

Southern CROSS

JULY
2014

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

WALKING IN THE LIGHT

PORNOGRAPHY, HURT AND RENEWAL

- + Generous or money loving?
- & When we get it wrong

WALKING IN THE LIGHT

COVER

Society's attitude to pornography influences what's on our TVs, what's in books and magazines – and it's in our churches, too. How do we walk in the light in a world of porn?

NEWS

- 3 Sydney
- 10 Mission
- 12 Australia
- 13 World

COMMUNITY

- 14 Essay of the month
- 16 Letters
- 18 Changes
- 19 Archbishop writes

FEATURES

- 20 Walk in the light
Finding our way in a world of porn.
- 26 Moore
Think we're generous? Think again.

LIFE

- 28 Positions vacant
- 29 Classifieds
- 29 Events

CULTURE

- 30 Book reviews
Tactics for Teen Ministry and Stand Strong.
- 32 Movie review
Belle et Sébastien

Missed June *Southern Cross*?
Download it here:
sydneyanglicans.net/southerncross

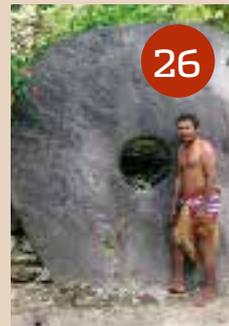
“ Jesus’ life and death show us that real love is invested love – courageous and self-sacrificial. ”

Luke Davie

6



PHOTO: Centenary Institute/
Katherine Finch



Southern CROSS JULY 2014

volume 20 number 6



PUBLISHER: Anglican Media Sydney
PO Box W185
Parramatta Westfield 2150
PHONE: 02 8860 8860
FAX: 02 8860 8899
EMAIL: info@anglicanmedia.com.au

MANAGING EDITOR: Russell Powell

EDITOR: Judy Adamson

ART DIRECTOR: Stephen Mason

ADVERTISING MANAGER: Kylie Zahra

PHONE: 02 8860 8850
EMAIL: ads@anglicanmedia.com.au

Acceptance of advertising does not imply endorsement. Inclusion of advertising material is at the discretion of the publisher.

SUBSCRIPTIONS: Garry Joy

PHONE: 02 8860 8861
EMAIL: subs@anglicanmedia.com.au
\$44.00 per annum (Australia)

PRINTED BY: Pegasus Print Group

Brighton preaches Freedom

NICK GILBERT

THE TEAM AT BRIGHTON-Rockdale Anglican Church have been working on new approaches to outreach in their area, including the development of a new program designed specifically for the kind of people who live locally.

The senior minister at Brighton-Rockdale, the Rev Steve Bryan, says his assistant minister, the Rev Marcus Druitt, developed the course, called Freedom, to try and create an evangelistic program with a particular cultural awareness.

"The course covers things like freedom from rituals, freedom from guilt and shame, and those sorts of topics," Mr Bryan says. "We ran it most recently in May-June, and we did it off the back of an event held by the local Migrant Resource Centre. They're running a series of lectures, if you like, on world religions, and we said we'd co-ordinate the Christian one, and we invited an Orthodox priest and a Roman Catholic priest to participate. We wanted to be a part of it, and also invite people to Freedom from that."

Mr Bryan says the event with the Migrant Centre was a success, but flow-on into the church's programs was much more problematic.

"About 100 people came to that event, and of those, none of them came to Freedom," he says. "So it was a really successful event in terms of people coming, and being able to talk to people and connect with them for the first time, but the flow-on didn't work. We ran Freedom the next week in the same place and at the same time, but still couldn't get anyone along from the big event."

Mr Bryan says while the event was successful in itself, he no longer thinks it is effective as a way to invite people to other church programs, at least in his area.

"Really, most of the people who have come to Freedom have come because of personal connections, because someone they know has invited them," he says. "Previously we've doorknocked and letterbox dropped, and this time we had a big event. People would come to the event because it was advertised as 'The real meaning of Easter', so these are people who are interested in Jesus already. We therefore hoped some would be interested in discussing it further."

"Marcus had a number of really good conversations with people on the night, and we'd hoped some might come along to Freedom, but no-one turned up. So it's really difficult, at least in our area, unless you know the person yourself, to get them along to things."

However, Freedom has been an ongoing success, with people coming to Christ as a result of the church's outreach ministries. Each Freedom series is run with a focus on a particular demographic or relational group, in order to cater for the different people who live in the area.

"We've run Freedom three times now, and we've generally had between five and 15 non-Christians come along," Mr Bryan says.

"Part of it also goes through *Two Ways to Live*, and there's a heavy gospel focus throughout the course. After Freedom we tend to run a six-month Bible study through Luke's gospel which we call 'Living Free'. That's all resulted over the last six months in four people coming to Christ."

MOORE COLLEGE SUNDAY

AUGUST
03



















what triggers your prayer?

Tell us in churches during Moore College Sunday on August 3. Find out more at mcs.moore.edu.au



Tributes for “great servant”

A THANKSGIVING SERVICE FOR Margaret Rodgers AM, a former principal of Deaconess House and a prominent figure in the Diocese of Sydney for more than 40 years, has been told she was “a great servant of Christ and a servant of his church”.

Deaconess Rodgers suffered a heart attack and died on May 31.

Archbishop Glenn Davies paid tribute, describing Dss Rodgers as “a scholar of significant intellect” and “for many years the leading laywoman of the Diocese of Sydney. She [also] made her mark... on the national Church and the Anglican Communion as a whole”.

Retiring from her position as Archbishop’s media officer in 2007, Deaconess Rodgers had previously been CEO of Anglican Media, served on the Social Issues Committee, Standing Committee, General Synod and various other boards and committees. She was principal of Deaconess House from 1976 to 1985.

“Moore College owes a considerable debt to Deaconess Rodgers,” said principal, Dr Mark Thompson. “The college has lost a very dear friend.”

Dss Rodgers was research officer for General Synod for nine years, filling a key media role at 1998’s Lambeth Conference of world Anglican bishops. She was also heard on Radio 2CH over many years.



Servant: Margarget Rodgers with her AM. PHOTO: Rob Tuckwell Photography

Four months ago she was made a Member of the Order of Australia (AM) for “significant service to the Anglican Church of Australia through governance and representational roles, and to ecumenical affairs”.

Said Archbishop Davies: “Margaret was passionate about women’s ministry and particularly the order of deaconesses, eschewing the need

to be ordained herself as she was also passionate about lay ministry and provided the Diocese with a model of reason, compassion and servant leadership.

“A warrior for Christ, not ashamed of the gospel and not afraid to confront those with whom she disagreed, but always with a winsome smile and a heartfelt

desire to see Christ honoured.”

The Archdeacon for Women, Kara Hartley, said, “Margaret was passionate for women to be mobilised for ministry... she was tireless in her support and encouragement of women seeking to serve the Lord”.

After a private funeral, friends and former colleagues gathered a week later at St Andrew’s Cathedral to hear tributes about her impact on her local congregation, the Diocese, the Australian church and the media.

“Margaret built a solid platform for the future of Anglican Media, but her legacy really was her character,” Anglican Media CEO Russell Powell told the congregation. “Journalists remembered her graciousness, which commended the gospel.”

The CEO of Deaconess Ministries, Dr Karin Sowada, spoke of Dss Rodgers’ major contribution to diocesan committees while Anglicare’s Dr Andrew Ford paid tribute to her as a fellow member of the Social Issues Executive.

“She had an astute insight[into social issues] and was able to speak not with a shrill Christian voice that is judgmental, but with a voice that takes on board what we are called to do,” Dr Ford said. “Not as ‘We are the church, we have a right to be here’ but rather ‘We are the church and we have good to do here’.”

Researcher in Queen’s honours

AS A YOUNG DOCTOR, WARWICK Britton undertook mission work in Nepal, a move that might have stopped a promising medical career in its tracks.

Instead, the work he and his wife did for the United Mission in Nepal kindled an interest in the study of tuberculosis and leprosy. And last month Professor Britton, a member of St James’, Croydon, was made an Officer of the Order of Australia (AO) for distinguished service to medical research as an academic

and immunologist, to humanitarian and public health improvements for the people of Nepal, and to the community.

He still visits Nepal regularly, assists a leprosy mission in India and works in a number of other developing countries through the Centenary Institute.

Other Sydney Anglican honourees include Catherine Barker – a member of the parish of St John the Evangelist, Gordon – given the Medal of the Order of Australia

(OAM) for service to the community through literary societies. Larry Bolitho of St Paul’s, Carlingford was given an OAM for service to local government, and to the community.

The late Mrs Evelyn Byron was awarded an OAM for service to the community, particularly through the parish of Hunters Hill.

Betty Robertson of the parish of St Luke’s, Concord and Burwood received her OAM for service to the community of Concord.

In the military section, Anglican

Army chaplain Robert Sutherland, senior assistant minister at Gordon, was awarded a Conspicuous Service Cross for outstanding achievement as chaplain of the 1st Intelligence Battalion.

The citation read: “Demonstrating his professionalism and initiative, he developed resilience and measures to heal the spiritual wounds of combat soldiers, sailors and airmen of the unit during a period of unprecedented operational tempo and pressure.”

New presbyters celebrate

ORDINATIONS HAVE TAKEN PLACE across Sydney to make 30 new presbyters. The ordinations were part of a new move to acknowledge the achievements of candidates, even though they might not immediately become rectors.

The three orders of clergy are deacons, presbyters (sometimes known as priests) and bishops. Deacons are often assistant ministers and, in order to be in charge of a parish, they must be in presbyter's orders.

In recent years, ordinations to the presbyterate have been carried out when a candidate was first appointed as a rector. However Archbishop Davies believes this practice needs to change.

"It makes more sense to ordain men not simply when they actually became incumbents of a parish, but once they have been discerned as possessing the requisite gifts and skills to become a rector," he says.

Candidates must indicate their desire for ordination to the presbyterate and complete a two-year program before they are considered for ordination. From March to the end of May, 30 men were ordained throughout the five regions – the most recent service led by Bishop Ivan Lee at St John's Cathedral, Parramatta.

For the Rev David Yung, the youth and young adults minister at St John's, the night was significant. "It was great, good to have so many people, and to be a part of the service," he says. "It has been very supportive and encouraging."

Mr Yung has a lot on his agenda from now on. "I'll be looking a lot at how to reach the youth of Parramatta, and also thinking about how to reach more Chinese around the Diocese," he says.

Archbishop Davies says the threefold order, starting with deacons, must be understood correctly.

"The diaconate, in the words of *The Book of Common Prayer*, is referred to as the 'inferior' office," Dr Davies says. "This is not because of any inferior quality of ministry, but because the deacon's ministry



Presbyters pose with the Rev Chris Moroney from MT & D, Bishop Lee and St John's, Parramatta rector the Rev Bruce Morrison.

is entirely circumscribed by the presbyter to whom he is licensed." This assistant role extends to duties such as baptism and the Lord's Supper, where the deacon "assists" the presbyter in the exercise of his ministry.

"The deacon does not function independently of the presbyter to whom he is licensed," the Archbishop says. "However, when the deacon becomes a presbyter, his ministry is an exercise of his eldership in its own right."

Another of those ordained by Bishop Lee at Parramatta, the Rev Peter Wood, is pastor of the Ropes Crossing Church at St Marys and says ordination is a significant recognition.

"I'm probably in a slightly different situation to a lot of the guys here in that I'm leading a church plant, so it's some formal recognition for that sort of thing on the part of the Diocese," he says. "It's been good to have people who've been supporting and praying for the work we've been doing over a long time to come and celebrate."

Even if the ordinands are still working as assistant ministers, the Archbishop believes they should now be treated differently. "The college of presbyters is an ancient and valued concept and I would assume that a rector would

not only continue to train his assistant presbyter to become a rector of a parish in the future, but might, for example, confer extra

responsibilities – involvement in parish council matters or leadership of a congregation within the parish," he says.



Lifestyle Manager

ARV is recognised as one of Australia's largest providers of aged care services, with over 2400 employees in a multi-site structure.

We are looking for an experienced and qualified Lifestyle Manager who will be responsible for quality, compliance, innovation, implementation of best practice and monitoring of outcomes.

Reporting to the General Manager of Care Services you will co-ordinate a multidisciplinary approach to the implementation of personal activity and lifestyle plans for all residents in our Residential Homes.

You will lead the ongoing change program within ARV's new model of care – Rhythm of Life for all

ARV/2014

aspects of lifestyle. Principles of Montessori, person centred care and quality of life outcomes will drive the evidence-based programs.

A tertiary qualified professional in a relevant health or aged care degree is essential and experience in Aged Care and dementia is highly desirable. We seek a person who is enthusiastic and committed to providing best practice care and support to our residents, families and other staff members.

ARV – reaching out, enriching lives, sharing the love of Jesus.

To apply for this role please go to www.arv.org.au/jb

Real love

SOCIETY TEACHES US TO CARE for ourselves first but by the end of this month more than 4100 youth from churches and schools across the Diocese – and beyond – will have chosen to do the opposite, in Jesus' name.

Called Take Love, the campaign is led by Anglicare Sydney and Fervr, and is a rebranding of the successful Light Up The Streets project that, for the previous three years, encouraged Christian youth to focus on a disadvantaged group in the community.

"Take Love revolves around two main things: we want to see young people knowing what love means and how to love others in a Christian way, and also start to think about how to love those in our community who are disadvantaged," says Take Love's co-ordinator for Anglicare, Luke Davie.

"We don't want to give young people a new problem each year to 'solve' but show them there is a lot happening out there, and what can you do to love anyone in your

community and your world?"

Each group that registered for the campaign was asked to host an event, and Anglicare provided a resource kit including a video of real life stories, a Bible study and social media content.

Mr Davie says they were also asked to pray for a particular group of asylum seekers or displaced people around the world. "We're praying they will know God as a true place of refuge, and that he will give them hope and a future," he says.

Dianne Davies (right), wife of Archbishop Glenn Davies, is a strong supporter of Take Love, and notes that "asylum seekers and refugees are society's vulnerable. They need to be treated with dignity and compassion and made to feel a part of our local community."

Mrs Davies has been impressed by the passion, commitment and strong social conscience of people who are participating in the campaign. "It's a great encouragement to older or mature Christians to see



a generation of young Christians actively caring for people and wanting to take God's love to those who need it most," she says.

Interestingly, of the 100-plus groups that signed up for Take Love, about 10 per cent are from overseas – the US, the UK and Africa – which took Mr Davie by surprise.

"We didn't put 'country' on the registration form because we were assuming all the groups would all come from within Australia," he says. "One young adults group in Florida has said how excited they are to run it. I guess we learn about things happening in different countries, so if they're keen and they're learning about what's going on over here in relation to asylum seekers, that's great."

Anglicare hopes Take Love will be a turning point in many young people's lives, when they decide to live a life that reflects the love God has poured out on them.

"Jesus' life and death show us that real love is invested love – courageous and self-sacrificial," Mr Davie says. "We can show this love each and every day by loving our neighbour as ourselves."

The Take Love campaign also includes fundraising for the work Anglicare does with asylum seekers. To donate or find out more information about the campaign, go to www.takelove.com.au

Anderson to be NT bishop

DR GREG ANDERSON HAS BEEN elected the sixth Bishop of the Northern Territory. The board of electors chose Dr Anderson (right) to replace Bishop Gregory Thompson, who became Bishop of Newcastle at the end of 2013.

Dr Anderson has been head of the Department of Mission at Moore College since 2007. He has a long-standing interest in the Aboriginal church and Northern Territory ministry, working there as a CMS missionary with his wife during the 1990s. As well as training indigenous leaders at Bible college, Dr Anderson was indigenous ministry development officer for the Diocese of the Northern Territory.

The Bishop-elect said he and his family were "grateful for the prayers of many as we look forward to the new situation. The Territory has a



rapidly growing population with many challenges, and also many opportunities, including opportunities for Christian ministry.

"The situation of the indigenous churches is precious – people whose traditional culture is thousands of years old, and who are thinking hard about what it is to be both

Aboriginal and Christian. A particular opportunity for Territory ministry is for people from different cultures to read the Bible together and be open to how God can correct our own culturally shaped blind spots through hearing one another's perspective of what God is saying."

Moore College principal, Dr Mark Thompson, called the appointment "very good news for the Anglican Church of Australia" – but expressed sadness at Dr Anderson's departure from the college. "Greg is a godly and gifted teacher and pastor," he said. "We are very sad to see him leave the college since he has made a terrific contribution as the head of Department of Mission and [has been] a vital member of the community.

"However, his love for the Northern Territory and indigenous people in

particular is well known, so it is no surprise that he should be elected bishop... We will continue to pray for Greg, Annette and the family as they prepare for this very important ministry."

Archbishop Glenn Davies said he was "delighted" by the election. "This is an excellent outcome following a long and protracted process which makes the decision worth waiting for," he said. "Greg has a very good knowledge of Aboriginal culture, deepened by his groundbreaking study of their music.

"Greg is an able expositor of God's word and a compassionate pastor of God's people, whose intellectual acumen and missionary heart will be a blessing to the people of the Northern Territory".

Dr Anderson's consecration date is yet to be announced.

A conscious, conscience choice

BY JANE LANE

Investing in the world's most powerful and profitable companies is the best way to grow your wealth.

But what if you're a conscientious investor? What if you care about the people and the planet that your investments support?

Well, you can still grow your wealth. You just need to invest in companies that are good for you, the planet, and the people who work for them.

That's why we've created the **Anglican Ethical Super**. It's the only superannuation fund in Australia that screens out companies that are bad for the world.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

It's the best way to grow your wealth, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

Investing in the world's most powerful and profitable companies is the best way to grow your wealth.

But what if you're a conscientious investor? What if you care about the people and the planet that your investments support?

Well, you can still grow your wealth. You just need to invest in companies that are good for you, the planet, and the people who work for them.

That's why we've created the **Anglican Ethical Super**. It's the only superannuation fund in Australia that screens out companies that are bad for the world.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

It's the best way to grow your wealth, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.



Anglican Ethical Super

It's the only superannuation fund in Australia that screens out companies that are bad for the world.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

It's the best way to grow your wealth, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

So you can invest in the world's most powerful and profitable companies, while also supporting the people and the planet that your investments support.

Invest wisely.
With a clear conscience.

*Well done, good and faithful servant!
You have been faithful with a few things;
I will put you in charge of many things.*



Anglican Ethical Super

Call 1300 364 364 or visit www.anglicanethicalsuper.com.au for more info. www.anglicanethicalsuper.com.au
See us at our partner financial advisers or contact us directly around the globe.

Your super should work for you. Not the other way around.

The ethical superannuation choice
for thoughtful Anglicans.

Long-distance partnership

THEY LIVE 11,800 KILOMETRES apart but the bond between the communities at All Saints', North Epping and Ilula Anglican Church, Tanzania is strong and growing.

In line with North Epping's mission statement "to impact the world with Christ's love", the church began a partnership through Compassion in 2011 with an Anglican church in Ilula, 200 kilometres south of Dodoma.

The rector of All Saints', the Rev Roger Green, says because Compassion is "child-focused, Christ-centred and church-based" it was the perfect opportunity to build a partnership and "make a contribution in a very different and remote part of God's world".

"Ilula is a small, poor, rural town where many people struggle to gain regular employment," he says. "Our church members have sponsored children in Ilula at the Anglican and Lutheran Compassion development centres... I think at last count we were up to 74 children. I would love to see it one day reach 100!"

Over three months All Saints' members raised \$20,000, which replaced two unsafe toilets at the Anglican development centre with a new amenities block that has 12 toilets and a large water tank. Funds have also provided electricity in four classrooms, and desks and chairs for the Lutheran centre.



All Saints' kids display "loom bands" they made to give to children in Ilula, with Merryn Gibbons and rector Roger Green.

The partnership has been embraced by the whole church, with four children sponsored through contributions from the playgroup, Sunday school and youth group. Last year the youth group held a party for Dani – their nine-year-old sponsor child – on his birthday, to raise awareness and funds.

In September, a group of 14 All Saints' members aged 18-74 will travel to Tanzania for two weeks – first to Ilula, then to another partner ministry at Munguishi Bible College.

The trip's co-ordinator, Merryn Gibbons, says, "A letter from a sponsor makes an enormous difference to these children, but

to actually visit them is such an opportunity to express our, and Christ's, love... and for them to feel valued when their circumstances teach them otherwise. It will also give us an opportunity to further understand their culture and learn about sensitive ways we can help them in the future."

Moore's future focus

IT'S A WELL-KNOWN DIOCESAN address – No.1 King Street, Newtown – but a hub of Moore College now stands empty in preparation for demolition and the construction of a \$20 million teaching centre.

"It's actually happening – this is the first step," says college principal, the Rev Dr Mark Thompson. "The administrative staff are in new premises in the renovated White Horse building [a former pub the college has owned for some decades], and over the next

weekend the library books are being taken to a building down the street.

"Our plan is to start knocking down the building the day after the academic year ends in November, to get all the noisy demolition work done over the long vacation. But you can't move the staff in November because of student exams, so it's all being done now."

The new six-storey centre will include a two-floor library, faculty offices linked by a common room, student services, many more study

and tutorial spaces as well as additional offices.

With donations, plus extra funds from the Diocese before the GFC struck, the college has raised \$13.6 million so far – more than two-thirds of the money needed.

Dr Thompson says the college has been thrilled to see the "wonderful generosity" from people across the Diocese, and their enthusiasm for the vision of Moore's future. However, he adds, "we can't put the tenders out to building contractors

until we reach 80 per cent [of the \$20 million goal]... We want to let people know that now is the time to make a contribution to what really is the most significant building program in the college's history since it moved to Newtown in 1888.

"I'm convinced this is what the Lord is leading us to do... and it's not about creating a monument because buildings don't last forever. This is going to enable us to do ministry more effectively for the next 50 years and hopefully beyond."



For everyone in Christian ministry

DONT MISS THIS ONCE IN A LIFETIME EVENT IN SYDNEY

8 international speakers | 16 sessions including:

- Apologetics and Evangelism** (with John Lennox & Francis Chan)
- Disciple-Making** (with Francis Chan, Nancy Guthrie & Paul Tripp)
- Leadership** (with Paul Tripp & Don Carson) and more.

Limited places, register to secure your seat.



DON CARSON



FRANCIS CHAN



BYRAN CHAPPELL



NANCY GUTHRIE



BOB KAUFILIN



JOHN LENNOX



KATHLEEN NIELSON



PAUL TRIPP

August 4 - 7, 2014 | Australian Technology Park, Sydney | www.oxygenconference.com

INDESCRIBABLE

INCOMPARABLE

INEFFABLE



A ONE-DAY EVENT TO TEACH AND INSPIRE WOMEN

A WONDERFUL DAY OUT:

UNPRECEDENTED LINE-UP OF INTERNATIONAL SPEAKERS

LIFE-CHANGING PREACHING, TESTIMONIES AND MORE

CONVENIENT INNER-CITY VENUE

FULLY CATERED WITH FABULOUS FOOD

SATURDAY 2 AUGUST 2014 | AUSTRALIAN TECHNOLOGY PARK, SYDNEY | WWW.ONELOVE2014.COM

Service in the Riverina

A TEAM FROM HOXTON PARK went bush over the Easter holidays, heading over to the Riverina region to serve a local church for the 10th year in a row.

The Rev David Clarke, senior minister at Hoxton Park Anglican Church, says the trip is a way for his church to partner with the Bush Church Aid Society.

"The church here has been going to Hillston for about 10 years, every Easter holidays, to help run a kids' club program with the Anglican church at Hillston," Mr Clarke says.

"The church is currently run by some BCA people [Lindsay and Lyn Whybrow]... who were originally

from Springwood parish."

The team of 10 took the eight-hour drive to the small town of Hillston, about 100 kilometres north of Griffith in western NSW, and stayed in a caravan park while running their programs.

"It's always a good experience for people from churches here [in Sydney] to go out and serve a country town, and be in another diocese to see what that's like," Mr Clarke says.

"At the end of the day, a lot of the things happening in these churches are being driven by volunteers and lay people because they can't afford full-time ministers."

Mr Clarke says that because of the tight-knit nature of the small town, the program attracted a large proportion of Hillston's children. Parts of the program were also run in partnership with the local Baptist and Uniting churches.

It also allowed opportunities to see the different and creative ways in which regional ministry is run.

"While we were there last time, one of the people was trying to start teaching SRE via videolink to one of the schools," Mr Clarke says. "There are no churches between Hillston and Broken Hill, and it's a six-hour drive, but they still provide SRE via videolink to the kids."

He says ministry service from city churches is important, and can build valuable two-way relationships between city and country churches.

"It's a time of transition for the diocese of the Riverina, with a new Bishop about to start, and in an area with very few resources," Mr Clarke says. "So I think partnership with Sydney in various forms is a helpful thing, and we want to grow those relationships there."

Obviously there's wariness from them, because churchmanship is quite different there, but I think getting to know people really helps to build trust, as well as showing care and love in practical ways."



Church planting is not just a fact, it is at the heart of God's purposes.

As Australia's social and cultural landscape continues to change, the insights that are being learned in cross-cultural ministry overseas are becoming more and more relevant to all kinds of ministry here. As Ed Stetzer says in "New Churches":

"IT IS TIME FOR US TO ASSUME A POSITION OF LEARNING FROM THE GLOBAL CHRISTIAN COMMUNITY"

As SMBC's 'Global Church Planting' Conference we will:

Explore insights from the Bible and from church planting practice across the world and integrate them.

Learn from the vast experience of church planters who have served in Europe, Asia, the Middle East, North America, Africa and Australia.

Investigate ways of contextualising the gospel, making disciples and training leaders.

COME AND HEAR WHAT THE WORLD'S BEST HAVE TO SAY!

Global Church Planting: THE CHURCH'S MISSION TO THE NATIONS 9-11 SEPTEMBER 2014



CRAIG OTT is professor of mission and intercultural studies at Trinity Evangelical Divinity School. He is a consultant to national and mission leaders in over 40 different countries. He was a church planter and consultant for 21 years in Germany.



MIKE RAITER is a preacher and trainer of preachers and a former principal of the Melbourne School of Theology. Mike began his career as a high school teacher in Sydney and later in Pakistan, and after theological training in Sydney he returned to Pakistan to teach at the Zarephath Bible Institute. In 2012 Mike launched the Centre for Biblical Preaching.

Other speakers include: David Riddell, Richard Shumack, Tim Sheuer, John Bales and Richard Hibbert

DOING A MASTER OF ARTS?

This conference can be attended for credit toward an MA unit. Ask us how.

WANT TO ATTEND AN EVENING SESSION ONLY?

Cost is \$10 per evening, payable at the door.

INFO, PROGRAMME & REGISTRATION AT: www.smbc.com.au/events

A place prepared for him

LEA CARSWELL

GENTLY SMILING, 78-YEAR-OLD Shifang Wang was first introduced to *Southern Cross* readers when he featured on the cover of the March 2013 issue. At that time he was a new student of the ESL ministry at Merrylands Anglican Church (MAC). Later, he became a regular in the Chinese congregation that meets at the church on Saturdays.

Wonderfully, Shifang accepted Christ and was baptised in November 2013. His story, reported in *Southern Cross* in February, touched many, who rejoiced to see someone embrace Christian faith after a lifetime in the spiritually deprived years of Maoist China.

Shifang died on April 16 after a brief illness. His funeral on April 29 was a moving tribute to a warm, humble, unforgettable man, attended by his wife of more than 50 years, Dr Jing Fang Yang, his daughters Jennifer (who lives in London) and Helen, son-in-law Anthony and grandson Niall. Chinese and Australian friends from Shifang's life in Sydney joined those of us who knew him through church or ESL.

According to the Rev Rodney Kerr, senior minister at MAC, the decision to hold a Christian funeral was made by his wife and daughters. "They understood that he had made a commitment to Christ and wanted to honour that, in holding his funeral in the church where he had been



Shifang Wang (front) with his ESL class at Merrylands Anglican Church. Inset: March 2013 SC.

baptised only five months earlier," he says.

"It turns out that the SC story about Shifang's baptism had been read by his daughter Helen, having received a copy of *Southern Cross* from a work colleague," he says. "It has been such a privilege for all of us at MAC to be part of Shifang's life, even just for a short time. We are part of his eternal story and he is part of ours."

Newer friends, like me, who knew him only for a year, learned amazing things about Shifang's life and his many achievements. His intelligence and integrity had been clear in his dedication to ESL classes and had also been much valued by his lifetime employer, the Shanghai

Diesel Engine Group, where he began in 1957, aged 22.

Shifang was the organisation's chief from 1985 until his retirement in 2008, during which time he promoted innovation and development and led award-winning research that was later patented in China. He served as visiting professor to the University of NSW in 1997, supervising doctoral students in diesel and internal combustion engine technology. He also worked with the United Nations Industrial Development Organisation, through the Asia Pacific Diesel Training Centre.

Understandably his family and friends are immensely proud of Shifang and are greatly saddened

by his death. Yet his new Christian friends were not the only ones to learn things about him at his passing.

For some, a new side of Shifang's character had emerged during the final months of his life, as he showed that he had freely trusted Jesus for his eternal salvation, asking Jesus to carry his burden of sin and fear. His grieving wife, Jing, has also come to a saving knowledge of Christ during the past few months and knows that her beloved Shifang is in the place God has prepared for him.

At lunch following the funeral service, with a friend translating, I shared with Jing some words from Psalm 23. She held my hand and said, "Yes, I believe this. It is true."

AM ALBERT & MEYER FUNERAL DIRECTORS

02 9484 3992
www.albertmeyer.com.au

Rebecca Pincott and Michael Becken

Australian Family Owned & Operated

ALL SUBURBS 24 HOURS
301-303 PENNANT HILLS ROAD, THORNLEIGH

reboot

...an exciting 3 day camp for anyone in years 7-12

Interested in computing and technology? If you're into digital media, programming (beginner to advanced), games design, gaming, animation, augmented reality or 3D printing ... then <reboot> is for you!

An exciting camp and maybe a future career!

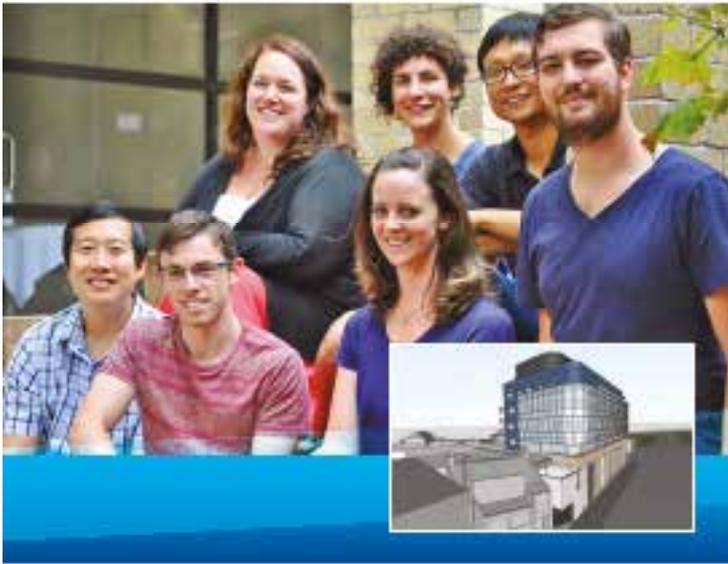
COST \$180 (early bird before 22 August)

WHEN 22-24 September 2014

WHERE Nepean Christian School at the base of the beautiful Blue Mountains

REGISTER NOW & MORE INFO:
<http://www.sunsw.org.au/reboot>

Scripture Union



Moore Discipleship Space

Moore College seeks to honour Christ by equipping disciples to make disciples who will make still more disciples. We are, and have been since we were established in 1856, vitally committed to the commission of Christ: 'go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all that I have commanded you' (Matt 28:19-20).

Christian discipleship and disciple-making requires space. It involves being together, talking with each other, learning with each other, praying with each other. Discipleship is not an isolated activity and disciple-making cannot happen remotely or at a distance. If we are effectively to build the conviction that discipleship is inseparable from disciple-making then we need space to walk through life and reflect on it together.

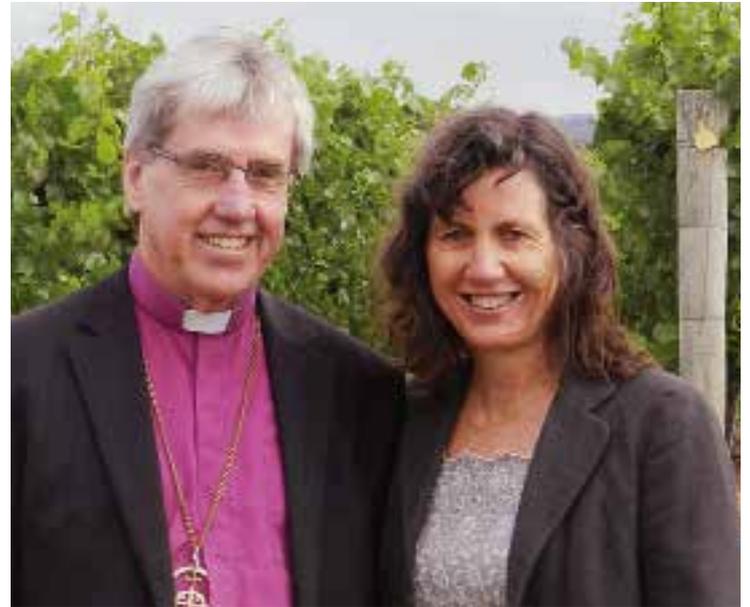
This is what the **Being Moore** campaign is really all about. The building of the Main Campus Complex, with a world class contemporary library at its heart, but with study space, teaching rooms, a large auditorium and much more as well, is designed to provide the College with the space it needs to shape the next generation of disciple-making disciples who will take the love of Christ to the whole world.

Buildings are just a means to an end. The end we are seeking is the glory of God in all the world as men and women come to know Christ and are built up to maturity in him. Will you join with us in this vital mission?

For more information on how you might participate in the **Being Moore** campaign visit: www.being.moore.edu.au

02 9577 9999 • being.moore.edu.au

Shock death of Victorian bishop



Bishop McIntyre and his wife Jan. PHOTO: Diocese of Gippsland

THE BISHOP OF GIPPSLAND, THE Rt Rev John McIntyre, died suddenly on June 6 after falling ill with a respiratory infection.

Bishop McIntyre, who was 62, was rushed to Melbourne's Monash Hospital but his condition deteriorated. A former rector of Redfern in Sydney, he was consecrated bishop of the rural Victorian diocese in 2006.

"Two things stand out in my memory of John," said the Bishop of South Sydney, Robert Forsyth. "One, he was a man of real courage and often in the Diocese of Sydney had to take positions that were not mainstream.

Second, he was always motivated by a deep passionate commitment – which sprang from his love of Christ – for those he regarded as marginalised, on the edge and in need of mercy."

The executive officer of the Victorian Council of Churches, Ian Smith, also paid tribute, saying Bishop McIntyre "will be missed by all who have come to know and appreciate his wisdom, spiritual

insights and pastoral care."

Bishop McIntyre was the 11th bishop of Gippsland and had recently spoken out on environmental issues, leading a protest against fracking in his diocese.

Born in Sydney, the family moved to Melbourne when he was a teenager and the young man forged a strong bond with Peter Corney, later to be Vicar Emeritus of St Hilary's, Kew.

Preaching at Bishop McIntyre's memorial service at Sale Cathedral in Gippsland, Mr Corney recalled how "John always resonated with the great Old Testament vision that one day when the kingdom of God is fully realised the injustice, the divisions, the conflict, the brokenness of our world will be healed and all people will come together in unity and peace, ruled only by justice, truth and love. And he believed, and rightly so, that this vision should inform the way we live now as the people of God."

Bishop McIntyre's funeral was held at St Saviour's, Redfern. He leaves a widow, Jan, and three children.

Digging deep for the DRC

CHURCHES IN THE DEMOCRATIC Republic of Congo (DRC) are among the world's fastest growing according to Eddie Ozols, the African Projects Manager for the Archbishop of Sydney's Anglican Aid. But he says without outside support the new congregations are at physical and spiritual risk.

Mr Ozols has just returned from a six-nation visit to Africa to check on the organisation's projects. In particular, he assessed the progress of programs in the Diocese of Aru, the newest of the nine dioceses in the DRC and one of the most impoverished. Anglican Aid supports dental health and anti-malaria projects as well as providing the majority of funding for Aru's theological college, the main source of Bible training in the diocese. The entire college is run on less than \$15,000 a year.

"I was privileged to meet the 19 students and learn that without support from Sydney, the Bible college would be non-existent," Mr Ozols says. "The church in Aru is in a growth phase: 54 parishes, 300-plus congregations and the diocese seeking to train leaders. It is anticipated that 10 new parishes will be created this year as graduates from the college are appointed to relieve busy pastors who, in some cases, have over 10 congregations for which they are responsible."

Another project, centred at Ekanga in Aru, has seen a significant drop in infant mortality due to anti-malaria nets.

"Two hundred and fifty children are born annually at the clinic and each mother receives a net during pregnancy due to heightened vulnerability to malaria," Mr Ozols says. "Parents are also bringing children to the health centre much earlier as they are now aware of the symptoms."

As in much of the Congo, government services are non-existent and church groups provide the majority of health, education and other community support services.

"The provision of health services,



Eddie Ozols distributes insecticidal bed nets to expectant mothers at the Ekanga health project in Aru, DRC.

even with minimal resources, is having a huge impact in the community," Mr Ozols says.

An extensive dental health program in the DRC has long been supported by Sydney Anglicans, encouraged by former missionaries Graham and Wendy Toulmin. In Aru particularly, dental hygiene is being improved through targeted messages aimed at children, and the information is having an impact on entire families. Mr Ozols is recommending an extension of the scheme to include construction of a dental clinic and clinical school to train dentists and nurses.

"Some of the students have been practising dentistry for over 20 years with no formal qualifications, and providing proper training will have impacts not only in Aru but in other areas of the DRC," he says.

One of the most poignant aspects of support work in the DRC is the help being given to former child soldiers of Joseph Kony's guerrilla group, the so-called "Lord's Resistance Army". After an international blaze of publicity in 2012, the world seems to have forgotten the suffering of children, some as young as seven, kidnapped and forced into terrorism.

At Faradge in the Aru diocese there is a project to integrate former LRA child soldiers into the community. "Praise God, this program seems to be very effective,"

Mr Ozols says. "Forty-five children aged 14 to 17 have been given the mental, social, emotional and spiritual support they need after such traumatic experiences. But

they still lack education and there are so many more LRA children who have returned but been unable to be integrated back into their communities."

FESTIVAL OF

Just IDEAS





Saturday 25th Oct 2014
9:30 am to 4:00 pm - St Bernabes' Broadway

INTERNATIONAL & LOCAL SPEAKERS

Policy makers, church leaders & academics

Bishop Grant & Dr Wendy Le Marquand
Anglican Bishop of the Horn of Africa

A Panel Discussion on the global crisis of displaced people
Displays & Presentations on 'What in the world are Sydney Anglicans doing?'

The 'Just Idea' Competition with 'seed funding' to the winners
Fair Trade Food and Beverages

Come & bring your friends | Register www.anglicanaid.org.au

Public housing – a local church perspective

PAUL PERINI

LIKE MANY CHURCHES, WHEN celebrating the Lord's Supper at St John's, Glebe we say, "Father of all, we give you thanks and praise that when we were still far off you met us in your Son and brought us home".

As followers of Jesus we are to take "home" seriously. God makes his home in us. He has provided creation as home. He promises to bring us home. When we are aware of people who have no home or who are forced to change home or lose home, we must pay attention.

As a Diocese we have made a significant contribution to public housing in Sydney. In 1974 the Glebe Estate, owned by the Diocese and comprising more than 700 properties, was sold to the Commonwealth for the purpose of maintaining public housing close to the city for pensioners and low-paid workers. The recent NSW State Government decision to sell more than 300 public housing residences at Millers Point should concern us. Residents of Glebe, and elsewhere, are concerned their own tenancies and homes are no longer secure.

In *Beyond Homelessness*, published by Eerdmans, Steven Bouma-Prediger and Brian Walsh develop the argument that economic life

is about productive and inclusive households, and central to a household is home. The reason why societies need policies that embrace education, medical care, environmental sustainability and affordable housing is because ultimately the economy itself is a household, with the responsibility to care for all its members.

Housing is critical to this overarching household. Without housing a person cannot maintain a job. Without housing a person's mental health will always be vulnerable and a person's addictions impossible to treat. Without housing family cannot thrive. Housing is fundamental for human health and wellbeing.

The United Nations Declaration of Human Rights speaks of housing in Article 25:

Everyone has the right to a standard of living adequate for the health and wellbeing of themselves and of their family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond their control.

At St John's we believe the State Government's recent decision to sell the Millers Point properties fails to consider the importance of public

housing. It fails to recognise the needs and dignity of the present residents, including the length of time they have lived at Millers Point, through good and bad seasons of urban amenity. It fails to address the overarching need for more public housing. It places more than 300 people at the top of the already long priority waiting list, without any provision of additional housing to accommodate them.

As a local church with half of our parish dedicated to public housing, we have no confidence the proceeds of the Millers Point sale will go towards the acquisition or construction of new residences. We fear it will go to recurrent costs; costs that should be part of an operating budget with an income from rent and investment.

These five priorities require our commitment:

1. As a civil community we must be resolved to provide affordable housing for people who cannot afford to rent or buy on the open market, and we must see public housing as part of the affordable housing mix (community housing providers and State rental assistance are also elements of affordable housing provision).

Well-considered essays (700-word maximum) in response to issues raised by SC can be emailed to: newspaper@anglicanmedia.com.au

2. The Government must have a sustainable and transparent policy for the provision of affordable housing, especially public housing.
3. Affordable housing, including public housing, must be accessible to transport and services, particularly for those on a pension.
4. The Government must ensure the housing it provides, or helps provide, is properly maintained.
5. As a civil community we must recognise that the presence of public housing – close to the city and in high-income areas – is good for the overall life of the city because it promotes healthy diversity and prevents fortress and ghetto mentalities, both of which work against social cohesion.

The challenge for us within the Diocese is to advocate for these priorities as an expression of our obedience to our home-making God. We are to bring into the present a taste of what Jesus promises in the future for those who love him: "Do not let your hearts be troubled. You believe in God; believe also in me. My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?" (John 14:1-2)

The Rev Paul Perini is the rector of St John's, Glebe.

Ministry Intensive 2014

early bird \$50 (prior to 30 June)
concession/student \$40
standard \$60

GROWING CHURCHES
through evangelism & discipleship

MONDAY, 18 AUGUST 2014

St Andrew's Cathedral
with
Phillip Jensen & Gary Hillar

Visit MTD website
for event details, speaker profiles,
registration & payment
www.mtd.org.au




EXPANDING
YOUR MIND AND
BROADENING
YOUR HORIZONS.

JUST THE SORT
OF GROWTH
WE LIKE IN AN
INVESTMENT.



THE FUTURE
IS NOW. AND
IT'S HERE.

Investing in the future is a long-term strategy. It's about looking for opportunities that will grow over time. It's about finding the right assets to invest in. It's about taking the time to research and understand the market. It's about being patient and disciplined. It's about staying focused on your goals. It's about being proactive and taking control of your future.

Investing in the future is a long-term strategy. It's about looking for opportunities that will grow over time. It's about finding the right assets to invest in. It's about taking the time to research and understand the market. It's about being patient and disciplined. It's about staying focused on your goals. It's about being proactive and taking control of your future.

THE
SOLUTION

+
It's the only
solution
that works.



FOR MORE INFORMATION, VISIT US AT www.foxconn.com

OFF TARGET

Regarding your June cover story ("Knee workout") we have

people from Iraq, Jordan, Syria, Egypt, Malaysia, Vietnam, Fiji and many other countries in our congregation. We recently launched an Arabic congregation and have Muslim background people coming into our church to find out more. For that we praise God.

People from Middle Eastern cultures, Muslim majority countries and many Asian countries expect modesty in public. They particularly expect appropriate dress and modesty to be shown by mature and godly people (men and women) at church. To supposedly promote discussion of prayerfulness by displaying so much exposed flesh totally bewilders them. Please, for the sake of those of us seeking to reach multicultural Sydney with the gospel, be considerate in the choice of the photos and graphics.

In addition, men in church keep bringing up pornography as an area of struggle. Those wanting to be godly seek to flee from temptation and avoid things that will lead them into sin, and don't expect or want sexualised images put in front of them at church. Matthew 18 puts the responsibility we have for the spiritual wellbeing of others very starkly.

I realise in some beachside churches people often come to church in skimpy beachwear but that is not normal across the Diocese. Many churches, including ours, have dress codes for anyone appearing up the front at church.

There are times when I have said people cannot play instruments or sing or lead services because of what they are wearing.

As editors of the Diocese of Sydney magazine please consider the wide range of backgrounds, cultures and levels of maturity of people in our churches so choices that help, and not hinder, the spiritual growth of our congregations can be made.

The Rev David Clarke,
Rector, Hoxton Park

I find the choice of cover image, and the image in the body of the prayer article, largely inappropriate. I was shocked to overhear some teenage boys and young adult men referring to this cover as "Anglican soft porn". I am disappointed that this cover image was chosen. I feel it adds to society's obsession with objectifying women. Removing her head and placing her in clothes no larger than underwear is sexualisation.

I feel the use of such images and design techniques should have no place in Anglican Media. Our core business is to encourage people to be more like Christ, with holiness, self-control and sexual purity. I have spent 15 years serving alongside my husband in youth ministry where week in and week out we implore young people to retain their godliness and modesty.

Young men struggle with viewing sexual images – available everywhere – and young girls struggle with presenting themselves as modest in a culture of sexual expression. Now we have this sexualised image in the

church. I feel this cover has served to undermine the hard work we are doing to encourage people to live counter-cultural lives.

Christine McMordie

At church we are taught modesty and I find these images extremely unhelpful and discouraging, and am so annoyed we have bought into the world's views of our appearance. As a 17-year-old Christian girl I am also taught to not be unhelpful in any shape or form for my Christian brothers and yet a picture like this has been plastered on your magazine.

Sarah Willetts

I feel such images pervade our society so much that many don't even react any more (i.e. find it offensive, or even think there is anything wrong with it). I do my best not to let such images into my home and certainly don't expect them to be at my church.

I haven't even read the article on prayer or any other because when I sat down to read it yesterday I was totally distracted and angry about the cover. Others I have spoken to also find the image on page 16 unhelpful, too. Sexualisation, objectification, pornography and just unhelpful images are such huge issues in our world.

Janelle Trail

As headmaster of one of the Diocese's boys' schools, I write to express my discomfort with the cover of *Southern Cross*. The figure of a kneeling, faceless female body in skimpy exercise clothing sends a very odd message. Perhaps the

fitness metaphor was too strained, as I do not think the image links well to the thrust of the article in the magazine.

The anonymous female form can be interpreted as an objectifying of women, and in a brief survey of three women and two men, they all expressed surprise if not distaste for the picture. I also asked a dozen of my senior Year 12 boys their view and they found it to be sexualised.

This visual text leaves too much room for negative interpretation. I am also not entirely comfortable with the image of the male bodybuilder figure that accompanies the article. Those of us working in schools are constantly faced with educating young men and women about appropriate valuing of themselves as God's image rather than some of the unhealthy messages about bodies our culture sends.

Dr Timothy Wright,
Headmaster, Shore

I really appreciated Russell Powell's [online] apology for *Southern Cross* using an inappropriate stock image in the article about prayer. I thought it was meaningful and heartfelt and showed that real action would be taken. Well done.

I want to draw attention to one of the lines about "causing brothers and sisters to stumble". As a Christian I barely hear pastors, ministers or leaders talk about pornography addiction. Yet I know that in my Christian community all my male friends are or have been addicted to it. I have consoled many female friends after they discovered their Christian husband's secret addiction. I would absolutely love if you could also run an article about porn addiction and where to get help and highlight this very serious issue that is ruining families and marriages as well as holding Christians back from being used by God.

If 90 per cent of the church had a syringe of heroin hanging out of their arm we would take urgent action. But the invisible drug of porn addiction seems to be swept under the rug.

Coralie Pittman

COMMUNITY

HAMILTON FUNERALS
A Family Owned Funeral Service

Hamilton Funerals is a boutique family business owned and operated by Adam and Michael Flanagan. We aim to fulfil the needs of our clients in the most dignified, professional yet personal way.

North Shore 9489 2228 | Eastern Suburbs 9326 9707 | Northern Beaches 9907 4888
www.hamiltonfunerals.com.au

Southern Cross ALPINE LODGE

A Christmas lodge in the heart of the Snowy Mountains providing quality accommodation and hospitality since 1943

From \$49 per day including 3 meals daily

Snow season 6 June to 6 October 2014

Reservations bookings: 022 5116 6267
www.southerncrossalpine.com.au

WHEN WE GET IT WRONG

Russell Powell

Some months ago, the team at *Southern Cross* started planning a cover story on prayer. They say everybody talks about the weather but nobody does anything about it. With prayer, we don't talk much about it and do it even less (myself included).

Article complete, we went about trying to illustrate it. It seemed "Knee workout" might be catchy and contemporary. Because we don't have the funds to stage our own photography, we used a stock image of a woman in fitness gear. In an effort to focus on the knees to make the theme work, the cover unhelpfully drew attention to other parts of her body and cut off her head, depersonalising the image.

This was a mistake. With the best of intentions we actually did the opposite of what we were trying to do. Instead of drawing attention to the critical issue of prayer it drew attention to the image. Further, it offended people and may have caused brothers and sisters to stumble. As CEO, the buck stops with me and I wholeheartedly and unreservedly apologise.

As soon as I received the first complaint we started working on ways to ensure we get it right from now on. I removed the images online and began developing a policy for the use of stock images and images of men and

women in the paper. Others are helping us in this, including some of the gracious people who complained.

But two other things are worth mentioning. First, the fact that some people had such a visceral reaction to it and some saw no problem indicates to me that the issue needs further thought. Many of those who complained were young Christians, sick and tired of being bombarded by sexualised images in the media. Generation Y, in particular, is under enormous pressure in this area and it is a lesson to those of us in other generations to listen, pray for and support them.

Second, the graciousness and godliness of Sydney Anglicans has moved me more than I can adequately express. You can see some of the correspondence on the page opposite. I thank God for those whose wisdom and grace informed their concern.

Sydney Anglicans are sometimes mocked by loud public voices in the secular media but, based on my contact with our brothers and sisters this month, they are nothing like the caricature and everything I would want them to be. They are loving, gracious, thoughtful, sensitive, sincere and – most important to all of us at *Southern Cross* at the moment – forgiving.

War memories

Regarding the article by Colin Bale "Sydney and the Great War" (*SC*, June), I have eight letters written during the course of that war to the ladies of St Stephen's Patriotic Club. I believe these letters have come down to me from my great-aunt, Miss Ada Mitchell.

I am certain each of these letters would have a tale to tell about the sender and the recipient. These ladies are the often forgotten participants in this war – sewing, knitting and cooking for loved ones in far-distant Europe.

Many of these women would have had husbands, brothers and fiancés serving with Australian forces. Some of their loved ones never returned. I wonder how many other churches in Sydney had "Patriotic Clubs" doing their "bit" for the diggers. I would like to hear from other churches who had such clubs and how they supported the war effort.

Dr Reg Mitchell
Eastwood

Dr Bale's summary of how Sydney's Anglicans served their community from 1914-18 may evoke admiration but it also raises some questions.

What are we to make of the Diocese's zealous advocacy of the war and its theology, which pressed young men to volunteer? What of Archbishop Wright's vocal support of conscription during the bitterly divisive referenda in 1916 and 1917?

Then there is the impact this war, and the church's response, had on belief. By drawing on accounts from clergy and the diocesan magazine, Dr Bale unsurprisingly finds evidence of good work the church did in those years. But how did Australians respond? The proliferation of spiritualism and decline in church attendance in Australia after the war might suggest that, though well meaning, the church perhaps failed to properly address the turmoil the war created in the lives of ordinary Australians.

Diocesan participation in the Great War is indeed worthy of commemoration – and even admiration – but it also raises uncomfortable questions that theologians and historians, such as Dr Bale, should consider.

Dr Michael Molkentin
Albion Park

Sound of music

I read the article on church music ("Elephant in the music room", *SC*, May) and subsequent letters to the editor with great interest as this issue affects me physically as well as spiritually.

One thing that hasn't been addressed adequately is the need to be compassionately aware of the physical affect music volume preferences have on some people.

There are people who, through no fault of their own, are physically affected by loud volumes. Some get migraines, some get bad headaches, and some with Lyme disease or Menieres disease may

suffer from hyperacusis. I, myself, get severely nauseous with the heavy bass that usually accompanies loud music.

Can we be gracious enough to look beyond our preferences and seek the wellbeing of our brothers and sisters, especially if it hinders them from coming to church?

We need to look at the purpose of our corporate singing. Is it to

worship God individually? Is it to bring people to the foot of the throne? Is it to strengthen and gird us for battle? Can any of this be achieved at a lower volume?

Michelle De Rooy
Figtree

Letters should be less than 200 words.
newspaper@anglicanmedia.com.au
PO Box W185, Parramatta Westfield 2150

“ I totally support the stand that our Diocese and leaders have taken in stating our total abhorrence of sexual misconduct and any abuse of children. I am committed to strengthening our culture of 'safe ministry' through education and professional development of our clergy and lay people, as we seek to maintain the standards of Christian ministry which are grounded in the teaching of the Bible. ”

Archbishop Glenn Davies

ZERO TOLERANCE for Misconduct and Abuse

The Professional Standards Unit receives and deals with complaints of child abuse or sexual misconduct by members of the clergy and church workers.

The Safe Ministry Board formulates and monitors policy and practice and advises on child protection and safe ministry for the Anglican Church Diocese of Sydney.

A pastoral Care and Assistance Scheme is available to provide counselling and other support to victims of misconduct or abuse.

Anglican Abuse Report Line
1800 774 945
website: www.psu.anglican.org.au
email: abuseqa@anglican.org.au

SAFE MINISTRY
Professional Standards Unit



MUDGEE TO MOSMAN

The Rev Dr Max Wood will become the new rector of St Luke's Mosman on September 29.

Dr Wood worked as a solicitor before training for the ministry, serving in Sydney and beyond, then undertaking a PhD at Durham University – where he met his wife Danielle.

The family returned to Australia a little under three years ago for Dr Wood to become rector at St John the Baptist, Mudgee, in the Bathurst diocese.

"We were very happy in Mudgee and felt loved as a family by the parishioners and community," he says.

However, when contacted by the nominators from St Luke's, they

decided to travel to Sydney and meet them, and then committed the process to the Lord in prayer.

"We discerned over a period that we believed this was where God was calling us to serve him in the next phase of our ministry," Dr Wood says, adding it was affirming "that the parish and diocesan nominators, and ultimately the Archbishop, reached the same conclusion".

"Danielle and I are thrilled and humbled about this next phase in our service of the God who loves us, and are very excited about joining with the people of St Luke's, Mosman to proclaim the gospel in the community in which we will live."

NEXT PHASE FOR BUTT

After 15 years as rector of St John the Evangelist in Birchgrove (or Balmain), the Rev James Butt retires on August 19.

Ordained in the diocese of Canberra-Goulburn, Mr Butt served there until he was made assistant minister at Epping in 1992. He expected to return to Canberra after two years, but spent seven at Epping (a good portion of that as acting rector) before being called to Birchgrove.

"The majority of the people there were in their senior years, so that had its own challenges," he says. But while younger people soon joined the church who were keen to become involved in its life and ministry, Mr Butt says reaching locals with the gospel has always been hard.

"The Balmain area, according to statistics, has a population where 50 per cent claim to have no religious affiliation whatsoever – so evangelising and encouraging people to become interested in faith and church has always been somewhat of a challenge," he says.

"Yet the church has a faithful, strong band of enthusiastic people who certainly wish to see the life of the parish continue in the decades ahead, and I give thanks for the care and support and encouragement that I received from other Christians in the parish."

Mr Butt has developed an "extremely good and close relationship" with the local school, Birchgrove Public. The church has also run Alpha courses, held many events and offered service to those in need, as well as renovating the 130-year-old



church and hall, and century-old organ – things he hopes will help "set the scene for whoever is to follow me".

He looks forward to "seeing where my future ministry in an honorary capacity might lead me", hoping to continue helping people "be the hands, feet, eyes and voice of our Lord".

VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at June 23, 2014:

- Balmain
- Bankstown*
- Blackheath
- Centennial Park
- Enmore/Stanmore
- Hunters Hill
- Nowra
- South Carlton
- St Marys
- Watsons Bay

* Denotes provisional parishes or Archbishop's appointments

VALE

The Ven Douglas Percival died on April 1, aged 83.

Born Douglas Hodson Percival on April 7, 1930, he grew up during the war and left high school after three years to seek work, which resulted in qualifications as a certified practicing accountant and tax agent, among others.

Yet the young Douglas had a growing desire to serve in full-time Christian ministry. He left accountancy to study at Moore College for three years in the early 1950s before spending a year as assistant minister at Pymble, and a further three years as minister to the new parish of Berala.



Mr Percival was then asked by the Bible Society to begin a new work in western NSW, and he spent 1958-1960 establishing Bible Society branches, driving and preaching throughout the state westwards from Lithgow, and north to the Queensland border.

In 1960 Mr Percival began what was to become the major ministry of his working life: military chaplaincy. His postings took him to every state across Australia. He worked for the Australian Regular Army as a staff chaplain, as senior chaplain at Army headquarters in Canberra during the Vietnam War and as the senior chaplain to Field Force Command.

In 1981 he was appointed principal chaplain and Archdeacon to the Army with the rank of Brigadier. Archdeacon Percival continued in this role until 1991, adding the active Army Reserve to his care in 1985. He was chaplain to the inactive Army Reserve from 1991-1992, when he retired.

Archdeacon Percival always sought to live out Jesus' words in Matthew 6: putting God's kingdom first and trusting God would provide all else he needed. In a short biography of his life, family noted how "Douglas proved that allowing God to rule in his life brought a sense of completeness that no other influences could match".

Celebrating Lausanne

DR GLENN DAVIES

FORTY YEARS AGO ONE OF the largest gatherings of evangelicals from around the world assembled in Lausanne, Switzerland at the invitation of Billy Graham. After the success of the 1966 World Congress on Evangelism in Berlin, Billy Graham had convinced John Stott (who was initially reluctant) that a larger gathering was needed and so, in July 1974, a cohort of 2300 evangelical leaders from 150 countries met in Lausanne for the first International Congress on World Evangelisation. The theme was "Let the Earth hear his voice" and Bishop Jack Dain, assistant bishop in the Diocese of Sydney, was the chairman.

One of the most enduring outcomes of the congress was The Lausanne Covenant. This



Bishop Jack Dain (left) and Billy Graham add the initial signatures to the Lausanne Covenant at the International Congress on World Evangelisation, 1974. Photo: Billy Graham Center Archives.

landmark document was substantially drafted by John Stott and is widely regarded as one of the most significant documents in modern church history. "The covenant's genius," according to Dr Doug Birdsall, "is that it came out of a gathering of evangelicals from 150 nations, focusing on mainstream, biblical and

primary issues, while avoiding controversial secondary issues... It defines what it means to be evangelical, that is, what it means to have Scripture as final authority in what we believe and in how we live."

The Lausanne Movement has spawned two further congresses, the second being held in Manila in 1989, where another assistant bishop from the Diocese of Sydney, the Rt Rev John Reid, was the chairman. That congress produced The Manila Manifesto, where once again the guiding hand of John Stott was evident. The third congress was held in Cape Town in 2010, which produced The Cape Town Commitment.

Anglican leaders from our Diocese have played significant roles in each of these congresses and I had the privilege, along with many other Anglicans from the Diocese of Sydney, of attending both the Manila and Cape Town congresses. Following Bishops Dain and Reid I also have the honour of serving on the International Board of the Lausanne Movement, which met in Lausanne in May this year to celebrate the 40th anniversary of the first congress. This was a marvellous occasion of joy and thanksgiving to God for the evangelistic endeavours that have been fostered and encouraged by the Lausanne Movement throughout out the world.

While the word "evangelical" has in the minds of some become the descriptor of a "church party", I have never adopted this view. For me, to be Christian is to be moulded by the gospel – the *evangel*. I have never understood why all Christians cannot identify themselves as "people of the gospel" and hence *evangelical* in its essential meaning. It is not primarily a tag of churchmanship, but a definer of who we are as Christians, and especially Anglicans,

whose faith is founded upon the authority of the Scriptures which proclaim the everlasting gospel to every nation, tribe, language and people (Revelation 14:6).

I would be disappointed if all Anglicans in the Diocese of Sydney could not wholeheartedly affirm such evangelical credentials or the definition of evangelism as contained in The Lausanne Covenant. I thank God for the Lausanne Movement and I believe as a Diocese we shall continue to derive benefits from our long association with it.

While not all Christians are evangelists, all Christians have a responsibility to honour Christ by word and deed, and to be partners in the great enterprise of seeing the earth filled with the knowledge of the glory of God as the waters cover the sea (Habakkuk 2:14). SC

EXTRACT FROM THE LAUSANNE COVENANT

4. THE NATURE OF EVANGELISM

To evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world. (I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

SEX ON THE BRAIN

We'd prefer to look away and not talk about it, but if we imagine pornography is only an issue in society and not in Christian circles we're kidding ourselves, writes **NICK GILBERT**.

PORNOGRAPHY. THERE, IT'S OUT THERE. WE'VE said it. Pornography is one of those issues that still doesn't get a lot of air time in wider discussions, let alone in our churches, but it is also completely ubiquitous.

There is now a generation of young people for whom pornography, whether "officially" or not, has become a common mode of sexual education. Gone are the days when someone would slowly and surreptitiously buy a magazine collection and sequester it away in the dark corner of their closet. Now, the closet is your desktop PC, and the shop is the boundless and free plains of the internet.

As a society we have moved from swearing blind that pornography doesn't exist to simply throwing out a coy smile whenever the topic comes up. Because it does. In all likelihood you, or someone you know, has watched pornography. The problem is no longer one that is out *there*. Instead the issue of pornography, behavioural addiction, guilt and shame, is here in our families and our churches. It is even inside our brains.

DIGITISE YOUR MIND

Dr William Struthers is a Professor of Psychology at Wheaton College in the US. He earned his PhD in psychology at the University of Illinois, conducting ongoing research into a range of specialised areas including the cingulate cortex – which, among other things, co-ordinates our sensory input with our emotions.

Perhaps more importantly for this discussion, though, he's also very interested in arousal – another word that's awkward to write down, let alone say out loud, in a Christian context. Yet it's an indication of how ever-present pornography is that Dr Struthers was asked to speak



on it by the Diocese as part of last month's Faithfulness in Service conference for clergy and licensed church workers. It's a complicated topic, and one under discussion more widely in society, but Dr Struthers thinks issues such as pornography use and understanding sexuality in general are not only particularly pertinent now, but are well due for an overhaul in terms of how we think about them.

Southern CROSS JULY 2014

"It's a perennial issue," he says. "It's an issue you're going to find in every generation, and every generation is going to make sense of it in a way that is influenced by the culture, is influenced in respect of politics, and that sort of thing.

"I do think the church needs to step in and say that there is a view of sexuality and sexual ethics that's not going to change. It's

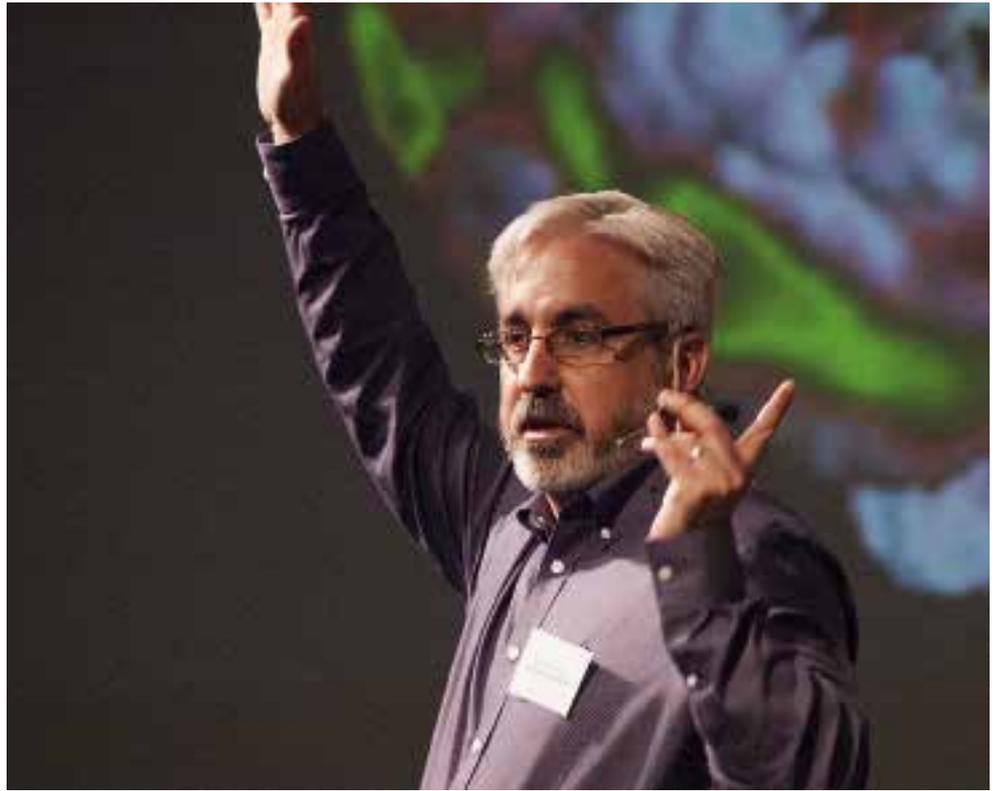


the standard, this is the way to understand its purpose – but different generations are going to have different ways of engaging with that.

“For example, the question of pornography as it is today was not an issue 300 years ago. But because of the internet, because of the availability of material and the ever-increasing sense of individualism in regards to how we exercise our sexuality, [this] has flipped sexual ethics on its head in a lot of the Western cultures.”

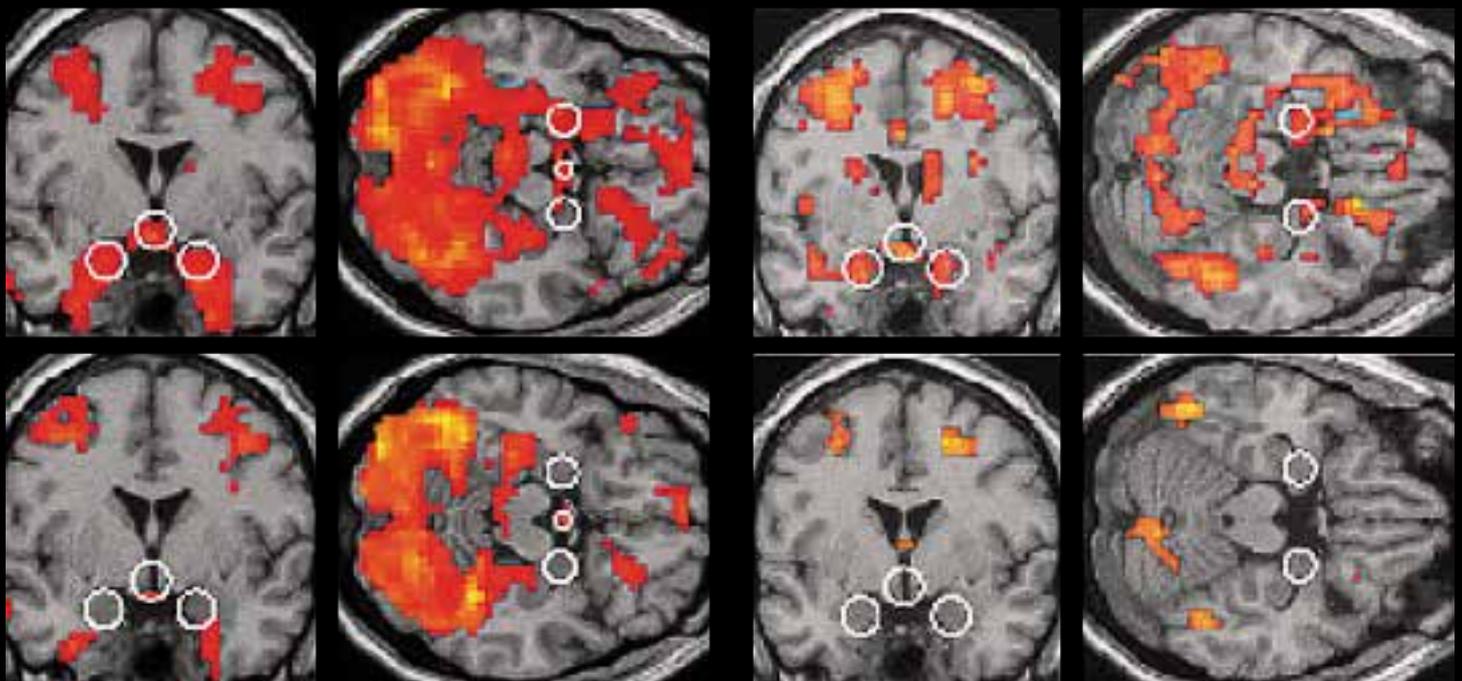
One of Dr Struthers' central ideas is that much of the current climate of confusion around sex and sexuality, both within the church and without, stems from a narrowly defined idea of what sex actually means.

“Sexuality is about relationships,” he says. “It’s a drive that has many dimensions to it. We use the word ‘sexual’ synonymously with genitals, but to be sexual is to relate to the opposite sex: the opposite sex that’s older; the opposite sex who is not your mate; your children, who might be your sex or the opposite sex. Every relationship has a sexual dynamic to it, but what we’ve done is allow the culture to say, ‘Look, sex is about this one type of act that is involved in stimulating the genitals and



“[We have] flipped sexual ethics on its head”: neuroscientist Dr William Struthers.

NEUROSCIENCE 101



THIS diagram, from a 2004 study published in the journal *Nature Neuroscience*, shows brain scans of young men and women placed into a functional magnetic resonance imaging device. Subjects were shown pornographic images in order to stimulate reactions in the amygdalae.

According to Dr Struthers, in reference to the coloured portions on the scans: “This is the part of the brain you see during normal sexual behaviour, these are the parts of the brain that are activated when watching sex, engaging in sexual behaviour and taking a shot of cocaine. This is why we use addiction language; it’s not that porn is like a drug, it’s because a drug *is* like sex. That’s what makes it so pleasurable.”

The four brains shown on the left side of the image belong to male subjects and those on the right to female subjects, with male subjects showing higher amounts of deep brain activity on visual stimulation than the women.

However, Dr Struthers notes: “We haven’t yet gotten young female sex addicts in enough numbers, but guess what they look like? They look more like the men now. The women have this greater flexibility and plasticity in the brain in that way than the men. The male brain doesn’t have the ability necessarily to train itself in the same way.”

occasionally results in a child'.

"So what we need to do is step back and reclaim that, because when people use pornography, that interaction is really not with a real human being. They're over-generalising their sexuality and that will affect every relationship they have – their relationship with their family, with their co-workers, with their friends. What it does is it feeds a self-oriented way of thinking about relationships. Instead of give and take, pornography tends to foster an inward selfishness and [take people] further and further away from healthy relationships."

SPIRAL DOWN

Two people who perhaps understand this more than most joined Dr Struthers as fellow keynote speakers at the conference.

Jason and Laura Huxley are co-founders of the porn awareness organisation Guilty Pleasure. Mr Huxley self-identifies as a former porn addict who found himself increasingly watching pornography to the detriment of his relationship with his wife. His problem progressed to the point where he attempted to manoeuvre Laura into leaving him. He says he found his use of pornography incredibly isolating, not only in terms of how he related to Laura, but also in how he related to God.

"Certainly, in my own journey, I found that whole guilt and shame element, and there were two ways to deal with that," he says. "One was simply to get rid of the porn, which is easier said than done, or alternatively to move the source of that guilt and shame further away. That's when I started pushing God away.

"It got to the point where I would think of myself as an atheist. I didn't believe in God any more, because then I didn't have that element to drive my guilt. It's a reasonably common story, especially from a lot of guys I've met. A lot of guys have ended up in the same place as me, especially if they're church-going kinds of people, and the knock-on effect from that is that you withdraw from headship in the house, you withdraw from your partner.

"There are, of course, all sorts of complications and factors, but certainly there has been more of a trend for guys to remove themselves from church things. It's not just a guy problem, not at all, but certainly I've seen this pattern."

At every opportunity, Mr Huxley is very quick to say that the problem of porn addiction and the accompanying isolation, while common to men, is certainly not only a men's problem. Increasingly women are watching pornography, and he says many women have wanted to come and hear his story and find ways of dealing with it, both for themselves and for their partners.

"One of the big issues we're finding out now is that a lot of the groups and church groups label this kind of thing as a "men's issue", a men's problem," Mr Huxley says. "What we're finding,



James Huxley and his wife Laura discuss the impact pornography had on their lives.

though, is that about 30 per cent of all viewers now are female.

"Now, most guys will probably run into this issue at some point, where that might not be the case for women. But the reality is that we're at the point now where most people you talk to will have viewed porn, or will have had an issue, or know someone who has. It's become almost a universal concept."

Dr Struthers says that, in his experience working with porn viewers, watching pornography is rarely intended simply as a means of sexual fulfilment in itself, but is often used as a means to deal with other emotional difficulties such as frustration or loneliness. The brain, because of its natural plasticity, then learns patterns of behaviour that simply become difficult to break away from.

"I think a lot of times people are driven to pornography for various factors," he says. "A

lot of people do it because of something that happened to them when they were young – because they've adopted, early on, these patterns of meeting their intimacy needs in ways that are not good or healthy. But they've been caught in this spiral where they use false intimacy that in turn starves them of real intimacy, and then they withdraw themselves even further.

"You can end up returning to this false form of intimacy [so] that you feed yourself, you get that moment of intimacy and connection at the moment of orgasm, which pornography is often used to achieve. So we have to step back and recognise that fundamentally it is an intimacy issue... then we can reframe the discussion around other ways of meeting intimacy, reducing the focus on the genital and instead turning to other ways in which the need for intimacy can be filled."

STATS

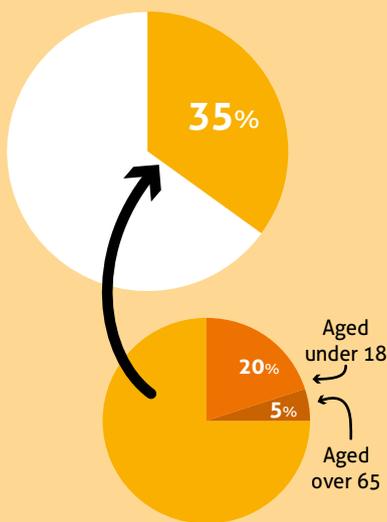
AUSTRALIA
January-March 2007

NUMBER OF PEOPLE WHO
VIEWED PORNOGRAPHY



versus 3.49 million
from July-September 2005

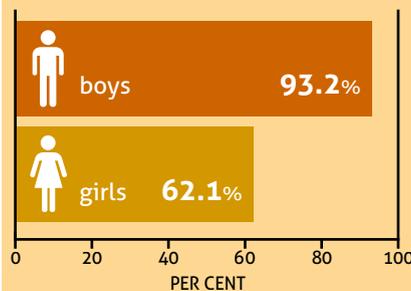
INTERNET USERS WHO USED
PORNOGRAPHY AT LEAST ONCE



Source: Neilson NetRatings/Netview, 2007

USA

COLLEGE STUDENTS
WHO REPORTED SEEING
PORNOGRAPHY BEFORE AGE 18



Source: *Cyberpsychology & Behavior*
Sabina, C et al, 2008

THOUGHTS FROM THE PEWS #1



Peter Hughes

Lead pastor, Soma Church, Macquarie Park

What were your general impressions of the main discussion on pornography?

"I think having both the Huxleys and Dr Struthers there was really helpful in that the Huxleys gave a very personal face to what can happen with porn addiction, and it was very helpful for us as pastors to see what that can look like. I think with Struthers it was good to see some of the science behind it as well, and to see how devastating pornography addiction can be neurologically and physically."

Dr Struthers was trying to argue for a new, more holistic approach to thinking about sexuality. What were your thoughts on that?

"It's something I've been thinking a little bit about. It was the way that he saw sexuality as an integral part of our identity in all sorts of ways, and I think obviously you see that in [what] the apostle Paul says in regards to the seriousness of sexual sin, for instance, but I think Struthers really helped to explain a little about why that is and how to think about it."

How do you think this discussion could be applied in your local parish context?

"I think what used to be pornography and what used to be the problem has changed so dramatically. Part of it is the internet, and part of it is society. I know that both my wife and I are pastoring people with various backgrounds in pornography, both men and women. Again, it was helpful to see that it wasn't a weird thing with those people or in our church, but that this is something that's just out there in society at the moment. It was also a strong reminder that pornography does need to keep being dealt with. I think I've probably gone a little soft on it. But no, I think Struthers was right when he talked about this issue being a little like the queen on the chessboard. That was good to hear. Also, it was important to hear not to treat it as a single men's problem. It's an issue for couples, it's an issue for single women, it's every adult's problem. That's something that, in my preaching, will start to come out more."

ISOLATION

Dr Struthers is also quick to point out that it is this characteristic fact – a desire for intimacy – that creates a kind of addiction which might be different to that of a chemical substance but is still potentially just as vicious and self-feeding.

"One of the things that makes this kind of problem so sinister is that it can happen in isolation and it's very easy to hide," he says.

"When a person has a methamphetamine addiction, for instance, their body changes very rapidly. With these kinds of [porn] problems, the consequences and side effects can be fairly easily masked and, because of the shame factor, the patterns of masking and deceit can build up over a very extended period of time.

"Once you find out something is off you're way down the path of deception and it's much harder to roll everything back. Again, with meth, it's much harder to hide when your teeth are falling out. That's a significant problem."

Laura Huxley says that this cycle of porn use was incredibly difficult to deal with in the context of her church network, and that she wishes there had been more avenues for her to seek help – not only for her husband, but also for herself.

"I never felt like I could turn to my church family, and I didn't know where else to turn," she says. "Pornography wasn't something

I'd been exposed to previously at all. I was completely naïve and I wasn't something that my family talked about, so it was quite isolating for me.

"I think if we'd had some sort of counselling we would have worked through things much faster. We were still involved at church at the beginning of it, so if someone had said that they were having troubles, or brought it up as an issue in some way openly, then that probably would have helped a lot as well, because there simply was no prospect of even airing it as a problem that could actually affect us at that time. Certainly, back then, we were struggling. The internet was relatively new, access was limited. It was this new kind of issue to deal with."

Of course, the issue is no longer new. Statistics from the Organisation for Economic Co-operation and Development (OECD) this year show that just over a quarter of all Australians now have their own fixed-line broadband connection in their own name, with that number eclipsed by the 26 million total mobile broadband subscriptions. A 2008 study published in the journal *Cyberpsychology & Behavior* found that of the 500 students surveyed, more than 93 per cent of males and 62 per cent of females had seen pornography

THOUGHTS FROM THE PEWS #2



Raj Gupta

Senior minister, Toongabbie Anglican Church

What were your general impressions of the main discussion on pornography?

"The day was one of the best days of this kind that I've been part of. I thought the sessions were tight, they covered a lot of material in interesting ways, it added a whole bunch of perspectives with a theological foundation, and on the particular issue of pornography, I know that I and a lot of others were just blown away. I thought the Huxleys' honesty and openness was nothing short of overwhelming, and in just being so willing to share their own experience and struggle, it torpedoed any thought that pornography cannot hurt anyone, and just opened up people's minds to thinking about and dealing with this issue."

Dr Struthers was trying to argue for a new, more holistic approach to thinking about sexuality. What were your thoughts on that?

"I thought Dr Struthers (and his approach) was very interesting, in part because it's integrating our theology with medical science. That was what he was proposing, that kind of integration, and I think we need to explore that more. The Bible, of course, talks about gender as not being limited to a person's sexuality. In many ways, that's what Dr Struthers was saying in detail. In society there is a move to link with and limit ideas of gender to ideas of sexuality, and he really went at that idea. It was good as well, because although he had all this research and knowledge which he's done himself, he was also able to communicate it in a down-to-earth and sometimes humorous way."

How do you think this discussion could be applied in your local parish context?

"Mention was made about whether the day was videoed and put online and things. I hope that there are the resources to do that as soon as possible, because it was great for our staff team to hear it but I think it needs to go even further. I want every male in my parish to hear these talks – in fact I want every female to hear them as well, because it was put in a way that came from personal experience that very few people would be brave enough to do. It's such an issue for men, and I've learnt in more recent times pornography, in slightly different forms, is also a growing issue for women. People need a circuit breaker of some kind, and I was thinking that this material was so powerful and so useful for helping people to think and talk about what is going on."

on the internet before the age of 18. Access is more available than ever, and it's an issue that is not going to go away, so it accomplishes nothing to ignore it.

INTO THE LIGHT

Dr Struthers believes the best way forward is to not simply ignore pornography, or rely on attempts to limit exposure, but instead to rethink our approach to sexual ethics and our approaches to dealing with sexual issues, particularly in the church.

"I think it gets back to understanding and a theology of need," he says. Whether it's porn, whether it's romance novels, whether it's for men or for women – whatever it is – how do you isolate what the need really is and how do you find the best way to fill that need?

"We need to move away from thinking about just resisting pornography [towards] how to replace the wrong-headed thinking about human beings as sexual creatures with a better way of thinking about it. So, my aim is not to go through life and avoid seeing a naked bosom. My goal is that when I do something like that, I can see it and process it and know when to look away, know how to see something like that and not be aroused, and know when to be sympathetic.

"In regards to porn, for instance, it's worth thinking about why a woman would allow herself to do such a thing. What kind of position in life is she in that she so desperately needs to do this? Is it for money, is it for fame, is it out of some sense of being desirable? How can we think about them as a more complete person? How do we think empathetically about pornography instead of just shoving the whole issue away?"

Jason Huxley also says there needs to be a concerted effort on the part of people in the church to make talking about pornography and sexual issues something that is not off-limits, but can be dealt with clearly and gently in a Christian context.

"There are two issues," he says. "First, it's how we talk about the issue, and then secondly how on earth do we actually get people to talk about it? I know from my experience, because I never really saw it talked about from any kind of platform, I never felt comfortable talking about it with anyone. It was taboo, and one of those things that excludes you if you bring it up. We had demonstrations of that where we were going to church at the time, so there was simply no way I could talk to anyone about it.

"On the other hand, even that kind of approach is not going to work for everyone. Speaking from a guy's perspective, as a general observation, guys tend not to do anything until they've hit rock bottom. You know, the marriage is breaking up, partner has left them, and you actually have to do something about

it. That's why I'm really, really keen on helping parents actually talk to their kids when they're young, starting the conversation earlier, and maybe catch people before they spiral like I did."

The fact that Mr Huxley's ministry is in demand is evidence enough that there are a great many Christian men and women who are also struggling with issues surrounding pornography use. Pandora's box, as it were, is now well and truly open. We can't put the porn explosion back in the box. But if Dr Struthers and the Huxleys are right, we shouldn't try and put it back into the dark. Instead, perhaps, we should bring it out into the light. 

Further information and help:

guiltypleasure.tv The organisation founded by James and Laura Huxley

covenanteyes.com Online accountability software

Counselling support and referrals

Greg Powell (clinical psychologist)
(02) 9987 1151 greg@themindspace.net
Nicky Lock (registered counsellor) 0415 312 557
nicky.lock@cottagecounselling.org.au
Greg and Nicky are members of the Diocese's Taskforce on Resisting Pornography.

Books:

Wired for Intimacy: How Pornography Hijacks the Male Brain by Dr William Struthers
Captured by a Better Vision by Tim Chester
Sexual Sanity for Women by Ellen Dykas
Finally Free: Fighting for Purity with the Power of Grace by Dr Heath Lambert

Generosity... in our dreams

FEATURES



“Money lover” is a term for the other people over there – unless we think realistically about it, writes
ANDREW CAMERON.

F YOU GO FROM SYDNEY TO CAPE YORK THEN AS FAR NORTH again, you’ll find the Micronesian island of Yap. Yap attracted a lot of attention back in the day, for the only “coins” on the island were made of stone and weighed up to four tonnes.

The Yapese now use \$US. But from ancient times to the mid-20th century, community life for the 5000-plus population revolved around their stone money.

These disks were precious because the shiny limestone was hard to “mint” and harder to bring home. Unavailable on Yap, it was hewn at the far away island of Palau. A crew would then drag it on a raft behind a canoe some 400 kilometres to Yap. That’s a truly heroic effort; and the bigger the stone, the more heroic.

Many of these disks are so heavy that they can’t easily be moved. But because everyone agreed they were precious, the islanders could still trade with them. So a stone would stay put, yet “change hands” simply by community agreement. If, say, one family paid it as a dowry

to another, then everyone simply knew that the second family owned it, and were considered richer for it. The owner changed, yet the stone didn't move.

Once, a crew towing back a huge new stone lost it at sea. The raft overturned, but the crew made it back safely. Everyone agreed that the stone was real, and the effort heroic; so this stone was added to the money supply, and the bottom-of-the-sea stone would "change hands" just like the others.

The ancient practice of these islanders reveals much about humans and our attitude to money. Australians think pretty plastic paper matters. More weirdly, we like computerised numbers on a bank account's internet page. These are inert objects: ink, paper, pixels. But like the Yapese and their stones, we agree to "love" the pixels. Our shared love then means we can use this stuff to trade for what actually matters, like food or help or houses.

Money is deeply odd. It seems so valuable, but what makes it so? Only psychology. Only a trick of the mind, where it symbolises other things we need and love – like food, or help, or houses.

In the New Testament, the reliably naughty Pharisees get labelled with a single Greek word, *philarguria*: they are "money lovers" (Luke 16:14). They appear with the "self lovers", the "abusive" and the "ungrateful" (2 Tim 3:2). It's a love that drives many evils (1 Tim 6:10). If the Yapese fell in love with the actual stones that would obviously seem strange. Yet we all do it. Somehow, money takes on a life of its own.

So, what are we really loving? You could say it gives power, because the community has agreed to "love" the stone disk, or what my payWave card represents. But really, it gives options – for, say, food, or help, or houses.

And of course, most of the time you can't fault these options. We can receive food or help or houses with thanks, as one of God's many good gifts (1 Tim 4:4, James 1:17). Any economy, whether ancient or modern, relies upon people sharing. I might share the food I grow then get some help building my house. I might share the wood I cut with someone who builds houses, then receive help with my garden or children or education. At its best, money simply organises that sharing.

But when we forget that we're sharers, the options money makes available take on a life of their own. I become *philarguria* – a lover of money, rather than a lover of sharing. "[T]he eyes of a fool are on the ends of the earth," declares the Proverbist (17:24). Here we see one of the safest, sure-fire ways to become a deluded idiot. Just fantasise over multiple options: more food experiences, more people to serve me, more houses, more whatever. When my eyes rove to the ends of the earth, all I can become is greedy, because enough can never be enough.

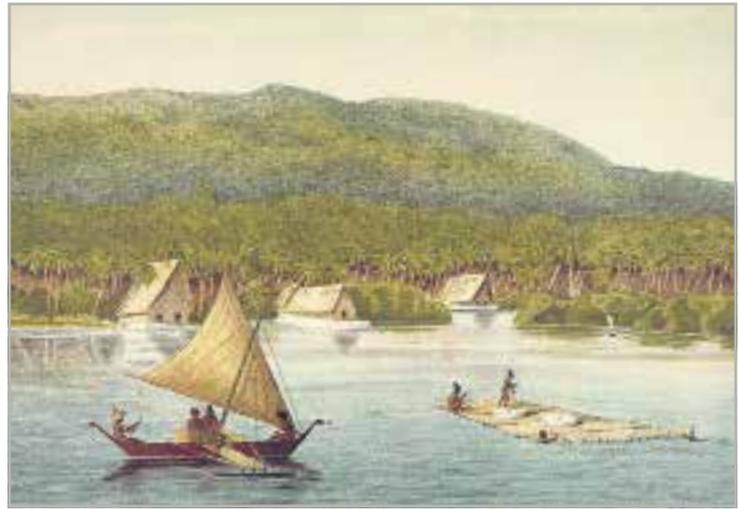
To become a *philarguria* I only need the thousand-metre stare that wants all options.

And the thing is, we all do it. I get that. Psychologists describe our "loss aversion", where losses always loom larger than gains. If we tossed a coin so that heads you lose \$100 and tails you gain \$150, it turns out that because of the loss, most people still dislike the bet – despite the larger possible gain. In loss aversion, I just hate having fewer options, despite what I already have.

All this got me thinking when I read a new book on money by New Testament scholar B. Ward Powers. I always find that Powers initially comes across a little too earnest – wild-eyed even, and a bit scary. I hope he won't mind too much my saying this. Because he generally wins me over in the end.

The title of this recent book gives you his tone: *The Sin We Treat as a Virtue*. Come on, Ward – where was your marketing department? Like I said, an earnest book... and a full-throated argument in favour of serious, intentional tithing.

I can hear the groans. "What legalism!" you cry. Actually, every group of Christians has rules, and membership hinges upon our adherence to them. But we like to label other people's rules as legalism. In this case, so the argument goes, the Old Testament tithe is never repeated in the New



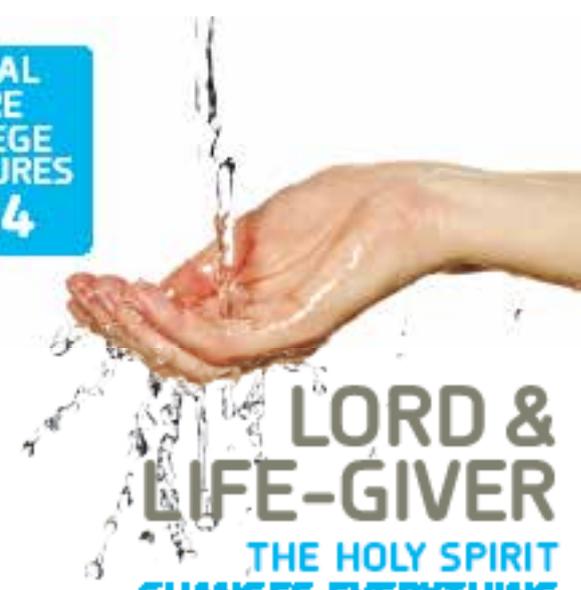
Testament, so we're free to simply be "generous".

This argument makes Powers see red. For a start, he reckons there are so many New Testament allusions to tithing that no original reader would have thought otherwise. In addition, there may even have been three Old Testament tithes: a ministry tithe for priests, a welfare tithe for the poor and a "festival" tithe (for your family's spiritual edification).

So that's maybe 30 per cent. Yet if Powers' stats are correct, the Christian community settles, on average, for giving 2 per cent of its income – and we call that generosity. On what planet, asks Powers, is that a remotely correct conclusion to the Bible's trajectory?

But initially, all the stuff in the previous paragraph left me unmoved. I don't respond well to New Testament scholars using what ethicists call "rule deontology", where you dig up imperatives that must be obeyed. This, I admit, may be a hang-up of mine, because the Christian

**ANNUAL
MOORE
COLLEGE
LECTURES
2014**



LORD & LIFE-GIVER

THE HOLY SPIRIT CHANGES EVERYTHING

Thursday 14 August
Public evening lecture, 8:00pm

Monday 18 – Friday 22 August
Morning lectures, daily
10am-12:00pm, Tues – Fri 9:00am

Knox Lecture Theatre, 18 King Street Newtown
Sponsorship Box at www.thecross.com.au/moorecollege

Professor Michael S Horton
Trustee Westminster Seminary,
California will present
the Lectures.

FREE ADMISSION

MOORE
COLLEGE

02 9577 9999

moore.edu.au/amcl

life obviously includes obedience. But we are rightly wary of those calls to obedience that might represent, well, legalism – the coercion of us according to rules that aren't part of the gospel.

Yet as usual, Powers had an unexpected effect on me. He began to interrogate what I love. Like every other fool, my loss aversion and my love of options leaves me *philarguria* – loving money for all the wrong reasons. But I began to long for that false love to be dislodged by a love of sharing (like Paul does in 2 Cor 8-9).

Powers gets there when he describes how great it feels to have an account full of tithe money and then work out whom to bless. "You are always on the alert, looking for the best ministry opportunities that you can assist – some through your regular commitments... and others on an 'extras' basis as you see what more you can manage to give," he writes, adding "This is *much more* than just 'liberating' – it is enjoyable, it is fun. It is a pleasure and a delight, and *exhilarating*" (Powers' italics).

You see, he has discovered how love works. He's dislodged the *philarguria's* loss aversion with longing for a new gain: the joy of sharing what matters with people, precious people. Powers has discovered how to treasure, and his heart follows his real treasure (Luke 12:34).

As elderly tithers pass away, Australian Christian care organisations



Andrew Cameron has been on the Moore College faculty since 2002. This month he takes up a new appointment as the Director of St Mark's National Theological Centre, Canberra.



rely almost entirely upon government funding. Chaplains to prisoners, the sick and the poor rely on private giving, and can barely get by. Churches need congregations of 200+ to support one or two ministry staff when, logically, a 10-strong group of 10 per cent tithers could support one full-time Christian worker.

As the US thinker Jim Wallis puts it, every budget – yours, mine, Joe Hockey's – is a "moral document". I'm still thinking over whether to teach the tithe as a Christian obligation but, to me, that's not quite the main point. I hope that with Powers, we'll closely interrogate how, and what, we love.

I'm praying for more than a 2 per cent kind of love.

SC

POSITIONS VACANT



**Position Vacant
DEAN OF RESIDENTS**

New College is an Anglican residential college affiliated with The University of New South Wales and linked with the Diocese of Sydney. New College is a co-educational institution of 250 undergraduate residents.

We are seeking a Dean of Residents for New College to replace the current Dean who will leave at the end of 2014.

The Dean works to provide pastoral support and care, oversight of the admissions process, co-ordination of the academic support program and Christian ministry within the community. It is expected that the Dean will live in the apartment provided on the premises.

Applications will be treated in confidence. A full position description is available from the Master.

Professor Trevor Cairney
Master, New College
University of NSW, Sydney NSW 2052

Phone: (02) 9381 1999
Email: master@newcollege.unsw.edu.au
Web: www.newcollege.unsw.edu.au/jobs

Applications close on Friday 15th August 2014.

New College reserves the right to make an appointment by invitation

QUALITY CHRISTIAN TEACHERS

Expressions of interest are invited from quality Christian teachers (including for executive positions) to work at some time in the future in Tamworth NSW.

For further information go to calrossy.nsw.edu.au

Notice to all intended job applicants

It is an offence under the NSW Child Protection (prohibited Employment) Act 1998 for a person convicted of a serious sexual offence to apply for a position which involves contact with children or young adult people. Relevant checks of criminal history, apprehended violence orders and previous disciplinary proceedings will be conducted on recommended applicants to such positions.

THE KING'S SCHOOL

YOUTH MINISTER/ TRAINEE YOUTH MINISTER

Applications are invited from dynamic youth ministers to work with our Christian Campus and Church. These are two positions: Youth Minister and Apprentice Youth Minister. The successful applicant will take up this position at the beginning of 2015 (or Term 4 2014 if possible). Applicants should have strong interpersonal and leadership skills.

A job description is available from the Rev Stephen Edwards, chaplain@kings.nsw.edu.au Ph: 9583 8414

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 18 August 2014.

THE KING'S SCHOOL
PO Box 1, Parramatta NSW 2124
Email: hr@kings.nsw.edu.au
www.kings.nsw.edu.au

CLASSIFIEDS

FOR RENT

STUDENT ACCOMMODATION: Rooms avail. for male/female students at St Michael's Anglican house, Surry Hills. \$180-200 p/w. Cond. apply. For more info contact Kate: 0449 136 744 or k.godfrey@live.com.au www.surryhills.anglican.asn.au

FOR SALE

FOR SALE
BURIAL PLOT
WORONORA CEMETERY
Single width Burial Plot For Sale. Located in Anglican 3 Section (Old Monumental Section). Ideal for the burial of two remains and the placement of several cremated remains. Subject to Woronora Cemetery Trust approval.
Cost \$9500 Negotiable which includes transfer of title fees upon receipt of cleared Bank Cheque. Any further information required please call Kevin 02 8787 1206

KINLAR VESTMENTS: Est. 2003. Quality handmade and decorated vestments, embroidered and appliqué. Also school and church banners. Ph: Vickii 08 9402 1318, 0409 114 093. kinlarvestments@gmail.com www.kinlarvestments.com.au

HOLIDAY LETTING

3 SISTERS & LEURA: 2 self-cont retreats in the Blue Mountains. Sleeps 7/9 fireplace & spa bath. www.mountainvalleyretreats.com.au Phone Karen 0414 536 522

ACCOMMODATION KIAMA: Very comfortable 2 bedroom unit opposite beach, with beach & sea views from balcony, lift access, double garage, accommodates 4. Phone (02)9579 4573. Email keriemuir@gmail.com

BLUE MOUNTAINS: Medlow Bath. Cosy quiet retreat. Lovely views, 5 min from Katoomba. 3 BR, 2 Bath, sleeps 6-8. Details in Stayz "Kelvin Grove". 02-85440883 for discount.

CULBURRA BEACH HOLIDAY: Modern townhouse. 3 bedrooms, 2 bathrooms, double garage. Fully equipped. Water views from deck with BBQ. 3 minute walk to 2 stunning surfing beaches. Scenic walks, dolphins, whales. Contact 0425229192, 0247394738 or juneglan@bigpond.net.au

KIAMA HOLIDAYS: Beautiful new 2 bdrm unit, secure parking, faces main surf beach & park, 5-10 min easy walk to harbour, blowhole & shops. 02 4233 1331 or 0407 912 169

LONDON B & B: In lovely home, self-catering facilities, easy city access, reasonable rates. T: 001144 2086946538 E: rachelallen1234@gmail.com

MAROOCHYDORE: Luxury 2 bedroom ground floor apartment. Beach across the street Shops, surf club and restaurants all within 500 metres walk. Linen supplied. Enquiries: jfgehrmann@gmail.com or call 07 3901 5250.

NOOSA: Stylish two bedroom unit by river, A/C, heated pool/spa, tennis court, bbq, LCD TV, mod cons, linen. Ph for brochure 07 3289 7178

On snow Christian lodge in Kosciuszko National Park
Singles, families and groups
Phone (02) 9130 8587
southernrossalpinelodge.com.au

WENTWORTH FALLS: 5 bed, 2 bath, 1 level, sleeps 13, no bunk beds, carpeted, fully furnished, suits families & groups. 0296271850

WENTWORTH FALLS: Groups, families and singles. maryjones11@aol.com 9960 1510

WOY WOY - WATERFRONT: Peaceful waterfront 3 bedroom house with jetty. Holidays & weekends. Ph 0410 471 504 or 4739 1504 or 9609 1479 or annabelsaccommodation@gmail.com

To advertise in Southern Cross
contact: 8860 8850
or
ads@anglicanmedia.com.au

DIARY

Friday, July 11
Lalor Park Art Attack 2014
Learn how to draw cartoons from The Lego Movie, play with lots of Lego and make fun and original artworks with published comic book artist Belinda Stead and her team.
Cost is \$5 per child, years K-8. Includes Bible talk and games, dress-ups optional. Spaces strictly limited, so RSVP is essential! Also, following Art Attack, you are invited to come along again the following Sunday at 10am for an art show and award ceremony.
Contact Mark on 9838 9092 or at stclements@tpg.com.au
LOCATION | St Clement's Anglican Church, Cnr Burke Road and Freeman Street, Lalor Park | 9am-3pm

Saturday, July 12
Empowering Eve Women's Event
Join well-known Christian doctor and sexologist Patricia Weerakoon as she explores the issues of identity and sexuality in a warm, funny and engaging manner. Prepare to be challenged and entertained but also reassured as she talks about becoming the women we were created to be in Christ. All women over the age of 18 are welcome.
For more information contact Lisa on 9891 0706 or at lisa.thompson@stjohnscathedral.org.au
LOCATION | St John's Parish Hall, Hunter Street, Parramatta | 7pm-9pm

Tuesday, July 15
City Bible Forum @ Movies
Join us to watch the new film Dawn of the Planet of the Apes. After the film, Ben McEachen (Empire Magazine, Hope 103.2 Open House), Mark Hadley (producer, writer) and Adrian Drayton (writer and industry professional) will discuss the film and

what it suggests we can know about man and God. Bring your friends and bring your questions about the film, the industry and more.
Register online at citybibleforum.org/sydney. Cost is \$10, including ticket, popcorn and drink. For more information, contact Russell at russ.matthews@citybibleforum.org
LOCATION | Hoyts Broadway, Cnr Greek & Bay streets | 6.30pm-9.30pm

Saturday, July 26
Westmead's Winter Wonderland
Come along to St Barnabas', Westmead's Winter Wonderland family fun day. Join in for winter craft, games, live music, an animal farm and kids' jumping castle. Brave the cold with some hot food and drinks, available on the day.
Cost is \$5 per family. For more information, contact Catherine on 9635 8250 or at stbarneyskids@gmail.com
LOCATION | St Barnabas', Westmead, 75 Hawkesbury Road, Westmead | 10am-1.30pm

Wednesday, July 30
Liberty and Judeo-Christian Thought
The Rev Dr Michael Jensen will present an interpretation of history and its relationship to the 21st century with a paper titled "Liberty and Judeo-Christian Thought". This is a free event hosted by the University of the Third Age, Sydney for over 55s, and all are welcome to attend.
For more information, contact Margaret on 9371 6953.
LOCATION | St Joseph's Centre, 10 Albert Street, Edgecliff | 10.30am-12.30pm

For diary events email
newspaper@anglicanmedia.com.au

2014 NEW COLLEGE LECTURES 9-11 SEPTEMBER
Image of a religious scene with figures in a church setting.

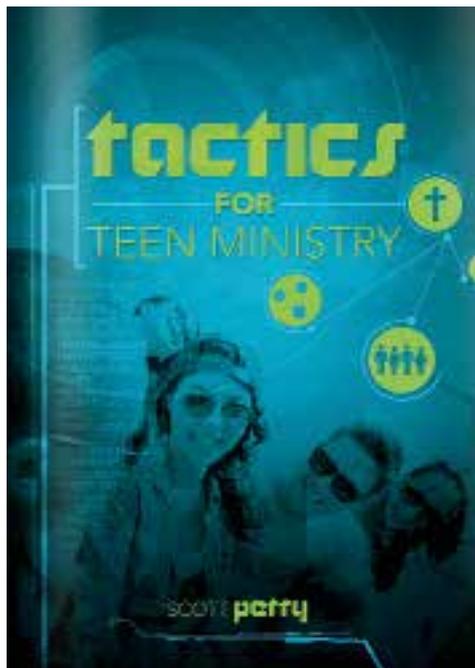
PROFESSOR PETER HARRISON
EXPLORING THE TERRITORIES OF SCIENCE AND RELIGION
The 2014 New College Lectures will focus on the changing boundaries of science and religion, and consider how the positive interactions of the past offer insights into science-religion relations in the present.
SPEAKER
PETER HARRISON
PhD, BA (Hons), PhD (EdD), MA (Ed), MA (Theol), MA
Lecture 1 | Is Christianity a Religion? 7.30pm, Tues 9 September
Lecture 2 | The Invention of Modern Science 7.30pm, Wed 10 September
Lecture 3 | Relating Science and Religion 7.30pm, Thurs 11 September
ADMISSION FREE | Register online at www.newcollege.unsw.edu.au/events
For more information phone +61 2 9381 1999 or email newcollege@unsw.edu.au
Venue | New College, University of New South Wales

When youth work works

MICHAEL DICKER

Tactics for Teen Ministry

by Scott Petty



TACTICS FOR TEEN MINISTRY IS A BOOK that delivers exactly what the title promises: functional and pragmatic tactics for teen ministry. Not that this book is purely pragmatics – no, the first chapter is a good summary of how any youth ministry philosophy must first be based on good biblical foundations.

Without needing to rehearse all the arguments in books that discuss the foundational issues in further detail, particularly *Changing The World Through Effective Youth Ministry* by Ken Moser, *Tactics for Teen Ministry* states the case (with some deceptively innocuous but profoundly insightful soundbites) and then moves quickly to the nuts and bolts.

There are plenty of useful tips and wise advice, ranging from the more big-picture youth ministry structures and youth leader recruitment and training to the micro-particularities of running camps, leading small groups, managing main youth gatherings, writing youth talks and being effective with today's various communication channels.

All of this is then punctuated with how-we-have-done-it examples from Scott's experience at St Ives over the past decade or so (with seven appendices giving even more expanded and specific examples). The personal examples

are descriptive rather than prescriptive and are enlightening practical illustrations of these tactics in action – without the presumption of promising success if “you do what we did”.

Over and over again throughout the chapters, the resounding message is that our teen ministry tactics should all be for the purpose of producing wholehearted disciples of Jesus. Every meeting, every camp, every small group and every talk is for this purpose.

Yet as much as I agree with this goal, I began to wonder if we were going to see in this book that fatal flaw that rears its head in so many youth ministries: the presumption that youth leaders and youth ministry professionals are the only ones that can and should disciple young people. There are hints throughout

the book of where older people and families come into the youth ministry picture, but the last chapter on families brings it all together. This is the chapter most important for senior ministers to read with their youth ministers so they can work out whole church consequences of ministering to teens without neglecting families.

Tactics for Teen Ministry is an ideal book for someone looking to start a youth ministry from scratch, or for someone with a few more runs on the board who wants the opportunity to look into someone else's youth ministry and be pushed to reflect on their own practices. There was much in here that reaffirmed my own youth ministry practices yet also pushed me to think hard about what I am doing and what I am not doing.

One extra benefit of this book is that it documents a change in the way youth ministry in Sydney has evolved in the past 10 to 20 years. It's a reflection of the influence of Youthworks College, the Youthworks training division, of youth ministry authors like Ken Moser and Tim Hawkins and the everyday youth ministers who persevere in working out the practicalities of leading a God-honouring youth ministry based on biblical foundations. SC

Mike Dicker works as youth minister at All Saints', Petersham.

CULTURE

Bully-free zone

JUDY ADAMSON

Stand Strong

by Nick Vujicic

PLENTY OF PEOPLE HAVE WRITTEN and spoken in the past about dealing with the scourge of bullying. However, many do not do it from a Christian perspective and few, I think, would have a better grasp of the realities than Nick Vujicic, who was born with a rare disorder that left him with no arms or legs.

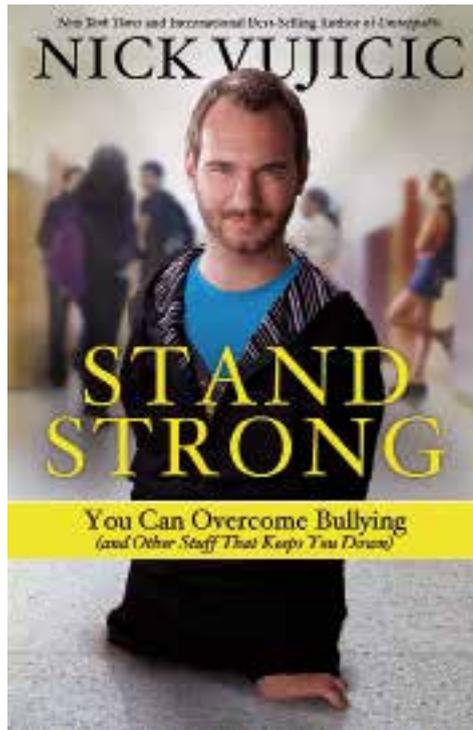
While many are bullied simply because another person chooses to pick on them – anything from mocking their intelligence to their family, their size, or their skin colour – for Vujicic his difference was always hard to ignore.

Aussie born and bred, he has become a well-known international speaker and author of such books as *Life Without Limits*, but before the 31-year-old was a happily married, contented Christian man he was a miserable, mocked kid, and a prime bullying target.

That's not to say he doesn't still get bullied now, but these days he knows how to deal with it. He knows his worth as a child of God and has years of experience in challenging the negative thoughts and isolating actions that can result from such attacks.

And that's where *Stand Strong* comes in. It's a brilliant title, because there is Vujicic on the cover, standing proudly... with no legs. You can't exactly argue that it's too hard to try and work on the effects of bullying in your life, or your family's, with a cover like that. When writing previously about the difficulties of sharing the gospel, Vujicic has said that "if God can use a man without arms and legs to be his hands and feet, then he will certainly use any willing heart!" The logic here, then, is that if a man without arms and legs can overcome bullying, anyone can.

Vujicic's positive attitude in the face of bullying in no way detracts from his view of it as a very serious problem. He is clear that it causes tremendous hurt and misery – anyone who has been through it knows how true that is – and yes, the consequences can be disastrous. But the point of *Stand Strong* is that there are skills to learn, and truths about God and his love to grasp, which can help draw the hurt and bullied out of the pit and put them on



the road to becoming confident of their value and able to withstand whatever bullies, and life, tosses at them.

The book is an easy read, with 11 chapters that each take an element of Vujicic's strategy and outline in simple accessible language how to tackle it. For example, figuring out who you are; managing your emotions; building strong, supportive relationships; developing a spiritual foundation; making good choices and learning a defence strategy that doesn't include fighting. Vujicic even challenges us to face up to the bully that lies within.

The Christian core of this book is very strong. Vujicic returns again and again to the grace of God in Christ, the value of trusting that God knows and loves you as you are, has a plan for your life, and how his forgiveness can transform you as well as the bullies.

While *Stand Strong* can certainly be of value to adults, its simplicity and direct language are perfect for teens and kids in the latter stages of primary school. My 15-year-old's observation, after giving it the once-over, was that its message would be very useful for people who need it, and that it reads as though Vujicic is talking to you.

This chatty tone is fine, although it does encourage some repetition throughout the book. But Vujicic is speaking from experience, from love, with faith, and with a simple wisdom that's hard to ignore.

from page 32

these will find a fairly different world on the big screen. This is because director Nicolas Vanier chose to reset the film in World War II so the timeless beauty of the French Alps, and the old-style landscape of villages, cottages and little farms, could provide an aesthetic not possible with a piece set in the modern day.

From there it was a small jump to include trouble with Nazis and helping French Jews over the border into Switzerland – although because of the overarching themes this is just one element in the wider tale.

So, to the story itself. It's 1943 and Sébastien, an orphan, lives with his adopted grandfather César (Tchéky Karyo) and César's niece Angéline (Margaux Châtelier) in the village of St Martin. He roams in the mountains with César and helps on the farm, even though he should be at school, but César is more interested in teaching him the ways of the wild.

St Martin is filled with nasty rumours about a "beast" killing local sheep, which they assume is a dog that has escaped from a brutal master. When Sébastien comes across Belle on one of his rambles, he immediately realises she is the dog they are talking of, but as she is shy and wary rather than aggressive he forms a different view to the villagers and gradually tames her.

Belle then becomes his constant companion through each adventure – and there are many to be had, whether it's time together in Sébastien's mountain cubby, swimming in alpine pools, avoiding villagers keen to find "the beast", or issues with Nazi soldiers keeping an eye on the border to catch fleeing Jews and those helping them escape.

Félix Bossuet is delightful as Sébastien, whose courage and confidence are in inverse proportion to his size. As César, Tchéky Karyo strikes an excellent balance as the old man who is, on one hand, in balance with nature, yet on the other is out of his depth in human relationships and depends far too much on the bottle. Another major character is the alpine landscape, which is stunningly beautiful and wild, as well as unforgiving to those who approach it without knowledge or care.

Yes, like *Skippy* a few elements of the story are a bit far-fetched, but this is a tale seen through the eyes of a child for whom everything that happens is eye-opening and life-changing. It's full of simple charm, just like the little song Sébastien sings to Belle – which some online observers have dismissed as twee, even though it's just the kind of thing you would expect a happy, unself-conscious child to chirrup to his best friend.

In the end your capacity to enjoy this film depends more on that unaffected child within, and a willingness, like Sébastien, to find delight and magic in the everyday as well as the extraordinary.



Kid's best friend

JUDY ADAMSON

Belle et Sébastien

Rated PG

MOVIE

THERE HAS NEVER BEEN A shortage of kid-with-pet stories to warm the hearts of parents and children across the globe. A few moments' thought and you can conjure up animals from tales as varied as *Lassie*, *National Velvet* and *Skippy* – not to mention the clever owls and cats from the Harry Potter series.

But whether it's in print or onscreen, and no matter what era the story is set in, two elements always hold true: the child and horse/dog/cat/bird/kangaroo are always devoted to each other and the animal often seems smarter than half the people around it.

Belle et Sébastien is no different, at least in those elements. When Sébastien (Félix Bossuet), a feisty, independent yet often solitary French boy, finds the homeless Belle – a huge Pyrenean mountain dog that comes up to his shoulder – it doesn't take long for a

close friendship to develop. And it's also clear from early on that Belle is smart, as well as protective and affectionate.

So far, so typical. But despite the occasional moment reminiscent of a *Skippy* episode (i.e. the kangaroo 'tut-tuts' to her human friends and one exclaims, "What's that, Skip? Frank's stuck on a crag below the lookout? Let's go!"), *Belle et Sébastien* takes us on a very different journey.

For at its core it is not an adventure story, although we do see plenty of that. It's a story about love, acceptance and seeing beyond the outward shell of a person (or dog) to the heart. Which should strike a chord with any Christian, even though this is not in any way a faith-focused film.

These central themes are also to be found in the 1960s book and TV series of the same name, although people who remember and enjoyed

continued on page 31