

October 2012

Southern CROSS

SYDNEY ANGLICANS CONNECTING

Chasing life

The vital work of parachurch groups

- › No apologies: evangelism without fear
- › Patricia Weerakoon tackles teen sex



COVER

BCA has helped Wickham Anglican in WA grow to be a healthy, active church. Find out what great work parachurch organisations are doing.

12



7

21

27

NEWS

- 4 Sydney
- 8 Mission
- 9 Australia
- 10 World

COMMUNITY

- 11 Letters
- 11 Essay of the month

FEATURES

- 12 **Support skills**
Lives being changed by parachurch organisations.
- 18 **Moore**
The attractive heresy.
- 20 **Evangelism**
Why we have nothing to apologise for.

SOCIAL

- 22 **Positions Vacant**
- 22 **Classifieds**
- 23 **Events**
- 25 **Changes**

CULTURE

- 26 **Teen sex by the Book**
Patricia Weerakoon's challenging new release.
- 27 **Film**
The Iran hostage crisis onscreen in *Argo*.

Southern CROSS
October 2012

volume 18 number 9

PUBLISHER: Anglican Media Sydney
PO Box W185, Parramatta Westfield 2150
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
Acceptance of advertising does not imply endorsement.
Inclusion of advertising material is at the discretion of the publisher.

SUBSCRIPTIONS: Garry Joy
PHONE: 02 8860 8861 **EMAIL:** subs@anglicanmedia.com.au
\$44.00 (incl. GST) per annum (Australia)

PRINTED BY: Torch Publishing Company, Bankstown, NSW

Marriage and family

DR PETER JENSEN

THE RECENT DECISIVE VOTE IN FEDERAL Parliament against same-sex 'marriage' is welcome news. I congratulate all members of that body who stood firmly against this development. Despite the carefully crafted sense that capitulation was inevitable, it was not and it is not. But we must care about the true concept of marriage if it is to be defended.

The problem is that we have become so confused about the nature and purpose of marriage that it is easy for those with unbiblical ideas to trade on this confusion and to distort the meaning of the fundamental institution of human society. If we move towards a society in which many or most people are not authentically married or are living alone, we are creating a vacuum of care and concern at the local level. That vacuum cannot be filled by even the most zealous government giving out pensions. Government aid is an addition to what the community has to do for itself, not a substitute. Dollars are not a replacement for love.

At the heart of our difficulty is the exaltation of the individual self and the idea of freedom being the capacity to choose as we will. If the self is the most important person in the world and the desires of the self have the right to be satisfied, it is not surprising if sex becomes unsatisfying and marriage very difficult to create and sustain. The prevalence of de facto unions is the consequence of an unwillingness (by men in particular) to commit, lest it inhibits their capacity for free choice.

Human offspring take an enormous parental investment to nurture and bring to adulthood. This investment involves self-sacrificial love, the provision of food and clothing and shelter, protection from danger and the task of enculturation. The growing child needs such things as the assurance of love, the growth of secure self-identity, a sense of right and wrong, a capacity and habit of love for others, instruction in societal expectations and traditions, preparation for adult self-sufficiency and, above all, the knowledge of God. A child who receives such gifts from his or her parents is blessed indeed.

In God's design it takes two people of the opposite sex and from different families to beget children and two persons deeply committed to the welfare of those specific children to whom

they are genetically related to raise them. Where through death or divorce this cannot happen the community needs to support the broken family all the more. But it is not the norm. The solid platform on which a family is built is the public exchange of certain promises – promises of exclusive, life-long faithfulness – consummated in the marriage bed. The public nature of the promises throws a protective ring around the couple: all now know that they are intended to be for each other and for as long as they both shall live. We frown on adultery as a sordid betrayal of solemn vows.

I was immensely heartened by the support I received from hundreds of emails and letters after my recent appearance on *Q&A*. Even if you have not heard from me personally, please be assured that I have read them as they were given to me.

Two things struck me through the whole experience.

First, the importance of prayer. I would like to thank all those who interceded about the program. It was indispensable to be thus supported.

Second, the sense by so many that at last their point of view had been aired, however inadequately. I am not sure that the phrase 'silent majority' is a very helpful one, but as I received messages from a wide spectrum of the community and many places in Australia, I was reminded that the default position of many in the media is not necessarily the same as that of the community as a whole. If we as Christians can explain carefully and sensibly what God tells us about marriage and families, I am sure that many in the community will acknowledge the rightness of it, and some may be drawn to the one who is the source of all truth, Jesus himself.

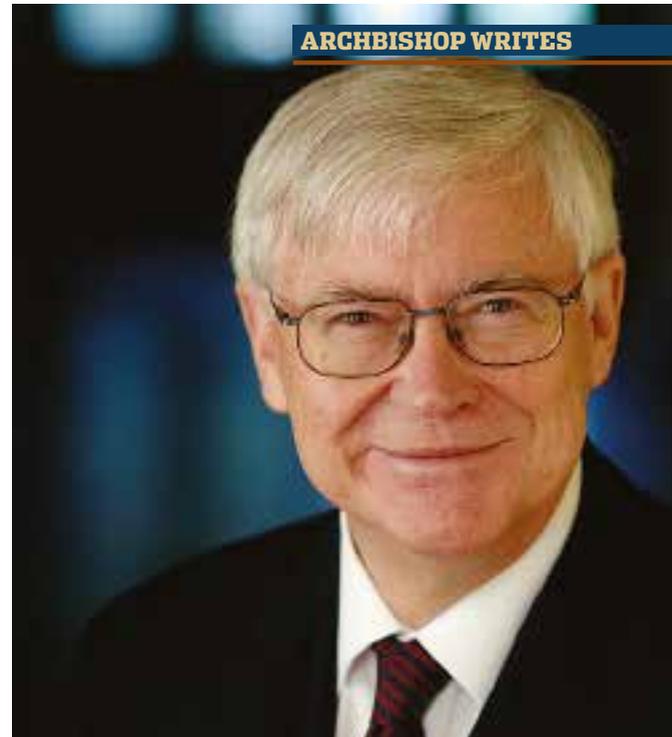
SC

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.



\$14.95



THE NEW SEXUAL REVOLUTION

When it comes to discussing sexuality and relationships with teenagers, are you having the 1980s conversation?

With more than 25 years as sex educator, researcher and academic, Dr Patricia Woorakoon delivers *Teen Sex By the Book*, a definitive guide to teenage sexuality and relationships. Written for both teenagers and parents today, it is a frank exploration of topics like cybersex, pornography and sexual desire. *Teen Sex By the Book* ultimately calls teenagers to live God's countercultural lifestyle, which leads to healthy, pleasurable sex and intimate, satisfying relationships that last a lifetime.

www.fecvr.net/teen-sex-by-the-book



COMMON PRAYER DEBATE

Media beat-up over 'submit' change

RUSSELL POWELL

THE CHAIRMAN OF THE Archbishop's Liturgical Panel, Bishop Rob Forsyth, says the committee's work on marriage as well as a range of other services will be debated on the last night of Synod, Tuesday October 16.

Bishop Forsyth, along with Archbishop Jensen, appeared on a variety of media outlets throughout September answering questions about the second form of

the marriage service in the new *Common Prayer* book.

If approved, the service would be one of six alternatives available to churches for use at weddings. While in one of the old services the wife promises to 'obey' her husband, in the alternative order in *Common Prayer* the word 'submit' is used.

"When it went through the Synod in 2011 there was not one comment about either marriage service," Bishop Forsyth says.

Yet, he added, when

the "submit" story blew up in the media last month many journalists ignored the context.

"There seemed to be little understanding about what the nature of the proposal was, what the nature of the book was – that it was merely an alternative.

That although the word is new in the vows, the word "submit" is used quite liberally in the *Book of Common Prayer* in the homily set for use in the marriage service and therefore can't be a radical shift in doctrine."

Newspaper and TV

reporting of the proposed change had been both good and bad. "For some, it reinforced a narrative of the Anglican Church as a bunch of dinosaurs," Bishop Forsyth says. "For others, they were pleased to have at last something of the genuine challenge of man-and-woman marriage, scripturally understood, being discussed.

"That's where the young couple who had used that service were such a wonderful example because the stereotype was 'Young people will leave the church because

of this' – when in fact it was young people who were the reason we put the service in the book in the first place."

A development draft of *Common Prayer* was presented at Synod last year and a revised version has been sent to Synod members in preparation for this year's debate.

"We've done a lot of nuancing to that second order of marriage and I suspect some will think we have not gone far enough in making clear the differences between men and women. It's

going to be a very interesting debate."

Common Prayer has four different prayer services, four variations of services for the Lord's Supper, baptism for adults and children, a confirmation service, funeral service and two marriage services.

"The goal of the Archbishop's Liturgical Panel is not the selling of books of services; our goal is how to improve the standard of how we address each other and address God when we gather in his name," Bishop Forsyth says.

SC SUCCESS

ARPA awards for Southern Cross

AMS STAFF

SOUTHERN CROSS HAS been recognised with four prizes in this year's Australasian Religious Press Association ANSVAR Insurance Awards for Excellence, held last weekend in Wellington, New Zealand.

Covering the output of religious publications and websites across Australia, New Zealand and the Pacific during the 2011 calendar

year, the awards were presented in 20 categories. The most hotly contested was that of best feature by a single author, which was won by *Southern Cross* for its July 2011 cover story "Breaking the Spell". Written by Scott Monk, the feature canvassed the influence of the Harry Potter series on Christians and whether or not the books contained links to the occult. Calling the cover "very accomplished" the judges praised its balance, contrasting

views, "rich range of sources... and stylish writing".

In the category recognising the best story on social justice issues, SC editor Judy Adamson won a silver award for her December 2011 cover story "Reform or BUST", which dealt with problem gambling in Australia and the need for poker machine reform.

In the best headline category the publication won a silver award for "iPod, iPad... iDol", which accompanied a

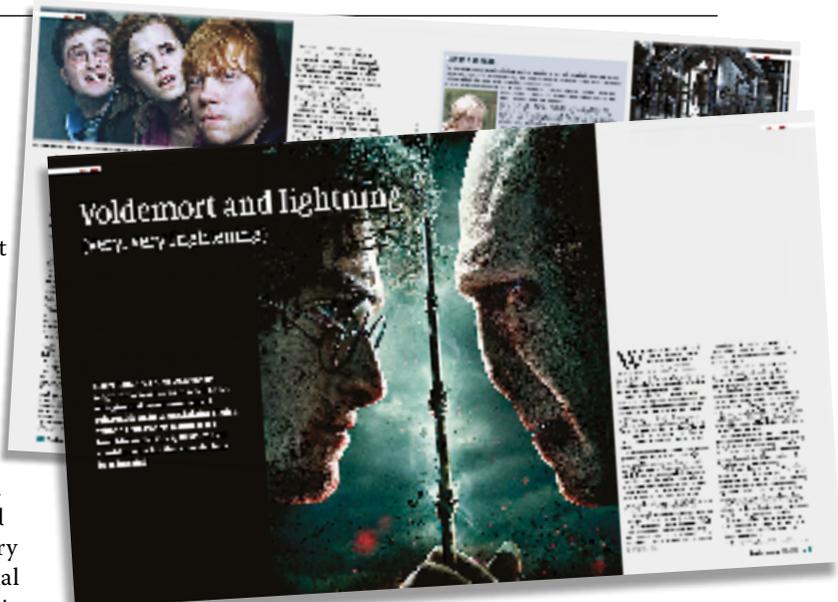
piece by the Rev Justin Moffatt about the dangers of being ruled by technology.

SC art director Stephen Mason won a bronze award in the category of best original artwork for his illustration "Living between the cross and the resurrection".

Karen Finch, the editor of another publication

within the Sydney Diocese - the monthly *Parish Connections* magazine at St James' King Street – won a gold

award in the best review category for her overview of last year's 60th anniversary of the Blake Prize for Religious Art.



Our job is to provide ANS members with crystal clear reports and statements on your super.

Your job is to read them!

Call 1300 664 364 or email pool_will@ansp.com.au to find out more about reports like these.

Anglican National Super



MUSIC OUTREACH

Redfern church sings for success

'Sounds for Soup' will raise money for one1seven's soup kitchen program, one4food.

ANDREW BUERGER

ONE1SEVEN CHURCH in Redfern is seeking to make its presence known in one of the largest urban redevelopment areas in Australia.

Later this month the church, which was

previously known as St Saviour's, will be hosting a community outreach event aimed at young professionals.

'Sounds for Soup' is the second annual music night the church has held and is an opportunity for it to establish a connection with the areas of Green

Square, Crown Square and Victoria Park in the city's south.

"This [event] is about raising our profile," says senior minister the Rev Matthew Johnson. "It's a massive growth corridor and we are busting to connect with these people."

Over the next eight

years the population located within the Redfern parish is expected to more than double to 60,000 people, making it crucial for the local church to establish itself in the community.

The event, which will feature music from Christian band Shed Muzak with support

from Birds in Branches, is also a way for the church to raise money for its weekly soup kitchen, one4food.

Each Friday up to 60 people living in local government housing visit the church for a meal and fellowship. The soup kitchen is run by members of one1seven, some of whom are a part of the socially disenfranchised communities of Redfern and Waterloo.

"It's a great way for us to make connections with people," Mr Johnson says. "There is a huge Housing Commission population in the area and we don't want to turn a blind eye to them."

Last year the music event attracted 110 people and raised \$2500 which bought utensils, crockery and cupboards. Money from this year's event will be put towards the purchase of a commercial dishwasher

as well as other much-needed resources and infrastructure.

According to Mr Johnson one1seven has been going through a period of redefinition over the past few years, and is seeking to try and make itself relevant to a community of polar opposites. The small congregation is made up of about 60 per cent professionals and 40 per cent from Housing Commission.

"It's a huge challenge to remain appropriate to the two different groups," Mr Johnson says. "We believe that under God we can bring them together, and as it is happening in small ways it is absolutely beautiful."

'Sounds for Soup' will be held on October 20.

one1seven is named after the church's street address as well as their mission statement of Psalm 117.

For more information visit www.one1seven.org

MULTICULTURAL MINISTRY

Vietnamese church hires an Aussie

ANDREW BUERGER

IN CANLEY HEIGHTS IN Sydney's south-west, ministry to the local Vietnamese population is growing so quickly that minister Cam Phong Huynh has employed Nathan Dean to cope with the increased numbers.

"[Life Anglican Church] started earlier this year in Canley Heights with about 20 people," Mr Phong says. "Now each week there is an average of about 40 people."

The church at Canley Heights was Mr Phong's second church plant, after planting Life Anglican Church in Fairfield which recently marked its third anniversary with a celebration service attended by more than 70 people.

"The youth ministry has grown and the Sunday school has also seen many more children coming along," Mr Phong says.

Mr Dean, who was previously serving at St John's Park, will begin working in Canley Heights at the end of the month.

"I'm really looking forward to getting back into working within an Asian community," Mr Dean says. "My wife is Chinese and I have prior experience working with Asian people. I am really excited about the new opportunities that this ministry offers."

Mr Phong is also excited about Mr Dean coming on board to assist with preaching at church services as well as running discipleship groups and being involved in evangelism.

"I want to get out there and meet new people and bring them to church," he says. "[Nathan] will lighten my workload a bit so I can do those things."

Mr Dean believes he will be able to bring a different ministry strength to the Life Anglican churches to complement the ministry of Mr Phong. "I also think that as a family man I will be able to help Cam, as a single guy, reach out to local families," he says.

Mr Phong's goal when planting the Canley Heights and Fairfield churches was to reach a specific group – and he's looking forward to the next stage of this ministry. "I hope God will use [the churches] to reach the lost English-speaking second generation of Vietnamese in this area," he says.

MOORE COLLEGE

Moore College prepares men and women for a lifetime of ministry and mission through in-depth theological training. Moore is a community living and learning together. The teaching and learning program is founded on Christian service and academic excellence.

UNDERGRADUATE COURSES	POSTGRADUATE COURSES
Bachelor of Divinity (4 years)	MA (Theology)
Bachelor of Theology (3 years)	MTh
Diploma of Bible and Missions	PhD (Syd)
Diploma of Bible and Ministry	PhD (UWS)
DISTANCE LEARNING	
Certificate in Theology	
Diploma of Biblical Studies	

Moore Info: info.moore.edu.au

NCLS RESULTS

Views from Sydney pews

JUDY ADAMSON

NEARLY 30 PER CENT OF people in Sydney Anglican churches went to a different church five years ago – and another 9 per cent didn't attend church at all, according to the first results released from the 2011 National Church Life Survey.

The NCLS received more than 35,000 responses from people 15 and over at Anglican churches in the Sydney Diocese. There were also 884 responses by children aged eight to 14 to a shorter survey.

Each NCLS takes the temperature of churches in a range of areas. Results were gleaned from 327 Sydney Anglican "locations"

– although NCLS researcher Sam Sterland says a location might cover a number of church services at one property.

"Our survey is primarily location-based," he adds, "but sometimes churches ring us up and say, 'That doesn't work for us – we want it to be service-based'. And we can do those results... for the last survey we had worship service and parish profiles available online and we hope to process the data for this again in the coming months."

Raj Gupta, senior minister of Toongabbie Anglican Church and the Parramatta Mission Area leader, says, "It is all too easy to build a strategy around anecdotes that we like. However, our sinful hearts make the approach fraught with danger.

In the NCLS analysis we have actual data from almost everyone at church. While some areas were no surprise, other areas in the survey were an enormous surprise. Our church is already changing some things as a result."

When those across the Diocese were asked what aspects of their church they valued most – with more than a dozen options, from which they could select three – the top option chosen was the church's preaching and Bible teaching (54 per cent selected it in their top three), followed by Bible study, prayer or discussion groups (35 per cent), members' prayer for each other (25 per cent), and youth and children's ministry (23 per cent).

Yet although 79 per

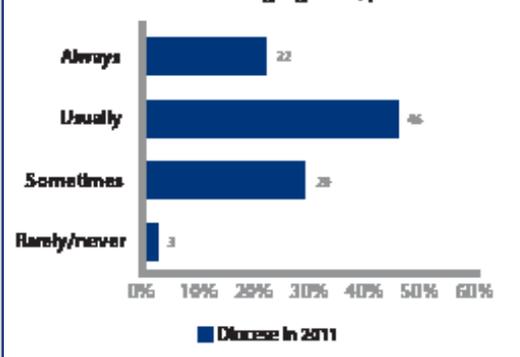
cent said their sense of belonging was strong and growing, or stable, when asked what needed greatest attention over the coming year the option selected most often was "building a strong sense of community within the congregation" – either because people wanted the community feel to keep growing or because they considered more effort was needed.

This was closely followed by the desire to encourage those in church to discover and use their gifts – not a surprising result, given that the proportion who felt their leaders were encouraging them in this area to a "great" or "some" extent has dropped from 64 per cent in 2001 to 54 per cent in 2011.

Inspiration

More than 68 per cent of those who did the 2011 survey ticked "always" or "usually" to describe their level of inspiration at church, which is a jump of 7 per cent from 2001. More also said they would be "certain" or "very likely" to follow up someone drifting away from church – 38 per cent compared to 27 per cent a decade earlier. On the downside, while almost 40 per cent said they had invited someone to church in the past year, that is a 4 per cent drop from 2001, with most of the decline happening since the 2006 survey.

Attendees experience inspiration during the church services at this congregation/parish...



The children aged eight to 14 who did the survey were asked a smaller range of simpler questions. About 90 per cent strongly agreed the Bible was helpful to their lives and that "Jesus is very close to me". While 9 per cent admitted they often felt bored in their church group, 77 per cent felt they were learning more about God, 71 per cent were confident they belonged and 60 per cent said that "God is there".

Phillip Jensen Adrian Russell

Sword of the Spirit

True Spirituality

10am - 5pm Monday 28 January 2013 A.D.
St. Andrew's Cathedral

Unconventional Conventions
9265 1661 | www.australiadayconvention.com

Study Christian Counselling

in 2013

Find out more about our Info Sessions

	Sat, 20 Oct 2012	Mon, 22 Oct 2012
St Mark's counselling courses can lead to a career in counselling, membership of a professional association, or further study at university level.	2.30 - 4.00 pm Ev Church, 331 Terrigal Drive, Erina Marge Cohen 0412 430 145	7.00 - 8.30 pm St Swythun's Anglican Church 2a Telegraph Road, Pymble Nicky Lock 0415 312 557

Refreshments provided

Locations for 2013
Erina, Kirrcumbet, Corrimal, Caringbah, Sydney CBD and Pymble

These courses are delivered by highly experienced Christian counselling practitioners in small, face-to-face training groups.

St Mark's National Theological Centre
02 6272 6252
www.stmarks.org.au

BOAK JOBBINS

Former dean “extraordinary man”



THE REV CANON BOAK Jobbins, OAM, a former Dean of Sydney, died suddenly on September 1 at his home at the age of 65. He had been rector of St Mark's, Darling Point since 2002.

An author of commentaries and co-author of the *Introduction to the Bible* textbook for the Moore College Preliminary Theological Certificate, Canon Jobbins was ordained in 1972. After

curacies at Dural in Sydney and Holy Trinity, Adelaide, he was Rector of Mowbray from 1977-1983 and Rector of Pymble from 1983-92.

While at Pymble he took on a young Mark Thompson, now head of Moore College's department of theology, as a curate. Dr Thompson says some of Canon Jobbins' sermons from that time “remain etched in my mind 25 years later... [He was] an extraordinary man... a fine pastor... [who] knew the people God had given him to love and he sought to love them genuinely. I remember many, many examples of his deep compassion, genuine sympathy and gentle pastoral care... There was always a lot to learn.”

For 10 years until 2002 Canon Jobbins exercised a wide ministry

as Dean of Sydney and played a major role in the restoration of the cathedral. He then served as rector of Darling Point and was made an honorary Canon of St Andrew's Cathedral.

Canon Jobbins was awarded the Medal of the Order of Australia in 2003 for service to religion, particularly through the Diocese of Sydney, and to the community.

Archbishop Jensen paid tribute to Canon Jobbins, saying: “We are shocked and grieved at Boak's sudden death. He was an outstanding pastor, a memorable preacher and a courageous witness to the truth of the gospel. We express our deep sympathy to Di and her family as well as our gratitude to God for the fruitful life of his servant”.

MINISTRY WORKER SUPPORT

Hammond's care lives on

CARING FOR FAMILIES evicted or struggling to survive during the Depression was a matter of ongoing concern for the Depression-era rector of Broadway parish, the Rev R.B.S. Hammond. He even contributed his own money to set up a community-focused housing scheme in the south-west of Sydney, creating a suburb that now bears his name: Hammondville.

The ongoing housing assistance program, now under the umbrella of HammondCare, was a recent answer to prayer for long-serving missionaries John and Pauline Freeman (above) – who had always held a promise from God close to their hearts that whenever they needed a home, he would provide.

After nearly 40 years of ministry – in South



Africa, the UK and Australia with Africa Evangelical Fellowship and Serving In Mission (SIM) Australia – they had very little in financial terms as retirement approached.

HammondCare has a particular interest in supporting retired clergy/missionaries who have focused on serving God, perhaps leaving few resources for themselves after retirement. When the operations manager at the Hammond Village, Keith Morgan, invited the Freemans to take a look

at the independent living units in Hammondville, Pauline says they realised “God had it all worked out... I've always believed God will give me what I need, when I need it, and he has done that absolutely abundantly.”

With the stability provided by their new home the Freemans are now able to co-ordinate SIM Seniors, a national support fellowship for retired SIM missionaries.

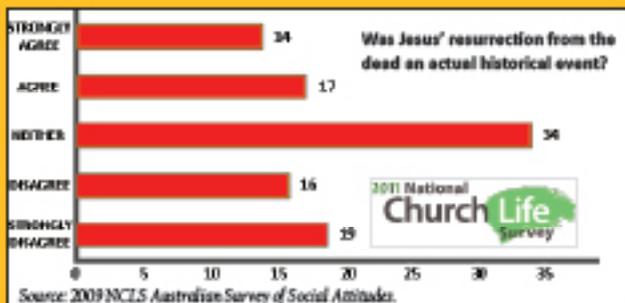
For more information about options available for retired clergy and missionaries, phone 1800 206 456.



**FORWARD IN FAITH ANNUAL CONFERENCE
UPHOLDING THE GOSPEL AS PART
OF THE ASIAN WORLD**

圣公会
携手合作

Featuring Dr. Michael Poon (TTC Singapore)



Also Featuring
Dr Ruth Powell - AUS Religious Background (NCLS)
Rev. Barry Prinable - Chairman/Eucharist
Br. Ned Gerber - AUS Economic Background

An update on the AUS Church and Society in an Asian Century
7pm, 23 Nov. - St Basil's Church, Artarmon / 9am-4pm, 24 Nov. - The Garrison Church, Millers Point
 For more information, or to register call 0402 293 384

ILLAWARRA MISSION

Jesus is... busy in the Gong

TARA FARRUGIA

EVERYONE HAS AN opinion about who Jesus is and in Wollongong they're asking for yours. The "Jesus Is ___" campaign is an October mission in the city, aiming to challenge locals about what they think of Jesus.

"In Mark 8 Jesus asked, 'Who do people say that I am?'," says the Rev Canon Sandy Grant, senior minister of St Michael's Cathedral in Wollongong. "We believe that's still a really good conversation to invite people into."

The "Jesus Is ___" campaign stems from Gospel for the Gong, a group of several ministry workers in

Wollongong from different denominations including Anglican, Baptist and Presbyterian plus workers from the Australian Fellowship of Evangelical Students. They're joining forces for one purpose – to see their city saved.

"We can sometimes do more together than the sum of our efforts apart," Canon Grant says. "Although there are good churches in Wollongong, there are far more people out of church and outside of Christ than in."

The mission encourages three types of evangelism: personal, social media and public preaching. A range of activities is planned including a public event featuring the Rev Simon Manchester from St

Thomas', North Sydney preaching on "Jesus is beyond fiction". Those involved will also wear "Jesus Is ___" T-shirts that direct people to a website and to gospel discussions.

Canon Grant says, "We have also organised to spell 'Jesus Is ___' in human-sized letters on one of our local Wollongong beaches on October 7 with aerial photos taken" – the hope being that

this will generate further publicity and conversation.

All the churches involved are playing their part.

The Rev Colin Grant, minister of the Christian Reformed Church of Wollongong, is responsible for the aerial beach photographs and surveying the locals.

The Rev Peter Hutchinson, senior minister at St Mark's, West Wollongong,

is also busy in his congregations, collecting testimonies and engaging his church with the mission.

"It's a back to basics for us," Mr Hutchinson says. "We're theming our sermons on 'Jesus Is ___' and we are asking people to prepare their testimony about what Jesus means to them and helping them share those stories. The idea is to link older and younger Christians and pass the

faith from generation to generation."

Canon Grant is praying hard and expects many conversations about Jesus as a result. "Our hope is that Christians will take initiatives to talk of our Saviour again," he says. "People may be negative about the churches but many still feel positive about Jesus, even if they are largely ignorant of the details of his claims. That gives us an opportunity."



Identity: people involved in the campaign will be supplied with T-shirts.

PHOTO: After Richard Taylor

Special Open Days
A Taste of
Mary Andrews College

Taste a real subject. Meet the lecturers and other students. Get a feel for the friendly and flexible study schedule. FREE!

Where?	When?	What?
Capic Anglican Church Ministry Centre, Nimbors Rd, Capic	Tuesday 28 November 10am-1pm	'Jesus - Lord and Saviour'
St Pauls Anglican Church 87 Wood St, Smeaton	Monday 19 November 10am-1pm	'The Gospel and Everyday Life'
Horizon Park Anglican Church Corner of Dorrigo Road and Ladbroke Road, West Horizon	Friday 30 November 10am-1pm	'The Importance of Relationships'
Mary Andrews College 81 Andrews House Level 1 401-403 Kent St Sydney	Monday 9 December Friday 7 December Wednesday 30 January	'The Impact of Calling' 'God's Promises FULFILLED' 'Faith, Grace and Hope'

For catering purposes, RSVP one week before at www.mac.edu/atasteofmac or call 92841470

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

Dr Peter Jensen
Archbishop of Sydney

ZERO TOLERANCE for Misconduct and Abuse

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

other support to victims of misconduct or abuse.

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

A pastoral Care and Assistance Scheme is available to provide counselling and

Anglican Abuse Report Line
1800 77 49 45
web: www.anglican.org.au
email: abuse@anglican.org.au

SAFE MINISTRY
Professional Standards Unit

FORCED ADOPTIONS

Archbishop reiterates apology

RUSSELL POWELL

ARCHBISHOP PETER Jensen has apologised on behalf of the Sydney Diocese over forced adoptions in the 1960s. The NSW Government also apologised at a joint sitting of Parliament in late September.

State governments in South Australia and Western Australia have also apologised, as did the Brisbane Anglican Diocese.

More than 100,000 Australian babies were taken from their mothers in the 1950s and '60s as health workers followed the so-called "clean break" theory, under which babies were adopted from their mostly young and single

mothers with minimal contact.

In a statement Dr Jensen said, "As Archbishop of the Diocese of Sydney and President of Anglicare Sydney, I apologise and express our sincere regret for actions that have contributed to the past and ongoing distress of these birth mothers and their children". Anglicare issued an apology in 2000 through the NSW Standing Committee on Social Issues, which looked into the practice.

The Archbishop said, "I unreservedly endorse the view that although policies and procedures were followed at the time, it is clear there were practices that caused emotional pain and long-term negative repercussions.

"We are working to implement the recommendations made by the Senate Inquiry into Forced Adoptions. We are also... putting into place a healing and restoration process with the women who are still experiencing emotional distress as a result of relinquishing their children. On behalf of the Diocese I would like to express our sincere apology to mothers, fathers, children and other family members who suffered emotional pain or any kind of distress."

In the 1960s, Carramar maternity home opened in Turrumurra and the Church of England Adoption Agency commenced as a part of Carramar. For part of that decade, adoptions



Adoption history: Carramar in Turrumurra opened in 1961.

were arranged directly through Carramar.

When the Adoption of Children Act was implemented in 1967, the Anglican Adoption Agency was set up as a separate entity and

adoptions arranged for the women at Carramar, as well as others outside the Carramar network. Anglicare now runs two adoption programs, one for the domestic adoption of babies and the second

for the adoption of babies and children with special needs.

In NSW, all adoptions are now open. Adopted children can choose to maintain a relationship with their birth parents.

WHEN YOU'RE SERIOUS YOU
SPECIALISE

**YOUTHWORKS
COLLEGE OPEN DAY
MONDAY OCT 22**

You're invited to the Youthworks College Open Day. Find out about the College through special information sessions throughout the day, and have your questions answered by faculty and current students. Lunch and dinner provided.

11 FIFTH AVE, LOFTUS

**FOR MORE INFO VISIT
YOUTHWORKSCOLLEGE.EDU.AU**

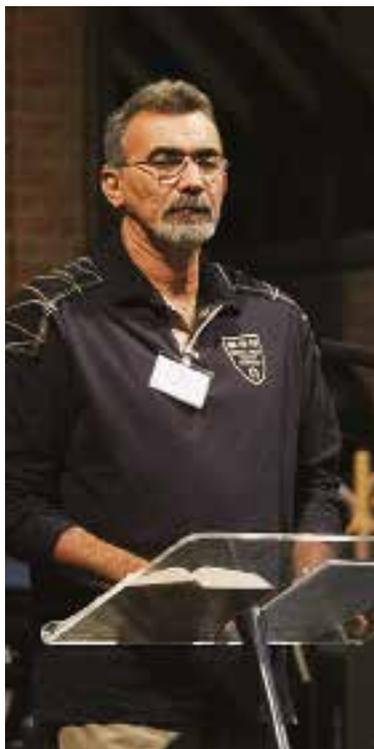


**YOUTHWORKS
COLLEGE**

Specialised training for ministry to children and youth

NEW RECIFE BISHOP

Uchoa replaces murdered church leader



Bishop-elect Uchoa at the GAFCON/FCA leaders meeting in London in April.

RUSSELL POWELL

THE DIOCESE OF RECIFE in Brazil has elected a successor to Bishop Robinson Cavalcanti, who was murdered in February.

The Rev Miguel Uchoa, who pastors one of the largest Anglican churches in South America, has been elected the fourth diocesan bishop. Mr Uchoa founded the Church of the Holy Spirit in Recife, which numbers well over 1000 congregants.

The Diocese of Recife was established in 1976 but withdrew from the Episcopal Anglican Church of Brazil in 2004 after it supported

the consecration of an actively homosexual bishop in the US. Both Bishop Cavalcanti and Mr Uchoa were outspoken critics of the action. Recife now comes under the oversight of the Anglican Church in North America and was among the first signatories of the Jerusalem Declaration.

A special Synod held last month elected Mr Uchoa on the first round of voting with almost 80 per cent of the lay vote and 61 per cent of the clergy vote.

Bishop Cavalcanti and his wife Miriam were killed in their home earlier this year and their stepson, a known drug-addict, is being held for the murders.

NADARKHARNI FREED

Iranian pastor thanks supporters



Nadarkhani (centre) is greeted by his family and supporters outside the jail.

PASTOR YUCEF Nadarkhani, who was at the centre of a worldwide campaign for religious liberty in Iran, has been reunited with his family after being acquitted of apostasy.

Nadarkhani was jailed in Rasht, north of Tehran, in 2009 when he protested against his children, even though they are Christian, being forced to read the Qu'ran. He was convicted

of apostasy, a charge levelled at Muslims who change religion, and sentenced to death under sharia law, even though the verdict seemed to conflict with the religious freedom provisions of Iran's constitutional law.

The pastor had always contended he was not an apostate because he became a Christian as a teenager and was never a practising Muslim. In order for

his life to be spared, Pastor Nadarkhani was given three chances to renounce Christianity but refused to abandon his faith.

Last month the court announced he had been acquitted of apostasy and instead found guilty evangelising Muslims. He was sentenced to three years' jail, but released because he had already served that time on the other charges.

PHOTO: Present Truth Ministries

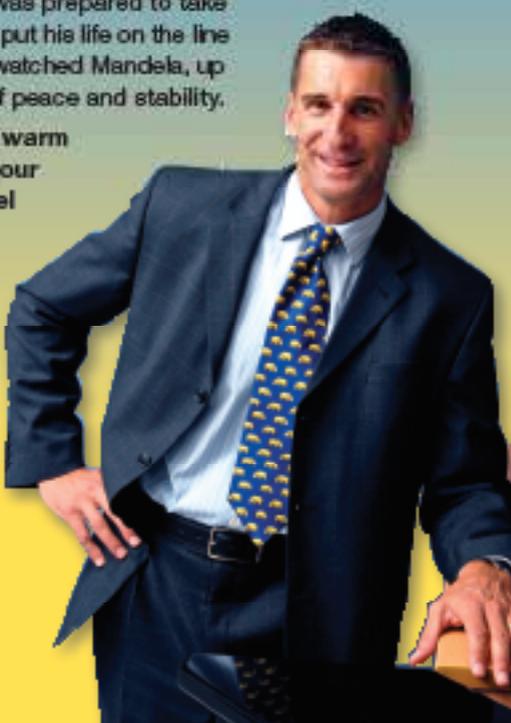
Meet **Rory Steyn** *Mandela's Bodyguard*
With Stories of Reconciliation

 **Anglican Aid**

For three years Rory Steyn was one of the human shields for the man he once regarded as a terrorist. He was prepared to take a bullet for the new South African president who could have sacked him for suspected subversive activity. He put his life on the line for the famous statesman he first feared would lead his nation into a bloody civil war. But instead Rory Steyn watched Mandela, up close and personal, as he led the racially divided nation from the brink of bloodshed to unexpected levels of peace and stability.

Come and hear Rory Steyn share stories of reconciliation from South Africa's recent history that will warm your heart, and Rory's own story of being reconciled to God that will stir your soul and strengthen your confidence in Christ. Invite your friends to hear how lives can be changed by the power of the Gospel of grace and reconciliation.

<p>Saturday, 27th October 7:30pm Meeting hosted by St Matthew's West Pennant Hills, 1 New Line Rd, West Pennant Hills. <i>Book tickets on 9479 3700</i></p>	<p>Wednesday 31st October 7:30pm Meeting hosted by ANeW Church Newcastle, meeting at St Philip's Christian College Theatre, Cnr Harriet and Station Sts, Waratah. (Free Supper). <i>Book tickets on 0408 658 104</i></p>	<p>Saturday 3rd November 7:30am Breakfast (\$10). Hosted by Rooty Hill Anglican/MBM, Cnr Rooty Hill Rd North and Westminster Sts, Rooty Hill. <i>Book tickets on 9677 0133</i></p>
<p>Monday, 29th October 7:30pm Hosted by Mona Vale Anglican Church, meeting at Loquat Valley Anglican School, 1977 Pittwater Rd, Bayview. <i>Book tickets on 9979 5755</i></p>	<p>Thursday 1st November 7:30pm Hosted St Barnabas' Broadway, St Barnabas' Broadway, Broadway and Mountain Sts. <i>Book tickets on 9211 3496</i></p>	<p>Saturday 3rd November 7:00pm Hosted by Dapto Anglican Church, Church Centre, Moombara St, Dapto. <i>Book tickets on 4261 1001</i></p>
<p>Tuesday 30th October 7:30pm St Philip's South Turramurra, 1-3 Parkinson Ave, Turramurra South. <i>Book tickets on 9988 4998</i></p>	<p>Friday 2nd November 8:00pm Men's night hosted by Roseville Anglican Church, Roseville Memorial Club, Pacific Highway, Roseville. <i>Book tickets on 9412 2553</i></p>	<p>Coffee and Dessert \$10 unless specified otherwise. Rory Steyn's visit is hosted by Anglican Aid. There will be a low key opportunity to support vital aid work in Africa at each meeting.</p>



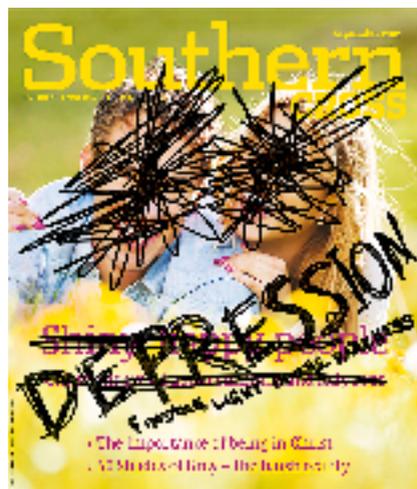
DONATE today at www.anglicanaid.org.au CALL 1800 653 903 or MAIL PO Box Q190, QVB Post Office NSW 1230

Letters

YOUR newspaper arrives miraculously at church every month and I love to read it. The front cover of this month's paper ("Depression", September SC) is very confronting and makes the paper look uninviting because of its ugliness. I do not need to be emotionally worked up to read an article on depression as it is present in my family and am keen to learn more from a Christian perspective.

You should consider whether such a cover puts more people off and so discourages them from reading on.

Anna Morrison



THANK you for publishing Lea Carswell's article on depression in September SC and thank you to Paul Grimmond for his open and honest comments about his own experience of depression.

In my role as a hospital chaplain I have noticed an increasing number of patients present with mental health issues, whether combined with other ailments or not. Articles such as yours contribute to an ongoing conversation in our churches about the best way to care for those in our midst and those we reach out to.

Stuart Adamson

Prince of Wales Hospital, Randwick

Essay of the month

The mission holiday

DAVID MANSFIELD

I'M ALL FOR MISSION-COATED holidays. Or should that be holiday-coated mission trips?

Whatever, however, any which way, I'm all for them. Truly, deeply, madly, really, I am.

We encouraged all our kids, when they were teenagers, to spend some time in Africa to see the way 'the other half live' and the courageous things our brothers and sisters were doing in Jesus' name in difficult contexts among disadvantaged communities.

This led to one of them, at the ripe old age of 15, becoming such an Africophile that we feared she would abandon her country of birth. She eventually took herself off to do student work with a church in inner-city Johannesburg for four years, coming home with an Irish-African husband and an African-born son.

I have taken several teams of Australians to southern Africa on missionary-coated holidays. I haven't pretended they were mission trips when they were really a holiday or vice versa. I built in both components quite deliberately.

Of course, it doesn't always work out. On one mission team I took to South Africa I suggested that the guests (more than 30 of us) shout our hosts lunch on a particular day that we all (guests and hosts) went on a sightseeing bus trip. One of the guests (one of the Australians) responded quite loudly, "Well, how much extra will that cost me?". I wasn't sure whether I wanted the ground to swallow us all up! Most of us, including

this person, had tacked on a typically Western extravaganza to the trip by a few days in a game park or by returning home via Europe. Cost was not really an issue.

Another thing that floored me was that when some of our hosts made a reciprocal trip to Australia as our guests, we had the privilege and honour to be hosts to those who offered us such generous hospitality in their homeland. But some Australians, who had been treated like royalty in South Africa, were too busy to be hosts. It was a moment and matter of extreme embarrassment.

But still, in spite of these aberrations, I am all for mission-coated holidays. There are, however, two things that stick in my gut.

1. When wealthy white Westerners like us appeal for money to fund our mission-coated holidays. I got an email recently asking me to sponsor an Australian so he could go on a mission trip to another Western nation! I couldn't believe it. This was an upper-middle-class Australian who could give away half his wealth and still be a middle-class Australian (as could I) and he wanted a handout for a mission-coated holiday in another Western context!

Yet I am still troubled when wealthy middle-class Australians want other people to pay for their mission-coated holidays to the developing world. We could go without a few indulgences, save our money and let our friends give their money to the people we are going to serve who really need it!

2. The lack of understanding by some that when white, wealthy Westerners go to developing world contexts their very presence there is an

enormous drain on local resources. My vexation would be greatly eased if we donated at least as much again to our host communities as it cost us to enjoy our mission-coated holiday. In some contexts our feel-good labours deny the possibility for local employment, where unemployment is one of the main reasons for poverty, or distract our hosts from the hand-to-mouth ministries that can often mean the difference between life and death.

Yet I really am all for holiday-coated mission trips and mission-coated holidays! Under God's sovereign hand they can change our lives and the lives of those we go to serve through the development of long-term relationships and lasting commitments that bring untold blessing to all concerned. Terms like "benefactor" and "beneficiary" are evaporated by the reciprocity and mutuality of ministry that Paul spoke of in his longing to go to Rome (Romans 1:12) or that Jesus spoke about when he said it is more blessed to give than to get (Acts 20:35).

I recommend that we think through far more carefully:

- who and what these trips are really for;
- what are the long-term goals and benefits we are aiming for;
- how our engagement with our brothers and sisters in Christ can help build up their capacity for ministry and have a sustainable impact;
- how the impact that this engagement has had on us can transform our life and ministry when we return to Australia;
- what relationship responsibilities such encounters and experiences should place upon us for the following 10, 20 or 30 years.



ALBERT & MEYER
FUNERAL DIRECTORS

02 9484 3992

www.albertmeyer.com.au



Rebecca Pinotti - Michael Bolton

ALL SUBURBS 24 HOURS

301-303 PENNANT HILLS ROAD, THORNLEIGH

Australian Family
Owned & Operated

What in the World is MU doing
in the Northern Territory?

Sharing Christ's love by

providing funds to Nungalinga College to equip a crèche where children of Indigenous Australians are cared for while their parents train for leadership roles in churches & communities

Please pray with us and support this important ministry

MU Diocese of Sydney

Shop 39, Town Hall Arcade
Sydney Square 2000
Ph: 02 9284 1439
Email: office@musydney.org.au
Web: www.musydney.org.au



MU Australia

Part of the World Wide Mothers' Union



Sunshine and Scripture: campers explore the Bible at a Cru camp.

A local church is visible – literally part of a community. But supporting each church is a range of organisations that may go unnoticed, writes DREW BUERGER.

GROWING UP, I SPENT MANY weekends visiting my grandparents in NSW's southern highlands. I can still picture the house, barn, dams and olive grove where my brothers, cousins and I would have a ball playing together. But when I picture the long kitchen with the slate floor and the Aga, there is one other thing that sticks in my mind: the yellow BCA moneybox that sat on top of the microwave.

The Rev Dr Mark Short is the national director of BCA and, like many people, believed the sloping top of the moneyboxes

was a nod to the verandah of an outback homestead. "I'm told there is a more practical purpose," he adds. "You can't stick anything on top of them without it falling off!"

So, the moneyboxes were visible – as well as memorable. But if you were to ask me about the work BCA did, I would have had more trouble. I might have mumbled something about ministering in the bush but, like many people, I really wasn't aware of what BCA does throughout Australia.

This is a problem that faces many parachurch organisations. People may have heard of them or one of their ministries but

the full scope of their work is often a mystery.

The CEO of Scripture Union NSW, Mark Mitchell, knows that many Christians will probably think of one of two things when they hear the name "SU".

"The SU stereotype is that we do beach missions – I think people think that is *the* thing that we do," he says. "Secondary to that is that we are the Bible reading guys [who] produce Bible reading notes."

The reality is that Scripture Union NSW and BCA are much more than beach missions or 'ministry in the bush'. They, along with other parachurch organisations like Crusaders and Church Army, are in the business of sharing the gospel with people who either don't fit into a regular church context or, for a variety of reasons, don't have any contact with a church or perhaps even a Christian.

In the suburb of Airs in Sydney's south-west Bob Slookee works for Church Army as an evangelist. For 10 months in 2009, he attended Kihilla Restoration, a program run by Church Army to help men out of their addictions. During the program Slookee became a Christian and was identified as a gifted evangelist. He now works with people who have similar backgrounds to his own, allowing him to share Jesus effectively in a non-threatening way.

"A lot of the guys around here come from the same background as me – drinking, drugs and just partying heaps; there's a lot of that going on here," he says. "These fellas don't even want to set foot in a church because they think that the roof is going to fall in on them."

Since its inception in England in 1882 and Australia in 1932, Church Army has worked

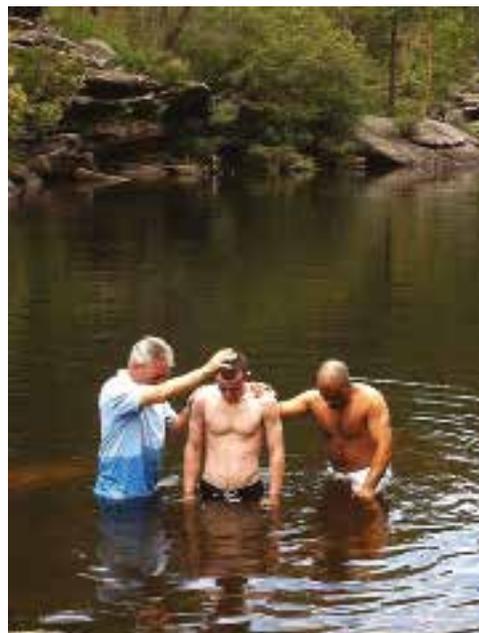


Airs: Church Army's Bob Slookee and family.

with and trained gifted evangelists to share the gospel of Jesus in a variety of contexts.

The Rev Martin Morgan, national director of Church Army Australia, puts it this way: "We're about being proactive, going to where people are. We will get some people to church through the 'attractional' model... but if you think of the image of a fisherman, you can't expect fish to just jump into your nets. You have to go to where the fish are, and that is what we try to do."

Slookee runs a number of small groups that are a cross between Bible studies and church services for people who have not previously had any contact with church. While not directly linked to a local church,



Creeks and paddling pools: Bob Slookee (right) baptises another new Christian.

Slookee receives assistance and relational support from the Anglican church in Airs, which is branch church of Campbelltown Anglican.

"The people who become Christians [in these groups] have just not nestled into the church," Morgan says. "Nigel Fortescue [senior minister at Campbelltown] understands the situation. He recognises the cultural disparity of some of the people they are working with... it's like a different language."

If a normal church is not the right place for some of these men and women to learn about Jesus, it seems that Slookee's small groups are, with many stories of people giving up their lives of alcohol and drugs to follow Christ – including an Aboriginal family who, one after another, all decided to be baptised in a paddling pool at one of the meetings.

"I work with about 50 people a week," Slookee says. "I tend to connect well with those people. One thing about being in a community like this is that people know that what they are doing is wrong, but they like doing it or they can't stop. It's an addiction. That's where God has worked in my life. I have received that freedom and new life and I want to just be able to give that to other people and set an example to them. Paul talks about not just sharing the gospel but sharing our lives together. That's one of the things that really encourages me."

Slookee is one of more than 40 Church Army-endorsed evangelists working around Australia. Previously known as Church Army officers, these evangelists work in a variety of different contexts, including church ministry positions.

Martin Morgan joined Church Army last year after serving as curate-in-charge at Rouse Hill Anglican. When looking for a good description of what Church Army seeks to do, he quotes John Cowland, Australia's first national director: "Many churches are not aggressive enough! They are not a fighting force, but like convalescent homes for sick Christians. Nothing kills a thing like

"The people who become Christians [in these groups] have just not nestled into the church."

Martin Morgan

apathy and indifference. More enthusiasm should be got into the church, and the things that do not matter should be put aside for the things that do."

Adds Morgan: "He's saying, 'Let's get evangelism out there'. We don't want to encourage an inactive convalescent home mentality, so I guess you could say that we're radical. The ideal situation is that each church recognises evangelists within their congregation and sets them free to do it... we're here to help that happen."

Church Army supports its evangelists relationally, with administration and financially in some cases, allowing them to get on with evangelism without worrying about other things taking up their time and focus.

As a way of equipping its evangelists, Church Army offers certificate and diploma courses to 'effectively reach people who are not currently following Christ'.

Mark Short is well aware of how important it is to acknowledge that there are people who just don't fit into a conventional church and that they need to hear about Jesus just as much as the next person.

"God loves all people and desires for all people to come to a saving knowledge of his Son, and that includes people in outback Australia," he says.

A good example of this is the work of BCA flying padres, who work as chaplains in mining communities. Where once there used to be mining towns, many workers now operate on a fly-in, fly-out basis, which makes a normal life very difficult. To reach these people, BCA sends field staff like Peter Palmer to work in these communities and "live like they live".

"Every week or so [Peter] will hop on a plane and spend a few days at a time at different mine sites in remote South Australia working with the miners," Short says.

As its name suggests, Bush Church Aid conducts ministry in remote, rural and a growing area of regional Australia, with the fundamental mission to reach Australia for Christ.

continued next page »



Fly in, fly out: the Rev Peter Palmer with machinery at Prominent Hill mine.



» from previous page

“We’re a sending organisation, so we recognise that mission is about people,” Short says. “We seek to identify people who have the gifts and passions necessary to carry out [our] mission. We then send them to carry out that ministry – we make sure they have a network of support from within BCA through link churches and the wider Christian community. We want to make sure Christians across Australia, whether they are in the bush or in the city, are well informed of the challenges and opportunities of doing mission in our own backyard.”

BCA field staff are active in more than 30 Australian locations. They are paid by BCA, which is completely funded through donations. “We want to be a mission organisation that understands the context in which we are called to serve so we want to keep on top of the changing realities of life in the bush [and are] ready to respond in creative and faithful ways,” Short says.

Like BCA, Crusaders must also adapt to maintain currency in a changing society – crucial in its ministry to high school students.

“This year we will be running a ‘schoolies’ camp in the Whitsundays,” says executive director Gary Hill. “It’s an opportunity for the kids to have some time on a boat and on land, just a point of connection for people to enjoy that time in a Christian environment... we’re not struggling to find leaders for that one!”

Crusaders was founded in 1930 to develop ministries in schools and universities. One of the first organised meetings was an Easter Camp in 1930, establishing the core ministry of the organisation.

Well known for its ‘Cru camps’, Crusaders has grown dramatically since its inception. In 2012, through camps as well as its lunchtime ministry in 140 independent schools in NSW and the ACT, Crusaders will connect with as many as 52,000 young people.

“Churches and Christians are often struggling for connections with non-Christians,” Hill says. “God has placed Crusaders where connections are on tap. We have the opportunity to speak to thousands of kids every week, to support teachers who are connected with those kids daily. We have waiting lists of unchurched kids who want to go on our camps.”

Crusaders employs 60 staff and has upwards of 1000 volunteers. However a major group of volunteers are university students and, with school holidays and university holidays often not matching up, the organisation is having to look elsewhere to find leaders for its holiday camps.

“Sometimes there are just not enough leaders,” Hill says. “There might be a campsite that can cater for 90 people but, despite their best efforts, a director can only find enough leaders for 50 kids so we have to cap the number of kids.”

An agreement between Scripture Union and Crusaders in the 1950s means that SU provides ministry in public schools, leaving

Challenges: Crusaders campers tackle the high ropes.

independent schools for Crusaders.

“Every week of the year there are kids connected with Crusaders in some way,” Hill says. “We know that there are thousands of Christian kids who, because of their parents’ priorities, don’t get to church or Sunday school. Those kids need to be nurtured and built up in their faith.”

“Some [private] schools have strong Christian links but there is a misconception about that... there are so many private schools without Christian links, so our staff are very thankful for the opportunity to present the gospel at chapel [services] to the whole school.”

An assistant minister at St Matthew’s, West Pennant Hills, the Rev Kenny Liew, co-ordinates Scripture Union groups at Baulkham Hills High School and Cherrybrook Technology High School in Sydney’s north-west.

Liew believes schools are important strategic mission fields that need to be appreciated and understood. “Often our agenda [in schools] can be ‘How can I recruit for my youth group?’, and when we don’t see fruit, we can lose interest,” he says. “There is real merit in sticking in for the long haul. There are many people who are lost in our highly secularised schools. If you persevere there are things you can do there.”

“There is one young man [from Baulkham Hills High School] who started coming in Year 7. He became a Christian... and in year 10 he became a leader. He is graduating now



KidsGames: SUPA (Scripture Union Primary Age) club leaders shared their schools-based ministry with NT churches last June.

and this is the only church he has known.”

On a good week there can be more than 100 people involved in groups at Baulkham Hills, with an average attendance of 80.

As part of the SU program at Baulkham Hills there are 30 student leaders from both church and non-church backgrounds

continued next page »

EMPOWERING PEOPLE TO SHARE THE LOVE OF JESUS

**50 family missions each summer from country to coast + 15 camps throughout the year
+ hundreds of ISCF groups & SUPA clubs in NSW public schools
= over 3000 volunteers sharing the gospel with families and young people**

GET INVOLVED AT WWW.SUNSW.ORG.AU



Shearing camp: This SU camp holds Bible studies in a shearing shed.

Beach style, God's way



Scripture Union beach missions run in 50 locations up and down the NSW coast during the summer holidays. One of the larger teams, with almost 70 members in 2011, visits Lake Tabourie on the south coast, just south of Ulladulla. Kelly Carlisle and her husband Steve, the senior minister at Helensburgh and Stanwell Park Anglican, are the current directors of the mission. However Kelly's connection to Lake Tabourie goes back much further. "I was a camper at Lake Tabourie my whole life," she says. "I didn't go to church or have a Scripture teacher but when my parents saw the SU team, they were happy for me to

go along. It wasn't till I was 18 that I realised there was something different about the leaders - they had a certainty that I didn't have. I understood that I had a sin problem and I became a Christian."

Mrs Carlisle and her family have maintained a presence at Lake Tabourie because they believe that beach missions are strategic ministries and offer opportunities unlike any other. "We don't have to be culturally appropriate to normal life, just appropriate to holiday life," she says. "When people are relaxed and not stressed, there are great opportunities and openings to share the gospel."

» from previous page
who, from Year 10-12, volunteer to receive training to lead Bible study groups of their peers.

While the group at Cherrybrook is much smaller it has also seen substantial growth.

"It started with about four or five kids," Liew says. "There are now about 30 coming regularly. It's about building the kingdom of God for the long term."

There are more than 200 SU groups in public schools around NSW. They are a significant part of SUNSW's ministry, along with beach mission and camp programs. But with only 10 paid staff the organisation relies heavily on its more than 3000 volunteers to continue the work of sharing the gospel it has been doing since 1867.

"I think the distinctive thing that SU brings to the church as a whole is volunteerism," Mark Mitchell says. "We encourage and empower volunteers to do work on the ground. I think our passion for evangelism and mission is still paramount... As an interdenominational organisation we serve the churches by bringing them together to do ministry based around the gospel - not around distinctions or theological conformity, but around the gospel of Christ."

Like other parachurch organisations, SU is non-denominational, meaning it is not under the banner of any particular church. Yet, as with other parachurch groups, churches are vital for its ministries to flourish.

“We have a fabulous relationship with churches,” Mitchell says. “We don’t work separately from them. Often what we do is work with people on the ground in churches... rather than a church in general.”

One of the lesser-known aspects of SU’s ministry is their camps, which run throughout the year. Rather than working with a top-down approach of deciding what camps to run, SU volunteers approach the organisation with ideas, leading to an eclectic list for young people to choose from.

“Our ministries bear out the passions of our volunteers,” Mitchell says. “There is a guy out west with some shearing sheds and a bunk house next door so he suggested a shearing camp. Another guy is a good fisherman, so he runs the fishing and diving camp down south. They are kind of organic in that way.”

Other camps offered by SU include: a bike camp, a girls’ agricultural camp and a kayaking camp. More camps in the pipeline are a technology camp for computer ‘geeks’ and a performing arts camp.

While the parachurch organisations seek to share the message of Jesus Christ with people who need to hear it, and are in the envious position of being able to go where churches often can’t go, they can’t do their work without help.

With no specific denominational support behind them it can be a precarious existence – often relying almost completely on funds from Christians committed to seeing the gospel proclaimed in diverse settings.

“I recently visited a town in remote Australia that is facing a population boom due to a major resources project,” Short says. “There is no regular public gathering of Christians in that community. I met with two local Christians who are doing their best to encourage each other and reach out into their community alongside their full-time employment. They would love to have someone come into their town to help them take advantage of the opportunities before them.”

“Continued prayer and financial support from our partners will help us ensure that communities like that and many others can have an active, vibrant and faithful gospel witness.”

SC

Mining for new life



Richard Goscombe (second from left) with locals at BBQ Church.

In Sydney we all have a local church – and whether we attend it or travel to another suburb, the local church is still there. For the people of Wickham in north-western WA this wasn’t the case. For 10 years there was no church for a mining community of more than 2000 people, until Richard and Tracy Goscombe and their family arrived in 2009, supported by BCA.

“There was a complete lack of God-consciousness in the community,” Richard Goscombe says. “There were very few Christians in town and the Christians didn’t know there were other Christians around.”

Coming from a thriving Anglican church in Cranebrook in Sydney’s west, the Goscombes had to start from scratch in Wickham.

“From just talking to people and as we built initial contacts and relationships, it’s amazing how quickly people indicate their situation,” he says. “After about three months we were able to organise a Sunday Bible study-type service at our house.”

At Easter two years ago Wickham Anglican Church was launched and it has grown in leaps and bounds since then. One of the most successful ministries the church now runs is a monthly BBQ Church, which regularly attracts more than 100 people.

“What we have sought to do – what we think is most important – is to establish a ministry in the heart of ‘bronx’ area, where the indigenous population live. They are highly dysfunctional, [the area] is highly run down and many of the major stakeholders in town just don’t know what to do,” Goscombe says. “The fruit has been amazing, to the point where [mining company] ISF said, ‘Can we buy all your food for that?’. And Rio [Tinto] said, ‘Can we make you a barbecue trailer?’”

After only three years in town, through ministries like BBQ Church as well as working bees and a presence in the local school, the church now has a connection with 50 per cent of the town’s population.

“Doors just keep on opening,” Goscombe says.

Equipping Evangelists

SENDING AND SUPPORTING EVANGELISTS TO REACH AUSTRALIA WITH THE GOSPEL OF JESUS CHRIST

WE OFFER A TOOL KIT OF INDIVIDUAL UNITS DESIGNED TO EQUIP EVANGELISTS.

HEAD TO CHURCHARMY.COM.AU FOR MORE INFORMATION

CHURCH ARMY AUSTRALIA Reach Beyond

Living By Faith, Mission and Culture and Mission

Looking for a good investment?
Get a share in God’s mission

BCA sends people to share the lasting hope found in Christ alone. Your giving keeps us on mission.

You can donate to our current appeal via our website or the QR code.

www.brockchurchmid.com.au

Let’s BUILD together.

The Knight family, BCA Port Hedland



It treats us like adults and even appeals to biblical sources. Pelagianism has always been a pretty attractive heresy, writes MICHAEL JENSEN.

HOW BAD ARE HUMAN BEINGS? IT would have to be admitted that the obvious answer is “Well, pretty bad”. Just to take one example: recently we have had a number of stories in the media about the treatment of people on Twitter. Anonymity is apparently a veil from behind which it is okay to unleash torrents of abuse at people – even when a person is well known for their struggle with depression.

But anyone who is a parent knows that a key tactic in helping children to behave is to expect better of them. Somehow, they will rise to meet the standard expected.

Aren’t human beings as a whole like this? If we say, “It’s no good: they’re simply evil and always will be”, won’t we get what we expect? Doesn’t it make sense to say to people “Not only is doing good something you *ought* to do; it is also something you *can* do”?

This very debate was circulating among Christians some 1500 years ago.

Pelagius was a British theologian who took morality – and the moral responsibility of human beings – seriously. And he lived through a time in which a great civilisation was decaying around him. He would have been witness to tremendous and brutal evils

in his time, living as he did around the sack of Rome in the early 5th century.

His teaching was not that human beings are naturally good – that doctrine would have had no purchase at all among those who had seen limbs hacked off and heard the

screams of the rape victims. Rather, he held that man and woman were free to choose the right or the wrong. Each of us could, should and would be held fully accountable for our actions. We ought to hear the full impact of God’s address to his people: “Be holy, as I am holy”, or as Jesus said: “You must therefore be perfect as your heavenly Father is perfect”.

For Pelagius, this means what it says. Surely Jesus would not have said it if it was not a moral possibility. He would not have given us a task we could not accomplish, difficult though it may be. Moral pessimism is insulting to the creator of human beings, who created not puppets or beasts, but people.

This is how Pelagius described it. Think about what happens when you do anything. There are three aspects to it: your ability, or power to do the act; your intention to do it; and the actual moment when you put your power and your intention together and realise the action. As Pelagius thought of it, the power that we have to act comes from God. But our intentions and the realisation of our actions belongs to us. When we choose to do the right, in other words, we can count on power from God to aid us. But it is we who choose it.



PELAGIUS

*August Pelagius with what this doctrine
Dignit non excusare Mens foris Consequencia
Or cry damn us Originally or that
The Love of God did Man prostitute.*

It isn't too hard to see what made and still makes Pelagianism attractive. First, like most decent heresies, it could appeal to biblical sources. The commands of the law and of Jesus were surely commands that could be carried out and ought to be taken seriously.

Second, it was the remarkable lives of holiness that Christians had lived in the first years of Christianity that had been perhaps the most remarkable testimony to the truth of their cause. Pelagianism was a call to return to this source of strength in the face of social chaos.

Third, Pelagianism is a theology that treats us like individuals and like adults. It demands

This is simply the killer blow against Pelagianism: the very fact of human behaviour.

that we put aside childish excuses and take responsibility for our own actions. It requires of us discipline and hard work; it calls us to virtue.

Fourth, it is positive about humankind in a way that honours the Creator's stamp on us. Human beings have a high destiny indeed serving so majestic a God and seeking to imitate him.

But the Pelagian movement ran headlong into arguably the stoutest defender of biblical orthodoxy the church has ever seen: Augustine of Hippo. His first reply to the Pelagian teaching was to agree with this at least: the human being as made by the Creator is a glorious creature, possessed of a true freedom – the freedom not to sin, being endowed with a good will and an inclination to do the right thing.

However, Adam fell. The fault was entirely with him: there was no way in which God could be blamed for his lapse. His will, free to not sin, had the possibility of choosing in error. This first sin was not merely Adam's affair because in that sin a greater fall occurred than in any of the myriad sins that followed it. Romans 5:12 in particular is his text here.

The result of Adam's sin is that human nature is terribly scarred and deformed. In every aspect, human beings are now enslaved to sin and destined for death. We are ignorant, lustful and dying. We have lost above all the use of that free will that Adam enjoyed not to sin. We cannot now avoid sin: it hangs around even our good, as a bad smell over a corpse. We may still have a free will but now only use it as a matter of fact to do wrong.

This is simply the killer blow against Pelagianism: the very fact of human behaviour, throughout history and across cultures. We who live in the wake of the horrors of the terrible 20th century ought to

know this more than anyone in history. As critic George Steiner once said, "We know that a man can read Goethe or Rilke in the evening, that he can play Bach and Schubert, and go to his day's work at Auschwitz in the morning". Pelagius' teaching fails simply on account of the fact that human beings, even when they know the right thing to do, cannot actually do it.

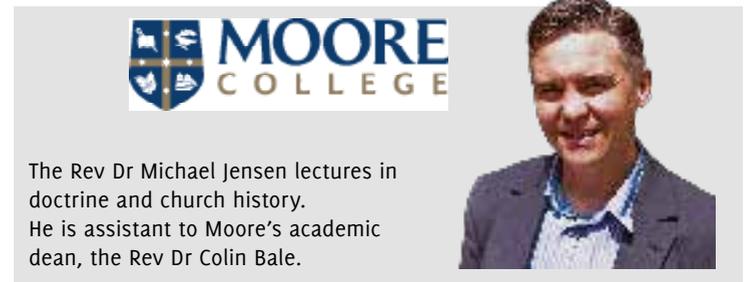
But if the effects of sin loom large in Augustine's teaching, it is because the power of grace is overwhelming. His pessimism about human nature gives him no confidence that Pelagius is anything but a deceiver, encouraging in men and women a pride to think they can free themselves from the mire. Without God's help we cannot, Augustine says, overcome the temptations of this life. And grace cannot be merely a matter of external aids, such as the teaching of Jesus about the godly life. Augustine was able to see that Pelagius had a shrunken view of the cross as God's free gift and no view of the Holy Spirit as likewise the free gift of God himself to give us, not a kick in the rear, or a great example, but a whole new birth.

If we were once dead in our sins, then how are we now alive to God in Jesus Christ by his Holy Spirit, and truly freed for doing the works of God? Surely it can only be by the mercy and grace of God!

Pelagianism is very much alive and well: and it takes both secular and religious forms. Partly it is alive and well because the need for moral teaching and guidance has never been more pressing. We have forms of deterministic thinking that need repudiating – that we are determined by our genes, for example, or that society is to blame, or our parents. It may be tempting to want to preach Pelagianism in the teeth of that kind of moral laziness. But we need to remember that what people need more than anything is not better moral training. They need a powerful gospel of forgiveness and new life; a gospel of sheer grace, in other words.

Here three types of Pelagianism to beware of:

- 1) **self-help Pelagianism.** Ideas such as those contained Anthony Robbins' book *Unleash The Power Within*: take hold of your full humanity in every aspect. Be a remarkable human being. Unfortunately, there is also a market for Christianised self-help manuals that are little better. They are targeted at our feelings of spiritual inadequacy, which we pretty much all have. They tell us that the truly uninhibited walk with Jesus could be yours if only you take action now. Within evangelicalism, the Holiness Movement was and is especially



The Rev Dr Michael Jensen lectures in doctrine and church history. He is assistant to Moore's academic dean, the Rev Dr Colin Bale.

guilty of this – enticing Christians away from grace and encouraging a deadly spiritual pride.

2) **existentialist Pelagianism.** Less "religious" is the Pelagianism of existentialism, which says, basically, that the world is meaningless and chaotic and the best we can do is take responsibility for it. Trying to explain things is actually to make them worse. So, in Albert Camus' novel *The Plague*, the hero is the man who just does what is humane and stops trying to make sense of it all. Of course, in reality, it is the believers who actually make the difference, not the existentialists.

3) **the Pelagianism of the moral gospel,** or the reduction of the Christian gospel to values, or a set of political rights to be protected. This was always the risk with defending Christian morality in the public square – you encourage a Pelagian view of Christianity, as if somehow you could have values without worship, and moral activity without spiritual transformation. **SC**

Apologetic evangelism ...an oxymoron?

While we should explain the gospel and persuade people as we evangelise, there is nothing to apologise for in our faith, writes PHILLIP JENSEN.

APOLOGETIC EVANGELISM IS neither apologetics nor evangelism. Since the language of today is apologetic, and certainty is considered arrogance, how then can we evangelise modern, or postmodern, society?

Evangelism is the declaration of the great news of Jesus' death and resurrection. It is the announcement of God's victory in his Son, the proclamation of the coming of the age of salvation. It calls upon people to repent and tells them to trust Jesus for their salvation. It assures them of the full, complete forgiveness that Jesus has won for them and the new life that his Spirit brings them.

There is nothing to apologise for in evangelism. It is the most wonderful news that we will ever have to tell anybody. Judgement over, condemnation passed, sins forgiven, new life commenced, eternity awaiting us as we grow in God's loving grace.

But today the world accuses those who speak with such confidence of arrogance. They ask: Who can really speak of knowing the truth that will set you free? Isn't everything just a matter of opinion and everybody's opinion of equal worth? At best you can suggest that it "may be worth

considering" the view that Jesus died for our sins and rose again for our justification.

So our modern evangelist suggests it with apologies: "I know that it is a view that is old-fashioned and caused some considerable strife, dividing communities and even families – but it may be worth pondering". Or, "I know I can't prove that it is true, that it's all a matter of opinion – I am only asking you to ponder the possibility that there may be something in it".

If we are going to be so bold as to suggest that people should change their religion, shouldn't we apologise for all the wrong things that our church has done over the centuries? Shouldn't we assure people that they are every bit as moral as we are and their views have as much, if not more, good points than ours? Isn't considering Christianity superior, pride?

The Lord Jesus warned us not to be ashamed of either him or the gospel. He said to his disciples: "For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels" (Mark 8:38).

And the Apostle Paul declared: "For I

am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Romans 1:16). Paul told his colleague Timothy, "Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God" (2 Timothy 1:8).

In the face of boastful Jews and Greeks, Paul was adamant that he was not ashamed of the gospel. Shame did not govern or even affect his decisions in life. He had reason to be ashamed. When he went to Athens he was put down by the philosophers of his day calling him a "babbler" and a "preacher of foreign divinities" and when he explained the resurrection, "some mocked" (Acts 17:18, 32).

"Babbler" was an insulting term, referring to the way scavenging birds pick up seeds. It was a way of saying that he was stealing scraps of information and peddling them as his own serious thought or argument. But he knew the righteousness of God that the gospel revealed – and there was no wavering in his faith that would lead him to be ashamed.

Paul did not apologise for being a Christian but he used apologetics as he

preached the gospel. He rejoiced with the Philippians in both the “defence and confirmation of the gospel” (Philippians 1:7). He argued and dialogued with the opponents of the gospel. In Acts, his evangelistic work is described as involving arguing, reasoning and persuading – as for example in Ephesus where “he spoke boldly, reasoning and persuading” in the synagogue and then reasoned daily in the hall of Tyrannus (Acts 19:8f). In his relationship with the Corinthians he speaks of destroying “arguments and every lofty opinion raised against the knowledge of God” and taking “every thought captive to obey Christ” (2 Corinthians 10:5).

This was not apologising for dividing the synagogue community or for offending other people’s religion or for calling people callous, greedy and impure (Ephesians 4:19). Paul’s apologetics was not apologising for the gospel or its effects upon people – there was nothing to apologise about in the gospel. His apologetics was a form of arguing and answering objections as he declared the truth of the gospel and, through this, he showed the folly of rejecting it or embracing other views. In this he was no different to his Saviour, who made no apology for speaking the offensive truth boldly.

In adopting today’s language of humble uncertainty, we may be denying our own message. For we may be agreeing with the moderns’ arrogance that God is answerable to human reason rather than human reason being answerable to God; and confirming the postmoderns’ irrational relativism that everything is just a matter of opinion and God is answerable to me.

Is speaking with humble apology a genuine attempt at “being all things to all people”, or is it a mask for our embarrassment about the gospel?

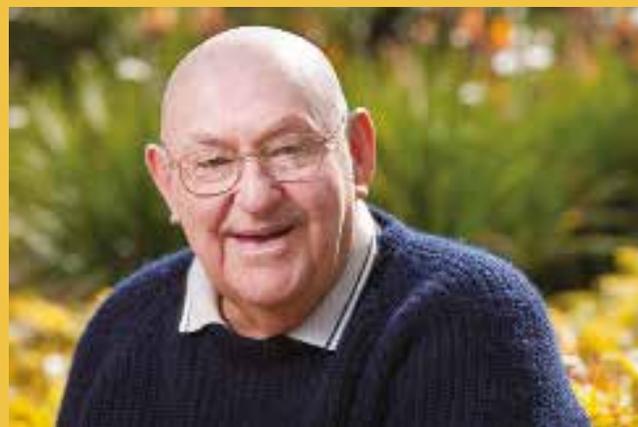
It is not triumphalism but the truth that Jesus liberates us to live different – and better – lives than we were living when we were in “the domain of darkness”.

Evangelism doesn’t simply speak the truth, it also changes lives and societies from worse to better. It is the “power” of God at work in the world today. No need to apologise for that – just tell people the great news and pray for God’s Spirit to work in them. **SG**

In adopting today’s language of humble uncertainty, we may be denying our own message.

When evangelism was front and centre

Those of us who have had the pleasure of hearing John Chapman preach – and most Sydney Anglicans over 30 have heard him often – enjoy his self-effacing humour, his personal warmth and his oft-recounted stories. John is a people person who has a deep and affecting love for other people and a wise understanding of the joys, hardships and foibles of the human condition.



However, behind this engaging personality is a keen intellect, an exceptional teacher, a deep-thinking theologian and popular author. John’s passion for Christ, for other people and for their salvation has led him to develop in himself, and in many others, the ability to proclaim and explain the Bible.

In a recent public interview, John recounted the days of his youth when Graham Delbridge used to run camps for young people at Port Hacking. As he spoke, several basic evangelistic principles emerged that I think we have lost. Presumably not everybody has lost them and some readers could testify to their present practice, but society has also moved on so we cannot simply replicate the activities of 60 years ago. Still, there were two principles in particular that challenged me as being very important in our gospel work and as having slipped off our (or at least my) agenda.

The first was the evangelistic nature of house parties and camps. In John’s youth, it was the pattern to run camps for the non-Christian to hear the gospel rather than to run camps for Christians to confer with each other. There is nothing wrong with camps for Christians. But the intention and teamwork, and therefore the program and invitation, were different. It was the aim and practice of the Christians going to camp to bring non-Christian friends. The camp wasn’t for Christians – it was for their friends. This was the normal understanding of the leaders and the Christians who attended.

The second principle I think we may have lost is personally challenging individuals about their standing with God. John recounted that as a leader on camp he would be asked to give an account of each camper’s standing with God. It was the leader’s responsibility to make sure every person in their cabin was personally challenged during the weekend. Nobody was to go home without being confronted with Christ’s claims over their life.

By contrast, I recall talking to a recent convert about why he had drifted away from our youth group and church prior to his conversion. He was a very good athlete and told me that every time he came to youth group we would talk to him about sport but never about Christ. He knew we were interested in him and supportive of his endeavours but he wanted to know how to get right with God and nobody would raise it with him. He didn’t know how to broach the subject so he left dispirited.

It requires great love to confront others about their lives. It is much easier and more comfortable to leave people alone in the privacy of their thoughts and reflections. It is always easier to build bridges of friendship than it is to walk across them.

The prophets of old, John the Baptist, the apostles and our Lord all confronted people about their standing with God. It lies at the heart of the work of the gospel. I am not talking about doing it rudely, insensitively and ‘always only all the time’, but I am talking about doing it! And I suspect this has slipped from our culture and practice, too incrementally to be observed.

Phillip Jensen

Become a Qualified Counsellor

AUSTRALIAN INSTITUTE OF FAMILY COUNSELLING
Excellence in Christian Counselling Training

Three Year Vocational Graduate Certificate
 in Counselling & Family Therapy, incorporating Certificate IV,
 Diploma, Advanced Diploma & Vocational Graduate Certificate.

Personal growth VET Fee Help available
 Help others Career opportunities

Adelaide • Brisbane • Canberra • Melbourne • Perth • Sydney • Sydney Korean • Distance Education (English & Korean)

JACA AIFC

Ph: 1300 721 397 www.aifc.com.au aifc.info@aifc.com.au

HAMILTON FUNERALS
 A Family Owned Funeral Service

Hamilton Funerals is a boutique family business owned and operated by Adam and Michael Flanagan.

We aim to fulfil the needs of our clients in the most dignified, professional yet personal way.

North Shore 9489 2228 | Eastern Suburbs 9326 9707 | Northern Beaches 9907 4888

www.hamiltonfunerals.com.au

ANGLICARE

NSW SOUTH, NSW WEST & ACT

Strengthening urban, rural and remote communities

Aged Care • Children's Services • Disability Services • Health Care
Youth Services • Supported Housing • Foster Care

CHIEF EXECUTIVE

Servant Leader, Canberra

Anglicare NSW South, NSW West & ACT is the principal social welfare agency for the Anglican Dioceses of Canberra-Goulburn, Balranald and Fitzroy and has been supporting and caring for children, young people, older people and families for more than eighty years.

Our organisation has experienced significant growth over the past four years. We currently have an annual budget of \$40m, assets of \$100m and a diverse workforce providing services from more than 50 locations in the areas of aged care, out of home care, early learning, disability, health, housing, counselling, education and community development.

We are seeking a true servant leader, actively engaged in the Anglican Church, to join us as Chief Executive.

Working in a committed and supportive Board and with a strong Executive team, the successful applicant will have experience in complex service delivery, proven financial acumen, demonstrated ability to inspire at all levels of the organisation and build partnerships within the sector, with parishes and with government.

A competitive remuneration package will be negotiated consistent with market advice provided by AON Hewitt.

The position description is available online at 'Jobs Vacant' on www.anglicare.com.au

Enquiries in the strictest confidence may be referred to:

Petra Parker
A/g Director - Hamilton Jones & Bruce
Ph 02 6141 7809 or Mobs 0412 607 571
Email pparker@hjb.com.au

Ingrid Nunn
Presiding Officer - Anglicare Board
Ph 02 6285 2743
Email ingrid.nunn@anglicare.com.au

www.anglicare.com.au



Robert Menzies College
Macquarie University Sydney

CHAPLAIN / PASTOR

Robert Menzies College is seeking a suitably qualified person to take up the roles of Chaplain to the College and Senior Pastor of Trinity Chapel Macquarie with opportunity to become Anglican Chaplain to Macquarie University.

Robert Menzies College provides on-campus accommodation and academic and pastoral support for students at Macquarie University, in a friendly and stimulating environment. Trinity Chapel Macquarie is the College Chapel with a ministry to College Members and to the wider community. It aims to be a vital and influential university Church.

The Chaplain/Pastor will hold to an evangelical and reformed theological position. The Chaplain/Pastor will have a vision and passion for ministry to university students, and preferably have experience working with APES, IPES or a similar student focused Christian organisation. The Chaplain/Pastor will actively participate in the life of the College, particularly in the pastoral care of College Members. The applicant and their family will live within the College community in generous accommodation provided in the College. The successful applicant should be eligible for ordination in the Sydney Diocese of the Anglican Church of Australia so that they can take up the role of Anglican Chaplain to Macquarie University.

The Chaplain/Pastor will minister to the College and Chapel under the direction of the Master. Applications close on 31st October 2012.

An information package is available from

Bruce Pollert
Master of Robert Menzies College
126 Herring Road, North Ryde NSW 2113
Telephone 02 9936 6400
Email bruce.pollert@rmc.com.au

St Basil's Anglican Church Pyrmont

OFFICE MANAGER (FULL-TIME)

We are looking forward to appointing:

- A committed Christian active in his/her local church with
- Proven experience in office management role
- Has a proven local and
- Demonstrates excellent organisational and communication skills.

Remuneration package: approx \$48,000 pa.

Please apply to:
The Rev. Dr Roger Child, St Basil's Church
46 Macleay Road, PYRMONT NSW
Or email office@stbasils.com.au
Applications close 28th October

Part Time

OFFICE ADMIN/ TOUR COORDINATOR

Quiz Work is a traveling children's ministry group that seeks to share Jesus with kids everywhere.

We are seeking someone who is:

- passionate about sharing Jesus with kids
- experienced in office administration
- gifted at coordinating tours to various parts of Australia.

Further details: www.quizwork.com
e-mail: info@quizwork.com.au
Phone: 02) 9709 8796

CLASSIFIEDS

Accommodation

SEEKING ACCOMMODATION: Dedicated Christian man - clean, quiet, conscientious, classical music loving, professional artist - seeks accommodation in the Eastern Suburbs either with a non-smoker or alone. References available. Contact Brendan Juliano 0438 246 820

SHARE ACCOMMODATION: Christian woman seeking Christian woman to share apartment. Penhurst, NSW. Close to shops and station. Cost on application. 95793643 or 0401082971

ROOMS AVAILABLE

2 separate houses with 1 room each to rent. Independent living in a Christian environment. Public transport, unis, cafes close by. Residents must attend St Michael's Surry Hills. Approx \$140-\$200 pw. Enquiries: Caroline 0402 005 983 or Mia 0413 561 026. Enquiries for 2013 vacancies also welcome.

Holiday Letting

ACCOMMODATION KIAMA: Very comfortable 2 bedroom unit opposite beach, with beach & sea views from balcony, lift access, double

garage, accommodates 4. Phone (02)9579 4573. Email keriemuir@gmail.com

ALPINE RETREAT WENTWORTH FALLS: On golf course for groups & individuals. 3 bedrooms and large sleeping loft, 2 communal rooms, central heating and fire. Contact: 9960 1510, maryjones11@aol.com

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

CENTRAL COAST: House with panoramic views, quiet waterfront reserve to Lake Munmorah, comfortably sleeps 7, modern and fully equipped throughout, air conditioned, TV with home entertainment, close to surfing beaches, safely fenced with BBQ facilities, no pets, vacancies throughout the year including school holidays, contact (02)9449 5712 or 0418 345 543 or by email at gpratt@optusnet.com.au

CULBURRA BEACH HOLIDAY: Modern townhouse. 3 bedrooms, 2 bathrooms, double garage. Fully equipped. Water views from deck with BBQ. 3 minute walk to 2 stunning surfing beaches. Scenic walks, dolphins, whales.

Contact 0425229192, 0247394738 or juneglan@bigpond.net.au

CURRARONG & CULBURRA BEACH HOLIDAY ACCOMM: Both houses fully self-contained with 3 br. Sleeps 8, less than 2 hours south of Sydney. Short stroll to beaches. Ph 02 9548 0567, send email to info@putyourfeetup.com.au or visit www.putyourfeetup.com.au

GERRINGONG: House in Quiet Location. Modern 4 bedrm single level home, sleeps 6. Easy 10 min walk to beach, shops, cafes, station. pcg_56@hotmail.com, 42284146, 0402806103

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

LONDON B & B: In lovely home, self-catering facilities, easy city access, reasonable rates. Email: rachel@brockleybandb.fsnet.co.uk Telephone: 001144 2086946538

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

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

Stay at 1680 metres in Kosciuszko National Park

Singles, families and groups
Phone (02) 9130 8587
www.southerncrossalpinelodge.com.au

WENTWORTH FALLS: 5 bed, 2 bath, 1 level, sleeps 13, no bunk beds, carpeted, fully furnished, suits families & groups. 02 9627 1850

WOY WOY - WATERFRONT: Fully equipped 3bed luxury house with jetty. Holidays & w/ends. Ph 0410 471 504 or 4739 1504 or 9609 1479 or annabelsaccommodation@gmail.com

Miscellaneous

ST BARNABAS HOSTELS/TERRACES: Did you live at St Barnabas Hostels, now Terraces, in Glebe as a student or young worker? Seeking former residents for 50th Anniversary Celebration and Reunion in February 2013. For details email office@terraces.com.au or phone 02 9562 9901.

DIARY

Thursday, October 18

BCA THANK YOU LUNCH

The NSW/ACT regional office of the Bush Church Aid Society is hosting a lunch to thank all our BCA mission contacts for their hard work in collecting and counting coins for Christ.

RSVP by October 12 to Vika Ta'ofi on vika@bushchurchaid.com.au or phone (02) 9262 5017.

LOCATION | The BCA boardroom, Level 7, 37 York St Sydney | 12pm-2pm

Saturday, October 20

CMS COASTAL MISSION DAY

Guest speaker: John Dickson. Meet CMS missionaries to seven different locations, hear great Bible teaching and be encouraged by fellowship together. There is also a kids' program and creche, with registration essential.

CMS missionaries attending include the Etheringtons, Mullins, Hribars, Lukins, Archers, Snowdens, Tim and Kylie, Stan and Clare, and Amy Stephens.

Cost: adult \$15, child \$10, family \$45. Lunch provided.

Register before October 15 at www.cms.org.au/cmd or phone (02) 9284 6734 for more information.

LOCATION | EV Church, 331 Terrigal Drive, Erina | 9.30am-2.30pm

Saturday, October 20

SOUNDS4SOUP

oneiseven church invites you to our 2012 community outreach event. Join us and listen to the sweet sounds of local musos Shed Muzak and Birds in Branches, enjoy delicious soup AND raise funds for one4food, the oneiseven church 'soup kitchen' ministry. Tickets are \$15 online from www.

oneiseven.org and limited tickets will also be available at the door for \$20. Cost include soup and crusty bread. LOCATION | 117 Young St, Redfern | 7.30pm-10pm

Monday, October 22

YOUTHWORKS COLLEGE OPEN DAY

Come and experience a day in the life of Youthworks College. Take a tour of the campus, have your questions answered by faculty and meet the current students. Runs all day, lunch and dinner provided. For more information send an email to college@youthworks.net

LOCATION | Camp Wanawong, 11 Fifth Ave, Loftus

Friday, October 26

CMS FRIDAY FELLOWSHIP

Meet CMS missionaries Danny and Debbie Mullins over morning tea (supplied) and see what God has done through their 17 years of ministry in France.

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

Friday, October 26–Sunday, October 28

SQUARE 1 CAMP

Square 1 is a fantastic opportunity for churches to come away with their Year 3-6 kids and their friends and enjoy a weekend filled with great activities and Bible teaching. Square 1 is run by Youthworks and supported by local church leaders.

For more information please call (02) 8268 3355.

LOCATION | Youthworks Port Hacking Outdoor Conference centres

Saturday, November 3

ST PAUL'S, WAHROONGA 150TH ANNIVERSARY DINNER

St Paul's, Wahroonga is holding

a dinner to celebrate its 150th anniversary and would like to invite past members. Guest speaker is Bishop Glenn Davies.

To book tickets contact the church office on 9489 2863 or email stpaulswah@bigpond.com

LOCATION | Hornsby RSL Club | 6.30pm

Sunday, November 4

ST PAUL'S, WAHROONGA 150TH ANNIVERSARY SERVICE

Past and present members of St Paul's are invited to join us as we celebrate 150 years of ministry at Pearce's Corner in Wahroonga. Guest preacher is Archbishop Peter Jensen.

For more information or to contact the church ring (02) 9489 2863, email stpaulswah@bigpond.com or see www.stpaulswahroonga.com

LOCATION | Pearce's Corner, Pacific Highway, Wahroonga | 9am

Sunday, January 6–Saturday, January 12

YOUTHWORKS JAM CAMP

JAM camp is going to be BIG in 2013! It's our 10th birthday and we plan to celebrate in style. As well as all of the usual room group activities (such as archery, caving, abseiling, canoeing,

low ropes, craft and swimming) we will be looking at "The Big Picture" of the Bible and seeing what God is saying to us and doing for us.

Open to all in years 5-7 (in 2013) for just \$399 (subsidies available).

For more information visit www.youthworks.net/events

LOCATION | Koloona Conference Centre, near Nowra

Sunday, January 6–Saturday, January 12

YOUTHWORKS PERFORMING ARTS CAMP

Superheroes unite for Performing Arts Camp 2013. Throughout the week we will be putting together a performance which will happen on the final night of camp with your folks as the audience.

We plan to run classes in three dance styles plus singing, drawing, video production. You can also use any instruments you wish to bring along. We'll be having heaps of fun making new friends and learning more about the role of Jesus – the greatest superhero.

Open to all in years 7-12 (in 2013) for just \$459 (subsidies available).

For more information on visit www.youthworks.net/events

LOCATION | Rathane Conference Centre, near Sutherland

MISSION TRIP TO ZAMBIA JULY 2013

St Peter's East Lindfield is joining with Blessed to Bless for two weeks of the School Holidays in July 2013 to construct a classroom at the Ipalo Christian Community School.

The team is lacking in members with building and trade qualifications and is looking for some Christians with skills in these areas to join our group and direct the work. Costs would be between \$4k and \$5k.

Please contact our Convenor Bruce York on 02 9418 2095 or email: rbyork@bigpond.net.au for further information.



Blessed to Bless members with children and staff, Manyando Youth Action Community School, Zambia, 2009.






NGS Super is a leading super fund in Australia

We have many reasons why, but here are just a few:

- Listed in the "top ten" best value-for-money super funds in Australia in 2012*
- Top award ratings from SuperRatings and Chant West
- Winner of Money magazine's Best of the Best award for "Best-Value Insurance in Super" in 2012

For more reasons, visit www.ngssuper.com.au



www.ngssuper.com.au
1300 133 177



*SuperRatings

Appin completes marathon restoration



Completed: happy members of St Mark the Evangelist in Appin outside the restored church.

AFTER FOUR YEARS AND \$164,000, St Mark the Evangelist in Appin recently completed work on its 159-year-old church building.

The church was able to complete the restoration due to a \$20,000 Community Partnership Program grant that is sponsored by BHP Billiton. The grant program aims to fund important community efforts in mining areas.

"The church was a bit strapped for cash," said St Mark's project manager and warden Scott Webster. "So we did a bit of digging and found this grant and had a victory."

Throughout the extended restoration process many jobs were completed including exterior awnings, boundary realignment, repairs and a new church sign. Most recently the grant allowed

the church to finish painting the building as well as restoring leadlight windows.

"The timely partnership with BHP is a real blessing for both the local town and church community of Appin," Mr Webster said.

While there wasn't a celebration to mark the completion of the works, the church community is extremely pleased with the result.

"The completion of the renovations is a big milestone for us," he said.

"We have always wanted to be good stewards of the property and make sure we look after it. It has been done in lots of little steps but now that it's done there are a lot of happy people who are proud of the church building, which is an important landmark in Appin."

New Anglicare centre opens in Summer Hill

RESIDENTS OF SYDNEY'S INNER WEST now have access to a wide range of Anglicare services at a new community centre in Summer Hill.

The centre, which sits on the site of the old Summer Hill movie theatre, was renovated by Anglicare to make it suitable for counselling and relationship services, emergency relief and support for older parent carers of adult children.

The centre was officially opened on July 25 by Archbishop Dr Peter Jensen, Anglicare CEO Grant Millard, Anglicare's director of community care Ian Jackson and the State member for Strathfield, the Hon Charles Casuscelli.

According to regional manager Jill Wrathall the new centre will be a hub

for Anglicare services in a wide region including the inner west.

Anglicare has been in the area for many years but the new premises will provide the necessary infrastructure to reach a greater number of people in the community.

"Anglicare's new premises will provide a modern, welcoming space to assist people experiencing problems such as relationship or financial difficulties, or grief and loss issues," Mrs Wrathall said. "We support ageing carers of adult children with a disability or mental health issues. We also work with families with young children up to the age of 12 with casework and parenting groups.

"Anglicare always seek to be

respectful of each person's concerns and help them to achieve their goals. We look to build personal strengths so that individuals grow in their confidence and skills and communities embrace diversity."

The new centre employs 25 people and has contact with approximately 80 clients each week.

"That doesn't sound like a lot," Mrs Wrathall said, "but we're more concerned with the quality of the relationships with clients rather than the quantity."



Jill Wrathall and Grant Millard celebrate at the opening of the new centre.

2012 CONFERENCE
SATURDAY OCTOBER 13

Wogs FOR Christ

(and for those who love them)

For more information and registration go to www.wogforchrist.com

KEY SPEAKERS
Ray Galea, Ross Ciano & Archie Paulos

SEMINARS
There will be 10 workshops offered by a variety of speakers which focus on the specific struggles particular to Wogs. These include topics related to money and work, family, teenagers, anger, superstitions, church planting and being a second and third generation Wog.

ST JAMES' INSTITUTE

REPORTING OF RELIGION IN THE MEDIA

Tuesday 9 October, 6:15-7:30pm (\$30/15)

This seminar will examine the current situation in regard to the reporting of religion in the media, particularly the reporting of Islam.

ST ANDREW'S GREEK ORTHODOX THEOLOGICAL COLLEGE

Thursday 25 October from 6:00-8:30pm (\$30/15)

Join us on a visit to Sydney's Greek Orthodox Cathedral and theological college.

ALL SOULS' DAY

St James' will hold special services for All Souls' Day on Friday 2 November at 12:30pm and 6:30pm.

Visit our website at www.stjames.org.au or call 8237 1300 for all details of ministries at St James'.

MOVES

ALBANY LOOKS TO FUTURE

NEXT month the **Rev Chris Albany** will leave South Hurstville after seven years as rector of the parish.

Mr Albany, whose wife Pam died after Christmas last year following an 18-month illness, says the South Hurstville community was “incredibly supportive” during her illness, including growing in responsibility in the ministry, life and mission of the church. However, in addition to caring for Pam, he also spent some months this year caring for his terminally ill brother in Perth and, after prayerful consideration, decided the best next move would be for him to step aside.



“It was a difficult decision – I’ve had seven wonderful years at South Hurstville,” he says. “But as much for their sake as for mine I decided that I needed to

resign so they could get some clear air and go through the tough process of selection so they could have a full-time pastor again.

“I’m not retiring... I don’t feel as though I’m ready to retire, but I will give myself an extended break over the new year. This choice will hopefully open up new possibilities for myself and

for the parish as we journey into God’s surprising and always good future.”

NEW HEAD FOR CRANBROOK

THE new headmaster of Cranbrook School, **Mr Nicholas Sampson**, was inducted into the position at a special ceremony at the Bellevue Hill campus in late July.

Mr Sampson was most recently the master of Marlborough College, a highly regarded school in Wiltshire, about 90 minutes’ drive west of London. Before that he spent five years as principal of Geelong Grammar School in Victoria.

In a report on his induction in a local paper, Mr Sampson said he hoped to build on Cranbrook’s existing strengths, describing it as a “very special school”.

IN BRIEF

THE **Rev Fergus Semler** will leave Dural District in January 2013 to become the rector of Macquarie parish. More in a future edition.

STEPHEN Charles Fagan has been deposed from holy orders by the Bishop of Canberra and Goulburn on the recommendation of the Professional Standards Board.

Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT, AS AT SEPTEMBER 21, 2012

- Christ Church St Laurence
- Crossway
- Darling Point
- Dural District
- Glenquarie
- Philadelphia Anglican Church*
- South Hurstville

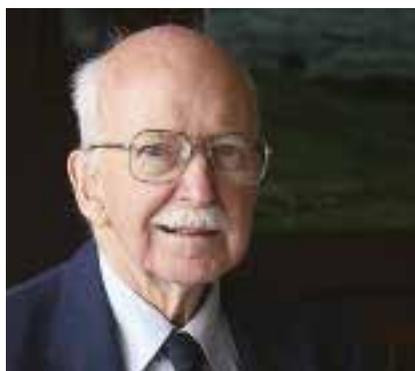
*Denotes provisional parishes or Archbishop’s appointments

VALE

THE **Rev Rob Dowthwaite** died on September 1. Born in 1930 in Cape Town, South Africa, he grew up in a strongly Christian family. After school he became an accounts assistant, enjoying cars and mountain climbing while also enthusiastically involving himself in church life and evangelistic activities.

Mr Dowthwaite began his theological studies at the London Bible College in 1953, and completed them at Moore College in 1957. During his time at Moore he met his future wife Ruth, who returned with him to South Africa in 1958 where became curate of Hillbrow in Johannesburg, curate-in-charge of St Andrew’s, Pinelands (Cape Town), and then curate of Holy Trinity, Bramley (Johannesburg).

The family emigrated to Australia in 1969 and Mr Dowthwaite worked as an administrator at Frensham School in Mittagong while also being an honorary curate at the local Anglican church. The following year



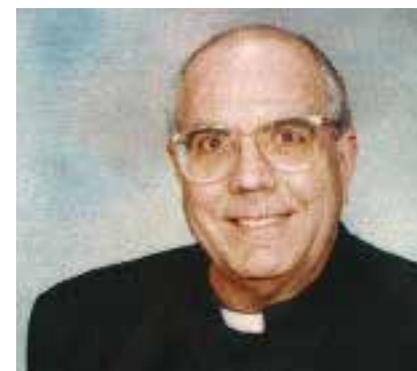
he was appointed rector at nearby Sutton Forest, and in 1975 became the Australian director of the African Evangelical Fellowship.

Mr Dowthwaite’s son Gordon, speaking at his funeral, said his father “dedicated the next 11 years of our lives to building the [AEF], which grew from four serving missionaries from Australia to over 30”.

Following this Mr Dowthwaite became senior assistant minister at St John’s Cathedral, Parramatta in 1986 – a post he held until his retirement in 1995, although Gordon Dowthwaite joked that retirement was really “a vague term relating to a change from

paid to unpaid ministry!”.

Gordon added: “Dad’s love for Jesus and the richness of the Scriptures has become ours, too. His lively faith in Jesus was lived out to the very end. In the last years of his life he would say (with lop-sided grin and twinkle in the eye) that there was nothing wrong with him the resurrection wouldn’t fix... It is now for us to pass this same love and hope in Christ to others.”



THE **Rev John Kohler** died on June 22.

Born in 1944, Mr Kohler studied at St Michael’s House in South Australia and St John’s College in Morpeth before being ordained in the diocese of Canberra-Goulburn in 1969.

He spent part of the following year in Papua New Guinea with ABM before returning to Canberra-Goulburn as curate of Queanbeyan. Another curacy followed in Cooma in 1972, then three years as rector of Kameruka, near Bega.

In 1976 Mr Kohler and his wife Gay moved to Sydney. He became curate of Hornsby, followed by Hunters Hill and in 1979 he became rector of the western suburbs parish of Granville – a post

he held for the next 14 years. St Paul’s, Burwood called Mr Kohler as rector in 1993, and he remained in charge of the parish until he retired at the end of 2009.

A great lover of church music and opera, Mr Kohler was an enthusiastic supporter of the Joan Sutherland Society, which held its fundraising concerts at St Paul’s for many years.

“He was a delightful guy – an amazing people person for whom everybody mattered,” says the present rector of Burwood, the Rev James Collins. “He was a much-loved priest here who loved God and God’s people, had a great love for his family and was a faithful and loyal servant of God.”

Tears & Hope

A Service of Healing for Survivors of Abuse

Monday 12th November, 6.30pm

St John's Anglican Church, Darlinghurst
128 Darlinghurst Road, NSW 2010

Open to all who have been affected by abuse in any context.

For more details please contact
St John's Church Office: 9360 6844

MATT BLACK PRODUCTIONS

news and corporate photography

Servicing clients such as News Ltd, Fairfax, FPC, Torch Publishing, Rural Press, and ACP

Specialising in: PROPERTIES, MACHINERY, GARDENS, STRUCTURES, TRANSPORT

Photography suppliers to Southern Cross

contact: 0414 972 050 or
mbpnews@southernphone.com.au

Wanting to serve quality coffee at your church?

Sublime Coffee are Christian coffee roasters who can supply your church with a regular delivery of freshly roasted, great tasting coffee.

Our coffee is available as whole beans or ground, supplied in bag sizes to suit your needs.

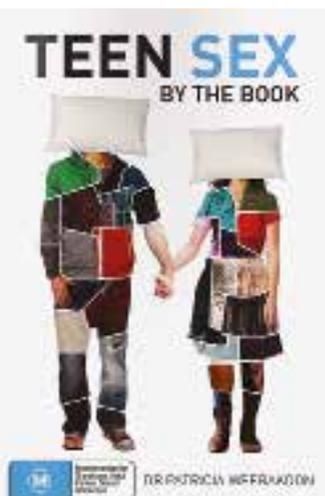
For more information:
jeterne@sublimecoffee.com.au
0404 921 227

Freshly roasted and delivered to you

Godly attitudes in an R-rated world

TEEN SEX BY THE BOOK
BY PATRICIA WEERAKOON

JODIE MCNEILL



MY FIRST REACTION TO *TEEN SEX BY THE BOOK* was wanting to make sure my 14- and 13-year-old daughters didn't get anywhere near it. I wanted to think my lovely little girls would be quarantined from exposure to discussion about shaved pubic hair, masturbation, sexual abuse, raunch culture, oral and anal sex, paedophilia and sexting.

In a sense, my reaction was probably warranted: the publishers have chosen to give this book an 'M' rating – for those 15 and over – so that everyone is crystal clear about the unblushingly frank topics discussed.

Yet, despite the adult themes, it is a book that our older teenagers need to read. It provides a relaxed, chatty guide to navigating the changes of puberty and what the godly response should be to the pumping hormones ever present in the adolescent body.

As one of the theological editors of the book, I had the opportunity to carefully engage with Patricia Weerakoon's content as she worked very hard to create the best possible fusion of her Christian wisdom and the medical knowledge she has gleaned from decades of experience as a sexologist.

Indeed, it is this marriage of the Bible and biology that provides the essence of what makes this book stand out from so many others in its class. Time and time again, Weerakoon shows God's way is the best way.

For example, she draws upon the science of brain development to help teens understand the challenges they face in growing up:

In your early and mid-teens your emotions, feelings and desire for peer approval and the instant thrill of exciting activities are high, but the control system (your thinking, decision-making brain) is still developing its potential and connections. [...] Is it any wonder teens have the crazy, mixed-up feelings they do? And do the things they later look back on with regret? (p.53)

Then, having demonstrated her affinity with the teenage world, she offers practical, down-to-earth advice such as "making a conscious choice to obey Jesus rather than believe Satan's lies and distortions", "allowing your parents, teachers and youth leaders to help you set boundaries and habits of thought and action", "hanging out with like-minded teens you can be honest with" and "recognising that, as forgiven sinners in the world but not of the world, you may feel ungodly sexual desires... and sometimes fall for them... [yet] you need to remember that you worship a God who promised forgiveness for all your sins" (p.69).

With a topic that could so easily rub salt into existing wounds of sexual guilt, Weerakoon seems to constantly remind the readers of the wonderful grace of God in

his lavish forgiveness through Jesus. This is set firmly in a robust biblical theology that rightly recognises the tarnishing of God's good creation by sin and the redemption brought through Jesus. She also talks about important issues such as cyber-bullying, sexting and homosexuality and abuse.

The difficulty of this book is knowing how to use it. I'd expect many teenagers would feel too insecure to volunteer to purchase it themselves – without a paper bag! My suggestion is for parents of teens to get a copy for themselves first; then, having read it, give a copy to their teenage child... with an open invitation to chat about the material, as awkward as it might feel.

There is also a real benefit in teens' discussing these topics with youth leaders, so Fervr has begun work on some youth group programs and small-group discussion questions that can be used to accompany and support the material.

Sex is a great gift from God and Weerakoon celebrates and explores the issues with humour, sensitivity and wisdom. It might be that you'd rather drink concrete than discuss these kinds of topics with your child but if you don't talk to them, imagine what they'll hear from their friends on Facebook. **SC**

Jodie McNeill is the senior minister at Oak Flats and was previously part of the team at Youthworks.

EVERYBODY WANTS IT

Connect For Life magazine is great for handing to visitors at Christmas services, carols and evangelistic events.

40,000 additional copies were ordered last year!



Containing testimony, apologetics and general interest articles with a Christmas theme, it will be inserted in December *Southern Cross*.

Order FREE extra copies

Deadline: Monday 12th November
Email church name, address and quantity to connect@anglicanmedia.com.au





Rescued by cinema

ARGO
RATED M

JUDY ADAMSON

IT'S ALMOST LIKE A JOKE: AN AMERICAN CIA agent flies into post-revolutionary Iran with the plan to extract half a dozen diplomats by giving them false identities as a science fiction film crew.

If you're waiting for the punchline, there isn't one – unless being told the story is true is enough to make you laugh out loud and say, "That's a good one".

But the basis in fact is what helps make this film work. The Iranian hostage crisis was all too real, with dozens of US diplomatic staff held in their embassy for well over a year from November 4, 1979, while an embattled President Carter refused to give in to the Iranian government's demands. Having one man go in to usher the six hiding diplomats onto a commercial flight seemed nothing short of insane.

The action begins, appropriately enough, with the burning of an American flag amid angry demonstrations outside the US embassy in Tehran. Ayatollah Khomeini is in power and the US has granted asylum to Iran's deposed Shah – the man America helped install in power in the first place. Unsurprisingly, the fury of locals knows no bounds.

As rattled embassy staff try to continue working as normal, processing visas and taking phone calls, one protester decides

to climb over the gates into the embassy compound. This results in another climbing over, then another, before the mob breaks in and a full-scale riot is on. US soldiers attempt to hold the Iranians at bay with tear gas while sensitive documents are burned or shredded inside, but it soon becomes clear the diplomats are out of time.

Six are able to escape out a back way and attempt to find refuge in other embassies. Eventually, despite the danger to themselves, Canadian ambassador Ken Taylor (Victor Garber) takes them into his home.

Days drag into weeks, and those in Washington are still at a loss over what to do about the six diplomats. The Canadian government wants them out of their territory for the safety of their own people, and the secret can't remain so forever – especially as the Iranians have hired battalions of children to painstakingly restore mountains of shredded US embassy documents, including staff records.

Enter Tony Mendez (Ben Affleck), a CIA "exfiltration" expert. At a meeting in Washington he torpedoes a range of foolish rescue ideas (including cycling to the Turkish border in mid-winter) but his strategy of having the diplomats leave publicly on an everyday flight seems just as foolish to the top brass.

However, Mendez goes off to develop the idea, and soon has a brainwave: cinema. *Star Wars* was a big hit at the time that was partly filmed on location in Tunisia, so he engages the help of Hollywood make-up specialist John Chambers (John Goodman) and ageing director Lester Siegel (Alan Arkin) to help create his fake film. When they find the script for *Argo*, a C-grade sci-fi flick with a "Middle-Eastern vibe", they're off and running in a game of smoke and mirrors, creating a viable back story for the diplomats before Mendez gets on a plane to Tehran.

Some elements of the film are clearly fictionalised – no-one, for example, would be privy to Iranian secret service conversations; the diplomats weren't all in the ambassador's house – four were holed up at the home of his colleague; and while rumours *were* flying about where the six were hiding, the sense of disaster at their heels has been jacked up significantly for dramatic purposes.

That said, *Argo* is a ripping yarn with almost unbearable tension at some points. Affleck, who also directs the film, is nearly unrecognisable as Mendez with his '70s mop and beard, yet he still exudes professional calm in a situation of ever-increasing uncertainty. Amusingly, the only time he looks out of his depth is in the Hollywood scenes where the fake *Argo* production is being talked up to create the "cover".

The Iranian characters aren't exactly nuanced, being – with one notable exception – presented bluntly as the enemy who just wants to shoot you or hang you in the public street. This is hardly surprising, given the footage and real-life accounts Affleck and the writers would have drawn from, but at least some balance is added through an introduction and dialogue critical of the Shah and America's support for him.

There's a fair smattering of language, and some violent and unpleasant scenes that would make this film one to avoid with younger children. But at no point, thankfully, is there any suggestion from the US side that "might is right" or any crowing about the Christian God over Allah – they just aren't willing to desert their own people. Some, indeed, do take great risks for others and show tremendous selflessness and courage... but it's the story that's king.

SC



believe

leadership training
CONFERENCE

JANUARY 23-27 2013

at youthworks.net

speakers



Mike Taylor



Michael Hayward

who should attend?

Anyone who is keen to learn more about Jesus, ministry and leadership, and who is in yr 6 in 2012 up to those who have just finished yr 12.

where do I register and how much does it cost?

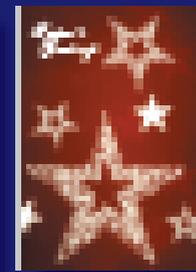
Website: www.ilyouthworks.net
Phone: (02) 6200 3300

Give... Hope & Faith Peace & Joy This Christmas

The Message that Gives



Glimmers



Stars



Peace Dove

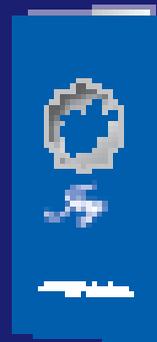
The Gift that Gives



Green Gift
Your Choice



Red Gift
\$25



Blue Gift
\$50



Gold Gift
\$75

Give a unique gift this Christmas

You can make a donation to ANGELCARE on behalf of a friend or loved one. We will send you a Gift that Gives card to give to them, telling them of your gift. Each card can be personalised with both your name and that of the recipient.



Adapted Star Card
& Bonus Angels from World Vision



Three Kings



Christmas Story
10 cards to Read!

Money (Gift Card)

Free Gift Card



Payment options and details

Your Details (Please allow 10 days for receipt of funds for delivery)

Name

Address

Postcode

Tel

Option 1: Credit Card (please tick one)

American Express Diners Club MasterCard VISA

Credit Card No Expiry Date

Signature

Option 2: Cheque/Money Order (payable to ANGELCARE)

Option 3: Order Online (for order online go to www.angelcare.org.au/online)

Call 13 26 22

PO Box 457 Parramatta NSW 2124 | Fax: 02 9633 4520

To order or donate online go to www.angelcare.org.au/online

Goods - Total of \$10	Code	Qty	Price	Total
Adapted Star	CA48		\$1000	1
Glimmers	CA49		\$1000	1
Peace Dove	CA50		\$1000	1
Money (Gift Card) Amount: \$00	CA48		\$0000	1
Stars	CA49		\$1000	1
Three Kings (Children's Card)	CA50		\$1000	1
Costs				
The Christmas Story (Cards)	CC1		\$1000 each	1
Postage & Packing				
<input type="checkbox"/> 1 parcel (\$5.00) <input type="checkbox"/> 2 parcels (\$6.00) <input type="checkbox"/> 3 parcels maximum (\$10.00)			0	0
Calculate extra postage:			\$0.00	0
			Subtotal	0
The Gift that Gives (no postage charge)				
Green Gift	CP01		Your choice	0
Red Gift	CP02		\$25.00	0
Blue Gift	CP03		\$50.00	0
Gold Gift	CP04		\$75.00	0
Donations				
Your choice of donation (no postage charge)				0
Total from the card				0