

SOUTHERN CROSS



Invest your money God's way

page 13



Wrong choice for Aussie of year?

page 9

Parents struggle with work

page 14



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Newspaper of the Anglican Diocese of Sydney

New Central Coast church is booming

BY GEOFF ROBSON

A new independent church planted on the NSW Central Coast with the backing of Christ Church, Gladesville, is coping with a larger than expected congregation, even before its official launch later this month.

Reports of the booming independent church came as the Diocese of Newcastle announced it was also planting an 'official' Anglican Church in the region.

David Sheath, pastor of The Lakes Evangelical Church and former assistant minister at Gladesville, hoped for around 70 people including a committed core of 50 at the first meeting of The Lakes on January 20. Instead, the newly planted church started with 95 adults and around 40 kids, with numbers growing to 110 adults in the third week.

100 attend new 'Sydney' plant while Newcastle Diocese launches 'mission' to the Central Coast

"It's been overwhelming, really, because already there's much more to do than we can handle, in terms of following people up and running Sunday School. But it's a great problem to have," Mr Sheath said.

The board of The Lakes includes five rectors of Sydney Anglican churches. It also has close ties to Central Coast Evangelical Church, started by Andrew Heard in 1995.

While initial attendance has been larger than expected, Mr Sheath says the

continued page 5

Ahoy my hearties! Lateral thinking helps reach families



(photo courtesy Inner West Courier)

Over 100 children attended a week-long kids' club at St James', Croydon (pictured above), last January. Anglicare is encouraging parishes to use National Family Day - which it hosts on March 17 - to reach out to families with just such an evangelistic event. Already 12 parishes in the Diocese have confirmed they will celebrate National Family Day by hosting BBQs and family services. St Anne's, Ryde are hosting a family-focused mission from March 17-24. Fifteen students from Sydney Missionary and Bible College (SMBC) will be working with the church. Activities include a fete and a family service. The mission ends with a family fun night.

Chinese church votes to become Anglican

BY JEREMY HALCROW

The Rev Bart Vanden Hengel, rector of St John's, Penshurst, was 'shocked' when Pastor Stewart Kam Wah Leung of a neighbouring independent Chinese church came to tell him that his flock had voted

unanimously to become part of the Anglican Church.

"Because our area is increasingly Chinese-speaking, my parish had talked about a way to further the relationship we had developed with them over the previous three years," said Mr Vanden Hengel. Al-

though he told Pastor Leung that if they wanted to share St John's church building they would have to become Anglicans, he didn't really think they would do it. "The light came on when Stewart came back saying his church wanted to be Anglican."

On February 10, 33 members of the South Sydney Chinese Evangelical Church were 'received' into the Anglican Church at St John's, Penshurst. Another half a dozen new Chinese-speaking converts are likely to be baptised in the Anglican Church at a later date.

A Hong Kong-born Baptist pastor, Mr Leung was called to lead the church of 40 adults and 20 children in 2000 after he completed his studies at Morling College in Sydney.

Pastor Leung said he did not have theological difficulties with becoming An-

glican. "We asked some Baptist pastors and they said the Anglicans were okay. The main doctrine is the same," he said.

"Combined together we have stronger resources to share the gospel to Chinese people in this area," said Stewart's wife, Virginia.

All agreed that while working together 'is a harder road' it is a powerful witness to the community that they are 'one in Christ'.

Mr Vanden Hengel hopes the Chinese congregation will be absorbed into the parish through integrated small groups. "We have developed the small groups ministry as our primary focus and I hope we see a real cross-cultural ministry as people experience each other's cultures in small group ministry in each other's homes."

He is 'really excited' by the potential of the venture,

but recognises the enormous challenge of translating resources.

"As the second generation develops some of Stewart's members may choose to join the English-speaking groups, but there will need to be Mandarin-speaking small groups for the new migrants," he said. "The success of this venture will depend on Stewart and myself working as a team. If we look like separate congregations it will be nothing new."

Mr Vanden Hengel implemented a 'cell-church' strategy three years ago, and the integration of the Chinese congregation will help these cells as they make first attempts at neighbourhood evangelism.

"This year will be key in seeing growth, as we attempt to proactively reach those outside the church," said Mr Vanden Hengel.



The Rev Bart Vanden Hengel, Pastor Stewart Kam Wah Leung and his wife Virginia, ready to proclaim God's Word in English and Chinese at St John's, Penshurst.

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The next step to reach our 10 per cent goal

Archbishop writes page 4



How to start your strategy

Ministry matters page 10

Mid-week church for those missing Sunday services

By JEREMY HALCROW

A new mid-week church service for the wide range of people who don't fit into the usual 'family friendly' Sunday morning congregations was launched on February 6 by St Matthias', Centennial Park.

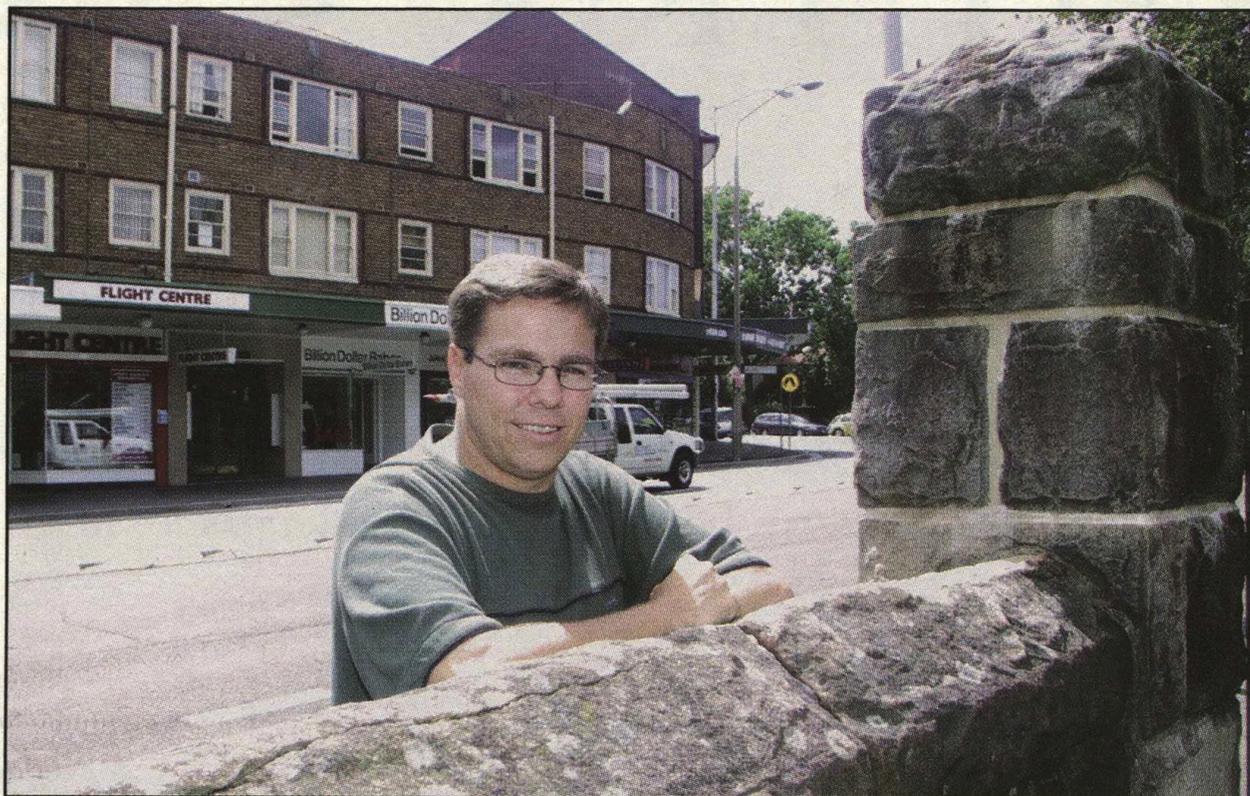
Among those to welcome the new service was a Jewish woman who had been interested in Christianity but had previously been unable to attend Sunday church services.

The new congregation will meet each Wednesday, not in the gothic St Matthias' church, but next door in the more 'accessible' Barnabas Centre located on busy Oxford Street and fitted out as a contemporary conference centre.

"We want people to know that there is an option out there for people who, for whatever reason, find it a real struggle to attend church on a Sunday," said Rod Cocking, pastor of the new congregation.

Mr Cocking said St Matthias' was 'blessed' with strong congregations reaching over 1000 adults each week. But he cites single adults including lone parents, the gay community, the homeless and drug- or alcohol-dependant people, as among those 'the church would love to be more accessible for'.

"We are always looking to give further opportunity for people to hear the gos-



With experience ministering in the Salvation Army, Rod Cocking wants to reach those alienated by church.

pel," he said. "This is an opportunity for adventurous ministry to reach those people we are not reaching because they are alienated from our existing church services."

Mr Cocking is particularly aware that the eastern suburbs has a large and growing population of single people. In the ten years to 1996, the number of one-person households in the eastern suburbs grew by 16 per cent and the number of one-parent families by 51 per cent, while the number of separated or divorced

people grew by 12 per cent and the number of couples declined by 18 per cent.

"People are often single because of brokenness or hurt in their relationships," he said. "Our major purpose is to see people saved and reconciled to God, but we must care for them both spiritually and physically."

Mr Cocking, who recently graduated from the Sydney Missionary and Bible College, grew up in the Salvation Army and has experience ministering in that denomination.

"There is no doubt the

reason I am doing this ministry is because of my Salvation Army background," he said. "I am a big believer that the gospel breaks down barriers and meets people in different circumstances. Many of my good friends are drug or alcohol rehabilitees."

The new church service is designed to help build up relationships between members, with food playing an important function.

"We provide dinner for a number of reasons. Firstly, it enables people to come straight from work. Se-

condly, it enables good fellowship. And thirdly, it caters for people who would not otherwise have a good meal," Mr Cocking said.

The service is 'relaxed' and 'interactive' with time for people to ask questions. "In terms of our teaching process, we are keen that they are involved in the learning," he said.

The congregation began with a nucleus of 28 people from a pre-existing Bible study group. Already the congregation has welcomed a number of newcomers.

Christians buy 2WS facility

Described as 'an unprecedented event in the 23-year history of the station', Christian radio station 2CBA FM 103.2 has purchased the 2WS/9inety6ix.1 radio facility at Seven Hills from the Australian Radio Network.

Roger Climpson, chairman of the Christian Broadcasting Association, said the station needed a facility that would allow for further growth.

"Over the past three years, we have significantly expanded our on-air sound to create a professional Christian broadcasting service and as a result have been in desperate need of more office and studio space," he said.

A recent McNair Research survey found that 196,000 Sydneysiders tune into FM103.2.

Christian website uses advertising's power

Website christianityworks.com launched a new outreach site in late January with the Rev Simon Manchester, rector of St Thomas', North Sydney, as its first guest preacher.

But perhaps the most innovative element to the christianityworks.com approach is the secular media campaign that is accompanying the launch. The website has already been advertised in *The Sun Herald* and there are upcoming colour adverts in *Business Review Weekly* and *Women's Weekly*.

"We want to say to the Christian community that we are serious about this ministry," said Geoff Williams, director of Good News Broadcasting for Australia-Pacific, which runs the site.

Andrew France, marketing relations manager for the website, likened the approach to a 21st century version of a Billy Graham crusade, in which a certain geographic area is targeted for the mission.

"Our aim is to go into a catchment area. We would ask the churches in that area for a financial commitment, then run a mainstream media campaign that focuses on that area.

"I am visiting local churches to tell them that this is a tool for them to use. The website will not replace churches, but is partner for them," he said.

The evangelistic website christianity.net.au run by *Southern Cross'* publisher Anglican Media Sydney, is in the process of being redesigned and will be relaunched later this year.

New look Southern Cross launched

How will the newspaper help further the Diocese's new Mission Statement?

News (pages 1-7) The news section plays an important role in promoting and sharing 'new' ministry and evangelistic ideas and helping everyone feel part of the bigger mission of the Diocese. It can also play an important part in celebrating the small victories of the average parishes and thereby encouraging all in their ministry.

Letters (page 8) A letters page helps foster a sense of community in the Diocese and is an important forum for sharing perspectives on ministry strategies. A new policy guideline is being developed for the letters to reflect New Testament teaching on dealing with conflict.

Ministry Matters (page 10-11) Using 'journalistic method', *Southern Cross* is well placed to provide easy to read analysis on the pros and cons of various strategies and evangelistic tools. This will help further the aims of the Diocesan Mission Statement. **Stuart Robinson** from Evangelism Ministries will provide a regular analysis of 'ideas that work', outlining how they might be implemented in your parish. This section will include testimonies from people converted through the strategy or tool being analysed.

Living Christian: If our churches are to be effective witnesses for Christ by being the Christ-like community we are called to be (1 Peter 3: 8ff), the question 'how should we live as Christians?' needs to be addressed. *Southern Cross* is uniquely placed to provide resources aimed at the laity on the intersection between work, home and discipleship. This section should also always include a tips box on some of the 'real' struggles of the Christian life. How do I explain the gospel to my 3-year-old? How can I have devotional life if I get up at 5am to be at work by 7am?

Cross reference: If we are to be this Christ-like community that is a real witness, we need to address not only the 'small' discipleship issues but the 'big' ethical issues such as bio-ethics, abortion, drugs, unemployment, refugees, reconciliation, etc. This section will be supplemented each month by theological tools and biblical resources from resident Moore College ethicist **Andrew Cameron**.

Culture section: back three pages

To be effective in their witness and evangelism to friends, family, neighbours and colleagues the people of the Diocese need to be informed about the beliefs they will encounter. In short, the culture section is an apologetic resource. We are looking at ways to expand our culture section to do this better.

In this month's edition, *Southern Cross* has taken the first step towards its 'new look' which will be unveiled over the next months.

Editor Jeremy Halcrow explained that the 'new look' developed out of a re-think of the rationale for the diocesan newspaper.

"The aim is that *Southern Cross* will better foster the new Diocesan Mission Statement and the goal to convert 10 per cent of the population in a decade," he said. "The newspaper is primarily a resource for lay people. A recent reader survey found we were not providing the kind of resources lay people need if the Kingdom is to grow in Sydney."

In the light of this re-think, new policy guidelines are also being developed for the publishing of letters and opinion columns.

Then Archbishop of Sydney Hugh Gough launched *Southern Cross* in 1961, saying it would help him communicate directly with the laity of the Diocese. In 1994, Synod took the decision to relaunch *Southern Cross* as a newspaper.

We want your feedback on this issue. E-mail newspaper@anglicanmediasydney.asn.au

Fast food executive to serve the Lord



(Above) Ted Brush with his daughters after the service.

(Right) Sons who are following their fathers into Anglican ministry.



Why would you give up a high-powered career as an executive with a multinational company to become a humble Anglican minister in Sydney's west?

Ted Brush, 45, was an executive with one of the world's biggest fast food companies with responsibilities across the Australia-Pacific region until three years ago when he decided to enter Moore Theological College.

At the time he entered Moore College, Mr Brush had expected to take just a year out of the hospitality industry. His aim was to do some theological study and help with the ministry of the church of which he was a member - St John's Park Anglican Church in Sydney's west.

"I had planned to return to the secular workforce. The outcome of becoming a full-time Anglican minister was not what I expected when I began studying. But one step led to another. I came to realise that if I am to live my life as a servant of Christ, then my secular career was not taking me in that direction," he said.

Now Mr Brush who says he 'had always wanted to serve God as best he could' is set to return as the minister of St John's Park.

Although he can only be ordained as a deacon for now, Mr Brush will nevertheless be running the parish of St John's Park day-to-day, with oversight from the Rev Colin Bale, a lecturer at Moore Theological College. Traditionally, oversight of a parish can only be given to a priest.

On February 2, Mr Brush was among 22 men ordained as deacons in the Anglican Church at St Andrew's Cathedral.

Also among those ordained at the service was Cam Phong Huynh, who will be involved in ministry among the South-East Asian community at Cabramatta.

Others ordained at the service included Rowan Kemp, Stephen Roberts and Robert Copland. All three are sons of Anglican ministers. Their fathers are Canon Peter Kemp, the Rev Dr Vic Roberts and the Rev Frank Copland respectively.

Baby Samuel waits for home

An unprecedented 100 enquiries were made to adopt Samuel, an eight-month-old baby with Down Syndrome after Anglicare's desperate search for an adoptive family made the front page of *The Daily Telegraph* last month.

The story followed an Australian Institute of Health and Welfare report about a record low in Australian adoption rates. There was a nine per cent drop to 514 adoptions in 2001 upon the previous year. Children with special needs can take up to two years to place with a family.

Anglicare is yet to find the right family for baby Samuel.

Families interested in adopting can ring Anglicare Adoptions on (02) 9890 6855.

Hundreds march for love

Hundreds of young people from True Love Waits (TLW) marched through Sydney on February 10, declaring they would abstain from sex until marriage. The placards said it all: "Sex is sacred - it is not a casual affair" and "Chastity: the joy of a pure love".

"I signed the TLW pledge a year ago," said Linda of Sutherland. "There is a lot of talk about sex, which I object to, but here was something positive I could do personally. I have declared what I believe as a Christian."

A national campaign will begin to promote the TLW pledge: "By the grace of God and believing that true love waits, I make a pledge to God, myself, my family and my future spouse, to be sexually pure until marriage."

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MAR/2002 SC

our new ordinands

Name	parish appointment
Stephen Anderson	St Swithun's, Pymble
Keith Baker	Denistone East/Marsfield
Gary Bennetts	Glenbrook
Ted Brush	St John's Park
Robert Copland	St Philip's, Kingswood
Roger Cunningham	Wentworthville
Martyn Davis	St Mark's, Berowra
Raj Gupta	Christ Church, St Ives
Graeme Howells	St Luke's, Miranda
Craig Hooper	Cronulla
Cam Phong Huynh	Cabramatta
Rowan Kemp	St Philip's, Caringbah
David Rietveld	All Saints, Figtree
Stephen Roberts	St Simon and St Jude's, Bowral
Andrew Robson	Springwood with Winmalee
James Rogers	Wilberforce
Shane Rogerson	St Alban's, Lindfield
Paul Sampson	St Philip's, Caringbah
Bruce Stanley	Woodville Road
John Warner	St Andrew's, Wahroonga
Nigel Webb	St John's, Parramatta
Mark Williamson	St Peter's, Seven Hills

Sydney Anglicans receive Australia Day honours

Sydney Anglicans have featured in the annual Australia Day Honours, recognised for a range of church and community activities.

Warwick Olson, a long-time member of Sydney Diocesan Synod and Standing Committee, was appointed a Member (AM) of the Order of Australia for his work with overseas humanitarian aid and with a variety of church organisations and charities.

Involved in many activities, Mr Olson said his work with African Enterprise and World Vision stood out. When World Vision first ran the 40 Hour Famine in Victoria in the mid 1970s, Warwick Olson developed the model on which the Famine would run. That same model is now used around the world and has seen

the Famine develop into a multi-million dollar fundraiser.

"The fact that I've been recognised is a recognition of something I've done for God, and he should get the glory for it," Mr Olson said.

The Rev John Woo, rector of St Andrew's, Strathfield, received the Order of Australia Medal (OAM) for his contribution to the Anglican Church and multiculturalism. Mr Woo has developed St Andrew's into a more multicultural parish and has played a leading role in supporting migrants through ESL classes and other programs.

Clarence Briese, a member of Christ Church, St Ives, was appointed an Officer (AO) of the Order of Australia for service to

the law. John Townend from St Martin's, Killara, was awarded the AM for service to people with diabetes, especially for promoting the need for research funding and leadership. Douglas Blow, a member of All Saints', Albion Park, received an OAM for services to the community through church and other organisations.

Gordon Moyes

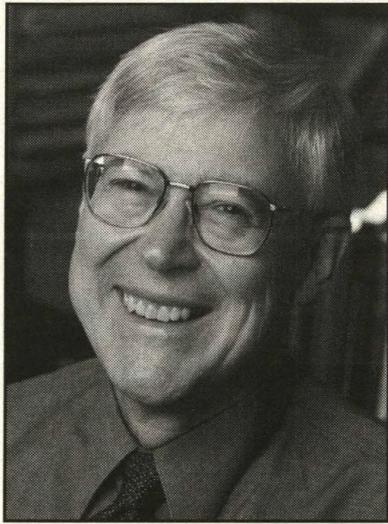
Also featuring on the 2002 Honours List was the Rev Dr Gordon Moyes, superintendent of Sydney's Wesley Mission since 1979. Dr Moyes was appointed Companion (AC) of the Order of Australia, the highest honour possible, for his work expanding welfare and outreach services.

How can we reach our 10% goal?

Archbishop Jensen responds to the survey of Synod members regarding the Diocesan Mission Statement and his goal.

At the Synod of 2001, I presented and explained a Diocesan Mission Statement.

“To glorify God by proclaiming our Saviour the Lord Jesus Christ in prayerful dependence on the Holy Spirit, so that everyone will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while they await his return.”



peter jensen

ARCHBISHOP writes

Concerning the key element of the Mission Statement itself, there is very strong support. 62 per cent of those who replied explicitly gave their support; another 30 per cent simply went straight on to talk positively about strategies! In all, only about 7 per cent of members expressed hesitation or disagreement.

What are we to make of this? First, the substantial agreement with the Mission Statement is most encouraging. No doubt it could be improved in various

ways as a statement, but the heart of it is what the Synod members overwhelmingly responded to. They moved speedily from there to the strategies. I believe that this will be representative of our Diocese as a whole, and I am delighted to hear of parishes which have started work at once on considering the implications of the goal of 10 per cent for their congregations.

Second, the views of those who expressed dissent are also very important. They have been reported in the document, and I

please pray for our Mission

- Give thanks for the positive and thoughtful responses of the Synod members to the Mission Statement.
- Ask that God will raise up people to pray for the Mission.
- Pray that the Lord will challenge Christians all over the Diocese to be involved in the Mission.
- Pray for the Archbishop as he consults and informs the Diocese about what is happening.

I also challenged the Diocese to aim for the goal of reaching 10 per cent of the population in ten years.

Synod members were given an opportunity to comment. We set aside time and they were asked to complete two tasks. First, we wanted a response to the Mission Statement itself. Second, we called for suggestions about strategies to reach our goal if the Lord blesses us in this way. It was the beginning of a consultative process which will occupy most of 2002.

Two researchers spent several weeks assessing the forms. The results of the survey have now been given to me and the other bishops. They are exciting and interesting.

have pondered them. Some of them urged that other matters should be added to the Mission Statement. Suggestions included prayer, good works, love, scripture, the Holy Spirit, social justice, unity, the church. Others had more fundamental concerns. They expressed questions about the balance of favouring evangelism; or they suggested that there are more ways to God than one; or that spirituality was being neglected. Others raised concerns about the ordination of women.

I take these concerns seriously. Some of them simply represent a different understanding at a more basic level. I accept that there are such sincere disagreements. The reply to a number of others, however, would be this:

The Mission Statement does

not attempt to touch all areas of theology. It does not say everything. But it does incorporate an emphasis which shapes our present obedience to God. It says that if we wish to see churches flourish and true disciples multiply, it will come about through the proclamation of the Gospel of Jesus in dependence upon the blessing of God's Spirit through prayer.

I will explain more about the Mission Statement and also reveal more about the responses of the Synod members in later columns. I hope also to arrange regional conferences as the year progresses, giving you opportunity to respond to the Mission Statement and the Mission itself. I hope to see you on such occasions!

First Sydney woman to receive theology doctorate

Evonne Paddison has reportedly become the first female member of the Anglican Diocese of Sydney to receive a PhD in theology.

Dr Paddison received the degree in New Testament studies

from the University of Sydney for her thesis 'Quest for Authorial Intent in the Fourth Gospel Story'.

Dr Paddison is taking up a position at Ridley Theological College in Melbourne in July.

WOMEN'S MINISTRY AND THE DIOCESAN MISSION: In the next issue, Southern Cross will run an interview with Archdeacon Di Nicolios on how the ministry of women will help the Diocese reach its 10 per cent goal.

Eclectic panel for national event

Leading evangelical Dr John Stott will headline an eclectic group of speakers at the National Anglican Conference to be held in Sydney from July 19-23.

Dr Stott, who celebrated his 80th birthday last year, will join Olympic gold medalist Shane Gould, Defence Force Bishop Tom Frame and social commentator Hugh Mackay in speaking at the Conference. Other international guests will include the Rev Canon John L. Peterson, Secretary-General of the Anglican Communion, Archbishop of

Kenya, David Gitari, and feminist theologian Phyllis Trible.

In a first for the Conference, delegates will have the opportunity to be involved with churches first-hand through a unique plan that will involve around 30 Sydney parishes. Rather than a single Sunday morning service in St Andrew's Cathedral, the estimated 600 delegates from other Australian dioceses will be taken, in groups of around 20, to congregations around the city, where they will share in regular Sunday morning services.



THE ARCHBISHOP OF SYDNEY'S OVERSEAS RELIEF AND AID FUND

ORAF NEWS

disability matters

"Poor people are disproportionately disabled, and people with disabilities are disproportionately poor."

Robert Holzmann, Director of World Bank's Social Protection Department, 2001.

What's a useful definition of "disability"? The British Government's Department for International Development (DFID) has adopted the following working definition - "long term impairment leading to social and economic disadvantages, denial of rights, and limited opportunities to play an equal part in the life of the community."

The World Bank estimates that some 1.3 billion people are living in poverty today and that people with disabilities comprise about 20 percent of the poorest of the poor. At least 70 percent of people with disabilities live in developing countries. One has only to travel as a tourist to Vietnam or Cambodia to be struck by the number of people with obvious disabilities resulting from landmines. Returning to Sydney after many years in Africa, I used to wonder where were all the blind and lame I'd become so accustomed to seeing on our streets in Niger.

Yet at least 50 percent of these disabilities are preventable. There are over 16 million mentally handicapped and nearly 49.5 million people with lesser degrees of brain damage due to Iodine Deficiency Disorders. Relatively low cost and simple preventive interventions are highly effective against such disability. Primary health initiatives such as the distribution of vitamin A to prevent childhood blindness and immunisation against diseases like polio are other obvious examples.

There is a clear message undergirding the statistics. Disability in the developing world is directly linked to poverty. The challenge for those of us who manage overseas aid programs is to target disability more substantially in the projects we fund, to lobby AusAID, the Australian government agency to develop a policy on disability and its prevention and to encourage a greater flow of funds into activities for disability and its prevention from AusAID and other donors.

ORAF is working with SERVE, a disability-specific agency in Afghanistan, the Fistula Hospital in Ethiopia and a new project for children with cerebral palsy in India. Thanks for your support in making this happen in 2002.

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.

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Parish pastor to head NCCA

BY MARGARET RODGERS

The Rev John Henderson, a Lutheran pastor with 19 years parish ministry experience in Queensland, South Australia and Victoria, has now settled in Sydney as the new General Secretary of the National Council of Churches in Australia (NCCA).

It's a dramatic change from parish pastor to ecumenical executive, and he faces the next years with anticipation, excitement and a little apprehension.

In December 2001, John Henderson was commissioned for his new role by the Lutheran Church of Australia (LCA) at a special service in Melbourne, where he was ministering to a congregation in Croydon. Pastor Mike Semmler, LCA President, and Dr Lance Steicke, NCCA President and former LCA President, both participated in the service.

"[This is] a first for the LCA — and, of course a first for you," Dr Steicke said. "It widens the sphere in which pastors of the LCA can serve and offer their special theology and expertise to the wider church community.... You have been asked to function not only as the chief administrator of the NCCA but, more importantly still, as one who is to provide theological reflection and leadership for and to the NCCA," he added.



Pastor John Henderson

These comments signal changes ahead for the NCCA with this Lutheran emphasis on theological reflection, though Pastor Henderson laughed away any personal agenda for the NCCA. "It's a much bigger ship than just me," he said.

Nonetheless church observers must wonder what will be the impact upon the national ecumenical council from the leadership of a man whose previous ministry focus has been almost entirely in parish ministry.

How relevant did he find the agenda and activities of the NCCA on his congregational ministry? "Very little," he replied, adding he hoped the NCCA would continue to strive to foster local parish engagement from member churches in national ecumenical concerns and activities.

The sign that the engagement was truly taking place would be "when the parishes' agenda was the NCCA agenda and the NCCA agenda was the parishes' agenda," he said.

Life will bring some difficulties for the Henderson family through 2002. His wife, Valmai, a teacher in a Lutheran school, and their three children will continue to live in Melbourne, since their daughter is at Melbourne University and their eldest son is in his final VCE year.

A service to welcome Pastor Henderson as General Secretary will be held on Sunday March 3, at 7:30pm in St James', King St.

Church warned that refugee situation may deteriorate

BY AMY BUTLER

The situation in Australia's detention centres has again come under scrutiny.

Mass protests, hunger strikes and threats of suicide have urged Government officials to increase communication with inmates about the progress of their cases.

The Archbishop of Adelaide, the Most Rev Ian George, convenes both the Anglican Communion Refugee and Migrant Network and the Australian General Synod Working Group on Refugees.

He believes the present situation in the centres is deteriorating. "The doctors with whom I'm in contact still retain their deep concern about the potential for suicide among a significant number of the people they work with," he told *Southern Cross*. "The conditions are certainly becoming more severe. It appears the management is toughening up on the detainees. That needs to be looked at very closely."

Archbishop George says movements within the Labor Party to reconsider their stance on the mandatory detention of asylum seekers may have some positive outcomes. However it could also be detrimental in the longer term if the Government's bipartisan policy on refugees is jeopardised.

"If this becomes a party matter the Government will obviously be a great deal more cautious about venturing into the area of assisting refugees at all," Archbishop George said.



More suicide attempts are likely among the refugees at the Woomera Detention camp. (photo AAP)

The township of Woomera is situated in the Diocese of Willochra. Local diocesan Bishop, the Right Rev Garry Weatherill, says the people of Woomera find the protests distressing as they strive to preserve what is left of their town.

"Many of the people in the Diocese feel very threatened by

the asylum seekers, and yet there is also a real longing for their treatment to be better with faster processing and better treatment of women and children," he said.

Bishop Weatherill says a number of asylum seekers are already housed in Woomera itself as an alternative to the detention centre. "There is still a lot of re-

striction on what people in this situation can and can't do. It's more like being under house arrest than being free," he said.

"The Woomera community is not openly antagonistic to those from the centre who are living in the town, but there is little enthusiasm for opening up this method of detention further."

New Central Coast church plants launched

continued from page 1

level of enthusiasm to be part of the work of the new church is also very high.

"There's a lot of godly, ministry-minded people who are really willing to take on different bits and pieces," he said. "So although there's a lot to do, we've really been blessed."

While some have been visitors through existing Christian networks, Mr Sheath says many heard of the church through a simple letterbox drop. The new venture has also received considerable media attention, being the subject of articles in *The Sydney Morning Herald* and local central coast newspapers.

And while press coverage of the new church has been mixed, Mr Sheath says the attention has proved very positive in helping The Lakes get started. "Over the first two weeks we probably had 40 adults come along who we didn't have contact with before," he said. "I was thinking we'd have to work hard at getting a bit of a public profile, but the papers have helped with that," he says.

After an interim period to establish a base for the church, it



will officially launch on March 17, and expects to have more focus on reaching the wider Central Coast community from that time onwards.

Elsewhere on the Central Coast, a new church formed by the Diocese of Newcastle had its first meeting on February 3. The Rev Mark Watson will lead the Northern Central Coast Anglican Mission, which will start with a congregation of around 15 people, hoping to grow to around 50 by the end of the year.

"There has been a great deal of affirmation and support," Bishop Graeme Rutherford of the Diocese of Newcastle told *The Anglican Encounter*. "It's been in the planning for some time. The diocese has put the funds aside for it with the view of doing this."

Brisbane's new Archbishop addresses child sexual abuse issue

The new Archbishop of Brisbane, Dr Phillip Aspinall, preaching at his installation last month, applauded those community members demonstrating a compassionate response to the asylum seekers reaching our shores.

"Against the fear that propels

the strong tide of public opinion, they call us to look more deeply."

Archbishop Aspinall also touched on the plight of children who had been abused. "We have learned from past mistakes and have a new resolve not to repeat them," he said.

When love alone is not enough

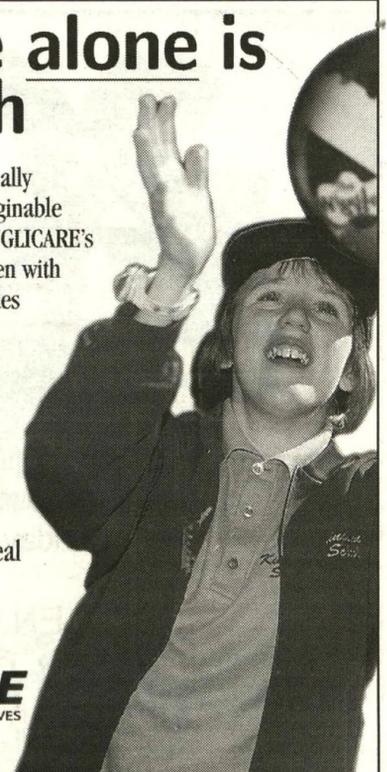
For the parents of severely intellectually disabled children, life brings unimaginable stress. Alone, many cannot cope. ANGLICARE's Kingsdene Special School for children with severe intellectual disabilities provides support for parents and changes children's lives. But this love, life-education, and support costs over \$490,000 to provide each year. These children need your help.

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Mixed reaction to revised NIV Bible

BY GEOFF ROBSON

The release of a revised version of the world's best-selling English Bible has drawn a mixture of enthusiasm, uncertainty and criticism from evangelicals around the world, with some critics concerned that the project is based on 'political correctness'.

Today's New International Version (TNIV) is a modernised edition of the New International Version (NIV), which is published by Zondervan and has sold around 150 million copies worldwide since its release in the 1970s.

The NIV has been the most-used Bible translation among churches in Sydney Diocese – and among evangelicals and Protestants throughout Australia and the world – in recent years.

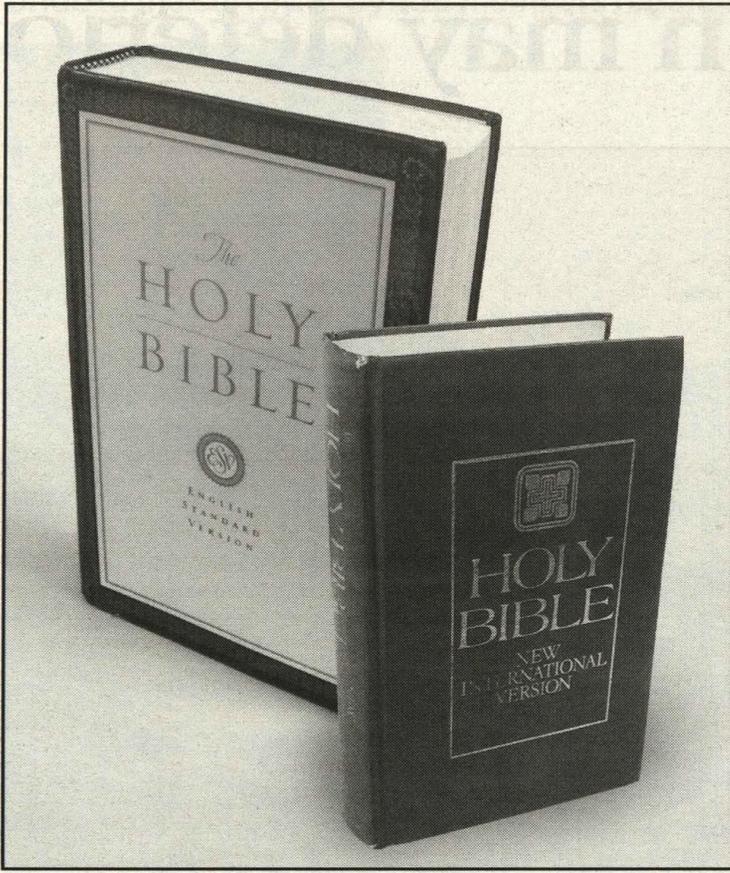
Seven per cent of the NIV's text has been altered for the TNIV. While 30 per cent of those changes address 'gender issues', 70 per cent deal with style, word order and structure. The original NIV will continue to be published unchanged.

"English is always changing," said Ronald Youngblood, chair of the TNIV's Bible translation team. "As a result, we must continue the work of translation to guarantee that the Bible is accurately communicated in the language of the day. We firmly believe that everyone should have access to the transforming power of God's word in language they can understand and relate to."

A previous proposal to undertake gender-related revisions of the NIV in 1997 was cancelled following hundreds of complaints. Not surprisingly, then, the release of the TNIV has met with a wide range of reaction.

Some evangelical leaders have commended the new version for its attempts to modernise language and reflect changes in scholarly opinion. "This is a splendid revision of the NIV in every respect," said Gary Burge, a New Testament professor at Wheaton College, Illinois.

However, many have expressed concern or uncertainty at the new translation. The Southern Baptist Convention, the largest Protestant denomination in the US, has said they might consider no longer using any Zondervan translation.



While some reports have called the translation 'gender-neutral', publishers use the term 'gender-accurate', saying generic language is used only where the original text was intended to include both men and women. Examples include the change from 'sons of God' to 'children of God' and 'brothers' to 'brothers and sisters'. In Hebrews 2:6 – usually taken as a messianic reference to Jesus – 'son of man' is changed to the generic plural, 'human beings'. Masculine language for all references to God is retained.

Elsewhere, 'Christ' is changed to Messiah where the word is used as a title, while Mary is now 'pregnant' instead of 'with child'. Phrases such as 'the Jews there' or 'Jewish leaders' replace 'the Jews' where context allows.

The Rev Phillip Jensen, a member of the Advisory Committee for the new English Standard Version (ESV), said that despite controversy over gender, the real issue was translation philosophies. He said that while the NIV was an effective thought-for-thought translation in everyday English, some inaccuracies have troubled serious Bible students

TNIV and gender issues

"... the TNIV is too ideological in this regard."
- Phillip Jensen

"Changes here are moderate ... [but] sometimes it loses the nuances of the text by trying to update itself."
- Dr Peter Bolt

and preachers.

"The TNIV has fixed some of the major inaccuracies of the NIV, but has not addressed the major problem of the dynamic equivalence methodology. So the worst features of the translation continue," he said. "It has also added some new inaccuracies in an attempt to become even more culturally sensitive, that is, politically correct."

"The ESV has returned to a more word-for-word translation method. This has led to a great improvement in accuracy over

what's changed in the TNIV?

- In Hebrews 2:6, 'son of man' becomes 'human beings'
- 'Gender accuracy': eg: 'sons of God' becomes 'children of God' in Matthew 5:9
- 'Jews' becomes 'Jewish leaders', eg: John 9:22
- 'Christ' becomes 'Messiah', eg: Matthew 1:1
- 'Saints' becomes 'God's people', eg: Ephesians 3:18
- Masculine terms for God and Jesus remain

the NIV though its 'feel' is slightly less 'modern English'. However the improvement in accuracy is as large a step as the NIV was over the RSV back in the 1970s."

Mr Jensen said that both the TNIV and the ESV reflect the gender shift of modern English. "But the TNIV is too ideological in this regard," he added. "Political correctness is not a helpful translation tool."

The Rev Dr Peter Bolt, New Testament lecturer at Moore Theological College, says TNIV's changes to gender language are generally moderate and many were 'acceptable', but added that some changes were cause for concern as they may miss emphases intended by the original writers.

Dr Bolt believes it must now be asked whether the TNIV is on the 'slippery slope' towards more drastic revisions in the future. "From what I can see the TNIV is not doing much different from what the NRSV has already done in terms of gender. Concerns for political correctness may also be apparent in allowing a legitimate distaste for anti-Semitism to drive the translation of 'the Jews' as 'the Jewish leaders'," Dr Bolt said.

"You could ask, 'what happens as our world becomes increasingly pluralistic?' Will we mute the New Testament's critique of idolatry and other religions? The uniqueness of Christ is offensive to some already, so will that move into our translation processes as well?"

"You shouldn't allow your politically correct views to change your translation. You should actually render what's there, and allow teaching and discussion to illuminate where there are any differences between the first century and now. The

Bible is a historical book, and we should translate things directly."

Dr Bolt also said that simply updating the language was unlikely to make the Bible seem relevant for 21st century readers. "People need to understand the core message of the Bible, then they'll see the relevance," he said. "It's necessary to retain some of what we may call archaic, because it shows that it's something that actually happened in history that was significant for all time. Having said that, there is still much we can do to make translations good, punchy and accessible."

With the release of TNIV and the ESV, there are at least 70 English translations of the Bible available. But Phillip Jensen said it is 'fantastic that we have so many first class Bible translations in modern English'.

"The message of the Bible clearly points to Jesus in any of them," he said. "We must not make too much of the minor differences between translations."

And while acknowledging that some may be confused by the abundance of translations, Dr Bolt says there is a place for several different versions.

"The question to ask is, what is the audience and what do you want to use [the translation] for," he said. "The tension that translators face is between literal accuracy to the original and readability. One reason we have so many translations is to provide for the different functions. Someone might want to read the Good News Bible because it's easier to understand, but you wouldn't want them to build their doctrine from it because it's not a good study Bible."

The TNIV New Testament has been published online and will be available in Australia around June. The complete Bible is expected in 2005.

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WORLDbriefs

Arrested Chinese businessman returns home

A Hong Kong businessman sentenced to two years in prison for smuggling thousands of Bibles into China has been allowed to return to Hong Kong. According to the official Chinese news agency the decision to release Li Guangqiang was made on health grounds after Mr Li was found to have hepatitis B. He is to remain under the surveillance of the authorities. Mr Li was arrested last May and accused of spreading an 'evil cult' after he distributed Bibles to underground churches. The charge carries the death penalty.

Coptic Christians attacked, church burned

Armed Muslims in Upper Egypt have stormed a newly built church as the congregation consecrated the building. Al-Jazeera TV reported that ten Christians were hurt and 35 homes destroyed. Christian sources in Egypt report that the church was burnt to the ground and two buses taking parishioners to the new church were also destroyed. Egyptian Christians are banned from constructing new churches without the permission of President Mubarak, a process that reportedly takes 20 years. The law has encouraged some Muslims to destroy existing churches, claiming they were illegally built.

Kenians split over decision to divide Nairobi

The Anglican Church of Kenya is divided over Archbishop David Gitari's decision to split the Diocese of Nairobi. One church member, who insisted on anonymity, told *The Nation* that a 'silent majority' were against the split. Challenged as to why he wanted to remain anonymous if he was speaking the truth, he said: "We do not want to create division, though we know the Archbishop has an agenda." He said church members would be over-burdened should the diocese be split.

Archbishop Gitari will be speaking at the upcoming National Anglican Conference in Sydney.

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Embattled UK rector quits Anglican Church

The Rev Charles Raven, formerly rector of St John's, Kidderminster in the English Diocese of Worcester, has led part of his congregation into a newly planted church known as Christ Church, Kidderminster. The move came after a protracted dispute with the diocesan Bishop ended with the termination of his contract.

"Christ Church got off to a flying start with over 114 people in the congregation, including some twenty children and young people," said Mr Raven. "After the sad but gracious parting of the ways the previous Sunday at St John's there was a wonderful sense of God's goodness and a rejoicing at the new thing God has brought into being."

Relations between St John's and the Diocese of Worcester

broke down when Bishop Peter Selby rejected the Lambeth Conference Resolution on Human Sexuality in a speech in 1999.

After several meetings with the Bishop, Mr Raven and the district council of St John's finally voted to disassociate from the spiritual oversight of the Bishop unless he subscribed to the Lambeth Resolution.

In Sydney, the Rev Zac Veron, President of the Anglican Church League, said the opening of the new church was a reminder that the gospel was not tied to any one denomination.

"Denominations and church leaders can stray from the truth," he said. "Faithfulness to the gospel is not something that can be taken for granted - here in Sydney or elsewhere."

Sydney lends support to small Slovenian church



Lydia and Peter Novak, who recently arrived in Sydney from Slovenia to study at Moore College.

BY JEREMY HALCROW

Lydia and Peter Novak have travelled halfway around the world to Sydney in order to serve their own struggling Slovenian evangelical church.

"The Slovenian church struggles very much," said Peter. "It is not a very encouraging picture. There are various teachings influenced from abroad. So the Christians are a bit confused."

The Novaks arrived in Sydney on January 25 to take up a Church Missionary Society (CMS) funded scholarship at Moore Theological College. They plan to return to Slovenia after Peter has completed a Bachelor of Theology in three years.

The Novaks found out about Moore College after meeting two CMS missionaries, Leon Hribar and David Shead, both originally

from Sydney and now involved in student ministry in Slovenia.

Peter said he wanted to work in ministry, and Leon Hribar suggested he go to a theological college. "He didn't mention a particular one. But I knew I had to go abroad because there is no college in Slovenia."

Gradually, Peter realised that Leon and David 'had a very good biblical theology'. "In the end Moore College was the only college I wanted to go to," he said.

Peter's background was Roman Catholic but by 14 he was a convinced atheist. "I thought the Church was foolish and the Bible just human thoughts to comfort ourselves," he said. "I had never read the Bible. Even though I was in the Roman Catholic Church I had hardly seen a Bible."

While at university an English student who was staying with Peter gave him a Bible.

"It was the first Bible I had in my life," he said. "I noticed things that were different to what the priests had told me. I was stunned by reading Ephesians - that salvation is all about God's grace and not about us."

While 90 per cent of Slovenians claim to be Roman Catholic, only 17 per cent believe in eternal life and the resurrection of Christ. Protestant churches are small and fragmented.

The Novaks are currently looking for a church in Sydney and Lydia asks for prayer that she "finds a group of women who can offer support, encouragement and a Bible study."

"It's been great to meet people at Moore College. They say they have been praying for us even though we don't know them," she said.

Peter seeks prayer for 'perseverance in his studies'.

Concern over Zimbabwe crisis

CEN - Anglican leaders in Zimbabwe have expressed alarm at the 'wanton violence that is tearing the country apart'.

In an official statement, they called for a culture of tolerance among the political parties and for fair and free elections, including equal coverage in the media for all players in the elections.

But leaders of other denominations slammed the Anglican Bishop of Harare for 'showing praises' on President Mugabe at a prayer event last month. Bulawayo church leaders invited to hold a prayer day by the ruling Zanu PF party spurned the invitation, believing it would draw them into the campaign. They said the earlier Harare event had degenerated into a political rally.

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Thanks for support of wheelchair ministry

Many people may not be aware that through the support of Anglican Youthworks, a camp is conducted each January for people with physical and intellectual disabilities called Wheelchairs Rule OK (WROK).

This year's camp was again held at Blue Gum Lodge, and they are to be commended for their dedicated support. I would like to thank the wonderful volunteers who have given up so much time to lead on a very difficult camp. At least one young lady has become a Christian through this ministry and we look forward to being able to feed her into a local church. Thanks also to those who prayed for WROK and to God who strengthened the team to ensure that the kids had a memorable and Christ-focused experience.

Brendan Gorman
WROK Camp Director
Glenmore Park, NSW

Please keep your letters full of grace

Have those letter writers who responded to Geoff Robson's review of Kirsten Birkett's book *The Essence of Darwinism* (SC, Feb) actually read the book in question? Their care for Dr Birkett, Mr Robson and the public face of the gospel would have been more apparent if they had contacted either author before airing their varying degrees of scandalisation. Does not our Bible suggest that when we have a grievance, we talk with the other party and then if that fails, then get others involved? OK, this one started in the public arena with the publishing of a book, but I don't recall any such limits placed on the injunction in the Bible! See the offender, then go public. Please keep your conversation and letters full of grace. A 'sycophantic' review? Really.

David Wilmshurst
West Pennant Hills, NSW

Sunday Services discards biblical heritage

As our Anglican public worship goes down the gurgler we rarely (if ever!) share in our Reformation practice of saying or singing the psalms. Now we are to have a 'contemporary Sunday service...devoid of psalter and collects' (SC, Jan). So we can virtually kiss good-bye to the biblical heritage won for us at such cost by the Protestant martyrs.

Donald Howard
Elderslie, NSW

Chartres should be supported for Canterbury

Archbishop Carey is retiring and we have a review of his career in the February issue, together with some comments on possible successors.

Bishop Richard Chartres of London is dismissed because he is favoured by Anglo Catholics, 'thought to be the Prince of Wales' favourite' and his refusal to ordain women.

However, a more useful comment is shown in the article on page 22 (about attempts to revitalise inner city parishes through niche ministries) where Bishop Chartres is revealed as a dynamic spiritual leader. He is also ecclesiastical patron of The Prayer Book Society and supports the use of the 1662 Book of Common Prayer – the same one the Australian Church has as its basis but is often neglected in practice, even in 'evangelical' Sydney.

If he is chosen by God to be Archbishop of Canterbury then evangelicals and others will know that we have a leader, faithful to his calling and worthy of our prayerful support.

C A Barnes
Kingswood, NSW

SYDNEYdiary

Wed, 6 March, 10am-3pm: Christ Church Gladesville. CMS Mission Support Workshop for clergy and parish mission secretaries. Lunch provided, small donation. RSVP Heidi Douglas, (02) 9284-6734 or email missioned@cms.org.au.

CLERGYmoves

The Rev Ian Hadfield, rector, Norfolk Island parish to AO 6.1.02.

The Rev Peter Mitchell, rector, Port Kembla retired 15.12.01.

Sadness over Lithgow's 'expulsion' of Freemasons

It is with regret that I read 'Lithgow Anglicans mount a challenge to Freemason beliefs' (SC, Feb). Such was not a challenge but an expulsion of members from a Christian fellowship by a letter of demand. Such an action angers and saddens me for it was in the warm fellowship at St Paul's, Lithgow, that I experienced my conversion to the Lord, my consolidation in Christian faith and my call to the ordained ministry over 50 years ago.

The word 'welcome' is or should be on every church noticeboard and should be unconditional and not with exclusions. I ask those in authority in Lithgow, "Do you examine the participants of Holy Communion before they partake of that most Holy Feast to discern any who are open and notorious evil liars or who have done wrong to their neighbours?" Such can be done by rubrical direction in the Prayer Book – if you still use a Prayer Book. Read 1 Corinthians 11:20-30. What about questioning the congregation as to the Apostles Creed before they say

it. Do they truly believe it and live the behavioural consequences demanded of such belief? In 1 Corinthians 5, the expulsion from the congregation was on sexual (moral) issues. Hey! Try that area of congregation examination. It might be surprising who, and how many, would be expelled.

Martin Luther, when confronted with the whole system of Roman ecclesiastical tyranny and error, acted on this principle, 'Let the Word of God do it' and so exhorted clarity of biblical teaching for such will do the correcting and such will do the ultimate separating. Surely this is the principle implied in 1 John 2:19 in response to the anti-Christ teaching of the Gnostics.

My advice is 'welcome to all' with no exclusions. Then present our Lord Jesus in all his moral beauty and complete superiority over all erroneous teachings whatever they are. For the danger is, if we separate people, we may make mistakes to the hurt and harm spiritually of people within the congregation. Be assured, God himself knows who are

his. Indeed, there is a possibility that some who separate others may find themselves separated with the goats on the day depicted in Matthew 25 by our Lord.

Canon Jack Derrett
Miranda, NSW

The situation at St Paul's, Lithgow saddens me. I have been a parishioner at six different parishes in Sydney Diocese and have received teaching from many fine Anglican priests. I pray all those who wish to attend St Paul's, Lithgow, may do so freely, remembering their love and understanding of our teachings, together with their love and understanding of their neighbours. I pray they may be free of division within this parish.

Many parishioners belong to other groups, clubs and unions, and have friends from varying beliefs. This does not in any way make these parishioners unfit to worship in their chosen church.

Margaret A Edwards
Mittagong, NSW

Unfair critique of New Age ministry

As two from other denominations, what we appreciate about *Southern Cross* is its robust style. This is evident in letter writers' comments that Kirsten Birkett's book on Darwinism received a soft review (SC, Feb).

Well in this robust spirit we wish to express our distress at Dr Birkett's review that appeared in that issue on the two books we have co-authored on New Age.

Firstly, the introductory chapter of *Jesus and the Gods of the New Age* indicates that all we write is premised on a biblical model of evangelism.

The reviewer fails to enter the current debate on biblical apologetics and ultimately drifts into personal experiences. Many evangelical Anglican brothers and sisters endorse and have joined our gospel ministry. They understand we are translating the gospel into a specific culture, not transforming the gospel's content. Indeed, SC has twice profiled our outreach, invited us to contribute articles and consulted us about cults. We also point out that the faculty of the Presbyterian Theological Centre entirely supports what we do.

Our major concern with the review is the misrepresentation of our position, which we trust is

unintentional. Dr Birkett quotes an excerpt from our chapter on Jesus' alleged travels to India completely out of context and then uses that decontextualised quote to imply we present Christianity as 'another form of mysticism' and that Christ is just one among many wisdoms. Such false allegations should not be made of us as we unequivocally hold to the uniqueness of Christ and the infallibility of the Bible.

In that chapter we demolish the claims for Jesus' visit to India and then reach a juncture with the seeker who still 'feels', despite the evidence, that Jesus went to India and mastered the world's religions. Our reply is, 'Well suppose he did? What does Jesus the expert on all religions say? He discloses he is the unique and sole saviour.' We conclude:

Our intense dialogue with Colin continued, addressing some fundamental questions: 'What is the first step of recovery? Who can bring us transformation? Who can we trust? Do we trust tarot cards, our past lives, other earthly gurus, spirit guides, power of the mind and the unsubstantiated Jesus of the New Age?' Colin could see where we were going. We said that the first step to recovery is trusting the one who said he was God and proved it by his

resurrection from the dead. The one who offered more than words for salvation in that he gave his own life for us. The one who invites us to embrace the free gift of divine grace? The pure bliss of forgiveness from sin and guilt. The one who has given us the greatest ideal for living? Servanthood. The one who is unique in comparison to all other religious leaders and gurus, still reaching into the here and now and touching our lives through the Spirit.

This is not mysticism and it opposes syncretism. It is gospel-based and Jesus-centred.

To be honest we expected healthy debate about *Beyond Prediction*, reflecting on appropriate evangelistic methods in a religiously pluralist society. However, we wonder whether your review reflects more on the reviewer than the books' contents. We are confident that after reading these evangelistic and equipping texts your readers will be more discerning and fair in their appraisals.

Ross Clifford,
Morling Theological
College, Sydney

Philip Johnson,
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MARCH 2002

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Tide turns as de facto dad endorsed

I spent a few days on holiday at the end of January. So I had ample time to listen to talkback radio. It's not something I can easily do during normal working hours. But I was able to hear, as it happened, the announcement of greatly admired tennis ace and soon-to-be unmarried father, Patrick Rafter, as the 2002 Australian of the Year.

Apart from the fact that once again a sports star was chosen – a choice guaranteed to turn off someone with my lack of interest in sport – I found it incomprehensible that our Prime Minister and Governor-General, both men who have taken strong public stands on the importance of the family, were authorising as acceptable and commonplace the birth of a child to unmarried parents. I take it that 'Australian of the Year' implies someone who epitomises all that is best in Australian life, and who can act when necessary at public occasions as a spokesman for all Australians. To my amazement, no-one immediately commented on talkback about what I found glaringly obvious.

John Howard has campaigned on family values for years, and we were told after the recent election that families will be a central focus in this next period of Liberal leadership of our nation. Peter Hollingworth as an Archbishop and, before that, as the head of a leading Anglican wel-



margaret rogers

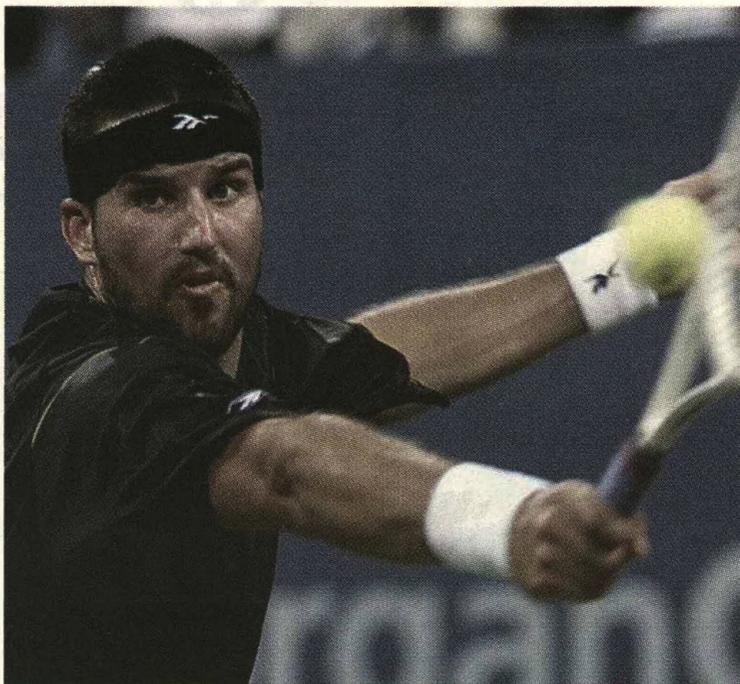
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fare agency, and as a long-time member of social responsibilities bodies for the Anglican Church of Australia, has always affirmed family values as vital for the good health of this nation.

No doubt both men would say they had to accept the nomination of the Australia Day Council, but in truth Howard and Hollingworth appeared pleased with the choice at the time. They seemed to be happily endorsing that lifestyle choice as they affirmed the future father as Australian of the Year.

There's no doubt Pat Rafter is an outstanding person. He is a proud member of his family – a good Roman Catholic one – and he gives an appreciable portion of his annual income to the support of the children's charity he established and which is run by his mum and sister. He has always taken defeat on the chin and offered graceful tribute to his victor.

However he has not yet married the woman who is his constant companion. She is to be



Pat Rafter: Australian of the Year ... and unmarried dad? (photo: aap)

mother of his child, yet neither apparently believes that the commitment of marriage vows, a contract agreed upon by each partner before God and in the presence of other witnesses, is necessary for the family they are forming. Let's hope the unsourced rumours in women's magazines are true and they will marry soon.

The traditional Christian belief is that the marriage contract is the sure sign of a lifelong commitment. Yet fewer and fewer Australians seem prepared to abide by this view. It seems so

much easier to move in together, and later to disengage without difficult and expensive legal processes when the relationship has disintegrated.

This means that right from the beginning there is questioning of the permanence of the relationship and an inability to believe that it will endure. It seems no one is prepared these days to put in the hard yards to work at reconciling and restoring a relationship if it comes under threat. People seem to accept that it is easier to move on.

Gradually after the Australian of the Year announcement a few voices raised questions about this in the media – brave souls on talkback who were immediately battered to the ground by the talkback host or successive callers. "Do you need a piece of paper to ensure your commitment to each other?" people asked.

Bettina Arndt, whose critical opinion piece ran in both the *Sydney Morning Herald* and *The Age* said, "In the short space of about 30 years our society has shifted from a culture where a man who found himself in these circumstances would have been soundly condemned (let alone named the Australian of the Year), to a climate where it is seen as wrong to do anything but celebrate his good fortune. To ask about marriage is to suggest that unmarried paternity is less than ideal – a moral stance that has become distinctly unfashionable" (*The Age*, 31/1/02, p11).

One correspondent replied, "So Bettina Arndt thinks marriage bestows economic stability and a sense of responsibility. Today, coupled unions, married or not, will last only as long as the partners want to be together."

Sadly, that cynicism seems an appropriate comment on our community life today. How the tide has turned in Australian community values, and it is well away from God's ideal.

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The missing ingredients

The 2001 NCLS survey has revealed that Anglicans must build on their 'outstanding' results at attracting newcomers, writes JEREMY HALCROW



According to the National Church Life Survey, Anglicans are 'doing about OK' in building vital and healthy churches.

However, what really stands out for Anglicans is the number of newcomers. "Ten per cent of Anglican churchgoers are newcomers who did not previously go to church.

That is an outstanding result," said Ruth Powell from the NCLS.

In 2001 around 435,000 attenders from over 7000 churches took part in the National Church Life Survey. Altogether 19 denominations took part. From these results the NCLS team identified 12 core qualities that defined a healthy church.

In April parishes that took part in the survey will receive their individual results. However the breakdown for the Diocese of

married they go to the Anglican Church."

Ms Powell says this connection to the community should not be underestimated.

Many non-Christians have come through church doors. Seven out of ten Australians had been to a special religious service in the previous year, mostly attending weddings, funerals and baptisms; these are the experiences that shape

an ongoing perception of what church is like.

This is significant because the most common reason given by four out of ten infrequent and non-church attenders for why they do not go to church is that church worship services are boring and unfulfilling.

Furthermore, the latest NCLS found that Anglican Churches were particularly unwilling to try new initiatives.

"I suspect that this is because

Sydney will not be known for some time.

Nevertheless Ruth Powell is willing to draw some conclusions about the Anglican Church overall, which would seem equally relevant to Anglicans in Sydney.

"I suspect the reason Anglicans are picking up so many newcomers is because they have a residual identity in the community. Anglicans are known and have a profile. If people want to have their child baptised or be

new Diocesan Mission Statement and Archbishop Jensen's goal, the National Church Life Survey found that one area the Anglican Church needs to work on is setting a vision.

"Having a vision for the future is such a critical element of vital, healthy congregations," said Ms Powell.

Only 33 per cent of Anglican attenders say that they are strongly committed to the vision of their church. Many attenders say that their congregation or parish needs to rethink where it is heading or that the future of the congregation or parish is unclear or doubtful. This situation provides a significant challenge for church leaders as they seek to work with their churches in move ahead in ministry and mission.

continued page 11



stuart robinson

GAMEplan

Soldiers Memorial Church, Cabramatta ministers to a growing and diverse population including people from China, Cambodia, Vietnam, Laos and Hong Kong. Senior Minister, Min-Yaw Law oversees a work which teaches the Bible in Mandarin, Cantonese, Chaozhou and English. Mike Wilson, a Presbyterian minister, is pastor of the English-speaking congregation.

When Mike Wilson was 11, his father died. His mother remarried and the family left the UK. In a small caravan, they meandered through Europe, the Middle East, Pakistan and India. The journey ended in Auckland, New Zealand.

Mike described his home life as highly 'dysfunctional'. He sought a fresh start at university and there, at age 19, encountered the ministry of the 'Navigators'. They faithfully explained the gospel to Mike. On May 15, 1969, he entrusted his life to the Lord.

The strategies Mike's team have employed at Cabramatta are testimony to God's grace and the

cabramatta's mission

Drawing English-speakers from Cabramatta and beyond and discipling them into a Christ-centred community.

transferable principles

- Cabramatta has a clearly stated, easily understood and heartily embraced mission statement.
- Mike leads his team with a clear and compelling vision for reaching the lost.
- Small groups are used for evangelism and discipleship.
- Prayer – both corporate and individual is a priority.
- Church planting (and the risks therein) is embraced as a valid form of outreach to specific people groups.

difference that prayerful planning can make in a ministry. But which of Cabramatta's ideas could be employed in other parishes?

SR: Mike, you and your wife have traveled the world, raised a family, 'planted' a Bible College in Pakistan and came to Sydney to work in cross-cultural ministry.

MW: That's correct. I worked for eight years with Anglicare training church leaders in cross-cultural ministry. Then, at the Rev Min-Yaw Law's invitation, I joined the team at Cabramatta Anglican – though I still produce cross-cultural resources.

SR: What is your vision for the ministry at Cabramatta?

MW: To see people become part of evangelistically effective 'growth centres' (small groups) which attract unbelievers and

disciple them. I'd also like to see the church become a centre for church planting.

SR: What is the stated 'mission' for this ministry?

MW: Drawing English-speakers from the Cabramatta region and beyond and discipling them into a Christ-centred community.

SR: Can you illustrate how this 'drawing and discipling' has taken shape?

MW: All our regular members will be invited to join our 'growth centres'. They will meet weekly for training in Christian living and ministry. The groups will host an evangelistic event once per quarter and each member of the group will also be part of a 'prayer-triplet'. In April, we will plant a new evening congregation. This work will be led by the Rev Cam Phong.

SR: It all sounds very upbeat.

my story

Leeing Yit

Leeing is a member of the English-speaking congregation at Cabramatta Anglican. She was born in Cambodia at the tail end of the Pol Pot regime in 1979.

"My mother gave birth to me while my family was attempting to escape," Leeing said.

Her family fled Cambodia that same year and with thousands of others, the Yits lived in a refugee camp in Thailand.

"After many years of waiting we were finally granted visas for Australia. We arrived in 1983 and we stayed at the East Hills refugee camp before moving to Cabramatta."

"Not long after we arrived in Australia, my mother and I began to attend Cabramatta Anglican Church. We were invited by Xuyen and Phin Tang who had shared the gospel with us in the refugee camp," Leeing said.

"I could see the genuine love of Christ shine through my friends at church. I was amazed and touched at how they cared for others without wanting anything in return. I decided to become a Christian because I wanted to be like *them*."

"Cabramatta Anglican Church has been a great support and encouragement in my life. Being part of different ministries such as Sunday School and Youth Group has helped my relationship with Jesus grow stronger."

"This year I will be spending more time ministering to my friends and family and I will also be focusing on how to expand the Kingdom of God through the Women's Bible study group."

What hasn't been successful?

MW: The major failing is the length of time it takes to get ministries up and running. I suppose the other struggle relates to the problem of funding new ministries. It's even difficult to see where the resources for keeping me in the post will come from.

SR: How might we pray for you?

MW: To continue envisioning and motivating our leaders; to resource and support Cam Phong with the new church plant; to balance and juggle all my responsibilities whilst becoming a better husband and father.

The Rev Stuart Robinson is a parish consultant with the Diocese of Evangelism Ministries.



Discussing faith and inviting others to church

Over half of all Anglican attenders (65 per cent) feel at ease talking about their faith if the opportunity arises or intentionally seek opportunities to do so.

Ms Powell said this is a key determinate of a vital and growing church, and whether newcomers build on existing relationships and become integrated into the church.

Attenders were also asked if they would be prepared to invite to their church any friends or relatives who currently do not attend anywhere. Some 42 per cent of Anglicans say that they would be prepared to invite someone and had done so in the past year. Others would be prepared to invite someone but had not done so.

"These are reasonable figures compared to other denominations," said Ms Powell.

Integrating newcomers

It is easy to overlook those on the fringes of church life. However, across different denominations the number of people who attend church infrequently (less than monthly) appears similar to the number who attend frequently. If only a small proportion of these people could be drawn more closely into church life, the impact on the attendance growth of churches would be considerable.

Rather than being static, the membership of many churches is in a constant state of turnover. Newcomers to church life are present in all denominations. Some 42 per cent of Anglican attenders indicated that they always or mostly are involved in making new arrivals feel welcome. Personal contact and a willingness to offer hospitality will encourage friendship and draw people into church life.

Ms Powell said that welcoming and integrating newcomers into the life of the church was vital if a church was to grow. People will move to the church up the street if they don't feel valued.

"Anglicans must build on this relational stuff even more," she said. "The safety net is gone in terms of denominational loyalty."

Among Anglican attenders who are 15-18 years old, some 71 per cent are either very satisfied or satisfied with what is offered for youth by their church. However, young adults (19 to 25 years) are less satisfied than youth, with 62 per cent of young adults satisfied with what is offered for them by their church. This is another area that needs work.

So how do we move forward? Ms Powell says it is up to the lay people.

"This is an area the Anglican Church is doing well. Lay people feel their gifts and skills are valued by the clergy."

Our churches have the edge because of our high public profile. It's up to the lay people to build on that by inviting their friends to hear the gospel and welcoming them into a loving Christian community.

Latest National Church Life Survey is envy of growth experts worldwide



tim foster

analysis

The Australian church is the envy of pastors and church growth consultants worldwide. Not because of our overflowing churches or brilliant strategies, but because of the material produced by the National Church Life Survey (NCLS) team, such as their just released work on the 2001 survey data.

Overseas, they would walk over hot coals for research that we take for granted and which

some regard with cynicism. NCLS are a sharp outfit, using sophisticated methodology, employing theological consultants and exercising care in their conclusions.

The early presentations of the 2001 data reveal the NCLS has adopted German church growth consultant Christian Schwarz's Natural Church Development (NCD) model which focuses on *quality* growth rather than *numerical* growth. NCLS are asking questions such as, 'What are the core qualities of vital congregations?', and 'How does your church compare in each of these vital core qualities?'

There are many strengths to this approach. Levels of attendance reveal only a small part of the picture, whereas indexes of quality help us understand the character of discipleship being produced. It functions well as a diagnostic tool allowing church-

es to quickly identify those areas of congregational life that could be inhibiting growth.

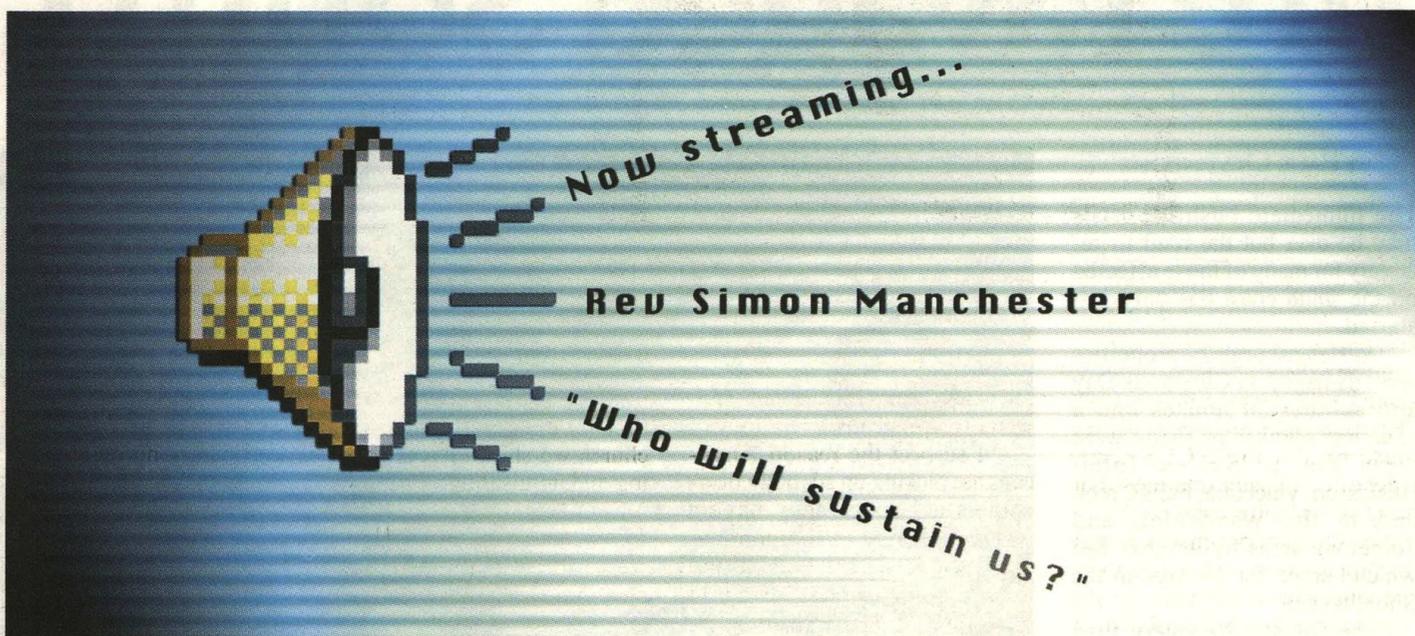
The approach is not without its difficulties. The whole question of what constitutes a quality characteristic is theologically loaded. For example, NCLS researchers say that, 'Of primary importance to the health and vitality of a congregation is that attenders feel positive about their worship experience'. This may be true statistically, but is it true theologically? Or, to take another example, 'Empowering and inspiring leadership' may grow churches, but such characteristics do not reflect the biblical requirements for leadership. Hopefully such data will be supported by documents that articulate the theology behind these qualities.

There are many challenges for us in the NCLS material. They make the observation that

'the number of people who attend church infrequently is virtually the same as the number who attend frequently'. This suggests that the mission field is closer than we think and we would do well to focus on building connections with these people.

Another interesting finding is that young adults, 19 to 25 years, are the most dissatisfied with their church. They are a group who are often overlooked, and yet they are at a stage of life where they are making major decisions, have many options and need support and encouragement to remain strong in Christ.

There is no doubt that, with the next round of NCLS material, we will once again be the envy of pastors the world over. However, like anything, it needs to be used with discernment and care if our practice is going to be consistent with sound theology.



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Clean up continues on fire ravaged South Coast

BY PAUL DEVENPORT

The immediate bushfire crisis may be over but the road to recovery for many of those affected on the south coast has only just started.

At Helensburgh 27 properties were damaged on Christmas Day and another 30 houses and a countless number of sheds were burnt out at Sussex Inlet, Huskisson, Vincentia, Falls Creek and in the Wandanian and Tomerong areas by another fire which burned for 29 days in the Shoalhaven.

The Disaster Recovery Plan was implemented by the Department of Community Services, resulting in more than 200 volunteers from Anglicare and Red Cross door-knocking every house in the Helensburgh, Sussex Inlet and Huskisson areas.

Co-ordinator of the Helensburgh doorknock, Carol Hamilton, said getting so many volunteers together during a holiday period was difficult. "Despite this, volunteers door-knocked every house at Darkes Forest, Helensburgh, Otford, Stanwell Tops and Stanwell Park," she said.

Anglicare's Illawarra team leader, Doug Philpott said his first involvement was at WIN Stadium at Wollongong, when Helensburgh residents were evacuated on Christmas Day to the centre.

"Some could not go home for several days while others could not go back at all, after losing



The door-knocking team at Helensburgh

their homes," he said.

Mr Philpott said the subsequent door-knock had a surprisingly good reaction. "Even the people that didn't need much help were pleased to see us, they were so pleased that Anglicare and Red Cross workers were on the streets finding out whether they needed help," he said.

He said the response after the first day of door-knocking resulted in DOCS being swamped

with people seeking assistance.

Helensburgh's Anglican minister, the Rev Trevor Young, said the hard work would be over the next six months as residents gain some normality in their lives. "When their families are watching their new homes built and then again in a year's time and they're thinking about Christmas Day, 2001," he said.

Mr Young said the number of properties saved in Helensburgh

was a miracle, given the fire travelled about 60 kilometres an hour.

Huskisson

Huskisson's Anglican minister, the Rev Ray Goldman, said the fire which hit Huskisson on Christmas Day came suddenly. It

came close to church buildings and into a large tree at the rear of the rectory. "Within two hours of noticing smoke in the area around one o'clock on Christmas Day afternoon, you could hardly see across the road," he said.

"My wife and three young boys evacuated to the beach but were turned back."

Mr Goldman said he spent the next day visiting parishioners who had been affected by the bushfire. "For many people, the fire had made them stop and think about how vulnerable they are."

On Boxing Day the church opened up a relief centre and distributed food and clothing for a week. For ten days after the fire people were on tenterhooks and at least one woman still had everything packed for a week after, in case fire struck again.

A couple of Sundays later Mr Goldman gave people a chance to speak about their experiences during the Sunday morning service. Several people broke down.

Mr Goldman said the fire had bonded people in a special sort of way providing opportunities to spread the gospel.

Anglicare also provided counselling for those in need at Huskisson and later at Sussex Inlet, by doorknocking all residents.

Helensburgh says thank you

About two thousand people gathered in Helensburgh on January 27 to say thank you to the firefighters, emergency service workers and volunteers who saved lives and property in the town and surrounding districts of Stanwell Tops, Darkes Forest, Otford and Stanwell Park.

A thankyou concert and bushdance was organised by Helensburgh Roman Catholic priest, Fr Allan, and Anglican minister, the Rev Trevor Young.

In a short service before the concert, Mr Young said the night has been organised, 'to allow people to come together and bring some closure to what could only be described as a major disaster'.



Fth Allan and the Rev Young

More than 20 organisations were represented at the gathering. It was also good to allow the community to come together and to say thank you to God.

One person said on the night, "I've never seen the community brought together like this before."

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Apostolic servants aim to produce such Christians. Paul desired this for his jailers, colleagues, unvisited churches at Colossae, Laodicea and Hierapolis - and everyone in the world. May our goals be no less!

Method: proclaiming Christ

Influenced by New Age thinking people often talk about 'the Je-



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sus they believe in'. This Jesus mostly is different from the Christ Paul saw. Jesus Christ is the heir and agent of creation, eternal, the sustainer of all things, the Lord of the church, pre-eminent in everything, fully God and reconciler of the whole cosmos by his peacemaking death.

Apostolic servants keep preaching the Lord Christ to everyone. They teach with all their God-given wisdom. They urge repentance. They keep praying that people will know God better. They fight prejudice and work hard at persuading people. May prayerful, applied and vigorous proclamation be our strategy!

Strengths: 'God's'

Conversion and growth come through hard work accompanied by criticism, struggle and even hostility. God by his Spirit supplied energy with joy so that Paul could keep going even though confined to jail. May God strengthen us.

Ruth is on song with fourth CD

BY SCOTT BLACKWELL

Ruth Buchanan, 26, is a committed English teacher at the Illawarra Christian School. She has also just released her third Christian music CD in four years.

Ruth has been playing the piano since she was seven and writing music since fifteen. She comes from a very musical family - sister Sarah plays violin, brother Stephen plays drums and brother David has learned piano.

Being the daughter of an Anglican clergyman, Ruth has always had the opportunity to explore music within a Christian and church context. Her first attempt at writing for her church was to write a Christmas carol.

"It was out of necessity really, I just couldn't find anything that was new and good and that suited what we needed, so I wrote a carol."

Since then, Ruth has been writing songs as well as new music to classic hymns for her father's Corramal congregation.

"I didn't really know if I was good at it until Dad let me play and write some things to teach

the congregation. They liked them, and then I taught some of my songs at the Wollongong Uni Christian conference, and they liked them too," Ruth says with a laugh. "The AFES secretary Kerry Nagle was there and he suggested that I publish the music for them."

Ruth's first album *Crowding the Gates*, was birthed in 1998. It was received 'surprisingly well', according to Ruth. "Especially by older people who like congregational, hymn-style music. It's still selling really well!"

Ruth's most recent disc, *Songs for the Wealthy Beggar*, is again a mix of congregational, and personal music.

However despite her musical success, in the end Ruth does not consider music as the 'thing she wants to be known for'.

"This is just a small thing, it's a sideline, a hobby. I'm other things. I'm an English teacher first and foremost, that's my job. I love the music, but I love my job too."

Crowding the Gates, *Beneath the Cross* and *Songs for the Wealthy Beggar* are available from Matthias Media and Koorong Bookshops.

Can you help reach Port Kembla?

Port Kembla is an iconic place, conjuring images of heavy industry, molten metals and the ubiquitous 'working class man'.

Drawn by the promise of plentiful work, about 80 different non-English speaking groups have settled in the Port Kembla district over the past fifty years. However, the steel industry is in decline. This is now a community in the process of redefining itself, and fighting to survive.

An Anglican church in the

midst of this community is striving to uplift its congregation in the name of Jesus Christ. Currently looking for a new pastor, this parish has initiated cross-cultural ministries and a major building program that will culminate in a multi-purpose hall with facilities for teaching English. In addition a Mission To Seafarers is attached to the parish.

The Wollongong Region is praying for a pastor for them. Are you that person?

Gap bridged between school and parish ministry



New youth worker, Hayden Smith, takes a Broughton Year 10 Christian Studies class

Anglican parishes at Campbelltown, Ingleburn and Minto have accepted Broughton Anglican College's invitation to start an exciting new venture which will 'bridge the gap' between the school and parish youth work.

Each parish has agreed to allow its youth worker to spend some time at the College and the College has agreed to share the expenses involved.

Headmaster of Broughton Anglican College, Mr Ron Webb, has been a long-time advocate of the ministry of Anglican schools. He recognised, however, that while schools could have a profound impact on individual stu-

dents and families, there was great difficulty in linking them with nurturing local parishes.

"Youth workers working in the local area seemed to be an obvious means of bridging this gap," said Mr Webb. "This is why I negotiated with the Bishop of Wollongong and local clergy to set the scheme up."

From the beginning of this year, the Rev Medon Loupis from Campbelltown, Hayden Smith from Ingleburn and Cain McCleary of Minto have joined the College staff on a part-time basis. They will be involved with taking some Christian Studies classes, helping with Chapel and

working in a wide range of pastoral care and co-curricular activities at the school. The hope is that students contacted through these activities will be invited to attend youth groups and Bible studies in local parishes.

The College also intends to become more involved in helping local parishes reach young people by organising larger events involving high profile speakers and Christian music.

"Campbelltown is an area with a high proportion of young people and this initiative will be one of ways that as a Diocese we will achieve the Archbishop's goal for growth," said Mr Webb.

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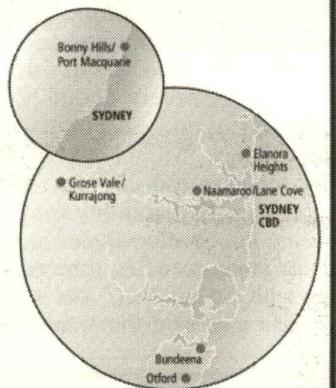
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VEAS 03/02

Choice of a new generation?

Do we still have the option to stay home with our children? asks AMY BUTLER.

Lucy Taylor's picture of what it meant to be a mother was smashed to pieces when she returned to full-time work after her husband lost his job.

The Taylors, who live in Sydney's west and attend St Paul's, Wentworthville, have three children aged eight, ten and twelve. Until two months ago, Mrs Taylor was primary carer for the children working part time as a community nurse.

"I've felt that going into full time work has been a decision out of my hands," she said. "Because I've had to go, I've done so with some resistance especially as it makes me very tired."

The grief and frustration Mrs Taylor articulates about returning to work is something which resonates with an increasing number of women in our society. Since the 1960's the number of women participating in the work force has risen by over 20 per cent.

One factor contributing to this phenomenon, particularly in Sydney, is that housing expenses have been pushed so high. Ironically one reason for the dramatic rise in housing prices is the increasing number of double-income families pushing up the prices people are willing to pay, and thereby forcing more families to need two incomes and so on.

According to the Centre of Independent Studies' Barry Maley this is the result of a feminist campaign. In his recent report, *Family and Marriage in Australia*, Maley argues that the target of the feminist movement of the 60's and 70's was not men, but female homemakers. The goal of equal power was only to be achieved if women entered the workforce on a massive scale.

The day to day reality for many families is that a mother's choice to forego paid work and commit to full time child rearing is not an option.

"Initially I felt quite hurt because [my children] started relating to my husband more than me because he was the one looking after them," said Mrs Taylor. "They stopped asking me things and would go to him instead."

The Taylors have now thought creatively about how Lucy can maximise her time with the children. "We thought about this together and now my husband takes responsibility for domestic duties after dinner and I really enjoy spending time reading with the children," she said.

She also said the transition



Lulu Mitchell collects her daughter from childcare. One reason she works is to pay the mortgage.



from part-time to full-time work was a challenge to her godliness. She says tiredness made her less willing to meet with other Christians at church and Bible study.

Despite the struggles, Mrs Taylor's experience of full-time work challenged her perception of the Bible's teaching on motherhood. "The Bible doesn't say that a husband has to work and a wife has to stay at home. It does say the husband is the leader so as long as you're working that out, it's not up to other people to judge what a couple does," she said.

Jack and Judith Balswick in *The Family: A Christian Perspective of the Contemporary Home* point out that the "traditional" model of the nuclear family where the father goes out to work and the mother stays at home is only a recent phenomenon. Before the industrial revolution the majority of families lived on farms where all members of the family shared responsibility in making a living and likewise the nurture of children was shared by mother, father and older siblings.

They argue there is little biblical evidence to suggest our 'tra-

ditional' breakdown of roles is strictly what God intended for families. Rather, 'dual parenting' should be reintroduced as family breakdown is often related to the lack of effective fathering.

"In the traditional family which has emerged in our urban technological society, most parenting is done by the mother. This occurs to the detriment of fathering, which is the weakest aspect of child rearing in our society today," they say.

Sitting back in the Mitchell's inner-city home Lulu Mitchell describes how much her husband, Darren, and son Jack, enjoy their Tuesday afternoons when Darren leaves work early to pick Jack up from school. Tuesday afternoon male bonding consists of donuts and homework and is an example of one of the ways the Mitchells seek to share their parenting responsibilities.

Mrs Mitchell works one and a half days a week managing a medical practice and is also the chaplain of two groups with Mary Andrews College for women studying first year at Moore Theological College. One of the

reasons Mrs Mitchell works is to help pay for their mortgage.

"We have chosen to live in the inner-city both from preference and also to be close to the action at our church, St Barnabas', Broadway. Our mortgage is therefore astronomical," Mrs Mitchell explains.

But this is not the only reason Mrs Mitchell works. "I work not just for financial reasons but because I enjoy it. I feel I can contribute something and need a break from the children, finding I am much better to them for having a break," she said.

Darren and Lulu's youngest child, Audrey, is four and has been attending childcare three days a week since she was eight months. While Mrs Mitchell was initially reluctant about going back to work, she says her children are well adjusted.

"Our two children seem fairly content with their lot and receive a great deal of programmed stimulation from well trained teachers whom I greatly admire," she said.

Mrs Mitchell says that even the terminology 'stay-at-home-wives' undervalues how important the nurture of children is. Women who are full-time carers of their children, or have been at some stage in their lives, will know the dread of being asked the question 'what do you do?'

Angela Shanahan, newspaper columnist and mother of nine, recalls having dinner with a politically correct acquaintance. When he asked the inevitable question his reaction to her reply was astounding. He didn't even bother to mask his contempt for mere 'domestic slavery' which 'insulted the intelligence' of womankind.

For Lucy Taylor relationships with God, husband, and children are the priority. "Women need encouragement to continue on in Christ whether they are at home or work," she said.

Danger of trying to maintain our standard of living

It was divorce that changed her life. Susan* was comfortably well off with her husband and two children. They had investments and he was well paid. They had the children in 'good' schools. They had a nice house, a dog, two cars - the great Australian dream come true.

But then her husband left her for another woman. It seemed so quick and so final.

Left in crisis, with the house, the bills, the kids and the responsibilities, she turned to God. Susan had 'not needed' God since she was a child. Life had come easy to her and success in education, work, marriage and parenting were assumed. Now suddenly everything was falling apart. To whom could she turn?

Since teenage days Susan knew the truth was to be found in Jesus. She had just been too wilful, selfish and busy for God. Now there was nowhere else to go except back to square one, the basis of all - back to God.

Over the next few months of agony Susan gradually put her life, her self-esteem, her children and her home back together again - this time with God at the base and Christ as the head of the



phillip jensen

PEOPLEmatter

household. Or so it seemed.

After some time Susan chose to seek employment in the workforce. It was not an immoral choice. Work is a good thing. Taking economic responsibility for your family is right and proper.

Susan's work required retraining and by retraining she acquired qualifications. Qualifications led to more responsible work and the need for still higher qualifications leading to more significant employment and yet more responsibility. 'Taking economic responsibility for the family' became lost in the heady whirl of success and significance.

Was her choice really about taking responsibility for the family? Even after the divorce Susan had sufficient means to live comfortably. Her choice was between lowering her standard of living or going back to work. The hard

choice between having the things we feel are important to our well-being and doing without things for the sake of time and energy for relationships and caring.

Susan's life slowly fell apart again - for there was no time for God or God's people, no time for friends and neighbours, no time even for herself and her own needs, no time for the children and their activities. As the children had been left by one irresponsible parent, they were now being left by the other overly responsible parent.

It's a sad story of unfortunate choices, encouraged and promoted by our materialistic society. Susan knows the truth, and wants to live by the truth, but she suffers the dysfunctionality of living by lies. The seductive and coercive power of the materialistic lifestyle together with current work place practices has slowly choked out the word of God from her life, 'choked by life's worries, riches and pleasures' (Luke 8:14).

Sadly, this woman who has been so wronged by her husband, has also watched her unhappy, troubled children desert her to her lonely affluence.

* People Matter is based on real events. Names have been changed.

Wanting to sell / give away

Surplus - An Australian Prayer Books and various Music books:
Ring of Praise - words, Hymns for Today's Church - words & music, Scripture In Song Book 1 - music, Book 2 - music & words.
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Price - Make an offer

Contact - Trinity Chapel, Macquarie PO Box 1505,
Macquarie Centre 2113, phone (02) 9936-6022
or email: trinitychapel@optusnet.com.au

On the money in a rich man's world

BY GEOFF ROBSON

In a classic episode of *The Simpsons*, Christian neighbour Ned Flanders loses his home when a storm sweeps Springfield. But when somebody points out that all is not lost thanks to home insurance, Ned's wife Maude admits, "Neddy doesn't believe in insurance. He considers it a form of gambling."

As *The Simpsons* casts its satirical gaze on Christian attitudes to money, saving and stewardship, a harsh reality lurks behind the joke. In a culture where 'greed is good', appropriate financial management is a vexed issue for many people. How should affluent Christians – and this means nearly all Christians in Sydney – handle their money?

Brian Rosner lectures in New Testament and Ethics at the Macquarie Christian Studies Institute and Moore Theological College. The author of *How to get Really Rich: a sharp look at the religion of greed*, he believes greed has become a trivial issue in our society. "For centuries greed was at the top of the list of the seven deadly sins. In our day it has been whitewashed – and it could do with some reblackening."

Around Australia, more people are taking a step towards 'reblackening' greed through the growing field of ethical investment. Among the nation's most successful ethical investment groups is Glebe Asset Management (GAM), a subsidiary of the board that manages the investments of Sydney Diocese.

manage your money God's way



- In terms of investment, the bottom line is not the only line. Our associations (with companies) matter to God.
- Where you can, investigate the reputation of a company before investing

■ Be purposeful in saving and investing (see 1 Tim 5:8, Prov 13:22, 2 Cor 12:14 and Eccl 5:13-14)

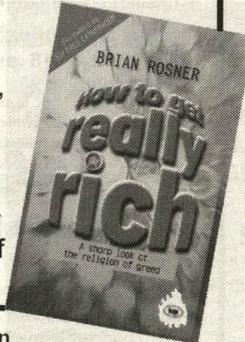
■ Trust in God, not in riches (Matt 6:19-24, Lk 12:16-21)

■ Don't trust yourself not to be greedy

■ Break the taboo of not speaking about money with a few trusted Christian friends, in order to keep accountable

■ Be rich in good deeds, generous and willing to share

■ Aim for financial independence in order to play a full part in the interdependence of the body of Christ (see Eph 4:28)



GAM offers a range of investment funds for individuals through to large corporate clients, and has done so while consistently outperforming most fund managers. In fact, a recent study placed Glebe as the number one ethical fund investing in Australian shares, and as 19th out of 65 funds overall. The Glebe Pan-Asian Growth Trust was the top performer in Asian equities for 2001, giving a 13.29 per cent return last year.

But all this has been achieved while maintaining a carefully monitored ethical standard. David Andrews, managing director of GAM, says the company's ethical investment charter states it will not invest in companies in-

involved in activities such as gambling, tobacco, pornography, armaments or uranium mining. And while acknowledging that no company will be perfect in a fallen world, he says GAM uses careful internal research and external databases to monitor the activities of their connections.

"Coming from a Christian background, there are things we don't want to support because we see that they damage our community," Mr Andrews said. "You don't need to compromise your Christian worldview to be a good manager of money and achieve sound returns for investors."

Brian Rosner says Christians should approach ethical invest-

ing in the same way as they approach ethics in all areas of life. "As Christians we are called to do whatever we do in the name of Christ and to live our lives in their entirety before God.

"Many forms of investment involve a partnership of sorts in the activities of certain companies, and the Bible is clear that our associations matter to God. We frown on a Christian involved in promoting pornography or exploiting workers with dangerous conditions and unfair pay. Yet we may unwittingly be doing just that through our investments."

Dr Rosner also points out that the Bible offers many good reasons for saving, such as looking after one's family and providing an inheritance. But he is also quick to emphasise the danger of trusting money rather than God. In a society where money has become a taboo subject, he says it is vital for Christians to encourage one another in this area.

"We need the accountability and frankness that only fellow believers sharing their lives together can provide," he said.

Not surprisingly, Dr Rosner believes Christians must be generous with the resources they have. With this in mind, GAM has established the Sydney Anglican Deposit Plan, which includes a 'support account' option allowing people to direct the interest they would have received to the church or ministry organisation of their choice. "It's a very efficient way for people to channel their funds to Christian organisations," Mr Andrews said.

CLASSIFIEDS

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WATERFRONT HOLIDAY HOUSE AT WOY WOY: Luxury fully equipped 3 br house with jetty available for holiday and weekend rental. Sleeps up to 7. Phone (02) 4739 1504 or (02) 9609 1479 for more details.

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ETHICAL INVESTING

Glebe Asset Management is a subsidiary of the Glebe Administration Board, which manages over \$500 million in investments for the Anglican Church Diocese of Sydney. The Glebe group offers personal financial services, including a range of managed investment funds for both small and large investors.

With more than \$2 billion under management and advice, Glebe is the largest ethical investment entity in Australia. Any profits from Glebe's management and advisory fees contribute to Anglican Church ministry activities.

Our aim is to assist people with investment strategies; our approach is based on Christian values of seeking the best for others, as well as the notion of stewardship.

Whether you require complex strategic advice or simple investment solutions Glebe can help. Our product range is comprehensive and you can start with as little as \$500.



HOW TO INVEST

Investing with Glebe is easy and convenient.

Call Glebe Investor Centre on

1800 636 134

(Freecall)

during business hours.

Email us at investorcentre@glebegroup.com.au or visit our website at www.glebegroup.com.au

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Retreat Director -

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62 Carrington St, Mayfield 2304

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MORE POSITION VACANTS ON OUR WEBSITE: Mission Enabler for Diocese of Tasmania: details www.anglicanmediasydney.asn.au

Manager/Supervisor Halls Creek Peoples Church Sobering Up Shelter

We are seeking applications for the above position. The Shelter provides a secure caring environment for intoxicated people found in a public place in need of shelter. The duties of the position include:

- Staff Management and training
- The daily operation of the Shelter
- Preparation of Financial Reports and Statistics
- Liaison within the community and government departments

Address enquiries/applications to:
The Secretary, PO Box 253, Halls Creek WA 6770
Ph (08) 91 686 265 Fax (08) 91 686 688
Applications close Friday, 12th April 2002

NOONAWEENA

Retreat Centre Managers

"Noonaweena" is a Christian retreat centre in the hinterland of the NSW Central Coast, which provides high quality accommodation for small groups. It also functions as a conference venue for corporate and community organisations, and provides facilities for weddings. Managers are being sought to live on site to be responsible for the operation of the facility. This will be a shared role which among many diverse tasks will involve: all administration associated with bookings; providing hospitality to guests; and maintenance of the property. This position would be ideal for a husband-wife team who have a vision for creating a unique environment for church and community groups to experience relaxation, renewal and regeneration. For further enquiries and an information package, please contact Eric Hudson (0414 866 423).



The Anglican Church of Australia General Synod Office Business Manager

A responsible position in the national office of The Anglican Church of Australia. The business activities of the office include financial, administrative and commercial. An opportunity exists for someone with good financial qualifications to make a contribution to the life of the Anglican Church nationally. The mission of the General Synod Office is to assist the church in its engagement with Australian society. Closing date for applications to be sent by post or email is 20 March 2002. For further information contact:
The General Secretary, The Reverend Dr B N Kaye
General Synod Office, P O Box Q190, QVB Post Office
SYDNEY NSW 1230
Tel: 02 9265 1525 Email: gsoffice@anglican.org.au



Public Affairs Director NSW Council of Churches Advancing a Christian Perspective

Half-time position. Remuneration to be negotiated based on the skills and experience of the successful applicant. A challenging position which involves researching relevant religious, social and moral issues; maintaining a website; preparing submissions, position papers and media releases; political lobbying; and liaising with member churches and other groups. Essential:
Demonstrated excellent written, oral and electronic communication skills, knowledge of the political scene, ability to establish media and political contacts and to lobby parliamentarians. The chosen applicant will be an evangelical Christian committed to promoting the objectives of the Council. Copies of CV or resume and references to be sent to the President, Mr Ray Hoekzema, 15 Brickfield Place, Blacktown NSW 2148.

Closing date March 31

All enquiries: Mr Hoekzema, Phone/fax (02) 9622 1863.



Moree Christian Community School

PRINCIPAL

(From Term 2, 2002)
Kindergarten - Yr 10 : 140 students and growing

A ministry of the Moree Baptist Church, a rural, conservative, evangelical fellowship, the school board is seeking to appoint an enthusiastic Biblical Christian convinced of God's calling to Christian Education.

Obtain an application pack by calling the school secretary on (02) 6752 3746 and/or speaking with the current principal on 0428 295 272

Associate Priest

St Matthew's Albury, NSW
Diocese of Wangaratta

Expressions of interest are invited for the above position. The successful applicant would need to have experience and gifts in Youth and Children's ministry. This ministry would support and enrich the existing ministry of the parish.

Enquiries or written applications should be forwarded to:

The Bishop of Wangaratta
The Right Revd David Farrer
PO Box 457
Wangaratta Vic 3676
Tel: (03) 5721 3643
Email: bpwang@netc.net.au

Anglican Parish of Mossman/Port Douglas, NQ Rector

We invite applications from an experienced Priest with resolute commitment to Pastoral Ministries and who is actively concerned for the Community.

Churches are

- St David's Mossman - energetic and friendly;
- St Andrew's Port Douglas - welcoming, centre of Tourist Industry
- St Mary Magdalene Mt Molloy - small, Ecumenical

There is potential for outreach and expansion in the Parish. The vacancy exists now.

For further details about the Parish and this position please contact:
The Parish Nominators, PO Box 130, MOSSMAN 4873.
Telephone/Fax (07) 4098-1469



PRINCIPAL OFFICER ADOPTION SERVICES

ANGLICARE is one of Australia's largest and most vigorous welfare agencies and a vital part of Australian caring. We seek an experienced professional to manage the administrative casework responsibilities for our Adoptions program, which has in recent years focussed on the placement of children with special needs.

This full time position, located at Telopea, would suit a committed Christian with an active church involvement and who possesses tertiary qualifications in Social Work or related discipline.

You will have at least five years experience in providing adoption, or out-of-home care, be familiar with responsibilities under the Adoption of Children Act 1965, 2000 and possess high level skills in areas of:

- written and verbal communication
- supervision of professional staff
- budgeting and financial control
- service planning and valuation

A salary around 60k plus superannuation will be paid. The position requires some travel for which you will need to provide your own vehicle and receive an allowance.

It is an offence under the NSW Child Protection Act for a person convicted of a serious sex offence to apply for this position. Relevant employment screening will be conducted.

Please telephone Mr Charles Wilson on (02) 9895 8073 for an information package including selection criteria and position description. Your written application, including nomination of 2 professional referees, should be forwarded by 22nd March, 2002 to: The Deputy General Manager, Mr C Wilson, PO Box 427, Parramatta 2124.

For more information: www.anglicare.org.au

ANGLICARE is an equal opportunity employer

Champion triathlete back on track

continued from page 19

While she admits that she used to look at the over-30s on the circuit thinking 'Get a life!', at age 32 she is feeling and racing better than ever.

Putting her whole life, including her career, in God's hands has allowed Barb to find joy even in her disappointments.

Through the ups and downs of her sport, she has become convinced that triathlon is her mission field, and says there are many opportunities for her to point people to Jesus Christ.

Barb now believes one of the best of these opportunities came when she missed selection for the 2000 US Olympic Team, an event which she describes as probably the hardest thing she's ever endured.

"God can use me in wins - in talking to the media - but he can also use me in disappointments and defeats," she says. "It was a huge disappointment not to make the Olympic Team, but he was able to use that to touch so many people, by the way I handled it and said that it was God's plan and I trust that he will use it for his glory."

"It's easy when you're winning to say 'I thank God for this win and I get my power and strength from him'. But when you have a defeat, to still cling on and say God is my strength, he is my rock, he is my comforter - that's when people really take notice of it."

St Nicolas Anglican Church Coogee

Children's & Youth worker

Be part of a church undergoing an exciting renewal!

3 days/wk - Wednesday & Sunday, possibly Friday.
Suitable for student.

Phone: Rev. Craig Segaert
9665 5409

Anglican Parish of Watsons Bay seeks enthusiastic Youth Worker

to work with young people aged 13-25 years. The position will be for two days per week. Job description includes evangelising, youth Alpha, scripture teaching and training of youth leaders. For more information please contact Rev Cliff Parish on 9337-1103 or email acparish@optusnet.com.au

Notice to all intended job applicants

It is an offence under the NSW Child Protection (Prohibited Employment) Act 1998 for a person convicted of a serious sexual offence to apply for a position which involves contact with children or young people.

Relevant checks of criminal history, apprehended violence orders and previous disciplinary proceedings will be conducted on recommended applicants to such positions.

Ali legend shows TV sport's power

continued from page 20

Around this, *Ali* packs in a fleeting but thoughtful look at the turbulent decade of the 60s in America, through the eyes and experiences of The Champ. As it does so, *Ali* offers a fascinating example of the 'personalising' of our stories that is so common in Hollywood. By examining the big

issues of civil rights and religious freedom through the personal struggle of one man, director Michael Mann has tapped into the individualism of the age.

In *Eyes Wide Open: Looking for God in popular culture*, William D. Romanowski explains how Hollywood's melodramatic lens leads to stories being presented in terms of 'individual de-

sires, ambitions and goals'.

"Hollywood films deal with social issues by reducing them to personal matters," he writes. "By oversimplifying complex issues, filmmakers can offer superficial resolutions ... based on a widely accepted cultural belief in the inherent goodness of the individual, who is presented as a redeemer or Christ figure."

In light of recent events, many viewers will be interested in *Ali*'s portrayal of Islam. Perhaps the most telling comment on religion comes early in the film where a young Cassius declares, "I ain't prayin' to no blonde-haired, blue-eyed Jesus!" Even though this must be a dramatisation, it's clear that Clay rejected what he saw as the 'white man's religion', not bib-

lical Christianity.

In a world saturated by the trivia of televised sport, there is much to learn from the legend of Ali and how a sporting celebrity changed the world - partly through the world's love for athletes, but also through his devotion to his religion and his refusal to compromise those principles, no matter what it cost him.

POSITIONS VACANT

Assistant Minister

Youth, Children & Families
AND Evangelism
(Lay or Ordained -
Half-Time)

The Anglican Parish of Burnie in picturesque N/W Tasmania seeks a mission-oriented person or couple ready for a Seachange.

For more details contact:
Rev W Cuthbertson -
(03) 6431-2315
wcuthbertson@bigpond.com

Assistant to the Minister,
with a focus on
Youth/Young Adult
ministries

Gosford Presbyterian
Church,

an evangelical church on the
Central Coast, invites
applications for the above position.

Essential: Training and
experience in Youth ministries

Ph: 02 4324 9373
Fax: 02 4323 3682
PO Box 1171 Gosford 2250

Church Planting Minister Expressions of Interest

Our Parish (Cataract with Ambarvale) is seeking to extend our ministry with a new staff member - preferably a family or couple - to be significantly involved in our church planting work in Wilton - a significant growth area of outer Sydney. Our plan is to be ahead of the growth by building a strong, healthy and vibrant church that is active in the community. This is a part-time position, 2-3 days per week including Sundays. Payment will be in the form of free accommodation in a newly built home, and a small ministry allowance. Ideally the position might suit retired but active clergy, missionaries on long-term leave or a senior-level student.

The qualities we're after are:

- Preferably experience in church planting.
- A heart for the gospel and gifts in evangelism.
- The ability to build bridges with people in the community.
- Able to lead services and preach with clarity and love.
- Able to train and encourage our congregations.
- Willing to work as a member of a staff team.

The position will commence in the later half of 2002.

Interested? Contact: Kevin (Assistant Minister): 4631-1430 or David (Senior Minister): 4625-1646



PARISH COMMUNITY WORKER SOUTH SYDNEY REGION (P/T or F/T)

ANGLICARE is one of Australia's largest and most vigorous welfare agencies and a vital part of Australian caring.

Our Welfare Services Division is seeking an enthusiastic and experienced worker for this interesting and challenging position located at Bondi to serve the South Sydney Region. The Parish Community Worker will assist parishes to develop caring services linking church and community in response to local need.

This position may be either full or part-time.

You will have relevant tertiary qualifications, experience in community work and have skills in small group facilitation and training. You will have excellent communication and public speaking skills as well as computer competency. You will be excited by the challenge of integrating your Christian faith with your professional skills.

This is a rewarding position for a person of definite Christian commitment with an active church involvement.

Salary for this significant position will be negotiated according to relevant qualifications and experience. Your own comprehensively insured motor vehicle and current driver's licence are essential.

Please phone 4229 7911 for an information package. Enquiries to Alice Day, PCW Team Leader on 4229 7911 or Rev Tom Henderson-Brooks, Manager ANGLICARE South Sydney Regional Team on 9130 1211. Written applications addressing the selection criteria to be forwarded by the 11 March 2002 to: Mrs Alice Day, 26 Victoria Street, Wollongong, 2500.

For more information: www.anglicare.org.au

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National Family Day

Sunday 17th March 2002

Celebrate at Sydney's leading family venues on presentation of these coupons.

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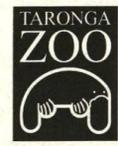
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existing Zoo offer/concession
or transport pass.



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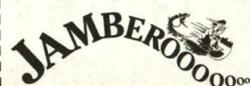
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ANGLICARE would like to thank these venues for their generous support of National Family Day.

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Sydney Anglican Deposit Plan

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- terms up to 3 years
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without the high fees that most financial institutions charge?

Consider the

Sydney Anglican Deposit Plan

Your deposit can even help fund Anglican Church Ministries!

The Sydney Anglican Deposit Plan is operated by the Glebe Administration Board which manages investment portfolios for the Anglican Church Diocese of Sydney. It is open for investments from individuals, parishes, organisations and companies.

Call us for more information

Glebe Investor Centre
1800 636 134
or (02) 9284 1448

Glebe Investor Centre 1800 636 134 or (02) 9284 1448

POSITION VACANT



New Business Manager / Marketer

Anglican Media is looking for a New Business Manager / Marketer to join its Resource Production Department. The successful applicant will be an integral part of a growing and exciting area of Anglican Media's work.

The New Business Manager / Marketer will be responsible for developing and implementing an effective marketing strategy for the department, and for identifying, securing and maintaining new business and clientele.

Essential:

- Strong communication and inter-personal skills.
- Experience in marketing a service based organisation.
- The ability to take initiative and be self-motivated.

Desirable:

- Knowledge of the film and television production industry.

The successful applicant will be supportive of the ethos and aims of Anglican Media.

For a full position description call Garry Joy on (02) 9265-1506.

Please send written applications, with your resume and a reference from your church minister to:

The CEO, Anglican Media Sydney
PO Box Q190, QVB POSTOFFICE NSW 1230
mrodgers@anglicanmediasydney.asn.au

Applications close 22nd March 2002.

LIGHTERSide with jeremy halcrow



Parish appointment with a catch

According to *The Church Times*, the English Diocese of Durham is advertising for a minister to 'follow in the footsteps of Peter, James and John and combine fishing with parish duties'. Apparently the vicarage in the parish of Gainford backs onto the River Tees and also includes its own fishing rights. The local archdeacon in charge of recruitment said that advertisements emphasising the rural delights of the appointment was a deliberate strategy, after previous ads had failed to attract any applicants. *Lighterside* hears that the only expression of interest received so far has been from a mysterious figure calling himself 'the Rev R. Hunt'. We can only hope the (real) successful applicant will have success in the River Tees and as a fisher of men.

Canada's Episcopal E-lection

Hoping to save thousands of dollars in travel expenses, and to preserve summer vacations, the Ecclesiastical Province of Canada has announced plans to vote for its new Metropolitan by email and fax. The Rev Alan Perry, the minister who developed the plan, believes it will save the province some \$CAN20,000 in travel costs alone. Under the plan, each voter in the secret ballot will send their vote to two scrutineers, brought in from outside the province, who will confirm the vote with each other. The scrutineers will guard the anonymity of the process by deleting emails, or destroying faxes. Mr Perry said the response to the idea 'has been generally enthusiastic'.

Heavenly Gates falls short as Christian pop idol

Last month's finale of the ITV series *Pop Idol*, in which 10,000 contestants were whittled down to a final two with the winner chosen by a viewer phone poll, came down to a battle between Gareth Gates and William Young. Christians across Britain were urged to vote for Gates, a member of an evangelical church in Bradford, under the slogan 'a vote for Gareth is a vote for God'. Alas, despite entering the final week as red-hot favourite Gates lost out to Young. But 17-year-old Gareth has signed a record deal and will record his first album soon. He says his mission statement is 'to be successful so I can help people in need'.

WEBwatch

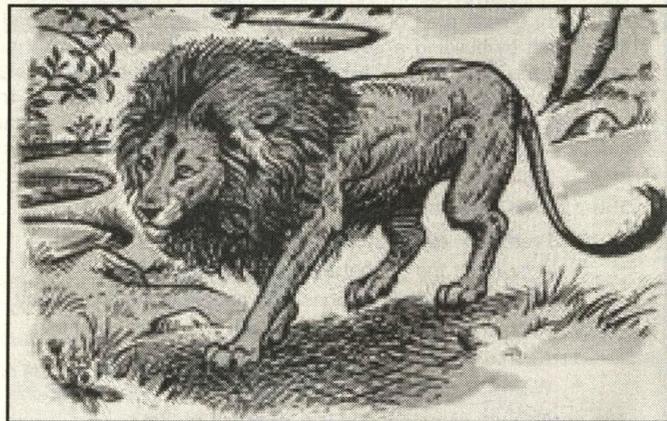
with geoff robson

www.bible.gospelcom.net

The name may be a little confusing, but gospelcom.net is the ultimate site for online Bible users.

Gospelcom offers fully searchable text of several versions of the Bible, including the NIV, RSV, KJV, NASB and the New Living Translation. Searches can be done by passage or by keyword / phrase, making this a useful one-stop concordance. The ability to compare translations for one passage also makes it ideal for sermon or Bible study preparation.

Versions of the Bible are



available in no less than 19 languages, from French and German right through to Polish and Tagalog. There are also audio versions of the Bible in five different languages, with three English versions.

It may not be all that pretty to look at, but it's easy to use

and it's one of the most useful sites you'll ever find. Bookmark it today and you're sure to come back to it often.

For more online translations, sample selections of the new English Standard Version are available at www.esvbible.org.

www.narnia.com

This wonderful site is packed with features from the *Chronicles of Narnia*, and it's a great way to introduce your kids – or yourself – to CS Lewis's world online. Features include the story of how Narnia was created, from an image in Lewis' mind right through to becoming the all-time children's classic that endures to today.

There's a quiz on each of the books, a chance to meet the Narnians and travel the lands of Narnia, or a chapter of any of the books available to be read online.

The site is attractively laid out, featuring the classic drawings from the books so visitors can begin to experience the magic of Narnia. The free downloadable screensaver is another great feature – it now adorns several of the computers in Anglican Media's offices!

If you have a new or updated site you would like us to review please email: grobson@anglicanmediasydney.asn.au

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To make a report, ring or write (marked 'confidential') to one of the appointed Contact Persons. They are:

Sue – psychologist, Northern Suburbs
(02) 9874 9043

Richard – social worker, Blue Mountains
(02) 4751 6457

Margaret – social worker, Wollongong region
(02) 4228 1007

Nicola – counsellor, Northern Beaches
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Back on track

From the time she was eight years old, it looked like Barb Lindquist had found her calling as an athlete. It was then that she took up swimming, an interest that would see her receive a scholarship to the prestigious Stanford University and be part of the US National Team from 1987 to 1991.

Today, Barb is known as one of the world's leading triathletes. The Wyoming native won a silver medal at last year's Goodwill Games in Brisbane and has dominated the Australian triathlon season, winning the first three races in the highly competitive Accenture series. At the end of the 2001 season, she was ranked number three in the world by the International Triathlon Union (ITU).

But Barb is also known for her Christian faith. Included on her Internet home page – alongside training tips, press releases and results and rankings – is her personal testimony. And it doesn't take much time talking with Barb to work out which of these is most important to her.

After attending a week-long holiday Bible school

When champion triathlete Barb Lindquist discovered that God loved her even if she lost, she rediscovered her desire to compete, reports GEOFF ROBSON.

when she was 10, Barb started attending church with friends and soon came to understand the gospel. She distinctly remembers one night 'climbing onto my pink canopy bed and asking Jesus into my heart'. While she gradually grew in her relationship with God, she says the turning point came as she endured an 'identity crisis' many years later.

"Growing up, I had been such a great swimmer and a great student that I found my identity and my feelings of self-worth from swimming and school," she admits. After leaving college and not knowing what her future held, Barb took a job waiting tables at night and spent her days on the ski fields of Jackson, Wyoming. "I put on 25 pounds, so I couldn't get my identity from the svelte swimmer's body I used to have," she says.

It was this time away from competition that re-

newed Barb's enthusiasm and led to her to try her hand at triathlon. She also met her future husband and coach, Loren. "He saw the potential for me to be his wife," she laughs, "but he also saw the potential for me to take triathlon to the elite level. It's a scary thing to turn pro, financially and emotionally. Without him and his support I don't think I would have done it." Barb raced her first two pro events on her honeymoon in April 1996, aged 26.

Since then her professional career has taken her all over the world, and she has spent the last three summers based on the NSW Central Coast to allow her to compete during the northern winter. While the commitment has forced her to spend time away from husband Loren – "we talk on the phone every day, and I thank God for email every day," she laughs – she believes it has

given her an edge over her competitors, as she has consistently climbed the rankings since turning pro.

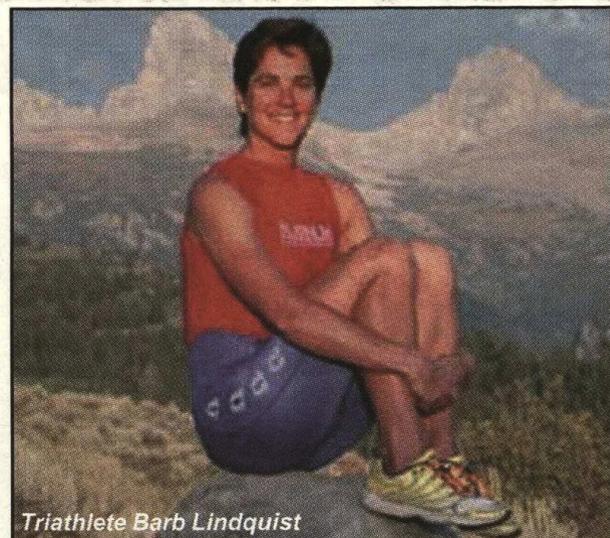
But the skiing and waitressing sabbatical also proved to have a much more profound impact on her life. "I was doing a Bible study with some friends at the time, about finding your identity in Christ. God really spoke to me and made me realise that he loves me no matter what I do or how I look, whether I ran ten miles that day or I didn't."

With her new realisation and security, Barb says she rediscovered her desire to compete. "Before, I was going out and training because I felt like I had to in order to feel good about myself. After he spoke to me through this Bible study, it made me want to go out and train and race.

"That was really a key point for me. Now as a triathlete I want to do well, but I know that I'm no less in God's eyes after the race if I've come in tenth place."

As recent results indicate, Barb's mental approach is working wonders, allowing her to become faster as she gets older.

continued page 16



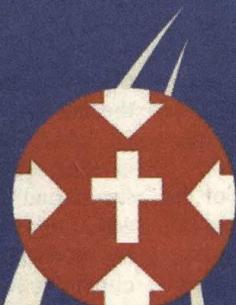
Triathlete Barb Lindquist

triathlon ministry launched

Christian Triathletes, a newly formed group aiming to use the sport for gospel ministry, held its first major event last month. A triathletes' breakfast was held on February 16 at the Australian Institute of Sport. The outreach event featured triathlete Craig Parkinson as guest speaker.

Tim Baxter, founder of Christian Triathletes, says he had a desire to use triathlon as a base for ministry for some time. The group is building a support base in the triathlon community with around 45 people now receiving a regular newsletter, which contains devotional material, ministry ideas and profiles.

"The newsletter is designed to encourage Christians in triathlon in their relationship with God, create fellowship among us and help us to see our sport as a mission field," Tim said. "We are hoping to expand into different styles of ministry - maybe supplying a chaplain to triathlon events, running a training camp and organising other evangelistic opportunities."



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Comedy of manners is top of its class

Gosford Park, rated M

Whether it's the unscrupulous world of the Hollywood studio or the chaos of a field hospital during the Korean war, Robert Altman is adept at exploring discrete communities in peculiar circumstances.

In *Gosford Park*, he turns his attention to Britain in the early 1930s. Recalling the novels of Agatha Christie, the film is set during a wintry weekend hunting party at the country estate of Sir William McCordle. His lavish home plays host to an assortment of guests and servants. And a murder.

But while the crime obviously plays a key role in the plot, it's really a device to keep everyone at the house. *Gosford Park* is more interested in its array of characters than the killing.

Virtually every visitor has come to the hunt with an agenda. Most of the guests are after something – money, sex, information. There's not a lot of kindness in evidence and even less happiness. The usual vices – lust, greed and selfishness – plague the characters on both sides of the staircase.

A study of behaviour and class, the film exposes the gulf that lies between those who serve and those who are served. It's a gap that's almost impossible to bridge. Despite facing similar trials, the world of upstairs is another country to those who work below.

There's a sense that the film would develop whether anyone were watching or not. The audience is the pro-



Lady Sylvia McCordle (Kristin Scott Thomas) takes a keen interest in Detective Thompson's (Stephen Fry) murder investigation.



sarah
barnett

FILMreview

verbal fly on the wall venturing from room to room as the narrative unfolds.

Among the visiting servants is novice lady's maid Mary Maceachran (Kelly Macdonald). It's through her that we are introduced to the peculiar class-

driven world of pre-WWII England. She is something of an innocent in a polite but corrupt environment, her naivete accentuating the duplicity around her.

In many ways *Gosford Park* is classic Robert Altman. The ensemble cast,

the overlapping dialogue and the importance of secrets are hallmarks of his film making style.

The mainly British cast includes Maggie Smith, Helen Mirren, Michael Gambon, Kristin Scott Thomas, Derek Jacobi, Jeremy Northam and Emily Watson. Ryan Phillippe and producer Bob Balaban are the only Americans in the company.

Altman happily dabbles in cliches and stereotypes. There is a bumbling detective, a host of impecunious aristocrats and a rapacious master of the house. Almost

without exception the servants are more interesting than any of the upper class characters lounging around upstairs. Is there a warning lurking behind the cattiness about the perils of too much leisure and wealth?

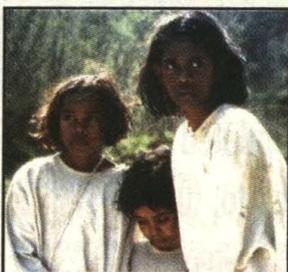
It is likely that *Gosford Park* will draw comparisons with the quietly devastating drama, *The Remains of the Day*. Altman's film has little of the gravitas of the earlier movie.

But in the midst of the melodrama is an almost jarring naturalism. Everything looks authentic. The faces

of the maids are devoid of colour, a stark contrast to the heavily made-up visages of the ladies upstairs.

While it's a comedy of manners, the humour is dark and of a knowing kind. It's humour in the face of appalling selfishness and superficiality. Maggie Smith's belligerent and penniless Countess provides most of the laughs.

Comedy in films like this is often an ingenious mask for human foibles and tragedy. And despite the frivolity of its gossipy tone, the climax is quietly poignant.



Rabbit Proof Fence, rated PG

Director Phillip Noyce is best known for his American blockbustery type movies. His latest film is his first Australian movie in 13 years. And it's miles away from anything he's done before.

Set in 1931, *Rabbit Proof Fence* tells the story of Molly, a young Aboriginal girl, who leads her sister and cousin in an escape from government institution to walk the 1500 miles home.

Based on a true story, this is an evocative and powerful story of courage and determination. A sobering look at an ugly period in Australian history.

Read the full review: www.anglicanmediasydney.asn.au/cul/rabbitproof.htm

World given sport's hero/villain lens

By 'personalising' complex issues, sport shapes our worldview in an age when vision is the world's *lingua franca*.

If television is the most powerful, comfortable and widely enjoyed mass media, then sport is its eight cylinder, turbo-charged engine.

You don't need to know the details of the pay-TV-funded Super League war, or the squillions spent by TV networks to gain Olympic broadcasting rights, to understand that sport drives the symbiotic relationship between TV and advertising. TV sport is one of the most powerful cultural agenda-setters. It crystallises and enforces gender stereotypes – just look at the way the camera loves Anna Kournikova but eschews other, more successful, female athletes.

It also unhelpfully telescopes our understanding of local and world politics.



geoff
robson

TVreview

In the minds of some, Aboriginal reconciliation was virtually achieved, if not the moment Cathy Freeman lit the Olympic flame, then certainly the moment she won 400 metres gold. Or the 45-year struggle of the Cold War is reduced to the 1980 defeat of the powerful Soviet ice hockey team by a bunch of underdog young Americans, later dubbed the 'Miracle on Ice'. (This was in a semi-final, not the gold medal match of myth.)

The phenomenon is per-

haps most apparent in the story of Muhammad Ali, the first athletic superstar of the TV era. Thanks to his unique ability to exploit the worldwide exposure afforded by TV, Ali now stands as the biggest name in sport and possibly the most widely known person in the world.

Indeed, the enduring significance of Ali's legend can be seen in the hype surrounding the recently released epic film on his life, *Ali*, starring Will Smith

Muhammad Ali's life could offer many possible movie scripts. Indeed this latest film omits two of the obvious highlights of Ali's career: his Olympic gold medal of 1960 – and his throwing the medal into the Ohio River in disgust after he was refused service in a Louisville diner – and the 'Thrilla in Manila', his 1975 fight with Joe Frazier that many experts call the best fight of all time.

Even so, this movie packs in the details, starting with Cassius Clay's shock defeat of Sonny Liston to win the Heavyweight Championship in

1964. It quickly moves on to look at the turmoil that arose as Clay converted to Islam and dubbed himself Cassius X, then threw off his 'slave name' and became Muhammad Ali. Then in 1967 Ali refused induction into the US Army and was sentenced to five years in jail and stripped of his world title. The fight to clear his name and win back his title consumed the prime years of his athletic life. But he returned to the ring in 1970 and shocked the world by defeating George Foreman in the 1974 'Rumble in the Jungle'.

continued page 17

