

Southern CROSS

April 2012

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Helping hands

ARV broadens its community outreach

- › Meet atheism's Mr Nice Guy
- › Responding to Kony 2012



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COVER

Christian hope and practical help come together in ARV's community outreach plans.



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PHONE: 02 8860 8860 **FAX:** 02 8860 8899
EMAIL: newspaper@anglicanmedia.com.au

MANAGING EDITOR: Russell Powell

EDITOR: Judy Adamson

ART DIRECTOR: Stephen Mason

ADVERTISING MANAGER: Kylie Zahra
PHONE: 02 8860 8888 **EMAIL:** ads@anglicanmedia.com.au
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The hope of a Christian

DR PETER JENSEN

SEVENTY PEOPLE GATHERED IN A FUNERAL home last month to bury Charlie Fulham. He was in his mid-fifties, chronically sick for years, short in stature, seriously overweight, tattooed. If you didn't know him, his very appearance could make you a bit nervous. Charlie never married and, in fact, there were no blood relatives at the funeral.

Affectionately, we swapped Charlie stories. Few people accumulate as many stories as Charlie. In fact, few people accumulate as many friends. He had spent time in Goulburn Gaol for arson and he developed a fear of authority. He once said of himself that he was a boy in a man's body and there was some truth in it. Certainly his upbringing was pretty difficult and his years were far from easy.

There were good things in Charlie's life. As a teenager he was cared for by some Baptist Christians and they remained lifelong friends. In the 1970s, through a drop-in centre in Cleveland Street, he began to attend St Barnabas', Broadway, where he became an honoured member.

It was Christians from both churches who visited him while he was in prison. At St Barnabas some time later he gave his life to Christ. When he moved from the inner city to Sans Souci, he joined an independent church which had links with the Baptist folk that he had known before. He was a faithful member of this church. He died in his sleep and was discovered only a few hours later because his friends from the church kept in frequent touch with him.

There were no blood relatives present at the funeral. Instead there were scores of brothers and sisters from the two churches where Charlie was known. His Christian testimony and service had strengthened so many. As well, of course, there were people there who had helped him. A pastor had found him a job, someone had given him cooking help, others had visited him in prison, the godson that he and I share responsibility for was present, as were the members of his Bible study group and many more. It was a testimony to the grace of God in the way in which the gospel of the Lord Jesus binds us to each other in love and fellowship. It was a great example of how we all benefit from God's design for human life, that we should meet as church for the sake of one another. The name of Christian spirituality is love.

A friend said, "We could not have been at a funeral where we laughed more, where the Christian view of oneness and reconciliation in Christ across all

the social divides of our culture could be more in evidence – all signs of the hope of heaven. Two days later I was at another funeral where there was no mention of God or hope and nowhere to go. I couldn't have seen a greater contrast."

But the occasion was, of course, greater than a mere gathering of friends. The pastor who took the service led us rightly to John 11:25: 'Jesus said 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."'

Charlie's body let him down. He died relatively young and we mourn on account of it. But we have what he had – the hope of the Christian. This hope is not based at all on our accomplishments and culture. It is not based on our family connections or education. Our hope has as its sure foundation the word of Jesus himself. We are confident because he is utterly trustworthy. When he makes a promise, he keeps it.

More than that, as we are reminded at Easter, the Lord Jesus has dealt with our great enemies, sin and death. Because he died, we do not fear the judgement of condemnation. Our sins are forgiven through Jesus. Because he rose from the dead, we are assured that there is life beyond the grave, that we will go on. Indeed, more than that, we will have a glorious resurrection body. Our hope is not mere survival. It is for the glory of being with and like Christ for ever.

And so, the loss of our friend Charlie is hard to bear. But we know that he died in hope and that makes all the difference. We mourn, but not as those without hope. For we too have the hope of the Christian, and even in this life it makes all things new. We know that Charlie is now with Christ and he has become like Christ in unimaginable glory.

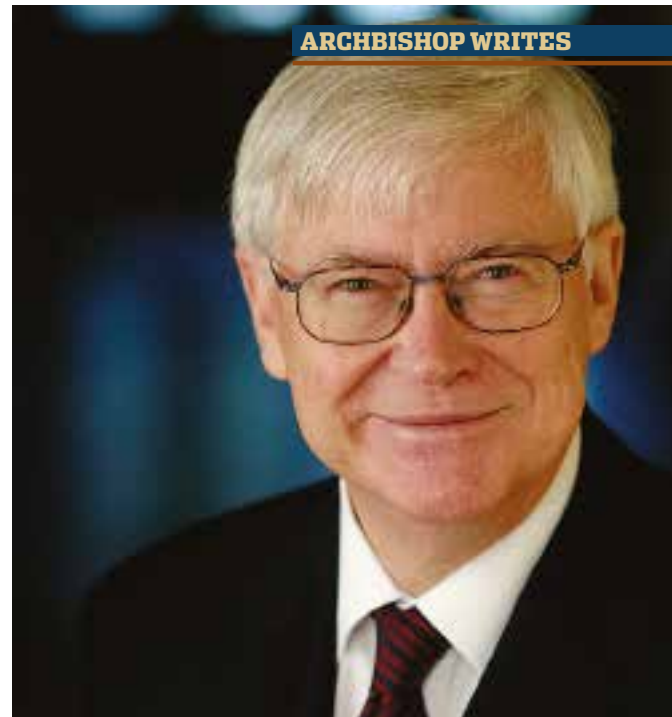
As Jesus asked Martha, "Do you believe this?" **SC**

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.



"I don't think I've ever swapped
so many stories, laughed so hard
or enjoyed myself so much."



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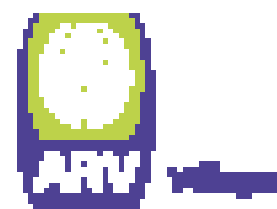
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SCRIPTURE RESOURCES

New website helps Scripture teachers

TEACHING SCRIPTURE can be challenging but Youthworks now has a new website designed to make it a little easier.

The My Connect section of the CEP Connect website was launched in February and provides SRE teachers with accessible resources for each lesson of the CEP program.

"Our aim is to give teachers more ideas," said CEP's schools marketing co-ordinator, Halley Smith. "We recognise that every class is different. Everyone teaches differently. We want to make sure the material

is flexible to meet the needs of the different contexts it is used in."

Resources include links to YouTube videos, craft ideas, games and activities that can be accessed via a classroom smartboard. An FAQ section on the site also gives teachers a direct link to Youthworks, and there is a PowerPoint presentation they can use when discussing SRE in a school or church context.

Nanette Franks, a Scripture teacher in the Bulli area, is one of more than 150 people who have already registered for the site. "It used to take hours and hours

to find resources on the net," she said. "It is such a relief to know someone has done all that work for us. It saves us a lot of work and angst. The other benefit is that you know all the material is scripturally correct."

Ms Smith said My Connect was not a substitute for CEP lessons, nor was it mandatory for teachers to use the material. "We have created this site for teachers to find other ideas that can supplement their teaching," she said.

SRE teachers can sign up to My Connect at <http://cepconnect.com.au/myconnect>

PARLIAMENTARY HEARING

No repeal but full review needed

THE HEAD OF THE Anglican Education Commission has told a parliamentary inquiry that scrapping state school ethics classes would not be in the best interests of public education, despite concerns about the processes that led to the present system.

Legislation was rushed through NSW Parliament in the final days of the Keneally government and a trial of ethics classes in years 5 and 6 was made permanent. The Coalition

government established an inquiry into the course and its delivery.

Dr Bryan Cowling, executive director of the AEC, told the committee that attendees of the Special Education in Ethics classes (SEE) have mainly been children who do not attend Special Religious Education (SRE). He said it was too early to pass judgment on the effectiveness of the revised Religious Education Policy and Implementation guidelines and a full

review should be undertaken in 2014.

Moore College lecturer Dr Michael Jensen also spoke at the hearings. "SRE was provided in the first instance so that religious communities would not feel compelled to educate their children in a ghetto but alongside children of other faiths and none," he said. "It contributes to the peaceable relations that exist amongst the religious (and the non-religious) in our state."

MISSION AREAS IN ACTION

Gladesville offers hand of support to Putney

ANDREW BUEGER

MISSION AREAS ARE about churches working together to share the gospel with local communities. So when St Chad's, Putney found itself without a minister at the end of January, another local church stepped in to offer assistance.

Christ Church, Gladesville is just down the road from Putney and so it was the perfect church to go into partnership with St Chad's.

"We are currently exploring different ways that a well-resourced church can offer support to a less-resourced one," said the Rev Phil Wheeler, senior minister at Christ Church and Ryde mission area leader.

While Christ Church organises its staffing, the Rev Neil Flower will be interim minister at Putney until at least after Easter.

"Our medium-term aim is to have one of the staff members from Christ Church be responsible for the ministry at Putney," Mr Wheeler said. "We

have great respect for the congregation at Putney and their ministries and we are in the process of coming up with a solution that reflects that.

"It is really hard work for a small church of 40 or 50 to try and do everything, so our goal is to use our resources to offer them encouragement and support."

Peter Logan, one of the wardens at St Chad's, said the Putney church family was very much looking forward to the new relationship.

"One of the virtues of this partnership is that we can maintain the ministry at Putney using the expertise of Gladesville," he said.

He added that the partnership had already proved beneficial for one of the Putney ministries. "Rather than struggling to run a small youth group, it's great for the young people to join a larger, thriving group at Gladesville."

According to Mr Wheeler merging the two youth groups has not discouraged those who were involved with the group at Putney, with a number of parents

getting involved at Gladesville.

While it is still early days and nothing has been set in stone, Mr Wheeler hopes that Gladesville can help St Chad's to grow.

"We hope to start exploring, with the congregation at Putney, ways we can move forward," he said.

"Whether that be to report a congregation from Gladesville to Putney, or start a new service, and there are many other possibilities."

The congregation at Putney is aware that some things may change, but is prepared to do what is necessary to see the church grow.

Said Mr Wheeler: "We have had to close down at least one ministry because there just weren't the resources to sustain it. Hard decisions like this have had to be made but [the congregation] have cheerfully supported them."

After three years both Putney and Gladesville will reassess the partnership and decide on the best way to continue ministry into the future.



What happens next will depend a lot on good planning.

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TRAINING FOR LIFE

Evangelism gets physical

ANDREW BUEGER

MOTIVATED BY THE words of 1 Timothy 4:7-8, Holy Trinity Anglican church in Kingsford recently opened a small gym to minister to the local community.

Towards the end of 2011, a group of tradesmen from the church cleared out one of two halls at Kingsford and converted it into a multi-purpose centre that includes a gym as well as an AV area.

"We got the idea from back in the Maroubra Surfers' Church days," said rector the Rev Steve Bligh. "One of the guys set up a garage gym near the beach. It was really popular and such a simple idea. It

became a strong point of connection with the community."

About four months ago God's Training Centre was opened to the community three afternoons a week. The majority of the cardio, weight and boxing equipment was donated to the church by community members and local businesses.

"The majority of people we have seen coming so far have been young men from the surfing community as well as a few guys from Randwick Boys' High School," Mr Bligh said. "We have also seen a few middle-aged men from the church and a handful of elderly church members."

Open on Tuesdays, Fridays and Sundays, about 15 people have so

far made use of the gym for a gold coin donation.

While the training centre is a great point of connection with the community, Mr Bligh sees its purpose as more than that.

"A lot of the people we see already have a connection with the church from things like SRE and one-on-one ministries," he said. "The training centre is primarily about assimilation. We want to take these people to the next stage and help them start engaging in the life of the church."

"The training centre provides a stepping stone, in a very natural way. It is quite loose and flexible, there are bibles all around the gym and we are getting some local artists to paint



Gym regular Dan (left) hits the pads with Steve Bligh.

some Bible verses on surfboards that we can display on the walls."

Mr Bligh hopes the training centre will be a catalyst for church growth as well as Christian maturity.

"We are planning to run a Christianity course on Sunday afternoons immediately after the

training centre closes.

My hope is that when that course is completed it will lead to a Bible fellowship."

Gyms are notorious for being very macho and full of testosterone but Mr Bligh hopes God's Training Centre will also be appealing for women in the area.

"We currently have about 30 families involved in a really vibrant playgroup during the week," he said. "We are on the hunt for a female personal trainer who might be able to run a mums and grandmas fitness program so we can continue our connection with them."

COMMON PRAYER

New prayer book taking shape

MORE THAN SIX months after the draft version of *Common Prayer: Resources for gospel-shaped gatherings* was given to members of Sydney Synod – and the chairman of the Archbishop of Sydney's Liturgical Panel, Bishop Rob Forsyth, asked for feedback – the panel has received responses about all elements of the book from more than 50 clergy and lay people.

"We have been very pleased with the feedback we've received, and that some went to a great deal of effort and took it very seriously," Bishop Forsyth says. "There were some issues raised we hadn't thought of... people are much happier with the fundamentals than I expected but in the detailed work a lot of people have really contributed.

"A lot of the responses came in very quickly, and they ranged from one clergyman – living in a far part of the Diocese – who went through the book with a fine tooth comb on the train and wrote a very detailed and very helpful response... to an 8am communion service where all the members were asked to write their ideas out and send them in."

Retired clergy and bishops have responded, as well as people based outside the Diocese. Bishop Forsyth says the issues raised set the agenda for the liturgical panel's first meeting after Synod, and resulted in the inclusion of a confirmation service and revisions to some praise and prayer services, communion services, the baptism service and the second marriage service.

The latter, he says, "was the least prepared when we [put the draft book out]" – adding the vows had included the words 'with my body I will love, nourish and cherish you' which, one respondent observed, made it sound like the potential spouse was about to be eaten.

For Bishop Forsyth, taking the draft to Synod was "undoubtedly the right process, because we as a panel have done an awful lot of work and reading, yet [the result] was not quite the way it should be... You can put 1000 things on the web and nobody takes notice of it – you put a book in their hands and it has much more impact."

Feedback can be sent to www.commonprayer.org.au until mid-year, after which the panel will prepare a final draft to present to Synod 2012.

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BEING PREPARED

Tragedy in your backyard

An elderly resident is evacuated to the triage set up at Quakers Hill Anglican after the nursing home fire on November 18 last year.

ANGUS BELLING

DISASTER CAN STRIKE very quietly. Early in the morning of November 18 last year the Rev Geoff Bates, senior minister at Quakers Hill, received a call from a television network asking him what was going on down the road. Did he know about the nursing home fire? At the time he didn't. But a few minutes later, Mr Bates came across a scene that he describes as 'gruesome' and 'chaotic'. All just 150 metres from his front door.

What happened next offers important lessons in how churches can respond in simple, yet effective ways in times of disaster.

"Through speaking with police at the scene it became clear a physical premises was quickly

needed to triage the nursing home residents and be a meeting place for family and staff," Mr Bates says. "Within one hour we had mobilised 40 parishioners to come down to the church to cook meals, source supplies and provide social support to staff, family members and emergency services officers."

This experience highlights how disasters can land on the parish doorstep even if the church isn't in a flood or bushfire-prone area. The people of Quakers Hill took immediate action that, according to Magnus Linder, the manager of disaster recovery at Anglicare Sydney, is the most important element of an effective disaster response by the local church.

"Although there was

no official disaster recovery activation in this case, the local church took the initiative to do what needed to be done; to help and love appropriately," he says.

"A disaster can affect one home, one street or a whole community. The local church should never underestimate its crucial role in providing a place of refuge and safety and ultimately demonstrating the love of God in that place."

Mr Bates believes it is often the simplest things that make the difference to those affected by tragedy and are a powerful expression of love. "Even in the midst of disaster, we can show the love of Christ with the smallest of gifts that God has given us," he says. "Simply spending time with people, offering a comforting word and making them a meal

is enormously helpful. We can all play an important role in helping in a disaster as long as we work in a team and are willing to take direction from others."

After the nursing home fire a tribute service held at Quakers Hill Anglican, in partnership with other local churches, provided time for family and friends to grieve, reflect and acknowledge a wide sense of loss.

"We have lost a community," Mr Bates says. "The staff moved to other jobs, the residents were moved to other nursing homes. So apart from grieving the loss of life, there is grief for lost relationship and a way of life. It is deep grief."

Parishes keen to be more prepared for unexpected crises can undertake disaster recovery training at the local church level. Contact Magnus Linder on 9895 8156.

SAUERKRAUT LEADERS

Cabbage-named program continues its success

IT MAY BE ODDLY named, but Sauerkraut – a leadership development program for senior ministers that's been running in the South Sydney region since 2008 – is going from strength to strength.

Over the past three years 20 people have taken part in the year-long program, says local bishop Rob Forsyth, but this year there will be 24 participants from all across Sydney and beyond.

"We think this is the single best way to grow churches in the Diocese – by having rectors performing well and running their churches well," he says.

"The guys can really lift their game through this kind of peer-based program. It's not a one-off big conference but 10 meetings with follow-ups. There is homework and thinking over a lengthy period of time."

Bishop Forsyth says the name was chosen because sauerkraut is what Captain Cook gave his officers while at sea to prevent scurvy, and he made it popular by initially confining it to the officers.

"At regional council

we discussed whether we should enforce it [doing the program] or make it so attractive that everyone will want to do it," he explains. "And then we chose the name Sauerkraut over Parish Growth Training – which was the original title."


"In the program we're not saying, 'Here is the answer to all your problems, do it this way'... but it makes participants think really seriously, carefully and deliberately about what they're doing and why it's good to have a simple church rather than a complicated church."

Sydney rectors who took part in Sauerkraut last year included James Macbeth from St Bede's, Drummoyne, who said the program has been "incredibly timely and challenging", adding, "This is the sort of strategic-level thinking college can't teach you. I will be drawing on this course for years to come".

The Rev Rod Morris from St Stephen's, North Balwyn in Victoria, said the course had been great for him and his parish. "It has given a focus and clarity to our ministry that would not otherwise have been possible," he said.




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THEOLOGY STUDIES AT KIRRIBILLI

Church by the Bridge goes back to school

FOR CHURCH BY THE Bridge in Kirribilli, Sunday meetings were not enough time for the church to come together and grapple with the truths of the Bible, so in early February it commenced the ‘School of Theology 2012’.

The program consists of four eight-week terms designed to lift the depth of theological thought among the members of the church.

“Last year I read a book about what has happened to evangelical theology,” said the parish’s assistant pastor Simon Jackson. “It spoke about how the church has lost its heart in theology and this got me thinking about how we could get that heart back.”

Just over 60 people are attending the mid-week meetings which will cover four topics throughout the year: theology, doctrine, church history and ethics. Mr Jackson hopes the School of Theology 2012 will assist the congregations at CBTB to learn more about what it means to be a Christian “in every facet of our lives. I want to open their minds to how big God is and how significant that is.”

About 20 per cent of

regular CBTB members are taking part in the theology program but Mr Jackson believes the impact will be much wider than that.

“As we do this course we’re going to have more people clued up on the Scriptures and that will filter into our congregations and help them to have a bigger perspective on God,” he said. “Our prayer is that it will translate into more mature Christians.”

While School of Theology 2012 is still in its infancy, the response has been so encouraging for the church there are already thoughts about how the program could evolve in the future.

“I’m really keen for this to become a regular thing,” Mr Jackson said. “There have been some thoughts about writing a curriculum for a second year too, but we’ll see how it goes this year first.”

CBTB is also keen for other Christians to have the same opportunity to dig deeper into the Bible together. “We want to be a blessing to other churches,” Mr Jackson said. “We hope one day we will be in a position to package the material to be used by churches locally and abroad.”

REVENUE BOOST

St Andrew’s House bounces back



The financial picture at St Andrew’s House (above) is brighter than expected.

THE PROJECTED financial woes of the building housing the Sydney Diocesan Secretariat and Archbishop and bishops’ offices have done a sharp U-turn.

In his Presidential Address in 2010, the Archbishop warned that a crisis was looming because of the pending departure of long-term tenants and the need for a refurbishment of three floors. The office block was identified as a ‘lazy asset’ that was not providing the

cash flow that would be expected. Both the Glebe Administration Board and the Endowment of the See receive vital rental income from the Sydney Square building and associated car park and there were fears income would be slashed by 75 per cent.

In 2011, external agents were called in to market the space and a \$4 million upgrade of the levels vacated by the Bureau of Statistics was undertaken. Building management was also outsourced and a lease

signed for Wilson Parking to operate the underground car park.

SDS chief executive Mark Payne has now reported to Standing Committee that the capital works have been completed, enabling the Blood Bank to move into floors 3 and 4, and for St Andrew’s Cathedral School to occupy level 5. The Blood Bank already occupies the ground floor of St Andrew’s House and is understood to have seen an increase in donations as a result of its move from

Clarence Street.

“The required work was carried out on time and below budget, which is a great outcome,” Mr Payne said.

In addition, the building has been revalued from \$83 million to \$99.5 million, which Mr Payne said “reflects the fact that the building is now a far healthier asset.”

“We have reason to be thankful to God for a great improvement in the prospects of St Andrew’s House and hence better returns to the Diocese.”

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Making it real

Josie Snelson (second from the left) and friends with villagers on a school trip to Fiji last year.

JUDY ADAMSON

IN EVERYONE ELSE'S eyes, Josie Snelson looked like a Christian. She went to church and youth group, she was part of a Christian family, and as a kid she had known all the answers at Sunday school. She loved being the one picked to give an answer, she recalls, because "I loved proving that I was smarter than everyone else".

But inside, Josie didn't think of God as Lord or treat him that way at all.

"It was all like a textbook to me," she says. "Yeah, Jesus died, yeah, God exists. I knew these things were true, but they were real in the

same way that World War II was real. I was just ticking the boxes.

"There's the logical attachment and then the emotional attachment, and I had no real emotional connection to the truths about Christianity. I never had the feeling of knowing that God had sacrificed so much for me."

Josie was 14 when a video shown to her science class made her really consider the vastness of the universe – and the smallness of the Earth, and herself in particular, in relation to even one star in the galaxy.

"It made me realise just how big God is," she says. "At church we're told he's a personal God and

there's so much we can know about him but we don't really understand how big he is – and that was the first time I began to understand it."

In terms of Jesus' sacrifice amid that knowledge of God, the truths of that began to hit home some time later. Josie was lying in bed, her mind wandering, and she began to think about hell and what it would actually mean to be there. She thought of pain, of fears and worries that could not be escaped through restful sleep. She thought of an eternity of suffering – no escape, no salvation. And, she says, "that thought terrified me so much I started to cry into my pillow."

"That was the first time

I realised what Jesus did," she adds, talking about the concept of a person who hates you and, "if they aren't ignoring you, they're enjoying your suffering... now imagine dying for that person – taking a bullet for them. That's what Jesus did for us."

"I realised then just how deep under water I was, how much I needed Jesus, how much I wanted him to carry me across to heaven. And it was then that I truly put my faith in him."

Now 17 and working towards her HSC, Josie has a very different view of life. She is grateful for the witness of the youth worker and the former assistant minister in her parish of St Clair in

Sydney's west, because now she can see the value it had for her as a younger teen.

She understands now how consistent they were in their faith and witness and how well they challenged her if they saw her behaving in a way that wasn't godly. They also showed her you could be dedicated to Christ but "still enjoy everything around you. It's not a rule book that you have to follow which will completely ruin any sense of fun you can have!"

Year 13 with Youthworks is on Josie's agenda for next year and, after that, a teaching degree with the hope of eventually using the skills she learns overseas

on the mission field.

She is excited about what God has in store, wherever it takes her, and wants to challenge other teens in youth groups or at church to think hard about what they believe – making sure they're not fooling themselves, or others, with a false, shallow thing in the place of real faith.

"I think the best way to tell if you've really understood and accepted [the gospel] is whether you're acting Christian or not," she says. "Because before I became a Christian I was drinking underage and stuff, and being 14 when I became a Christian I was drinking at 13. Which is pretty shocking, actually."

"So if you're not following it – not trying to follow what the Bible says and think it's all Old Testament stuff or this was 2000 years ago or something, take another look at it and what it's saying because that's an indication that you haven't fully grasped it... You may not always do the right thing in your life but if you're not having that feeling, that desire to want to do the right thing, it's an indication that you're not quite there yet."

"If that's the case, go to someone who has had a lot of training and ask the hard questions that have always stopped you from being able to take the Bible seriously."



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Prof James K.A. Smith, Calvin College
 7:30pm Wed 23 May
 Talk 1 – *Enlivening Comprehension: The Bodily Basis of Meaning*
 7:30pm Thurs 24 May
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MOORE COLLEGE MISSIONS

Taking Jesus to all the nations

Ready to share: Moore College students will head across NSW and overseas for Mission 2012.

EACH YEAR MOORE College students and faculty members partner with churches in Sydney and beyond to engage in mission and ministry to their communities. This year 13 missions will be held from April 29 to May 6 – 10 of them within the Diocese in areas such as Cronulla, Asquith, North Rocks and Forestville, plus two missions in regional NSW (South Tamworth and Glen Innes) and one to Papua New Guinea.

The head of Moore College's missions department, the Rev Dr Greg Anderson, said: "One of the ways Moore College trains students is by participation in church missions. This provides

great experience in evangelism through special mission events, Sunday preaching, doorknocking, SRE in schools and other community activities. Every year we hear of people coming to Christ through missions that the students have been involved in.

"It's great for the students to be reminded of the power of the gospel that they are learning about in the classroom," he added. "This year, one of the highlights is a team travelling to PNG to join with Christian Leaders Training Centre in Mt Hagen. In recent times, Moore College has been strengthening its links with churches

in the Pacific – both by visiting churches in and hosting visitors from the Pacific. This trip will give students a first-hand experience of mission and theological education in our closest geographical neighbour. The hope is that some of our graduates will be involved as ministry partners in the Pacific in the long term."

You don't have to be on a mission team to join in. You can lend your support by being on Moore College's 'street team'. If you are a person who likes to pray, the college would love you to pray for Moore College Missions 2012. To find out more you can visit the blog at mission.moore.edu.au.

CREATIVE OUTREACH

Three beers for Jesus

TARA FARRUGIA

CHRISTIAN BERECHREE is getting creative about presenting the gospel to his peers. With beer... sort of.

He and his four housemates opened their Epping home to more than 30 people a month ago, welcoming them in for a few beers and biblical debate and discussion using the title "Three Beers For Jesus".

The idea grew after Christian, a member of Soma Church in North Ryde, realised he needed to speak to people about Christ where they felt comfortable. "I noticed people were much more likely to engage with Christianity and discuss faith if it was on

a personal level, probably because they felt like they had a greater right of reply in that context," he says. "It made me think about how I could reach people my age and share my faith with them in a relaxing, non-threatening – for them – environment."

Facebook responses to the invitations varied from "Thanks for the invite, do you mind if my boyfriend joins me? He enjoys a God vs science chat" to "You should know better than anyone that I would decline".

Michael Santos, an MTS apprentice at MBM in Rooty Hill, found combining the gospel with an ordinary social activity made it easier to invite peers and facilitate biblical discussions. "It was especially easy

because it was to do with beer," he says. "There was opportunity for discussion [with a friend] at the end when the food came out and there was background music. He thought it was good."

Christian believes Three Beers was helpful for taking Christianity out of the church and making it real for people. "My best mate... is genuinely interested in Christianity," he says. "Ask him to become a Christian, though, and he'll run for the hills. He's the kind of person who needs an event like Three Beers [where] he can hear the gospel from people he knows and respects."

"A lot of non-Christian friends are scared of church but hopefully they're not scared of my backyard."



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FLY IN, FLY OUT

A new bush mission field

Peter Palmer (left) helps out at the mine.

AS GROWTH CONTINUES in Australia's mining workforce the Bush Church Aid Society of Australia (BCA) is helping Christians respond positively.

Fly-in, fly-out (or FIFO) work involves a cycle of flying thousands of kilometres to work long shifts for days or weeks, then flying home for a set amount of time. Submissions to a Federal inquiry about FIFO have testified that it can create challenges, stress and

strain for the individuals and their families, which can lead to mental and relationship breakdowns.

BCA is seeking to address this through the Rev Peter Palmer and his wife Joy. Peter spends at least three days a week at one of three mines in South Australia talking to workers, building relationships and being there for them. The ministry also supports the miners' partners and families in Adelaide with marriage counselling

and conflict resolution classes, babysitting, or even just listening. As a chaplain, Peter holds chapel services at the mines and is always ready to talk about his faith.

Since the FIFO ministry began in mid-2011 it has grown rapidly, with more mines interested in becoming involved. BCA hopes to extend the ministry model to other states.

For more information about the FIFO ministry see www.bushchurchaid.com.au

NATIONAL NETWORK LAUNCHED

Conference to kick off CCNA

RUSSELL POWELL

A NEW NATIONWIDE network of Christian counsellors and pastoral care professionals will hold its first conference in Sydney in June, discussing grief and loss.

The Christian Care Network of Australasia (CCNA) is being drawn together by Mary Andrews College in Sydney as a forum for the research, training and practice of Christian care. The inaugural keynote speaker for the conference will be the director of Haven of Safety in California, Dr Sharon Morris May.

Dr Morris May's father, Dr Arch Hart, has a high profile among Australian Christian counselling

professionals and organisers are hoping the two-day event will reinforce the need for the network among people working in a variety of roles in pastoral care.

"People in ministry need information about best practice and current research in grief care," says CCNA chairwoman Margaret Wesley. "Health and mental health professionals need the perspectives of other disciplines and the opportunity to reflect on how their theory and practice fits within a Christian understanding of suffering and of love."

Other speakers at the conference include the director of the Church Missionary Society Victoria, the Rev Paul Arnett; the Rev Morris Sing Key, director of

the Centre for Pastoral Education at Westmead Hospital; and Dr Susan Selby, adjunct clinical lecturer in public health at the University of Adelaide.

Moore College's Dr Keith Condie, who has a degree in psychology and theology, is enthusiastic about the network and about the choice of topic for its first conference.

"Emotions are rarely more raw than in a state of grief," he says. "In these circumstances the Christian community can respond in ways that bring Christ's love and healing or it can increase the pain with trite and insensitive responses." Dr Condie says the conference promises to promote the former and reduce the incidence of the latter.

Urgent Anglican Aid Catch-Up Appeal



Peter F. Jensen
Archbishop of Sydney

Due to the overwhelming success of Anglican Aid's Horn of Africa Famine Emergency Relief, donations to our ongoing projects have been adversely affected.

The situation is so serious we are in danger of not being able to meet our funding commitments to partners who have been doing significant rehabilitation, development and capacity building work through our support for years.

The Archbishop of Sydney, Dr Peter Jensen, is appealing to all Sydney Anglicans to respond generously to an urgent 'Catch-Up' appeal throughout April so we may continue to support the vital work our Christian partners are doing amongst their needy and vulnerable communities.

Gifts to the Overseas Development Fund (formerly ORAF) and the Community Care Fund (CCF) are tax deductible. Gifts to the Overseas Ministry Fund (OMF) where we provide seed funding for theological education and training are not tax deductible.

This invitation to assist comes with the Archbishop's most heart felt sense of urgency.



Mother's Day Cards

Anglican Aid and MU Sydney are once again joining together in an appeal to "Make A Mother's Day" by inviting Sydney Anglicans to buy a special Mother's Day Card to help women in Africa and Asia to break the crushing cycles of extreme poverty and abuse.

Cards sell for \$10, \$20 or \$50 and the proceeds of the cards go to specific Anglican Aid projects where our Christian partners are working with vulnerable women and girls in desperately needy situations.

Please call Anglican Aid if you would like to buy a card, sell cards at your church or find out who the MU (Mothers' Union) rep is at your church.



DONATE today at www.anglicanaid.org.au CALL 1800 653 903 or MAIL PO Box Q190, QVB Post Office NSW 1230

NEW ARCHBISHOP OF CANTERBURY IN 2013

Rowan Williams resigns

THE SEARCH FOR A NEW Archbishop of Canterbury has begun with the news Dr Rowan Williams will step down in December.

Dr Williams (right) has been in the post for 10 years, during which the Anglican Communion has been plunged into turmoil by the liberal-dominated Episcopal Church in the United States, culminating in the consecration of an openly homosexual bishop in contravention of the Lambeth resolution on human sexuality. Dr Williams will become master of Magdalene College, Cambridge in January 2013.

As to his successor, Dr Williams told the Press Association that "I think that it's a job of immense demands and I would hope that my successor

has the constitution of an ox and the skin of a rhinoceros, really! He will, I think, have to look with positive, hopeful eyes on a church which, for all its problems, is still for so many people... a place to which they look for inspiration."

The Archbishop of York, John Sentamu, and the Bishop of London, Richard Chartres, have been mentioned as possible successors but the process is controlled by the British government and the appointment decided by the Crown Nominations Commission, which submits nominations to the Prime Minister and then the Queen.

Archbishop Peter Jensen said of Dr Williams' announcement that "The Archbishop

of Canterbury is universally admired for his intellectual stature and his personal warmth. In his time... the Anglican Communion has been subjected to unprecedented stresses... With the majority of Anglicans now from theologically



conservative churches of the Global South, the role of Archbishop of Canterbury in future will demand a deepening appreciation of their place in the Communion."

PHOTO: H. Masa



JAPAN A YEAR ON

A country changed

An earthquake and tsunami memorial day service on March 11 in Japan's Tohoku region.

NEARLY 16,000 PEOPLE dead, 3320 people still missing. Mountains of wreckage equating to 30 years' worth of garbage. It's been a year since Japan's massive earthquake and tsunami on March 11, 2011. The world has moved on but CMS missionaries Steven and Sandra Parsons wonder "if life will ever be the same" in Japan. In most areas the physical rebuilding of towns is a long way off. Emotional recovery will take years, if not a lifetime, for most survivors.

The Parsons have worked in Japan with The Evangelical Alliance Mission (TEAM) since 1996. TEAM establishes and supports churches and, through a partnership with CMS, Steven is one of the leaders involved in overseeing its ministry in Japan.

TEAM's missionaries

have been constantly involved in relief efforts since the tsunami. Amid providing food, clothes, heating and shelter, counselling and rebuilding, its craft ministry has touched lives in a remarkable way.

Sandra Parsons has long used craft in ministry. Over the years she has taught craft to children and hosted a regular group for women as a basis for outreach and encouragement. In recent months she has trained other missionaries in teaching crafts as part of their work in disaster areas. She has also led craft groups at temporary housing locations.

"While the crafts are being made, survivors talk with each other and the missionaries and Japanese Christian workers," Sandra says.

"It's amazing how they tell the story of their

experiences on March 11 in detail, as though it happened just yesterday. This retelling of their experience is part of the process of healing. At the same time, they ask questions about who we are and why we are there, which opens up many opportunities to plant seeds for the gospel."

TEAM missionaries tell of one woman who had attempted suicide after the death of her son. She began attending a Christian-run quilting class and now attends church regularly.

Gospel work often begins with friendship and care. And in the wake of the March 11 disaster, reaching out with this gentle craft ministry is showing Japanese men and women the love of God.

This is an edited version of an article that appeared in CMS NSW & ACT's online journal Landscape.

PHOTO: Sebastian Derungs

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On welcoming

I am a member of the congregation of St Peter's, Hornsby and I was particularly interested in the article on welcoming in February SC. For the past 25-30 years we have had welcoming ministry. Welcomers work in pairs so that if one is engaged in conversation, others who arrive aren't ignored.

Welcomers wear a name badge and wait outside the church in the porch or the open air. For a new person, phrases such as "I don't think I've said 'Hello' to you before" are a good compromise between failing to welcome and saying, 'You're new, aren't you?' – then finding they have been several times before!

If it is their first visit, ask whether they would like to be introduced to someone and, if the answer is "Yes, please" take them into church and introduce them to a person of the same generation. The person you have introduced the visitor to will explain which service is in use, or will let them know everything will be on overheads.

At the "Greeting of Peace", go to newcomers to renew your welcome. If a cuppa is to be served afterwards, give a personal invitation to attend, and if the person accepts take them in to morning tea and introduce them to a few others – not many, as this is overwhelming!

What you shouldn't do is ask personal questions about why they came or tell them what groups they ought to join. When you say goodbye, keep it low-key with the hope they felt at home. This gives the person a chance to say it was just a one-off visit, or that they hope to come again.

Dr Ruth Bright,
Wahroonga

I had a similar experience to 'Cold Welcome' (SC, March), when I attended an Anglican church in a wealthy suburb for some weeks when in Sydney a few years ago. I had filled in



a visitor's card on a prior visit, so didn't feel the need to do it again. However, each week the assistant minister kept asking visitors to fill in the cards. I kept wondering if he wasn't interested in me unless I did. He didn't approach me until the last week I attended.

Two other people approached me the same day. One had sat in front of me the previous week but didn't turn around to say "hello" during the welcome spot and, ironically, she asked me if it was my first time there. The other (elderly) man was friendly and when I explained I had been coming for some weeks he said people in the earlier service, which he normally attended, were much friendlier!

During my time at this church, a student minister and his wife came for a few weeks. The congregation was incredibly welcoming to this young couple. Thinking I might be able to make friends with the wife I approached her and said I was new, too, but she didn't seem interested in having a conversation with me then or later.

One thing that happened over and over, which still amazes me, is that when the welcome slot came up I would walk toward the lady in the opposite pew. But each time I thought she was going to say hello she would

head down the aisle to her friends and I would be left standing there, feeling invisible.

I was glad I was already a Christian because I couldn't imagine how I would have become one based on the welcome I received there.

Name withheld

A ploughboy's understanding

I have no issue with Mark Thompson's account of what the Reformers wanted Christians to do with their new Bible translations (SC, February) but to do that they, including the ploughboy, needed at least some understanding of the meaning of the texts otherwise the whole thing is farcical. My question has to do with how they came to have that understanding; can we all work it out ourselves or do most need to be taught?

I have no doubts about the clarity of Scripture, but clarity does not imply universal understanding: a clear statement of Pythagoras' Theorem would be incomprehensible to someone who does not know what an hypotenuse is. My objection to the idea that every Christian, without outside help, can read and reliably interpret Scripture is not a reflection on the nature of Scripture but an acknowledgement of the frailty, sinfulness and ignorance of man, including Christian man. Whether I am right is a testable empirical, not theological, question – although the fact that about 46 per cent of Australian adults have difficulty reading a newspaper should at least make us wonder.

The advantage of having bibles people can read is that it makes it easier to teach them the meaning and, once taught, they can reread, reinforce, work at applying to themselves and more readily remember what they have been taught; a most desirable outcome.

Jim Bates
Bilgola

Letters should
be less than
200 words

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Kony and our kids

JODIE MCNEILL

AMID THE MEDIA CIRCUS AROUND JOSEPH Kony, war crimes against children and this year's campaign to stop him (aka Kony 2012), it's worth giving thought to how we should speak to children and youth about it.

1. DON'T SHOW THE VIDEO TO YOUNG PEOPLE

It shows mutilated faces and the raw emotion of a young boy dealing with the murder of his brother. This is not a thing to beam up on the big screen for your junior high group this Friday, unless you are careful to censor and debrief with precision. If you wanted to show my daughters this video in their youth group, I'd want the opportunity to give permission.

2. SHOW THE VIDEO TO YOUNG PEOPLE

Even though it's graphic and alarming, it

is good for the bubble-wrapped generation to see there is more to the world than Westfields and iPhones. But it's probably better that they watch it in their own home under the supervision of their parents.

3. DON'T TELL YOUTH WHAT TO DO

Youth want to be treated as mature, analytical young adults. You might have an opinion about whether Invisible Children is following the best strategy in bringing healing and justice to those affected by Joseph Kony's war crimes. But there are others who hold the opposite opinion with equal strength and it's worth helping them hear that, too. Tell them to search Google, follow links and talk about what they come up with. This is an important skill for them to learn as young Christians in a complex world.



Mobilising the Lord's army

JIM WACKETT

I WAS AT MY GYM AND ONE OF THE personal trainers there – not known for his knowledge of, or interest in world affairs – was talking passionately to one of his clients about just how easy it would be to capture Kony if we really wanted to.

Of course, he was referring to Joseph Kony, the leader of the Lord's Resistance Army, wanted by the International Criminal Court for war crimes committed during his pointless insurgency in Central Africa over the past three decades.

Kony is now the subject of a social media campaign advocating for his capture by the end of 2012 – and hoping to get everyone in the US, and now the world, to “cover the night” with his name this month, on April 20.

At some stage over the last few weeks your children, your work colleagues, your friends and your ‘friends’ online will have talked about Kony and the barbaric acts he has committed against children.

The Kony 2012 campaign run by the organisation Invisible Children challenges us to make Kony so ‘famous’ that that something will have to be done to stop him.

I am excited by this campaign because social media is beginning to give us hints of its real positive potential. This potential has been apparent for some time in the Middle East where platforms such as Facebook, Twitter and YouTube have come into their own as a means of circumventing traditional communication power structures.

I am perplexed because as a journalist and aid worker in East Africa over several years in the 1990s, I found it almost impossible to get the story of Joseph Kony and his atrocities out and into the mainstream Australian media. Some Australian journalists came

to Gulu in northern Uganda and covered the story but mostly the decision of editors and producers back here in Australia was that the story was too grim, too complex or too intractable for the average Australian reader or viewer.

In 1999 I arranged for Ten journalist Hugh Riminton (then working for the Nine Network) to travel to Uganda to cover the story. He shared on last month's ‘Kony 2012’ edition of Ten show *The Project* his own frustration when his executive producer back in Australia refused to run the story he had made. Social media has now enabled people to bypass these traditional gatekeepers and communicate stories, both profound and puerile, directly to their intended audience.

The film promoting the Kony 2012 campaign, which was viewed by close to 80 million people on YouTube in just 10 days, is a powerful and compelling piece of storytelling, but it is not journalism. It is a carefully crafted piece of advocacy aimed at the US Government to undertake specific actions to bring Kony to justice. So, let's be clear about what this campaign is actually calling for.

The Kony 2012 campaign is advocating for the ongoing deployment and resourcing of US military forces in Central Africa aimed at conducting a limited counter-insurgency operation. It will pit military forces from the Central African Republic, the DR Congo and Uganda (along with their US advisors) against Kony's child soldiers. It will not be a quick, simple, or bloodless affair. I know



A screen capture from the video produced by Invisible Children.

that Kony will face ultimate justice as we all will one day before the one true judge of all. But I would also like to see his movement (however small its current remnant may be) stopped once and for all this year. I'm under no illusions, though, that this will simply involve an online love-in.

The Kony 2012 campaign has a strong message that identifies a serious problem, the solution to that problem and the action that needs to take place for that solution to become a reality. It uses a compelling medium to communicate all these things to a growing and passionate constituency.

As Christians, we have a strong message that identifies not only a serious problem, but the root of all problems in our fallen world. We are incapable of rectifying this problem by our own efforts and the solution involves the direct action of our Creator to put things right. That direct action involved God sending his Son to live among us a life we could not live, and to die the death that we deserve so that the problem, the gulf of sin that separates us from God, would be dealt with once and for all.

With the Christian message, the most compelling medium will always be imperfect believers leading transformed lives and sharing the good news of Jesus with their friends, family and acquaintances.

SC

4. TELL THE YOUTH WHAT TO DO

At the same time, youth need answers. They might not listen to their parents much but they're sure to be listening to someone else about how to react. Maybe you're the older person they listen to for wisdom about their world. Tell them what you feel and why, and give them wisdom if their conclusions are way off. If some 17-year-olds want to buy a one-way ticket to Uganda and a semi-automatic rifle to join a militia against Kony, you might want to provide some insight as to the possible consequences of their actions.

5. DON'T BE CYNICAL

I was quick to analyse the social media phenomenon and enter into the debate about the appropriateness (or not) of using resources to see the arrest of a man whose impact is only a shadow of what it was a

decade ago. But youth don't want to sit around debating things. They want action. They see a genuine need and want to start solving the problem right now. Cynicism only alienates us from the youth who need our wisdom.

6. BE CYNICAL

It's good for optimistic, wide-eyed youth to realise they should be careful about what they consume online and to take a deep breath before clicking 'like' for yet another cause. Helping them understand the issue's complexity can help them realise life's complexity, preparing them well for years of wise living.

It's also good for them to know they can't change the world by wearing a bracelet, even though it can be a powerful means of communication.

7. THE CROSS OF CHRIST

It pulls on our heartstrings when we see the havoc Joseph Kony has allegedly perpetrated in Uganda. However, it's good to remind young people that the ultimate injustice happened at the cross of Christ – the innocent was punished, the guilty were set free. Help them see the most important thing for a person is to be forgiven of their sin, and that bringing evil people to justice now is not as important as the world hearing of the forgiveness found through Jesus.

We need to recognise young people follow their feelings more than ever before and will be strongly impacted by Kony 2012. Don't underestimate that. But don't leave them to their own (mobile) devices. Lead them with wisdom and point them to Jesus 2012 and 2013 and beyond.

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



Hand in hand

After a tumultuous period of financial upheaval, ARV is now seeking to reach out to the wider community through parish links and a greater range of affordable accommodation, writes
ANDREW ROBINSON.

DOROTHY MOWLL NEVER SAW the home for retired clergy and missionaries that she envisaged. She and her husband, Archbishop Howard Mowll, both died in the two years before the Mowll Memorial Village opened at Castle Hill in 1959. Little could she have imagined that the 'retirement village' idea would expand and develop across Sydney and the Illawarra to become Anglican Retirement Villages (ARV), one of Australia's major providers of aged care.

But like every other Christian not-for-profit and charity in Australia, ARV continually faces a key question: what does it mean to be a Christian organisation serving older people? Many older people struggle financially – according to the Australian Council of Social Services, last year 39 per cent of single people over 64 in Australia were living below the income poverty line. Many others struggle with debilitating illnesses such as dementia, which has become

a key focus of other Christian aged care organisations such as HammondCare.

"We see ourselves very much as an element of the ministry of the Anglican Church, putting arms and legs to faith in what we do," says Ross Pendlebury, ARV's company secretary. "And we want to do that in a way that is sustainable."

But in the late 1990s, as the Howard Government's 1997 Aged Care Act radically altered the way services were funded, ARV found itself with some tough financial decisions to make.

"I don't know that ARV were being intentional about needy people but they were losing money, and made some projections that if they kept doing things the way that they were doing it, ARV would actually have gone broke," Pendlebury says. "There was some important thinking done then about how we'd turn the organisation around, how to become more efficient, how to become more benevolent and how to do that with

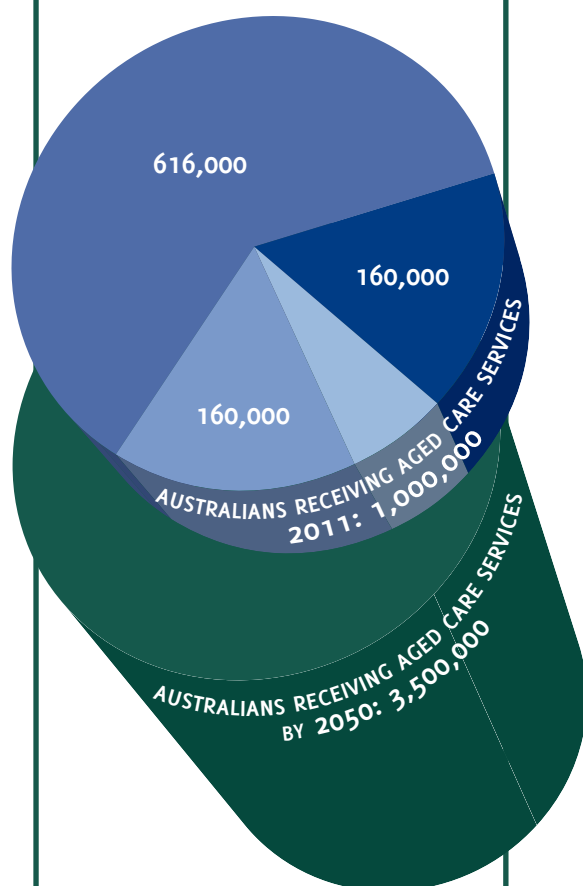
some intentionality."

ARV's strategy for viability was to grow the organisation, and it did. ARV now accommodates 2500 people in 19 independent living communities – 1800 are in residential care, and nursing and pastoral services are provided to another 1400 people in their homes. But the growth included more upmarket developments at Woollooware Shores in Taren Point, Warriewood and Castle Hill, leaving some wondering if the organisation had lost its way.

"The perception is that ARV has been catering increasingly only for the middle classes and the wealthy," Pendlebury says. "The reality is not exactly that, but we have to own the fact that in the way we've portrayed ourselves, we've built that perception."

Two years ago, ARV's board decided the organisation needed to be more intentional about providing services to people who are less well-off: taking them to new areas of Sydney and new groups of people.

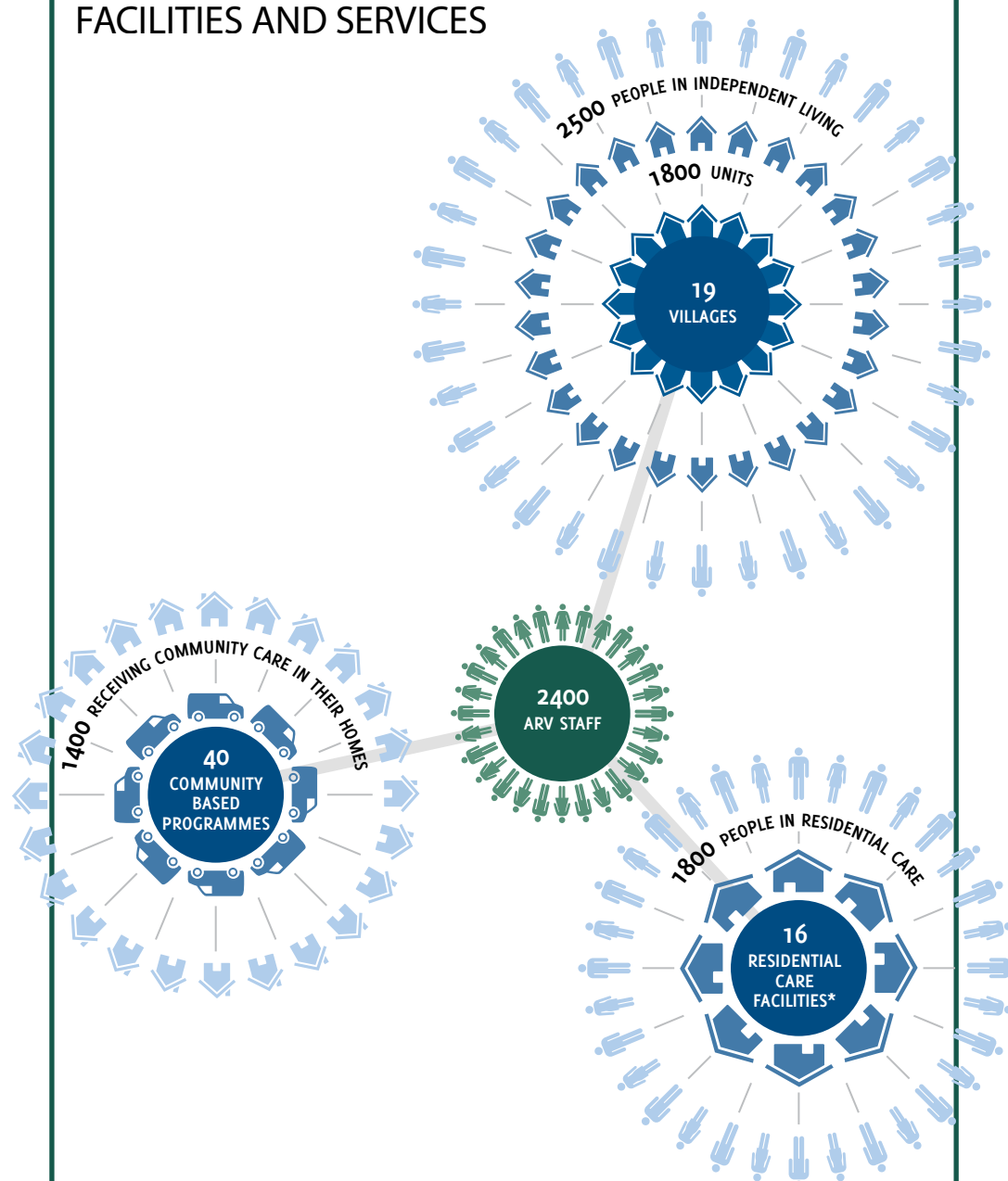
AGED CARE AND HOUSING IN AUSTRALIA



- PEOPLE IN PERMANENT RESIDENTIAL CARE (NOT INDEPENDENT LIVING)
- PEOPLE AGED 70 OR OLDER ACCESS HOME-BASED COMMUNITY SERVICES
- PEOPLE IN INDEPENDENT LIVING (RETIREMENT VILLAGES)
- OTHER

Source: *Caring for Older Australians: Productivity Commission Inquiry Report*
28 June 2011

ANGLICAN RETIREMENT VILLAGES FACILITIES AND SERVICES



*Nursing homes and hostels

RENTAL HOMES

One significant change is that ARV is once again making independent living units available on a rental basis.

Aged care is expensive to provide, so in Australia it is heavily subsidised by governments. People entering accommodation with 'low' or 'high' levels of care – like hostels or nursing homes – pay a means-tested accommodation bond and fixed fees for food and care which are tied to the pension. Aged care providers are required to provide a percentage of beds without a bond for people with no assets.

But for people wanting to enter independent 'retirement village-style' accommodation, the situation is different. Most villages require a capital contribution on entry of anywhere from \$150,000 up to \$900,000 in some inner-city

private providers. Accessing this kind of accommodation is almost impossible for people without an asset base.

At this stage, the organisation plans to offer 100 of ARV's 1800 units across Sydney and the Illawarra on a rental basis without a capital contribution over the next two years. More than 40 of these have already been taken up. To be eligible, applicants must be full pensioners with assets under a certain maximum level.

"We want to make sure that people who have assets don't swamp that program: if they come in, they're taking a room from someone who needs it more," Pendlebury says.

Some residents have been referred through ARV's Assistance with Care and Housing for the Aged (ACHA) service in Alexandria. ACHA is part of a national program to help low-income older people access care and accommodation.

"People are referred to our ACHA co-ordinator in various circumstances,"

Pendlebury says. "Often people's rents are going up so much they just can't afford it; for others, their circumstances change, there's been a breakdown in relationship with their kids, and they find themselves on the brink of homelessness – or already homeless."

He tells the story of one woman who had lived in a boarding house for years. "She hasn't had her own bathroom for 17 years," he says. "She was going to be evicted from the boarding house and we were able to offer her a unit in one of our more modest places. She broke down in tears that she could have something so lovely."

ARV also hopes to build a new village in the Blacktown-Doonside area, with 60 independent living units, 20 supported apartments and an 80-bed residential facility. The new village will offer a significant proportion of units on a rental basis, while the rest will be at prices that those with assets in the area can afford.

continued next page »

New start made easier



Sandra Frearson (above) lives at Goodwin Village in Woollahra. She is one of 44 new residents who have entered ARV accommodation on a rental basis.

After her business closed down in difficult circumstances, Sandra took a role as a residential carer for an elderly man in Double Bay – and in her sixties became an avid cyclist to keep fit.

One day she woke up – to her surprise – in St Vincent's Hospital. Her daughter had to explain what had happened. She had been hit by a taxi while cycling, suffered a subdural haematoma (bleeding on the brain) and had lain in a coma for two weeks.

"I was gone for six months," she says. Sandra spent a month at St Vincent's, four more at a rehab unit in Ryde, and then transferred to ARV's Elizabeth Lodge for occupational therapy.

She made a remarkable recovery and returned to work as a carer but after two more years of continual medical checks found herself needing a real break – and new accommodation.

"I was talking to Centrelink's seniors hotline about accommodation availability and [ARV's Goodwin Village] came up," she says.

"I hadn't thought of going to a retirement village but when you think about it – do you want to be alone in a high-rise apartment or in a community? I'm a people person, I like helping people and joining into a community."

Sandra regularly volunteers at St Vincent's Hospital out of gratitude for the care she received there and has also become involved in an Alpha course, exploring the core elements of Christianity with the village's pastoral care workers.

"I grew up Church of England and was confirmed by the Bishop of Adelaide when I reached 13," she says, adding she has found the interactivity and friendliness of the course refreshing. "Over the years religion has changed and everyone's become a bit casual about our commitments. I was interested to hear the modern take on it all."

And what about her new home in general? "I couldn't be happier," she says. "I thought this was great – to be able to rent and see how I fitted in. Everyone here that I've met is cheerful, jolly, happy. I think I'll stay!"

« from previous page

TURNING A PUB INTO A HOME

But more creative solutions are required to help address the accommodation needs of older people who are really doing it tough. ARV has just bought the old Thurles Castle Hotel in Chippendale to provide more places to which ACHA can refer people.

"We figured it would be much easier for our ACHA co-ordinator to do her job if we already had some accommodation that we could offer," Pendlebury says.

Once approved by Sydney City Council, the building – which dates from the late 19th century – will be renovated to provide accommodation for up to 16 older people at risk of homelessness. They will live independently, with an ARV staff member visiting daily to provide a midday meal and connect residents to other services.

Sheryl Plunkett, ARV's community services manager for southern Sydney, is excited about what the old pub will become. The building fit an exhaustive range of criteria about size, location and function and she hopes that, once renovated, it will provide an environment of strong social inclusion for its residents.

"We'll have someone who can encourage people to come out and socialise," she says.

"In a boarding house or a bigger building, do you even know your neighbour?"

Plunkett's community service team encounters many older people in very difficult living situations. "Trying to find accommodation if you're on the pension is basically impossible," she says. "You've often got private situations where people are being exploited – there's no formal lease arrangement, it's \$350 a week and they're in the basement or what was the garage."

Pendlebury says the Thurles Castle is the first of what he hopes will be a "string" of properties, adding that "[the] search for the next one is on. We're keen to get the next one open and keep them rolling."

The initial focus will be on the inner city, because of the concentration of older people at risk of homelessness and ARV's existing ACHA expertise, but Pendlebury hopes this kind of accommodation may end up being offered in other parts of the city as well.

"There are people in this circumstance all around Sydney," he says. "But it's difficult to actually get numbers of who's at risk of homelessness. You can get a handle on people who are homeless and those renting and living solely off the pension, which gives you an approximation. But we've been told: 'Build it and they will come'."



Plans in place: Sheryl Plunkett outside the Thurles Castle Hotel.

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PARTNERING WITH PARISHES

Another element of the Broadening Access initiative is a new partnership with local parishes to provide a respite service for dementia carers. Caring for a loved one with dementia is a difficult and tiring task, so the new service provides care for dementia sufferers at local church facilities so that their carers can have a day off.

These services have already begun in partnership with the Anglican parishes of Bomaderry, Dapto and Mittagong. Says Pendlebury: "The exciting thing about the parish partnerships is that we're providing a service that the community needs, in the name of God, and doing that in partnership with the church. The church is sending a message to the community that it cares and this is one way that they're caring, and a new cohort of people who don't normally have anything to do with church now have a reason to be involved."

For Lyndall Bailey, administrator at Dapto Anglican Church, the combination of the respite care service and the church's new café has proved helpful for ministry, as well as making the church building a more familiar and accessible space for people not connected with the congregation.

"For some, leaving their loved ones for the first time can be very difficult," she says. "But our café manager has a very strong ministry focus. She's always popping around, chatting to people, caring for them. So there's a strong care for the carers as well as for the clients."

The opportunity to talk and think about dementia has had an impact within the church as well.



Mittagong Anglican Church partnership: (from top) playing Rummikub; Joyce, Donna and Fay ready to fly paper planes; Geni sends her plane through Jenny's hoop.



ARV's chief executive Rob Freeman chats to retirement village residents.

"We've got a number of our own people who've got loved ones coming along to this program," she says. "As we've started talking about it, people have admitted that their partner of 50 years has got dementia and they've been receiving no help because no-one has actually known."

Because dementia care requires a high ratio of clients to carers, the service at Dapto will soon reach its capacity of 10-12 clients but Pendlebury hopes to see more and more partnerships unfold.

He is in discussion with another three parishes in western Sydney and hopes to see more services start up in the Illawarra as well as the Canterbury-Bankstown area, with the goal of 10 operating parish partnerships.

For Rob Freeman, ARV's CEO, working out the organisation's mission will mean continuing to think hard about how to serve older people – and their families and carers.

"We're endeavouring to meet all the

needs that older people have in later life," he says. "We've got an obligation to provide accommodation, the food and quality of nutrition need to be right, but what's increasingly getting our attention is how we respond to the needs of boredom and loneliness, the feelings that can be common for people living in an aged care setting."

He has become increasingly conscious of the emotional and spiritual needs of the staff and residents of ARV.

"Grief is common," he says. "And there are those common doubts: 'Why is my Dad in this situation?' 'How did it get to this?' 'My wife's gone and all my mates are dead and why am I still here?' 'What's my life been all about?'. We need to respond to that, and we aim to do that in a way that shows our love and care for people, in a Christian environment, with an opportunity to share the good news where that opportunity presents itself."

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The nice atheist



PHOTO: Eamonn McCabe

Alain de Botton.

Amid the aggressive anti-religion of the atheist lobby comes the softer approach of “new” New Atheism, writes MICHAEL KELLAHAN.

FOR THE PAST DECADE NEW ATHEISM has been nasty and bullying in tone, ridiculing and dismissing religion as the source of all evil. Book after book would catalogue the horrors of the Spanish Inquisition, pedophile priests and fraudulent televangelists. The argument was presented with characteristic brevity and bluntness by Christopher Hitchens: religion poisons everything. The secular life instead needed to be based on science and reason. Supernatural claims must be banished from modernity.

Enter Alain de Botton.

Far from seeing religion as poisonous and worthy only of rejection, Alain de Botton sees great value in many religious ideas and practices. So much, in fact, that he urges fellow unbelievers to steal them. In his

book *Religion for Atheists* he writes that ‘the real issue is not whether God exists or not but where to take the argument once one decides that he evidently doesn’t... it must be possible to remain a committed atheist and nevertheless find religions sporadically useful, interesting and consoling – and be curious to the possibilities of importing certain of their ideas and practices into the secular realm’.

What is needed, therefore, is a separation of the wisdom found in religion from its doctrine. For de Botton this is possible because religions are not God-given but man-made. They arose from people wanting to answer certain human needs, such as how to live well in community and cope with frailty and mortality.

These questions are still alive in a secular world. Atheism has not taken them seriously enough, de Botton argues. It needs to repent and learn from religion as it forms secular answers. He will even go as far as to say that doctrines like original sin are far more realistic about human nature than much starry-eyed secularist thought. We need to hear ‘do not lie and do not murder’ because we are otherwise prone to. Life is hard. We crave some kind of consolation even if we don’t think there is a God to give us that satisfaction.

With this, Alain de Botton has inevitably split the atheist camp. Some have lauded him as bringing on Atheism 2.0. Predictably, others have dismissed him as lightweight – offering only sound-bite pop philosophy.

Angry online voices condemn him as some kind of fifth columnist for theism. Interestingly, some early Christian reactions also smelt a conspiracy theory. Was this turn too 'nice' – just a new strategy by some atheist cabal?

In fact the 'nice' tone, and de Botton's genuine curiosity, have always been a mark of his writing. He has carved himself a literary niche in which he applies philosophy to everyday life – self-help with a twist of Seneca. He writes with a lightness of touch that makes complex ideas accessible and engaging.

SECULAR FRUITS OF RELIGION?

His project is to persuade us that the fruits of religion can be grown on a secular tree. He looks at different aspects of religious life to see whether their concepts can be applied to the problems of secular society. In doing this he mostly engages with Christianity, and is refreshingly fair in that engagement.

Each chapter tackles an area of human need, shows how religions have tried to satisfy that need and then considers how we might today appropriate those religious insights in a secular world. The questions he asks are stimulating. How can feelings of community be generated? How can kindness be promoted? How might secular saints be selected and used? How can architecture enshrine values? How does a perception of the sublime give us perspective?

Consider, for instance, his chapter on community. The human need for community and the quest for love to escape loneliness is profound and eloquently captured: people do not pursue the 'love of which religions speak' but romantic love – 'which sends us on a maniacal quest for a single person with whom we hope to achieve a lifelong and complete communion, one person in particular who will spare us any need for people in general. In so far as modern society ever promises us access to a community, it is one centred round the worship of professional success'.

He then contrasts that with the experience of community he has in attending a Catholic Mass. The architecture, liturgy and congregation combine to strengthen the congregants' bonds of affection – here he finds himself moved in seeing what would otherwise be a disparate group aided in their desire to be united with others: 'If we have managed to remain awake to [and for] the lessons of the Mass, it should by its close have succeeded in shifting us at least fractionally off our accustomed egocentric axis'.

How might an atheist make use of the lessons of the Mass for building community in a secular world? Alain de Botton suggests creating 'agape' restaurants that would offer secular love feasts. Here neighbours would be transformed from strangers to friends. A Book of Agape would liturgically guide diners to speak for prescribed lengths of time on predefined topics such as what they fear, regret and cannot forgive.

Rather than fight against religion, de Botton seems genuinely enraptured by it.

AN ASSESSMENT

De Botton genuinely wants consolation for frail people yearning for comfort in a hard world. This is a much more potent psychological point of connection than that offered by New Atheism. His description of different forms of religious experience shows how basic religious experience is to humanity. We are religious creatures. New Atheism's confident predictions that religious belief would disappear before the relentless advance of science and reason are wrong.

Rather than fight against religion, de Botton seems genuinely enraptured by it. He may well open the Christian's eyes to the real desires non-believers have and the way they see those desires being partially realised in Christian community. He rails against the poverty of modern secular thought by holding it up against the riches of religious practices. There is much genuine and heartfelt gratitude for the insights of religion and the comfort it brings. However, he refuses to take Christianity on its own terms but wants a godless religion, filleted of true faith. He ends up cherry-picking Christianity according to his own aesthetic taste.

This most fundamental flaw in *Religion for Atheists* is in its first line: 'The most boring and unproductive question one can ask of any religion is whether or not it is true'. This casual disregard for truth is fatal to his case. In attempting to drive a wedge between beliefs and behaviours he asserts that religions can be useful even if he knows they are false. Contrast that with the Apostle Paul, staking everything on the truth of the resurrection of Jesus from the dead: "if Christ has not been raised our preaching is useless and so is your faith" (1 Corinthians 15:14). Christ and Christianity cannot be separated in the way de Botton wants. Christianity without specific beliefs about the person and work of Christ simply is not Christianity. It is only because it is true that it is useful.

De Botton never explores the basic assumption on which the whole book rests: why might ideas and practices stolen from a religious sphere work in a secular sphere. Take his example of the Catholic Mass. Those taking part would surely claim, at a minimum, that their common belief is what binds them together. A certain place or liturgy or meal may act to reinforce that belief but it is the belief that unites. When de Botton strips away that belief, why imagine that the outer form of a common space and liturgy and meal would bind people together? He does not offer an alternative secular belief that might unite people. The Agape Meal consequently seems idealistic and utopian and implausible.

Without this basis in some agreed or revealed truth, de Botton's vision of the good life can appear idiosyncratic and vague. How will an atheist console people in the face of death or decide what ethics should govern a community? Without an agreed truth to appeal to, where might wisdom be found? The slightly ominous answer given is drawn from Plato – philosopher kings could guide



Alain de Botton sought to summarise his book in 10 tweets for people with short attention spans.

Here is what he came up with.

1. Why religions are too wise to be left only to those who happen to believe in them.
2. How religions enable us to make friends outside the capitalist status system.
3. Why encouragements to be nice don't always have to be a betrayal of freedom – and connections between parenting and religion.
4. Why no serious institution in the secular world teaches you 'how to live' – and why a few should.
5. Why the longing for a sky daddy and mummy is serious and should be attended to even if it's 'untrue'. Some psychoanalysis.
6. The unexpected advantages in the theory of original sin.
7. Why awe and feeling small are such central emotions in religion – and are valuable way beyond it, too.
8. Why our art museums are not 'the new churches' and what they might learn from the old churches.
9. Why atheists might build spaces that have learnt lessons from religious architecture.
10. Why secular society needs to organise itself in the soul-satisfying area, with reference to religions.

people to the good life. Talk of idealistic utopias and social engineering should make us question where that might lead.

In a telling conclusion to the book, de Botton catalogues the failure of Alexandre Comte to realise similar beliefs into a secular religion in the 19th century. De Botton attributes that failure to a labelling of the scheme as a religion and Comte as 'the Great Priest'. De Botton points out that part of the failure of atheism has been its inability to create institutions to support itself. This criticism deserves further exploration – why is it that atheism has been so sterile and religion so vital in building institutions? By his own criteria de Botton will have failed if his ideas stay in his book. Instead he wants them to be realised in a changed society and judged by history.

He is the nice atheist who will frustrate Christians and atheists alike. There is so much to value in his book, particularly his desire to see religion used to satisfy the yearnings of people for comfort in a hard world. This is a noble aim.

However, by ignoring Christianity's claim to take its stand on truth, he never really engages with the basis of Christian hope and comfort. Rather than consider the deep claims of who Jesus is, what he has done and what he is doing, de Botton uses his prodigious talents to play in the shallows of religious practice.

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Names of honour reflect Anzac loss

JUST ABOUT EVERY PARISH CHURCH IN Sydney that existed at the time of World War I (1914-1918) has an honour roll for those people from the parish who served in the conflict. Usually those who died on active service are noted, often with a cross or asterisk alongside their names. The large number of names on the honour rolls reveals the extent of the involvement of congregations directly in the Great War. Sadly, the presence of significant numbers of names of those who died in the conflict, the fallen, is also a reality.

The extent of bereavement in Australia caused by World War I is difficult to comprehend for those living today. Mourning is a normal response to death but the grief occasioned by the Great War was different both in scale and in the uncommon distance that separated Australians from their departed loved ones. The families of the service personnel who died overseas were forced to grieve without the traditional mourning rituals – no bodies for them to bury, no funeral, no accessible grave. With more than 60,000 war dead, Professor Ken Inglis makes the sobering observation, in his book *Sacred Places*, that every second family in Australia was affected by the loss of a soldier-relative. The sheer number of dead meant those at home in Australia largely experienced the war in terms of grief, losing sons, husbands, brothers, cousins, uncles and fiancés.

Yet, as succeeding generations have come and gone, memory of the particular individuals named on the honour rolls has largely vanished so that for many parishioners in these churches today the



World War I was a tragedy on so many levels but, as Anzac Day approaches, COLIN BALE looks at its devastating effect on the Australian church.

names collectively speak of the extent of the involvement but tell nothing of the individuals listed or of the families and loved ones who mourned their loss.

Professor Bob Linder writes in his book *The Long Tragedy: Australian Evangelical Christians and the Great War, 1914-1918* that Protestant churches 'felt the losses of the war more than most segments of society because these churches had urged their brightest and best young people to join the military and participate in the conflict'.

He notes that the names on honour rolls bear sad testimony to the loss of many capable people from the generation of Christians that would provide the leadership of Anglican churches in Sydney in the succeeding decades: 'it was only when the young men killed in the war would have reached the age when they would have assumed places of leadership in the churches that the impact of losses in the conflict began to be felt'.

Of course, the loss due to the war needs to be understood as more than the number of those who had 'fallen' in conflict. Churches and families were impacted by the effects of the war on wounded veterans. Apart from those who died, a further 160,000 service personnel were wounded, with a significant number receiving quite debilitating injuries. Many of the members of the Australian Imperial Force (AIF) returned to Australia carrying physical and psychological wounds that changed and often shortened their lives in the inter-war years.

Recently I was inside St Stephen's Church at Newtown. Many men from the parish enlisted in the AIF. Interestingly, there is no honour

hall in the building for those who served. However, there is an 'honor' roll of names for those who made the 'supreme sacrifice'. There are 129 names listing the war dead of the parish. It is a staggeringly high number for just one church in Sydney.

While the extent of the loss for each parish is obvious from the honour rolls in statistical terms, what the losses of these individuals meant for families and a parish cannot be determined from simply looking at names on a board. Exploring the individual details of the people listed on the rolls brings some understanding of the personal and social impact of the loss of these mainly young men.

One name on the St Stephen's honour roll is that of Leo Drinkwater. He 'joined up' in August 1915. He had served with the militia prior to the war and had attained the rank of 2nd lieutenant, which was the rank given to him on enlistment in the AIF. Leo left Australia in September, was promoted to lieutenant in April 1916 and captain in July the same year. Leo's unit, the 45th Battalion, was involved in the brutal fighting at Pozieres in August 1916 and he was killed on Monday, August 7. Leo was buried close to where he fell. His mother, Mrs Ella Drinkwater, was Leo's next-of-kin. She received the official telegram informing of his death on August 22.

His family's grief at Leo's loss was clearly revealed in the Roll of Honour notice placed in the *Sydney Morning Herald* on Friday, August 25. Friends placed other notices in subsequent editions of the same newspaper. On August 30 a brief profile of Leo Drinkwater, together with a photograph (reproduced below), appeared in the *Herald*:



Captain Leo Sidney Drinkwater, who has been killed... On the outbreak of war he was commissioned as second lieutenant, and posted to D Company (45th Battalion). Captain Drinkwater was an active member of Stephen's Church, Newtown, being treasurer of the Men's Society and librarian of the Sunday School.

Leo Drinkwater was only 21 years old when he was killed in France in 1916. His family and friends keenly felt his death. His involvement at St Stephen's and his promotion from 2nd lieutenant to captain within eleven months, even though he was a very young man, indicates his leadership ability. The loss of young men such as Leo was one that a church like St Stephen's or the wider community could ill afford.

Sadly for Leo Drinkwater's family, another son, George Mahoney Drinkwater, survived the war but died in 1920 of the complications of tuberculosis first diagnosed while he was on active service in France in 1917. Another family listed on the St Stephen's board also lost two sons. Like Leo Drinkwater, George Remfry, aged 21, fought at Pozieres in August 1916. He died of gunshot wounds on August 19 and is buried in Puchevillers British Cemetery. George's younger brother, Henry, was killed the following year near Bullecourt. Henry's burial site remains unknown and his name is listed on the Villers-Bretonneux Memorial for the Missing. Another brother, William, aged 18, enlisted in 1916 and was badly wounded in May 1917. He was repatriated to Australia in October of the same year and was discharged as medically unfit. The war's tragic impact on the Remfry family was also the sad experience of other families in Australia at that time.

Another name on the St Stephen's board gives an interesting insight into the contemporary attitude of many young men and boys to the war, who wanted 'to do their bit'. Leslie Sheffield enlisted in July 1915 claiming he was 18 years old. As his father was dead, he sought and received his mother's permission to join the AIF. Leslie Sheffield was killed at the beginning of August 1916 near Pozieres. He is buried at Delville Wood Cemetery near Longueval. When the Imperial War Graves Commission and the Australian Department of Defence checked Leslie's personal details in 1920 it was discovered that he was only 17 years old when he was killed. He had enlisted when he was 16. Officially, only young men aged between 18 and 21 could enlist with the permission of their parents. The Australian War Memorial acknowledges that a significant number of young men gave false ages in order to enlist but that it is impossible to determine actual numbers.

The details above about a few of the individuals on the St Stephen's honour roll give the barest glimpse of the personal loss that families, friends and parishes experienced with the deaths of so many young men in the conflict of 1914-1918. Some of the people on the St Stephen's




Dr Colin Bale teaches church history at Moore College. His research interests include the impact of the two world wars on Australian churches.



roll probably would have become lay or clerical leaders in their churches in Sydney or elsewhere. Others would have continued to be solid members of congregations wherever they ended up. Others would have been indifferent to the Christian faith, while others would certainly have dropped away and given up. All these options were possible but never realised for the men whose names appear on the board because the war removed those potentialities for so many of the generation that served in the conflict.

Today the honour rolls in parish churches continue to remind succeeding generations of the impact of World War I. It is right for us to reflect on these memorials and the people listed upon them, for the Great War is a significant part of our history. However, we should also remember that in the face of tragic loss, the Christian message of life and hope did bring comfort and consolation to succour believers who grieved. That is true for every generation.

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holidays, contact (02)9449 5712 or 0418 345 543 or by email at gpratt@optusnet.com.au

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www.cowraapartments.com.au.

Southern Cross Special \$75 to \$120 per night per couple 3rd night free.

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

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NOOSA: Stylish 2 bdrm unit by river, R/C A/C, htd pool/spa, tennis crt, bbq, lcd tv, mod cons, linen. Ph for brochure 07 3289 7178

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Miscellaneous

WANTED: Copies of *Keep the Faith* hymn books, AAPB Holy Communion booklets and any "religious" stained glass to use in windows. Contact Rev. Dr. David Tyndall 0410 025 666

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DIARY

Monday, April 2

CENTRE FOR CHRISTIAN LIVING OPEN NIGHT

'Christian Voices in the Public Square: How much is too much?'

Day-to-day life can be tiring and difficult. CCL open nights are a chance to consider a question about life and the world we live in from a Christian point of view.

\$8 a person. For more information visit ccl.moore.edu.au/opennights

LOCATION | Moore College, 15 King Street, Newtown | 7.30pm

Thursday, April 5

CMS ILLAWARRA MISSION CONNECTION

'Church Planting in the suburbs of Seville'. Hear from Ian and Ruth Batey about the opportunities and challenges for the gospel in a culture of contrasts. BYO lunch. Coffee and tea provided.

LOCATION | St Mark's, West Wollongong | 12.30pm-2pm

Friday, April 6

HANDEL'S MESSIAH

The St Andrew's Cathedral Choir, New

Cathedral Chorale and New Cathedral Orchestra on Good Friday evening. Tickets \$40/\$25. For more information or to book see www.sydneycathedral.com and click on "upcoming events" or call (02) 9265 1661.

LOCATION | St Andrew's Cathedral, Corner George and Bathurst streets, Sydney | 7pm

Sunday, April 8 – Thursday, April 12

YOUTHWORKS WROK CAMP IN WONDERLAND

WROK is a holiday camp for young people who have disabilities. In 2012 it will be held over five action-packed days that will be filled with friends, laughing, dancing, singing, playing Wii, rock climbing, archery, craft, sport, swimming, treasure hunting, movies, games and HEAPS of fun!

Open to all youth aged 12-21 (in 2012) for just \$320.

For more information visit www.youthworks.net/events

LOCATION | Blue Gum Lodge Conference Centre, Springwood

Saturday, April 21

CHRONIC FATIGUE & CHRONIC PAIN WORKSHOP

Living with chronic pain 24/7 or

having chronic fatigue and living with the community's misperceptions is very difficult. This workshop, hosted by St Andrew's Cathedral, is for people suffering from chronic fatigue or pain and for people who would like to know how to pray with, encourage and support people who are suffering in either of these areas.

Speakers: the Rev Justin Moffatt, Leigh Hatcher (Sky News), Joyce Chan (pain clinic) and Canon Christopher Allan. \$30 a person. To book and for more information contact Barbara on 0407 910 238 or email brichards@sydney.anglican.asn.au

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

Friday, April 27

CMS FRIDAY FELLOWSHIP

Meet CMS missionaries Ian and Ruth Batey over morning tea (supplied) and hear about their ministry in the Spanish city of Seville.

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

Tuesday, May 8

BCA NORTHERN REGION SUPPORTERS' DINNER

Hear from Richard Fortune of

Christian mining website Out of the Pit as well as from BCA field staff about ministry to the mining industry. \$45 a person includes meal and entertainment. RSVP by May 2.

For more information and to book call (02) 9948 3189.

LOCATION | Wakehurst Golf Club, Upper Clontarf Street, Seaforth | 7pm-10pm

Monday, May 21 – Friday, May 25

MOORE COLLEGE OPEN WEEK

If you are considering studying theology then please come and visit our Newtown campus, sample a lecture and meet faculty and students.

For more information and to arrange your visit send an email to openweek@moore.edu.au

LOCATION | Moore College, 15 King Street, Newtown

Monday, May 28

MOORE COLLEGE OPEN NIGHT

If you are considering studying theology come in, visit the college campus and have your questions answered.

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

Archbishop's Professional Standards Unit
Anglican Church Diocese of Sydney



CHAPLAIN/COUNSELLING CO-ORDINATOR

30 hours per week part-time

This part-time position exists to assist the Archbishop in responding to, following up and caring for complainants and victims of sexual misconduct and child abuse. It reports directly to the Director of the Professional Standards Unit (PSU).

The PSU receives, substantiates, investigates and arranges consideration of allegations and complaints of sexual misconduct and child abuse against Clergy and Church workers.

Expressions of interest for this position are sought from persons who have relevant training and extensive experience in pastoral care and counselling.

The position will require:

- The skills and abilities of a mature and caring Christian who has a deep understanding of the needs and concerns of victims;
- Sound knowledge of Diocesan structures and a commitment to its Mission.

Enquiries in the first instance to Lachlan Bryant on (02) 9265 1514 or to lcb@sydney.anglican.asn.au

Applications Close 27th April 2012

Written expressions of interest should be accompanied by:

1. A Curriculum Vitae
2. Particulars of relevant training and experience in dealing with child abuse and sexual abuse victims
3. References from two people including the person's current minister and a person who knows of their current or recent professional/pastoral work.



Healing Ministry St Andrew's Cathedral

Workshops

If you are hurting or sick or you know someone who is, then these workshops are for you.

Workshops focus:

- listen to God's word
- gain practical knowledge
- how to pray when we are hurting
- how to encourage, pray and support those around us who are hurting or sick.

Registration: phone Barbara 0407 910 238 or email: brichards@sydney.anglican.asn.au

21 April 2012 - **Chronic Fatigue & Chronic Pain**
Rev Justin Moffatt
Leigh Hatcher
Joyce Chan

2 June 2012 - **Anxiety**
Rev Ray Galea
Jenny Brown

21 July 2012 - **Divorce Recovery**
Rev Ian Powell
Steven Walton

25 Aug 2012 - **Depression**
Rev Andrew Cameron
Prof Phil Mitchell

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SPEAKER Rev. Dr David Starling

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Melbourne School of Theology
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TIME: 7.00pm
VENUE: 8 Burnwood Highway,
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Admission
Charge

SYDNEY

Marling (Baptist) Theological College
DATE: Saturday 5th May 2012
TIME: 2.00pm
VENUE: 129 Herring Rd
Macquarie Park 2113

For further information contact Christian Witness Israel Australia

EMAIL: info@cwisrael.org.au PHONE: 02 9946 0267 or 0424791 922 WEB: www.cwisrael.org.au



A great debate

CONNECTING WITH ATHEISTS AND agnostics can sometimes be a challenge for Christians but a recent event organised by Gymea Anglican Church proved it can be done effectively.

The Great Debate, between Bishop Al Stewart and journalist and author Peter Fitzsimons, on the topic 'Faith is blind – blind to reason, history and science', brought together about 850 Christians and non-Christians for an evening where questioning was encouraged.

Held at Kirrawee High School on March 12, the event proved to be a great success. "The aim of the evening was achieved," said the Rev Graham Crew, senior minister at Gymea. "It was a venue for church members to dialogue with their non-Christian friends about Jesus."

The event was so well received by the local community that an atheist who attended wrote to the *Sutherland Shire Leader* encouraging them to write an article about it.

"I don't know whether or not the debate changed anyone's core beliefs, but from an atheist's perspective, I learnt things about Christianity that I didn't know before," he said in a

letter to the paper. "Similarly, I feel certain that many Christians in the audience would have left with a better understanding of why atheists do not share their faith."

Bishop Stewart and Mr Fitzsimons debated a number of topics including evidence for Christianity and the effectiveness of prayer as well as what role someone's upbringing may have on their faith or lack of it.

Mr Fitzsimons wrote in his March 18 column in the *Sun-Herald* that 'I was expecting maybe 50 people in a church hall. But not a bit of it' – adding that 'For a man saddled with a dud case, Mr Stewart, who proved to be a good fellow, argued cogently and well.'

The conversations about faith did not end after the debate finished, with the church asking people to send in 'one question they have for God' to the website, where the most popular questions will be answered.

"I was delighted with the conversations that happened after the debate," Mr Crew said. "One of the guys from my riding group told me that he has never heard his parents speak about faith issues so passionately since the debate."

Men's Shed opens in Albion Park



SECRET MEN'S BUSINESS ON THE South Coast went public on Saturday, February 25 when the Men's Shed at Albion Park Anglican Church was formally opened by Kiama MP Gareth Ward.

Mr Ward acknowledged the hard work put in by the Men's Shed team and its co-ordinator, Mr Ron Dryburgh, as he unveiled the commemorative plaque.

He said the ecumenical nature of the church-based project embodied the community spirit present in Albion Park, adding that Luke 12:48 – 'to whom much is given, much is expected' – was his favourite Bible verse, and community projects such as the shed revealed how much the community was prepared to give.

The senior minister at Albion Park, the Rev Steve Roberts, welcomed Mr Ward and other community leaders, as well as the large crowd who packed the shed admiring power tools, work

benches and donated materials.

Mr Roberts encouraged all present at the church's Tongarra Road site to continue to build on the "strong foundations" of the shed's origins, saying it was "not just about a concrete slab, but about reaching out with Christ, the cornerstone of the eternal heavenly building, to build gospel-centred relationships with people in the community".

The local council has been an active supporter of the project, granting \$2000 in funding to add to the already significant State and Federal government funding of nearly \$35,000.

Mr Dryburgh also publicly thanked the private sector, which had chipped in more than \$4500 in funding as well as donating equipment to complete the shed's Stage 1 development. The Albion Park Men's Shed currently has 30 members and the proposed stages 2 and 3 plans will double the floor plan and membership.



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and Marriage

and Family Therapy. Like her father, Dr Arch Hart, she is skilled at addressing issues of life, faith and relationships.

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Bible Studies: Jackie
Stoneman

Notice of BCA Annual General Meeting

Come along to the NSW/ACT AGM for The Bush Church Aid Society of Australia. Enjoy a light lunch and hear from Steve Weickhardt, BCA Field Staff at Strathfieldsaye, VIC.



Thursday 19th April, 2012 12pm-2pm
BCA Boardroom - Level 7, 37 York St Sydney

RSVP by 13th April 2012 to Vika Ta'ofi
02 9262 5017 or vika@bushchurchaid.com.au

A small donation to cover the lunch costs would be appreciated.

College grads to serve across the world

AS THE BANNER "INTO ALL THE world" hung over the stage, the ceremony for the graduates of Moore College 2011 proved how appropriate it was.

Hundreds of relatives, students and church members packed the City Recital Hall to see degrees conferred and hear about ministry to be conducted in places as diverse as Melbourne, Brisbane, Tamworth, Perth, Singapore, London and Fiji. The majority of the 102 students were present to receive their certificates from Archbishop Peter Jensen, president of the college council, although some were overseas and interstate.

Three students had completed the one-year Diploma of Bible and Ministry, either full or part time. A further 15 people – including teachers, uni students and women with husbands in ministry – had completed the Diploma of Bible and Missions, while one student had completed the Diploma of Bible and Youth Ministry.

Seventeen students were awarded a Bachelor of Theology and 55 were awarded a Bachelor of Divinity.

Lincoln Moa, who received the Bachelor of Theology with merit, was unable to attend the graduation as he

has returned to work in Singapore, but he spoke to the audience by video about his college experience.

"There are good Bible colleges here in Singapore so people ask why did I come all this way to study at Moore College," Mr Moa said. "The reason why I did that is that the people who I respect a lot and who are great servants of the gospel in Singapore, a lot of them had been to Moore College and said it was a great place to study and to be stretched."

Eleven people were awarded masters degrees, including the principal of Youthworks College, Graham Stanton.



ST JAMES' INSTITUTE GOD AND MAMMON: THE CHURCH'S RESPONSE TO THE GLOBAL FINANCIAL CRISIS

Sunday 15 April, 2.00pm-4.30pm

Come and hear a moderated panel discussion with the Rectors of Trinity Church Wall Street, New York and St Mary-le-Bow, Chancery Lane, London. The Deans of St James' Cathedral, Toronto, St George's Cathedral, Cape Town, and St Paul's Cathedral, Wellington, and the Rector of St James', King Street, Sydney.

ST JAMES' INSTITUTE GOD AND MAMMON: THE CHURCH'S RESPONSE TO THE GLOBAL FINANCIAL CRISIS

The discussion will be moderated by Steven Longstaffe, Executive Director of St James' Ethics Centre.



Cost: \$30/\$15, including refreshments.
Venue: St James' Hall, Level 1, 169 Phillip Street, Sydney.
Bookings: www.sjics.org.au – go to Institute, then Upcoming Events to book online.

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MOVES

LUGARNO MOVE FOR ROSSER

After five years as assistant minister to the parish of Yagoona, the **Rev Gavin Rosser** has accepted the position of rector at St Stephen's, Lugarno.



Mr Rosser says he was first made aware of the possibilities at Lugarno when his local archdeacon, Ian Cox, suggested to both him and the parish that "we would be a good fit."

"They came and heard me preach, looked at some other folk and then came back to me," he says. "We really clicked with the nominators... and they offered us the parish."

Prayer and reflection by Mr Rosser and his wife Megan confirmed how good a "fit" Lugarno was – a family with four children going to a church with a family ministry close to a school.

"We feel that we can be effective there," Mr Rosser says. "It's going to be sad to leave Yagoona, because our eldest is nine so really it's the only church home we've known as a family. That's pretty massive. But [Lugarno] is really an exciting opportunity and a new stage in life for us."

Mr Rosser will be made a presbyter in a service at Yagoona in June before starting at Lugarno in July.

NOT A TOUGH GIG



The academic registrar of Sydney Missionary and Bible College, the **Rev Mark Tough**, will become rector of the parish of Lalor Park and Kings Langley later this month.

Mr Tough says of his five years at SMBC that "I really enjoyed being in the place – I still do" but admits that after a year in his job as registrar he began to consider whether he should be back in a parish, "and also the parable of the talents in Matthew 25 kept nagging away".

These thoughts continued on and off over his time in the position, so last year Mr Tough took a month off "to sort out what I should be doing. By the end of that month I made the conclusion I should go back [to a parish] – that this was the best way to make use of the gifts God has given me. I also had the affirmation of others to go back down that path."

As it happens, Mr Tough and his family already live in their own house within the Lalor Park-Kings Langley parish and have growing links with the community through sport and school. When he visited the library across the road from St Clement's, Lalor Park with his daughter some months ago, Mr Tough realised the parish "didn't have a minister at the moment", so talked to his wife Alison, then approached regional bishop Ivan Lee, who put him in touch with parish nominators.

"[Becoming rector] just seems to me as another way of extending my commitments to the community and freeing me up to spend more time reaching people in the community with the gospel," he says. "It makes a lot of sense."

ST MARYS FOR SNELSON

The **Rev Matt Snelson** became the new rector of St Marys on February 19.

He most recently spent four and a half years as curate-in-charge to the provisional parish of Putney as part of a regionally supported initiative that, for the past 15 years, had sought to make the church self-sustaining. The church family had grown over that time, Mr Snelson says, but still needed greater human as well as financial resources.

Because the regional grants were coming to an end, however, a decision was taken last year to bring Putney under the oversight of Christ Church, Gladesville – once Mr Snelson had moved to a new ministry.

"We felt that to give the changes Putney needed the best chance it meant a fresh start [with another family]," he explains. "We thought the current expectations at Putney would remain if we remained, so it was important for us to move on."

Mr Snelson says that when nominators from St Marys came to visit Putney last year and he began to chat with them, he was impressed by the snapshot of the parish he gained from them. They were skilled in administration, undertaking part-time theological study, reducing work hours

to spend more time in ministry, and keen to remind parish staff of the importance of doorknocking.

"It gave a really exciting insight into the church family," Mr Snelson says. "And by the questions they asked during the formal interviews I could see that their concerns were my concerns."

He says he feels "privileged" to follow in the footsteps of previous minister David Clarke and his wife Janine. "They were dearly loved by the congregation during their nine years here and they achieved a lot. I hope to follow on from them – keep biblical preaching at the forefront, teaching the Bible and praying with people... for me a successful 2012 would be meeting the current congregation and helping each of them take a step forward in their discipleship with Jesus."

VALE

The **Rev Robert Luscombe** died on December 3, 2011 after a long illness.

Born in Orange in 1945, Mr Luscombe's family moved to the Illawarra in the mid-1950s. Part of the youth group at the local Anglican church, Mr Luscombe went to the first Billy Graham Crusade in 1959, where he became a Christian.

After finishing school he trained as a metallurgist but was challenged to go into full-time ministry after hearing a speaker from the Bush Church Aid Society. Mr Luscombe began his studies at Moore College in 1967, marrying his wife Kerrie the following year.

Although he had originally envisaged working in north-western Australia, he remained in parish ministry in the Sydney Diocese after finishing college in 1970, first spending four years as curate in Chatswood and five years as resident minister in Cabramatta West before becoming rector of South Coojee in 1980. In 1987 he moved to Fairy Meadow near Wollongong where he served until 2000, becoming assistant minister at Camden before increasing health problems led to an early retirement in 2002.

Speaking at his funeral, Mr Luscombe's daughter Bec spoke of how her father "modelled how to pray. This is one thing he could do even when he



found it difficult to do much else". His son Rob remembered that when each of the four children turned eight their father gave them a Bible inscribed at the front with John 8:36 – "If the Son sets you free, you will be free indeed".

Said Rob: "This for me sums up Dad. Above all things Dad taught us, the most important thing in life is Jesus and the personal relationship we have with him".

The **Rev James Hall** died on November 22.

Born in 1928, Mr Hall studied at Trinity College in Dublin, receiving a diploma in Biblical Studies in 1956. He then served for three years as curate of St Michael's in Belfast before becoming rector of the Northern Ireland parish of Cleenish. In 1962 he travelled over the Irish Sea and spent a year teaching religious studies in Yorkshire before taking on the parish of Openshaw in the diocese of Manchester.

Five years later, in 1968, Mr Hall came to Sydney and spent some months as curate in Chatswood before becoming curate-in-charge of the then provisional parish of Figtree. In 1972 he became rector of the parish – a position he held until his official retirement in 1979.

Former archbishop Harry Goodhew got to know Mr Hall through his connection with Forward in Faith International, saying of him that, "Jim Hall was a unique character. He had a background in acting and it showed in the way he conducted his preaching and ministry. He was mercurial and charismatic in personality and sought to serve Christ wholeheartedly."

"Retirement did not mean for him any real cessation in his efforts to commend his Lord to as many people as possible."

IN BRIEF

The **Rev Chris Edwards** will be returning from overseas to become the director of mission at ARV. More in a future edition.

Canon Jim Doust died on February 17. More in a future edition.

The **Rev Luke Collings**, assistant minister at Rosemeadow Anglican Church, has been appointed a chaplain to the NSW branch of the Democratic Labor Party.

Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT, AS AT MARCH 20, 2012

- Auburn (St Philip's)
- Christ Church
- St Laurence
- Engadine
- Glenquarie
- Lithgow
- Macquarie
- Oak Flats

CD REVIEW

Forgiveness and freedom in song

The Name Of Love
by Mark Peterson

This is Mark Peterson's fourth CD project. The album draws together a number of the songs that Mark has been singing and leading over the last few years at

Holy Trinity Anglican Church in Adelaide and at Men's Convention in Katoomba.

The CD is in two halves. The first six songs, all composed by Mark, are full studio productions. For these tracks a particular production aesthetic has been employed – loops, sequencers, lush reverbs and long delays – which helps to deliver the songs effectively. Included in this half of the album is a fresh recording of Mark's version of Psalm 103. Other stand out tracks include the title track, "In the Name of Love" (based on Psalm 32), "Glory in the Heavens" (based on Psalm 97) and the hauntingly beautiful "Have You Believed?" (based on Isaiah 53). The second six songs were all recorded live at Men's Convention in early 2011. This half of the album includes a number of contemporary arrangements for some of Mark's favourite hymns (eg. "Stand up, Stand up for Jesus"; "Holy, Holy, Holy"; "It is Well" and "Be Thou My Vision"). It's particularly nice to hear the several thousand men at the conventions singing with Mark on these tracks. In terms of a general theme, the majority of the songs on the album express the forgiveness and freedom that God has won for us needy sinners through the Lord Jesus Christ. Anyone looking for edifying listening or useful resources for church music will find plenty here to bless and encourage them.

Rob Smith

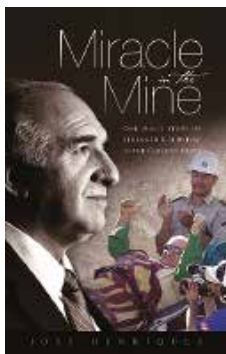
Rob Smith is a director of Emu Music.

BOOK REVIEW

The 34th miner

MIRACLE IN THE
MINE
BY JOSÉ HENRIQUEZ

KARA MARTIN



ON AUGUST 5, 2010 A MINE collapsed in Chile, trapping 33 miners 700 metres underground. For 17 days no-one knew if there were any survivors.

Then, on August 22, a drilling probe broke through and the miners were able to signal that they were alive. It took another 7½ weeks before they were rescued while the whole world looked on.

The rescue was widely described as a miracle. However the extent of that miracle, and how closely many of the miners were walking with God, has not been known until the publication of this book.

José Henriquez was one of the miners, who became a pastor to the others and describes Jesus as the 34th miner, present with them throughout their ordeal.

The first 17 days of their entombment were the hardest. They were in darkness with little food and water and a growing concern that they would not be found. José knew they needed hope and the comfort of God's presence and blessings. He gathered the miners together and won a commitment to pray twice daily. Practically, this helped build community. Spiritually this nurtured the believers; but more importantly, their prayers were being answered.

They prayed over their meagre food rations and were wonderfully sustained.

They prayed for protection from their water supplies that were being sourced from inside mining machines. They stayed healthy and in good spirits. They, of course, prayed they would be discovered.

As José writes, "The times of prayer in our underground refuge kept us united and



Esteban Rojas, 44, kneels to pray after his rescue from the San Jose mine near Copiapo, Chile on October 13, 2010.

confident. But God deserves all the credit for saving us. He kept us well in the refuge'.

During the long wait for a shaft to be drilled to rescue them, the trapped men continued with their prayer and worship times, and José continued in his role as pastor. He even challenged those underground to make a commitment to Christ and led several miners in a discipleship process. Twenty-two men accepted Christ as their personal Saviour.

When it came time to be rescued, the miners agreed to wear a T-shirt emblazoned with the words "Thank you Lord!" and a quote from Psalm 95:4 on the reverse: "In his hand are the depths of the earth, and the mountain peaks belong to him".

José was reunited with his wife and family and thought his life would return to normal. However, the story of his role among the miners had spread and he was invited by US President Barack Obama to share his story at the President's national prayer breakfast. José has also shared his testimony throughout Chile, Israel, England and Ireland.

This confirmation of God's sustaining presence in every circumstance is a message we all need to hear. My response after reading the book was to thank God for glorifying himself in the miraculous rescue of those miners.

SC

BOOK REVIEW

The mysteries of the pulpit

Preaching and Preachers: 40th anniversary edition
by D. Martyn Lloyd-Jones

A much-admired preacher once visited Moore College when I was on the faculty. Someone asked him about the key to success in preaching. He looked completely bewildered and virtually claimed to have no ideas about what made preaching work. I am sure his

response was genuine. The mere fact that you do something really well does not mean you can articulate why.

By way of contrast we have this classic book by the famous Welsh preacher Martyn Lloyd-Jones. Lloyd-Jones has no hesitation at all in analysing preaching and giving his opinion about all aspects of it as forcefully as possible.

It is a very personal book, with many illustrations drawn from his own life. If you are looking for a textbook on preaching, this is not the one. But I am not sure you can successfully write a textbook on preaching. It is, in fact, too much tied to the person of the preacher, and for this reason I favour Lloyd-Jones' approach, on the grounds that although he is an immensely experienced and thoughtful practitioner, you can also disagree with his judgements. He is forceful but he also gives you room to differ. Indeed, it is important to differ from him at points, lest we make the mistake of thinking we can ourselves be Dr Lloyd-Jones.

I like the theologically bracing atmosphere of the book. Although Lloyd-Jones

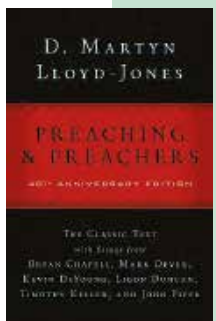
was very much aware of the need for God's blessing on preaching and conscious that we cannot control the Spirit of God, his approach does not fall into the snare of excessive spirituality. He is fully aware of how much there is in preaching which is human and how much we need to prepare thoroughly and with an understanding of our audience. There is nothing particularly pious or praiseworthy about neglecting the mechanics of the sermon – the questions of length, delivery, illustrations, humour, structure and so on are all to be considered and judged.

Thus he allows the possibility of humour in the pulpit, especially since one of his heroes, Charles Haddon Spurgeon, was a very funny man; but you can also see

that Lloyd-Jones himself did not favour it much. Nor is he enamoured of the three-point sermon, regarding the number three as arbitrary and likely to lead to an artificial construct of the text. He also had strong views on whether sermons should be written out and delivered with a full manuscript. He did not agree with it and in this (for what my opinion is worth) I think that in general he was right. But there are exceptions to the rule.

Lloyd-Jones was a great preacher for all the right reasons and a man we do well to listen to. If simply to accept his judgements and copy his style would be an error, to ignore his classic contribution would be a pity.

Peter Jensen



In his footsteps



Standing alone: Tom (Martin Sheen) copes with grief and loss in *The Way*.

THE WAY
PG

JUDY ADAMSON

AS WE RUSH FROM DAY TO DAY IT becomes increasingly difficult to stop and consider the path we are on – and whether, over time, we have allowed our real selves to be subsumed by life and its busyness.

This film, written and directed by Emilio Estevez and starring his father, Martin Sheen, spends much of its time gently considering such a question.

Sheen plays Tom Avery, a successful Californian ophthalmologist, whose life is all comfortably in place apart from the emotional distance he feels from his only son, Daniel (Estevez).

Frustrated about Daniel's decision to travel and experience the world first-hand rather than writing about it for his doctorate, Tom starts lecturing him about the life he is choosing. Says Daniel: "You don't choose a life, Dad. You live one".

Is Tom choosing rather than living? And what does that mean? He seems happy enough, however – until, playing golf with his doctor friends, he gets a phone call from France telling him Daniel has been killed in a freak storm while hiking in the Pyrenees.

Tom is shattered. He arrives in the French border town of Saint Jean Pied de Port to collect his son's remains and is told by the captain of the gendarmes that before he died Daniel had begun walking El Camino de Santiago, or "the way" – a thousand-year-old pilgrim route across northern Spain to the basilica at Santiago de Compostela, by Catholic tradition the final resting place of the apostle James.

Why had Daniel decided to make the 800-kilometre walk? What was he hoping to learn of himself, or the world, or perhaps God?

Tom has no idea – and as a lapsed Catholic, he has no faith in what anyone might be taught through such an experience. Before leaving for France he had sat in church, numb with grief, and when the priest asked if he wanted prayer, Tom had replied: "What for?"

Back in France, all of Daniel's belongings are in a backpack he had taken with him on the trek, and on the spur of the moment Tom decides to walk "the way" himself, have Daniel cremated and take the ashes with him.

If this makes it sound as though *The Way* is going to be navel-gazing and morose, nothing could be further from the truth. Tom is not much interested in being social on the walk, but an odd collection of fellow travellers join him nonetheless – each with their own reasons for walking El Camino. His first companion is Joost, a jovial Dutchman who needs to lose weight. Then Sarah, a brittle, angry woman who says she wants to give up smoking – but whose real reason for making the pilgrimage is far deeper and more painful.

Further on into the walk the three companions encounter loud-mouthed Irish travel writer Jack (James Nesbitt), who is trying to write a book about people on the walk, their stories and motivations, but is suffering from crippling writer's block. His character is perhaps the least well drawn, and the writer's block is presented in a fairly superficial way, but Nesbitt is good enough to carry the character's shortcomings.

Their adventures together are entertaining, filled with humour and the kind of odd quirks that travel invariably creates, yet there is also a carefully drawn layer of personal sadness or struggle as each deals with their private and public reasons

for taking El Camino.

Without being preachy, *The Way* is asking us as viewers to consider what is of the greatest importance, what it would take to change the trajectory of your life and what is a well-lived life.

Tom says more than once that he is not a religious man so he is not seeking redemption or a closer relationship with God. He is driven to walk through grief and guilt and the need to find personal peace.

Despite El Camino being a road of pilgrimage, Tom's lack of faith – and that of most of those he meets – ensures the story told by Emilio Estevez focuses on the characters' humanity and capacity (or not) to change themselves. The challenge for people of faith, however, is to ponder how we might respond in such a situation. We share Tom's humanity, if not his world view, and need to see the value in taking time – even a little time – to be separate and reflect on life and faith.

Sheen and Estevez have few scenes together – we hardly see Estevez at all, in fact – but the family element creates another layer of meaning, particularly to the performance given by Sheen who, unlike his character, is actually a devout Catholic.

Another major character in the film is the landscape itself. From the mountains along the French border to coastal Spain, we are taken on a visual journey through impossibly gorgeous countryside – lush fields become charming villages, lonely rocky outcrops morph into towns and cities. It may not make you want to walk El Camino yourself, but you will certainly feel you have been on a journey by the time the travellers finally reach their destination.

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