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# SOUTHERN CROSS

## newspaper

NOVEMBER 1996

The newspaper of the Anglican Diocese of Sydney

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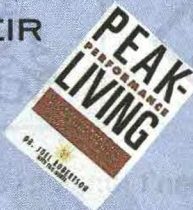


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## Smoking: is it a faith hazard?



Alex Gater (left), Vivienne Sahanna and Bishop Arthur Malcolm from the NAAC: defending their right to traditional smoking.

By MICHELLE HAINES

An Aboriginal smoke cleansing ceremony, planned for the National Anglican Conference next February, has sparked a fiery debate between organisers and detractors.

**"Jesus has purified us, and the smoke is a cultural symbol expressing that"**  
- Arthur Malcolm

sus had purified us, and the smoke is a cultural symbol expressing that cleansing.

Diane Langham, also from NAAC, added that the Church's objection to Aboriginal culture was hypocritical.

"When Christians first went to England, they embraced the cultural ceremonies, such as Easter and mid-winter, and worked within that to express the gospel. What's the difference here?"

Pastor Ray Welsh, from NAAC and Redfern's Cross-

roads Christian Centre, agreed pointing to the way Christianity has always used local culture to explain the truth.

**"It isn't 'cleansing' in the biblical sense"**  
- Bill Bird

"I think it is important to indigenise the gospel to suit Aboriginal people," he said.

He said that Acts 15 describes a similar clash of cultures,

and the outworking took into account cultural differences.

"Instead of just making the Greeks fit in with their culture, they showed grace," he said.

Mr Welsh added that it was time the Anglican Church recognised the presence of Aboriginal people within its ranks.

"We've taken on lots of White culture, now it's time for them to share some of ours."

"Jesus didn't come to make us White."

Continued on page 3

## Prayer Book hangs in the balance

By MARGARET RODGERS

Debate on the new *A Prayer Book for Australia* (APBA) barely got off the ground on Wednesday night, having been pushed back on the agenda to finish previous business.

Time only permitted the first two speeches - for and against. Further debate will have to wait until the November meetings.

Canon Lawrie Bartlett introduced the *Prayer Book for Australia* Canon, saying that it seeks to "promote more flexibility so that services can be tailor-made for different days, different people, different needs."

"This Ordinance will give us time to discover for ourselves what is useful in this book," he said. "It is as we do that that we will be able to continue playing our role in the Australian Church. Our contribution to liturgical developments in Australia have been significant, and I hope we will continue to interact by participating in the use of this book."

Dr Bartlett, former chairman of the General Synod Liturgical Commission, was followed by Canon Peter Jensen, principal of Moore College, who asked for the Prayer Book to be rejected. He said it "is not evangelical in tone or tendency" and "represents the drift from classical Anglicanism which has occurred all through the church since the 1950s."

Dr Bartlett said all members

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Members of the National Aboriginal Anglican Council (NAAC) have hit back after a letter from the Rev Tim Foster, in last month's *Southern Cross Newspaper*, labelled the ceremony 'idolatry'.

Arthur Malcolm, assistant bishop of North Queensland and chair of NAAC, disagreed, saying that the smoke is "a sign of the cleansing power of God."

"In the old days, smoke was a symbol of cleansing. It's used much in the same way as the some churches today bless buildings to claim the protection of Jesus Christ," he said.

Bishop Malcolm said that Je-

## Sydney pays the rent

The Synod of the Diocese of Sydney voted unanimously on October 30 to establish a trust fund for Aboriginal ministry.

Between 1998 and 2001, the Diocese will give \$1.2 million to train Aboriginal ministers and develop opportunities for ministry.

The motion was brought by Mr Tom Mayne, of North Parramatta, who introduced it with a short video featuring

prominent Aboriginal Christian leaders. Jean Philips summed up their message at the end: "We are getting tired, and there is no one to take our place."

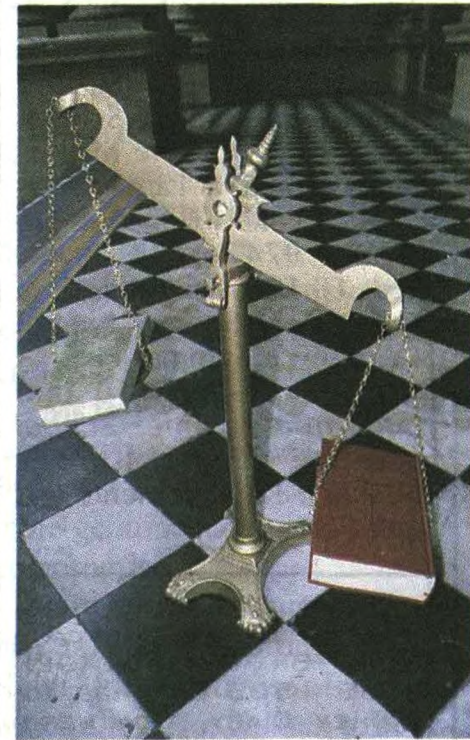
Mr Mayne pointed out that Aboriginal and Torres Strait Islanders are the most Christian minorities in the country, but the Church has long ignored the need to train ministers from indigenous ranks.

"I am not guilty of past wrongs any more than you are

- this is no guilt trip - but as Christians we have a responsibility before God to do something about the scandal we have inherited. We have six times as many indigenous people on our doorstep as live in the whole of Arnhem Land. May God help us not to fail our indigenous people," he said.

Mr Mayne painted a bleak picture of Australia's past treatment of Aboriginal people

Continued on page 15



APBA: still to be weighed up.



**Smoking (1)**

I was *stunned* to read Brian Telfer's letter (*SCN*, Oct 1996). I too recently received my registration brochure to the National Anglican Conference. I was (and am) excited about the very things Brian finds unacceptable. I'm excited that we are going to recognise and affirm our Aboriginal brothers and sisters, women and youth. I am excited about the great line-up of diverse speakers and the workshops. I am excited about the vision for the future of this great Church. I'm sorry that Brian Telfer will not be there to share the excitement.

**Jon Noble, Chaplain**  
**All Saints' College,**  
**Bathurst**

**Smoking (2)**

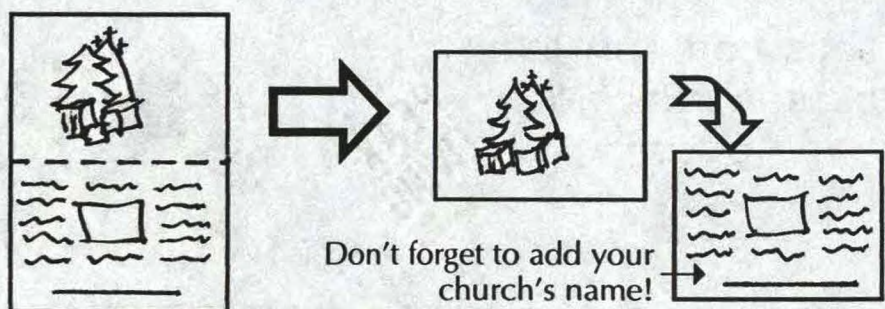
I write on behalf of the Steering Committee of the National Anglican Conference in reply to Tim Foster's letter in your last issue. The letter raises important questions about the way we approach Aboriginal culture not unlike those which the early Christians faced in pagan Roman society. Just as the early Christians transformed the pagan day of the sun into Sunday, the day of the Lord, so many Aboriginal Christians are finding ways of

# Christmas Extra

There's a little bonus with your parish's Southern Cross delivery this month. We've produced a handout for your parish to use to explain Christmas to your community.

The **Christmas Extra** has been designed to reinforce the message of your Christmas service, or as a letter-box drop leaflet.

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using the signs of their traditional culture in Christian ways and with Christian meaning.

The 'smoke' ceremony would start the Conference on a note of prayerful preparation and repentance. It is widely used by Aboriginal Christians as a way of expressing, and providing a focus for, personal purification and repentance. In this case it was to be a symbol of our need to come in a spirit of prayerful and penitential preparation: to be open to God. This intention provides the meaning for the ceremony at the Conference.

There was also a second purpose, namely to affirm our Aboriginal brothers and sisters and the high priority their circumstances should have in the life of this country and church. Placing such a ceremony, which speaks so dramatically of Aboriginal Christian faith, right at the beginning, makes a declaration about our obligations to the indigenous people of this land which we have come to occupy.

I will be going to this conference conscious there is much in our church, our nation, as well as in my own discipleship, that calls for repentance. More than a little of this has to do with our relations with the indigenous people of this land, and I am grateful for the opportunity to start the conference in such an appropriate form of repentance. I hope Mr Foster will come too and in a spirit of prayer we might together as a church hear a word from the God who came among us in our own terms as a man and pointed us to the redemption of the cross and the resurrection.

**The Rev Dr Bruce Kaye**  
**General Synod**

**Smoking (3)**

This week I received two contrasting views of Aboriginal Christian ceremony. One came from CMS missionaries in their prayer letter. The other was Tim Foster's letter in *Southern Cross*.

In February I had the privilege of returning with my wife to 'my' village in Irian Jaya. The welcoming party consisted of 25 traditionally dressed, spear wielding, 'amulet' carrying church members who surrounded the plane in a guard of honour. They escorted us to our house, the women running ahead with their spear fronds waving away the 'devils', the men chanting beside us for protection.

What was happening? A welcome home for the missionary kid of 10 years ago? Yes. A display of traditional ceremony and culture? Yes. A participation with demons? No. Nothing could be further from the truth. This ritual was born of Christian love, done for the glory of God, and used as an illustration for village children both of their traditions and of the victory they have gained in Jesus over all the evil forces. How do I know? I'm an insider. Truly, not everything is as it appears to the uninformed.

**Paul Winch**  
**Newtown**

**System stacked**

The problem for Rob Forsyth in regards to his 'uncompromised' position on women and the priesthood (*SC Sept*) is that he is already operating in a thoroughly compromised system which is stacked very much against ordained women. If a priest is to be strictly understood as defined

in the BCP Ordinal, then the logic of this position demands that ordination to the priesthood only occurs when a rector is inducted to a parish, and relinquished when he leaves the position. All other non-parochial appointments, retired clergy and assistant ministers should be asked to resign from priest's orders, as proposed by the Diocesan report on Ordination (1981, p13-14).

Sydney already has many male priests who are in positions of ministry not covered by the Ordinal wording. Male chaplains can be ordained priests, but female chaplains in the same position cannot.

If Rob Forsyth is to remain true to his principled position, something has to change - either a radical tightening of current practice which presently allows male priests in a variety of ap-

pointments, or his definition of priesthood needs to catch up with what is actually happening.

Sydney Diocese must get beyond this issue which has absorbed so much time and energy in the last 20 years, ordain women as priests, and get on with the work of the kingdom.

**The Rev Tim Harris**  
**Kensington, SA**

**Help!**

Our parish is considering offering a course in *Christianity Explained* at a local evening college. We wonder if it can be adapted to this secular context.

Has anyone else tried something similar? We would be glad to learn from your experience.

**Canon Lawrence Bartlett**  
**Vaughan**

**Could you be a foster parent?**

Our curate recently drew attention to an article in *Southern Cross*. It related to moves by the State Government to enact legislation which would allow homosexual couples to foster children. My wife and I agree that it is far from desirable that homosexuals should be permitted to foster or adopt children. However, our knowledge based on experience as foster and adoptive parents, indicates political opposition to the proposed moves will not, in isolation, achieve the desired outcome.

There is a great shortage of people prepared to act as long-term foster or adoptive parents for older children, or children of any age who have physical or intellectual disabilities. The only area in which there is an abundance of prospective adoptive parents is in relation to healthy new born infants. The shortage of foster parents in general is so acute that many children go to single parents. A lesbian couple can easily become foster or adoptive parents at present, if one partner puts themselves forward as a single parent, with the other partner presenting as a close friend who is willing to support the adopting parent. There is little doubt that the Department of Community Services (DOCS), and other agencies would prefer to place children with married couples, rather than people in other types of relationships. But, given the

shortage of married couples who are putting themselves forward, the agencies have little option but to make use of those who offer to foster or adopt. If there were more married couples offering to adopt or foster, the likelihood of children going to those in other relationships would be greatly reduced. My wife and I are presently fostering a child with disabilities, who is in need of a long-term (to adulthood) foster placement. Despite the best efforts of DOCS there is no indication of a suitable placement occurring in the foreseeable future. It may well be that this child could eventually be placed with single parent (lesbian?) or de facto couple, if a married couple do not come forward.

*Southern Cross* has a wide readership of committed Christian couples. I have spoken to Kate Aidin, who is in the Special Needs Adoption Service of DOCS at Parramatta. She would readily accept any help readers could provide. She can be reached on 9865-5942.

**Clive Wright-Smith**  
**Milperra**

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## SYDNEY diary

**Nov 15-17:** Bible Society Tour of Duty Six Foot Track Walk for Bibles in Blue Mountains. Contact Rob Lamont or Ashleigh Schilling (02) 9267-6862.

**Fri, 22 Nov, 10.30am:** CMS Meet the Missionaries, St Andrew's Cathedral Chapter House.

**Sat, 23 Nov, 10am to 4pm:** NSW wall hanging, part of 7-panel "Women's Visions for the Church" to be displayed at National Anglican Conference in Canberra in February may be seen at Pacific Hills Christian School, Quarry Rd, Dural. Entrance by gold coin donation, Devonshire teas available \$3. Enquiries: Mothers' Union (02) 9267-8372.

**Fri, 29 Nov, 11am:** Mothers' Union Centenary Advent Service, St Andrew's Cathedral Morning tea in square from 10am.

**Mon, 2 Dec, 9.30am:** Clergy Golf at Castle Hill Golf Club. Enquiries: (02) 9673-4665.

**Sat, 7 Dec, 2pm:** C of E Historical Society, St Andrew's Cathedral Chapter House - a tour of St Andrew's School.

**Sun, 8 Dec, 9.30am:** Mr Mal Heap, speaker at Family Service at St Luke's Concord. Enquiries: 9747-4483.

**Wed, 18 Dec, 10.30am:** C of E Historical Society tour of St Andrew's Summer Hill.

**Sat, 4 Jan - Fri, 10 Jan:** Katoomba Summer School (Info line (02) 9284-6737). Speakers: Roy Clements and Ajith Fernando.

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## SOUTHERN CROSS newspaper

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# Smoke hazard

Continued from page 1

The Rev John McIntyre, rector of St Saviour's, East Sydney and a supporter of Aboriginal ministry, suggested that racism was at work.

"Ever since White Christians have been speaking to Aboriginal Christians, they've felt they've had the right to tell them which aspects of their culture are right and wrong. It's just another form of cultural imperialism.

"They forget they're dealing with Aboriginal Christians, who have the Holy Spirit, and are able to work out which parts of their culture to discard and which to keep. It seems those people involved with this ceremony think this aspect of their culture is fine."

The only Aboriginal voice raised in disagreement came from the Rev Bill Bird, former pastor at Crossroads. He thinks that the organisers may not fully understand the true meaning of the ceremony.

"It isn't 'cleansing' in the biblical sense," he said. "We don't need it anyway - we're already cleansed."

Mr Bird was reluctant to speak on the issue, calling it a 'touchy' one that may offend Aboriginal people, but admitted that he wouldn't take part in such a ceremony. He suggested it would be better to concentrate on real issues of pain between the cultures, rather than indulging in rituals.

"The act of sharing forgiveness and reconciliation is the only thing that's worth doing between Aboriginal and White Christians," he said.

# AYD head challenges 'class bias'



Thomas Smith surrounded by young friends: claims the bigger churches are only reaching well-educated middle-class youth.

By JEREMY HALCROW

Thomas Smith, director of the Anglican Youth Department (AYD), who is leaving to teach religious education at Cranbrook School, has challenged the 'class bias' of Sydney's youth ministry.

He claims that 'economic rationalism' is stopping the church from truly serving Jesus Christ.

"I hear people saying 'give all the money to the big churches that are putting the runs on the board'. That isn't the basis for a mission strategy that will win Sydney for Jesus. The bigger churches are only reaching the well-educated

professionals. We have also got to reach the youth from the TAFEs and the unemployed."

Mr Smith said that while he supports the 'great job' big churches do to reach the tertiary educated, AYD has a mandate to help churches reach all groups.

"Otherwise the Anglican church will be ministering to a decreasing segment of the population and never reach the masses which Jesus reached."

He said that the Macarthur region was an example of an area which had been ignored.

"The Macarthur is a very

needy area. They have a huge youth population and a very small percentage of tertiary trained Anglicans. If we could get one of the churches there to have a youth service, I think we will have kids coming in droves."

Mr Smith singled out the 'Young Life' program at St Columb's, West Ryde, which has grown from virtually nothing to 80 young people, as an alternative to 'economic rationalism'.

"That wasn't a case of resources going to those who've got it already," he said. "Young Life' had been unable to find a

church that would take their young Christians. AYD was able to bridge that."

Although Mr Smith is leaving AYD at the beginning of 1997, he is determined not to abandon youth ministry. He said the Cranbrook position will give him the opportunity to do what he is really passionate about - telling young people about Jesus.

"I want to teach the Bible in a way that connects with students and to encourage them to be leaders in Jesus' name so that they care about justice and the good of the community," he said.

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## Armidale ordains woman priest

By MICHELLE HAINES

In a shock move last September, the Bishop of Armidale, Peter Chiswell, ordained a woman to the priesthood.

Long regarded as Sydney Diocese's evangelical cousin, the decision may have implications for Sydney's deliberations during the current Synod.

The Rev Julie McKay, the chaplain of the New England Girls School (NEGS), was ordained on 22 September under the General Synod Canon, passed by the Armidale Synod that weekend, which allows for the priesting of women. But the Bill had a sunset clause of one week, effectively allowing only Ms McKay to be priested.

"The sole purpose of the legislation was to allow Julie McKay to continue as NEGS chaplain," said Bishop Chiswell.

"I had previously been allowing deacons to administer Holy Communion. When the national Church stopped me from doing that, I decided to ordain Ms McKay so she could keep doing her job."

Ms McKay's role as chaplain includes running two services a week, as well as taking religious education classes, communion preparation and pastoral care.

Bishop Chiswell said he had no reservations about ordaining



Julie McKay after her ordination: just wants to do her job.

Ms McKay as the head of a congregation of women, saying that her role now was identical to in the past. Ms McKay also scuppered complaints that after leaving NEGS she could become rector of a parish.

"I am a team player - I wouldn't ever want to run a church," she said. "I don't have any great goals to run a parish - it's just not me at all."

Julie McKay admitted to feeling a bit concerned about what others would think of the move, but says feedback so far has only been positive.

But the national president of the Movement for the Ordination of Women, Ms Patricia Hayward,

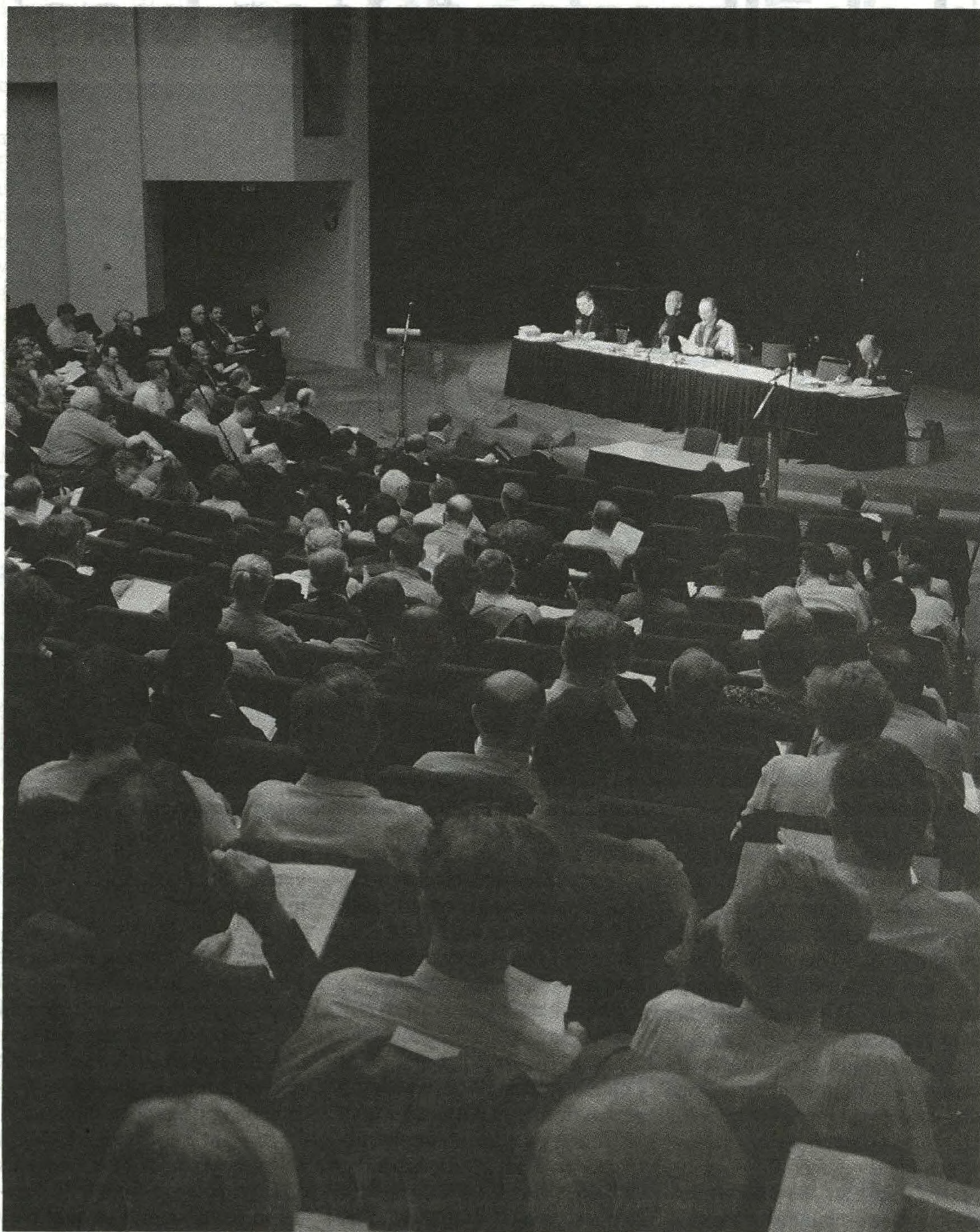
has criticised the Armidale decision as 'legal fiddlesticks'.

"It is designed to help Bishop Chiswell out of a tight spot - he has been criticised for allowing deacons to preside at communion, and this is a clumsy provisional attempt to get around that criticism," said Ms Hayward.

Ms Hayward said that the legislation which will be debated in Sydney on November 14 was a more genuine attempt to reach a compromise.

The Sydney Synod will debate an ordinance brought by Mr Keith Mason and Ms Julia Baird, which allows for women to be ordained priest but not be appointed as rectors.





The Synod (or 'parliament') of the Diocese of Sydney met from October 29-30, and will meet again from November 14-15. The Synod includes all rectors of parishes, as well as two non-clergy representatives from each parish.

# Synod in brief

## October 28

### Archbishop affirmed

In a motion passed formally, the Synod publicly thanked the Archbishop for his leadership in speaking out on issues facing society, and encouraged him to continue this form of Christian witness in the public arena.

### Time limit dropped

The time limit for bringing a charge of 'improper conduct' against clergy has now been dropped following the passing of the Tribunal Ordinance Amendment Ordinance. Previously, a charge could only be brought if a complaint was made within one year of the event. The ordinance gained great support from the floor of Synod.

### No ashes on church ground

From January 1, 1997, churches will no longer be able to erect columbaria (for the interring of the ashes of the deceased) on their property unless the land has a separate registered title. In a motion moved by Archdeacon Lindsay Stoddart, the Synod agreed that the sale of church property was restricted by the columbaria, which are usually

erected with a long-term arrangement.

## October 29

### Euthanasia condemned

A unanimous motion, passed on the eve of the Federal Parliament debate, expressed Synod's opposition to euthanasia legislation in Australia. Brought by Deaconess Margaret Rodgers, the motion said: "such action is contrary to God's law and the values of civilised society; that to condone the deliberate killing of the most vulnerable in society is to risk the status of all human life in our community; and that the primary intent of any law should be to sustain and enhance life, not to destroy it."

### Synod in high spirits

After a lively debate, Synod voted to allow the sale of alcohol on church property. Ironically the mover, the Rev David Crain rector of Leichhardt, is a teetotaler, but recognised the difficulty of restaurateurs who rent property from the church. He pointed out that, though it warns about overindulgence, the Bible regards wine as a blessing.

"If it is not part of the gospel,

then we can't make it a blanket rule for parishes," he added.

The motion was strenuously opposed by the Rev Barry George, rector of East Lindfield, who urged the Synod not to "sell their birthright for a pottage of alcohol."

## October 30

### Comfort for Zaire

The Rev Peter Tasker, rector of Dapto, successfully moved a motion calling for a message of comfort to be sent to the Church in Eastern Zaire. It communicated sympathy for their present pain and suffering, saying, "Our prayer to God is that he will make them and their people strong, firm and steadfast in the grace that is ours in Christ Jesus."

### Sexual abuse protocol

The Church Discipline Ordinance, which sets up a procedure to deal with church workers' misconduct, is still under debate. The Synod also asked the Archbishop to send a pastoral letter to rectors, making it compulsory for them to make known to congregations the existence of the Protocol for Dealing with Sexual Misconduct by Church Workers.

## Racism debate 'deeply offensive'

In his Presidential Address at the opening session of the Sydney Synod, the Anglican Archbishop of Sydney, Harry Goodhew urged his listeners "to go beyond tolerance" and to welcome migrants warmly.

He said he had been saddened at the effect of recent comments in the public domain.

"While it is right to discuss controversial issues in an open and honest way, there is much in the recent debate which has been ill-informed, provocative and deeply offensive," Archbishop Goodhew said.

"The Bible affirms that regardless of race, each person is made equally in the image of our loving creator. A mono-cultural, Anglo-centric Australia would neither benefit the gospel nor promote peace and justice in our world."

His comments earned sustained applause from the Synod.

### Women's ordination

Archbishop Goodhew also addressed women's ordination, which will not be debated until November 14.

"Personally, I have located myself at the conservative end of the spectrum in this matter, while being strongly committed to advancing ministry by women in the church... This is still my preferred position," he said.

The ordinance before Synod is touted as a compromise, allowing women to become priests but not rectors of parishes.

The Archbishop outlined both the positive and negative aspects of the legislation, and exhorted Synod to view each other as family members during the debate, "rather than as potential heretics".

## Money debate sees cutbacks for many

The Synod Appropriations Ordinance was passed on the Wednesday evening, after considerable debate. Major factors in the debate were regionalisation and the significant reductions in funds available.

The Rev Bruce Ballantine Jones spoke against the "lack of clarity" in fund allocations and in the mission statement. Mr Rodney Dredge, however, said there had been a lot more strategy than in previous years, and that funding "was able to target organisations at the cutting edge."

The Department of Evangelism (DOE) was one of the first agencies proposed to be funded regionally. DOE director, the Rev David Mansfield, argued that regional funding of this small department would mean its "steady dismantling" and loss of expertise. "Fundraising and lobbying [would] replace evangelism and training," he said. Mr Rodney Dredge, however, said he "could not conceive" of the regions not supporting the department.

Synod voted to return DOE to 'core' rather than regional funding.

Despite impassioned speeches by the Rev Howard Dillon, executive director of the Home Mission Society, the Society was not able to reverse the

decision to fund some of its projects regionally, nor to escape cuts to its chaplaincy work.

Mr Richard Lambert, in moving the Appropriations Ordinance on behalf of Standing Committee, stressed time and again that not only were fewer funds available for distribution for 1997, but that to 'dip into' diocesan reserves again would ensure even less funds for following years. There were many dangers in depleting these reserves, he said.

After fervent debate by supporters of the Anglican Education Commission and Anglican Youth Department, synod voted to increase their 1997 funding, the additional money coming from reserves.

A number of other organisations were hard hit by the cutbacks, accepting the Diocesan Executive Board's recommended level of funding for 1997. Some have since spoken of being 'disadvantaged' by showing such constraint, which they say was in the interests of the whole diocese, and by not arguing for synod to provide additional support.

Organisations worse affected by the cutbacks include the Secretariat, the Appeals Office and Vision 2001 Projects, Anglican Media, and the Social Issues Committee.

### Question time:

The Rev John Bunyan - "I ask all the questions standing in my name."

Archbishop - "That's a big ask!"

### The money debate:

Stephen Judd (second of Appropriations Ordinance) - "When they advertised my position they should have asked

for someone who can speak against evangelism, little kiddies and poor parishes."

### The APBA debate:

Robert Leask - "How much further are we going to take this contemporary language? Pretty soon God is going to be 'the man upstairs' and the Archbishop will be 'the cool cat in red threads!'"





# ARCHBISHOP writes

There are occasions when the Christian Church is criticised for what some see as an obsessive concern with matters relating to sex. It is rightly said that there is a huge range of ethical issues to be considered. Why not give attention to some of those? There are a host of other issues, and I trust that we do try to address them. Yet sexuality is such a significant part of who and what we are, that it is bound to come up regularly.

Recently the Uniting Church in various States including NSW, has been grappling with the question. The media has given prominence to aspects of the Report dealing with homosexuality and premarital sex. Newspaper accounts caused me to think about those two subjects. Of particular concern for me are the pastoral issues which I can envisage being associated with these topics - how they affect the lives of people in our congregations.

There is a much wider acceptance in the general community of both homosexual practice and of casual sex or sex outside marriage than was once the case. That relaxation of approach has not stayed outside the churches. Even where Christians maintain a 'traditional' stance in these areas the impact of changing values is still felt.

I hold that the mind of God for sexual relations is expressed clearly and unequivocally in Genesis 1-2. Whatever people may struggle to do with other texts in the Scripture, Genesis 1 and 2 is the background for the whole issue of sexuality and its proper expression. The model there is heterosexual: a union between a man and a woman in which they become "one flesh".

In the light of that, a homosexual partnership cannot qualify as a union that accords with the mind of God. As a consequence sexual relations outside that Genesis relationship are held in scripture to be acts of unchastity.

Some years ago C S Lewis wrote, "Chastity is the most unpopular of the Christian virtues. There is no getting away from it: The Christian rule is, 'Either marriage, with complete faithfulness to your partner, or else total abstinence.' Now this is so difficult and so contrary to our instincts, that obviously either Christianity is wrong or our sexual instinct, as it now is, has gone wrong. One or the other. Of course, being a Christian, I think it is instinct which has gone wrong."

Given the disordered character of our instincts, it is no surprise that Christians find obedience in this area to be a struggle. It is a struggle for the heterosexual and the homosexual. In a society loaded with provocations to unchastity, it is no wonder that Christian people, married and single, find obedience a challenge.

While I express my conviction



HARRY GOODHEW

tions concerning God's mind on such matters, and pray that God's Church will not abandon this position and waver in its obedience to God, I am aware of a range of issues that come up as a consequence of this stance.

For many homosexual people Christians are out of bounds. They see the Church as hard and rejecting; to use their term, homophobic. They do not accept the Church's evaluation of their life style. Those who attend church are often fearful of how they will be treated if people came to know their situation. Will they be rejected out of hand? Will they be avoided?

It is not always easy to maintain a particular moral stance and still reach out with genuine friendship and concern to those with whom you differ. However, regardless of how much one may disapprove of homosexual practices we have no liberty to treat anyone as less than fully human. All human beings have a claim on our respect and our love. Each and every one of us is in need of redemption. No one has any room to boast or despise another.

Homosexuality brings related pressures. Think for a moment of Christian parents whose son tells them that he is 'gay'. How do they relate to him? How do they relate to his boyfriend or to a series of friends? Do they invite his friend to family gatherings? What do they call his friend: 'boyfriend', 'lover', 'partner'? What do they say to grandparents and friends? What happens with accommodation if their son and his friend come to stay? Do they keep up a relationship with their son? How do they explain the situation to his brothers

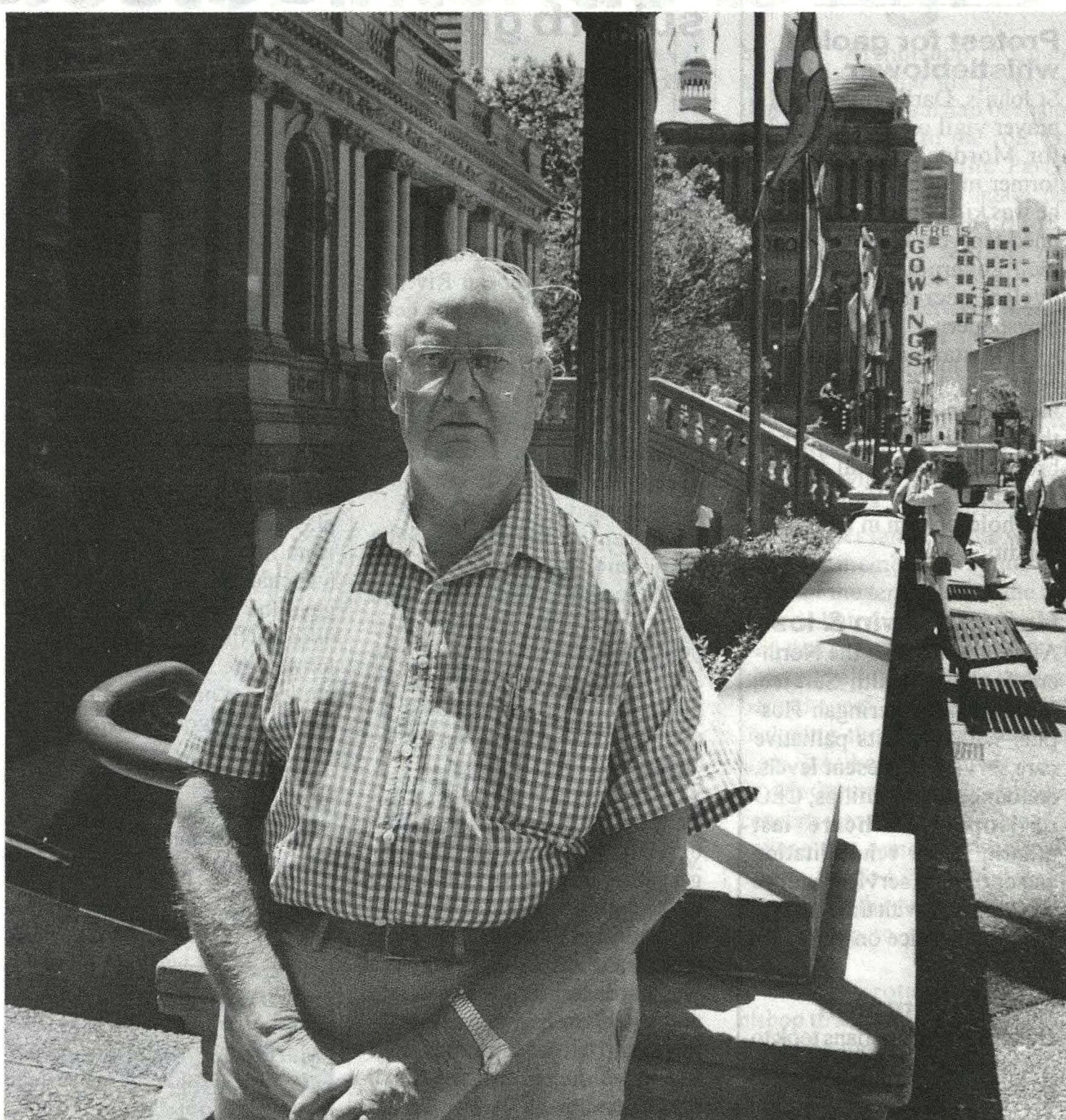
and sisters? And, to whom in the church would they talk about such concerns? Could they do that and know that their agonies would be understood and their son not written off? Whom do they tell if their son has contracted AIDS? For those who seek help there are resources within the diocese.

Significant difficulties attach to the question of heterosexual chastity. There are constant inducements offered to Christians young and old to be shaped by a culture which ignores the standards of Genesis. I am aware of Christian parents struggling to know how to relate to their children who have established heterosexual relationships which are contrary to their own convictions.

I raise these matters to make three simple points. First, the importance of standing by the Will of God as it is revealed in the Bible. The second is the genuine love and concern that we must offer to everyone. The third is the need for our churches to be places where people can share their burdens and find support.

**"Either Christianity is wrong or our sexual instinct has gone wrong"**  
- CS Lewis

## Union boss fights for families



Trade union leader Ernie Ecob: Christians should take a more active role in politics.

One of the motions before Synod this year concerns the government's plans to amend the De Facto Relationships Bill regarding same sex couples. It will be moved by former Trade Union leader, Ernie Ecob, who says he has spent his life defending Australian families.

"If approved the Bill will be an attack on the principles of marriage in the Bible," he said. "It is going to greatly affect children in the future and will only cause

greater problems for adoption where same sex marriages occur."

"I believe the governments of this country have no respect for the family unit," Mr Ecob said. "The church should oppose this strongly and let the government know that we will not stand for this kind of legislation."

As a Christian and federal secretary of the Australian Workers' Union, Mr Ecob has been used to speaking out against prevailing opinions. "It's been difficult," he

said. "There's not many people who want to support you."

But what disappoints him most is that many Christians regard trade unions as the enemy. "It used to hurt me that people think that way," he said. "They think that unions just stand over people. But when you become concerned for the workers, you see how many people are being underpaid and badly treated. Their families are suffering because of work place conditions."

## Prayer Book in balance

Continued from page 1

of the church had been allowed plenty of opportunity to use the new liturgies and express their opinion to his Commission before the completion of APBA. He said this process displayed "an egalitarian degree of openness" which "is typical of the Australian way at its best." He said the Liturgical Commission worked to follow the Reformers' principle of using language appropriate to the day so that the liturgy would be understood by "a wide range of congregations across a spectrum of education and literacy."

Dr Jensen emphasised the critical nature of the debate. He said that "when Anglicans meet as the church of God they are guided, nourished and shaped by the prayer book".

Noting the linguistic and social changes of the last decades, Dr Jensen said APBA had much to be commended in this regard. But he argued the real impetus for change had come not from social changes, but because AAPB (the current Prayer Book) was a disappointment in some parts of the

church. He said the heavy pressure to produce a book with a different religious commitment had resulted in "a theological hybrid."

"No longer can we be confident that those who use the liturgies of our church in a straight-forward way will be committing themselves to the religion of the Reformation, the gospel and the Bible," said Dr Jensen. He pointed out that the Diocesan Doctrine Commission had found eight different problems with the liturgies of the Lord's Supper.

He added that a new prayer book was needed, but it should be one which was "in line of succession to the 1662 book." In a signal that there might be moves towards an evangelical prayer book he said, "We ought to take the opportunity with our Anglican brethren elsewhere to produce a liturgy which will truly set forward Christ and be to the benefit of his church."

Both men spoke with clarity and persuasion, and their depth of theological perception was evident. It is unfortunate that Synod will not resume debate for two weeks. The impetus of both speeches may be lost in the meantime.

## Standing Committee election results

**Elected by Synod as a whole:**  
Clergy - The Rev N Jarrett, Canon P Jensen, the Rev P Jensen, Canon R Forsyth.

Laity - M Rodgers, W Olsen, R Lambert, D Fairful, R Tong, M Cameron, R West, S Piggitt.

**Georges River Region:**  
Clergy - The Rev C Moroney, the Rev J Ramsay.

Laity - C Ellis, G Nelson, G Brian, C Read.

**North Sydney Region:**  
Clergy - The Rev Dr J Woodhouse, Canon T Dein.

Laity - I Miller, E Paddison, S Judd, K Hawtrey.

**Parramatta Region:**  
Clergy - The Rev S Semenchuk, the Rev B Morrison.

Laity - R Dredge, P Gerber, G Marks, W Nicholson.

**South Sydney Region:**  
Clergy - The Rev D Crain, the Rev Dr W Lawton.

Laity - J Creelman, G Blake, K Sowada, M Horsburgh.

**Wollongong Region:**  
Clergy - The Rev P Tasker, the Rev Dr G Davies.

Laity - P Kell, G Kyngdon, R Warren, A Young.



IN BRIEF

**Protest for gaoled whistleblower**  
St John's, Darlinghurst held a prayer vigil on September 30 for Mordechai Vanunu. A former member of St John's, he was kidnapped and imprisoned ten years ago by the Israeli government for selling nuclear secrets to a British newspaper.

Assistant minister at St John's, the Rev Tom Henderson-Brooks, said that the Israeli government had broken international law by kidnapping Mr Vanunu and was holding him in inhumane conditions.

**Neringah: win & lose**  
After a battle with the Northern Sydney Health Service, Wahroonga's Neringah Hospital will retain its palliative care service at present levels, announced Tim Philips, CEO of Hope Healthcare last month. Their rehabilitation and aged care services will be consolidated with the Hornsby Hospital service on site.

**Marriage march**  
Hundreds of Christians took to the streets of Sydney last month to defend marriage. They were protesting against a Uniting Church report on sexuality which downgrades marriage, and moves by the State Government to legalise same-sex marriages.

Parade organiser, the Rev Fred Nile, said that the turn out showed that he was not alone in defending God's ideal of a family unit based on the marriage between a man and a woman.

**Anglican to head Queenwood**  
Mrs Kem Bray, a long-time member of Christ Church, St Laurence, has been appointed principal of Queenwood School for Girls at Mosman. Mrs Bray taught at Abbotsleigh before joining the staff of Queenwood in 1981. She has been deputy principal since 1982.

**Local choir on TV**  
St Andrew's Cathedral Choir will be featured throughout the Christmas season on ABC TV. They will appear singing carols between programs. Last year the ABC used film of King's College, Cambridge, but following a decision to localise the feature St Andrew's Cathedral was approached.

**Alpha a success**  
Over 550 people turned out to hear Nicky Gumbel and a team from Holy Trinity, Brompton, talk about the Alpha course from October 21-22 in Sydney. Organisers said delegates were from a wide cross-section of denominations.

Fledgling suburb grows new church

By David Mulready

Anyone travelling towards the Blue Mountains on the M4 motorway can't help but notice a huge development taking place just before the Nepean River at Penrith. The work heralds a new, permanent residence for Glenmore Park Anglican Church.

It is four years since a group of nine adults were sent out from St Stephen's, Penrith to plant a new church in the fledgling development.

During 1993, through Vision 2001 funding, a new minister's residence was built, featuring a air-conditioned, lined and carpeted triple garage. It was not to keep their cars cool - the congregation of 30 adults and 30 children began meeting in the garage on Boxing Day 1993.

After many delays, work started on a multi-purpose church building on August 16. The congregation has grown in maturity and in number under the fine leadership of Peter and Julie Hayward and the ministry team. The Haywards left for the US in July and the church is eagerly waiting the arrival of John and Karen Lavender due from Sans Souci on December 1.

The population of Glenmore Park is currently between 8,000-9,000, well on the way towards an expected 25,000 when the development of the suburb is complete. It is the aim of the Glenmore Park Anglican Church to continue to reach out into this new community, proclaiming the gospel of Jesus Christ.

City rector heads for monastery

The Rev Peter Hughes, rector of St James, King St for the last 12 years, has announced that he is resigning to test his vocation as a monk.

On October 13, Mr Hughes told his congregation that he would be leaving on February 7, the 13th anniversary of his induction at the church.

He will initially be staying at a Franciscan monastery in Italy on an informal basis, which will allow him to explore different forms of the monastic life.

In a letter to his congregation, Mr Hughes explained that his decision followed a time of reflection during long service leave and a 'powerful dream'.

"Further reflection has confirmed the intuition that I must become a monk and continue the journey of spiritual exploration in a monastic setting," he said.

Mr Hughes said that he is "on the verge of a major re-orientation in life and the spiritual journey", which he hopes to explore in a place "oriented to contemplation and mysticism."

Cars help drag men in

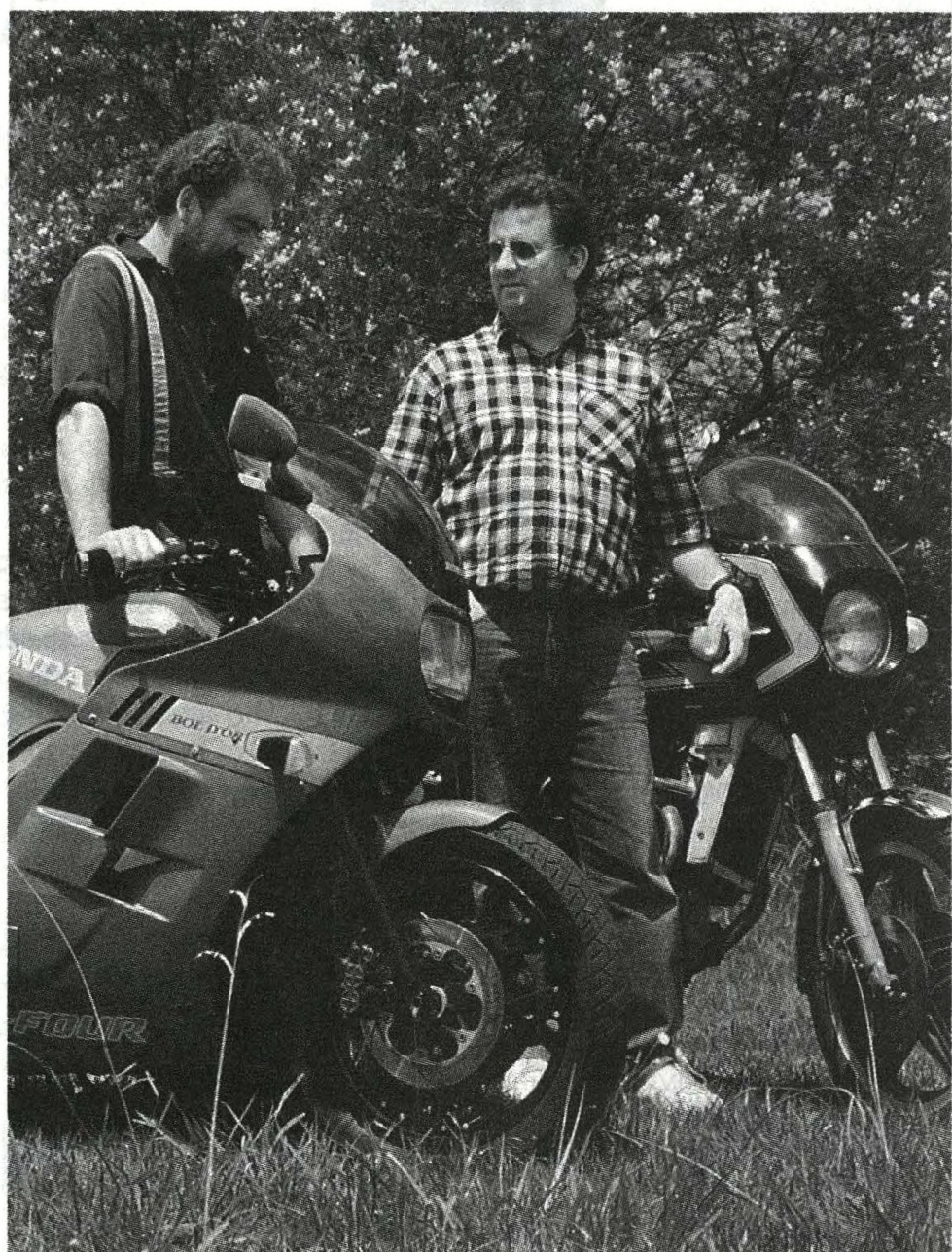
The final 'Winning Men 96' event, held at the Liverpool RSL club on September 27, began with the cacophony of Top Fuel Drag cars as the audience settled down to the introductory video. The venue was packed by over 130 men who enjoyed a smorgasbord and a sports quiz.

Winning Men 96 was launched in February by Archbishop Harry Goodhew. This year's program has catered for well over 600 men, a far cry from the 70 involved in 1994.

A testimony was given by former first grade Rugby League player, Tony Cassato, who spoke from his heart about how Jesus had changed his life. Al Stewart gave the address about the parable of the lost son. He challenged the audience to make a choice, not between being 'a bad boy' or a 'good boy', but between being alive or dead.

In spiritual terms the night was a success. "There was much rejoicing, because men gave their life to Jesus," organiser Mr Geoff Taylor said.

Mr Taylor said he was looking forward to an even better year in 1997.



Larry Pearson and Geoff Taylor: revving up to win men in '97.

Winning Men 1997	
March 22	Outreach
May 31	Fellowship
August 2	Fellowship
September 20	Outreach

Next year all Winning Men events will be held at the John Edmondson VC Memorial RSL Club, George St, Liverpool.

Phone Geoff Taylor on (02) 9607 0536 for more information.

W

hat Anglican support ministry trains and equips 10 people from the average parish to teach 613 others each week about Christ's love?

Scripture

Religious Education in public schools.

Each week, 10 Scripture 21 Consultants are available to train, equip and support Religious Education teachers from 266 parishes to teach in 608 public schools in NSW. This is a huge task!

Another 42 000 children are not able to hear about Jesus because there are not enough trained volunteers to assist clergy.

Scripture 21 is the training and equipping arm of the Anglican Education Commission which helps to maintain this outreach ministry.

Ten Scripture 21 consultants are employed across the five regions of the Diocese.

I would like to help parishes reach every Anglican child for Christ.

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☐ leaving a bequest to assist this work into the 21st century

I would like to give:

☐ \$\_\_\_\_\_ to support training by the S21 consultants

☐ \$\_\_\_\_\_ for Scripture books for needy parishes

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Address: \_\_\_\_\_

send to:

Scripture 21, PO Box A287, Sydney South 1235

or Phone: (02) 9283 2635

Scripture 21

God's word in children's hearts.

You can make the difference.

6 SOUTHERN CROSS

NOVEMBER 1996



## IN BRIEF

**Bishop speaks out on Mabo**

"Native title is ultimately not about land. It is about relationships, respect and reconciliation with our historically disadvantaged neighbours," said Bishop Tony Nichols in his recent address to the North West Australia Synod.

Bishop Nichols called on the Prime Minister to show the same moral leadership in resisting those who see the issues around Mabo simply in economic terms, as he had shown in regard to gun legislation.

**Oxford don to lead Trinity**

An Australian political scientist in Oxford, Dr Donald Markwell, is to be the next warden of Trinity College in the University of Melbourne.

In announcing the appointment, Archbishop Keith Rayner, president of the College council, said it reflected the College's strong commitment to academic excellence and to student welfare.

**Artist donates prize to Salvation Army**

Awarding-winning children's book illustrator Greg Rogers has donated over \$2000 worth of books he received as a prize to the Salvation Army.

Mr Rogers, from Brisbane, became the first Australian to win one of Britain's most coveted literary prizes, the Kate Greenaway Gold Medal.

He was awarded the medal for his illustrations for *Way Home*, the story of a homeless boy who comes to grips with life on the streets.

**Lutherans want close ties**

Lutherans in Australia should seek closer ties with other church denominations, the president of the Lutheran Church of Australia, the Rev Lance Steicke, said recently.

Mr Steicke warned Lutherans against aloofness which helps broaden false doctrine. But he said there was also a danger in ignoring differences which are really wrong teachings.

**Big changes in APBA copyright**

Copyright rules for the *Anglican Prayer Book of Australia* (APBA) have been eased and simplified according to a statement issued by the publisher, EJ Dwyer.

For use in regular services, an annual licence must be obtained, subject to certain conditions. For one-off occasions (weddings, funerals, baptisms) permission is no longer needed to reproduce material, although it must be dated and used once only.

# Sacked rector intends to fight

BY JEREMY HALCROW

A 'typical' parish dispute has taken an extraordinary turn with the Anglican Primate of Australia, Archbishop Keith Rayner, being impeached for allegedly breaking church laws. The charge could see Dr Rayner stripped of his title.

The rector of St Luke's, Vermont, the Rev David Greentree, effectively sacked by the Archbishop from his Melbourne parish, sent a petition to the Senior Metropolitan, Archbishop Peter Carnley, requesting a tribunal be called to hear the charges.

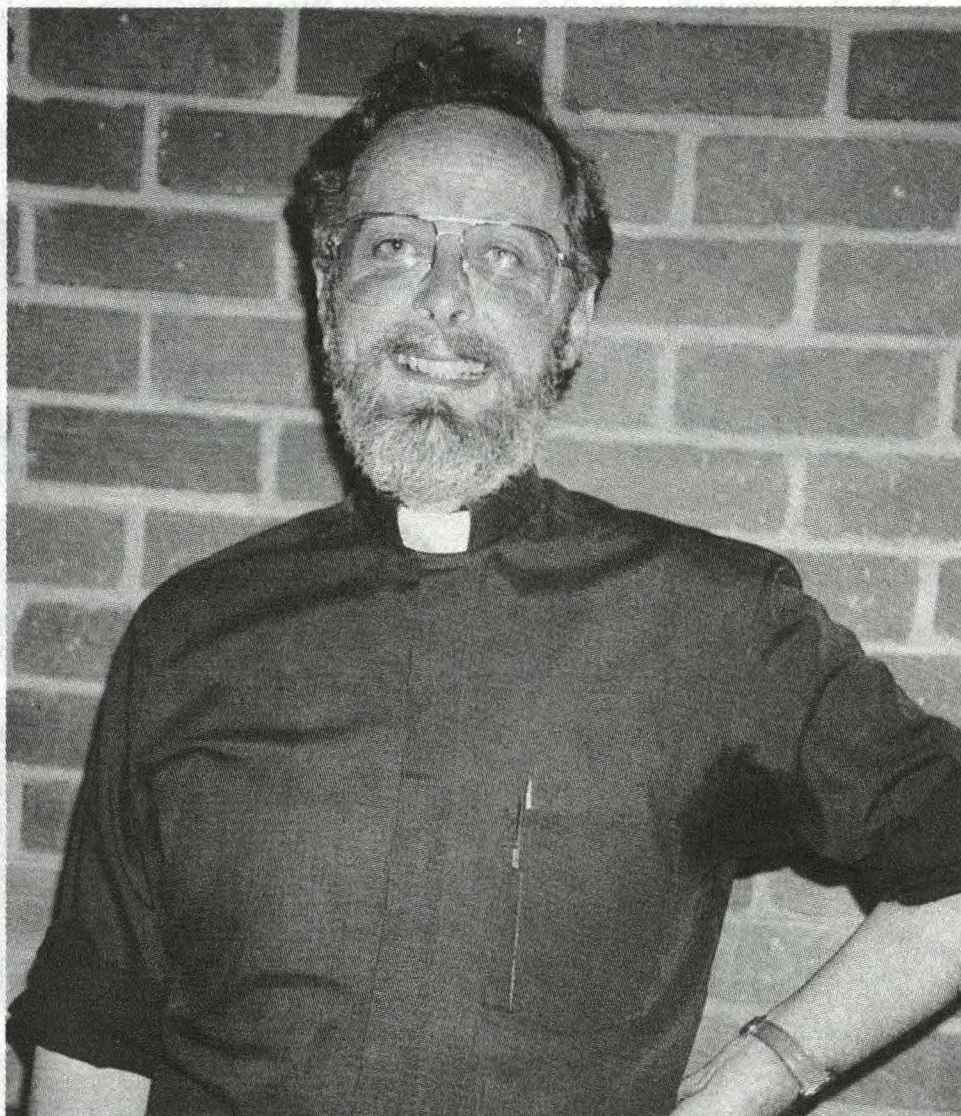
"I've been saying that the Archbishop has to play by the rules but he hasn't," Mr Greentree said.

Archbishop Rayner's decision to 'sack' Mr Greentree, the most severe action allowable under Melbourne Diocesan legislation, came after a Board of Reference, consisting of Mr Justice Blatt, the Rev John Stewart and Professor John Pilbrow, found that there had been an 'irretrievable' pastoral breakdown in the parish. They recommended that the Archbishop had no alternative but to revoke Mr Greentree's licence, advising that the incumbent was not suitable for ongoing stipendiary ministry.

Mr Greentree said that he felt compelled to fight Archbishop Rayner's decision.

"Had I been guilty of immoral conduct or even preaching heresy, I would have accepted this without complaint," he said. "But it has never been suggested that I've done anything immoral or preached anything contrary to the doctrines of the church."

Mr Greentree said that the



The Rev Greentree claims Archbishop Rayner broke church law.

origins of the conflict went back two years to a 'typical' parish problem - he tried to revamp St Luke's youth ministry which, he said, had 'run down to nothing.' In the process he decided to relieve a number of parishioners of their ministry duties.

"If I had been given even minimal support from the diocese the dissent would have died down, but they encouraged those parishioners by allowing them to start a new congregation in another building (Holy Name, Vermont) and yet keep calling themselves 'St Luke's'," he said.

But the real crisis point came when St Luke's Electoral Committee, consisting of Mr Greentree

and a vestry member, deleted the names from the parish roll of those parishioners who had moved out of the church building. Mr Greentree claimed that church law allows people to be removed from the roll if they do not attend the parish for three months.

In his Presidential Address to Melbourne Synod, Archbishop Rayner explained why, after an appeal from some of the effected parishioners, the diocese disapproved of Mr Greentree's action.

"Having given the members of the Parish Electoral Committee (including Mr Greentree) an opportunity to state their case,"

he said, "Archbishop in Council... directed that the names of those whose appeal had been upheld be restored to the roll. On the following day the Parish Electoral Committee again deleted these names from the roll."

Mr Greentree said his real fight was with the diocese. "At heart it is a fight between me and the Archbishop," he said.

A group of about 12 parishioners protested the recent Melbourne Synod in support of Mr Greentree. But a 'private member's bill' which David Greentree placed on the Melbourne synod notice paper failed. As he was no longer a member of synod because of the termination, the bill lapsed, but Archbishop Rayner said that in the interest of justice he would allow any synod members to speak to it. No one did, including those representatives from St Luke's, Vermont.

Mr Greentree said his biggest concern was for the two congregations that remained under his care in the St Luke's buildings. He claimed they did not want the other group to come back and take over.

"They wrote to the Archbishop to ask why this was being forced on them," he said.

Archbishop Rayner said that the Board had come to this conclusion after a careful weighing of the evidence. This evidence included submissions from the two congregations remaining at St Luke's. A spokesperson for the Diocese said the submissions had to remain confidential but that 'nothing would be forced' on the parishioners concerned.

The Rev Alan Nichols is now locum at St Luke's, Vermont.

## Carnley slams 'sinister' Sydney

In his address to Perth synod, Archbishop Peter Carnley spoke out strongly against moves towards 'lay presidency' by the Diocese of Sydney.

Describing 'lay presidency' as a 'wickedly sinister bit of discrimination', he said a 'key motivation' behind the move was that it would allow women to preside at Holy Communion "without allowing them to be admitted to ordained leadership or headship of a parish."

"Already the debates about 'lay presidency' have had quite disastrous international reverberations in relation to the reputation of the Diocese of Sydney, and our ecumenical partners-in-dialogue with whom we have agreed statements about ministry and ordination are left entirely perplexed."

Archbishop Carnley also described Armidale's decision to pass a time-limited canon to ordain a woman priest as 'bizarre.'

## Melbourne may crack 'glass ceiling'

A report on women bishops was presented to Melbourne's diocesan synod, which was held from October 10-14.

"The idea that there should be a permanent glass ceiling above the heads of our women priests and deacons is intolerable," said Dr Muriel Porter, when moving the motion.

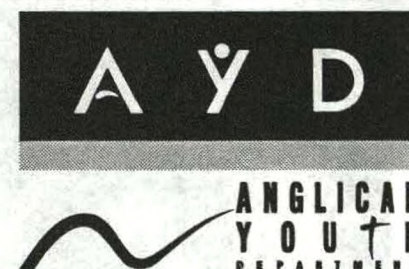
The Synod requested recommendations in time for their meeting next year, when a decision on the issue is expected.

A further report, addressing lay administration of Holy Communion, was also presented to the Synod but no recommendations were made.

An impassioned plea against racism was also endorsed by the Synod.

"We cannot afford to let it be thought that the Church is at one with racists," said the Rev Jim Houston in support.

Others issues facing censure from the Synod included the plight of East Timorese refugees in Australia, and the Government's reluctance to tackle tax reform.



The Anglican Youth Department Diocese of Sydney is pleased to invite friends and supporters to:

**a Farewell Dinner for Mr Thomas Smith**

in recognition and thanks for 8 years as Director of the Anglican Youth Department & 22 years of Diocesan service

**Monday 2nd December, 1996**

7pm for 7.30pm dinner

Moore Theological College Dining Room  
2-16 Carillon Avenue, Newtown

Cost : \$20 per head (\$15 students & pensioners)  
(donations towards a gift welcome)

The evening will include :

Address from Archbishop Goodhew ♦ Drama from GROK

R.S.V.P. Mon 25th Nov Gillian Markie on (02) 9265-1630



## IN BRIEF

### Peterson inducted at Oak Hill

The Rev Dr David Peterson, formerly a lecturer at Moore Theological College, was inducted last month as the principal of Oak Hill Theological College in London.

### Welsh allow women priests

The Anglican Church of Wales has approved the ordination of women to the priesthood with the necessary two thirds majority. However it passed by only one vote in the House of Clergy.

Archbishop of Wales Alwyn Rice Jones said that continuing to oppose women in the priesthood would leave Welsh Anglicans isolated from the rest of the church. It is estimated that nearly 80 women deacons will be ordained in Wales in the coming months.

### Scrolls published

An English language translation of the Dead Sea Scrolls is due to be published, providing greater access to the ancient documents that have fascinated religious scholars for decades. The collection contains the oldest known texts of the Old Testament, as well as messianic prophecies and moral teachings that shed light on the development of Judaism at the time of Jesus.

### Churches object to AIDS vaccine

The Anglican Church of Uganda will object to proposed human trials of HIV/AIDS vaccines in Uganda unless there are safety guarantees.

It is estimated that 1.5 million Ugandans, out of a population of 18 million, are HIV-positive.

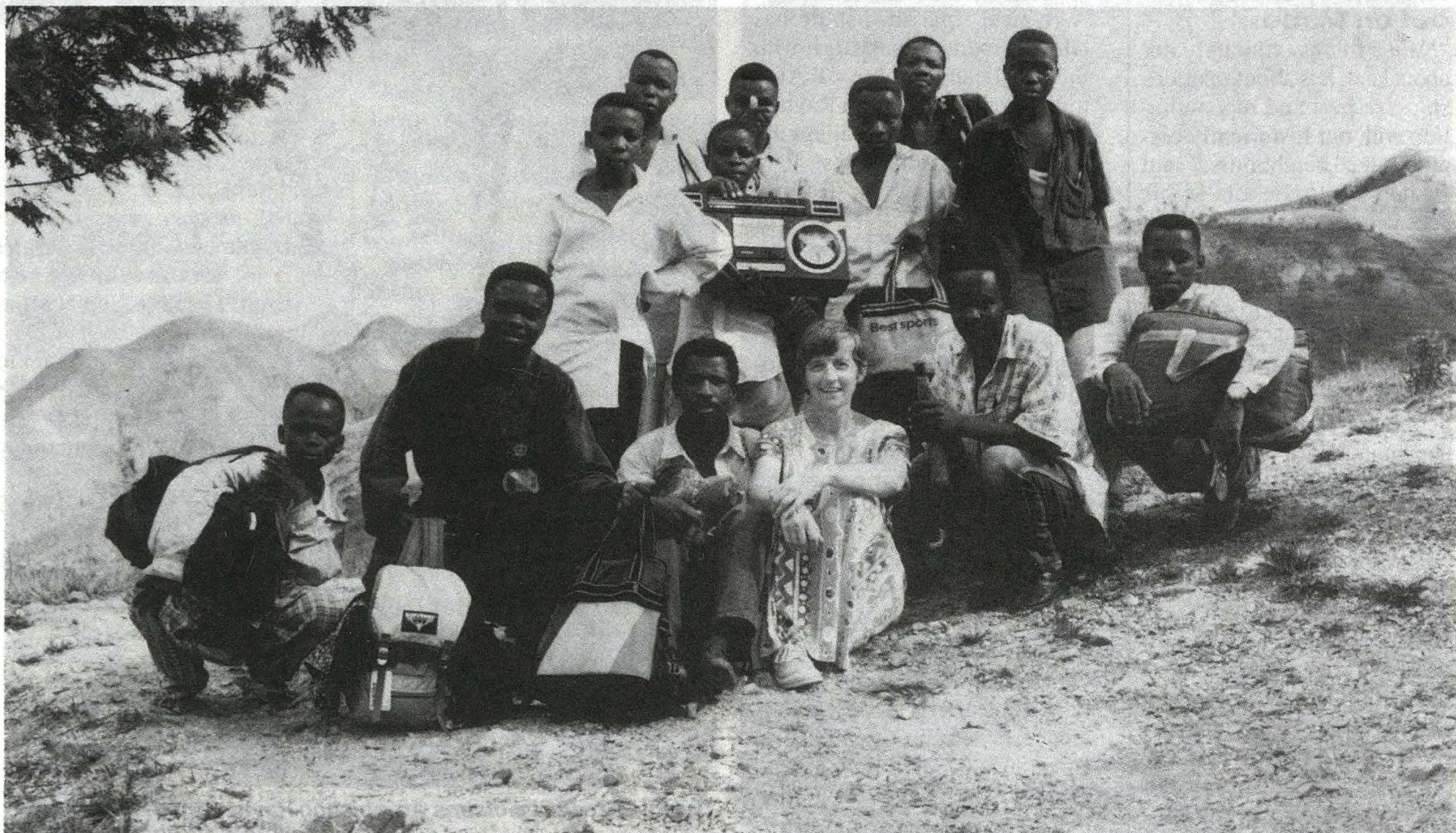
### Billy Graham: this is your life

Publishers HarperCollins/Zondervan recently announced that they will publish the long-awaited autobiography of America's most famous evangelist, Billy Graham. The book is tentatively titled *Just As I Am*, after the song that is sung at the end of every crusade.

### Reform boycott gay service

A 20th anniversary service for the Gay and Lesbian Christian Movement is being held this month at Southwark Cathedral in London. The evangelical group Reform has called on parishes to withhold one month's diocesan quota in protest, and to give it instead to AIDS charities. But three of the four biggest Christian-based AIDS charities said they would refuse the money.

# Massacre in mission hospital



Australian nurse Margaret Mead with members of the Leprosy Control Team, some of whom have since been killed or taken hostage.

A mission hospital in Eastern Zaire has fallen into the hands of armed Tutsi gangs.

According to The Leprosy Mission Australia (TLM), all patients were brutally killed in their beds.

Lemera Hospital, located near the Rwanda/Burundi borders, was attacked on October 6. A number of staff were killed

along with their patients, and others were taken hostage.

An Australian nurse, Margaret Mead, working with the support of TLM, had been evacuated to Bukavu only weeks before.

Of her escape she said, "I am well, though many tears were shed."

Her close assistant Rumenera

was one of the men taken into the mountains as a hostage by the fleeing Tutsi soldiers.

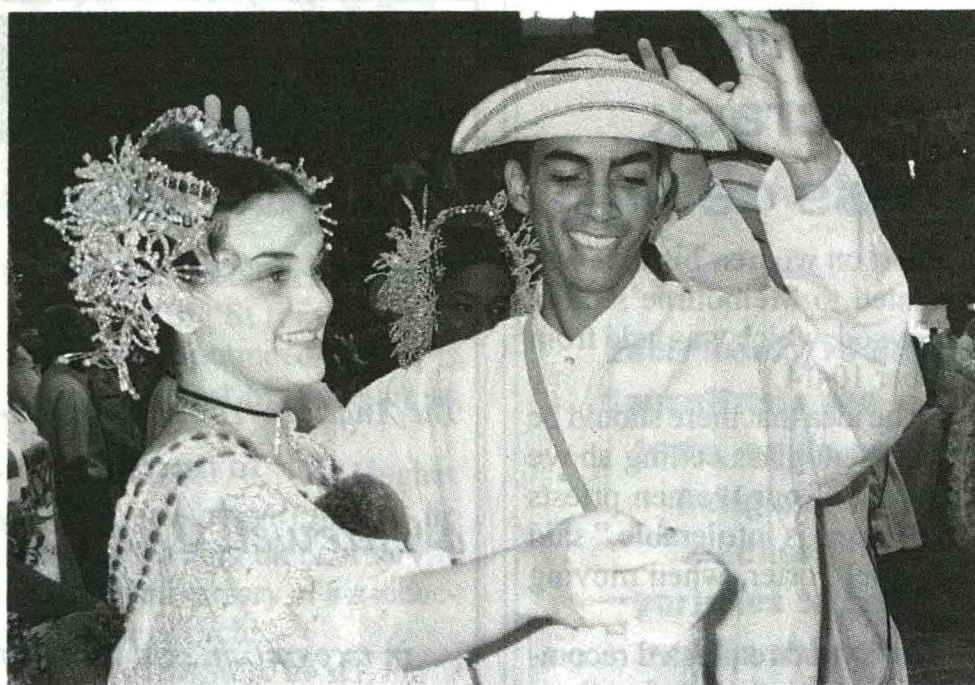
The gangs wreaked havoc on the hospital, burning trucks, destroying 12 buildings in the compound, stealing vital medicines and taking the leprosy team's Landrover with them.

Work at the hospital will not be able to resume for some time

due to the growing unrest.

The NSW director of TLM, Ron Dawes, said, "Our great concern is for the national people in that area, as well as for the long-term state of the medical work, especially the leprosy mission. These people will need major assistance in coming days, but we will be forced to wait on the military activity."

## ACC drops absent Rwandan bishops



Dancers at the opening session of ACC: the gathering decided it was time to ask exiled Rwandan bishops to resign.

The Anglican Consultative Council (ACC), which met from October 10-20 in Panama, has recommended that new bishops be elected to fill Rwandan dioceses left empty after the 1994 civil war.

Despite continued requests and repeated visits from church officials, many Rwandan bishops are still refusing to return home, fearing reprisals.

ACC passed a clear resolution stating that they "recognise that those sees are now vacant" as the result of the long-term absence of the bishops in question. They urged the church leadership

to "set in motion legal procedures to elect bishops to the four vacant sees."

The ACC meets every three years and involves representatives from each of the 36 Anglican Provinces around the world. The ACC resolutions are not binding, but provide a means to address difficult issues.

The Panama meeting also saw the election of a new ACC chairman. The Bishop of Mpwapwa, Simon Chiwanga, a former minister for education in the Tanzanian government, was elected chairman in the first round of voting.

## Gay bishop sacked

An openly gay assistant bishop in the UK has been asked to leave by his superior, the Bishop of Ripon, David Young. The action came after the gay bishop, Derek Rawcliffe, conducted a public blessing of a homosexual couple.

Bishop Rawcliffe, a former Bishop of Glasgow & Galloway, the New Hebrides and Melanesia, has been an assistant bishop in the Ripon diocese since his retirement in 1991. In March 1995 he 'came out' as a homosexual in a television interview.

His sacking in October was preceded by remarks he made publicly, suggesting that the age of consent for gay sex should be

lowered to puberty.

At the time, Bishop Young made no public admonishment which prompted an attack from conservative evangelical group Reform.

"It is astonishing," said the Rev Philip Hacking, chairman of Reform, "that the Bishop of Ripon has said nothing so far. He should repudiate Bishop Rawcliffe and discipline him. This is when the mutually agreed silence of the bishops becomes totally unacceptable."

A church spokesperson said that neither Bishop Rawcliffe's remarks, nor Reform's attack, had any bearing on the dismissal.



### The Bush Church Aid Society's Bush to the City Art Show

In the Bishop Barry Centre, 51 Druitt Street  
St Andrews Cathedral Senior School

**December 12th - 20th 1996**

Mon - Fri 9.00 am - 4.00 pm

Paintings from ;

**PRO HART PAT COFFEY HUGH SCHULTZ  
ROXANNE MINCHIN ERIC McCORMICK  
ALBERT WOODROFFE**

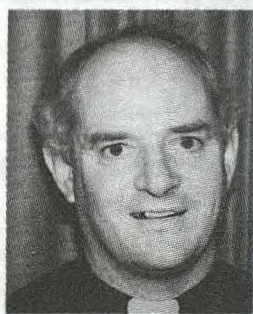
with Art & Craft from many local artists

**ONLY 3 MINS from Town Hall Station.**

A good Christmas gift buying opportunity. Contact (02) 9262 5017



## Calming waves on the Central Coast



Debate continues on the establishment, by Christ Church, Gladesville, of a new church in the Newcastle Diocese. **Philip Barrington** gives us a view from the north.

I write in response to the article by Andrew Cameron, 'Trouble on the Coast' (*Southern Cross*, October 1996). A whole range of the foundational statements in the article are in reality neither here nor there. Ignorance of the gospel is, dare I say, as common in Sydney as it is on the Coast.

I, and others, have made it our business to be friendly to the Rev Andrew Heard as he embarks on this new venture, and we do so at some cost to ourselves, but grace does not come cheaply. If anyone thinks that a simple rewrite of Anglican Ecclesial Polity is going to happen without pain, then think again.

To ignore the historical perspective when looking at the Diocese of Sydney and the Diocese of Newcastle, assuming that the differences are just matters of taste or theology would be utterly foolish. Sydney was initially populated during the period of the Irish Potato Famine, and Newcastle in the wake of the Oxford Movement. The historic sin of division has gone on, and there is fault on both sides. The ever present failure to engage and to be honest, and the on-going

**"We have been spoken about, rather than spoken to."**



isolationism on both sides of the Hawkesbury has meant that Sydney has become increasingly Protestant and Post-Calvinist, while Newcastle - until recently - has become increasingly Catholic and Socialist. What we reap here is the sin of division.

The statements made by some of those involved in the new venture have not all been as helpful as they might, and ongoing misunderstandings have prevailed where the truth is told in part. If churches are not in competition (and I agree they should not be), then one would imagine that the cards might truly be on the table. None-the-less there have been insults delivered to the Anglican Churches on the Central Coast, and we have been spoken about, rather than spoken to.

I don't have all the answers. I don't know all the questions. But this I know, that Christ died to save sinners, and rose triumphant from the grave, and has led a host of captives. All of this depends not

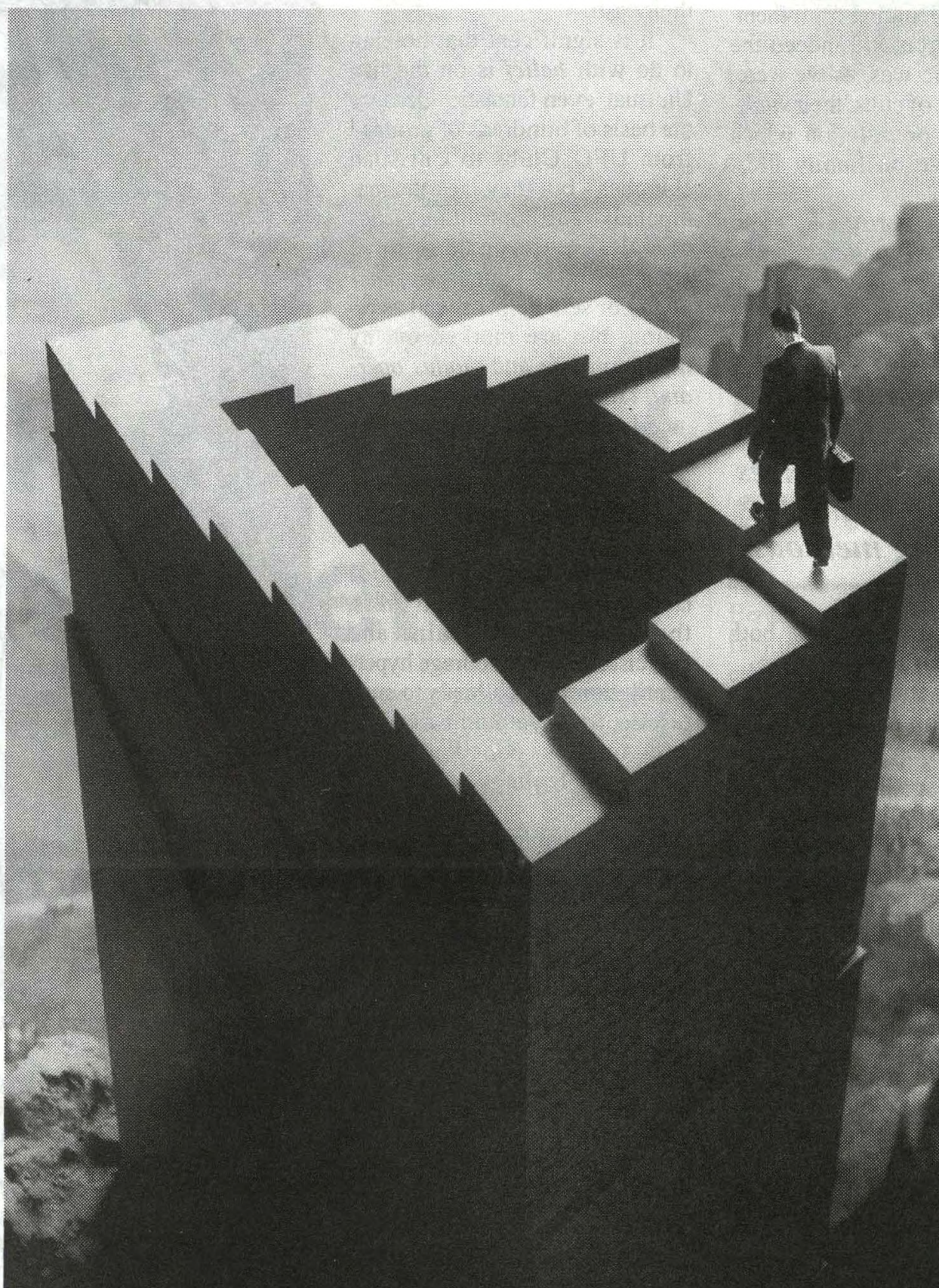
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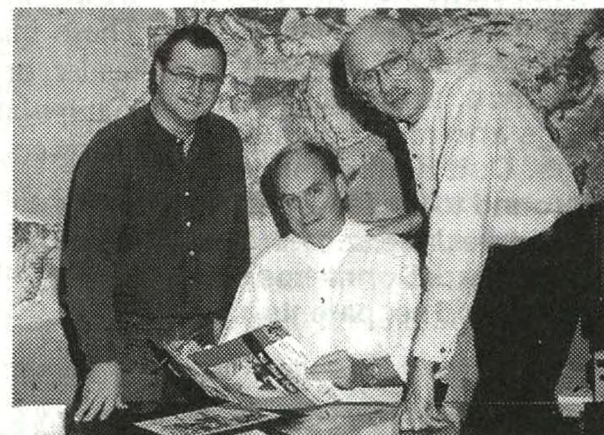
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SC96/DR



# Caught in the clutches of the cults

BY MICHELLE HAINES

Most people believe that cult members are psychologically unbalanced, even mentally disturbed. Or else they are needy, gullible people who can't stand on their own two feet. Or they are misfits who live in remote, isolated places like the followers of David Koresh or Jim Jones.

Nothing could be further from the truth.

Just ask the members of the Cult Information and Family Support Group (CIFS). A Christian organisation started recently in Sydney, the group is made up of ordinary, everyday people who once belonged to cults, or whose ordinary, everyday children (or brothers or nieces or fathers) have been seduced away.

## Jane's\* story

When Jane's daughter Donna went to Europe, her family had no idea the trip was anything but a holiday. But before she had left, Donna had become interested in Eastern Spirituality through a stress management class, which had been advertised in a letterbox-drop. The class turned out to be a front for a cult dominated by a high profile Indian mystic.

"After Europe Donna went to India on a pilgrimage with the cult, then was married in a multiple marriage ceremony," said Jane. "When she rang, she said she wasn't married, but later she confessed she had married in India four months earlier." Since then Donna has only returned once, to collect her belongings and rage against her parents. Cult henchmen were sent around to the family house to intimidate Jane and her husband, Richard. Donna has now had a son, and her parents have

had only a couple of phone calls in the last five years. Their grandson is being educated in a cult school - they have never spoken to him.

No one in their church or community had any idea how to support Jane and Richard through their ordeal. They, like other families in the same position, were in agony at their daughter's alienation from them.

"The church and indeed the general public was, as we were, very ignorant of cults, their working, and the devastation which they can have on family life," said Jane.

CIFS was born as a result. The group now includes family members of people connected

**'Christians cannot compromise the integrity of the gospel by allying themselves with devious and less than loving methods.'**

with a long list of cults, both Australian and foreign.

Society's confusion is excusable. Even the experts disagree on the definition of a cult. Some draw lines between ordinary cults and destructive cults, closed cults and open cults, but most agree on a list of criteria of kind of cult which should concern society. These include: an all-powerful leader, or group of leaders, who manipulate and dictate to their followers; a sense of secrecy and mystery which excludes outsiders; some kind of subtle or overt mind-control or thought reform; major disruption to the lifestyle

**We were unable to name cults in this article for legal reasons. If you want more information, contact CIFS at the address below.**

and relationships of new members, which usually means brutal separation from their family; and a desire to part members with their cash.

It is significant that nothing to do with *belief* is on the list. Unusual, even fantastic, ideas are the basis of hundreds of groups - from UFO Clubs to Christian churches - but they lack the manipulative and controlling tactics of cults. Cults may revolve around politics, philosophy, marketing or self-help, as well as religion, but are marked out by their structure and *modus operandi* rather than their content.

The manipulative techniques used by cults centre around two areas - physiological and psychological - which can feed off each other.

Physical techniques include changes in diet, sleep and stress, the inflicting of pain, and exercises which encourage hyperventilation (which leads to such disorienting symptoms as dizziness, tingling, pounding of the heart, and feelings of panic or anxiety).

The psychological techniques are dominated by various forms of hypnosis. They are as far as can be from a man with a watch and a sleepy voice. Most subjects have no idea they are being hypnotised, but are seduced into such non-critical states by chanting, singing, meditating, listening to long lectures and participating in emotionally hyped meetings.

Apart from hypnosis, thought reform can be further enhanced by emotional manipulation. Swamping new members in love and support is the first step. Inducing feelings of guilt, shame and fear comes later and helps to tie the member to the group. Through such methods, people have been forced into acting in ways that are utterly out of character, rather than risk losing the group they depend on.

## Abel's story

Abel was travelling overseas when he was approached by the members of a sect. As a lone traveller, without the support of family and friends, he was a perfect target.

"Initially I wasn't told everything they believed," he said. "The more controversial beliefs were introduced later - by that time it's hard to leave."

Abel stayed for 11 years. He met his wife, Ruth, there, and had five of their six children while in the cult. During that time, he was involved in a level of double-think and hypocrisy which astounds him now.

"If we didn't have any money we would take public transport without paying. We justified it by saying that whatever is of faith is not sin," he said.



Jane\*: opening a door to wider knowledge about cults.

That was the least of it. The cult members also decided that sex was a purely physical requirement, like food, and shouldn't be denied to those in need. Wife-swapping became *de rigeur*, and some women started an escort agency as a way to find recruits. Then Abel and Ruth decided to head for the mission fields. To raise money, they returned to Australia, where they ingratiated themselves among Christian churches, posing as a nice, young missionary family who needed cash. With money raised this way they spent four years in India.

The end came when they were called back for retraining. Both Abel and Ruth began to question the group's methods, after coming in for very harsh and manipulative treatment themselves. Eventually they left. Ten years later they are committed Christians, and Abel speaks regularly about the dangers of cult groups.

Abel and Ruth are now out of the cult, and were happy to tell their story. But most members of CIFS refused to have their stories published or their names appear - an indication of the level of terror raised by cults. Some are facing court cases (many cults are quick to take out legal proceedings); others simply don't want to damage whatever weak relations they have with their

children.

CIFS wants the church to wake up to the activity of cults. They are keen to provide love and advice for family members of cult devotees, but they also want to inform the churches about dangerous cults and their effect on people of all ages. Christians are not immune from recruitment.

Cults also challenge the churches on another level. Many of the techniques used by cults to gain and retain members are frighteningly similar to those used by various churches. We, like cults, are often tempted to put the congregation count beyond individual well-being. In the interests of persuading our neighbours to Christ, manipulative tactics are not unheard of. Christians cannot compromise the integrity of the gospel by allying ourselves with devious and less than loving methods. We, after all, don't need to use tricks. As Paul said, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith may not rest on human wisdom, but on God's power." (1Cor 2:4-5).

\* Names and other details have been changed.

Write to CIFS at PO Box 385, West Ryde 2114.

## Cults in disguise

"Do you have any idea how many cultic groups are disguised as legitimate enterprises - as restaurants, self-help groups, business training workshops, prosperity clubs, psychotherapy clinics, martial arts centres, diet plans, campus activities, and political organisations? Rather than withering away, as many people believe, cults and groups using thought reform processes have grown like mushrooms after a rain storm.

"Currently, depending on how ones defines a cult, there are anywhere from 3,000 to 5,000 cults in the United States alone. Over the past two decades as many as 20 million people have been involved for varying periods of time in one or another of these groups. And not only are the cult members affected, but millions more family members and loved ones worry and wonder, sometimes for years, about what has happened to their relatives or friends."

Margaret Thaler Singer and Janja Lalich, *Cults in our Midst*, Jossey-Bass, 1995

## Other useful resources:

Steven Hassan	<i>Combatting Cult Mind Control</i> , 1990
Erica Heftmann	<i>The Dark Side of the Moonies</i> , 1982
Russell Miller	<i>The Barefaced Messiah</i> , 1987
Louise Samways	<i>Dangerous Persuaders</i> , 1993
	<i>Recovery from Cults</i> , 1995





*Wild games and women's conferences do not often go hand in hand.*

*But at the Western Region Women's Conference at 'River Park', Yarramundi, they did. Participants, including brave grandmothers, were towed around the property on a mattress behind a fast moving vehicle!*

*Almost 100 women were challenged to look afresh at Jesus during talks by Deaconess House staff member, Jill Williams. This annual Conference is always popular and bookings need to be made early to avoid disappointment. The 1997 conference is planned for September 19-21.*

## 'Risk' kids meet bush challenge

BY JIM WENMAN

What can the church and the local community do about the problems of vandalism and loitering young people on its streets?

The answer is a challenge camp, the latest held for six boys from Marayong Public School in the Blacktown parish.

A challenge camp is a program run by the Anglican Youth Department in cooperation with the local community, usually with the help of the police from the Engadine district. The camp is for 'at risk school students' and involves three parts. The first part is a series of pre-camp meetings, the second a wilderness experience and the third a program of post camp follow up meetings. The wilderness experience is designed to provide its participants with physical, social, mental and spiritual challenges.

The Marayong group was chosen for the pilot camp in the west, as all the boys belonged to an emotionally disturbed (ED) class and had a trained and experienced teacher, Peter Hayes. The team involved AYD youth workers Peter Hodgson and Peter Dawson. They, along with Mr Hayes, took the boys on a five day wilderness backpacking camp through the Royal National Park. Each participant was re-



*Students from Maryong Public School's Emotionally Disturbed (ED) class take a hike during their five day wilderness challenge.*

sponsible for transporting their provisions, shelter and preparing and cooking their own food. By the fourth day the boys had moved from chaos to a simple community.

The challenge camp included long periods of walking, climbing and abseiling. This all helped to encourage a stronger self esteem, self awareness, development of trust and understanding of others. Each boy made some visible gain in each of these areas of development.

Peter Hayes believes the boys now take great pride in the fact

that they were able to complete the challenge of the camp. He noted that the boys have gained a greater acceptance by their peers at school. He is also able to use the camp experience as a reference to call upon when counselling the boys.

Plans are now under way for a series of challenge camps for the Blacktown schools area and other camps are being considered in Penrith. If anyone would like to know more about the Challenge Camp concept contact Rex Harris at AYD on 9265-1639.

## Lidcombe feasts on international fare

The parish of Lidcombe with Berala in the western suburbs has families from a wide range of ethnic backgrounds. The most significant groups are from Eastern Europe, the Middle East and Asia. The parish over the past twenty years has become a real international affair.

To meet the challenge of reaching this vast and diverse community the parish under the leadership of the Rev Philip Knife came up with the idea of holding an "International Feast". This feast was held successfully recently and each ethnic group was invited to prepare small dishes of food cooked in the traditional style of their old country. Tickets were sold on the basis of one ticket per dish and the

food was so delicious that most people kept coming back for more! There were dishes from Korea, China, Sri Lanka, India, Malaysia, Eritrea, Ghana, Russia, England and some 'typical' Aussie tucker as well.

The feast was a stunning success for both the taste buds and for working together as members of God's family. The feast brought to life the old saying "the way to a person's heart is through their stomach" and the parish certainly was able to reach out to the whole community. The event presented the church as a warm and welcoming family.

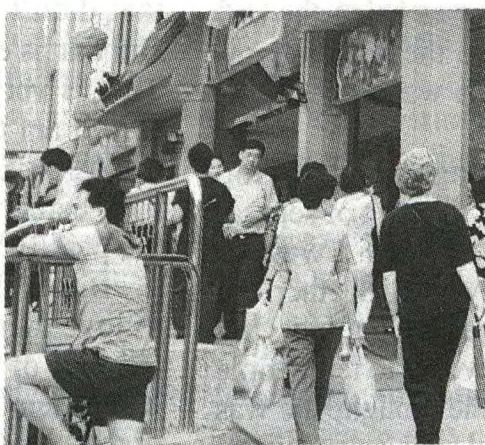
There was certainly encouragement for another similar international affair in the future.



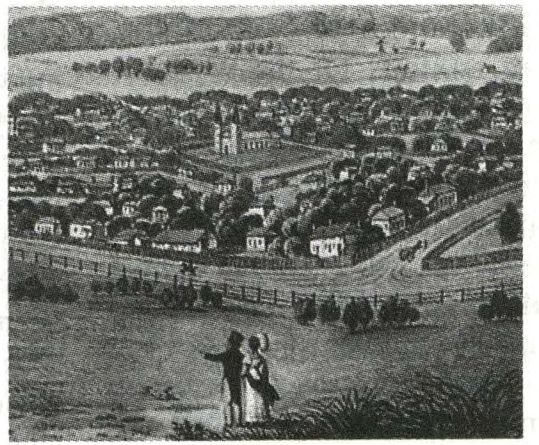
*Lidcombe's confirmees reflect the parish's multicultural outreach.*

inside

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CHRISTIANS  
MUST END  
RACIAL  
INTOLERANCE  
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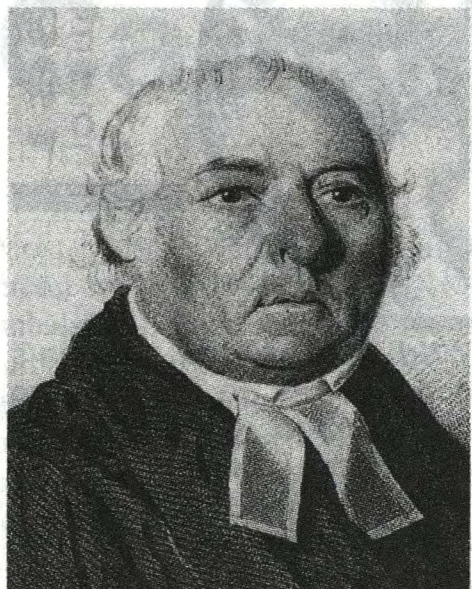


PARRAMATTA'S  
FIRST CHRISTIANS  
p2





## First light in Parramatta



Samuel Marsden: Australia's first evangelical pastor.

### Samuel Marsden (1764-1838)

Samuel Marsden, born in Yorkshire, and influenced by the local Methodist religious revival, became a lay preacher, studying for the ministry at Cambridge University. William Wilberforce, the humanitarian, persuaded him to accept the position of assistant to the chaplain at New South Wales. On their arrival in March 1794, Marsden and his family were welcomed by the chaplain, the Rev Richard Johnson, who accommodated them until early July 1794. At first he preached out of doors but in September 1795 Governor Hunter allowed him to erect, from the remains of two convict huts, a rude church building on the south-eastern corner of what is now George St and Marsden St, Parramatta. Marsden's first congregations were small as the convicts preferred to hire themselves out for work on the Sabbath in exchange for spirits.

Marsden's ministry was hampered because of a lack of other chaplains. This situation would have looked bleak when Johnson left the colony in 1800 had it not been for fortuitous arrival of Henry Fulton and the Duff missionaries.<sup>1</sup>

Christians were amongst the earliest settlers at the infant town of Parramatta. Here, *Link* tells some of their stories.

The following edited extracts is from *Parramatta: a past revealed* published by Parramatta City Council.

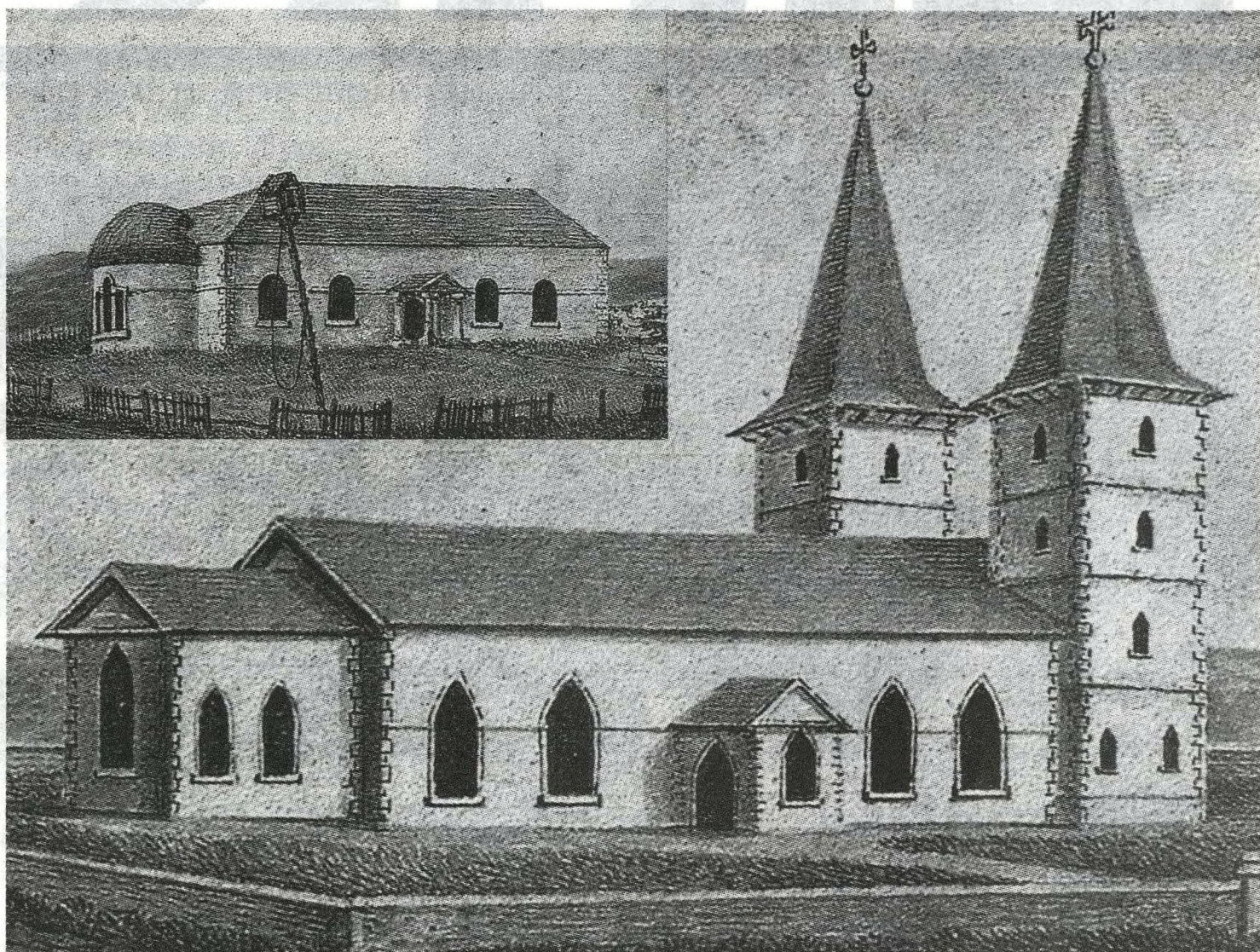
### Henry Fulton (1761-1840)

Fulton was an ordained minister of the (Anglican) Church of Ireland and a graduate of Trinity College, Dublin. He was implicated in the 1798 rebellion in Ireland, convicted of seditious practices and sentenced to transportation for life. He arrived in the colony in 1800 and was granted a conditional pardon soon after. Fulton preached at St John's, Parramatta in Marsden's absence but his primary ministry was on Norfolk Island.

### Duff missionaries

The eleven Duff missionaries, so called because of the ship that originally brought them to the South Pacific, were rescued from Tahiti after being threatened by islanders. Brought to Sydney in 1798, Governor Hunter offered them refuge in the colony where Marsden willingly took them under his pastoral wing.

Prominent among them were James Fleet Cover and William Henry who set up regular preaching stations at Toongabbie and the Northern Boundary District (North Parramatta). They developed a congregation at Kissing Point (Ryde) which became St Anne's, the third church in the colony. Rowland Hassall assisted Cover and Henry in their



St John's painted in 1819 by Mrs Macquarie after its restoration and (inset) beforehand in 1810.

early ministries, and although he settled on farming he never lost his missionary vocation. He preached regularly throughout the district and was prominent in the establishment of the Sunday School movement in Parramatta.

### St John's Church

It was not until Easter Sunday, 1803, that Marsden was able to hold his first service at St John's, and even then the interior was not furnished with pews. Governor King, in 1802, had proclaimed the districts surrounding Parramatta as a parish to be named 'St John in honour of Governor Hunter.' King chose the name in secondary honour to the governor, not intending it to take precedence over the saint;

the matter was clarified in 1852 when the church became 'St John the Evangelist'.

When Governor Macquarie arrived in 1810, he found that the unusual tower and vestry of St John's had collapsed. The pile of bricks and columns are clearly depicted in Elizabeth Macquarie's 1810 drawing. Repairs to the west end were made in 1813 and it was at this time that Elizabeth considered improvements to the building. The church was visible from Government house but, without spires, it lacked the picturesque appearance reminiscent of England where the gentry's houses often overlooked a church endowed by the family.

Mrs Macquarie favoured a design based on an engraving in *Gentleman's Magazine* of the ruins of the twin towered church at Reculvers, Kent. Accordingly military architect Lieutenant John Watts designed the towers which give the church its distinctive character.

Plans were then made to renovate the church itself, although the plans Watts prepared differed from the finished building. Mrs Macquarie is reputed to have said to her husband, on completion of the towers, 'There now, see my Westminster Abbey.'

<sup>1</sup> S Judd, K Cable Sydney Anglicans, AIO, 1987, p5

## Listening to God's call

BY PETER CLARK

When I had to stand up and tell my friends at Wilberforce that I was moving to another parish I knew it would be hard. I had thought much about it over the preceding weeks. But never for a moment did I think it would be as difficult as it was.

If the ministry was difficult at Wilberforce it would have been easier. If relationships had broken down, it would have been easier. If I had completed all that there was to be done, it would have been easier. But none of these were true.

My family moved to Wilberforce in 1986. When we arrived there was a small core of keen, committed people who were anxious for the work to grow. And it did grow. Throughout our whole time there was terrific support for myself and my family. The people stood by me, cried with me, encouraged me, and we got on with the work of ministry together.

As we look back we are again reminded of how gracious God

is in bringing about growth. We now leave a parish strong and continuing to grow with plans in 1997 for a curate, a half-time youth worker, and a part-time pastoral worker with women. All the things we have worked towards over the last 10 years are now in place.

*"Thinking of leaving seemed like lunacy."*

### So why leave?

Early in the process of nomination, I asked myself that often. We are comfortable here. The rectory is good. The work is going well. The children are happy. They have their schools, part-time work, friends. We have our friends here. Thinking of leaving seemed like lunacy.

I was 47 years old and have been here for 10 years. Would it be good for me or the parish to be here another 18 years? Would I be offered parishes in the fu-

ture, or would I be too old?

Along came the nominators from Newport. I didn't think for a moment that they would go for me. But they were unanimous and definite. I was the one. They were certain, without a doubt. That certainty was important to me. It confirmed my prayers.

When the nomination was put forward for me to go to the parish of Newport I had made an appointment with Bishop Brian to help me sort out my thinking. I was intending to speak to colleagues and friends to use them as sounding boards. But over a short period of days I had the peace of mind that had eluded me over the past months. I recognised the offer as being the call of God and so the need to confide in friends was now not as necessary.

Recognising a call of God doesn't make the pain of separation any easier. When I was explaining to my wife, Heather, the difficulty I was having in trying to frame the words to tell people on Sunday, she thought she was being helpful and empathising



Gideon listens to God's instructions (from a 15th century drawing).

with me by saying "Yes, it is a big thing... it is just like you telling your children that you are leaving them". Needless to say that didn't help me very much. But that is exactly what it is like. That is very much the relationship. I am the father figure, and they are like my children who I have cared for and nurtured over the past 10 years.

But, if I am going to continue to love them and be obedient to the call of God, then I have to leave them. I won't be blessed in disobedience and neither will

they. My prayer is that they might come to understand that too. They need to grow under a new leader.

On the other hand, we are greatly looking forward to Newport. Not only the new environment but the opportunity to start again with fresh challenges and with another loving group of people keen to see their church reaching out to its local community and growing.

When you're on a good thing, stick to it. But there may be another factor... the call of God.



# Computers in ministry

BY BRUCE MORRISON

There are four ways we use the computer in my parish.

## Sermons

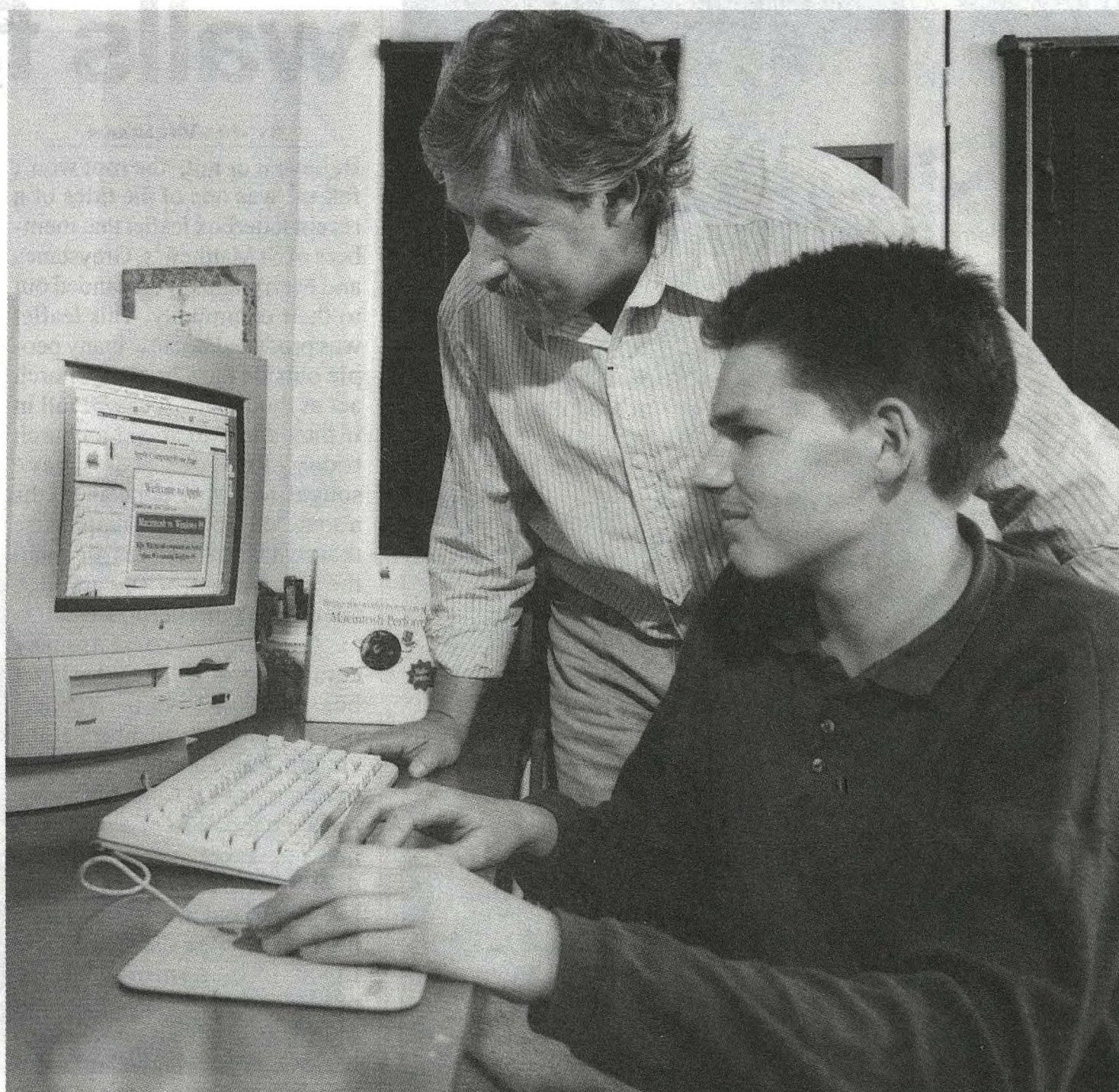
Sermons are written on a word processor with an outline facility. This allows you to organise the material very easily, shifting paragraphs by a simple click and drag process. We have a computer in the office and I have a lap top which means I can write anywhere and print it out from a floppy disk in the office.

## Parish Bulletin

The bulletin is produced by using a proforma facility. This means that you can have layouts which are retained by the computer ready to be adjusted to the particular needs of the week. Since we print out the full service each week we have a layout corresponding to each of the main service formats from the AAPB (yes, we purchased copyright). Into these formats we simply insert the hymns and songs that we want from a music database, and psalms from another program. We type in any non standard parts of the service, announcing for example any interviews or what the Bible readings will be. Since most of the service is already in the proforma, this is not a long process. We don't do much in the way of computer art, but with the right clip art it is very easy. The computer prints the material in the correct page order for photocopying onto A4 paper to create a bulletin. There is no cutting or pasting.

## Parish Database

We also use the computer to keep



a music database and file parish records. The music database has basic information about every hymn and song that we have learned. We use it to keep track of the date that we sing a particular song. In this way we can select, for example, all the tradi-

tional hymns we haven't sung in the past six months. If we want to we can look for themes in the songs or key words. The purpose of all of this is to reduce the time spent choosing music for the service, a task many of us have anguished over late at night.

The parish database has basic details of everyone in the parish, which congregation they belong to, ministries they are involved in and so forth. There are various formats in which this information can then be shown. For example, it is used to produce an

alphabetical listing, a prayer and fellowship diary, a prioritised visiting plan with the dates a person was last visited, mailing labels for individuals and families, and various other special purpose formats. All of these can be produced for the parish or for particular congregations, for visitors or for special groups such as small group leaders or parish council.

## Finances

Fourthly, our treasurer uses the computer for financial reporting to the parish council. He no longer keeps a cash book, but every expenditure item is recorded in a financial program. The monthly report is formatted in the same categories that the annual report to the diocese requires so that there is no additional work for the annual return.

Disadvantages? The databases are only as good as your updating procedure, but you have to stay on top of the information anyway, don't you? Secondly, you have to get familiar with the programs. However, apart from the financial program, all of the above has been done on a simple works program. The database is not relational, but we might consider that next time, along with a communications facility.

Computers aren't for everyone and they are not necessary for good ministry. However, if we use them well they can help us get on with the things that matter, the word of God and the people of God.

*The Rev Bruce Morrison is rector of Seven Hills.*

# Sydney's multicultural mission field

BY ALAN DONOHOO

Sydney Diocese has undergone some significant changes over the past 30 years. Take a look at the shop signs, the composition of school classes, the faces that greet you in the supermarkets and you quickly see how multicultural our society is in the 1990s.

The diversity represented in our neighbourhoods has never been greater. European, Asian, African, Indian and Middle Eastern people abound in our communities as never before. What a contribution they have made to the culture, cuisine and character of Australia! How enriched we have been - if only we would recognise it. Unfortunately far too many Anglo-Celtic people including regular churchgoers, professing to follow the redeemer of the world, maintain their intolerance and infirmity when people from non-English speaking backgrounds continue to converse in their own tongue.

With their arrival from overseas the Lord has brought a new mission field to our own doorstep. The challenge their presence offers our Church is one which we ignore, not only to the detriment of our very existence, but also the denial of the very gospel we profess. It is a challenge we must accept. Scripture demands it!

The very act of creation by God reminds us that all nations are his. Jesus and the great apostle show us their passion for the salvation of all humankind. And the undeniable emphasis of the Great Commission is that we make disciples of all races. Heaven itself will not be the glorious fulfilment of the Lord's recreation if it were not populated by people from every tribe and tongue. How easy God has made it to reach them now the world is your next door neighbour!

***'The Lord has brought a new mission field to our doorstep.'***

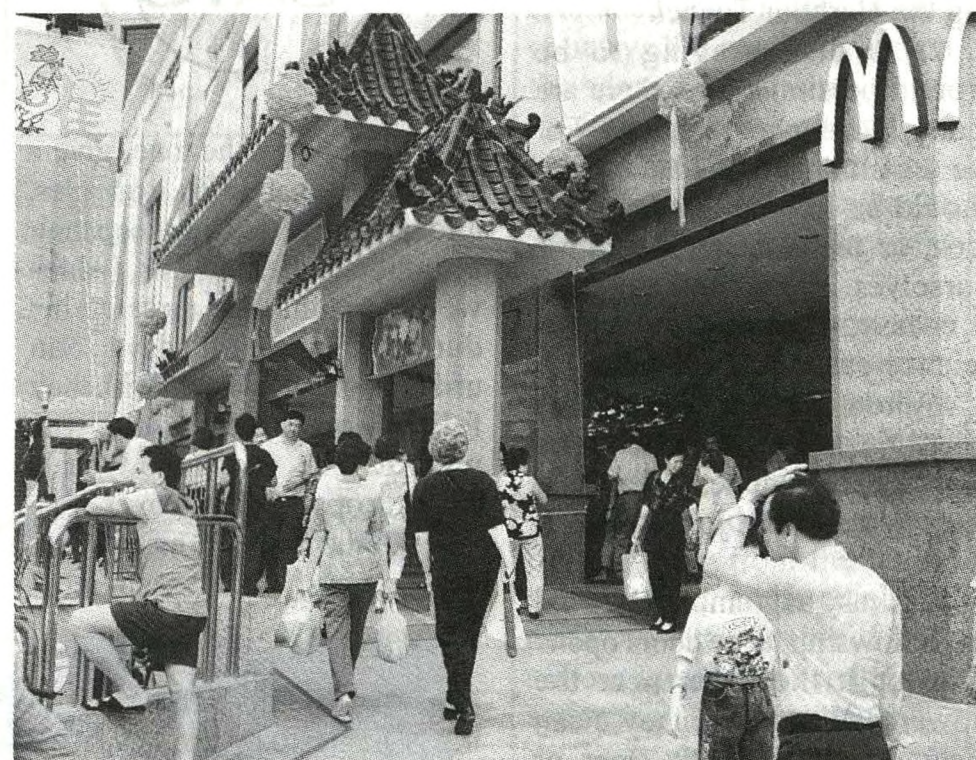
For over 20 years it has been my pleasure personally to be involved in forming, supporting and encouraging a variety of ministries to people of other ethnic origins. It has been exciting to observe the way Sydney Diocese has led the Australian Anglican Church in cross cultural ministries. It has also been a particular joy to spearhead the meeting of the Western Region Task Force on such ministry, the first such Regional group in the diocese. Scarcely a month goes by in my ministry role where I am not brought face to face with the

ever-increasing opportunities to develop this form of church growth in the Western Region.

What creative work is happening in Sydney's West, you might ask.

Most of our churches have an increasing mix of people from diverse countries. In places like Berala, Westmead, Parramatta, Parramatta North and Rooty Hill congregations of other ethnic backgrounds are making use of our buildings and so worthwhile links are formed. Frequent are the requests to utilise our property. Under Ordinance and Guidelines from Synod we are able to offer such hospitality.

English as a Second Language has proved to be a wonderful opportunity to build bridges of friendship and teach Scripture to persons whose greatest longings are thereby met. Presently there are ESL classes at Auburn, Mt Druitt/Minchinbury, Seven Hills, Carlingford and West Pennant Hills, and new classes are starting in other locations. The testimonies which were shared at the presentation last year of the Report by Bronwen Elliot and Pamela Riley on ESL work were exciting. God is using this ministry to the salvation of souls. It is a low key and simple ministry able to be undertaken by very ordinary folk.



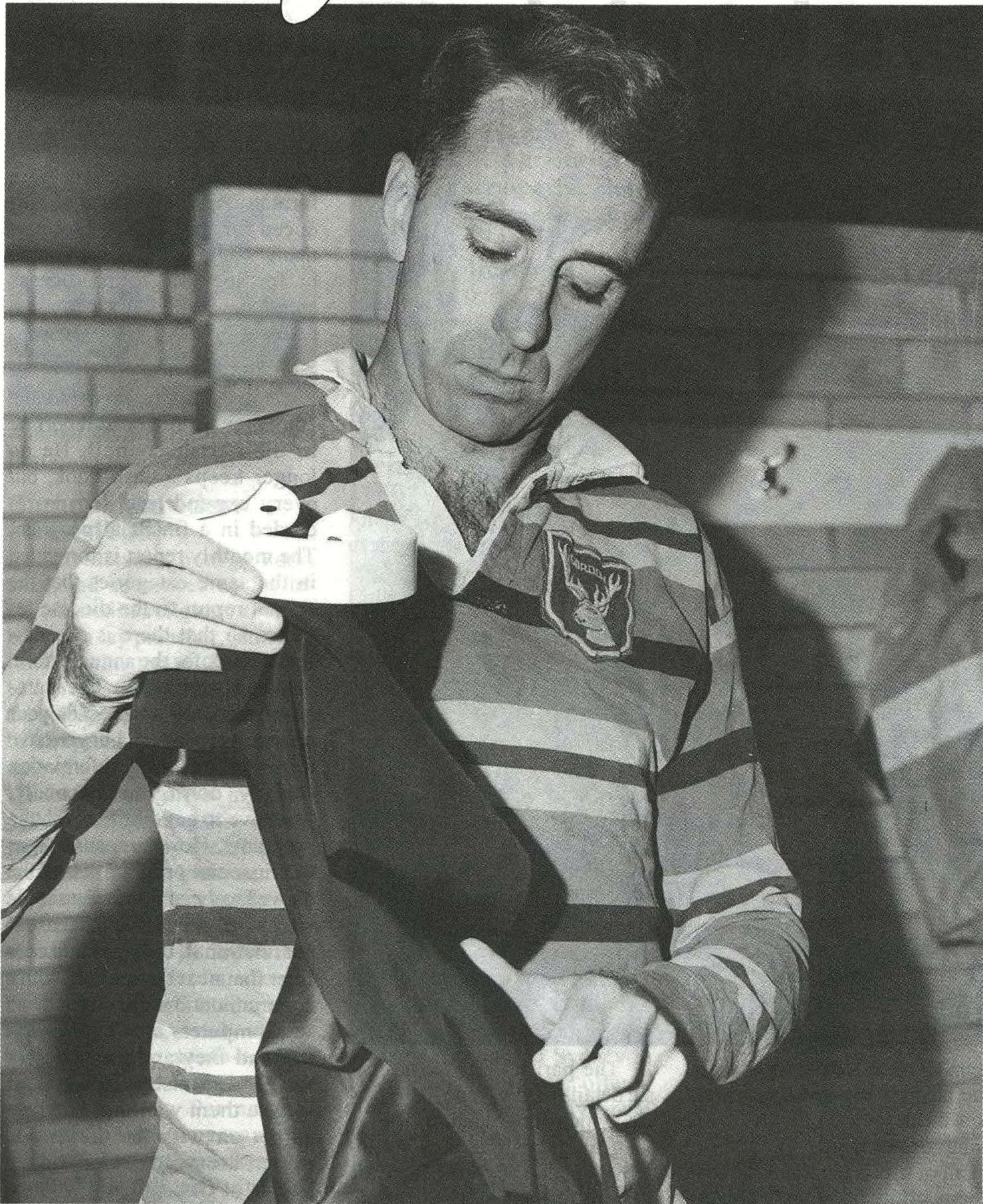
Congregations of first or second generation Chinese (both Cantonese and Mandarin), Vietnamese, Maltese, Korean, Italian, Iranian, Lebanese, Arabic, Tamil/Sri Lankan and Filipino have been born over recent years and even months in a number of our parishes under the oversight of full-time and part-time employed staff. A new Turkish outreach is also being established.

The work is hard, often seemingly unrewarding, but God does give the increase as his purposes are fulfilled. More could be done as resources of personnel and money become available.

The Parramatta Regional Council is also very keen to see a work among our own indigenous people start in the near future. Though not "multicultural" it is breaking out from the white ghetto to serve a very special group, too often ignored by our church. Yet in Western Sydney, Aboriginal ministry is one of our greatest challenges because it is here where the largest number of Aboriginal residents live.

Our church will be the poorer in every way if we do not rise to the occasion and engage in useful, practical compassionate Christian outreach cross culturally before it is too late.





**Bishop Brian King in an earlier guise as a rugby player with Gordon: says church members should stop complaining and start using the kind of teamwork usually reserved for the sports field.**

An optimist sees a glass half-full of water. A pessimist sees it half-empty! The ultimate in pessimism is the chap who puts on windscreen wipers when entering the Harbour Tunnel.

It is discouraging to be around pessimists, yet there are many in our congregations. For we are all aware of what church should be like, or Sunday services, or the minister, let alone ourselves. When they fall short it is easy, a comfort and a conscience-easer, to point it out.

When a great leader was asked for the perfect church, he said "There is none, and even if there were, don't join it, you'll spoil it!"

It is easy to grumble: Why did the fellowship leave doors open? Who spilt the water near the flowers? Why don't they clean the windows, sweep the steps, or have a letterbox-drop? About time they had some new hymns, or old ones, or short, or long, or sit down, or stand up. And so on.

I would like to think 'they' is 'we', that a church is as strong only as its members, as welcoming, as effective, as they are.

When a member of my rugby team dropped the ball, we avoided standing around to criticise, or analyse. Keep that to the team talk later. Someone would swoop on the ball, cover the mistake, and get the team moving forward again.

And since a church is as strong only as its members, especially is that so of church of-



ficers. They set the tone, give a model, are visual aids, examples, and pace setters. They keep their grumbles to the team talk, (which we call a committee meeting) but during the game Monday to Saturday in the world, and with their fellows on Sundays, they run with the ball, pick it up when a mate drops it, they cover mistakes of the minister, make themselves useful, get the team moving.

Tight forwards, the big fellows, hardly touch the ball during a game, they are never noticed, rarely thanked, miss the limelight. But the team couldn't function without them!

I want to encourage members to keep serving. We may never be thanked or noticed, touch the ball or get the limelight. But church couldn't function with us!

We can especially be encouragers: optimists, not pessimists. We are commanded by the Bible in Romans 15:

### 1. Reason for encouragement

"We ought not please ourselves... but our neighbour for the good purpose of building up" (v1,2). Why? Because "Christ did not please himself..." (v3). He

took the sins of the world on himself. Jesus must have been an encourager, for he called the Holy Spirit 'another' encourager.

The word is used 75 times in the NT. Christianity is supposed to be encouraging, building us up. Here is a call and reason for church members to set the example, to follow Jesus, and 'not please themselves'.

### 2. Resources for encouraging

i. The Word of God (v4). The Bible is to encourage us, so a Bible reader is an encourager, and an encourager is a Bible reader.

ii. The Character of God (v5). He is an "encouraging God". He knows our names. He loves us, shown in that while we were still sinners, Jesus died for us, on Good Friday. He rose on Easter Day to be a living presence in our lives, in all our pains and problems, a resource not known to Atheists, Buddhists, Hindus or Moslems.

He gives us patient endurance as we follow Jesus, and though some members or ministers are difficult, we are enabled "to live in harmony with one another" (v5).

### 3. Result of encouragement

"Together you may glorify God" (v6). You want your church to glorify God, to have unity? Then be an encourager. As an optimist, not a pessimist.

**Brian King is Bishop of Parramatta**

# St Matthew's walls fall in

BY JIM WENMAN

Believe it or not, 'the roof won't fall in' was one of the titles of a recent letterbox leaflet that members of St Matthew's, Greystanes and Merrylands West handed out to their community. This leaflet was produced because many people outside the Christian Church act as though the roof will fall in if they dared to attend a church today. Previous issues have sought to dispel popular myths about 'church' and emphasise that real Christianity is all about the forgiveness of sins through friendship with Lord Jesus.

Over the past six years many contacts through a regular letter box ministry have been made, resulting in new members at the church. Early this year the rector of St Matthew's, Colin Mackellar received a call from a man who had remembered seeing one of the leaflets. He had been reading his Bible and wanted to know how to become a Christian. It was the culmination of years of prayer and witnessing by several of his friends. He is now a member who is growing in his Christian life and was baptised at St Matthew's in July.

Leaflets include a recipe on the back to increase the chance

of it being kept for future reference. The concept has also developed to a possible internet site (which will be advertised on the leaflet) where people can examine the Christian message and what St Matthew's is about before they commit themselves to coming to the church.

The letterbox drop is only one of the outreach ministries St Matthew's offers. Other forms of outreach include a weekly playgroup for mothers with pre-school children and a weekly girls' group. St Matthew's also has regular guest services which provide members opportunity to bring their friends to hear the gospel. The letter box drops are held three times a year with over 10,000 leaflets given out each time.

The Christmas drop will help promote the Community Carols by Candlelight service, organised on behalf of the Holroyd Council, held jointly with neighbouring St Anne's, Merrylands. Last year's service saw around 2,000 people turn up.

Certainly "the roof hasn't fallen in" but St Matthew's hopes its walls might as its outreach efforts help bring many more to Christ.

# Which west is best?



**Bishop Kolini from Zaire (left) and Bishop Tony Nichol from North-West Australia ask the Western Region clergy conference for help.**

As the 70 full time parish staff from the Western Region gathered for their annual conference at Gilbulla in August there was some tension. Bishop Brian King's now famous cry 'the West is best' was under challenge! Bishop Tony Nichols was with us from the real Australian west, the Diocese of North West Australia, which has the largest land mass of any Anglican Diocese in the world.

What a privilege it was to have Tony opening up the Psalms and living with us for our three day conference. Tony has been working hard on the Psalms in preparation for the publication of a book of 47 studies, ready for Lent 1997.

It was a terrific conference. There exists within our region a good rapport between the full time staff and our friends Bishop Brian King and Archdeacon Alan Donohoo, who ably lead and minister to them.

There were also number of guest speakers at the conference,

including Bishop Kolini from Zaire who described conditions in his country.

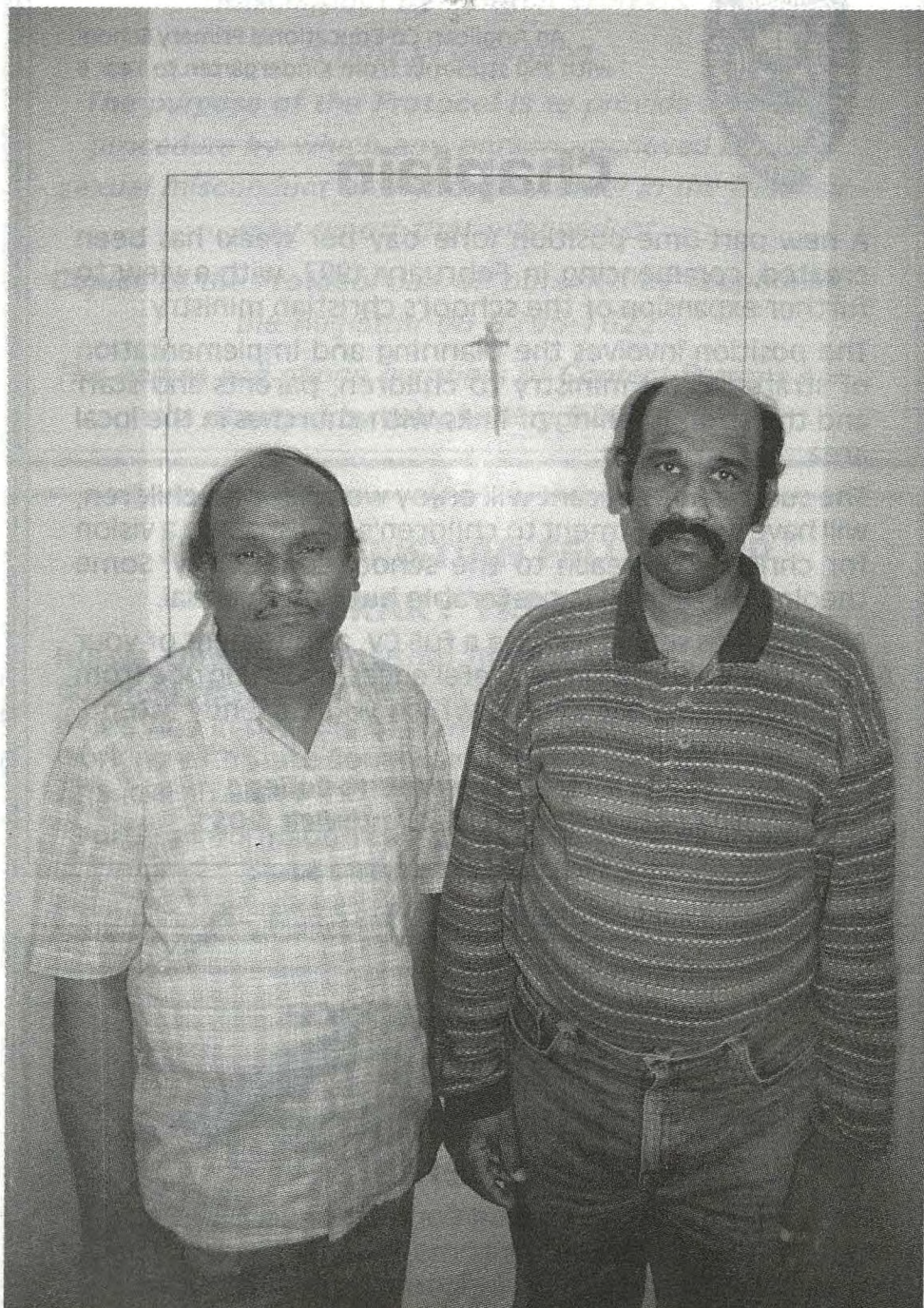
Tony Nichols too, was given the opportunity to talk about church life in Western Australia and the north-west in particular. There remains a desperate need for clergy and for dollars to employ them.

Which west is best? Well it's hard to say, with a good measure of horse trading between the two 'great' regions. We welcomed Phil Bassett back from Mt Magnet as he takes up the parish of Pendle Hill. And we farewelled Philip Knife from Berala/Lidcombe as he moves to Karatha/Dampier. We were reminded that four of the 21 parishes in North-West Australia are now filled with clergy families from the Western region of our own Diocese.

There's a challenge for the other regions of Sydney Diocese. Who'll supply the other six clergy Tony Nichols needs in 1997?



# Local Sri Lankans in need



John Knight and Stan Jeyanayagam need a Sri Lankan minister.

The retirement of Sydney Diocese's only Tamil speaking minister has left the Anglican church's Sri Lankan community in need. The Rev Paul Solomon said he had recently cut back his workload because he was getting too old. This has left the 40 strong Sri Lankan congregation at St Luke's, Enmore without an ordained minister able to conduct communion and other services in their mother tongue.

John Knight and Stanley Jeyanayagam, both members of the congregation, said they were disappointed but understood Mr Solomon's decision.

"We will just have to do without," Mr Jeyanayagam said.

He said the situation at Enmore was similar to the insta-

bility experienced by many ethnic Christians who are forced to change churches just to find a minister who speaks their language.

Mr Knight said many of his congregation were lucky because English is the second language in Sri Lanka. Many members of the congregation attend the English service at Enmore on alternate weeks.

Both men came to Australia two years ago to escape the ethnic violence in Sri Lanka and said they were pleased that Bishop Fernando was working to find a peace settlement (see box).

"Maybe Bishop Fernando will hear of our problems at Enmore and send us out a minister!" Mr Knight said with a laugh.

## Sri Lanka sheds more tears

BY GREG HARVEY

An Anglican bishop has been a key figure behind peace negotiations aimed at ending the conflict which has ravaged his Sri Lanka, dividing the minority Tamil north from the Sinhalese south.

Bishop Kenneth Fernando, Bishop of Colombo, is an engaging and charming man, affable and at ease in any company. He

***"Bishop Fernando, despite many warnings, went to Jaffna, the largest Tamil city, entirely unarmed and without any protection to speak to the Tamil Tigers."***

is one of the four Presidents of the Christian Conference of Asia (CCA) and the President of the National Council of Churches of Sri Lanka.

Bishop Fernando said the conflict goes back to the 1950s when Sri Lanka gained independence from Britain. The Tamils felt they were being discriminated against in education, government employment and culture and that Sinhalese were deliberately establishing 'colonies' in Tamil areas. But in 1983, matters took a turn for the worse. Dreadful race riots broke out all over the island, particularly in Colombo, where there was great loss of life. Bishop Fernando said that since then the situation has become increasingly bitter and much more violent.

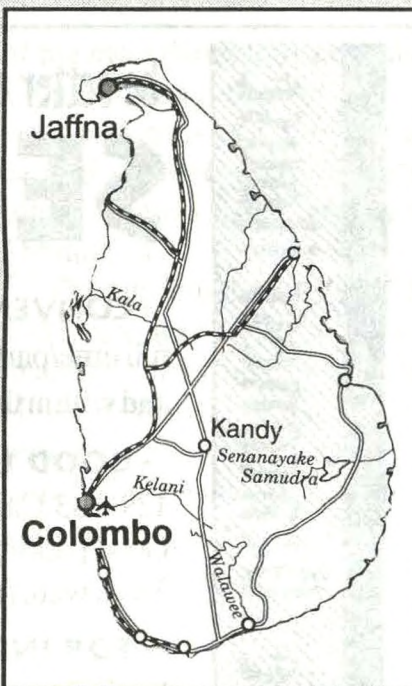
Peace negotiations began in 1995, but soon stalled.

So Bishop Fernando, despite many warnings, went to Jaffna, the largest Tamil city, unarmed

and without any protection, to speak to the Tamil Tigers (LTTE). He was determined to stay there until some agreement could be reached.

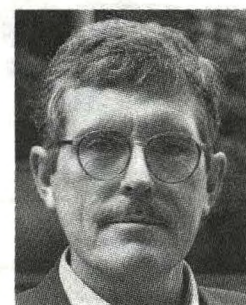
He finally met the leader of LTTE. Four points emerged as the beginning for negotiation. Bishop Fernando took these points back to the government, which agreed to all but one demanding that LTTE cadres be permitted to carry arms in the Eastern sector. It was a great achievement. But in the end it cost Bishop Fernando much loss of face among some of his people in the south. The LTTE leaders returned to their people, who refused to agree to any of the points. Bitter fighting resumed and continues without ceasing.

Bishop Fernando says that he believes that negotiations are still possible. Meanwhile, the Christians on the island struggle daily not only with the casualties of civil war, but to witness to their surrounding community in a which offers lasting hope.



Greg Harvey is a Perth based Anglican journalist and editor of the newspaper of the Province of Western Australia.

**BAH!**  
**humbug!**



ROB FORSYTH

You mightn't like her, but at least Pauline Hanson has achieved one thing. She has unwittingly shown up the shallowness and poverty of Australia's contemporary secular morality and the ineptitude of its self-appointed guardians.

As I listened to the stream of reactions and criticisms from assorted public officials, unionists, politicians, equal opportunity commissioners, lobbyists, commentators and so on, I found myself more interested in them than in her.

First, I realised that the secular moralists don't really believe their own rhetoric - that people are basically good. The reaction to Hanson by the

***"The reaction to Hanson by the moral elite has been one of barely disguised fear."***

moral elite has been one of barely disguised fear. The feeling they conveyed was that unless there is a strong counter to her statements, there will be a major outbreak of racial intolerance and bigotry in this country. We are teetering on the edge of barbarism.

Second, I wondered on what basis Hanson was criticised in this society, with its do-it-yourself morality and without God?

The simplest reason was the economic one. Her views may lose us money in trade, it was urged. The bottom line was the bottom line.

Others said she was 'extreme', away from the mainstream - even while admitting that a very large number of Australians agreed with her and that action must be taken quickly.

There were various appeals to 'a civilised society' and the need for tolerance, which was usually equated with multiculturalism. But why? Self-evident, I suppose.

And of course I heard the old appeal to time rather than what was right or wrong. Her views were 'out of date'.

The conclusion is clear. Without a deep understanding of who humans are and what life is to be lived for, like that provided in the gospel of our Lord Jesus Christ, could I have expected anything better? Rarely is it so clear or the need for Christ so evident.

See page 19 for more on Pauline Hanson.

# Unanimous vote for Aboriginal fund

Continued from page 1

which was not alleviated by present statistics. He urged the Synod to find some way of finding the money.

"I've heard it said we must keep our surplus for a rainy day. Ladies and gentlemen, it's pouring," he said.

The motion was seconded by the Rev John McIntyre, rector of St Saviour's, South Sydney. He said that acknowledgement of the past is needed before a way forward can be found.

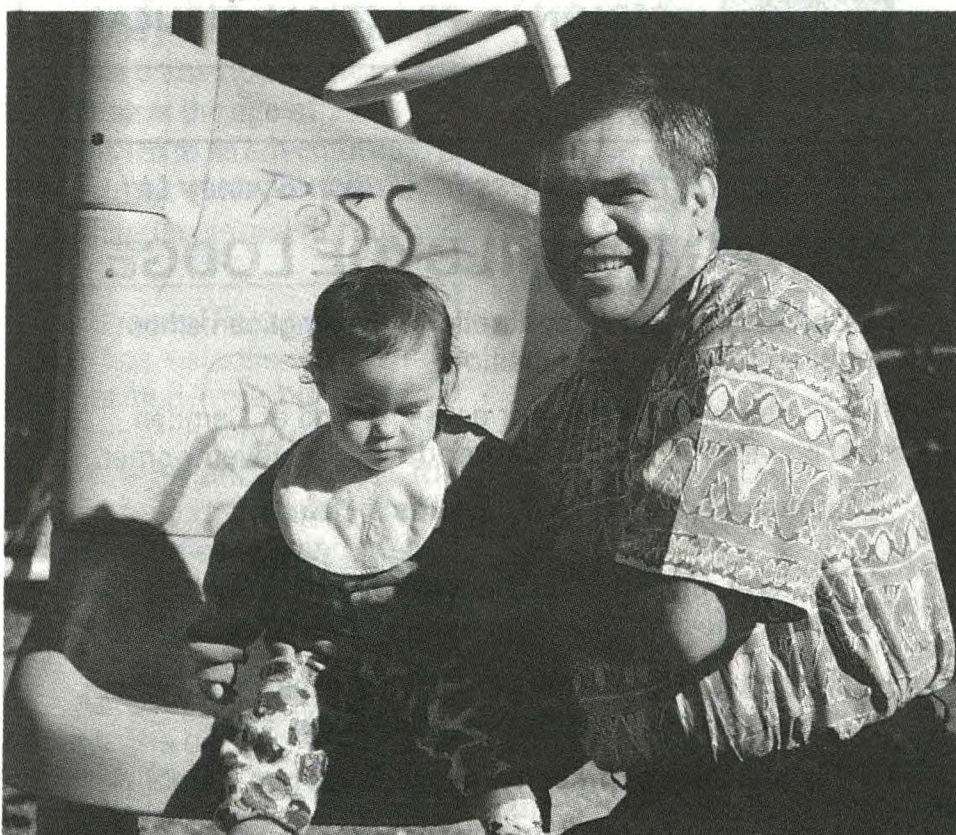
"Do we not owe the original inhabitants something?" asked Mr McIntyre. "Is it not possible that together, reconciled, we could find a way forward? Is it not true that there is little hope for Aboriginal people and Torres Strait Islanders while we refuse

to acknowledge that we were wrong in the first place, when we claimed this land was uninhabited, and we continue in wrongdoing because we refuse to admit that?"

Mr McIntyre added that the amount of \$300,000 is one per cent of the Diocese's net parish income, just as Aboriginal people make up one per cent of the population.

"Let's pay the rent," he urged.

In an amendment to the motion, brought by Mr Rodney Dredge of Castle Hill, Synod also asked the regional councils, in consultation with the recently appointed Archbishop's Aboriginal Task Force, to identify ministry opportunities in their parishes.



Pastor Ray Welsh with granddaughter Koorine: more like him needed for the ministry.



## CROSS current



MARGARET  
RODGERS

FROM THE ANGLICAN  
CONSULTATIVE COUNCIL  
IN PANAMA

Anglicans certainly come in all shapes and sizes, from the small African bishop from Zaire to the lanky Canadian bishop from Newfoundland and the tall, majestic Nigerian contingent.

The African voice is strong and confident, and they make no secret of their commitment to evangelism and mission. The Nigerians speak proudly of the growth of their Church, the fastest growing in the world. Indeed they all say that the future of the Anglican Church lies with the expanding new churches in the Third World, not with the dying churches of the West.

A number of special 'hearings' have been held in the evening meetings including one on Islam (from Bishop Malik from Pakistan) and one on sexuality (from Bishop Harries of Oxford).

Bishop Harries talked on attitudes to homosexuality. An Uganda lay representative stood up and said "I was told by my House of Laity to walk out if you started to talk about any of this Western rubbish!" That topic is sure to come up at the Lambeth Conference in 1998, and will receive short shrift from the African bishops.

Bishop Malik gave an excellent address on Islam, and it was fascinating to note the differing responses. Bishop Dinis Singulane, from Mozambique, summed up the discussion. He said there are three responses, first those who know nothing about the subject, then those who are accommodating and finally those who are fearful for their life. He said that Christians must not be fearful, but must strongly preach the attraction of the gospel of Christ to men and women everywhere.

Bishop Malik made three observations from recent history: that Muslims who are a minority people are very different from when they are a majority; that criticism of the Koran is not tolerated, whether by Muslims or non-Muslims; and that the Western world gives great freedom to religious communities but this is not reciprocated in dominant Muslim societies. The bishop emphasised that Churches could respond to Islam by taking pride in their faith and boldly preaching Christ.

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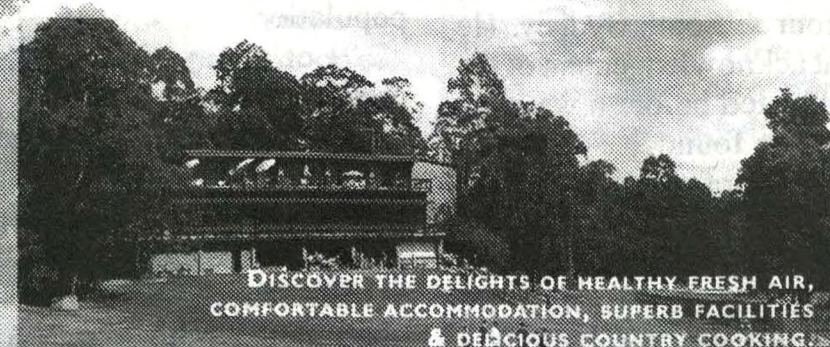
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**The Archbishop's Protocol for Dealing with Sexual Misconduct by Church Workers**

is now in operation.

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

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

The names and phone numbers of Contact Persons can be obtained by telephoning 9264-7106.

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Ph: 9958-5313 during business hours.

# Deaconess Mary Andrews 1915-1996



Deaconess Andrews with Archbishop Goodhew at the February opening of the Mary Andrews Village.

## In tribute

Although likeable in so many ways, Mary Andrews was a divider of people because she always charted her own course. Her conviction of truth and her extraordinary freedom allowed her to move between partisan groups being true to herself and the Lord. Despite the hurts and opposition, she was courageous and valiant in the pursuit of what she believed was right.

I will miss Mary's prayers said daily for Deaconess House and I will miss her leadership example. I will miss her courage, her eyes and smile and most of all her audacity. A great example of Christian life and of Christian love has died, but as Mary so often said: "For me to live is Christ and to die is gain."

**The Rev Narelle Jarrett  
Principal, Deaconess House**

Mary Andrews was a person of prayer, self-discipline and complete trust in Christ to direct her course. She was a witness to her spiritual principles in all the areas of activity in where she served, including CMS, SAMS (of which she was a founding member in NSW in 1955), and numerous women's organisations, Anglican, interdenominational and secular. She was a strong advocate and exemplar of women's ministry inside and outside the church.

Mary was a devoted servant of Christ whose single-minded life and ministry has been an inspiration to many.

**Bishop Donald Robinson  
Former Archbishop of Sydney**

The death of Mary Andrews has left a gap which will be difficult to fill. She was a woman who achieved extraordinary things in her service of God, no doubt because she allowed him to use an ordinary person who had completely dedicated her life to him. She put no stipulations on where she would go or what she would do to serve him and to make the gospel known. I praise God, as I believe many others also do, for her example of faithfulness, for the simplicity of her message and service and for the single-mindedness of her witness to Christ.

She will be greatly missed by her contemporaries, by her former students and by many whom she led to faith in Christ. She will be missed as a woman who modelled dedicated ministry and actively encouraged the ministry of women.

**The Ven Dianne Nicolios  
Archdeacon for Women's Ministry**

Deaconess Mary Andrews, known and loved around the world for her courage and commitment to missionary work, died on October 16 at St George Hospital, aged 81.

Deaconess Andrews had been ill for some time, receiving respite care at the Anglican aged care facility named in her honour - Mary Andrews Village in South Hurstville.

Though she wasn't as active as she would have liked to have been, she still received a constant stream of visitors, made frequent phone calls and was making plans for the second book about her life.

Up until her final months, her ministry of encouragement and gospel proclamation was still reaching far beyond her home town of Sydney.

Deaconess Andrews was convinced by the age of 14 that she should become a missionary and take the gospel to China.

After preparation at Sydney Missionary and Bible College and Deaconess House, she set off for China at the age of 23.

This led to an adventurous, if hazardous, time in her life, spreading the gospel during one

of the most dangerous periods of China's history. She endured air-raids and invasions, poverty and natural disaster, and a frightening wartime escape across the Himalayas.

On her return to Australia in 1951, she was asked to become head deaconess by Archbishop Dr Howard Mowll. When she protested that she was too young, he said, "The job may be too big for you, but it is not too big for God."

A year later, she became the principal of Deaconess House (until 1975).

Over the years she became an advocate for women's ministry - encouraging not just ordination but a full use of their gifts in every church. In later years she went into bat for the elderly, who she regarded as severely sidelined and under-resourced by the Church.

In 1980 she was made a Member of the Order of Australia by the Queen for services to religion. She had also been made a life member of the National and NSW Councils of Australian Church Women.

During her later years she was resident chaplain at Goodwin Village, Woollahra, and a part-time chaplain at St John's Village, Glebe and Elizabeth Lodge, Kings Cross.

A biography, *Going It Alone* by Margaret Yarwood Lamb, was released last December.

At the time of the book's launch, Deaconess Andrews said, "When we put Christ at the centre of our lives we can cope with all things: the joy of the Lord will become our strength."

A service of remembrance for the life of Deaconess Mary Andrews was held on October 23 at St Andrew's Cathedral.

The Sydney Diaconal Fellowship has established a memorial fund in honour of Deaconess Mary Andrews. It will provide an annual grant to assist a student doing theological studies at Deaconess House, preferably an overseas student or a missionary candidate.

All contributions can be sent to the office of the Archdeacon for Women's Ministry, Dianne Nicolios at PO Box Q190, Queen Victoria Post Office, Sydney 1230.

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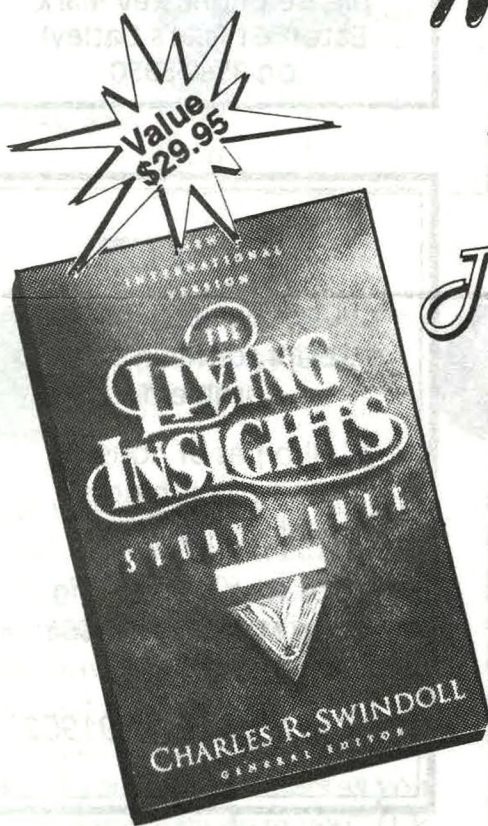
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Ruth Kyrchenko, Manager  
The Salvation Army  
Counselling Service  
PO Box 205  
North Strathfield 2137  
Fax: 9743-4180



## Sutherland Shire Christian School

### TEACHERS

Applications are invited from Committed Christian teachers of reformed persuasion, for the following full time positions commencing in first term 1997.

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### Design Technology

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Sutherland Shire Christian School is a Parent Controlled, Kindergarten to HSC, Protestant school with enrolment in 1996 of over 750 students and a staff of over 70. The school is located in 3 hectares (nine acres) in Barden Ridge (a suburb approximately 25 kilometres south of Sydney).

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

The Business Manager, Sutherland Shire Christian School,  
PO Box 390, Sutherland NSW 2232

Telephone enquiries welcomed on (02) 9543-2133

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Ministers: Peter Adam, Ivan Lee, Andrew Livingstone

## St Jude's, Carlton



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17-19 January**

**'TOP SECRET' (The Parables of Jesus)**

Speakers: Ian Powell, Rick Lewers, Sam Chan

**KYLC  
20-24 January**

**'CLEAR & PRESENT DANGER'**

Speakers: David Cook, Phil Campbell, Phil Wheeler, Angelo Gratsounas, Sam Chan

**KYC  
25-27 January**

**'GOD'S WORD, GOD'S WORLD'**

Speakers: David Short, Grant Thorp, John Chapman

**MKC 21-22 Feb  
(Men's Conventn)**

**THE MARKS OF A CHRISTIAN MAN'**

Speakers: Frank Retief, David Cook, Ray Galea

**CYC (City Youth)  
1 March**

Speaker: Frank Retief  
Homebush State Sports Centre

For information & bookings, please contact:

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# The perils of Pauline

Why Pauline Hanson's views on Asians and Aborigines are unbiblical

BY JEREMY HALCROW  
AND GEORGE FISHER

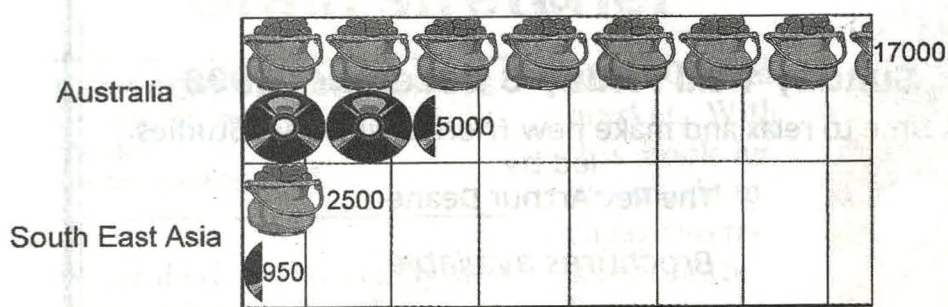
Pauline Hanson's comments on Asians and Aborigines have done Australia a great favour. They have shown us we still have to deal with the remnants of racism in our midst. Here *Southern Cross* offers an initial response.

## Foreign Aid

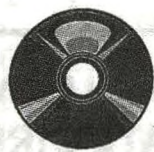
*There's too much "corruption and mismanagement" in recipient countries, says Ms Hanson.*

Stopping foreign aid will not eliminate corruption overseas (let alone here). But it would stop giving us an opportunity to influence the ethics and standards of other countries. It will also guarantee that people in need will go without our help. "There will always be poor people in the land. Therefore... be openhanded towards your brothers and toward the needy" (Deut 15:11).

## Wealth and consumption



per capita GDP  
(\$US)



energy use  
per capita (kg)

"Let us do good to all people, especially to the household of believers" (Gal 6:10). "Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you... Give to everyone who asks of you... Do to others as you would have them do to you" (Lk 6:27-31 & 38).

It would be wrong to deny the good our aid has achieved, and continues to achieve, or to ignore the poverty suffered by people in our neighbouring countries.

Overseas corruption is just one problem. Another is our government's insistence that aid must be a bridgehead for trade, serving Australia's interest and not primarily those in poverty. "If you lend to those from whom you expect repayment, what credit is that to you?" (Lk 6:34).

**Pray for justice in development aid, and that we seek the best for others from the aid we give. Work for a better balance between humanitarian and 'business' migration.**

## Immigration

"We are in danger of being swamped by Asians... They have their own culture and religion, form ghettos and do not assimilate," says Ms Hanson.

Less than 5% of the Australian population comes from 'Asia' (which includes India, Afghanistan and Cyprus!). From

**Racism**  
Viewing one's own race as being superior to others, or individuals of one race being superior or of greater value than those of another.

## Xenophobia

The fear or hatred of foreigners, strangers or those who are different, where we define what is normal or acceptable by what we are used to.

1975-95, 34 per cent of migrants came from 'Asia', the same level as those from UK/Europe.

White Australians, too, form 'ghettos' overseas. It is not surprising: people live near others like them, especially when in a strange environment. Initially, many migrants live near their first 'home' - the hostels - and adapt to the services and facilities of the area. But they tend to move into other regions before their children reach adulthood.

Stopping contact with Asia in order to protect the standard of living of white Australians is both selfish and self-defeating. Policies targeted to our selfish natures are clearly ungodly. The

## Aboriginal welfare

*Ms Hanson seeks to eliminate "the privileges Aborigines enjoy over other Australians."*

One of the Aboriginal women Ms Hanson met on Palm Island asked her to compare the track record of six years of ATSIC with 209 years of European rule. When discussing emotive issues, perspective is needed.

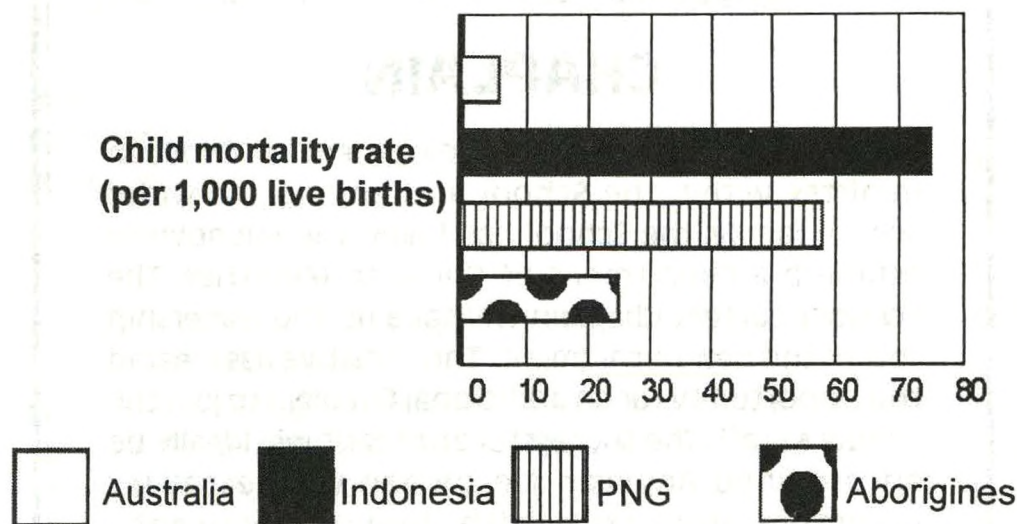
Australia's indigenous peoples may at some levels seem to be given disproportionate high levels of support. But we need to discriminate positively in order for justice to be done, for real equity to be achieved.

Two centuries of racism has denied many Aborigines access to the housing, jobs and education that the rest of the community takes for granted. Sickness is a large factor in their poor school retention rates. With poor literacy and numeracy it is hard to get the required education and therefore a good job.

The Bible encourages us to be concerned with *all* need. Poor, white rural labourers in an isolated community may have need for the same assistance as Aborigines in the same circumstances.

## Health

**Child mortality rate  
(per 1,000 live births)**



**Work to eliminate waste in ATSIC grants, and to make all government support as useful as possible. Pray that justice is done. Pray that non-indigenous Australians will be patient in understanding that for a time the government may have to discriminate in favour of indigenous Australians.**

## So much for debate

The 'Hanson controversy' has lessons for all Australia. It is clear that much angst could have been avoided if the Prime Minister had responded more strongly or more quickly. His delay allowed some minority views on Asian migration and Aboriginal affairs to gain exposure, and many people to be hurt as a result. Former

largely absent. Jesus tells us that hatred will suffer the same judgment as murder (Matt 5:21-22).

Some small-scale polls indicated up to 48 per cent of those surveyed supported some of Ms Hanson's views. But even if 98 per cent did so, Christians would still have an obligation to pursue biblical standards, and to speak out accordingly.

**Pray for Pauline Hanson. Pray for working class people who feel isolated in today's society, and for the long-term unemployed. Consider strategies in your local area which may offer support, or programs which could be run to offer practical help. Pray for the leaders of the three major par-**

# BURNED AT THE STAKE



*ties to pursue peace and justice so that the gospel may increase (Rom 13; 1 Tim 1:8-11).*

## Racism and mission

*Pauline Hanson says some Asian countries are more racist than us.*

Some might be. But others are not. We are to pursue what is right, not excuse bad behaviour on the grounds of what other people are doing.

Some leading mission agencies say we should seek *more* immigration. It is easier to bring the gospel to some migrants here in Australia, which is free and open, rather than in their home countries, which may restrict the entry of Christian missionaries. We should specially welcome people from countries not yet exposed to the gospel.

Paul made it clear that the gospel was for everyone, regardless of culture or race (Eph 2 & Col 3). Christians are called to bring *all* the peoples of the world into the kingdom of God. The Bible asks us to be put out in our attempt to reach people. Part of that sacrifice may be giving up the 'old familiarity' of our own culture, and to live increasingly with people of others.

**Plan English as a Second Language groups in your church. Develop other interest groups where people of non-English Speaking Backgrounds can feel welcome, and cultures shared. Befriend such people in your neighbourhood. Work with church agencies supporting recent migrants (especially victims of torture and trauma). Thank God for the advances we've made in multiculturalism in Australia (which are great indeed), and that these can be built on, for the sake of the gospel.**

continued on page 20

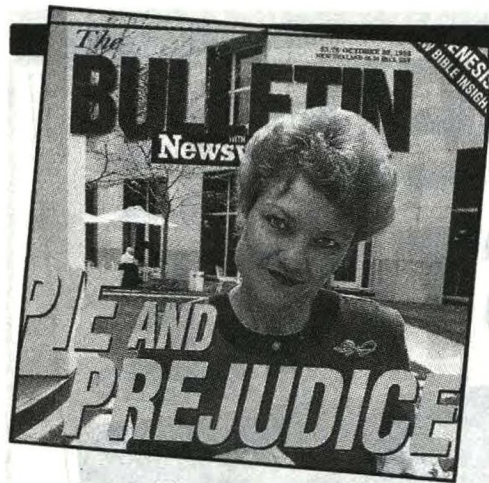
## The gospel and multiculturalism

'Multiculturalism: Where Does the Gospel Belong?', Professor Edwin Judge, *Southern Cross Quarterly*, Summer 1996-97 (available December, cost \$4, or \$16 per annum. Phone (02) 9265 1505).

## Also available

'God's Justice vs. Affirmative Action', Caleb Rosado, *Southern Cross Quarterly*, Winter 1996. Phone (02) 9265 1505.





continued from page 19

### Where to from here

The outpouring of the Holy Spirit at Pentecost was for all peoples. Language and cultural barriers were symbolically overcome to show the church that God does not discriminate on the basis of colour or race. The Bible encourages us not to view ourselves as being primarily Jewish or Greek, Asian or European, but equal members in God's new society. There is no racial or ethnic 'pre-requisite' to become members of God's household, which is itself the major definer of our lives (1 Cor 12:13; Gal 3:28). We should welcome equally Asian and British Christians and non-believers as migrants.

Xenophobia can be fostered by our cultural environment. Left unchallenged, it will simply pass from one generation to the next, to emerge at some other 'crisis

### "Pray for Pauline Hanson..."

point' (manufactured or otherwise) in a country's history. The dominant group of immigrants is usually the subject of jibes, discrimination and abuse. Not too many years ago, Protestant and Catholic school boys would throw stones at each other. Nor was it long ago that some white Australians shot Aborigines for sport. There is much in such behaviour which grieves God.

Last century, Anglican missions preferred to send non-Chinese speaking whites, rather than ethnic Chinese Christians, to take the gospel to the Australian Chinese. The Presbyterians, by contrast, gave first priority to Chinese Christian workers. The Anglican mission largely failed; the Presbyterian mission continues to this day to enjoy great success.

Difference does not equal deficiency; that a certain group does not act or look like 'us' does not mean they are less valuable or important than 'us' or that they deserve less of what Australia offers. When God chose to dwell among us he came as a Jew, and lived as a Jew in Palestine, not in Surrey or downtown Ipswich. With people from four corners of the globe making their home in Australia, we should welcome them as equal bearers of the image of God, neighbours we are to love as ourselves, sojourners we are to welcome at our gate, women and men we long to bring into God's kingdom.

*Fear of difference is minimised with interaction and exposure. Learn from churches which run services or programs for those of non-English Speaking Backgrounds. Pray that we may display the love of Christ to all, in word and deed.*

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### Youth & Children's Workers

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**1. An Associate Youth Worker** to exercise a ministry especially with the girls in our youth group.

**2. A Family/Children's Worker** to encourage Sunday School teachers and/or to teach religious education in a primary school.

#### Enquiries:

Canon Lawrence Bartlett  
Phone: 9371-4338  
Fax: 9371-6286

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or 018 207 148



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Summer Hill  
Strathfield

Pine Bluff

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Applicants should note that Trinity aims to provide its boys with a thoroughly Christian education which recognises the importance of spiritual qualities in every sphere of learning and living. The School actively encourages its students to grow in wisdom and stature and in favour with God and Man.

Intending applicants should contact the School for further details regarding the above positions and the School's standard application form. Telephone (02) 9581-6000, facsimile (02) 9799 9449.

Applications should be submitted to:

**The Head Master's Secretary**  
**Trinity Grammar School**  
**PO Box 174**  
**Summer Hill NSW 2130**

### Join a Christian Team

If you a keen Christian young man (20-30 years old approx) and would like to be part of a Christian team in full-time work...

We have a Caretaker/Layworker position available at St Thomas North Sydney with a small flat on site and plenty of opportunity to develop skills in administration, outdoor work and ministry to youth...

So call quickly or write quickly to:

Simon Manchester  
PO Box 132  
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9929 4807 (9-1pm Monday - Friday)

### GILBULLA



### Two Senior Holidays SPECIAL HOLIDAY

**Monday 18 till Thursday 21 November**

Touring historic areas of Camden and Wollondilly and using Gilbulla as our base.

There will be a time of Christian meditation daily with Owen Shelley

or

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### PRISON FELLOWSHIP NSW STATE DIRECTOR

Prison Fellowship NSW is an inter-denominational Christian ministry of volunteers, working under the aegis of Prison Fellowship International and Prison Fellowship Australia, which ministers to prisoners and their families. We operate as a faith ministry.

If you have management and strategic planning experience, the desire to encourage others and have knowledge of volunteer organisations, this may be the challenge you are seeking.

A full job description is available from Maggie Cahill at the Prison Fellowship office on (02) 9746 1788.

Written application only will be accepted and these should be forwarded to:

CONFIDENTIAL  
The Chairman  
Prison Fellowship, NSW  
PO Box 64  
FLEMINGTON MARKETS 2129

**Closing Date: Monday, 2 December 1996**



### Bush Church Aid Society

#### Regional Secretary for Victoria and Tasmania

Expressions of interest are invited for the above position which becomes vacant early in 1997 with the resignation of the current Secretary, the Rev'd Brian Viney.

The Society is seeking a person with proven gifts in communication and with general public relations skills. Management ability is essential as is energy and a high level of self-motivation.

Previous connections with BCA would be an advantage.

A full job description should be obtained by 30th November from:

The Victorian Regional Chairman of BCA  
Rev Barry Huggett  
104 Victoria Street  
Warragul Victoria 3920



# summer **BOOK** special

During summer there's nothing better than putting your feet up with a good book. And with Christmas around the corner, we can't forget those stockings waiting to be filled with holiday reading. But what's worth reading? *Southern Cross* readers give you a hand by nominating their favourite book this year.

## For the whole family

**THE CHRISTMAS MIRACLE OF JONATHAN TOOMEY**  
by Susan Wojciechowski  
illustrated by P J Lynch  
Walker Books, London 1995

This picture book is the story of a growing relationship between the widow McDowell and her son Thomas and a reclusive woodcarver called Jonathan Toomey. Jonathan is called Mr Gloomy by the village children because he is so silent and gruff. "He went about mumbling and grumbling, muttering and sputtering, grumping and griping. He

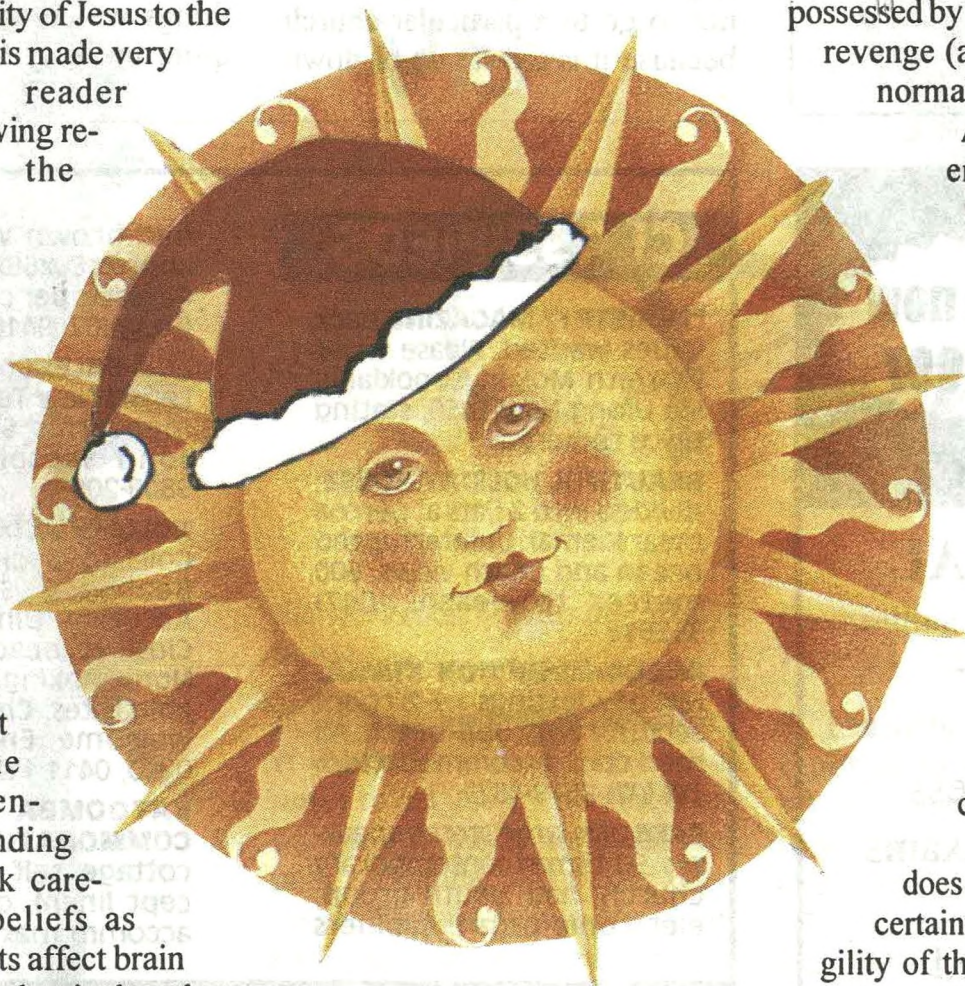
complained that the church bells rang too often, that the birds sang too shrilly, that the children played too loudly". No one knew that the real reason he was sad was because his wife and baby had died just before he had come to the village.

Mrs McDowell and Thomas ask him to carve a set of nativity figures for Christmas and Thomas watches him work. His growing relationship with the child and his mother softens Jonathan's heart and he begins to deal with his grief and to see again the real meaning of Christmas. The centrality of Jesus to the Christmas story is made very clear to the reader through his growing realisation but the

Christian message is never heavy-handed.

The rich illustrations in *The Christmas Miracle of Jonathan Toomey* complement the beautifully written text. People of all ages will enjoy its different levels of meaning. It is a love story, a children's story, a Christmas story, and a story about grief. It is a book which cries out to be read aloud and shared at Christmas.

Judy Taylor  
In ministry at St Matthew's, West Pennant Hills



## Brain stretcher

**PEAK PERFORMANCE LIVING**  
Dr Joel Robertson with Tom Monte  
Harper Collins 1996

While there are constantly new self help books vying for our attention this one, by Michigan's Dr Joel Robertson, an evangelical Christian, has a different starting point. Rather than a list of recommendations based on his 'road to success', Robertson describes how our diet, behaviour and spiritual life influence our brain chemistry and how we can be more intentional about balancing and thus optimising it.

Robertson leads the reader through a series of questionnaires designed to help determine our neurochemistry and choose foods, behaviours and exercises that can enhance the way we feel.

Robertson used to only write

for the Christian market. With this book he has sought to engage his research and beliefs with the secular market. A significant part of the Enhancement Program is the spiritual dimension, recommending that people look carefully at their beliefs as faith and thoughts affect brain chemistry. He makes it clear that our whole being benefits from forgiveness, trust, love and conflict resolution.

If altering brain chemistry sounds a bit 1984, remember we are doing it all the time anyway, so with the research available we

benefit from being more conscious of what we are doing to ourselves and therefore able to make choices for greatest health.

Merilyn Correy  
Sociologist

## On theology

**WHATEVER HAPPENED TO WORSHIP?**  
AW Tozer  
OM Publishing

Those who have been Christians for many years will no doubt be familiar with AW Tozer's *Whatever Happened to Worship?*. Nonetheless it's a good idea to take it down from the shelf occasionally, dust it off and enjoy anew.

The ten sermons in this collection have lost none of their relevance since they were first preached more than 30 years ago. Despite his uncompromising stand that "God is trying to call us back to that for which he created us - to worship and enjoy him forever" Tozer is never heavy-handed or dour. There is a lightness and freshness that springs from the pages, a joy of one who has discovered that the Lord is indeed worthy to receive glory, honour and power.

"I can safely say," writes Tozer, "on the authority of... the Word of God, that any man or woman on this earth who is bored or turned off by worship is not ready for heaven."

If your worship of God has become mundane or burdensome, if you have difficulty finding Sunday's relevance in Monday's responsibilities, if you have never known as Tozer puts it the "wonder and ecstasy in your soul because of (Jesus') crucifixion and resurrection", then this may be a helpful companion on your journey to refocusing on our holy and awesome God.

Kathy Stone  
Researcher for the Sydney Diocesan Social Issues Committee

**FUTURE GRACE**  
by John Piper  
Multnomah Books, 1995

A book that has challenged me

this year is *Future Grace* by John Piper. Piper addresses the question, "What motivates obedient Christian living?" The traditional answer is that gratitude for God's grace in the past provides the incentive for a God-pleasing life. While Piper doesn't deny the importance of gratitude as a Christian affection, he believes the Bible rarely makes that connection. Rather, the incentive arises from a future orientation; that God has ongoing riches of grace to bestow on his faithful children. This 'future grace' is not just the hope of sharing the glory of God after Christ's final triumph. It's also the assurance of God's ongoing power for holy living. Such faithful Christian living brings a depth of satisfaction far superior to that deceitfully promised by sin. Again and again throughout this book, Piper says that the essence of the Christian life is faith - trusting the promises of God and prizing him above all else. When we do this,

## For the beach

**DEBT OF HONOUR**  
by Tom Clancy  
Harper Collins 1994.

Tom Clancy's *Debt of Honour* was the sort of book I could not put down. If I had a spare moment it would be spent reading just a few more pages.

Part of the book's attraction is its subject matter. The story lines are built around sharemarkets, international trade and politics. Into this are thrown people possessed by ambition, greed and revenge (and no, this is not a normal day at the office!).

As with many modern books, there are several stories which cleverly overlap as the pace of the book picks up.

*Debt of Honour* might be termed "plausible fantasy".

Clancy weaves together circumstances that could just happen. The characters are not especially deep but who cares!

But *Debt of Honour* does remind us of the uncertainty of life and the fragility of the world's systems - wealth can disappear in a moment.

If you own shares, this is not a comforting book - but try it anyway.

Hans Kunnen  
Chief Economist for the State Bank

sin's power is severed. Our society encourages us to look everywhere but to Christ for strength and guidance. Piper writes with a passion to urge us otherwise. He says you can't lose when you turn to God. His book encouraged me doing that, not just for my good, but for God's glory.

Keith Condie  
Assistant minister at St Barnabas', Broadway

**THE SEARCH FOR ORDER: Biblical Eschatology in Focus,**  
by William Dumbrell  
Baker Books, 1994.

*The Search for Order* is a commentary on the whole Bible, working through each book from Genesis to Revelation, briefly giving the background and outlining the contribution that it makes to God's progressive revelation of his will.

There are two testaments and yet one Bible - Bill shows the connections by tracing the theme

## Re-Joycing

**THE ESSENTIAL JAMES JOYCE**  
Flamingo, 1994

As he is the most famous graduate of University College Dublin, my present place of work, I have attempted to read his most critically acclaimed book - but found *Ulysses* impenetrable in parts. However two other James Joyce books, *Dubliners* and *A Portrait of the Artist as a Young Man* accompanied me on a summer vacation. What a surprise was in store!

*Dubliners* powerfully evokes the city of its name in 15 short stories. One story, 'The Dead', has been recently described as one of the finest ever written.

*A Portrait...* is described in the editor's preface as "the record of a developing mind". Stephen Dedalus (Joyce) is schooled by the Jesuits and afterwards attends John Henry Newman's University College. He is terrified by hell-fire preaching at a school retreat but apparently does not experience the freedom of the grace of God. Dedalus concludes his university studies with an assertion of personal autonomy - "I will not serve that in which I no longer believe, whether it call itself my home, my fatherland, or my church: and I will try to express myself in some mode of life or art as freely as I can and as wholly as I can, using for my defence the only arms I allow myself to use - silence, exile and cunning."

Chris Bellenger  
Professor of Veterinary Surgery at University College Dublin.

of 'eschatology' through the Bible. But why eschatology? Many books on eschatology give details of the 'last things' and 'end times', theories often resulting in division among evangelical Christians. Bill avoids this by looking at the whole Bible, not just the usual handful of passages. *The Search for Order* captures the complete sweep of God's plan for history, giving proper weight to the central event of Jesus. Sin is disorder and God in Christ is restoring the proper order and harmony between humanity and himself. God both knows and brings his plan into effect from beginning to end.

Biblical eschatology is not just knowing our own future, but is understanding where we have come from, and where God is taking us, so that we will walk each day in the light of these wonderful truths.

Dr Errol Smith  
In ministry with Overseas Christian Fellowship





## MACARTHUR ANGLICAN SCHOOL

### PRIVATE SECRETARY / PERSONAL ASSISTANT TO THE HEADMASTER (CEO)

#### ...the SCHOOL

Macarthur is an independent Kindergarten to Year 12 co-educational day school situated at Narellan in the State's fastest growing Municipality of Camden. Its secondary school will be relocated to a magnificent new 110 acre site at Cobbitty at the end of this year.

#### ...the POSITION

An opportunity for a top flight executive secretary to work in a dynamic school environment has become available. The main role of the position is to manage the Headmaster's office providing secretarial and other assistance to him.

#### ...the PERSON

The successful applicant will be pro-active, well organised, able to prioritise the workload, enjoy working as part of a team, and have a flexible, friendly and co-operative approach in dealings with other staff, Board Members, students and parents.

#### ...the REQUIREMENTS

Accurate word processing and organisational skills are needed for the position; as is experience with a recognised word processing package such as Microsoft Word and a desktop publishing package. A working knowledge of the Macintosh environment and shorthand skills would be well regarded.

#### ...the ETHOS

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#### ...the SALARY

A salary appropriate to the seniority of the position will be negotiated with the successful applicant.

Applications will only be accepted on the official application form which may be obtained by telephoning the school. Applications should be directed to:

**The Headmaster, Macarthur Anglican School**  
PO Box 32, NARELLAN NSW 2567  
Telephone (046) 48 2244

**Closing Date: Wednesday, 27th November 1996**

## Calming waves

### Continued from page 9

on the goodness of humankind, not even on the correctness of our doctrinal position, not even on our love for God, but on the love of God in Christ Jesus for us.

My prayerful hope is that the huge and wealthy Diocese of Sydney might see its way clear to help share resources with the middle-sized and fairly faithful Diocese of Newcastle, in order that we might win people for Christ. However I recognise the enormous needs of Sydney to respond to burgeoning populations in the west where the need for good news is desperate.

The great tragedy of the venture is that it caused so much bad blood, and if the shoes were on the respective other feet, it still would have caused bad blood. The great positive is that it has underlined our historic problem for us, and I believe challenges us to respond: to speak, to engage, to no longer accept advice not to go to a particular church because it is too far up or down

the candlestick, or because they are not Bible-believing or Christ-centred, or any other excuse. Let us go to church for worship and fellowship. Let us not go in judgement, but to hear the good news that God has for us.

The clergy of the Central Coast, the Bishop of Newcastle and the Archbishop of Sydney have all been prepared to break with history and to engage for the love of Christ. The challenge that I believe is before us as Anglicans in Australia is to find the essential ecclesiology that will bind us together, without triumphalism, but where the winner is clearly the one who won at Calvary.

The Bishop of Newcastle has not 'seen red' as the writer suggests. But it must be remembered no-one has the right to say whatever they choose just because it pleases them, or because in some way they think that it serves the cause of their part of the Kingdom Drive. The good news of Christ can never be served by things which are untrue, and is quite unlikely to be served by

doubtful presentations of partial truth, or even by mud slinging.

The lesson of the last few months for me has been of the importance of engaging openly and honestly in Christ. This I have sought to do at every opportunity. I have no doubt that Anglicans in Sydney have much to teach, and much to learn, just like Anglicans in Newcastle. I welcome and encourage everyone from Sydney who moves to the Coast to actively share in the worshipping life of the Church, to contribute as you are able and to be open to the words that God has for you.

If we are truly co-operating as I believe we should be, then we need to share with one another, help each other on the road, and listen without judgement lest we judge ourselves.

Pray that unity may overcome estrangement, forgiveness heal guilt and joy overcome despair.

*The Rev Philip Barrington is the rector of Gorokan, in the Newcastle Diocese.*

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The Rev. Bryan Findlayson  
1a St. Andrew's Place  
Cronulla 2230

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## ASSISTANT BUSINESS MANAGER

A new position of Assistant Business Manager has been established to meet the needs of an educational institution operating two expanding Church schools. The Schools Council is seeking a qualified accountant, ACA or CPA or equivalent, who is experienced and commercially aware, to take up the appointment early in 1997. The successful applicant must be a convinced Christian and an active Church participant. The responsibilities of the position encompass all aspects of accounting and financial planning and management. It is a hands-on position requiring excellent written and oral communication abilities, leadership skills and computer literacy (preferably with keyboard capabilities).

For further information, in strict confidence, please contact the Business Manager on (046) 28 0110 or forward a detailed resume together with references or names of referees to:

The Business Manager  
Campbelltown Anglican Schools Council  
PO Box 997  
CAMPBELLTOWN NSW 2560

## CLERGY

**moves**

**The Rev Peter Hughes** resigned from rector, St James King St to go overseas.

**The Rev R James** from Canada to rector, St David's Forestville.

**The Rev P R Sinden** from CMS Jakarta to rector, St Stephen's Normanhurst 28.11.96

**The Rev Ed Vaughan** from curate in charge/acting curate in charge Lilyfield/Rozelle parish to curate in charge Rozelle/Lilyfield parish 1.10.96.



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**As the bestseller *Men are from Mars, Women are from Venus* suggests, we often act like the opposite sex is from another planet.**

**Andrew Cameron suggests some ways to enhance our inter-planetary dialogue...**

Who am I to tell you lot how to run a marriage? So I surveyed ten couples and pooled the results - they are the people quoted. Write in with any tips we've missed.

**1. Be polite.** like this man who learnt the hard way: "Don't watch the TV while your partner is speaking, even if the sound is down. Don't correct or finish your partner's stories when with others. Don't recount embarrassing stories about your partner in public without their permission." More positively: "he always thanks me for the meal, no matter how humble."

**2. Try kindness.** Which regular chores do they hate (washing, dishes, book-keeping, car maintenance)? Learn it, and surprise them sometimes. Or, copy this top wife: "She always asks me how my day has been. She gives me little surprises (and sometimes big ones - she saved up her pocket money and kidnapped me for the weekend!)" She, however, likes that "he not only puts down the seat AND lid but offers to clean it as well!"

**3. Have conflict.** Never arguing is unhealthy. It means that someone feels chronically unheard, misunderstood or devalued, or that issues are regularly given up as a lost cause (which is easy short-term, but disastrous long-term). So, "try really really hard not to finish the day with unresolved conflict".

Write some rules and learn to fight fair: No fighting to win. No name-calling or violence. No generalisations. Accept the other person's feelings even if you disagree with their assessment of the problem. Talking can only be done by the person holding a spoon (or pen or whatever). You only get the spoon when the speaker is satisfied that you've really heard what they're saying. Genuinely hearing your partner's problem can be worth much more than solving it.

Allow 20 minute time-outs when one is flooded with anger. The angry person calls it and is allowed to walk away while their body eliminates the angry-making chemicals. (Five minutes feels adequate, but physiologists insist that the body needs at least 20 minutes to deal with these chemicals.)

Many arguments start at night, when both are tired and irrational. "We've decided it's good to abandon the debate for a cooling off period overnight. We are both much calmer and sometimes at least one of us has had the presence of mind to pray about the situation by the morning." But - aren't they letting the sun go down on their anger? Nope; sun was down already. (Surely the verse means "don't

make a habit of unresolved conflict.") If pain persists see point 8.

**4. Enjoy sex.** "You better mention sex in there somewhere. Everyone will think of it, but will any one mention it?" So says my mate who lives where there's no TV. OK Trev, I've mentioned it. Now what? How about 1 Corinthians 7: Don't say 'no' all the time (make appointments if you have to!). Don't abstain for too long. Focus all sexual longing onto your spouse. Put your partner first and ask lots of questions about what they like. If this is too simplistic for your painful, conflicted relationship, do point 8.



# Mars

## VS

# Venus



the weekends." [Warning, irony in use.]

**8. Do care and maintenance.** It would be excessively stupid never to get your car serviced, or only to visit the doctor when the pain is terminal. *Yet this is precisely how many people treat their marriage.* Incorporate regular marriage enrichment courses into your marriage (once every 1-3 years), and go to counselling the moment a problem seems intractable. These steps are a sign of strength. Our Christian community should applaud this be-

### And the book that started it all. One reader responds...

The starting point of *Men are from Mars, Women are from Venus* (by Dr John Gray, Thompsons 1992) is that "men and women differ in all areas of their lives. Not only do men and women communicate differently, but they think, feel, perceive, react, respond, love, need and appreciate differently. They almost seem to be from different planets..."

Hence the title and illustration that runs through the book: that they *have* actually come from different planets.

Long ago the Martians (men) and the Venusians (women) discovered each other and an interplanetary romance ignited. After years of harmonious loving, where they revelled in the difference between their respective worlds, they decided to fly to Earth. However, once they got here they "forgot that they were from different planets and were supposed to be different". The result has been relationships filled with con-

flict, as each expected their partner to be like them. As a Christian, my interest in this book lies in three places.

First, there is the recognition by a 'secular' therapist and author that men and women are not the same. Throughout this book, Dr Gray highlights the differences between men and women, how these differences complement each other, and how relationships come unstuck when we try to ignore these differences.

Second, his description of male and female 'love needs' have, for me, echoes of biblical headship and submission. Men, he says, primarily need love that is inherently trusting, accepting and appreciating; love that communicates a woman's trust in her man's abilities and intentions to nurture her.

A woman's primary love need is to feel cared for, says Gray, and this happens when her man shows concern for her feelings and well-being, when he is wanting and doing his best for

Counselling (9799-9311) and Family Life (9747-3988).

**9. Identify your Standard Operating Procedure.** You signed up for a grace relationship when you promised to 'honour' each other, where "I serve you regardless of whether you serve me." When "I'll serve you if you serve me," it's deteriorated into an exchange relationship. Then into a threat relationship where "you'd better serve me or else I'll hurt you." It can be reversed. Move from threat to exchange by negotiating some agreements

(see 8). It will make life bearable. Boost it to a grace relationship by doing random acts of kindness, and whole days of honouring. That will make life good.

**10. Honour your partner.** Honour includes supporting your partner by not running them down to other people. This great Australian pastime is utterly off-limits for Christians. State their strong points loud and often.

**11. Grapple with the hard bits.** Ephesians 5, 1 Corinthians 11, and 1 Peter 3. What do they mean? Work on it together, preferably. What will it look like in your relationship? (Hint: Paul knew Jesus' ethic of power, Mark 10:43.) Don't sidestep this.

**12. Communicate more.** "ESP is a hard skill to master, so verbalise what you want and ask what they want... Learn to express yourself, be direct in what you say, initiate times of discussing what's going on inside."

"Saying 'I love you' more often does not wear it out." "He says, 'Have I told you lately that I love you' when I'm in the kitchen, not only in bed!"

**13. Choose to love.** "The gift of my love means this: I want to share with you whatever I have that is good. You did not win a contest or prove yourself worthy of this gift. It is not a question of deserving my love. I have no delusions that either of us is the best person in the world. I do not even suppose that, of all the available persons, we are the most compatible. I am sure that somewhere there is someone who would be 'better' for you or for me. All that is really not the point. The point is that I have chosen to give you my gift of love and you have chosen to love me. This is the only soil in which love can possibly grow." John Powell *Unconditional Love* (Argus, 1978).

Andrew Cameron is assistant minister at Caringbah, and teaches ethics at the School of Christian Studies, Robert Menzies College.

his partner.

My third interest in this book is as commentary on the political correctness of androgyny. As Christians we are sometimes accused of going against the 'evidence' of life and science, which, we are told, supports the idea that men and women are the same.

But here we have a secular writer, observing God's creation in the 1990s, rejoicing in male/female differences and, for me, even suggesting something reminiscent of headship and submission. Not only that, this book is proving a best-seller at the very time when the politically correct view has gained the centre ground.

This book contains a great deal of common sense and practical steps to help your relationship.

**Claire Smith**

Claire Smith is in ministry at Christ Church St Ives.





Kate Winslett in *Jude*, where a couple's bed of roses turns out to be one of particularly vicious thorns.

## SCREEN briefs

### JUDE

Selected cinemas, Rated M

Based on the novel *Jude the Obscure*, by Thomas Hardy, the film tells the story of Jude Fawley (Christopher Eccleston), a 19th century stone mason who falls in love with his cousin, Sue Bridehead (Kate Winslett).

Not much is hidden from the camera. Bloody birth, gruesome death and some fairly unrestrained sex scenes are not left to the imagination. But what is harder to bear is the couple's sad, drab march down the path of despair, helped along by society's limitations and the tragic events of their lives.

The film is disturbing and so are some of its messages. Among them: God is only for the superstitious and weak; and the pervasive notion that love is made shallow with the addition of a marriage licence.

*Jude's* chief value is to remind us that life, for many of us, doesn't have a happy ending.

MH

### TIN CUP

All cinemas, Rated M

This amusing romantic comedy played out on a golf course by Kevin Costner and Rene Russo, is saved from mediocrity by its self-deprecating humour and a less than Hollywood ending.

Yet it is the nastiness of the film's sportsfield 'slogging,' where players try to break an opponent's concentration through personal abuse, that is most revealing. Recent allegations of slogging have been levelled at high profile sportspeople from footballers to cricketers. Once derided as bad sportsmanship, it is now promoted as a legitimate tactic to undermine the performance of an opponent. Surely, a sad reflection on our winner-take-all culture which believes no degree of malice nor twisting of the rules is too extreme as long as it ensures victory.

JH

## TV

### SATAN'S CLEAN TEETH

I was sitting watching telly, when this toothpaste ad came along. It was new toothpaste, with pumice and hydrochloric acid, guaranteed to make your teeth whiter than your neighbour's.

The next thing I noticed was a station trailer for the program *Savannah*. If *Dallas* and *Dynasty* had an illegitimate child, I think it said, it would be *Savannah*.

Poor *Savannah*. Then I distinctly heard them talking, almost salivating at the same time, that the program was about adultery and wicked deception. And they want me to watch it?

By this stage I look up at the screen. Poor wretches, I thought to myself, at the same time noticing how white their teeth were. And how attractive they all were, in that external, Hollywood sort of way. Not only must they have all used the pumice toothpaste, but they had obviously all bought whatever was necessary to eliminate pimples and wrinkles.

And they were all having such fun, in that lustfully empty TV fashion. Should I buy the pumice toothpaste? Should I buy the idea that *Savannah* is my kind of people? Then why watch?

TV is a grab-bag of ideas, some good, most questionable. When so many ideas are thrown at you one after another, it's hard to discern the obvious lies from the more subtle variety. Doubt

your appeal to the opposite sex? Try pumice, *Savannah* or both. I'm not wishing to give the TEN network a hard time, but the same thing happens for *Sex/Life*. Station trailers plop it on right in children's viewing time. If kids are discerning enough to laugh at *Savannah*, how do they respond to talk of sexual fantasies and one night stands?

All networks are answerable for the type of program trailers they screen during or near children's viewing time. And other times, for that matter. More sensitivity wouldn't go astray. But then again, I understand the intention is to maximise the audience. That way, the commercial networks can charge higher prices to advertisers, so more people get to buy pumice tooth-

paste. Then they can all pretend they're in *Savannah*.

If you're not happy with the standards of the stations you watch, whether for their timing of trailers or other matters, such as gratuitousness or violence, write to them. Write also to the Australian Broadcasting Authority, Q500, QVB Post Office, NSW 1230.

More than middle-class sensitivities are at stake. Lives are being trivialised, relationships impoverished; people are being distracted from pursuing the kingdom, just for the sake of a sharp set of teeth. "Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith" (1 Peter 5:8-9).

George Fisher

## SERPENTS & doves

A new watch has been designed for Christians - but it won't help them tell the time. Called the Eleventh Hour watch, it has the solitary digit '11' on the face. Promoters say it shows the lateness of the hour before Christ returns, and the urgency of evangelism.

☺

People are going to dangerous lengths to fit in their quiet times. Column 8, in the *Sydney Morning Herald*, reported a woman seen reading her Bible (propped up on the steering wheel) as she drove over Roseville Bridge. And if you think that's tricky, try eating a bowl of breakfast cereal at the same time - as she was.

☺

The potential for confusion in the Anglican Church will dra-

matically increase when Archdeacon Ray Smith becomes the next Bishop of the Western Region of Queensland. That now means there will be two Bishop Ray Smiths - our very own is Bishop of Sydney's Georges River region.

☺

For years San Francisco Catholic University has suffered jibes due to its phone prefix 666, which would have cost tens of thousands of dollars to change. However a system upgrade by the Pacific Bell telephone company has made it possible for the church to change to 422 and leave the satanic number behind.

☺

KNOW OF AN ITEM THAT MIGHT FIT THIS COLUMN? CALL 9265 1518 (PHONE) OR 9261 2864 (FAX) TO SHARE IT.

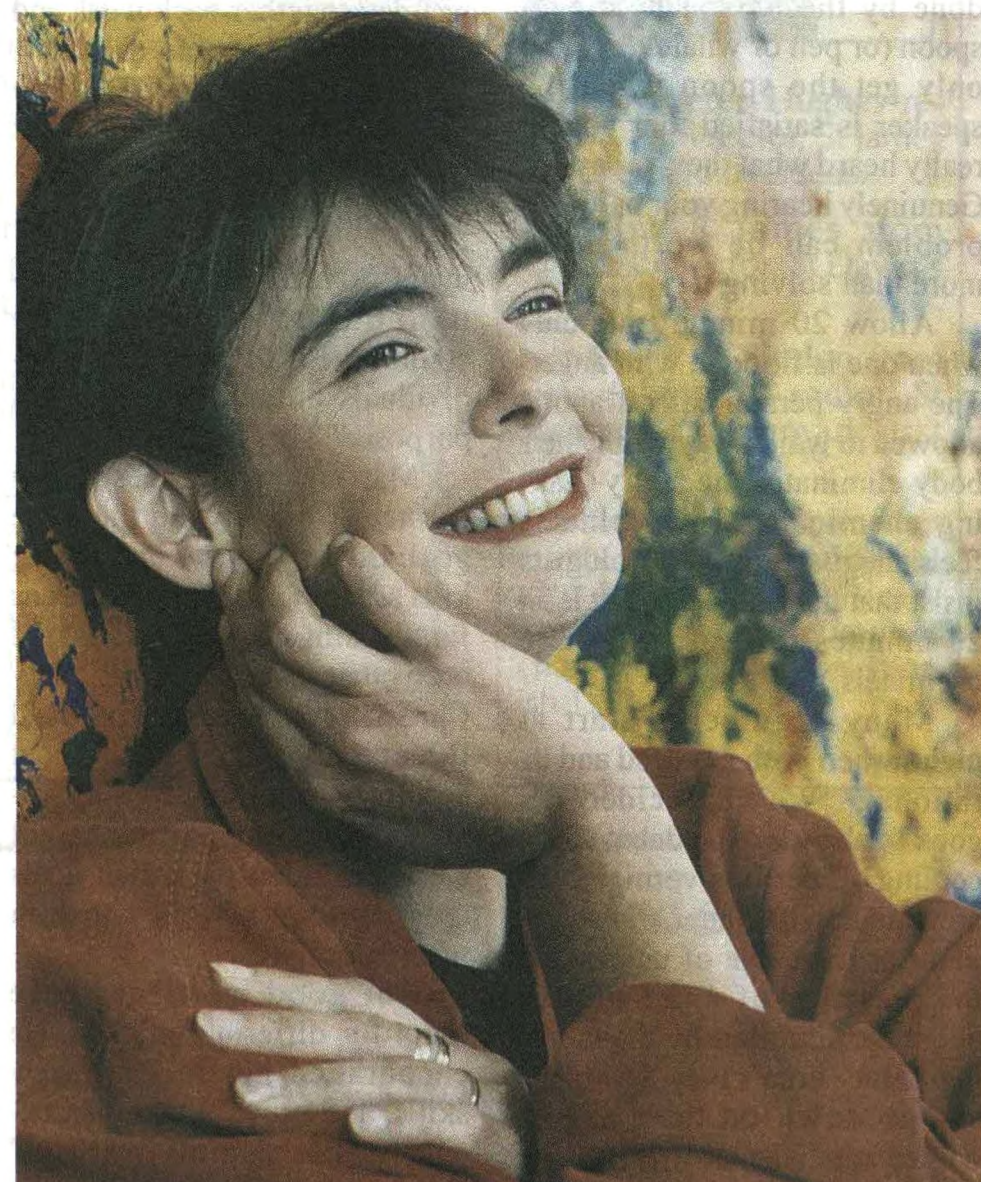
## ART

Christian testimonies on canvas are not common, but a new exhibition by Blue Mountains' artist Sophie Bryant may change that. The French-born painter's first exhibition, to be held November 9-January 12 at Lewers Bequest and Penrith Regional Gallery, details her conversion in 1994 and her growth in Christ.

Of her conversion through Christ Church, Springwood she said, "It was radical. It was totally immediate. But I have grown through much Bible study, prayer and listening to what God wants me to do."

Although her work is abstract, Sophie believes that their meanings are readily understood. The paintings are an expression of the way she feels about God.

She includes text with the paintings to describe how each reflects her relationship with Christ. "God has given me a gift and I must share it with others," she said.



Sophie Bryant: expressing Christianity in the abstract.