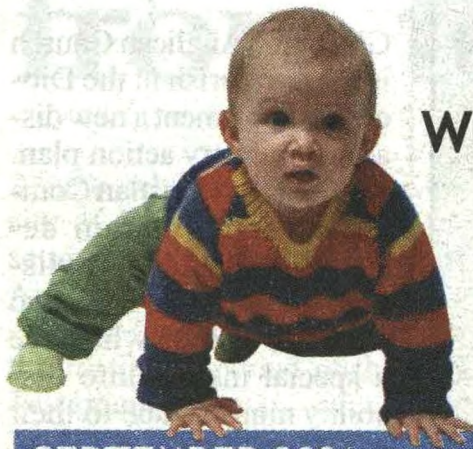


## SOUTHERN CROSS



What church will  
look like in  
this century

page 10



How green is God?

Why so many  
clergy burn out

page 14



SEPTEMBER 2001

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Newspaper of the Anglican Diocese of Sydney

## Worldwide foster crisis hits Sydney

With a drastic shortage of foster families – a growing trend worldwide – Anglicare is using Foster Care week, September 22 to 29, to call on Anglican churches in Sydney to take responsibility and reverse the trend.

"If we could encourage every Church in the Sydney Diocese to identify one family willing to become carers, Anglicare's waiting list for foster families would be met," said Rosemary Hamill, from Anglicare. Anglicare Child and Family Services is one of the licensed agencies in NSW who can place children in foster care.

Over the years the rates of Australian families fostering children has decreased because parents are working longer hours. Indeed, 56 per cent of families with chil-

### Fashion parades used to 'sell' foster kids in US

dren under 15 now have both parents working. Families with children traditionally are the main source of foster carers and as work pressure on them increases, volunteering to foster children has declined.

The US faces a worse crisis in foster care due to fewer available families and an increase in the number of children in need. Some organisations have begun using radical recruitment methods, including promotional videos, shopping-mall fashion parades and other 'hard sell' techniques to place children in care.

*continued page 5*

## Archbishop Peter Jensen 'un-raps' more than expected

A capacity standing-room only crowd of well over 4000 people packed the State Sports Centre at Homebush to hear Archbishop Peter Jensen outline his vision to 'transform Australia into the nation God wants'.

'Deep Impact', the official diocesan welcome for Archbishop Jensen and his wife, Christine, also featured performances from children's entertainer Colin Buchanan, a multicultural choir of over 250 people and an impromptu 'Bible rap' rendition of Isaiah 53:6 in which the Archbishop joined Colin Buchanan.

But the centrepiece of the event was Archbishop Jensen's address, in which he called all members of the church to action and suggested that the many social problems facing Australia

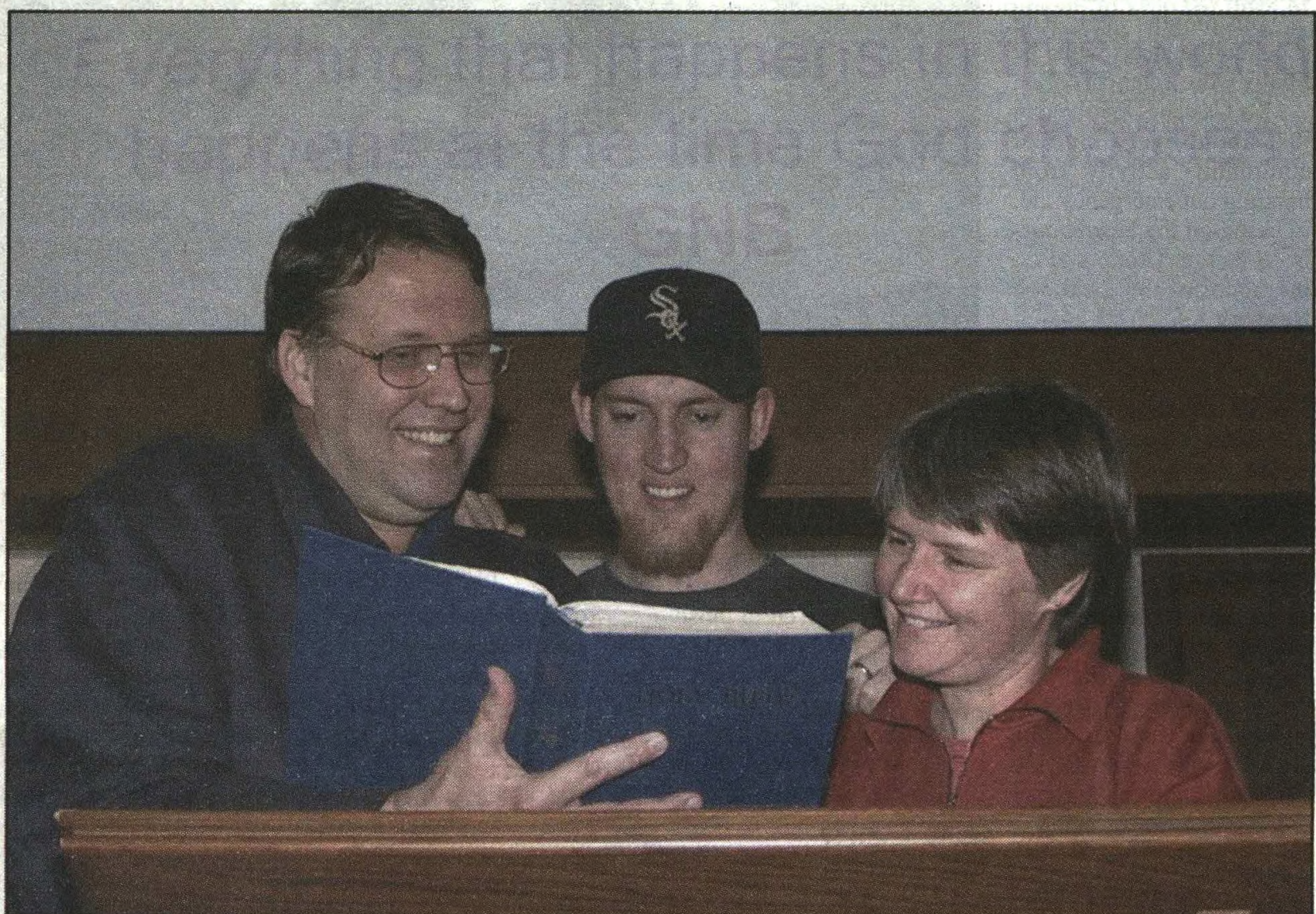


Part of the choir at the 'Deep Impact' event.

had deep spiritual causes. To overcome these problems, he said what the nation most needed was 'a resurgence of serious Christianity'. "What our nation needs above all else is the gospel of Jesus Christ to be at the centre of her life," he said.

*continued page 4*

## Time ripe for 'more accurate' Bible



(r) Leigh-Anne Semenchuk, Peter Wood and Stephen Semenchuk from Woodville Road compare Bible translations. The English Standard Version is marketed as the 'translation that doesn't improve on the original'.

BY  
GEOFF ROBSON

Next time you look for a new Bible, be prepared for another acronym to have appeared among the NIVs, KJVs and NASBs. The English Standard Version, published by Crossway Bibles, hits shelves in the US and UK this month, and is expected in Australia by the end of the year.

The project has produced enormous interest in evangelical circles, with local and overseas Church leaders saying the ESV may be the Bible version for the next generation.

Marketing itself as 'a Bible translation that doesn't improve on the original', the ESV is an 'essentially literal' translation, aiming to reflect the original Greek and Hebrew texts as closely as modern English will allow.

Publicity material on the publisher's website says, "The ESV is founded on the conviction that the words of the Bible are the very words of God. And because

the words themselves – not just the thoughts or ideas – are inspired by God, each word must be translated with the greatest precision and accuracy."

It is expected that the ESV will be on sale in Australia in November, although as *Southern Cross* went to print, publishing details were still uncertain.

The Rev Stephen Semenchuk, rector of Woodville Road parish, has encountered people who struggle with reading comprehension. He said that while he was not unhappy with the current NIV used by his church, his recent teaching experiences had convinced him of the need for a more accurate yet still readable translation. "The NIV is fairly accurate and it's readable, therefore it's a good servant. But I'm feeling the need to sacrifice a little of the readability for accuracy," he said.

"All the contributors who have commented are saying this is the version of the Bible they have been waiting for. This could be

the sort of thing that I'm looking for as a result of my pastoral experience over the last six months."

Those involved in the project well-known to Sydney Anglicans include Bruce Winter of Tyndale House, at Cambridge, who was a member of the translation team, and David Peterson, Principal of Oak Hill College in London, who served on the ESV Advisory Council. Dr JI Packer is the ESV General Editor.

The Rev Phillip Jensen, who served as a member of the Advisory Council, said that from all indications, he expected to recommend the ESV as the best translation available. "In moving closer to the text, the ESV will preserve the ambiguities that appear in the text, and increase the opportunity for author and reader to be in touch with one another. The translator has taken a step back," he said.

"Therefore it will be a much easier Bible for people to study from, because what they will be reading is much closer to what was

originally there, and it will be a much easier Bible to preach from."

Mr Semenchuk also believes the ESV could prove to be an incredibly valuable resource for the Diocese of Sydney. "Our Diocese is committed to what Scripture is saying, therefore being as accurate as we can is a good thing."

And despite the effort and expense required to introduce a new Bible translation, Mr Jensen agreed that the project was worthwhile.

"Truth matters to us, and getting the Bible right matters to us," he said. "If we are going to stand on the Bible, we need to know the level of certainty with which we can do so."

### headlines

Church works to  
prevent child abuse  
page 3

Christians suffer in  
paradise page 7

index

Archbishop ... 4 Australian...5 World...7 Letters...8  
Opinion...9 Ministry...11 Sport...23 Reviews...24

Positions Vacant p19-21

Classifieds: (02) 9265 1506



# Church reaps what it sows in 'the Fields'

In the tough urban environment of 'the fields' in south western Sydney, the Rev Rod Casten had to prove his credibility before he could don his clerical collar. Mr Casten is Community Worker for Glenquarie Anglican Church, which covers the suburbs of Macquarie Fields and Glenfield.

"I went into the community as Rod, with my shirt out, cooking a barbeque, being on local committees and giving assistance from the old hall down the back of the church, being prepared to get my hands dirty and building trust with the community," he said.

Ten months later, Rod shocked the locals when he finally wore a clerical collar.

Mr Casten is involved in just about every kind of community activity, from handing out emergency aid, to being on the Neighbourhood Action Group and on the board of the local Job Network.

The 'Break the Cycle Initiative' was begun last year by Mr Casten's church as a practical response to the huge needs within their parish.

The residents of Macquarie Fields Housing Estate face huge disadvantage. The unemployment rate is over 30 per cent and the proportion of one parent families living there is 47 per cent, four times the state average. After rent, the average family on the estate is left with \$171 a week.



The Rev Rod Casten (left) helps at a community internet café. He believes that effective outreach into a community such as Macquarie Fields means hands-on involvement.

The program is an approved community agency for the State Government's emergency relief program where short term financial assistance is given to those in crises. Many who have deeply rooted problems require ongoing help.

"I have built up a network of people who I can call on. I know what is available, so I can talk to them

myself or refer them on for family counselling, financial planning or whatever else they might need," Mr Casten said.

Some of the families he works with are beginning to come to church.

"We are starting to see tremendous blessing," Mr Casten said.

Mr Casten and volunteers from the church also

help run an internet cafe two evenings a week in a house provided by the Department of Housing in the middle of the housing estate. It's an opportunity for those with little access to a computer to learn new skills and increase their proficiency.

Mr Casten said that through such activities the church is now seen as part of that community. He en-

courages other parishes to get involved in such wider community work.

"We received funding through the Archbishop's Community Care and Development Program - think about having a go!"

Those interested in seeking funding for a parish initiative can contact CCDP on 9265 1566. Applications close end of October.

## Disability ministry underway

Glenbrook Anglican Church is the first parish in the Diocese to implement a new disability ministry action plan.

Creating Christian Community is a program designed by Athena Pavlis-Guard and Avril Parry, two Christian women who have a special insight into disability ministry due to their own cerebral palsy conditions. A training program was run at Glenbrook in July with the aim of initiating an action plan which focuses not only on ministering to people with disabilities but recognising the contribution they make in building up the 'body of Christ'.

"The program really challenged us to see people with disabilities as people with a vast array of ability," the Rev Wayne Presbury, minister at Glenbrook, said. "As a result, a group has been formed to be an action team to look at what we can do from here to build an effective ministry to and by people with disabilities."

Representatives from Anglicare, the Social Issues Committee and Christians living with a disability, have designed a series of guidelines under the guidance of Bishop Brian King. The guidelines assist parishes that see gospel opportunities in building a ministry to disabled people.

For information about the disability ministry guidelines contact Amy on 9265 1536.

## North Sydney asks if Christianity is crazy

Around 240 people packed North Sydney's Greenwood Hotel for a public debate on 'Christianity: Crazy or Crucial?' staged by St Thomas', North Sydney's Bible Means Business (BMB) ministry.

In an entertaining and spirited yet friendly debate,

Dr Barry Newman from Christ Church, St Ives spoke for 'Crucial', while Sydney Morning Herald columnist Peter FitzSimons spoke on the side of 'Crazy'.

Jonathon Dykes from BMB said the debate had provided an excellent ice-breaker for people looking

to engage with their work-mates on the Christian faith. A neutral venue and a balance of 'for and against' speakers meant the event was accessible to all comers, he said. All 60 copies of an evangelistic book had been given away, with requests for more copies.

## Young composer award given to piece which was 'not ashamed of the gospel'

Sydney Town Hall hosted the first Sydney Prom Praise concert of the new century last month. The two performances delighted over 2,000 people with its unique blend of musical worship. Over 350 people performed in the event, almost all giving up their time as a gift and sharing their talent to support Anglicare's work.

This year's Anglicare Young Composer of the Year award went to Mark Bonnici for his piece, Romans 1:16 - 'I am not ashamed of the gospel'. The prize for this award was for the piece to be performed at the concert by St Paul's Church Contempo-



rary Band, sheet music published by Anglicare and music equipment valued at \$1000, kindly donated by Turramurra Music.

The next Sydney Prom Praise will be held on September 4, 2002 and the call for people to be involved has already gone out.

### SYDNEYbriefs

#### Centenary parade to celebrate Australia's Christian heritage

Australia's Christian heritage will be marked with a celebration and thanksgiving Centenary Parade on Monday, October 1. Christians will gather outside the NSW Parliament House at 12pm and will parade through the streets of Sydney with church banners, musicians, bands and floats. The parade, organised by the Festival of Light, will commemorate the role of the Christian churches in Australia's development as a nation.

#### MU finds help from Kenya for growth

Jenipha Wasonga is visiting Australia this month to speak at MU functions across the nation. Mrs Wasonga, married to Bishop Joseph Wasonga, will speak at the NSW State Gathering from September 5-7 and at Bowral on September 8-9. It is hoped her visit will raise awareness of the worldwide nature of MU and broaden the vision of leaders and grass roots members.

#### Speaker from Russia with love

Rudi Wiens, director of Russian Ministries for the Far East Broadcasting Company (FEBC), will speak at a dinner on September 27 at the Salvation Army's Sydney headquarters. Mr Wiens has been in Russia since the crucial years of Perestroika in Russia.

## New Moore trustees

One duty of the Thomas Moore Estate trustees is to appoint the Principal of Moore Theological College. In this task they are required to have the concurrence of a majority vote of the non-trustee members of the Moore College Council. Previously there were three trustees, but the number is now four, as permitted under the Act. Two previous trustees resigned. Bishop Barnett was replaced by Wollongong solicitor Peter Kell who joined Archbishop Goodhew and Mr Roderick West. The Rev Dr Roger Chilton, rector of St Swithun's, Pymble was then appointed. When Archbishop Goodhew resigned, Archbishop Jensen was invited by trustees West, Kell and Chilton to become a trustee.

## Sports stars get top billing

A host of local and international speakers will address the second National Anglican Conference, to be held at the University of New South Wales from 19-23 July 2002. Speakers will include the Most Rev David Gitari, Archbishop of Kenya, Olympic gold medalist Shane Gould, recently retired Wallabies captain John Eales, Secretary Gen-

eral of the Anglican Communion, Dr John L. Peterson, and social commentator Hugh Mackay. Dr Bruce Kaye, Convenor of the organising team, said the Conference would provide the opportunity for Anglicans to make connections and share experiences with one another, while exploring ways to grow the church.

## Stott to visit Sydney

John Stott and Chris Wright from Langham Trust will be visiting Sydney in July 2002 for a number of preaching and teaching seminars. The pair will also conduct seminars throughout Africa, Asia, Latin America and Eastern Europe, with the aim of improving biblical preaching worldwide.



# Treasures unearthed from temple of Baal

A new exhibition at the University of Sydney's Nicholson Museum is highlighting the work of Australian archaeologists in Jordan and helping to shed light on the historical period of the Old Testament.

From Pella to Petra: Australian Archaeologists in Jordan showcases over 100 items recovered from a Canaanite temple of either Baal or El, found at Pella in Jordan. The University's Pella project team, directed by Dr Stephen Bourke, excavated the temple over the last four years.

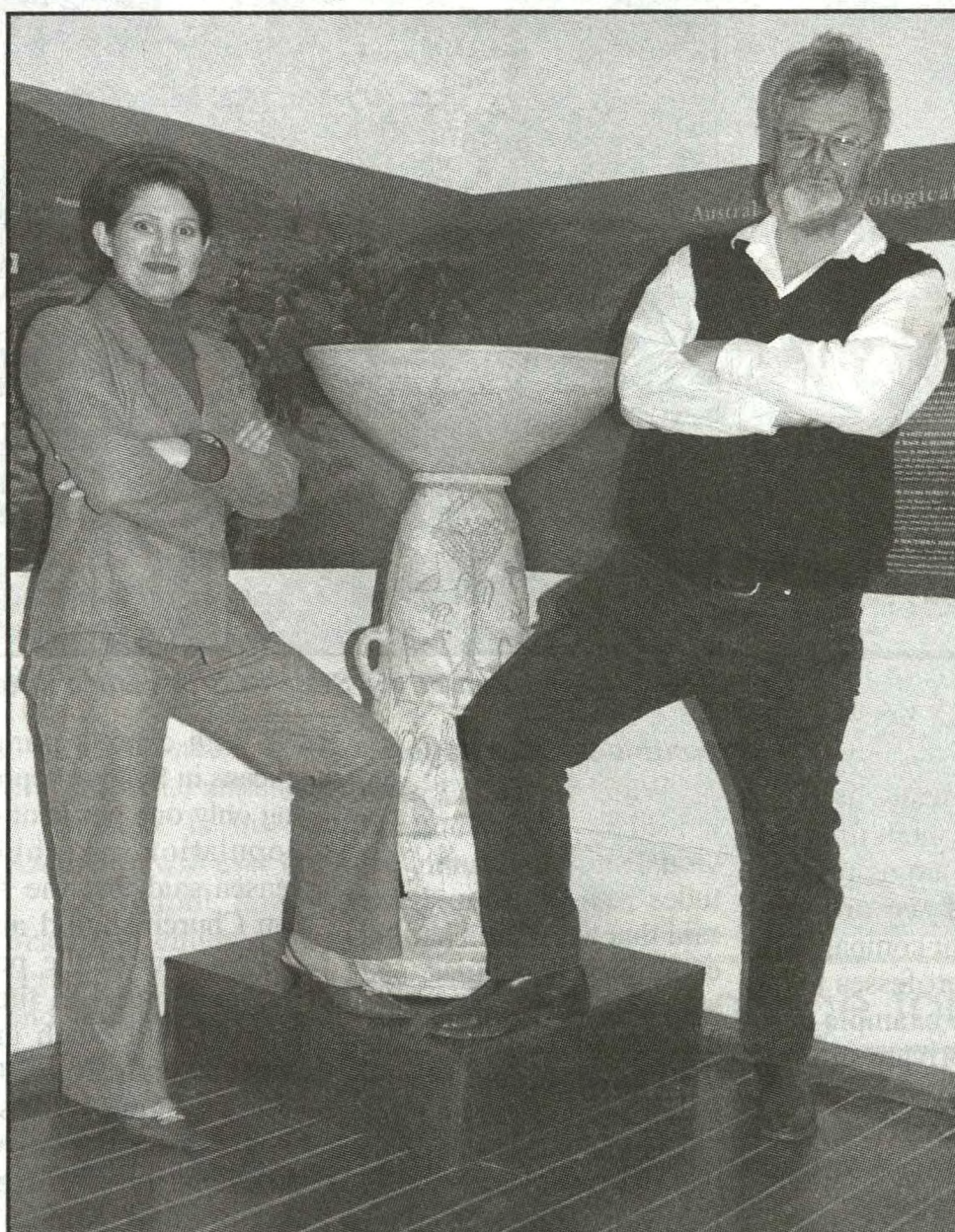
Among the features of the exhibition are a 3500-year-old ivory box excavated by the University team and on loan from the Jordanian Department of Antiquities, and a ceramic incense stand recovered from the temple.

The temple itself, a massive structure over 32m long and 24m wide, is thought to cover the period from Israel's time in Egypt to the time of the divided monarchy, around 1600-800 BC.

Dr Bourke said the temple, which was used for around 800 years, offers 'fossilised religious information' that revealed much about the political and religious life of the area around Jordan. Modern day Pella relates to the biblical area of Gilead.

"We don't propose that Pella directly impacts the Bible story, but it's a very distinct echo of things that can be traced in the biblical literature," he said.

"There's nothing we've found that directly relates to people's faith. However, if we're trying to understand the world of the Bible and how people lived in those times, the archaeology we



Karin Sowada and Dr Stephen Bourke with a 3000-year-old ceramic incense burner found in the Pella excavation.

are digging up is very helpful. It makes the way people lived and the way people worshipped extremely clear."

Karin Sowada, a member of Sydney Synod and assistant curator of the Nicholson Museum, said the exhibition revealed Australia's significant contribution to the archaeology of Jordan.

Ms Sowada added that, while

the finds were important in many ways, they could only tell part of the Bible's story. "Archaeological evidence can really only provide the stage props to the text that is the Bible," she said.

From Pella to Petra is at the Nicholson Museum, University of Sydney until December 2001. The Museum is open Mon-Fri. Admission is free. For details call 9351 2812.

## League's choice of a new generation

The Rev Zac Veron, rector of St James', Carlton, was elected President of the Anglican Church League (ACL) at the League's Annual General Meeting last month.

Mr Veron, 39, is currently a member of the Standing Committee of Sydney Diocese, as well as a member of General Synod. He takes over the role from Canon Bruce Ballantine-Jones, who had served as president since 1994.

With a number of new members elected to the ACL Council, the meeting marked a generational shift for the League.

"This Diocese is well led in its various boards, councils and committees by a certain generation, which won't be around forever," Mr Veron said. "Our job will be to equip the next generation to step into their shoes."

Mr Veron said his main focus would be on the ACL's core business of supporting Sydney's evangelical heritage by suggesting suitable candidates to fill vacancies on various diocesan bodies. He will also encourage more people – especially younger church members – to join the League and play their part in pre-

serving and developing the 'evangelical flavour' of Sydney Diocese. In fact he expects the hardest part of his job will be 'showing the need for what the ACL has done for 90 years to continue for another 90 years.'

"When things are going well and the Diocese seems to be strongly evangelical, complacency can set in," he said. "Our job will be to educate the younger generation – students from Moore College, lay people and clergy – about the importance of maintaining and promoting evangelical Christianity. We see around the world what happens to dioceses that drop their guard – inevitably, liberalism takes over. The prime reason, under God, that this hasn't happened in Sydney is that the ACL has done its job well for 90 years."

In his outgoing address, Canon Ballantine-Jones said this was the beginning of an exciting new era. "If the resources of this diocese could be harnessed for gospel work, not only Sydney and Australia but other parts of the world could be reached for Christ in ways not seen before," he said.

## Pocket guide for East Timor

The Military Christian Fellowship (MCF) has produced a 'Deployment Pack' as a resource to encourage Christians in the Australian Defence Force when they are on overseas postings.

With recent Australian troops being deployed to East Timor and Bougainville, MCF became aware of the need to have a resource readily available and small enough to be packed into the soldiers' luggage without being an obstruction.

The pack includes a pocket guide to Christianity, Mark's Gospel, personal Bible reading notes and Bible study notes for groups. It also includes an addressed envelope so troops can send away for more material once they are on location. Over 400 packs have already been sent to East Timor and Bougainville.

Chris Safferton, who works as a volunteer for MCF, says Christians in the Defence Force have increased opportunities on the field. "The feedback we receive at MCF is that on the field and in difficult locations people are more open to talking about the difficult issues in life, which means there is a great opportunity for Christians to raise the gospel," he said.

## Churches work to prevent child abuse

The Anglican Diocese of Sydney has taken another step to help protect children by signing a 'Memorandum of Understanding' with NSW Department of Community Services (DOCS).

The memorandum establishes agreed guidelines where allegations of child sexual abuse are made against a church worker. Other signatories to the memorandum were the Baptist Union of NSW, the Churches of Christ, the Presbyterian Church of Australia, the Fellowship of Congregational Churches, the Salvation Army (Australian Eastern Territory), and the Seventh-Day Adventist Church.

Philip Gerber, director of the Diocese's Professional Standards Unit, helped finalise the terms of the memorandum. He said it provides for a co-operative model

in which the Churches, together with the Department, participate in preparing an action plan and clarifying responsibilities. Both DOCS and the Church will appoint a reference person to enable ongoing co-operation.

Significantly, the Churches will ensure both the young person and the alleged abuser are provided with pastoral support whilst ensuring that this support is not provided to both parties by the same person.

The director general of DOCS, Carmel Niland, stressed the need for the Churches and government to keep the lines of communication open. She saw this as the best way to ensure that allegations were dealt with while minimising harm to all concerned.

For more information please contact Philip Gerber on (02) 9265 1514.

## Small villages can create great things

Many hands created the pyramids.

Like the pyramids, the Anglican Retirement Villages have been created from many contributions made by generous individuals.

A bequest is a very special way of making a lasting contribution of your own.

Your support for the Anglican Retirement Villages will help provide a range of facilities and care for older people, some of whom are very frail and need extra care.

If you choose to join others who have decided to leave a bequest to the caring work of the Anglican Retirement Villages' Foundation for Aged Care, you will be invited to join The Dorothy Mowll Circle. Members will meet from time to time for a pleasant lunch or afternoon tea.

Your bequest will be permanently recognised in the special *Many Hands Book of Remembrance*, to be located in historic Lober House.

For more information and a copy of suitable wording for your bequest, contact Mrs Nancy Potent, Foundation for Aged Care, PO Box 284, Castle Hill 1765. Ph: (02) 9634 0513 Fax (02) 9634 0320.

**Yes, I'm interested.** Please send me more information on Wills and Bequests, and the free Codicil.

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FOUNDATION  
FOR  
AGED CARE

ANGLICAN RETIREMENT VILLAGES



# How to take Christ into the workplace

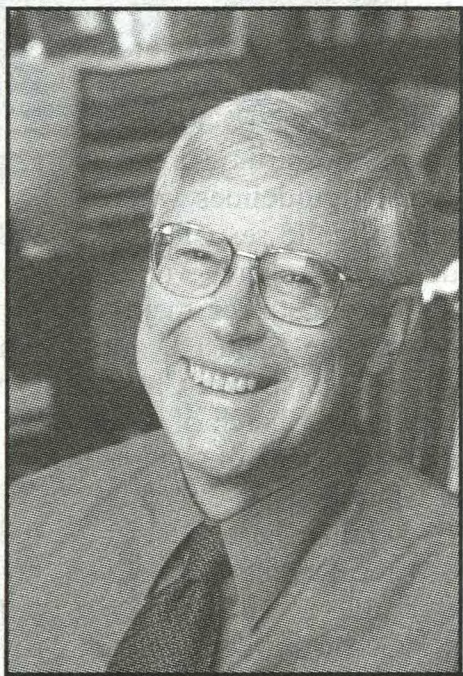
Controversy has followed my recent call to take Christ to the workplace. There have been dire warnings about harassment and discrimination and the spectre of religious wars has been brought out, dusted off and given a run.

In part, the response has been understandable and even sensible. I well remember an overzealous believer in the place where I once worked who became offensive and whose efforts at forcing people to listen were undoubtedly counter-productive. But it does not have to be like that.

After all, the number of discussion topics in the workplace is huge and all sorts of conversations, whether perfunctory, profane or profound occur. Furthermore, many people are subject to talkers who are invasive in the style or content. We learn to cope in some way or another.

However, here are some rules I would suggest to believers:

1. Don't cheat the boss. His or her time must not be used in a way which he or she would disapprove of. We cannot commend the Lord in a way which dishonours him through disobedience.
2. Be courteous, or as



peter jensen

## ARCHBISHOP writes

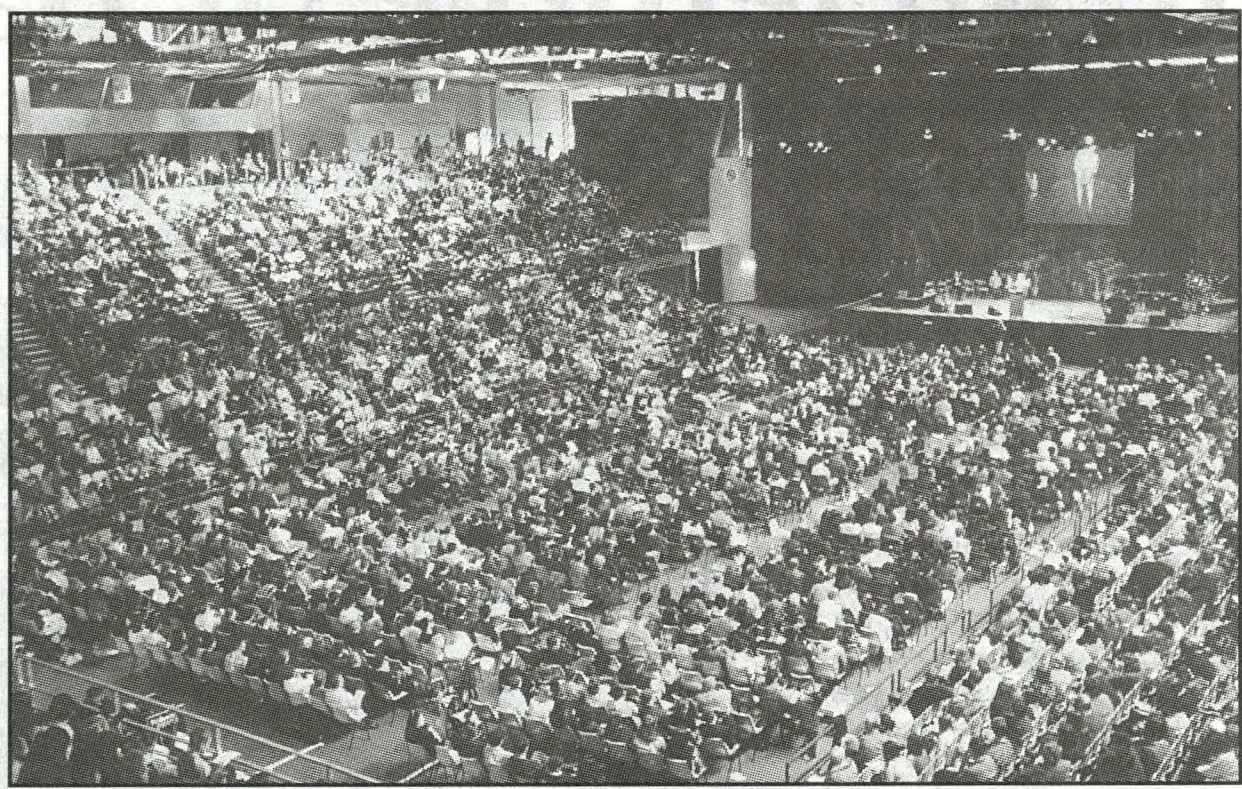
Scripture says in a similar context, speak 'with gentleness and respect' (1 Peter 3:15). Our motive in sharing the gospel ought to be love. Our method of doing so must be similarly loving. Rudeness, abuse, argumentativeness, sarcasm and the like are the very opposite of the gospel which we are trying to commend. We can be firm without being arrogant, wise without being unscrupulous, knowledgeable without being overbearing.

3. Listen as much as talk. Again, the Bible has a word for us: 'be quick to listen, slow to speak' (James 1:19). If we wish to point a person

to the Lord Jesus, it is as well to know them first and to care for them as people, especially if we are frequently in their company. A person who professes to be an atheist, for example may well have a private story to tell about why they find it hard to believe in God. They are going to need to trust us before they tell it.

4. Don't be put off. Someone went to the trouble of bringing you the gospel, and you embraced it. God is perfectly capable of working in the lives of the people you work with. You expect missionaries to speak for Christ. Why shouldn't you?

## Archbishop reveals plan to make a 'deep impact' on nation



A capacity crowd at the State Sports centre listens to the Archbishop's address.

continued from page 1

With Australia characterised by 'selfish and individualistic community attitudes', Archbishop Jensen said that the nation had 'become adept at gagging God', and suggested that churches had gradually accepted the rule that they were not to talk about God in public.

Tracing this decline to the 1700s and the modernist revolt against the authority of God, he said the 1960s had been the crucial decade in which people throughout the western world lost sight of the Christian story and 'stopped even thinking like Christians'. "The hunger for personal liberty and individual rights led to the final revolt against God and his word," he said.

With church-going Anglicans in Sydney representing only one per cent of the population, Archbishop Jensen said that the Anglican Church should aim for ten per cent of the population committed to the gospel, but said 'such growth depends entirely on God's blessing of our efforts'.

Despite the obvious problems he highlighted, Archbishop Jensen said there were signs of hope for the Anglican Church as it entered the 21st century. Focusing on the number of young people training for full-time ministry, the evangelical heritage of Sydney Diocese, and the many innovative missionary works being undertaken throughout the diocese, he suggested that the church

would be in a position to help the nation deal with the 'misery ... and the consequences of sin' which had become all too apparent.

"Only a commitment to the gospel for the whole community can help here," he said.

In calling all Christians to share in this work, Archbishop Jensen offered a six-point action plan, beginning with a mission statement that he urged churches and individuals to adopt.

Archbishop Jensen indicated that he would seek to lead from the front in proclaiming the gospel. "I do not want to get involved in mere formalities - I do not want to be merely a symbolic Archbishop," he said.



THE ARCHBISHOP OF SYDNEY'S  
OVERSEAS RELIEF AND AID FUND

ORAF news

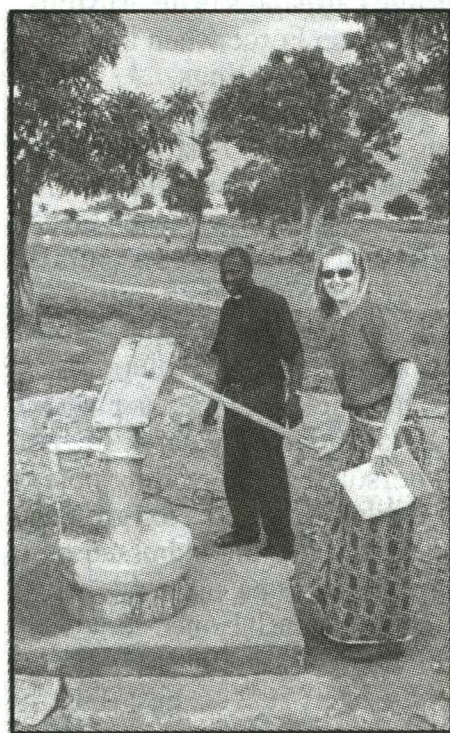
## monitoring matters

ORAF recently underwent a review for accreditation with the Federal Government Agency, AusAID. One of the key criteria we had to meet was to show that we could effectively monitor the activities we funded overseas. One way we do that from St Andrew's House is to require all partners to submit quarterly progress reports on their activities. Nevertheless, if we simply remained desk-bound, all sorts of scams could be occurring with our funds. Despite the discomfort factor of long plane trips and bumpy roads at the other end, it's been critical for ORAF to also physically monitor the work. On my last trip to India, I'd been travelling for 24 hours and didn't even wake up when the car got stuck on a big rock and had to be lifted off by many cheering helpers!

The great thing is that there are other willing helpers here in Sydney who are ready to help share the monitoring load. Most recently, Tori Walker (now a Christian Studies teacher at St Catherine's but formerly an auditor) combined her visit to Kaduna to teach in the ministry program of the diocese with some thorough monitoring work on a well project. (See photo of Tori at one of the newly constructed wells.) As she wrote, "Seeing the clean water coming out of those wells into needy communities made me think that, despite all the setbacks and frustrations, the project was worthwhile."

Another supportive volunteer is Dr Alan Watson of Gympie parish. He has tirelessly monitored the community health work ORAF continues to fund in Katoke, a very remote township of north-western Tanzania.

With others helping, our work gets better. Thanks to all who are helping ORAF to monitor effectively.



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.

## Emergency plan awarded

Anglicare has gained a significant State award for The Anglican Diocesan Emergency Plan (ADEP). Anglicare blitzed the competition to take out the State Post-Disaster: Voluntary Organisations Stream Award, for the disaster relief initiative.

ADEP, the result of a partnership between the Sydney Synod and Anglicare, was launched in July by Archbishop Peter Jensen. Anglicare works with the Anglican community and is an important voluntary sector disaster service provider. ADEP outlines the Anglican community's response to disasters in NSW and is designed to support the NSW Disaster Welfare plan. There are over 350 trained volunteers already working in regions across the Diocese, with many more to be inducted over the coming months.

"This award recognises Anglicare's and the Diocese's commitment in providing an effective, professional disaster relief force. It acknowledges Anglicare's increasingly important role in disaster relief and how the Anglican community provides ongoing Christian care to victims of disasters," said Jenni Davies, Anglicare's Emergency Services Manager.

## New head of Bible society

The Rev Daniel Willis is to be the new NSW State Director of the Bible Society in Australia (NSW).

Daniel Willis has been serving as a minister in St Andrew's Cathedral since 1997. His role in this city church has involved interaction with community organisations, the business sector of Sydney, and major events that regularly occur in a multicultural city. During the Olympic Games he developed and had oversight of the total Cathedral program of outreach.

Mr Willis said he was delighted to be taking up this position at such an important stage in the life of the Bible Society. "In today's community, fewer people, including Christians, are reading the Bible. The Bible Society is committed to making the Bible available to all people in order that they may come to faith in the Lord Jesus Christ, so I'm looking forward to working with the existing team at the Bible Society to do that in an effective way," he said.

Daniel and his wife Karen have three children and live in Chatswood. He will take up his appointment in October, 2001. The former State Director, Mr Tom Treseder, retired earlier this year.



## Inter-diocese mission points to good relations

In a step that marks improving relations between the neighbouring dioceses of Sydney and Newcastle, two evangelical churches joined forces across diocesan boundaries for an eight-day mission in July.

Twenty-one members of St Mark's, West Wollongong worked alongside St John's, Bulahdelah and St Andrew's, Tea Gardens to reach children, teenagers and adults in the mid-north coast area.

The mission, conducted with the support of both Bishop Roger Herft of Newcastle Diocese and Bishop Reg Piper of Wollongong, was the brainchild of several members of St Mark's. The Rev Chris Jolliffe, assistant minister at St Mark's, explains that he was one of three parishioners who simultaneously had the idea of running a mission outside parish boundaries. As the idea was discussed, the vision widened to go beyond the region.

"We sent out feelers because we wanted to work with an evangelical parish outside the Sydney Diocese," Mr Jolliffe said. "Inter-church missions not only give physical expression to the unity of Christian believers in the gospel, but by tapping into existing ministries and relationships, they are able to overcome the limitations of one-week missions removed from the local church context."

The Rev Bruce Hunter, rector of St John's, said the mission proved a great encouragement to the mostly older congregation of Bulahdelah. "It was a joy and a privilege to work together," he said. "It was really a win-win situation for all involved, as well as producing fruit for the Kingdom of God."

While the mission began with no deliberate inter-diocesan focus, Mr Hunter said its success may pave the way for similar work in the future. "This shows the great improvement in relations between Sydney and Newcastle, and hopefully that will keep going," he said.

The mission team received the blessing of Bishop Herft, who conducted a commissioning service on the first Sunday of the mission and wrote a letter to express his thanks for the work being done. "We assured him there was no hidden agenda - we just wanted to establish a good working relationship that would advance the gospel," Mr Jolliffe said.

Along with several evangelistic services, other events included Scripture seminars at schools, an after-school kids club, and a Panel-style presentation for teenagers. Over 100 retirees attended a mid-week dinner, which included a talk on Christian responses to ecological and environmental issues.

St Mark's is now exploring the possibility of establishing an ongoing relationship with the Newcastle church, looking at providing ministry training for parishioners, and visiting retirees in the area.

## Worldwide foster care crisis hits Australia

*continued from page 1*

These overseas events to market children in care are becoming increasingly common as a means of reducing the number of children in institutions. Advocates say that they will continue to use drastic measures to find a child a suitable family for their long term good.

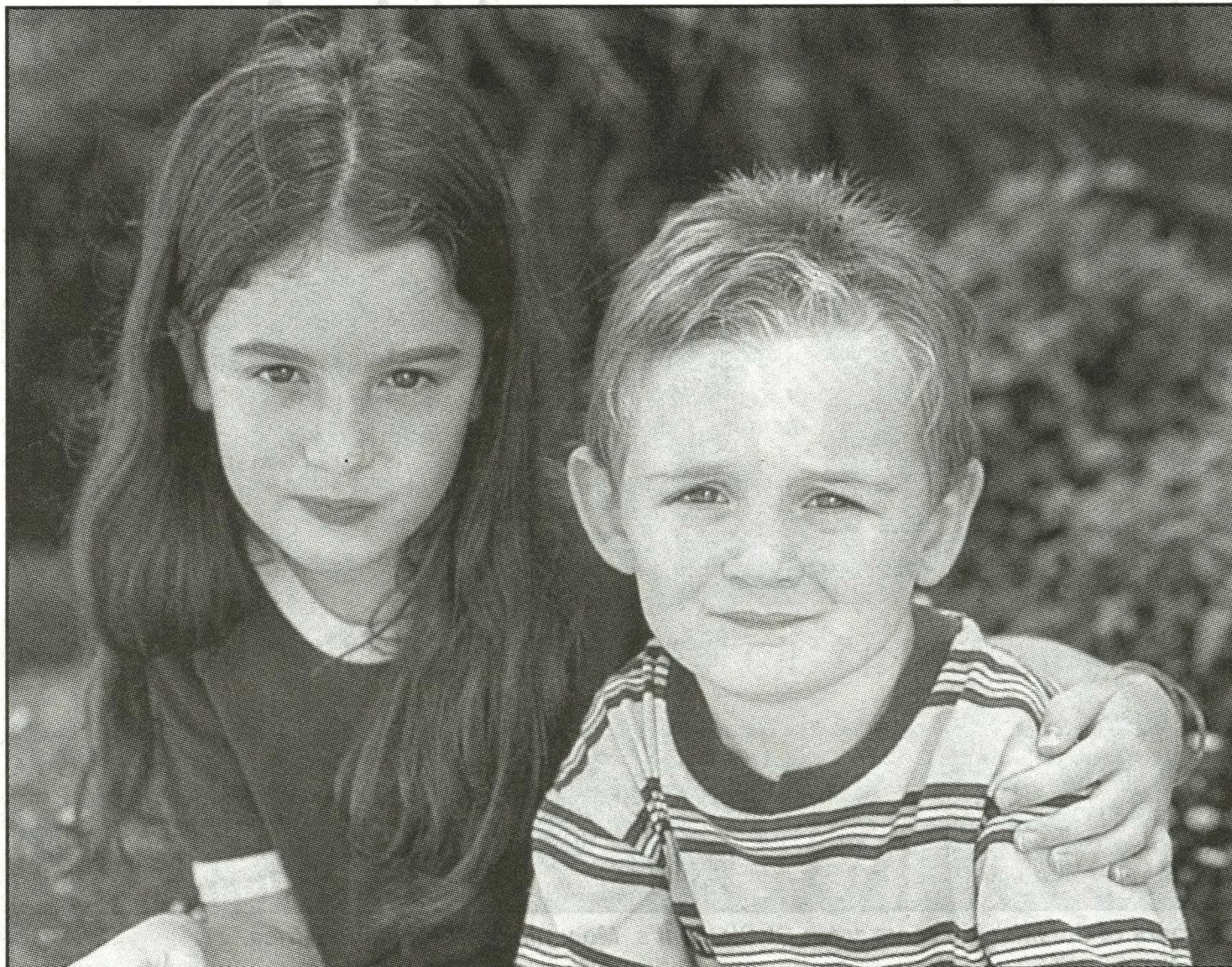
Many critics have argued that these measures may damage these children who have already experienced rejection. Critics claim that the events could publicly humiliate these vulnerable children, building them up and then dashing their hopes of finding a family.

"In Australia, although we have not yet sought these extreme measures, we too are desperate for foster carers," said Ms Hamill.

"My concern is always for the children. Parading them down a catwalk is not something Anglicare will ever consider."

Ms Hamill, however, recognises that children are generally better off growing up in a family, and families come in all shapes and sizes.

"Volunteering to become a foster carer is such a huge gift to the children and young people. Family support can provide them with love, relationships and stability that can positively change their lives," she said.



### New college for 'foster kids'

Bill Campbell spent much of his childhood in children's homes and foster care. The shame and deep hurt of his parents' rejection of him stayed with him into adult life. Yet, confronted with the problem of child homelessness Bill decided to underwrite the purchase of a 120 acre property near Nowra to provide long-term care accommodation for abused and homeless children. His new William Campbell College, is looking for Christian couples who are willing to work as permanent residential carers.

Phone William Campbell College (02) 4256 8686

## NSW evangelicals given formal support

Evangelicals in the dioceses of Bathurst, Grafton, Newcastle, and the Riverina will receive formal support for the first time after the launch of a NSW-wide branch of the Evangelical Fellowship in the Anglican Communion (EFAC) in Sydney on August 15.

Previously there were separate EFAC branches in the dioceses of Sydney, Armidale and Canberra-Goulburn. There were no branches covering the four other NSW dioceses.

Chairman of the new EFAC branch, Bishop Ray Smith, said that by forming a co-operative association, evangelicals in NSW

would be able to 'work more effectively than in the past'.

"Over the past two years there have been discussions between EFAC Sydney and NSW country diocesan representatives about the formation of an EFAC NSW branch and the disbanding of the Sydney branch in its present form," he said. "EFAC NSW is being formed because of the possible benefits that may result. They include motivating Sydney, Armidale and Canberra-Goulburn Evangelical Anglicans to look and act more widely; encouraging Evangelical Anglicans in places where there is currently

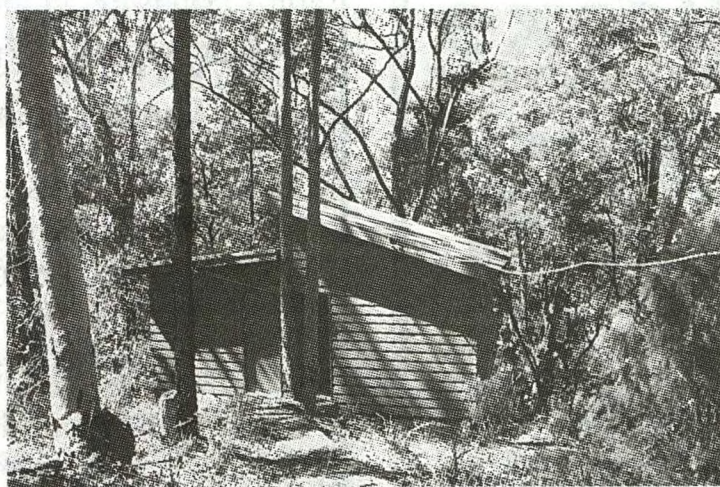
no formal EFAC presence; dispelling or reducing diocesan-based political tensions; providing a larger resource base for the organisation of events and use of visiting speakers."

In the inaugural presidential address for EFAC NSW, Archbishop Peter Jensen, outlined a strategy for evangelicalism in Australia. He said it was doubtful that the gospel would 'be a factor in Australian society at all' unless evangelicals maintained their 'theological muscle', 'ecclesiological essence' and the 'eschatological gospel'.

Building on these key char-

acteristics, Archbishop Jensen outlined a five-step strategy for evangelicalism in Australia. First, 'raise up servants of the Word'. Second 'train them well'. Third, 'create new Christian fellowships' through church planting. Fourth, 'break out of the ghetto' by encouraging Christians to have the 'world and their neighbours on their hearts'. Fifth, 'seek principled unity in the gospel', recognising denominationalism is 'a great curse and can be idolatry'.

The newly elected committee members of EFAC NSW included representatives from each of NSW's seven dioceses.



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## Mosman team find new love of mission among Africa's poor



Members of the mission team from St Clement's, Mosman visit locals in Africa.

During the mission trip organised by St Clement's, Mosman to Africa last month, one member of the ten-person team experienced how difficult mission work can often be. Addressing a group of locals, he meant to start out by saying, 'Bwana Asifiwe' which means 'Praise the Lord'. However, he actually said, 'Bwana Asifiwey' which means 'The Lord is a hyena'.

The Rev Antony Barraclough, assistant minister at St Clement's, said team members now had a new appreciation of the difficulties and joys of missionary work and a larger view of mission and Christianity.

"Although we had studied some Swahili and had tried to be prepared, it was frustrating to only be able to relate to people on a surface level. We relied on Helen Hoskins and Faith Blake (both from CMS) to translate everything for us," he said.

Nevertheless Mr Barraclough said the mission was encouraging. "Being confronted with poverty, we were forced to think about how to share the gospel with people who are starving, had rags for clothes and dirt for a bed. Moreover, faced with a poor but

vibrant African church and contrasted with a relatively rich but less healthy Australian church, we had to think about what might be the causes of our poor health.

"We can really start looking at the culture-bound aspects of Sydney's Christianity. What is materialism and individualism doing to our Christianity?" he said.

Team members expressed shock at the hardship that people in Africa live with and their emphasis on community and family. "It struck me how individualistic we are in Australia," a team member said.

One of the team members, reflecting on the poverty in Africa, said, "It makes me appreciate what I have. Even though I have always thought that I have relatively few possessions, I have an abundance in comparison to those in Africa."

Another said, "At times God moved me in ways that made me feel either very uncomfortable or really sad – as in the lives of the people of Kibera slum in Nairobi."

However team members also noticed the locals' outward display of faith and their complete willingness to share openly about their relationship with God.

The trip was inspired by a desire to increase contact with St Clement's link missionaries such as Helen Hoskins. The itinerary included visits in the Diocese of Mara where Helen works with other CMS missionaries, Grant and Mignonne Murray, as well as time in Nairobi with Harry and Olive Cotter and Max and Hanna Collison.

As well as teaching and encouraging the people they met, Team Tanzania took an assortment of things with them, including Australian songs to share, money with which to purchase Swahili Bibles and personal items for missionaries, including a supply of biscuits for Helen Hoskins' dog.

Helen Hoskins was also encouraged and equipped with ideas and tools for her work thanks to the mission team.

Mr Barraclough said he hopes St Clement's sees the return of the team as the beginning of a whole new project.

"Our desire is to better support CMS as individuals and as a church. We would also like to step up our efforts in supporting our link missionaries," he said.

## Clergy are in the most dangerous profession

**CEN** – The Church of England is being urged to offer personal training to all ordinands after a Home Office study revealed that clergy are at the same risk of attack as the police.

A research group at Royal Holloway University surveyed nearly 1000 clergy in the South East of England and found that 70 per cent of respondents suffered some sort of violence in the last two years. Seven out of ten were verbally assaulted, and one in five were threatened with harm. Twelve per cent of those responding were physically assaulted.

An unusually high response rate of 71 per cent, despite the fact that the questionnaire was 16 pages long, first alerted the research group to the importance of the issue. Nick Tolson, Co-ordinator of National Church-

watch, which was launched in April this year to protect church buildings and workers from attack, said this in itself showed that training must be introduced across the board. Funded by the ecclesiastical insurance groups, National Churchwatch undertook 43 training seminars last year but does not receive official invitations from the church hierarchy.

"We went to Trinity College in Bristol, but it was the clergy wives who invited us to go along," commented Mr Tolson, a cathedral verger and former military police officer. "This is part of what the Church of England needs to do – there should be one training day at each of the theological colleges once a year. It is very simple stuff. Then you could go a little further at the post-ordination training days."

## Former Imam leads others to Christ

Two years ago a Muslim Imam was led to Christ by Bible College students who visited his village as part of their practical evangelism training. Now Eric, the former Imam, is graduating from that very same college – CHUMO, the Bible College of the Diocese of Morogoro.

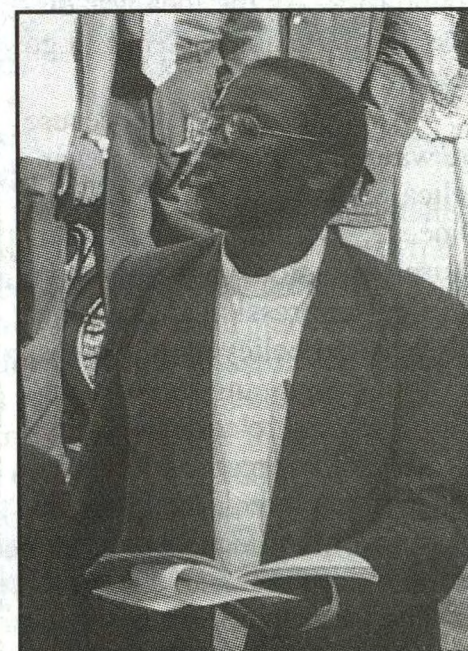
With his intimate knowledge of the Koran and a diploma in Arabic, Eric is set to be a powerful catalyst for mission among the 32 per cent of Tanzanians that are Muslim.

"When Eric converted there was hostility to him. He was threatened with death," said the Rev Himily Lumumbo, director of the Bible college, during a visit to Sydney last month. "But Eric has a real burden for those people and he knows how to preach the gospel to them."

The Anglican Church in Tanzania is already making a dramatic impact on the Muslim world. At its peak this ministry saw 300 Muslims baptised in a two-month period.

"We build bridges of friendship. It is not possible to preach in the open air," said Mr Lumumbo.

The total population of the Morogoro Diocese is 1.6 million.



The Rev Himily Lumumbo

About 30,000 are committed Christians, and most of those are Anglicans.

The work of the CHUMO Bible College can be supported by Anglicans in Sydney through CNEF partners. It costs \$90 a month to send a student to College for 3 years. The College also needs bicycles so its students can do evangelism as well as books. Its library has only 50 titles.

"The Church is growing so rapidly. Bishops are confirming thousands of people at a time," said Mr Lumumbo. "But there is a real lack of trained leadership."

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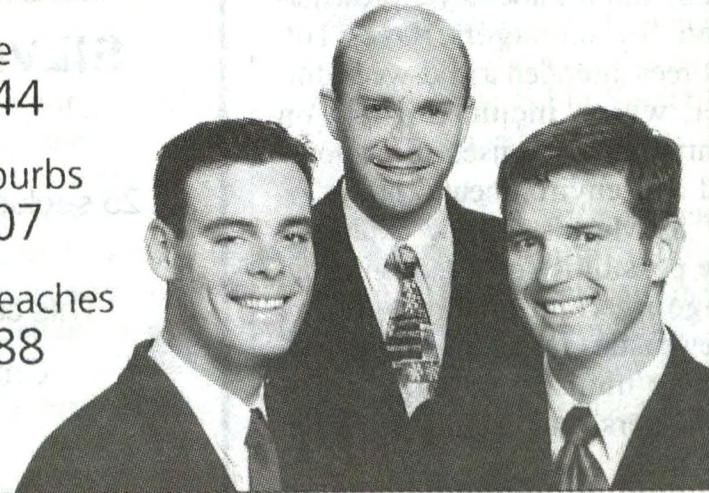
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## WORLDbriefs

**Lutherans okay ordination by other clergy**

The Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) has adopted a by-law that allows bishops to delegate to other clergy their authority to ordain. The vote, requiring a two-thirds majority, was passed 683 to 330. The by-law states, "For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor of the ELCA of an approved candidate," but adds that a bishop must seek advice from the Presiding Bishop and Synod Council before conferring such authority. The adoption of the by-law may complicate the implementation of the full communion agreement between the ELCA and ECUSA.

**Ministry allowed to begin in Southern Sudan**

SUDAN – The commander-in-chief of the Sudan People's Liberation Army has given The Bible League permission to undertake ministry work in the area under his control. The Bible League has identified six areas in southern Sudan where they will partner with local churches in evangelism and discipleship outreach, using their 'Project Philip' program. Project Philip strengthens existing Sudanese churches through training and by providing Scriptures in English and native languages.

**Renewed killing of Christians in Nigeria**

NIGERIA – The Church of Christ in Nigeria has expressed concern over a fresh outbreak of violence in Bauchi state, during which Christians were killed. The Church expressed regret that mercenaries were hired from other areas to launch attacks on Christians who resisted the implementation of the Islamic Sharia legal code.

## Balinese suffer as tourists stay away

Bali is suffering. The economic slump in Indonesia has meant disaster for increasing numbers of Balinese. Christian families have been particularly hard hit.

Violence in far-off Jakarta, Timor and Ambon have led to a big decrease in the number of tourists. This loss of revenue has deeply affected Balinese society, as many villagers are involved in the tourism-oriented handicraft industries.

Susan Scarcella, who with her husband the Rev Rocco Scarcella ministers at Bossley Park, is a graduate in Indonesian and Malayan Studies, speaks Indonesian fluently and has been coordinating assistance for the Blimbingsari orphanage in Bali for seven years. She was in Bali last month to attend a conference of the Protestant Christian Church of Bali. There she heard the plight of pastors and their wives.

"Several women at the conference told me they could not afford milk for their children and some of the little ones were drinking black tea, as that was what they were used to. You could see the children taking advantage of the wholesome meals provided by the venue, but what will they be eating for the rest of the year?" Mrs Scarcella said.

She is in little doubt that some of the pastors' children were showing signs of malnutrition. One girl, aged five or six, had the tell-tale rounded belly.

Mrs Scarcella explained that Christians in Bali were particularly vulnerable to financial hardship.

"Traditional Bali-Hindu villages had a series of safety nets for those members in trouble financially," she said. "But many Balinese have moved to the cities, away from their home villages, and so are not benefiting from the traditional system. It is worse for those who convert to Christianity, as, even if they remain in their villages, they lose

their rights to be part of the *banjar* and *subak* support networks, which use the Hindu temples as their focus."

Mrs Scarcella spoke to one distraught pastor's wife. Thin and drawn, the woman explained that financial difficulties had forced her to leave her husband to find work as a teacher.

"She is teaching in one town, while her husband ministers in another far away. They do not see each other often. Their three children are with her," Mrs Scarcella said. "She wonders where God is in all this for things have reached crisis stage: she has arrived at the conference knowing that school was about to begin the next Monday and she has no money for writing books, pencils, uniforms and bags."

Fortunately, Mrs Scarcella had enough writing books to give the woman's children.

"The good news was that God had heard her cry and had already provided for the children's school needs through the generosity of Australian Christians," Mrs Scarcella said. "Yet her other needs are still unmet: a need for relief from the grinding pressure to make ends meet, for her family to be together, and to know that the sacrifices she is making for Christ are not in vain."

This story is not unique. Young clergy, who are often in the tougher parishes, do not have sufficient resources. Their wives are forced to move to towns to provide income or put their children into the church's orphanage system. Lack of funds also means that the church buildings and projects are neglected.

*Mrs Scarcella asks Australian tourists going to Bali to contact her so they can take relief supplies to Blimbingsari Orphanage. For details or to support the orphanage financially phone (02) 9823 3542, or visit the website: <http://www.webpastor.com/miss&supp.htm>*

## Dream for AIDS-free Africa

CEN – Ultimately we must achieve a generation without AIDS, declared the Archbishop of South Africa at a major Anglican conference on HIV/AIDS last month.

The 130 delegates at the conference in Boksburg represented every country in sub-Saharan Africa. The attendance of the Archbishops of Congo and Ghana, as well as bishops from Rwanda, Tanzania, Kenya, Sudan, Burundi and South Africa, underscored how seriously the Anglican Church takes the pandemic.

"We have an alarming tendency to be dazzled by statistics and a great need to put a human face to the people who are infected and affected by AIDS," said Archbishop Njongonkulu Ndungane, in the opening address.

"Our God-given responsibility as stewards of his creation is to care for the well-being of our fellow humans. The greatest contribution each of us can make in life is to make a difference in another person's life."

Anglican leaders intend to

work on a strategy and action plan to tackle the massive problem of HIV/AIDS in Africa. There are an estimated 25 million HIV/AIDS sufferers in sub-Saharan Africa. South Africa alone is estimated to have about five million HIV-positive people.

Hopes for the conference are that it will help to create a 'uniquely African solution' to the pandemic.

"It is actions, not words that count the most and every little thing we do matters," Archbishop Ndungane said.

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## QUICKmail

### Surprised by attack on *Moulin Rouge* review

I was surprised to see a reader attack the 'Moulin Rouge' review. I look forward to the SC film reviews; although I don't always agree with the critics, the reviews are usually written thoughtfully and intelligently. The *Moulin Rouge* review impressed me with its writer's understanding of the movie: the Orphean myth, Lurhmann's 'Red Curtain' trilogy. I agree that it is a "critic's responsibility to know his/her medium well", and I would also suggest that it is a Christian's responsibility to do such criticism in an edifying and Christ-like manner. This is generally what I see in SC, and I hope to keep seeing it in the future.

**Roslyn Weaver**  
Picton, NSW

### Looking for friendship

My name is Craig Allen. I'm 27 years old and have Duchenne Muscular Dystrophy, which is a degenerative condition that causes my muscles to weaken. Even though I have physical limitations, my faith in God is strong.

While I spend most of my time at home and don't get to go to a regular church, I have been blessed to have had a family who support me in my faith as well as a number of Christian contacts that visit my home. Of course there are challenging times, such as when I have to go to hospital for treatment, but God is always there with me.

I would really love to hear from anyone via e-mail who is interested in discussing general topics such as sport and current affairs as well as spiritual matters.

**Craig Allen**  
allat83@ihug.com.au

### Thanks for support to save Gilbulla

How encouraging it's been to have people sending promises of financial help to save Gilbulla, our only Diocesan Conference Centre (SC, June). Synod will decide in October whether we should retain and improve our strategic ministry facility or sell it for economic rationalistic reasons (should we sell St Andrew's Cathedral instead of spending \$10 million on its restoration?). Those wanting to save Gilbulla should register their protest with Mr Mark Payne, PO Box Q190, QVB Post Office 1230 and send promises of financial support to: "Save Gilbulla", PO Box 1443, Parramatta 2124. Many thanks to those who've written so far!

**Rev David Mulready**  
St John's, Parramatta

## SYDNEYdiary

**Fri, 14 Sept, 6.45pm:** CMS Dinner and AGM in the Moore College Dining Room. RSVP 10 Sept, 9267-3711.

**Sun, 16 Sept, 5.00pm:** Christ Church St Laurence: Festival of Dedication. Orchestral Eucharist. Setting *Grosse Messe in F Mol* (Bruckner).

**Mon, 24 Sept - Fri, 28 Sept:** School of Christian Studies intensive conference. "The Challenge of Change: Growing the Church in Australian Society" at Trinity Chapel Macquarie, Robert Menzies College, 136 Herring Rd, North Ryde. Enq: (02) 9936-6020.

**Fri, 28 Sept, 6.00pm:** Christ Church St Laurence: St Michael and All Angels. Procession and Eucharist. Setting: Missa Sancta Nicolai (Haydn).

**Fri, 12 Oct:** St Luke's Northmead - *Living On The Fringes*: a fundraising dinner/auction for Street Level Christian Community. Speakers: Bishop Brian King and Mr Bruce Baird. \$75 includes 3-course dinner, entertainment and a contribution towards the fundraising. Tickets: (02) 9635-0761  
**Sat, 13 Oct-Sun, 14 Oct:** Festival of Flowers and music at St Alban's Anglican Church, Megalong Street, Leura. Details from Elizabeth Sowden 4782 4344.

## CLERGYmoves

**The Rev Antony Barraclough** from assistant minister, St Clement's Mosman to curate in charge, Petersham.

**The Rev John Gray** from curate in charge, St John's Park with Canley Heights to rector, Castle Hill.

**The Rev Adrian Stephens** from rector Mt Barker, Diocese of The Murray to rector, Christ Church St Laurence.

# Support for ethnic ministry

I am very encouraged by your newspaper articles concerning cross-cultural ministries. It is certainly God's work in reaching out to all peoples with His gospel in a multicultural context such as Australia.

I became a Christian in mid-1986 during my final year of BEC. I began my professional career as an Economist in 1987 and completed some post graduate studies at ANU and an MCom at UNSW. After many years of prayer, I have finally responded to God's calling and have taken up theological training since 1999. I am a co-worker at St George's, Hurstville.

A person's understanding of the absolute reality can be quite distorted by one's upbringing, cultural background, and education. It is thus important that we form our understanding in line with Scripture. As an example, others claim that faith in Christ alone does not unite us with God, implying that a person's salvation is to be partly earned. Such claims deny the fact that faith in Christ Jesus is a free gift of God's grace, and such faith alone saves us from eternal damnation and unites us with God. Surely such faith in Christ produces good works.

God is loving and caring. He is gracious and merciful. He is also just and holy. God, through the Son Jesus Christ's crucifixion and resurrection, atones the elect for everlasting life. We thus ought to love Him with all our heart, soul and mind. We also ought to love our fellow human beings as ourselves. We are to make disciples of all peoples, baptising them in the name of the Father, the Son and the Holy Spirit. We have absolute hope for the Second Coming of Christ Jesus and the full consummation of God's Kingdom. That is the Gospel for all.

**Paul Chang**  
Kogarah, NSW

As a former rector of St Matthew's Ashbury, may I say how delighted I was to hear of the use of that Church's buildings by a group reaching folk from Mediterranean backgrounds (SC August). More power to Rev Moussa Ghazal and his team! Their work is deserving of the fullest support from all God's people.

**Rev John Emery**  
Glenbrook, NSW

# We want Bible teaching

Recently our rector at St Stephen's church, Penrith, pointed out how few people actually read the Bible, let alone have an understanding of it. Reflecting on his comments, I believe your newspaper could do much more to help this situation.

In your pages we constantly have to read all the bickering about theological views and nothing else. It is so depressing. *Southern Cross* is also far too onesided, spending far too much space letting us know what is happening in churches elsewhere.

*Southern Cross* could be more constructively used, if it included an essay about a Bible passage. I am sure you have enough ministers who could write such an article. Lay people would have the opportunity to read this sort of article again and again.

As the newspaper is printed 11 times per year it is a perfect opportunity to spread the gospel better.

I hope you will take my criticism constructively and I hope to be able to read more uplifting articles in the future.

**Marie-Therese Saladin**  
Penrith, NSW

# Lay presidency pragmatism is flawed

Tim Foster notes (SC, August) that Sydney evangelicals are unlikely to be persuaded by theological arguments against lay presidency.

So Tim turns to the pragmatic argument that we will be less able to send gospel ministers and exercise gospel influence elsewhere if we push ahead with it.

Allow me to put the contrary argument.

Sydney did not proceed with lay presidency. Did this cause Bishop Spong to pause for the sake of unity, and tone down his promotion of heresy?

Did the bishops of ECUSA note Archbishop Goodhew's refusal to assent to lay presidency and say, "In turn, we better stop ordaining homosexuals and blessing same sex relationships! As a token of good will, we will

fall into line with the more conservative Lambeth resolution"?

The answer is, 'NO!' Our restraint has not helped increase our gospel influence overseas!

When lay administration was overwhelmingly passed at our Synod, some worried that leading Sydney lights would lose influence overseas.

But the reason anyone should gain a hearing is because of the quality of their scholarship, the godliness of their character, and their faithfulness to Scripture, not because they tow some party line.

I am convinced that Archbishop Jensen, Bishop Barnett and others from Sydney will continue to exercise positive gospel influence internationally for precisely these reasons.

Finally, I return to the arena

of theological argument. We must not let pragmatism override theology. Tim Foster acknowledged the strength of the arguments for lay presidency. I simply add that the lack of lay presidency elevates Sacrament over Word. In other words, it wrongly implies that Holy Communion is more important than the reading and preaching of Scripture in the local congregation (which, after all, is the earthly focus for expressing our unity in Christ).

Tim's appeal was to retain international unity in the questionable hope of retaining international influence. My appeal is to put biblical theology and practice over an already severely corrupted institutional unity.

**Rev Sandy Grant**  
Kurrajong, NSW

SEPTEMBER 2001

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*Southern Cross* welcomes contributions. To ensure the safe return of articles and photographs, please enclose a stamped, self-addressed envelope.

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# A loved pastor to his people

Bishop Arthur Malcolm, the Anglican Church's first Aboriginal bishop, retires this month.



margaret  
rodgers

## CROSScurrent

A notable retirement occurs this month. Bishop Arthur Malcolm will hand on his role as indigenous bishop to the Anglican Aboriginal community, to the Rev Canon Jim Leftwich from Cairns.

Arthur must always be viewed, by this and future generations, as an outstanding contributor to the ministry of the gospel by the Anglican Church of Australia. His has been a servant ministry. He and his wife Colleen have served both the cause of his people, and they have also been evangelists to them, through the entire duration of his ministry.

Sydney people with long memories will recall Captain Arthur Malcolm, a member of the Church Army team that worked in this diocese for a time from Surry Hills parish. In fact Arthur met Colleen here in Sydney.

They soon moved, after a time in Victoria, to the Central West in NSW, and commenced their effective ministry, especially to the Aboriginal people, from their Brewarrina base. Arthur and Colleen had the need and necessity of this pastorate on their hearts long before it became popular, or politically correct, in the major cities of this nation. They have worked for land, for native title, for the dignity and self identity of aboriginal people; and they have battled the problems of unemployment, drug addiction, alcoholism, and family violence amongst the indigenous community. But central to their purpose has always been to tap into the deep vein of spirituality in Ab-



Bishop Arthur Malcolm

original people, and to lead them to a knowledge and faith in the Lord Jesus Christ as their Saviour and Lord.

It was the farsighted vision and sheer determination of Bishop John Lewis, then Bishop of North Queensland, that gave Australian Anglicans their Aboriginal bishop – and this in the teeth of opposition from many other bishops at the time. They had great difficulty coping with the idea of a cultural, non-geographic indigenous episcopate that would travel the length and breadth of this nation to pastor indigenous people. They worried about episcopal ministry across diocesan boundaries, and whether they would all be asked to kick in for his episcopal stipend. Yet Bishop Lewis pressed on and Arthur was consecrated an assistant bishop for the Diocese of North Queensland for Aboriginal people in 1985. An agreement about his wider minis-

try was worked out in the national Bishops' Conference and the aboriginal episcopate commenced.

This ministry has taken Arthur Malcolm around Australia many times, and also to other particular venues. It saw him as a special guest of Archbishop Robert Runcie at Lambeth Palace before the 1988 Lambeth Conference. When the Pope visited Australia in 1986, because the Roman Catholic Church had no indigenous bishops, Arthur Malcolm and Kiwami Dai, the Torres Strait Islander bishop, met with him as episcopal representatives at the gathering of indigenous peoples in Alice Springs. Aboriginal people, whether Christian or not, or whether Anglican or some other denomination, recognised Arthur Malcolm as 'our bishop'.

When the Anglican Church held its Bicentennial Service in St Andrew's Cathedral on February 7, 1988, the Primate, Archbishop

John Grindrod, spoke the following words to Bishops Arthur Malcolm and Kiwami Dai "...on behalf of all non-Aboriginal people of our church our profound sorrow for the suffering that your people have had to endure, with its violence and hurt. We humbly ask God's forgiveness; and we seek your forgiveness as a leader of your people, for the actions of the past, and those causing hurt at the present time."

In his reply Arthur Malcolm spoke words he had authored himself, concluding with this prayer:

"Dear God, You have forgiven us our sins; please enable us to forgive each other. Lord Jesus, bring healing and reconciliation to this nation, and make a people who will walk and live together in lasting acceptance and respect for each other. In Jesus' Name and for His sake. AMEN."

Arthur and Colleen were farewelled at General Synod last month. He was the first Aboriginal member of General Synod, but he sat in the House of Clergy representing the Diocese of North Queensland. His great joy was to see Aboriginal representation in General Synod 'as of right'. He took his place in the house of Bishops in Brisbane last month.

Bishop Clyde Wood from North Queensland, spoke some wonderful words of tribute, "This General Synod gives thanks to God for the remarkable contribution that Bishop Arthur Malcolm has made to the Anglican Church of Australia. His committed leadership and his faithfulness to the Gospel of Christ, devotion to the wellbeing of all Aboriginal people in Australia and unstinting service to this church are gifts which we have treasured and which we honour."

Arthur is now going to spend much of his time fishing. He is looking forward to it. Praise God for this faithful servant, and pray for the ministry of his successor, James Leftwich.

## Anyone for evangelism?



claire  
smith

## CLAIREthinking

Reading the *Sydney Morning Herald* the day after Archbishop Jensen's 'Deep Impact' speech, was a roller coaster ride of incentive and disincentive for evangelism – enthusiastic confidence in the power of the gospel immediately doused with cold water.

First there was the report of the Archbishop's address, urging us to get God back on the nation's agenda and to use every moment to tell people of their need for Jesus. What a blessing to see the priority of evangelism on the front page of the paper. What a clarion-call for what really matters!

But just when it seemed like a good idea to share the gospel of Christ, we read that others aren't so impressed with the Archbishop's suggestion. They're down right opposed, to be honest. Employers' and workers' groups both warn that if Christians follow the Archbishop's advice they might find themselves in trouble with the boss or even up on charges of harassment. The clarion call was already dimming.

But then we read about the efforts of diplomats to free Christian aid workers in Afghanistan and again the focus sharpens. Here are Christian brothers and sisters, in a foreign and hostile land interned for 'preaching Christianity'. What courage. What conviction. What a rebuke to our silence in the workplace when the worst that can happen is trouble with the boss! If the truth of Jesus is worth such sacrifice how can we keep it to ourselves? But again, our enthusiasm is short lived – the article tells us that the diplomats are leaving with little achieved. Is the gospel really worth this?

And when it seems that the disincentives might have won the day, hope comes from an unexpected quarter! Another newspaper article reports that a survey of 1000 teenagers found that two-thirds of teenagers believe in God. Who would have thought that teenagers are like the Athenians with their altar to the Unknown God? Who would have thought such a fertile mission field awaits? But again, just as the opportunities for evangelism excite us, we are undone. Because what these teenagers want, is not the gospel after all, but money. As one says, "Money can bring you a lot of happiness". It may be a fertile mission field, but it's as hard to work in as any other.

But lest our roller coaster ride end on a down note, the paper offers one final incentive for evangelism. It's tucked away in the back pages of the paper – where all but those who are searching will miss it. It's the death notices.

What further incentive do we need?

## We must heed the warning from Jerusalem disaster

A crowded Jerusalem wedding reception hall collapsed without warning on the night of May 24 this year, killing 23 people and injuring 250.

The disturbing video footage taken at the Jerusalem wedding, and broadcast on every major Australian news program, showed the festive occasion suddenly turn to nightmare as the floor gave way in a cloud of dust and orange sparks. Hundreds of people are seen dancing one minute and then disappearing through the floor the next. Shocked guests scream in horror as they gaze into a four-story deep pit to look for friends and relatives.

Among the injured were the newlyweds. Assi was fortunate, escaping with only minor injuries. But Keren had to be carried from the rubble on a stretcher in her white wedding dress, suffering from hip and chest injuries.



zac  
veron

## CROSSfire

In recent years Israel has been no stranger to tragedy, and yet Jerusalem's Mayor, Ehud Olmert, saw the wedding reception hall collapse as one of the worst disasters to befall his country. "I don't think we have seen anything similar in the state of Israel, and certainly not in the city of Jerusalem," he said.

Of course it was a major disaster, but it seems Mr Olmert does not know the ancient history of his city. Jesus made mention of a

similar disaster, also in Jerusalem, in Luke chapter 13. Eighteen people died when the tower in Siloam collapsed on top of them. Jesus sighted this tragedy to illustrate that those killed by the tower were no more sinful than others who survived. Indeed, Jesus said, all will perish (for eternity) unless they repent.

When we consider the May wedding tragedy, in the light of Jesus' teachings, a powerful lesson flows for us today.

Life goes on, day after day. We wake up, eat, sleep, study, work, get married, have children... our children have children, they wake up, eat – such a pattern is so accepted that we rarely stop to reflect that this cycle will not go on forever.

Just as that Jerusalem dance floor gave way unexpectedly, leaving wedding guests shocked and stunned, so Jesus will return with equal suddenness.

Some may ask, 'Why did God allow the dance floor to give way?' One answer is that God has given us, who are still living, yet another warning to get our relationship right with him. Unfortunately, it often takes a great tragedy to remind each of us that we will have to give account to God for how we have lived our lives.

We should heed the warning. Let us live our personal lives, celebrate life's great milestones, and plan our church's ministries, remembering daily that Jesus could return unexpectedly at any time – even in the middle of a wedding reception.

And, dare I say it, let us approach this year's Sydney Synod in October with this truth at the forefront of our minds, by strategically allocating our Diocesan financial resources with much greater generosity and urgency.

That's my view from the trenches.



# culture shock

**A profound cultural shift has changed not only the rules for ministry but the entire playing field, writes JEREMY HALCROW.**

Last month, Christians in Canada were left reeling after the Human Rights Commission of Saskatchewan province ruled that some Bible verses constituted 'hate'. The ruling was in response to a complaint by three homosexuals, after an advert incorporating biblical quotes was placed in a secular newspaper to coincide with the 1996 Gay Pride Week.

In reference to the decision, Ian Hunter, a law professor at the University of Western Ontario, concluded: "In human rights circles, the Bible is increasingly regarded as an insidious form of hate literature."

Canadians are not alone. Throughout the western world Christian beliefs are being increasingly marginalised. In turn some government decisions are making traditional approaches to ministry increasingly difficult. It is feared, for example, that the Racial and Religious Tolerance Bill passed by the Victorian State parliament in July will limit evangelism by preventing Christians from speaking about their beliefs in relation to other faiths.

Dr Alan Roxburgh, a Baptist pastor from Vancouver, Canada, was in Australia last month to lead a number of seminars throughout the country on 'Leading the Church after Christendom'. Dr Roxburgh believes Australians may be able to learn from the Canadian experience.

"Canada is much further down the track of absorbing the secular human rights agenda," he said.

## glossary

**Christendom:** The 'Christian world' generally said to have lasted from 324 AD when Constantine the Great made Christianity the official religion of the Roman Empire until the rise of nationalism beginning in the late 18th century.

**The Enlightenment:** In response the religious wars between Catholics and Protestants sparked by the Reformation, 18th century philosophers began to put their faith in human reason and science.

Using the explosive growth of the internet as an example, Dr Roxburgh claims that the late 60s marked the beginning of a cultural shift between modernity and post-modernity which not just changed the rules for ministry but the very playing field itself.

"Where is the centre of the internet? There isn't one. There is no longer a centre to our culture. There is no longer a common notion of the truth," he said. "These changes are creating profound uncertainty among our congregation members," he said.

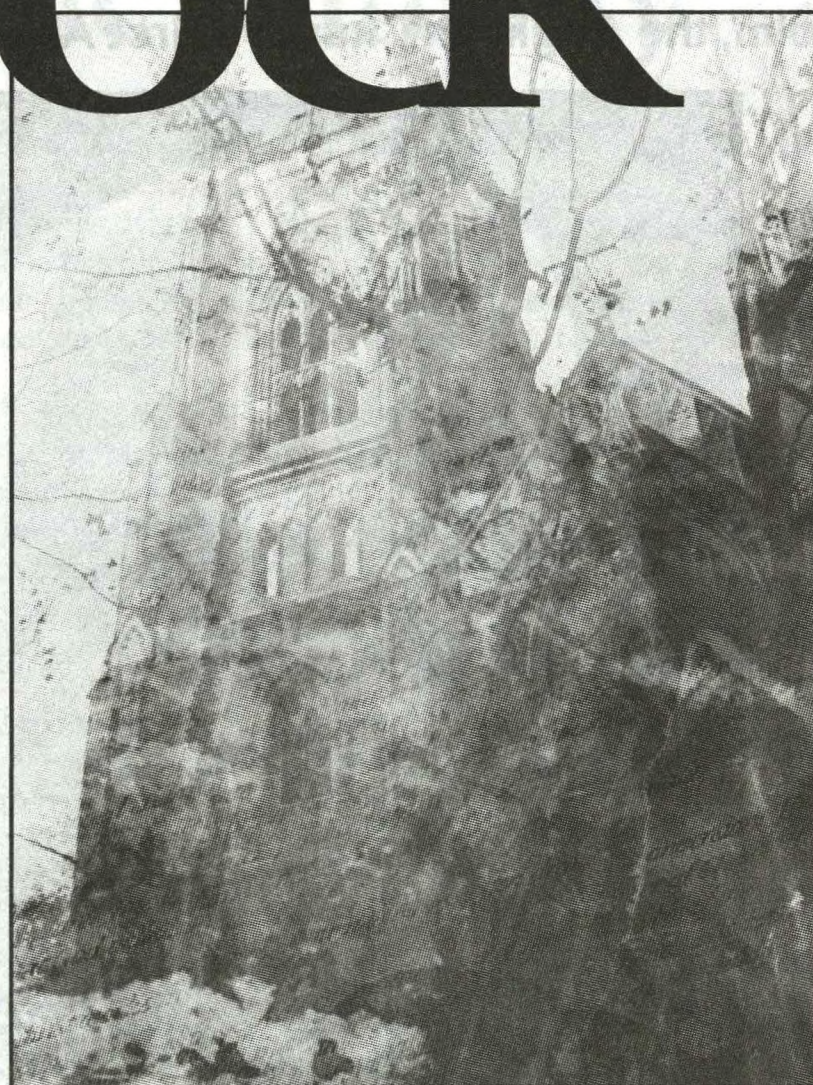
Most sociologists agree with Dr Roxburgh that across the western world, the late twentieth century saw a dramatic shift away from its Christian roots.

Scottish historian, Callum Brown, in *The Death of Christian Britain* challenges the popular notion that the Christian world died gradually with growing 19th century secularisation. Indeed, he claims the Christian worldview was alive right across the general community until the 'Swinging 60s'. The shift

was swift, sudden and cataclysmic. Today, in contrast, Brown finds that people no longer think in the categories of the Christian story and know insufficient about Christianity to be engaged in a meaningful discussion about it.

Oliver O'Donovan's analysis of Christendom in his book *The Desire of the Nations* helps explain the link between the decline of Christendom and the rise of an aggressive human rights agenda. O'Donovan says Christendom was not simply a period where Government was under the control of the Church. Rather, at its best, the Church served the State by helping it to be humble, while the State served the Church by creating space for Christian mission. With the fading of Christendom, we have seen the dissolving of that Church-State 'agreement' and the shrinking of the space for ministry.

O'Donovan argues this 'agreement' was built on the Enlightenment which encouraged the shared pursuit of truth between believers and non-believers. "One



artwork: Luke Stevens

cannot approve the common quest for truth without approving the hope that common persuasions may emerge from it," writes O'Donovan.

However, the 20th century saw objective reason come under challenge. Sigmund Freud's theories about the subconscious, criticisms of scientific understanding made by Thomas Kuhn, Albert Einstein's theory of relativity, all contributed to the questioning of objective truth which underpinned the agreement between Church and State. This inevitably undercut the 'agreed' space allowed for the Church to conduct its ministry, as the church-state agreement became seen as coercive and oppressive by non-Christian groups who said they had alternative perspectives.

"If there is no religious test on the right to vote, or to have access to education or medical care, why should there be one on attending Mass and receiving com-

munion, which is after all, a source of satisfaction to religious temperaments and an important means of social participation?" points out O'Donovan.

For Dr Roxburgh, the challenge facing church leaders, especially those over 35, is recognising that they are unlikely to be properly prepared for ministry in the changed circumstances.

"Modernity seeks control and predictability. Our training and imagination has been socialised to seek predictable outcomes, but our contemporary situation is too complex to be predictable," he said.

Dr Roxburgh said many of the approaches churches use to address the uncertainty of this cultural shift are flawed, drawn more from outdated business theory than the Bible. While he believes strategic planning is helpful if it is tightly focused on specific goals, he believes vision statements

are of little value. "Vision statements are about predictability and control. But God has filled churches with people who don't want to be lined up with the 'vision'," he said.

He says that pastors need to create a 'parallel culture' in their church that will help create a 'context' or environment where mission can take place.

"The primary task is to form a 'core identity' based on the biblical meta-narrative," he said.

To create this 'core identity' at his own church, Dr Roxburgh has adopted a three-step process. Firstly people are invited into a community experience which emphasises the practice of hospitality. Secondly, Dr Roxburgh invites them into a 'covenant' where they agree to a number of 'disciplines' which include regular Bible reading and prayer conducted daily at a time concurrent with other members of the church. Thirdly, through interacting with the Bible in this way, people are encouraged to think about becoming a member of a range of small groups formed around certain mission projects.

"This is not about the pastor having a 'plan' for mission. Rather, out of them together as a team, interacting with the biblical text, the specifics of the mission will take shape," he said.

However Dr Roxburgh offers his experience as an example and encourages pastors to develop models which suit their own situation.

The Rev Stuart Robinson, church consultant with Evangelism Ministries, is concerned by Dr Roxburgh's approach.

"While he might not use the terminology of vision and strategy, it is inherent in his structure," Mr Robinson said.

continued page 11

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# Family values has meaning for migrant grandfather

**D**imitrios usually calls himself Jim because Australians have never been able to pronounce his name properly. He has lived here for 40 years, but is still embarrassed about his own English. He wants Aussie friends but the effort of communication and the lack of 'etiquette intuition' makes it easier to relate to other first generation migrants.

He is a citizen and a taxpayer. He has worked hard and raised an Australian family. He is like the majority of Australians – a descendant of somewhere else in the world – in his case Greece. But he can never feel 'Austral-

phillip  
jensen



## PEOPLE**matter**

ian'. He has a strong accent and misses the subtleties and the jokes. He has accepted that he will never be an Aussie.

That is sad, but sadder still is the way that other Aussies also accept that – 'he will never be one

of us'. Jim has sacrificed everything for his family. He left his own land and people to be a permanent alien and foreigner in Australia for the sake of his children – that they may get ahead educationally and financially.

Now Jim has just become a grandfather. And the joy of new life knows no cultural bounds. He is not inhibited in sharing the news with his neighbours – Aussie, migrant, old, young, locals or just people passing by. This is far too important to let a few things like culture or language get in the way.

Jim is so excited and pleased

that he has made the announcement to me three times without remembering the first two occasions. No amount of congratulations from my part will suffice. Jim is over the moon with excitement.

Again I could see the wisdom of scriptures like: "Children's children are a crown to the aged, and parents are the pride of their children." (Proverbs 17:6, NIV).

Yet ironically part of Jim's irrepressible joy comes from his Aussie children's lack of family values. This new child is not to be one of Jim's many grandchildren, this is to be one of the few. For his children have adapted to

the Aussie culture only too well. Children are not valued at the cost of wealth, career, self-fulfilment and possessions.

Grandpa Jim may have sacrificed all for the sake of his family – but his family is thankful to live in a country where no sacrifices for family are required. And if there are any sacrifices – then do not have a family – 'buy a dog instead'!

By Jim's sacrifices he has brought his family into a culture that will not make sacrifices for families. No wonder he feels like an alien. He is not the only one.

However, he adds that Dr Roxburgh's analysis of our post-modern context is 'outstanding'. "How do we reach a generation that has rejected the propositional basis of rational debate and argument? The gospel will need to be explained and discussed in the context of credible relationships. We should aim to introduce them to the Jesus that has made a difference in our lives," he said.

Bishop Forsyth agreed that Dr Roxburgh's analysis was helpful in that it 'raised the possibility that the way forward is not to look back to Christendom'. However he felt that Roxburgh overstated his case, by suggesting that Christianity had been completely marginalised from the centre of our culture.

"You cannot just say that Christianity was once at the centre of our society and now it is not. Simplistic 'either/or' categories are inappropriate when thinking about our post-modern context. We are in a 'both/and' situation," he said. "It is wrong to say that with the end of Christendom that the town square is now empty. Rather, there are many things in the town square – including the church. St Andrew's Cathedral, for example, is a visible reminder of Christianity at the centre of our city and this means the gospel can not be completely ignored by our secular society."

Bishop Forsyth said that in certain contexts the Christendom paradigm still plays a role. "As a bishop I am invited to speak at public occasions and on the media that I did not get as a parish minister. Society still has a respect for bishops and the episcopacy still has a recognised community role."

That these remnants of Christendom still exist, believes Bishop Forsyth, should suggest to ministers that the old methods for outreach will still be relevant in certain situations.

"There is no doubt that the chaplaincy ministries such as in the defence force or the police force exist in a Christendom context. So do our Anglican schools."

The difficulty for parish ministers, suggests Bishop Forsyth, will be to work out what context they are ministering in.

### Further reading:

■ Callum G Brown, *The Death of Christian Britain: understanding secularisation 1800-2000*, Routledge, 2001

■ Oliver O'Donovan, *Desire of the Nations: rediscovering the roots of political theology*, Cambridge, 1996

■ Alan Roxburgh, *Crossing The Bridge: Church leadership in a Time of Change*, 2000

## Changing the world . . . one child at a time



Sentayehu Abedo  
Ethiopia 6 yrs (F)



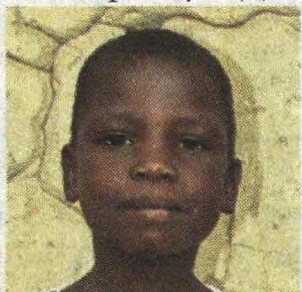
Ermias Edosa  
Ethiopia 8 yrs (M)



Uwimana Vestine  
Rwanda 6 yrs (F)



Murego Baptiste  
Rwanda 7 yrs (M)



Sifa Otabero  
Congo 7 yrs (F)



Djatho Ukumu  
Congo 7 yrs (M)



Vetagiri Swarupa  
India 7 yrs (F)



Sai Pelli  
India 7 yrs (M)



Maria Batanes  
Philippines 8 yrs (F)



Darwin Toh  
Philippines 8 yrs (M)



Hanang Utomo  
Indonesia 8 yrs (M)



Panissara Kraipordang  
Thailand 6 yrs (F)



Sarin Thongsom  
Thailand 7 yrs (M)



Larissa Cordeiro  
Brazil 5 yrs (F)



Gustavo Vera  
Ecuador 6 yrs (M)



Natalia Castro 4 yrs (F)  
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# social issues : update

the occasional newsletter of the social issues committee, anglican diocese of sydney

Sep 2001 Vol 12 No 2

## How green is God?

Over the coming months the Social Issues Committee will explore some of the major issues we face as a nation in the lead up to our Federal election. This month AMY BUTLER takes a look at the environment and considers the role of Christians as God's stewards over his creation.

The Green movement has laid the degradation of our natural environment squarely at the feet of Christians. They accuse Christians of a 'dominionistic' attitude drawn from Genesis, and apathy, sitting back waiting for God to fix things up in his promised 'new creation'.

Are these criticisms justifiable? Yes and no. Yes, because all humanity, Christians included, have failed God in their stewardship over creation because of sin. No, because both these criticisms fail to understand God's commands and their implications for his people.

When we think of stewardship we often turn our minds to farmers being responsible for the environmental management of their properties. But Sydneysiders must recognise that many of the pressures placed on farmers can be put down to the greedy consumption of city dwellers.

Dr Ann Young is a lecturer in environmental science at the University of Wollongong. She says when discussing environmental degradation it's important to remember that the majority of Australians are urban dwellers.

"Political power and most environmental outcomes are generated by urban people, many of whom have very little first hand experience of what the issues are," Dr Young said.

Dr Young takes her students on field trips to see the foolish way in which some of the best soil in the Sydney region is being used to satisfy the greedy cravings of Sydney's consumer culture.

"The best land in Sydney is not even used to grow food," she said. "It grows grass so people can have instant lawns rather than being patient enough to wait for grass seed to grow."

Most of us live life totally oblivious to the actual impact we make personally on the environment. But Dr Young says statistics show that each person in Australia uses about six hectares of productive land. This means that the environmental impact of urban dwellers extends far beyond the boundaries of the city. Dr Young says it's ironic that this detrimental impact, which farmers have to manage, does not cause any mass-scale community concern until it impinges on the lifestyle of those living in urban areas.

"Dry land salinity has become such a big issue, not only because experts have told us it is, but because the effects of salinity have been recognised in urban areas through damage to some buildings in Sydney's south-west," she explained. "In the mean time poor old farmers have had to put up with their paddocks being washed away for years, but it wasn't a concern to the rest of Australia back then."

In the same way serious environmental issues are not recognised by the public, according to Dr Young, sometimes it's the 'non-issues' which are picked up by the public because of popular opinion.

When asked what she thought was the most pressing environmental issue for Australia today Dr Young emphatically answered, "Not greenhouse emissions!"

"Global warming is an issue that only well-off democratic countries can afford to make a fuss about. The third world has far more pressing issues, issues of sustaining life," Dr Young said. "The greenhouse effect is really peripheral to Australia's environmental concerns. What does it really matter if Australia's ski fields shrink?"

Human sinfulness means we have a tendency to push God out of the picture. While criticism may be levelled at Christians, much environmental degradation can be traced back to attitudes arising from the Industrial Revolution.

The Rev Dr Gordon Preece, in a 1990 paper entitled *Ecology and Theology*, says that the Green movement, for all their commitment and concern for the planet – which often puts Christians to shame – will never have the capacity to save the environment in the way their slogans claim.

"Do human beings really know what

the world needs to be saved from, from our position within it?" he says. "Or does the claim to save the world arise from the same arrogance that is at the heart of our spiritual and ecological problems? Green is not enough without grace."

How does grace change the situation?

When God created the world he proclaimed that it was very good. He also gave humans the special responsibility of acting as his stewards, which means we are accountable to God for how we care for creation. It is a misunderstanding of Genesis 1:26-28 to say that humans have license to exploit creation through greedy consumption.

But selfishness and greed are natural inclinations for humans. So we see the exploitation of the environment manifest itself in many ways. We see governments sacrifice the well being of their environment in the interest of the short-term economy. We also see the exploitation of the environment, on a personal scale, as people choose to buy unnecessarily large vehicles and use them excessively.

We know from Romans that since the Fall, God gave humans over to their sinful desires and that creation was subjected to frustration. It's when Jesus, the perfect steward, lived on earth and suffered on the cross that the cycle was broken. Through Jesus, creation and humans who trust in him are redeemed.



**"God blessed them and said to them 'be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living thing that moves along the ground'."**  
(Genesis 1:28)

On one hand Jesus has performed his act of salvation on the cross so we are redeemed.

But living in the 'overlap of the ages' we still experience the world in its 'fallen' state. Christians need to work out what the Bible says about stewardship and to try and apply it as best we can to our lives.

Dr Preece says stewards, according to biblical parables, were to take care of the home of their master. It was not theirs to do with as they wanted. In Genesis 2 we were called to 'cultivate and keep' the garden. The word 'cultivate' or 'abad' is used for service, including service in the Temple. This implies that a strong sense of accountability is inbuilt into the notion of cultivation and stewardship.

Robert Collins manages Merrowie Station, a large irrigated cropping and grazing property owned by a corporate agriculture group. It covers 22,000 hectares near Hillston in the Riverina region of NSW. He sees himself as a steward both because the property is owned by someone else who expects him to increase its value so it can be handed down to younger generations. But also as a Christian he seeks to apply the biblical principle of stewardship to his work.

The main crop at Merrowie is cotton, an intensive industry which Mr Collins admits is perceived as 'the worst of the worst' when talking about environmental degradation in Australia.

"It is incorrectly perceived by the non-rural sector that people on the land have the mentality 'if it moves shoot it, if it grows cut it down,'" he said. "But we can't manage our land and resources like that because we have to think for the future and long term sustainability."

Mr Collins' approach involves consultation with neighbours, altering farming techniques for different paddocks and encouraging 'beneficial' predators and managing rather than wiping out all pests and predators together.



**"I suspect in churches we have become so individualised and self-centred that as long as we have our own redemption I doubt we feel much responsibility for wider creation."**

- Dr Ann Young

Even so, Mr Collins says he has to keep his work in perspective. He admits that while he is doing his best to manage Merrowie under stewardship principles, it is still part of the system driven by human selfishness.

"I'd love to go home thinking that I'm feeding and clothing the masses. But Australia is selling its produce to the top quality end of the market; that's the reality of living in an affluent country," he said.

So how do we urban dwellers exercise stewardship over our environment?

We can challenge a government that is weak in enforcing environmental regulation for industry. We can challenge ourselves and each other about whether we are living as though we are accountable to God in the way we manage the resources he has given us or if we have succumbed to greedy consumption. And we can take time to remember and be grateful to God that each breath, each drop of rain and each sunrise is all thanks to him.

## Deep green down under

Tasmanian Green politician Bob Brown claims that the Green party will supplant either Labor or Liberal as a major Australian political party within our lifetimes. Young environmental fanatics, like their Marxist brethren before them, are driven on by a tangible plan that will 'save' the world. And underpinning the Green movement is their philosopher-guru, Peter Singer.

Until he moved to the US in 1999, Singer was one of Australia's leading academics. And his credentials are impressive. Opponents call him the most effective philosopher alive in the world today. He single-handedly began the worldwide movement to ban the exploitation of animals and was the leading light of the Green Party in Victoria when he was their number one senate candidate in the 1996 Federal elections.

Singer's philosophy is rational, simple and practical. That's why it appeals to many young Australians. He also uses an ethical framework accepted by many Australians known as 'utilitarianism' - which says that something is moral when it produces the greatest happiness for the greatest number of people. However for Singer, happiness can only be defined as that which satisfies the most interests in the world, not just what humans want. He argues that animals have many of the same attributes of people - intention, a sense of future and past, and even language. They have the preference to go on living so it is only right that we accept their intention.

Singer's philosophy is anti-God. What he has created is a substitute religion, in the same way that other 20th century ideologies such as Marxism did. Singer denies the existence of God, so in his place he must create a historic mission that gives people a sense of purpose.

In the process Singer destroys the Christian belief in the sanctity of human life. If animals and humans are equal then it is entirely logical that handicapped

children and old people who are suffering should be killed. Their quality of life is too low and they are a burden on the environment because they use up resources.

Not surprisingly, Singer's support for euthanasia and infanticide - policies which many take to be synonymous with the Nazis - has provoked protests in Germany demanding that his ideas be banned from universities. A number of writers have argued that the basis of Singer's ideas vary little from the Nazis. The Nazis too drew many of their ideas from liberal utilitarianism. One example is eugenics which was used as a 'scientific' cornerstone in their blueprint for racial purity.

Originally associated with Huxley's Social Darwinism, eugenics suggests that a perfect society can be created if the genes for hereditary 'disorders' can be bred out of the population. Some of Singer's ideas mirror this goal. His thinking on infanticide, for example, suggests that humans can control suffering by killing handicapped children.

The problem is that without God, Singer can set no limits on his follower's beliefs. There is nothing that is absolutely forbidden, and therefore anything is permissible in pursuit of their environmental objectives.

Radical environmentalists already clearly see themselves as above the law because their mission is so important. When the law stands in their way environmentalists dismiss it because their actions will save the world. This was seen most clearly in the early 90s when a number of bizarre protests hit the media headlines. For example, in England an environmental group flouted the law by blowing up bulldozers. In Australia Greenpeace invaded private property, including the Caltex plant at Kurnell in southern Sydney. Singer himself advocates violence, even murder, if the environmental ends are demanding enough<sup>2</sup>. The problem is that it is easy to get caught up in the

environmentalists' line of thinking. How many Australians cheered as Greenpeace broke international law by invading the territorial waters of France over nuclear testing, or when its vessels threatened to sink Norwegian whalers just outside their own ports?

In recent years environmental groups have toned down their protests, but the Green Party is still in the headlines promoting its policies on moral issues such as euthanasia.

Lee Rhiannon represents the Greens in the NSW upper house and is a self-professed atheist. While admitting the Green Party's policies are largely founded in Singer's ideas, she defends the Greens as being a very moral party that Christians should consider supporting. Even so she emphasises the Greens support abortion and euthanasia.

"Our policies support a woman's right to choose. It's not that we're advocating abortion as a means to contraception but it's something we recognise and believe should be a woman's right," she said.

Currently her colleague in the NSW Upper House, Ian Cohen, is preparing a Private Members Bill on the rights of the Terminally Ill that supports euthanasia.

However there is an alternative environmentalism and people want to hear about it. Therefore it is imperative that Christians reassert publicly the existence of God. Not just to help people find personal salvation but by so doing, to challenge Singer's pervasive logic. Only Christians know a God who not only says such abortion, infanticide and euthanasia are evil, but who also wants us to care for the world which is our home.

- Jeremy Halcrow

1. Peter Singer *Rethinking Life and Death*, Text Publishing, Melbourne, 1994, p213
2. Peter Singer *Practical Ethics*, Cambridge University Press, Melbourne 1979, p 197-200

## Major environmental issues facing Australia

### SALINITY

**cause** - rise of the underground water-table due to increased use of water on the land and removal of trees which act as pumps keeping the table down

**effect** - salt is absorbed into the water which rises to the surface, destroying vegetation as it cannot grow in a salty environment

### LAND CLEARING

**cause** - removal of native vegetation in favour of urban, industrial and agricultural development

**effect** - reduces habitat in which native fauna can exist, contributes to salinity and causes soil erosion

### LOSS OF BIO-DIVERSITY

**cause** - land clearing and pollution

**effect** - creates an imbalance in the ecosystem as the extinction of a species of plant or animal results in a missing link in the food chain



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# Caught in the crossfire

A new study from the NCLS has revealed dramatically high levels of burnout among clergy around Australia. GEOFF ROBSON looks at the stressful existence of the 21st century church leader.

Peter Brain clearly recalls the first time he was hit by burnout. He recounts the story of the night, around 15 years ago, when he was in his car on the way to visit friends.

This couple, long-time friends who had once been committed members of the church he was leading, was starting to show what he calls 'the telltale signs of a lessening involvement'. Having already paid them several visits, he felt this would be his last, and couldn't bring himself to phone beforehand as he suspected his offer to visit would be politely declined.

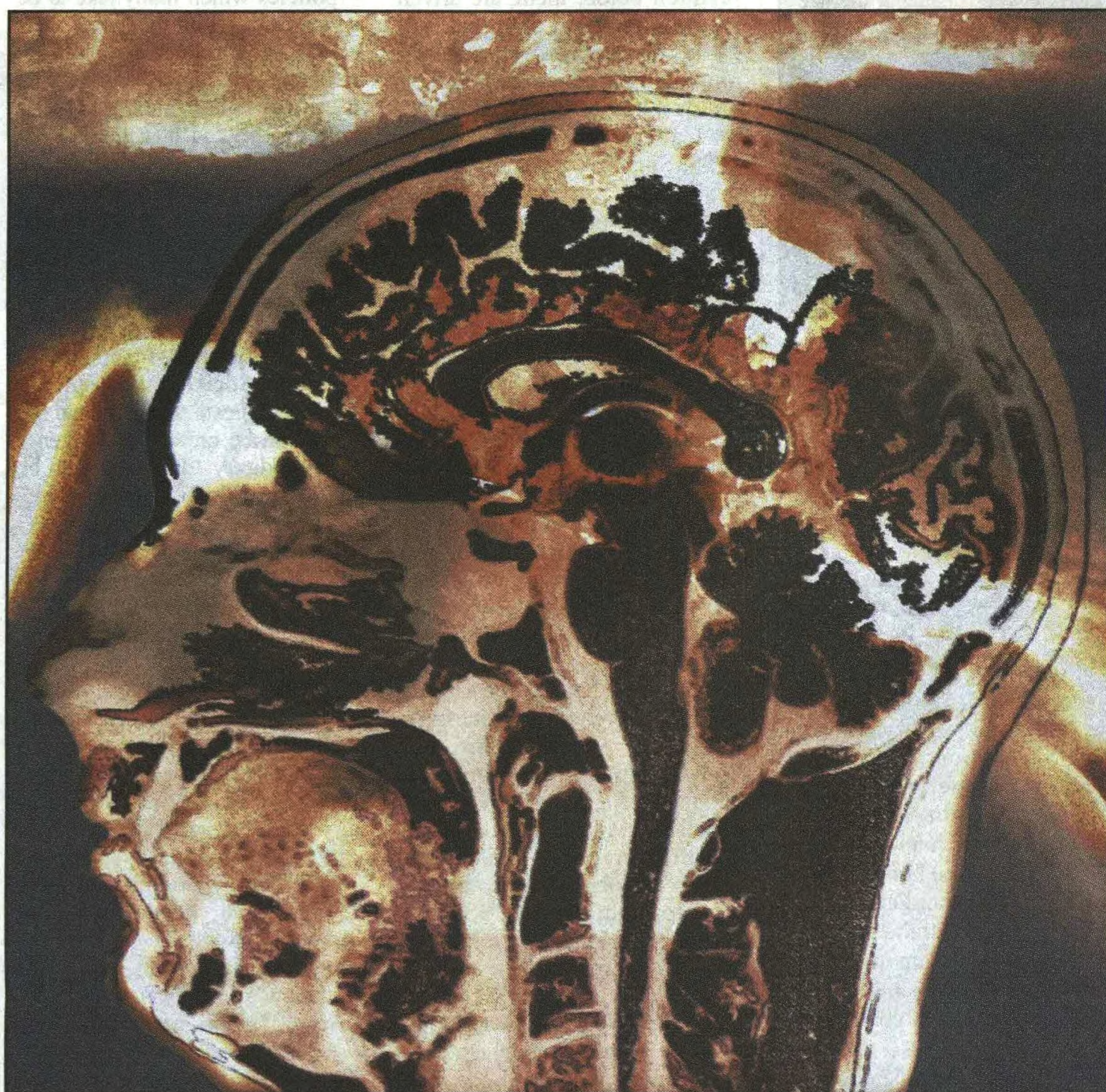
On arriving at their house he stopped, but could not get out of the car. Driving around the block, he returned but again could not make himself go inside. A third time around the block, and the same thing happened. "Perhaps it was because this was a difficult visit, I reasoned. However, neither could I make the other two friendly back-up visits I had planned, to people who had recently visited our church," he said.

Returning home, he reflected on what had transpired. "I told my wife what happened and she said, 'I think that's called burnout'," he recalls.

Since his first personal encounter with burnout in parish ministry, Peter Brain has gone on to become Bishop of Armidale. He has also gone on to extensive study on the subject of clergy stress, writing a thesis on self-care for clergy and conducting a survey of Anglican clergy in Perth in 1992.

Having seen many clergy suffer greatly or be forced to leave the ministry altogether due to burnout, he says the problem is a very real one in churches right across Australia. "Burnout is commonplace with those who work in the caring professions and especially among highly committed and responsible people," he says.

Newly released resources from the National Church Life Survey (NCLS) highlight the seriousness of the problem. *Burnout in Church Leaders*, a book by Peter Kaldor and Rod Bullpitt, is the result of the 1996 NCLS Leader Survey of around 4400 church leaders from across 25 denominations. The book is



available as part of a package of information including fact sheets, presentation overheads, a list of suggested sources of help and *Burnout: The Game*, a trivia quiz designed to teach pastors about the dangers.

The results of the survey are startling. Based on a set of 16 questions covering several aspects of stress and burnout, the survey concludes that 4 per cent of clergy – 1 in 25 – are suffering extreme burnout, with another 19 per cent finding burnout a major issue in their lives, and 56 per cent described as 'borderline to burnout' but coping. For just 21 per cent, burnout is 'not an issue'. The survey says that 12 per cent of Anglican leaders regularly consider leaving the ministry.

"Burnout is a critical issue for clergy and the church at large," Kaldor and Bullpitt write. "It would seem that a significant number of senior ministers/pastors in Anglican and Protestant congregations in Australia are

suffering severe burnout and are at risk of leaving the ministry."

Bishop Brain's own 1992 survey reveals similar findings. He found that 27 per cent of pastors had burnt out, suffered a breakdown or serious illness while in full-time ministry, with the figure rising to 44 per cent for those ordained for over 15 years.

But mere statistical analysis belies the depth of the problem – not only are many clergy deeply affected, but families and congregations all suffer the consequences of a problem that can cut to the heart of gospel ministry.

Burnout comes in many forms. It refers more to emotional responses to difficult circumstances, rather than the physical symptoms associated with stress. Much more than just a vague feeling of tiredness, burnout carries deep emotional consequences and can lead to depression.

Bishop Brain suggests three general categories covering the elements of burnout: being emotionally drained; a diminished sense of accomplishment; and a sense of depersonalisation. Overall, he describes this as a sense of demoralisation.

He believes that one telltale sign of burnout is a difficulty to spend time with people, a desire to withdraw and retreat to the privacy of the study. "What was a joy becomes a burden," he says. "Most people go into ministry because they like people, apart from any contributions to the kingdom that they may hope to

make. But when you start to feel negative about people, saying things like, 'It's ministry I love, it's just people I can't stand,' that's when you have problems."

He also says that a diminished sense of accomplishment can create a vicious cycle, where the temptation is to take on a greater workload and refuse to say no, and ultimately a sense of guilt and a loss of perspective make everything seem like a failure.

"I'm not saying it's wrong to do things, but if you don't look after yourself and your own nourishment, then you do things for the wrong reasons," he says. "We preach justification by faith, but we don't always live it."

Mid-life seems the time most likely for burnout to confront pastors, as dreams have often not been achieved and personal or ministry goals may not have been reached. The glass begins to look constantly half empty, and is rarely seen as half full.

And beyond merely affecting the ministry of a pastor, burnout can have devastating personal effects, forcing individuals to feel they are too busy for personal friendships. Bishop Brain also records a case study of a married pastor who fantasised about meeting another woman who would 'appreciate' him and give him the attention he 'deserved'.

NCLS research has uncovered a wide range of factors that contribute to an individual's chances of experiencing burnout. Those less likely to burn out include leaders of

larger, financially stable congregations where laity readily fill ministry roles, those with more orthodox beliefs on areas such as the Bible, Jesus and the resurrection, and those with a growing personal faith and regular spiritual disciplines of personal Bible reading and prayer.

Leaders who identify themselves as being more people-oriented are at lower risk than those who are task-oriented.

With so many demands and emotional strains being placed on church leaders, is burnout inevitable? After all, the NCLS report concludes, "The expectations and roles of the minister within a parish have changed radically. And they continue to do so. As churches seek to rediscover their place in contemporary society, ordained leaders are caught straddling past expectations and patterns of ministry and the need for renewal."

"In so many ways, they are caught in the crossfire."

Unfortunately, Bishop Brain says that, realistically, some level of burnout is inevitable for most church leaders. "If a pastor is doing his job – that is, if he's wanting to work hard and he's in a modern church and a modern society, where there are lots of conflicting demands – then the possibility of burnout is a given."

So what's a pastor to do? Is it a matter of resigning yourself to eventually burning out and becoming a statistic? Calling on his first-hand experiences, Bishop Brain says all is not lost, and there are some basic yet important theological principles that can help.

The first of these, he says, is to do all things *under* God, not *as* God. "I've found that to be a very helpful little concept," he says. "When Paul finishes his ministry, he can say, 'I've run the race, I've fought the fight.' He's not saying he has done everything he ever wanted to do, but he has been faithful and recognised that he didn't have to burn himself out, and he certainly wasn't lazy. But there was a realistic balance."

Another principle emphasised by Bishop Brain is that all people are created in God's image, an idea that can have an impact on something as simple as eating and sleeping. Dr Arch Hart has said, "most ministers don't burn out because they forget they are ministers. They burn out because they forget they are people."

It's one of the difficulties of full-time ministry – when does the working day end? Is the job ever finished? Like parenting, ministry is a commitment of the whole life, not simply a job that can be switched on and off. A pastor can always do more preparation, more visiting, more praying.

Despite the seemingly non-stop demands, Bishop Brain says that finding time for personal refreshment is vital. "We are created to work, but not to work so frantically that we don't rest," he

## issues demanding attention

Bishop Peter Brain says the early symptoms of burnout can be a friend for those who see and follow the warning signs:

- **An inability to say no** – As Dr Arch Hart says, "your 'no' gives value to your 'yes'."
- **A need to succeed** – J.I. Packer: "Leave success ratings to God and live your Christianity as a religion of faithfulness."
- **Expectations and demands of churches** – Well thought-out priorities establish a basis for making decisions.
- **Long working hours** – Church members will not thank their pastor for running themselves into the ground.



says. "The whole of Genesis 1-2 helps us see the pattern of work and rest.

"I think rest is the key in all of this. Take care of yourself because you're human. We ought to take cognizance of the fact that our bodies need rest."

According to the NCLS survey, 54 per cent of Anglican leaders said they found difficulty in finding time for recreation, while 47 per cent acknowledged that they do not take days off and holidays as they should. In this regard, Bishop Brain says many clergy are their own worst enemy in the battle against burnout.

Like the 'Stop, Revive, Survive' areas along a highway, 'turnouts' can provide a chance to keep things in perspective and keep the mind on the task at hand.

Peter Brain also believes the warning signs of burnout can be a friend, not a foe, if they are seen early and heeded. In his case, the warning sign of struggling to visit friends meant a decision to stay home each evening for two weeks, recharge the batteries and spend extra time with family. But careful use of recreation time and a few other simple steps may prevent the problem before it begins.

Sermon preparation has obvious benefits for parishioners, but Bishop Brain believes that effective use of such time also leads to refreshment and renewal for pastors. Use of a diary and effective time management will also allow a manageable workload to be maintained. "The worst line that any pastor can hear is, 'We didn't come to you because you are so busy'. Once that happens, you can no longer be an effective pastor," Bishop Brain says. "The trick in pastoring is to be busy without appearing that way, so people can come to you."

The NCLS survey revealed the most common method of dealing with burnout was to talk to someone else, and the place of ordinary friendships is central to maintaining balance. In the vast rural diocese of Armidale, clergy are encouraged to travel up to two or

three hours to visit and talk with one another, ensuring pressures are adequately dealt with.

Bishop Brain adds that pastors must not be left to face the prospect of burnout alone. He believes every parishioner can play a part in helping church leaders to cope. Assisting ministers to find opportunities for further study or personal hobbies, and encouraging them to take days off and ensure they are refreshed, are all helpful steps that can be taken. "Let them know that what they're doing is valued, and that you want them to be fresh," he says.

And while encouraging and reassuring comments are always welcome, Bishop Brain says this must be done with care. "Don't make comparisons with the big Anglican Church two suburbs away," he warns. "It might be quite an innocent comment, but if the pastor has had a few other criticisms and is running right on the red line, that could be the thing that will really throw him. People just need to be thoughtful and realistic about that."

Denominational leaders can help by creating a culture where signs of burnout are not an indication of failure, but where preventative strategies are encouraged and warnings are heeded. And the NCLS survey concludes that pastors who are prepared to grow alongside their congregation are much more likely to maintain proper ministry perspective. Being prepared to work in partnership with others seems to offer enormous benefits.

But for every careful plan devised to cope with burnout, Bishop Brain believes the most important strategy is a continuing reliance on God. "There is great potential for health in the humble recognition that our lives are in God's hands," he says. "It is precisely because life is a gift to us that we ought to be good stewards of it. Yes, we will work hard but at the same time we will use the means God has given us to be effective in our work."



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# Drift to two 'parallel' Anglican churches

## analysis

neil cameron

I was elected to represent Sydney on the General Synod in 1973. I attended the 1973 session and all subsequent sessions except one. I was also a Sydney representative at the 2001 session. It has been interesting to reflect on what has changed in the course of the last 28 years.

In my opinion, there have been two significant changes.

On the one hand, Sydney delegates have realised, firstly, by implication if not expressly, that

a majority of the members of the General Synod are liberals, to various degrees. The liberals will do their best to ensure that they retain that majority.

Secondly, Sydney delegates have realised there is no point in appealing to Scripture as authority for not doing something if that something is what the liberals want to do.

It is not that the liberals do not know the Scriptures; it is merely that they regard the Scriptures as irrelevant or wrong if they run counter to what they want. Some will recall Paul Barnett being hissed by some members of the General Synod at a previous

session merely for reading a passage of Scripture that was against the course of action that was being proposed. Bishop Suriel of the Coptic Church, representing that church as an observer, discovered the same this year.

On the other hand, there seems to be a belated recognition by the liberal elements that, irrespective of abuse, Sydney will not change from its attempt to adhere to the scriptures. The snide remark, "We worship the God of the Bible; Sydney worships the Bible as its god," was mentioned at least once.

The consequence is that the liberal elements seem to accept that Sydney will not adopt General Synod canons that are against what the Sydney Synod regards as important and, further, the Sydney Synod will make its own changes to Anglican polity irrespective of the opinions of others. Because each Diocesan Synod can elect to accept or reject most General Synod Canons, the differences between sections of the Anglican Church are growing.

A significant speech was that of Bishop Piper. Bishop Piper observed how the Anglican Church was moving into two camps. Later, Bruce Ballantine-Jones likened the development to two continental plates drifting apart. I think that they are correct.

Take the matter of prayer books. The prayer book most commonly used outside of Sydney diocese, I am informed, is *A Prayer Book for Australia*. The Sydney Synod has rejected this book and certain parts of the book can be used in the diocese of Sydney only with special permission. Soon, I understand, a Sydney Prayer Book will be issued. No doubt it will be banned in most other Australian dioceses. If this happens, the Australian Anglican Church, I have been told, will be unique among the Anglican communion.

There is a whole range of similar issues.

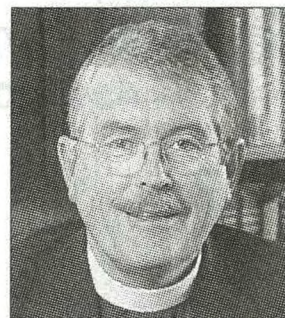
The most important factor generating the drift, in my view, is church attendance. Sydney seems to be keeping its head above water — just. Most other dioceses are not. In the course of debate at the

## trevor edwards rob forsyth



"...the bottom line is that most ordinary lay people want to address the issues of decline and be part of a flourishing faith community.

"As a member of the Constitutional Review Task Force I was glad that our report was received favourably and the structural changes (about 'parallel churches' under one Anglican umbrella) we proposed were thought provoking."



"We Sydney delegates seemed to be of two minds about the right approach to the General Synod. Some of us appeared almost relieved at how bad the wider Church appeared and were happy for things to come further apart. On the other hand, others were trying to stop the rot and keeps things tolerably together. It will be interesting to see this tension develop over the next few years."

General Synod, a 20 per cent loss of church attendance over the last 10 years was mentioned. Add to this the fact that the last National Church Life Survey revealed the age of membership in most places to be well over 55.

The consequences of the disintegration of much of the Anglican Church is something that needs to be addressed. The only response, to date, from the liberal camp is to press ahead with the amalgamation of denominations. Positive noises were made regarding unification of the Anglican and Uniting denominations and the Anglican and Lutheran denominations at this General Synod. It is not inconceivable that in the next 20 years we will see at least one or more denominational amalgamations. This too needs to be considered. It will be a great shame if, for example, one group of diminishing liberals is replaced or supplemented by another. A related issue is the continued refusal of some bishops to allow clergy trained at Moore Theological College into their dioceses even when such clergy are sought by local congregations. This issue should not be ignored

further. The unstated 'hands off' policy that seems to have prevailed has done nothing for such Christians and may have aggravated the decline in some parts of Australia.

If the Anglican Church is becoming two denominations under one name, a good deal of the heat can go out of proposals that one part may want and the other part may not. The problem, of course, is that, regarding General Synod membership, as mentioned earlier, the liberals have a majority and one group is not likely to support something that the other may want and they do not. I do not see, for example, Sydney delegates supporting legislation to authorise women bishops or quasi-marriages of homosexuals (both of which, I predict, will be on the agenda for the next session of the General Synod) or the liberals supporting lay presidency. Thus, the long drawn out debates on contentious issues with the same issue being raised session after session will continue. The sensible course may be for each side to make its own changes by diocesan synod legislation wherever it can.

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## JUNE BOSANQUET

June Bosanquet, Christian author and journalist, has died aged 78 years. Her end was sudden, unexpected but peaceful.

June was born on March 2 1923, to George and Lillian Mills, the first child to survive infancy. She attended Ravenswood School for Girls and then moved to Hornsby High School when the Depression made private school education beyond her father's means. She met Richard, the love of her life, when she was 19 and he was almost 21, just before he headed north to serve with the Australian army in the Second World War. In the fullness of time they had four children: Marcia, John, Stephen and Pat.

One of her many gifts was public speaking. She mostly spoke without notes and used illustrations which made any talk she gave vibrant with meaning. She grew to be in great demand as a speaker as time went on. As a leader of women she was in her element: she was well-organised, decisive, brim-full of ideas and a

dynamo of energy. She was warm, amazingly hospitable and 'there' for anyone who needed her.

After the years in the parish of South Kogarah, Dad and Mum moved to Narrabeen where we had four glorious years. There she wrote *Mary Jones and Her Bible*, the first of a number of books for the Bible Society.

After the Narrabeen years came the stressful years in which Dad worked as founding Headmaster of the Illawarra Grammar School. Mother was busy writing a column for the *Illawarra Mercury*, appearing on Channel 4 of the local TV station, speaking at innumerable meetings, organising the women's auxiliary at the Grammar School, helping to organise the Illawarra branch of Chesalon, singing in the church choir, raising four children and preaching the occasional sermon for the Methodists.

Mum and Dad moved around a lot after they left Wollongong and returned to Sydney. She was editor of the magazine *Christian Woman* for 10 years, media officer for the 1979 Billy Graham Crusade and later on, publicity officer for CMS.

Dr Marcia Cameron

## KEN GULLIVER

Well-known Christian sportsman Kenneth Charles Gulliver has died in Sydney aged 87.

He represented NSW in Schoolboy, Colts and Sheffield Shield cricket competitions with credit and played over 30 seasons of first grade cricket with Mosman from age 16 through to 46. During his amazing career Ken specialised in leg spin bowling and captured 1533 wickets for his club (1028 in first grade) and he scored 14263 runs. No person has ever come close to this record.

Ken Gulliver was also a very gifted Baseball player. He played 30 consecutive seasons with the Mosman Baseball Club and represented NSW from 1930 to 1935.

Throughout both his sporting career and his whole life, Ken Gulliver was known for his Christian faith. Ken's family attended St Luke's, Mosman and he was excited about the things of God from a very early age.

He married the love of his life, Shirley, in 1941. They had three daughters, Helen, Judy and Janet. When Ken moved to Harbord, he

and his family became very involved in St Mark's Anglican Church. He made a significant contribution to church life at Harbord for over 40 years, especially in men's ministry.

Ken loved to serve morning teas to the children after church. He was so patient with the children as he talked and listened to them with real love and interest. One morning he shared how he had been at a NSW Cricketers' Dinner the night before. He was quite touched that two of the current Australian players, Michael Slater and fellow leg spinner Stuart Magill, wanted his autograph. Humble Ken was quite overwhelmed by this.

Ken has been a great example of a humble and faithful disciple of Jesus. He has been a fervent prayer and supporter of gospel work at Harbord for decades. When thinking of Ken Gulliver, I'm reminded of Paul's assessment of Timothy in Philippians 2: "There is no-one quite like him, for he doesn't look out for his own interests, but those of Jesus Christ!" Let's thank God for the life and witness of Ken Gulliver.

Mark Dickens

## CANON ROY GRAY

Canon Roy Gray, a long-time church leader in the Sydney Diocese and a former St George first-grade cricketer, died at a Nowra nursing home in June, aged 84.

Canon Gray was rector of St Andrew's, Cronulla, from 1973 to 1981. He also ministered at Hurstville, Cooks River, West Wollongong and Five Dock.

Roy Gray played first grade cricket for the St George, where he held a number of batting records. His peers included test players Arthur Morris, Ray Lindwall and Bill 'Tiger' O'Reilly.

His batting prowess was legendary. He once hit a massive six out of Hurstville Oval that saw the ball bounce down an adjacent road and into a pram pushed by a local woman. The six became local folklore. The event had its

sequel when the same mother arrived at St George's, Hurstville, and Canon Gray happily baptised the baby!

Canon Gray entered the ministry after active service with the Australian Army in Papua New Guinea during World War II. He was deaconed in 1947 and was honorary chaplain to the NSW Police Force from 1967 to 1980. He was the Rural Dean of Sutherland from 1975 to 1981.

Roy Gray will be remembered as a great evangelist and pastor. During his time as rector of Cronulla several new ministries grew, especially among young people. An early initiative was the creation of a cricket team.

Former Australian cricket captain, Brian Booth, who became a Christian through Canon Gray's ministry, described him as a 'wonderful friend and mentor'.

Graeme Cole

## REV BILL PAYNE

William 'Bill' Vines Payne did not fit the conventional idea of a parson. Described by one friend as 'God's Larrikin', he was a robust man of faith, a down-to-earth, Australian 'bloke' with a hearty sense of humour. He was deeply evangelical with a strongly developed social conscience, which led him into diverse and unconventional areas of ministry.

Bill was born and grew up in South Carlton, Sydney. A Moore College graduate ordained in 1956, he served curacies in Queanbeyan and Batlow, worked as an army and prison Chaplain, followed by parish ministry in Albion Park and Clovelly.

Bill and his wife Helen attended St Cuthbert's, South Carlton, where they met, married and later returned when Bill became Rector from 1985 to 1991. When his funeral was held there it was his final homecoming.

In 1967, Archbishop Gough appointed Bill director of the newly established Church of England Counselling Service of the Home Mission Society (now Anglicare). This was set up to co-ordinate a range of children's counselling services, provide emergency relief to the poor and give welfare support to parishes.

Under Bill's strategic leadership, the service grew into a professional welfare service. He implemented successful programs including Carramar Girls' Hostel, the Adoption Agency and Charlton Boys Home, which all continue to support families today. From 1977-84, Bill was director of Welfare, the Church of England Children's Homes until their amalgamation with HMS, after which Bill returned to parish ministry. In 1996 he became the secretary to The Walter and Eliza Hall Trust, directing gifts to those suffering in poverty.

Nothing appeared to daunt him, always maintaining a positive outlook on life with tremendous capacity for hard work. He felt the Church should be doing more to reach out to those in need and in this he was outspoken, forthright and generous.

Janet Walmsley



## The Engaging Australia Project 2002

The Anglican Church is seeking projects which will make a creative contribution to the way Christian faith engages life in the emerging Australia. (Projects may draw on a wide range of fields including social analysis, journalism, theology, electronic media or the arts.)

Submissions from individuals and organisations may be for all or part of the amount available. In 2001, \$47,000 was distributed to a variety of projects. Collaborative Projects which have attracted other resources will be considered favourably.

An information pack is available from the General Synod Office:

Ph: 02 9265-1503, or Fax: 02 9264-6552.

Email: [admin@anglican.org.au](mailto:admin@anglican.org.au)

All submissions should be received in the General Synod Office by 30th November 2001.

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Our website address is [www.wima.edu.au](http://www.wima.edu.au)

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### Paul Blackham

Associate Minister (Theologian)  
All Souls Langham Place London

Thursday September 20, 7.45pm  
Public Lecture at St Thomas' North Sydney (\$5)  
"Christ the Object of our faith"

The Rev Dr Paul Blackham is a Senior Associate Minister and Theologian on the staff of All Souls Langham Place. He was a prominent presenter at the Amsterdam (2000) Conference on Evangelism. Sydney delegates described him as a challenging speaker well worth hearing. He teaches a year long course in Christian doctrine for congregational members at All Souls. He writes material about the interpretation of the Old Testament and has contributed to the Open Home Open Bible teaching videos from Creative Publishing and CPO. Paul's PhD thesis is on the doctrine of the Holy Spirit in the work of Thomas Goodwin, a Puritan Congregationalist.

RSVP Michelle Jones 9265-1530

For further information please contact Bishop Ray Smith  
(Chairman of NSW EFAC), phone 9265-1572



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# 

## september 2001 wollongong

### Christians, Do not lose heart!

Sometimes serving Christ is hard. The apostle Paul certainly found it that way. However the toughness of the task did not mean that he was discouraged.

Paul's inner steel had, in part, to do with the way he saw ministry. (see 2 Corinthians 4:1-6)

#### Satan blinds v4

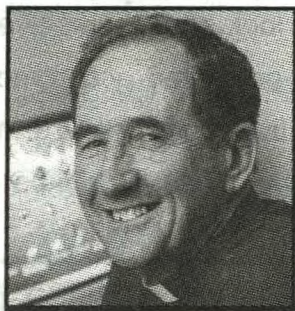
Of course the unbeliever is responsible for unbelief. However there is something more sinister and supernatural going on at the same time. Ultimately the god of this world causes unbelief and darkness in the human heart. When we seek the conversion of men and women we are engaged in a supernatural battle.

#### God shines v6

Of course people are responsible for their belief. However they are not able to believe unless God works the miracle in their heart. The creator of the universe brought light to the universe by his word and so he brings light to the human heart by his gospel. Conversion is a supernatural work.

#### Preach and serve v5

While the battle for the human heart was in the supernatural realm it did not mean that the apostle had a 'laissez-faire' attitude to-



reg  
piper

### BISHOP writes

ward ministry. Rather he proclaimed Jesus is Lord with such great diligence (but not to draw attention to himself). He painstakingly served his hearers so they would see the glory of Christ.

But that was all he did. He vigorously persuaded but ultimately he did not convert people. God alone does that.

#### Lessons for us

Viewing ministry correctly will certainly lessen our discouragement. We are to work very hard at serving people properly and proclaiming Jesus well. However that is what we are to do. We cannot take responsibility for the response to a serving proclamation. That is God's work.

Moreover since this is God's work we can be confident that such a gracious God will show abundant mercy. That is why we need never lose heart and always be of good courage.

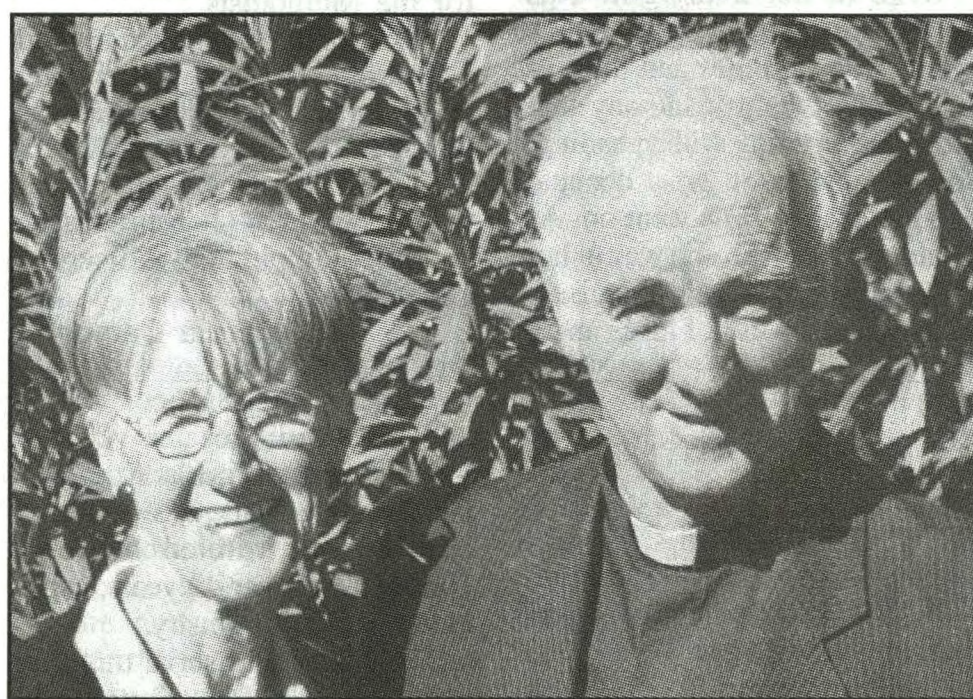
### Nowra's caring pastor retires

The parish of All Saints' Nowra said farewell to its rector of the last 17 years, the Rev David Woodbridge and his wife Camille, at a farewell function in July.

Mr Woodbridge actively supported the ministry of both lay and ordained women. The current curate, the Rev Sue Willis paid tribute to David and Camille at the farewell function, for their support and encouragement of her ministry within the parish.

During their 17 years in Nowra, the Woodbridges built, under God, a strong and diverse ministry. Reaching out to the wider community has always been important to David and Camille. All Saints' Community Care, the formal welfare arm of the parish, was another early initiative. Staffed by a paid coordinator and volunteers from the Parish, Community Care also offers courses such as 'Christianity Explained' to reach out to the spiritual needs of its clients. The associated Anglican Counselling Service was established as a Deanery initiative under Mr Woodbridge's leadership.

Their experience with All Saints Community Care, led the Woodbridges to establish an in-



The Rev David and Camille Woodbridge.

formal 'open house' fellowship on Wednesday nights. This begins with a meal to foster friendship followed by an informal worship service. Two of the participants in this fellowship were recently married in the church on a Wednesday night with a more elaborate meal than usual as the wedding 'reception', the guests were the friends made at the fellowship.

At the farewell function, four generations of one family - Nett Cole, Don and Rosalie Simms, Peter and Lisa Baum and their

children Jared and Gabrielle - attested to the caring ministry of the Woodbridges to their whole family. They made a special presentation of a beautiful painting of the rectory.

Other gifts from the congregation were presented by the church wardens in appreciation for their long and faithful ministry at All Saints. Their friendship will not be lost, however, as they have bought a house for their retirement in Nowra, so the farewell was much more an 'au revoir' rather than 'adieu'.

## CHRISTIAN HERITAGE CELEBRATION AND THANKSGIVING CENTENARY PARADE

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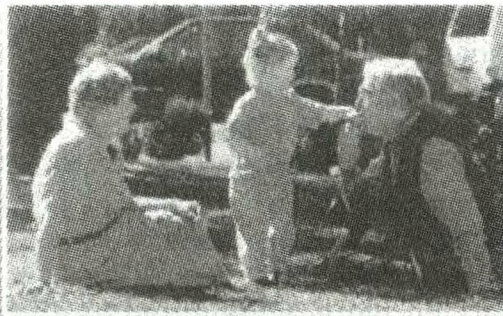
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ALL SUBURBS

### Highlands men behaving godly

How do you get the average Aussie male to give up his time to hear a message he doesn't think he needs or he has decided falls into his wife's area of expertise?

Ian Mottram, a member of Robertson parish, was concerned that local men were not being challenged with the gospel. He had heard that Caringbah Baptist Church invited men to informal dinners where there was no high-pressure message, just a relaxed atmosphere, friendship and a guest speaker who shared something of their own life and the place Jesus has in it. It sounded like something that might work in the Southern Highlands.

The dinners are held in the local Bowling Club. Guest speakers have included local solicitor, Mark Howarth, police chaplain, Dave Warner, businessman Vince Williamson and marketing consultant Ray Barnett.

At the moment the dinners are run monthly but in the future it is planned to run them alternate months in co-operation with St Jude's, Bowral.



# New CMS head leaves thriving migrant ministries

After eight years as director of Cross Cultural Ministries in Wollongong, John Thew is still excited by ministering across cultural boundaries.

Set to become Federal Secretary of the Church Missionary Society next year, Mr Thew remains convinced that the Bible does not allow churches to simply ignore their migrant neighbours.

"If we believe in the sovereignty of God, then we must believe that it is God who is bringing people from everywhere, and for a reason. And it doesn't take much bible reading to work out that reason," he said.

Frank and Helen have been involved with several refugee families for five years, visiting regularly, helping with local knowledge, riding the highs and lows, and building friendships.

"We think it is really important, even when we don't understand what's happening," they say. "These families have learned they can trust us, and that make it easy for us to tell them about trusting the Lord Jesus."

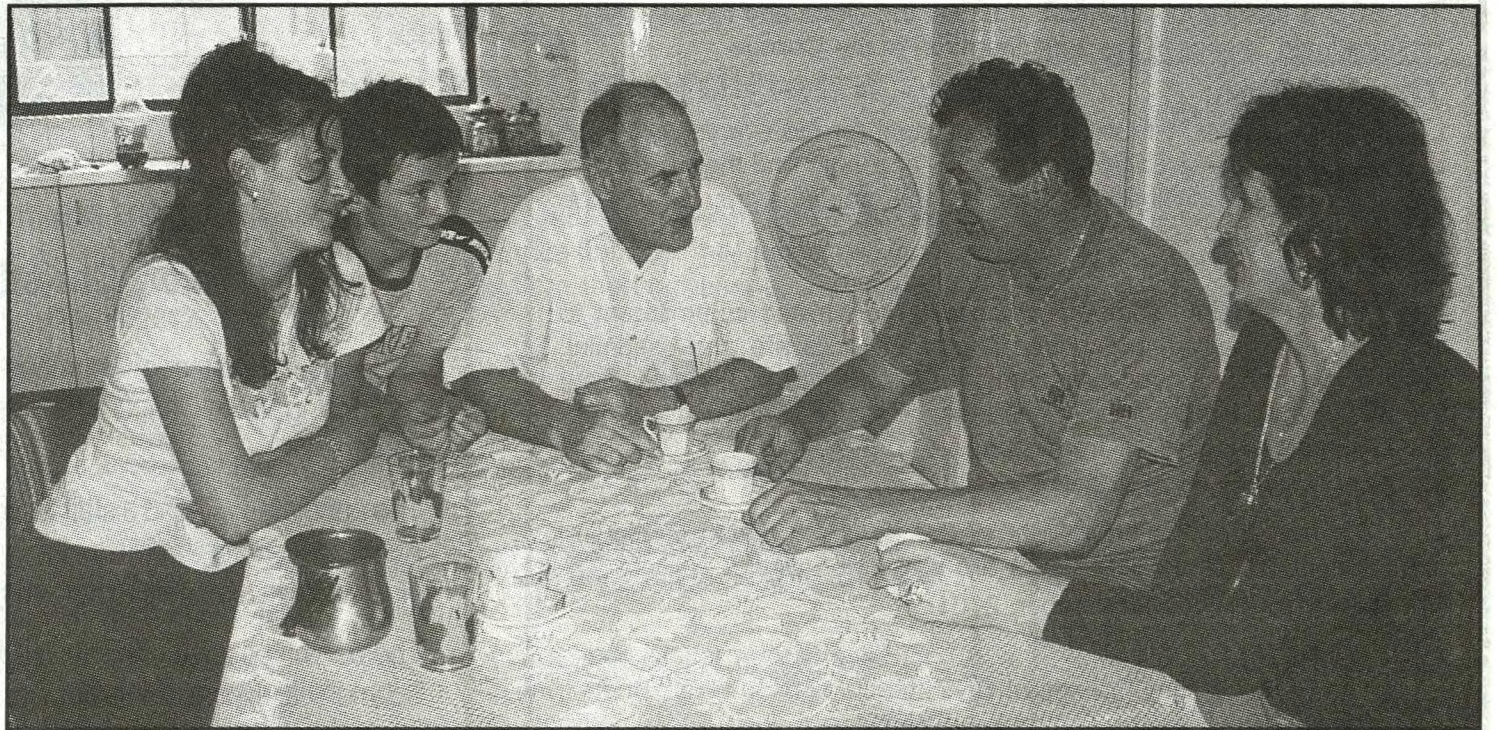
"In the context of 50 million refugees worldwide, this may appear just a small response," said John Thew. "But for every individual, people like Frank and Helen are vital. For the volunteers themselves, and their churches, this is missionary work right on the door step."

Frank and Helen are part of the Refugee Volunteer Support program run by Cross Cultural Ministries Wollongong.

Mary and Jenny are part of the 'English for Life' team of Christian volunteers, serving God through Cross Cultural Ministries Wollongong. Mary loves spending her Tuesdays teaching English. By looking at her international class, you see a very happy group of students

English as a Second Language (ESL) teaching to migrants and refugees is not new, but it hasn't lost any of its importance.

"Our students learn to communicate, but also grow in confidence," said Mary. "And for many, this is the first time they've met real Christians, and had a chance to read the Bible."



John Thew, centre, has befriended a refugee family from the former Yugoslavia.

Jenny, an ESL co-ordinator, says it's a special joy seeing students make progress in their English, and also want to know more of God. Every month students are invited to Easy English services, and many come and bring their families. Some have come to know the reality of Jesus Christ in their own lives.

A number of churches have taken the next logical step from English classes and refugee support work, starting special 'easy English' services.

At St Michael's, Wollongong, rector Canon Ian Cox guarantees that basic-level English speakers will be able to understand almost everything in their

'Easy English Church'. They use lots of visual aids and participation, and people report both understanding and enjoyment. The aim is not to integrate these new learners into the culture of the existing church, but to make the church genuinely accessible to the people who make up our community.



## ABBOTSLEIGH

### ASSISTANT CHAPLAIN

Full time from Term 4 2001 or Term 1 2002

Abbotsleigh seeks an Assistant Chaplain to help continue the traditions of Anglican religious teaching, values and chaplaincy that are the foundation and strength of the life of the school. Although the position may be shaped to reflect the strengths of the preferred applicant, it is anticipated that the Assistant Chaplain will be responsible for chaplaincy and teaching in the Junior School and for counselling, teaching and role modelling in the Senior School. Supporting the Chaplain, this is a senior position that requires full participation in teaching, religious services, counselling and the general life of the school.

The Assistant Chaplain will be a woman or man highly qualified in Anglican theology (possibly ordained) who has demonstrated empathy with young people (possibly a teacher) and who is an example of active Christian lifestyle. The ability to lead, to inspire and to encourage is essential.

### CHRISTIAN STUDIES

Part time from Term 1 2002

A teacher of Christian Studies (Junior or Senior School) is wanted to join our department of dedicated teachers who not only teach but also set an example and encourage their students. A full time position may be possible by combining with another subject needed by the school.

For further information on all positions and how to apply is available at [www.abbotsleigh.nsw.edu.au](http://www.abbotsleigh.nsw.edu.au). Applications as soon as possible but not later than 21 September.

The Headmistress, Abbotsleigh, PO Box 2, Wahroonga 2076

Fax: 02 9489 7720

## position vacant

### Administrator

The Church Missionary Society - Queensland with Northern NSW is seeking applications from suitably qualified and experienced persons for the above position.

The person will be:

- a qualified accountant.
- able to administer and manage the CMS office.
- able to organize events.
- a person with an enthusiasm for world mission and a strong commitment to the vision and work of CMS.
- able to work in a small office team and with volunteers.
- able to relate easily to a wide variety of people (over the phone, at meetings and events).

It would be an advantage if they had theological training and experience in public speaking/preaching.

A full job description and application form is available from:

Reverend Jeremy Gehrmann  
General Secretary  
CMS-Qld with Northern NSW  
439 Ann Street  
BRISBANE QLD 4000  
(Ph: 07-3831 6130)



### St Theodore's Wattle Park Anglican Church Youth Minister

Full-time position  
(Proposals for part-time  
will be considered)

St Theodore's is looking for a qualified youth minister to take over a small but growing ministry to young people in the Surrey Hills/Burwood/Box Hill South area.

For a job description go to our Website, [www.sttheos.org.au](http://www.sttheos.org.au) or write to

Rev Chris Appleby  
109 Broughton Rd  
Surrey Hills 3127

Tel: (03) 9808-3250  
Fax: (03) 9808-1249

email: [cappleby@melbpc.org.au](mailto:cappleby@melbpc.org.au)

## POSITION VACANT Finance and Administration Officer

CMS NSW is creating a new senior position for a qualified accountant who is organised, enthusiastic and a great people person. If you fulfill these requirements and are seeking a job where you will make an important contribution to the work of mission then CMS would love to talk to you. The NSW Branch has a number of divisions including the CMS Bookstore, the CMS Conference Centre at Katoomba, the CMS Trust Ltd., and the Branch Office, which includes property maintenance, management and personnel administration. We need someone who will administer many of these areas, and manage the financial accounting function of all of them. CMS has set high financial and administrative standards of service for the members and missionaries of the Society. The successful applicant will be committed to ensuring that the Branch achieves these standards and complies with important taxation, HR, and privacy requirements. You will need to be able to work within a team, and be a good planner and communicator. Skill in supervising staff and achieving deadlines will be important. It will also be important to have a good understanding of the churches and individuals that CMS seeks to serve.

Written applications, including a CV and an indication of existing church membership should be sent to:  
The General Secretary (marked confidential)



CHURCH MISSIONARY SOCIETY - NEW SOUTH WALES  
93 Bathurst Street Sydney NSW 2000 Tel. (02) 9267 3711  
Fax (02) 9267 3703 E-mail: [nsw@cms.org.au](mailto:nsw@cms.org.au)

## POSITION VACANT Reception & Member Services Support

Are you a people person, who would enjoy being the friendly face of CMS to phone callers and visitors alike?

Do you like having things well organised, and would you enjoy keeping the CMS Information System in top shape? The NSW Branch needs someone who cares about detail, loves accuracy, and enjoys meeting deadlines.

This position is at the centre of the CMS office, and it includes Reception duties. But the bigger task is to be part of the Member Services support team, which includes the receipting of donations and the management of the CMS Open Alms database. CMS has developed an excellent Members Service program, and we want to develop it even further. You could play a key role in achieving this.

Proficiency in office systems will be essential and experience with Microsoft Access would be an advantage. You will need to be enthusiastic about promoting mission, and CMS, with a good understanding of the missionaries, churches and membership that CMS seeks to serve.

Applications should be submitted in writing, including a reference from your minister, to:

The General Secretary (marked confidential)



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## Personal Assistant / Office Manager (Continuing Part-time)

### Sydney College of Divinity

The SCD is looking for a person to assist the Dean and the Director of Postgraduate Studies in the administration of the College.

#### The Position:

Located at Oatlands, you will share oversight for the everyday running of the main office, the keeping of general accounts and the handling of enquiries, and responsibility for minuting the meetings of several of the College boards and committees.

#### The Person:

The position requires someone with a demonstrated commitment to ecumenical theological education. Computer Skills are also essential. You will need to be a good communicator in dealing with enquiries from the SCD's affiliated theological colleges, associated universities, from church leaders as well as from students.

#### Employment Type:

This is a part-time (the equivalent of 2-3 days per week) continuing appointment. Actual working hours are partly negotiable. Commencement is late-September, 2001.

#### Applications to:

The Dean, Sydney College of Divinity  
Postal: PO Box 236, Oatlands NSW 2117  
Street: Level 1, 3 Gibbons Street, Oatlands NSW 2117  
Email: SCDIV@bigpond.com.au



## Ministry Opportunities North West Australia

The Bishop of North West Australia with the help of the Bush Church Aid Society is seeking an experienced pastor for the important Pilbara coastal parish of KARRATHA-DAMPIER. Commitment to bible teaching and discipling is essential. Good Bible teachers are also being sought for other positions.

#### For further details contact:

Canon Brian Roberts at BCA (02) 9262-5017  
Email: brian@bushchurchaid.com.au OR  
Bishop Tony Nichols, PO Box 140, Geraldton WA 6531

## Christ Church St Ives Parish Administrator

Christ Church St Ives wish to appoint  
a new Parish Administrator.

The role will involve supporting a large ministry team, managing a busy church office with a small staff, co-ordinating various programs, managing and overseeing parish finances and co-ordinating the maintenance and operation of church property. The successful applicant will be computer literate, have an understanding of small office networks as well as demonstrated skills using word processing, spread sheet and data base software.

The role requires a mature and experienced administrator who is capable and willing to support an active gospel ministry in the St Ives area. The administrator is directly responsible to the Senior Minister and the Church Wardens.

Salary and conditions commensurate with the role will be negotiated.

#### Applications in writing to be sent to:

The Wardens,  
Christ Church St Ives  
1 Cowan Road  
ST IVES NSW 2072

## FRONTIERS AUSTRALIA an arm of FRONTIERS INTERNATIONAL

**NEED:** An Australian Sending Base Director for this still fledgling mission sending agency.

**FOCUS:** Solely on indigenous church planting among unreached Muslim people groups - primarily in the "10/40 window" and embracing the distinctive Frontiers' ethos.

**ROLE** of Sending Base Director

- **Responsibility** for recruitment, preparation, sending and monitoring of missionaries and their families. Domicile to be Sydney.
- **Personal qualifications** - a committed Christian with a global vision and passion for the unreached Muslim people. Such person also must be a gifted communicator to younger and older folk alike, with public speaking capability and a proven leader and team person. In short, well developed people relational skills are essential.

#### ENQUIRIES:

Frontiers Australia - Board Chairman,  
John Fry, 'phone (02) 9876-6028  
or  
Sending Base Director - Rev Lindsay Urquhart,  
'phone (02) 9639-4119.

## National Council of Churches in Australia



### Applications are invited for the position of Director, Christian World Service

The National Council of Churches in Australia is an ecumenical body comprising fifteen Orthodox, Protestant, Roman Catholic and Anglican churches.

The appointee will lead a staff team of some fifteen people to help Australia's churches act together in partnership with churches elsewhere in response to human need.

The person appointed will have a deep commitment to the Church, ecumenical experience, promotional and management skills, and sensitivity in working with people of different cultures and denominations.

Lay or ordained people with suitable qualifications are invited to apply. The post is Sydney-based.

Closing date for applications is **Friday 28 September**. Further information is available from the NCCA's General Secretary:

Locked Bag 199, Sydney 1230 Tel: (02) 9299 2215  
Fax: (02) 9262 4514. Email: tbissett@ncca.org.au



## William Campbell College Primary Carers / Support Carers Shoalhaven Area

The William Campbell College is a Christian organization dedicated to providing quality care and long term accommodation for abused, neglected and homeless children in a rural family style environment.

As carers you will need to be caring, mature, patient, flexible, committed, have a good sense of humour and have effective communication skills.

You will be involved in the physical, emotional and spiritual development of each child. Therapeutic activities on the 120 acre property will include: agriculture, permaculture, aquaculture, music, arts, crafts and sports.

The team will comprise Primary and Support Carers and a full time Child Development Carer. Intensive training will be provided for all carers and respite for Primary Carers.

The successful applicants will take up permanent residence as houseparents (Primary Carers) in the latter part of the year.

#### Essential

Mature married couples whose children have attained adult age and can fulfill a mother father role  
Sympathetic to Christian values  
A background in teaching and/or early childhood and/or extensive fostering  
Demonstrated personal skills, sensitivity to the needs of young children who have been removed from an abusive environment  
High level of communication skills  
Sound knowledge of child development  
Current drivers licence

#### Desirable

Current first aid certificate; Rural background

#### Remuneration

An attractive package will be negotiated for the successful applicants.

The preferred applicants will be subject to the provisions of the relevant Child Protection Legislation, including employment screening.

For further information and a copy of the job description, phone (02) 4256-8686.

Applications close **7 October 2001** and should be addressed to:

The Board of Directors, William Campbell College  
PO Box 3035, Minnamurra 2533

## POSITION VACANT - SUPERVISOR St Barnabas Terraces

A Ministry of St Barnabas Anglican Church, Broadway

The Churchwardens of St Barnabas Broadway are seeking a mature Christian person as the Supervisor of these residential houses for tertiary students. This is a part-time salaried position with accommodation provided, to commence in December 2001.

The six Terraces are close to the University of Sydney and the University of Technology, Sydney and provide a significant Christian ministry for tertiary students.

For further information please contact:

Phil Condie, St Barnabas Terraces, PO Box 606, Glebe 2037  
(02) 9318-0140 or 0414 660 461 e-mail: sprocket50@hotmail.com

Closing date for applications: **Friday 28th September 2001**

## Associate Minister

**The Parish of Mona Vale** is seeking to employ a full-time Associate Minister from January 2002. We are looking for an experienced Ordained person who has strength in leading a team in evangelism and equipping men and women for ministry. A detailed job description is available from the rector, John Reid, on 9999-2062. Applications may be made in writing to the rector and churchwardens, St John's Anglican Church, PO Box 69, Mona Vale 1660.

## WANTED

### Youth Minister (F/T) Heathcote-Engadine Baptist

We're looking for someone with a solid commitment to Scripture, a passion for youth ministry and an ability to clearly communicate God's Word to young people.

For more info, contact

Graham & Linda Poole:

Phone (02) 9542-5223

graham\_linda@primus.com.au

## Family Nurture Minister

The Anglican Parish of Gosford seeks a Parish Family Nurture Minister to work with a large ministry team, both paid and unpaid.

This person will have demonstrated abilities working in the area of families with young children and/or teenagers. This person will be a committed Christian, willing to work within the structure of the Anglican tradition and have an Incarnational Focused Theology. This person will be required to co-ordinate and organise various family and children activities within the parish.

For a detailed job description and application, please write to:

The Archdeacon

PO Box 4255

East Gosford NSW 2250.

Application closing date is  
Friday, 5th October 2001

## ACCOUNTANCY CHARTERED

A full time position is available offering excellent experience in Taxation, Business Services and Auditing with the possibility of advancement to partner. Experience in auditing would be an advantage. The successful applicant should be planning to complete the CA programme.

Apply to: B Thomas & Co  
PO Box 737  
Hornsby NSW 1630

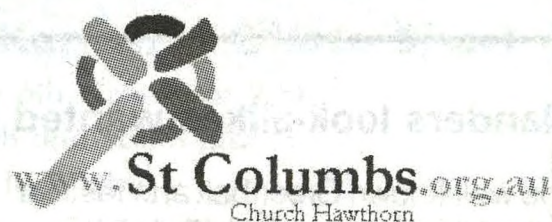
## Notice to all intended job applicants

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.



**St. Columb's  
Anglican  
Church  
Hawthorn**

...is seeking a half-time



## CHILDREN & FAMILIES WORKER

To serve in an active, growing ministry to young families. Seeking a committed evangelical Christian with a love for children, good communication skills, ability to recruit, train and manage adult volunteers. Includes Sunday mornings.

**Applications close:** 30 Sept. 2001. **Enquiries:** Steve Webster  
P.O. Box 2160 Hawthorn Vic 3122 [steve@stcolumbs.org.au](mailto:steve@stcolumbs.org.au)



## Secretary / Personal Assistant

Moore Theological College is seeking to employ a Secretary / Personal Assistant to work in the College Office at Newtown. The person appointed will work closely with the Principal and Bursar of the College.

This is a senior position and applicants should be an experienced secretary with good correspondence, telephone and administrative skills. A concern for detail, good interpersonal skills and the ability to function in a small team are essential qualities for the position.

For further information, please talk to Doug Marr on (02) 9577 9999.

Written applications, including names and addresses of referees, one of which should ideally be from the applicant's minister, should be submitted by 24th September to:

The Bursar  
Moore Theological College  
1 King Street  
NEWTOWN NSW 2042

## Thornleigh-Pennant Hills Anglican Church Youth Minister

The above parish is seeking to employ a part time youth minister to continue the development of outreach and discipling of young people, especially in the high school and tertiary age group.

The successful applicant must be soundly converted with articulate testimony and experienced in working with youth.

Duties include:

- supervision and leadership of existing programmes,
- training of leaders,
- programme development into high school and tertiary age group
- ability to counsel and assist current ministry team in the pastoring of youth and children,
- evangelism.

It is preferred that the successful applicant has tertiary qualifications.

Remuneration package, including accommodation, will be negotiated.

This position will be filled no later than January 2002.

Please forward resumé to Rev N A Flower, 323 Pennant Hills Road, Thornleigh, NSW 2121. For further information, please contact Rev N A Flower: Phone (02) 9484 1889, or (02) 9484 1863.



## "ENGLISH FOR LIFE" CLASSES CO-ORDINATOR

Cross Cultural Ministries Wollongong is looking for the right person to join the 'English for Life' leadership team, starting in Year 2002.

You will need to be a good team worker, able to manage volunteers, with experience in teaching adults and organising classes. Qualifications and experience in ESL will be an advantage.

You must be comfortable in working within the ethos of the Anglican Church, and be able to handle Bible teaching. You will also need your own transport.

This position is part time, and will entail working with and training volunteer ESL teaching teams, as well as teaching ESL students. The position will pay by contract agreement.

To apply, please send your resume with references, including the Minister of your local church, to "English for Life" Position, Anglican Church Centre, 74 Church Street, Wollongong 2500, by September 30, 2001.

For more information, please ring us at 4228 8402.



## Sutherland Shire Christian School

### Teachers Christian Studies Co-ordinator, Mathematics

Applications are invited from enthusiastic and committed Christian secondary teachers of reformed persuasion, for the above two full time or part time positions available from the beginning of the school year in 2002.

Christian Studies at Sutherland include a year 7 to 10 subject as well as a NSW Board of Studies endorsed year 11 and 12 subject. The secondary course follows on from an established Primary curriculum. The successful Bible Studies applicant will share the teaching load with other staff members.

The successful Mathematics applicant will teach with three other staff members. It will be desirable for such an applicant to be able to teach any class between year 7 and year 12.

Sutherland is a Christian parent controlled, Kindergarten to HSC, Protestant, co-educational school with enrolment in 2001 of 765 students and a staff of over 70. Buildings and facilities are all modern and well equipped. We are celebrating our 25th year of operation this year. The school is located at Barden Ridge in a delightful bushland setting 25 km south of Sydney.

Interested teachers should write (with full details of teacher training, teaching experience, Christian experience and church affiliation) to:

The Business Manager  
Sutherland Shire Christian School  
PO Box 390  
Sutherland NSW 1499

Enquiries are welcome by phone on 02 9543 2133 or by e-mail [sscs@sscs.nsw.edu.au](mailto:sscs@sscs.nsw.edu.au) or visit our web site [www.sscs.nsw.edu.au](http://www.sscs.nsw.edu.au). Applications should be received by September 26.

We see ourselves as an extension of the home, so that Christian teaching given in the home is reinforced by the school in a non elitist caring environment. Our aim is to strive for excellence in the academic and personal life of all students so that they may reach their potential to the glory of God and the enrichment of life.

## Christian Preschool 2 positions from Term 4

**Director/teacher f/t**, EC qualifications, extensive experience with 3-5 yr children and team leading. **Admin Officer** 15 hrs/week. Computer, book keeping and people skills. Merrylands Christian Preschools Assn. seeks caring, enthusiastic people for these positions. Send resume with minister's reference to Mrs Knight 4 Denmark St Merrylands by 17/9/01. NSW Child protection working with children check will be conducted.

## Kiama Anglican Church is seeking to employ a part time Pastor / Evangelist to Youth

for between 3 and 4 days per week and to serve as part of the ministry team in our Evangelical Church.

The most suitable person will need to:

- \* Effectively reach youth outside the church community with the Gospel,
- \* Teach and equip both youth and youth leaders as disciples of Jesus,
- \* Exhibit efficient planning, leadership and organisational skills.

Expressions of interest (including Ministry experience and relevant training) should be sent to:

Rev Stephen Fagan, 1 Terralong St, Kiama NSW 2533  
Enquiries: Phone 02 4232 2066

Applications due by Tuesday, 18th September, 2001

This position is a child-related employment and will require a 'working with children' check under the Commission for Children and Young People Act 1998. It is illegal for prohibited persons to apply.

## Ministry Opportunities

### St Alban's Anglican Church, Lindfield 'Building Christian Community'

We have a number of new and exciting ministry positions we are seeking to find the right people for:

#### Children's and Family Worker

This position will be for 3-4 days a week. We have a healthy children's ministry program that we are seeking to further develop. A theological and teaching background would be desirable but not essential.

#### Assistant Secretary

Our growing ministry team means we have growing administrative demands. The position is for 2-3 days a week. The successful applicant would need to have computer skills in Microsoft Office and Publisher, a good phone manner, a love of people and a great sense of humour.

For a job description, Parish profile or initial enquiries contact the Church Office on 9416-1703. Resumes should be addressed to Rev Michael Crichton, 7 Tryon Road, Lindfield 2070 or via email to [stalban@tig.com.au](mailto:stalban@tig.com.au). Closing date for applications is October 14, 2001.

## PARISH ADMINISTRATOR

See page 7 for full details of this position.

## WANTED - THEOLOGICAL DEGREES

*Do you have an under-used theological degree?*

Cornerstone may be able to put it to work as part of their vision of training and sending young people on mission in Australia. There is also one vacancy in Ghana.

Check

[www.cornerstone.edu.au](http://www.cornerstone.edu.au) or  
Contact the National Director  
on  
[national@cornerstone.edu.au](mailto:national@cornerstone.edu.au)  
or phone/fax: (02) 6884-0402

## Minister to youth and children - full time or part time St Stephen's Penrith

We are seeking to employ a minister to youth and children from now or early 2002. The successful applicant will be theologically trained, be able to disciple and grow leaders and already have experience in youth ministry.

To obtain full details about this position prior to application either write with envelope marked 'confidential' to:

Rev Rick Miller  
St Stephen's Anglican Church  
5 Fulton St, Penrith 2750  
or call him on 4721 2124  
or fax 4722 3192



## Executive Assistant to the National Director

CNEC/Partners International is seeking application from an experienced person for this strategic ministry position.

This role within the National Office in Croydon (adjacent to Sydney Missionary and Bible College) requires someone who can take initiative and work in partnership with the National Director.

The successful applicant will have a heart for mission, will be an experienced secretary and administrator, able to take responsibility and initiative in a small but growing and very busy operation. Skills in organisation and planning, as well as good human relations, are essential. Computer skills in a Microsoft Professional environment are required.

Working conditions and remuneration are appropriate for this important position. Applications, with profile, should be submitted in writing, including a reference from your minister, or enquiries in the first instance made to:

Rev David Cohen  
National Director  
CNEC/Partners International  
Australia  
PO Box 67 Croydon Park  
NSW 2133  
Tel: 02 9745 2840  
E-mail: [davidc@cnepci.com](mailto:davidc@cnepci.com)





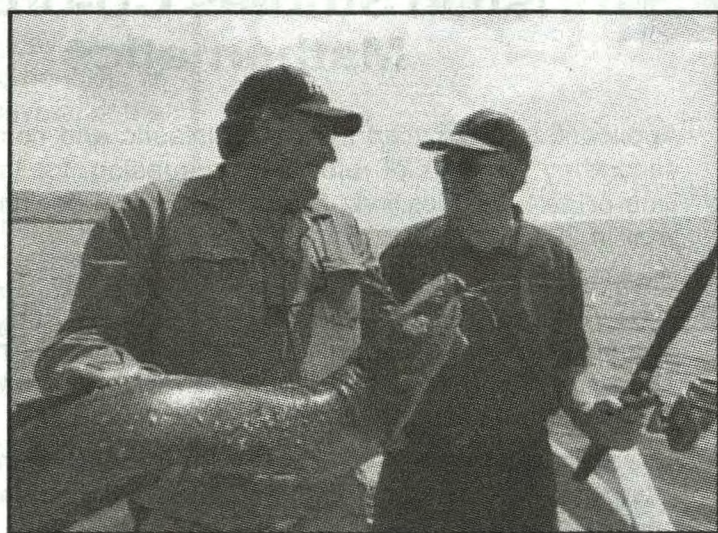
Seen recently on a sign-board outside a church in Croydon, South London... Sign: This is your friendly neighbourhood church. Why not come in and join our fellowship? Graffiti: Because the door's locked!

It looks like calling someone a 'Bishop' is now an insult in the UK. Conservative MP, Kenneth Clarke, the former home secretary, launched a fierce attack on Prime Minister Tony Blair for preaching like a 'bishop', hitting out at his 'bland soundbites'. (We doubt anyone would accuse Sydney's Archbishops of preaching 'bland soundbites'!)

**UPDATE:** *Lighterside* is following Street Level Christian community's fundraising auction of a Harley Davidson motorbike. Federal MP Bruce Baird and Bishop Brian King will speak at the auction event.

## Rob Sitch plugs Anglican TV show on *The Panel*

Rob Sitch, star of *Frontline* and maker of *The Castle* and *The Dish*, should know a good media product when he sees one. On a recent edition of talk-show *The Panel*, Sitch was lamenting the blanket religious coverage on early Sunday morning TV. He said he thought he had found respite when he tuned onto a fishing show on Channel 7, until he realised they were 'Christians following in the footsteps of Jesus' fishing on Lake Galilee. The usually cynical Sitch then surprised everyone by adding, 'Actually it was very good'. The program was *The Bishop, The Chef and the Fisherman*, produced by Anglican Media Sydney (also publishers of *Southern Cross*). Michael Bennett, producer of the Christian fishing program, said he was honoured to get any endorsement from Sitch, who had made one of Australia's best fishing shows, *A River Somewhere*.



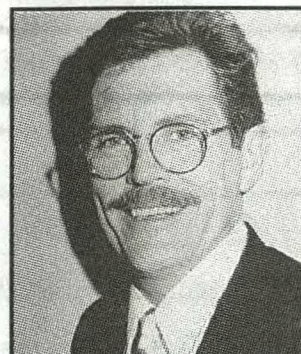
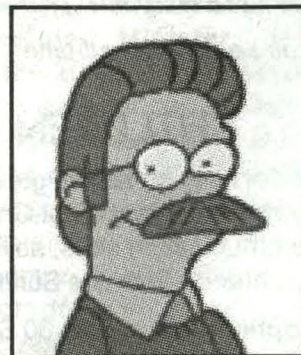
TV fishing stars: 'Lumpy' and Bishop Paul Barnett

## Flanders look-alikes wanted by Greenbelt

The well-known Greenbelt arts festival in the UK may have kickstarted the search to find the best Ned Flanders lookalike, but *Lighterside* believes we know the man to end it.

Ned, Homer Simpson's born-again Christian neighbour in the long-running cartoon series *The Simpsons*, was the focus of a tribute night run by ship-of-fools.com and fish.co.uk at the Greenbelt Arts Festival on August 25.

However if our own Bishop Robert Forsyth had been there he surely would have cleaned up! Here he is circa late 1980s, modelling the classic Ned Flanders blow-wave haircut. The scary thing is that *Lighterside* has seen photos where the likeness is even more obvious!



## The gospel according to the Simpsons

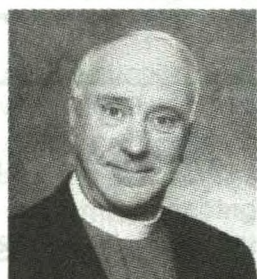
Westminster John Knox Press is set to publish *The Gospel according to the Simpsons*. Subtitled 'The spiritual life of the world's most animated family' the book looks at the show's treatment of Jesus, the Bible, prayer, heaven, hell, as well as the Simpson's evangelical neighbour Ned Flanders and the town's pastor Rev Lovejoy. Author, Mark I Pinsky who is religion writer for Florida's *Orlando Sentinel*, believes the cartoon series is supportive not subversive of Christian faith.

## Living On The Fringes

Come and join a fundraising dinner/auction in aid of Street Level Christian Community's work

bringing hope to the fringes of our society - to the homeless - the bikers - the kids on the streets - to those in need of care.

### Guest Speakers



Rev Brian King  
Bishop of Parramatta



Bruce Baird  
Federal Member for Cook

### Entertainment

Dennis Clare - Mime Artist

Steve Stokes - Guitarist

plus Jazz Band - Charisma Connections

St Lukes Anglican Church  
Northmead

Friday, October 12, 2001

The cost of \$75 includes

a 3 course dinner, entertainment, and a contribution towards the fundraising efforts.

### Auction Items

Packages from *Midnight Oil*, *The Daily Telegraph* and *Federal Sports Minister, Jackie Kelly* plus *Olympic 883 Sportster* donated by *Harley Davidson Motor Company*.



Badge on the  
Olympic 883  
Sportster



The donated Harley Davidson - A Collectors Item 1/102 used for the Sydney Olympic Games. It comes with a certificate of authenticity!

Tickets : Call Street Level on  
(02) 9635- 0761

I know what Henry Lawson meant in his epic poem about the days of the old bushies: "Fire lighted, on the table a meal for sleepy men." There is something about the taste of bush cooked tucker that is not only distinct, but eminently satisfying. We have a saying in our church's 4WD and outdoors group: 'if you're going bush then you've got to eat well'. And we do!

But how do we eat so well?... Ah, sit yourself down, imagine you are on a high ridge overlooking a deep valley with sheer sandstone cliffs glowing glorious pink in the dying rays of an autumn sun, and let me share a few recipes that will make you want to leave behind the grimy, mad-paced city and rejuvenate yourself in God's bush with a bit of our 'bush tucker' therapy.

### The implements

**1. The fire.** At the heart of bush cooking (at least for real bush cooks) is the fire.

Without good understanding, and therefore control of the fire, you may end up with a real disaster instead of a gourmet meal. A fire needs three components to be successful - fuel, oxygen, and heat. If any one of these is missing your fire will die. Of these three components, fuel is not only the most variable but most easily controlled.

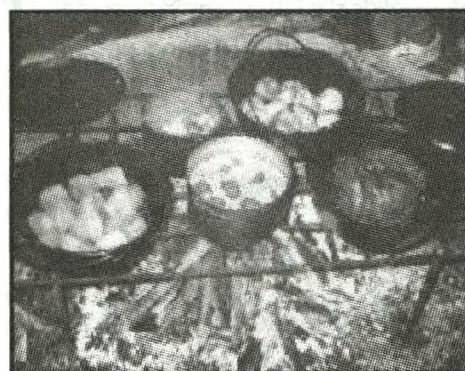
The most common fuel campers use is wood but even this varies considerably in its character. The best cooking fire is slow burning, producing plenty of good hot coals. This is only achievable from timber that is very dry and has been slow growing, such as the mulga or gidgee timber found in the real outback. Timber found closer to the coast has, due to the climatic conditions, grown quickly and will therefore burn very quickly. This is good for boiling the billy for a quick cuppa but not so good for slow steady cooking that most camp oven recipes require.

**2. Camp oven.** The cast iron camp



## TABLEtalk

this month's host: Neil Flower and fellow bush chefs



oven is a must for the serious camper who wants to enjoy a variety of meals and not just BBQ meat and tinned vegetables. Whatever you can cook at home, you can cook in the bush using the camp oven.

### The menu

Limited space means we are unable to reproduce the recipes, cooking times or techniques. For these contact Neil on 9484 1889.

**1. Soup of the Day.** Fresh Pumpkin soup, laced with pureed potato, a touch of nutmeg and pepper, served thick with a dash of cream and bush made croutons. (These last can be made from damper - suitably toasted, then dry roasted and cubed.)

**2. Main Course:** Roast rump steak or topside-bacon roll, with roast whole potatoes, roast pumpkin, carrots and green vegetables. This can be topped with a cheese flavoured meat gravy.

**3. Dessert.** Either Walnut flavoured apple crumble with custard, or golden syrup dumplings studded with mixed fruit or currents, with evaporated milk.

**4. Coffee or Tea.** Your choice, but let us recommend our favourites. Try our 'bush blend' tea of 2 parts

Lapsang Souchong with 2 parts Russian Caravan and 6 parts Lan-Choo or Bushells. If coffee: then try a mixture of half Andronicus or Timms mild roast with half of roasted and ground seeds of the Illawarra flame tree. Absolutely delicious!

How could all this be consumed at one meal? Well, a bush meal should be consumed with the relaxing help of 'Fire Therapy'; a good fire, a good camp site and good companions - the meal eaten over a period of about 4 - 5 hours while you enjoy good discussion about the things that really matter in life. Oh, and one more thing, you can't hurry a good meal in a situation like that - 'fire therapy' is one of the Lord's best gifts to the jaded soul.

### The guests

There has been an ever growing group of blokes that we take away for our 'fire therapy' but who would I invite to a feast like this? In the first group would be **John Howard, Kim Beazley, Philip Adams, John Laws and Ian Plimer** (of Noah's Ark 'fame') because I'd love to sit them down, challenge a few of their presuppositions and really make them justify their ideas. And the second group? Well, I reckon I'd invite **my son Stephen, and son-in-law Iain**, and maybe just a couple more of 'the old brigade' whose names are listed below. That'd be a really great time.

- Neil Flower

with a lot of help from friends  
**Roger Riley, Graeme Perkes, Laurie Ralphs and Matt Smith.**



## tour NEW ZEALAND

### with Bishop Ken and Gloria Short

- Departing Sydney 6th November 2001
- Visiting both North and South Islands
- 14 days of scenic highlights
- Enjoy the fellowship of other Christians
- Price includes airfare, touring in a 30 seat coach, all accommodation and some meals.

**Price: \$2,500.00 per person**

Contact Louise Weldon on 02 4739 6599  
or toll free on 1800 800 367

**Jetset Travel Blue Mountains**

## ZERO TOLERANCE FOR SEXUAL MISCONDUCT

**embarrassed? uncomfortable?  
ashamed? hurt? angry?**

By the words or actions of a Minister, youth  
worker, lay leader, any church worker?

## TELL SOMEONE WE WILL LISTEN

Sydney Diocese has established formal procedures to deal with sexual misconduct.

**Persons aggrieved by the sexual misconduct of a church worker – whether they are an ordained or lay person - can report it.**

This will cause these formal procedures to be activated. What happens next is set out in the Sexual Protocol documents. For a free copy, ring Carol Newton or Philip Gerber, Professional Standards Unit (02) 9265 1514.

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  
(02) 9970 8392

**Jenni** – social worker, Eastern Suburbs  
(02) 9326 3172

**Postal Address:**  
C/O Professional Standards Unit, PO Box Q412  
QVB Post Office NSW 1230

## NEW ZEALAND TOUR - 2002 - 19 days

Departing 1st March Returning 19th March, 2002

Travel with the

### AUSTRALIAN CHRISTIAN TOURING PARTY

in association with **Kirra Tours** and enjoy a comprehensive coverage of both Islands of New Zealand including the Bay of Islands, Auckland, Waitomo Caves, Rotorua's Thermal area, Maori Concert, Wellington, Marlborough Sound, Franz and Fox Glaciers, Queenstown, Milford Sound, Mt Cook, Christchurch. The world in a nutshell - South Pacific Paradise, High class accommodation with private facilities, all Dinners and Breakfasts included.

**From Sydney to Sydney - \$3,040.00 (Aust.)**

Price from other States available on application.

For complete details write to:

Mr R Bowen, 130 Johns Road  
WYONG NORTH NSW 2259

Phone: (02) 4352-1738 (after 6.00pm)

Lic. No.60355

# Following the logos or the logos

continued from page 24

tant step, but today's consumer mindset runs far deeper than merely venerating the logo on your key ring. Advertisers are constantly working to convince each of us that we are 'the most important person in the world'. Once they convince us of this, we're ready to consume, and each advertisement invites us to consider our own quality of life, how that next purchase will make my life easier or better.

As we entertain that thought process, the priority of the consumer culture becomes obvious – 'my needs come first'. The attitude promoted is in direct conflict to the words of Philippians 2:4, where we are told that 'each of you should look not only to your own interests, but also to the interests of others'.

The self-centred drive of consumerism has potentially catastrophic results for the Christian

## Christian sport stars and brands

What about high-profile Christian sports stars who are paid millions to endorse brands such as Nike or Adidas? Are they willing accomplices in the exploitation of lowly paid third world workers as critics have claimed? In the next issue of *Southern Cross*, JEREMY HALCROW looks at what the Bible says about prosperity and greed and explores the ethical issues raised for Christians in sport.

attitude towards church. Do I view my church as something to meet my needs, in the same way as a car or a mobile phone meets my needs? How can we break out of this trap to see church as a service to the body of Christ?

Moreover, does Christianity become just another franchise in the spiritual marketplace, one which we pitch to our neighbours in the hope they will join us but ultimately is no different to another choice, which, after all, may meet your neighbour's needs per-

fectly well? Has the cross become just another corporate logo?

As advertisers continue the search for their holy grail – the ultimate slogan or marketing technique – the prevailing mood of western society is unlikely to shift. At least not without the witness of Christians who have been promised something far better than the logos and treasures of this world – relationship with the eternal logos and an inheritance in heaven that will never perish, spoil or fade.

**Opinion**  
an interactive forum

## The spirit of the bloke upstairs moves in mysterious ways

Following his participation in the 'Christianity: Crazy or Crucial?' debate organised by St Thomas', North Sydney, Peter FitzSimons writes this opinion piece on some of the major objections to the Christian faith. "While the best of Christianity is that it promotes the values of honesty, generosity, compassion and care, there is no way known it can claim a monopoly on such things and that the best of the likes of - to name a few - Judaism, Islam, Buddhism, Hinduism and yes, secular humanism, can claim exactly the same thing," he says.

www.  
anglicanmediasydney.asn.au  
/opinion.htm

Articles  
in the  
opinion  
section do not  
necessarily reflect  
Anglican Media's  
editorial stance.

## Help us bring hope to life



NERINGAH • GREENWICH  
GRAYTHWAITE • BRAESIDE

Hope Healthcare have provided specialised public health care for nearly 95 years with public hospitals and a nursing home in Sydney's north and southwest. Quality of life is paramount with care reflecting Christian values of unconditional love and respect. For this essential work to continue, your support is more vital than ever.



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Tel (02) 9488 2275 Fax (02) 9488 2289

A ministry of the Anglican Deaconess Institution Sydney

**YES!** Here is my gift to Hope Healthcare's Appeal: \$ \_\_\_\_\_

☐ I enclose a cheque/ money order for the amount shown OR

☐ Please charge my ☐ Bankcard ☐ Visa ☐ Mastercard

\_\_\_\_\_

Signature \_\_\_\_\_ Expiry date \_\_\_\_ / \_\_\_\_

Name \_\_\_\_\_

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State \_\_\_\_\_ Postcode \_\_\_\_\_ **DONATIONS ARE TAX DEDUCTIBLE**

SC-9/01-B

## ANGLICAN SPORTS MINISTRIES

Recent "Southern Cross" articles have detailed news about the uncertain future of Sports Ministry and its funding in our Diocese. Parish based evangelism using sport and the pastoral care of athletes are the twin aims of the ministry.

Sport plays a prominent part in the life of Australians:

**89% of Australians play sport regularly.**

Sports ministry has shown itself to be an effective and successful means of contact and evangelism:

**Between 40-70% of people who attend sports clinics have no regular contact with the Church.**

**Elite sportsmen and women are the most popular speakers at evangelistic outreaches.**

The Executive desires to see if a secure supporter base can be provided to ensure the continuation of this strategic ministry. If you would like to support the work please fill in the form below and post to 7 Wintergreen Place, West Pennant Hills 2125 or contact Rev David Tyndall (Ph: 9899-5749, Fax: 9894-8041, Email: dtyndall@ozemail.com.au).

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Ph: \_\_\_\_\_ Fax: \_\_\_\_\_ Email: \_\_\_\_\_

I would like to become a prayer partner. Yes / No

I would like to make a once only donation of: \$ \_\_\_\_\_

I would like to become a regular supporter: \$ \_\_\_\_\_  
every \_\_\_\_\_ months

I would like to receive a regular newsletter. Yes / No



# Thorny take on life's entanglements

Lantana, MA

I'm not sure why the Australian film industry generates a disproportionate number of quirkily comic films. It's almost as though a movie isn't fair dinkum unless it has at least one truly eccentric character and no small degree of unconventional behaviour.

There is a sense in which our filmmakers seem reluctant to play it straight. But when they do, and the result is the likes of Ray Lawrence's *Lantana*, it's a fine thing.

*Lantana* is Lawrence's first film since his award winning *Bliss* (released in 1985). Produced by Jan Chapman, its screenplay is by playwright Andrew Bovell who, incidentally, co-wrote the classic example of Aussie quirkiness, *Strictly Ballroom*.

*Lantana* is a thriller in the best sense of the term. That is, it uses character and

script to create suspense. There are no car chases or gunfights but the tension is palpable.

Leon Zat is a Sydney detective with an attractive wife and two teenage sons. He's carrying a touch of middle-age spread, his house is being renovated and his marriage is a bit stale. He's also involved in an extended one-night stand.

As he investigates a woman's disappearance and suspected murder, he learns it's not only his marriage which is on the verge of disintegrating. Delving into the tangle of affairs and interaction surrounding the mystery, he is caused to reflect on his own life and marriage.

*Lantana* is a study of relationships, honing in on the issue of trust. While avoiding contrivance, it explores four marriages which are in various states of disrepair. Grief, financial hardship, boredom and infidelity are the issues that threaten the endurance of the four couples. But it's trust that makes or breaks the relationship.

Following the style of Paul Thomas Anderson's *Magnolia* and Robert Altman's *Short Cuts*, *Lantana* uses its ensemble cast (Anthony LaPaglia, Geoffrey Rush, Barbara Hershey, Kerry Armstrong) and multiple 'lead' characters to good effect. What separates this film from its American counterparts is



Anthony LaPaglia and Kerry Armstrong star as Leon and Sonja Zat. A perceptive thriller, *Lantana* delves into the prickly maze of marriage and relationships.

## FLICKpick



A review of Stephen Spielberg's new film *AI* can be read on the Anglican Media website: [www.anglicanmediasydney.asn.au/cul/ai.htm](http://www.anglicanmediasydney.asn.au/cul/ai.htm)



sarah barnett

## FILMreview

that the connection between the various characters is overtly dramatic as well as thematic. The links between characters and theme may be more obvious

and the plot more straightforward, but the storytelling is just as rich.

Although Geoffrey Rush is possibly the biggest box office selling point

of the film, he has the most difficult role and his performance is, perhaps, the least realised.

Bovell's screenplay is replete with yearning. It recognises, without overstatement, that things aren't the way they're meant to be. Society, indeed humanity, has lost its way and is unable to find a way back. Family, friends, work, culture – none of this can provide the ultimate answer to the problem of the human condition.

While the subject mat-

ter is often seedy and unedifying, the honesty of the film and its mature approach to exploring relationships makes for a refreshing change.

While some will decry the morality of the characters, *Lantana* presents a truer take on life than many cinematic experiences. Here it seems the characters live and breathe in their own right and not simply to fill up scenes in between explosions, shoot outs and special effects.

## Following the logos or the logos

Has Christianity become just another brand-name in a logo-driven consumer culture?

During my brief time in the advertising industry, most of which was spent working on the McDonald's account. I remember the giddy excitement that went through the office as news arrived of a recently completed study. International research had found that the 'golden arches' was the second most recognised symbol across the globe, behind only the Coca-Cola logo – relegating the Christian cross to third place.

As McDonald's, Coca-Cola and countless other household names testify, 'branding' is a major feature of the advertising world – name recognition, creating an image or logo that is immediately recognised and goes beyond the basic product to create all kinds of associations, emotions and feelings. A regular book of Australia's 'super brands' is published, and agencies rejoice if their clients crack this elite list.



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## SOUNDbites

Compared with the in-your-face strength of television or cinema, the power of advertising and logos may go largely unnoticed. But therein lies much of the power of the industry. Advertising dollars and the need to reach the right demographic – rather than quality of programming or the desire to genuinely inform and edify – drives the agenda of commercial television and many other media. From this position of influence, businesses can begin to build their corporate image and penetrate the popular subconscious.

Clearly, our culture is obsessed by big brands. In many ways this may be relatively harmless and in some

cases even helpful, and of course the simple concept of advertising a service or product is not inherently evil. But for many, wearing the right clothing label, driving the right make of car or carrying the right brand of mobile phone becomes a status symbol.

Mark Greene, Executive Director of the London Institute for Contemporary Christianity, says, "In biblical terms, when a brand has acquired the power to confer identity or a sense of worth on a person, it has become a god, an idol. After all, only a God can confer worth."

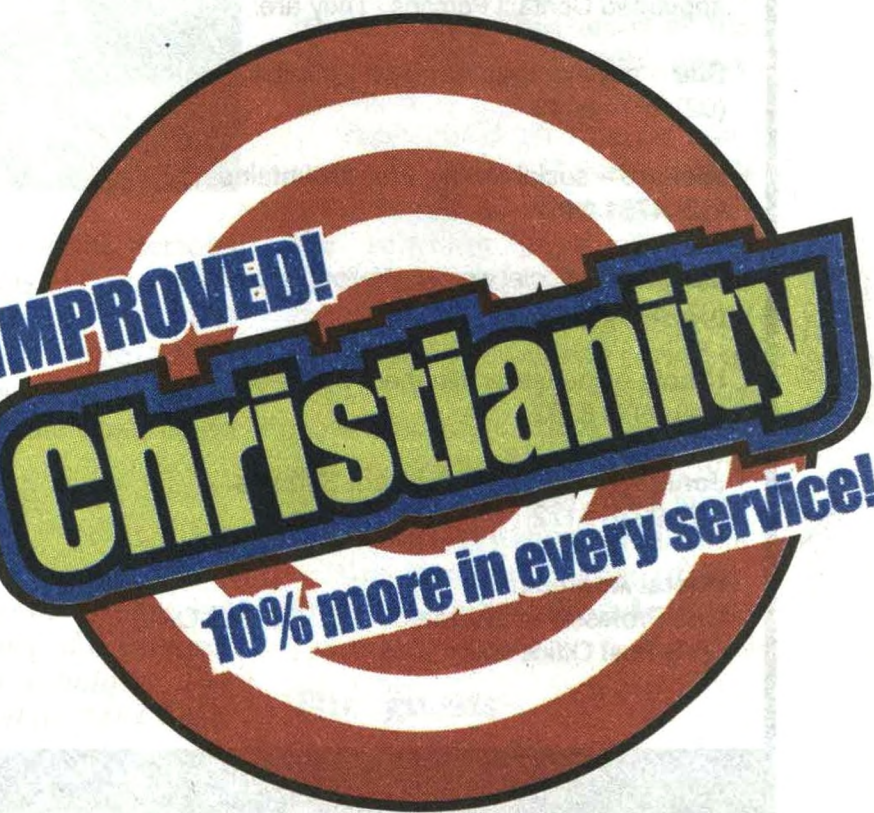
How appropriate, then, that the Nike stores at Westfield Parramatta and

Miranda – which just happen to look more like oversized, living billboards than genuine retail outlets – are shamelessly called 'Icon Sport'.

Clearly, ours is a culture driven by the consumer mindset. The harder advertisers work to tug on our heartstrings and convince us that their product or service will make our lives just that little bit better, the more easily, yet subconsciously, we believe the lie.

Like the recent car ad that fades out to the happy tune singing, 'I've found my happiness', it seems that one's level of fulfillment and contentment is directly proportional to the quantity and quality of things we possess. Jesus may have come that we may have life and have it to the full, but if I just had that new computer as well...

In this sense, advertisers may not be guilty of 'false advertising' while still distorting the real truth. Not



only do they convince us of needs that we do not really have, but they also falsely claim ways to meet the real needs that we do face. Self-image becomes more about our external appearance and how other people superficially perceive us, and less about the fact that we are created and loved by the God of the universe.

But as Mark Greene suggests, advertisers may not be the source of the problem as much as the ones who cash in on a society that has lost its way.

"Such arrant nonsense can only be possible in a values vacuum," he says. "The reality is that we live in an age where people's sense of identity has been deeply eroded."

"Brands sometimes make the deliberate attempt to imbue things with meanings that they cannot possibly bear, as solutions to a fundamentally spiritual problem – contemporary alienation."

For Christians, avoiding the idolatry of big brand worship may be one impor-

continued page 23

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