robertson, NSW**

## More Letters on the web

Due to the large amount of correspondence this month, more letters on the following issues only appear on our website

www.anglicanmediasydney.asn.au

- Anglican Counselling Centre
- St Andrew's House bar
- Archbishop Carnley's views
- Lay presidency
- Archbishop Goodhew on being Christian in a pagan land.

Just follow the links to Southern Cross and then to the letters page.

**APOLOGY** - A crucial section of Ross Nicholson's letter - printed in the last issue - was omitted during the editing process. The full and complete text of this letter also appears on our website. We apologise for any offence caused.

## Analysis of Melbourne election flawed

Comments about the election of Melbourne's new Archbishop were attributed to Peter Corney and Peter Adam. (SC, April) It turns out their 'texts' were an interpretation by the editor of *Southern Cross* after phone conversations with them. Tut, tut!

Peter Corney seemed to suggest only evangelical parishes deemed successful offer gospel focused ministry; that only the appointment of evangelicals by the new man would lead us forward; and that Bishop Watson's Melbourne brief incumbency must simply prepare us for the evangelical Archbishop to follow him. Peter C is out of town so I cannot clarify what he intended. But such an agenda would be divisive and disappointing if intended as printed.

Peter Adam's piece contended, "we evangelicals achieved his election through prayer rather than political wheeling and dealing". Readers might feel a broad antithesis was implied with the behaviour of Melbourne anglo-catholics; whereas he assures me his intent was to celebrate a particularly charitable election process in Melbourne this time.

Peter Watson could never have been elected on evangelical votes. When catholic candidates could go no further, a decent evangelical remained who had achieved a simple majority. Sufficient catholic clergy swung their votes to him to give him a welcome. Melbourne catholic Anglicans take for granted that some of their Archbishops should be evangelical, out of respect for the best of evangelical vision and fellow-feeling with Melbourne's evangelicals. It would be a shock if leading local evangelicals turned out not to have the same largeness of mind.

In Melbourne, whose mixture of theologies and pastoral strategies is a great strength, the great majority want to encourage what is best in each other, in greater mutual respect and love. We want not the monochrome, nor division, nor anschluss.

**Rev Val Rogers  
Armadale, VIC**

## Apology

The comments on the Melbourne episcopal election from Peter Corney and Peter Adam were edited versions of interviews with the men. As a result, some unintended distortion resulted in the final copy. In particular Peter Adam's comment, 'We evangelicals achieved his election through prayer' should have read 'We (the Diocese of Melbourne) achieved his election through prayer'. *Southern Cross* apologises for any offence caused.

## Sydney supports ministry of lay women

Wendy Swanton calls for the expansion of 'peoples' awareness of all the work being done by women in the local church" (SC April). I couldn't agree with her more. God is at work through the faithful ministry of women in teaching, pastoring, administration, writing, evangelism and so on, and bringing great blessing to many in our city from it. In one sense, whether a woman is ordained or not is irrelevant.

What I hope people in the diocese understand, is that there is diocesan support available for the training of women for ordained and lay ministry. We seem to have no problem with titles for ordained ministry - the term 'reverend' still does have some currency it appears. But there are problems with the titles for lay ministry. The term 'parish sister' is both anachronistic and unhelpful, since parish sisters were seen to be deaconesses in training, and that function has largely been subsumed in the ministry of women deacons. So what term can be used to indicate that theological training is being supported by the diocese for lay ministry? 'Diocesan lay worker' has been chosen as the simplest descriptor of the position. That term applies from the beginning of this year. In fairness, however, those who were already training continue to be parish sister candidates, and will be so licensed.

In fact, the Archbishop commissioned two women as parish sisters recently. Financial support from the diocese is still forthcoming for women for both lay and ordained ministry.

**Archdeacon Di Nicolios  
Sydney, NSW**

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## Claire thinking on women preaching

I am grateful for the opportunity to respond to Keith Mason's question: Is there some difference about [women] expounding Scripture 'in church' as distinct from 'in the media' or in Synod?

My answer is 'yes'.

The New Testament discussions of the ministry of women are given in the context of the church. When we think of 'church' we may think in universal and institutional terms, however in the New Testament, the word refers to the gathered Christian community, brought together for the purpose of fellowship with each other and with God, through the ministry of his Word.

The instructions for women's participation in prayer and prophecy (1 Cor. 11:3-16; 1 Cor. 14:26ff; cf. Col 3:16) and the restrictions for women from the role of teaching elder (1 Tim. 2:11-15; 1 Cor. 14:33-36) arise in the context of the gathered community, which Paul describes as the 'household of God'. This household includes the oversight, authority and instruction of male teaching elders, whose responsibilities resemble that of father and husband (1 Tim 3:5). Their ministry of teaching, discipline and care occurs in ongoing relationships, where their instruction and authority are responded to with respect and submission (1 Cor 16:16; 1 Thess 5:12-13), within a framework of mutual love and service.

These relationships in God's household provide the reason and context of Paul's prohibition of women teaching and exercising authority.

On this understanding, the media and Synod are an abstraction from the relationships of the gathered Christian community.

Synod is a 'legislative' assembly, gathered not primarily for relationships of fellowship and instruction, but to debate and decide the practicalities and parameters of our association as many churches, or gathered communities. Speeches in Synod are explicitly and deliberately contributions to *debates*, rather than teaching. As such they do not carry the same authoritative weight as the exposition of God's Word in church.

Similarly the media by its very nature (the wide dissemination of news and opinion), is not characterised by the fellowship and instruction that mark the relationships of the gathered Christian community. Furthermore authority in the media rests with the editorial team and the reader. Readers are not called upon to submit to what they read (as we are to Scripture or to our church elders); instead varying opinions are presented for the reader's consideration, with the opportunity for debate.

In everything our desire must be to serve God in accord with his Word and to do all we can to avoid offending the faith of fellow Christians. This means that if I came to understand that my writing for *Southern Cross* or speaking in Synod was not permitted by 1 Tim 2:12 or any other part of Scripture, I would gladly refrain from these activities and give myself to other ministry opportunities, of which there are many. Similarly should the majority of Sydney Anglicans express the view that these ministries are not permitted by Scripture, I would respect that decision and be pleased to minister within those parameters.

**Claire Smith  
St Ives, NSW**

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

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Printed by PACWEB, Moorebank NSW

**SYDNEY**  
*diary*



**Sat, 13 May, 9.30am-3.30pm:** Anglicare Emergency Services Training Day at St Cuthbert's, South Carlton. Enquiries: 9895 8000.

**Tues, 16 May, 7-10pm:** Anglicare Emergency Services Training Day at St John's, Camden. Enquiries: 9895 8000.

**Sat, 20 May, 10.30am:** Prayer Book Day, St Mary's Waverley.

**Thurs, 25 May, 9.30am-3.30pm:** Anglicare Emergency Services Training Day, St Mark's, Sadler. Enq: 9895 8000

**Fri, 26 May, 7.00 for 7.30pm:** CMS Fellowship Dinner at Yamba Sports Club, Woden. Enquiries: 9267-3711.

**Wed, 31 May, 9.30am-12.30pm:** Anglicare Emergency Refresher Training Workshop at Anglicare Head Office. RSVP Mon, 22 May.

**CLERGY**  
*moves*



**Rev Allan Blanch** from rector, Beecroft to rector, St Philip's York St, Sydney 31.5.00.

**Rev Richard Humphrey** from assistant minister, St Martin's Killara to rector, Cronulla parish 8.7.2000.

# Law reform a threat to Christians

Proposed changes to the Anti-Discrimination Act may hamper Christian ministry.

Tolerance and inclusivity are keynotes of our society these days. Such notions are often found in speeches and papers from our political leaders, or from advocates of multiculturalism. But what are their limits? Are we often pressed too far in the name of tolerance and inclusivity?

Australian society is benefiting richly from the cultural attitudes and customs that have come with the incomers who've arrived here since WWII. No-one wants the clock turned back.

Every facet of our life has been changed. Recently, an overseas visitor in Sydney for the first time exclaimed to me, "Sydney is an Asian city." From our food to our surnames, we are clearly a culturally, racially diverse nation.

I'm not sure that we could yet say we have an Australian culture. What we have is an amalgam of all the cultures that have arrived since 1788 to join the indigenous people. Some people will disagree but I'm convinced the authentic Australian culture is something that's ahead of us.

There is no doubt that minority groups now seem able to exert pressure for change way out of kilter with their proportionate numbers within the community.

One area of our life where this is the case, is in the increasing diversity in the field of religious affiliation and practice, or 'spirituality', as some call it. This is an area where our adoption of tolerance as a key element of our present day social policy is leading us down a blind alley, one which is unhelpful to the accepted practices of mainstream Christian Churches.

This is not to say other faiths shouldn't be allowed to practice according to their own beliefs or

## CROSS CURRENT

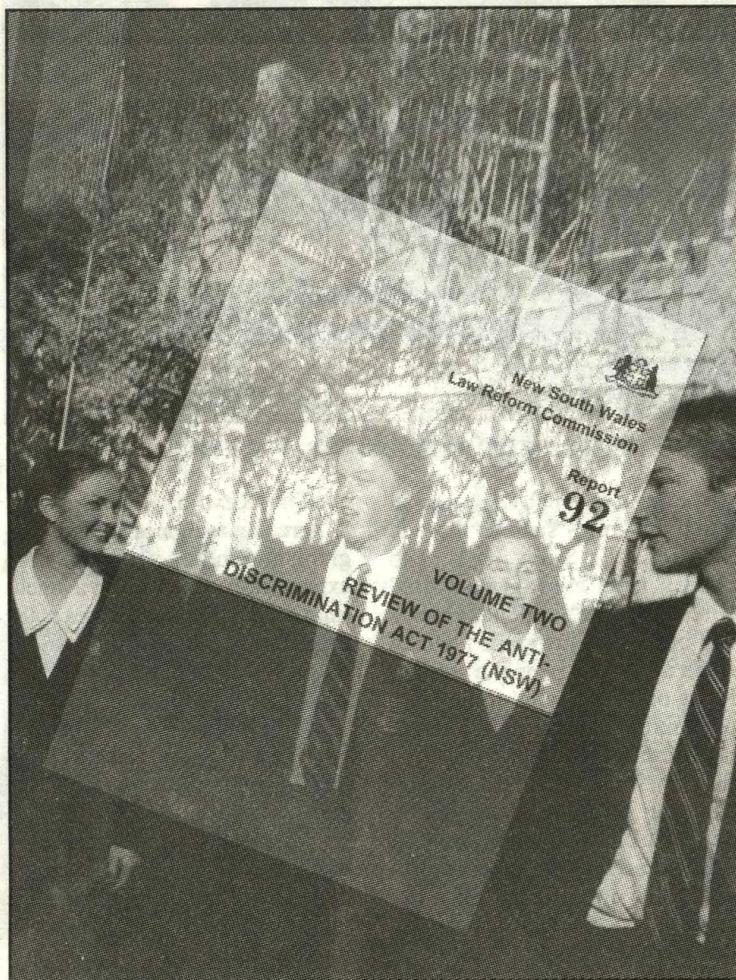


MARGARET RODGERS

run organisations according to those beliefs. They should. But they, as well as Christians, may be affected by proposed legislative changes, especially in relation to religious schools.

This is evident in the recommendations made to the NSW Attorney General by the NSW Law Reform Commission on the Anti-Discrimination Act 1977 (NSW). For example, if they go through Parliament we will have a limited right to appoint only Christian employees, we may not be able to refuse Holy Communion to a non-believer, and freedom of association may be detrimentally affected.

Recently the Standing Committee forwarded a lengthy submission to the Attorney General, urging that the government not proceed to promote amending legislation to the Anti-Discrimination Law in the form recommended by the Law Reform Commission. The submission was finalised by expert lawyers working with the Diocesan Secretary,



after consultation with other dioceses in NSW, Anglican schools and the Roman Catholic Church.

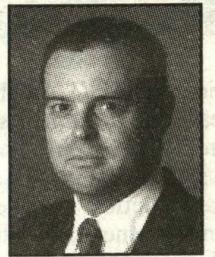
The full text of the Diocesan Submission may be read on our website ([www.anglicanmedia.sydney.asn.au/lawreform.htm](http://www.anglicanmedia.sydney.asn.au/lawreform.htm)) or a copy obtained from the diocesan secretary (ph: 9265 1559).

The Social Issues Update in this issue of *Southern Cross* contains an explanation of the diocesan submission. I urge readers to take time to read these comments and the submission itself. The discussion provides a useful insight into the changes that

are occurring in our society through pressure from minority groups. They may have effect on our ability to operate our institutions according to our core beliefs.

Clergy and lay parish leadership should consider this submission and contact their local State politicians to urge them to resist the LRC's recommendations for changes to the Act.

This is not to say the Anti-Discrimination Act 1977 (NSW) doesn't need change. It does. But not in the form proposed by the Law Reform Commission.



STEPHEN JUDD

## Reclaim the Sabbath

No sport, no shops, no travel and no entertainment. That was Sunday in Sydney in the 1880s.

When I was growing up in the early 1960s, nothing much had changed. As a lad I thought that Sunday was the most predictable and unexciting day of the week: went to Sunday School, had a roast lunch for the whole family, maybe some guests, wash up and then...nothing! As kids we had to amuse ourselves with a game of cricket in the backyard or a good book.

Times have changed. There is seemingly no end to the number of functions on Sundays: rehearsals for plays, birthday parties, cricket and soccer trials, school functions. I know Mums and Dads who seem to spend all of Sunday (not to speak of Saturday) taxiing their darlings from function to function.

In 2000, what will we be teaching our children about what is valuable? I was at a school function at the end of last year and one teenager proudly told the assembled throng that he had been at school every day for a month! For him, that was a mark of his participative spirit. For me, it was a sign that the school was robbing the lad of space, of unstructured time, of the pleasure of rest. I am getting the impression that we are saying that busy-ness is the most desirable state of being. And our kids are getting the message that that is how to live.

I am not about to suggest that we revert back to the black hats, tight clothing, long faces and long beards of the 19th century. But what I am suggesting is that we reclaim Sunday as a day of relaxation and togetherness, of a refreshing break from the busyness of the week.

Start this reclamation task in your own family. Let your kids know that the response to birthday party invitations on a Sunday will be typically 'No'. Say 'No' to school functions - even church services if it takes you away from your local church family! Challenge those who want that church committee meeting on a Sunday. Don't slip into work for a few hours on Sunday.

When your kids lower you into the grave I doubt that they will remember you for your diligence to work, the blur of birthday parties or your church committee attendance. But they just might remember the times together on the seventh day - enjoying the rest and relaxation that God has given us. Go on - seize the (seventh) day!

Stephen Judd is CEO of the Hammond Care group.

## Dynamic Anglicanism without the snigger

It was the only one of Archbishop Goodhew's five strategies (Observably God's people, Pastorally effective, etc) which has led to puzzlement or even a snigger, "Dynamic Anglicanism, isn't that an oxymoron?"

The reasons for suspicion are clear enough. (1) Denominationalism is dead. (2) An appeal to Anglicanism is usually an argument against change and of the tired old 'use the prayer book and wear robes' variety. (3) Anglicanism is too often associated with ineffective and gospel-confused ministries in Australia and around the world.

*Bah Humbug!* is proposing a new way of thinking about the whole thing. Anglicanism is not about keeping the rules or privileges of a denominational club. It is a certain 'style' of being Christian with strengths and weaknesses.

You could even say Anglicanism is basically dynamic already. Just look at its history as it has developed and evolved for nearly five hundred, or two thousand, years (depending on when you think the Church of

## BAH HUMBUG!



ROB FORSYTH

England began). Today some of the best and most innovative ministries in this city are being carried out by Anglicans.

Flexibility and change are in the nature of Anglicanism - sometimes for good, other times for evil. We must deny that Anglicanism is simply identified with particular prayer books or clothes.

There are a number of char-

## Anglicanism has characteristics which make it well placed to see the gospel reach a post-modern world.

acteristics of Anglicanism which actually encourage dynamism. Anglicanism understands the Christian faith as consisting of central and secondary issues. So it can be open and flexible on the latter. Anglicanism is Bible centred (I speak of the theory) but conscious of the long history of the Christian movement since New Testament times. And it is aware that its way of organising church combines particular human adaptations with Christian principles. So it expects change and diversity as human situations change.

In Anglicanism, despite the appearance of hierarchy, authority is dispersed among synods, parishes, clergy, laypeople and bishops. No one is at the centre of authority. So there is room for local diversity and alternative ways. (Admittedly this can lead to conflict and at times gridlock too).

And Anglicanism tends to be at home in the 'secular society'

of universities, government, commerce and so on. (Sure, this can unfortunately end up as nothing more than genial worldliness.)

Of course there also are dysfunctional aspects. There is the tendency of Anglicanism to create territorial monopolies of ministry (diocese, parishes etc) and so entrench ineffectiveness or worse. And there is a danger of a generosity to others that slides into a looseness about the really important matters of the Christian faith rather than taking a stand.

But then we Anglicans do not pretend to have escaped the weakness and imperfections that are the present human lot, but look to Christ. Another reason why Anglicanism is intrinsically dynamic - we know we haven't arrived!

In this post denominational world, let's be relaxed about Anglicanism and utilise its inherent dynamism. You heard me right, 'Dynamic Anglicanism' without the snigger.

## Diocese sees double over Winter Appeals

Anglicare and the Archbishop's Appeal Unit launched separate 'Winter Appeals' last month.

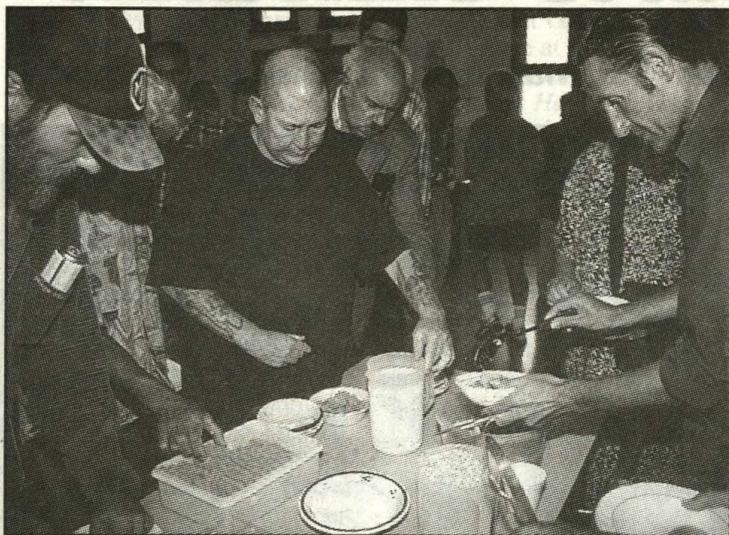
A spokesperson for Anglicare said a reduction in government funding for emergency relief services has placed added pressure on resources leading up to winter. At least two Anglicare centres face a critical shortage of food and clothing.

"It is during winter that Anglicare's resources are stretched to the limit, a problem compounded by the emergency relief funding cuts," said the Rev Howard Dillon, Executive Director of Anglicare NSW. "The equation is quite simple - without parish support, Anglicare's ability to meet the needs of families this winter will be greatly reduced."

In the Illawarra region, where emergency relief resources set aside to last up to August have already been used up, the support of up to a dozen local parishes in maintaining the emergency relief program is paramount.

Anglicare is hoping to develop partnerships between its welfare offices and Anglican parishes. Some parishes have adopted 'responsibility' for supplying food and clothing to a particular welfare office.

The Archbishop's Winter



Hungry people are fed at St Michael's, Surry Hills.

Appeal is sponsoring parish based programs such as those at St Michael's Surry Hills. The church runs a program called 'Bread for Life' - a Sunday morning breakfast program - which feeds up to 100 people a session. Most of those who come have psychiatric or substance abuse problems, but there are also those who live in the nearby boarding houses and struggle to pay their bills and eat adequately. The 'Bread for Life' program provides the opportunity for a hot meal and a chance to meet and talk to other people.

The Rev Ian Lawton said, "There is a real need for this program, and in fact we are about to expand it, by opening up a lunch-time soup kitchen. The area at the back of the church will probably be used for people to sit down and eat."

The Archbishop's Community Care and Development Fund (CCD) funds the purchase of the majority of the food supplied.

Most other similar ministries experience a significant increase during the winter months in the number of people coming looking for a hot meal.

## An overseas student hears of Christ



### PEOPLE MATTER

PHILLIP JENSEN

"Then the LORD opened the donkey's mouth, and she said to Balaam..."

NUMBERS 22:28

One of the privileges of serving Christ in Sydney today is the opportunity to share the great news of Jesus with people from all over the world.

It is a daunting task. But whenever we are overwhelmed we need to remember the sovereignty of God and that he can talk even through donkeys.

It places our work in context and gives some realistic ground for optimism.

One of the greatest evangelistic and missionary opportunities for Australian Christians is the ministry to overseas students. Several groups on campuses around Sydney are seeking to reach these sojourners with the great news of Jesus.

One such group introduced me to a man the other day whom I will call Fred. His name is hard to pronounce in English, but the reason I will call him Fred is that I do not want to indicate the country he comes from.

Fred comes from one of those countries where news and media are censored. Where people live in fear of open communication. Where Christians are persecuted.

Fred came to study at one of our universities. It was a huge step in life for him. He already had a degree from a university at home. But by diligence and ability he had been selected to do post graduate study overseas in Australia.

One of the first things he did

in Australia was to find a Christian meeting. He met one of the groups on campus that ministers especially to overseas students. They provided a Bible for him and talked to him about Jesus.

"Have you ever heard of Jesus?" the leader of the group asked Fred.

"Yes. In a movie," he replied.

Knowing that it had been translated into Fred's language the leader asked: "Was it The Jesus Film?"

"No. Not a full length movie," was Fred's reply. "It was only a small part of a show. Actually it was a cartoon."

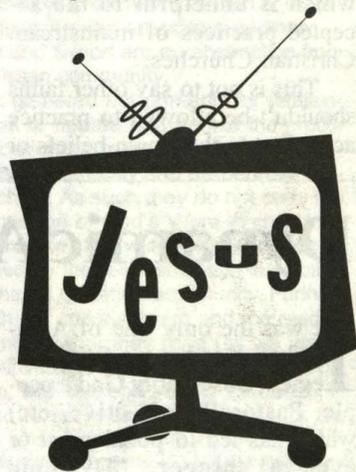
"Which cartoon?"

"The Simpsons."

"What did you learn about Jesus from the Simpsons?"

"Jesus died for our sins on the cross," came Fred's reply.

Remember the sovereignty of God and that he can talk even through donkeys!



### Anglican Counselling Centre

Education Seminars and Short Courses

#### Marriage Enrichment Weekend Retreats

Sanuk Retreat Centre - Minnamurra  
August 11 - 13 and November 3 - 5, 2000

#### Growing in Marriage - The Early Years

Day Seminars: Sept 2 - Miranda, Oct 14 - Penrith & Bomaderry

#### Marriage Education Training for Couples

(Couples working with couples in a group setting)

#### Foundations for Christian Leadership

(14 week course for parish workers and leaders - starts July)

#### Conflict Resolution Workshop Training

Semester 2 - 3 day training courses at Ashfield & Penrith

#### Art Therapy Workshop Group

8 week course starts May 15

Phone 9799 9311 or details at [www.theacc.org.au](http://www.theacc.org.au)  
Anglican Counselling Centre, 56 Bland Street, Ashfield, 2131

### Israel 2000

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Lisa Bonica

### St Peter's Cathedral Armidale

Having recently established a choir, and a regular evensong, St Peter's Cathedral in Armidale would be interested in purchasing multiple second hand copies of any of the following:

The Parish Psalter

The Church Anthem Book  
The English Hymnal (full music, melody line, or just words),  
Evening Services.

Interested persons should contact The Dean, The Very Revd Lindsay Newby on 02 6772-2269 or The Organist, Dr Terry Norman on 02 6771-1407



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The Anglican Church of Australia  
GENERAL SYNOD

### NEED HELP ON THE GST?

Anglicare Australia in co-operation with the General Synod Office has been contracted by the Federal Government to deliver GST Start-Up assistance to the Anglican Church. A special guide "The Anglican Church and the GST" is available for all parishes.

A team of State Co-ordinators is ready to assist your parish / agency.

If you need help contact:

National Co-ordinator:

Tracey Pilbrow (03)9328 3544

Email: [tpilbrow@anglicare.asn.au](mailto:tpilbrow@anglicare.asn.au)

New South Wales/ ACT:

Bruce Nation (02) 9873 4247

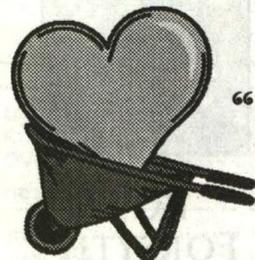
Email: [nation@one.net.au](mailto:nation@one.net.au)

Or visit the website:

[www.anglicare.asn.au](http://www.anglicare.asn.au)

GST Start-Up  
Assistance Office

## Celebrate Marriage 2000!



SPEAKERS TOPIC

"It Takes More Than Love"

### SPEAKERS

• Bishop Dudley • Mrs Elizabeth Foord

### COST

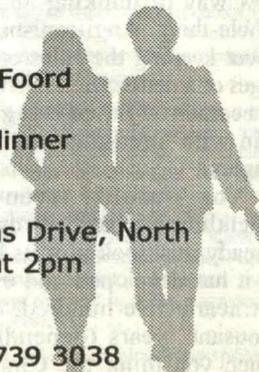
• \$75 per couple for seminar & dinner (register by June 10)

### WHERE & WHEN

• Centre For Ministry • 16 Masons Drive, North Parramatta • Saturday June 17 at 2pm

### CONTACT

• Marilyn Hendy for more details  
• 8267 4290 (Wed only) • (H) 4739 3038



# link

linking anglicans in the western region

## Parish takes first step to filling Olympic Stadium



Stadium Australia is expected to host 80,000 for the finale of Sydney's Global March for Jesus this June. (Inset) Awakening celebrations at St. James', Lawson.

The first Easter of the new millennium has seen many churches across Sydney celebrate with community festivals.

St James', Lawson was one of several churches which held Easter festivals last month as part of the 'Awakening 2000' outreach program.

The Rev Ross Poulton, rector of St James' and NSW Anglican representative on the board of Awakening, says the festival is part of an ongoing strategy to reach unchurched people.

"We see it as a bridge-building event," said Mr Poulton. "It's very effective pre-evangelism."

The Lawson festival, held on ANZAC Day, targeted families throughout the Blue Mountains, with activities such as games, kids' craft, music and drama attracting large crowds.

An important part of Awakening's programs has been the use of 'Aussie Parables' like Simpson and his donkey, as a way of ex-

plaining the gospel to people.

"In our culture most people aren't ready for a full evangelistic message," Mr Poulton said. "Sometimes what we need to do is to give them a taste of what we're about - be friendly and welcoming."

"Then, when we deliver the message of the gospel, it will be better received."

According to Mal Garvin, Awakening 2000 Coordinator, the Easter festivals represent part of Awakening's plan for the new millennium. A focal point for the year will be the Global March for Jesus, a worldwide event to be staged on June 10.

The concept of Awakening was first born 1988, when 50,000 people gathered in Canberra to pray for the opening of the new Parliament House. Since then, Awakening has coordinated three global marches.

Organisers are hoping this year's march will be 'the largest

united public witness to Christ in human history'. Tens of millions of people are expected to march around the world, with Sydney's celebrations to be a focal point.

The event will culminate with a concert at Stadium Australia, where marchers from all over Australia will gather.

"We're expecting at least 80,000 people, but we'd love to fill the stadium," said Awakening's Dave Mitchell.

Archbishop Goodhew will deliver the welcome and John Dickson has agreed in principle to present the message. Performers include Grammy winner Rebecca St James and Golden Guitar winner Adam Brand.

A massed choir of 10,000 schoolchildren is expected, along with hundreds of Aboriginal performers and dancers.

Tickets for the Global March for Jesus are available from Ticketek. Phone 9266 4800.

## Inaugural Western Region conference announced

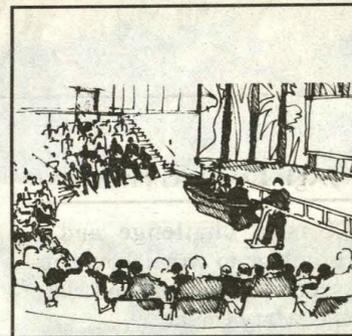
Bishop Brian King recently announced the decision of Western Regional Council to hold its inaugural conference in November this year.

The clergy and lay leadership of all parishes and special ministries in the region will be invited to attend.

According to Bishop King, its purpose is two-fold.

"We want to provide a forum for the clergy and the laity to participate in identifying the priorities and the development of strategies for gospel ministry within the Western Sydney Region. In addition we want to encourage unity and fellowship among and between the clergy and laity of the region."

Views expressed during debate will be analysed in order to determine how the Regional



Council can more effectively resource the region's ministry.

Bishop King said this was particularly important because of the pressure on financial resources.

The success of the event will be assured if all parishes and special ministries send representatives, Bishop King said. About 250 people are expected to attend.

## You cannot beat BCP for NSW in Y2K

The Book of Common Prayer offers biblical orthodoxy and inspiring prose.

The BCP is a repository of doctrine from which traditional Anglican beliefs can be learned. The Prayer Book Society seeks to defend and uphold that doctrine and to promote the worship enshrined in the Book of Common Prayer.

The Society's next meeting will be held at St. Mary's, Waverley on Saturday 20<sup>th</sup> May 2000:

10.30 Morning Prayer *sung*

11.00 Holy Communion *choral*

2.00 Evening Prayer *choral*

Future meetings: 5<sup>th</sup> August, 4<sup>th</sup> November 2000.

The Prayer Book Society invites you in 2000 to use and feel the certainty of a prayer book that time and faith have hallowed.

For further information please contact:

The Hon. Secretary,

22 Ingalara Ave., Wahroonga 2076

Tel/fax: 9489 3366 or tel: 9387 3656

Email: lfrappel@laurel.ocs.mq.edu.au

THE PRAYER BOOK SOCIETY  
IN AUSTRALIA  
NEW SOUTH WALES BRANCH

## meet MARY COYNE, secretary of mothers' union australia



BY  
JAN LIVINGSTONE

It is a challenge and a privilege to write about a respected colleague and close friend, Mary Coyne.

Recently Mary accepted the position of secretary for MU Australia, an enormous role. She has contact with every diocese around Australia and, to a large degree, ensures the communication between all of them remains on track.

In 1998, Mary suggested that for our Millennium Celebration MU should provide every baby born in Australia with a portion of Scripture. To that end she has worked tirelessly. With great support from the Bible Society, MU Australia is giving a specially printed Luke's gospel called *Born for You* to as many babies born this year as possible.

Born during the Second World War, Mary is the only daughter of the Rev Laurence and Mrs Elaine Lambert. She has two older brothers, John and Philip. There are many fascinating stories of rectory life in Springwood and later in Artarmon, and Mary has inherited her love of books,

embroidery and gardening from that happy family life. But above all she was introduced to the Lord Jesus in that Christian home.

Mary attended North Sydney Girls' High School and during those school years met Les, her future husband, at St Basil's Artarmon youth group. They married quite young and moved to Thornleigh where they joined the Anglican parish of St Luke's Thornleigh. Soon they added their family of three, Michael, Christina and Victoria and were very involved in parish life.

When Mary was invited to join the Mothers' Union she initially hesitated thinking she should wait until her children were older. However she soon realised that there was a warm, godly group of women meeting to encourage each other in their marriages and family life through prayer, study of Scripture, fellowship and service and she wanted to be part of such a group. She had experienced, first hand, her mother's involvement in MU and the encouragement that had been in the Lambert home.

It wasn't long before Mary's outstanding qualities were recognised and she became president

of the branch at Thornleigh, deanery president of Hornsby and went on to serve on the Sydney Diocesan Executive.

At some time in her years of service, Mary has done just about everything there is to do in terms of MU work. She has been coordinator of hospital visiting, coordinator of publications, head of deaneries, diocesan secretary and now diocesan president. In every position she has served selflessly and with distinction. If you want to know anything about MU in Sydney, Mary is the person to ask.

Mary and Les now worship at Wentworth Falls in the Blue Mountains, where Mary has been able to start another MU group and encourage people to be equipped and prepared to share their faith. MU has always had the vision *to win the homes and nation for Christ* and with our mission statement *sharing Christ's love through encouraging, strengthening and supporting marriage and family life* to guide, Mary is enthusiastically engaged in intentional ministry in her parish and beyond.

Jan Livingstone is the president of MU Australia.



Archdeacon Ken Allen

Scripture ministry at Kuringai Creative Arts High School as SRE (Scripture) Coordinator.

Ken's son Jeffrey, who lives in Gunnedah, has worked in Christian ministry. He is married to Carolyn and they have 2 young children.

His daughter Jennifer has just completed studies at Sydney and Missionary Bible College and is shortly to go to Perth with SIM.

Ken and Danielle are now living in Carlingford and assist Bishop Brian King in the oversight of the Western Region of Sydney.

## meet the west's new archdeacon

Originally from Sydney, Archdeacon Ken Allen's first taste of the Armidale Diocese was as a newly graduated teacher appointed to Gurley and then nearby Moree in the early 1960's.

It was in Moree that Ken met and married his wife Helen. Ken then entered Moore College and graduated in 1970 as a candidate for the Armidale Diocese.

He served as Assistant in the parish of West Tamworth and was then Vicar at Baradine in 1973-4 and Walgett until 1977.

Ken and the family then moved to Gunnedah in 1977 for seven and a half years before moving to St Peter's South Tamworth.

Helen passed away in 1994 after a protracted battle with cancer.

Ken moved to the parish of Putney in the Sydney diocese in

1996 and later that year married Danielle Grassy who had been a member of his Tamworth congregation.

Ken and Danielle have significantly built up the parish of Putney for four years.

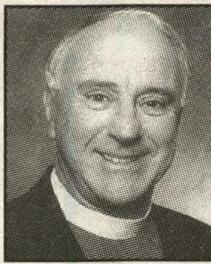
Ken brings a wealth of parish experience and great personal warmth of Christian compassion to his new job as Archdeacon for Western Sydney Region.

Ken will be remembered in Armidale Diocese for his Bible teaching and pastoral ministries. Gunnedah and Tamworth saw significant growth during Ken's time there.

He was also an Archdeacon in the Armidale Diocese for many years and served on many diocesan committees.

Danielle taught at Calrossy Girls School in Tamworth and currently exercises a full-time

## Restructure for the gospel



### bishop writes

Regionalism in the West is moving more decision-making, and strategic thinking away from centralised control than ever before.

The Regional Council at its annual planning day decided that this is the biblical way: trusting, delegating, serving, enabling.

All of these should be present instead of imposed control, unilateral action, vested interests or imported resources.

Our regional vision is facilitated by our mission to build biblically healthy communities to 'Support and Encourage Evangelism and Discipleship' (SEED).

Parishes and ministries - as close to the action as possible - make their plans and spend their money under the knowledge and direction of this umbrella.

Spending money will now be allocated through a predetermined percentage, given from the annual Synod grant to each of the four main resourcing groups - tertiary, cross-cultural, children and youth, and parishes. They - not the Regional Council - will decide how the money will be spent.

Planning will be facilitated by a parish or ministry choosing one of four planning consultants, employed by the Regional Council, to help form its own strategy. The aim is to have 30 strategic plans operating by 2004.

A part-time executive assistant, a council secretary and an assistant treasurer were employed by the Council some months ago to facilitate this regional functioning.

### Gospel Strategy and Mutual Fellowship

are governing principles for any work anywhere. The Region therefore is rightly keen to promote these godly principles, to preserve its different cultures, and to prevent any inconsistencies.

The Ministry Strategy and Training Committee is a regional 'think-tank' which will provide strategic planning and new ministry ideas, in consultation with parishes and task groups.

Hopefully - especially when added to my own in-service workshops - this restructuring will help the Region be more and more:

- Observably God's people;
- Genuinely caring;
- Enterprisingly evangelistic;
- Dynamically Anglican; and
- Pastorally enterprising.

Please pray that the restructuring will promote this Diocesan vision and be to the glory of God.

Brian King is the Bishop of Western Sydney.

## IN BRIEF

### Carlingford searches for anything historic!

St Paul's Carlingford is searching for old photographs of weddings, baptisms and confirmations from the church's early years. The photographs will form part of an exhibition currently being assembled as part of the church's 150th anniversary celebrations which kick off in June this year.

But it's not just photographs they're after. The exhibition's convenor, Mrs Maureen Olson, said there are other pieces of memorabilia the exhibition team is keen to locate.

"We'd love to know if anyone has the old sandstone baptismal font at the bottom of their garden, or whether the original church Bible is collecting dust in an attic somewhere," Mrs Olson said.

The oldest photographs collected so far only date back to the early 1950s, but older photographs must exist given that the church heard its first sermon at Mobbs Hill in 1850.

The photographic exhibition is just one of the activities planned to help celebrate 150 years of service to the local community. Other activities include the production of a musical review (Sunday June 18), a celebration dinner for past and present members of St Paul's (Saturday June 24) and a \$10,000 scholarship for an overseas student to study at Sydney's Moore Theological College.

The photographic and memorabilia exhibition will be open at St Paul's Church, Moseley Street Carlingford, for three weeks from Saturday June 17. Anyone with materials for the exhibition or other inquiries can contact Peggy Druitt on 9871 6077 during office hours.

### National Family Day at Wentworth Falls

Holy Trinity Wentworth Falls, was one of the many parishes in the Diocese to put on special events for Anglicare's National Family Day on March 26. Anglicare director, the Rev Howard Dillon preached at a family service, after which 'family trees' were planted in the grounds. Games and a drawing competition were held for children. Resources packs prepared by Mothers Union Australia provided ideas for effective family activities to run on the day.

# Western Sydney builds links with Africa

Late last year, nine young adults from St Paul's Castle Hill, their pastor and two Action Partners candidates visited Nairobi.

The trip was a joint venture between St Paul's, Nairobi Chapel and Action Partners. The team from Castle Hill spent time with missionaries Max and Hanna Collison and conducted a mission in Tanzania with young adults from Nairobi Chapel.

Max Collison works in the slums of Nairobi. Housing usually consists of one mud floor room for one or more families plus animals.

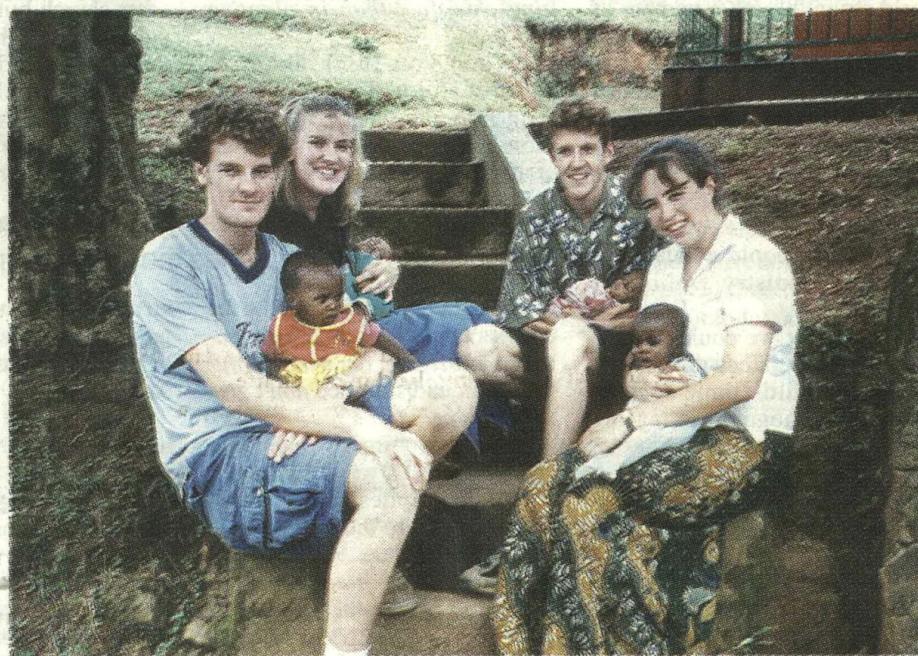
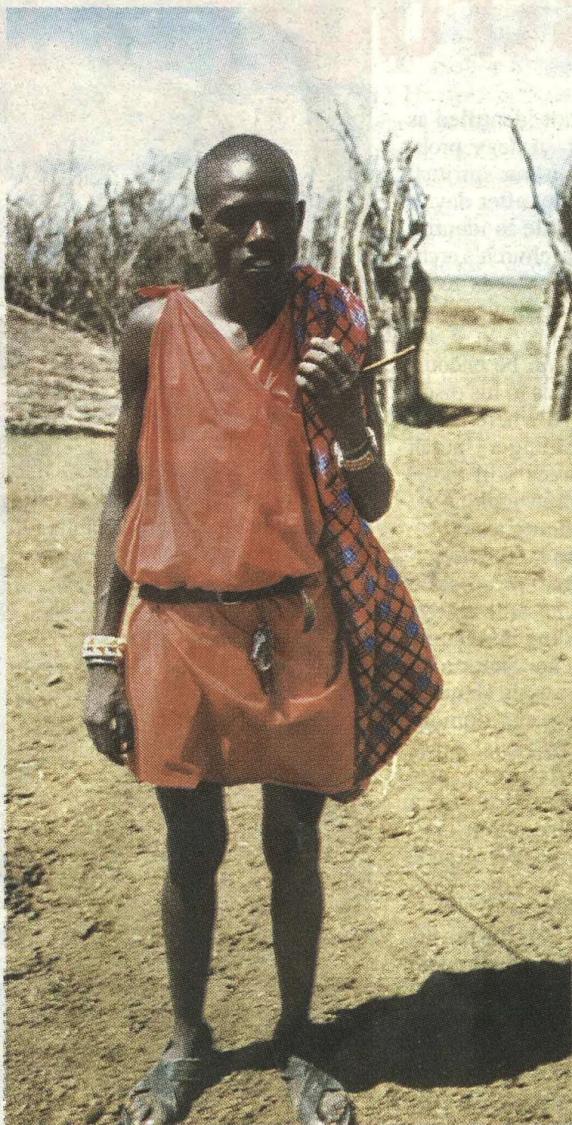
While medical care is available at low cost in Nairobi itself, the distance to travel and the cost of transport prevents them from seeking help for the simplest and the most serious of conditions.

Mr Collison has established low fee paying clinics within the slums themselves. These clinics depend on local volunteer workforce (including doctors) - a model which is reproducible. Indeed, moves are under way for the Anglican Church in Nairobi to establish one such clinic themselves.

After a 30 minute bus ride from the centre of Nairobi the team walked through the muddy, sewerage filled streets of Korogocho to the clinic, part of the Tumanin ministry of Nairobi chapel.

Mr Collison wants to use the video to encourage Nairobi Christians to volunteer for work in the slums.

The team met people like Churchill and William. Churchill is the pastor of the local church and William is his assistant. They spend time throughout the week at the clinic talking with the patients, sharing the gospel and praying with them. This is one place where the people in the slums can find hope - physical and spiritual.



## a personal account of Kenyan slums

by Mark Stephens

In the final months of 1999, I was privileged to be a part of a short-term mission trip to Kenya.

Our base was Nairobi, the capital of Kenya - which has a population of about four million people. Of these four million, anywhere between 50 and 70 per cent live in 'slum' accommodation.

The slums are everywhere in Nairobi, filling valleys, sprawling onto unused land, and exploding in size. The average 'dwelling' in a slum is made of mudbrick, a few sticks, and some corrugated iron. A thin sheet may be all that separates the living space in a bedroom and a 'living room'. There is no sewerage system, but an informal method of dumping waste in the middle of the street. And the children ... well, the children are everywhere, laughing, dancing, playing and crying.

And in the midst of this grinding poverty, the residents of these slums have a desperate sense of not only their physical needs, but their spiritual needs as well. Indeed, the world of the slums is profoundly religious, a world of varied spirituality.

But in most cases, it is a corrupt spirituality, filled with false

promises and false teaching. The slums are riddled with 'cults', from people claiming they are the Messiah, through to 'prosperity' teachers who make ridiculous promises of health and wealth. Is there any hope in this place?

I am excited to say yes! God has raised up an astonishing ministry of hope among these people, called the Tumanin ministry, which is bringing people under his rule, and growing them in Christ. Appropriately, 'tumanin' is a Swahili word meaning 'hope'.

For some of our time in Nairobi, we partnered with this ministry, which establishes evangelical churches among Nairobi's slums. I worked with the Kibera slum church plant, under the leadership of Jacktone Atsango.

Kibera is the largest slum in Kenya - indeed in all of sub-Saharan Africa - containing some 1.2 million people in the space of two kilometres. The church in Kibera is held in a medical clinic. The clinic - which operates during the week - provides low cost health care to the poor. The size of the Kibera congregation varies from 35 through to 85, depending on the particular time of the year. It is a young church, a growing church,

and an enthusiastic church.

I was privileged to see Jacktone minister to his congregation. What I saw simply astounded me. I saw a man who fitted the description of the Apostle Paul in 1 Corinthians 9, when he described as one who made himself a slave to everyone, to win as many as possible. Jacktone led Sunday school, Jacktone led worship, Jacktone led the Bible study, and if he hadn't been so gracious in inviting me to the church, Jacktone probably would have preached. None of this was the result of an egoistic desire to be the centre of attention. It was simply a young man laying his life down to grow and mature a congregation who was young in the faith. I did end up preaching that day, and I pray and hope that my words were a blessing, but I could not help but feel that somehow I had been taught a lesson that day, rather than being the teacher. And I walk away challenged from my encounter with Jacktone and ask myself - Do I practice that kind of servanthood? Do people see that kind of sacrifice when I get involved in ministry? These are questions we all need to ponder ... regularly.

## Springwood ministers in Uganda

by Jim Wenman

For six months in 1998 Pastor Ise-Somo from the Anglican Church in Zaire visited Sydney Diocese.

Based at Springwood parish, his mission was to learn as much as he could about evangelism so he could establish an evangelism department in Zaire.

During those six months Mr Ise-Somo was impressed with how youth work was conducted, particularly at Springwood.

He organised a group of eight Springwood leaders to plan a trip to Zaire to help promote youth work. Sadly, after Mr Ise-Somo returned, the civil war escalated and these plans were cancelled.

The Springwood team contacted CMS who put them in touch with UK missionary, Steve Coulson, who works at the Namugongo Bible College in Uganda. A seven-week trip to Uganda was organised in late 1999.

The team was hosted by the Coulsons at Namugongo, and took part in many activities including preaching and running Australian-style 'Kids Clubs'.

The team experienced a variety of often life challenging events, including meeting a

Rwandan Bible college student who recently learned of the killing of his entire family in Rwanda.

Another was a visit to a baby orphanage in the Ugandan capital of Kampala. At the baby orphanage the team helped local staff feed and comfort traumatised and sometimes malnourished small children.

The biggest challenge and problem the team encountered was the big exodus of youth from the Ugandan Anglican Church. They came to believe this was because the Ugandan Church failed to cater for the youth in their churches. The team encouraged the churches to explore more contemporary styles of worship.

The team also witnessed the devastation of the AIDS epidemic, both inside and outside the Church. This highlighted the need for discipleship for all members of the Ugandan Church.

Before the team left Australia a large amount of money was raised for missionary endeavours in Uganda and other African countries. The bulk of the money will help Steve Coulson run a youth leadership-training conference in June this year at Namugongo Bible College.



# surviving in a struggling church

all churches struggle, argues ken allen

The late Lang Hancock once said the best thing you can do for the poor is not join them! Many people have a similar attitude when it comes to struggling churches.

Is your church a struggling church? 'Struggling' is an adjective that conjures up a picture of a church battling to survive. A church where finances are meagre, the workers are few and morale not too high. There are many such churches in our diocese and, I could be describing yours.

But are these the only struggling churches we have? No, is the emphatic answer! Each of our churches is struggling with some issue and the struggle will only stop when there's no more life left in that church at all. So be encouraged, yours is not the only struggling church.

So what are some of the struggles our churches face?

Churches in our part of the world struggle with a number of common issues, especially the rise of secularism and the subsequent marginalisation it brings. A related issue is the preoccupation of the 'me' generation with material things and leisure and the increasing lack of commitment. Along with that comes the ever-shrinking pool of people available to help with ministry within our churches.

To this list we could add the struggles associated with ministry to our multi-ethnic society, changing demographics, ageing congregations and buildings in need of extensive repairs.

If your church has survived the above list we could throw in

uninspiring leadership, and the failure of the congregation to grasp a vision to share their faith actively.

Some churches, the minority, have other struggles - for them, it's how to find more buildings and resources to cope with ever-increasing numbers. Then their growth brings other struggles of management and the provision of adequate pastoral care to members. No one has ever answered "none", to the question "What are your church's struggles?"

So, is it possible to survive in a struggling church? Should we desert all those churches whose struggles are struggles of survival?

Dr Paul Borden, who works with the Baptist churches of northern California, told a recent conference in Sydney that more lasting success has been had in his part of the world by *reviving flagging churches than in planting new ones.*

When you think about it, weren't the New Testament letters written to churches dealing with these issues as Christianity itself struggled to establish itself

more lasting success has been had... by reviving flagging churches than in planting new ones.

throughout the world? Maybe the epistles could be collectively entitled *Letters to Struggling Churches* and subtitled *don't give up the fight.*

Four Scriptures are helpful to encourage us as we struggle.

Firstly, Ephesians 6, which identifies where the real struggle

is going on. It's not identified as a management or strategy problem, we are told it's a spiritual struggle we face day after day. It always helps in battle to identify the real enemy. The church's arch-enemy is Satan. He needs to be fought with the spiritual weaponry outlined in Chapter 6.

Secondly, we can be encouraged by Jesus' words to his disciples in Matthew 16 where he informs us he is building a Church which Satan's forces will never overcome. Though struggling, we are part of the winning team.

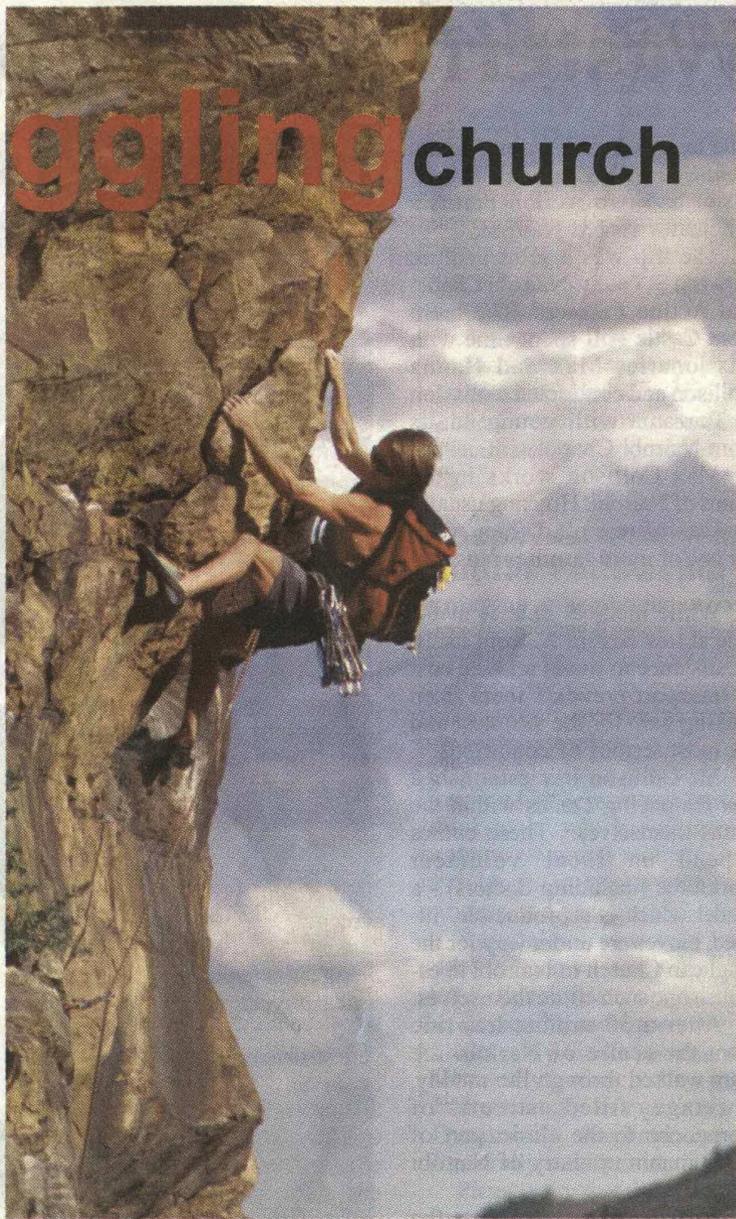
Thirdly, we can be further encouraged by Jesus' promise in Matthew 28 that he will always be with those building his church.

Fourthly, we can take a look at the church in the early chapters of Acts. There we see demonstrated a desire to assist other struggling Christians and churches. Competition or a couldn't-really-care-about-any-other-church-but-my-own attitude didn't seem to be very prevalent then, nor should it now.

Our example should be the Philippian church, who looked beyond their own little world and gave accordingly. You may be in

struggling churches, small or large, old or new - but isn't it great to know you are not alone in the struggle.

How can we - individually and as a denomination - help those whose struggle is survival? This should be the key question lest the spirit of this world drive us.



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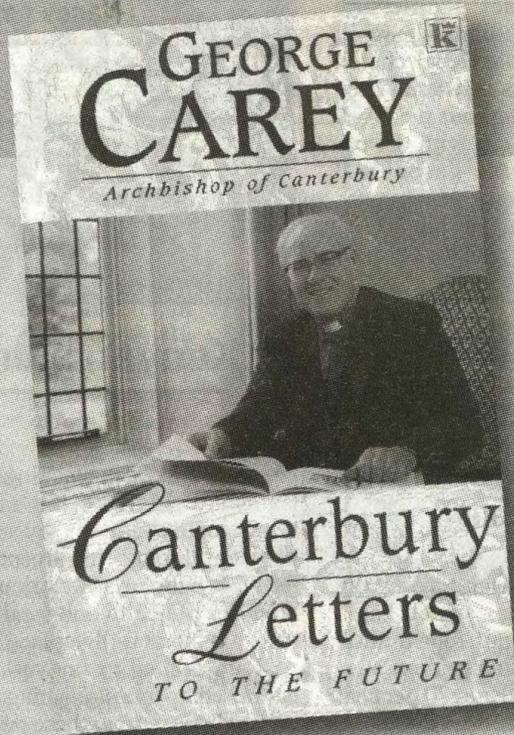
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**BETTY SMARTT**

Betty Smartt was a pioneer in Cross-Cultural ministry and English as a Second Language work. She was a veritable female Caleb, dying 'in harness' doing the work she loved with Turkish women.

Betty, and husband Arthur, both former teachers, had such a commitment to this work they visited Turkey and attempted to learn Turkish. They worked closely with Erol Özer, the Turkish chaplain attached to Anglicare, and his wife Janet.

Betty taught ESL to Turkish women at Redfern and a number of other suburbs for about twelve years. She even taught three 'hoças' (ministers at Turkish mosques) for a year each.

From very early on, Betty took her Redfern students on excursions. By the early nineties, such trips had developed into annual week-long holidays for about 40 women and children at Geroa on the NSW south coast. A highlight of the last three was the screening of the *Jesus* video in Turkish. Many of the women and their teen-age children wanted to watch it repeatedly.

In 1996, Betty suffered a severe stroke, but the Lord restored her to only minor incapacity. After she moved to the Central Coast in 1997, Betty travelled by train to Sydney most Fridays to visit her friends at Redfern right up to the day she died. What an example from one who knew the Bible doesn't speak of retirement from God's service!

Nancy Lewis

**BISHOP TED MOSBY**

1949 -2000

The Right Rev Ted Mosby was the first Anglican Bishop of the Torres Strait.

He was educated at Cairns where he later qualified as a boiler maker and became known as a top Queensland rugby footballer.

From 1978 until 1980 he studied for the Anglican priesthood at St John's College, Morpeth near Newcastle in New South Wales, and was priested in 1982.

In the 1980's he was an assistant priest first at Weipa and then Thursday Island. From 1989 to early 1995, he was licensed as an Anglican priest on Yorke Island but also acted as Quarantine Officer for the Australian Quarantine and Inspection Service (AQIS). During this time he was actively involved in management and was instrumental in the appointments of other indigenous officers in AQIS throughout the Torres Strait/Northern Peninsula communities. To date AQIS now have a 100 per cent indigenous staff of 23.

In 1995 he returned to Thursday Island to be priest in charge of the Cathedral parish. In 1997 he was appointed Bishop of the Torres Strait Region by the Bishop of North Queensland, following a request to the Bishop by the people of Torres Strait Region. He was consecrated Bishop on Thursday Island on 29 September 1997 and since then until his death he was responsible for the Torres Strait Island Region of the Diocese of North

Queensland and Torres Strait Island people around Australia.

The most striking aspect of Bishop Mosby's personality was his openness and warm response to everybody he met.

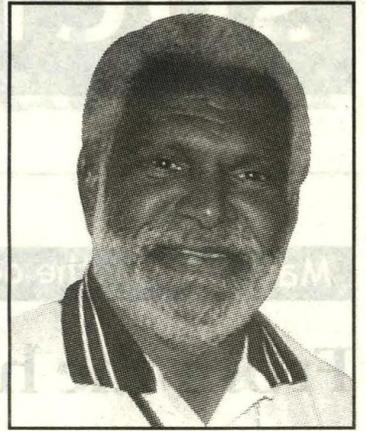
It was ironic that in voting for the amalgamation of the former Diocese of Carpentaria, he opposed the process of amalgamation with the Diocese of North Queensland. He was the only person in the conference to publicly oppose the process for the election of the Bishop in 1997 and yet he became the Bishop. These were signs of his independence, his thought and his willingness to be open with everybody.

The time of his consecration and his first year as Bishop in the Torres Strait Region were very difficult for him, for his wife Mary and for the family. He was quite clear that he would never hit back at anyone who was nasty to him. He simply believed that His Lord would make everything right in the end.

The troubles in the Torres Strait Region caused him to choose not to go to the worldwide Anglican Bishops Lambeth Conference in 1998.

It was a mark of his personal humility and strong sense of pastoral care that he chose not to attend a conference that many people would spend a lifetime dreaming about.

He had a dream of unity for the people of the Torres Strait and recently challenged church lead-



ers to form a Council of Torres Strait Churches beginning with the Ministers Fraternal on Thursday Island.

His vision was that the word of the gospel that came into the Torres Strait in 1871 should now go out from the Torres Strait to the whole of Australia (he liked to call the Australian mainland the biggest island in the Torres Strait) and even beyond Australia. He wanted the people of the Torres Strait to recognise how much they had to give to people outside the Torres Strait and no longer be people in a mission mode receiving from the outside.

He was a strong supporter of translation of the Bible and other materials into creole.

Bishop Ted's sudden and untimely death has left his family, the people of the Torres Strait and the Anglican Church around Australia in a state of shock.

Bishop Mosby was married to Mary (Marie) Theresa with whom he shared 10 children 5 boys and 5 girls and 7 grandchildren.

Bishop Clyde Wood

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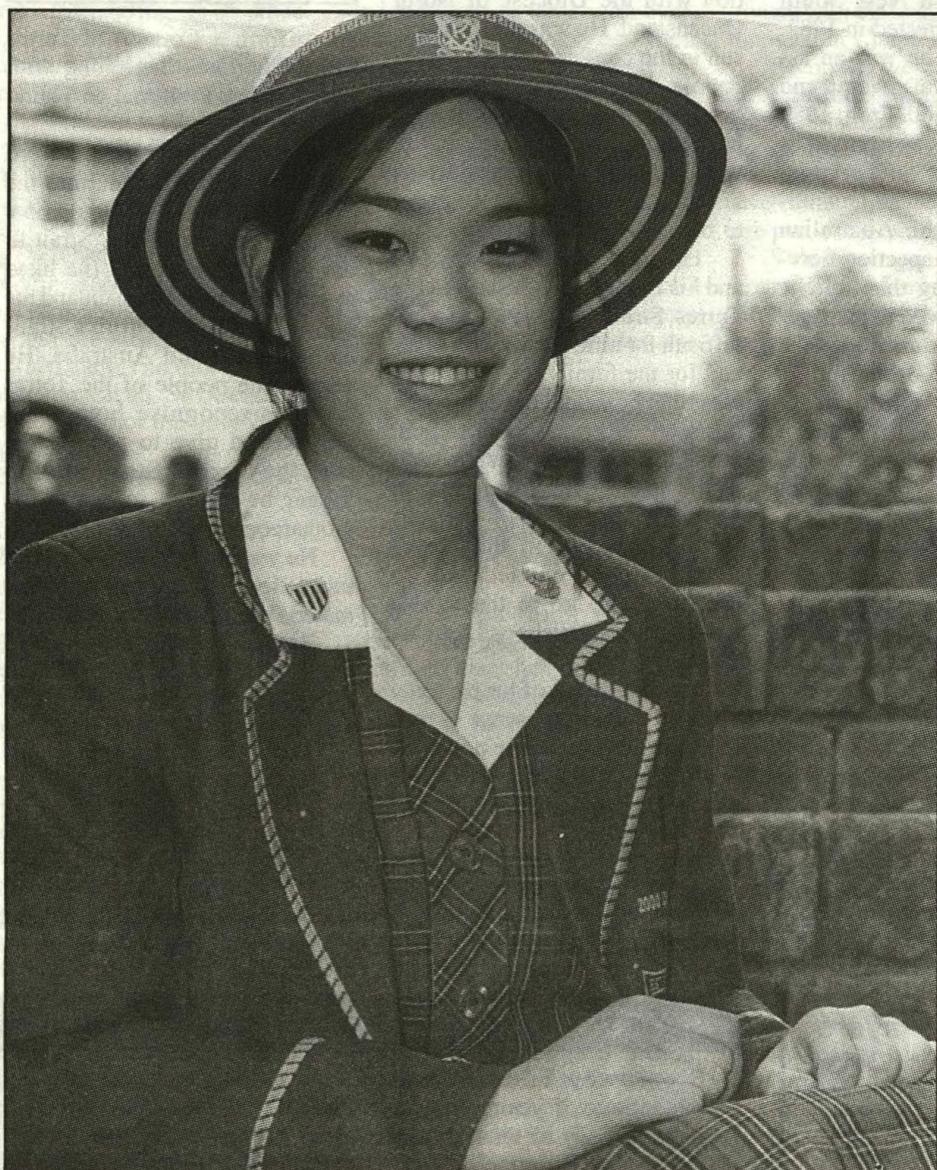
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## From the heart of the city to the back of beyond



Miranda Lee will accompany the Primate on 'Pilgrimage to the Heart'.

In June, heads of Australian Churches accompanied by youth delegates from their Church will set out on *Pilgrimage to the Heart*, a journey from Canberra to Uluru in the interest of Reconciliation.

The journey will culminate in a Pentecost service at Uluru attended by the Governor General, Sir William Deane.

Miranda Lee, a year 12 student at Kambala Church of England School for Girls, has been selected to accompany the Anglican Primate, Archbishop Peter Carnley on the pilgrimage.

"I'm a little nervous about having to be on my best behaviour all week with such important people," Ms Lee said. "I don't feel important enough to be going with them. It's a great honour."

Ms Lee may be humble, but she was selected from candidates nominated by the provinces of the church.

Staff at Kambala are confident that Miranda, who is dux of the school, charity prefect and a gifted public speaker, will be a fine youth representative.

She describes the focus of the pilgrimage as healing between the different races

and people in Australia.

"The main purpose will be to try and understand more about other Australians as we meet people from Aboriginal communities on our journey. Without understanding there can't be reconciliation." Miss Lee said.

She says her Chinese heritage increases her awareness of the need for reconciliation.

"I've been called offensive names myself so I understand what it's like to suffer because of being different."

"All Australians should be interested in reconciliation, because we have a common future to face together."

Ms Lee considers that Uluru is an ideal destination for the pilgrimage because of its place of spiritual significance for Indigenous Australians and its status as a quintessential Australian icon.

During the pilgrimage, heads of churches with their youth representatives will have the chance to meet with many community groups from different towns in the outback.

The pilgrimage is sponsored by the National Council of Churches.

## Spotlight on gambling

Broad community calls for gambling reform brought together Christian and non-Christian groups at the First International Gambling Impact Conference held in Adelaide last month.

Organised by a South Australian MP who was elected on a 'No Pokies' ticket, the Conference highlighted how gambling had moved from the margins of our lives to the everyday.

According to the Productivity Commission's 1999 Report into Australia's Gambling Industries, 82 per cent of adult Australians gambled in 1997-98, not including raffles and sweeps!

Today's pervasive access and convenience is a product of ten to fifteen years of developments in gaming machine technology and the liberalisation of gambling regulation. Widespread acceptance has allowed the proliferation of gambling venues and poker machines, as well as the advent of casinos in each state.

The rise of gambling parallels that of late twentieth century materialism.

- Darren Mitchell

The Social Issues Committee will shortly receive a report on this Conference and consider future steps. Those interested can indicate their views by contacting the SIC on 9265 1536.

## Law reform discriminates against Christians

In late 1999, the New South Wales Law Reform Commission recommended changes to the Anti-Discrimination Act 1977, that would seriously inhibit the present right of religious groups including Christians to practice their faith.

Anne Robinson, a solicitor who helped prepare the Diocese's submission to the Attorney General, says the proposed bill changes the balance to the individual rather than the group.

"In essence the bill promotes freedom from religion rather than freedom of religion," said Ms Robinson.

"Many Christians express their faith largely in the public sphere through welfare and education so it can be argued the Act denies us what our organisations are about."

One of the major changes in the bill is the removal of the blanket exemption for religious organisations to be able to discriminate when determining future employees. The Com-

mission has made specific provisions for schools under the official umbrella of an organised church.

But the bill does not provide provisions for non-denominational organisations to be able to discriminate in order to maintain the Christian ethos of their organisation.

Another alarming change is the removal of the exemption for 'religious discussion and instruction'

in vilification laws.

Mr Robert Tong, also part of the Diocesan working group, agrees that if this new Act goes through it could inhibit preaching. He said the free exposition of biblical passages speaking against gay and lesbian sexual relations could be made illegal.

"The issue is about free speech while protecting the interests of minority groups, but there ought to be room

to discuss. If the Act were to go through we would have to ask if it would even be possible to conduct a discussion in a philosophy or law class," said Mr Tong.

Justice Peter Young, who contributed to the Diocese's submission, says the report clearly represents the agenda of a distinct minority group and he is sure that if the bill is not passed, these debates will continue to be revisited.

### What would these changes mean?

**T**he provision of religious services such as communion, weddings and baptism can not be denied on the grounds of religion, sexuality, gender etc. This may force churches to act in a manner inconsistent with its doctrine - for example giving Holy Communion to a non-Christian.

**W**hile political parties can discriminate in employment without restriction on the basis of political opinion, Christian organisations will only be able to discriminate if religious opinion is intrinsic to the job. This would affect most non-ministerial staff from parish secretaries to diocesan support staff to school teachers.

**C**hurches will be unable to discriminate in relation to the use of their land.

This may result in churches being unable to deny use of their property to any political, religious, or social group, even if this may cause confusion in the general community about the views of the church.

### IN BRIEF

#### Jubilee Rally

Ben Thurly, director of TEAR NSW, with Ajok Marial Ater from Southern Sudan at the Jubilee 2000 April 1<sup>st</sup> rally (pictured right).

A large crowd turned out in support of the efforts of the Jubilee debt coalition to cancel third world debt.

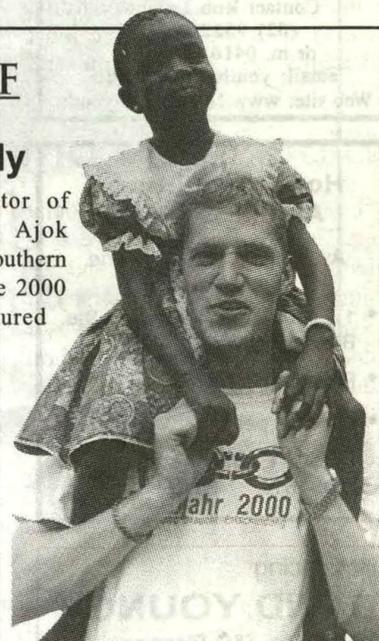
#### Living in Harmony

*Living In Harmony* are workshops being run in the second half of this year. The workshops will address the challenges for Christians in living in a racially diverse society like Sydney. Further information on these workshops can be obtained from ANGLICARE. Contact Keith Castle 9897 5050.

#### Who's responsible for this page?

This is a supplement produced for the Social Issues Committee, Diocese of Sydney by **Amy Morton** the SIC Researcher. The Social Issues Committee is appointed by the Standing Committee of the Diocese and has 16 members with its Chairman Margaret Rodgers.

For information contact Amy Morton on (02) 9265 1536, fax (02) 9261 2864 or email [socialissues@anglicanmediasydney.asn.au](mailto:socialissues@anglicanmediasydney.asn.au).



# Unemployment's personal toll



**H**omer Paxton (above), who attends Christ Church, Gladesville, is a member of the diocesan Social Issues Committee. He was one of the major authors of the Committee's unemployment report.

But during the course of the work, something occurred which made the report's subject much more relevant to him personally. In the process of writing the report Mr Paxton himself became unemployed.

"It happened without warning. One day I came back from lunch, and I was simply told I would no longer have the job I currently held," Mr Paxton said.

"In one way I was more fortunate than many who are made redundant, for I worked for another three months before I left, but I was shattered."

Mr Paxton was working in the financial services industry in a senior managerial position. At the time of talking to *Southern Cross* he was still searching for full-time employment. Though he says that he and his wife were able to continue servicing their mortgage, because as a high school teacher she could work part-time, they still found their life affected.

"It was a shock, we were in the midst of buying our new house, and have just had our sec-

ond child."

Mr Paxton says his experience is one he would rather not have. But he recognises the nature of today's work force means unemployment is something many people will face more than once in their working life. He instances a US report he read which estimates that in future it will be common for people to find themselves made redundant at least five times over fifteen year period. Even today, growing companies are still making people redundant.

A common conversation ice-breaker is "what do you do?" Mr Paxton says the world goes on to judge you by your answer. But

he urges Christians to remember that a job does not define your value.

"As Christians we have to realise we don't need to be holding down a job to glorify God. What we have remember always is that he is in control."

Homer says, in his experience, most churches do well at offering practical help, support and encouragement to people in their congregation who are unemployed. But in order to find help, you have to be prepared to ask.

"You have to tell people, you can't expect them to know you're unemployed," he said. "If unemployment is the worst thing that's

going to happen to you, you're very blessed. I look at my own situation. I'm out of work, Yes, but worse things could happen. My marriage is not destroyed, I don't have cancer, we haven't had a serious car accident."

He admits there are some bonuses for him. He has been able to spend more time with his two young sons and his wife, though she has to work and miss out some of the joys of watching her baby son find his feet.

But one gains the impression that their strong Christian faith is a vital element in helping this family through their present difficulties.

## Diocesan committee releases report into 'great social evil'

"Unemployment is a great social evil," says Dr Graham White, senior lecturer in economics and political science at the University of Sydney. "Work is important as it does more than provide food on the table, it has a social function, this is why people find unemployment so demoralising."

His comments come following the report on unemployment produced by the diocesan Social Issues Committee.

The SIC report begins with a quote from the Diocesan Doctrine Commission. It says work is part of the divine ordering of the world, instituted by God in its creation. By serving God, that is by working in his creation, we serve others, sustaining our lives and those of our dependants.

Unemployment, being without paid work, has a negative impact on individuals and the community. The individual suffers in a number of ways, including financial insecurity and material deprivation, feelings of inadequacy and the loss of a significant component of identity. Soci-

ety suffers from increases in crime, family and household disintegration, and the under-utilisation of its resources for meeting community needs. Disparities in wealth widen between both individuals and regions.

While everyone recognises the effects of unemployment, opinions differ as to its causes and governments and economists round the world have been challenged to find the appropriate mix of policy responses required to reduce unemployment and to alleviate the suffering that follows in its wake. Unemployment in Australia is at present round seven per cent, but high levels of long-term unemployment (longer than one year) persist.

The SIC says, "the opportunity for the Church in this situation seems obvious - to ensure that those disadvantaged in our community should not be forgotten, and indeed should be helped to participate fully in society."

A variety of responses, supported on both sides of politics, exist to address unemployment and its consequences. The Social

Issues Committee report offers some proposals for dealing with unemployment. These include, reduction of minimum wages, boosting of training schemes, and using income tax credits.

Darren Mitchell, a senior policy advisor to the NSW government and co-author of the Committee's report, says to some extent the report argues within the parameters of the current situation in order to offer practical solutions which will be taken seriously. He says, however, the report also seeks to critique the attitudes underlying the problem of unemployment.

"Because we live in an individualist culture, it can be difficult to foster community concern for those who are not benefiting from our new technology driven economy," Mr Mitchell said.

"The headlines show that Australia's unemployed are closer to the bottom of the community's concerns than they have been since the 'dole bludger' myths of the late 1970's"

He describes this as an opportunity for churches to ensure that

the disadvantaged are not forgotten and helped to participate fully in society.

Dr White agrees that those who want to participate in society should be able to do so.

"I think there is a real obligation for society, represented by its government to provide work for its members who want to work," Dr White said.

Dr White agrees that training is very important, "We need to address the issues such as, are the jobs available, actually jobs people are trained for?" He also says tightening conditions for the unemployed will simply reinforce negative stereotypes. This only adds to the frustration of those who really want to work.

"If every unemployed person went our, had a hair cut and bought a new suit, all we'd have was a better groomed dole queue," Dr White said.

For copies of the SIC paper on unemployment contact Amy Morton, Ph. 9265 1536 or visit the web page: [www.anglicanmediasydney.asn.au/socialissues/](http://www.anglicanmediasydney.asn.au/socialissues/)

## Vox Pops

How do we glorify God in our workplace?

**Cathie Steele, full-time mother:**

**B**eing a mother is a '24 hours a day job'. It's a challenge to be godly when you're tired and it seems like your family so often sees the worst of you.

It's hard too, to work out the balance of how much attention you give to your children and husband when there are so many other pressures in life.

**Nick Ingham, senior manager, Westpac:**

**A**s a Christian boss in a secular workplace it's a challenge to create a culture where it's all right to be rounded and human and to make sure staff aren't overloaded. Employees will always follow the unwritten rules so the boss needs to model going home early and not working on the weekends.

# Children of Abraham

The Pope's recent visit to Israel and apology for the Church's past wrongs has refocused attention on Christian responsibility for anti-Semitism, found JEREMY HALCROW.

As part of 'Understanding the Other' month, the Council of Christians and Jews and the Sydney Jewish Museum invited Christian leaders to visit the museum. Hundreds took the opportunity to be guided around the museum by local Holocaust survivors.

One of those guides was Lucy Gershwin. Lucy is grandmother of Simon Tedeschi, leading young pianist and star pupil of St Andrew's Cathedral School.

Lucy was born in Krakow, Poland to Orthodox Jewish parents. She was about 20 years old when war broke out in 1939. In the first few days of the conflict she had an opportunity to escape to Russia. But she felt the right thing to do was to stay with her parents.

The Nazis soon started to implement their plans to deal with the 'Jewish problem'. Like other Jews, Lucy received a letter saying she would be 'resettled'. The first part of the Nazi plan was to move all Jews from outlying areas into ghettos in large cities such as Krakow.

A friend offered Lucy and her parents the chance to escape Krakow for a smaller town called Czestochowa. It was December, 1939. But their freedom didn't last long because the Nazis soon established a ghetto in Czestochowa as well.

It was there Lucy met her husband and they were married. Though their life was severely restricted, things didn't become desperate until mid-1942.

"It was then I felt hunger for the first time," Lucy said. "Then

on Yom Kippur - the day of atonement - they made the first selection."

The Germans surrounded one group of houses and ordered those inside out on the street. The young and fit were sent in one direction. The others - including children and the elderly - were sent to trains to be resettled. Among them were Lucy's parents. Only later did Lucy find out they were sent to the Treblinka death camp. She never saw her parents again.

"In 1942 no one had heard of gas chambers," she said. "Everyone was gullible. We never thought anything like the Holocaust could happen".

On each of the next four days, the Germans made another group of selections until the whole community had been divided. Those who remained - including Lucy and her husband - were formed into a concentration camp workforce to labour in a factory shaping bullets. The conditions were harsh.

"In the beginning I was optimistic, but soon I didn't think I'd get out," Lucy said. "We worked six to six every day of the week. We were not even allowed to bend down to tie a shoe-lace."

Many people died. "After a while your eye got used to dead bodies. I don't know where I found the strength to touch the cold bodies."

"If you ask me where was God at the time, I tell you I don't know. Why did I survive? Why did so many die? Why did the little children perish?"

But she said she felt God was looking after them in the camps.

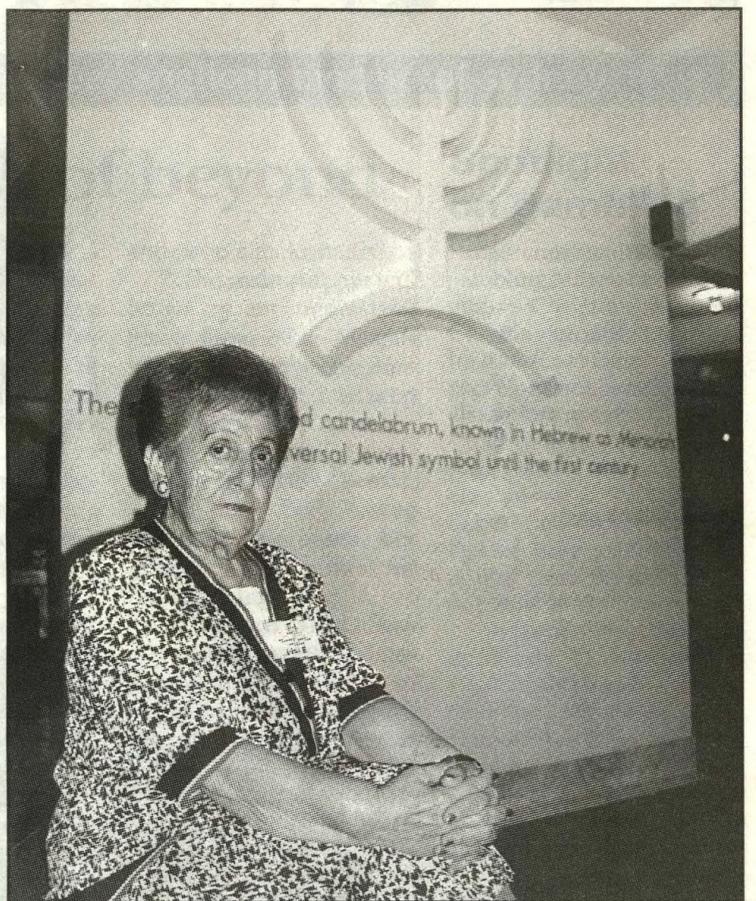
At Czestochowa, the women and men were not separated, so husbands and wives such as Lucy and her husband continued to sleep together. However, says Lucy, from the day they entered the camp until four weeks after they were liberated, not one woman menstruated.

"I think God knew how terrible it would have been to become pregnant."

As 1945 dawned, the Russians were closing in on Czestochowa. The Germans decided to move the prisoners to a camp further from the frontlines. Trains came to take them away, and the inmates were herded towards them.

However there was much confusion with the German guards - not wanting to be caught by the Russians - jumping into the trains as well. Separated from her husband, Lucy hung back in the line, shuffling backwards until she reached the steps to the barracks and slipped inside. There she stayed until all was quiet outside. Slowly they emerged to find the camp deserted. With a few others they walked on until they found some Russian soldiers who gave them some food.

Lucy spent the next nine months wandering the countryside trying to find her husband. The trains from Czestochowa had taken her husband to the Buchenwald death camp. There he had contracted typhus which caused him to lose his memory. This is why it took Lucy nine months to track him down. In 1949 they arrived in Australia.



Holocaust survivor Lucy Gershwin at the Sydney Jewish Museum.

The museum lists Christian teaching as one of the causes of anti-Semitism that led to the Holocaust. The fact that Christians blamed Jews for the death of Jesus is particularly pinpointed.

Lucy, however, bears no bitterness to Christians, or even Germans for the Holocaust.

"During my nine months on the road after the war, a civilian German was one who gave me help," she said. "Not all Germans were Nazis. Germany was poisoned by one man - Adolf Hitler."

Nevertheless, Lucy is glad that the present Pope apologised for the Holocaust.

"He is a great man," Lucy said.

Lucy is pleased that Christians are prepared to come to the museum and has been moved by the love that some have shown to her. She remembers, in particular a group of nuns who told her they wanted to support her because, 'we are all children of Abraham'.

"We Jews still say 'we do believe', even though all these things have happened to us through history."

"I don't know who God is. I know he is higher than everybody else. I call him the Almighty."

"I feel that God has given me my life for a purpose. I have a task - to tell people about my story. When I get letters of appreciation from students, I know I have done something good today."

Lucy, who admits she is 'not a very religious person' - she only prays on high holy days - says she is a 'better Jew since the war than before it'.

"I light a candle every Friday to remember my parents," she said. "I'm doing my best. It's up to you to stop it happening again. You are the future."

The Sydney Jewish Museum's exhibition 'Within the walls: Theresienstadt ghetto' is in Canberra until July 31

For more information on the Sydney Jewish Museum or to make a tour group booking phone Eva Gertler on 9360-7999.

## BIBLES FOR THE PERSECUTED

Pray for the persecuted!

Right now as you're reading this, Christians are being persecuted for their beliefs. Many are tortured, humiliated and imprisoned, just because they love God and His Son. Many of these Christians don't have their own Bible to turn to for strength and hope during their pain.

These believers need a caring Christian like you to pray for them and send Bibles.

*Blessed are those who are persecuted* is a beautifully presented devotional guide to help you to grow closer to God and persecuted believers through prayer. Your prayers will make a difference.

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Ask for job description and apply with CV: Kerrie Worboys, INF Secretary, PO Box 602 Wahroonga, NSW 2076. Ph (02) 9487 7153.

E-mail: [infaus@sydney.dialix.com.au](mailto:infaus@sydney.dialix.com.au).

Further information, e-mail Nepal: Sue Kemp <[psc@inf.org.np](mailto:psc@inf.org.np)>



INF is an evangelical, interdenominational, international Christian mission, working for health and sustainable development in the communities of west Nepal.

## Jews who believe in Jesus

**I**ronically, Sydney Diocese's most controversial ministry is run from one of the city's most comfortably quiet suburbs.

The home of the Jewish Christian Bible Fellowship (JCBF) – which has created a storm of correspondence at the highest levels between Sydney's Anglican and Jewish communities – is nestled in the centre of the leafy North Shore.

JCBF was begun in 1996 by Jewish Christian students who were studying at Moore Theological College. When Martin Pakula – the driving force behind the fellowship – entered the Anglican ministry, the JCBF went with him to St Ives with the full support of the parish.

Martin Pakula now works part-time with Christ Church St Ives' young adult congregation and part-time ministering to Jewish people. The main part of his work with JCBF is one-on-one discipleship.

"It is like missionary work. Opening a church and hoping people will turn up is not going to work," Mr Pakula said.

Monthly meetings are held in the city, in order to offer support for Jewish Christians.

The controversy surrounding JCBF was sparked by the sort of innocuous pamphlet that most Anglican churches distribute in order to advertise Easter services.

However the flip side included an invitation to hear a talk

by Martin Pakula, a 'Jew who believes in Jesus'. The heading was in Hebrew and this upset Jewish leaders.

North Shore Rabbi, Eyal Ravnoy speaking to the *Jewish News* said the ministry team at Christ Church St Ives was no better than Nazis for preparing advertising that specifically targeted Jews.

He said evangelism that targets Jewish people is, "More immoral than what Hitler did. Hitler took our bodies. They want to take our souls, our belief."

St Ives Rabbi, David Freeman felt so moved, that he complained to Christ Church's rector, the Rev Dr John Woodhouse.

"Anti-Semitism stems from the Christian belief that the Jews killed Jesus," Rabbi Freeman told Dr Woodhouse. "I said that especially in a community that is traumatised by the Holocaust, and especially in multi-cultural Australia, his church should respect other faiths."

Mr Pakula agrees sensitivity is needed because of the hurt in the Jewish community, but says there is an equivalent onus on Jewish leaders to understand that Jesus' call to 'reach out to the nations' is fundamental to Christian belief.

"The Holocaust is a very emotive issue for all Jews. They are genuinely scared it could happen in Australia. But ordinary Jews are being made very paranoid by what the Jewish leaders say about Christians," he said.

He went on to say that he and his family have been greatly hurt



Martin Pakula's Jewish Christian Bible Fellowship has sparked controversy in the Jewish community.

by the Jewish leaders' accusations likening him to a Nazi, pointing out that his family had suffered greatly in the Holocaust.

"Almost all my relatives, apart from immediate family, were wiped out in the Holocaust."

**M**r Pakula said like many Jews, he had spent much time trying to come to terms with the Holocaust. "The Holocaust always posed a problem for me as to how God could let that happen to a blameless people."

Mr Pakula said finding Jesus actually helped answer this question. "Death and suffering are part of the Christian ethic with Christ suffering and dying for our sins, to give us eternal life. This has helped me come to terms with events like the Holocaust."

Mr Pakula said that the biggest effect of the Holocaust is that it makes Christians feel guilty about doing evangelism.

"Christians sometimes feel

guilty about the effect of the Holocaust – sometimes rightly, sometimes wrongly," he said. "I just thank God for the Christians who spoke to me about Christ. You won't go to hell for being Jewish but you will go to hell for being a sinner."

Mr Pakula had a very religious upbringing and was a leader at the Central Synagogue in Bondi Junction by the time he went to Sydney University. He had no intention of becoming a Christian until someone shared the gospel with him.

"I noticed the Christians were more content than other people. So I had an intellectual interest in finding out more about Christianity. A friend gave me John Chapman's *A Fresh Start*. It blew my mind. I couldn't believe (a Gentile) kept quoting the Bible and kept talking about sin. I knew that the world was a mess, and that I wasn't right with God."

Up until that point, Martin had never heard of Jesus.

"In all my life, I can't remember anything said about Jesus. When I heard of God dying for me, I thought it was fantastic. 'Surely if it was true', I thought, 'why didn't everyone believe it?'"

Mr Pakula said if you are talking to a Jewish person it is best to ask them a lot of questions.

"Don't ask 'Christian' question like 'What do you think of Jesus?'" Ask, 'Do you go to synagogue?' or 'Do you believe in God?' or 'Do you read the Bible?'"

"A lot of Jewish people will go ballistic if you mention Christianity," he said. "For a Jewish person just to listen to you shows a lot of openness because they are influenced by Rabbis to be hostile to Christians."

"My hope is that Gentile Christians who have Jewish friends that are interested in Christianity will contact us. We have the resources that are appropriate," he said.

Contact Martin Pakula at Christ Church St Ives: 9488 9855.

## Are you Ready?

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Applications close 19th June.

For more information please contact:

Ministry Assessment Centre  
PO Box Q190, QVB POST OFFICE NSW 1230  
Tel.: (02) 9265 1519 Fax: (02) 9261 1170

The Ministry Assessment Centre (Australia) is an initiative of the Anglican Church Diocese of Sydney

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9150-8179

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Forward written application to:

Curate in Charge  
St James Anglican Church  
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Minto NSW 2566

Or, fax to (02) 4625 9651

**Applications close 22 May**

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**Closing date, May 15.**

**All enquiries:** Mr Hoekzema, Phone/fax (02) 9622 1863.

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This role is ideally suited to a community minded, financially astute person, seeking to influence positively the broad range of responsibilities involved in running a Christian school. This position could develop into a Business Manager/Administrator in the future.

Applicants will be expected to provide a CV, names of three referees and a written reference from the Minister of their Christian church or community to:

Phillip Huthnance, Principal  
Blue Mountains Christian School, PO Box 19, Blackheath NSW 2785  
Phone: 02 4787 8645 Fax: 02 4787 6160  
Email: bmcschool@pnc.com.au

**Closing date for applications: 12 May 2000**



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

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

Telephone enquiries welcome on 02 9543 2133 or by e-mail  
sscs@sscs.nsw.edu.au or www.sscs.nsw.edu.au

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

## Anglican Parish of Milton Rector

The Parish Nominators invite expressions of interest from suitably qualified and gifted clergy.

The Parish of Milton comprises St Martin's, Ulladulla, and branch churches in Milton and Sussex Inlet. The area is fast growing with distinct development in young families and retirees. The seasonal population expands to 40,000 over holiday periods. This semi-rural district is noted for its scenic beauty and vibrant community. Church facilities are excellent as are schools and community facilities.

The Parish has several committed, well trained professionals in the congregations. Team ministries have been developed over the years. The Parish has good rapport with the wider social community and supports community projects. The Parish office is computerised and is staffed 5 days per week.

We are seeking a person with outstanding leadership skills who will lead and guide the Parish under God's guidance into the next phase of development. Vision and energy will compliment a personal desire to inspire others to seek after godliness and righteousness in their own lives.

Enquiries may be made at the church office (Mrs Lynne Krywulycz, Secretary) at the address below.

St Martin's Anglican Church  
Cnr Green Street and Princes Hwy  
ULLADULLA NSW 2539

Phone: 02 4454 2030 Fax: 02 4454 2031  
Email: smartins@scoastnet

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BCA HOUSE BROKEN HILL

## Old boys given honour at Kings



Nathan Tasker (centre) with present and former Kings students during 'Christian Focus' week.

Many of us are cautious when we go back to our old stomping grounds. But any fears Old Boys from The King's School had about sharing their faith at the school last month were soon put to rest.

The Rev Stephen Edwards, Chaplain at the school, said the first time he saw an Old Boy address the Chapel, "The response was startling".

"As soon as an Old Boy shares some stories of his days at school, he has every student listening attentively. An Old Boy has instant credibility, the students know that he has experienced the same things that they are going through," he said.

With this in mind a Christian Focus week was organised in early April where over 20 ex-stu-

dents returned to share their faith. Some had been recent students, whilst others had not been at the school for over 40 years. There were farmers, lawyers, some ministers, doctors, dentists and ex-teachers including former headmaster Canon Stan Kurre. They all had two things in common, they were old boys of the school and followers of Jesus.

The Old Boys shared in year seminars, boarding house devotionals, staff and student Bible Study groups.

Martin Woods, who ministers through Fusion Australia, was one of the driving forces encouraging his old school mates back. He was amazed at the openness many students had about finding out more about becoming a Christian. He noted that, "One

year 11 boy thanked me for coming and said he wanted to give God a go. Another year 12 boy responded that he was ready to give God a try".

Only one 'outsider' was allowed to help out. Nathan Tasker was invited to sing and speak at chapel and in the year seminars.

Mr Edwards acknowledged that Nathan was a 'hit with the students'.

"They found his music and lyrics inspirational. A clear and relevant presentation of the Gospel provided an excellent springboard for Old Boys to take discussion further. Many students expressed desire to find out more about being a Christian or joining either the School Crusader Group or Mid Week Fellowship boarders Bible Study," he said.

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### Christian World Service

Commission of the  
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### Pacific and South Asia Program Officer

The National Council of Churches in Australia (NCCA) is a council of fourteen churches. The Christian World Service (CWS) is a Commission of the NCCA and is mandated by the Australian churches to respond to human need and injustices in Australia and Overseas.

CWS manages over thirty International Partnerships with a focus in Africa, Asia, the Pacific and the Middle East. The international Programs unit of CWS is presently in the process of developing clearer strategic foci and relationships in its work in the international relief and development area. The Pacific South Asia Program Officer is a new position which will have primary responsibility for strengthening the NCCA/CWS's partnership and work in these two regions.

Salary will be between \$30,000 - \$33,000 plus superannuation benefits.

The position is initially a 3-month appointment with a possible extension to a permanent position if funds are available.

For a Job description please contact Sally Ng on 02 9299 2215 or email on sng@ncca.org.au.

Applications close 12 May 2000.

NCCA is an equal opportunities employer.

## Chief Executive Officer

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thumbs up

**Peter Khoury**, Anglicare's media relations officer, got a shock last month. Stan Zemanek decided to attack the facts behind Anglicare's report into family poverty even though they had been prepared by the Australian Bureau of Statistics. Wisely Peter refused to appear on Stan's show because he didn't believe Stan was taking the issue seriously. This only provoked Stan into a diatribe - which even questioned Peter's parentage. But it begs the question - Who in their right mind would question ABS statistics?

Our local tabloids went into a frenzy when they discovered that the **Newsboys** - an act they had never heard of - was Australia's fourth most popular entertainers worldwide. More popular than even silverchair or John Farnham. The reason they are unknown in this country is that they are Christians!

A group of French people was seated at a table. One of them posed a question, 'Is there anyone good around here?'. 'Yes there is,' replied evangelist **Zac Lukins**. 'Jesus!'

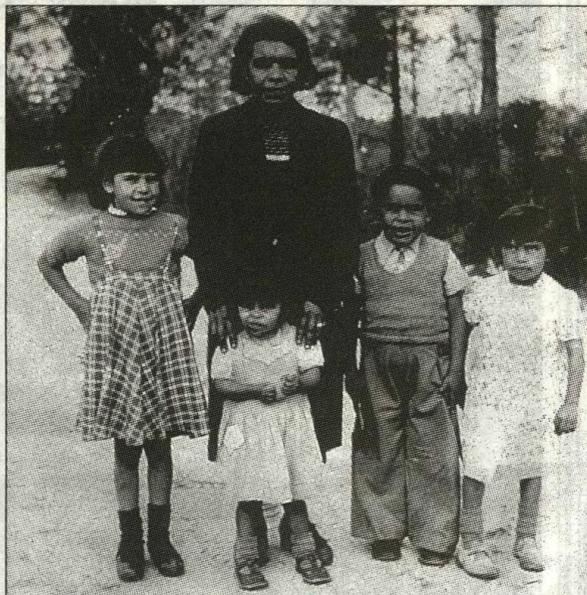
'Bof! Jesus is dead, that doesn't count.'

'No he is not, he is alive,' Zac replied.

'Yes he is' . . . 'No he's not' . . . 'Yes he is,' the argument went.

CMS missionaries in Paris, Xavier and Libby Lukins, say the evangelist, Zac, is their five-year-old son. Zac told his parents the story when he asked for help to explain to his friend that Jesus had risen from the dead. The next day, better equipped, Zac spoke to his friend Paul again. Paul's mother, so impressed by Zac, decided to go to an evangelistic event at the church.

Win a double pass to see **Stolen!**



**Company B Belvoir** are presenting a timely play called **Stolen** this month. It explores Aboriginal reconciliation. The first ten people to email Sarah at [sbarnett@anglicanmediasydney.asn.au](mailto:sbarnett@anglicanmediasydney.asn.au) will win double passes to see **Stolen** on May 11. All you have to do is answer the following question. What was the name of the report into the stolen generation?

England's churches turn to evangelism

In England, thousands of churches of all denominations have agreed to start door-to-door evangelism this year - described in the secular media as 'in a style similar to that used by Jehovah's Witnesses'. To mark the Millennium, the churches are offering people a free 80-minute Jesus video - the life of Jesus, as told in Luke's Gospel. Denominations taking part include Roman Catholic, Church of England, Baptist and Methodist churches. Seventy per cent of the residents who were at home accepted the video or a magazine.

BC cartoon - widely read but widely censored

WORLD- Johnny Hart's cartoon strips BC and The Wizard of Id have delighted fans for 42 years, winning him many accolades and awards. But recently BC, described as 'a caveman with convictions' has been dropped from a number of major US newspapers including the *Chicago Sun-Times*, while the *Los Angeles Times* has decided to censor any 'Christian' comment. BC has been known to mention Jesus or Easter. But the double standard is obvious. Cartoons which push a partisan liberal agenda remain unaffected.

Japan's computers become spiritual

In Japan, Sony Vaio machines have replaced the impersonal and unhelpful Microsoft error messages with their own Japanese haiku poetry, each only 17 syllables. Some of them have quite spiritual overtones:

*Chaos reigns within.  
Reflect, repent, and reboot.  
Order shall return.*

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

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

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

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

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

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

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

**Sue** (Phone 02 9874 9043)

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

**Richard** (Phone 02 4751 6457)

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

**Margaret** (Phone 02 4228 1007)

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

**Nicola** (Phone 02 9970 8392)

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

**Jenni** (Phone 02 9326 3172)

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

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

Yes

Buffy is not edifying

**B**uffy the Vampire Slayer begins study at university during the current season on Seven Network. Industry interest will focus on whether the show - which has become a cult hit with young people - can sustain popularity in its new setting.

Yet, Christians may have other questions.

In the new series, Buffy continues to battle vampires and other assorted evil and win - but without God or the Holy Spirit on her side. Her friend Willow will cast spells to ward off demons, using witchcraft instead of Scripture and prayer.

Buffy treads some well-worn paths as she adjusts to life on campus. And as with many shows aimed at teenagers, promiscuity is portrayed as the norm. Buffy sleeps with someone who sees it as 'just a bit of fun' instead of a relationship and brags to his mates about their night together.

Other episodes are very far-fetched. In one, a publican spikes the beer with a warlock's potion, turning students into Neanderthals. (A metaphor perhaps? - some may argue that beer turns men into Neanderthals anyway!)

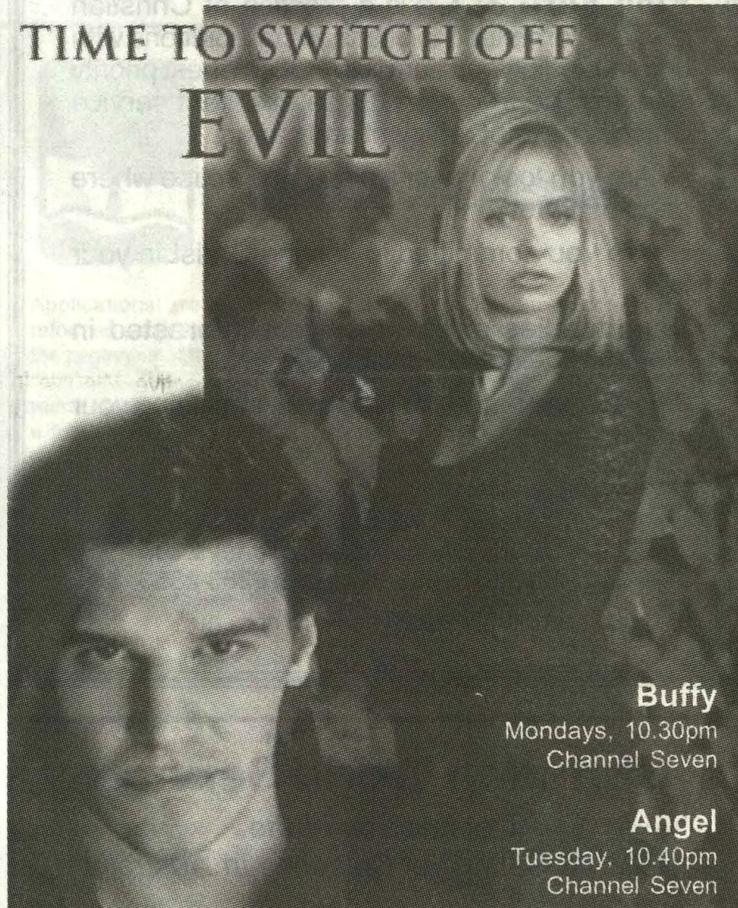
*Angel*, a spin-off series, made its debut on the Seven Network this year. Angel, a centuries-old vampire, searches for redemption by saving lost souls in Los Angeles. The problem with Angel is his misguided belief he will rid the evil in him by doing good.

Gory stories are always a hit and *Buffy* and *Angel* have plenty of violence. Viewers with weak stomachs will certainly find it hard to watch, with blood-curdling scenes as extreme as demons slitting people's throats.

Christians should avoid watching these shows because of the violence, sex, spells, witchcraft and demons. These shows give the wrong impression of the supernatural. Evil can't fight evil. Nor can anyone have a victory over evil without God. Scary programs are not harmless entertainment. The Bible tells us to fear God, not TV 'monsters'.

- Carolyn Cash

TIME TO SWITCH OFF EVIL



Buffy

Mondays, 10.30pm  
Channel Seven

Angel

Tuesday, 10.40pm  
Channel Seven

No

Buffy has valuable insights

**I**f you can understand why *Buffy* works, you might be close to understanding how to speak about Christ to a generation of post-Christian secular spiritualists.

Buffy is a Slayer - the 'Chosen one, born with the strength and skill to hunt vampires and other deadly creatures, to find them where they gather and to stop the spread of their evil.'

Buffy is not alone. She and her friends are bound by a sense of mission and humour, and by special knowledge that cannot be understood or shared by others - especially parents!. They know secrets that give them knowledge - and in this world of demons and spirits, knowledge is power.

Essentially, Buffy and her friends are sexy power rangers for teenagers. And if you can undertake a massive suspension of disbelief you might just give it a viewing.

If you do watch it, don't get

hung up on the demons. To my mind they are not the challenging things about the show. What I find scary in *Buffy* - and its spin off, *Angel* - is that demons, spells and supernatural powers are used as a metaphor for the confusing life of a young person in a complex world. A cosmology is invented to make sense of needs and feelings. The problem for the young viewers is, 'How is Jesus any different?' and, 'What is truth?'

The other acute problem is the depiction of good and evil. Evil is out there - an entity beyond, while humanity is seen as 'the good'. In all our frailty, passions and occasional failure, in *Buffy's* world we are the good. Also in *Buffy*, evil is nearly always ugly, and is seldom subtle. But as a friend said, evil in her experience is shining and beautiful. She is tempted by things that are alluring. Maybe just like Buffy and her attractive friends?

- Matthew Pickering

Thanks to Anne Cameron and the young people of Austinmer Anglican Church.

# Who can forgive Hansie?

## comment

Stephen Liggins

Sports fans, and many others around the world have been shocked by the recent allegations of match-fixing levelled against former South African Cricket Captain, Hansie Cronje. Cronje, a professing Christian, had been considered a man of great integrity and a fine ambassador for the game.

While Cronje denies the charges of match-fixing, he has admitted to the lesser offence of providing 'team information and forecasts' to a South African man representing a London-based Indian bookmaker in return for \$US10-\$15,000.

"I find myself in an awful predicament brought about by my own foolishness and naivety," he admitted in a recent statement. "I realise that I face certain personal difficulties of my own making but what concerns me most is the hurt and disappointment that I have caused my wife and family, cricket fans throughout South Africa, the United Cricket Board and my team-mates in the South African Proteas cricket side."

Many people have been extremely disillusioned, upset and surprised by Cronje's admissions. Former Australian captain, Ian Chappell, told *The Daily Telegraph*, "It is a sad moment for cricket. My first instinct was that it couldn't be Hansie Cronje and it couldn't be South Africa."

Many wonder why Cronje engaged in the sorts of activities that he has? The Bible encourages us to be truthful and honest in our dealings. Leaders, Christian or otherwise, need to consider the influence that they have, and look to the integrity of their lives. International cricketers are looked upon as role models.

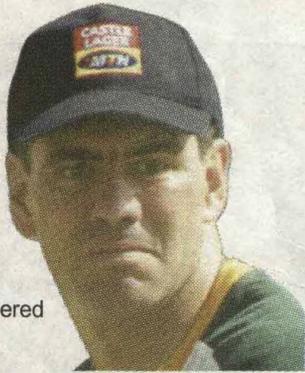
Cronje has made some significant blunders, there is not doubt about that. However, Christianity is, in the end, all about grace and forgiveness. No one is perfect. We all make mistakes. Jesus came to help the sick, not the healthy. Christians are people who have responded to God's offer of forgiveness through Jesus' death on the cross. Christians will then want to live in a way pleasing to God, but they will still make mistakes.

We should remind ourselves of our own failings before we become too critical of others. We should also remember the scrutiny under which well-known people live their lives. Most of us can make our mistakes in relative privacy. They cannot.

Recent allegations about more widespread links between cricket and gambling are matters of great concern. One hopes that corruption can be weeded out of the game. However, we should keep the matter of cricketing corruption in perspective. We live in a world where there is poverty, war, oppression, family breakdown and the desperate need for the gospel.

Cronje has made major blunders and the speed with which he has 'fallen' is sobering. It would be worth supporting him in prayer.

Stephen Liggins is a former Sydney First Grade Cricketer.



# meteoric rise to the Olympics

## SPORTS SECTION

BY STEPHEN LIGGINS

To say that Jana Pittman's rise to Olympic finals contention has been meteoric would be an understatement. After some involvement with Little Athletics as a youngster, she moved into serious running at the age of 14. Now aged 17, the Girraween High Year 12 student is the equal World Under 20 record holder for the 400 metres hurdles (55.20 seconds) and is looking forward to representing Australia at this year's Olympics.

Her Olympic aims are to make the semi-finals or final of the 400 hurdles, as well as to be a member of the Australian women's 4 x 400 metres relay team. "I'm hoping to be able to run the final with Cathy (Freeman)," she says.

Jana grew up within what she describes as a 'Christian lifestyle'. Her grandfather was a minister. "I gave my life to God when I was 13," she says. "It wasn't until then that I really decided that it was the way that I wanted to go."

Jana has been helped by Nett Knox, the Australian Athletics Chaplain. "At first she was just like a mentor," Jana says. "We just talked a lot. And then we started getting into my Christianity and I started asking her a lot of questions. We've stayed really good friends ever since. I can talk to her about anything."

Aged 14, in her 'comeback year', Jana won the National Finals for her age in the 200 metre hurdles. "From there I decided that it was obviously something that I was going to be gifted in."

Jana recalls her father's reluctance at her attending the Nationals. "I remember my dad clearly saying, 'We can't send her to the Nationals because she'll be so upset when she comes last.'"

Jana ran her first 400 metre

hurdles in September 1998 and won. Around this time Jackie Byrnes, Melinda Gainsford's running coach, approached Jana with a view to coaching her as well. About six months ago Jana and Jackie decided that Jana was going to have to work on her hurdling technique. She now has a hurdles coach as well.

In recent months Jana has run Olympic A qualifying times for both the 400 metres hurdles and the 400 metres.

"I'm very lucky to have, so far, a career that has really had very few ups and downs," she admits. "I've spoken to a lot of athletes who have had the downfalls, and I suppose they almost learn the lessons for you."

Jana has particularly enjoyed the opportunities she has had to represent Australia overseas. She has competed in South Africa and Poland. "Wearing the green and gold - it's just amazing to be out there and running for your country"

Another high point was running at this year's Nationals against Cathy Freeman in the Olympic Stadium. "That was a fantastic experience," she says. "That stadium's amazing. You walk out there and you're taken aback by all the people around."

Cathy beat her by half a metre in the 400 metres semi-final, but by 10 metres in the final. "She gave me a big kiss on the cheek after the race," Jana says speaking of the final.

The following weekend they were both at the same training camp. "She (Cathy) talked to me the whole time - told me a bit about her diet, told me about what her goals are and that sort of thing." Jana really appreciated the time the Olympic silver medallist spent with her.

Jana has a lot of drive. She likes training, and going to libraries to look up things in

Jana Pittman hopes to run in the 4x400 final with Cathy Freeman



books. "I like things that are factual. When I was younger I often had difficulty with my Christianity because so many things didn't make sense to me." She did religious studies at the school she attended before Girraween High. One of her religious studies teachers was not a Christian and seemed very 'bitter' about Christianity.

Jana looks back on a significant talk she had with Stuart Gyngall, a Christian and former shot putting champion. "I think Stuart did clear up a lot of things that I was stuck on."

Of the Olympics, she says, "I am looking very positively towards them."

However, amidst all the excitement, Jana has not lost sight of where her ability has come from. "I know that God has given me this gift so that I'm very thankful for it."

# Christ doesn't fit a sound-byte society

continued from page 24

Another major reason for Sudan's invisibility, Devereux and Haynes argue, are the complexities journalists face in describing the 15 year civil war raging between the largely Muslim north and largely Christian south. It is simply put in the too hard basket.

In a recent book, Jeffrey Scheuer, a US political commentator, argues that the democratic process is being distorted by a television-centred political system. The community is being 'dumbed-down' because radio and television - people's main news sources - seek and demand simplicity. The political ideas that succeed are those that are easily reduced to simple, visceral slogans and sound bites.

"A sound byte society, in which slogans and images supplant arguments and ideas, favours certain kinds of claims and values," he says.

If Scheuer is correct, then religion cannot be discussed in a 'sound-byte' environment without being distorted. Its messages

are simply too complex.

However Christianity is essentially a relational religion. It is about having a right relationship with God, and those around you. These concepts are going to be more effectively communicated through a relational medium - such as the Internet. And the Internet's time is about to dawn.

Yet, there are problems with the Internet also. Already the largest media companies run the main newsites. In Australia, for example, these would be ninemsn, Fairfax, the ABC and News.

Professor Robert McChesney from the University of Illinois argues that the fact worldwide media is concentrated in the hands of a few owners also effects the kind of news stories we see.

McChesney has found that the best journalism is pitched to the business class and suited to its needs and prejudices. (Think of Channel Nine's *Sunday* program. Even the ABC News has a slot dedicated to business.)

The findings of Devereux and Haynes on the reporting of the

Sudanese reflect this process. Another major factor in the invisibility of Sudan is that few western newspapers have a bureau in the region. The priority is the economically more important regions - Europe, the US, East Asia, Russia.

As George Orwell said in his (unpublished!) introduction to *Animal Farm*, censorship in free societies is infinitely more sophisticated and thorough than in dictatorships. It is just more subtle, because it is implicit in a system that promotes certain kinds of people into the decision-making positions.

The values and priorities of Christianity will always be marginalised in a media system set up to serve business.

### Further reading:

Devereux, Eoin and Haynes, Amanda "Irish print media coverage of the 1998 Sudanese crisis" in *Media Development*, No 1, 2000.  
McChesney, Robert *Rich Media, Poor Democracy*  
Scheuer, Jeffrey *The Sound Bite Society: television and the American mind* (NY, 1999)

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# Gladiator a spectacle of historical carnage

Gladiator, M

It's more than 40 years since *Ben-Hur* scooped the Oscar pool and the world of Rome is back on the big screen with Ridley Scott's stunner, *Gladiator*.

Starring the ever-watchable Russell Crowe as Maximus and Joaquin Phoenix as the malevolent Commodus, *Gladiator* interrupts the steady flow of space-based narratives and returns to the 'spear and sandal' genre of films.

An unsurprising tale of injustice – a betrayed war hero turns reluctant gladiator – the strength of Scott's film is in the telling.

Resisting the temptation to rush his audience to the amphitheatre, Scott begins his narrative in the arena of war. In doing so, he provides a context for his epic drama and establishes the gritty credentials of his hero, Maximus.

In some respects Ridley Scott's grasp of history is impressive. His film depicts the power of the army and the potential influence of a successful general. These were significant elements in Roman politics. But it is the brutality of the arena and the broad popularity of gladiatorial games that captures his interest. Speaking about his film he emphasised his priority in staying true to the 'spirit of the period'. For Scott, this was more important than adhering to fact.

Unfortunately *Gladiator*, while a powerful epic, does stray from history. But to explain the inaccuracies would divulge many of the significant plot developments. Suffice to say it is unlikely Marcus Aurelius aspired to give Rome 'back to the people'.

But for those whose ire will not be stirred by gross manipula-



## FILM

SARAH BARNETT

Russell Crowe fights for his life as *Gladiator's* Maximus - the general who became a slave who became ... well not a historian.

tion of history, this is exciting albeit violent viewing.

Wedding ancient Rome with modern special effects, this dazzling action spectacle is bigger and better (though thankfully not longer) than *Ben-Hur*.

The popular technology of computer graphic imaging (CGI) was used for conjuring the Colosseum and increasing the number of spectators in attend-

ance. When veteran actor Oliver Reed - who stars as gladiator turned trainer, Proximo - died during filming, the remainder of his scenes were manufactured seamlessly with CGI.

This is a film for the eyes rather than the mind. A richly visual movie, its tone is dark and sombre. While the screenplay suffers from the odd cliché, the movie is confronting and absorbing.

Set roughly a century and a half after the death of Jesus, the film gives an indication of the world into which Christianity was born. This was a precarious time where life could be bought and sold and extinguished for the sake of entertainment.

While *Gladiator* slots into the action category of film, it's a story replete with yearning. Maximus wants revenge but it's not only blood he after but a

sense of peace.

The Christian faith and the religion of Rome, while essentially different, have a point in common. Both consider that the decisions made in this life impact upon the next.

According to Maximus, "What we do in life echoes in eternity." Christians will know that it is accepting what has been done for us in this life that determines our place in eternity.

## MOVIE BRIEFS

Read the full review online

### LOOKING FOR ALIBRANDI - M

"TV director Kate Woods (*Janus, Phoenix*) makes an impressive feature debut in this entertaining and moving rites-of-passage film.

Josie Alibrandi, part of the cursed trio of Alibrandi women, just wants to get through her HSC, get into Law and make the man of her dreams fall in love with her. But things don't work out quite as she had planned.

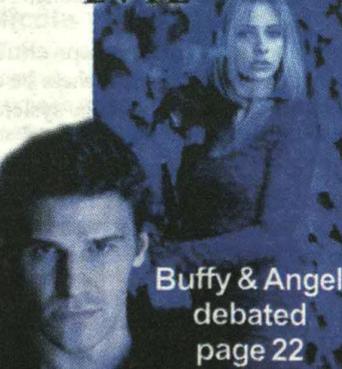
Based on the award-winning novel, *Looking for Alibrandi* is - in my experience - an authentic recollection of high school.

A fairly slick Australian production about coming of age and the tragedies that often come with it."

Sarah Barnett

[www.anglicanmediasydney.asn.au/cul/alibrandi.htm](http://www.anglicanmediasydney.asn.au/cul/alibrandi.htm)

### TIME TO SWITCH OFF EVIL



Buffy & Angel debated page 22

## Christ's message doesn't fit a sound-byte society

### CULTURE WATCH

JEREMY HALCROW

I am often asked why Christian or religious issues don't get a better run in the media. My response is less sanguine than you might expect. If you take a broad view of the media - from suburban newspapers to the internet - there are many avenues that Christians find easy to exploit.

But I suspect what people are really asking is, 'Why don't we see Christian issues discussed on the TV news'.

It is a fair question. Why, for example, is the plight of the Christian Sudanese rarely discussed?

The simple answer would be that it is difficult to get footage. Generally speaking, religious issues are intellectual and esoteric, while television and print news is driven by images. Without the footage, there can be no story. But this is not really the case with Sudan - which is overflowing with human interest potential.

Dr Eoin Devereux and Dr Amanda Haynes, from the University of Limerick, have analysed the response to the Sudanese crisis in the Irish press.

A major problem they uncov-

ered, was the press' over-reliance on one or two international media services for their reporting on the Third World.

The problem with this situation is that the chances of accidental distortion and manipulation are increased. There have been allegations, for example, that the Kuwaiti royal family employed the PR company Hill & Knowlton to craft the 'incubator babies murder' story which whipped up the American public prior to the Gulf War. There have also been claims that US military 'Psychological Operations' personnel employed by CNN produced news stories during the Kosovo crisis.

continued page 23

### News as entertainment

Good News Week (GNW) is the archtypal 'post-modern' news show. It is playful, with the news revealed through a series of humorous games. Like its sister show *The Panel*, there is no single set opinion or authoritative voice. The 'news' is imparted through dialogue and subjective opinion. Does this make GNW inherently bad? The biting cynicism does give an insight into the dark side of the post-modern condition. But the short answer is no. It simply foregrounds a trend developing in current affairs over the past 20 years. It is no more or less 'entertainment' than *A Current Affair* or radio shock-jocks such as Alan Jones or Stan Zemanek. And even 'quality' media such as the *Sydney Morning Herald* are pushing towards niche marketed sections, and increased 'opinion' content.



### Manufacturing news

Why are audiences fascinated with the manufacturing of popstars? For some time a 'celebrity culture' has been growing in the West. This process has been driven by the increased cynicism towards traditional sources of moral authority - government, the law and the churches. Celebrities have become the new moral role models. Not in the sense that they 'preach' anything but that by looking at the lives of celebrities, people are able to reflect on the 'right' way to behave. Our fractured, post-modern society needs pop stars. In a society which does not share a common moral centre, pop culture is the collective dialogue.

But Channel Seven's *Popstars* takes one step further. It is a co-production which includes a record company and women's magazine *New Idea*. This fact raises some disturbing questions. Was the hype over the alleged sacking of one of the *Popstars* for stealing written into the script in order to engineer further publicity for the show through news sources?

*Popstars* reflects a speeding up of the 'celebrity culture' circus which builds up the fame of a celebrity as the 'best new thing' before they are brought down by scandal. This is driven by the need to constantly turnover products.