

Southern CROSS

May 2012

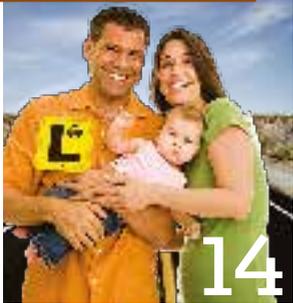
Connecting Sydney Anglicans

L-plate Mum and Dad

Negotiating first-time parenthood

- > Life in the iWorld
- > Battlers and the Budget





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The fear of dying

DR PETER JENSEN

SOMEONE ASKED ME THE OTHER DAY whether I feared death and dying and I spontaneously answered, "Yes". Afterwards I wondered at my own response, given that the New Testament sees the fear of death as being one of the ways in which the Evil One has such a stranglehold on us and that Christ came to defeat him at precisely that point (Heb 2:14,15).

Now, I have no desire to justify myself. My answer may well reveal a substantial weakness in my progress in godliness and I may well need to repent and to turn more completely in trust to the Saviour. The verse given to me at my confirmation, 'for me to live is Christ and to die is gain' (Phil 1:21), also offers a rebuke.

But I am reminded of the way in which the Scriptures also say that when we are faced with the death of someone close to us, that we 'mourn, but not as those without hope' (1 Thess 4:13), and indeed of the tears of Jesus at the tomb of his friend Lazarus (John 11:25). It may be that the answer to our fear of death may not be completely straightforward.

Why then would I fear?

Well, there is the fear of the unknown, which is not unnatural. Here lies before us an experience into which all go, but none return. Most of us feel uneasy about entering an entirely new situation or experience, and death is a pretty significant example of that. I still feel a bit nervous about going into a new social situation, let alone into the valley of the shadow of death.

And I must go alone. I suppose we also fear the loss of our supports, our family and friends, who have been advisors, comforters, strengtheners in previous crises. And we fear the pain of separation and loss. These, I think, are natural anxieties.

But then, one of our problems is that death is not quite the unknown. The Bible also testifies that 'after death comes judgement' (Heb 9:27). Christians have a clear grasp of the will of God as expressed in his law. We know, indeed we know increasingly, how far short of perfect obedience we fall. Naturally we are therefore more and more sent to the cross of Christ for forgiveness. And yet there remains a remembrance of how we have failed the Lord and hurt others, of paths taken which turned out to be unfruitful, of opportunities to do good now irretrievably lost.

A cheerful pagan may in that sense have less fear of death, being quite ignorant of what lies ahead, than a Christian who knows that 'we must all appear before the judgement seat of Christ, that each one may receive what is due to him for the things done while in the body, whether good or bad' (2 Cor 5:10). Ignorance of a danger may make us blithely happy, but it tells us nothing about reality.

And yet. 'Fear of death' is too strong an expression for a Christian. The work of Christ was indeed aimed at human enslavement by the Evil One and his work was not in vain. Why is it that the fear of death is certainly not an absolute or paralysing one?

First, it is not true to say that no-one has returned from death. The resurrection of Jesus is God's great demonstration that death has been defeated. This I believe.

Second, it is not true to say that we are ignorant of what lies beyond. There are many things we do not know, but we have every assurance that we will be going home, not to some alien place. This I believe.

Third, we will not die alone, for the Good Shepherd, Jesus himself, walks with us into the valley of the shadow of death. This I believe.

Fourth, the one who sits in judgement on us is Jesus himself. And he is the one who died for us, that our sins may be forgiven. By faith in him we are justified or acquitted before the judgement seat despite our all too frequent failures. This I believe.

When faced with anxiety about death, I dwell on the words of Jesus to Martha: "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die."

"Do you believe this?" Jesus asked.

Yes, indeed, I do!

SC

Mission Prayer

Almighty God,

We call upon you for such an outpouring of your Holy Spirit upon us that we as your people may be assured of your love through your word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.

In the name of our Saviour Jesus Christ,
Amen.

NEW ANGLICAN SCHOOL

All hands on stage for Oran Park opening

THE FIRST PUPILS OF Oran Park Anglican College were able to stand together on one small outdoor stage last month for the dedication and opening of the school by Archbishop Peter Jensen. But judging by the enthusiasm of the local community, it won't be long before that stage won't hold them all.

The school is within the town centre of a new community being developed south-west of Sydney which will eventually be home to more than 25,000 people. The entire college from Kindergarten to Year 5 sang for the assembled guests and principal Ross Whelan told the crowd it was a healthy start.

"We have 50 students now and that will grow to over 900," Mr Whelan



Celebration: Oran Park Anglican College students enjoy the official opening of their school.

said. "I'm waiting for the day that we can begin Year 7. Right now we are taking lots of expressions of interest."

Mr Whelan's plan is for Year 7 to commence in 2014 and, with a backdrop of what he called "marvellous facilities",

he foreshadowed a multipurpose centre for sport and the arts, to be built "when the funding arrives".

Archbishop Jensen urged people to pray for the school and its students. "We want every child to have the best education, whether it is

in the state system or in the private system. That's our commitment because every child is infinitely precious and precious in the sight of God."

The Archbishop prayed there would be "growth in numbers of pupils and teachers and that the work they do here

will prepare them for life in this great nation", and asked Greenfields Development Company managing director Tony Perich to help him unveil the plaque, paying tribute to the Perich family's vision in helping create the community precinct.

Oran Park is built

on land bought by the Perichs in the 1960s after they emigrated to Australia from Croatia.

Recalling his first trip to the site in a 4WD, Dr Laurie Scandrett, CEO of the Sydney Anglican Schools Corporation (SASC), said, "There was nothing here except cows and the old race track", adding that Oran Park Anglican College was the result of "the vision of a lot of people over a long period of time".

He particularly commended Archbishop Jensen and former archbishop Harry Goodhew for supporting "affordable quality Christian education". With the addition of Oran Park Anglican College SASC now operates 17 schools with a total of 11,500 students.

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EVANGELISM AND NEW CHURCHES

Putting the 'E' in ENC

RUSSELL POWELL

THE NEW DIRECTOR OF Evangelism and New Churches (ENC) the Rev Bruce Hall is no stranger to juggling tasks. Running the multi-location Crossway Anglican Churches in the city's north-west for many years has taught him a few things about priorities.

Now, under the banner of ENC, which developed from what was previously the Department of Evangelism, Mr Hall's latest challenge is a three-pronged plan to push forward evangelism, church planting and cross-cultural ministry in the Diocese. He sees no conflict in these aims, not even competing priorities.

"Evangelism is the fundamental reality for ENC" Mr Hall says. "As evangelism is done new churches are established and new fellowships across cultures. Every church plant should be as a result of evangelism."

He's also out to change some misperceptions about church planting. "Yes, there is a place for the 'lean start-up' model where the planter

is more independently spirited and capable of raising his own support," Mr Hall says. "But the mother-daughter model, where a group from an existing church begins a church at a new site, is also a powerful display of team evangelism."

ENC's plans also include moves to strengthen ministry to South Asians, Chinese people and Muslims in Sydney. "In 2006, the Diocese had one person working full-time ministering to Muslims," he says. "At our Ministry to Muslims (MTM) workers' fellowship day in February, we had 16."

The group will hold its second conference in June, with Moore College principal John Woodhouse as keynote speaker and Islamic expert Richard Shumack speaking on "talking to Muslims in a Western context".

Boosting support for ENC's work is also vital and there are plans afoot for that as well. "We're looking at establishing a foundation that will allow us to tackle some of these more difficult areas and support promising work across the range of ENC's responsibilities," Mr Hall says.

"Watch this space."

NEWTOWN TO NORTH WEST

Bishop for world's largest diocese

THE REV GARY NELSON has been consecrated as Bishop of North West Australia, the first of a two-step process which will culminate in his installation in late May.

Bishops from Western Australia, Tasmania, Queensland and NSW joined clergy, friends and family at St Andrew's Cathedral for the consecration by Perth Archbishop Roger Herft.

The service was led by the Bishop of South Sydney, Robert Forsyth as Archbishop Jensen was overseas. Dr Colin Bale, Bishop Nelson's colleague from his time as the Director of External Studies at Moore College, preached from 1 Peter 1.

Dr Bale spoke of the new bishop's "passion for gospel ministry and passion for the lost". The text, he said, was "appropriate for anyone who is a follower of Jesus, let alone taking up the responsibility as regional bishop of the largest diocese in the world, geographically speaking."

Dr Bale said the "size and remoteness [of the Diocese of the North West] will not change the basic shape of Christian ministry for there, as here, it is our commitment to gospel ministry that matters."



New bishop Gary Nelson and his wife Christine are welcomed by the congregation.

The retired bishop of the North West, David Mulready, was one of the presenting bishops.

The diocese has 18

parishes consisting of small farming, fishing and mining communities and three Mission to Seafarers' ministries.

Bishop Nelson's installation is planned for Saturday, May 26 at Holy Cross Cathedral in Geraldton.

OPEN EVENTS

Considering studying theology?

Keen to deepen your knowledge and love of God?

Want to study the bible in-depth to aid in your ministry and mission?

Moore College would like to invite you to Open Events to be held in May.



Open Night

Monday 28 May, 7.45 pm – 9.15 pm

Open Week

Monday 21 May – Friday 25 May

Come in, check out the College and have your questions answered by faculty and students. In Open Week you can sample a lecture. For more info and to arrange your visit email openevents@moore.edu.au.

WINTER SCHOOL

A conference for those in ministry to Muslims, their supporters and those interested in ministry to Muslims.

When: Saturday, 30th June 2012
2pm – 9pm

Where: Moore College
Carillon Avenue, Newtown

Cost: \$45 (Students \$25)
Dinner included

Bookings: by 23rd June
forms.moore.edu.au/mtm

Information: info@newchurches.org.au
9577 9874




"Speaking the Truth in Love"

15 King Street, Newtown
moore.edu.au/openevents
phone: (02) 9577 9999



SYDNEY DRIVE-BY SHOOTINGS

Bexley talks about shootings

THE SPATE OF DRIVE-BY shootings in Sydney just keeps on going. At the time SC went to press there had been 12 shootings across Sydney in April alone, from Rouse Hill to Ingleburn.

At Christ Church, Bexley, the team realised there was anxiety in the local community about the apparent concentration of shootings in the area and organised a community meeting.

"There was a desire to serve and be helpful as no-one was talking about [the shootings]," says minister the Rev James Lewis (above). "We thought we could provide the forum and the initiative to get something up and running. We also wanted it to be a prayer meeting. We didn't soft-sell, but pointed to the fact that we should come to God in prayer when we have concerns and anxieties."

In late March people gathered to hear from



two members of the St George Local Area Command, who spoke about the area's crime statistics – which show the Bexley area is no worse than other parts of Sydney when it comes to drive-by shootings.

Says Mr Lewis: "There are also concerns about petty crime, assaults, youth gangs and drug dealing in the area" – and the forum gave people the opportunity to voice their concerns about these issues.

"I think people felt better," he says. "We had some great conversations over supper. It exceeded our expectations."

The event was run by the church not just to help the community but as a way of meeting people in the area.

"We weren't merely looking to address felt needs but build a connection where we can talk to them about Jesus," Mr Lewis says.

"The most important thing for churches to do is engage with their local community. There are going to be different issues in different areas. We started our meeting by talking about Jesus as the good shepherd. Just as Jesus served others we want to serve our community."

2012 CHURCH CENSUS

It's time to be counted

AFTER LAST YEAR'S National Church Life Survey, the NCLS is conducting a church census in a bid to find out more about church life in Australia.

"In short, this can be seen as an extension of the 2011 NCLS," said Ruth Powell, director of NCLS Research. "The goal is to fill the gaps that the NCLS does not cover in order to provide the most accurate and up-to-date picture of church life in Australia at the moment."

During the 2011 NCLS information was collected from

4500 churches around Australia.

"We estimate that there are perhaps another 8000 or 9000 churches out there who did not take part in the NCLS," Mrs Powell said.

The 2012 Church Census also aims to collect information that is, so far, unknown.

"We want to fill the gap for the churches that we know are under-represented in the NCLS as well – such as migrant ethnic churches, indigenous churches and so on," Mrs Powell said.

For churches that completed the 2011

NCLS Operations Survey, no further action is required.

Other churches are being encouraged to complete the 2012 Church Census. The simple census can be completed by one person and does not cost churches anything.

Said Mrs Powell: "This will enable us to serve the diocesan mission research needs more effectively."

If you have not already received the 2012 Church Census, please contact NCLS Research by email (info@ncls.org.au) or phone (02) 9701 4479.

CHARITY REFORM

Burden of Govt measures may outweigh benefit

RUSSELL POWELL

THE FEDERAL Government and Treasury have stepped up efforts to regulate charities and not-for-profit bodies in a series of measures described as the most radical shake-up of the sector since Federation.

A memo from Diocesan Secretary Robert Wicks (right) to parishes and diocesan organisations says, "The impact of these reforms on churches and church organisations should not be underestimated".

The changes arise from a series of Government inquiries, including the Henry Tax Review and the Productivity Commission's study into the contribution of the NFP sector. The Government has claimed the aims are to "reduce red tape" and simplify the regulatory environment under which the sector operates.

The measures include reviewing the tax concessions currently extended to the sector, changes to the requirements for tax-exempt and deductible gift recipient status, fundraising reform and the establishment of a new national regulator, the Australian Charities and Not-For-Profit Commission.

While the Diocese and organisations such as Anglicare have been broadly supportive of some of the actions, the memo says that these measures appeared to be "heading toward over-regulation of the sector where the

costs associated with complying with the requirements of the new environment are likely to significantly outweigh any apparent benefit for either the sector itself or the public which supports and is served by the sector".

and the exposure draft of the Australian Charities and Not-For-Profit Commission Bill 2012.

The Property Trust also responded to a recent draft ruling by the Tax Office on the deductibility of



DIOCESAN SUBMISSIONS

In July last year, Standing Committee responded to the Treasury's consultation paper entitled "Better targeting of Not-For-Profit tax concessions". Standing Committee was concerned about the removal of tax concessions provided to charities for so-called 'unrelated business activities' before the establishment of the new regulator and a thorough assessment of the consequences, as well as compliance costs.

It's understood a number of other charitable bodies expressed similar concerns. Standing Committee has also variously made submissions to Treasury papers on proposed changes to the requirements for tax exempt and deductible gift recipient status, a proposed 'statutory definition' of a charity which would replace the common law meaning

school building funds. Previously, in order to qualify, a building had to be used for the purposes of a school for more than 50 per cent of the time it was in use.

The ATO's draft ruling would replace this with a requirement that the building be used solely for the purposes of a school. This may mean many structures that were classified as school buildings will no longer qualify. The Property Trust believes the ruling is wrong in law and has written to the Tax Office expressing that view.

ANGLICANS TO MONITOR PROPOSALS

Mr Wicks says the diocesan-wide memo was aimed at briefing rectors, parish councils, wardens and the chairs and CEOs of diocesan organisations. However he says the wider Anglican community also has reason to be concerned and should monitor the proposals closely.



WEDDING MINISTRY BLOSSOMS

Engaging with God

The marrying kind: Richard James with one of the many couples his ministry has brought together.

TARA FARRUGIA

PEOPLE PAY TO HEAR the gospel from the Rev Richard James. Known as the “wedding minister” at St Thomas’,

North Sydney, Richard’s ministry has grown so large it is now entirely funded through the weddings he conducts. And there are no signs of it slowing. By the end of the year, Richard will have married roughly

200 couples over his three years as wedding minister. He preaches at each ceremony to groups of more than 100 people – that’s about 20,000 guests who will have heard the gospel by the end of 2012.

“The goal is to reach non-Christians who want to get married in churches and share the gospel with them,” he says. “The way I do that with them is that I provide the best possible wedding service they

could hope for. What ministry is self-funding from the people who it’s evangelising?”

Richard has so far led 172 couples through marriage preparation and 118 couples through a Christianity course. He and his wife Judy have between 15 and 22 couples in their home each week. “The entire thing is evangelism. I have these people in my home at least 11 times, often more,” Richard explains. “Bottom line is they feel loved and cared for. They’re blown away, not because of the service, but because of the love.”

Even though none of the couples are attending churches, and up to 80 per cent already live together, the response to Christianity is always positive.

“Most of my couples would never think of going to church unless for a wedding or funeral,” Richard says.

“Almost always they will indicate that they are closer to God [when finishing the course]. Some will even say they are Christians. They all get a Bible, they can ask any questions, and I do *Two Ways to Live* twice as part of the lessons. They’re getting the gospel really clearly.”

A ministry of this nature comes with incredible challenges. “The single biggest problem is that while sharing the gospel is positive, trying to transfer them to go to a church is a massive step,” Richard says. “My hope is to start a church plant where I can filter couples into an environment designed for people who have never had a church experience. I can’t be chasing up everyone. I do believe in God’s word being alive and active, I do believe he is the one who causes growth, so I keep on doing what I can do.”



MANAGER

Deposits and Lending

POSITIONED FOR GROWTH

Sydney Diocesan Secretariat (SDS) exists to provide a range of valued services to a number of organisations and parishes in the Anglican Church, Diocese of Sydney.

This new role will be responsible for driving a variety of exciting changes in both the deposit and lending areas within the Investment Division. In leading a dedicated team of 3 staff and reporting to the Head of Investments, the role will manage external banking service providers, engage with organisations and parishes to effectively develop and grow the deposit/lending portfolios as well as meet key service level standards.

We anticipate you will have no less than 5 years in managing deposits and lending activities, and at least 10 years experience in credit assessment. You would preferably possess a reasonable understanding of banking systems used by smaller financial institutions and the regulatory framework that governs this sector. Tertiary qualifications and/or relevant professional memberships are a definite advantage.

SDS is focussed on delivering essential services at a high level. This role will add to the strength of the core functions within the organisation and will best suit an active Christian banking professional with familiarity of the values of the Diocese.

Your enquiries are welcome to Judy Wong-See on (02) 9384 8044 or email judy.ws@credenceintl.com.

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18-19 MARCH 2012

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Justin MOFFATT
Greg CLARKE

partnershipforanglicans.org.au youthworks ANGLICARE THE CARE THAT CHANGES LIVES

SEARCH FOR FULFILMENT

Shaped by grace

TARA FARRUGIA

PRISCILLA Khouchaba didn't need Jesus. She wasn't interested in another god.

"My god was myself and I did everything to make myself feel good," says Priscilla, a 20-year-old university student from St Barnabas', Fairfield. "I never took Christianity seriously. I was brought up in a Christian home but saw following God as a choice I could make later. As I saw others enjoying the things of this world, I wanted to experience these things. I knew that if I chose to follow Jesus, I wouldn't be able to fulfill the lusts of the flesh that



Family ties: Priscilla with her little cousin, Sophia.

consumed me."

From the age of 16, Priscilla's life quickly became a search for satisfaction, seeking the attention and approval of others and surrounding herself with people and music that supported these habits. "I was

always searching for something else to make me happy."

Two years ago, Priscilla began dating a boy also brought up in a Christian home. This led her to think about Jesus again. "We wanted to bring our Christian upbringings

into our relationship somehow," she says. "I encouraged him to go to church because I knew it was right. We tried to do things God's way but they never worked. I encouraged him to read the Bible and to pray, when I was not

practising these things. I felt like I should be doing the same.

"Our relationship was falling apart because Jesus was not at the centre," she adds. "It made me think about where my life was going, what I wanted out of life

and where Jesus would fit. Nothing in my life had given me happiness. Jesus was the only way left."

After pushing God away for so many years, Priscilla thought she couldn't return. She began to feel ashamed of her sin and tried to hide from God. "But I came to realise God's love for me despite what I have done," she says.

"Romans 5:8 became real for me: 'But God demonstrates his own love for us in this: while we were still sinners, Christ died for us.' I could not resist this love. I realised I did not have to be perfect. It is he who cleanses me, it is he who gives me a new heart and fulfills me. I wasn't scared any more. I grabbed onto the love of God and haven't let go."

Priscilla's search for satisfaction and self-fulfilment was over. "I wasn't the centre of my life any more – Jesus

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was. The feelings of being unloved and lonely went away. My life changed dramatically.”

Her family was overjoyed. “I was not only their biological family but part of their spiritual family and they couldn’t be happier,” Priscilla says.

“My father became my discipler and continues to be till this day, teaching me and guiding me in my walk with God. A great encouragement has been watching my Dad, how he continues to walk with God, trusting him and being a great example for his children and those around him. He has a major impact in my life and really encourages me to grow in my relationship with God.”

A year on from accepting Jesus, Priscilla is learning to live for God and face the challenges that come with following Christ. “Although a few

friends were supportive, I did lose friends as God changed me,” she says. “As I stopped going to certain places and doing certain things, I wasn’t able to keep a relationship with friends that did those things. They stopped talking to me because we lost many things we once had in common.

“Another challenge for me is sin. I am always reminded that I am not perfect and I find it really hard to accept at times. I want to be perfect for God because he deserves it. As God works on me I find that as I stop one sin, I become aware of another sin in my life. It’s a never-ending cycle – God is continually shaping me. God is helping me through this by giving me his word.

“2 Corinthians 12:9 in particular has helped me view my imperfections and see them as a way God is glorified in my life.”

AUSTRALIAN BISHOPS

Meeting agrees on national sexuality protocols

THE ANNUAL MEETING of Australian bishops has agreed to a set of protocols on human sexuality which conform to the landmark 1998 Lambeth resolutions.

Australian bishops, including all Sydney bishops, met in Melbourne in March, several weeks after it was revealed the Bishop of Gippsland had appointed a male priest living with a partner of the same sex to a ministry position in that diocese.

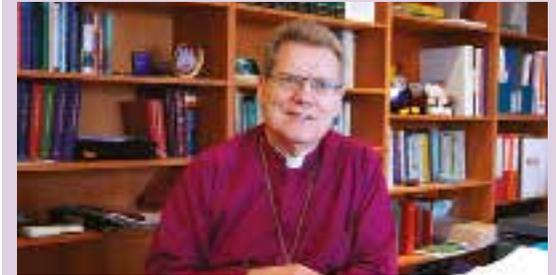
The introduction to the document says the protocols ‘express the common mind of the bishops as determined by consensus at our national meeting’.

According to the protocols, the bishops

‘accept the weight’ of the 1998 Lambeth resolution and the 2004 General Synod resolution, as ‘expressing the mind of this church on issues of human sexuality’. The Lambeth statement upholds the teaching of Scripture and commends ‘faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage’.

In comparison with other bishops’ meetings, especially those associated with the Episcopal Church (TEC) in the United States, the Australian agreement is being seen as a conservative stance.

New bishops



The assistant bishop of Bathurst, Bishop John Stead (above), is to be installed as the new Bishop of Willochra, in South Australia, next month. Bishop Stead was born in England but ordained in the Diocese of Canberra-Goulburn and served there in parish ministry until his consecration as a bishop in 2009. He replaces Bishop Garry Weatherill who was elected the Bishop of Ballarat last October. Bishop Stead said he and his wife were “thrilled” by the appointment: “We are humbled by the call from the Synod and are looking forward to the ministry that we will be exercising in the Diocese of Willochra”. Bishop Stuart Robinson, in Canberra-Goulburn, has two appointed two more assistant bishops: the Rev Genieve Blackwell for the Wagga Wagga area and the Rev Ian Lambert as assistant bishop of the south coast, southern Monaro and the Snowy.

HELP BRING LASTING HOPE ACROSS THE MUSLIM WORLD!
Through your support, you can help bring many to Christ!

Across the Muslim world, there is great unrest and a deepening sense of hopelessness. The reports from Syria, Iran, Iraq, Pakistan, Afghanistan, and Egypt show a greater uncertainty than ever before. That's why the work of our CMS missionaries is more important than ever; bringing the lasting hope of the gospel to those in great spiritual darkness. It's why, in regions like this, we're committed to a long term presence; to stand against the gravest of difficulties, so we can help ensure the lasting presence of the gospel.

But it's a presence that is dependent on the support of fellow-believers like you. So go now to lastinghope.cms.org.au to give a gift to bring the lasting hope of the gospel to the Muslim world!

By June 30th, CMS must receive \$1,400,000 to sustain and increase our efforts in the Muslim World and in our other ministries.

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade – kept in heaven for you. 1 Peter 1:3-5 (NIV)

Mission in Muslim Regions
 Student Ministry
 Church-based Ministry
 Leadership Training
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QUAKE CITY REBUILDING

Cardboard cathedral for Christchurch

IT MAY SOUND LIKE A tall tale, but the story from New Zealand that a temporary “cardboard cathedral” will be constructed to replace the earthquake-ravaged Christchurch Anglican Cathedral is absolutely true.

A-frame building will seat more than 700 people and be ready in time for this year’s Christmas services.

While there’s no expectation the cardboard structure will become as iconic as the former 131-year-old cathedral – the spire of which dominated the pre-earthquake skyline in Christchurch – the intention is for it to last for 20 years.

The project’s organiser, Richard Gray, told AFP that the strength of the building had “nothing to do with the strength of the material”, adding: “Even concrete buildings can be destroyed by earthquakes very easily. But paper buildings cannot be destroyed by earthquakes”.

Mr Gray also believed the building would “give a location for people to come and reflect on what we’ve been through and, hopefully, gather inspiration for the future”.

While the transitional cathedral is the largest such structure Mr Ban has overseen, he has also been responsible for the construction of cardboard and paper buildings after earthquakes in Japan, Italy and Haiti.

The designer of the cardboard cathedral, Japanese architect Shigeru Ban, was in Christchurch late last month to turn the first sod on the project – which, according to a Reuters report, will be made of cardboard tubes, timber beams and structural steel on a concrete base.

The \$4-5 million “transitional cathedral” will not be built in Cathedral Square but on the site of St John’s, Latimer Square, which was also damaged beyond repair by the 2010 and 2011 quakes. It is hoped the new



A model of the Shigeru Ban-designed “cardboard cathedral”.
PHOTOS: courtesy of Shigeru Ban Architects.

HOMELESS MINISTRY

Back on Trak

HOMELESSNESS IS AN issue that afflicts children in most nations of the world but in Ethiopia the problem is enormous. In Addis Ababa alone, where CMS missionaries Roger and Lynn Kay serve, there are about 11,000 children living on the street.

“I had read of the large numbers of children living on the streets of Addis Ababa but until we came to live here, this was just a statistic,” Lynn says. “Now the statistics have a human face. Driving through the streets it is confronting to see children sleeping on the median strip – the ‘safest’ place to be.”

While some of these children are orphans, a significant number have been forced out of their families and homes by poverty, neglect or abuse.

Last month, in partnership with CMS, Lynn began working as the country director of Retrak, a UK-based organisation working with street children in Africa. Retrak helps homeless children by providing shelter, food, life skills training, catch-up schooling or vocational training. It also offers counselling



The “safest” place: homeless children in Addis Ababa asleep on the median strip.

and Christian nurture, rebuilding self-esteem and allowing the children to explore options other than

“Retrak’s program is holistic, individualised and time-consuming,” Lynn says. “We invest in the lives of these

our program do not end up back on the street.”

After serving in parish ministry in the Sydney Diocese for many years, the Kays left for Ethiopia in early 2010. Roger is the rector of St Matthew’s, Addis Ababa, a church that serves both local believers and the expatriate community.

“It is a privilege to be working in Ethiopia to see lives transformed,” Lynn says. “In Roger’s work at the church he is involved in the spiritual nurture of people from all over Africa who are working in this vibrant city. In my work with Retrak I see boys’ lives changed as they experience the love of Jesus and the love of Retrak staff.”



Retrak children are given options beyond living on the street.

living on the street. Many are reunited with their families after support and others are assisted to live independently.

children because we believe they deserve to realise their potential and discover their worth. We are encouraged that children who go through

To support the work of CMS in general, or Roger and Lynn Kay’s family in particular, call 9267 3711 or log on to give.cms.org.au.

To find out more about Retrak see www.retrak.org

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LONDON MEETING

Leaders seek to turn crisis into vision

RUSSELL POWELL

THE FIRST ANGLICAN leadership conference since GAFCON in 2008 has taken place in London. Two hundred clergy and lay leaders – men and women from more than 25 countries – gathered in the city at the end of April.

The meeting was the initiative of GAFCON primates through the Fellowship of Confessing Anglicans (FCA), which was established after the 2008 Jerusalem meeting.

“We are committed to building networks and partnerships of orthodox Anglicans, strong in their witness to Jesus Christ and the transforming power of his Spirit, to face the

challenge of mission around the world,” said the Most Rev Eliud Wabukala, Archbishop of the Anglican Church of Kenya and chairman of the GAFCON Primates Council.

Archbishop Peter Jensen is the general secretary of the FCA and several Sydney delegates attended the conference, including Dr Mark Thompson, Peter Rodgers and Malcolm Richards from CMS, Dr Claire Smith and lawyer Gillian Davidson as well as the rector of Cherrybrook, Gavin Poole, who played a leading organisational role. Delegates came from other parts of Australia, the South Pacific, Asia, Africa, the Middle East and from across the UK.



Bishop Masimango Katanda (left) and Bishop Bahati Bali Busane (centre) of the DRC speak with Malcolm Richards.

Archbishop Jensen foreshadowed other conferences to come: “Many more leaders will be included in leadership gatherings and another larger GAFCON meeting, but we are praying that this will lay

a good platform for the future of the movement,” he said.

The conference was held at St Mark’s, Battersea Rise and was addressed by speakers including Bishop Michael Nazir-Ali, the

Rev Dr Ashley Null and Bishop John Akao.

Against the backdrop of the increasingly liberal path chosen by the US Episcopal Church, the consecration of openly homosexual clergy and denial of basic biblical

doctrines in some Northern Hemisphere provinces, Archbishop Wabukala expressed the hope that God would bless the conference by “turning this present crisis moment into a visionary future”.

KONY AFTERMATH

Christians no strangers to Kony’s crimes

IN THE WAKE OF THE internet’s viral ‘Get Kony’ campaign, a spotlight has been thrown on Christian agencies which have been dealing with the violence of Joseph Kony’s child army.

Many groups have pointed out that the damage done by Kony in Central Africa had been the focus of aid efforts long before the appearance of YouTube phenomenon Kony 2012, made by filmmaker Jason Russell for the campaign group Invisible Children.

The Archbishop of

Sydney’s Anglican Aid director David Mansfield (below) says, “The film was hard-hitting but where has all this rage left us? How can we channel this energy to provide real help?”

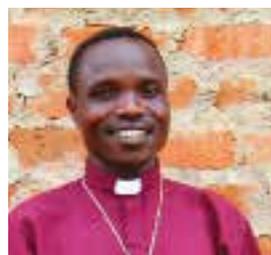


Anglican Aid is brokering an aid and development project with one of its trusted partners that is already working to help the victims of Kony’s violence. The project centres on the Anglican Diocese of Aru, led by Bishop Titre Ande (left), where emergency aid, trauma counselling,

income-generating activities and the repatriation of displaced people are being offered to adults and children whose lives have been all but destroyed the cruelty of Kony and his so-called ‘Lord’s Resistance Army’.

“This is a practical way to help address the injustices of this terrible regime,” Mr Mansfield says. “There are friends of the Sydney Anglican Diocese who are already on the ground in one of the affected regions of Kony’s brutality.”

Support has also been forthcoming from school and church groups in the Diocese of Sydney and Mr Mansfield says the aim over the next 12 months is to raise \$50,000 for the Rescue and Rehabilitate (R and R) project for Kony victims.



Meet Archbishop Ben Kwashi

At one of two nights in Sydney:

Tuesday July 17, Ryde Anglican Church
42–50 Church St, Ryde

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Letters

Example without beer

THANK you for your good work in *Southern Cross*, the reading of which I find very informative.

Concerning the recent article “Three beers for Jesus” (*SC*, April), I am very pleased to read of the good work being done by Christian Berechree and his help and concern for non-Christian friends. I am sorry, however, that alcohol is involved. Christians must make non-Christian friends welcome and show love and hospitality; however, I believe we must avoid alcohol, and other drugs, in any form and so set a good example to everyone.

I have sincere Christian friends who inform me they drink alcohol in moderation. I respect their feelings and in no way condemn them. Yet I do ask the question, how can we as Christians practise this evil in moderation, which is causing so much avoidable sickness and death? Can I be a liar, or do any other sin, in moderation and expect God’s blessing? Also, what of our example to others?

The police and medical professions are well aware of the great harm alcohol is causing society as a whole. It has been said that alcohol is one of the devil’s best weapons. Christians can frustrate him by leaving it entirely alone.

The Bible says: “Wine is a mocker and beer a brawler, whoever is led astray by them is not wise” (Proverbs 20:1). Also, “Woe to him who gives wine to his neighbours” (Habakkuk 2:15).

What do others think?

Arthur J. Gee

Considerations beyond Kony

THANK you to Jodie McNeill and Jim Wackett for two timely reflections on the Kony 2012 campaign (*SC*, April). There is certainly much upon which to reflect in the complexity of the issue and the social media process employed by Invisible Children. It is also important to remember that Christians have been actively involved in the protection of children in Central Africa for many decades.

Letters should be less than 200 words

Email: newspaper@anglicanmedia.com.au



I would add three brief observations to those already expressed.

The first is that it is good to remind our governments that compassion for people matters far above the political and economic reasons that normally drive foreign policy, but we should always remember that the hearts of our rulers are in God’s hands and under his direction (Psalm 47). The second is that God will bring all the wicked to account (Psalm 37). The third is that the Lord is not slow in keeping his promises (2 Peter 3:8-9).

In this age of instant communication, it is easy to seek instant answers based on our own strength and not to wait patiently on the Lord. Prayer remains our most effective form of communication.

Philip Cooney
Wentworth Falls

Clear identity

I was very interested to read Greg Anderson’s article about words and the complications of communication (*SC*, March). It reminded me of something told to me by a man who had been a Lutheran missionary in China many years ago.

He told me what happened when he returned to China as it opened up again to Western visitors. He obviously had an excellent command of the language but one day, speaking with some women and children, he saw an old peasant over to one side.

As he approached him the old man said aloud to himself, “Oh Mr Foreigner, I see

you coming but I want to assure you that I have never understood anything a foreigner has said to me”. My friend said in reply, “If I spoke very slowly would it make any difference?” And the old man replied (again out loud), “No, no difference at all!”.

This has always seemed to me to illustrate the frequent mysteries of communication. Not only can you speak and not be understood, you can be understood without the people you are speaking to realising that you are actually getting through to them!

I think Greg’s warning is very pertinent that we should – with God’s help – try to make our identity ‘part of the communication process’.

David Hewetson,
Castle Hill

Faith in science

DR Jensen’s article “Science and faith” (*SC*, March) contains excellent points. Two of them relate to the biblical account of history.

Firstly, he wrote that, “the Bible speaks for its own purpose of cross generational and cross cultural communication”. That is why most of God’s people down the ages understood from the historical narrative of Genesis 1 and Exodus 20:9-11 that God created in discrete acts within a period of six ordinary days.

They also believed, from the genealogies in Genesis and the gospels, that God created mankind a few thousand years ago. Jesus stated (Mark 10:6) that God made people “at the beginning of creation” (see also Isaiah 40:21, Romans 1:20). Therefore, the whole creation can only be a few thousand years old.

Secondly, Dr Jensen distinguished between empirical science and historical science. Empirical facts can be derived from experiments and observations in the present. From such observations, we now have much evidence that contradicts evolution and the supposed millions of years. However, we cannot observe the distant past and so historical truth can only be confirmed by a reliable witness.

We have such a witness – the Creator himself, whose testimony is in the Bible.

Jeff Dickson
Beecroft

Editorial

Watch Mum and Dad work without a net

HOLDING YOUR OWN BABY FOR THE FIRST time is a life-changing moment. This month *Southern Cross* considers the struggles of first-time parenthood for just that reason – new families are working without a net, often without much experience of small children at all.

Whether it’s a day they hoped and prayed for years would come, a day they thought would never come, or a day for which they

were completely unprepared, emotions for new parents regularly see-saw between excitement and joy, confusion and anxiety.

How do they look after this young life well? How do they now relate to each other? If they feel overwhelmed, will anyone understand? Their own lives have changed irrevocably and they must now negotiate a new path in faith with each other, their families, friends and church. And as anyone

who has been there before will know, it’s rarely a smooth ride.

Our story seeks to give insight into some of the experiences of first-time Christian parents with ideas to support them as well as, hopefully, to encourage friends and family – at home and at church – to think about how to love new parents well during this strange and amazing time when they morph from two everyday adults into Mum and Dad.

Church planting or bust

Sydney is continuing to grow and if the church doesn't keep growing with it, the news of the gospel will become harder to hear, writes PAUL DAVEY.

IN MY AREA OF SYDNEY (THE SOUTH-WEST) we are in the middle of a not-so-quiet revolution. It's all bulldozers and diggers and concreters and construction. We are experiencing a building boom. Fields are being cleared and suburbs are being put together at an alarmingly fast rate.

I say "alarmingly" for several reasons. One is that I like fields and trees and it's sad to see them go. But the growth is alarming for another reason. The population boom that goes with this new development presents an enormous strategic challenge for our Diocese.

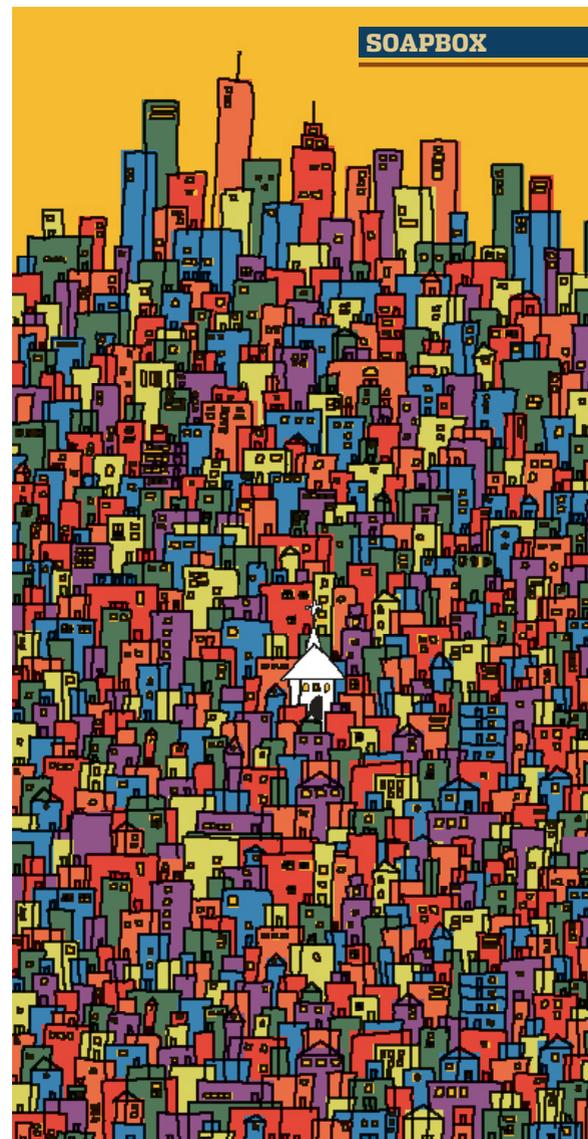
According to a report released last year by our Synod Standing Committee we are likely to see approximately 2.4 million extra people living in Sydney by 2050. We're told in the same report that just to maintain churchgoing Anglicans' parity at about 1.6 per cent of Sydney's total population, we (that is, Sydney Anglican churches) would need to grow by another 38,400 people by 2050. That's a lot of people. And that's just to remain the same percentage of the population that we are today. That's just to achieve the feat of not going backwards! Growth in real terms would require greater growth than this.

Now what does this matter? Are these numbers even important? Yes they are, because behind them are real lives. You see, as our percentage of the population dwindles, so does our capacity to reach people with the good news of Jesus. Basic activities like teaching Scripture will get harder as there will be more classes to teach per church. There will be more and more people who don't know a Christian in their workplace.

There will be streets without a Christian witness and suburbs without a functional Christian church to join. Behind these numbers are real lives. So growth that at least maintains our percentage of the population is important.

What would we need to do to grow by 38,400 people and maintain parity? Well, one option is that we could grow our existing parishes in size. We currently have about 270 parish-type units, including provisional parishes and others. This means an average growth of 142 people per parish-type unit. That sounds like a tall order. Realistically not all parishes can or will grow by 142 people. For example, we can't expect Lord Howe Island to grow by 142 people. This means other parishes would have to grow by much more than 142 new people to make up for those that can't or don't. Can you see that happening in your neck of the woods?

If we stay at 270 parish-type units it will be almost impossible to even tread water. The strategic danger is that we will dwindle as a percentage of the population. However, the picture changes completely if we increase the number of parishes. If we were to add just 30 new parish-type units with an average of 200 people each, the remaining 270 churches would only have to add an average of 120 people. If we added 50 new parishes the number drops to 105. If we added 100 the number drops to a very manageable 68 people. The planting of new parishes is therefore crucial to growing enough to maintain parity or even exceed parity and grow in real terms. Without substantial numbers of new parishes this is almost impossible.



So what would we need to do to plant that many new parishes by 2050? One hundred new churches over the next 38 years to 2050 would require about 2.7 church plants each year in Sydney. But we can't assume every church plant will succeed. A number will inevitably fail. Also, some of our existing parishes may fail. So we will need to plant more than 2.7 churches a year – perhaps something in the order of three to five.

To do this would require a second boom to go with the predicted population boom. We will need a church-planting boom. We will need every part of our Diocese to grasp this vision and work together to plant that number of new parishes. Brothers and sisters, are we up for the church-planting challenge? In my view it's a must that we try. **SC**

READERS'ESSAYS

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

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

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MINISTRY & DEVELOPMENT

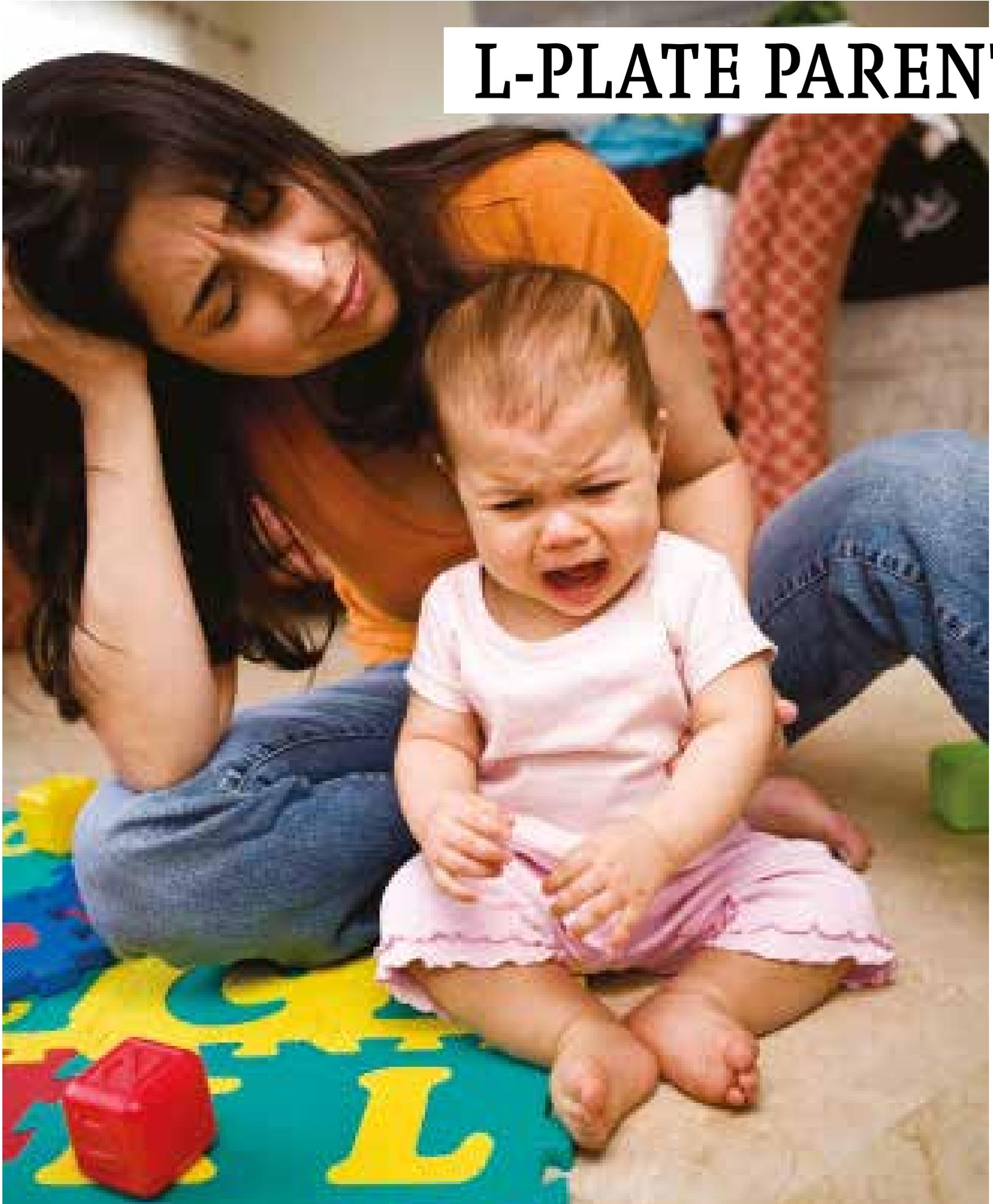
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L-PLATE PARENTS



ON THE FREEWAY OF LIFE



Smooth pregnancy, easy birth, a baby that sleeps perfectly and little or no life readjustment for Mum and Dad... while pigs fly.

LEA CARSWELL looks at the realities for new parents.

IN THIS FALLEN WORLD, NOTHING TO do with families is ever entirely straightforward. In any church there may be people who yearn to be married, others dealing with infertility, still others with children they didn't expect, grieving the loss of a baby or families in shock at how difficult the job of parenting can be. Add blended families, unmarried parents, depression, financial stress and wayward teenagers and the fairytale of the perfect family flies out the window.

Church leadership and individuals within churches need to be in tune, striving to welcome, encourage and properly care for recent parents, and those who want to be parents, who find themselves in one of the most challenging times of their lives.

CAUTION: LEARNER DRIVER

You have never driven a car and yet you are quite legally allowed to take control of this brand-new deluxe model, steering it out of the hospital parking lot (probably) and into the chaos of your life.

Unlike a learner driver, you don't have an experienced instructor by your side, probably just another complete beginner. Unlike a new car, your new baby comes without an instruction manual, without 24-hour roadside assistance and without a two-year warranty.

In 2010 there were 94,472 births across NSW. Forty-four per cent of those babies (41,788) were their mother's first (NSW ranks equally with WA as having the highest incidence of first babies born in 2010).

I clearly remember the day when my own firstborns, twin daughters, were released from the hospital after seven weeks in Neonatal Intensive Care, having been born prematurely with extremely low birth weights.

My husband and I brought them in from

the car, placed them in their bassinets and stood back in awe and terror. Even though we had prayed that this day would come, and thought we were prepared, we froze with no clear idea of what to do next. That feeling of having 'missed the memo' stayed with us for the next few months in one way or another and led to times of exasperation, conflict and guilt.

Of course there were wonderful, heart-warming moments as well but, with a constant baseline of exhaustion and mild confusion, the weight of the negative factors seemed to be magnified.

Having prayed intensely to be able to have children I found myself without the time or level of concentration to pray regularly once they arrived. Singing lullabies of simple Christian messages allowed me to reflect on God's promises. I wasn't able to handle much more.

Christians were very supportive of us, in prayer, with generous practical help and with patience while we 'found our feet'. Yet we felt pressure, probably imagined, to start coping before people lost patience altogether, no longer being so kind or understanding about why we were late and unprepared for absolutely everything and why the simplest things seemed to be beyond us.

This is all perfectly natural according to Nicky Lock, mother of three adult children, counsellor and co-ordinator for NRT (Nationally Recognised Training) counselling courses at St Mark's National Theological Centre. "I really do think there is more pressure on new families than ever before; more things that need to be resolved," she says. "There are the constantly changing dynamics of the couple relationship and totally new roles to negotiate. Women especially find themselves asking, 'Who am I now?'"

"There is sleeplessness, a loss of sexual

intimacy, emotional rawness and the physical recovery from the birth which could take weeks or months, extra expenses, unfamiliar situations, new friends and less time, expectations from in-laws and lots of conflicting advice about how to care for a baby.

"It's possible, too, that Christian couples put themselves under extra pressure to bring their children up to be strong Christians," she adds. "If you've prayed to be pregnant and you believe this is God's will for your life, it's difficult to admit that there are times when



The author's babies after coming home from hospital in 2006.

you wish you could go back to before you were a parent."

Nicky was recently at a baby shower where most of the guests were not yet mothers. "The gifts from the friends without children were beautiful – designer baby clothes and exquisite little toys. The gift from the only other woman there who'd had a baby included practical things the new mum would need: nappy rash cream and nipple cream! Our expectations of what life with a baby will be like are often so far from the reality."

continued next page »

« from previous page

BABY STEPS FOR MODERN CHURCHES

In many churches, there are prams and strollers lined up out the door, with young children and new parents forming the largest demographic. In others, there have been few small children for more than a generation.

At Holy Trinity, Beacon Hill, most parishioners are close to or past retirement, unlike the rector, the Rev Richard Mason and his wife Rhonda, who arrived earlier this year with three young sons in tow. Angus (3), Pete (2) and Jamie (1) represented an instant crèche. The church runs an onsite preschool from Monday to Friday which Angus attends. The Masons see this as a promising source of families who may join the church and have already noticed some new faces on Sundays.

“Our existing members are very positive about attracting families with small children to our church, which is encouraging,” Richard says. “However a family will only come a second time if things are set up properly for them.

“That means having an operational crèche and a safe, practical physical environment that allows easy access for strollers. It helps that we have morning tea in the child-safe preschool playground so parents can relax a little.”

Armed with his own experience as a father of small children, Richard wants to make it more possible for parents to find church a good place to be, and to want to come back.

“Many churches make the welcome and introduction quite long, and the point at which children leave the service to go to the kids’ program might be well into the service. That’s a long time to keep restless children happy, and parents are unlikely to hear much of what is being said or sung. So I now keep the introduction quite short, hold a kids’ talk and then get the children out to their groups.

“I used to preach 20-30 minute sermons without a second thought. As my own attention span has shortened due to extreme tiredness, I find myself preaching simpler, briefer sermons. There is not a lot of padding – I get straight to the point,” Richard says with a laugh.

“I think of my wife getting three little people dressed, fed and ready, and then getting them safely from home to the car and from the car to the church alone because I am already here working. At church she is very conscious of every sound the kids make and heads for the crèche to let other people concentrate without being disturbed. I know many parents feel that way, even if they don’t actually get ‘the evil eye’ from anyone else.

Says mother of four Katie Worboys, “It certainly helps if you can come in a back door at the church so it’s less obvious when you’re late. We had lots of support from individuals within the church, making meals for us, praying and visiting and offering babysitting.”

Katie and her husband David have recently left St Stephen’s, Belrose, to start a new life on a farm near Wyong. “I helped to set up a midweek playgroup at St Stephen’s because I knew it was really important to get parents,



Rhonda and Richard Mason are enjoying family life at Beacon Hill.

especially mums, involved with others at the church at the same stage in life,” she says.

“When we started at a new church a few weeks ago, it was a real relief that they already had a playgroup up and running. I have made some friends already. Otherwise I would have been pretty isolated.”

Katie and David had both been heavily engaged in ministry at church when their first two children were born. “As we had three and then four we had to step back and be involved in less,” she says.

“Our friendships changed when we had children. We started going to the morning

[service]. Instead of mixing mostly with people our own age we gravitated towards people who were a bit farther along the road with children and knew what we were going through. Having the chance to share with other people who can relate to your situation is really important.”

BIRDS OF A FEATHER?

It’s natural to gravitate to others in situations similar to our own but are we too limited, perhaps locked into the assumptions around different age groups or congregations?

Lesley Baxter, member of Guildford Anglican Church and a self-employed mothercraft nurse, says an emphatic “Yes”.

“Each family is different and there is no carbon copy of you,” she says. “If all of your friends also have new babies, they are likely to be as worn out as you, even though it’s nice to be understood.

“Older people who have finished their child-rearing are the ones with the time/energy to give new parents a little break. People who haven’t married or had children may love the opportunity to be aunts and uncles, sharing in the joys and challenges of the new family.

“Teenagers are great resources as well. They may not want to babysit alone but it’s



Merrin and Chris’s story



“At six months I fell in love with my baby boy,” says Merrin Thanopoulos, a Sydney Christian and doctor.

Before this she had suffered badly with post-natal depression (PND), ultimately spending seven weeks with her son in the Mother and Baby Unit at St John of God Hospital. “It was a horrific time,” Merrin says. “Before I got treatment I was constantly anxious, not sleeping, losing weight because I couldn’t eat. I just wanted to get better. I had no problem with taking medication or going to hospital when it was necessary.

“My relationship with God felt distant but that’s not the cause of depression, it’s a symptom. I found it hard when Christians would quote the Bible at me, as if it were a magic cure. I would have rather had them offer to sit down and read to me, or just pray for me.” With her second child, she again experienced anxiety and depression and spent another four weeks in hospital. “Chris stayed home with our older son which was hard,” she says. “We are fortunate that, even though he was at Moore College and was a student minister, we didn’t have to change churches and could stay where we were well known. They understood our situation. The minister arranged for another dad to spend time talking to Chris so that he didn’t feel he was the only one.” Their boys are 12 and eight now, and family life is good. “I’ve been open about this. I speak to women’s groups and they are really grateful to hear someone talk about this openly instead of keeping it to myself.”

not hard to find someone to come over, hang out with you and your children and maybe help you to juggle the weekly shopping with a very useful extra pair of hands.”

Lesley particularly notices single mums at church, who may or may not ask for help, but have a huge and lonely job raising their children. “I try to give them practical help or give them some time off. But I also try to connect them with other people in the church who might live near them or have things in common with them in some way. As you get to know someone, you know more about how to specifically help them. The key thing is to remind them that they have a place in the body of Christ, just as they are.

“Most people are really glad to help but often we won’t ask for help, or won’t accept the help that is offered. Our churches need to be places of openness, where flaws and faults are seen as normal in a flawed world, for everyone at every stage of life. Smart living is not about being self-sufficient but about being able to say, ‘Please help’.”

Vanessa and Rodney’s story



“We had a seven-year pregnancy of sorts,” laughs Rodney Kerr, of the adoption process that he and his wife Vanessa endured before Sebastian, now six, came into their lives as a 10-month-old.

The two were not yet engaged when Vanessa underwent an emergency hysterectomy. Their commitment to each other was strong and they entered marriage knowing they would be unable to conceive.

“We thank God that he spared us the rollercoaster of trying to fall pregnant and having our dreams dashed every month,” Vanessa says. “We spoke to Anglicare adoption services as soon as we were married, though we had to wait a year until we could formally apply. Then the waiting started.”

It was to be seven years before they got the life-changing phone call. At the same time they received a parcel containing a comprehensive medical report and full history of the baby, and requiring them to respond within 24 hours.

“It was the beginning of my fourth year at Moore College”, says Rodney, now rector of Merrylands Anglican Church. “I was able to call people we knew with paediatric knowledge to help make sense of the medical information. Vanessa went to work and resigned immediately. We knew some people had been praying for the whole seven years.” “We hadn’t set up a nursery,” Vanessa says. “Our church families went into overdrive, bringing baby equipment, supplies, clothes and toys to our house.

“Bazzie came to us in January 2007 and the adoption was ratified in the NSW Supreme Court in December, meaning he was truly ours. He was already sleeping through the night, was onto solids and we all seemed to bond very quickly which was a blessing. Of course there are some hard days, as with every family, but we fully understand that children are a privilege from God, not a right.”

HAPPY FAMILIES

Christian urban myth alert: Mum and Dad are strong Christians with a great marriage and healthy ministries. They get pregnant easily, first time, have a dream pregnancy, an easy birth (closely following their birth plan), and happily present their firstborn for prayer. They both have supportive, godly and enlightened parents. Mum recovers from the birth in record time and finds breastfeeding easy.

After two weeks Dad returns to work without issue. The baby has no reflux, sleeps through the night and surpasses all developmental milestones. Mum regains her girlish figure and gets on well with the local mothers’ group. The new parents have regular quiet times and spend as much quality time together as they ever did.

The house is always tidy. Dad never falls asleep at his desk and looks forward to getting home each evening where his loving wife waits, holding their clean, fed, happy bundle of joy. There is no hint of post-natal depression, they resume their previous

ministries and even take on more, all the while prayerfully planning for their next pregnancy in about 18 months’ time.

It’s not that it couldn’t happen that way, but it’s not common. Yet we sometimes hold ourselves, and each other, to a distorted standard, judging harshly when we don’t make it.

Lesley talks of ‘personalising parenting’ where people are open about the hard things they have faced, opening up the conversation for those who are struggling now, in silence.

The church can be the child-raising village that many non-Western cultures uphold. There, burdens are shared along with joys, and the strengths of one more than make up for the weaknesses elsewhere. Under that model, the village would provide experienced mentors for L-plate parents, getting them out of tight corners and slippery situations, teaching them how to navigate unfamiliar territory and applauding their achievements, step by little step.

SC

Some ideas for parishes

Crèche/crying room

- A great asset especially if it can be staffed by volunteers other than the parents of the kids.

Sermons

- On CD or on the website so that parents can hear them in their own time.

Meals

- A great idea but best delivered to a particular parent by the same trusted person each time to build relationship.
- If parents are at the hospital with premature/sick babies, leave groceries/fruit/vegies on the doorstep. If providing food, do the same thing, using disposable containers with reheating instructions.
- Report back to the church about how many and what type of meals have been delivered each quarter etc.

Helping

- Ask permission to come over and offer specific help (shopping, ironing, babysitting, putting petrol in the car) but be prepared to just sit and listen.
- Arrange to take older children to/from school or to/from after school activities.

Rosters

- Avoid putting couples on rostered duties on the same week.
- Welcome team to look out for parents of small kids, especially single parents, to help them get to/from the car and ensure they have a cup of tea etc. Point out crèche facilities at the front door; don’t wait till the child starts crying.

Churches

- Make church property child safe and parent friendly.
- Run church working bees for church members who are aged, sick, caring for babies etc.
- Offer activities/outreach/Bible study at different times and days to cater for different timetables, eg 7.30pm starts are diabolical for young families.
- Regularly pray for families, those with children and those that yearn for them, acknowledging that nobody has the perfect family situation.
- Encourage the village model where everyone has an important role to play.



FEDERAL BUDGET:

Why welfare matters

The great needs of the vulnerable in our society require smarter government policies that take a longer-term view, writes GRANT MILLARD.



IN THE FIRST WEEK OF MARCH THE Federal Government made a very quiet announcement: in the next budget it will increase assistance for vulnerable individuals and families, but only by a pitiful amount.

In the coming budget single parents on the parenting payment will receive an extra \$3.50 a week and singles on the Newstart Allowance will get an extra \$1.45 a week. For couples it will be an extra \$1.30 a week. This means that if you are a single person on Newstart your daily budget is about \$36.45. These amounts are woefully inadequate to help vulnerable people get a fresh start and develop independence where possible.

Few of us know what it is like to be truly vulnerable – to find oneself in a situation where sudden illness or injury accompanies the loss of a job and possibly relationship breakdown. These are common elements of disadvantage that are experienced by people who rely on welfare payments like the Newstart Allowance.

For many who rely on welfare payments, their vulnerability is either random or temporary and is often driven by factors out of their control or due to their stage of life.

Rather than making welfare ‘tougher’ or sacrificing community wellbeing on the altar of a budget surplus, smart policy must take a long view. Breaking intergenerational

disadvantage is fundamentally about reducing long-term welfare dependence by ensuring vulnerable individuals and families have choices and opportunities for their future.

This is why Anglicare Sydney is supporting calls to increase the Newstart Allowance by about \$50 a fortnight.

The facts in this matter expose the prejudice of those who glibly attached labels to people relying on welfare payments. If you are single with no children, the maximum rate of Newstart you may be eligible for is \$243 plus about \$60 of rent assistance a week – maximum assistance of \$300 a week to cover all living expenses from rent to bills, food and medical needs.

If you are single with one or more dependent children, like many people Anglicare Sydney works with, Newstart rises to \$263 a week, plus \$70 in rent assistance. That’s a total of \$333 a week to sustain a



PROFILE OF NEED

Snapshot of Anglicare Sydney emergency relief clients over the past five years

- 26 per cent of people who present to Anglicare Sydney for emergency relief are on Newstart.
- Single people are nearly twice as likely as other household types to be on Newstart.
- Almost 70 per cent of all Newstart recipients, including families, are on an average fortnightly income of \$500 or less.
- Hunger is also a major issue, with every second person needing emergency food relief being on Newstart.

HOT BUTTON BUDGET ISSUES

NDIS



With no funding for a National Disability Insurance

Scheme (estimated cost \$8 billion) set aside in forward estimates, and only general support by the Federal Government for a NDIS, it is fast looking to be out of reach of the current Government. The Federal Community Services Minister, Jenny Macklin, concedes that “no funding decisions [on an NDIS] have been made”. In a recent address to the National Press Club, the Opposition Leader Tony Abbott said that while the Opposition strongly supports an NDIS “this important and necessary reform can’t fully be implemented until the budget returns to strong surplus”.

Social and Public Housing



The Federal Social Housing Initiative is valued at \$5.8 billion.

Introduced by Kevin Rudd, this national initiative was meant to deliver 50,000 additional new social and public housing dwellings by 2013-14. That target has been cut by the Gillard Government to 35,000 with an open-ended commitment to eventually deliver the remaining 15,000 dwellings. Currently in NSW 50,000 people are on the waiting list for social and public housing. The Housing Supply Council suggests there is a national shortage of 180,000 social and public housing dwellings.

Aged Care



The Government has announced its \$3.7 billion *Living Longer*

Living Better aged care reform package in response to last year’s review by the Productivity Commission. The reforms will be implemented over the next decade and include a single access point for all aged care services. Signalling a move to in-home care, the number of home care packages will be doubled. A supplement will also provide \$165 million for dementia services. Building the aged care workforce is a priority, with \$1.2 billion committed over the next five years to achieve this. The cost of residential care will be capped with nobody paying more than \$25,000 a year and no more than \$60,000 over a lifetime. Instead of paying bonds for residential care, accommodation payments can now be by a lump sum or periodic payment or a combination of both.

Private Health Insurance Rebate and National Dental Health



Universal access to quality dental care is emerging as a key social reform

agenda that could be funded by means testing the Private Health Insurance Rebate. In its 2012-13 Federal budget submission the Australian Council of Social Services (ACOSS) argued that current national dental assistance only reaches people on the absolute margins, leaving large parts of the population without access to affordable dental care.

ACOSS estimates a national oral health scheme would cost about \$2.9 billion. This could be offset in large part by removing the private health insurance rebate on ancillary cover.

Choosing to care

“The Federal budget is not just about numbers and political arguments. It is about stewardship and a measure of how the Government uses the resources God gives it,” says the Rev Dr Andrew Ford (below), the new director of pastoral care and theology at Anglicare Sydney.

“For Christian people, a Federal budget should be cause to consider how well our Government is exercising its authority and I suggest also how we as a society care for the marginalised,” he says. “I would really like to see Christians think and act with a desire to see God glorified in all aspects of life and to encourage society to value things that reflect the heart of our maker.

“As we face more and more media commentary about uncertain economic times we are challenged to affirm those values that God gives us – that money is not to be worshipped, and generosity in attitude and deed to those who are marginalised is an essential element of loving God.

“In the coming Federal budget I encourage Christians to ask what it will mean for those who are less well off and in fact face enormous hardship. We should be praying and advocating earnestly for smart policy. And we must examine our own attitudes toward the poor to ensure we speak and live out grace rather than judgment and blame.”



A tale of two treasurers

ANGUS BELLING

family, which may be boosted a little by some family tax benefits.

The message is clear – Newstart is simply not enough to live on. Individuals and families are going hungry and are experiencing serious housing insecurity as they struggle to pay for accommodation. They cannot pay their bills. And importantly, the current level of Newstart is not enough to be a stepping stone to independence.

Part of the reason for the decreasing value of Newstart is the way it is calculated. While the pension is indexed to the average income, Newstart is linked to inflation. So as wages have risen, pensions have increased but the relative value of Newstart has decreased.

If targeted properly welfare payments actually strengthen our economy rather than drain it. Welfare can enable people to gain stability during vulnerable times in their life, pursue further education and training, have the opportunity to parent their children and be carers.

But because Newstart is currently so low there is next to no opportunity to use it as a jumping-off point. This is a smack in the face for the poor and simply bad policy. **SC**

Grant Millard is the CEO of Anglicare Sydney.

AMID THE WHIRL OF POLITICAL SPIN IN this Federal Budget, Christians may well wonder what a ‘good’ Budget looks like – what is worthy of support and what is worthy of criticism?

Rather than letting apathy or dismay set in, this Budget takes place against a discreet backdrop of clear ideological differences between the major parties, which cut to the heart of how economic management is used to help the poor and marginalised and achieve national prosperity.

In an address on April 17 to the Institute of Economic Affairs in London the Federal Shadow Treasurer, Joe Hockey, argued that the notion of popular universal entitlement should come to an end. According to Mr Hockey, free markets are best at delivering national wealth and an unhealthy dependency on welfare has become embedded in Western economies. His core argument was that “government and its citizens [should] provide for themselves”.

By contrast, in February the Federal Treasurer Wayne Swan wrote in *The Monthly* that: “if we don’t grow together economically, our community will grow apart”. His argument rested on a call to egalitarianism and sharing wealth to achieve social and

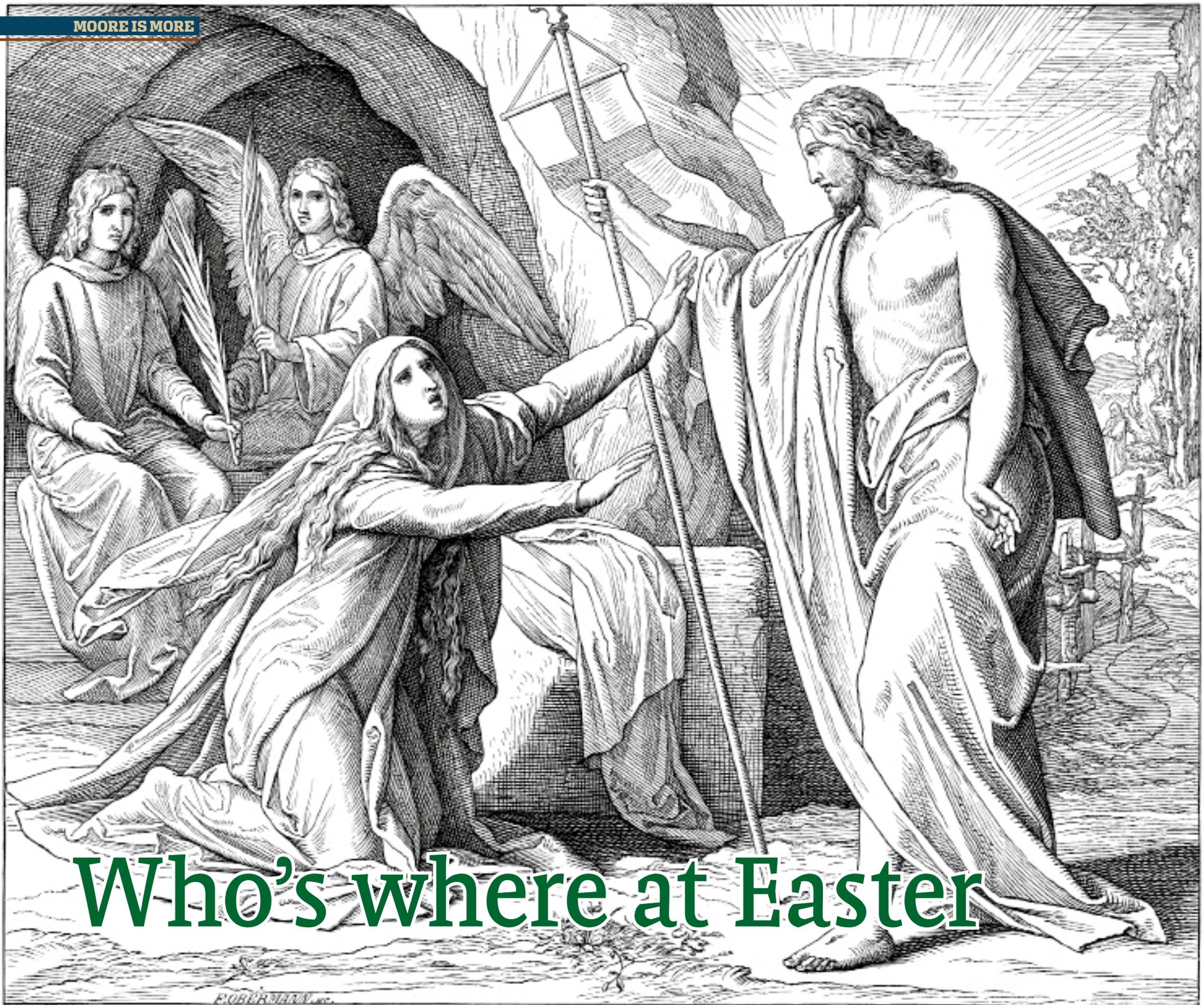
economic stability, noting that inequality and unhindered markets are powerful threats to democracy.

So, this is the difference: Mr Hockey believes the free market creates the most opportunities for self-betterment. Mr Swan believes markets are not capable by themselves of delivering widespread economic growth and ameliorating poverty.

Sue King, the director of advocacy at Anglicare Sydney, believes Christians should hold to a different way, one that balances responsible economic management with a commitment to generously caring for those unable to provide for their own needs.

“The welfare state is profoundly shaped by a Judeo-Christian ethic that upholds work and self-sufficiency but also protects those who can’t participate in the market,” she says. “It aims, in part, to provide opportunities for independence and to develop resilience.

“There is ample room for these principles to be realised on both sides of politics,” Ms King adds. “In this Federal Budget, I hope all Christians apply the test of how it will benefit the vulnerable rather than just the bottom line – we can be salt and light in how we think, pray and advocate.” **SC**

ILLUSTRATION: Franz Wilhelm Obermann (1830 - 1896) after Julius Schnorr von Carolsfeld (1794 - 1872) from *Die Bibel in Bildern* (1860)

Who's where at Easter

What actually happened on resurrection day? PETER BOLT gives a clear and simple account.

MANY DETRACTORS OF THE Christian message claim that the four accounts of Jesus' resurrection contain discrepancies that are irreconcilable and so fatal to the Gospels' authenticity and truth. Contrary to these claims, the extraordinary events of that amazing day can be told in a clear and simple account.

It was Sunday, April 5, 33AD and the action began around dawn with exactly three women involved.

1. Mary of Magdala was one of several women who had followed Jesus in Galilee, and who supported his mission financially (Luke 8:2-4; Mark 15:41a). Jesus had cast seven demons out of Mary Magdalene and she stuck with him until the cross and his burial (Matt 27:55, 61;

Mark 15:40-41, 47; John 19:25).

2. The second woman, also named Mary, was the mother of James (the younger) and Joseph (Matt 27:56; Mark 15:40; 16:1). John's Gospel also tells us that she was the wife of Cleopas and the sister-in-law of Jesus' own mother (John 19:25). So the 'other Mary' (Matt 27:61; 28:1) involved on this amazing day was Jesus' aunty. According to sources outside the New Testament, Jesus' Uncle Cleopas was the brother of Joseph, his earthly father.

3. The third woman on that crazy morning was Salome, the wife of Zebedee and the mother of two of Jesus' disciples, James and John (Mark 15:40, cf. Matt 27:55; Mark 16:1). The Zebedee family had a fishing business on Lake Galilee, based at Capernaum (see Mark 1:16-20) but they also had a home in

Jerusalem (John 19:27; cf. 18:15). There is some evidence that, before he became a disciple of Jesus, son John may have conducted the business at the Jerusalem end – that is, selling the fish – and this was probably how he became well known to the high priests. The Zebedees' Jerusalem home was probably used for Jesus' Last Supper and as a base of operations for his disciples within the city of Jerusalem (John 19:27).

Even before first light, Mary (Jesus' friend) and Mary (Jesus' aunt), and Salome (the mother of Jesus' friends) go to Jesus' grave to put some perfumes on the body (Mark 16:1; Luke 24:1). They know they are going to have trouble with the huge stone across the entrance and they talk about this on the way (Mark 16:2-3). But, when they get there, they see that the stone has already been rolled away (Mark 16:4; Luke 24:2; John 20:1).

At this point, Mary Magdalene takes off to tell the disciples (John 20:2) – assuming that someone has taken the corpse. Probably in the south-western corner of the city, John's house was not a great distance away – less than a kilometre. On seeing the grave open, her immediate thought must have been, "We'd better tell Peter and the others!" and they were close enough for her to do so.

Her two companions, Aunt Mary and Salome Zebedee, take the next step. They enter the tomb. They are astounded to find no body and an angel (Matt 28:5; Mk 16:5; or two, Luke 24:4) sitting there, ready to explain what had happened. "You seek Jesus of Nazareth, who was crucified? He is risen, see the place they laid him" (Matthew 28:5-6; Mark 16:6; Luke 24:3-6). The women bow down to the ground, so overwhelmed are they with fear and perplexity (Luke 24:5).

The angel helps them to process what they have encountered, reminding them that Jesus had said this would happen when he taught them in Galilee (Luke 24:7). At the angel's words, the women remember this previous teaching (Luke 24:8).

The angel(s) also clearly and directly tell the women to go to tell the disciples that they will see Jesus in Galilee (Matthew 28:7; Mark 16:7; Luke 24:6), another echo of Jesus' previous teaching (Matthew 26:32; Mark 14:27).

No doubt already deeply traumatised by watching Jesus so brutally crucified on Friday, the two women now have to cope with an empty grave and a heavenly visitor. Little wonder that, as Mark (16:8) tells us, 'Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid'.

Since this introduces other people into the sequence of events, people that they *could have* told something to, presumably they have left the grave and entered back into the city. They plunge into the morning crowds that are beginning to set up their market stalls ready for the hubbub of ordinary commercial life, at the beginning of yet another very ordinary week. But they are so stunned and frightened, perplexed and trembling, that they pass through the

crowds and say nothing to anyone, for they are so afraid.

But that silent state would not last for too long. It *could not* last too long. The angel had given them a command. They had a mission. They had to tell the disciples, to get them ready to go to Galilee to see Jesus! But how will *that* message go down?

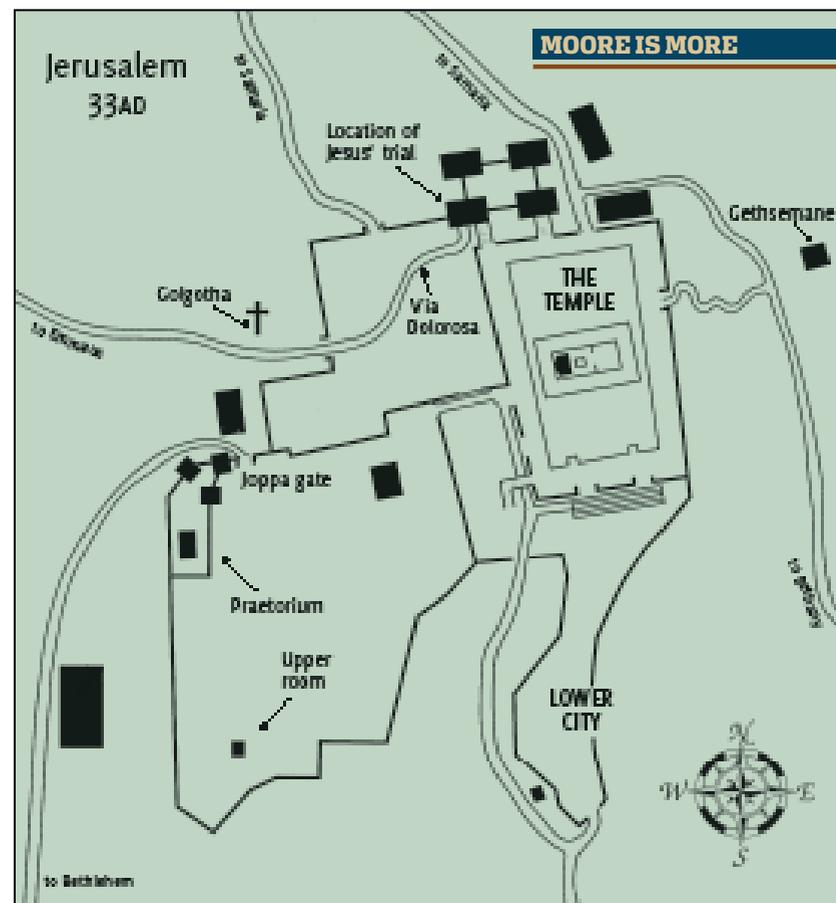
What happened next can be guessed at by a clue in Luke's account of events. Jumping ahead a little in the sequence of events, when the women eventually get to the disciples to tell them what happened, at the report back their little band includes a woman called Joanna (Luke 24:10). She wasn't with the women at the grave early in the morning, but she is at their report back. Now, where did *she* come from?

Joanna is not a complete stranger to the Gospel accounts, for she was also among that circle of female followers and supporters of Jesus in Galilee (Luke 8:2-4). Luke also noted that she was the wife of Chuza, the manager of the household of Herod Antipas, the tetrarch of Galilee. When Herod came to Jerusalem, Chuza would have come too, to look after the domestic arrangements in Herod's Jerusalem lodgings. Herod and his household manager had apartments in the Praetorium, that is, the Roman governor's palace on the western side of Jerusalem, just five minutes' leisurely stroll from the Crucifixion site, and about one-third of the way to where the disciples would have been.

Trembling and frightened, saying nothing to anyone, Aunt Mary (wife of Cleopas), and Salome Zebedee, heading south to where their friends are, seem to have made a short call at Joanna's place, which was on the way. How better to settle down after their shock, than to download in the company of their female friends from Galilee?

Being outside of the situation somewhat, Joanna no doubt provides some sanity and commonsense. It was not as if she didn't know Jesus' power, for she and Mary Magdalene and Susannah had been healed and delivered of demons up in Galilee. And she had heard Jesus' teaching and, yes, she remembered along with her friends, that he *had* said something strange, that on the other side of his death, he would rise. There was only one thing they had to do now. The angel had given them an instruction. They have to tell the disciples.

And so, as a result of their brief stopover (was it 15 minutes? half an hour? surely not more than an hour?), the women continue the 10-minute walk south to the disciples. And, for moral and emotional



support, Joanna comes with them.

When they arrive, they immediately hook up with Mary Magdalene again, who had previously rushed off to tell Peter and John what she had seen when they first arrived at the grave (Luke 24:10). With

continued next page »

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« from previous page

Joanna standing by in support, our three eyewitnesses give their combined testimony. Not only was the stone rolled away (what all of them, including Mary Magdalene, saw), but the tomb was empty, the body gone and an angel was saying to meet Jesus in Galilee (as Aunt Mary and Salome Zebedee could report).

At first, the disciples respond predictably – with disbelief – for the women’s words sound like nonsense (Luke 24:11). But then, Peter starts thinking. Shortly before, Mary Magdalene had burst into the room and reported to him and John what she had seen (John 20:2). Now these two eminently respectable women, with Joanna in support, had added to her story.

Suddenly Peter knows just what he has to do. He jumps up, races off to the tomb, only about 800 metres to the north, to check it out for himself (Luke 24:12a; John 20:3-5). John Zebedee was also privy to Mary Magdalene’s initial report of events (John 20:2) and now, after hearing what his own mother had seen, he too leaps to his feet and runs after Peter. Perhaps younger and fitter, or more eager to see what had happened, he actually outruns the big lumbering fisherman, arrives at the tomb and finds it open. He bends over and looks in, seeing only the strips of linen used to wrap Jesus’ corpse, and he stops there and he doesn’t go in (John 20:5).

Puffing and blowing, Peter then arrives and rushes straight inside the tomb and sees

not only the strips of linen but also their arrangement (John 20:6-7; Luke 24:12b). The body of Jesus has gone. With Peter’s arrival, John, too, enters the tomb and sees the body has gone, and they both believe (John 20:8), at last realising what Jesus meant when he taught that the Scriptures said he must rise from the dead (John 20:9). Both men then return to where they are staying, amazed, and wondering to themselves about this most extraordinary set of events (John 20:10; Luke 24:12c).

At this point (John 20:11), we learn that Mary Magdalene has also run after the two men, back to the tomb. Peter and John are probably so caught up in themselves, that when they take off, they leave Mary crying outside the grave. Despite all that has gone on that crazy morning, she still does not know for sure what has happened, and where Jesus’ body has gone. She still thinks someone has taken it.

As she weeps, she bends down and looks inside and sees two angels seated where the body had been (John 20:12-13). Why are you crying, they ask. And she says, “They have taken my Lord away, and I don’t know where they have put him”. But, at that point, she turns around and she sees Jesus himself – although she doesn’t recognise him at first, thinking he is the gardener (John 20:14-15). Then, to help her in her distress, Jesus simply says ‘Mary’ (John 20:16), and she immediately recognises him and falls at the feet of the teacher who means so much to her (Matt




The Rev Dr Peter Bolt is head of the New Testament department of Moore Theological College with a particular focus on the gospels and biblical theology.

28:9-10; John 20:16-17), and he tells her to go back to the disciples and tell them. So Mary races back to the disciples and tells them she has seen the Lord (John 20:18).

And the amazing craziness of that day doesn’t stop there. Later that afternoon Cleopas, Jesus’ uncle (the husband of ‘the other Mary’ who found the tomb empty), is walking to Emmaus with another person. Jesus also appears to them and speaks with them at length (Luke 24:13-32). They race back to Jerusalem, now in the evening, to find that Jesus had also appeared to Simon Peter sometime earlier in the day (Luke 24:34). And then, when the whole crowd of them are together, Jesus then appears to all of them at once (Lk 24:36-49; John 20:19-23). And this amazing day, at last, comes to an end.

But that end was really only the beginning. Despite the enormous implications, there is absolutely no trouble presenting a clear and consistent account of the events of that amazing day. The trouble comes in remembering that, on that amazing day, the world changed forever. **SC**

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DIARY

Sunday, April 29 – Sunday, May 6

MOORE COLLEGE MISSIONS

Please pray for these missions held in Sydney, regional NSW and overseas (one team is going to PNG). Each year college students and faculty go out to partner with churches to engage in mission and ministry to their local

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Saturday, May 5

PRAYER BOOK SOCIETY OF AUSTRALIA NSW BRANCH

11am: An short organ recital by Miss Jessica Lim
11.30am: Holy Communion BCP 1662, preacher Bishop Ray Smith
12.30pm: Lunch. Bookings essential on (02) 9371 6953
LOCATION | St Philip's Anglican Church, 3 York St, Sydney.

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LOCATION | Moore College Dining

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MOORE COLLEGE OPEN WEEK

Come and visit our Newtown campus, sample a lecture and meet faculty members and students.
For more information or to arrange your visit, email openweek@moore.edu.au
LOCATION | Moore College, 15 King Street, Newtown.

continued next page >>

Friday May, 25

CMS FRIDAY FELLOWSHIP

Meet CMS missionary Ans van der Zwaag over morning tea (supplied) and hear about her ministry in Johannesburg, South Africa.

LOCATION | Level 5, 51 Druitt St, Sydney | 10.30am-12pm

Sunday, May 27

GYMEA FAMILY GET-TOGETHER – ST TIMOTHY'S

Enjoy history, community, a good old-fashioned singalong, friendship and fellowship. The Rev Geoff Thompson will speak on "Growing up in the Shire". If you can please bring photos, memorabilia and some afternoon tea to share.

Old and new friends welcome. There will be another get-together on August 12 focusing on St Paul's as we celebrate 85 years of witness in the area.

For more information contact the church office on (02) 9524 6225.

LOCATION | GyMEA Anglican Church, 131 GyMEA Bay Road, GyMEA | 2.30pm

Monday, May 28

MOORE COLLEGE OPEN NIGHT

If you are considering studying theology then please think about joining us. Come in, check out the college and have your questions answered.

LOCATION | Moore College, 15 King Street, Newtown | 7.45pm-9.15pm

Monday, May 28 – Thursday, May 31

CMS MAY DAYS 2012 – PORTRAITS OF GOD'S SERVANT IN ISAIAH

A mission-focused conference for people 55+.

Speaker: Frank Gee

Register before May 11 at www.cms.org.au/nswact/maydays

LOCATION | The Tops Conference Centre, Stanwell Tops

Saturday, June 2

ANXIETY WORKSHOP

For some people anxious feelings can be overwhelming and are not easily brought under control. This workshop, hosted by St Andrew's Cathedral, is for those suffering from anxiety and for people who would like to know how to pray with, encourage and support others suffering from anxiety.

Speakers include the Rev Ray Galea, counsellor Jenny Brown and Canon Christopher Allan.

Tickets for the workshop are \$30.

To book and for more information please ring Barbara on 0407 910 238 or email brichards@sydney.anglican.asn.au

LOCATION | Golden Grove, 5 Forbes Street, Newtown | 1.30pm-5pm

Saturday, June 2

THE ANGLICAN HISTORICAL SOCIETY QUARTERLY MEETING

The Rev Dr John Bunyan will talk on the 350th anniversary of the *Book of Common Prayer* through an address titled "The BCP: Its Seeds and Roots, Growth and Flowering".

\$5 entry includes afternoon tea

LOCATION | Meeting room in the library of St Andrew's Cathedral School, Sydney Square | 1.30pm

Saturday, July 21

NEW SONG IN MY HEART

An evening of praise with Rob Smith and friends, including fellow singer-songwriter Nicky Chiswell. Hear the stories behind Rob's songs and be inspired by God's grace.

Tickets are \$20 from www.halotickets.com.au

LOCATION | St Barnabas', Broadway | 7.30pm

Jannali gets creative



JANNALI ANGLICAN CHURCH recently held an art exhibition showcasing the talents of its members.

'Unveiled' was held from April 19-21 throughout the church building. It was the second year the exhibition has taken place.

"We did something similar when I was at Annandale," says assistant minister, the Rev Andrew Barry. "So I suggested we give it a go here and people just ran with the idea. It was fantastic to see."

The exhibition showcased artworks from members of the church

community and was open for the public for a small entry fee which was donated to The Smith Family.

"It is a great way to celebrate the gifts that God has given us," Mr Barry says. "It also helps to debunk the myth that Christians are anti-creativity."

About 350 people visited the exhibition, where they saw works from 39 artists.

"There was a huge variety of artwork on display," says one of Unveiled's co-ordinators, Rachael Ware. "There were: paintings, sculptures, photography, patchworks, kids' art, sketches, mixed



media, digital artwork, short films and graphic designs."

The eclectic nature of the exhibition is what Mr Barry believes is one of its strongest drawcards.

"I love the fact that it is all so different... and the quality was sensational," he says.

"I visit people's homes and they often show me their artworks... There is a real joy in the surprise you get seeing what people have hidden away somewhere."

While the event is not overtly evangelistic the church saw it as a great

way to get people who might otherwise never step inside a church to do that.

Visitors were given the opportunity to hear a short talk from Mr Barry as well as testimonies from some of the contributors at a 'meet the artists' evening. Other events linked to the exhibition included live music on opening night and a family fun day.

Says Mr Barry: "It was a great way for the church community to get to know each other better, to see what people are capable of."

Proceeds from a silent auction were also donated to The Smith Family.

Freedom in the Hills

reach out to our community with the good news about Jesus," said minister the Rev Mike Allen.

"We're convinced that our community's greatest need is to hear about Jesus. The events were designed to do that and we were clear about that in our advertising. But we also made sure that how we spoke about Jesus suited the context. We wanted to avoid those awkward and obvious transitions where there is no real connection between Jesus and the event."

For 'Freedom in the groove' the local school hall was transformed into an intimate jazz club for the afternoon. Youth and children's leaders from the church ran a kids' program leaving the adults free to enjoy the music of Con Campbell and his band.

"The band played two sets and during the first, Con introduced us to some of the fundamental concepts lying behind jazz, such as the freedom to improvise within certain parameters," Mr Allen said. "During the second set, Con explained how jazz is like following Jesus and he encouraged us to embrace the freedom that Jesus offers."

'Freedom from the grind' was a

'FREEDOM' IS A WORD THAT GETS thrown around a lot. But what does it mean to be free?

Winston Hills Anglican Church (WHAC), a plant of Northmead Anglican Church, held a series of events looking at just that topic.

The five events, which culminated in Good Friday and Easter Sunday services, looked at freedom in the groove; freedom from the grind; freedom in the family; freedom from death; and freedom in life.

"[These events] were just one part of our broader strategy at WHAC to



Con Campbell and his band perform at Winston Hills, above, amid a range of props to set the mood (left).

coffee appreciation afternoon where visitors were invited to sample many different blends of coffee from around the world.

"Neil [Atwood] explored why so many of us look to coffee to escape the daily grind," Mr Allen said. "But while he was passionate about coffee and the freedom it gives, he said that he is even more passionate about Jesus and his offer of true freedom. He then gave us some great reasons why we should explore the claims that Jesus made."

During the events, which saw up to

70 people attending, the church made contact with 40 non-Christians.

"We had a feedback form at all the events... and the median rating was 10 out of 10, so people had fun," Mr Allen said. "The majority of people came along because members of our congregation personally invited them. So, working in the context of those existing relationships, we will continue to encourage our members to keep praying for their friends and seeking opportunities to talk with them about Jesus."

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Dr Sharon Morris May

has degrees in Psychology, Christian Leadership and Marriage and Family Therapy. Like her father, Dr Arch Hart, she is skilled at addressing issues of life, faith and relationships. She has a heart for working with couples, leaders, pastors, missionaries, training counsellors and helping people foster close and secure relationships with their Creator and their loved ones.

Bible Studies: Jackie Stoneman

Musical evangelism



EVANGELISTIC SHOW *NICODEMUS* – the musical finished its run of seven performances just before Easter. *Nicodemus* is an Australian musical written by Matthew Adams and Russell Larkin, which tells the story of the gospel in an authentic yet entertaining way.

Almost 2000 people, from as far away as the USA, attended the performances held at Covenant Christian School in Belrose, including at least one person for whom the show presented a challenge impossible to ignore.

“I was told that *Nicodemus* was the final step in one man coming to faith in Christ,” Mr Adams says. “How special is that!”

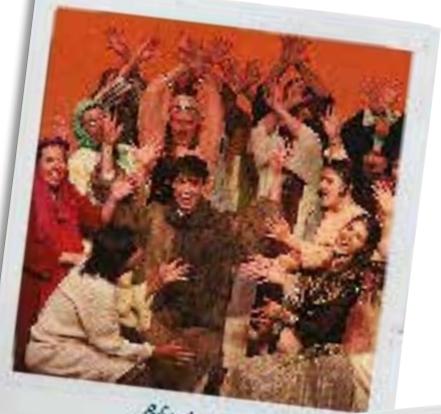
The performances were the culmination of almost 12 months’ work for Mr Adams and Mr Larkin, who hope that the musical can continue to be useful.

“Would I do it again? If the Lord called me to do that of course I would,” Mr Adams says. “However I would prefer that people take this show and use it as an evangelical tool in their own communities.”

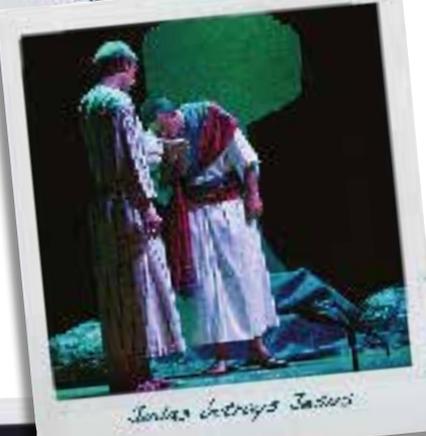
He adds that a number of people – both men and women – had came up to him in tears during interval and after the show on different nights because they had found its message so powerful. “I am so thrilled at how this show has been received,” he says.

The presentation of *Nicodemus* proved to be a highly successful evangelistic tool for the creators, as more than 300 free copies of John’s Gospel were given away. In feedback from audience members it was also apparent that the show helped to start many discussions about Christianity.

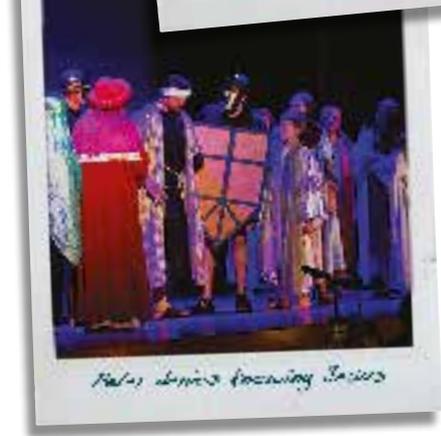
One audience member, providing a comment, described the performance as “very special” – talking with enthusiasm about the music, libretto and band – but noted in particular “how much my Mum and Dad, who are not Christians, enjoyed *Nicodemus* – it was our only topic of conversation driving them home. How about that!”



Blind men



Nicolas betrays Jesus



Nicolas denies knowing Jesus

Mr Adams believes that what was achieved through *Nicodemus* can be a lesson for all Christians.

“God taught me a great deal during this production, through all the issues... both big and not so big,” he says. “But the most important thing he taught me... is that a significant work for the kingdom can be accomplished by just one ordinary person with passion and commitment.”

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July 14 and 15, 2012

A biblical and cultural engagement with the notions of home and creation, hope and responsibility.

With Sylvia Keesmaat and Brian Walsh

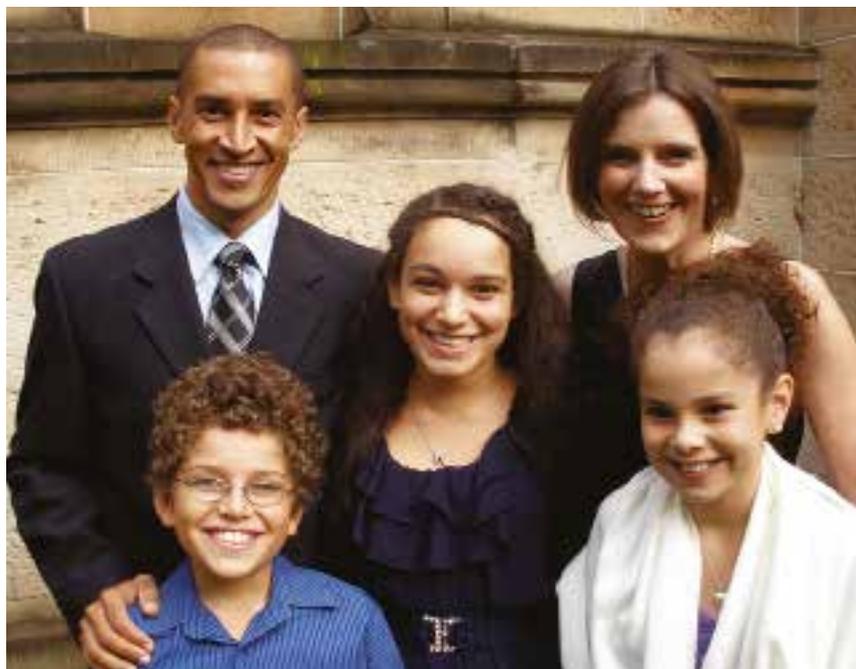
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MOVES



CROYDON OPPORTUNITY

Moving from his parish of Dundas-Telopea was the last thing on the mind of rector the **Rev Alan Lukabyo** when nominators from Croydon appeared at his church.

"We had every expectation we'd be here for a long time yet," he says. "All sorts of exciting things are happening here and so initially while we appreciated that they were considering us, we weren't thinking about moving."

Yet conversations continued and gradually Mr Lukabyo and his wife Ruth began to think differently about the possibility of change.

"As we got a more detailed picture, I

guess, of the needs and opportunities at Croydon we just... it's a bit of a cliché but we really felt strongly that we were the right sort of people for their particular circumstances," he says.

Having been rector of Dundas-Telopea for more than seven years, Mr Lukabyo acknowledges the family will be "heavy-hearted" to leave, but says he has "every confidence" in the godly strength of the parish and its people.

Believing the Lord has a role for them at Croydon also gives him confidence for the future, he says, adding: "God is in control".

Mr Lukabyo will take up his new ministry in late July.

MISSION TO ARV

After five years as senior minister of St Paul's Anglican Church in Tervuren, Belgium, the **Rev Chris Edwards** will join ARV in July as its director of mission.

Mr Edwards spent 10 years in financial services before studying at Moore College. In addition to his work in Belgium he has ministered in Engadine, and in the Adelaide diocese as associate minister of Holy Trinity North Terrace – where he became the founding minister of Holy Trinity Adelaide Hills in Stirling.

"Because I'm not a European you only get a visa for five years, and my wife Belinda and I had been talking about what we would do next," Mr Edwards says. "This new role at ARV has challenges in it that God has been preparing me for in some of the things I've been doing here."

These "things" included being the Belgium chairman for African Enterprise as well as chaplain for the board of CMS partner Retrak – seeing the ongoing pressure these organisations faced to do their welfare work well while keeping the gospel in focus.

So, Mr Edwards says, "When ARV comes along and says we do these things over here really well but want the gospel to be more intentional in what we do I thought, 'My word, that would be a great thing to do'."

Said ARV's CEO Rob Freeman: "[Chris] has consistently sought out ministry positions where there is considerable challenge and he has risen to those challenges on every occasion, making a marked impact on the people to whom he has ministered.



"He will bring to ARV a wealth of experience in ministry, a sharp and challenging way of thinking about pastoral and spiritual care, an entrepreneurial spirit and a wonderful manner with people. I am confident he will make a significant contribution to ARV's ambitions in Christian ministry."

IN BRIEF

The **Rev Adrian Stephens** will be leaving Christ Church St Laurence in August. More in a future edition.

The **Rev Tom Hargreaves** has accepted the parish of Sutherland. More in a future edition.

The **Rev Peter Colson Farrington** died on April 3. More in a future edition.

VALE

JIM DOUST

Born in 1935, Canon Doust studied at Moore College before being ordained in the Diocese of Brisbane, where he served as curate in Coorparoo for three years before taking up a post as an army chaplain.

In 1968 Canon Doust returned to Sydney as curate of Neutral Bay, and over the following four years became youth director and then director of the Church of England National Emergency Fund.

In 1971, while still working for CENE, he became a part-time chaplain to the RAAF. This became a full-time position in 1973, and he continued to serve the RAAF until 1989.

In the late 1980s Canon Doust began to serve CMS, first as general secretary of South Australia and the Northern

Territory and then, from 1992, he spent more than four years as provost of All Saint's Cathedral in Cairo. Three years followed in evangelism and pastoral ministry at the cathedral in Sabah.

After two years as honorary assistant minister in Manly, in 2003 Canon Doust was again overseas with CMS for two years at Holy Trinity, Algiers, followed by another two years in Cairo as the cathedral's interim dean. From 2006 some shorter CMS postings followed – in Ethiopia, southern Sudan, Jordan and, finally, Syria.

Primate of the Middle East Bishop Mouner Anis said in a tribute on his diocesan website that when he was a practising doctor Canon Doust had been the first person to encourage him to consider ordained ministry, and had continued as mentor and supporter to him and his family.

"I saw Jim as a real warrior for the Lord who would not waste a day without witnessing for him," he wrote. "Jim very much reminded me of Caleb who, in spite of his age, wanted to continue to serve and win the most difficult lands for the Lord. He continuously made himself available to serve in the most difficult and demanding places."

Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT, AS AT APRIL 19, 2012

- Auburn (St Philip's)*
- Christ Church St Laurence
- Dundas-Telopea
- Engadine
- Glenquarie
- Lithgow
- Macquarie
- Oak Flats
- Philadelphia Anglican Church*

* Denotes Provisional Parishes or Archbishop's appointments



Sowing the seeds of love

On TV

A *Compass* series on hospital chaplaincy continues each Sunday night at 6.30pm on ABC1 until early June. Two of the episodes in May feature Anglicare chaplain Graham McKay, who is based at Liverpool Hospital.



"I'm ready now to go. Thank you."

In Episode 1, screened in April, Graham helped cancer patient Neville prepare to meet God.

DAVID PETTETT

ONE OF OUR HOSPITAL chaplains, Peter Ellem, was asked a few months ago to visit an elderly woman who was dying of cancer and had asked for baptism. That is not a common request! When he got to the ward Peter saw the patient, with what turned out to be her son, sitting at the end of the bed. After stuttering introductions the son became the interpreter. The son explained that while he himself was an atheist his mother had been searching for many years.

The mother had only recently emigrated to Australia to be reunited with her family here. She had lived through the gruelling years of the Cultural Revolution, seen her parents killed for the crime of being wealthy and endured exile herself far from her home village. She showed not a trace of bitterness.

She explained through her son that all through her life Christian friends had urged her to commit her life to Christ. She had resisted for several decades. Now, enduring terminal illness, she was reminded of the questions her friends had asked over the years about her relationship with God.

After Peter had talked with this lady and her son for a long time he went through the baptism service and asked if she understood the key points. She beamed as she said she did. Peter was reminded of the

response of the Ethiopian eunuch: "What is to prevent me from being baptised?"

So they went down to the chapel and there she was baptised. Tears streamed down her face and her atheist son's too, and she said, 'Now God is in my heart'.

Some months later Peter was asked to take her funeral. Four people were there, all family. As Peter took the service he imagined the scores of friends and family who would have been there had she been back home in her rural village. His mind also went to the unknown Christians who, despite government prohibition, spoke of their faith. How much joy they would have had if they had heard of their friend coming home to Christ.

How good is that? How good is God? This is why I keep using the word "privilege" when it comes to chaplaincy ministry. God has been working in the lives of people over many years, inspiring faithful Christians to share their faith, and the chaplain comes in to reap what others have sown.

The unknown friends who had shared the gospel with this lady had been faithful over many years in their testimony despite what, at the time, must have seemed like sowing on stony ground.

And now, through Peter's ministry to this dying woman, her son also has had the chance to hear the gospel. Peter was not only reaping but also sowing as he ministered to this family. Another seed has been planted as the atheist son saw his mum die in faith and hope.

David Pettett is the assistant director of chaplaincy for Anglicare Sydney.

SC

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

Dr Peter Jensen
Archbishop Of Sydney

ZERO TOLERANCE for Misconduct and Abuse

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

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

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

Anglican Abuse Report Line
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www.anglicanabuse.com.au

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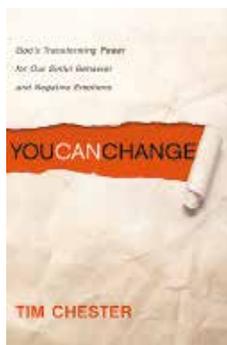
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An act of the will

YOU CAN CHANGE
BY TIM CHESTER

KARA MARTIN



UK MINISTER TIM CHESTER HAS written a brilliantly powerful book about how to change. The trouble is it will challenge us because it will test whether or not we really *want* to change.

Many of us have things we whinge about changing. I have been complaining about my pride for a long time, I wouldn't mind getting fitter and I know I am too critical of others. So I had quite a few change projects to work on while reading through Chester's book, and he invites all readers to approach his book in this way.

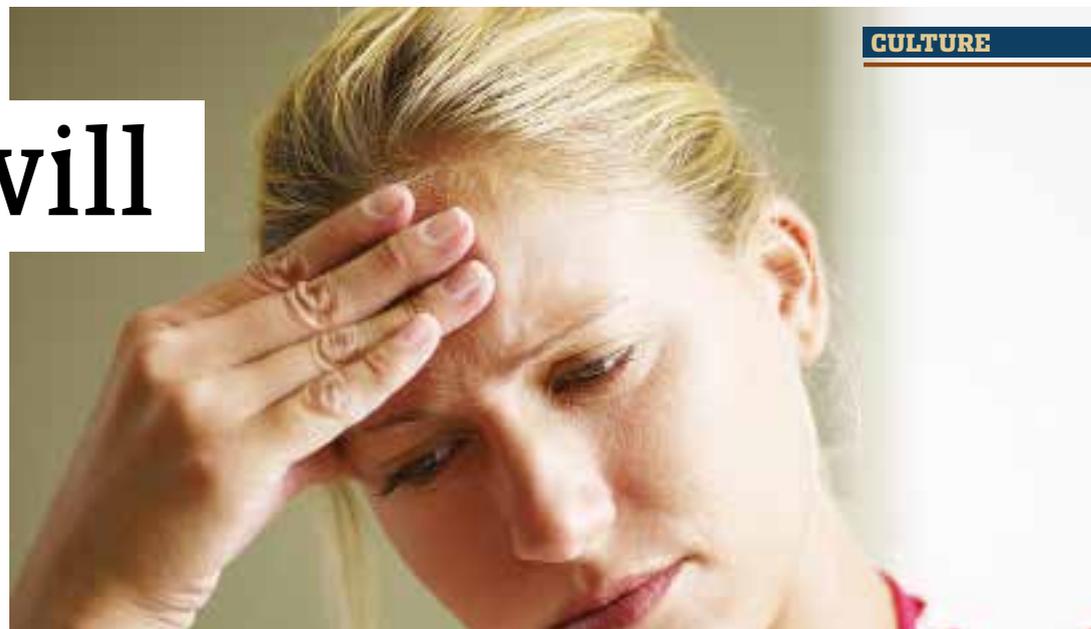
He starts with some stories of change for people he has pastored: the resolution of problems with addiction to pornography, some struggling with anger or a bitter spirit, a guy preoccupied with proving himself and pleasing others, a girl who was racist and into sexual innuendo.

He goes through a 10-step process for change:

1 What would you like to change? Focusing in on Jesus as the true image of God, and the model for who we could be. He warns that often we want other people to change, but we need to focus on what could change in us, to become more like Jesus.

2 Why would you like to change? He starts with the wrong reasons: trying to prove ourselves to God (ignoring grace), trying to prove ourselves to others (trusting them rather than God's standards), trying to prove ourselves to ourselves (but our sin is against God). Chester's motivation to change is both the promise from God that it is a better way to live, and confronting the lies of sin. He writes that:

- sin promises fun and excitement but delivers pain and tragedy;
- sin promises freedom but delivers slavery and addiction;
- sin promises life and fulfilment but delivers emptiness, frustration and death;
- sin promises gain but delivers loss;



- sin promises we can get away with it, but the fact is, we don't.

3 How are you going to change? We can't change ourselves and the law reveals what needs to change but cannot change us. Only God can change us through the liberating work of the Father, Son and Spirit.

4 When do you struggle? We sometimes blame our sin on our circumstances or our past, but Chester points out that we sin because we fail to trust God or worship God. Ultimately all sin is our attempt to do things our way, because we don't trust God above all things, and we do not worship God above all things.

5 What truths do you need to turn to? Chester identifies some truths to confront the lies of sin:

- God is great, so we don't have to be in control;
- God is glorious, so we don't have to fear others;
- God is good, so we don't have to look elsewhere;
- God is gracious, so we don't have to prove ourselves.

6 What desires do you need to turn from? All sin is desiring something more than we desire God, so Chester sees the key is having the faith that God is both bigger and better than our sinful desires.

7 What stops you changing? Pride in our self-reliance, or attempts to justify ourselves by excusing, minimising or hiding our sin, or by hating the consequences of sin but

continuing to love the sin itself.

8 What strategies will reinforce your faith and repentance? Avoid what provokes and strengthens sinful desires and sow to the Spirit instead through the Bible, prayer, worship, Christian community, serving others, learning through suffering and the hope of change.

9 How can we support one another in changing? Chester explains the challenge to our individual failure to change is the truth that we should be a community of change, truth, repentance and grace. We are not meant to struggle with sin on our own.

10 Are you ready for a lifetime of daily change? We are free to choose change or are free to struggle with sin. Changing to be who we are meant to be is a lifetime task but it begins today, and continues every day, by focusing our desires on God.

You Can Change is not aimed at people dealing with trauma or issues that require counselling, but rather at churchgoers wanting to deal with persistent sin and get closer to God. It offers hope rather than shame to people who feel trapped in sinful patterns, encouraging the first steps of a journey to renewal.

Tim Chester explains that everything we need to change is before us, there are no excuses and we simply need to reach out to the hand God offers us and cling to it, trusting that he knows best what we truly need.

SC

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NEW SONG IN MY HEART

An evening with Rob Smith & friends

Guest artists include Nicky Chiswell and Greg Cooper

Saturday July 21, 2012, 7:30pm

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Join us at the new Barneys for a night of praise

Hear the stories behind Rob's songs

Be Inspired by God's grace

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Life in the iWorld

In a generation that's all about attractive iPeople and the gospel of good works, understanding the gift of grace is even more crucial, writes JUSTINE TOH.

IN APPLE'S ICONIC IPOD advertisements, silhouetted figures rock out to upbeat music against brightly coloured backgrounds while the white headphones of the music player trail from their ears. Completely oblivious to the outside world, the dancers are self-expressed, and they move any way that they want.

Apple has always been a savvy marketer but the company hit the sweet spot with this campaign, for no advertisement better captures the dreams and aspirations of liberated Westerners – for freedom, mobility, and individuality – in the 'iWorld' today.

A term coined by Dale Kuehne, who took his cue from Apple's suite of products all prefixed with 'i', the iWorld describes the world of unrestrained individualism in which we live. The iWorld prizes individual choice, regards self-fulfilment as the greatest good and believes that nothing matters so much as being free to be me. Such commitment to

family and culture. These sources of greater meaning dictated one's place in the tWorld and gave purpose to life, whereas the iWorld encourages individuals to forge their own path for themselves. Accordingly, we've swapped the tWorld responsibility to do our duty for the iWorld right to follow our dreams.

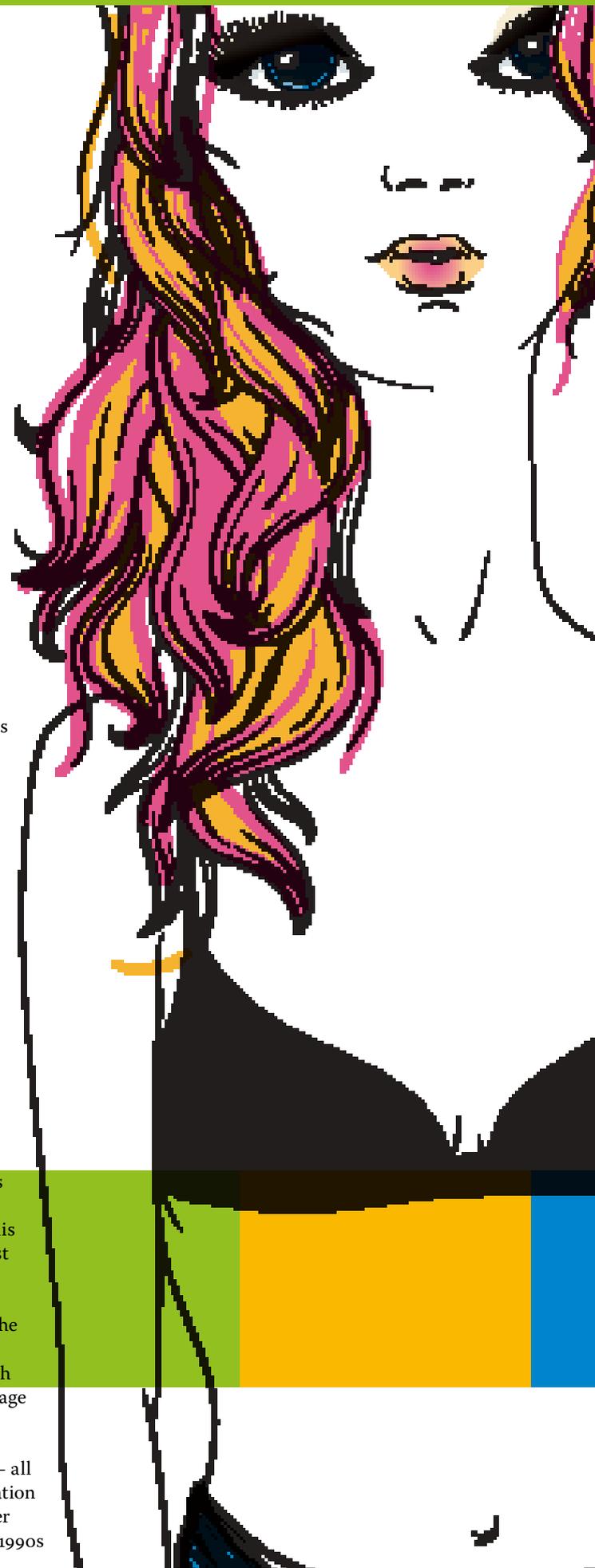
You can see this switch from the tWorld to the world of 'i' in the vast difference between army recruitment campaigns of the past and present. World War I recruitment posters, for example, address a sense of patriotism ("Your country needs you") and assume for men a masculine responsibility to protect vulnerable women and children on the home front.

Contrast that with the Australian Army's current recruitment slogan – "Challenge Yourself" – that promotes the army as an opportunity for individual self-realisation. None of this means, of course, that veterans of past wars were any less motivated by self-interest when they signed up to serve their country. But it's revealing that the army of today dispenses with appeals to national duty, for it knows that such tWorld values don't cut it for the average iWorld recruit.

Instead, the army plugs 'lifestyle', 'benefits' and training in leadership – all of which sweeten the deal for 'Generation Me'. That's Jean Twenge's name for her peers born from the late 1970s to the 1990s – a cohort, she writes, that has 'never

the desires of the self shapes our attitudes to sex, relationships, money, technology and ambition – in a word, everything.

The iWorld's insistence on individual freedom marks an immense change from earlier times – dubbed the 'tWorld' by Kuehne. Tradition – the 't' of the term – governed that world, along with religion,



known a world that put duty before self". But don't hold Generation Me's self-absorption against them, for they're just a product of the iWorld that has taught them, Twenge writes, 'the primacy of the individual at virtually every step'.

The iWorld is also committed to self-creation, which means not being held back by your history, family and culture on your quest to become your best possible you. In the iWorld, everything is up for grabs if you want it badly enough and such an entrepreneurial spirit is everywhere found in our culture. TV shows such as *The Biggest Loser* and *MasterChef* plus everything from plastic surgery, university degrees, wine-tasting courses and iPhone apps tracking your exercise regime: all promote a do-it-yourself ethos that promises various results – an enviable figure, a new career, good taste – if you work really, really hard.

Consider, for example, Tiffany Hall (below), who trains the white team on *The Biggest Loser* where overweight contestants compete against each other to see who can shed the most kilos.

Reflecting on her job earlier this year, Hall said: "My training sessions are like interviews: 'Why are you here, what do you want to achieve, what are you feeling now?' They need to be honest. They need to admit that when they look in the mirror, they don't like what they see."

Hall's training strategy may be harsh but she offers keen insight into the basic assumptions of the iWorld: that you can

get anywhere you want to be if you have a dream and just – like the Army might say – "challenge yourself".

Of course, the determination to work hard to get results is a

great lesson to learn and the newly svelte, tanned and toned winners each season of *The Biggest Loser* testify to the power of perseverance. Their victorious stories of overcoming failure are also shared by CEOs (the late Steve Jobs), bestselling authors (J. K. Rowling), Olympic athletes (Geoff Huegill) and anyone who's ever succeeded at anything. Such tales of triumph are inspiring because they show what can be achieved if you put your mind to it. But the iWorld's glorification of individual effort can be crippling, because failure is forever haunted by the possibility that you just didn't try hard enough.

Moreover, while the iWorld encourages the self-creation of all it celebrates only a narrow band of possibilities of what that might entail. The bodies of the iPod people in those advertisements, for instance, all conform to dominant standards of beauty (they're all trim) and that elusive quality of *cool*. So not only do they live the iWorld dream of being free and self-expressed but they're *hot*, too. As such, these kings and queens of the iWorld set a high standard of social success – one that's urbane, hip and upwardly mobile – against which the rest of us largely fail to measure up.

Even if everyone in the iWorld were to pursue their dreams, then, the odds are stacked in such a way that only an elite few would actually succeed: those genetically blessed to begin with, or those with enough money, resources, determination and know-how to help them 'make it'. While the iWorld may imply that everyone has an equal chance of fully realising their potential, such democratic lip service obscures real inequalities of race, gender and class. Discrimination may limit someone's opportunities beyond their best efforts but this means little in an iWorld where success or failure is all a matter of personal will.

Maybe this helps explain the rising rates of depression among the young. In his latest book *Flourish*, psychologist Martin Seligman writes that not only is depression about 10 times more common than it was 50 years ago, it is increasingly affecting people at younger ages. In the 1960s, the first onset of depression was about age 30. Now, it's about 15.

Rampant depression in the West seems counterintuitive given the advantages Generation Me has over earlier generations

– greater freedom and mobility, medical advances, less manual labour, and sexual liberation. But the wealth of opportunity of the average iWorld citizen – particularly in relation to individual freedom – is also part of the problem. Twenge notes that a downside to our fierce independence and self-sufficiency is that 'our disappointments

Rampant depression in the West seems counter-intuitive given the advantages Generation Me has... but the wealth of opportunity of the average iWorld citizen is part of the problem.

loom large because we have nothing else to focus on'.

Seligman goes further, arguing in *The Optimistic Child* that depression rates rise in tandem with 'the slide away from individual investment in endeavours larger than the self: God, Nation, Family, Duty'. Whether Seligman knows it or not, he links the psychological implosion of the iWorld to the waning of the way the tWorld endowed people's lives with meaning. Not that the tWorld was perfect. Few would want to return to its times of routine oppression of women and minorities and the stifling of individual freedom in the name of the group. But the iWorld, with all its thrilling opportunities and unparalleled liberties, hasn't exactly led us to utopia either.

Neither have we entirely shaken off the tWorld – particularly when it comes to religion. The iWorld's emphasis on individual effort to improve one's lot in life amounts to a 'gospel of works' – one that revamps the Protestant work ethic for Generation Me. In the tWorld we used to toil for our salvation, now in the iWorld we just work on ourselves, for there's nothing else left to worship.

Perhaps surprisingly, this situation presents a good opportunity for the gospel of grace to go forward, for Jesus's efforts on our behalf relieve us of the need to earn our redemption, which is altogether good news in an iWorld where the price of freedom is endless work on the self. And the Christian message that God chooses to love and cherish those who don't deserve it may be particularly attractive compared to the iWorld's punishing spiritual regime that sees us thrive or languish on the basis of our efforts.

The challenge for the gospel, in such a brave new iWorld, is twofold. First, believers must acknowledge those times in the tWorld when Christianity – along with Seligman's other trio of nation, family and duty – limited individual freedom and compelled people's conformity in the name of a greater good. Second, Christians must keep their eyes on Jesus. If they can happily forsake many iWorld freedoms because in Jesus they find something infinitely more precious, then maybe others can come to see in the gospel all that they need to truly

flourish. And then iWorld citizens will hear Jesus for themselves when he says, "I have come that they may have life, and have it to the full".

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