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**Archbishop
flees Kaduna
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**Should more
movies be
censored?**

**Free them
from slavery**

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JULY 2000

The newspaper of the Anglican Diocese of Sydney
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Anglican fund patron receives AO

Five Sydney Anglicans were recognised in this year's Queen's Birthday honours list.

Dr Michael Sharpe was appointed as an Officer in the Order of Australia (AO) - the second highest award available in the honours list. He was recognised for his service chairing the St Andrew's Cathedral Restoration Appeal, and as patron of the Archbishop of Sydney's Appeal.

Four other Anglicans were appointed Members in the Order of Australia.

Louisa Suttle, 74, was cited for fundraising with Anglicare and for services to children's welfare. In 28 years, Mrs Suttle has fostered over 100 children with special needs.

A front page article on Mrs Suttle, with colour photo, appeared in *The Sydney Morning Herald*. Mrs Suttle told the *Herald*, "I am a committed Christian."

Norman Brunson was honoured for his contributions to Aged Care, while Neidra Hill was recognised for her role in the development of Anglican youth ministries. Patricia Judge received the AM for her work defending a Christian view of bioethics.

Julia Henning, a member of St Alban's, Lindfield, was awarded an OAM for service to the community.

Report angers Jews



Dr Peter Wertheim from the Jewish Board of Deputies was angered by a Southern Cross report about a ministry to Jews.

Details page 21

Christian students in the cold

NSW government funding cuts threaten the increasingly popular low-fee Christian schools

BY
GEOFF ROBSON

Education Minister John Aquilina has announced \$5 million in funding cuts to 78 non-government schools throughout NSW.

While the cuts have so far been restricted to categories 1, 2 and 3 - 'wealthier' schools with generally higher fees - the funds have come from the overall pool allocated for non-government school assistance. And there are fears further cuts will see low-fee independent schools affected.

Mr Aquilina has not made an official statement on the possibility of future funding cuts. But Association of Independent Schools Executive Director Terry Chapman believes that further cuts are likely.

Based on figures from the recent State Budget, Mr Chapman predicted cuts were "likely to be at least \$13.5 million in the second half of this school year, with more cuts to follow in 2001."

"While it is schools in categories one to three that have borne the brunt of the attack this time, there is no doubt that the Minister has demonstrated he can cut funds at will," said Mr Chapman.

With future cuts likely to be distributed among a greater number of schools, not only will the impact on higher fee Anglican schools such as Trinity and Shore Grammar increase, but the burden will spread to schools outside the top three categories.

As a result, low-fee Anglican schools such as Macarthur, Shoalhaven and newly opened schools at Nowra and Hoxton Park



Ellana Holthouse (r) with her family at the official opening of the new low fee Thomas Hassall Anglican School.

may become inaccessible to many parents wishing to provide Christian education for their children.

"Evidence has shown us that parents want to send their children to Anglican schools - we can't open them quickly enough in some areas of Sydney," said Dr Laurie Scandrett, chief executive of the Sydney Anglican Schools Corporation. "But any funding cuts to low-fee schools are going to make it much more difficult. Schools will either lose resources or they will have to make fees higher."

continued page 2

New low fee schools open in west, Illawarra

Thomas Hassall Anglican College in Sydney's southwest, the Anglican Church's latest low fee school, was officially opened by Archbishop Harry Goodhew in late May.

The college, located at Hoxton Park, is part of a strategy by the Sydney Anglican Schools Corporation (SASC) to boost the number of low fee Anglican schools around Sydney.

The official opening on a Sunday was followed the next day by a picnic for students, parents and grandparents in celebration of Thomas Hassall's birthday.

Archbishop Goodhew will officially open another low fee Anglican school, at Nowra near Wollongong, in October.

The school at Nowra began teaching at the start of 2000 with around 170 stu-

dents. An extensive waiting list means enrolment is expected to increase to over 300 students next year.

A third new school will begin teaching at Rouse Hill this month, bringing to 12 the number of schools in the SASC network.

Hoxton Park's founding principal, Dr Brian Cowling, says the education philosophy at Thomas Hassall follows that of its namesake.

"Our ethos follows the Thomas Hassall model which blends the building of Church and school and is equally committed to both education and evangelism," Dr Cowling said.

What this means in practice for students at Thomas Hassall Anglican College is that they will be incorporated into a learning environment where staff seek to identify then nurture a

child's particular talent.

Support for the schools among the community has been overwhelming, with full enrolment and a high proportion of parental involvement. The schools have also found many opportunities for outreach to parents of students, and have been able to contribute to the wider community in their areas.

One parent said she was glad to have an alternative option for her children's education in Hoxton Park, and that the Christian ethos at the school was a positive aspect of Thomas Hassall.

"While we're not church goers, we're happy with the Christian values taught at Thomas Hassall and we don't want our son to miss out on learning the Christian way," she said.

- Amy Morton

19,000 at Harvest

Around 19,000 people poured into the Wollongong Entertainment Centre in late May for Harvest 2000, an inter-denominational Crusade visiting Australia from the United States.

page 2

Petition tops 5,000

More than 1 in 10 Sydney Anglican church-goers have signed a petition expressing concern at the direction of the Anglican Church of Australia.

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letters page 8

Spirit behind small parish's mission success

BY

JEREMY HALCROW

When a restaurant which was to be a key venue went bust a few days before Mulgoa's recent *Fresh Start* mission, it seemed rec- tor the Rev David Lloyd was in for a major headache.

"But God's very smart," said his wife, Olive. "It's amazing."

The restaurant's land- lord is a parishioner and he made sure the church didn't have to change the venue, organising catering espe- cially for the events.

"This worked just as well, if not better," said Mr Lloyd.

A partnership between Springwood and Mulgoa parishes also helped share the burden. A team of 23 people from Springwood ran the events and gave the evangelistic talks. The team also included the band, *Duet*, which Mr Lloyd de- scribed as one of the best he had ever heard.

The Department of Evangelism played a vital role in linking the two par- ishes together. Mr Lloyd said this kind of partnership is what the gospel is about.

"You see it in Acts and in the Epistles," he said. "We've done all the nuts and bolts organising. The Springwood team is putting in that vital ingredient that we need. We would not have been able to go to every venue to speak."

"The people of Mulgoa didn't feel threatened by an outside team," Mrs Lloyd said. "They've said, 'It's wonderful that Springwood people love us enough to come to be with us.'"

The mission consisted of 11 separate events spread over 5 days and cul- minating in 2 Sunday guest services. A total of 300 peo-



(r) Shirley Potter, David Lloyd, Vicki Brasington and Bronwyn Edney at the mission.

ple came to these events.

"There was something for everyone," Mrs Lloyd said, pointing out that one dialogue meeting was a cheese and wine night, while another was a BBQ.

Less than 5,000 people live within the parish, which is spread across four vil- lage centres. About 120 people attend one of these four centres on a Sunday.

"We are an isolated par- ish and the people can be- gin to feel as though they are all on their own," said Mrs Lloyd.

The *Fresh Start* con- cept appealed because it was flexible enough to suit the needs of a small parish.

"We could pick and choose events that would suit and the resources were able to be bought in small numbers at a reasonable price," Mr Lloyd said. "This sort of flexibility is not some- thing you usually see with diocesan-wide activities."

He said the revitalisa- tion of prayer life - through the *Fresh Start* prayer tri- plets - was a major benefit of the mission. "People have discovered there is a real joy in meeting together like that. Some even asked if they could keep meeting after the mission!"

For the Springwood team, the spiritual growth has been just as dramatic.

"There was a very real awareness of the Spirit of God at work throughout the week and many gave special testimony to this," said team leader Vicki Brasington. "It has been good for our people to be involved in missioning else- where. It is always stretch- ing to move beyond what is comfortable."

One lay member of the team was so enthused by the opportunity to lead a meeting, that he now wants to use his gift for evangeli- sm more widely.

The mission was en- couraging for all involved.

"Everyone now knows the parish is alive and well," Mr Lloyd said.

Carr under fire for cuts to schools

continued from page 1

The NSW State Government has been heavily criticised for its recent funding cuts to independent schools in NSW.

Sydney Standing Com- mittee member Ian Miller estimates that the current fund- ing cuts 'have impacted around 10,000 Anglican stu- dents to the tune of \$1.5 mil- lion'. Overall, the cuts have affected some 50,000 stu- dents throughout NSW.

Dr Laurie Scandrett, Chief Executive of the Syd- ney Anglican Schools Cor- poration, said that inde- pendent schools have be- come part of 'political games' being played be- tween the State and Federal Governments.

"We aren't saying that State education is getting enough money," said Dr Scandrett. "But it's wrong to have a political fight with the Federal Minister over State education and to use inde- pendent education as the sacrificial lamb."

"If the funding cuts con- tinue, eventually they must affect all independent schools. It will widen the di- vision between state and private schools, and make independent education inac- cessible to many people."

Standing Committee has responded to the funding cuts by requesting that Archbishop Harry Goodhew explore the possibility of a

joint approach with Catho- lic Cardinal Edward Clancy to the NSW Government, requesting that the funding cuts do not recur and that the decision be reduced or reversed.

The Catholic school system in NSW currently has around 240,000 stu- dents enrolled.

The Sydney Diocesan Secretary has also written to Mr Aquilina, opposing the cuts due to lack of no- tice given, discrimination against parents and 'un- sound principles' used in the making of the decision.

Riley Warren, Principal of Macarthur Anglican School, says one of the key issues in the debate is free- dom of choice, especially for Christian parents.

"The opportunity to choose is removed, not just here but at all independent schools," said Mr Warren. "Parents have been voting with their feet - although it costs money, they're going for independent schools. But the cuts may mean that they are no longer able to do so, and we'll lose stu- dents from our Christian schools."

"As a result, children will grow up in a godless society. There is a push by Labor to change society by trying to enforce not hav- ing any Christianity in schools."

IN BRIEF

Media workers introduced to Christ

Around fifty media workers met last month for a confer- ence on introducing work colleagues to Jesus. Dominic Steele, a radio journalist who now leads the Christians in the Media ministry, spoke about purpose in life and practical ways to build friendships with colleagues.

ARV head's parting gift

Outgoing Anglican Retirement Villages CEO Jim Longley presented each village with a parting gift, a tape record- ing of CS Lewis' book, 'Surprised by Joy'. Mr Longley said the gift was a 'thank you' to village residents for their kindness during the last four years.

Seminar looks for Biblical leadership

St Paul's, Carlingford will host the Laity for Biblical Leadership seminar on *Fatherhood and Leadership* on Saturday, August 26. Guest speakers Peter Jensen, Tony Payne and David McDonald will explore the Bi- ble's teaching on the relationship between the Father and the Son and its implications for family and church life. For details contact Andrew Mitchell on 9817 2631.

Christian radio station seeks license

Christian radio station Voice of Hope has just completed its third trial broadcast, and has made submissions to the Australian Broadcasting Authority for a permanent community station licence. Three licences are available and 17 groups have applied, with Voice of Hope the only Christian applicant. The station hopes to provide a multilingual Christian service to all Sydney.

Wollongong reaps the Harvest

BY

GEOFF ROBSON

Around 19,000 people poured into the Wollongong Entertainment Centre in late May for Harvest 2000, an interdenomina- tional Crusade visiting Aus- tralia from the United States.

The Harvest team, based in California, was brought to Australia through the partnership of over 100 churches in the Illawarra region.

Almost 1700 'decisions for Christ' were made over four meetings. Dapto Angli- can Church alone has 80 people to follow up.

Greg Laurie, senior pas- tor at Harvest Christian Fel- lowship in California, deliv- ered the address at each meeting, which also fea- tured international perform- ers such as Jennifer Knapp and Crystal Lewis.

Harvest Ministries has held crusades right across

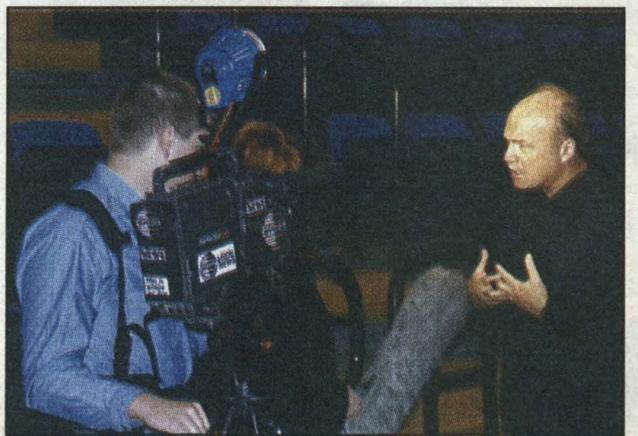
the US. Since beginning in 1990, over 2 million people have attended Harvest Cru- sades, with close to 200,000 decisions for Christ. The Wollongong Crusade was the first international event staged by Harvest.

Mr Laurie said the cru- sades aim to present the gospel in a straightforward, contemporary format. "I be- lieve the gospel message is relevant, we just need to 'let the lion out of the cage' so God's word can do its work," he said.

"Often people are not turned off by the message as much as by the way it's packaged and presented. I think there's a way not to compromise the message, yet to make it understand- able. That's what we en- deavour to do."

Harvest Christian Fel- lowship in California has a weekly attendance of over 15,000, making it one of the ten largest US churches.

Chairman of the Har-



Greg Laurie evangelises Wollongong via the media.

vest 2000 leadership team, the Rev Bruce Clarke from Figtree, was delighted to see Illawarra churches uniting for the sake of the gospel.

"There have been hun- dreds of lives changed, but we've also seen the region's churches on the front foot to proclaim the gospel in the city, lifting up Christ in a way not done before," said Mr Clarke.

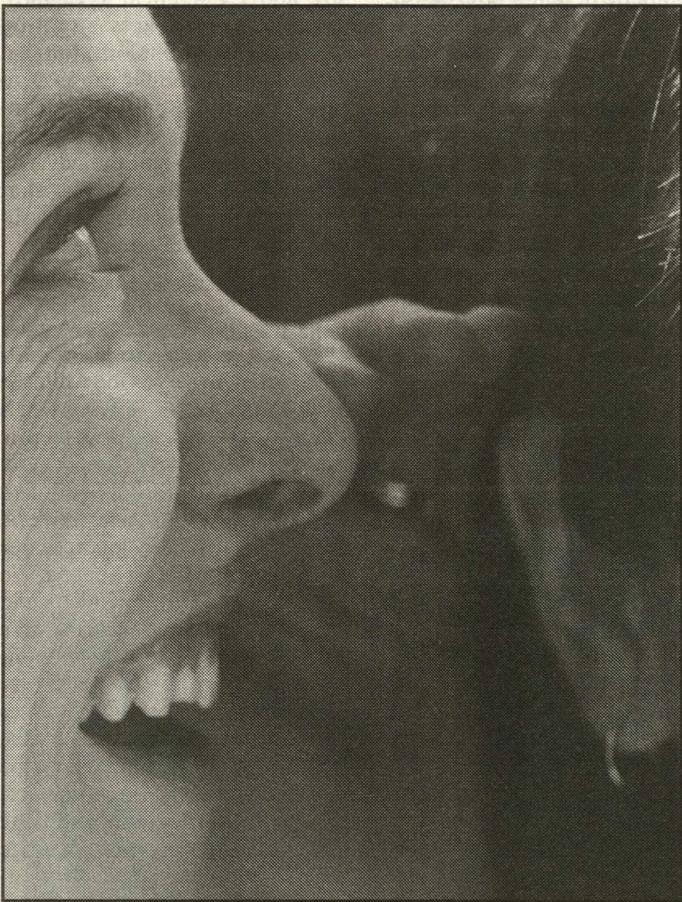
"And Wollon-gong has

taken notice. People are now interested in coming to church, and people have re- ceived Christ after the Cru- sade."

"We hope that this won't be just a one-off event, but the start of the churches in Wollongong working together to see the city won for Christ. It sounds optimistic to say it, but people have a desire for it to happen."

Who is listening?

Recent media coverage has suggested Sydney Anglicans are unable to deal with difference.



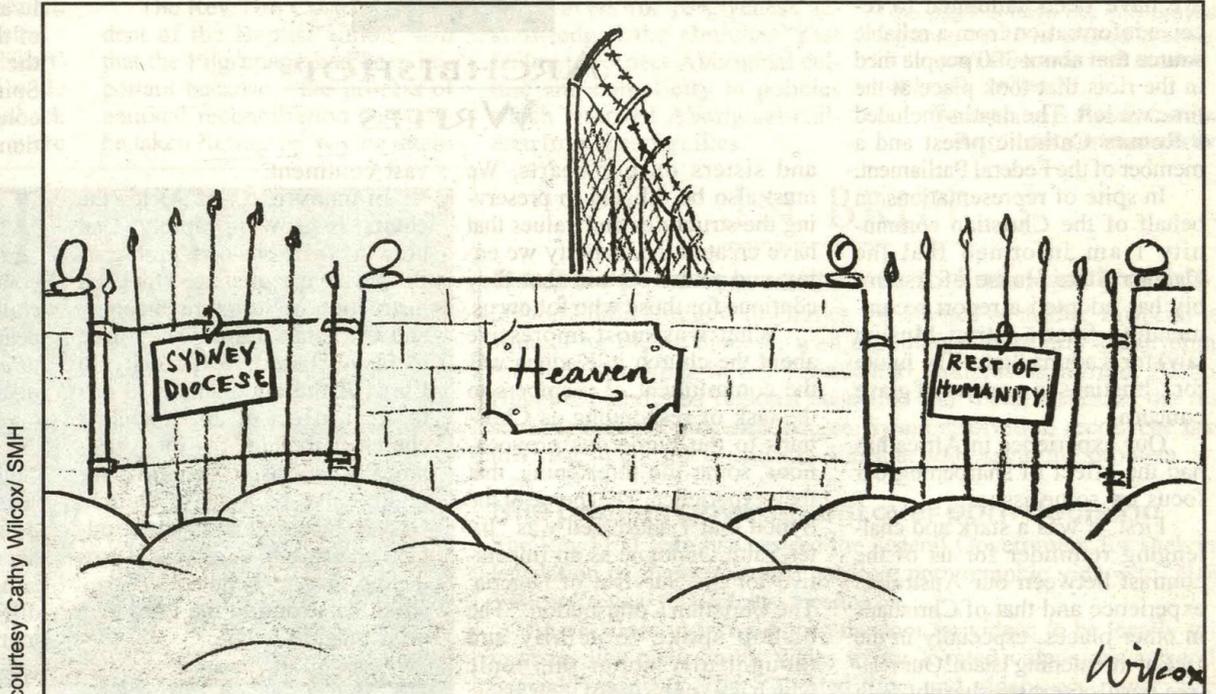
"If there is a perception of infighting then it's very damaging. It can't help us take the gospel out there into the community. It is an enormous distraction from what we should be doing which is preaching the gospel of the Lord Jesus Christ crucified for our sins. Wouldn't it be great if Christians could be united in the message we need to give."

Raj Gupta
Moore College student



www.youthworks.asn.au/college

ministry training



courtesy Cathy Wilcox/ SMH

Wilcox

SYDNEY EXTRA

BY JEREMY HALCROW

As a result of the recent media row between Archbishop Carnley and Sydney evangelical leaders, Australia's bishops have developed a protocol to deal with differences of opinion. No Australian bishop can disagree publicly before they have spoken privately.

Some in Sydney Diocese may see this as an attempt to stifle justified criticism. So what is the right way to deal with differences?

This is an issue that Tony Payne from Matthias Media has been thinking a lot about lately. He believes the bishops have come up with a good model.

"If Matthew 18 is to be our guide, the first step in any error or sin must be to seek out the person privately," he said. "If the matter is trivial or a misunderstanding, then it need go no further. However, if the person is in sin - through teaching heresy or practising immorality, for example - and refuses to listen, then two or three others should also speak with him. And if there is still no repentance, it should be taken to the church more broadly. And if, despite public rebuke, the unrepentant bishop will not yield, then presumably his brother bishops should treat him as a pagan and a tax collector, according to Jesus."

The Rev Tim Foster, director of Youthworks' Church Resource Unit, has received public criticism over his *People of God* evangelism course. But it was when he realised the hurt caused by his department's criticism of various youth work models that he concluded the way he had been dealing with differences was wrong.

"I decided we had to come up with a protocol to deal with debate," he said. (see box)

It is too early to tell if the protocol will help avoid unnecessary conflict, but already Youthworks is planning meetings with leaders from Saddleback and Willow Creek churches whose ministry strategies they have critiqued.

"So it is not just about conflict, but integrity in our critique," Mr Foster said.

He believes the protocol is a step in the right direction for the whole Diocese. "We don't realise what it is costing us and the gospel. Sydney is well placed to influence dioceses around the entire Pacific rim. The level of infighting is not only a distraction, it undermines our credibility."

Dr Muriel Porter, a member of General Synod Standing Committee agrees. "Sydney has a lot of valuable things to teach the Church, but they are their own worse enemies."

As the chair of the General Synod committee looking at the issue of women bishops, Dr Porter said Sydney could learn from this process. She believes it is a 'pioneering' way to deal with a contentious issue.

General Synod formed the committee by bringing together a group of people from across the spectrum. Their job is to come up with a range of options and receive feedback from church members.

"We are really trying to listen to one another. This is a healthy way to deal with difference," Dr Porter said, while admitting the real test of the process will come at General Synod next year.

Mr Foster believes much of the 'fiestiness' in debate could be avoided if people worked out 'what the gospel actually is'.

"The gospel is not for sale. But have we worked out what is non-negotiable? Every issue seems to become a gospel issue. We should have a sustained look at the New Testament to see what are the non-negotiables. There are issues worth fighting over, we have to work out what they are."

He agrees that the existing forums for debate are too restrictive.

"We need forums in which debate can take place - where we give each other permission to speculate, think outside the box, and not reject someone who just thinking aloud," he said. "The best learning happens in community.

We need to create a community where this learning is possible. Indeed the Bible calls us to relate in this way."

The Apostle Paul told the Corinthians not to take fellow church members to the civil courts. Bruce Burgess wonders why so many Christians ignore this teaching.

"I saw a number of church disputes that ended in litigation," said Mr Burgess, who has a legal background. "I thought this is a really bad witness for Christ."

Mr Burgess, who attends St James', Croydon, is doing his masters degree in conflict resolution at Morling College. He is believed to be the only person in Australia studying to be a full-time mediator for churches.

"No institution in Australia has a proper course in this area," he said. "This is part of the problem. In America it is mainstream."

One of the few people working in this area is Les Scarborough from John Mark Ministries. He

works across denominations, including seven Anglican dioceses. He believes the focus should be on prevention of conflict.

"It is the same as marriages that are in trouble. Eighty percent of churches put up their hand too late," he said.

With this in mind he runs training courses which look at a number of problem areas including: church planting, settlement for ministers, conflictive parishes and dealing with moral failure.

Both Mr Burgess and Mr Scarborough believe the Anglican Church could be doing more in this area. While, Mr Burgess wishes all denominations would resource a national approach to mediation for churches.

"Within the Christian context, mediation is more difficult than in a business situation where you can simply reach a commercial agreement. The relationship doesn't matter. But for Christians reconciliation is the aim," he said.

Four Corners

Diocesan responses to the ABC Four Corners program *An Unholy Row* are posted on our website www.anglicanmediasydney.asn.au

trouble with arrogance

Only 'a very small, hardline and vocal group' has given Sydney Anglicans the reputation that they do not listen to and respect others, according to Dr Muriel Porter.

But Tony Payne, from Matthias Media, believes that if Sydney Anglicans are perceived as being arrogant and wasting energy fighting 'non-gospel issues', a fair proportion of the blame must be directed at long-term activists for women's ordination.

"They have repeatedly attempted to foist a minority view upon the majority within Sydney, and have done so with the active support of church leaders outside Sydney. It has been a shocking waste of time and money," he said.

"It could be construed as a terrible arrogance - to be so sure that you are right, even in the face of compelling arguments from Scripture - that you would subject your diocese to 20 years of divisive disputes. And only to find after it all that the vast majority still oppose the innovation you are proposing.

"Would that we had spent the last 20 years fighting the good fight of the gospel, proclaiming the resurrection of Christ, and his substitutionary, sinbearing atonement," he said.

Youthworks debate protocol

- Always critique the model and not the person.
- Affirm the person's motives and godliness.
- Speak beforehand to the person whose model is being critiqued.
- This will ensure that the model is properly understood and that the arguments for the model are represented in a fair manner.
- It will ensure that the person being critiqued hears of the criticism directly.
- It preserves the relationship and the unity of the body of Christ
- Offer the person being critiqued an opportunity to defend their position.
- Strive to maintain the unity of the body of Christ.

Sydney Anglican Deposit Plan

Interest rates as at 16 June 2000 are:

Term	Income a/c	Support a/c
At Call	4.50%	4.65%
One month*	4.50%	4.65%
Three months*	5.75%	5.90%
Six months*	6.15%	6.30%
One year	6.20%	6.35%
Two years	6.60%	6.75%
Three years	6.75%	6.90%

Please call the **Glebe Investor Centre** on 9270 0448 or 1800 636 134 (toll free) for more information

The Sydney Anglican Deposit Plan is operated by the Glebe Administration Board (ARBN 008 382 090). Deposits must be made using the application form attached to the offer document. A copy of the offer document can be obtained from the Glebe Investor Centre.

*For fixed terms less than one year, rates quoted are the annualised rate with interest paid on maturity.

Nigerians face up to persecution

Sydney concerns, such as lay presidency, seem self-indulgent when measured against the witness of African Christians

When *Southern Cross* was last published my wife and I were in Burundi in East Africa. We went on to Nigeria. A story of our visit and the circumstances in which we left Kaduna to return home are reported elsewhere in this edition. We have been saddened to receive information from a reliable source that about 300 people died in the riots that took place at the time we left. The deaths included a Roman Catholic priest and a member of the Federal Parliament.

In spite of representations on behalf of the Christian community I am informed that the Kaduna State House of Assembly has adopted a report recommending Sharia (strict Muslim law) for Kaduna State. The future for Christians is a matter of grave concern.

Our experience in Africa has had the effect of sharpening our focus on some issues.

First, it was a stark and challenging reminder for us of the contrast between our Australian experience and that of Christians in other places, especially in the face of threatening Islam. Our relative ease contrasts sharply with the insecurity and uncertainty that is the lot of many who follow our Lord. We can be thankful to God that our lot is cast in such a pleasant and stable environment. However, it can only be ignorance or gross insularity that inures us to the threats and challenges that fellow believers are called to face elsewhere. We dare not close ourselves off from their concerns or take our own circumstances for granted. We need to carry our threatened brothers

and sisters on our hearts. We must also be diligent in preserving the structures and values that have created the stability we enjoy and make certain that they continue for those who follow us.

What was most impressive about the church in Kaduna was the commitment of members to the task of responding as Christians to the numerous provocations, some life threatening, that they experience. The theme of the Synod that I addressed was "Inter-Faith Dialogue as an Imperative for the Survival of Nigeria: The Christian Contribution." The bishop spoke forcefully and thoughtfully about this topic which is expressive of their irenic spirit. It was sobering for me to present the Lord's call for love in the face of mistreatment when the threat of violence was both immediate and serious.

Here in Australia we have resources at our disposal that can provide considerable help on the African continent. If our Synod were prepared to fund the training of perhaps two church leaders on a regular basis, we could make a strategic contribution to the growth of the church in that



ARCHBISHOP WRITES

vast continent.

In many parts of Africa the church is growing rapidly. That growth creates its own problems. People have a great need for good instruction in Scripture, theology and Christian living. They need to be nurtured to maturity in Christ if the continent is to feel the real effect of an expanding church on the life of its many peoples and nations. It seems to make good sense to assist a church, God is blessing with great numerical growth, in its task of producing mature believers. If they are to be strong in the Lord they need outside help.

Therefore you can perhaps understand my disappointment when I heard from CMS that Australian Anglicans are, by and large, not interested in serving in Africa. Both Burundi and Kaduna would welcome Australian missionaries. Canon David Claydon of CMS says he is regularly asked to help in the provision of missionaries. Apparently interest and finance are the problems. Do we really lack people willing to go? Do we lack synodical will to assist? I find it

hard to believe that it really is so.

I must quickly add just how impressive are the Australian missionaries that we met in Nairobi. We can really be proud of them. They are dedicated and able people who have taken Africa and Africans into their hearts and lives for Christ's sake. Well aware of the weaknesses and foibles of the churches, they serve in the Spirit of love as those who are conscious of their own limitations and shortcomings.

I must also comment, how relatively trivial, self-focused, and self-indulgent, some of the concerns which agitate us in our church life here in Australia appear to be within the larger picture of Christian work and witness in the world. For example, the question of who should conduct the service of the Lord's Supper. I understand as well as most the reasons that have prompted a desire to change the existing order and to allow lay people to exercise that ministry. What I find difficult to appreciate is our willingness to jeopardise our opportunities to serve within the Communion for so small a gain. It would, in my opinion, be more of an issue if Evangelicals had always found this structuring of ministry a major theological problem. But they have not.

I am certain that if we proceed down that path without recognised authorisation and without approval wider than our own diocese, our capacity to minister in parts of the Communion now open to us will be diminished. That is why I say some of our concerns are self-indulgent. The

size and Evangelical strength of our diocese attracts attention throughout the Communion. This attention should cause us to ponder how best to use our influence to promote love for God, love for others, and the advance of those essentials that Evangelicals maintain to be crucial issues for salvation and spiritual health.

Thirdly, a challenge. A challenge to a fresh commitment to serve God while the opportunity exists. Serving God's interests rather than our own is part of our life as children of God. We must pursue that commitment wherever God has placed us. A range of particular opportunities for service for Christ abound. We need more full time workers and clergy for our own diocese. We ought to be able to supply an increasing number of people to serve in those capacities elsewhere in Australia and overseas. I ask you to pray that this will be so. Will you challenge yourself about God's purpose for you? Will you prayerfully encourage others whom you see as appropriately gifted or what form their service for him should take?

Finally please pray for God's blessing on Amsterdam 2000. In late July and early August 10,000 people from around the world will gather in Amsterdam at the invitation of Dr. Billy Graham to consider how to advance the gospel in this new century. Such gatherings have in the past been the springboard for fresh advances in evangelisation. May it be so again. May God use this event to advance the cause of Christ.



THE ARCHBISHOP OF SYDNEY'S
OVERSEAS RELIEF AND AID FUND

ORAF NEWS

TEETH MATTER

You're not healthy without good oral health. So said, C Everett Koop, the US Surgeon General, as he promoted oral health for everyone, regardless of income.

Have you ever had a toothache and not been able to get to a dentist for several days? I remember my husband having to drive our youngest daughter nearly 1,000kms to get help for an abscessed tooth. Here in Sydney, our access to dental care is something we take for granted.

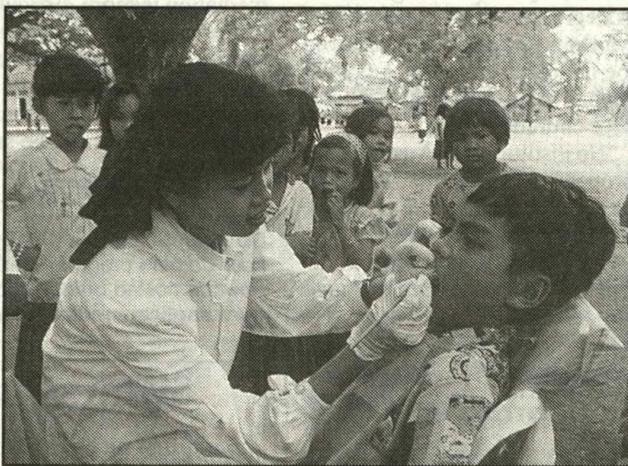
In Australia, it is an indicator of how far we have come in our socio-economic development that we are now encouraged to spend money on our teeth for purely aesthetic purposes. One might choose not to beautify oneself, but rather give the money away to those in urgent need of dental care.

In Cambodia, between six and seven million people have no access to good oral health services. They suffer from common, chronic pain caused by infected teeth. This starts from childhood. Where tooth decay remains untreated, the debilitating results include pain, dysfunction and being underweight. During the past twelve months, ORAF has been funding a project to train oral health nurses in Cambodia. Over 150,000 families (6.3 million people) in rural areas will now have access to emergency and preventative services, via the work of the trained nurses.

Next time you phone the dentist for an appointment, or receive your six-monthly reminder in the mail, remember those children and adults for whom such care is only a distant dream. And pray for all those who are working to lessen the gap in developing countries.

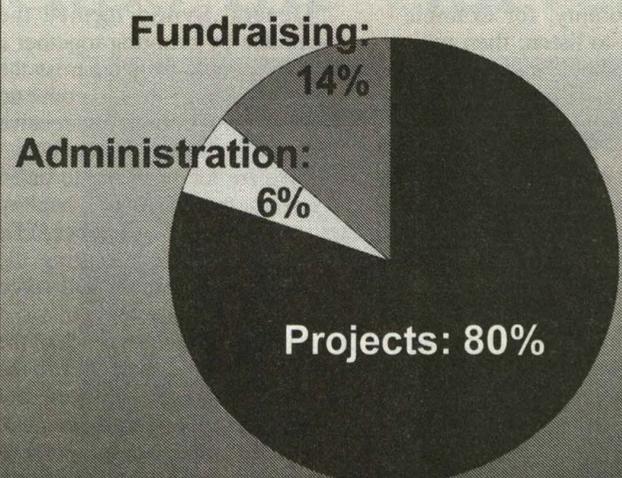
Kim Vanden Hengel
Program Manager

ORAF News is paid for by the community education budget of the Archbishop of Sydney's Overseas Relief and Aid Fund.



CORRECTION

The disbursement pie chart provided by the Archbishop's Appeal Unit for the ORAF Annual Report in the May issue of *Southern Cross* was incorrect. The correct chart is as follows:



Rodney Dredge
Director, Archbishop's Appeals Unit

Presbyterians boycott pilgrimage

The Rev Bruce Christian, head of the Presbyterian Church, declined to attend the Pilgrimage to the Heart.

"The reason I felt uncomfortable was that I wasn't sure the gospel would be central to reconciliation," said Mr Christian. "For Christians, the thrust of reconciliation must be to God first through faith in Christ."

He was also concerned that visiting the 'sacred' Uluru site may offend Christian Aboriginals who no longer see it as sacred.

Mr Christian said he was already committed to the March For Jesus, held at the same time as the pilgrimage, which included a 'much better expression of reconciliation'.

'Pilgrimage of the heart' seeks to promote reconciliation

The national heads of nine Australian churches pushed the reconciliation process one step further, when they joined members of the Mutitjulu community at Uluru to celebrate the feast of Pentecost on June 11. The service came as the climax of a week-long journey made by the church representatives from Canberra.

This 'Pilgrimage to the Heart' has taken them through a wide diversity of regional and outback Australia. The pilgrims were

farewelled on June 4 by the governor-general, Sir William Deane.

The pilgrims visited Narrandera, Griffith, Cobar, Wilcannia, Broken Hill, Peterborough, Port Augusta and Coober Pedy prior to arriving at the symbolic heart of the country.

The Rev Tim Costello, president of the Baptist Union, said that the Pilgrimage had been important because, "the process of national reconciliation can only be taken further by paying atten-

tion to the spiritual dimension. Given that some 80 per cent of indigenous Australians profess the Christian faith it is also important to them to lay firm spiritual foundations for reconciliation," he said.

At the end of the Uluru service, prayers for forgiveness acknowledged the churches' past failure to respect Aboriginal culture and complicity in policies which removed Aboriginal children from their families.

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"The pilgrims have not only prayed together, but have shared in some of the pain of remote and isolated rural communities."

Archbishop Peter Carnley
Anglican representative



Taree Christian School's presentation at the recent Bible Society's Christian Rock Eisteddfod. Taree won the encouragement award while Penrith Christian School took out this year's main prize.

IN BRIEF

Grafton Diocese confronts to financial trouble

Bishop Philip Huggins of Grafton has warned of drastic financial restructuring of his diocese, with expenditure currently outstripping income. Speaking in his Presidential Address to Synod, Bishop Huggins pinpointed regional economic and social issues as the reasons for reduced diocesan income. Synod resolved to reconvene later this year to consider measures aimed at addressing the problem.

Nile praises government over porn decision

The Rev Fred Nile has praised the Federal Government for shelving legislation to change X-rated hardcore pornographic videos to 'Non-Violent Erotica' (NVE) classification.

"An NVE rating would open the door for videos to be legally sold in states like New South Wales where X-rated videos are currently banned," said Mr Nile. "X-rated films and videos are never 'non-violent'. Studies show that many mass murders were influenced by erotic pornographic publications and videos."

Churches angry over gambling hypocrisy

The NSW Council of Churches has denounced the State Government's stance on gambling, following state budget cutbacks on funds previously allocated for gambling inspectors.

"The government enthusiastically wants the public to think it is putting the lid on the growth of gambling," said Council President Ray Hoekzema. "But in reality, by cutting back on those who are responsible for policing it, their claims lack integrity."

Christian course studies popular culture

The Macquarie Christian Studies Institute will offer a special unit on Popular Culture this month, as part its accredited Winter School. Senior lecturer Dr Mark Hutchinson says the handling of popular culture is crucial to modern churches. For details, call (02) 9805 1449.

Jubilee 2000 holds G7 vigil

Jubilee supporters will be meeting from 1-3pm on Sunday July 23 at Hyde Park for a vigil. This is an international event held in conjunction with the G7 summit in Okinawa, where the Jubilee 2000 campaign is lobbying to put debt issues on the agenda.

Early snowfalls a boon for ski evangelists

Early season snowfalls have given Snow Legends increased opportunities to share the gospel with young people from Sydney. Snow Legends runs ski camps which aim to challenge young people about what they believe. Details www.snowlegends.com.au

Sydney not serious about social action

Dr Ronald J Sider visited Sydney last month to remind Australians about the importance of social responsibility even in the midst of this year's national celebrations.

His visit was timely for Christians in Australia as the nation celebrates the new millennium, the Olympics, Corroboree 2000 and the Centenary of Federation.

Dr Sider is the President of Evangelicals for Social Action in the US and is a Professor of Theology and culture at a seminary in Philadelphia.

He spoke at a number of func-

tions including Macquarie Christian Studies Institute.

In his assessment, Christians have something valuable to say about the self-fulfilment found through giving rather than the hedonism of Australian culture.

Dr Sider affirms the Sydney diocese's passion for evangelism but says it should also be serious about social action.

"If this diocese was to embrace social concern with out losing its Bible edge I think it would do better at persuading other dioceses to be more balanced," he said.

Plans to save bush

Well-Being Australia has launched a new ministry designed to reach country towns around Australia.

Country Town Tours (CTT) will operate in rural areas in NSW, with plans to expand nationwide.

Program director, Dr Mark Tronson, says CTT will utilise well-known athletes, entertainers and community leaders to ensure that people in rural areas are reached with the gospel. The tours will also help provide positive role models for young people in sometimes-isolated parts of the country.

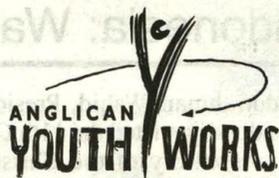
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Christians caught in world hot spots

Riots force Archbishop Goodhew to flee Kaduna under armed guard as Bishop attacked

BY
JEREMY HALCROW

The Bishop of Minna, the Right Rev Nathaniel Yisa, was attacked during the latest riots in Kaduna, Nigeria last week. The windows of the bishop's car were smashed during the attack, which happened as he was driving from the Kaduna diocesan synod service. The bishop was not seriously injured.

The riots also forced the Archbishop of Sydney, the Most Rev Harry Goodhew and his wife Pam, to leave Kaduna under armed escort ordered by the local police commissioner. Archbishop Goodhew was in Kaduna to provide the devotional component of the Synod.

"The Bishop of Jos was shaken by the incident," the Archbishop said. "I don't think we were in any real danger ourselves in Kaduna itself. The city centre was reasonably secure."

"We drove past one village where the riots had just been pacified and we saw evidence of cars that had been burned."

The latest riots left up to 200 dead, adding to the estimated 2,000 people killed in religious violence in Kaduna this year. Among those killed have been three parish priests, eight seminarians, 38 pastors and 148 evangelists of various churches.

Archbishop Goodhew preached at the synod service and took Bible studies under the theme *Christian/Muslim dialogue: a necessity for the survival of Nigeria*.

"In the midst of this the riots began, and one was aware of the immense challenge they faced to take on board our Lord's teaching about turning evil to good and patiently suffering in the face of what is happening. And because Nigeria is a proclaimed democracy, there is a responsibility for



A family huddle in Kaduna's armed forces complex after being displaced by the recent riots. (photo: AAP)

Christians to make sure everyone is treated justly and fairly," he said.

Archbishop Goodhew said Sydney churches should take up the offer by the Bishop of Kaduna, the Right Rev Josiah Idowu Fearon, to build stronger links with Sydney Diocese.

"It is a pity the Diocese has lost interest in providing missionaries to Africa," he said. "The church there is growing and badly needs those who can teach and provide assistance for the basic needs of the Christian people such as medical services."

"The church there is very alive, very committed to the Scriptures, prayerful, joyful and very committed

to evangelism."

Some Australians have already taken up the challenge.

Bishop Josiah has started taking his pastors through Moore College's PTC course. The Rev Bart Vanden Hengel, rector of St John's, Penshurst, is to visit Kaduna for a month to help run the course.

Ridley College in Melbourne has also offered a scholarship to the pastor of one of Kaduna's largest churches.

"I think our churches could think about raising money for a scholarship for Moore College," said the Archbishop.

He added that people should not be frightened by

reports of violence.

"Our people should go. The locals are very wise about where they let visitors go."

Two factors have made the Muslim population of Kaduna nervous and fuelled the tensions leading to the riots. Firstly, for some time a significant proportion of the population has been animist, but now many are converting to Christianity. Secondly, for the first time Nigeria has a civilian President who is Christian.

While in Kaduna, the Archbishop was told that most of the problems are caused by a small group of young people who mainly live in the rural areas.

"It would appear that

there are large numbers of younger people who are displaced, without parents, without much future or much hope. And they attach themselves in small groups to local Koranic teachers and become their disciples. They beg for him and he teaches them," Archbishop Goodhew said.

It is believed these young men are responsible for many of the church burnings. They are also the most vocal in pushing for Sharia (Islamic) law.

Kaduna's House of Assembly adopted a report recommending Sharia Law late last month. If imposed it will be mainly the poorest in the community who are impacted.

Pacific strife

Christian leaders from Fiji and the Solomon Islands recently issued calls for peace and reconciliation in the midst of national strife.

The Fiji Council of Churches appealed to all Fijians to pray for God's guidance and protection for all, 'including those whose lives are threatened'.

They reminded people 'of the need to remember our Lord's call to love one another and our neighbours, especially those who desperately need our love and protection during these trying and testing times'.

The Bishop of Polynesia, Jabez Bryce, reported that Suva was the worst affected area in Fiji. The church must provide food, and clergy stipends may be cut by up to 10 percent.

Bishop Bryce said the military regime seemed to have brought peace and stability, but there was still a curfew from 8pm to 5am daily and no meetings of more than four are allowed.

Archbishop Ellison Pogo of Melanesia gave reasons for the Solomon Islands strife. He said there had been a concerted effort by Guadalcanal people to chase from that island people from other islands, mainly Malaita. Some Malaitans have been on Guadalcanal for generations and may not have followed customary procedures for acquiring land ownership.

"In my (Melanesian) culture issues of land ownership are the greatest single cause of conflict," Archbishop Pogo said. "The prolonged and unsuccessful attempts by the Solomon Islands Government to deal with the issues has led to the recent spate of unrest."

Archbishop Pogo said Australia and New Zealand should help the Solomon Islanders find peace.

He called his people to unity. "We must acknowledge and respect our differences and seek to become one people with God."

Indonesia: Wahid visits Christian Assembly

Abdurrahman Wahid, President of Indonesia visited the 11th General Assembly of the Christian Conference of Asia, held in Tomohon, Nth Sulawesi last month. A Muslim Iman, President Wahid visited the Christian meeting on one day, and a Muslim leaders conference the next day.

He spoke for about 30 minutes and then allowed questions from the audience. Tolerance and the need for dialogue to resolve conflict were the themes of the Indonesian President's address.

Stressing the necessity of dialogue, President Wahid said that most so-called dialogues are in actual fact monologues. For people to live together in harmony and peace they need to listen to each other and not remain

closed to everything but their own point of view.

With some parts of Indonesia torn by ethnic and religious conflict, Wahid emphasised the need for Christians, Muslims and others to find peaceful means of co-existing. In doing so, he offered his own opinions of the place of the Koran and the 'Holy Bible' in their faith communities. The President said that they are not the same, the Koran 'is the living word of God', and the Bible 'is the living word where one finds out about the life of Jesus Christ'. He said that Christians and Muslims are different and that they must accept this difference, and must also accept each other's values and ways of understanding God.

The President was accompanied to the CCA Assembly by his wife who moves around in a wheel chair. An active worker on poverty and children's issues Mrs Wahid was badly wounded in a car accident, commonly supposed to have been caused by her husband's political enemies.

It is obvious that President Wahid has the support of many Indonesians. He was welcomed by excited crowds of local people from Tomohon, in the 90 per cent Christian populated Minhasa province on Sulawesi island. Local government officials including the Governor of Minhasa and the Police Chief accompanied him and some local Muslims were invited by the Christians to hear the President's address.

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Rage continues over Carnley

Shame, *Southern Cross*! Shame! The biggest news to hit our local suburban churches in years was the controversy surrounding the inauguration of the new Primate and you ignored it. I can only guess why.

Does it reflect an 'ostrich philosophy' of keeping your head in the sand - hoping that unpleasant or difficult things will pass you by? Let there be no doubt, our new Primate will not allow himself to be silenced, and nor should he be quiet about what he personally believes.

Therefore this controversy will not disappear because the public perception is that when he speaks, he speaks for all Anglicans, not just for himself.

Perhaps some people think that by being silent or ignoring the dissenting voices that the indignation exhibited by ordinary Bible believing Anglicans will disappear? I can assure you the rage has only just begun!

**Rev Zac Veron
Carlton, NSW**

How glad I was when two parishioners went and checked out for themselves some of the comments I had made about the views of the new Primate of the Anglican Church.

One friend came back with the news that he had found out what a primate was - 'any mammal of the group that includes Apes, Monkeys and Man'. His new dilemma was - How can you work out which type of Primate you have: *Ape, Monkey or Man?*

The other was distressed by reading for himself the comments made by the new Primate in the *Bulletin* article which I gave him. He was distressed because he had always trusted those who had been in positions of authority over him in the Anglican Church. In the process of his reading and reflecting he learnt much about his Bible, about the Gospel and about why we believe we can trust what people like Paul wrote in the Bible. He also found out that even if an Angel from heaven should teach a 'different gospel' we shouldn't believe

them. His conclusion was, that if you have to check out the views of someone who has a halo and wings - then how much more a man with robes and doctorates.

I had tried many times in sermons to convey these ideas and yet as a result of the actions of one Primate one more person grew to love the truth of God's word even more!

**Rev Nick Foord
Maroubra, NSW**

It saddens me to see the response to Archbishop Carnley's challenge about preparing people for Christian adult life. (*SC*, June)

The response was indicative of the very cause of people leaving the faith, and indeed, why I was absent from it for many years.

When I graduated from youth group in the 70s and landed in the no-man's-land of un-married young adulthood, the church had nothing for me: I didn't want programs, tips or techniques: the whole rigid apparatus of that repelled me, and would repel young adults today too, I imagine.

Counselling centre concerns

I appreciated the Archbishop's comments in his article entitled, *The importance of pastoral ministry* (*SC*, April). His endorsement and encouragement of Anglicare and our Counselling Centre was clearly expressed. What I find puzzling is that his comments come after Standing Committee has just successfully destroyed the credibility, and dismantled the model, of our own Anglican Counselling Centre.

My concerns are twofold.

Firstly, the decision. I believe the holistic counselling model of the ACC has been grossly misrepresented. I am not opposed to recommendations that continue to improve the standard and accountability of those counselling through the ACC but I strongly oppose recommendations that have dismantled a service that has benefited thousands of people.

Secondly, the process. It amazes me that the Synod referred back to Standing Committee four of its resolutions for review, that Standing Committee can vote 'not to rescind' the four resolutions and then continue on unchallenged! I would have thought that in a matter of such significance and with such serious repercussions, the final decisions as to the ACC's future direction would rest with Synod.

Sadly, as a result of the decisions and the power of a few, our ability to be (in the words of our Archbishop) 'pastorally effective' has been greatly diminished!

**Rev Roger Green
Narrabeen, NSW**

'False distinctions' over women preaching

Canon McPherson (*SC*, June) shows the pharisaism in Claire Smith's article which sought to explain why women can not teach in church, except in certain church meetings.

I don't read Paul drawing an artificial distinction between some forms of church life and others. All interaction we enjoy as Christians is 'in church', that is the people of God. Claire's (false) distinction which lets her teach in the church through *SC*, but not in particular buildings at particular times is credibility straining sophism. How is writing to Christians in a Christian publication distributed to Christian groups not teaching the church? The same goes for lecturing in Bible or theological colleges, writing text books and anything else concerned with the life of the church.

Paul does not have any distinctions in the life or body of Christ: in fact, all distinctions evaporate as we all serve, using the gifts we are given.

Now, of course, there are those, such as Claire, who attempt to locate their hermeneutic of Paul in a cultural political structure born of errors of the Roman church, errors of the politically established churches of the reformation, and the error of failing to read Paul in his situational context: it is too easy to forget, for those who would argue with Claire's tendentiousness, that Paul was writing specific letters to specific churches with specific problems. That's why we don't expect women to wear hats or long hair and expect those so gifted to teach.

**David Green
Turrumurra, NSW**

Pleased at new bishop

I was gratified to read that the new Bishop of South Sydney respects diversity amongst parishes. This may be cause for unease amongst conservative Evangelicals who would prefer all to hold to their style of churchmanship.

Their emphasis on the finished work of the Cross, and the final authority of Scripture have, of course, to be safeguarded. However good this credenda is, (and it is good because of the clear ground of assurance) it uses a legal model to engage with God. Scripture gives as much weight to the incarnational model, ie God's presence and activity in our lives. This is more fluid than the tighter prescriptions of a legal model, and so cannot be easily regulated, hence the understandable unease at the fear of error.

The check for this is a diversity where the interactions of differing churchmanships are not only a corrective but also the means of cross-fertilization that can produce benefit beyond what is possible in exclusivism.

Good on you Robert! Keep it up!

**Rev Peter Carmen
Wollstonecraft, NSW**

What I wanted was people who would listen to me, take my 'faith threatening' questions seriously and treat me as a socially acceptable adult who was worth talking to. I needed a place where I could safely discuss the 'big' questions and not get patronising or gobbledegook answers.

After all, I'd just come out of university where some very thoughtful atheist lecturers had welcomed discussion of big questions, and took me seriously. Church was like Sunday School by comparison and an insult. So I quit. It wasn't because of a 'romantic attachment', 'the comparative wealth of my new job' or 'its freedom', it was because I was still being forced into the juvenile mould of canned response youth group mindset.

Fix that, and a whole generation might find a home in Christ. I'm just sorry that a superficial and impoverishing church helped me miss out on the riches of Christ for so many years.

**Ian Page
Randwick, NSW**

Unemployment fix

A simple solution to unemployment (*SC*, May) is to practice:

- one person, one job,
- one couple, one breadwinner,
- job preference to the needy unemployed.

I once lived in a country town where this was done, and it worked. Why not give it a try? Two income couples, examine your conscience and consider.

**George Waters
Figtree, NSW**

No dynamic Anglican

Bah Humbug's (*SC*, May) defense of 'dynamic Anglicanism' was disappointing.

His description of Anglicanism as a "style" is a post-modern spin the reformers would not have shared. Vernacular bibles and biblically based liturgy was a way of keeping the gospel alive, not a style. If we use his vocabulary, Anglicanism would be a number of styles. Just look at the new prayerbook.

His hinted link between the early British church and Anglicanism is a historical fallacy. Catholicism totally wiped out that church. There is little similarity between our Roman Empire/Catholic church hierarchical structure and the loose tribal, community based structure of British Christianity. Surely in a post-modern and post-structuralist society, that "style" of Chris-

tianity would be more relevant than the robes, un-biblical titles (primate, archdeacon, etc) and synods we have.

If Anglicanism is egalitarian, where is lay-presidency? Why persist with a non-biblical view of the priesthood? Why does Moore College not have distance education, and allow the laity to study degree level theology without huge fees? How was the new Bishop elected? I didn't get to vote for him!

As for Anglicans being at home in secular society, Catholicism beats us hands down, and often is far more proactive in social issues than reactive Anglicans.

Dynamic Anglicanism may be defensible, but Bah Humbug did not prove it.

**Mick Pope,
Sydney, NSW**

SYDNEY
diary



Fri, 14 July, 6.30pm: SAMS Allen Gardiner Dinner, St Paul's Chatswood. Call SAMS (02) 9809 0066.

Thu, 20-Fri, 21 July, 9am-4pm: 'Preaching the Love of God' Conference, St Andrew's Chapter House. Speaker: Don Carson. Cost: \$50. Contact: Chris Hanger, 9558 1773.

Wed, 26 July, 11am: Anglican Board of Mission Auxiliary 90th Anniversary Commemorative Service, St Andrew's Cathedral. Preacher: Associate Professor Michael Horsburgh.

Thu, 17 Aug, 7pm: CMS Dinner, St James', Croydon. Speaker: Archbishop Mtemela of Tanzania. Cost: \$15. Contact 9267 3711.

Fri, 18 Aug, 7.30pm: CMS Annual General Meeting, St Andrew's Chapter House, Sydney. Speaker: Archbishop of Tanzania.

Sat, 19 Aug, 5pm: CMS Dinner, St Jude's, Bowral. Speaker: Archbishop of Tanzania.

Sun, 20 Aug, 3pm: CMS Afternoon Tea, St Luke's, Dapto. Speaker: Archbishop of Tanzania.

Sun, 16 July, 12.30pm: "Running the race of life" Church Service and barbecue to follow the 'City to Surf' for 'City to Surf' competitors, their family and friends, the chance to compete in the race and attend a local church service. Bondi Beach Anglican Church following the completion of the 'City to Surf'.

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Rev Frank Gee from rector Milton to CIC Jamberoo. 3.6.2000

Rev David Valentin from AM Gordon to Narranderra (Riverina Diocese) 1.6.2000

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End near for state C of E

Free of the elite, disestablishment may bring renewal to the Church of England.

PAUL RICHARDSON

Signs are growing that the Church of England's days as an established church in the UK may be coming to an end.

In May the General Synod backed away from a clash with the Parliamentary Ecclesiastical Committee (a body that scrutinises all draft C of E legislation on behalf of both houses of Parliament) when that committee refused to approve a measure giving bishops power to remove churchwardens from their office.

However the Synod climb-down does not mean that members are unwilling to assert the right of the church to order its own affairs, only that they realise they must pick their grounds for a test case carefully. The churchwardens measure was too minor an issue to do battle over.

Among the general public, support for disestablishment is growing. According to a poll commissioned by the BBC, 64 per cent of those questioned thought there should cease to be a special relationship between church and state in England, while only 29 per cent were in favour of retaining the present arrangement.

The same poll showed that while a large proportion of the population professes belief in God, far fewer people go to church services. People are happy to admit an interest in spirituality; they are wary of religion in its institutional forms.

Muslims claim between two

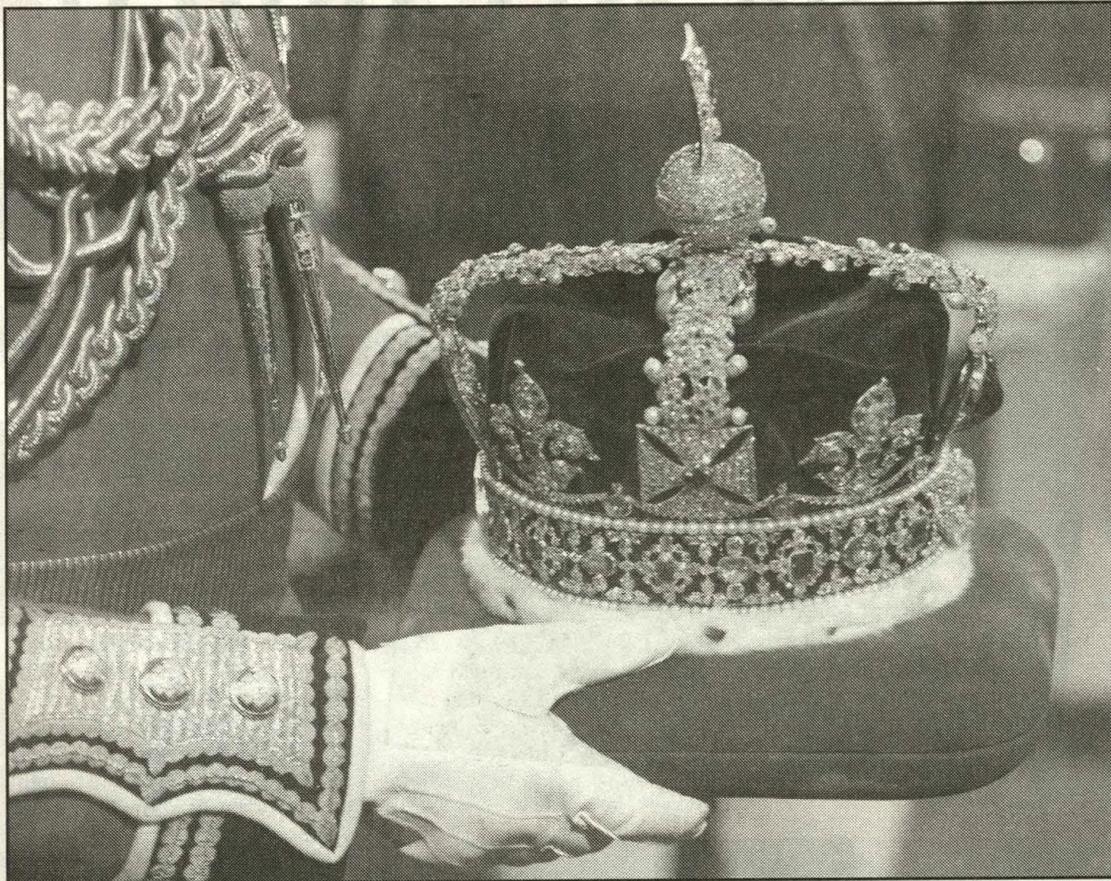


photo courtesy AAP

and three million adherents in Britain, and there are also large numbers of Hindus and Sikhs. Pressure is growing to treat all faiths equally and not single out one religion or church for special treatment.

Many Anglicans have voiced their fears to me that if the church is disestablished it will lose its sense of responsibility towards the wider community. In reply I quote the Australian organisa-

tions Anglicare and the Brotherhood of St Laurence as examples of how a non-established Anglican Church in Australia responds to needs beyond its own ranks.

The Lutheran Church in Sweden severed its official ties with the state at the beginning of this year. Were the Church of England to do the same it might help give Anglicans in this country a clearer sense of identity and purpose.

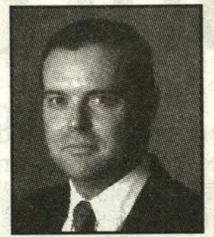
In their fascinating new inter-

pretative anthology *Religion in Modern Times*, Paul Heelas and Linda Woodhead predict that "Religion affiliated with established power-structures and social elites will continue to do badly."

Who knows? Disestablishment might even bring renewal to the Church of England.

The Right Rev Paul Richardson is assistant bishop of Newcastle, UK.

One size does not fit all in Diocese



STEPHEN JUDD

To some Sydney Diocese is one big homogeneous entity. But the reality is very different.

The Diocese of Sydney is incredibly diverse. It is a diversity which comes from its people. Some live in families, some live alone; some worship together in small churches; others in big ones. Some have earthly riches; others do not. Some enjoy urban life; others live in the country. Some enjoy a service with the liturgy of the 1662 Book of Common Prayer and old hymns; others will only attend church where there is no written liturgy and only contemporary music.

The challenge is to work as one, to be one body with so many diverse parts. The challenge is to rejoice in that diversity. Because, within fellowships and between fellowships, diversity can breed conflict or, alternatively, an attempt to enforce uniformity.

There is, I think, a growing chasm between bigger and smaller churches. Some smaller congregations feel alienated by bigger churches. They feel that they are not valued by those who worship in bigger congregations and that the economics of ministry are stacked against them.

Does this matter? I think it does (1 Cor 12: 12-26). If some parishes feel under-valued and this feeling is compounded by a reluctance of clergy to minister there, the whole diocese is the poorer for it.

Yet members of smaller congregations should not be apologetic; they do not have less to offer. I have never received the impression that the Apostle Paul's letters were written to lots of mega-churches. Members of smaller churches shine in many ways: their mutual dependency on each others' gifts, their serving of each other, their warm welcoming of the newcomer and their perseverance. These are realities of Christian dynamics not issues of economic rationalism.

The economic rationalists might have held a view about the inner city church in which I spent my formative years. They may have seen it as a large, old building with a regular congregation of less than forty. But that's not my perception. To me, that church fellowship was a small group of older faithful people whose ability to persevere in their Christian journey in an environment hostile to Christian ministry will be a valued and treasured memory.

This is a big diocese. And it is a diverse one. We must engender a greater generosity of spirit toward each other's ministry. Because, regardless of perceptions, one size does not fit all.

Stephen Judd is CEO of the Hammondcare group.

Indonesian volcano likely to erupt

Given the recent news from Indonesia, I travelled there last month with some trepidation to attend the 11th Assembly of the Christian Conference of Asia.

It was my last CCA event. After five years I have stepped down from my role as one of the presidents of the CCA with the others from Japan, Sri Lanka and Myanmar. The new presidents come from India, Hong Kong, Malaysia and New Zealand. They include Bishop Joseph Mar Irenaeus from India's Mar Thoma Church, who will soon travel to Billy Graham's Amsterdam 2000 congress, where he is looking forward to see Archbishop Goodhew again.

Bishop Philip Freier from NT, the Rev Cathy Thompson from Adelaide and Paul Osborne from Brisbane were a good team representing Australian Anglicans at the assembly.

The whole event proved to be a wonderful celebratory opportunity to meet Indonesian Christians. We were welcomed and hosted by the GMIM Church, the Protestant Evangelical Church of Minahasa Province, on Sulawesi. We met in Tomohom, high up in the mountains. This is the location of the GMIM Synod offices, their great meeting hall, their Christian university and theologi-

CROSS CURRENT



MARGARET RODGERS

cal seminary.

GMIM has 800 congregations in Minahasa, with 1300 ordained pastors, including 700 women. They have 1800 theological students training for ministry. Their course takes seven years, though I was told some finish it quickly in six years. GMIM also operates more than 1000 kindergartens, primary and high schools.

Indonesia has 30 million Christians. Minahasa province has a 90 per cent Christian population, with 90 per cent of them in church every Sunday. I was

driven on a one and a half hour journey to preach on the Sunday morning. It was a marvellous sight to see groups of people in their best clothes, carrying Bibles as they walked to church, in every place along the way.

When I went inside the church in Suluwun I was staggered to see the packed congregation. They were not there to see the overseas visitors, this was the normal congregation. I wonder how many churches in Sydney that morning had a congregation of that size. Every person had a Bible and they read the scripture readings aloud with the pastor. There were three collections and they gave to each one.

A young steward from Bangladesh was with me. Afterwards everyone in church lined up to shake our hands and to have their photo taken with us. Then we were entertained to lunch with the elders. They offered us a special dish they were obviously enjoying. It was bat, cooked in a spicy sauce. I had spent previous days eating vegetables to avoid the local Minahasa delicacy, dog, and left the bat alone.

At the Assembly we covered important CCA business. We completed nine years of work on the CCA Constitution. We adopted a new structure so that a more streamlined CCA will quickly

be able to set up programs responsive to situations facing Asian Christians. We prepared statements on critical issues, especially on religious and ethnic conflict in various parts of Asia, including Pakistan, Sri Lanka, and Indonesia itself. We called for governments in Asia to seek peaceful solutions to conflict, mentioning in particular China and Taiwan. We welcomed new members, including the Cambodia Christian Council and the GKTT, the Protestant Church of East Timor.

Both the Governor and the Mayor of Minahasa entertained us, and Indonesia's President Wahid visited the Assembly.

While we met, there were riots in Jakarta, an earthquake on Sumatra, and people were killed in violence in Halmahera. From my bedroom window I could see the local volcano, belching smoke and sulphur fumes daily, with the locals expecting it to erupt sometime this year.

How long will Minahasa remain that peaceful Christian idyll? One woman quietly said to me, "Even some Christians are fighting, they are saying 'Kill or be killed.'" Pray for the witness, courage and safety of the Indonesian Christians, and for peace for Indonesia.

Faithful servant rubbed out by Anglican Church

"It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called Beelzebub, how much more the members of his household!."

(MATTHEW 10:25).

Sam is a good friend, a faithful pastor and evangelist. Like us all, he has his faults but he has been used by God for the salvation of many people. Today, Sam is an ex-Anglican minister.

Sam is not a Sydney man, nor a Moore College graduate - though for a few months he did work in a Sydney parish. He left Anglicanism - not by his choice but by the choice of others.

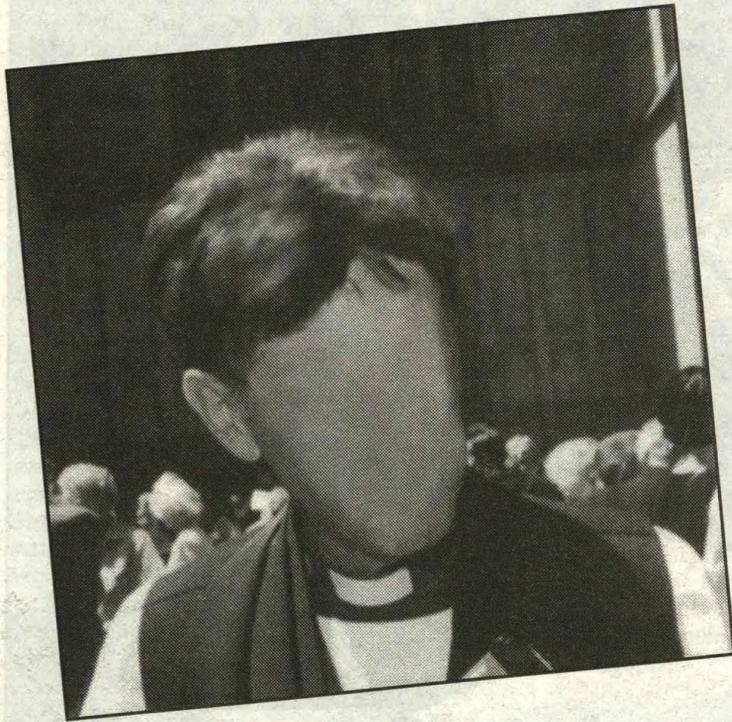
Sam's problems started with evangelism - bringing new people into the church. Not just one or two newcomers, but sufficient numbers to threaten the existing congregation that had called him.

However his real problems were not with the local church but with the local bishops. One supported him and watched the parish grow and flourish under his leadership for years. But his next bishop did not support him, and brought his ministry in Anglicanism to an end.

It was sad to see the struggle that was involved - the counselling, the reconciliation procedures, the appointment of a spiritual director, the legal challenges. But the whole process moved inevitably to one conclusion - Sam had to leave.

The bishop was not an evangelical. His sympathy for evangelicalism was only that of liberal inclusiveness. Actually, for the bishop, evangelicals were an irritant. He was committed to a liberal agenda.

The bishop was a leader for



PEOPLE MATTER

PHILLIP JENSEN

the ordination of women to the priesthood and was pleased to be in the vanguard of consecrating a woman bishop. But the bishop was hiding an awful secret. Though publicly an advocate of all that was politically correct in promoting women's ordination - he was at the same time an exploiter of women. His adulteries and sexual exploitation of female colleagues was to come out for all the world to see. But not before his suicide.

Sam's dismissal was not re-

versed or even revisited when finally the immorality of the bishop was revealed. Sam's plight had already deepened by that time. He had moved to another diocese, but not as an Anglican minister - that was not available to him.

He accepted an invitation of some locals to start an independent church with them. The local bishop rang and demanded that he stop. And yet the bishop displayed no concern about the openly homosexual curate in the local Anglican church. You see,

though heretical and immoral, the curate's appointment was 'regular' while Sam's position, though speaking and living the truth, was 'irregular'.

But Sam's position worsened still because bishops talk to each other. For many years Sam had ministered at a resort during the holiday season. It was an unusual church - only opened in summer, and of no particular denomination but Protestant and usually following an Anglican pattern. Now the bishop of that diocese contacted Sam and demanded his resignation.

Here was the third bishop, in not as many years, demanding that Sam stop preaching the gospel of Jesus. And this was the second bishop to be subsequently found out as an adulterer. This one did not suicide - he just resigned. Again no-one sought to rectify the Bishops' decisions against Sam.

Sam's wife and four children have had to move house, change school, leave churches, lose their friends, be financially disadvantaged, hear their husband and father falsely accused of infidelity - all because of the actions of those who were themselves maritally unfaithful. And yet they still love the Lord Jesus, and rejoice in the gospel being preached.

Sam told me that he would have never thought of leaving Anglicanism - but now that he has been evicted, and is in an independent church, he realises how free he is. Free from maintaining a dead structure - free to evangelise non churchgoers instead of pandering to the church members who wish for nothing more than their place in their church. Free from those who support immoral and heretical bishops and ministers while dispensing with faithful pastors and evangelists - like Sam.

800 St George Christians take to the street

The churches of Hurstville in Sydney's south united for the first 'Coming Together in Spirit' march through the main street on Sunday, May 28.

Over 800 Christians from the St George district gathered at St George's Anglican church before marching to the Hurstville Entertainment Centre, where they held the third annual combined churches festival. Guests at the celebration included Hurstville Mayor George Sanson, with guest speaker Dr Gordon Moyes from the Wesley Mission.

Dr Moyes delivered his message on the topic of 'Reconciliation', using the current theme of national reconciliation to point to the need for personal reconciliation with God. Dr Moyes spoke of Aboriginal pastors praying for Mr Howard during the Praise Corroboree in 1996, as a Christian approach to the need for national reconciliation.

The Rev Dr Winston Gauder, Celebration co-ordinator and president of the Hurstville district ministers' association, said the march fulfilled a goal "to see the churches of Hurstville come together for the Lord."

The program was designed to reflect the range of cultures and nationalities living in the region, with a combined choir comprising members from around 20 different cultural backgrounds.

Other features of the celebration included a video testimony from New South Wales and Sharks footballer Jason Stevens, and a video screening from World Vision on 'Rebuilding East Timor' followed by a collection for the relief work in Timor.

Aged mission goes west

A special mission to seniors was recently held in the parish of Cambridge Park.

The mission was a joint outreach effort run by parishioners from St Paul's, Cambridge Park and members of To And By the Ageing (TABA), a group who are concerned to see ministry to and by older people throughout the Diocese of Sydney.

A team of seven from TABA joined five people from Cambridge Park in visiting over 50 homes in two days, talking with residents and inviting them to join specially organised events.

Visits to local nursing homes were also included, with services including singing, testimonies and talks from team members.

The May outreach was the second mission of its kind held by TABA. Its aim was to contact seniors who are irregular attenders and those whose spouses attend seniors ministry at Cambridge Park.

The Mission concluded with a service and luncheon featuring a gospel presentation, attended by over 50 people.

The Rev John Reid, Rector of Cambridge Park, said the mission provided a great boost to ministry in the parish.

"It was a busy week, but it was very fulfilling, said Mr Reid. "Our twin aims for the mission were to share Christ with those who didn't know him, and to share the assurance that belonging to God's family brings."

Anti-racism workshops help for cross-cultural ministry

Anti-racism workshops for Anglican parishes seeking to promote cross-cultural ministry were launched last month.

The workshops are part of *Living in Harmony* a Federal Government sponsored program that seeks to promote healthy racial relations in many spheres of our community. These were conceived after the Social Issues Committee won a government grant to design programs specific to racial issues in the Diocese.

The workshops have been carefully designed by representatives from Anglicare, ESL, the Social Issues Committee and the diocese's Cross-Cultural Ministry team.

Preparation for the workshops included research into cross-cultural issues through surveys and focus groups looking at church attenders' attitudes to multiculturalism.

"We discovered through the focus groups that as we conduct the workshops we will have to be

very sensitive to people's background and history," said Anglicare Keith Castle.

Mr Castle is encouraged by responses to the project around the Diocese. "Multiculturalism is one of those issues that every one has an opinion about, so the workshop material really comes to life for itself as participants are already emotionally engaged in the topic," he said.

There will be three workshops looking at the Christian response to living amongst diversity.

They will be run regionally, with representatives from local parishes invited to participate. It is hoped the material will then be used more widely by congregations, schools and other groups.

Workshop material and research will be published on the SIC website accompanied by an on-line forum.

For information call Keith Castle on 9897 5050 or visit the SIC website: www.anglicanmediasydney.asn.au/socialissues.

Dr. Leonard Sweet

(Author of Soul Tsunami, Aqua Church & Soul Salsa)



It has been said that there is no church leader who understands better how to navigate the seas of the 21st century than Dr. Leonard I. Sweet.

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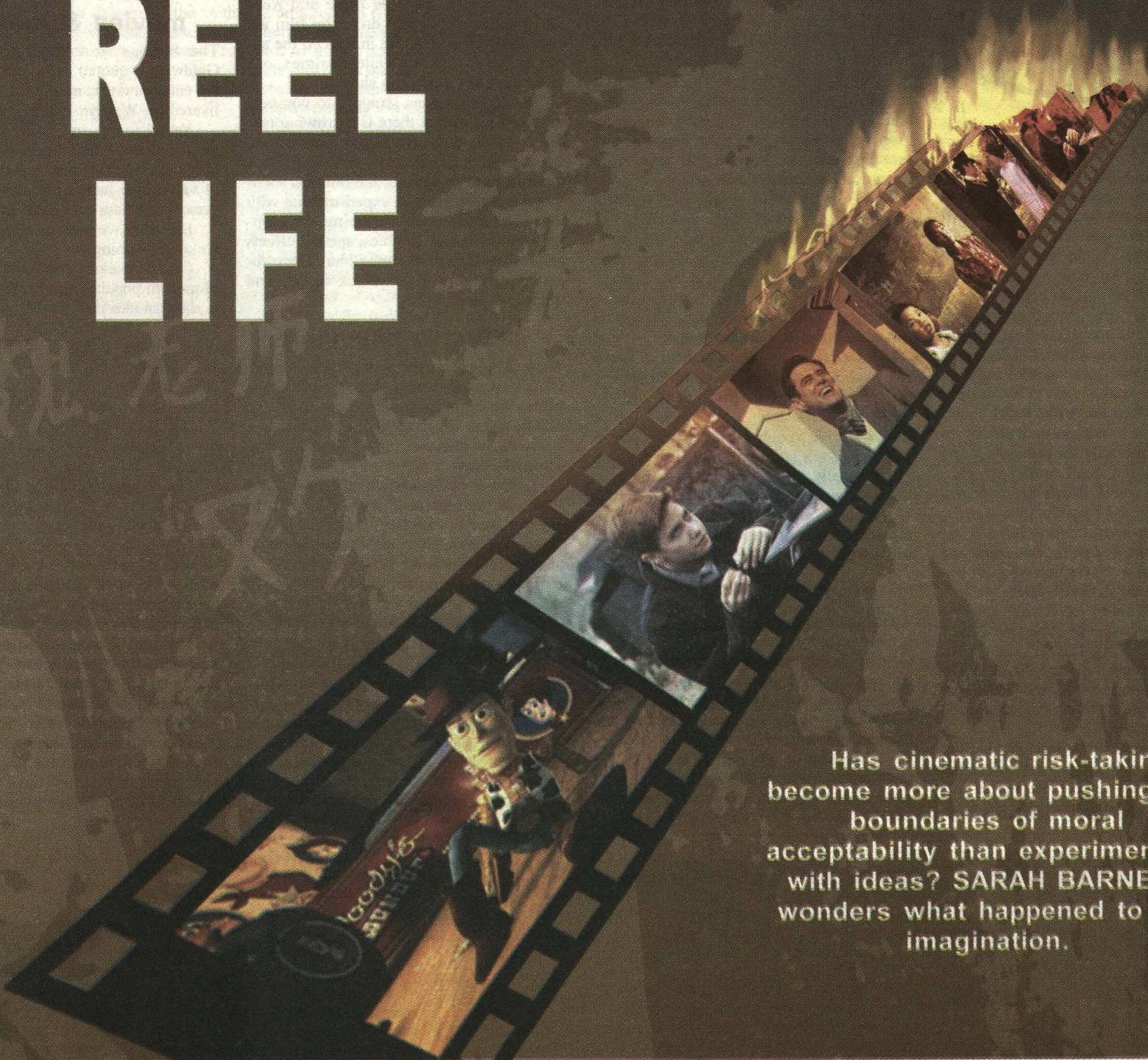
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QUARTERLY

SOUTHERN CROSS

winter 2000

REEL LIFE



Has cinematic risk-taking become more about pushing the boundaries of moral acceptability than experimenting with ideas? SARAH BARNETT wonders what happened to the imagination.

In *The Purple Rose of Cairo* (1985), Jeff Daniels plays a 1930s movie character who steps out of a film into the real world. It's a thoroughly different world to the one he inhabits on the silver screen. It is the Depression, and he sees that life involves poverty and sadness.

Falling in love with a waitress named Cecilia - played by Mia Farrow - he is stunned to realise that when he kisses her there is no 'fade out'. The scene doesn't end. There is no 'cut' to another day.

If Woody Allen's inventive comedy had been set in the present rather than the 1930s, the entire premise of the film would have been lost.

The grim reality of Depression America was so far removed from the mainstream cinematic representation of life at that time, that a movie character would be lost in the real world.

In the 30s, artifice was used to imply certain actions. A whole range of human behaviors and actions were hinted at, suggested without being shown. In effect a film was not complete without the imagination of the viewer. The depiction of sexual be-

haviour in film was generally limited to sudden embraces and knowing looks. The techniques of doors closing and scenes fading out were used to intimate sexual activity. Silhouettes and shadows were often used to indicate violence.

The easing of censorship laws and the loosening of moral strictures means that writers and directors have greater freedom to show rather than imply. Less is required of audiences as they are exposed to more explicit content in movies.

Whether the content is contextual or gratuitous sometimes depends more on the studio financing the project than on the creative minds behind it. While relaxed laws have given filmmakers greater freedom, there is a tendency to include unnecessary content on the basis that it has worked well in the past.

The constraints of censorship and the boundaries imposed by moral standards used to mean that writers and directors had to find creative ways of communicating character and plot. Hence the importance of a strong script and tight direction. In

countries like China and Iran, great films are still being made despite significant political and religious pressure on filmmakers. In some modern western films it is not unreasonable to wonder if a script in fact exists.

There is an intriguing conflict at work in cinema. It has been said that film is *the* art form of the twentieth century. And although art is often referential, it should never be predictable. Yet a significant quantity of films playing in suburban multiplexes and city cinemas are aptly defined as adhering not to a genre but a formula.

Doug Cummings, who edits the *Movies and Ministry* website (www.u.arizona.edu/~dpc/), believes that all great art is both entertaining and stimulating.

"I think one of the biggest myths Hollywood promotes is that art and entertainment are two separate entities," he said in an interview with *Christianity Today*. "I think some of what passes as entertainment these days is merely escapist fluff and not true entertainment at all."

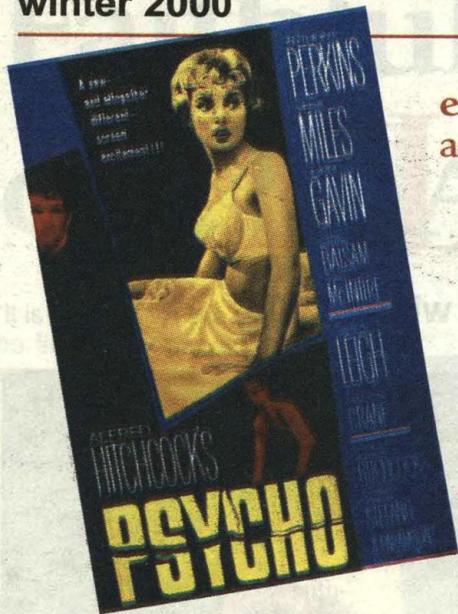
The association between relaxing and switching off one's critical faculties has fostered an unhelpful view that entertainment

has little to do with the mind. But true entertainment is not about escaping from reality, it is about engaging with an idea and the cinematic art form.

continued Q2

recent 'family friendly' entertainment that won't insult your intelligence

- toy story 2 (G)
- october sky (PG)
- the truman show (PG)
- not one less (G)
- the winslow boy (G)
- the cup (G)
- the buena vista social club (G)
- the iron giant (PG)
- the spanish prisoner (PG)



sex & cinema

Forty years ago Alfred Hitchcock's *Psycho* created something of a stir among audiences and critics. It wasn't because it was filmed in black and white. It wasn't so much that Anthony Perkins dressed in drag and wielded a kitchen knife. It wasn't even the fact that the heroine was absent for most of the film. *Psycho* was groundbreaking for many reasons, but it was shocking because it opened with its star, Janet Leigh, lounging around with her lover wearing only her underwear.

Forty years later and a film which shows actual (as opposed to simulated) sexual intercourse is temporarily banned in Australia before opening in a small number of cinemas. But the scene which draws the strongest reaction is footage of childbirth.

Have we changed that much?

Social mores are changeable gauges. Fifty years ago, a movie depicting a married couple would generally draw the line at showing a double bed. As a teenager I thought it ridiculous, even quaint that a film could show a loving husband and wife climbing into their separate single beds. Even more amusing was the knowledge that the actors playing the on-screen couple were married in 'real life'.

In Sydney recently to promote his film, *Gladiator*, Russell Crowe explained his confrontation with studio executives. It was put to him that *Gladiator* would be a more

entertain: *v.t.* to hold the attention of agreeably; to admit into the mind; consider; to hold in the mind.

- *The Macquarie Dictionary*

marketable film if Crowe's character, Maximus, had a sexual encounter with - well anyone would do. Crowe refused on the grounds that it would have been 'out of character' for his morally upright soldier turned gladiator to engage in such behaviour. It would also be thoroughly gratuitous to the plot. While Crowe was able to resist the pressure to compromise for the sake of potential profit, the conflict saw him labelled difficult and uncooperative.

The dispute highlights the problem of committing an artistic enterprise into the hands of marketeers. The goal of making money by ensuring a project has the correct 'ingredients' threatens the ever more precarious position of film as art.

The depiction of sex in film reflects changing views in society and changing levels of acceptability. Television, literature, music, theatre and advertising include more sexually explicit content than ever before. Everyday language has become more sexualised as the use of 'swear' words is more accepted and widespread.

What is happening in cinema is keeping pace with what is happening in society at large. You only need to turn on the television, catch a train, open a magazine or go for a drive to note the clumsy but prevalent use of sex and sexuality in advertising.

Ironically the preoccupation of the media with sex and the common portrayal of it as the single most important element of human character only serves to cheapen it and lessen its value.

blame it on psycho

Ironically it was the director whose genius lay in his ability to create suspense with horror who paved the way for modern dependence upon showing rather than suggesting.

"Audiences are changing," he had said. "Nowadays you have to show them as they themselves behave."

In a sense he was right. The era of the unconvincing screen kiss was well and truly over. But even Hitchcock made conces-

sions with his most famous film. Despite the striving for realism, the movie was shot in black and white because he believed the red blood running down the drain would be too much for the board of censors.

Up until 1960, Alfred Hitchcock was known as 'the master of suspense without horror'. In films such as *Rope* and *Rear Window*, the crimes that drive the film are committed off screen. Yet in *Psycho* the audience is privy to two violent crimes, one of which takes place in a shower.

While filmmakers struggle to compete in the movie market there is a growing tendency to 'push the envelope'. But too often it seems that cinematic risk-taking has more to do with pushing the boundaries of moral acceptability than experimenting with ideas. Alongside jaw-dropping developments in computer graphics, special effects and truly exciting screenplays has come superfluous nudity, extreme sex scenes and graphic violence.

seeing is believing

There is little doubt that westerners are more visually dependent now than we ever have been. We are a thousand years from the oral tradition. The thought of retaining large amounts of information through hearing astonishes us.

If you compare a newspaper or a novel from 100 years ago with its modern equivalent you may be surprised. Fonts are getting bigger, the space given for illustration is expanding and words are becoming fewer.

Our reliance on our eyes, on what we can see at the expense of what we can hear is not evident only in movies.

From the internet to advertising, our glutony for things seen is being fostered and fed. Impatient with having to wait for explanations, or worse, having to think for ourselves, we are becoming more and more dependent on visual cues and stimuli as the primary means of taking in information.

The proliferation of outdoor advertising testifies to how responsive we are to

what we see.

The importance of imagery has had an impact on cinema as well. In film, cinematography has become more important and is of a consistently higher standard.

But alongside this positive development is the increasing incidence of soundtrack based movies. These sorts of films rely on visual montages backed by a score and often have little worthy dialogue to speak of. The appalling disaster film, *Armageddon* seemed more like a sequence of telephone advertisements than a narrative.

movies & meaning

The famous American producer, Sam Goldwyn, is quoted as saying, "Pictures are for entertainment, messages should be delivered by Western Union."

Yet all films carry ideas. They may not be articulated 'messages' as such. They may indeed be questions. But there is a set of values that have ordered the moral universe into which each film is set.

But often we are not conscious of what we are absorbing.

Cinema is a powerful and important part of modern popular culture. The use of story to share an idea is older than our New Testament. It has long been a Middle Eastern tradition to use narrative to create meaning. Jesus' parables might give insight into agriculture or family life or the attitude of shepherds, but he used story to explain doctrine. What is one of the most powerful portrayals of the character of God and his love for his creation? The parable of the prodigal son.

People approach films disparately. The endorsement of extra-marital sex, the acceptability of bad language and the glorification of violence are generally the first and sometimes the only messages drawn by sceptical viewers. But it is a mistake to believe that if a film depicts all these things it is necessarily endorsing them.

Not every film has a cut and dried message. Often the more interesting films are raising questions instead of answering them, challenging the viewer to think and discuss.

Nil by Mouth, *My Name is Joe*, *Twentyfourseven* and *Boyz in the Hood* are films which would fail the language, sex and violence test. Yet they have an emotional honesty that is absent from many 'more

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Case Study: *Magnolia* (rated MA)

reviewed by Sarah Barnett

There are not many films where frogs rain from the sky in a storm of divine proportions.

But *Magnolia* is not an ordinary film.

The scene occurs minutes from the conclusion of Paul Thomas Anderson's rambling film. And if you weren't paying attention you would have missed the oblique allusion to Exodus 8:2 which is a reference to the plague of frogs.

'If you refuse to let them go I will plague your whole country with frogs.'

A complex and confronting film about betrayal and the aching need for redemption, *Magnolia* could easily be dismissed as incoherent and obscene. There is sex, violence, relentless swearing and drug-taking however there is also a thirst for spirituality, meaning and love.

Similar in style and theme to Robert Altman's *Short Cuts*, Anderson's film deals with nine main characters whose lives are connected through relationship or through common experience. There are parallels and echoes: two aged men - veterans of the television industry - are dying of cancer. They are leaving grieving wives and estranged children. One will make some sort of peace with his child, one will not.

There are two intercessors, a police officer and a male nurse. These figures of kindness and sanity stand out against the sad and sordid characters to whom they minister. The police officer, Jim Kurring, is compassionate and clumsy. He is also a Christian who prays at every opportunity.

Magnolia depicts how people deal with their demons. Essentially it is about individuals' need for forgiveness and redemption, the importance of putting things right, something that cannot be done - it seems - without divine intervention.

A film which, above all, requires attention and thought from its audience, *Magnolia* eschews standard Hollywood conventions choosing more inventive techniques for its narrative. Consequently it is a film whose ideas are not easily comprehended.

According to Roland Barthes, the pleasure derived from culture is received at the same time as its meaning is grasped. Anderson's film attests to this theory. While it remains impenetrable it is unattractive and frustrating. But once the patterns become clear and the meaning are comprehended it is realised as a diverse and fascinating piece of modern cinema.

To read an interesting essay analysing this film from a Christian perspective visit: <http://www.u.arizona.edu/~dpc/magnolia.htm>



wholesome' mainstream films. They are films which deal with complexities of character and life. They paint the despair and the hope which ordinary men and women experience day by day. They are not films to escape into, rather they are works to delve into.

The best films operate on several levels. *The Truman Show* - which is one of the better movies made in the last decade - could function simply on the level of entertainment. It had the requisite tension and resolution. Yet it is much more than a wryly amusing film. Under Peter Weir's direction, *The Truman Show* critiques our society's obsession with celebrity, the danger of the voyeur and the elusiveness of truth. There is also a powerful religious metaphor that undergirds the film.

imagination sinks with titanic

In the 1970s, film commentator James Monaco complained that, "increasingly we are all going to see the same ten movies."

The power of the studio in demanding its tried and tested formula has a destructive effect on creativity and imagination. The result is reconstituted storytelling which shamelessly recycles stories, images and technique.

Robert Altman's brilliant satire, *The Player*, traced the production of a film from its uncompromised pitch to its final, studio sanitised end product.

The expense of many modern films also has a deleterious consequence for movie making. The need to recoup the millions spent creating a film often produces a low-cost common denominator product.

Titanic is a good example of the type of film that kills imagination. It destroys imagination because it requires nothing from its audience but passive acceptance. There is no expectation that the viewer will participate in the film, except respond in the pre-determined manner: laugh, cheer, cry.

Against the historical backdrop of the sinking of the unsinkable ship, *Titanic* tells the story of Jack and Rose. It's a story of forbidden love, class struggle and coming of age. The themes are immediately recognisable because the cues are familiar. The film can afford to be predictable because a very large amount of money has been spent on special effects and crowd-pulling actors.

One of the themes of the film is how Rose is transformed through Jack's love for her. We have this explained and shown to us in several ways throughout the movie. At the start she is suicidal and depressed. Her freedom, creativity and sexual expression are repressed by social constraints. She is ill-informed about different classes. Through her relationship with Jack she sees how the other half live, she has fun, she takes risks, gains sexual experience and becomes determined to live again. (She also lies, deceives and mocks.)

The changes wrought in Rose are fairly patent. But to ensure that the audience is fully apprised that Rose has been 'saved' by Jack there are several more scenes to reinforce the message. Jack ensures that she doesn't die during the sinking of the ship, then he rescues her when a fellow drowner is using Rose as a buoy. This is followed by a long scene where they wait in the freezing water, Jack relinquishing his

claim on the raft for the sake of Rose.

In addition to visual emphasis on Rose's salvation through Jack's love there is supporting dialogue. An older Rose, reflecting on the experience explains: "Jack saved me, in every way a person can be saved."

While *Titanic* was a film that was seen and enjoyed by many people, it contributes to the pattern of films which serve up pre-digested formulaic narratives disguised as art. It is not a film that inquires, challenges or asks a great deal of its audience.

Too many films succumb to the temptation to explain themselves, to show more than is required. To reduce itself to the lowest common denominator. Instead of film being used to stretch and stimulate it is often 'dumbed down' so that there is no room for questioning or misunderstanding.

Steven Spielberg's visceral war film, *Saving Private Ryan* would have been a better film if it had ended on the bridge. The flash-forward to the present to emphasise Ryan's survivor guilt undercut some of the film's simplicity and hence its impact.

There are exceptions. John Sayles undervalued suspense, *Limbo*, was an exercise in restraint. Not only was the violence which enforced the main characters' exile conveyed audibly instead of visually, the ending itself was left to the audience to decide.

Similarly David Mamet's *The Winslow Boy* refused to cash in on the sorts of dramatic techniques that would be expected in a more formulaic version of the narrative. A story about injustice, it centres around the testimony of a young boy. In a media already overstuffed with courtroom scenes and self-important speeches it is intriguing when a film about a court case occludes such an element from its narrative.

Understandably, no-one likes films that don't make sense. However movies which make their audience think a little harder are ultimately more rewarding.

While audiences are comfortable with the predictable, we also enjoy the unexpected. The last twelve months has seen some highly creative offerings, which have also been commercially viable. They include *The Matrix*, *The Sixth Sense*, *Being John Malkovich*, *Run Lola Run*, *Toy Story 2*.

If film is art as well as entertainment then it requires something of us. Our input, and our imagination.

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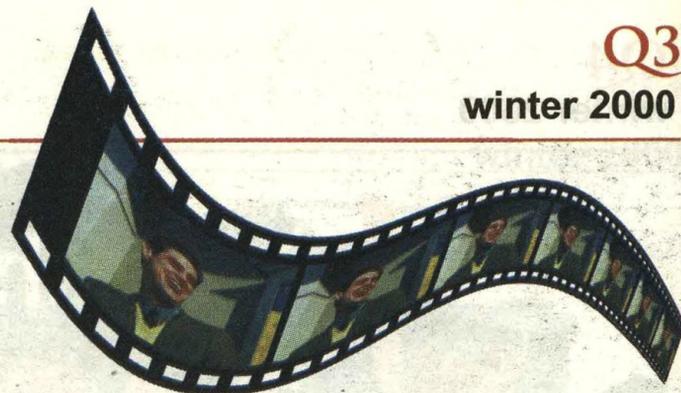
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The Film Forum:
www.thefilmforum.com/

The Journal of Religion and Film:
www.unomaha.edu/~wwwjr/f/



Case Study: Romance (rated R)

reviewed by Michael Jensen

Let me be direct: don't go and see this movie. *Romance* is crude, pretentious, repugnant, sad and dull. I could not recommend this film to anyone, on either moral and artistic grounds. However, should this film have been banned as it was momentarily by the Australian office of Film and Literature Classification? Should Christians have campaigned against the public screening of this and similar pieces?

Having seen the film (participating in a panel run by the *Sydney Morning Herald* at the behest of Anglican Media), I think not. If you list the various sexual activities depicted you may question my judgement: oral sex, sado-masochism, rape, and most controversially, scenes of *actual* (as opposed to *simulated*) sexual intercourse. However, the context of these depictions made them different in character even to some less revealing M and MA-rated films.

Romance is a deliberately ironic title. Director Catherine Breillat narrates the sexual odyssey of Marie. Marie is in love with the narcissistic Paul who is cold. As a result, she leaves his bed and seeks satisfaction in sexual experimentation with a variety of partners. None of the new experiences seem particularly satisfactory; some are even abusive. The men Marie meets are her biggest problem - they are almost all twisted in some way. Her sequence of experiences lead to a devastating rape at the hands of a casual lover. Eventually, her only liberation from her relationship is through a pregnancy and the murder of Paul. We are then treated to a technicolour childbirth scene - which drew the only gasp of shock from the audience!

This is a French film with all the surrealism and metaphysical ruminating, existentialism and feminism one could want for. It is not particularly erotic. In fact, the result of showing so much was rather comic at first, and then extremely dull. Having prayed "lead me not into temptation" as I entered the cinema, I found my prayer unexpectedly answered. It is a cold journey: the audience is not drawn to sympathise with any character in the traditional way. Marie's sexual journey is a tragic, frustrating and disappointing one.

I would not call *Romance* pornographic. Pornography exploits desire in search of profit. It is about lust, quick, on-tap, sexual fantasy without the bother of a relationship. *Romance* was bad - even revolting - but it wasn't porn. It was sexually cold.

The response of law towards controversial films - banning in this case - is almost always counter-productive, especially when the work involved has something to say, not just an intent to titillate. Advocating a ban is a simplistic reaction to something which asks for a more complex response, and inevitably brings more people in to see the film!

Romance continues an ongoing exploration of female sexuality in our society which includes women's magazines and televised inanities like *Sex in the City* and *Ally McBeal*. At least this film is honest, and doesn't glamorise promiscuous sex, unlike *Pretty Woman* and *Four Weddings and a Funeral*. Here was a raw and open portrayal of the curse's consequence for the female: "your desire will be for him, and he will rule over you" (Gen 3:16). For all her attempts at liberating herself, Marie repeatedly assumes attitudes of submission to men, even in her fantasies. While claiming feminist credentials, I felt that Breillat allowed us to see the degrading of Caroline Ducey, the actress playing Marie. I was interested that the representative feminist on the panel was quite disappointed with the film.

This is an edited version of an essay that appeared on the [culture@home](http://www.culture@home) website. <http://www.anglicanmediasydney.asn.au/cul/romance.htm>

Michael Jensen is the chaplain at St Andrew's Cathedral School.

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The Most Revd R H Goodhew 26th April 2000

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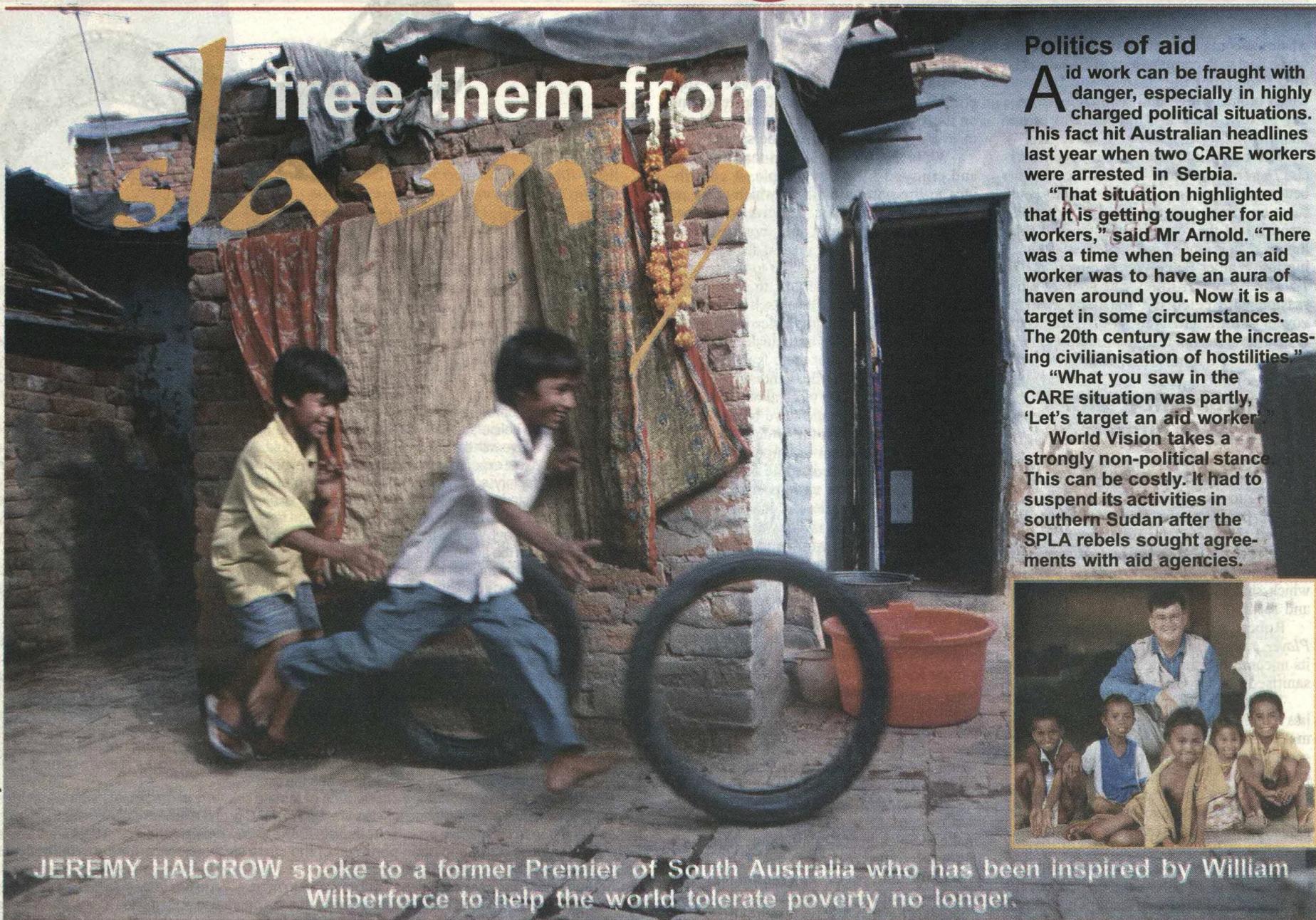
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Photos courtesy World Vision

JEREMY HALCROW spoke to a former Premier of South Australia who has been inspired by William Wilberforce to help the world tolerate poverty no longer.

Politics of aid

Aid work can be fraught with danger, especially in highly charged political situations. This fact hit Australian headlines last year when two CARE workers were arrested in Serbia.

"That situation highlighted that it is getting tougher for aid workers," said Mr Arnold. "There was a time when being an aid worker was to have an aura of haven around you. Now it is a target in some circumstances. The 20th century saw the increasing civilisation of hostilities."

"What you saw in the CARE situation was partly, 'Let's target an aid worker'."

World Vision takes a strongly non-political stance. This can be costly. It had to suspend its activities in southern Sudan after the SPLA rebels sought agreements with aid agencies.



Poverty is today's slave trade. So believes Lynn Arnold, head of World Vision Australia.

He is reminded of a visit to a Goma squatter settlement in what was Zaire.

"It was absolutely the most bereft place I have ever seen," he said. "There were thousands scraping together what they could to survive - grass in some cases."

There he saw three teenage friends huddled together. He was told they were surviving with the help of neighbours.

"I saw their neighbours and they had absolutely nothing. But apparently enough to give."

As Lynn left, he saw a little sign hung on a tree. In French it said, 'God has given me this'.

"From the wealth I came from it didn't seem that God had given them much," he said. "But in fact, this person had a much more grateful heart before God."

Raised by his parents to a 'profound understanding of Christ's eternal gift', such experiences have deepened Lynn Arnold's relationship with God. But they have also inspired him to follow the example of William Wilberforce, the 19th century evangelical who campaigned against slavery.

"People today accept poverty," he said. "They make statements like 'What can you do? It is always the same'. 'Corruption gets the money'. 'I am only one individual, I can't make a difference'. You can hear where their

despair is coming from, but they are still implicitly accepting poverty.

"That is what happened with



Apjew Aphjumar is a Dinka from southern Sudan. She and her nine children fled an attack on her village which left her husband dead. Her family was fed by World Vision, and she now works on a community farm project. "The farm is a gift from God," she said.

slavery 200 years ago. There were some people who actually argued in favour of slavery as a divine institution. But I believe that most people at the time didn't necessarily believe that. Most people lent support to slavery because they thought, 'What can you do? It's the way the world is. I can't make a difference'.

"But over the space of two generations, a relatively small number of people - Christians by and large - changed attitudes so that in about 50 years slavery was no longer acceptable."

If such an attitudinal shift occurred in regards to world poverty it would have a dramatic impact. Governments and corporations would be forced to overturn decisions that work against people's needs.

"A lot of the poverty in the world is caused by wrong distribution practices, wrong systems, or just a blindness to the justice issues involved," Mr Arnold said.

It would seem World Vision is well placed to make just such a difference. The World Vision family raises \$1 billion a year around the globe, making it the largest private aid organisation.

But Mr Arnold wants to ensure that its size doesn't make World Vision complacent.

"Though we are the largest such agency, we are still at the margins of world poverty. We say we touch the lives of 70 million people a year. But I can tell you that 800 million people do not have enough to eat to maintain nutritional levels. And 1,000 million people live on less than a dollar a day."

World Vision's ultimate aim has always been 'to fade off into the sunset', but it has realised that it will never grow fast enough to meet this overwhelming need. Another approach is needed. Thus the call to 'move towards a world that no longer tolerates poverty'.

This is different to saying 'let's move to a world where there is no poverty', Mr Arnold says, for poverty is a complex concept.

"Is poverty less than 800 calories a day? Or is it living on less than a dollar a day? Or are we talking about spiritual poverty?"

Raised an Anglican, Mr Arnold's home church in Adelaide is the evangelical Holy Trinity church. Now based in Melbourne

with World Vision, he attends a Uniting Church near Morabbin.

Warm and approachable, he has had a long interest in development issues. As a 17 year old he went to a church-run development conference in Indonesia. This was a life changing experience. From that time he was determined to do something in his life to address the situation he saw there.

He was motivated to enter politics to help community development in Adelaide. It was the driving force behind his time as Premier of South Australia.

Mr Arnold admits that the relationship between World Vision and the churches could be better.

He wants the churches to see World Vision as partners not competitors.

"That does happen in the field. So it is not a radical idea - it's just a radical idea for some of our constituencies."

Sponsored communities very often have their own churches through which World Vision implements its programs.

Responding to the critics

Mr Arnold has heard the critics of World Vision's child sponsorship.

"In some churches there is a raging debate about this," he said. "Some people were saying World Vision is involved in anachronistic, damaging support programs."

But he says these views are the result of people misunderstanding the nature of child sponsorship. Fifty years old this year, World Vision has changed greatly in recent decades.

"What some people think child sponsorship is, it was a long time ago. When Bob Pierce founded World Vision he was concerned to look after orphans - particularly Korean orphans. So when you paid your money it went directly to that child. And that probably dominated the way World Vision operated in the 50s, 60s and 70s. But in the late 70s, there was an awareness that you actually want to look after the community in which the children live and help those children by that means. So we started to do support for development projects in communities, and by the late 1980s that had become quite a developed approach."

In this new 'area development approach', World Vision works over a large area which may cover up to 10,000 people. They find out the issues local people believe they need support with.

"We want the community to become a focus of transformational development," he said. "If it is working the kids are going to be fed, the kids are going to be healthy, the kids are going to be educated, the kids are going to have opportunities in the future."

Many of those children will have sponsors. But in this approach even those children who are not sponsored will still be helped.

"We think it would be invidious to have some children lucky enough to be sponsored - 'you can go to school', 'you can get the health care', 'you can have a guarantee you will be fed'. While the children next door - 'tough luck'. We don't want to be part of that schisming of a community."

But Mr Arnold remains a supporter of child sponsorship because of its benefits for donors. Child sponsorship provides a window on the community for the person who is sponsoring, which also acts as a validation of the success of the program. They can see the tangible benefits of the project as it impacts on one child.

In this way, child sponsorship becomes a key tool for reshaping the attitudes of westerners about poverty. So poverty will be no longer tolerated.

The sins of our fathers

Facing a flood of lawsuits, the Canadian Anglican Church is close to bankruptcy over its role in past indigenous policy - but will such a litigation-based remedy lead to healing asks DOUG TINDAL?

The story of the Indian residential schools is among the most unpleasant episodes in Canadian history. But its legacy represents an issue of enormous social importance.

Some 10,000 survivors of residential schools are suing the government of Canada for the treatment they received in the schools. Most of these claims are based on 'cultural deprivation' - the loss of language and culture. A significant number are founded on incidents of sexual abuse, many of which have already been proven in criminal court, or on physical abuse.

The way we treat these residential school survivors today will have a significant impact on the course of our nation, and the way our descendants judge us, another 30 or 50 years hence. All those with a valid claim deserve rapid access to a just settlement; but, so far, we are failing.

The story has a long and complex history. Up through the first half of the 20th century, the policy of the government of Canada towards the First Nations was assimilation. It was thought that the quickest route to 'civilizing' and 'converting' the indigenous population was to forcibly remove indigenous children from their homes and communities and place them in residential schools. About 100 schools, at one time or another, were home to about 100,000 indigenous children. There was considerable variation, but in many cases the children were forbidden to speak their mother tongues, their cultures were condemned as barbaric and their spirituality as heathen.

By the end of the 19th century, a relationship had developed between the government and the churches, with the government establishing policy and providing funding, and the churches helping to recruit staff for the schools. Between 1820 and 1969, the Anglican Church administered 26 Indian Residential Schools. By 1969, after taking a hard look at its relationship with Aboriginal peoples, the Church withdrew from the residential schools project and committed itself to building more just relationships with its indigenous members, as well as advocating on behalf



of the indigenous population at large.

Most of the people involved in the schools were well motivated. Some, according to the recollections of former students, were saintly even in that oppressive system. Some few were predators who abused the children physically or sexually. Most of the former students of the schools recall their experiences with pain and anger. Some few recall their experiences fondly. Many Aboriginal persons view with contempt the church which tried to eradicate their culture. Others retain a powerful Christian faith, and work within the church on behalf of justice for all native people.

The Anglican Church formally acknowledged its responsibility for participation in the Indian Residential Schools in 1993 when the Primate, Archbishop Michael Peers, said at a gathering of Aboriginal Anglicans: "I accept and I confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God.

"I am sorry, more than I can say, that we were part of a system which took you and your children from home and family.

"I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

"On behalf of the Anglican Church of Canada, I present our apology..."

Late in 1998, after the federal government issued an apology for Canada's treatment of native peoples in residential schools, a number of survivors began filing lawsuits against the Canadian government and, often, against one of the four churches involved.

These lawsuits quickly became a flood. About 10,000 individuals are suing Canada. The potential liability is estimated to be in excess of \$1 billion. To date, few cases have been settled, and there are about 20 new cases a week. The Anglican Church is involved with about 1,600 of these plaintiffs, either directly, or in a third-party suit initiated by the government. Many of the plaintiffs are quite elderly. The need for just settlements is one of the most urgent priorities facing Canada today.

In 1999, with only one case settled, the General Synod spent \$1.5 million of its approximately \$10 million worth of assets on legal fees. A few months ago the Church reported to our members the possibility that the General Synod and some dioceses could soon face bankruptcy.

Dramatic though that may be, the survival of church structures is not the key issue. Instead, our focus is on the inadequacy of the litigation-based response

which, in our view, will guarantee that many plaintiffs die before their suits are settled, that the compensation they ultimately receive will be dwarfed by the costs of litigation, and that the adversarial and exacting nature of the legal system makes it impossible to provide genuine redress.

We are not alone in this view. The Law Commission of Canada recently identified the range of needs commonly cited by survivors of abuse: "an acknowledgement of the harm done and accountability for that harm; an apology; access to therapy and to education; financial compensation; some means of memorialising the experiences of children in institutions; and a commitment to raising public awareness of institutional child abuse and preventing its recurrence."

The church can make significant contributions to many of these needs:

- we have acknowledged harm and offered apology, and we can continue to be present in forums where acknowledgement is made and apology offered.

- we can participate in financial compensation to the extent of our capacity. This includes limited current assets, and the potential to raise funds for healing and reconciliation into the future

- we can help to memorialise the experiences of residential school survivors, in ways they consider meaningful and appropriate

- we have assisted in raising awareness of abuse and taken steps to prevent its recurrence, and we can continue to do so.

Our goal is to avoid bankruptcy, precisely so that we can remain at the table with residential school survivors and contribute both to settlements and to healing in the years ahead. Our concern is that the pace of litigation may force us to bankruptcy before we have an opportunity to make these contributions.

But as Archbishop Peers reminded the church on May 28: "Nothing at the heart of our faith - our desire for wholeness and healing in ourselves, in our relationships, in our country and in our world - is at risk. We have these abundant and enduring assets that will help us continue to do justice and work for healing."

Doug Tindal is Director of Information Resources for the Anglican Church of Canada.

Are Australian churches likely to face this issue?

The story is simple. A youth in a boarding school is sexually abused by the dormitory supervisor. With the perpetrator in prison who can be sued for monetary compensation? When elements are added, such as the victim being a Native Canadian, the school being an Anglican Church establishment and government involvement in funding and appointments, you have an explosive mixture with the potential to tear apart the players.

Will we see a replication in Australia? Possibly.

A number of 'stolen children' cases are now in the court system. In New South Wales alone there is *Williams* (August 1999) where a claim against the Minister for negligence, trespass and breach of fiduciary relationship failed. The plaintiff had been placed in a home run by Plymouth Brethren. *Williams* is on appeal to the New South Wales Court of Appeal.

Legal technicalities enter into any answer on liability. Organisa-

tions may be separately incorporated and assets may be held on specific trusts. This is true of much of Sydney Diocese's funds. These factors may limit or quarantine the extent of any damages which might be awarded.

In the Canadian case the church and government were held to be liable in assault or negligence or vicariously liable as the employers of the perpetrator. Additionally, the Anglican defendants were liable for breach of a fiduciary duty to the victim.

This is the big question: is it possible that the Anglican Church in Australia or an Anglican organisation could become entangled in a 'stolen children' case so that assets and structures are at risk?

At the national level the General Synod with negligible assets has not engaged in residential activity. As to organisations or agencies under the umbrella of the General Synod there may be exposure if schooling or mission work had a residential element.

At the Diocesan level has the Diocese itself or its agencies en-

gaged in work with a residential element? I am assuming that residential facilities provide concentrated opportunities for abuse although obviously abuse can occur elsewhere.

We must not forget the existence of voluntary societies. The Canadian case involved the New England Company, the oldest Anglican missionary society.

It is probably inevitable that a 'stolen children' case will reach the High Court. The Canadian case applied legal principle beyond that which presently obtains in Australia. There should be no surprise if the High Court, as the ultimate Australian court, overturns or extends long standing legal principles in a way which reflects social and political reality. The *Mabo* Case is a good example.

As Christians we must also always consider the issue of just compensation for genuine wrongs quite apart from redress through the legal system.

- Robert Tong

A solicitor, Robert Tong is a member of the diocesan Legal Committee



sea change n. 1. a complete or radical transformation. 2. change brought about by the sea.

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Anthology of sadness

MELINDA TANKARD REIST
GIVING SORROW WORDS
Duffy & Shelgrove, 2000, 288pp
ISBN 1875989 676

In the turmoil of the abortion debate, the to and fro between pro-choice and pro-life there are voices that are rarely heard. They are the women who have undergone abortions and been horribly scarred emotionally and often physically as a result.

This is their book. Canberra-based journalist Melinda Tankard Reist has interviewed hundreds of Australian women from a variety of backgrounds in compiling this collection. Many of the women are apolitical, others would place themselves on either side of the abortion debate.

But *Giving Sorrow Words* is not a political book. It is a heartbreaking anthology of sadness. It does not see itself as the definitive word on the subject of abortion. Reist acknowledges there are many women who have not experienced the sort of trauma depicted on these pages. But it does address a hitherto unacknowledged problem.

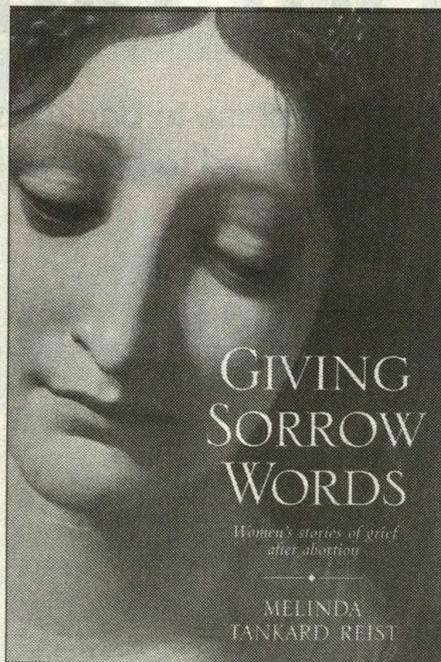
Abortion grief is a taboo subject. The fact that the author needs to justify her book and argue for its validity is an indication that the debate is often removed from the experience of real women.

This is a devastating book to read. Achingly simple in composition, it focuses on the lives of eighteen disparate women with smaller excerpts from many others. All the women are united in the debilitating sorrow they have experienced post-abortion.

Attempted suicide, eating disorders and depression are among the symptoms described in *Giving Sorrow Words*.

Some had abortions only weeks before the book was complete, others were suffering after forty years.

For many women the issue of choice was complicated by coercion. Spouses, boyfriends, parents required the woman to choose between them and the baby. Some



were expected to abort or be disowned. For some younger women the decision was made for them. Yet they still experienced the guilt and remorse.

Poverty was another factor seen as robbing women of choice.

Many women spoke of inadequate pre-abortion counselling and a lack of compassion from abortion clinic staff. Some women have recovered from their depression while others still labour with their pain, needing forgiveness but finding none.

For some, becoming pregnant again and having a baby was part of the healing process. Others received comfort in finding God.

One woman explained, "... my father in heaven who gave me my life back; forgave me and helped me forgive myself."

Brutal and raw in its honesty, *Giving Sorrow Words* is an important book. It is not easy reading for it reveals a wounded society replete with fractured relationships and broken people.

Sarah Barnett

Don't fail to read the signs

RICHARD LONGENECKER
THE CHALLENGE OF
JESUS' PARABLES
Eerdmans, 2000, 324pp
ISBN 0-8028-4638-6

I wish Jesus had told the Parable of the Mindless Consumer to show how stupid it was to quietly accept advertising's blatant failure to deliver. Consumerism fails even at a most basic level. Yet lamely, blindly, deafly and stupidly, people roll over and beg for more.

There are a number of fashionable theories that reduce Jesus' parables to little more than advertising jingles of his day. The theories argue that parables can't have one meaning, but are self-standing 'adverts' with many, equally valid meanings.

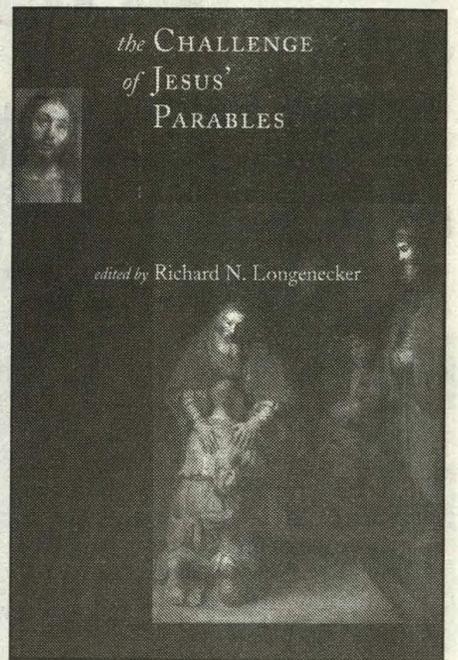
They may not intend this as an insult.

Advertising texts are among the most highly crafted messages the world has ever known. Yet they are not without their opponents, such as the French academic Roland Barthes who dissected them with surgical skill and left them to wither in the harsh light of semiology (the study of 'signs' in any text). He argued that the role of an author in a work is minimal, that it is readers who give a text its meaning. Perhaps ironically, he was killed crossing a road: some suggest he failed to read the signs.

Fortunately for the rest of us, much of this scholarship becomes so jargon-tied and abstract that it becomes meaningless, leading readers back to less fashionable but more understandable works.

Such as this excellent collection edited by Richard Longenecker, in which 13 New Testament scholars provide the background to help us understand the original context and meaning of Jesus' parables and how we might live by them.

The parables are central for understanding Jesus and his ministry. Yet they are more than simple stories and can present obstacles to today's readers hoping to fully grasp



their meaning.

Contributors – including Stephen Barton, Craig Evans, Richard France and Richard Longenecker – present well-written, authoritative essays that show how the parables should be interpreted, warn us of any dangers and point us to safe paths to travel.

As we can see from the parables' Old Testament equivalent of *masal* (which could be maxims or proverbs, bywords or taunts, riddles or allegories), they are a form rich with meaning. They were a way of speaking right at home in 1st century Jewish Palestine. Yet they can be applied powerfully in 21st century Australia too, and should be. They can still cut through the most advertising-sodden minds, no matter how deaf or blind Satan has made them.

George Fisher

George Fisher is a writer and media consultant. He works part-time at Moore Books 'promoting the habit of good reading'.

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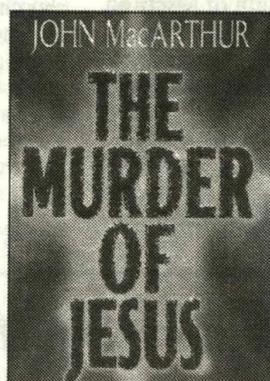
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John MacArthur
The Murder of Jesus
Word Publishing, 2000, 243pp
ISBN 0-8499-1554-6

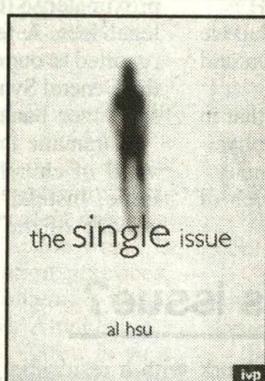
Christianity finds its foundation in the events of the first Easter 2000 years ago, namely, the death of Jesus. In his new book, John MacArthur provides a systematic historical breakdown of these events, piecing together the story of Jesus' arrest, trial and execution from the four gospels.

The book's confronting title is a fair warning of MacArthur's intent. He calls the death of Jesus "the greatest travesty of justice the world will ever see," and pulls no punches in analysing events from this perspective.

MacArthur also tackles the question of God's sovereignty amid this injustice. He handles this difficult area well enough, although a complete answer to the question is beyond the aim and the scope of this book.

The Murder of Jesus deliberately avoids any deep theology on Jesus' death. Instead, it offers a clear, useful, historically accurate recount of the Easter narrative that will help readers see these events in a new light.

- Geoff Robson



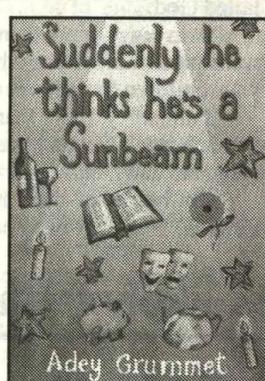
Al Hsu
The single issue
IVP, 1997, 222pp
ISBN 0-85111-194-7

I recently saw an old acquaintance. The conversation was brief. He said, "Are you married? No? I'm engaged!" And then abruptly walked away. It's sometimes difficult mixing with those who have 'graduated' to marriage, when you are lagging behind. Al Hsu offers a helpful perspective on singleness and marriage.

Hsu shows that the so-called 'gift of singleness' is a description of the opportunities singleness can provide, rather than a spiritual gift in the vein of 1 Corinthians 12. Those who are single should seek the means of becoming whole while still single, rather than hold out until a wedding day which may never come.

Marriage in Christian circles is often held to be the pinnacle. Those who have not attained it feel we are missing out on the only way to fulfillment. Of course, singleness can be equally fulfilling, and it is helpful to be reminded of this. I recommend this title highly. And so you can circulate *The Single Issue* among friends, I suggest you order multiple copies.

- Mike Doran



Adey Grummet
Suddenly he thinks he's a sunbeam
Triangle (SPCK), 2000, 120pp
ISBN 0-281-05244-1

Adey Grummet: actress, operatic soprano, theatrical seamstress, and clergy wife, has written this entertaining account of her husband's progress from 'perfectly normal, angst-ridden, atheistic, socialist hippy actor' to newly-ordained Anglican priest. She and Kevin Scully (the 'sunbeam' of the title) are Australians who found more than they bargained for amid the bells and smells of English Anglo-Catholicism.

In a hilarious romp from Sydney's Christ Church St Lawrence to a Spielberg-like ordination finale in St Paul's Cathedral, London, this Mistress of the acronym lampoons VIMs, MRMs, and CWs (ie clergy wives).

Grummet shares her apprehension at the thought of becoming 'a mere vegetable side dish to The Beloved's beef vindaloo', and her feelings as the sole generator of their "bijou income". Her honesty is endearing. Her verbal cuteness is not.

However it's a short book, told at a rollicking pace, and should raise a smile, particularly with the CWs.

- Di Jobbins



Peter Dalton
The key to fundraising success
Huntingdon House, 1999, 233pp
ISBN 1-56384-165-7

Just before my father died I went to visit him in the intensive care unit. I will never forget seeing my unconscious Dad, plugged up with tubes, being rushed away to an ambulance by people wearing clown noses! It was the first year the SIDS organisation had held Red Nose Day, and it was the first time I had seen them. I just can't bring myself to give money to Red Nose Day.

Some fundraising works and some doesn't. The author, Peter Dalton, explains why. His book is very brief, very simple, very pragmatic and very confidently written. So if you have trouble raising money for your worthy cause you will find this book helpful. The key to fundraising is to ask, and the best way to ask is face to face. Pretty much that is the message.

But I must warn you that this is dogmatic pragmatism at its purest: mere technique and little ethics. If you put this book to use, the chances are high that you will succeed. So let me beg you – use it for good and use it carefully.

- Matthew Pickering

website review

www.1earth.net/~youth

After using this column to surf around the world, it's good to know that good websites can also be found in Australia. Christian Youth Resources (www.1earth.net/~youth) has been set up by Rob Lamont to help Australian Christians find what they need on the web. However, as is often the case with the internet, users from around the world have also discovered the site and made use of the plentiful information it provides.

The CYR site contains hundreds of links to camp sites, youth organisations and conference centres, as well as a fairly comprehensive list of churches and their email contacts (very handy). For this reason, the site is a useful resource if you are trying to find an Australian Christian organisation's presence on the web.

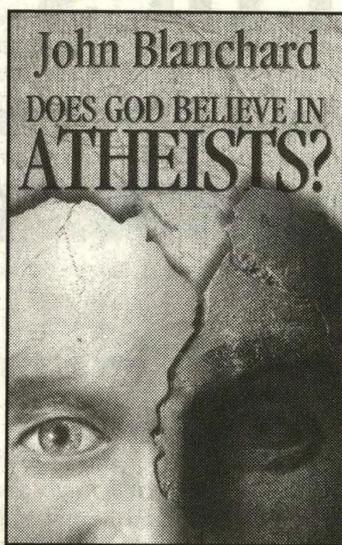
Additionally, it offers a range of ministry resources that are free to download and use. These include youth ministry games (fairly simple, though I use some myself), worship resources, and some innovative and well-constructed doctrine studies, drawing from all corners of Scripture.

The site has some rough spots and some of the resources are a little shallower than this surfer would have hoped. But then, this is a labour of love (you even get to see Rob's grandson!) and it reflects the amount of time and effort that has gone into it.

Judging from the comments in the guestbook – comments from around the world – this is a site that has provided numerous Christians with fresh resources and ideas. While we hear a lot about the dangers of the internet, here is a welcome example of how Christians can use the internet to encourage others involved in ministry, and consequently further the good news about Christ.

Bay Warburton works for eBay Australia and attends Christ Church, St Ives. Contact him at bay@ebox.com

Heavy ammunition



Does God Believe In Atheists?
by John Blanchard

After I finished the chapter on evolutionary theory (or should I say faith) Psalm 14 leapt from the page in my quiet time: "The fool says in his heart, 'There is no God'. They are corrupt, their deeds are vile; there is no-one who does good."

The philosophies that Blanchard has assessed cannot be lightly dismissed. Yet his critique of more than two millennia of atheistic thought, and the human degradation it has spawned, demonstrates the foolishness in the hearts of seemingly intelligent human beings when they deny the Creator.

John Blanchard has written an easily read book which answers the challenges that various atheistic world views present. He demonstrates that it is not Christian faith on the back foot about the existence of God, rather it is the atheist who is on shaky philosophical, scientific and moral ground.

With great quotes from the atheists themselves he shows that the champions of reason make very unreasonable assertions. For 23 chapters he attacks their position purely on their rationalist home soil. But saves the most devastating to last – the person of Christ.

Does God Believe in Atheists? would be a must have for anyone engaged in apologetics. It has comprehensive indices of subjects, and Scriptures which are handy for a quick dip into whatever argument you might want to pursue. If you are taking a battering at the hands of your scientific friends, Blanchard provides some heavy duty ammunition that might just rattle their faith.

- Ross Nicholson

Repetitious call for diversity

BRUCE KAYE
WEB OF MEANING
Aquila Press, 2000, 196pp
ISBN 1-875861-73-4

It should not surprise us to read a book about Christian institutions by the General Secretary of one of Australia's largest religious institutions. Bruce Kaye's examination of "Who are we and where did we come from?" is thoroughly committed to the value of institutions. There is a need for ongoing re-examination, discussion and development. But the value of and need for an overall institution of collective churches governance is never in question.

How is the institution to understand itself?

According to Kaye, as a group of people held together by a common faith, that involves both 'origins' and the contemporary experience of the presence of God.

The 'origins' are those links with the first century that relate to the person of Jesus of Nazareth 'the faith of the Christian is always in some sense defined as a relationship with Jesus'. While it is difficult for various theologians to agree on the historicity behind the literary form of the gospel tradition, for Kaye, it is clear that "there was a deliberate attempt to keep alive traditions about the deeds and sayings of Jesus." (p106)

Kaye's sense of the ongoing presence of God is a form of incarnational theology. While this view has wide acceptance it is not without its opponents. But this forms an important foundation for his thesis. It is as if there is no consideration of truth and heresy, of right and wrong. There is only dialogue, diversity, sharing and acceptance within the broad community of faith.

Kaye illustrates his thesis through an extensive examination of early Christianity, in the New Testament and the early church. His coverage of the Biblical material is broad. He emphasises two themes: the diversity of the communities of faith, and the development of institutional thinking

for the survival of the faith.

In tracing the history of Israel, Jesus of Nazareth, and the early church the recurring theme is the need for change with a strong sense of continuity. As circumstances changed, the response of the communities needed to adjust.

The historical survey lays the groundwork for the conclusions of the book: There is a need for ongoing review of our institutions.

The author appeals for courteous discussion, rather than "inter-tribal" warfare, especially when Synods meet. He recognises the need for review of all our society's institutions, especially religious.

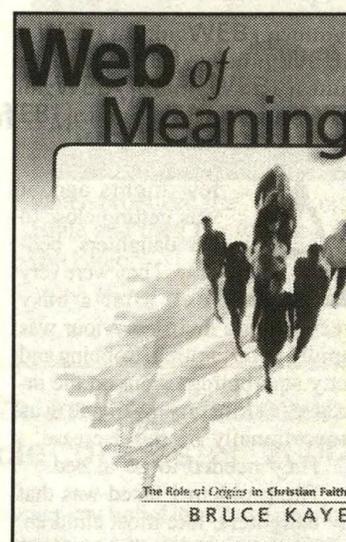
Such a call for review appears to be always appropriate for every institution and to some extent uncontroversial. Controversy will arise over the repeated assumptions of the author. The incarnational theology reflected in the themes of origins and presence, openness and faithfulness assumes that everyone who speaks as a Christian is to be heard and accepted.

"One of the themes that has been underlined in this book is that within the Christian community, there is God given diversity," Dr Kaye says. This was not so much explained or elaborated, as assumed and repeated ad nauseum.

It is not a view that can be universally supported. Rather some who take a different approach to our 'origins' would take strong exception to it. Not all would agree that the incarnation of Jesus is not unique or that the revelation in Christ is not unique in 'an absolutely exclusive sense'.

Such a broad view of incarnational theology leads the author to refer positively to certain leaders of the Roman Catholic Church and to be somewhat negative about the English Reformation, which hardly rates a mention.

For Bruce Kaye, there only seems to be two heresies: firstly, disagreeing with someone in a discourteous and firm manner, and secondly, the privatisation and individualisation of religion. Some people would regard many other



issues to be of much greater concern in our church discussions.

But the book is a call for more open and active dialogue within our institutional Anglican Church structures, while maintaining allegiance to the organisation.

Overall, the author appears to have read widely in preparation for this book. He quotes numerous authors from various fields. There is a very extensive reading list.

Unfortunately the book suffers from two major faults.

Firstly, it seeks to cover such broad topics in the coverage of history and the analysis of institutions in general, that in the end there is no detailed analysis or argumentation. A position is asserted, but not substantiated. An example may serve to make the point, but little more.

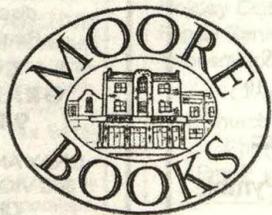
Secondly, the book is repetitious. At every stage the same point is being made. We are connected to our origins, in Jesus. We need to live out our faith in today's context, with one another and in 'the public square' of our society. This will mean continuity and discontinuity, in the framework of the acceptance of our diversity.

This is a worthy call to dialogue in the Anglican Church of Australia, but it was not a call that left me highly motivated.

- Chris Moroney

The Rev Chris Moroney is rector of Moorebank Anglican Church and clerical secretary of Sydney Synod.

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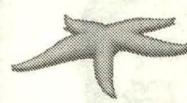
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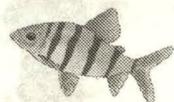
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Secrets and lies

PETER DOWNEY found himself in an ethical minefield when trying to get his daughters to bed early.

A few nights ago, it was getting close to my daughters' bedtime. They were very tired after a busy weekend and their behaviour was rapidly deteriorating. Sobbing and petty squabbles were on the increase, while my patience was proportionally on the decrease.

They needed to go to bed. The problem I faced was that my daughters, like most children, are eagle-eyed clock-watchers. They know their bed-time and even the whiff of a suggestion that they hit the pillow one minute before the designated moment would have them dialling the Department of Community Services.

So I did what any self-respecting parent would do: I wound the kitchen clock forward forty-five minutes.

This way, they would go to bed early without knowing it and they would get the sleep they needed. And no-one would be the wiser.

My bluff worked perfectly throughout bath-time, dinner and teeth cleaning, right up to the moment when I ordered them to bed.

"Dad, is it *really* our bedtime?" piped up one of my daughters.

"Yep, look at the clock. It's bedtime. *Why?*"

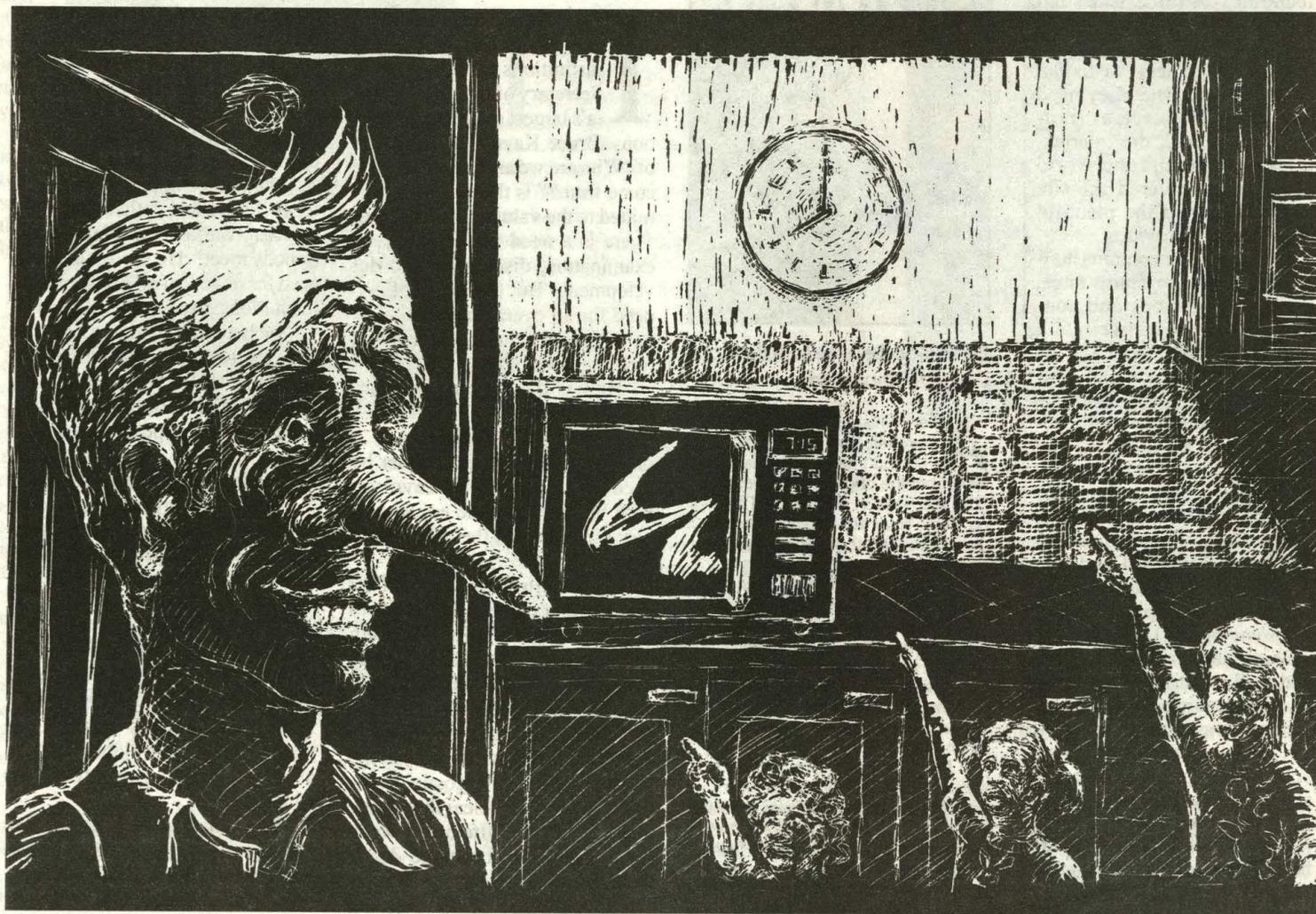
"Well, it's just that the clock on the microwave says a different time."

There was a moment's silence. The hairs prickled on the back of my neck. The girls had me cornered in the kitchen and things could turn ugly.

Then they madly ran from room to room confirming their suspicions from every other clock in the house, soon returning with accusing glares.

"Dad, are you *lying* to us?"
"What are you talking about?" I replied weakly. "Off to bed... c'mon... off you..."

But it was all over.
"Dad, didn't God tell Moses



that lying wasn't on?"
"Yeah, Dad, it's one of the Ten Commitments."

"That's *Commandments* darling. But good on you for..."
"Don't try to change the subject, Dad. It's *not* our bed-time at all, is it?"

"Well, girls" I mumbled feebly, "I wasn't really *lying*. Think of it more as... as... *tricking*."

This afternoon, I discovered a stick of chalk in the kitchen that had been methodically and deliberately ground underfoot into the

slate floor, causing quite a nasty mess. I was, to say the least, angry.

A daughter line-up quickly followed, with all suspects vowing no knowledge of the crime. Even under my most volatile interrogation, there were pleas of innocence all round.

Then I struck upon an idea. An inspired inspection of the soles of their shoes quickly revealed the culprit. (To save them embarrassment, I'm not saying *who*.)

I launched into *Dad Speech #56*: the "I'm annoyed that you did this, but I'm more annoyed that you lied to me" speech.

The offending daughter

looked at me straight-faced and said, "I wasn't lying Dad. I was just... *tricking*."

Ouch!
I had made my own bed and have laid in it. And it serves me right.

It just goes to show you that it doesn't pay to lie.

Sure, lies are sometimes appealing and an easy way out of awkward situations. They cut corners and allow us to hide behind our words. We even justify them in the euphemistic term, "little white lie".

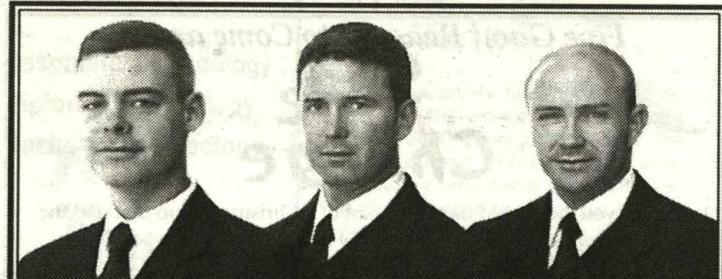
But lying never works out in the long run, and can often decay into complications and mistrust,

making things far worse than they originally were. Maybe that's why God thought it important enough to include in his Top Ten list.

My personal ethical dilemma now lies in knowing what to say at 3am when one of the girls calls out from down the freezing corridor for a kind parental visit: If my wife asks me "Are you awake?" and I don't reply, is that technically lying?

Peter Downey is a freelance writer, director of public relations at St Luke's Grammar School, Dee Why and attends St Paul's, Seaforth.

His most recent book on fatherhood: Dads, Toddlers and the Chicken Dance is published by Simon & Schuster.



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Introduced to the truths of the Bible by his mother, the Bible always remained central to Donald Coggan's life.

He first came to international prominence in the 1960s, when the then Archbishop of York, travelled widely as world president of the United Bible Societies.

Widely regarded as a highly effective preacher, he was greatly loved for his ability to make the scriptures come alive.

It has been claimed that, first as Archbishop of York, and then at Canterbury, he helped make evangelicalism the strongest of the movements in Anglicanism.

Archbishop Coggan had a great enthusiasm for evangelism.

LORD DONALD COGGAN FORMER ARCHBISHOP OF CANTERBURY

1909 - 2000

From beach missions to the grandest royal occasion, he always took the opportunity to introduce people to the fundamentals of the faith. In Canterbury, this priority, led him to establish the Call to the Nation and the Archbishop's Council on Evangelism. He was also an active life president of the Church Army, and spent a great deal of time encouraging its evangelists.

Donald Coggan was born in

north London. Educated at Merchant Taylors' School, he soon excelled at scholarship, studying classical languages at St John's College, Cambridge, where he was awarded a raft of prestigious prizes. While at Cambridge he was also active in the evangelical campus ministry.

He initially took up an academic career, but after ordination and three years as a curate, he sailed, in 1937, for Canada to be-

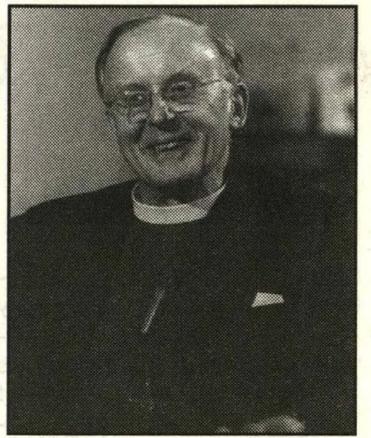
come Professor of New Testament at Wycliffe College, Toronto.

In 1944 he accepted a call to return as principal of the bombed-out London College of Divinity, where he tackled the task of establishing a new college.

With little parochial experience, he was consecrated Bishop of Bradford in 1956 and then in 1961 he elevated to York. In 1974 he was appointed to Canterbury in controversial circumstances.

History will probably remember Donald Coggan for his leadership role at the 1978 Lambeth conference and his stand for women's ordination.

But perhaps more significant was his leadership of the team



which produced the New English Bible and then the Revised English Bible.

Taken from *The Times* and *CEN*

Clergy conferences focus on Canada

Sydney's full-time Anglican workers joined together in a time of spiritual refreshment, as three of the Diocese's five regions held their annual clergy conferences in June.

Clergy and laity from North Sydney, Western Sydney and Georges River regions came together in a series of separate meetings, which have become vital to the regional ministries throughout the diocese.

The Ven Ken Allan, Archdeacon of Western Sydney, said that the conferences were crucial in bringing regions together.

"Since regionalisation has occurred, it has become important to have a way of putting across the region's message and of building a regional identity," said Mr Allan.

"It's especially important for those in small, isolated parishes, who don't have regular fellowship with others."

The Rev David Short, visiting Sydney from Canada where he is rector of St John's, Shaunessey in Vancouver, led the conference Bible studies on 2 Peter.

Bishops Paul Barnett, Brian King and Ray Smith addressed their respective regions, focusing on various matters of regional importance and on plans for future regional ministries.

Conference delegates were also updated on a wide variety of topics, including cross-cultural ministries, Olympic Games outreach and women's ministry. The Rev Barry Parker joined David Short for a look at over-

seas churches, with a focus on the church in Canada.

The conferences also included discussion times, allowing workers to share their ministry experiences.

And in another initiative at the conferences, ministers were offered the chance to have a consultant visit their parish to assist them in planning future directions for their ministry.

The Ven Ernie Carnaby, Archdeacon of North Sydney, said the conferences aimed to stimulate workers in their various ministries.

"It's a time of bonding, to make sure that clergy and lay workers are encouraged," said Mr Carnaby.

An interview with *The Rev David Short* will appear in the next issue of *Southern Cross*.

Confessions of faith and sin following the Primate's article for Easter 2000

An Anglican lay person, I wish to voice my belief that the nub of the Easter message is the suffering, death and burial of Jesus Christ, and his physical rising again, taking the flesh of a resurrection body. Moreover our dear Lord Jesus Christ is the unique mediator between God and man, his name the only one by which men and women can receive God's forgiveness.

Reading for myself the strong, clear, witness of Jesus' friends and their immediate circle - that is the New Testament - my heart's desire and prayer is that one day all Anglican leaders will return unambiguously to these truths.

I confess and seek to repent of often lacking love for Christians having different emphases or life experiences from my own, and for persons of other or no formal religion. I pray for wisdom and energy in expressing my love for these men and women - already much-loved by God - including through strong, clear, contemporary communication of the unchanging truths of the Bible.

Doug Buckley, 13/24 Helen Street, Lane Cove NSW 2066
voice (02) 9419 7482, e-mail debacle@zeta.org.au

Note, this is a response to an article, not a broad statement of faith. Perhaps there are others who feel the same. Please feel free to copy the above in any form, sign and despatch it directly to the Primate or to me for on-forwarding. Or I can send you an A4 version set out for several signatures. May the Lord bless you and guide you today, especially in this.

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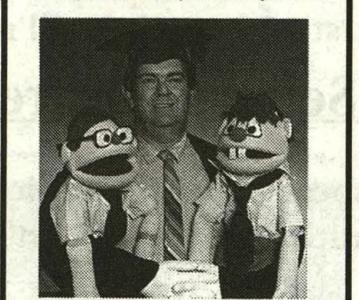


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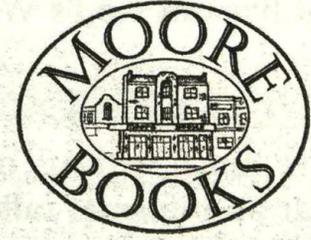
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Carnley petition tops 5,000

An estimated one in ten Anglican church-goers in Sydney have signed a petition expressing concern at the Primate's views on the resurrection of Christ and substitutionary atonement.

By the end of last month more than 5,000 people from at least 35 parishes had signed the petition which was circulated by thirteen parish ministers unhappy at Archbishop Carnley's views.

A *Southern Cross* survey of Sydney rectors suggests that organisers can expect many more signatures by October when the petition is presented to Sydney Synod. Some churches are waiting until close to Synod to circulate the petition to parishioners.

A conservative estimate would put the petition's size by then at 8,000. There are 52,000 regular church-goers in Sydney Diocese.

However the Petition's size only hints at the disquiet at the Primate's views. *Southern Cross* spoke to many rectors who, while sympathetic to the petition, have not made it available to parishioners. Some questioned the effectiveness of such petitions while others were concerned not to create 'pastoral difficulties' in their parish.



(left) Robert Tong, Notary, Justice Ken Handley, Diocesan Chancellor, and Archdeacon Peter Smart, Provincial Registrar, witnessing the oaths of canonical obedience for Robert Forsyth (centre) at his consecration as Bishop of South Sydney at St Andrew's Cathedral last month. Bishop Forsyth, rector of St Barnabas', Broadway for 17 years, was consecrated on St Barnabas' Day.

Faith the cure finds drug summit

Four Anglican delegates attended last month's Australian Drug Summit 2000.

They were the Rev Greg Thomson, rector of St John's Darlinghurst, Xuyen Tang, manager of Anglicare's Cabramatta centre, Amy Morton from the diocesan Social Issues Committee and Grant Maple from the Anglican Education Commission.

Dr Maple said the summit reinforced the importance of mo-

rality, fidelity and faith in creating a stable society.

"The drug problem is a manifestation of the excessive individualism in our society and it challenges our often simplistic view of humanity," Dr Maple said.

Archbishop Goodhew was a patron of the Summit held in response to increased drug use in society.

A full report will be published in the next *Social Issues Update*.

who's speaking

Phillip Jensen

Phillip Jensen will make a significant statement about Australian Christianity and evangelicalism at the MYC 25th anniversary reunion at Randwick Racecourse on July 8.

Don Carson

US theologian Don Carson will speak on 'Preaching the Love of God' in Sydney on July 20-21. Details Chris (02) 9958 1773. Mr Carson will also be speak at the School of Theology on July 18-19.

Workventures celebrates 20th birthday

Work Ventures celebrated its 20th anniversary in style last month, holding a dinner attended by around 300 people, including NSW Premier Bob Carr.

Work Ventures was founded at St Mark's, Malabar in 1979, and has maintained a Christian ethos in its more than 20 years of operation. With the aim of 'creating communities that work', it has a special focus on helping disadvantaged groups find employment and develop skills.

The Rev Dr Bruce Kaye, general secretary of the General Synod of Australia, addressed the gathering, describing Work Ventures as 'one of the jewels in the history of practical and relevant Christian engagement in our society'.

Premier Carr spoke of his long association with Work Ventures and commended their work.

The evening also saw the announcement of 'Youth IT Skilled Futures', a training program designed to provide youth at risk, single parents and young immigrants with vital IT and life skills.

Work Ventures Founder and General Manager Steve Lawrence said the program would build participants' self-esteem and skills in searching for jobs. "We have assisted over 17,000 unemployed job seekers gain IT skills and many of those people have gone on to gain employment with leading companies," he said.

Come to a celebration Lunch!



BMB is celebrating its 10th anniversary on Wednesday 26th July 2000. To mark this occasion, a special event will take place at St Thomas' Church North Sydney 12.30pm-2.00 p.m.

There will be Lunch provided, the first 25 to arrive will receive a free gift. All welcome.

'Secure Futures'

John Chapman will be our guest speaker on the topic 'Secure Futures' and he will also be available to autograph his book entitled "A Fresh Start".

What is BMB?

It is a fellowship of Business people working in the North Sydney CBD who meet to learn and live out God's Word.

What we do at BMB

Have lunch with us on Wednesdays and enjoy sandwiches, slices, soup, tea, coffee, juice, etc. Hear an informal talk on a Bible passage from 1.20p.m. -1.40p.m. while you eat your lunch. Enter from West Street through St Thomas' main church gate.



St Thomas' Church, cnr Church and MacLaren Streets
North Sydney NSW 2060
Tel (02) 9929 4807 - Fax: (02) 9955 5180
www.st-thomas.org.au
Email: stthomas@zeta.org.au

Lay Ministry Assistant

The Berry Gateway Uniting Church is seeking to employ two people to share in the tasks of mission - one to oversee the growing youth work in Berry and one to share in ministry and mission in Bomaderry. Each position is for 20 hours per week.

For further information and specific job descriptions, please contact:

The Rev Graham OLSEN,
PO 103 Berry NSW 2535
Telephone: 4464 1034
Email: revgo@shoal.net.au
 Applications close 31st August.

Narwee Area Schools Scripture Board

invites expressions of interest for Christian Religious Education teacher for Beverly Hills Girls High School, 4 days per week commencing Term 4 2000.
 Phone 9543 7465.

Secretary/Administrator Wednesday to Friday

We have a vacancy for a ministry focused person to join our Ministry team at St Matthew's, West Pennant Hills.

The successful applicant will be a committed Christian who is able to work as part of a team; use Microsoft computer software; and act as a personal assistant to the Senior Minister.

For more information contact:
 Rev Peter Taylor, 3A New Line Road, West Pennant Hills 2120.
 Phone: 9484 2937
 Email: stmatts@ar.com.au
 Fax: 9484 0757

Anglican Parish of Yagoona CHILDREN'S WORKER

required 2 1/2 days per week to develop new outreach ministries and to oversee Sunday School and Scripture work. This job requires an experienced worker, able to pioneer new work, build relationships with both children and adults and have a strong commitment to mission. They will have a crucial role in the development of this multi-centre parish.

Please send CV to:
 Peter Ellem, 211 Auburn Rd Yagoona NSW 2199
 or call 9790 6281 for more details.
 Prohibited persons may not apply.

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P/T assistant, associate, or mentorship available in Newcastle inner suburb for energetic, caring GP from July 2000.

Please write with resume,
 Dr J Balderston,
 39 Mordue Pde,
 Jesmond 2299.
 or email
 cresmed@hunterlink.net.au

Anger over Jewish ministry report

Dr Peter Wertheim, President of the NSW Jewish Board of Deputies, was angered by a recent *Southern Cross* report about a ministry to Jews in Sydney.

The report, entitled 'Jews who believe in Jesus', appeared in the May edition. It focused on the Jewish Christian Bible Fellowship (JCBF) led by the Rev Martin Pakula, who is an assistant minister at Christ Church, St Ives.

"[The article] presented the point of [JCBF] in a way that did not really address the objections," said Dr Wertheim. "The article said that [JCBF] had caused a storm of controversy, but didn't say in any detail what were the objections of the Sydney Jewish community.

"It allowed Mr Pakula to have his say without looking at it critically. There was no commentary from other figures within Christianity or figures within the Jewish

community. It therefore didn't put forward all the objections we have to their methods, or the theological differences between the two faiths."

Dr Wertheim said there are important differences between Judaism and Christianity that should be made clear, and that groups such as JCBF must be clear about their beliefs. "How can one combine the Jewish idea of salvation through the Torah (Pentateuch) and the Christian view that only through Jesus can one be saved? Or the Jewish affirmation that the Messiah is yet to come with the Christian doctrine of the Messiahship of Jesus who has already come and will return?" asked Dr Wertheim.

"These are just some of the theological divergences between the two faiths. They are important differences for Christians as well as for Jews, and I think it's

important that they be articulated.

"Mr Pakula has accepted Christianity, which it is his perfect right to do. But if a person is going to enter Christianity, let them do so unambiguously. Be honest enough to say that they have now moved out of Judaism, instead of trying to dream the impossible dream of some hybrid between the two, which is theologically impossible."

Dr Wertheim also objected to the group's use of a Hebrew name, *Kehillat Hamashiach*, ('Community of the Messiah'), saying that the name was misleading to the Jewish community.

"Calling yourself *Kehillat Hamashiach* in the same neighbourhood where you have a Jewish Orthodox synagogue is something that could be confused as another group that comes from within the mainstream of the Jew-

ish community," said Dr Wertheim.

"The effect has been that Jewish people have thought that this was a traditional Jewish group. That misconception has given rise to a lot of the ill feeling that has arisen."

Dr Wertheim expressed concern that the ministry to Jews had targeted people unfairly, particularly the large population of Jewish immigrants from areas such as South Africa and the former Soviet Union, which he said were a 'particularly vulnerable' group.

"We understand that in Christianity there is an imperative to share the teaching of Jesus and to spread that throughout the world," said Dr Wertheim. "If you want to share your message, that's fine, you're free to do so. But to target particular groups in this way is objectionable."

St David's Anglican Church - Forestville Senior Associate Minister

St David's is seeking to obey the Great Commission and make disciples of all nations. Our local focus is to make a Gospel impact in the community.

A second, mature aged, experienced clergyman is sought to work as a team member with the Rector. The applicant should have pastoral, teaching and administration gifts enabling the Rector to focus new work in evangelism and leadership areas. Starting date in 2001. Anyone interested in the position contact Richard James. Mail - PO Box 128 Forestville 2087 - Email: ForestvilleDTChurch@bigpond.com - H.Phone: 94519978 - H.Fax: 94524377. All enquiries will be treated as confidential.

KEYBOARD PLAYER WANTED

For classic 'pipe organ' style electric organ and electric piano, to play at our 8am and 10am Sunday Services.

Contact:

Rev. David Gilmour
 9983 9804 or
 0418 162 966

St Georges Anglican Church,
 Hurstville

Final for Jesus march

More than 25,000 Christians converged on Stadium Australia on Saturday, June 10, for the final March for Jesus.

Musical items were presented by a massed children's choir, with a signing choir translating songs into sign language for the deaf. Internationally recognised musicians contributed to the program, including Rebecca St James, Steve Grace.

Children marched onto the field carrying flags in a Parade of Nations and a Giant Flashcard presentation by 1,500 school children finished with the word seen around the world on New Year's Eve, "Eternity".

A highlight was the Sharing of Water, with Aboriginal elders pouring drinks of water for church leaders and parliamentarians in an act of reconciliation.

National Coordinator Mal Garvin said the celebration of Christ had influenced many lives. "We will be left with substantial debt following this event, but what price do you place on those young people who have seen a church that is large, whole, colourful and has a place for them?" he said.



The Anglican Parish of Fairy Meadow Youth Worker (Part Time)

Are you looking to serve God in the area of Youth Ministry? Would you like to be part of a dynamic team reaching out to the lower Northern Suburbs of Wollongong?

If your answer is YES then you may be the person God is looking for to fill this important position.

The successful applicant will demonstrate the following:

- A solid commitment to knowing Christ and to making him known
- Strong leadership qualities
- At least two years experience in youth ministries at Parish level
- The ability to organise a youth ministry program
- A demonstrated ability to coordinate, mentor and train a team of eager assistants

To register your interest in the above position, please send your resume (complete with referees) to:

Ian Langridge
 c/- Fairy Meadow Anglican Church
 PO Box 118, Fairy Meadow, NSW, 2519
 Telephone enquiries are welcome on 0417 206 842.

LOWTHER HALL Anglican Grammar School

We are seeking a

CHAPLAIN

to start January 2001

to replace the Revd Jean Penman whose eleven year ministry to the Lowther Hall community will conclude at the end of this year.

All aspects of chaplaincy are sought with a particular emphasis on the pastoral. A teaching qualification is essential.

Expressions of interest may be directed to the Chaplain or the Principal.

Tel: (03) 9337 5011 Fax: (03) 9331 1247

Full applications should be sent to the Principal by 1 August 2000.

Lowther Hall AGS
PO Box 178
ESSENDON VIC 3040

Email: lowther@lowtherhall.vic.edu.au

Web: www.lowtherhall.vic.edu.au

A School for Girls from K-12



Anglican Parish of Kingsgrove RECTOR

The Parish Nominators invite expressions of interest from suitably qualified and gifted clergy.

The Parish of Kingsgrove is seeking a godly man with a vision for God's Kingdom. The Parish has become a Mission Field with residents from many parts of the world as well as established Anglo-Celtic families. The Parish is currently vacant.

The Parish has always had a strong emphasis on supporting Missionaries. Our large Christian Education Centre is partly occupied by three Missionary Societies but with good facilities to expand Youth and Family Ministries in our local Mission area.

Church facilities are excellent with a comfortable Rectory.

We are seeking a person with strong leadership skills who will lead and guide the Parish under God's guidance into a wider gospel Ministry within our local society, particularly among families and youth.

Vision and energy will compliment a personal desire to challenge others to seek after godliness and righteousness in their own lives.

A detailed profile of the Parish is available on request. Our Nominators would welcome an opportunity to discuss our vision for the ongoing work of the Lord at Kingsgrove.

Enquiries by Phone: Peter Thompson: (02) 9554 9513
 Bernard Moore: (02) 9150 9399

In writing: 3 Patterson Avenue, Kingsgrove NSW 2208
 By Fax: (02) 9554 3107
 By Email: karensmiller@hotmail.com



For those parishes in the real world

The virtual Diocese of Bolsover (<http://freespace.virgin.net/d.rowett/total.html>) is in the process of developing a self-assessment process for its parishes. The aim is to weed out those churches who are 'inefficient' in their 'attention to unprofitable clients', in other words, those ministering to the elderly, children, poor, unemployed or otherwise socio-economically disadvantaged.

At the end of the process, "it will be recognised immediately whether your parish is helping or hindering the work of the Gospel in the diocese. Those parishes with low scores may wish to ask themselves whether it's really worth carrying on in such a slipshod fashion..."

Alternatively, they might consider selling themselves off to the highest bidder. Either way, we don't really give a pastoral monkeys as long as the money keeps rolling in. The Lord may have said, "The poor you will always have with you", but he didn't live in the Real World."

The Somnolent Diocese of BOLSOVER



"Not dead, but sleeping"

Church gutted by pentecost fire

As the Rev Robert Titley contemplated the New Testament passages describing the fire of the Holy Spirit descending on the believers for his Pentecost Sunday sermon, he saw smoke pouring out of the roofs of his brick church next door. He ran outside just as the smoke turned to flames. All Saints in West Dulwich, South London, was gutted by the fire, which caused damage amounting to £6 million. Nobody was hurt in the blaze, which is thought to have been caused by an electrical fault. The irony of the fire occurring at Pentecost was not lost on Mr Titley.

Bishop Spong publishes on porn website

Recently retired bishop, John Selby Spong published his first column for sexually explicit webzine theposition.com last month. Called 'The religious write', Bishop Spong's first column suggests that the Ten Commandments has an anti-female bias. "The Ten Commandments by our standards are not as moral as once thought. This interesting bit of irony is still not grasped by many religious teachers who continue to quote the Ten Commandments to affirm their own oppressive and usually anti-woman religious standards," he says.

IS YOUR CHILD STRUGGLING AT SCHOOL?

Breakaway Education Centre may be a solution as an alternative if your child is in Year 6, 7 or 8. If he/she is academically at least 3 years behind his/her peers, we invite you to call Greenacre Baptist Christian Community School on (02) 9642-3512.

The Archbishop's Protocol for Dealing with Sexual Misconduct by Church Workers is now in operation.

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

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

For the names and phone numbers of Contact Persons see below.

Details of Contact Persons appointed by the Archbishop under the Protocol for dealing with Sexual Misconduct by Church Workers

The Archbishop has appointed 5 Contact Persons under the Protocol for Dealing with Sexual Misconduct by Church Workers in the Diocese of Sydney.

Persons aggrieved by the sexual misconduct of a church worker are encouraged to phone one of the following contact persons. When phoning please ask to speak to the contact person by name.

Sue (Phone 02 9874 9043)

Sue is a psychologist who lives in Eastwood. Sue is a mother, works part time, and is actively involved in her local church. Sue has worked with abused adolescents and with adults with physical and emotional injuries.

Richard (Phone 02 4751 6457)

Richard is married, with 4 children, and lives in the Blue Mountains. He has been practising as a social worker, therapist and trainer since 1980. Richard has extensive experience in working with victims of sexual abuse and violence, children, adolescents and couples.

Margaret (Phone 02 4228 1007)

Margaret is married with adult children and is a social worker who lives and works in Wollongong. Margaret's field of expertise is in relationship counselling and her practice includes work with adult survivors of childhood abuse and victims of abuse in professional relationships.

Nicola (Phone 02 9970 8392)

Nicola is a mother of 3, aged in her forties and lives on the northern beaches. Nicola is a counsellor in a church-based counselling centre and has been a telephone counsellor for 10 years with a national organisation dealing with a variety of difficult situations.

Jenni (Phone 02 9326 3172)

Jenni holds a Bachelor of Social Work and has worked in a variety of fields including counselling, education in drug and alcohol work, youth refuge work, education in forms of abuse, and housing co-ops. Jenni is married with 2 children and lives and worships in the eastern suburbs.

If you wish to write to a contact person please do so by sending a letter addressed to Sue, Richard, Margaret, Nicola or Jenni, care of the Registrar, PO Box Q412, QVB Post Office NSW 1230. Please mark the envelope 'confidential' to ensure that it will be opened only by the contact person you choose.

anglican media's SUNDAYTV guide

Network	Program
Seven 6:30 - 7am	The Bishop, The Chef and the Fisherman
Nine 6:30 - 7am	World View
Ten 12:30 - 1am	Too Much To Bear

*for Sundays in July

Millionaire

continued from page 24

to see how they handle the pressure and to wonder how you would fare under the spotlight. The show is well put together and definitely has a certain appeal, as long as you're happy to wait over five minutes for the answer to one question.

But we should be careful about the attitudes we are absorbing as we watch the show. It quietly sends the message that striking it rich is the quickest and easiest way to solve our problems. We may know that the greatest human need is actually spiritual and not financial, but shows like *Millionaire* present us with the opposite view, unquestioned.

Even the title of the show presents a challenge to all Christians. How many of us could honestly answer 'not me' to that question? Are we content enough serving God as our Master that we don't feel any attraction to the million dollars on offer?

One of Jesus' parables, the 'Parable of the Rich Fool' warned against the attitude that says "take life easy; eat, drink and be merry" (Shop, eat, drink, sleep?) He called foolish "anyone who stores up things for himself but is not rich towards God."

Enjoy the show; just don't get too attracted to its star. And always remember it could be worse. At least it's not *Who Wants to Marry a Millionaire*.

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- hold a theological qualification of Deaconess Diploma or equivalent
- have three years ministry experience and presently be employed in a ministry position
- show how the project will enhance her ministry and be of use to the Christian community

Application forms and further details can be obtained by writing to the above address or phoning 9569 8872

APPLICATIONS CLOSE ON 30 SEPTEMBER, 2000

Bad news for the

Devil

SPORTS SECTION

BY STEPHEN LIGGINS

"It's been a bad week for the devil," the back page of the *Manly Daily* announced last month. "First he was blamed for Hansie Cronje's fall from grace. And next year he could have Manly cricket captain Craig Glassock in the opposite corner. Glassock is contemplating quitting cricket to become an Anglican minister."

Craig Glassock, a former New South Wales representative and current captain of the Manly Club, describes the background to the story.

Craig, 26, had just been omitted from the New South Wales cricket squad for the coming season. A journalist rang up to ask how he felt. Craig said he was unsure whether he would have taken up squad membership even if it had been offered. He went on to explain how in recent years he had become a Christian, that the focus of his life had changed, and that he was considering the possibility of becoming a minister sometime in the future. The journalist liked the story.

Craig has received a lot of positive feedback about the story. "The phone rang hot straight away." The *Manly Daily* 'rules the district' he explains. "Everyone reads it. It's part of everyone's daily lives."

So what does Craig make of the other cricketer mentioned in the opening to the *Manly Daily* article - Hansie Cronje? "It saddens me enormously," he said. "I've spoken to him and I've played against him. He struck me as a man with enormous integrity."

Craig describes how he has prayed for Hansie. "People don't realise just how difficult it would be being a Christian in that environment," he says. "I'm not trying to defend his actions, but it would be easier to fall being in that position." He adds, "It's been a great warning to me and probably to other Christians who are involved in sport."

Craig grew up in Beacon Hill,

the third of four boys. He played in the Australian Under 17 and Under 19 cricket teams, before being picked in the New South Wales side when aged 20. Craig ended up making four state appearances, either when the regular keeper was away or injured.

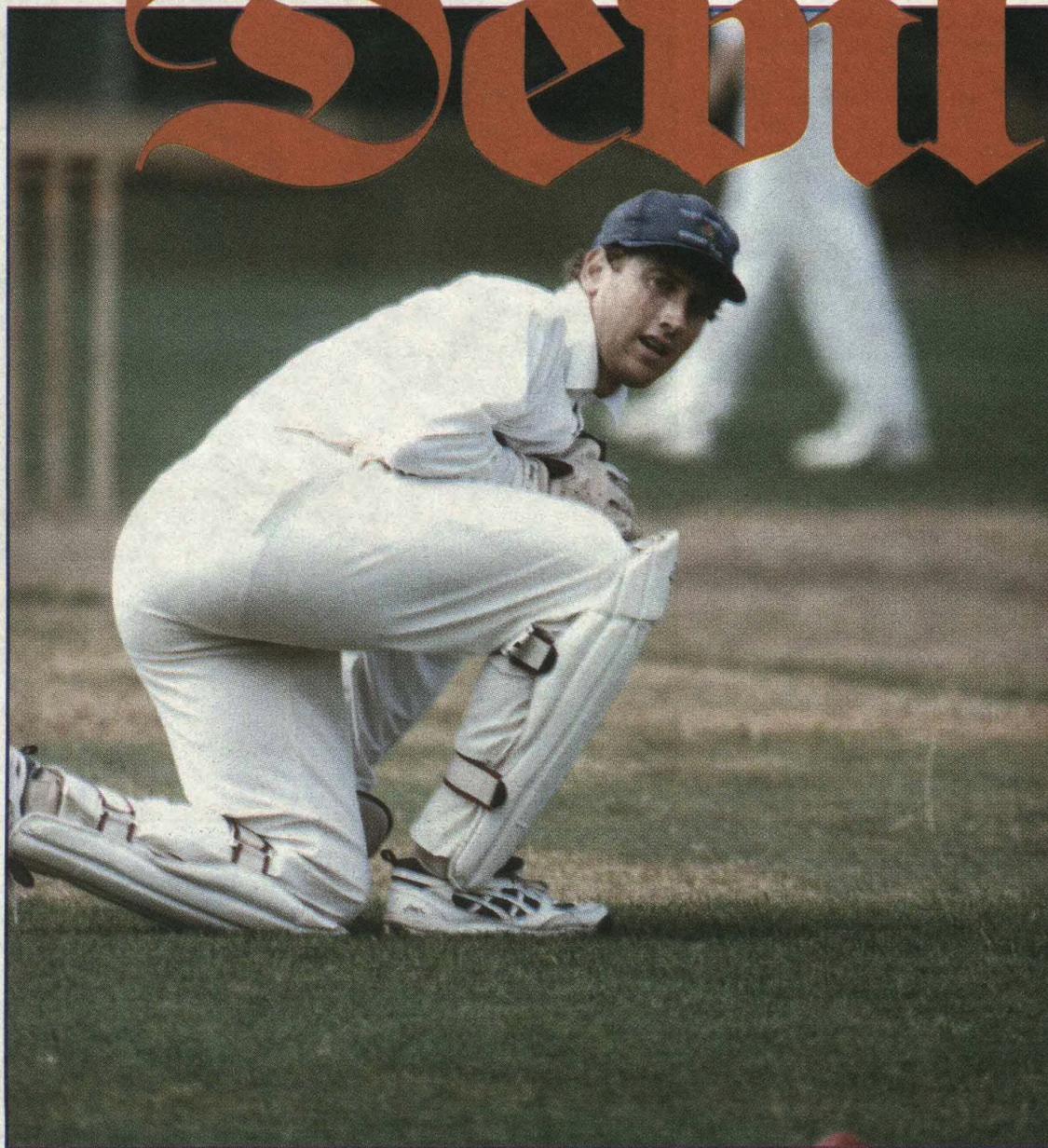
"I actually have a cricket card," Craig says. By this he means that he is on a cricket card. He describes how he was coaching at a cricket clinic once. "Glenn McGrath was there and I think (Michael) Slater." McGrath and Slater were signing autographs. "Thinking I was a bit of a champion, 20 years old and having just played Shield cricket," Craig says, "I thought I'll give them a break from signing." Seeing a young enthusiast with a 'Glassock card' he said, "Come on mate, do you want me to sign my card for you?" "You can if you want," the youngster replied, "but it's still worth nothing."

Craig's interest in Christianity was aroused a few years ago when talking with a friend, who was from a Christian background, about heaven and hell. "I was pretty comfortable with that," says Craig, "because I was a good bloke and I knew where good blokes went and that was to heaven."

He was crushed to discover that his friend didn't share his optimism.

"I couldn't sleep all night," Craig recalls. "The next day we played a game of cricket and Slater made 150 - so I had a chance to think about things."

At that time Craig had felt that



Behind me Satan: Craig Glassock has turned his back on cricket to be a minister.

Christianity was something that 'weaker people needed'. However, he was sufficiently disturbed to look into it. He prayed, "If you're real, if you're out there, can you show me yourself so I can find out?"

Around that time he describes how he seemed to bump into Christians all over the place. Eventually, in 1998 he committed himself to following Jesus. "I knew with certainty in my heart and in my head that he [Jesus] really did die for me." The fact that God's offer of forgiveness was a gift 'blew me away,' he says.

Craig began to attend St Faith's, Narrabeen, joined a Bible Study group and read 'whatever Christian material I could get my hands on'. He also received good follow up and support from the chaplain of the state cricket team.

His cricketing friends 'were a

bit shocked' but responded by nicknaming him 'The Reverend'. From that point on, whenever an 'ethical or moral issue came up' at cricket, it was always referred to Craig.

In August 1999, Craig was baptised at St Faith's. It struck him as a good opportunity to tell others more clearly about Jesus. He put together a small leaflet which said, 'What's this God thing that Craig's been doing lately' and invited some of his friends from the club. In the end 15 members of the cricket club attended the baptism. Craig gave his testimony and the feedback was 'really positive'.

"I think it broke down a lot of the guys' misconceptions about the church and what it's about." It also showed that becoming a Christian 'doesn't mean you've become a fruit-loop'.

Craig describes last season as

being 'the most enjoyable season of my life cricket-wise, from a team aspect'. "We just had an amazing team," he says of the Manly side. They were the minor premiers, before unfortunately being beaten in the semi-finals.

Captaincy is his 'favourite part of cricket'. "It's great trying to get the best out of people," he says. Craig intends to play for Manly next season, hopefully captain the side, but this time to win the premiership. "It's been my life's long goal to win a first grade premiership."

However, next season will be a little different. He describes how he might miss a game or two as he looks into ministry options and takes opportunities like attending Club 5. "In my heart I want to be able to share the gospel with people," he says. "Nothing else seems to be important compared to that."

Runners carry torch for the Church

As the Olympic torch passes through Narrabeen in the months ahead, keep your eyes open for members of the local Anglican Church.

The Rev Roger Green, Assistant Minister at St Faith's, Narrabeen, and parishioner Judith Baker will both carry the torch as it travels through local suburbs.

Mr Green was nominated for his community involvement through the parish, as well as for his volunteer work as Chaplain to the Manly Rugby League club.

The parish is currently forming a group that will organise and run activities connected with the

Olympics.

"It's amazing the profile that something like this gives to the church," said Mr Green. "It draws so much interest from people."

"Hopefully it will give us a chance to make links with people, to make them aware of what we're doing and to penetrate the community."

Ms Baker said she decided to apply for a relay spot after seeing the television campaign. "The television ad said it was for ordinary people, so I wrote in and said, 'Here I am, an ordinary person!'", she said.

Ms Baker works with children

and their parents at Camperdown Children's Hospital, and serves the church by providing meals, gardening services and transport to elderly parishioners.

Also featured in the torch relay will be a number of students from St Andrew's Cathedral School. Melissa Hopwood, Matthew Wells and Miriam Wyzenbeek will run in the Olympic relay. Dacien Hadland, Summer Howarth and Danielle King will represent the school in the Paralympic relay.

Headmaster Philip Heath said the students had been chosen for contributions to the community.

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Chinese cinema praises love and learning

The Road Home, PG
Dendy Opera Quays, Palace
Verona, Roseville Cinema

Chinese filmmaker Zhang Yimou was 16 years old when the Cultural Revolution began. For the ten years between 1968 and 1978, he was forced to abandon his studies to work as a farmer and labourer.

The political devaluing of learning and education had a profound effect on China. Zhang Yimou was one of millions whose lives were turned upside down by the policies of the time.

According to Zhang, knowledge and learning is again being devalued in China. He lays the blame with the pervasive influence of materialism and greed.

Realising his attitude towards learning, it is hardly surprising that his last two films, *Not One Less* and *The Road Home* celebrate education, demonstrating the central role of the teacher in Chinese culture.

Luo Yusheng is a businessman living in the city. On hearing of his father's death, he returns home to his village of Sanhetun for the first time in many years. Searching for his mother, Zhao Di, he does not find her at home, but outside the village school where her husband taught for forty years.

Despite the reservations of her son and the mayor she is determined that her husband's funeral follow the traditional customs. That means she will weave the funeral cloth on her decrepit loom and the men of the village will carry the coffin from the morgue to the village.

As in many western films, this movie is set in two time frames. The central narrative of *The Road Home* is set in the past, book-ended



FILM

SARAH BARNETT

Zhang Ziyi stars as Zhao Di in this simple but eloquent love story. Made in reaction to market driven films, *The Road Home* is an elegy to love and learning.

by scenes in the present. To delineate between the two periods, the present is shot in black and white, while the flashback to 1958 is filmed in glorious colour.

The changing seasons reflect the mood of the film. The film begins with snow-covered desolation. The wintry weather reflects the state of village: the school is falling down, the young people have left for the city.

In flashback we see a lively

and happy town. Excited by their new teacher they build a new school amidst the spectacular colours of Spring.

While an ode to learning, this is essentially a love story. An understated and gentle film, *The Road Home* is about Zhao Di's devotion and determination.

She is an old-fashioned heroine, unambitious and sentimental.

Despite being warned by her mother that the educated Luo

Changyu was out her class, Di cannot help but love him. She is uninhibited about her feelings, her love for the new teacher demonstrated in practical generosity and heartbreaking dedication.

The lovers never touch or kiss. There is nothing as straightforward as a declaration of love. But affection is evident from their behaviour.

Set, for the most part, in the years preceding the Cultural Revolution, it depicts rural China in nos-

talistic light. The impending suffering of revolution is implied but not spelled out.

A faded poster of *Titanic* is the only allusion to the Western world. But while *Titanic* was an epic film exemplified by its large scale, *The Road Home* is characterised by its delicacy.

Winning the Grand-Prix Silver Bear at the 2000 Berlin Film Festival, *The Road Home* is a beautiful elegy to love and learning.

Worshipping at money's shrine

CULTURE WATCH

GEOFF ROBSON

Who Wants to be a Millionaire
 Channel 9, Mondays, 8.30pm

"Shop, Eat, Drink, Sleep. Shop, Eat, Drink, Sleep. Shop, Eat ... being a Millionaire can be exhausting."

So says the US-based website for *Who Wants to be a Millionaire*, the quiz show that is currently taking the television world by storm.

This is no exaggeration - 24 countries currently broadcast a version of the show, including the Russian version *O Schastlivchik!* (*O Lucky Man!*), and another 55 countries have licensed or optioned the show to begin soon.

The US version of the program has seen three million-dollar winners so far, and regularly rates in the country's top five most watched programs. The Australian version is still waiting to crown its first millionaire, but is not far behind in popularity, with a weekly audience of nearly two million people.

Millionaire contestants have the chance to win \$1million by answering 15 multiple choice questions in a row, starting out at \$100 and usually doubling their money as they progress through increasingly difficult questions towards the million dollars.

Contestants reach safe levels of guaranteed winnings at \$1000 and \$32,000 on the way to the million, but can otherwise lose their money with a wrong answer.

As with all the big money quiz shows, the 'Quiz' takes a definite backseat to the 'Show'. The questions are answered slowly and deliberately - sometimes painfully slowly. But the lighting, the tense background music, the close-ups of tense contestants and their family, and Eddie McGuire's well-timed commercial breaks keep everyone on edge.

For all the dramatic devices, there is no doubting the star of this show - the Money.

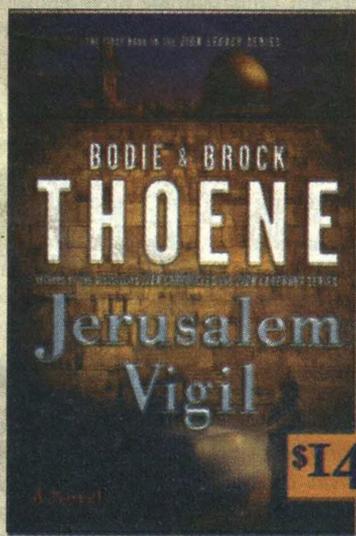
The movie *Quiz Show*, looking at the fixed US game show of the 1950s, *Twenty One*, was right in saying that people tune in to "watch the money", to see other people strike it rich and to imagine themselves in the 'Millionaire's Hotseat'.

So does the obvious focus on money mean Christians everywhere should be turning *Millionaire* off and denouncing the show's contestants as greedy and immoral?

Of course not. At one level there is no harm in watching to play along with the contestants,

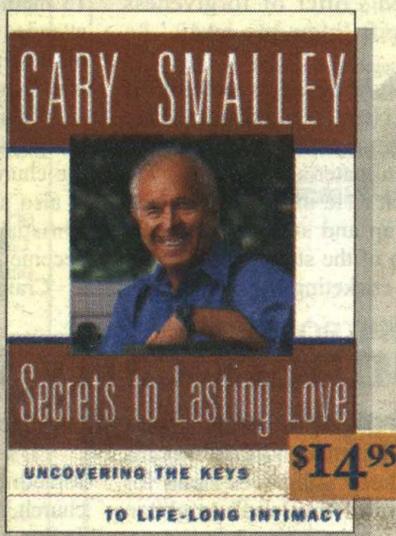
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