

## SOUTHERN CROSS

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APRIL 2000

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## Record growth for men's convention



(From left) Steve House, Kevin Coles and Mike Falcouner, who run 'Bloke Church' at Mt Druitt.

BY

JEREMY HALCROW

Among the record 6,000 men who packed Katoomba Christian Convention for last month's Men's Convention, were 35 men from Mt Druitt's 'Bloke Church'.

From a congregation of 80 at St John's, Mt Druitt this is an extraordinary turn-up.

With 65 per cent of Anglican churchgoers women, ministers have, for some time, discussed the difficulty of attracting men to church.

Steve House, who helps run 'Bloke Church', said that the all-male environment of Men's Convention helps men lose their inhibitions about discussing deeper things.

"You realise that you are not alone, that there are other men willing to stand up for Christ. This helps

you to be bolder."

The idea for 'Bloke Church' - men getting together for a meal to listen to a speaker - was cemented in his mind after the first Men's Convention three years ago.

Peter Tester, also from Mt Druitt, said that Men's Convention had been the most 'significant' event in his life. He was converted at last year's conference.

This year US evangelist Ravi Zacharias was the main speaker. Phillip Jensen also spoke, explaining that if men want to understand women they should listen to their wives.

With the success of Men's Convention, outreach group *Winning Men* have changed emphasis this year, focusing on an evangelism package that can be used by parishes. (see box on left)

## Upcoming men's events

**April 8** - Growing men's ministry in the local church seminar. SMBC, Croydon. ph: KCC 9807 7222

**June 24** - Gut busters' health group with Dave Mansfield. St Bede's, Beverley Hills. ph: Winning Men 9607 0536

**July 15** - Bike show, Richmond Club, speaker: Kim Hawtreay. ph: Winning Men 9607 0536

## Olympic ban OK

Quest officials are 'relaxed' over claims that SOCOG rules ban outreach at Olympic sites. Bishop Brian King, the head of the Anglican Olympic Games Taskforce, said the hosting of athletes' families was the best way Christians could be involved in the Olympics. **FULL STORY P3**

## Archbishop-elect Watson satisfies Melbourne media

BY

ALAN NICHOLS  
IN MELBOURNE

Peter Watson, Bishop of South Sydney and Archbishop-elect of Melbourne, showed himself last month as master of the one-liner and debater of the more complex issues. The media were satisfied.

They were particularly happy with his answers on Aboriginal reconciliation. Many remembered the media coverage he received last year at the launch of Australians for Native Title.

But his answers at this, his first press conference, met with an even better response. When asked for the third time about reconciliation, "Do you think the Prime Minister should say sorry?", he said, "It's not very hard. It has five letters - SORRY."

His opening statement was brief but clear: "I see myself as a servant of Christ and his churches in this city. I want to make Christ's unconditional love accessible to all." He likes the Governor-General's statements on the marginalised and dispossessed in Australia, and that's the kind of thing he wants to associate with.

Diversity? "I like the diversity of the Anglican Church. I find it enriching." Women's ministry? "I support the ministry of women, and this is difficult in the Diocese of Sydney." The Electoral Synod had made it clear that he had always voted for the ordination of women and is in favour of women bishops.

The *Herald-Sun* asked about homosexuality. He said: "This has come to the fore all over the Anglican

Communion. I am a member of a working group of 10 bishops from around the world working through this issue. The Church has for decades ordained persons of homosexual orientation. Some of them are our best priests."

But he made it clear that no Australian bishop would ordain someone who was having sexual relationships outside marriage.

The question was asked again by *The Age*, focusing on Sydney's Mardi Gras. His answer was careful: the Mardi Gras started as a protest against police actions, and it is now a minority making its voice heard. "Inasmuch as it promotes promiscuity, church leaders must oppose it."

The only glitch in the press conference was that, in answering a question, he said, "I won't use the 'S'

word." Some journalists thought he meant 'Sorry' but he had to explain he meant 'Sydney'. He seemed more Sydney-conscious than the journalists. Channel 7 mildly asked what he thought of moving to Melbourne. Bishop Watson said he was already receiving advice about which AFL team to support.

And his vision for Melbourne Anglicans? "I see a need for a lift in morale among church members and especially the clergy. We need to take what is given in our faith and relate it to our contemporary society. I see myself as a facilitator, an encourager in this."

After nine ballots, Bishop Watson was elected, achieving a two-third majority in both the house of clergy and the house of laity.



Archbishop Goodhew congratulates Bishop Peter Watson. His farewell will be held in St Andrew's Cathedral on May 5 at 7.30pm, followed by supper.

**"The election... represents a sea-change in the Anglican Church of Australia."**

- Rev Dr Peter Corney  
comment page 6

**"His election says it's worthwhile to work towards positive reform in Melbourne."**

- Rev Dr Peter Adam  
comment page 6

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# Forget Olympic evangelism ban, 'we need home hosts'



The Rev Stuart Brooking, and friends, plead for more Anglicans to host athlete families during the Olympics. If you are interested call Stuart on (02) 9635 6246. Quest are also looking for musicians, singers and other performers to participate in Olympic events. If interested you must apply by April 30. Phone (02) 9763 2800.

The General Secretary of the Bible Society in Australia, Mark Francis, scotched media reports that groups would not be able to distribute Christian literature during the Sydney Olympics and Paralympic Games.

Restrictions will be placed on distribution at Olympic venues including the CBD, because of traffic and security concerns. But Christians are free to hand out literature anywhere else throughout Sydney.

The ban relates to all groups, not just Christians.

"Christians will be allowed to distribute material on private property in the CBD, including in and around the St Andrew's Cathedral site in the centre of town," Mr Francis said.

Bishop Brian King, head of the Archbishop's Olympic Games Taskforce, said Quest officials were 'relaxed' about the ban. The matter of civil liberties had been left to the NSW Council of Churches, he added.

Bishop King said the best way for Christians to be involved in the Olympics was through the Samsung home hosting program.

"Australians are being asked to help those athlete families who cannot afford hotel accommodation. This

is a marvellous way for Christians to show the compassion which we are called by Jesus to show," he said.

There are likely to be 6,000 applications from overseas. At the moment only 1,000 Australian homes have been made available.

Hosting families are being asked to provide about 8 days hospitality, bed and breakfast and daily transport to the nearest public transport point.

Quest will have a training night called 'Going the Extra Mile' for all Christians who volunteer. This will help them to understand how to use the opportunity to show Christian hospitality and share the faith in a sensitive way.

"Home hosting is a great opportunity for a whole church," said the Rev Stuart Brooking who is co-ordinating Anglican home-hosting. He said small groups could get together to share the responsibility.

"The SOCOG theme for this project is *Share The Spirit, Share Your Home*. Christians would have an extra dimension of understanding to that statement!"

The catchment area for home hosting includes Gosford, Katoomba and Wollongong.

## IN BRIEF

### GST seminars for parishes

Seminars on the GST are being held around the Diocese to advise parishes on how to comply with GST legislation. Up-coming meetings are at Nowra on April 11, Campbelltown - April 12, Penrith - April 13 and Lithgow - May 5. Phone Ken Bowden (02) 9265 1561.

### Anzac service remembers Korea

A special Anzac service will be held at St Stephen's, Willoughby on Sunday April 16 at 10am. This year's service will particularly commemorate those who took part in the Korean War.

### Campsie's multicultural birthday

St John's, Campsie was filled to over-flowing for its birthday celebrations last month. Over 350 former members, including Bishop Ken Short, came to the special 'multi-cultural' service.

### Kambala student joins Uluru pilgrimage

Miranda Lee, a year 12 student at Kambala Girls School, Sydney, will be the Anglican youth delegate on the Pilgrimage to the Heart. She will accompany the Primate to Uluru for this, the National Council of Churches' special millennium event. *Full story next issue*

## Moore graduation sees first woman ThD

BY  
MARGARET RODGERS

Owen Chadwick, the eminent English church historian, said in his history of Cuddesdon College that a good theological college has no history. He meant that the years pass but each generation of students receives the same sound teaching and commitment that the college provides as it goes about its business of teaching theology and training people for ministry.

This is an apt comment, appropriate to the Moore College graduation ceremony last month. The faces were different but the gospel was preached, by Dr Barry Webb in this case; God was given heartfelt thanks for his goodness to each of the students and the College; and the ministry of each graduate was mentioned and prayed for that evening.

Over sixty men and women students were awarded Bachelor and post-graduate degrees and diplomas at the ceremony held in the Sydney University Great Hall. Though critics of Moore College regard it as the bastion of male privilege in the Anglican Church

in Sydney, everyone at the graduation saw the many women as well as men walk to the dais to receive their award, and the ministry of each individual was honoured.

Three well known former students were awarded their Masters degree, David Knox, whose award was received by his mother, Mrs Ailsa Knox, the Rev Bill Salier, at present doing doctoral research overseas, and the Rev Robert Smith, from the staff of Christ Church, St Ives.

The culmination of the ceremony was the conferring of a Th.D from the Australian College of Theology on Janet West, the noted Australian church historian.

Dr West was awarded her doctorate for her published work *Daughters of Freedom*. (Albion Books, 1997). She presents an analysis and assessment of the contribution of women to the life of the Christian church and the wider Australian society, using a wealth of primary documents such as diaries, memoirs and reports.

"Mrs West is the first woman to be granted the doctoral degree



Dr Janet West receives her doctorate from Moore College vice-principal, Dr Peter O'Brien.

in the history of the College," Dr Peter O'Brien, Acting Moore College Principal said. He was reading the ACT citation for Dr West. "At the commencement of a new century and a new millennium, Mrs West represents for the ACT the integration of women as scholars in the awards of the College at the highest levels of academic attainment and the access of women to the highest award in the field of theology the College has to offer," Dr O'Brien continued.

## India's Mar Thoma church leader visits Sydney

The ministry of reconciliation is the basic ministry, the Most Rev Dr Philipose Mar Chrysostom, Metropolitan of the Mar Thoma Church, told a public reception last month in Sydney.

Archbishop Goodhew; Philip Ruddock, Federal Minister for Immigration and Multicultural Affairs; Ms Jarka Sipka from the NSW Ethnic Affairs Commission; and the Consul General of

India, were among those present.

As head of the Mar Thoma Church, the Metropolitan leads one of the largest Christian denominations in India. It also has churches around the world, including one in Sydney which meets in conjunction with Holy Trinity, Erskineville. The Rev Jolly Thomas is rector.

The Mar Thoma church is orthodox in form but evangelical in

theology. It hosts the Maramon convention in India each year, attracting crowds of up to 100,000. Archbishop Goodhew was a keynote speaker at last year's convention.

The Metropolitan, who is very popular in India, was described by one speaker at the reception as being 'a champion of the poor and afflicted'. He is also noted for his humour.



# 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**



# 'Community' the catch-cry for 'Post-Christian' era

**Entrenched methods of ministry - from centralised decision making to seeker services - will stop us reaching our pagan nation.**

## SYDNEY EXTRA

BY JEREMY HALCROW

In-fighting and cronyism among the leadership, authoritarian parish ministry, and sterile churches, were part of Dr Eddie Gibbs' provocative diagnosis of the Anglican Church's failure to reach a 'post-Christendom' society.

Dr Gibbs - a lecturer at Fuller Seminary in California - was speaking to 220 delegates at Youthworks' Beyond Church Growth seminar in Sydney on March 1 and at three follow-up forums later in the month. He also led seminars in Brisbane and Melbourne.

Centralised denominations need to change profoundly to meet the challenges of the new age, Dr Gibbs said.

"Denominations are the product of modernity. Their huge bureaucracies find it difficult to react flexibly to an unpredictable world. They don't work in the postmodern context."

Because in the new era 'the creative things' happen on the fringes, Dr Gibbs advocates networks, such as the Arrow Leadership programme - loose federations

of people, not built around a personality or celebrity.

"Churches really focused on mission have more in common with churches outside their denomination than in it."

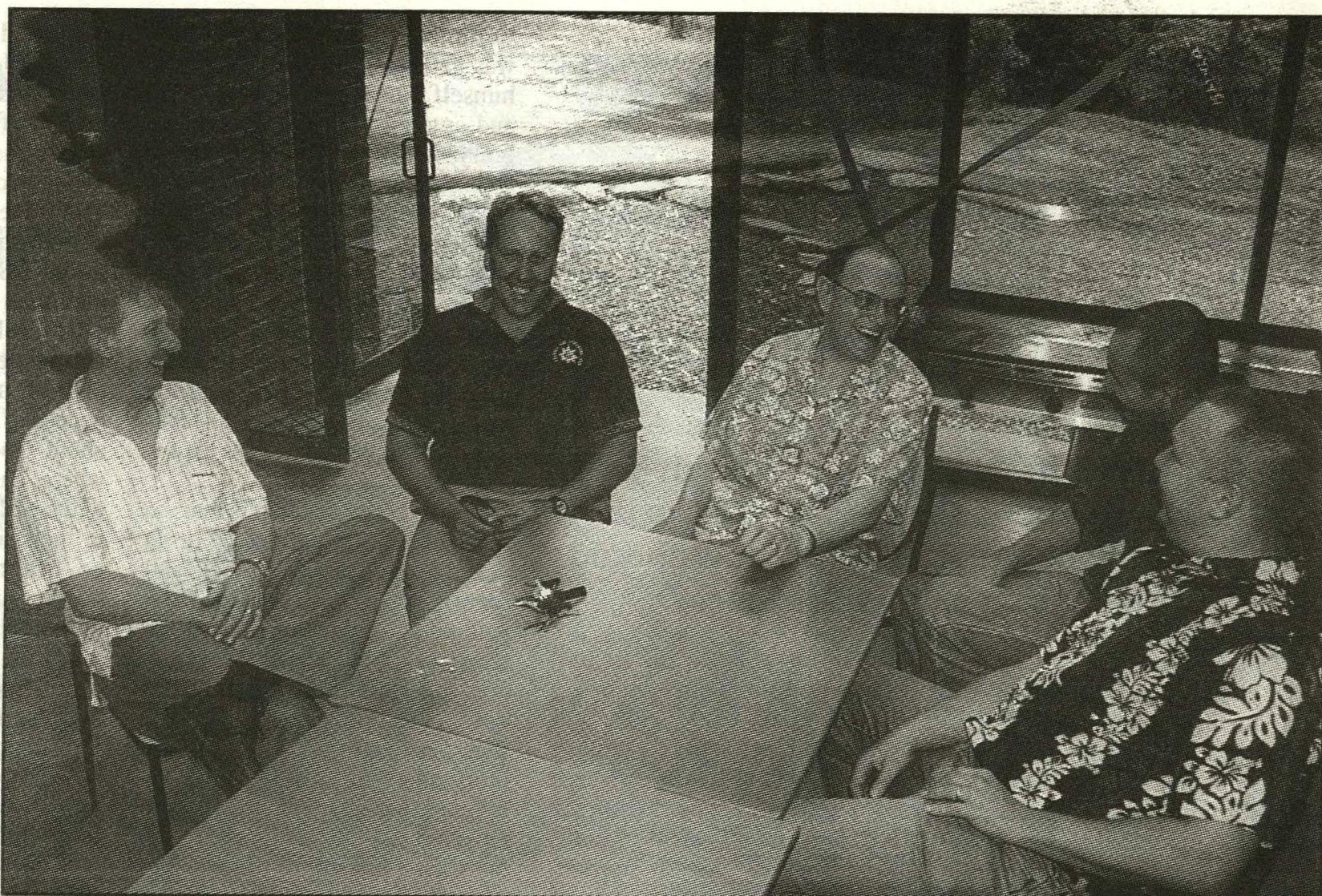
The role of bishops in this environment is to facilitate these networks and mentor the innovators.

"Leaders need to affirm risk-takers for their courage, encourage innovation with less control but more accountability."

This should also be the leadership style at the parish level, Dr Gibbs said. He was particularly critical of 'seeker services' which simplify the service in order to appeal to the un-churched.

"In a post-Christendom context, 80 per cent of evangelism must happen 'out there'. We have to become 'the seeker'. The Son of Man came to seek and save those who are lost. 'Seeker service' methods turn the Son of God into Bo-peep."

"We need a church that sends out micro-communities, who hold each other accountable and bring the gospel into their context."



Dr Eddie Gibbs (centre) talks to Sydney ministers (from left) Ed Vaughan, Matthew Pickering, Graham Stanton and Tim Foster at a special forum at Youthwork's Loftus training college.

An issue raised at one forum was that the type of seeker ministry that has developed among Sydney Anglicans actually 'kills off evangelism'.

Forum participants said people need to see others becoming Christians to generate 'a culture of evangelism'. Testimonies in church play an important role here.

Dr Gibbs said we can learn a lot from the New Testament about what a

church should look like in a pagan world.

"In the early church, we see that it takes a community to communicate. But how many people can say, 'I am prayed for regularly in my church'. Or in a crisis: 'I know someone I can call up without fear they'll cut me off'."

In a hostile world, the early churches were also mutually supportive of one another.

"The churches we plant can't reproduce themselves. They are sterile," Dr Gibbs said.

The Rev Tim Foster, who invited Dr Gibbs to Sydney, said his message was timely.

"A lot of our churches have been influenced by the seeker service model. So I thought it was time for a well considered critique."

Dr Gibbs said Australians should stop looking to

the US for ministry models, because we are 20 years more secularised than them.

"If anything, Americans should be looking at your models," he said.

Dr Gibbs learnt much from his time in Sydney.

"I was encouraged to see the number of younger clergy who love the Lord and who are willing to take risks to reach Sydney - one of the most secular cities in the world."

## ARE YOU LOOKING FOR COMPETITIVE INTEREST RATES?

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Three months*	5.30% pa	5.45% pa
Six months*	5.60% pa	5.75% pa
One year	6.00% pa	6.15% pa
Two years	6.60% pa	6.75% pa
Three years	6.80% pa	6.95% pa

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# The cross of Christ in a pluralistic world



## ARCHBISHOP WRITES

**The Archbishop looks at another major issue of the new century. Christ claims to be the unique pathway to salvation, so how should Christians co-exist with others?**

**T**he Cross of Christ. An ancient Roman instrument of torture and death, yet the centre of the faith of millions around the world. Christ's death and resurrection are fundamental to the experience that enables people to call themselves Christians.

Our world is not short of religious convictions. A plethora of religions and ideologies have developed. People have always sought to make sense of themselves; their environment; and the great questions that relate to life and death and what lies beyond.

One people claimed a unique experience of God. Their witness is that the God who created all things and upholds all things, had spoken to their forefathers and adopted them as his people. It was a purpose-driven choice, made so that they might be a people who would know his will, and would therefore reflect his own purposes in the world.

Referring to them, the writer to the Hebrews says, "In many times

and various ways in times past God spoke to our forefathers".

The faith they held was unique and exclusive. For they claimed that God had made a clear and particular revelation to Abraham and his descendants, however he may have shown himself to others. They knew him as the One and Only God.

Many gods existed in the minds of others, and whatever their reality or power, the Israelites knew they were not to be compared with the Lord God. He alone was to be worshipped, and in the knowledge of him, was true meaning and salvation. This particularity lay in the uniqueness of the revelation that had been made to them and through them. They were to be a light for the world, a vehicle through which the creator and sustainer of all would bless the whole world.

Jesus of Nazareth was of them. In his humanity he was a descendant of Abraham and David. He proclaimed that in him the time of

fulfilment had arrived, and God was gathering his own people to himself. The salvation spoken of, and entered within the narrower boundaries of Israel, was about to break out and encompass the whole world. Though others saw it as a triumph of Roman political will, Jesus saw his death as part of the purpose of the One and Only God. His resurrection was vindication that his death was for the sake of the world. And his rising to new life was God's testimony to the validity of the claims that Jesus made.

What is remarkable is that the short life of Jesus, just 30 or so years, and his dramatic death and resurrection, moved men and women to hold tenaciously to the conviction that Jesus of Nazareth and the Heavenly Father were one. Titles, prayers, descriptions that were rightly directed to the God of Israel were now addressed to Jesus. This was not a replacement of one by the other, but such a linking of the two that it was appropriate to describe Jesus in terms of God, and God in terms of Jesus.

So, as we think again, this year, of the death and resurrection of Jesus, of Good Friday and Easter Sunday, we find ourselves at the heart of a great mystery and a great purpose. In these events, the One and Only God has acted to reconcile men and women to Himself, and the joy of Easter is the joy of those who respond to God's graciousness in the forgiveness of sins, and the gift of a new relationship with God.

**T**he issue that remains is the one of *particularity*, and that is a great challenge to

our world today. The exclusive claim of Jesus as the only way to God, does not sit well with every religious faith nor with those who would wish all faiths to share a common origin or object. For example the United Religions Initiative that has been established in the US challenges the Christian claim that God is to be known ultimately and finally only through Jesus. Yet this is the crux of Biblical teaching. It does not necessarily mean that insights about God are not gained elsewhere. But it was the conviction of the early Christians, expressed in their witness, that there was no other name given under heaven amongst men whereby they might be saved.

How is a message that claims such uniqueness to conduct itself in a world where other faith claims exist?

Firstly, God has allowed all human beings freedom to believe and act as they choose,

a claim for fanatical intolerance, it is the belief that there can only be one final truth, one pathway to salvation. Others are free to deny this, and to assert contrary points of view, but if Christians are to be true to their foundational message, they need to maintain that unique position for Jesus.

Thirdly, the history of Christianity is marred by attitudes and actions towards others which are inconsistent with its own claims. It remains true that it is not part of the Christian faith to be a persecutor - there is no Jihad within Christianity.

Indeed, Christians are called to love their enemies and to do good to those who treat them badly. There are places in the world today where Christians are suffering at the hands of other faith communities. I would always plead for the same tolerance to be offered to Christians in places where other faiths prevail as we ourselves seek to offer to others within Australia.

**It is not part of the Christian faith to be a persecutor - there is no Jihad within Christianity.**

and we must respect that. If we are to live in gracious relationships with each other, those who hold different faith commitments must be prepared to acknowledge the right of others to believe as they will. This seems to be a fundamental human right.

Secondly, to claim a uniqueness for Jesus and for His God and Father is a statement about ultimate truth. It is part of the dialogue that Christians would wish to maintain with all others in offering to them the hope that Christ gives. It is not, however,

When Christians suffer in the modern world it is a reminder that they share the taste of an experience not uncommon in the earliest days of the faith. It is an experience which the NT writers linked to the suffering of Jesus and to the cross.

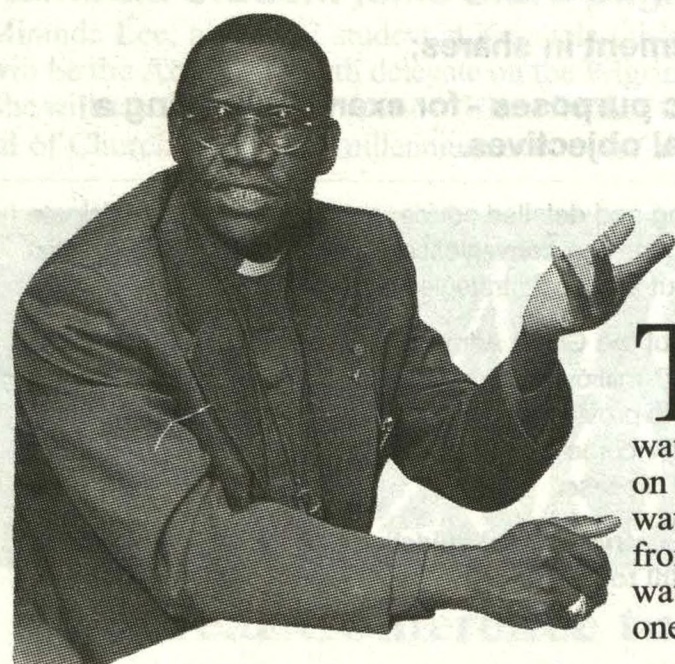
This year, as we celebrate the death and resurrection of Jesus, it is good to remember that out of suffering that God brought victory and the redemption of the world. Never forget - the blood of the martyrs also waters the seed of the Church.



THE ARCHBISHOP OF SYDNEY'S  
**OVERSEAS RELIEF AND AID FUND**

ORAF news

clean water  
matters



**T**his month I'd like to focus on that precious resource - potable water. Remember the Great Sydney Water Crisis of 1999? How irked did you feel as you boiled water and washed lettuce in detergent? Two billion people on this planet fall ill simply because they have no clean water to drink. About four million children die each year from diarrhoea caused by water-borne infections. Clean water is a basic need right, so defined because, without it, one's right to life is seriously jeopardised.

This year the ORAF is partnering with the Diocese of Kaduna, Nigeria, to provide tube wells to 30,500 people in 12 villages. Currently, no such access to clean water exists and villagers are forced to walk long distances during the dry season - often only for a pot of muddy, unsafe liquid. The new wells will also reduce water collection time and so free women and girls, whose job it is, for other tasks.

Perhaps many of you met or heard Bishop Josiah at last year's Synod or January's CMS Summer Schools. You may have also seen television pictures of dusty streets torn by violent clashes between Muslims and Christians over the introduction of sharia - Islamic law. Outside of Kaduna City, the sahel plains stretch to the horizon. People eke out a living in a harsh environment.

Thank you for your support and prayers for this partnership which will at least provide clean water for some of these nameless people - people we don't know but whom our Lord knows - each precious one.

**Kim Vanden Hengel**  
Program Manager

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

## Sydney 'self-obsessed' says Rev Tim Costello

Sydney's self-obsession is harming the nation, believes the Rev Tim Costello, president of the Baptist Union.

"There is a growing gulf, not just between city and country, but between rich and poor. Those in Sydney who inform the cultural bearers, who set the trends, are a little bit self-obsessed and it is only their issues that are hitting the national agenda," he told the *Daily Telegraph*.

"I think Sydneysiders need to realise that there is envy and even anger in regional areas - even in cities like Adelaide and Brisbane - about Sydney's wealth and political power and appearance of a lavish lifestyle."

Mr Costello said Sydneysiders should accept their responsibility to cross-subsidise people living in rural areas.

He was in Sydney as the guest speaker at St Andrew's Cathedral's 'Service for the CBD'. Preaching from Micah, Mr Costello spoke about the important role the Cathedral plays in challenging the city's values.

Dean Boak Jobbins said that his talk tied in with the Cathedral's mission.

"We want to say to the peo-



Rev Tim Costello in Sydney.

ple of the city that St Andrew's is their Cathedral and they are very welcome here. It cannot be allowed to remain an esoteric and inaccessible place."

The special service was part of a month-long series of events celebrating the \$10.5 million restoration of St Andrew's Cathedral.



# Anglican leaders condemn NT laws

## Shame over mandatory sentencing silence

### comment

by Bishop Philip Freier  
in Darwin

**M**andatory sentencing provisions in the Northern Territory were introduced two years ago, without community consultation, in an election campaign atmosphere driven by the perceived need to be 'tough on crime'.

This policy was especially focused on property offences. National opposition to mandatory sentencing laws has prompted the Northern Territory Government to fund an Australia-wide newspaper advertising campaign to argue its position. In these advertisements, NT Chief Minister Denis Burke wrote that the juveniles imprisoned under this regime were people who had 'established a pattern of criminal behaviour', and were without 'remorse or regard for the rights of the victims of crime'.

These are chilling words to apply to 15 and 16 year olds. It is even more chilling to consider that courts in the Northern Territory are required to administer prison sentences to people under the age of 17 years on their third and subsequent sentencing appearance in court. (For people over 17 years this mandatory requirement for imprisonment usually applies to the first offence and always applies subsequently.) For people at such a formative stage of personal development it is hard to see why imprisonment is so heavily relied upon as the means of influencing them to become responsible citizens.

In calling for these laws to be repealed, I have been conscious that many people prefer to seek vengeance and retribution rather than seek reform and rehabilitation where property offences are involved. Just as Jesus called all people to accept God's grace as the way to the restoration of humanity, so Christianity affirms that no person is wholly worthy

by their own efforts, or so unworthy on account of sin, that they should be denied new life in Christ if they repent.

Even though these laws are not explicitly racially discriminatory, their effect falls disproportionately on Aboriginal people. Of those in detention in the NT, 75 per cent are Aborigines even though Aborigines make up 35 per cent of the Territory population.

Many of the Aborigines imprisoned in the NT come from remote communities. Firstly, these communities are constantly in the grip of grief, where much anti-social behaviour is directly attributable to substance abuse. Secondly, general honesty in these communities means that culprits are detected for most offences. For these people, caught up in the web of mandatory sentencing, imprisonment means dislocation from their community, separation from family support and problems in reintegrating with their communities when the period of detention is completed.

Australian history has many examples where race relations have been characterised by an 'institutional' approach. Aborigines have, generation after generation, been the victims of white society's failure to engage in relationships on the basis of friendship, respect and shared humanity. Past practices that are now recognised as unacceptable each had, in their own day, persuasive and influential advocates arguing they were fair and just. The argument against mandatory sentencing does not hinge on its impact on Aborigines but this impact provides a good example of the risks such a regime poses to a hopeful view of humanity. It has needed the tragic suicide of a 15 year old Groote Eylandt boy to ignite the present national opposition to mandatory sentencing. It is a shame on us all that we did not mount a more energetic campaign against these laws when they were first gazetted.

Philip Freier is Bishop of the NT.



Relatives of the boy who killed himself in detention in Darwin while serving a mandatory sentence for minor property offences, grieve as his coffin arrives on Groote Island. (photo: SkyScans/AAP)

Anglican Bishops across Australia last month called on the Federal Government to intervene to end the Northern Territory's mandatory sentencing regime.

Archbishop Harry Goodhew said mandatory sentencing was 'an abuse of the Australian justice system'.

"Mandatory sentencing doesn't value the individual, but impersonally prescribes a punishment without taking into account the varying circumstances of individual cases and it certainly doesn't leave room for mercy," the Archbishop said.

According to Archbishop Peter Carnley, Primate of Australia, the legislative policy of mandatory sentencing is a 'fundamentally flawed' way of dealing with crime.

"In practice it impacts disproportionately on the Aboriginal population, under-age youth, homeless and other disadvantaged people in the community, including those suffering from mental illness, for whom the community provides ever decreasing support, and for whom imprisonment may be the least appropriate way of dealing with their underlying problems," he

said. "It cuts off alternative and more creative ways of dealing with offenders through conferencing, wilderness programmes, rehabilitation and therapy."

The Northern Territory Council of Churches also spoke out against mandatory sentencing.

The Social Issues Committee of Sydney Diocese stated its concerns about mandatory sentencing laws in the Northern Territory and Western Australia in its submission to the Senate's Legal and Constitutional References Committee in October last year.

all beautiful music and  
interesting talk segments

# 103.2

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# New bishop for Armidale consecrated



Photo courtesy Christopher Shain

(Above) The new Bishop of Armidale, Dr Peter Brain (second from left) flanked by the Primate, Archbishop Peter Carnley; the Archbishop of Sydney, Harry Goodhew; and former Archbishop of Sydney, Sir Marcus Loane. (Below) The consecration service in St Andrew's Cathedral.

Friends and well-wishers of Dr Peter Brain, his wife Christine and their family, crowded into the newly restored St Andrew's Cathedral, Sydney on February 26. They were gathered for the Service of Consecration of Dr Brian as Bishop of Armidale.

Many clergy and lay people had travelled from Armidale for the service. Also present were some people from Peter Brain's last parish in Perth diocese. Justice Keith Mason, President of the NSW Court of Appeal, and Chancellor of the Diocese of Armidale was present and took part, with the Notary Robert Tong, in the signing of the official documents.

It was a moving service which was in some ways unique. The two 'presenting bishops' were both Primates; Archbishop Peter

Carnley, the newly elected Primate of the Anglican Church of Australia and Peter Brain's diocesan bishop in Perth, and Archbishop Sir Marcus Loane, a former Primate and Archbishop of Sydney, who is related by marriage to the Brains. The preacher at the service, Dr Paul Barnett, presently Bishop of North Sydney, was Rector of Holy Trinity, North Terrace, Adelaide, when Peter served there as a Curate.

Archbishop Harry Goodhew, Metropolitan of New South Wales led the service, and over 20 bishops from Australian dioceses were present to take part in the laying on of hands for the new bishop.

Bishop Barnett challenged Bishop Brain and the congregation with his sermon 'Do you love



the Lord?', an exposition of 1 Corinthians 16:22. He pointed out that part of a bishop's role is to 'drive away all erroneous and strange doctrines contrary to God's word'.

# Watson's election marks a see-change

## comment

by Peter Corney

The election of Peter Watson as Archbishop of Melbourne represents a sea-change in the Anglican Church of Australia.

The days of liberal Anglo-Catholics holding sway over a majority of Australian dioceses is over. This is simply because the old fashioned tractarian ministry has run out of steam. It has led the Australian Church for over 40 years, but now its momentum has gone. It has lost its passion and energy, as its leaders realise they cannot connect with the Australian culture of today.

With the recent election of John Harrower as Bishop of Tasmania, we are beginning to see this change right across the Australian Church.

The reasons for this change are the same everywhere. We've had years of leadership that has led, not to growth, but to decline. And, except for a few exceptions, the largest, strongest and youngest churches right across Australia are evangelical. The laity are well aware of this fact.

Bishop Watson's election represents a groundswell for change in Melbourne Diocese. The lay vote was very high. About 45 per cent of the Synod were clearly in favour of an evangelical Archbishop. This was even higher amongst the laity. This percentage has been going up over recent decades simply because evangelical churches tend to be healthier.

Many churches are struggling in Melbourne - we have declining and ageing congregations. Yet for many years we have had a leadership which has not strongly encouraged evangelism. There is a recognition that we need to move to a gospel focused ministry.

The key to Peter Watson's time as Archbishop will be his ability to encourage and affirm those parishes which are focused on growth and outreach. The kinds of appointments Peter makes will be critical. If the wrong people are appointed, then we won't arrest the decline.

I think Peter is the sort of person who is gracious enough to lead people from a diverse range of points of view forward. But we can't expect too much in the five or six years of his incumbency. My long term hope is that his efforts will lead to further evangelical appointments in the decades ahead.

Rev Dr Peter Corney is director of the Institute for Contemporary Christian Leadership in Kew, Vic.

## comment

by Peter Adam

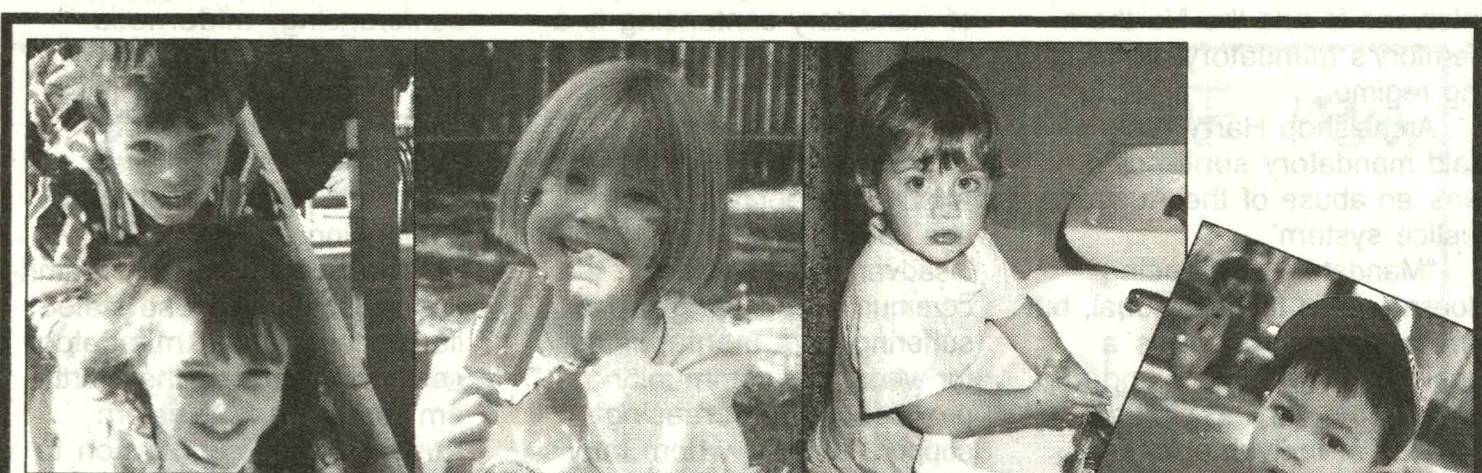
Evangelicals are very encouraged by Bishop Watson's election by Melbourne Synod. He needed to gain two thirds support from clergy and laity. This means he had overwhelming support.

We evangelicals achieved his election through prayer rather than political wheeling and dealing. There were two candidates with liberal support and Peter Watson came through because, as the oldest candidate, he has the most experience to do the job. This is what the laity trust rather than theological issues.

From my point of view his election says it's worthwhile working towards positive reform in Melbourne Diocese. If we continue to make positive decisions, we will see gradual revival and reformation.

In his visits to Melbourne, Bishop Watson has already made a good impression.

The Rev Dr Peter Adam is rector of St Jude's, Carlton, in Melbourne.



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## IN BRIEF

### Mayors pray for Central Coast bishop

The Mayor of Wyong, Fay Brennan, and the Mayor of Gosford, Chris Holstein, hosted a prayer breakfast last month in preparation for the appointment of an Anglican Bishop for the Central Coast. This new position is an attempt to focus energy into church growth in the region. The Bishop of Newcastle, Roger Herft, is expected to make the appointment by August this year.

### Birthday party for Gorokan

The Anglican Church at Gorokan on the Central Coast is holding a parish birthday dinner on April 28. Judith Jensen, wife of the rector, would like to hear from former parishioners for a history she is writing of the church. Phone (02) 4393 1333.

### Pentecostal alliance launched

A new Pentecostal denomination - larger than most mainstream churches - was created in late February, with the launch of the Australian Christian Churches (ACC) in Sydney. Member churches include the Assemblies of God, Apostolic Churches, Bethesda, Abundant Life Fellowship and a number of independent churches. The new network claims 1,000 churches and 170,000 members.

### Hollingworth head of Federation Council

The Archbishop of Brisbane, Peter Hollingworth, has been appointed chairman of the National Council for the Centenary of Federation. He replaces businessman Dick Smith in this role. The Council oversees the Australia-wide events celebrating the Centenary.

### New national head of ABM

The Rev Geoff Smith, rector of Ballina in the Diocese of Grafton, has been appointed national director of the Anglican Board of Mission (ABM). In the 1980s Mr Smith was rector of Taraka in Papua New Guinea, where he shot to prominence because of his proposal to purchase a local cinema for a new church.



## Canadian primate 'open' to discuss lay presidency

BY  
MARGARET RODGERS

Michael Peers, the genial Primate of Canada, visited Sydney last month. He came to consult with Dr Bruce Kaye, the General Synod General Secretary, for research he is undertaking during his sabbatical leave.

He spoke to *Southern Cross* about Canadian views on lay presidency, and the Primates' Meeting held late last month.

Though he spoke carefully about the Primates' meeting because of its confidential discussions, Archbishop Peers stressed that the 'Singapore consecrations' have raised in many Primates' minds the question of provincial autonomy. Can Anglicans from outside a Province interfere in its affairs?

The Archbishop of Canterbury also asked this in a letter he wrote to all Anglican bishops.

Archbishop Peers said the Primates' Meeting had no decision-making power but is simply a consultative body. By saying this, he showed the arguments of those bishops supportive of the Presiding Bishop of the US against conservatives wanting radical liberal bishops to accept traditional doctrine and morals.

### Lay Presidency

Michael Peers was asked by the Canadian Bishops to write to Archbishop Goodhew last November indicating their opposition to lay presidency.

Archbishop Peers said they were opposed mainly because of the break with tradition. The letter stated 'their grave concern about the consequences of assent', and 'the obvious problems of impaired communion' within Anglicanism and 'increased ecumenical tension'.

Archbishop Peers said another reason was the Canadian discussions with Lutherans. Canadian Lutherans license some

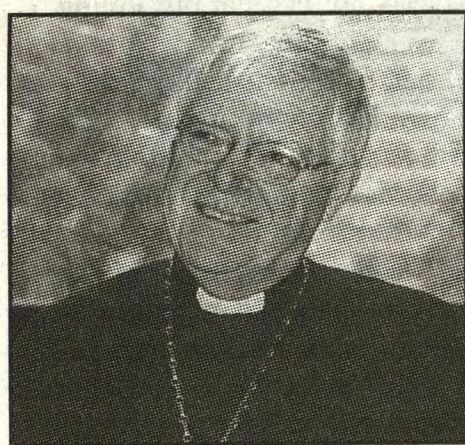
### But Sydney moving on lay presidency may show the way for Canadian dioceses on same-sex blessings

lay people, particularly theological students, in isolated circumstances, but the Lutheran Synod agreed to end that practice for the sake of Anglican/Lutheran relationships.

Saying that he would be open to talking about lay presidency, Archbishop Peers said he is unconvinced by Sydney's theological arguments.

Archbishop Peers said that Sydney's lay presidency decisions raised questions in Canada about the legislative independence of a diocese. They noted that the Appellate Tribunal opinions on lay presidency stated that it was not against the Constitution of the Anglican Church of Australia, but that no diocese could act on its own without a General Synod canon. He said some matters in Canadian dioceses would be boosted if it was possible for a diocese to act on them independently. Their General Synod Council has been asked to look into diocesan independence.

At least two Canadian dioceses are talking about recognising same-gender unions. Are Sydney arguments for lay presidency with only diocesan legislation, actually offering a way forward for more liberal tendencies in the world-wide Communion?



Archbishop Michael Peers

## IN BRIEF

### Sth East Asia backs Singapore consecrations

In light of the criticism of the controversial consecrations in Singapore, the Synod of the Province of South East Asia has supported the actions of Archbishops Tay and Kolini. The Synod unanimously passed a motion; affirming "that the unity of the Anglican church must be grounded fundamentally in Scripture and in the historic Faith"; supporting "parishes and clergy under threat because of their loyalty to the Gospel and the Anglican faith"; respecting "the principles upon which Bishop Moses Tay acted" and upholding "the 1998 Lambeth Resolutions on Biblical Authority and Morality".

### C of E Aids deaths 10 times higher

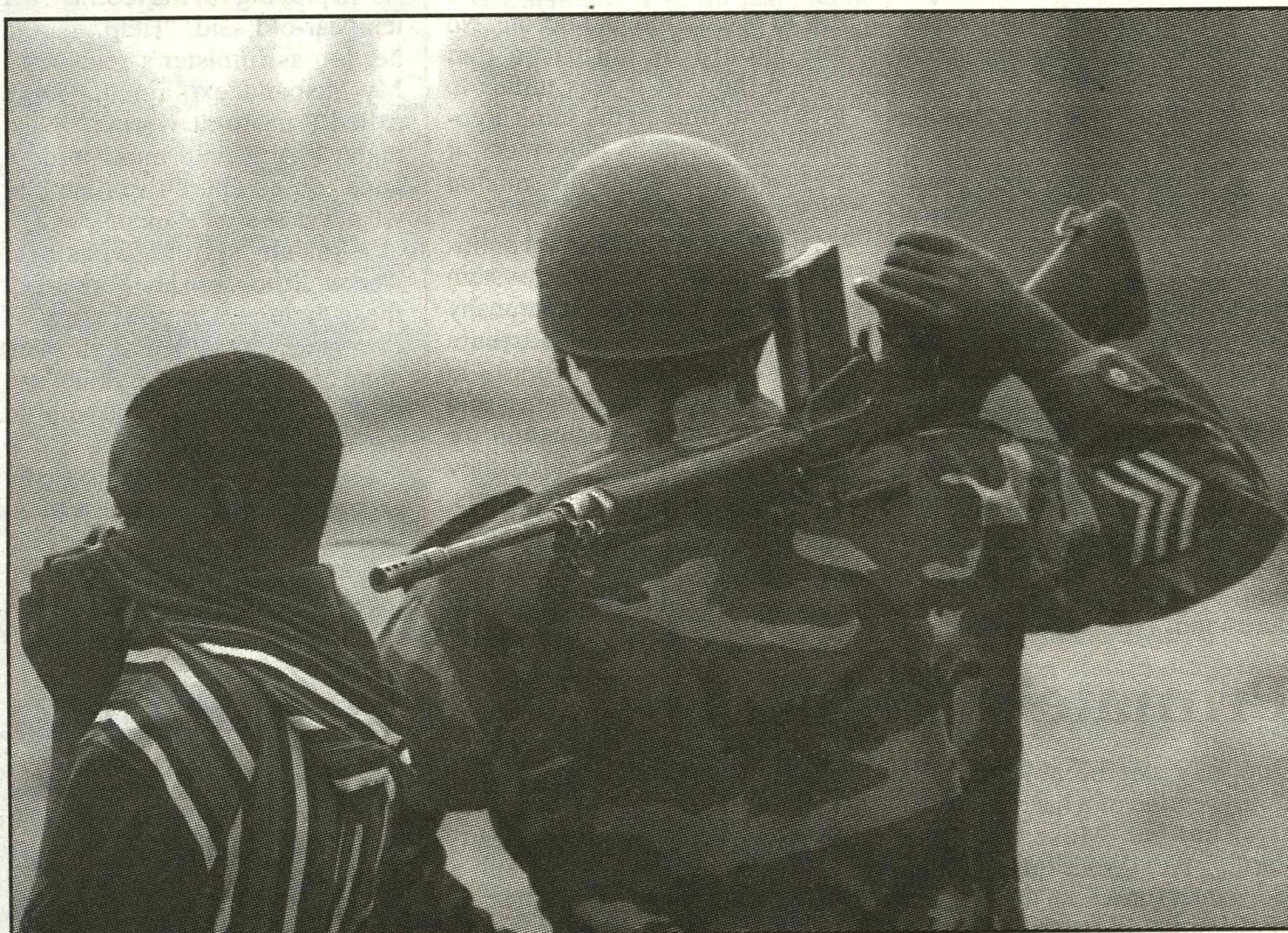
In England the incidence of Aids-related deaths among Anglican clergy is about 10 times higher than in the general population, London's *Sunday Times* reported last month. At least 25 Church of England priests have died from Aids-related illnesses in the past 10 years. The church has maintained an 'official silence', but senior clerics broke ranks last week to reveal for the first time the number of deaths.

Eighteen months ago, church officials told colleagues that Durham theological lecturer, the Rev Dr Michael Vasey, had died from a 'heart attack'. In fact Vasey, 52, died from an Aids-related illness. During a coroner's hearing, it emerged that Vasey was HIV-positive. In 1995 Vasey caused controversy with the publication of his book *Strangers and Friends*, which argued that homosexual relationships were not incompatible with the teachings of the Bible.

### Bishop Holloway to retire in October

The Very Reverend Richard Holloway, Bishop of Edinburgh, will retire in October this year. He has been a controversial head of the Scottish Episcopal Church for the last eight years over issues of his liberal views on homosexuality. Bishop Holloway says despite pressure to stand down, the decision is his own.

## Kaduna's Christians 'shot and butchered'



A boy covers his face against the smell of rotting corpses, as he and a Nigerian soldier survey the carnage of the Rigasa area of Kaduna, Nigeria. photo courtesy AP / Brennan Linsley

About 450 people have been killed in Muslim-Christian violence in Kaduna, Nigeria.

Rioting began after Muslims attacked a peaceful Christian demonstration against the imposition of Shar'ia (Islamic) law by Kaduna state. Two other northern Nigerian states had earlier implemented Shar'ia.

The Anglican Bishop of Kaduna, Josiah Idowu-Fearon, who visited Sydney for Synod last year and CMS Summer School this year, wrote: "The riots were very bad, we are still tensed up and no one knows what may happen. We are all praying that the Lord will forestall any further killings and burnings," he said.

### Bishop criticises childless couples

A senior Church of England bishop has criticised married couples who opt to remain childless. The Rt Rev Michael Nazir-Ali, Bishop of Rochester, condemned those who chose not to have children as 'self-indulgent'.

Writing in his diocesan newspaper, *Rochester Link*, the bishop advised ministers to look kindly on those whose marriages broke down because of the refusal of one partner to have a child. He said that such people should be treated with the same sympathy as victims of 'infidelity, desertion or cruelty'.

The bishop told the BBC he was not making 'dogmatic statements' on marriage.

The bishop - who has two unmarried sons in their 20s - wrote: "In an age of excessive self-regard and encouragement on every side to the new religion of the 'me', it is very important for the Church to continue saying that having children and their nurture is a basic good of marriage and not an optional extra."

Couples who chose not to have children for the sake of careers or travel would fail to flourish, he added.

The eldest son of a senior minister, Canon Yashim, was among those killed. The wife of an evangelist was taken to hospital in a critical condition. Bishop Josiah said he knew of at least seven of his flock who had been 'shot, butchered and roasted'.

At least six Anglican churches were burnt. Some Anglicans also had their shops and homes destroyed.

"My heart is very heavy and it is difficult to know how one can assist these brothers and their families," Bishop Josiah said. "We need your prayers as most of us are still shocked and confused, and most of the religious leaders are targets!" he said.

While the situation in Kaduna is stable, leaders of Nigeria's mainly Christian southern states will meet to discuss their response to the Shar'ia issue.

Some political commentators have said that the troubles are far more than a 'religious conflict'. Nigeria - with a population of 110 million - is a construct of colonialism, bringing together many different people groups. Some of the violence has more to do with ethnic differences than religion.

Some Nigerian Christians are afraid the spread of Shar'ia will make them a disadvantaged group. They cite the Egyptian Copts as an example of what happens to Christians under Shar'ia



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### GRANT APPLICATIONS

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

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

Applications for grants close 30<sup>th</sup> April 2000



# Debate on women's ministry continues

Elaine Peterson's letter (SC, February) suggests that at the October Synod debate on women's ordination was once more stifled, strangled and quashed. Furthermore, this was achieved by 'a neatly planned political exercise' of a 'powerful leadership group' within the diocese.

For those not present, consider these facts:

1. The motion to allow the ordination of women to the priesthood was on the agenda from the first day. Like every other motion, its position on the agenda was determined by when it was received by the Secretary. Ahead of it on the agenda were many motions, issues and topics that had never been discussed before.

2. Two attempts were made to move this motion up the agenda to a more favourable position. Both sought to use legal procedures and suspensions of stand-

ing orders to achieve their ends.

3. Both attempts were rejected by the Synod because the issue had been debated for many hours over the last 7 years. In April 1998, we dedicated a whole day to discussion and debate. No one should be surprised that Synod thought it was unfair to give more time to the same arguments. In Synod's judgement, it was unjust to allow this motion to 'jump the queue'.

There was no 'planned political exercise'. That's the system that has served us well for many years. Please do not attribute base motives to that majority in Synod who, having listened and debated women's ordination for many years, then decided they wanted to debate other matters. Synod has reached a consensus, consistently. The answer is 'no'.

**Lesley Ramsay  
Engadine, NSW**

What's happening to parish sisters (SC, Dec 99)? Has the Archbishop reconsidered or will he still scrap this avenue of training and employment for women?

In praying for me recently, my ten-year-old said, "Help mum in her job as minister's secretary." My husband explained, "She's called a pastoral worker." Next night: "...and help mum to do a good job as church warden - or whatever she is! Amen."

'Parish sister', 'pastoral worker', 'diocesan lay worker', all these names are confusing to everyone. Now there is even more confusion over training and recognition for women who do not wish to be ordained.

Wouldn't it be better to firstly expand people's awareness of all the work already being done (and still to be done) by women in the local church. Then, secondly, come up with an alternative job

title and description that actually says something that people can readily understand and which also serves to raise the profile of such employment possibilities for women within the church.

There should be no disadvantage for women contemplating training for ministry in the future. Opportunities of receiving financial support must be available to both men and women whilst in training whether they wish to be ordained or not. We must not further diminish the already limited recognition given to the various roles that employed women play in the ministry of the local church.

**Wendy Swanton  
Berowra, NSW**

Isn't it great that our Diocese enables women (such as Claire Smith) to take a leadership role in proclaiming to men and women through *Southern Cross* the gos-

pel of Jesus. Her February article was clear and forceful, because it reflects God's word in Scripture.

Isn't it sad that some women in our Diocese (such as Claire Smith) seek to restrict the ministry of women who seek in other ways to assume leadership roles in proclaiming to men and women the gospel of Jesus. These women desire only to expound Scriptural truths and, like Claire, are prepared to do so in accordance with proper authority and episcopal oversight.

What is the problem? Is there some difference about expounding Scripture 'in church' as distinct from 'in the media' or in Synod? I cannot see it. Perhaps Claire might like the opportunity to explain.

**Justice Keith Mason  
Northwood, NSW**

*Ed - Claire Smith will reply in the next issue of Southern Cross.*

## Primate's problems

One may not be able to judge from the tone of a handful of articles, but the Most Rev Peter Carnley AO doesn't really sound like a man for whom the gospel is of primary and utmost importance. We will see, no doubt. I would love to be proved wrong.

**Stuart Horsburgh  
Windsor, NSW**

The Primate's worthy suggestion of an advertising led recovery and Ms Rodgers' laudable advocacy of 'every Christian a missionary' highlights the problem the church faces into the 21st century. Rather than 'either/or' solutions to declining numbers, leaders need to

adopt a 'both/and' approach.

The Bible uses the body metaphor so frequently it is surprising we slip so quickly into a mechanistic view - if we just do X, Y will happen! The mechanistic view collapses when you deal with a complex system.

The danger we face in this diocese is the belief that our own contribution to the body is the most important and without it God will not be able to work. This will sound like heresy to ecclesiological mechanics, but in a rapidly changing world our leaders need to identify the contrary views essential for growth.

**Rev Ross Nicholson  
Willoughby, NSW**

## Bar 'incongruous'

In February, we were thrilled to attend the beautifully restored Cathedral for the ordination of 28 candidates for the ministry.

On our arrival into Sydney Square we were confronted by an architecturally incongruous licensed bar with lines of bottles behind the counter at its entrance, overshadowed by distasteful artwork, all on the ground floor of St Andrew's House.

Our questions are: Who made the decision for such a development and for what purpose? Surely not for profit!

Or, was it to be relevant? Yes, we must be seen to be relevant, yet we must remain distinctive.

Paul urges us to, 'not conform any longer to the pattern of this world'; yet we have allowed within the Diocese's administration centre a facility that promotes and encourages the alcohol-based leisure culture which increasingly permeates our society. Have we not seriously erred, confronting those using the Square (including our Cathedral School students) with this clear but misleading statement of our values?

We want to express our disapproval of Standing Committee for allowing the establishment of this restaurant/bar in the St Andrew's precinct, and plead that future decisions be biblically and responsibly based. The end does not necessarily justify the means.

**George & Barbara Collins  
Lilli Pilli, NSW**

## Reactions to Jensen's 'arrogance' fable

Tom Lehrer once said of folk singers: "You have to admire the people who sing these songs, it takes a certain amount of courage to... come out in favour of the things that everybody else in the audience is against like peace, justice and brotherhood and so on."

Reading Phillip Jensen's article 'Arrogance' (SC, February) I had a distinct feeling that a kind of folk song was coming on. The writer set up some straw men in order to create an easy target.

It is questionable whether the writer has had to run a small business of any kind in the real world. The real estate agent is not a monolithic corporate evil but a franchisee running a small business the best way he knows how, paying attention to his major income source... his sales. As such, when he does choose to favour the higher potential income, he makes an easy target for the criticism of the righteous writer.

Such condemnation of those outside the church is an all-too-easy and somewhat cowardly approach. Especially under the banner of the quoted scripture which, unless I am mistaken, (I often am) was written to a Christian person about behaviour in the church fellowship. It is not an instruction for Christians to go about with their spiritual baseball bats clubbing naughty businessmen (outside the church).

The church is not immune from the misuse of wealth. It is quite capable of taking large bequests from the rich without a murmur. So, why doesn't the

writer address the arrogance affecting the church internally before shining the spotlight onto some hapless entity outside?

What is so troubling is that this attitude comes from a source of some authority within the current church structure, one who could shape the framework of our future philosophy of evangelism.

What a great approach! Get them really offside with criticism then (if you can be heard through the haze of hurt and alienation) tell them that the God you represent is not critical but loving.

Using the same writing technique I shall tell this not-straw story. Bronwyn (not her name) is an outstanding Christian young lady in an Anglican church, who has a boyfriend who doesn't share her commitment. This is discovered and brought to the attention of the leadership. The curate - a Moore College graduate no less - after four years training in the love of God, tells Bronwyn in the most precise terms that she can never be a Christian leader while this relationship exists. Forget reaching the boyfriend... he's outside the kingdom. Don't draw him into the kingdom with acceptance and grace towards his girlfriend. Ditch him. Keep the Christian line all too pure and let the sinner rot elsewhere... hell presumably.

This is emotional and spiritual blackmail in the name of 'keeping Christian standards'. Why doesn't our writer turn his blowtorch on this kind of arrogance which has cost this church

its integrity and unity as a fellowship of believers, as well as some members who will have left in disgust at this behaviour?

If 'arrogance becomes the property of the owner', then by this article, we in the church are visibly arrogant and the property which we should express most - that of mercy - is lost indeed.

We are about to inherit the harvest of such arrogance - echoing, irrelevant and empty churches whilst down the road there will be full Buddhist night classes where people are finding at least an expression of what they need and want: acceptance, compassion and understanding - not rash and harsh judgement.

**Geoff Holt  
Chippendale, NSW**

Thank you for the article about the difference in the treatment meted out to rich and poor by real estate agents.

I have given the article to an estate agent who became a Christian some months ago. I have been discipling her, and it was obvious, as I watched her read it, that the article had quite an impact on her thinking. Of course she agreed that this is exactly what happens in real estate offices.

It was also timely because she will shortly begin teaching the real estate business to young people at TAFE. So her new perspective will hopefully be conveyed to a new generation of agents.

**Irene Voysey  
Sylvania, NSW**

## Editor's note

We received a number of letters on finding a new rector. More are expected. These will be held over to May so they can be run together.

## SYDNEY diary

**Fri, 7 April, 6.30-8.30pm:**

Meet CMS missionaries Rob & Leanna Haynes from NT at Fairy Meadow church (1 Princes Hwy). BBQ, family night, children's program.

**Thurs, 13 April, 8.00pm:** St John's Glebe - induction of Rev Martin Hunnybun as rector.

**Fri, 14 April, 10.30am:** St Thomas', Kingsgrove, 4 Morgan St. CMS MAG celebration of 19 years supporting the church in Tanzania.

**Sun, 16-Thur, 20 April:** Scripture Union Manuscript Discovery Camp on Esther. Camp caters for adults and children. Enq: Bruce Madden 9808-2708.

**Mon 1 - Thurs 4 May:** Maydays in the Blue Mountains. Speakers: Dr Alan Cole, Rev Joe Mullins. Cost: \$125.

**Sat, 6 May, 7pm:** Western Sydney Dinner at Springwood church. Cost \$15. RSVP Anna Forsyth 9284-6734 by April 28.

**Fri, 12 May - Sat, 13 May:** Conference at Macquarie University - Society for the Study of Early Christianity, "Off the Beaten Track with St Paul". Enq: Mrs P Geidans 9850-7512.

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# Our politics of greed

## CROSS CURRENT

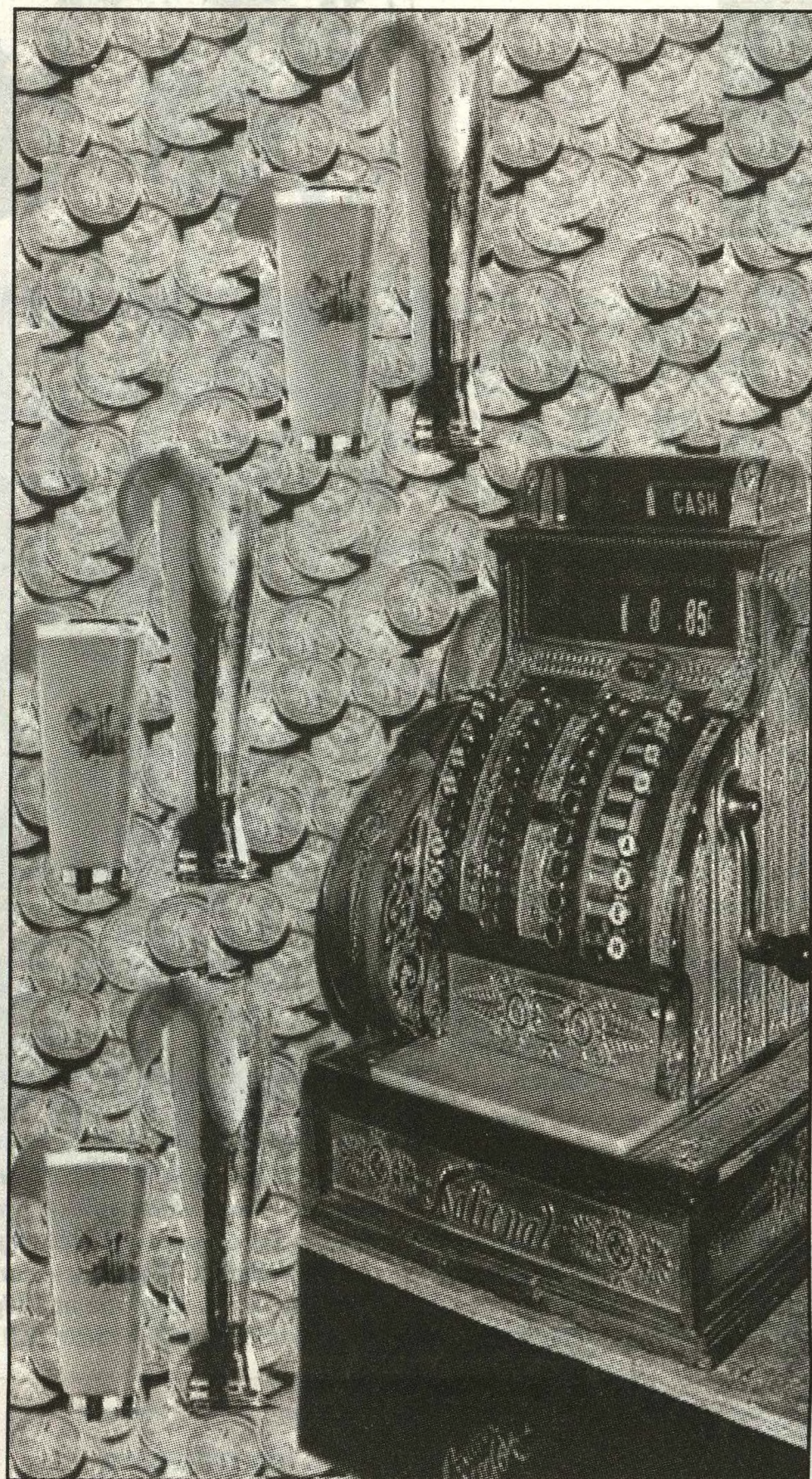


MARGARET RODGERS

How often do we temper our words and even our commitments because other factors must be taken into account? Several issues raised this question for me. While talking them over with a friend, John Mason, rector of St Clement's Mosman, he provided me with an apt phrase, 'the politics of greed'. I'd like to add pragmatism as well.

The politics of pragmatism mean that politicians who were pleased Cardinal Clancy and Archbishop Goodhew spoke against the Mardi Gras, could only say so privately. Vulnerability in close seats, or possible political unpopularity, kept them from saying so in public. Statements about 'gross exhibitionism' were countered with "its contribution this year to Sydney's economy will be \$40 million."

At a NSW Council of Churches meeting some time ago, Premier Bob Carr assured members he was unhappy about the proliferation of gambling facilities in this State. He recognised the growing dependence of the State government on gambling tax revenue and said he hoped that dependence would decrease. But it



hasn't, rather the opposite. There was, in fact, an announcement of more gambling facilities within hours of Mr Carr's words to the Council.

It would be unkind to say he talked to the Council with his tongue in his cheek, knowing what he was soon to announce.

It was more likely that the ever-present need for increased State revenue, allied with the necessity to maintain certain political support, meant that though he disapproved of gambling, the political pragmatics kept it all in place.

For this pragmatism reigns everywhere. The people of the

Liverpool region are being promised a magnificent new \$1 billion complex that will bring them increased leisure activities, a 50,000 seat stadium, a 7,500 seat indoor sporting facility, even an artificial beach. In that district, which has one of the highest unemployment rates in the whole metropolitan area, the large numbers of jobs that will be created are a godsend. But how will this billion dollar brain child of the Canterbury Leagues Club officials be financed? There will be 600 poker machines. Never mind that this district has one of the highest number of families suffering the effects of problem gambling. The politics of greed in operation.

Twelve per cent of State revenue is raised by gambling taxes. How will we improve our roads, our hospital system, our schools, the politicians will say, if we don't continue to receive these gambling taxes? The major part of the revenue from the GST will be allocated to the States, but we can be certain that other taxes will still remain.

"The arrogant man shall not abide," says Habakkuk the prophet, "His greed is as wide as Sheol; like death he never has enough."

We can't place the accusing finger on the politicians alone. Are we guilty of similar pragmatic rationale in the Church? It would be hard to say No.

People have protested to *Southern Cross* about the alcohol facilities in the new food court on the Square Level of St Andrew's House. No one individual is responsible, for it's the culmination of a process of committee and synod decision-making. The income will maintain our building and support our ministries and synod grant funding.

Yet we will all feel slightly uncomfortable when we read Habakkuk.



CLAIRE SMITH

## Cosmic Christ

It's not often that preparing for Bible Study can be helped by watching TV (it's usually a distraction) – but it happened for me recently.

Our passage was the first 18 verses of John's Gospel: verses that are as wonderful as they are well-known, about the pre-existence and divinity of Christ and about his incarnation and his dwelling among men.

My preparation completed, I closed my Bible, then turned on TV, just in time for a program about the size and scope of the universe. It was then that the passage really hit home.

Moments earlier, when I had thought about Jesus as the one 'through whom all things were made' I'd thought of raging seas, soaring snow-covered mountains, vernix-covered newborn babies and delicate perfumed flowers. The vast and intricate aspects of our world that speak of Jesus' care and power.

But next to the statistics of the universe I'd been shockingly shortsighted.

Statistics such as the 150 million kilometres that separate earth from the sun; the sun's surface temperature of 5,800 degrees C; that Pluto takes about 250 earth years to complete its orbit of the sun; and that Jupiter is 11 times the diameter of Earth. The vast and huge dimensions of our solar system.

But even that was too shortsighted. Our solar system is only a speck in the Milky Way, which contains another 500,000 million suns (stars), and then beyond that there are countless galaxies, 100s of millions of light years away in 'clusters' containing thousands of galaxies each.

Now I'm no astro-physicist, and there's much I didn't understand, but one thing I had understood from John's opening verses was that Jesus is 'bigger' than the statistics of the universe, despite its enormous dimensions and countless multiples. That Jesus made it, conceived it, and governs it. And that makes his might and majesty beyond my imaginings.

And then I remembered v. 14, He 'became flesh and dwelt among us'. The contrast could not be more striking, the great cosmic Creator becoming flesh and walking on this finite, ridiculously material earth. Sharing our birth, breathing our air, eating our food and suffering a violent and painful death – all for our sake.

I'm not sure which was more difficult to grasp – the vast size of the universe, or the vast condescension and love that caused the Almighty Creator to visit this planet, in flesh? As the program finished I concluded that in the light of both, our individual lives seemed both very small and yet, very significant.

## 'Generous evangelicalism' the antidote to conflict

I'm sure that *Sydney Morning Herald* journalist Julia Baird didn't quite realise what she was implying when she wrote that in the diocese of Sydney "influential men such as Peter Watson may hold pro-women views for years without ever speaking out, for fear of reprisal and loss of friends" (*SMH* March 3).

Peter Watson is certainly a man of sufficient courage and strength of character not to be cowered by those who may not share his point of view. In attacking the diocese of Sydney for allegedly silencing different points of view, Ms Baird has unwittingly (and falsely) implied otherwise.

I'll let the Archbishop elect of Melbourne look after himself. The trouble is I know that Julia Baird is not alone in her belief that our diocese silences its internal critics. And I think I know what leads people to such perceptions. Indeed, there are a number of 'loudmouths' around (even long standing columnists in *Southern*

## BAH HUMBUG!



ROB FORSYTH

*Cross*?) who give the impression that there is no view but theirs. The rhetoric can be strong, even downright intimidating.

But so what? Why should anybody be silenced by such as these? Are we so lily-livered that we can't take a different stand in

**If we want to build a genuine community in the Diocese we need to have open discussion of the issues that divide us.**

the face of alternative, even over-the-top, convictions? And what integrity would there be if (as Ms Baird implies) clergy keep mum for fear of not being able to "score plum appointments in flourishing parishes and in the priestly hierarchy". Such weak self-seeking ones, if there were any, are hardly the stuff of genuine Christian servant leadership.

Our diocese will not grow as a Christian community by the avoidance of conflict. And certainly not if some of us blame the loud others of us for what is simply their lack of courage. Paradoxically it is possible that conflict can build community if handled well. On the weekend I read in Richard Sennett *The Corrosion of Character* (1998) that "the scene of conflict becomes a com-

munity in the sense that people learn how to listen and respond to one other even as they more keenly feel their differences" (p.143)

I am keen to see the diocese of Sydney grow in what my friend Trevor Edwards has characterised as 'generous evangelicalism'. This is a Christ centred evangelicalism that is strong and not defensive nor prickly. It is sufficiently outward looking and confident that it can be generous to others.

Sounds right to me. You might think I am talking rubbish. My point is simply that if we allow ourselves to play the victim and be intimidated into silence by others, or rather by our own fears, we will only have ourselves to blame for what we do get.



# A couple grieve for their daughter

Some days we seem to be surrounded by problems. Maybe it is because of the growing number of people with whom our congregations have contact. Maybe it is the aging of the congregations. But the problems seem bigger and more numerous every year.

Some of these problems are the normal wear and tear of living in a fallen world: bad backs, increased migraines, teenage rebelliousness, general tiredness and lethargy.

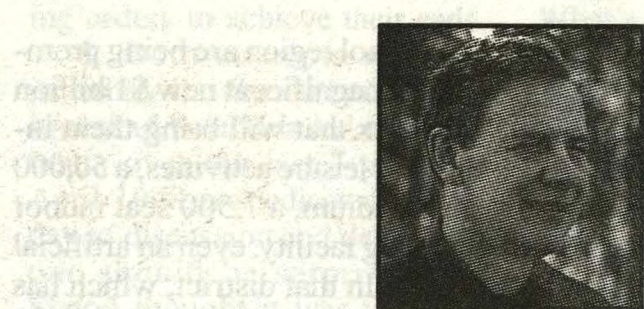
But some of the problems are the larger, more painful reminders of the fallenness of the world: infertility, death, miscarriages, divorce, cancer, depression.

One of the most painful is the death of children and babies. Over the last couple of years we seemed to have had to face this awful grief repeatedly.

In one sense no-one can ever be prepared for this appalling heartache. And yet the faithful understanding of God's word has seen many of the couples endure this tragedy.

At one such recent funeral a young broken father spoke boldly to the congregation of the comfort that he and his wife had found in the book of Habakkuk.

Habakkuk was questioning God in the midst of violence and injustice. In his prayer in chapter three, Habakkuk asks God in his wrath to 'remember mercy'. The prayer concludes with the famous passage:



## PEOPLE MATTER

PHILLIP JENSEN

"We do not want you ... to grieve like the rest of men, who have no hope."

1 THESSALONIANS 4:13

*Though the fig-tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Saviour.*

Standing beside a tiny white coffin, the father reminded us all of Habakkuk's words, and said, "We want to talk of our rejoicing, for you would know we're in pain, but we all need to hear of the joy. Our world seems in turmoil, and yet we rejoice."

He then told us of the things in the birth and the death of their little girl over which they could still rejoice in God their saviour. He listed the blessings of God in the last few awful days that they as a couple had discovered.

"Even though our hearts are heavy and our souls are down-

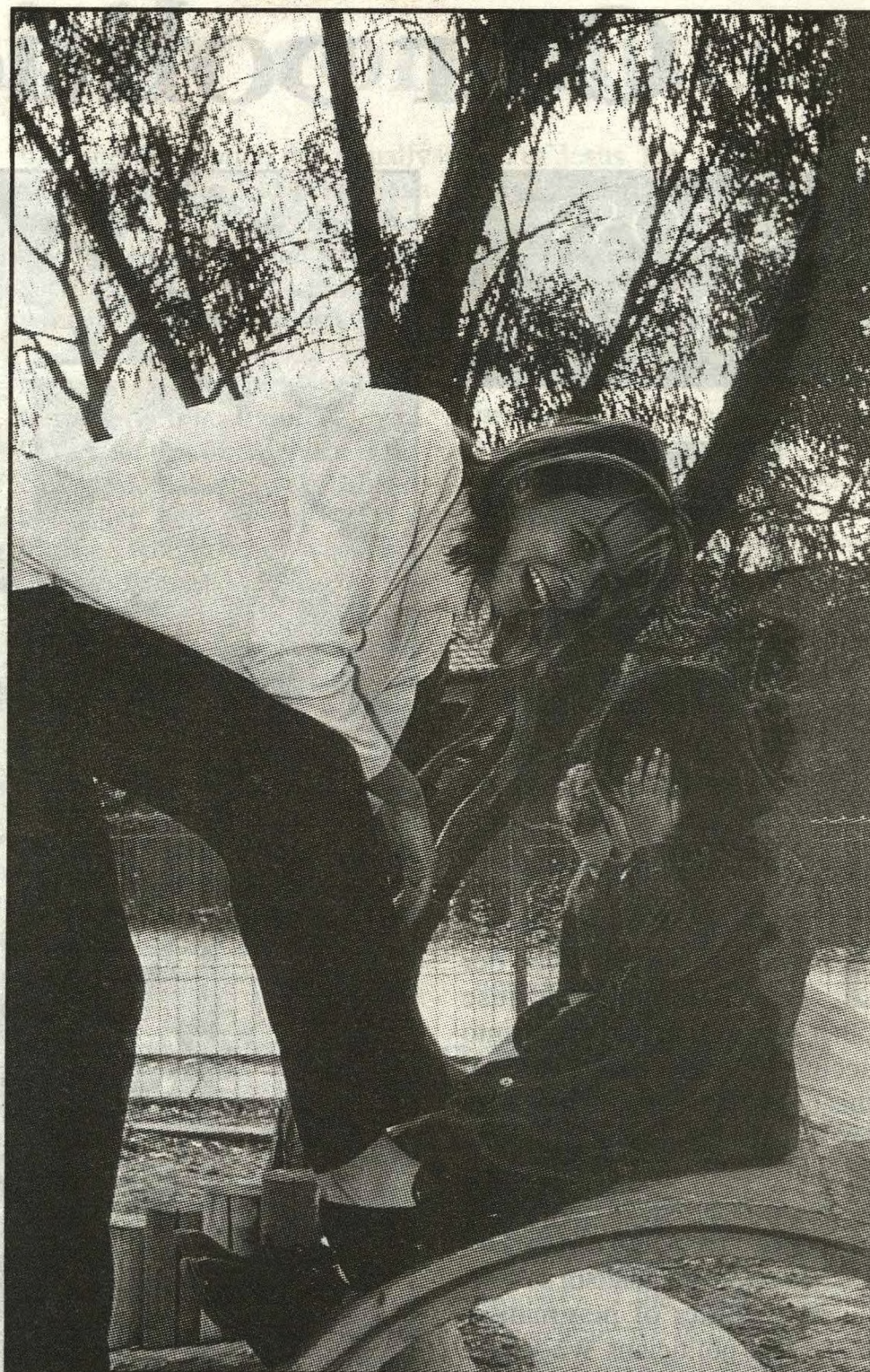
cast we rejoice in God our saviour, because we are a people of hope," he said as he turned our attention to Jesus.

"Our daughter was taken from us, God freely gave his son up....He gave his son, Jesus, that his people may have life. So we rejoice in our God and Saviour."

"Although the wait is long, we rejoice in God our Saviour, because the resurrection will come... and together we shall praise our God in a place free from the curse of death, without tears or mourning."

"We long and ache for that day, but as we wait patiently, the Sovereign Lord is our strength - in him will we be joyful," he concluded.

The days and weeks since the funeral have been as hard and difficult as expected. But their joy in God our Saviour is the way the righteous live and wait in faith.



**MOPS (Mothers of Preschoolers)** is holding a conference on this kind of ministry in Melbourne on June 2. MOPS aims to nurture mothers with children under school age. Its purpose is to introduce them to the Gospel while giving them the opportunity for support and friendship. There are currently 36 MOPS groups around Australia, including one at Mulgoa Anglican Church in Sydney's west. Details: Julie Prattis (02) 6291 7898.

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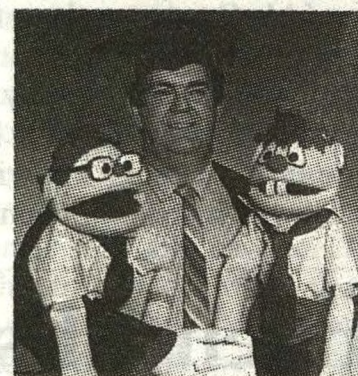
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# SOUTHERN CROSS QUARTERLY

autumn 2000

## grasping the lay presidency debate



### no by Archbishop Peter Carnley

On December 24, 1997 the Appellate Tribunal of our Church brought down an opinion affirming the legal possibility of delegating the role of presiding at the eucharist to lay people, at least on occasion. It also held that it would be constitutionally possible for the General Synod to make canonical provision for this, if the Church were minded to do so.

This Opinion must, of course, be received with respect. As a Church we rely very heavily on such expert legal advice

and are enormously grateful to the members of the Tribunal who freely devote so much of their time and energy to its work.

That does not mean, however, that the Appellate Tribunal speaks with an utterly infallible voice. While its majority Opinion stands as the authoritative view of the Tribunal, and while the reasoning in support of this Opinion must be received with enormous respect, it must also be submitted to very careful study and scrutiny. What is

*continued on Q4*

### yes Dr John Woodhouse

Archbishop Carnley is to be thanked for the lucid presentation of his objections to lay persons being permitted to administer the Lord's Supper.

One particular value of Archbishop Carnley's contribution is that it is theological. He indicates why a lay person administering the Lord's Supper is for him *theologically* unacceptable. At the same time he therefore indicates what the exclusion of lay persons from doing this means *theologically* as far as he is concerned.

The result is that the stakes are high! If the Archbishop's propositions are true, then lay administration would be a massive error with disastrous consequences. However, it also follows that if these propositions are untrue then the continued prohibition of lay administration - *if this is what it has come to mean* - will be unacceptable to evangelical and reformed Anglicans.

I will consider Archbishop Carnley's main arguments by asking four questions.

*continued on Q5*



# confronting our global future

**Globalisation is likely to be the biggest challenge for Australians in the century ahead. JEREMY HALCROW asks how Christians should respond.**

**L**ate last year 40,000 people invaded the streets of Seattle. They represented a diverse range of groups from radical environmentalists to trade unionists. Christians, under the banner of the third-world debt cancellation campaign, Jubilee 2000, were among them. All were protesting the decision to bar the agendas of non-government organisations from the World Trade organisation (WTO) talks.

The police came down heavily. The protests degenerated into riots, and the talks ended in failure due to US intransigence.

Yet sociologist Hugh Mackay has said that in 100 years we will look back at Seattle as a turning point in history. Mackay be-

lieves 'globalisation' will be the key issue of the next century.

A leading figure in formulating Australia's response to this issue is the deputy prime minister, John Anderson. Although an active member of St Matthew's, Wanniasa in Canberra, Mr Anderson doesn't have much time for Christians who oppose the freeing up of international trade. Especially those who believe there is a moral imperative to insert labour conditions into the WTO as a way of improving living conditions in the developing world. 'We may get cheaper bananas or T-shirts, but what price society?' such Christians say.

"I think there is a justifiable area of concern and that's in the issue of national sov-

ereignty," Mr Anderson told *Southern Cross*. "There are dangers in surrendering too much of our capacity to make decisions about how we run government through internationally binding treaties. But I do find it rather extraordinary that some Christians are worried about globalisation."

And some are worried. Probably the most successful Christian campaign to gain widespread 'left-wing' support has been the debt-cancellation call of Jubilee 2000. Grant Hill, from TEAR Australia, is one of Jubilee 2000's main campaigners in this country.

He said there is a legitimate basis for opposing some aspects of globalisation, based particularly on ethical Christian ideas of justice and economic distribution.

However John Anderson believes that globalisation has positive moral outcomes. It is about opening up trade opportunities in ways that will help poorer nations grow in wealth and break the poverty cycle.

"The poorer nations themselves are saying that they want a fair go," he said.

In this Mr Anderson is echoing leading free trade advocates like Paul Krugman, professor of economics at MIT in the US. Krugman points out that economists, like himself, are not simply concerned about economic efficiency, as their anti-globalisation opponents claim. They care as much as their opponents about helping people in the Third World beat poverty.

Writing in the *New York Times*, Krugman said that while working conditions in the new export industries of the Third World are appalling, they are a big improvement on the previous, less visible rural poverty.

He elaborated on this point in *Slate* magazine. "Why does the image of an Indonesian sewing sneakers for 60 cents an hour evoke so much more feeling than the image of another Indonesian earning the equivalent of 30 cents an hour trying to feed his family on a tiny plot of land?"

The answer, claims Krugman is our own guilt. "Unlike the starving subsistence farmer, the women and children in the sneaker factory are working at slave wages for our benefit - and this makes us unclean."

Krugman believes that improving working conditions in developing world industries would do nothing for the bulk of the population in those countries. "At best forcing developing countries to adhere to our labour standards would create a privileged aristocracy, leaving the poor majority no better off."

For this reason Mr Anderson doesn't believe there is a Christian theological reason for 'protesting against globalisation'.

"I see Christians wanting us to appeal to various nebulous international treaties together with people with particularly humanist ideals and objectives. I think we should be a little wiser."

But John Anderson views are 'too simplistic', according to Grant Hill. "His views of the WTO is far too glossy."

Mr Hill admitted he was uncomfortable with some aspects of the WTO: "There is the whole issue of transparency. A lot of the processes are closed. The agenda is set mainly by the North Americans and West Europeans in a closed room."

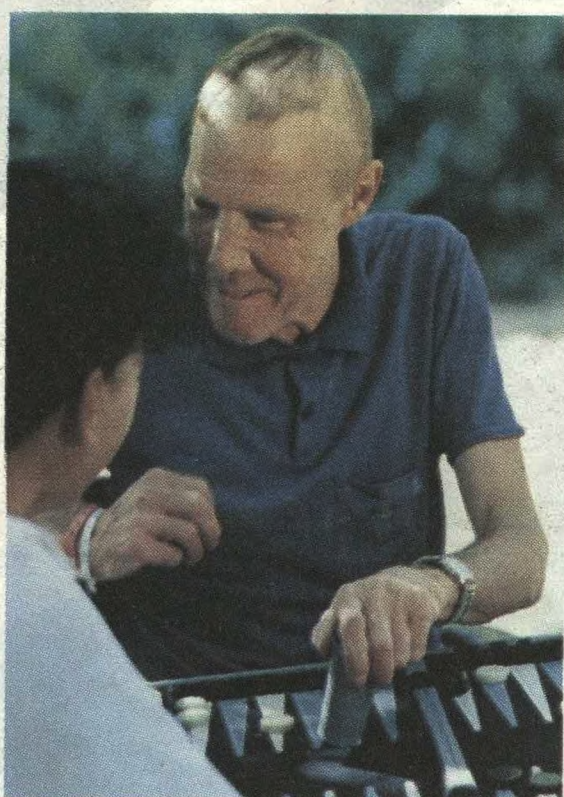
He said it was 'pretty stupid' not to assume that self-interest was involved in the playing out of these agendas.

He sees globalisation as a process, not unlike industrialisation. In the 19th century the liberal and labour movements arose to counter-balance the worst excesses of industrialisation.

"It is up to us to ask 'how should we manage the process and minimise the costs.' We should be looking for those things that can act as counter-balancing forces," Mr Hill said. For him, Jubilee 2000 would be one such counter-balance.

Additional reporting by Amy Morton.

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## John Anderson may have the job of tackling globalisation. But AMY MORTON found that his real passions are his family and his Christian faith.

As Deputy Prime Minister of Australia, John Anderson is one of the nation's most powerful people. And as Minister for Regional Development, he is the Federal Cabinet's trouble-shooter for sorting out the negative impact of globalisation on the country.

So how does John Anderson manage to find time for family, church and his relationship with God?

"You have to keep working at it. Sometimes you realise you've been too distracted and have to correct it," he says, chuckling.

"You go through the inevitable pressures, but you have to keep picking yourself up and putting it back together - time is something you never have enough of."

Mr Anderson's journey as a Christian began at an early age during his education at the King's School. What Mr Anderson describes as 'extraordinary circumstances' caused him to become convinced that the biblical account of God's love towards humanity must be real.

Mr Anderson has spoken on the public record about the day he hit a cricket ball for six while playing with his father on one of his stays home from boarding school.

His younger sister died when she was hit in the head with that very same ball.

What had been a strong emotional reality for John Anderson in high school was intellectually realised at university.

His studies enabled him to examine the alternatives to Christianity pursued by Western nations. He realised that when pushed to their logical conclusion, they 'were all dead ends'.

"It's a horrendous proposition that there is no higher authority and that the ultimate morality is the struggle for power. You have to grapple with what you do believe and for me, I was left with no option but the reality that the Christian Scriptures are indeed true," Mr Anderson said.

To Mr Anderson's utter surprise he was asked to run for a Federal seat despite his reluctant study of government at university, and occasional attendance at local National Country Party branch meetings.

He was elected to the seat of Gwydier in 1989 and became leader of the National Party last year after the retirement of Tim Fischer.

"As I thought about it and talked about it with others, I came to believe that I ought to make myself available, to have a go at it and see what happened."

The idea of full time ministry had also crossed Mr Anderson's mind, but only fleetingly. "I think ministry is a huge responsibility, I admire enormously those who de-

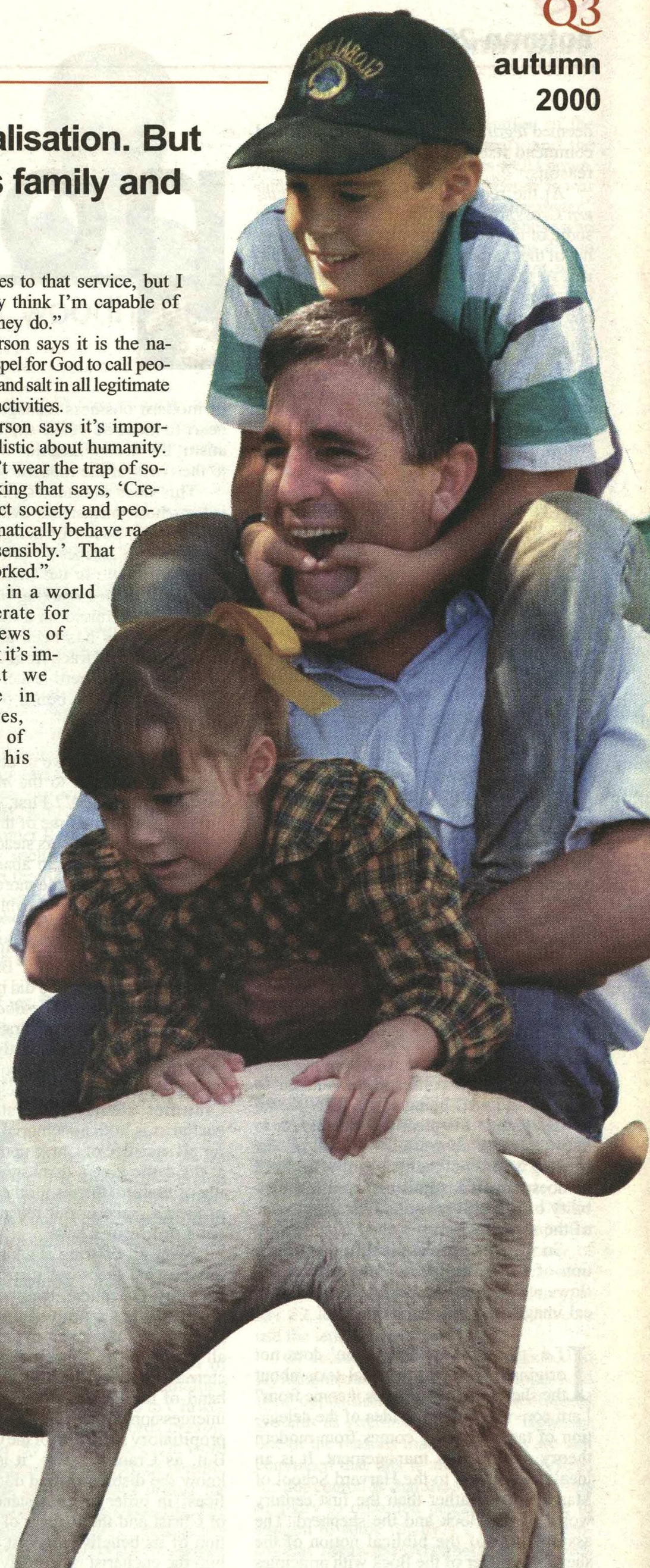
vote their lives to that service, but I don't actually think I'm capable of doing what they do."

Mr Anderson says it is the nature of the gospel for God to call people to be light and salt in all legitimate spheres and activities.

Mr Anderson says it's important to be realistic about humanity. "We shouldn't wear the trap of socialistic thinking that says, 'Create the perfect society and people will automatically behave rationally and sensibly.' That has never worked."

"We live in a world that's desperate for the real news of grace. I think it's important that we demonstrate in our own lives, the message of Christ and his sacrifice."

**Photo: John Anderson and his children, Nicholas and Georgina play with Minty the dog.** (photo courtesy: Peter Rae / Fairfax Photo Library)



Globalisation is the process which has led to the internationalisation of trade and capital. In the past 20 years the pace has quickened due to the new information technologies - satellite communications, personal computers, the Internet etc.

### ✓ Free trade works

- Countries that have opened their economies have enjoyed annual growth several percentage points higher than those that have remained closed.
- The biggest beneficiaries of globalisation are third world workers because it tends to produce a growth in labour-intensive industries in their nations (and thus employment)

### ✓ Peace

- International trade is generally pacifying. The European Union is usually cited as an example of this.

### ✗ Rural decline

- Across the world the opening up of agricultural trade barriers has seen family farmers unable to compete and forced to sell to large conglomerates.
- Fears that this process will lead to a world food shortage.

### ✗ Debt burden

- Africa spends four times more on debt interest payments than it does on healthcare.
- Despite the recent floods, Mozambique is still paying \$1.4 million a week in debt service.

### ✗ Increasing inequality

- The 225 wealthiest individuals on the planet have an income equivalent to 47% of the world's population. These individuals doubled their net worth between 1994-98 to \$1 trillion.
- The richest 20% consume 82.7% of the world's goods. The poorest 20% gets 1.4%.

### ✗ Short term speculation

- 95% of all foreign exchange deals are short-term speculation.
- East Asia suffered a destructive reversal of private capital flow between 1996 and 1997. In 1996 \$93 billion flowed in. In 1997 \$105 billion flowed out. As a result in Indonesia 40 million people fell into poverty.



## Websites

on globalisation

• Dep. of Foreign Affairs & Trade  
[www.dfat.gov.au](http://www.dfat.gov.au)

• IPS news  
[www.ips.org](http://www.ips.org)

• Jubilee 2000  
[www.jubilee2000.org](http://www.jubilee2000.org)

• New Internationalist  
[www.newint.org](http://www.newint.org)

• One World  
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deemed *legally* possible may not in the end commend itself, and for good *theological* reasons.

At the request of the Editor of *South-ern Cross*, in this article I wish to examine some of the key points made in the reasoning of the majority of members of the Tribunal. At the same time I want to try to indicate why it is that some of us are still not convinced about the rightness of lay presidency. I do this in the hope that those who are at present inclined to countenance the idea of lay presidency may at least understand the reasoning of those who do not. Only by listening to one another very attentively will we be led together into the ultimate truth of God.

The majority of the members of the Tribunal begin their reasoning by affirming the fundamental importance of the imagery of the shepherd. The *Ordinal* or *The Book of Common Prayer* certainly relies heavily on this element of the biblical tradition in order to establish the essential nature of priestly ministry. The members of the Appellate Tribunal then go on to argue that the pastoral leadership of the shepherd of the flock can be sustained in such a way that the integrity of the office and ministry of the priest is retained, even when traditional aspects of the role are delegated to others. Indeed, it is argued that when the role of presiding at the eucharist is delegated, the essential leadership role of the priest is still being positively exercised.

The problem with this argument is that, if you take the biblical imagery of the shepherd really seriously, it is in fact very difficult indeed, if not entirely impossible, to deduce a 'principle of delegation' from it. A principle of delegation does not seem to be essential to the kind of leadership exercised by a shepherd. On the contrary, the shepherd lays down his life for the sheep, and if anything, the biblical tradition suggests that the shepherd's ultimate commitment to the care and well-being of the flock cannot be delegated: his steadfast dedication to duty is in fact contrasted with that of 'the hireling who is not the shepherd'. Certainly, he does not off load his essential responsibility of pastoral care and oversight to one of the sheep!

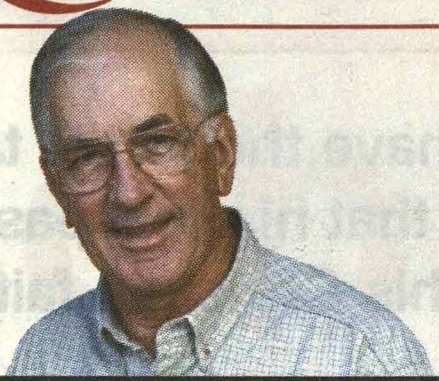
So the first problem is this: the delegation of responsibilities is not an idea that flows with logical necessity from the biblical imagery of the shepherd.

If a 'principle of delegation' does not originate from the biblical texts about the shepherd, where does it come from? I am convinced that the idea of the delegation of tasks actually comes from modern theory of business management. It is an idea that belongs to the Harvard School of Management, rather than the first century world of the flock and the shepherd. The assimilation of the biblical notion of the shepherd-leader of the flock with principles

no



archbishop peter carnley



of modern business management thus appears to me to be a clear expression of liberalism, the accommodation of biblical truth to the ways of the modern world.

This does not necessarily mean that it is somehow intrinsically evil or wrong; it is just that the power of delegation of duties is not of the essence of priesthood. It is a modern add-on. In the General Synod Ordained Ministries Working Group this problem has been raised on a number of occasions. Nobody has been able to demonstrate the logical track from the biblical imagery of the shepherd-leader to a 'principle of delegation' as being the essence of priestly leadership.

How then are we to understand what is essential to the meaning of the term 'priest'? First, it is not insignificant that at the time of the Reformation the Anglican Reformers steadfastly resisted continental pressure to abandon the term 'priest' in favour of the more theologically neutral term 'presbyter', which means simply 'elder' or 'older person'. Late in the sixteenth century Richard Hooker at least toyed with this possibility.<sup>1</sup> But it never won widespread support and did not find its way into the *Ordinal* or *The Book of Common Prayer*. In the Anglican tradition we have consistently and steadfastly retained the term 'priest'. Why is this so?

Cranmer himself gives us the clue. Cranmer clearly understood that the eucharist is both a memorial of the one and for all sacrifice of Christ upon the cross and at the same time a thanksgiving - an offering of grateful thanks for the unmerited gift of God's grace in our redemption through our Lord Jesus Christ.

Now, an offering is a kind of sacrifice; this is what the word *sacrificium* means - offering. Of course, the eucharist is quite positively not a propitiatory sacrifice, for Christ died for our sins in time once and for all upon the Cross and at this very moment eternally pleads the sacrifice at the right hand of the Father: He ever lives to make intercession for us. This puts an end to the propitiatory sacrifices of the Old Testament. But, as Cranmer said: 'it is necessary to know the distinction and diversity of sacrifices' in order to understand the sacrifice of Christ and the manner of the appropriation of its benefits amongst believers.<sup>2</sup> For him the eucharist is certainly not a propitia-

tory sacrifice, but neither is it just a mundane fellowship meal. For Cranmer it is a thanks offering. To use his own explicit words, it is our 'sacrifice of praise and thanksgiving'.

Now, there is an essential link between the term 'priest' and the concept of the offering of sacrifice, for this is the context out of which it comes. In other words, the term comes to us with a meaning derived from its ancient usage. We therefore have to spend time on a theology of priesthood that is based on the biblical texts. It is just not good enough to resort to a simply dictionary definition which suggests that the term 'priest' is a synonym for 'presbyter' and means nothing more or less.

The use of the term 'priest', deliberately favoured over 'presbyter' in *The Book of Common Prayer* and *Ordinal*, cannot be understood without reference to

**Priestly delegation is a clear expression of liberalism, the accommodation of biblical truth to the ways of the modern world.**

the use of the same word both in the self-sacrificial work of Christ (the Great High priest of the *Epistle to the Hebrews*) and the priestly role mentioned in 1 Peter 2:5. The use of the term in the New Testament, in turn, cannot be understood without reference to the role of the priest in the Old Testament and what Jesus says in his directives to those with whom he had to do. It is not a term without a history. We do not just decide in the present what we will choose to mean by it, like Alice in Wonderland.

It follows that the essence of the term 'priest' is not leadership in the essentially political and managerial sense of the exercise of a power of delegation, but leadership in the essentially religious sense of leading the people of God in the offering of the sacrifice of praise and thanksgiving. This is what the *Ordinal* quite explicitly charges a priest to do as a key defining role within the general responsibilities of pastoral care. The exercise of this function defines the identity of the priest, just as the same activity over which the priest presides defines the identity of the Church itself within which the priest ministers: for the Church is the place where the pure Word of God is preached and the sacraments duly administered. This defining role is essential to the concept of priesthood.

It cannot be delegated away.

Finally, it is being said around the traps that lay presidency is already happening in a number of maverick parishes anyway. Indeed, in recent weeks journalists have, without mentioning any names, quoted examples of clergy who they allege have been telling them that they are already going ahead with the practice of lay presidency. What do I have to say about this? The only response I have is to ask: What does Holy Scripture have to say about it?

There are two texts that explicitly bear upon the unauthorised taking of sacred things - where they are wrenched from the hands of their authorized stewards, unworthily and by force. The first is the story of Koran and his cohort in *Numbers 16*. In this story Koran and his followers assemble 'against Moses and against Aaron', and on the basis of the egalitarian claim that 'all the congregation are holy, everyone of them' (v.3), ignore any need for the differentiation of roles within the congregation. They presume to 'seek the priesthood' for themselves in addition to their own assigned role as Levites (v.10). It is very sobering that in this story the divine punishment is the instantaneous imposition of the death penalty.

This passage may be read together with the story of Uzziah in 2 *Chron. 26:18*, where Uzziah is similarly punished for making an unauthorised offering at the altar of incense. In this case he was punished, not by instantaneous death, but by being inflicted with

illness. The teaching of this ancient scriptural tradition is surely that one should not presume to take holy things by force and without authorization.

Rather than being life-giving, the introduction of disorder into the life of the community leads to sickness and death. This is the very fate that, according to St Paul in 1 *Cor. 11:30*, awaits those who unworthily participate in the Lord's Supper, by not discerning the Lord's body - in other words by not dividing or separating participation in the Lord's body from mundane affairs.

Those who are sincerely committed to take the whole of Scripture seriously, and not just pick and choose to suit themselves, must inwardly digest this very sobering biblical tradition. It would not come as a surprise if those lay people who preside over the things of God at the holy eucharist without due authorization are at the very least beginning to fret and lose sleep! Perhaps we need to keep them especially in our prayers.

<sup>1</sup>Richard Hooker, *Laws of Ecclesiastical Polity*, Book V, lxxviii.3.

<sup>2</sup>Archbishop Cranmer, *The Sacrament of the Lord's Supper* (Parker Society), Cambridge University Press, 1854, pp. 345ff.

**Thomas Cranmer** (1489-1556) was Archbishop of Canterbury from 1533 during the reign of Henry VIII.

Cranmer led a process of liturgical and doctrinal reformation, linked to the Prayer Books of 1549 and 1552. The accession to the throne of Mary Tudor launched a period of Roman Catholic reaction. She martyred many supporters of reform including Cranmer and fellow bishops Nicholas Ridley and Hugh Latimer.

**Richard Hooker** (1554-1600) was a theologian and lecturer at Oxford University. He was an apologist for Anglicanism against the Puritans (followers of Calvin) who criticised the church 'peace' settlement engineered by Elizabeth I.

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## 1. Can a sheep shepherd?

The Archbishop's view of priesthood, reflected in his use of the shepherd metaphor, is 'ontological'. That is, just as a shepherd is essentially *different* from a sheep (he does not just have a different *function*), so a priest is *essentially* different from a lay person. There are very good reasons why a sheep is not given the responsibility to do a shepherd's job - to do with what a sheep is and what a sheep isn't. A sheep is not a shepherd! A lay person is not a priest!

This is a very high view of priesthood. Alarmingly high. It leads the Archbishop to describe the priest in terms that rightly belong only to the Good Shepherd, Jesus himself: 'the shepherd lays down his life for the sheep'.

The Archbishop's arguments about the shepherd appear to overlook the fact that our Lord Jesus Christ is *the* Shepherd. We are *all* his sheep: priest and lay person alike! We are *sheep* more fundamentally than any of us is shepherd. When some of us become 'shepherds', we do not cease to be sheep. The Chief Shepherd has shepherds who are to be 'examples to the flock' (1Pet 5:1-2-4). In the *biblical* use of the image, 'shepherd' does not suggest an ontological difference between pastor and congregation, but a *function*. While a pastor has a shepherd-like function towards the congregation, this is not exclusive. Believers are to exercise shepherd-like responsibilities towards one another (consider, for example, Gal 6:1-2; Phil 2:4; etc). Just as the Chief Shepherd has entrusted shepherding to some of the sheep, there is no biblical reason why all the shepherding duties must be *restricted* to the sheep called 'priests'.

## 2. Is 'delegation' biblical?

I am in partial agreement with the Archbishop in his dislike of the term 'delegation', although I suspect for different reasons.

The Archbishop considers that certain members of the Appellate Tribunal maintained that delegation was a *necessary* function of leadership. I cannot find this idea in the Tribunal's Reasons. In any case the argument there does not depend on this. It depends on the easier argument that delegation is not the same as abdication. While I agree with the Archbishop that a shepherd does not *have* to delegate any of his duties, the biblical use of the image demonstrates that one who is a shepherd can permit sheep to shepherd under him (1Peter 5 again).

My chief reason for avoiding 'delegation' as a term is its suggestion that the delegate is acting as a *representative* of the delegating authority. This is not the nature of the relationships in the Christian fellowship. However the Bible does have ways of expressing the idea of activities being done under the oversight of another:

# yes



'permit' (*epitrepein* 1Tim 2:12); 'entrust' (*paratithemi* 2Tim 2:2); 'appoint' (*kathistemi* Titus 15).

Whatever may be objectionable in the word 'delegation' is not part of the fundamental question before us. The Good Shepherd has permitted sheep to shepherd under him. Such shepherds may in turn permit others, entrust to others or appoint others to share in this shepherding work in various ways.

Far more important is our third question:

## 3. Is the Lord's Supper a sacrifice?

The Archbishop is careful not to suggest that the Lord's Supper is a *propitiatory* sacrifice. However, he maintains that it is a sacrifice, an offering, 'a sacrifice of praise and thanksgiving'.

This opens up a major debate which deserves a much fuller response than space allows here. I will make five brief points.

First, no one would dispute that in the course of the Lord's Supper we give thanks to God, nor that such thanksgiving is a very important part of what we do.

Second, neither is it disputed that the New Testament and the Book of Common Prayer employs 'sacrifice' language *metaphorically* for the believer's thanks and praise (Heb 13:15). In view of Christ's all sufficient sacrifice for us, all we have to 'offer' to God is our thankful praise.

Third, however, it is a serious misrepresentation of the 1662 Book of Common Prayer [BCP], and of the writings of Thomas Cranmer, to suggest that the Lord's Supper *itself* is a 'thank offering'. The 1552 Prayer Book deliberately moved the words "this our sacrifice of praise and thanksgiving" from a position in the Order for the Holy Communion where they were open to that misunderstanding to the location they retained in 1662: *after* the elements have been consumed and into one of the few prayers in BCP that is *optional*! "This our sacrifice of praise and thanksgiving" means "this [what we are *now* doing in *this* prayer, *after* the Supper] our sacrifice which *consists of* praise and thanksgiving."

Fourth, to suggest that a priest is *necessary* to offer the 'sacrifice' which is praise and thanksgiving is utterly foreign to the teaching of the New Testament and to the

dr john woodhouse

plain sense of the BCP. One might as well argue that a priest is necessary to lead the congregation in the General Thanksgiving, or in any hymn of praise. These may just as properly be described as "our sacrifice of praise and thanksgiving". It is in Hebrews, with its clear teaching about the unique priesthood of Christ and no suggestion of the possibility of any other priesthood under the new covenant, that we find the words: "Through Jesus, therefore, let us continually offer to God a sacrifice of praise and thanksgiving - the fruit of lips that confess his name" (Heb 13:15).

Fifth, consistency demands that if an ordained 'priest' is required for the offering of "our sacrifice of praise and thanksgiving", then such a priest must be necessary for us to "offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee". Neither Rom 12:1 nor the BCP envisages any such necessity.

Once again the Archbishop's argument depends on pressing the implications of a biblical metaphor beyond its biblical purpose, to the point where the metaphor becomes a vehicle for an unbiblical idea.

Many of us find his use of such passages... extraordinary, to say the least. Certainly we would have to use the term 'unreformed'.

## 4. Is a priest an offerer of sacrifice?

This brings us to the question of the meaning of the term 'priest' in Anglican usage. The simple fact is that in the English language historically, 'priest' has had two meanings. It is not possible to understand the Anglican retention of the term without appreciating this point. Those responsible for retaining the term were well aware of its history.

The Greek of the New Testament had two words *presbuteros* (translated 'elder') and *hiereus* (meaning the sacrificing priest of Judaism or pagan religions, and by analogy to the former, the word is applied to Christ). Latin had two corresponding words *presbyter* and *sacerdos*. By AD 375, the Latin word *sacerdos* had become a synonym of *presbyter*. Old English used the word *preost* for *presbyter* and *sacerdos* became disused. The word *preost* then became *prest*, then *priest* and was the word for BOTH *presbyter* and *sacerdos*.

At the time of the reformation of the Church of England, this history and the double meaning of 'priest' was well known, and the word was retained *because it was believed to carry the meaning 'presbyter'*. This is evident from the debates. Those who defended the retention of the term did so by repeatedly asserting that it meant *presbyter*. Whitgift's remark to Cartwright is to the point:

"The very word itself ('priest'), as it is used in our English tongue soundeth the word *presbyter*. As heretofore use hath made it to be taken for a sacrificer, so will use now alter that signification, and make it to be taken for a minister of the gospel."

Furthermore Hooker, who contemplated the benefit of discarding 'priest' in preference for 'presbyter', considered it "a matter of so small moment", precisely because 'priest' can, and in the Anglican formularies, did *mean* 'presbyter'. In this usage of the term it carries no sacrificing connotations whatsoever.

There is no biblical warrant for regarding Christian ministers as occupying a sacrificial office. On the contrary, they are *presbyters* ('priests' in *that* sense), not 'priests' (in the sense of *hiereus*). The Ordinal makes no reference or even allusion to the priest having a role in offering sacrifice. The idea is as foreign to the Ordinal as it is to the New Testament.

In short, I understand the Archbishop to have argued that lay persons should not be permitted to administer the Lord's Supper because

(a) There is an ontological difference between a lay person and a priest (sheep are not shepherds);

(b) In the Lord's Supper a thanksgiving sacrifice is offered to God, and there is an

essential link between offering sacrifice and priesthood; and

(c) The Anglican priest is a sacerdotal office, and the offering of the sacrifice of thanksgiving in the Lord's Supper is of the defining essence of this priesthood.

In view of the understanding of these things that I have expressed, perhaps the Archbishop will understand why many of us find his use of such passages as Numbers 16 in this connection extraordinary, to say the least. Certainly we would have to use the term 'unreformed'.

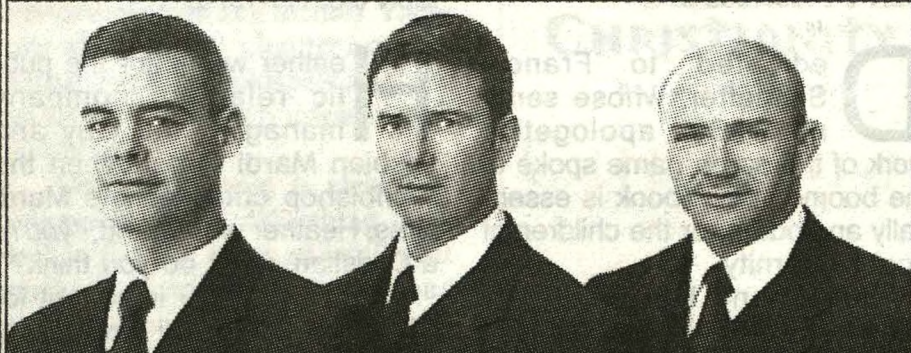
Of course, not all who are opposed to lay administration of the Lord's Supper hold their opposition on the same theological grounds as Archbishop Carnley. However one of the reasons that some of us are still convinced that this is an important reform for our church is that the restriction of this ministry to ordained priests has come to suggest to some (many?) - the very theological ideas the Archbishop has propounded.

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## 'Pioneering' history of Jesus

PAUL BARNETT  
JESUS & THE RISE OF EARLY  
CHRISTIANITY  
Inter Varsity Press, 1999, 448pp  
ISBN 0 8308 1588 0

One might have thought that Paul Barnett had sorted out New Testament history already. But the Preface to the new book reveals a 'regret':  
...after a lifetime of attempting to do so by other means, I am now at last beginning to grasp the message and meaning of the New Testament (p11).

Clearly we are invited to look for something fresh and profound that has emerged in this comprehensive study, something not fully grasped in its predecessors.

The publisher's sub-title, 'a history of New Testament times', fails to point the way. The authorities cited on the dust-jacket liken the book to F.F. Bruce's *New Testament History*, a 'standard' work, it's said, to which this is 'a worthy sequel'.

But Bruce concentrated upon the points of contact between the New Testament and secular history, thus by-passing the central themes of the gospel, even the resurrection. This was done because, as Bruce put it, he was writing 'as a historian, not a theologian'. Clearly he expected his readers to be students of theology who needed to be oriented to the ancient world. Dr Barnett also means to write as a historian, but his perspective is very different. He is writing for those who are more at home with history, and using its methods to open the way into the heart of the New Testament phenomenon. In this he is a true pioneer. His work will be of compelling interest not only to ancient historians, but to all those who have struggled with the debates over the historicity of the gospel.

Paul Barnett brings you with scrupulous attention through the evidence, and lets it rest there. There is no apologetic, no theologising. His intention is to give full value to the historical evidence in its own

Jesus  
& the Rise  
of Early  
Christianity  
A History  
of New  
Testament  
Times



right. But what has this method finally clarified for Dr Barnett?

The contrast between 'the Jesus of history' and 'the Christ of faith' is an historical illusion. The silhouette of Christ glimpsed through the window of Paul's letters coincides with the gospel portraits. It is the concept of Christ that is the historical motor in the main sequence of events, 'the engine that drives the New Testament story'. It is profoundly built into the broader span of history, from the 'sure mercies of David' to the Roman preoccupation with Christ rather than Jesus (of whom Romans did not speak).

There are (for me) fresh insights and provocative claims all along the way. Would you like to know, for example, what the linguistic phenomenon was with the tongues at Pentecost? Or what the purpose was in Paul's westward strategy? Scores of such questions are examined in detail. This book crowns a sustained and dedicated program of research that would be hard to match by another living Australian ancient historian.

E A Judge

Edwin Judge is Emeritus Professor of History at Macquarie University.

## Unexpectedly moved by grace

JOHN GRISHAM  
THE TESTAMENT  
Arrow, 1999, 473pp  
ISBN 0 0992 4502 7

Although John Grisham's reputation for suspenseful legal drama is solid, I was one of the uninitiated until I read *The Testament*. The experience proved to be less onerous than expected.

A small group of sympathetic characters, supported by a blotchy tableau of bit players, moves the reader through to a satisfying and not entirely predictable conclusion. The plot about an inheritance wrangle hinges on the legal and moral need to locate the unknown heiress, Rachel Lane, while keeping her greedy siblings at bay.

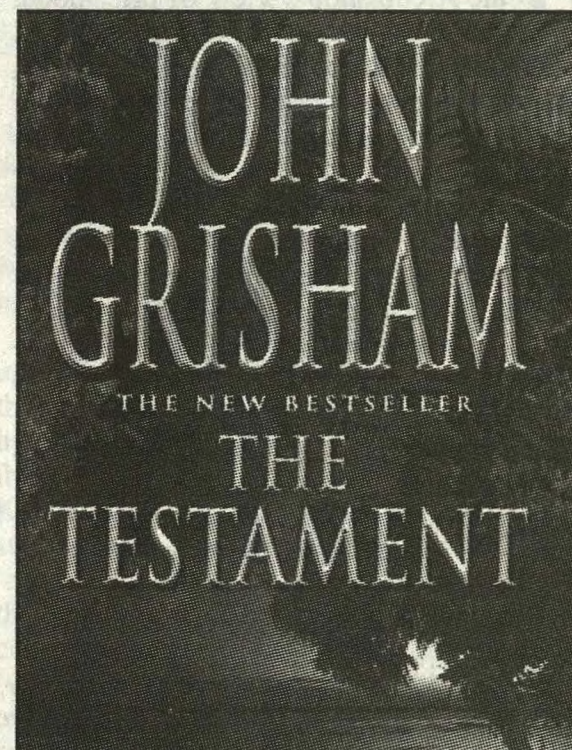
Finding her provides narrative tension and pace; time is running out, the deceased's legal counsel is getting nervous and the family is growing impatient driven by overwhelming debts and legal costs.

It's refreshing to meet a 'heroine' who is not glamorous nor an automatic love interest. Rachel turns out to be a missionary working in the remote Brazilian jungle as a doctor. Her character is well drawn, a likeable woman whose unhappy family history is ameliorated by her genuine faith.

Nate O'Riley, the man sent to find her, is a middle-aged lawyer battling addictions and broken relationships. Expecting to change Rachel's life with news of her inheritance, he is unprepared for the transforming power of God's love in his own life. However he is completely aware of his need and the encounter between Nate and Rachel adeptly depicts the gentle work of the Spirit.

An author's note reveals that Grisham researched the novel's Brazilian setting accompanied by a Baptist missionary friend explaining why both the physical and spiritual details are so credible.

The word 'misery' appears in several notable places. The soon-to-be-dead ty-



coon sums up his life in the first chapter; "The money is the root of my misery." Later, the lives of the disinherited family members are clearly marked by the misery of greed and selfishness. While Nate applies the word to his own misguided life, comparing it to Rachel's purposeful existence.

But the real theme of the story is grace. The tycoon overlooks those who seem to be first in line and leaves his fortune to a woman who has never shown much interest in him or his wealth. Abhorred by the gift she ultimately comes to terms with it.

In a poignant echo of this struggle, Nate is confronted with God's act of saving grace and, through the love of Christians, comes to see that he is free to accept the gift as well as to let it change him.

In this way the story was unexpectedly uplifting. However, for readers, I suspect this level of meaning was lost. No doubt hardened Grisham fans were unmoved by his portrayal of faith, perhaps regretting the fact that the protagonists never get beyond 'greeting each other with a brotherly kiss'.

Lea Eldridge

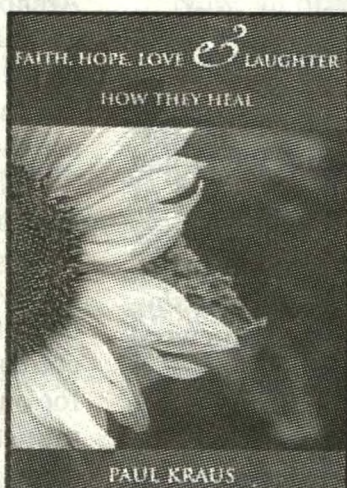
Lea Eldridge is a freelance writer.

## QUARTERLYbriefs

This is not your usual 'self-help' book. You know the type - where one very satisfied person gives you their '10 steps to...' and annoying anecdotes.

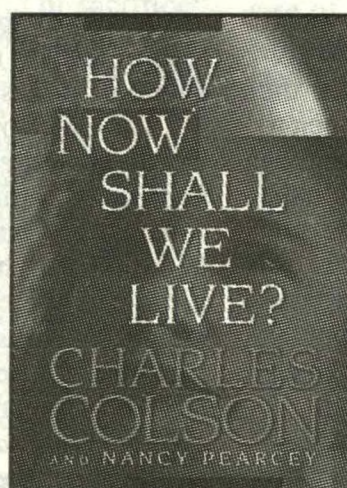
This book for cancer sufferers is different. It is written by a cancer patient, Paul Kraus. But not just him - he and several others who have experienced the disease.

There is not even a suggestion that there is a solve-all cure, and for me whose mother has recently died of cancer, this is a relief. It is actually a sensitive gentle book which puts its hand deep into the depressing depths of the subject and still holds up hope - in Christ and his peace.



Paul Kraus  
Faith, Hope, Love and Laughter:  
how they heal  
Hale & Iremonger, 1999, 180pp  
ISBN 0-86806-683-4

- Kate Blaskow



Chuck Colson & Nancy Pearcey  
How now shall we live?  
Tyndale House, 1999, 574pp  
ISBN 0-8423-1808-9

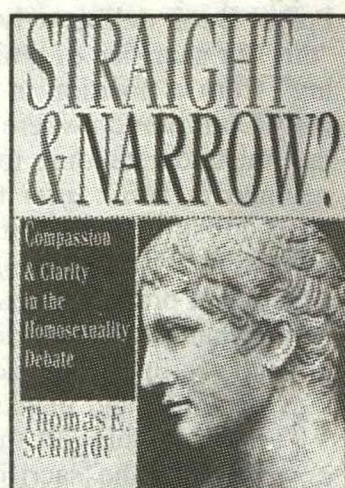
Dedicated to Francis Schaeffer, whose seminal 1960s apologetics work of the same name spoke to the boomers, this book is essentially an update for the children of post-modernity.

Colson and Pearcey argue that to speak to a post-Christian world, we must see Christianity as a distinct worldview. It has unique answers to life's questions: where did we come from? - creation; what is wrong with the world? - the fall; how is this fixed? - redemption through Christ.

The authors show they understand the post-modern reader by including testimonies to introduce the ideas in each chapter.

While the focus on US cultural examples detracts somewhat for Australian readers, the book remains a highly readable introduction to the main issues.

- Jeremy Halcrow

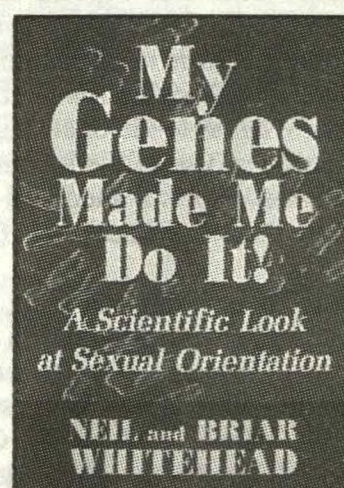


Thomas E Schmidt  
Straight and narrow  
Intervarsity Press, 1995, 240pp  
ISBN 0-85111-157-2

Heather works for the public relations company managing the Gay and Lesbian Mardi Gras. When the Archbishop criticised the Mardi Gras, Heather was asked, "you're a Christian, what do you think?"

It's increasingly important for Christians to be well thought out on sexuality issues. Two helpful books are *My Genes Made Me Do It* by Neil and Briar Whitehead and *Straight and Narrow: compassion and clarity in the homosexual debate* by Thomas E Schmidt.

Introducing the subject of homosexuality in a tangible, 'close to home' way, Schmidt tells the stories of friends - once strong Christians - now practicing homosexuals. He wants the reader to see that people struggling with homosexuality are sitting in their pews. He goes on to consider the theological, biological, and sociological issues Christians should



Neil & Briar Whitehead  
My genes made me do it  
Huntingdon House, 1999, 233pp  
ISBN 1-56384-165-7

grapple with as they work out how to stand up for *straight* behaviour without being *narrow* minded.

*My Genes Made Me Do It* is a well-researched and detailed look at the nature/nurture debate. Arguing that leading geneticists have not found any genetically determined behaviour, the Whiteheads examine what makes humans either homosexual or heterosexual. By showing that sexual preference is fluid, the Whiteheads argue that homosexual Christians can change.

Both books are interesting and easy to read. *My Genes Made Me Do It* makes a strong case against secular perceptions of homosexuality. *Straight and Narrow* goes further to suggest practical ways Christians should conduct ministry and respond to a world that sees sexuality as a civil rights rather than a moral issue.

- Amy Morton

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## website review

[www.bible.org.au](http://www.bible.org.au)  
[www.biblesociety.com.au](http://www.biblesociety.com.au)

**S**ometimes I enjoy simply entering a web address and seeing where it takes me. I did this with [www.bible.org.au](http://www.bible.org.au) - and found myself redirected to the Bible Society in Australia's website which now sits at [www.biblesociety.com.au](http://www.biblesociety.com.au). This is the Bible Society's online vehicle to achieve its stated aim, which is "to provide the Word of God to all people, in their own language, in a format they can use and at a price they can afford."

I discovered as I navigated the site that it was brand new (which explained some of the unfortunate 'coming soon' signs and dead links), and that further developments are in the pipeline such as facilities for online credit card donations as well as for purchases from the Bible Society's range of scripture products (currently you can view the catalogue and order by phone, fax or email).

However, all this doesn't mean that this site is devoid and empty - far from it. It includes a history of the development of the Bible and a useful FAQ (Frequently Asked Questions) section. It also provides Contemporary English Versions (CEV) of the gospels of Luke and Mark. There is a promising (albeit limited) kids section and a great deal of information about the Bible Society in Australia. And of course, there is also the always handy "Where to look when..." section which you can find in most bibles.

What I liked about the Bible Society site is its simplicity. The site is well organised, easily navigated and is quick to load. It makes a lot of use of white space and bright colours, making it feel very uncluttered. The only slight problem is that some Bible passages seemed to stretch the page a *loooooong* way.

Probably the one thing I would add to the site would be the full text of the Bible with some sort of concordance or search function. Given the number of Scripture passages that the site provides, it would seem to be a small leap to have the rest of God's Word there as well! However, I am sure there are good reasons why the Bible is not there in its entirety, so maybe a better solution would be to provide more links to sites that do provide those 'extras' and a total resource for those seeking greater depth in their biblical studies.

Bay Warburton works for eBay Australia and attends Christ Church, St Ives. Contact him at [bay@ebox.com](mailto:bay@ebox.com)

# Where Spong went wrong

JOHN SHELBY SPONG  
 HERE I STAND

Harper, 2000, 464pp  
 ISBN 0-06-067538-1

**J**ohn Spong's autobiography has been published to coincide with his retirement as Bishop of Newark. It is hardly surprising then that this book should read like a defence of his ecclesiastical career. It is dominated by Spong's conviction that his leadership has provided the direction which will allow the Christian church to survive into the next millennium.

Those of us who have become acquainted with Spong only through his controversial writings will be surprised to discover another side to the man as he tells his own story. The tenderness of his references to his first wife Joan and his obvious devotion to her throughout her long mental and physical illness is immensely attractive. His courage in the face of the racial segregation rampant throughout America in the 1950s and 1960s, his willingness to take a stand, face the consequences head on, and the intense personal loyalty he displayed to those who shaped his life and thinking (e.g. Bishop John Hines and Bishop John A. T. Robinson), are all admirable qualities. Readers of this book will not be able to escape the conclusion that Jack Spong is a man who feels things deeply and attempts to live out his convictions with integrity.

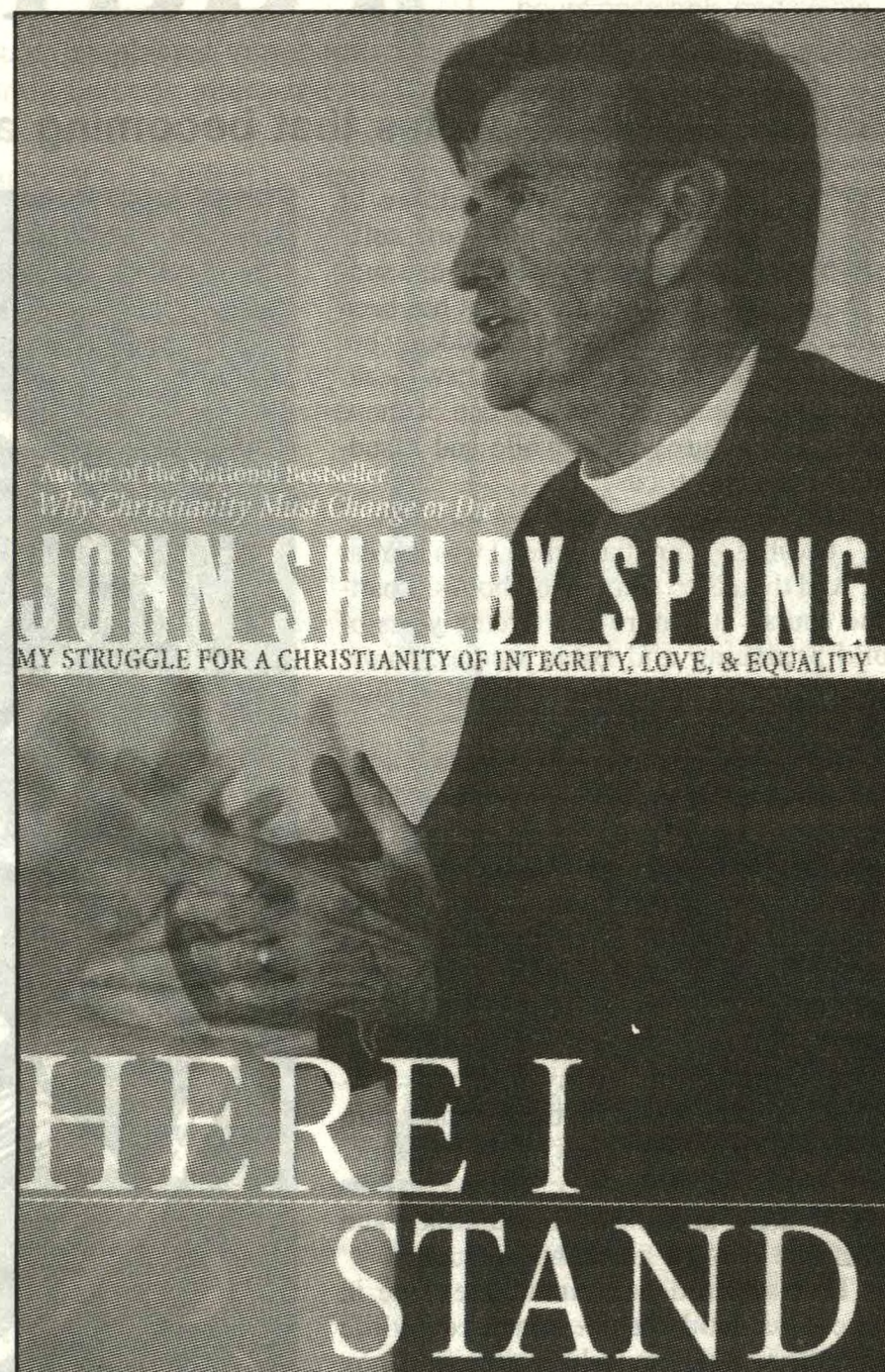
Nevertheless, the book also parades the flaws that have become all too obvious in his previous writing. There is an arrogant tone to the book. Spong repeatedly casts himself in the role of a rare and genuine leader, one of very few who sees things clearly and accurately. All those who disagree with his ideas or oppose his initiatives are portrayed as fearful, ignorant, and often rude and dishonest as well.

In debate, Spong repeatedly plays the man rather than the ball. There is no evidence of serious engagement with the ideas of his opponents. He is remarkably inconsistent at this point, for this is precisely what he accuses his opponents of doing. Evangelicals in particular are often the targets of his most intemperate remarks. He speaks of rattling 'the security cages of the evangelical troops' when he questioned traditional Christology in the midst of a Jewish-Christian dialogue. He boldly questions John Stott's integrity and labels Tom Wright 'a propagandist rather than an educator'. Opposition to his consecration in 1976 is in

his words simply a manifestation of 'the same religious mentality that fed the horror of the religious wars, the Inquisition, and church splits'. His conclusion about evangelical religion is that it 'appears to breed dishonesty and that the more overtly pious people attempt to be, the more they must hide their anger and their lack of character, not just from others, but from themselves'.

He is inconsistent in action as well. While he describes his action to force the hand of the Church of England on the ordination of women (he ordained an Englishwoman himself) as a 'cheeky attack upon the English church's decision-making processes', he labels the opposition to his own ideas on homosexuality in the official forum of Lambeth '98 as both dishonest and hostile. He reports that Lambeth '98 'reminded me of a mental institution where people lived inside many different realities'.

The issue of homosexuality and in particular homosexual clergy is the dominant theme of the latter part of the book. Spong will not accept 'the evangelical party line about the Bible condemning homosexuality'. Instead he repeatedly appeals to the now quite discredited notion that sexual orientation is determined by the level of testosterone in the pregnant female. He claims that this indisputable medical evidence requires us to advance beyond the position that regards homosexuality as 'a sin that cannot be accepted' to one which recognises it as 'an aspect of our humanity that needs to be affirmed'.



Jack Spong clearly believes he has been involved in an honest search for the truth of God. He insists that throughout his entire career he has sought 'to give a credible voice to Christianity that was in dialogue with the real world'. He belittles 'those who act as if there is something called "the faith once delivered to the Saints"'. Yet the sad truth is that he has so immersed himself in the world broken and distorted by sin that he has become a part of it, unable to see the answer any longer and unable to bring anything other than the chimera of false comfort. Our world does not need to be confirmed in its rebellion but rather called to faith and repentance in the light of the incredible mercy of the living God.

Mark D. Thompson

Dr Mark Thompson is a lecturer at Moore Theological College, Sydney.

## Simply recommended

JOHN DICKSON  
 SIMPLY CHRISTIANITY  
 Matthias Media, 1999, 239pp  
 ISBN 1-878326-18-2

**I**n *Simply Christianity* John Dickson has written a most unusual book. Or rather, two-thirds of a book, the rest he has borrowed from someone else.

This book is aimed at those who mistakenly think the trappings of religion are real Christianity. Dickson, a Sydney-based evangelist and author of *A Sneaking Suspicion*, *Hanging in There* and *A Hell of a Life*, aims to strip away the rituals, myths and dogma to present the essence of true Christianity: the person of Jesus.

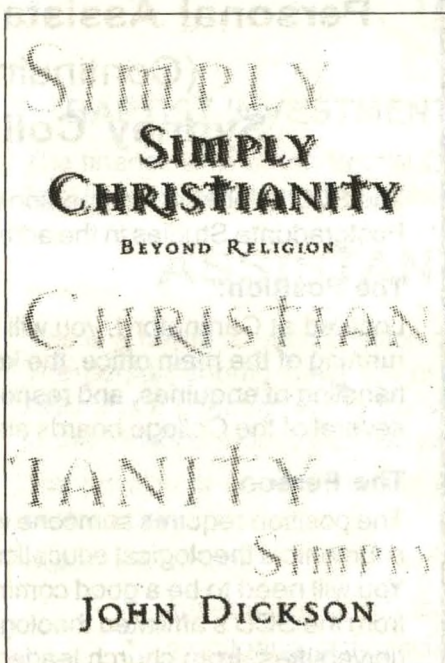
What makes this book unusual is that it includes the full text of Luke's Gospel. Believing that, 'There is nothing like reading a primary source for yourself' (p23), Dickson breaks Luke into four sec-

tions and follows each with explanations of some key themes. There are also helpful chapters on the historicity of the Gospels and how to take the next step towards faith in Christ.

Dickson's style is clear and engaging with a refreshing Australian flavour. He is an intelligent author, in touch with serious scholarship, but very readable.

Some readers will love the passages from Luke. Others will find them too long (two of them are around 30 pages) and full of unfamiliar material. Dickson doesn't have space to discuss everything and readers may be frustrated when key but unfamiliar ideas, such as the 'kingdom of God' are not explained. Or when Dickson simply ignores those bone-shakingly strong statements of Jesus on the demands of discipleship and the dangers of money that are so characteristic of Luke's Gospel.

Most importantly, however, the

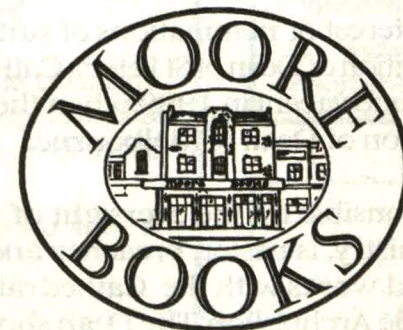


message that Jesus is Saviour and Christ and that all people are to respond to him with repentance and receive forgiveness of sins comes through clearly. I for one will be putting this book on our church's bookstall and recommending it to interested non-believers.

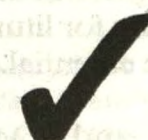
Gavin Wilcox

Gavin Wilcox is assistant minister at St Barnabas, Broadway.

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# Father to Father

PETER DOWNEY writes that becoming a father has helped him understand more about God's love for him.

**H**ave you ever had one of those moments of self-awareness where all of a sudden something that has been familiar to you, suddenly becomes clear and takes on a whole new meaning... like when you stare at one of those weird 3D pictures for a while and it suddenly falls into focus?

This has happened to me a lot lately.

I became a Christian when I was in Year 10. And thanks to some good books, a part-time course at Moore and twenty years of solid preaching and Bible studies, I now have what we might agree is an almost passable knowledge of theology.

But... it's only since I've become a father that a whole collection of pennies have started to drop. These are ideas and concepts that I knew before - I could talk about them in a discussion group - but now that I have my own children, I have started to *feel* them for first time. Being a father has given me a glimmer of what it is like for God to be *my* father... if you know what I mean.

Sometimes, one of my daughters earnestly implores me to let them drink a litre of fizzy drink two minutes before bed-time. It all seems so perfectly clear and reasonable to them and they are astonished and upset that I don't grant their request.

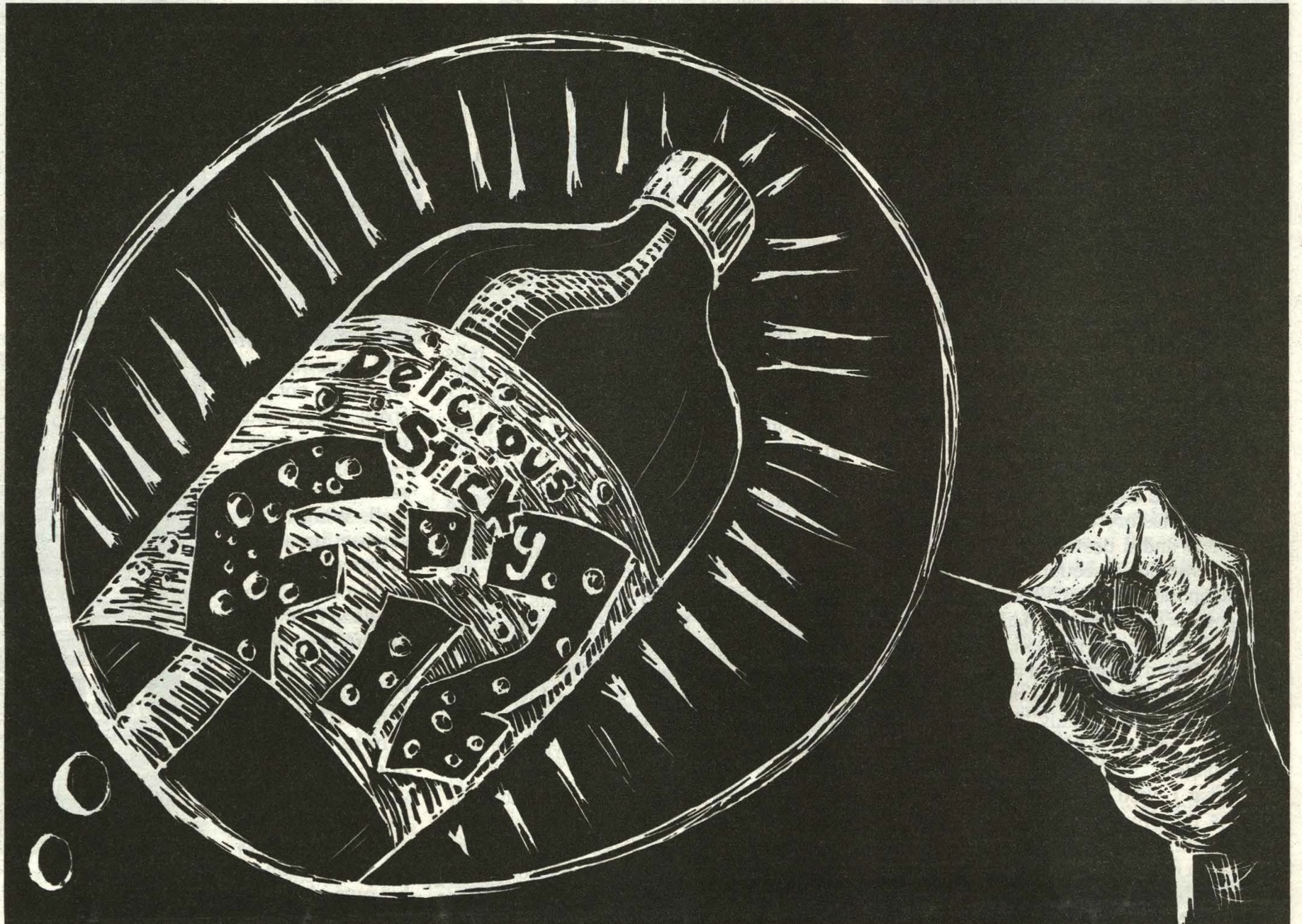
Their angered face reminds me of me, in those times God has not organised my life quite the way I would like, despite all my earnest prayers, biblical logic and blind faith... but with the benefit of hindsight I realise that He was doing what was best for me after all.

Sometimes, one of my daughters is disobedient.

"No you can't go in the pool until I'm there," I say and then *zoom...* they're in the deep end splashing and laughing.

I can't bear this, especially when they do it deliberately in that cheeky 'boundary testing' manner common to tired and irrational little kids. It is an affront to my authority that reeks of lack of respect.

You don't find me being so flippant about the use of the word 'sin' anymore, because I know now what it means (and feels like) to God when I 'do my own thing'.



Sometimes, one of my girls does something wrong, and they say, "Dad, I'm sorry."

I have learned three things from this:

First, I like it when they want to set things straight with me and be forgiven. Second, like me, God knows the difference between a half-hearted, mumbled 'sorry' and one from the heart. Third, true repentance really *does* wipe the slate clean.

Like many of us, I have struggled from time to time with the idea of being forgiven. *Can God really keep forgiving me for all these stuff-ups? I'm really pretty hopeless!*

A loving father truly forgives and does not carry around a database of 'things done wrong'. I now can grasp the idea of God casting my own sin as far as east is from west.

Sometimes, one of my daughters goes out of her way to do the right thing or to please me. Maybe they'll do something kind and selfless for one of their sisters, without any expectation of reward. Sometimes they don't even know I'm watching... and I am filled with tremendous pride and satisfaction and a desire to 'do good' for them.

Now I know how it pleases God when I

have a choice... and I make the right one.

I've also come to realise the depth of love that a father can hold for his children, even to the point of laying down his own life. I want the best for them, I would do anything for them, I will always be there for them and there is nothing they can do or say that can shake my devotion to them.

...except when they get up at 5.00am on a Saturday morning. Then... all they encounter is my wrath and indignation.

Okay... so my love is not as *unconditional* as God's. But then again, that's probably a good thing for you and me!

## POSITION VACANT



Anglican Church of Australia  
Diocese of Adelaide

St Peter's Cathedral



Expressions of interest or nominations of suitable people are sought for the position of Dean of St Peter's Cathedral, Adelaide. The position became vacant in 1999 when the previous Dean took up the position of Dean of Melbourne.

The Dean is responsible for the oversight of the Cathedral's worship and ministry, is pastor, preacher and teacher to the congregation, and works with the Cathedral Council under the authority of the Archbishop. The Dean should be a faithful and creative priest, with a genuine love for the people of God. Central to the position is the ability to lead and empower members of the vibrant and productive Cathedral community, while strengthening links with the City of Adelaide and with the Diocese. Experience with and enthusiasm for liturgy and music in the Anglican catholic tradition are essential.

Further information about the position, and a Ministry Description are available from the Office of the Archbishop of Adelaide.

24 King William Rd, North Adelaide SA 5006  
anglade@camtech.net.au

### Personal Assistant / Office Manager (Continuing Part-time) Sydney College of Divinity

The SCD is looking for a person to assist the Dean and the Director of Postgraduate Studies in the administration of the College.

#### The Position:

Located at Carlingford, you will have oversight for the everyday running of the main office, the keeping of general accounts and the handling of enquiries, and responsibility for minuting the meetings of several of the College boards and committees.

#### The Person:

The position requires someone with a demonstrated commitment to ecumenical theological education. Computer skills are also essential. You will need to be a good communicator in dealing with enquiries from the SCD's affiliated theological colleges, associated universities, from church leaders as well as from students.

#### The Salary:

Currently set at the Grade 4 Clerical and Administrative Employee (State) Award.

#### Employment Type:

This is a part-time (the equivalent of 3 days per week) continuing appointment. Actual working hours are partly negotiable. Commencement is late-April, 2000.

#### Applications to:

The Dean, Sydney College of Divinity,  
216 Pennant Hills Road, Carlingford 2118

### Ministry Opportunity LORD HOWE ISLAND

South Sydney Regional Council seeks expressions of interest from retired clergy prepared to spend up to 3 months ministering on the beautiful world heritage island.

For further details, please contact Archdeacon Trevor Edwards 9265-1524.

### Youth and Family Worker

in a multi-cultural parish

#### Part-time

We are looking to employ a Youth & Family worker to work with young people and families in our church and local community. Attractive conditions.

#### Commencing April 2000

For details please contact:  
Edwina Tohi - 9698 7461 (W)  
9716-5032 (H) - after 6.30pm

#### OR

Mr John Waterson  
9645-8237 (W)  
0416 342 179 (M)



## **ANGLICARE™** The Care that Changes Lives **CHAPLAIN**

ANGLICARE is currently seeking a highly motivated and caring person to be appointed as an ANGLICAN Chaplain at the New Children's Hospital at Westmead.

This is an established part-time position (16 hours per week) which involves ministering to children, their families and hospital staff, in close co-operation with other chaplains in an ecumenical Chaplaincy Department.

You should preferably be an ordained minister of the Anglican Church of Australia or a layperson with equivalent and relevant experience in pastoral ministry. You should have completed or be willing to complete a Basic Unit of Clinical Pastoral Education.

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

If you wish to receive more information about this position please phone the Director of Chaplaincies on 02 9895 8071. Written applications with a CV should be forwarded by 17 April 2000 to: The Director of Chaplaincies, ANGLICARE, PO Box 427, PARRAMATTA NSW 2124.

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

## **ANGLICARE™** The Care that Changes Lives **CHAPLAIN**

ANGLICARE is keen to discuss chaplaincy in general with highly motivated and caring persons interested in this area of ministry.

We are currently seeking to appoint a Chaplain to bring ministry of pastoral care and concern to young people within the care of the Department of Juvenile Justice. In the past this position has been filled by one Chaplain, who has ministered in several Juvenile Justice Centres. However different arrangements are being considered - possibly dividing the position between two persons with each covering one Centre.

You should preferably be an ordained minister or Deaconess of the Anglican Church of Australia or a layperson with equivalent and relevant pastoral experience and an acceptable level of theological training. You should have completed or be willing to complete a Basic Unit of Clinical Pastoral Education.

Remuneration will be based on the Sydney Diocesan scale of Stipends and Allowances.

If you wish to receive more information about the above position(s) please phone the Director of Chaplaincies on 02 9895 8071. Written expressions of interest should be forwarded by 19 April 2000 to: The Director of Chaplaincies, ANGLICARE, PO Box 427, PARRAMATTA NSW 2124.

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

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Pastor**  
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Please phone Pastor Tai Wong  
9747-0232 (home) or  
0403 082 158 (mobile)

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All Saints' Anglican  
Cathedral, Bathurst seeks  
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For more information, contact the  
Dean, the Very Rev Michael Birch  
02 6331 4711. (PO Box 258,  
Bathurst).  
Applications close 14th April.

## **VOICE OF THE MARTYRS Limited** Applications are invited from mature Christians for appointment as **NATIONAL DEVELOPMENT OFFICER**

This person will be responsible for the development of a programme to increase our financial and prayer support in all states and territories of Australia. If you are a person of vision, an experienced speaker in different denominations and possess good management skills, you could be the person we seek. This is a new appointment because of our expanding activities.

The position is full-time. Salary and other conditions will be subject to negotiation. The Voice of the Martyrs is involved in supporting Christians who suffer persecution in many countries because of their Christian faith. The mission is based at Penrith in Sydney and some interstate travel will be involved. You will be responsible directly to the Board.

Interested applicants should apply for a copy of the  
Selection Criteria and Job Description by phoning  
(02) 9521 5100, faxing (02) 9521 5230 or by writing to  
Voice of the Martyrs Ltd, PO Box 342, Sutherland NSW 1499

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## Experience Trust Care **INTERserve** AUSTRALIA INC

### Promotion and Education Secretary

Expressions of interest are invited for the part-time position of Promotion and Education Secretary for the NSW office of Interserve Australia. The job will include the oversight of Interserve's short-term program, making public and personal presentations and motivating churches for mission.

The position will suit a person with good promotional skills, high motivation for overseas mission and experience in working with young people. Theological education will be an advantage.

Reply in writing to: Jeanette Boyd, State Director,  
PO Box 500, St Leonards NSW 1590. Phone: 9906-2857



### BAPTIST INVESTMENTS AND FINANCE LIMITED

The finance arm of the Baptist Churches of NSW & ACT invites applications from suitably qualified persons for the position of:

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This is a newly created position due to the expansion of the Company. The person should have CA or CPA qualifications, strong relational skills and a commitment to the values of the organisation. Experience in the Finance industry an advantage.

The position is currently based at Glebe. A Salary of around \$50k is contemplated.

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The General Manager  
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Glebe NSW 2037

Telephone enquiries to Mr Barry Taylor (02) 9660 3255  
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St John's Anglican Church Darlinghurst is seeking a person to assist the Rector and Parish Council in the management of resources and the development of ministry infrastructure to support its mission of justice and love to the Kings Cross area. This is a full-time executive position in the leadership team. It is preferred that the person become a member of the local church community.

#### Essential skills and experiences:

- Able to work collaboratively in a diverse team and handle multiple issues in any one day.
- Be experienced in community based approaches to resourcing ministry and addressing local issues.
- Have an understanding of legal, property and financial protocols within the Anglican Church.
- Enable people to find direction and support in their work environments.
- Develop management systems for a business and ministry environment.
- Be familiar with MYOB finance software and able to manage a computer network.

Remuneration is competitive to attract the right applicant.  
Contact gethom@hotmail.com with resume.

### Organist

**The Anglican Parish of  
St Alban, Epping,**  
a parish with a fine musical  
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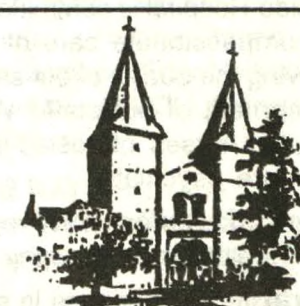
Sunday duties plus weddings  
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**Closing date  
April 20, 2000.**

Details and conditions  
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Phone: 02 9876-3362  
Fax: 02 9876-4046

E-mail  
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www.geocities.com/  
Heartland/Park/2283/stalbans



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to attend and care for our historic  
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Cottage provided.  
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Apply before 21 April 2000



## Planners help stewardship

Since it was established during the second half of last year, Glebe Asset Management's Financial Planning Division has exceeded even the most optimistic expectations.

The Division has just held the first of some 70 seminars to be conducted in various parishes throughout Sydney Diocese before the end of the year.

Principal consultant, Stephen Poucher, explained that they expected a steady build-up of interest over time.

"There is a tremendous and immediate need for personal financial planning services tailored specifically to meet the stewardship concerns of Chris-

tians. We have had a particularly encouraging response from clergy, many of whom have been contacted with the assistance of the Archbishop through the Sydney Diocesan Superannuation Fund."

Glebe Asset Management is licensed by the Australian Securities and Investments Commission as a Securities Dealer. It is a commercial subsidiary of the Glebe Administration Board (GAB), which manages about \$450 million in investments for Sydney Diocese. In addition to its financial planning services, Glebe offers a range of managed funds for small investors. It was established in 1995 as part of a strategy to in-



Stephen Poucher, David Andrews and Ross Spence.

crease revenue for Anglican ministries.

David Andrews, managing director of Glebe said, "It is especially pleasing that we have been able to attract such a high quality team of financial planning specialists. Our two most senior planners have almost thirty years ex-

perience between them and they both bring a refreshing Christian perspective to this exacting profession."

For details regarding the Glebe group's services and seminars phone 1800 636 134 (toll free) or (02) 9270 0448.

### Wanted

Sunday School Teacher for a primary class -  
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Expenses paid.  
Reply Tony Lamb 9899 8499

### Youth, Child & Family Worker Turramurra Uniting Church

seeks committed Christian as a fulltime Youth, Child & Family Worker. Experience with youth, developing/training leaders and working with children essential.

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Rev Steve Everist  
10 Turramurra Avenue  
Turramurra NSW 2074  
Ph: 02 9144 2063

Applications close: 15/4/00

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The Churchwardens  
St Matthew's Anglican Church  
1 Darley Road  
Manly 2095

or

Fax: (02) 9976 2756

or

email: stmatts@tig.com.au

Telephone enquiries:  
(02) 9977 6249

### The Council of the Bible College of South Australia

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176 Wattle Street,  
Malvern SA 5061.

Tel. 08 8291 8188.

Email:

admin@biblecollege.sa.edu.au

### Nungalinga College Darwin Development Coordinator

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Casuarina NT 0811

Phone: (08) 8927 1044

Fax: (08) 8927 2332

Closing date 12th May 2000

### St Alban's Anglican Church Lindfield

### Music Director/Organist

We are seeking a gracious person who is an able Organist and keyboard player who can lead and co-ordinate the music team in our three morning congregations each Sunday. This will require an appreciation for and knowledge of both traditional hymns and contemporary songs. Remuneration is negotiable.

For a more detailed job description or any enquiries please contact:

Rev Michael Crichton 9416-1703

Or email: stalbans@tigs.com.au

### MUSICAL DIRECTOR

Gymea Anglican Music Trust is seeking expressions of interest from experienced or potential band leaders for this part-time (initially 12 hrs per week) position to lead in the formation of a youth band.

#### Essential:

- Commitment to music amongst youth
- Share the Christian values and aims of the church
- Capacity to lead, enthuse and integrate young musicians of varying skills.

For further information about this exciting project kindly contact either Dr A J Watson (H) 9524-0268 or Mr E C Bramble (H) 9525-1324



### Hope Healthcare Braeside Hospital

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# True North

northern region supplement

vol 5 no1 april 2000

## ESL ministry grows into church



The English as a Second Language (ESL) ministry at St Philip's, Eastwood has grown a new Chinese congregation.

After only two months in the parish, new stipendiary lay worker David Yue was able to plant a Cantonese service. Of the 13 Chinese people at the new service only two had been members of Eastwood previously.

Mr Yue said the ministry had great potential.

"There is a large Chinese population in Eastwood, so there are great opportunities for evangelism. I hope to help many

overseas-born Chinese to know Christ, so they can live joyfully evermore," he said.

Over 12 per cent of Eastwood's population is Chinese.

Mr Yue has already started a Cantonese Bible Study and he also plans to run a Mandarin version of the *Simply Christianity* course.

He chose *Simply Christianity* because it focuses on Luke and ties in with the *Jesus* video which is available in Mandarin.

"For people unfamiliar with the Bible it is important to stick

to the one book of the Bible," he said.

The Rev Mark Fairhurst, rector of Eastwood, believes there are real benefits in having English and Chinese-speaking congregations working together.

"We are able to share resources - such as children's ministry," he said.

"The existing congregation are really excited about the start of this new ministry."

Funding for Mr Yue's position comes 50 per cent from the northern region and 50 per cent from the parish.

## IN BRIEF

### Avalon team takes the road to Mandalay

With the opening of Burma (Myanmar) to tourism 5 years ago, SOMA (Sharing of Ministries Abroad) teams have been making regular visits to Mandalay Diocese in the centre of the country. Among them has been a team from Avalon/Palm Beach parish, who have made four trips there.

John Saddington, parish rector, said there is a lack of Bible teaching and evangelism in Burma. However, some parts of the country show life and growth. "The experience of the SOMA teams is that the door is wide open for ministry," he said. "Most people associate Burma with the Karen conflict in the Golden Triangle adjoining Thailand. Few know that by and large, Christians and Buddhists co-exist peacefully together, and that under the present government, freedom of religion is practiced."

At present, the parish are seeking to reciprocate with a two month cultural exchange of interpreter, U Kyan Myint. He has won the hearts of all he meets, says Mr Saddington. "He is quick to acknowledge that only in Jesus do we have a living, intimate God. Although Buddhism may have much appeal to the mind - it is really a philosophy - only Christ satisfies the deep longings of the soul."

His visit has strengthened the bonds between Avalon/Palm Beach and Myanmar. Two parish teams will probably return in November 2000.

### Program for new regional evangelist

The Northern Region has further developed the regional evangelist concept. Dr Barry Newman's appointment in January has widened the scope of intentional evangelism through brief parish missions - Sunday to Sunday. One parish a month will be targeted:

April	-	North Ryde
May	-	Lane Cove & Beacon Hill
June	-	Thornleigh
July	-	Berowra
August	-	North Epping
October	-	St Andrew's, Wahroonga
November	-	Hornsby Heights

## Christians should avoid the courts



BY  
PAUL BARNETT

**W**e live in the age of LA Law, when people often take to the courts seeking large financial settlements.

Access to the courts for redress of wrongs is not something to take for granted. Properly used it provides for justice for 'little' people that has not often been available throughout history. So our first observation should be one of thankfulness that we are the heirs of a long legal tradition that dispenses justice without fear or favour.

A second is that where the

dispute is between fellow believers every effort must be made to resolve the conflict 'in house', by means of a 'wise' fellow Christian. This is Paul's very strong advice in chapter six of First Corinthians. Paul teaches that it is a matter of 'shame' for fellow Christians to look to unbelievers for the resolution of their conflict.

Clearly then, Christian leaders and 'wise' members should make every effort to head off the combatants from the courts to avoid such 'shame'.

But, thirdly, what if there is no access to the courts? What if the injustice is real but not actionable? What if I cannot afford the legal costs? After all the world of LA Law is recent and its justice is limited to a minority.

Most people for most of history will never be able to be represented by an attorney in court, even though the wrongs sustained were serious and

deeply hurtful. What then?

In chapter two of his First Letter Peter, who witnessed the terrible sufferings of Christ, reflects on the situation of a Christian slave who is blameless but who has a sadistic master. No LA Law for that slave then!

Peter urges the slave to look to the example of Christ in his unjust sufferings. Christ did not shout vengeance at his tormentors. Rather he quietly placed himself into the hands of God his just judge. This is the best of advice whether or not one is able to find redress in the courts. Not only does this rid the soul of the acid of bitterness, but through forgiveness it makes open the way to reconciliation with the offending party.

In other words, think long and hard before you have your day in court.

Dr Paul Barnett is Bishop of North Sydney



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## The Halifax - Portal Lectures A Series of Four Ecumenical Lectures

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<b>TUES MAY 9</b>	<b>400 YEARS OF CONFLICT ENDED</b> <i>Justification; the Catholic-Lutheran agreement</i> <b>REV DR DENIS EDWARDS, Catholic</b> Catholic Theological College, Adelaide
<b>TUES MAY 16</b>	<b>'WHAT GOD HAS JOINED LET NO ONE PUT ASUNDER - NOT EVEN THE CHURCH!'</b> <i>Interchurch Marriage; the Catholic-Uniting Church Agreement</i> <b>MRS ELIZABETH HARRINGTON, Catholic</b> Member of the Roman Catholic/Uniting Church Dialogue Team, Executive member of the National Council of Churches of Australia (NCCA), Delegate to Queensland Churches Together.
<b>TUES MAY 23</b>	<b>VICTORIANS SHOWING THE WAY</b> <i>'Covenants; the Anglican - Uniting Church experience in Victoria. Now how about the Catholics?'</i> <b>REV DR JOHN DAVIS, Anglican</b> Vicar of St Peter's Eastern Hill, Melbourne
<b>TUES 30 MAY</b>	<b>'ONE BREAD or SCATTERED CRUMBS?'</b> <i>Whither eucharistic sharing?</i> <b>REV DR BARBARA HOWARD, Anglican</b> Canon of Christ Church Cathedral, Newcastle

### FREE ENTRY

Tuesday nights at 7.30pm. Theatre at NSW Parliament House, Macquarie Street, Sydney. Parking available behind St Mary's Cathedral, \$2 per hour.

For further information contact Sr Patricia Madigan OP, Liaison Officer for Ecumenism, Polding House (02) 9390 5168



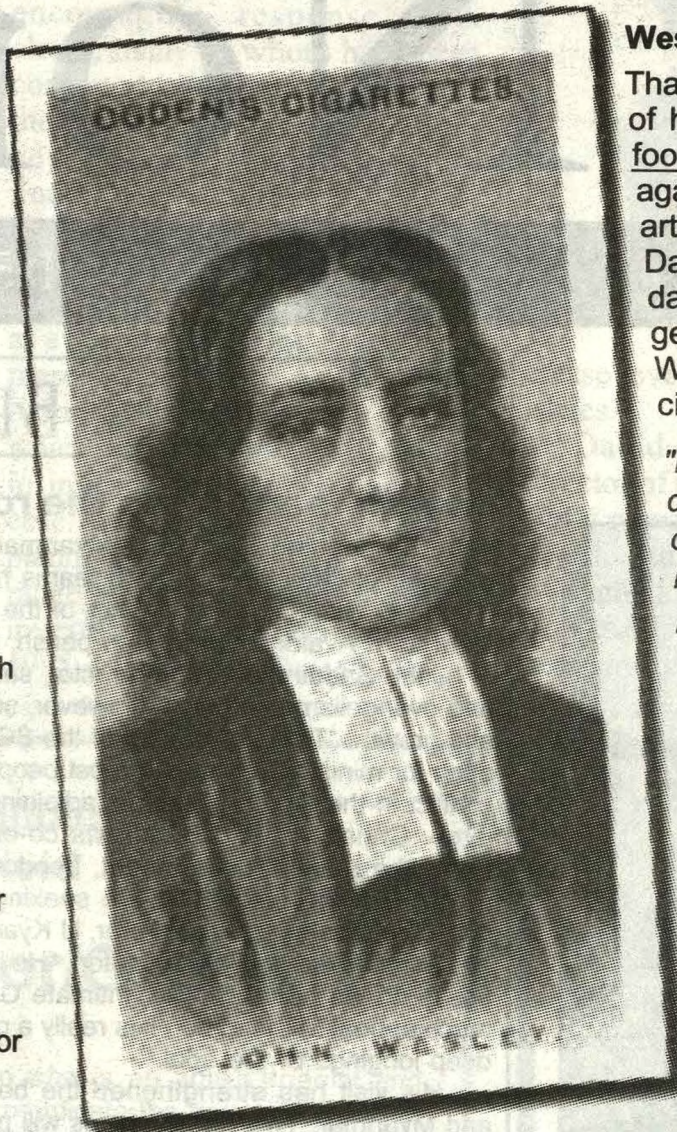


## thumbs up

**Donna Vale** the Christian Liberal MP for Hughes, in Sydney's south, for taking a principled (all be it short-lived) stand on mandatory sentencing.

To prove you can't keep a good man down, 'vagrant' missionary bishop **Chuck Murphy** has been busy building a network of churches in the US. Among the latest churches to ask Murphy for leadership is the Church of the Holy Spirit in Roanoke, Virginia. The parish severed ties with the Episcopal Church of the USA and joined the Province of Rwanda last month.

**Darling Point** parish, who after reading the 'drive-through church' *Southern Cross* front page, wanted to know where they could get the tapes from for their outreach work. We wish them well.



### Wesley lights up

That ever-reliable source of humour [www.ship-of-fools.com](http://www.ship-of-fools.com) has done it again. In an aptly named article (**Holy Smoke**) David Stuckey recalls the days when you might just get a picture of John Wesley in your packet of cigarettes.

*"In those not-so-far-off days when puffing a cigarette was thought to be a harmless pleasure, many cigarette packets included pictorial cards celebrating artists and scientists, stars of stage and screen, heroes and villains, and also... clergymen."*

Check it out at: <http://www.ship-of-fools.com/Features/HolySmoke.html>

### The view out there - Anglicans invisible

It always interesting to see how others perceive you. So it was with amusement that I followed the coverage on the Fairfax sponsored Gay and Lesbian Mardi Gras homepage of Archbishop Goodhew and Cardinal Clancy's comments about the event.

A Mardi Gras organiser was reported saying, "In many ways it's easy to laugh it off and say how ridiculous they are and say that we have public opinion in our favour but you can't underestimate the damage that powerful men like that have in their own institutions. That impacts on people at schools, a whole range of people, who perhaps are vulnerable to that kind of message."

This is why, Mr McLachlan said, 'condemnation by leaders in the Catholic church had to be taken seriously'.

Hang on a minute. Does that mean he doesn't take Anglican church leaders seriously?... Well, the answer seems to be 'yes'. Anglicans are invisible. There was not a single mention of the Anglican Church or Archbishop Goodhew in their report.

### System failure? Your computer may be possessed

An American minister has claimed that his church-goer's computers are putting them in touch with 'dark forces'. In an upcoming book, *The Devil in the Machine*, the Rev Jim Peasboro, says that if demons are able to possess anything with a brain, from a chicken to a human being, then today's thinking machines have enough space on their hard drives to accommodate Satan or his pals.

"Any PC built after 1985 has the storage capacity to house an evil spirit," the minister confirmed.

## 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.

## Escaping to a broken utopia

**Heartbeat**  
Thursdays, 8.30pm  
Channel Seven

This successful British series, now in its ninth season, is a nostalgic look at life in Yorkshire during the Sixties. *Heartbeat* is possibly the best show currently screening on Channel Seven. It features great music, spectacular scenery and believable characters. And the writers understand that a good plot does not need sex to keep viewers tuned in.

While *Heartbeat* would like to remind us how much values have disintegrated - life in a small country town seems so much simpler and less stressful - human nature doesn't change. Aidensfield residents still have their troubles, including feuding neighbours, meddling relatives, dodgy deals and secret affairs.

Escapist TV it might be, but

*Heartbeat* doesn't present a perfect world.

It is worth reflecting here on what we consider 'idyllic' and what sort of world we like 'escaping to'. The answers may help us reassess how we relate to a fallen and broken world.

Keith Richardson, executive producer of *Heartbeat* says, "The police and medical elements allow the professional and personal lives of the characters to cross over. Such professions are unpredictable and highly charged and this is what makes interesting and complex characters, and riveting drama."

The popularity of *Heartbeat*, filmed on location in Yorkshire, is also helped by its spectacular scenery. Goathland (Aidensfield) has drawn tourists from all over the world since the series first aired in 1992.

Jason Durr, who plays PC Mike Bradley, replaced the popu-



lar Nick Berry (who played Constable Nick Rowan) in 1997. However, the fact that Nick's departure didn't affect ratings, suggests viewers have more invested in the program than an attachment to certain characters.

Carolyn M Cash

## Anglican Tour Oberammergau 2000

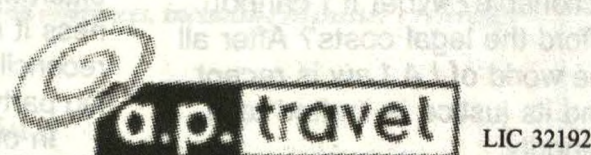
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# Playing <sup>with the</sup> King

When Darren Smith was at his lowest point, God answered his prayer

## SPORTS SECTION

BY STEPHEN LIGGINS

Until recently, Sydney Kings basketballer Darren Smith had not really associated Christianity with basketball. "I was a Christian and a basketballer and I felt that they were two different spheres," he admits.

However, in 1997 he was asked to play with an Athletics in Action basketball team in a short pre-season series of games against the Perth Wildcats. The AIA team consisted of Christians, mostly from the US. They held daily devotionals and spent a lot of time praying for each other.

"It was the first time I'd ever done that with other basketball players," Darren says. "That's when I really started recognising that God is in everything - not just outside basketball, but including basketball."

Darren is 25 and a short (by basketballing standards) six foot four inches. He has played in the shooting guard position for the Kings for the past two seasons. "If there's a prolific scorer in another team, I'm usually the person put on them."

The Kings have just completed another promising yet, in the end, disappointing season. In their last game they led the Victoria Titans 72-62 at three-quarter time. If they had won they would have made the play-offs. As it was, the Titans passed them in the last quarter and Sydney missed out.

Darren and his twin brother Jason grew up in Melbourne in 'a very sporting family'. Like many young Melburnians, they played Aussie Rules. Darren's brand of play was fairly aggressive and he managed to 'smash' his teeth about four or five times. "I think

mum and dad got fairly sick of the monthly dentist bill."

In early high school the twins and a lot of their friends starting to play basketball. By age 15 both Darren and Jason were 'dunking' in games. At 16 they made the Victorian Under 18 Team. Things were looking good ... until the knee injury.

"Playing footie again for the high school, in a muck around game, I was tackled and twisted my knee the wrong way and ended up having major knee surgery." Major knee surgery was a total knee reconstruction. A doctor told him he would never play basketball again.

As soon as his knee injury occurred, Darren began to rebel. His mother was a Christian and he had always thought that God was there 'in a Christian kind of way'. The Smith children were encouraged by their mother to attend church with her. "When we were old enough to make our own decision," Darren says, "we decided not to go. My father didn't really encourage us either."

"When the knee thing happened I really rejected God. I thought, 'How can you do this to me?'"

Meanwhile Jason's basketball was continuing to improve. Being a twin, Darren wanted to do what his brother was doing. It took about a year of physiotherapy before Darren could walk properly again. After this, he worked hard on his game, playing in up to four competitions in the one week. His basketball form soon returned, but the rest of his life was a mess.

For about three years he spent his time 'doing anything I wanted to do'. Many of the people he associated with were

into drugs and crime. Darren felt that it was not going to be long before he ended up in serious trouble.

"I remember coming home one night really late ..." Darren recalls, "and getting on my knees, thinking, 'What am I doing?' I remember praying, 'God, get me out of here. Get me out of Melbourne.'"

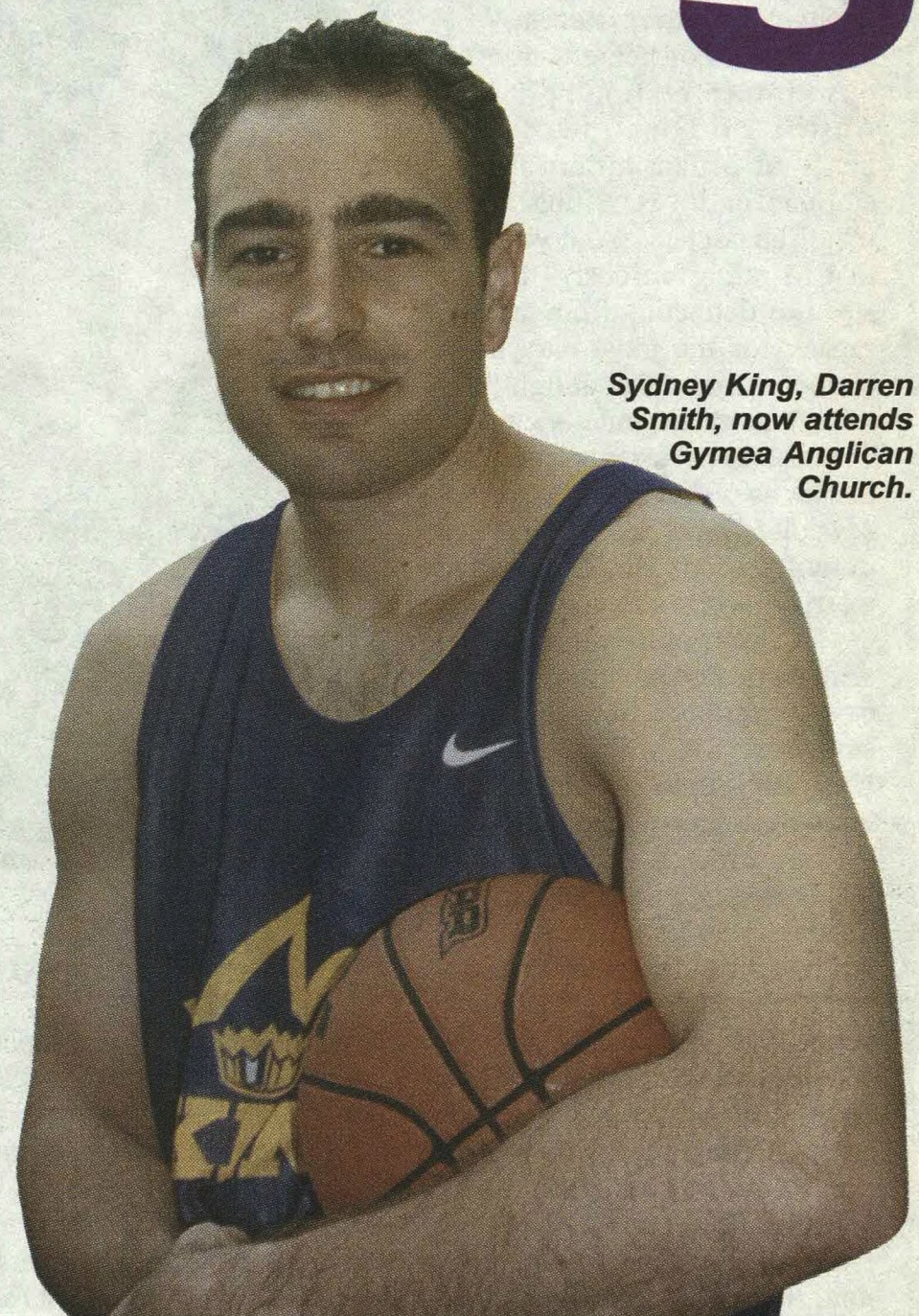
Within two months, at the age of 19, he was offered a position to go to Tasmania to play National League Basketball with the Tasmanian Devils. This was the escape he had been looking for.

Darren arrived in Tasmania not knowing a single person. "At 19 you can be pretty lonely, so I turned to things that were familiar - that was my Bible and talking to my mum." Darren's mother encouraged him to try and find Christian friends and a church. He did and ended up meeting Simone - now his wife. Simone was from a Christian family.

"They invited me around for dinner one night and they found out I was a Christian - or 'attempting Christianity'. Watching their family operate was very intriguing." He noticed that they had dinner together every night. They read the Bible together every night. Prayer was an open thing. They attended church. Their 'whole association of friends, church and community was very intertwined'.

It was not long before Darren came to a point of personal faith. He started attending church, reading his Bible, attending Bible studies, and making new Christian friends.

In terms of winning the Devils were quite unsuccessful. "We were always last or the



Sydney King, Darren Smith, now attends Gymea Anglican Church.

second last team, but I loved it down there. We were always the underdog and that's what I'd been since I was 16," Darren says. "It was perfect for me."

In 1996 Darren married Simone. Later that year the Tasmanian Devils dropped out of the NBL. Darren started playing for Hobart in the CBA - a league 'below' the NBL - and commenced a degree in Political Science at Hobart University.

Both Hobart and Darren performed well in the CBA and soon NBL teams started calling him up. He eventually accepted the offer to play with the Kings

and moved to Sydney in 1998.

Darren, who now attends Gymea Anglican church is the only Christian playing with the Kings. However, there are about ten other Christians playing in the NBL.

Like any job, basketball has its ups and downs. He has injured his knee twice, and, on the weekend before the interview, lost a front tooth.

Being a Christian, however, helps greatly. Amidst the fluctuations of professional sport, Darren says his faith gives him a sense of stability.

## Lost passion for God's word

continued from page 24

Like the *Book of Kells* exhibition, *Revealing the Holy Land* - a display of 19th century photographs - bears witness to the power God's word can have on entire groups of people.

In the late 19th century, the public was obsessed with the Holy Land. Interest was driven because daily Bible reading was so common in Protestant countries.

Many people began travelling to Palestine because they wanted to understand better the reality of the Bible.

Among them were those who sought to employ the newly invented medium of photography to document biblical archaeological sites. Their aim was to prove the historical truth of the Bible. It is the artistic product of

this desire for truth that *Revealing the Holy Land* documents.

Though the NGA should be applauded for exhibiting these photos, more could have been done to make the display interesting and user-friendly.

An exhibit of vintage black and white photographs can easily become dead and boring. This is particularly true in this case, as many of the works are dry 'surveys' by Royal Engineer, James McDonald. These are largely devoid of human life, focusing instead on the architecture and landscape.

But Christianity is a living faith - it is the relationship between someone and God and how this affects the way they deal with other people.

It would have added much to the exhibit to have personal tes-

timonies from the photographers - or from contemporary travellers to Palestine - explaining the motivation behind their fascination with the Holy Land.

In this regard, *Revealing the Holy Land* seems to reflect the curators' lack of feeling for their subject. This is reinforced as the passion infused into the *Book of Kells* exhibit bursts out from next-door.

In part because NGA director, Dr Brian Kennedy is Irish. But also because the compiler of the manuscript exhibit - Emeritus Professor Margaret Minion - understands that her manuscripts are primarily a 'powerful artistic expression of the Christian faith'.

This is also true of *Revealing the Holy Land*. But it doesn't come across that way.

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# Novel *Mansfield* defies logic but not love

Mansfield Park, M

It is a truth almost universally acknowledged that cinematic depictions of novels are rarely as enjoyable as their source. Not so the cheeky and wryly amusing *Mansfield Park*, adapted and directed by Patricia Rozema.

Accused of being a scandalous interpretation of Jane Austen's original, the film is guilty of blatant historical revisionism and a rewriting of the major characters. (And yes, take that M-rating seriously.) But instead of detracting from the narrative, for the most part, these changes make for delightfully fresh and entertaining viewing.

Based on Austen's letters and diaries as well as the novel itself, *Mansfield Park* is a light-hearted drawing room tale of love and marriage with a strong moral core.

Ten-year-old Fanny Price is sent from her poverty stricken, over-populated home in Portsmouth to live with her wealthy Uncle and Aunt - Sir Thomas and Lady Bertram - in Mansfield Park.

Conscious of her lesser status, Fanny escapes from her overbearing relatives into reading and writing. An outsider, she is able to convey, to both the audience and her readers, the vacuity of living wealthy albeit purposeless lives. As one character muses, "Life seems nothing more than a quick succession of busy nothings."

Modelled more on Jane Austen herself than on her creation, this Fanny Price is a feisty, vital creature, a freethinker with a strong conscience and a sharp wit.

While she brings comfort to her laudanum-soaked Aunt, Fanny's only true friend at Mansfield Park is her cousin Edmund. Soulmates from her ar-



## FILM

SARAH BARNETT

**Fanny Price (Frances O'Connor), Jane Austen's most downtrodden heroine, steals a kiss and gets a new personality in this entertaining but thoroughly rewritten version of *Mansfield Park*.**

rival, their idyllic friendship is interrupted by the arrival of the glamorous Henry and Mary Crawford.

The charming, if unprincipled, Crawfords are on the hunt for marriage partners and manage to bewitch the residents of Mansfield Park. All except Fanny. Soon the elusive quest for love and the obligatory pursuit of marriage upsets the polite existence of the Bertram family. Ironically, it's Fanny's resistance to the appeal of this duo that ultimately elevates her from her inferior sta-

tus among her extended family.

Patricia Rozema's animated screenplay is enhanced by a strong cast. Frances O'Connor rescues Fanny Price from her cringing timidity and Jonny Lee Miller is a surprisingly endearing Edmund. Playwright Harold Pinter looks appropriately portentous as the stern patriarch Sir Thomas, while Lindsay Duncan does a double turn as the drug-infused Lady Bertram and the slovenly Mrs Price.

But what to do with a main character who wants to be a clergyman?

Unlike many of Austen's clergy, Edmund is a considerate and attractive figure. Unfortunately life in the church has little to do with God, it seems. It's all about a 'life of contemplation and compassion'. Yet a Christ-less gospel is no gospel at all.

Austen purists will probably loathe this reading of the novel. Rozema is pitching this tale purely as entertainment and takes more than a few liberties. Painting her characters with a broad brush and spelling out

where Austen hints, her politically-correct, feminist take on history - demonstrated in the slave-trade subplot - drives this essentially whimsical tale into momentary melodrama.

However the bright and comic tone of the film prevails, creating a delicious concoction of love and longing with acres of charm.

For all the alterations *Mansfield Park* is, at its core, a conservative and sweet saga that cherishes fidelity and purity while eschewing materialism and lust.

## MOVIE BRIEFS

Read the full review online

### THE IRON GIANT - PG

"Set in smalltown USA in 1957, *The Iron Giant* retells the well-worn story of a suspicious society fearing and shunning the unknown. Interestingly it is those on the outskirts of society - a fatherless boy, a single mother and a beatnik - who try to protect the giant. More irreverent than your usual animation, *The Iron Giant* is also a sharper, less syrupy toon. Funny, cynical and entirely devoid of songs, this film depicts an America fearful of nuclear disaster, the Russians and rock and roll. Like most animations, it succumbs to the philosophy of universal goodness with the exception of the bad guys, of course."

Sarah Barnett

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

## reader's say inside



# Art reveals lost passion for God's word

## CULTURE WATCH

JEREMY HALCROW

### The Book of Kells and the art of illumination

#### Revealing the Holy Land: the photographic exploration of Palestine

Both exhibitions: National Gallery of Australia, Canberra, until May 7

Don't be put off by the hype. The *Book of Kells* is far more than a dose of Celtic sentimentality for expat Irish and their descendants.

The *Book of Kells* is undoubtedly a powerful symbol of Irish nationalism. It plays to myths the Irish want to believe about themselves - that they have a special love of learning and the artistic imagination. But more significantly, it bears witness to the impact the gospel of Christ has had on an entire people. And as such, it is an apt drawcard for the National Gallery's celebration of 2,000 years of Christianity.

The *Book of Kells* is a manuscript of the four gospels - Matthew, Mark, Luke and John - dating from about 800 AD. While only the gospel of Mark is on dis-

play in Canberra, the viewer is still struck by the extraordinary passion and commitment that went into transcribing such an intricately decorated manuscript.

This sense is heightened because the exhibition gives a human face to the monks who did the work. They weren't bored aristocrats, but faithful Christians trying to preserve the word of God in the face of horrific persecution.

The *Book of Kells* was made during the onslaught of Viking attacks on Ireland, with the raiders targeting the monasteries because they made easy pickings.

That the monks dedicated so much energy to reproducing the gospels in the middle of such chaos is almost unimaginable. Little wonder James Murray from *The Australian* describes the production of the *Book of Kells* as a 'miracle'.

But most telling is what the Irish monks chose not to do. It is no mistake that the monks chose the gospels - and not some other part of the Bible - to treasure in this way. They knew that the

story of Jesus' life, death and resurrection was central to the faith they wanted to preserve in the face of encroaching darkness.

The *Book of Kells* is really a small centrepiece to a much broader exhibition of religious manuscripts. Some people have expressed disappointment at the size of the 'Book of Kells' component of the exhibit. But this should have been expected. The main problem for the curators was this: how do you display a book? (After all, you can only show one double-page spread at a time!) Their solutions are both ingenious and effective: a mock-up duplicate of the book, walls covered with back-lit poster size images, and networked computers so the public can explore their own particular fascination.

The exhibition paints the background well. It details the tools used and how various pigments were produced.

There are many other treasures here. Particularly surprising is seeing one of the few remaining copies of Tyndale's 14th century Bible. Its scrawled script testifies to the difficulty of Bible-production prior to Gutenberg's movable type printing press.

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Detail from the Book of Kells.

## Celtic 'spirituality'

People say the present age is post-modern, post-Christian, even post-sectarian! In other words we know what we are *not*. But do we know what we *are*?

Many people feel a sense of loss because they can't find an answer to this question. Some Australians are searching their Irish roots for an answer. This, in part, explains the popularity of exhibitions such as the *Book of Kells*.

Some evangelicals are 'rediscovering' liturgy as a way to reach such generation-xers. Candles are used for atmosphere and ancient Celtic prayers incorporated into services.

You may not agree with going this far. It can become syncretistic. But such interest certainly presents us with opportunities to help people find new life in their ancient Celtic Christian heritage.