

June 2011

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Real marriage

DR PETER JENSEN

SHOULD the Marriage Act allow two people of the same sex to be married?

Over the years, I've said little about same-sex relationships. My opposition is known but I hope I put my views with respect. I have supported legislation to register relationships and to extend economic rights. I condemn violence against homosexual people. Like most Australians, I prefer to live and let live. Furthermore, I am all too aware how close to home this is for a number of us, either personally or through family members and I appreciate that this discussion can be painful.

Nonetheless, since change is being actively advocated we need to be clear that what is at stake is not simply an extension of marriage 'rights' but a change to the definition of marriage itself.

Think what marriage is. Marriage is the union of a man and a woman, from different families, publicly joined through an exchange of promises committing them to life-long exclusive fidelity. That marriage involves a man and woman is by design.

The sexual union of a woman and a man is unique. They need time to teach each other how to respond and to love in accordance with their special differences, preferably within the secure relationship which marriage provides. Two men or two women may have sex but even so their psychosexual experience is made up by two who are identical, rather than two who are different. It is the unity of different sexes that alone creates marriage.

It is to protect the uniqueness of marriage that God's word teaches all sexual intercourse outside of marriage is wrong. God's way, however difficult, is always best for our physical and spiritual wellbeing. As the complementary design of our bodies show, sexual intercourse is intended for men with women. Human experience confirms that this is best enjoyed within the security of marriage.

One of the essential public purposes of marriage is to ensure the necessary commitment to bring children into the world and to nurture them through the special things that a mother and father contribute to their upbringing. It uniquely links children to biological mothers and fathers. It is a calling, given to us by God, with which to bless each other and our society through the creation of stable families linked across generations. It is publicly honoured. Allowing for a same-sex variation will undermine one of the central tenets of marriage.

The present law defining marriage is not a denial of rights. It is not a denial of my rights that I cannot wear the uniform of the Australian Army. I simply do not qualify. Same-sex unions, by definition, can never qualify as marriages. This is not unjust—it is not even

discrimination in the current sense of the word—but a refusal to call different things by the same name.

Why this push for same-sex unions to be called 'marriage'? The change is highly symbolic, for it implies that homosexual and heterosexual sex are both morally valid and equally worthy of affirmation. Its advocates are fully aware that they are seeking the particular honour which society gives to marriage.

Should we agitate about this? Emphatically yes, for the good of our community now and for the future. We now treat real marriage as one of the indispensable foundations of community. Ensuring public honour of same-sex relationships by calling them marriages is an abuse of marriage itself.

It imposes, through social engineering, a newly minted concept of marriage on a community that understands it in quite another way. It would be a chaotic addition to current confusion about sexual ethics and leave the next generation even more bewildered as to what marriage is all about.

There will be other consequences that, even with our 'live and let live' philosophy, we will regret.

If same-sex unions are declared to be marriages, there will follow a demand for equal treatment in sex education. The normalisation of homosexuality will be assumed. Children will be instructed that there are no moral or other grounds for preferring 'heterosexual marriage'.

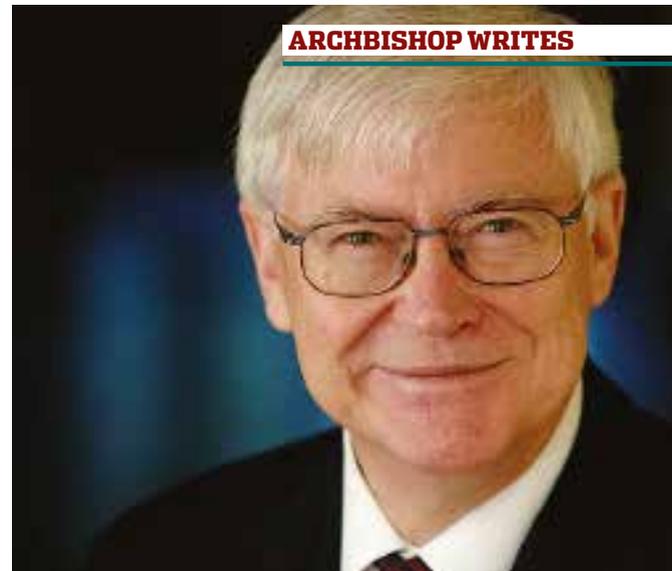
This claim for a 'right' to be married could open the way for other forms, such as polygamous marriages or perhaps even marriage between immediate family members.

Ministers of the gospel will find it increasingly difficult to teach Christian sexual ethics in schools, in the media and even from their own pulpits, since what they say will be contrary to what the state says. If we will not speak now in public, we may lose our right to speak at all.

A homosexual activist once told me he was annoyed that Christian leaders were the last significant people in the community still teaching clearly that sex outside marriage is a sin. But he believed that even if we were silent, society at large would still not normalise homosexual behaviour. I think he was right. Deep down, society will not honour same-sex relationships like real marriage.

This is not intolerance. Same-sex relationships will still exist. But they will not be called something that they are not. Our society reserves honour for marriage where lifelong vows are exchanged, between a man and a woman, to the exclusion of all others.

This is a painful subject but we must continue to uphold real marriage as an act of love for our neighbour and for future generations.



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FEDERAL GOVERNMENT FUNDING

Anglican schools celebrate

Students from Thomas Hassall Anglican College at the opening of the Geoff Huard Library and Learning Centre

ANDREW BUERGER

THE Federal Government's 'Building the Education Revolution' (BER) scheme has provided Sydney Anglican schools with a variety of new and upgraded facilities — and last month a number of schools held ceremonies to officially open their new buildings.

On May 17, Wollondilly Anglican College opened Elizabeth Cottage, named after Elizabeth Macarthur, a pioneer of the early NSW wool industry. Elizabeth Cottage provides space for a junior school library as well as additional classrooms.

On May 19, Thomas

Hassall Anglican College near Hoxton Park opened two new buildings: a senior school English/science centre and middle years amphitheatre as well as a junior school multi-purpose centre and library, which was partially funded by a \$3 million grant.

On May 20 the Minister for Immigration, Chris Bowen, visited Mamre Anglican School in Erskine Park to officially open its assembly hall, which was completed early in 2010, fully funded by an \$850,000 BER grant.

"We didn't have a place for the school to come together," said principal Vic Branson. "It's a community

space and helps grow the importance of community values within the school."

On May 27, Peter Garrett MP opened the new learning spaces at Claremont College in Randwick.

A \$1.3 million BER grant allowed the school to refurbish its playground, making it safer for students, and paid for shadecloth to be installed over most of the playground area. Funding was also used to erect roofs for the outdoor balconies, making them effective learning spaces all year round.

In other news, two celebrations of Christian schooling were held in Sydney last month.

On May 17, 350 students, teachers and

parents came together to celebrate Anglican schooling.

"Getting together like this demonstrates our interdependency," said the executive director of the Anglican Education Commission, Dr Bryan Cowling. "It also allows schools to model to each other how they are serving God through the opportunities provided to students. It is a vehicle of giving thanks to God for the existence of Anglican schools."

On May 22, a celebration of Christians in State schools was held at Wyndham College.

Archbishop Jensen spoke of the vital role of Christian teachers. "For some students this might be the only gospel contact they have," he said.

MTM CONFERENCE

Growth continues for Sydney Muslim ministry

AFTER years of prayer and encouragement the Ministry to Muslims (MTM) committee in Sydney's Anglican circles has organised a conference at Moore College next month to draw in supporters and those interested in future ministry to Muslims.

"I don't remember [an event] like this before," says MTM member the Rev Moussa Ghazal, curate-in-charge at Arncliffe. "There have been a number of conferences around understanding the subject of Islam but not really with the intention of bringing together those involved with [Muslim ministry] and those supporting it."

Mr Ghazal says that working in this "difficult field" has slowly been gathering momentum in the past four or five years, amid many prayers. Over that time "three or four more people have been employed full-time in this ministry in Sydney", which is "terrific to see".

"There are a number of churches that are starting to become much more intentional in their focus on Islam and have grown in their desire to see Muslims won for Jesus, so that's been great," he says.

Importantly, he adds,

for each person engaged in local full-time ministry to Muslims there are a group of supporters who raise all the money to pay for their day-to-day needs. The conference has partly been planned as an encouragement for these supporters, as well as to provide an impetus for others who are interested to get involved.

"We need more people who are prepared not only to pray for it but to back it with their money because, currently, we have more people wanting to do Muslim ministry than the resources to equip them," Mr Ghazal says. "So the hope is to keep on raising the profile to encourage people to be generous but to also be continually thinking about how they can get involved in it."

The main speaker for the July 2 conference will be Dr Peter O'Brien. Mr Ghazal says the aim is for Dr O'Brien to "remind and encourage us through the gospel itself about why we're doing what we're doing". In addition, people involved in Muslim ministry will share methods, motivations and stories from their experiences.

For more information about the conference phone 9871 6077.

PHOTO: Steve Moynan

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INTERNATIONAL WEB AWARD

Anglican website wins a Webby

ANGLICAN Youthworks website, fervr.net, has been recognised for excellence on the internet in the annual Webby Awards.

The Fervr Christian website was selected as an official honoree in the Religion and Spirituality section of the awards, held on April 12.

The official honoree distinction is awarded to the top 10 per cent of all work entered in the Webbys that exhibits remarkable achievement in content, structure, navigation and visual design as well as functionality, interactivity and overall experience.

Almost 10,000 entries were received from around the world for consideration in 2011. Other entrants included big names such as CNN, Lego and Disney.



Fervr.net was launched in April 2009 and is 'dedicated to growing young Christians in their knowledge of God, training them to live out their faith and share it with their friends'.

It offers resources such as Bible-based articles, pop culture reviews and videos for churches, schools and other youth ministries.

"We never expected

Fervr to be recognised on an international level," said Kitty Fung, digital producer at Youthworks Media. "We'd love to see a greater Christian presence in the digital arts and hopefully this will inspire others to use their gifts to minister to God's people while contributing to the creative and/or tech community."

MISSION RENEWED

Church plant gets the Point

ANDREW BUERGER

THE parish of Concord West with Concord North has planted Point Church Concord to reach the community of Breakfast Point as well as surrounding suburbs.

Point Church is being held in the old St Mary's Anglican Church building, which is owned by the parish. The assistant minister at Concord Community Anglican Church, Stewart Witt, says Point Church is continuing the tradition of the old building. "St Mary's was set up in 1887 as a mission church. We see ourselves as carrying on that mantle."

Mr Witt hopes the church will play an important role in the life and community at Breakfast Point. "It markets itself as a place of great community but it is actually quite empty," he says. "We have a lot to offer in terms of community."

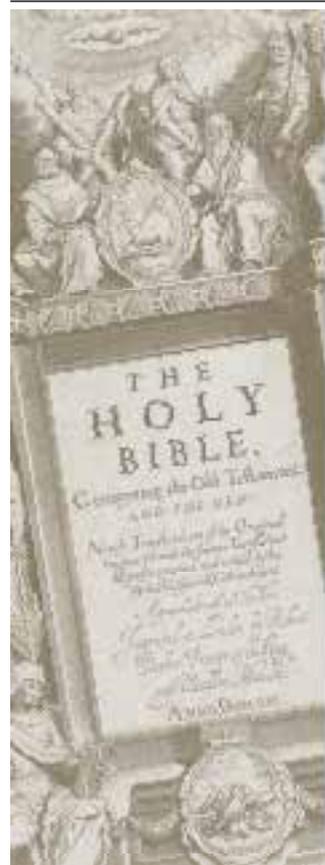
New housing developments have seen the area's population grow substantially, providing new ministry prospects for the church. The Sunday service is held at 4.30pm and, while this may seem unusual, it is a deliberate move.

"We want to reach non-Christians," Mr Witt says, "and non-Christians don't get up in the morning to go to church. We want our

service to grow by people coming to know Christ so we wanted to offer something that would directly appeal to non-Christians rather than Christians."

The church plant started with 18 people in early February; a recent Sunday gathering had more than 30 people. But Mr Witt says the church plant is about more than the Sunday gathering; it is about building relationships with people and with God.

"We really want to work on the quality of our relationships," he said. "We want to be spending the week in the word with each other and then come together to encourage each other on Sunday afternoons."



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The General Manager reports to the Principal of Moore Theological College and is responsible for all operations of the College apart from educational functions. The College is a small but relatively complex organization and is incorporated by ordinance of the Anglican Diocese of Sydney. The College's annual turnover is approximately \$11 million. Its operations include student accommodation, property development, property maintenance and management, catering, library services, IT services, student administration services, development - marketing and fund raising and the finance and administrative functions. The General Manager has a large number of direct reports who manage these diverse but coordinated functions.

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ARCHBISHOP'S COMMISSION

Simplify to save, says Kell

THE chairman of the Archbishop's Commission, Anglicare boss Peter Kell, says simplification of the diocesan structure will save money in the long term.

The Strategic Commission on Structure, Funding and Governance will report to the Archbishop this month and some of the recommendations could come to Synod as early as October.

Mr Kell says through the commission's research it has become apparent that the complexity of the diocesan structure creates significant budgeting issues. For example, three of the key central organisations both pay and receive multiple layers of fees from each other, with some of the money

received from one used to pay fees to another.

Mr Kell says there is duplication and inefficiency because investable assets are spread across three of the central diocesan organisations and each seeks to retain funds for its particular purposes. There is no body other than Synod or, in its stead, Standing Committee, that has overall responsibility for central diocesan financial issues and budgeting.

Commission members are concerned that the five central diocesan organisations operate largely independently in pursuit of their particular objectives and there is no clear structure or principle by which to resolve competing priorities. Many services have

been provided in-house without competitive tender. Because of their membership on several boards, some individual members face conflicts of interest. Further, the structure of the Sydney Diocesan Secretariat and the Glebe Administration Board is such that the two boards have common membership yet very different responsibilities.

The commission will recommend ways to simplify the structure and its members believe a more transparent and inclusive budgeting procedure will assist in better governance and financial accountability. "It stands to reason that there will not only be governance benefits but also some cost savings through a more streamlined structure," Mr Kell says.



CHURCH OUTREACH

New work at Erko

The new floor goes in at Erskineville Village Anglican Church.

PHOTO: Courtesy of Roger Fitzhardinge

JUDY ADAMSON

AT the Erskineville Village Anglican Church things are busy pretty much seven days a week. On top of regular church activities, events, clubs and Sunday services there are dance classes in the hall (with "ballet café" espressos for mums made by the minister, Roger Fitzhardinge) and even yoga in the church.

"There's a constant stream of humanity through our doors," Mr Fitzhardinge says. It's a far cry from a few years ago, when the former Holy Trinity church had a tiny, faithful congregation of six to 10 people plus the Mar Thoma Indian ministry, which drew people from all over Sydney.

Breathing new life into the church with the goal of reaching the local community was very much an issue for Peter Rodgers, the rector of St Stephen's, Newtown, after he also became the acting curate-in-charge of Erskineville — then a separate parish — in 2002.

"Because it was my responsibility I've thought for a long time, 'What am I going to do?'" he recalls. "So in 2008 we amalgamated

[Erskineville] with St Stephen's because it was going to be hard for us to reinvigorate Erskineville if we weren't part of the one parish council."

At the beginning of 2008 Mr Fitzhardinge arrived as student minister, becoming assistant minister the following year. His family set up home in the Erskineville rectory and he began planning and praying about how to revitalise the church. His core team involved four couples from the 10am service at St Stephen's and another from its Cottage Church, plus "a bunch of Christians who lived in the area and were keen to be part of their local church".

The locals who weren't already part of the church found out about the revitalisation through God's providence, Mr Fitzhardinge says.

"We prayed and they appeared. For example, I was in the Macquarie Centre food court [in Ryde] on a day off and ran into a guy I used to lead on camps with. They'd just bought a house in Alexandria so I said, 'What are you doing for church?'"

The first thing the core team wanted to do, Mr Fitzhardinge says, was honour the long-term members of Holy Trinity,

"so we invited them and included them in all our planning, and asked them what they thought the possibilities were for how the church might grow".

Next on the list was working out how to become part of the "Erko" community again. This was one of the reasons for the church's name change, as locals think of Erskineville as a village.

So, with financial and personnel backing from St Stephen's, Erskineville Village Anglican Church launched its 10am service in February last year with 35 people in the church hall. Less than 18 months later, Mr Fitzhardinge says, 60 adults and 20 kids are meeting in the now-renovated church — "which is just magnificent. God is very gracious".

And while St Stephen's has had to give up some people to help make this happen, the mood in Newtown is one of rejoicing.

"I've never heard a negative thing," Mr Rodgers says. "The parish is very excited about what's happened down there — and we're now looking to employ another full-time minister so Roger can be [at Erskineville] full-time and the parish is behind that. They're very happy it's been such a success."

...issues of child abuse and sexual misconduct generally within the Anglican Church have, in the recent past, been widely reported in the public media. I want to reaffirm our abhorrence of such behaviour. There is no doubt that we must continue to maintain a culture of rejection of sexual misconduct and abuse of children within this Diocese as we remain true to biblical standards of morality.

Dr Peter Jensen
Archbishop Of Sydney

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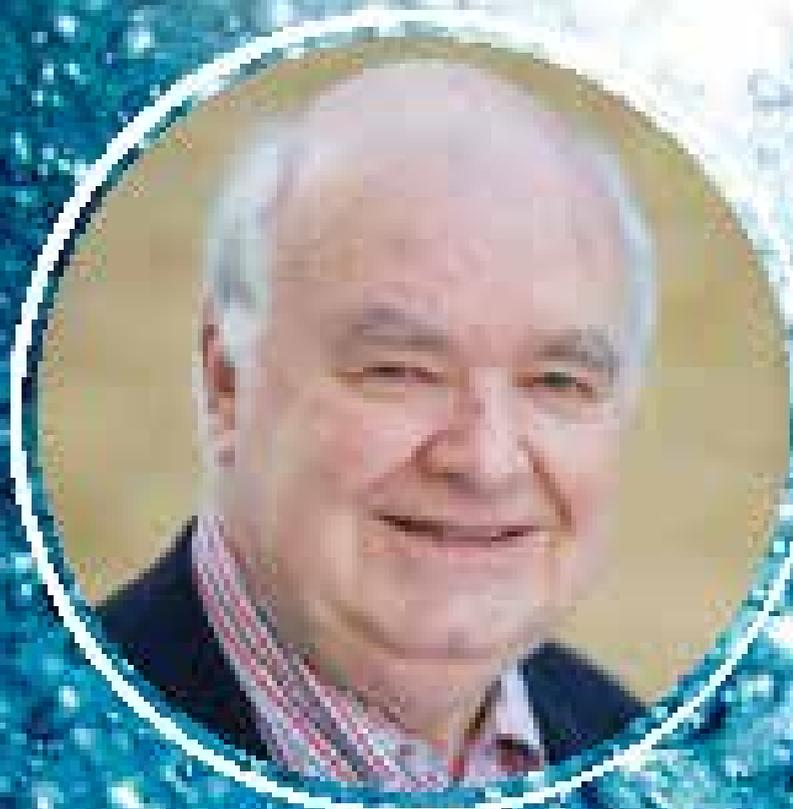
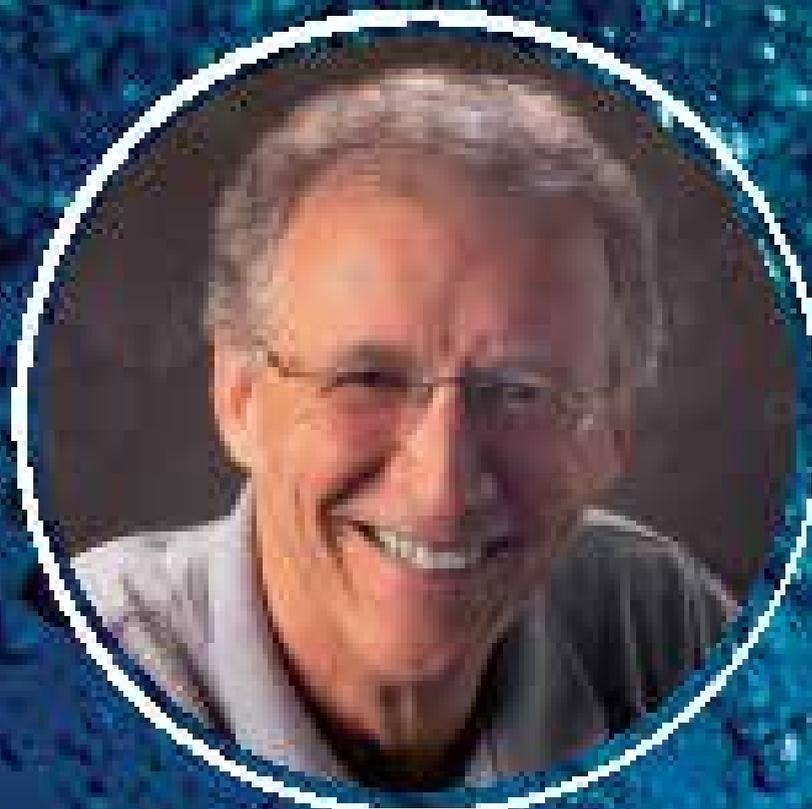
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MISSION IDEA OF THE MONTH

Church on the beach

GETTING people into our churches is not always easy but a church on Sydney's northern beaches has come up with an innovative way to take church to the community.

St Mark's, Freshwater, is located just down the road from Freshwater (Freshie) Beach, which on Sundays hosts the region's biggest Nippers events.

From October to March, on three Sundays a month, 650 children and their parents descend on the beach for the junior surf lifesaving program.

St Mark's decided to trial 'Freshie Beach Church' over the most recent Nippers season as a way of introducing church to the locals. "We need to meet people where they are," said assistant minister Mark Gilbert. "Our communities can often be apprehensive about church things, so it is vital that we build people's trust."

The church service was run under gazebos on the beach at the end of the Nippers program. It included a short

talk for the adults and an interactive program for the children.

"The kids program is what will make this work," Mr Gilbert said. "The parents can see the children and see what a great time they are having. We have a great group of older kids who have a heart to teach the younger ones the gospel."

For other churches close to the beach that might be interested in trialling a similar program, Mr Gilbert said it was important to ensure people knew what was going on.

"We discovered that we will need very clear signs to make it obvious what we are doing," he said. "We want people to know that they are welcome to join us."

The church plans to start 'Freshie Beach Church' when the Nippers season begins again this October.

In a nice 'circle of life' St Mark's will this year celebrate 100 years since it was planted as a tent on the beach by St Matthew's, Manly.

ITINERANT PREACHER FOR SYDNEY

New evangelist for New Churches

THE Department of Evangelism and New Churches has a new itinerant evangelist who will be working alongside Bishop Al Stewart to share the gospel among Sydneysiders.

Andrew Mahaffey, who will work part time for the DENC, approached Bishop Stewart after trying to book him to speak at a church event.

"I heard Al speak at an event in Pitt Town last year," Mr Mahaffey said. "When I tried to get him to come to our church he pulled out his phone and told me he could only

come in March. He is really busy, so I thought, 'I can do this' and it has gone from there."

Mr Mahaffey, who is also the assistant minister at St Stephen's, Penrith, has raised his own finances to fund his work, which will mainly involve speaking at church events.

"I'll speak from an evangelistic point of view but I'm not just an evangelist — I also want to inspire people to take their Christian lives seriously. I think people are becoming blasé about church."

According to Bishop Stewart, Mr Mahaffey — who memorises all his sermons — will be a great asset to churches.

"He is a great gospel preacher," he said. "He can speak to ordinary Aussies brilliantly."

Mr Mahaffey hopes to use his new role to get Christians excited about their faith and passionate about serving Jesus.

"I want to encourage people to get passionate about their church... If we can't be excited about our church and our faith how can we expect non-Christians to be?"



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ANSWERED PRAYER

God's generous guidance

JUDY ADAMSON

AS a child in Malaysia, Voon Chin saw that for most ethnic Chinese around him, religion was a cultural thing rather than something that changed their lives.

Christianity played no part in his life, even after the family moved to Australia when Voon was six. By the time he was in high school his parents were divorced so, at 13, he and his sister returned with their father to Malaysia for a year.

It was at this time, spending two weeks with friends in Singapore, that Voon was introduced to the God of the Bible.

"The family we were staying with was Christian and, one

night, the wife was... talking to us about God and Jesus," he recalls. "I wasn't paying too much attention but my sister really took note of what was said, was asking questions and everything, and about two years later she became a Christian."

Voon wasn't interested in following his sister: he decided his future would be rosy if he made lots of money. He studied engineering at the University of Technology, immersing himself in the teaching of success gurus such as Anthony Robbins, determined to make his life all he wanted.

But the reality was not as he expected. Five years after finishing university Voon was in a messy relationship, hurting and being hurt at the same time. He

realised the ideals he had believed in — that he could do anything if he put his mind to it — were just words when faced with a real-life dilemma.

To his surprise, a friend suggested he pray to Jesus to solve the problem. He decided he had nothing to lose so that night he prayed, asking Jesus to fix the problem. "He did, and that got my attention."

Now, the faith of Voon's sister, combined with his own unhappiness, made him rethink his life. He wasn't sure what would be right in terms of church, so he prayed again — this time asking for guidance to understand the gospel.

To his amazement, when he picked up his girlfriend (now wife) Wini from the airport



Life-changing: a happy Voon with Wini on a recent holiday.

soon after, she was abuzz about a talk she'd had with a woman on the flight who had put her in touch with a friend from St Stephen's, Newtown. Wini suggested trying the church out. "I thought, 'This is weird,'" Voon says, "but because I'd asked God that question I went along."

To his surprise, Voon had fun: he found the church environment warm and welcoming. Six weeks later St Stephen's

rector Peter Rodgers suggested he join a Christianity Explained course: this helped him understand the gospel for the first time. "At the end of the course Peter asked if there was any response I'd like to make. I said, 'I'd like to become a Christian,'" he says. "It was a definite point: that this is the truth."

Three years later, Voon feels he is still learning to trust Jesus fully but is now able to look back

and see the changes in his heart. "I used to be an obsessive goal-setter — how do I achieve this salary or that promotion — but this year, for the first time, every one of my goals is not about me. [They're about] serving my wife, playing a role in my church. I still feel too tied to the idea of wealth and career but now I want to one day have the courage to live completely in the way God guides me."

Chief Financial Officer

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Ross Pennington, Company Secretary (pictured), writes: "It's unique to find a role where a 'Heart for business' can work so closely with a 'Heart for people'. I may not be at the front line of our services but as I apply my corporate skills, I know I am making a positive contribution to the lives of the people ARV serves. The sense of alignment between faith and work is very rewarding."

For a full position advertisement, further information and to apply please visit www.arv.org.au/JOB, job number 20174.





NZ QUAKE DAMAGE

Church beyond repair

ONE of Christchurch's first stone churches, St John's, Latimer Square, has been deconsecrated.

It was badly damaged in the first Christchurch earthquake in September 2010 and steel supports had been installed to allow repairs. However the second quake in February damaged the building beyond repair.

The church was built in 1864, three years before work started on Christchurch Cathedral.

The deconsecration service on April 30 was attended by former rector Wally Behan (the present locum at Hoxton Park) and his

wife Rosemary. "It was moving but, on the other hand, it's just a building," Rosemary says. "It's the memories that dig sharply into your heart. Three of my sons got married in that church, one of my daughters-in-law was converted, baptised, confirmed and married there."

There are efforts to save the main wooden doors at St John's, on which the names of all the vicars are carved. Meantime, a new rector has just been announced: James de Costabadie, who was the vicar of St Saviour's, a church plant of the Latimer Square ministry.

GAFCON 2 SET FOR 2013

Anglican leaders look to the future

RUSSELL POWELL

GAFCON primates, after their meeting in the Kenyan capital Nairobi at the end of April, have announced plans for a second conference in 2013, a leadership conference in 2012 and plans to open offices in London and Nairobi.

The council of Anglican leaders — of which Archbishop Peter Jensen is secretary — was established in 2008 by the Global Anglican Future Conference and represents more than 35 million Anglicans.

At the start of the meeting Archbishop Eliud Wabukala, Primate of the Anglican Church of Kenya, was elected as the new chairman to replace Archbishop Greg



Archbishop Nicholas Okoh of Nigeria, Archbishop Eliud Wabukala of Kenya and Archbishop Bob Duncan of the Anglican Church of North America at the Nairobi meeting.

Venables, the Primate of the Southern Cone. Significantly, the election of Archbishop Wabukala marks a transition of the chairmanship beyond the original group of GAFCON primates.

Two more new members were welcomed to the council: the new Primate of the Southern Cone, Archbishop Hector Zavala, and

Archbishop Onesphore Rwaje of Rwanda.

In a 13-point statement issued after the meeting the council said: "If we are to offer adequate support to our member provinces, sustain our various initiatives and strengthen our communications capabilities we must add capacity to our current secretariat". A chairman's

office would be opened in Nairobi and a GAFCON Global Co-ordination office in London under the direction of the Bishop Martyn Minns, missionary bishop of the Church of Nigeria.

The meeting discussed challenges confronting the Anglican Communion. Primates said they continued to be "troubled by the promotion of a shadow gospel that appears to replace a traditional reading of Holy Scriptures, and a robust theology of the church with an uncertain faith and a never-ending listening process. This faith masquerades as a religion of tolerance and generosity and yet it is decidedly intolerant to those who hold to the 'faith once and for all delivered to the saints'."

"Our hope is that, as your faith continues to grow, our sphere of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you." 2 Corinthians 10:15b-16a

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CMS FINANCIAL APPEAL

Gifts for global gospel outreach



The Feast Day of the Virgin of Guadalupe is an important festival for Mexico's predominantly Catholic people.

ANDREW BUERGER

AS the end of the financial year approaches, CMS NSW has launched the 'One Life, One Mission' appeal as a way to encourage the Christian community to support missionaries around the world.

Malcom Reid, the Associate General Secretary of CMS NSW, regards it as a great opportunity for people to support God's work around the world.

"God has answered

our prayers for more missionaries," he says. "We need funds to ensure they can stay in the field and continue sharing the gospel; that is what this is about."

One missionary family reliant on support from Australian Christians is the Sholls, who are serving in Mexico. Peter is the director of MOCLAM, an organisation that provides Moore College courses in Spanish throughout Latin America.

"We can't be here unless this appeal

happens," he says. "Because we are here there are hundreds of people who [wouldn't otherwise] have the opportunity to do theological study. "In Latin America pastors have little or no theological training or foundation. We can help make ministry resources available to them and provide training that they may not have otherwise received."

It is the support of missionaries like the Sholls that Mr Reid hopes will encourage Christians at home to

give generously.

"It is about taking the gospel to the ends of the earth," he says. "We should all want to be involved with seeing people experience the hope of the gospel in their lives."

Mr Reid explains that there is a preconception that CMS is 'rich' but says that there is no safety net. If there isn't enough money to continue to fund all the missionaries, the organisation will have to bring some home.

"God looks after us but we don't have anything to fall back on," he says. "We are sending out more missionaries and to more expensive locations around the world, so we need financial support."

Coming from Sydney, Peter Sholl believes it is easy for people to not appreciate the ministry riches we have here.

"One thing that has struck me is the wealth of resources that we have in Sydney," he says. "I think we have a responsibility to share with the rest of the world where those resources don't exist. There are so many things we can share — people, time, money, books. We are well placed to have a spirit of generosity."



AFRICA IN SYDNEY

Connect with Selamawit

SYDNEY is hosting a unique experience that provides a window into the lives of three African children.

The Connecting Lives project, by Christian humanitarian agency World Vision, is an interactive exhibition. Visitors are guided through authentic environments and compelling visuals with accompanying audio that connects them to a life very different from their own.

One of the children is 13-year-old Ethiopian girl, Selamawit (pictured above). When her father was injured in an accident, she left school and became a labourer on a construction site to support her family. She earned 10 birr (\$1.15) a day, with more than 20 per cent of it spent on her bus fare.

She would return home to weave traditional shawls for her family to sell. On days with no labouring work, she made

a four-hour round trip to the forest to collect firewood to sell.

But that was before her family was invited to participate in a World Vision program to eliminate child labour. She was able to complete her schooling and is now employed as a receptionist in a private health clinic.



A visitor discovers Selamawit's home life at the Connecting Lives exhibition.

June 12 is World Day against Child Labour. For more exhibition information see www.connectinglives.com.au or phone 9550 9964.

Note: the exhibition is not suitable for children under the age of 12.



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Letters

Add 'Roman' to 'Catholic'

WHILE there may be more important issues than correct terminology (my pet aversion is those who refer to Holy Saturday or Easter Eve as Easter Saturday when it is the Saturday after Easter), Andrew Moore's review of Mark Gilbert's book *The Road Once Travelled* (SC, May) would have had a greater impact if he had not so consistently used

the word 'Catholic' when he meant Roman Catholic. Admittedly, many Roman Catholics do the same but that is no reason to encourage or condone the practice.

I wonder how he copes with saying the Nicene Creed each Sunday, assuming that is still the practice at his church.

Of greater concern is the implication that Roman Catholicism is a diminished and flawed version of the Christian faith. Before we start casting stones, maybe we should acknowledge that all branches of Christ's one, holy, catholic church are flawed and diminished in some ways.

It is true Roman Catholics still insist that Bible reading needs to be interpreted by the church but Anglicans are hardly different, hence the laudable emphasis on expository preaching.

Rev Michael Deasey
All Saints' Cathedral
Bathurst

Home-grown comics

I noticed a well-known Christian comic missing from your interesting article (SC, May). This comic was developed by Sydney Anglicans and is now available internationally in a range of languages. Its visual style is rather minimalist but easy to understand and draw. It tells the greatest story ever told, covering eternity in just six frames. And just like Superman, the superhero's initial is prominent.

Two Ways to Live is a great example of the power of comics to communicate beyond the content and audience that we might typically associate with comics.

Martin Olmos
Fairy Meadow

A way back?

IN May *Southern Cross*, Scott Monk wrote that when single Christians choose to marry non-Christians it could be disastrous for their salvation.

I would like to know how Mr Monk would counsel those people he knows who, as a result of marrying non-Christians, ended up giving up their faith. In light of Hebrews 6:4-6 ("It is impossible for those who have once

been enlightened... and who have fallen away, to be brought back to repentance"), does he think there would be any point?

Vaughan Brown
North Epping

CGM at St Ives

IT was interesting to read Raj Gupta's assessment of the effect the Church Growth Movement has had on the Diocese of Sydney (SC, April). It would have been more interesting had he told us exactly how the CGM influenced Archbishop Jensen in formulating the diocesan Mission.

Mr Gupta made quite a point of the coming of Jim Demolar to St Ives. There were two reasons why he was invited. Firstly, when the youth fellowship began to grow I thought it would be helpful to appoint a youth minister. I therefore asked the then Archbishop whether he would be happy to allocate a graduate of Moore College to come to St Ives. This seemed to be an extraordinary suggestion for I "already had a curate" and "one was enough" (things were very different then!!).

As I already knew Mr Demolar and admired his ministry in a conservative church, he was invited to join the staff. Secondly, I had for some time believed that the principle of discipling/training was the method employed both by our Lord (with the 12) and the apostle Paul (on-the-job training and teaching). Mr Demolar was exercising just such a ministry.

When Jim returned to the USA we appointed a home grown and trained young man as youth minister. I most certainly did not invite Ken Moser to come to St Ives.

Dudley Foord
Castle Hill

Keeping connected

AN article on liturgy and a letter on robes (SC, April) prompts me to send this extract from a letter from a Sydney-trained and ordained clergyman working in the Anglican Church in a country where it is a small denomination in a small Christian minority.

"Robing and liturgy are very important to the clergy here. Keeping the traditions of the church strengthens their sense of connection with the wider Anglican community. This is very important when the church is so small and battered."

Richard Lambert
Chatswood

Prayer a vital part of our liturgy

RE your articles "Defender of the Faith" and "Service, schmervice: getting liturgy right" (SC, April), our prayer book liturgy sets out prayers for the world and the church. As Christians we are responsible to pray across this spectrum. It is also our privilege. The

liturgy includes our need to pray for our serving monarch. This is usually bypassed by most modern-day congregations.

Thus it was sad to read the article, critical of the probable future shift away from "defender of the faith" to "defender of faith", voicing no ownership of our responsibility to pray for our monarch and heirs to the throne as defenders of our Christian faith.

We long for the Christian faith to be upheld truthfully. Has lack of public prayer across recent decades on their behalf contributed to this possible shift? Surely our worldview includes this family's need, including Will and Kate, for divine help, guidance and wisdom in their role of upholding our faith and their lifelong service of others.

Commitment to pray for the Queen and her heirs is a responsibility for Anglicans, as is praying for Anglican primates, archbishops and bishops in our public worship. Our prayer book liturgy has a high view of praying for the world and the church. Getting the liturgy "right" will mean reclaiming our ownership of praying regularly, publicly and confidently for those in authority in both the world and the church.

Eunice Holford
Tamworth

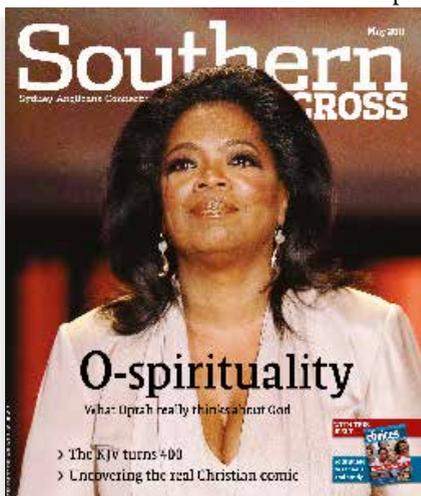
Two comments about our current 'schmerVICES'

HOW we say things is as important as *what* we say. Great biblical truths are verbalised in our meetings but they are often spoken without much conviction or appropriate feeling, with the result that the spoken words are at odds with the truth that is being proclaimed. They are just words, without much meaning.

We are being taught as much by what is *done* in our meetings as by what is *said*. When the meeting is so informal there is little discernible structure and 'anything goes', what does this convey? That it does not really matter what we do when we meet together? Holy Communion is trimmed to a bare minimum — no longer of great significance for us, then? When prayers are just words and there is no sense that we are addressing God himself, what does this say about how we should approach God? What does it say about God?

At the least, we are not making use of the opportunity to model to the congregation biblical ways of relating to God. At the worst we are sending mixed messages or giving the wrong impression.

Coryn O'Nians
Carlingford



ERRATA

In the *Choices* supplement published with the May edition of SC, in the 'Young Missionaries' article, Macarthur Anglican School was incorrectly referred to as Macarthur Anglican College.

Also, Mamre Anglican School should have been included in the 'Anglican Schools' section of the Schools and Colleges Directory.

Letters should be less than 200 words

Email:
newspaper@anglicanmedia.com.au

Fighting fit at fifty

FIFTY years ago this month, a group of Sydney Anglicans helped put together the first edition of *Southern Cross*.

It looked vastly different to the paper of today – less than half the size, with fairly mundane photos and every clergyman's titles in full. Annual subscriptions (at 23 shillings) were advertised as “The ideal Christmas gift” alongside ads for everything from robes to church insurance to the Home Mission Society.

It's almost unrecognisable, from the outside, as the same *Southern Cross*, with early covers including a grainy photo of the then Archbishop of Canterbury, Dr Arthur Michael Ramsey and a picture of Broughton's Chair (with no-one in it).

Sydney was a very different place in 1961. Most churches were full and immigration from anywhere other than the mother country had yet to make a real difference to the make-up of our congregations.

In the third issue of *Southern Cross* is a story headlined “Our warmer approach to immigration”. It talks of making newcomers to Australia feel welcome and the outreach provided by the Diocese's immigration chaplain, the late Ralph Fraser — yet the immigrants discussed are from England and every face in the accompanying photo is undeniably Anglo-Saxon.

But some things never change, no matter how much time has elapsed. *Southern Cross* began just two years after the first Billy Graham Crusade in Sydney and, while there was no diocesan Mission, there was constant encouragement to be clear about the truths of the gospel and share them, and hold to the teaching of the Bible. Each issue had a missionary article — the first appropriately entitled, “I have begun to follow Jesus and I will not turn back”.

Issues were covered then, as now, including care for the aged and youth, the

work of women and chaplaincy ministry to those in need. Even letters and clergy moves were in place from the first issue, as were thoughtful missives from whoever was Archbishop of Sydney.

The first issues of *Southern Cross* provide a clear snapshot of who we were, overseen by an editorial panel that included future archbishops Marcus Loane and Donald Robinson.

What, I wonder, will future generations of Sydney Anglicans deduce from *Southern Cross* in 2011? Hopefully the prayer of Archbishop Marcus Loane on the paper's 30th anniversary in 1991 will continue to be answered in its future: that “God will continue to guide and bless it in the service of his people”.

Happy birthday, *Southern Cross*.



Reader's essay of the month

Principles in practice

As our liturgy story from April continues to provoke letters and debate, PHILIP COONEY reflects on liturgy's true purpose and how to keep it alive in our modern culture.

LET me say from the outset that I am a supporter of liturgy. I think this has more to do with what I see are the principles and purpose that lie behind liturgy than my age or level of education.

The first principle is to proclaim the gospel of Christ. The accompanying purpose is that all will be convicted of sin, turn in repentance and seek forgiveness through trust in the death and resurrection of Christ. The second principle is to enable the people of God to offer praise and prayer to their Lord and to speak words of encouragement and edification using the language of Scripture. The purpose is to fill the minds of believers with the truth of the Bible. The third principle is the gathering of God's people around his word. The purpose is to acknowledge our fellowship with the people of God from Mt Sinai to the New Jerusalem who have been called by God to come together to worship and to learn from him.

How do these principles and purposes work out in practice? Just as the tabernacle may be thought of as a physical representation of the gospel, Cranmer's prayer book services are a liturgical presentation of the gospel.

The psalms and songs chosen for regular use, including Psalm 95, Psalm 100, the Song of Mary and the Prayer of Simeon all contain references to the gospel of salvation found in Jesus Christ. They also explain the

purpose of meeting together: to offer praise and worship to our creator and saviour, to hear his voice and to spur one another on to love and good works. Psalm 95 begins with a call to praise, a statement of salvation and then an encouragement to each other not to ignore the Lord's teaching but to take it to heart in humble obedience.

In some ways it seems very hard to get around the three elements of prayer, praise and teaching in a formal Christian gathering. Whether it's an established denomination or a community or house church, these elements seem to be common factors.

Yet there are meetings of Christian people where Jesus is never specifically mentioned, or where the praise of the congregation — rather than the reading and expounding of the word — is the preferred means by which God is encountered. There are meetings where the language and content of the teaching and the prayers have more in common with pop psychology than the gospel. And yes, there are meetings where the written liturgy is rattled off with such a lack of enthusiasm, conviction or, possibly, understanding that anyone looking in from the outside may well question the sincerity of the speakers and the power of the message being conveyed.

Yes, we need to address our creator and speak to each other in words that have meaning for us. We have the promise that the Holy Spirit speaks to the Father for us in our

weakness and ignorance (Romans 8:26). We also know that mere words, however lofty, will not gain us any special favour with God (Matthew 6:5-7). So the level of language is not necessarily an issue. What is important is listening to our Lord and speaking the truth in love to one another.

In the midst of a culture that idolises the new and where literacy is in a state of digital transformation, it is heartening to know that rote learning or repetition has re-emerged as an authentic teaching device. Perhaps our forebears knew a thing or two, after all.

If change or variety is desired, it can be done while holding to the principles, purpose and practice of true liturgy.

Back in the 1990s I was encouraged by an assistant minister to take up a challenge given to students at Moore College to devise liturgies based on a book of the Bible. I did this, following Cranmer's structure, for a number of books, when these were the subjects of a sermon series. The aim was not to replace the prayer book but to follow its practice of having Christians not only read and hear the word of God but to make it part of their thinking, speaking and singing.

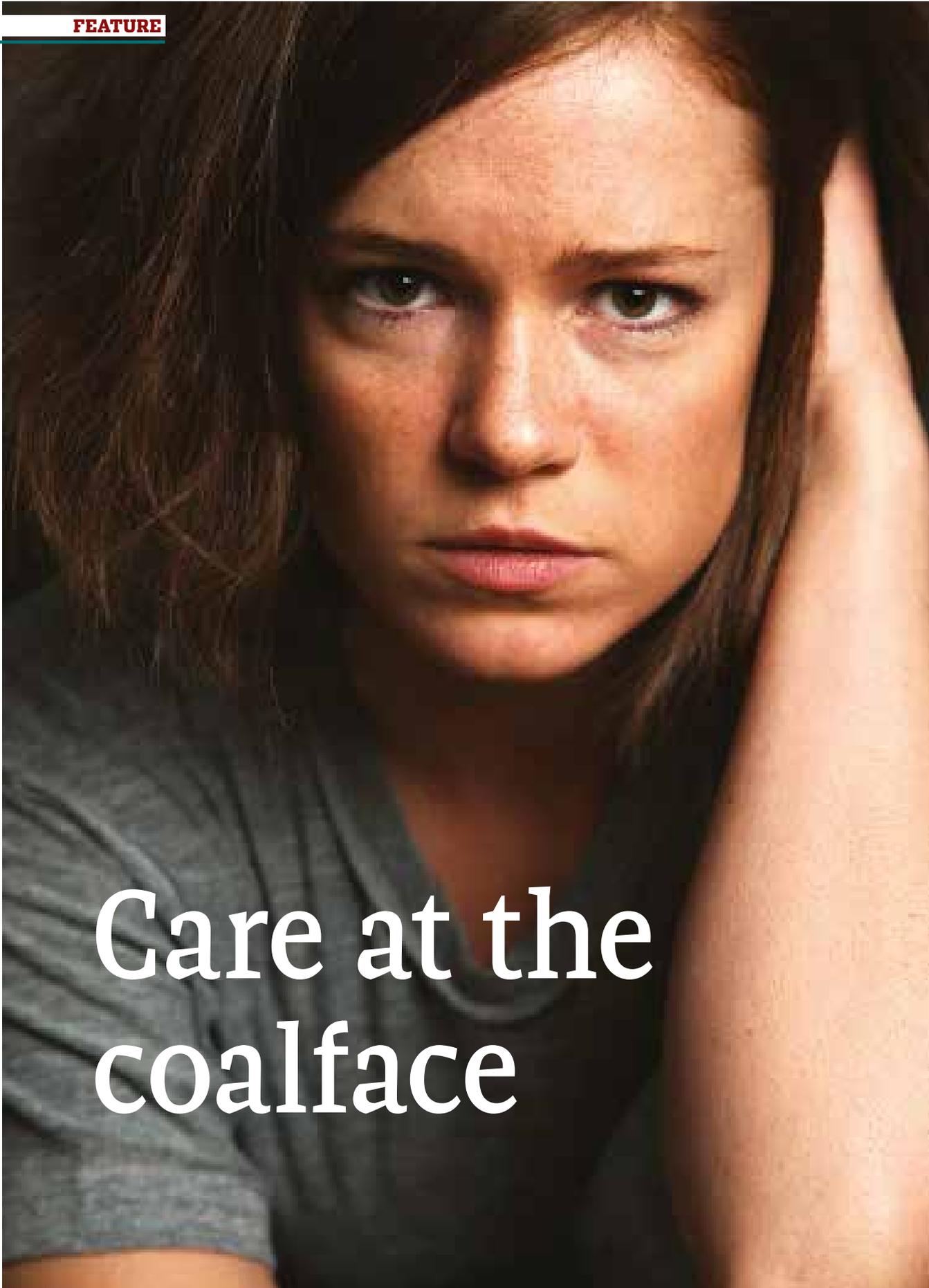
Related reading

Moore College's Andrew Shead looks at the psalms and their place in our worship.

READERS'ESSAYS

We would like to encourage readers to submit well-considered essays in response to issues raised by *Southern Cross*.

Please email your (700-word maximum) submission to: newspaper@anglicanmedia.com.au



Care at the coalface

As Anglicare farewells its most recent CEO, JIM WACKETT takes a look at how the Diocese's community service arm is readying itself for the future.

ONLY a couple of years ago Nora (not her real name) was at her wits' end — overwhelmed by life, distressed and depressed.

"I was living with an abusive man," she says. "I had been degraded, abandoned — and he would waste our money, stay out drinking and then come home to abuse me, telling me how selfish I was. I lived this way for 13 years with low self-esteem and self-loathing. I knew I had to get help, especially for my children."

Nora contacted Anglicare's family support program in her area and was immediately struck by the kindness of those she came into contact with. "I didn't realise there was so much support and solutions available to me. I had options and that was important for me to know. I didn't feel trapped any more... I learnt that [things] could change.

"I attended TAFE last year and completed my Year 10 certificate [aged 46] and, this year, I applied to do an Assistant In Nursing course for Aged Care Certificate III. I recently finished this course and passed. The day after I finished... I attended my first job interview in 30 years and I got the job.

"When things get you down, don't be afraid to reach out. Sometimes we just need a bit of support, someone to believe in us while we go through that rough patch when we can't believe in ourselves."

Nora's story is just one of thousands that could be told across the Sydney Diocese, as Anglicare Sydney works through almost 150 programs of care to provide one of the Diocese's largest and most visible ministries.

Challenged as to its role by the introduction of the Diocesan Mission a decade ago, the organisation has bounced back to become an engine room through which parishes can connect meaningfully with their communities.

At the end of this month Peter Kell will retire from his position as CEO of Anglicare Sydney. Since 2004 Mr Kell has overseen an amazing period of growth and consolidation for the Diocese's community service arm and now, more than ever, Anglicare is seen as an essential partner in our area's life and mission.

"I feel incredibly blessed to have had the opportunity to serve an organisation like Anglicare," Mr Kell says. "I am more conscious than ever before of God's great leading and his provision. Anglicare has been used by God to bless the lives of many thousands of families throughout the Sydney Diocese. This has been a powerful demonstration of mercy to the people of our city and an adornment to the gospel of Jesus Christ."

When the Diocesan Mission began in 2002, Anglicare's church planting and support role was devolved to the regions. So what sort of contribution could a community service organisation make to a Mission that committed parishes and diocesan organisations to 'glorify God by proclaiming our saviour the Lord Jesus Christ in prayerful dependence on the Holy Spirit'?

Coupled with a genuine concern about the 'social gospel' championed in some quarters, Anglicare chose to invest time and energy into

understanding the nature of Christian care rooted in the gospel of Jesus Christ and what distinguished the ministry of reconciliation from the ministry of mercy. While the ministry of reconciliation seeks to address the spiritual need common to all people, the ministry of mercy is the meeting of felt needs through deeds. The two have distinct and separate outcomes but are not disconnected.

Mr Kell articulated this challenge well in his 2009 Richard Johnson lecture:

“The liberal churches lost their great motivation for mercy in the gospel understanding of costly grace. The material need felt by some may have been met but the spiritual need common to all went unmet. Many conservative churches lost a great outworking of the gospel in deeds of mercy. The spiritual need common to all may have been met for some but the material need felt by some went unmet for many.

“The calling upon Christians to exercise their spiritual gifts in Christ’s service has seen men and women in liberal churches with the spiritual gift of teaching and evangelism and a gospel heart for the lost viewed with suspicion and, if we are really honest with ourselves, those in conservative churches with the spiritual gift of mercy and a gospel heart for the poor likewise viewed with suspicion or concern.

“But the Bible challenges both positions. The Bible is unequivocal about the primacy of the gospel and its claim upon the individual. It is also unequivocal that gospel-shaped

“Christians are not to be gospel-focused or mercy-minded; Christians are to be gospel-focused and mercy-minded.”

Christians be remarkable for their involvement with and concern for the poor.

“Christians are not to be gospel-focused or mercy-minded; Christians are to be gospel-focused *and* mercy-minded.”

This approach links what Anglicare does today firmly with Anglicanism’s evangelical roots — the work in the UK of the likes of William Wilberforce and John Newton in the 18th and 19th centuries and, in Australia, of R.B.S. Hammond in the mid-20th century.

When Anglicare celebrated its sesquicentenary at St Andrew’s Cathedral in 2006, Archbishop Peter Jensen reflected in his address on the importance of having a diocesan organisation that undertook gospel-inspired mercy ministry on behalf of, and in partnership with, Sydney Anglicans:

“The worship we offer God through Jesus Christ, the sacrifice of doing good and sharing with others, has led us to band together in fellowships such as Anglicare Sydney,” he said. “Through Anglicare Sydney... Christians can exercise community; speak up for the stranger; counsel the needy; welcome the lonely; connect people to one another; draw near to the sick and those in prisons. It is, and must be, a spiritual work — it is motivated by the gospel of Jesus Christ, it understands the real needs of the community through the wisdom of the gospel of Jesus Christ; ultimately, it adorns the gospel of Jesus Christ.”

The impetus to better articulate the nature of Christian care grew out of the renewing of Anglicare’s vision and mission in 2006

and the introduction of a strategic plan which included organisational goals around Christian identity and the public articulation and promotion of the gospel. Two other areas of development were an increased focus on research-based advocacy (see next page) and a reinvigorated approach to parish partnerships.

Darren Farrell, the team leader of parish partnerships, says, “It is a privilege and joy for our team to partner with churches to strengthen their response to vulnerability in their congregation and wider community.

“Recently it has been particularly exciting to begin working with Mission Areas to help them understand community needs and how to bring the gospel into those different contexts. We have also been developing training resources for students at Moore College to help them when they minister to people who are particularly vulnerable, such as those who are homeless.”

Mr Farrell says the role of parish partnerships is to provide churches with a greater understanding of community needs as well as the resources to reach out and care in ways that are effective and biblical.

“In this sense we are missional as we seek to strengthen churches’ capacity to bring the gospel into the collective life of their communities,” he says.

The past two years has seen a resurgence in parish partnerships, with more churches partnering with Anglicare in prayer, finances and the provision of community services.

For example, Mr Farrell says, a program

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Christian care

With an enhanced research and advocacy agenda and 100 per cent growth in social and community services over the past six years, Anglicare has become a leading public commentator and service provider. This has led Anglicare and the Diocese to define what makes Christian care distinctive.

“Anglicare is motivated and equipped for all we do through the gospel of the Lord Jesus Christ — we are firmly committed to honouring and glorifying Jesus”, says CEO Peter Kell. “Christian care is not complicated. It is about loving others as God has loved us in Christ, serving the poor and marginalised as Jesus commands us to and upholding the integrity of all people as created in God’s image.

“Christian care is about being obedient to God. It is the fruit of the gospel and a practical outworking of faith in Jesus. If you don’t care for the vulnerable, don’t speak up for the downtrodden and turn a blind eye to suffering you are disobeying God’s call to live as part of his kingdom.

“In this sense, Christian care is transformational because it addresses physical, emotional and spiritual needs while looking to Jesus as Lord. It is deeply practical and enormously generous.”

Christian care also extends to the character of advocacy, with Anglicare committed to integrity in word, as much as in deed.

“As we journey with people through their vulnerability, we are compelled to represent their needs to Government and the community. As we care Christianly we must speak Christianly; holding the Government and community to account for how the vulnerable are treated, with grace and firm conviction.

“Whether it be provision of quality aged care, family support services or advocating for investment in stable and affordable housing, Christ’s love for all people compels us to stare down apathy and speak up for those who can’t speak for themselves.”

As Mr Kell nears the end of his time as CEO, he is encouraged by Anglicare’s re-energised focus on Jesus and trust in God’s word.

“Anglicare is focused on what’s important — we trust God’s word, love Jesus and seek his glory in all things. By God’s grace, this renewed vision and energy will show our community that Jesus really is Lord of all.”

« from previous page
for older parent carers run at St John’s, Ashfield is meeting practical needs in that community while also building new relationships. The recent opening of an Anglicare counselling and emergency relief service at St Hilda’s, Katoomba, counselling at St Swithun’s, Pymble and mental health services at St John’s, Maroubra are other examples of how Anglicare is helping parishes meet practical local needs.

Says Mr Farrell: “We want to see more and more people find new life in Jesus. But we can’t do that sitting behind closed church doors. There are serious and urgent needs in every community and Anglicare is

excited to help churches meet people in the complexities of their lives.”

One of the goals Anglicare set for itself in 2006 was to be an informed Christian voice speaking for those who have no voice, influencing public policy and ensuring justice for those who are materially deprived, marginalised and socially excluded.

Research on the plight of carers, challenges faced by African refugees, emergency relief clients, cost of living pressures on low-income households and the need to better support children with disabilities and their families have all influenced policy at state and federal level; and helped bring about better outcomes for the marginalised and socially excluded.

This approach to advocacy has been uncompromisingly Christian and has meant Anglicare has, at times, had to swim against the dominant cultural tide — such as when the organisation advocated strongly last year to maintain the child-focused nature of the NSW Adoption Act rather than amend it to satisfy the perceived right of same-sex couples to undertake unknown adoptions of children.

However, the quality and integrity of Anglicare’s programs and the evidence-based approach it brings to addressing issues in the community mean that governments increasingly respect what the organisation says and its input is regularly sought on the formation of public policy.

The renewed approach to parish partnerships has also increasingly seen Anglicare become not simply a provider but a facilitator of Christian care in partnership with local churches seeking to reach out, connect with and serve their communities.

Anglicare’s role as a conduit through which parishes can better connect with their areas was also seen during Connecto9, when food drives for Anglicare became a means by which Christians interacted with hundreds of families in their communities.

Understanding and articulating the nature and distinctiveness of Christian care was a key outcome of the first organisational strategic plan under Peter Kell. This has continued under the subsequent strategic plan, with the emphasis shifting towards a better understanding of what this means in practice and in partnership with local churches.

When he leaves Anglicare at the end

of June, Mr Kell’s legacy will have been to maintain and enhance Bishop Barker’s original vision of an organisation capable of vital work beyond the resources of individual congregations but, ultimately, in close partnership with them; to see gospel-based mercy ministry remaining relevant, vital and effective well into the 21st century and to see Anglicare as an essential partner in the life

Anglicare’s history

Established in 1856 as the Church Society by Bishop Frederic Barker, Anglicare’s first role was the establishment and support of new parishes in Sydney and the Illawarra during a period of rapid change and growth in the colony of NSW. Bishop Barker’s vision for the Church Society was that it would be “capable of vital work beyond the resources of individual congregations, but ultimately in close partnership with them”.

The organisation branched out into assisting the poor and marginalised in the 1890s as a result of the depression in that decade. While maintaining its parish support role, the organisation became the Home Mission Society (HMS) in 1911 and grew its welfare and social programs during the Great Depression and in the years following World War II under Archbishop Howard Mowll.

With the introduction of a new regionalisation in the diocese in 1996, the official responsibility for the planting and support of new congregations was passed from HMS to the new regions under their bishops. However HMS’s support for parishes, particularly in the area of cross-cultural ministries, would continue, as well as assistance with the training and equipping of parishes to play a part in the society’s role as a provider of emergency services in the wake of natural disasters.

HMS changed its name to Anglicare in 1997.

and mission of the Sydney Diocese.

This growing role was summed up by Archbishop Jensen in his 2009 Presidential Address to the Synod: “[Anglicare] sees itself as an activity of our Diocese... It wishes to be theologically sound and gospel-oriented. For many years it has never been closer to the parishes than it is now. It provides a permanent opportunity for us to declare and to be active in the community around us, to say that we are not withdrawing, not retreating, not becoming a sect. We belong to Sydney; we belong to its history; we belong to its fabric; we belong to its people and we intend to serve our neighbours openly and without cease. That is who we are.” **SC**

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A well-made half-century

As *Southern Cross* celebrates its 50th anniversary this month, HUGH CHILTON looks back at the publication in its infancy.

AT 18 mostly black-and-white pages, heavy on text and with a rather ordinary picture of St Andrew's Cathedral on the cover, the first edition of *Southern Cross* (pictured top right) wasn't much to look at. However the new magazine, which first appeared in the Diocese in June 1961, has proved a vital conduit for Sydney Anglicanism ever since.

In that first edition, Archbishop Hugh Gough expressed his excitement at the new venture, writing: 'I believe that this new magazine can fulfill a very real purpose in drawing the Diocese together in closer unity by providing useful instruction in matters to do with our Christian faith and practice and also in giving information concerning the life of the Church here and elsewhere'.

Attempting to unify Sydney Anglicans around their beliefs was something *Southern Cross* did right from the outset. Like many other evangelical magazines, it had a mix of news and teaching from within and beyond Sydney. Diocesan news had a homely and familiar air: accounts of clergy trips (often to 'the Homeland'), annual gatherings at Gilbulla, obituaries, missionary appointments and Synod reports.

A stronger degree of distinction existed between the clergy and the laity, with very few articles by the latter and names such as Loane, Reid, Robinson and Kerle dominating the pages. Added to this point of difference were the advertisements, sure to make any contemporary designer cringe:



heavy on text, light on pictures and with such captivating slogans as 'Wurlitzer organs give inspiring tones during hours of reverence'.

Joking aside, the serious business of teaching the Bible and addressing diocesan priorities were key concerns

of the early *Southern Cross*. Serialised Bible studies and answers to tough questions of faith and conduct were frequent features. Special issues appeared from late 1962 on topics such as the Christian family, manpower, 'What are people reading?' and — frequently repeated — the Reformation. One cover story was even dedicated to Thomas Cranmer!

Some issues received more debate than others. Unsurprisingly, new styles of church music proved a regular point of critique. Concerned about the 'poor' tunes and 'weak' arrangements of the Billy Graham songbook, the Rev Peter Newall warned of 'trying to be more evangelical than the New Testament'. The writer of Ecclesiastes might have felt vindicated: 'what has been will be again'!

The world of 1961 was undoubtedly more black and white than ours, divided along lines of ideology, race and gender. Anxieties over communism, decolonisation and the genuine threat of nuclear war were manifest in almost every issue. However, it was also a world increasingly eager for change. Within the worldwide church, this spirit of reform — sometimes called 'a new Reformation' — was most palpable in hopes for the disintegration of denominational divisions and

re-engagement with the Roman Catholic Church. Sydney Anglican leaders faced such enthusiasm with cautious interest, concerned to identify the points of no compromise. Much ink and energy were spent on clarifying the nature of worldwide Anglicanism and the place of evangelical dioceses within it, arguably at the cost of thoughtful engagement with the seismic social change of the time.

And yet, the gospel continued to be proactively proclaimed as humanity's only hope of salvation. Calls for evangelistic campaigns, the training of more men for the ministry and the challenge to individual Christians to live, pray and speak of the lordship of Jesus were paramount in the magazine's pages. Fifty years on, we should give thanks that some things never change.

SC

Hugh Chilton is writing his PhD at the University of Sydney on Australian evangelicalism in the 'turbulent 1960s'.



Southern Cross covers: (from top) June 1961, June 1971, June 1981, June 1991 and June 2001.

SC's first exciting years

Warwick Olson, who was editor of *Southern Cross* for most of its first decade and beyond, congratulates SC on the milestone. He guided the publication through a format change and established a publishing house and public relations functions which grew into the Anglican Media of today. He remembers SC articles were avidly read by many who had been converted only a few years before at the Billy Graham crusade.

"We advocated a better use of the media by the diocese which of course helped communicate with new Christians," he says. "I'm just glad it's been able to be used as a vehicle for promoting the gospel and encouraging people to get involved in ministry. I'm grateful it has continued. It's one of those things which could easily go in a cost-cutting exercise. There were a couple of occasions when that nearly happened and I fought hard for it. I think it is remarkable that it's remained in place for 50 years."

National Director

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Sing to the Lord a new song

but make it an
old new song, please



ANDREW SHEAD looks
at the psalms and
considers what happens
when we sing them.

MANY — perhaps most — of us are in congregations where the psalms are heard less than they have ever been heard in the history of the church. When did they become optional? Did we drop them out of principle, or carelessness? Either way, we need to consider whether or not it matters that so few of our new songs are old.

WHAT IS SO SPECIAL ABOUT THE PSALMS?

The Hebrew title of the book of Psalms means ‘praises’. And, perhaps more than in any other part of Scripture, we are conscious in these psalms of the human voice of the authors, of men and women pouring out their hearts to God, giving expression to every conceivable emotion in every possible life situation.

But the psalms are not just outpourings of human words. They are only in the Bible at all because they have become God’s word to us, divine speech, and it’s one of the things that makes these praise songs completely unique: they are, at one and the same time, our words to God and his words to us.

What sort of words are they? According to Psalm 1:2, they are words of *law*, a word that here means something close to ‘instruction’. The psalter is God’s instruction book, whose words promise to sink in and root you deeply in righteousness and fruitfulness of life.

As well as instructing us and making us wise for salvation, Psalms is a book of *prophecy* — a book that speaks of Jesus. As Jesus himself said, “Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44). It is significant that the New Testament writers left us so few psalms of their own. The way they use the psalms suggests that they didn’t think they needed to write many new songs — the psalms as they stood were already a Christian hymnbook.

WHAT HAPPENS WHEN WE USE THEM TOGETHER?

God speaks to us in the psalms by giving us words with which to praise him, words that speak of what he is like and what he has done. The frequent appeals by the psalmists for God’s people to join in (Ps 34:3, 35:27 etc) are now addressed to us. Through Christ, who is our David, we are able to use Psalms as our book of *praises*. And as we praise God with his own words, they penetrate deep into us and become our words, helping to shape who we are.

This is why the psalms have always played such a central role in the gathered worship of God’s people. For Thomas Cranmer, who shaped the Anglican pattern of church during the Reformation, our gatherings were to be characterised by ‘the continual course of the reading of Scripture’. The foundational means by which God speaks to us should not be the sermon as such, but the systematic, public reading of Scripture. And it should principally be the public reading of that same Scripture by which we speak back to

God in prayer and praise. In Psalms God has given us a book full of his own words, that we might say and sing them back to him whenever we meet together.

No wonder Christians have felt they must justify using freshly composed songs. Songs are indeed justified, in the same way that expositions of Scripture are justified over and above simple Bible reading. To sing songs in church but not the psalms is like having preaching but not Bible reading. Much of contemporary Evangelicalism has abandoned orthodox practice at this point — and the fact

FOCUS QUESTION:

When singing psalms do we speak to God or does God speak to us?

that we are blind to this is hard to account for, except in terms of a cultural capitulation to the cult of musical entertainment.

WHAT MESSAGE DO THE PSALMS PROCLAIM?

In a word, they proclaim the gospel. Their main theme is the universal reign of God and his Messiah. In the words of Psalm 2,

I will proclaim the LORD's decree:
He said to me, 'You are my son;
today I have become your father.
Ask me, and I will make the nations
your inheritance,
your possession, the ends of the earth.'
(Psalm 2:7-8)

The psalms paint a rich and complex picture of the Messiah. Sometimes he is set before us in his full humanity. 'What is man that you are mindful of him,' asks the psalmist, 'yet you have made him a little lower than the angels' (Psalm 8:4-5). The way God incorporates humans into the heart of his creative purposes tells us something very profound about him and ultimately it points to the most profound embrace of weakness God ever made: to clothe himself in the form of a suckling infant crying in a Judean stable. And so the New Testament uses Psalm 8 to reflect on Jesus' humanity:

In putting everything under human beings, God left nothing that is not subject to them. Yet at present we do not see everything subject to them. But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone.
(Hebrews 2:8-9)

The psalms bring us a Messiah who is not only human but who suffers. The untriumphant and distressed king of David's laments is at the centre of this portrait:

Show grace to me O LORD,
for I'm distressed.
Wasted away with vexation are my
eyes,

my throat and my belly.
For exhausted in sorrow is my life
and my years in sighing.
Failed in iniquity is my strength,
and my bones, wasted away.
(Psalm 31:9-10)

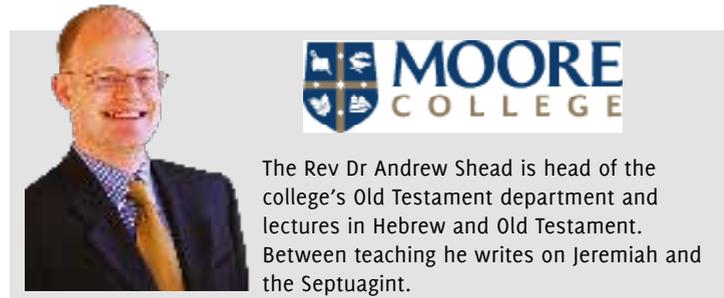
This weak, oppressed king, who trusts in God regardless, foreshadows the Son of Man whose triumph came through suffering and faithful death.

Gradually, however, we begin to encounter more psalms that point us not to Jesus in his past sufferings but to Jesus in his present exaltation. The famous Psalm 110 points us to Jesus today, risen and ruling, seated at God's right hand. Its opening line is the New Testament's most-quoted Bible verse: 'The LORD says to my lord, "Sit at my right hand until I make your enemies a footstool for your feet."' It was this psalm that gave the apostles their teaching on Jesus' exaltation to the right hand of God and his eternal, royal priesthood. Colossians 3:1 is just one example of many allusions to it: 'Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.'

HOW DO THEY GET THEIR MESSAGE ACROSS?

Each psalm tells a gospel-shaped story about some aspect of who God is and what he has done in Jesus. And the psalms tell us these stories in poetry. Poetry is not exactly an efficient way of communicating information but it has two great benefits. First, it slows us down. It forces us to read and reread, to ponder, to use our imagination. And secondly, it has the power to engage our spirits and minds with great immediacy. It can create a world for us in which we are challenged to see, feel and understand differently.

We don't have to sing the psalms, because saying them — if the leader has thought long and lovingly about how to do it — is already an expressive, a dramatic, even a musical, experience. Of course, singing them would be great but contemporary settings of the psalms themselves (rather than songs based on the psalms) are very rare. By all means, let our musicians begin to write; but it is far more important that we think hard with our service leaders about what we might do to turn routine and plodding recital of the psalms into adventures of the imagination, of creativity, of senses come to life. Our task is to bring the gospel alive through the psalms so that the congregation can re-experience it together as we tell God what he has done (which is praise).



The Rev Dr Andrew Shead is head of the college's Old Testament department and lectures in Hebrew and Old Testament. Between teaching he writes on Jeremiah and the Septuagint.

SING THE LORD'S SONGS

As we read and absorb the whole variety of the psalms, they catch us up into the life of the Messiah and, by accompanying him on his journey of suffering and glory, we enthrone God on our praises. That we sing together is very profound, for as we praise God using the words he has given us to praise him with, we join the Son in his praises and they accompany our praises into the Father's presence.

We gather together in church to be met by God and to meet him together, shoulder to shoulder, bound together in the unity of the Spirit into one body, drawing near to the Father through his Son, our human and divine king. Songs don't get much newer than that.

SC

For further thought and discussion:

- Isaac Everett, *The Emergent Psalter*, 2009.
- Sons of Korah, *Sons of Korah Music Book*, crsonline.com.au, 2004.
- Laurance Wieder (ed.), *The Poets' Book of Psalms*, 1995.



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Don't worry, be faithful

As ethics classes continue in the Scripture timeslot in NSW schools, SANDY GRANT considers the reasons why we need not be anxious about the effect the classes might have.

IT seems almost impossible not to be concerned when the parents of children in NSW public schools choose to send their kids to classes promoted and run by the St James' Ethics Centre rather than to the Special Religious Education (SRE) classes we know can change their lives with the gospel of Jesus.

Yet with that in mind, here are four reasons why I think we shouldn't worry.

1. GOD IS IN CONTROL

If God places an open door before his people,

no-one will be able to shut it (Rev 3:8). On the other hand, if God allows a door of opportunity to close, then no amount of kicking from us is going to get it back open. Of course, let's keep praying for open doors to deliver biblical education, such as SRE has been doing in NSW for so long.

More theologically under this point, I note (e.g. from Romans 13) that all governments ultimately only exist by God's establishment, even though they are imperfect. In this case, the NSW Parliament has duly passed legislation to permit ethics in the SRE timeslot and we should accept the Government's policy. Being in a democracy, we can certainly express our concerns over, and even campaign for, a change in policy and its implementation, as many have done with ethics. But we must respect the Government's decision and never forget that God is in control.

2. COMPETITION IS GENERALLY A GOOD THING

If you run a café and a Starbucks opens up down the street, you know you've got to lift your game. You've got to ensure your waiters are friendlier and your coffee is fresher and so on.

That's what's happening with SRE. For years we've known we need to do our best to improve as teachers of Scripture. But sometimes it wasn't seen as a high priority. The kerfuffle over the new competition provided by ethics has made us see just how critical it is and so standards of SRE teacher training and accreditation are being raised. For example, record numbers (well over 200!) attended the Anglican Youthworks training day at the start of this year in Wollongong.

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VALE

The Rev Desmond Russell Egan died peacefully on May 10. Born in 1935, Mr Egan trained for the ministry at St Francis' Theological College in Brisbane in the late 1950s then moved to the Bathurst Diocese to begin his ordained ministry.

He held curacies in Wellington and Dubbo before becoming rector of Cumnock, north of Orange, in 1965. For the decade after 1969 he moved north-west of Parkes as the rector of the parish of Trundle with Tottenham. In 1979 Mr Egan was called to the Sydney Diocese, to the parish of Canterbury with Hurlstone Park, where he ministered for more than 15 years — until his retirement in 1995.

That's got to be a good thing for the kids in the SRE classes.

3. SOME ETHICS TEACHERS WILL BECOME OUR ALLIES

Some people were using the idea of an ethics class as a 'stalking horse' aimed at getting SRE out of schools altogether. But others genuinely want the ethics option. Presumably some parents and citizens will start teaching ethics and discover they really like the course and so will be great advocates, alongside SRE teachers, when those enemies of any spiritual and moral formation (if I can put it that way) in our schools try again to get rid of Scripture.

I hope the ethics providers will value the timeslot provided and will work with us to ensure the SRE/ethics timeslot is preserved. After all, the teaching of ethics in primary schools

has been going on for years, through SRE classes!

4. WE HAVE AN ENDURING MOTIVATION

As Paul wrote in 2 Cor 5:14, "Christ's love compels us, because we are convinced that one died for all..."

For years it has been God's love in Christ Jesus that has seen hundreds and thousands of volunteers give up their time to teach the children entrusted to us the great truths of the Bible. It's not only a positive motive; it's also the truth! The deep motivation, love and sincerity of our teachers and volunteers is a powerful force — one that has been acknowledged even by non-Christians.

SOME QUESTIONS ABOUT ETHICS

For those of you involved in local public school P&Cs, here are some sensible questions you could be ready to ask your principal and at the P&C, if the possibility of providing ethics is being discussed.

Of course make sure you are friendly and welcoming to the possibility and people involved, given what I said above. Look at Proverbs 15:1 and note the importance of gentleness there, rather than getting stirred up in anger.

Here are my suggested questions:

(i) Will my local school leadership give an undertaking never to allow reading, private work or homework (the sort of options permitted in non-SRE/non-ethics) to be seen as a waste of time? It was so wrong that people opposed to SRE were able to get away with this argument. In any other setting, parents are uniformly supportive of kids doing private reading and homework!

(ii) Will my local school leadership ensure that SRE providers have equal opportunity alongside ethics to inform parents about what occurs in their SRE strands? It is not fair that in some cases schools give an informal leg-up in terms of promoting or featuring ethics.

SG

Sandy Grant is the senior minister at St Michael's Anglican Cathedral in Wollongong. He first taught SRE in 1994, three classes in a row, with the largest class being 45 students!

MOVES

STUDENT ministries director at St Paul's, Castle Hill, the Rev Martin Kemp, is moving to the parish of Darling Street in Rozelle and Balmain East as assistant minister.

MR Rob McPaul has become chairman of the NSW & ACT branch of the Church Missionary Society.

Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT AS AT MAY 17, 2011

- Auburn (St Philip's)
- Earlwood
- Helensburgh and Stanwell Park
- Hoxton Park
- Lalor Park and Kings Langley
- Merrylands
- Moorebank
- Doonside
- Sutherland

DIOCESAN GRIEVANCE POLICY AND PROCEDURE

In October 2010, the Synod of the Diocese of Sydney adopted a Grievance Policy and Procedure for dealing with allegations of unacceptable behaviour by clergy and church workers in parishes.

The policy is due to commence on 1 July 2011.

The purpose of the policy is to provide an opportunity for persons to deal with allegations of unacceptable behaviour in a timely manner encouraging reconciliation, repentance and the need to seek and respond to God's wisdom. For this purpose "unacceptable behaviour" means bullying, emotional abuse, harassment, physical abuse and spiritual abuse as these terms are understood in the code of canon law for clergy and pastoral workers, faithfulness in service.

The policy does not deal with allegations of sexual abuse, child abuse, criminal conduct or professional misconduct. These matters should be referred to the Professional Standards Unit by reporting sexual or child abuse on the Abuse Report Line 1800 774 945 and other matters to (02) 9296 1614.

In adopting the policy, the Synod has indicated a commitment to ensuring that allegations of unacceptable behaviour are handled seriously and sensitively and dealt with promptly, fairly and effectively. The Synod has also affirmed that faithful Christian leadership sometimes involves clergy and church workers offering counsel, making decisions and taking other actions with which some people disagree and which may, on occasions, even offend. The Synod recognises that quality Christian leadership which builds respect and care is necessary for Christian discipleship and the growth of our churches and, of itself, should not give rise to allegations under the policy.

The full text of the policy can be obtained from www.dio.org.au under "For Synod & Standing Committee" and then "Reports & Resources". Any enquiries about the policy should be directed initially to the Diocesan Secretary at gs@sydney.anglican.org.au.

Bishop Glenn Davies
Chair of the Policy Implementation Committee

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Children's Bible	City	Fri 22 July
Apologetics	Hoxton Park	Fri 22 July
1 Corinthians	City	Mon 25 July
Practical Pastoral Care	City	Tue 26 July
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Theology for Everyday Life	City	Wed 27 July
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We are looking for a pastor who is excited and gifted in discipling, training and equipping God's people. They will be part of the senior staff and have specific oversight of how ministries across all our congregations:

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- Ministry: identifying, equipping and mentoring God's people for works of service

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96778133

Applications close: 30 June 2011 Commencement date: Mid to November 2011

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River River Anglican Church (RRAC) is an evangelical Anglican church in Newcastle and part of The Anglican Diocese of North Queensland. We are a young and growing church planted in 2006 by a team of people committed to the authority of the scriptures and the centrality of Jesus Christ and his crucifixion.

We have now grown to the point where we need our first full time Minister. Our prayer is for a godly man who is gifted in expounding preaching, counselling and in bible teaching. This is an exciting opportunity to further the Kingdom in North Queensland and to be part of a growing community of gospel minded people in this beautiful part of the world.

If you would like to find out more about RRAC and this position, please contact The Executive at executive@rrac.com.au or 04252 09478 and visit our website at www.rrac.org.au

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A job description is available from the Rev Stephen Edwards, chaplain@kings.edu.au, ph: 9858 6414.

Applications including a full curriculum vitae and the names, addresses and telephone numbers of three referees should reach the Chaplain at the address below no later than Monday, 15 July 2011.

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LOCATION | Foundation Bookshop, 33 Western Road, Castle Hill

SATURDAY, June 11
EASTERN SUBURBS REGIONAL CMS PRAYER MEETING
LOCATION | St Matthias' Anglican Church, 471-475 Oxford Street, PADDINGTON | 10am-12pm

SATURDAY, June 18
DIVORCE RECOVERY WORKSHOP
THIS workshop will look at what the Bible says about divorce and how you can pray with, encourage and support people who are going through or have gone through divorce. Speakers include the Rev Dr Michael Jensen, Genevieve Cribb and Canon Christopher Allan. \$20. For bookings call 0407 910 238 or email brichards@sydney.anglican.asn.au
LOCATION | Golden Grove, 5 Forbes Street, Newtown | 1.30pm-5pm

FRIDAY, June 24
CMS FRIDAY FELLOWSHIP
SPEAKER: Mark Groombridge
LOCATION | Level 5, 51 Druitt St, Sydney | 10.30am-12pm

SATURDAY, June 25
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LOCATION | Summer Hill and Ingleburn

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SATURDAY, July 2
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LOCATION | St Philip's Church, 3 York St, Sydney | 11.30am

THURSDAY, July 7
KJV 400TH ANNIVERSARY
MOORE College is holding a conference to celebrate the 400th

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SPEAKERS include: Prof Mark Strauss (Bethel Seminary San Diego, Committee on Bible translation), Prof Diane Speed (Sydney College of Divinity), Dr Greg Clarke (Bible Society), Dr Michael Jensen and Dr Greg Anderson (Moore College). \$40 includes all lectures, morning tea and lunch (\$25 for students and non-workers)
FOR more information and to book visit www.library.moore.edu.au or call (02) 9577 9897
LOCATION | 2-16 Carillon Ave, Newtown | 9.30am-4pm

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FOR more information visit www.youthworks.net/events/twistaway2011
LOCATION Port Hacking Outdoors & Conference Centres

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Appin's 200th birthday

LAST month the parish of Rosemeadow with Appin, south of Campbelltown, helped the small town of Appin to celebrate its 200th anniversary.



On May 22 the town crier, Brit Morrison (pictured), a member of Appin Anglican Church, welcomed thousands of people in commemorating the occasion.

The Rev Luke Collings, assistant minister at Rosemeadow with Appin,

had the opportunity to give a short address to the assembled crowd.

"I thought about what a Christian would say about a town existing for 200 years," he said. "It's a time to thank God from whom all things come. I also wanted to encourage some humility and to bring a Christian perspective to the celebrations."

In the weeks leading up to the celebration, tours of Appin's St Mark the Evangelist Church were conducted. Congregation members had the opportunity to show people in the town that their Anglican church, while historical, is an active part of the local community.

"In Appin there is a view of the church as an institution that has been there for a long time," Mr Collings said. "The congregation was able to share with the community what we at Appin Anglican are doing and our hopes for the future."

Mr Collings hopes that the church's involvement in the celebrations will encourage the community to think about God's place in their lives.

"It's important for us to recognise all the blessings God has shown to us, particularly this year which has been fraught with disaster," he said.



A Macarthur Easter

Joe Wiltshire (left) interviews David Mansfield.

FOR the third year in a row churches in the Macarthur region came together on Good Friday for the Macarthur Easter Convention.

Held at the Ingleburn Community Centre, this year's event was called 'Greatest Comebacks'. The 200 attendees heard from David Mansfield and Andrew Barry about Jesus' comeback and how we can make a comeback with God.

The Rev Joe Wiltshire, senior minister at St Barnabas', Ingleburn, is the driving force behind the convention. He believes it is crucial for the Macarthur region to host conferences like this one.

"The Campbelltown area is the funny

country cousin of the diocese," he says. "There are a lot of small but good churches in the area. We wanted a forum that would get bigger speakers to the region. It's also a great way to get Christians together so they can see that they're not alone."

More than 10 churches took part in the convention and, according to Mr Wiltshire, if it continues to grow at the current rate it will have to move to a larger venue within two years.

"The response has been great," he says. "I was speaking to one guy and he said: 'Wow, wow, I wasn't expecting much but I'm putting it in the family diary for the next few years.' It's been really encouraging."

PHOTO: Ben Gilholme

PHOTO: Scott Webster



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Date: 19 to 21 August 2011
Location: Youthworks Port Hacking Conference Centre
Price: Adults from \$169 (early bird until 14 June), high school \$69, primary school \$49, younger kids free
Details: www.youthworks.net/events/twistaway2011 or 02 8268 3322



youthworks

And God said, "Let there be children"!



DURING the Easter school holidays, St John's, Campsie held its first Easter kids' club in many years.

After running a trial kids program before Christmas, church members expected that with a bit of advertising they would get 30 or 40 children coming to the Easter program. God had other plans: the average attendance over the four days was 74.

"God really blessed us," says assistant minister the Rev Omar Anheluk. "Everything worked perfectly. It rained when we were setting up on Monday but for the rest of the week the weather was just perfect. If it had rained we wouldn't have been able to accommodate all the kids inside."

The theme of the week was The

Amazing Race, with the children going through the journey of Exodus.

Mr Anheluk says that 80 craft kits had been prepared with the expectation that only half would be needed and the other half would be used in 2012. However, the 80 kits were just enough for the unexpected influx of local children.

Volunteers from St John's as well as

other surrounding churches assisted during the week, ensuring that there were plenty of leaders to take care of the kids.

As a large portion of children who attended the event were from non-English speaking backgrounds the leaders ran a program that was heavy on visual learning as well as storytelling.

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PHOTOS: Charlie



An early post-war group of child migrants arrive in Sydney, 1947.

The secret that never was

As a new film about the British child migration scheme hits our screens this month, ALAN GILL recalls speaking to those involved — and separating truth from fiction.

IT has been said that Britain is the only country to have “exported” its children. It’s an interesting thought, hinting at trafficking and other unpleasant practices.

The film *Oranges and Sunshine*, and the DVD which will surely follow, will be welcomed by many people, though probably not by the churches and religious charities likely to face renewed publicity over their role in the child migration schemes.

On a positive note the film is historically accurate, giving a well-deserved accolade to the English social worker, Margaret Humphreys, around whom the script revolves. I have personal knowledge of her strength and resolve, facing even death threats as her work on behalf of the migrant children began to bite.

A weakness in the film is its seeming support for the widespread (but false) assumption that child migration was, throughout its 60 years of history, some dark secret about which religious and secular government agencies deliberately remained mum.

It was no “secret”. People just forgot about

it or considered it unimportant. Arrivals of Barnardos and Fairbridge children were, in the early years, routinely featured in the local press and sometimes on cinema newsreels; likewise the huge post-war influx of children into Christian Brothers’ and other Roman Catholic institutions in Western Australia.

In Sydney itself Barnardos boys were hired to form human arches at first nights of cinema and theatre shows, while older girls might become domestics in rectories and north shore homes (there was a certain social cachet in being able to announce that you had “staff”).

Child migration ceased, other than the Big Brother scheme for migrant youths, in 1967. It was not “banned”, nor did it end abruptly. It just fizzled out through lack of interest. Media people, it seems, have short memories. I “discovered” child migration, by accident, in the 1980s — largely, but not entirely, because of rumours of physical and sexual abuse. I also discovered that the definition of “orphan” was somewhat flexible, meaning any child in institutional care, whether permanent or temporary,

for whatever reason. Moreover, many had parents who were not only still alive but had been lied to (as had the children) about family circumstances.

Oranges and Sunshine covers these aspects faithfully, along with the buck passing which occurred when a journalist such as myself asked questions about legal and moral responsibility. I recall a Keating-era government minister, on hearing my English accent, telling me sharply: “It’s your people, the Brits, who sent them out. They’re the ones you should be questioning.” I had the same result, in reverse, from a British junior minister: “It’s the Australians who ill-treated them”... etc. The religious charities completed the triangle, blaming both federal and state governments, while painting themselves as “carers” performing a much-needed humanitarian role.

The cynical modern view puts a curse on all three houses. The Britons involved were “callous” administrators who saw Australia as a convenient dumping ground for unwanted kids. Australians, in turn, are accused of taking a similar “don’t care” attitude, seeing the incoming boatloads as

simple cannon fodder for a White Australia.

In defence of the mother country I feel obliged to say that in the era of which we are speaking (roughly 1911 to 1967) the British professional and middle classes sent their own children to boarding school at seven or eight (I was one of them), so to send children to Australia — particularly if perceived to be in the child's interest — would have appeared little different.

Oranges and Sunshine makes no attempt to act out or recreate scenes of physical or sexual abuse, daily orphanage life or why the abuse occurred but does so effectively by hearing former migrants tell (toned-down versions of) their stories. A disturbing puzzle, not tackled by the film, is the apparent relationship between religion and extreme punishment. For instance, at two former orphanages which I visited regular beatings of both boys and girls, quite sadistic in their intensity, were held after Sunday services in the room which doubled as a chapel.

It is now widely recognised that physical and sexual abuse occurred in virtually every institution of “care” in which children were placed. Anglicans come out of it relatively well: the Church (while showing some involvement with the Fairbridge Farm School at Molong, near Orange) encouraged fostering and was officially more concerned with the welfare of Australian-born children.

Easily the worst orphanages and institutions were those run by the Roman Catholic religious orders — though, even here, exceptions occur. The context of the time argument is often raised in their defence: for example, a caning for talking after lights out might be acceptable in 1951 but not in 2011. This argument is specious... I am thinking of girls who wet the bed and were made to parade in front of smirking onlookers with the wet sheet above their head.

Some smaller denominations, notably the Salvation Army with its heavy work ethic, saw migration as a cure for poverty and “idleness”, which led to sin. Sadly, some of the worst abuse occurred in Salvation Army homes, with uniformed officers (one of whom later took his own life) as perpetrators.

To give balance it should be noted that many of the children raised by the Salvos

I recall a Keating-era government minister, on hearing my English accent, telling me sharply: “It’s your people, the Brits, who sent them out”.

had been through the courts and the homes relied largely on charity for their daily needs. A retired officer told me how she had visited market stalls appealing for cast-off vegetables and doorknocked local homes to acquire used toothbrushes so the children would have elementary dental “hygiene”. The same retired officer put forward the opinion: “I loved the children, all of them, but some were just bad”. Indeed one, she said, had tried to kill her while being bathed.

During my own research I discovered that memories and experiences shared by one group of people can be very different to those held by another. At the NSW Fairbridge Farm School and the Christian Brothers’ notorious Bindoon WA orphanage I found old boys who considered their former principal as a monstrous beast who “should have been locked up” and others who considered him as saintly.

A Fairbridge old boy related, almost dreamily, his recollection of the long-time school head, Frederick Woods, physically a giant of a man, swimming up and down their open-air pool with a small boy hanging on to each finger. David Hill, probably the best known old boy, described a cricket match during which a fast ball struck “Woodsy” squarely on the knee. “He just rubbed it briefly and carried on.”

In contrast, an old girl — the school had both sexes — told me how on a seaside excursion she had seen a small boat and seized it, intending to “row to England”. The reaction of “Woody” was to lift her off the ground, swing her around the top of his head “like a propeller” and throw her several metres away on the sand. My informant bears the emotional scars to this day.

A “folk” story about Bindoon, still talked about in Western Australia, could be called the “ballad of Keaney’s eggs”. Because of his busy schedule Brother Paul Keaney, the principal, would meet important people in his office before breakfast. At one such meeting, attended by several VIPs, a small boy rushed in, telling Keaney his boiled eggs were getting cold. Keaney dismissed him airily but the boy returned five minutes later, insisting on serving the great man his two eggs, which he had kept warm by placing them in his pocket.

The story was spread as an example of the love and esteem in which the orphanage principal was held. The true story was very different. I tracked down the boy, now in his sixties, featured in the affair. He told me that, had the eggs been cold, Keaney would have (after the guests’ departure) flung him against a wall or thrashed him within an inch of his life.

The Bindoon orphanage has a somewhat unique pedigree in that it was built largely by the children themselves. A photograph briefly shown in *Oranges and Sunshine* shows the (highly dangerous) flimsy scaffolding used by the 10- and 11-year-old builders. Some years ago I raised the issue of the child builders with the nonagenarian Monsignor who had held responsibility for post-war Catholic child migration. He said he knew about these work practices and thought the exercise was “good for them”.

Such blinkered attitudes as this, still held long after the original event, are hard to swallow. A grievance of many former child migrants is the social abuse associated with being categorised as an orphan.

Yet it should be mentioned that even in “bad” stories there is good that emerges. A man raised at an orphanage in Newcastle said the custom was to give each child a small gift (perhaps a bar of chocolate or trinket saved from a cracker) on his or her birthday. My informant, however, did not know his birthday so went without a gift. A young nun, newly arrived and not having acquired the soured attitude of older members of her community, saw the boy crying on his bed and came to console him.

On learning the reason she left the dormitory and returned with a box Brownie camera and took his photo. When the film was developed she wrote the date it was taken on the back of a print and gave it to him saying, “From now on this is your birthday”. In adult life my friend spent years trying to locate the woman he calls “my angel”. He now believes she has died or left the order.

Alan Gill was for 23 years the religious affairs writer for The Sydney Morning Herald. He is the author of *Orphans Of The Empire, a study of child migration*.



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Hard tales of Britain's lost children

ORANGES AND
SUNSHINE
RATED M

JUDY ADAMSON

MOST people will have heard, at some level, stories about boys and girls who were sent to Australia (and other countries) by the boatload from Britain with the promise of a better life. Dramas such as *The Leaving of Liverpool* have aired the issue before, while abuse scandals surrounding the care of some of the children have made headlines for years.

In *Oranges and Sunshine* we see the story through the eyes of English social worker Margaret Humphreys (Emily Watson). In 1986 she stumbles upon the vast child migration scheme when Charlotte, a woman desperate to find her roots, tells Margaret she was brought up in an orphans' home and shipped off to Australia as a girl. Does she have family? What's her birthdate? She doesn't know.

Margaret is incredulous — but when another woman in one of her support groups tells a similar story about her brother Jack (Hugo Weaving), Margaret begins to investigate. To her shock she discovers Charlotte's mother is alive and there are records of her marriage six years after Charlotte was sent to Australia.

So begins Humphreys' campaign to find

out the truth behind the boat trips and help others in the same situation as Charlotte. If the bulk of what was told in this film wasn't true it would be hard to believe but the real-life Margaret and her husband Merv — also a social worker — are still reconnecting children with their families 25 years later.

While kids were sent around the Empire for decades, there was a major push into Australia after World War II to reduce pressure on overflowing British orphanages and boost our population with appropriately white children. Some organisations took proper care of their kids but others treated them as virtual slaves, didn't clothe them adequately or protect them from harm — and in some cases were the perpetrators of dreadful abuse — all while governments essentially washed their hands of responsibility. In late 2009 Kevin Rudd apologised to those sent here for wrongs they suffered; two months later former British PM Gordon Brown did the same.

It would be easy to go overboard in retelling these stories but director Jim Loach has paced his action very carefully. There are reasoned responses rather than table-thumping hysteria, even amid scenes where Margaret

is demanding attention with her passionate belief in the cause. The story, clearly, is to speak for itself — as it does when a radio announcer challenges Margaret with her use of the word "outrage" to describe the forced migration and Margaret calmly provides a select few details to underscore her point.

In addition, as Margaret's work takes up more of her time, there is no major bust-up with Merv or the kids, who are supporting her all the way. They all want her home when she's helping others in Australia but we are spared clichéd slamming doors and accusations.

This intentional understatement can work against the film; you sometimes feel detached from what is happening. There are moments when grief, revulsion or anger come to the surface but these are usually at times when Margaret is feeling them — particularly when she is overwhelmed by what these middle-aged men and women have told her, or when she wants governments to be accountable. Sometimes you're right there with her; sometimes it's hard to stay involved.

Having said that, Emily Watson expertly balances toughness with compassion as Margaret (although I refuse to believe anyone is that considerate all the time). Other performances by the mainly Australian cast are excellent. Hugo Weaving is damaged, gentle and lost as Jack, while David Wenham as the prickly Len still manages to extract compassion with his matter-of-fact tales of life at the notorious Bindoon home in WA. There are strong cameos from Geoff Morrell and Tara Morice, and other stories told in passing that are genuinely heart-wrenching.

Given these revelations you would think confrontation or retribution is needed but the film doesn't go there. Perhaps it is expected that we know enough about the cases that have come before the courts, so therefore Margaret's reaction and feelings are what we need to focus on. She's there in place of us.

Like her, you will be affected by the lives of these people — you want them to heal and be whole — but what's ultimately more important is ensuring safeguards are in place to protect children now and in the future. Also essential is searching our own hearts to ensure we are not turning a blind eye to wrongs being done, or treating the powerless in our community with disregard. **SC**

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