

Southern Cross

APRIL
2014

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

Bound

SAME-SEX ATTRACTION,
HUMAN FRAILTY AND GOD'S LOVE

- + **Gospel work ethic or Communist Christianity?**
- & **Onscreen: *Noah* and *Muppets Most Wanted***



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“ We were aiming for 200... but so many came... we were wondering if we were going to fit them all in ”

Wendy Mayer

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Southern CROSS APRIL 2014

volume 20 number 3



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Acceptance of advertising does not imply endorsement. Inclusion of advertising material is at the discretion of the publisher.

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\$44.00 per annum (Australia)

PRINTED BY: Pegasus Print Group

Chinese congregation welcomed to Ryde

NICK GILBERT

ST ANNE'S ANGLICAN CHURCH IN Ryde has adopted a Chinese independent church as one of its own congregations, after partnering with it for over three years in local ministry.

The independent church, known as the Impact International church, was begun by Pastor Tay Un Hui, who himself was, and continues as, a full-time worker with the Mission to Seafarers. As his church plant grew from 15 to 40 members, it began to partner more closely with St Anne's, meeting on the St Anne's property and getting involved in various community ministries.

"My family and I were living in Chatswood, and I had a group of people who felt they wanted to start a church," Mr Tay says. "When we moved to Ryde we started the church in my home, and we were having Sunday meetings and small group meetings there. [My home] is a bit small, though, you could only get about 10-15 people there comfortably, so we needed a bit more space for our regular meetings."

As the congregation grew, it also became increasingly difficult for Mr Tay to meet its needs while working full-time as a chaplain for the Mission to Seafarers.

"It's quite hectic for me to essentially have two heads, working with the Mission, as well as church

planting and trying to look after the church," Mr Tay says. "My hands were tied, and we feared as more and more people came in, and they grew in their spiritual [lives], that they needed a full-time minister to pastor them. So Greg [Burke, senior minister at Ryde Anglican Church] and St Anne's graciously agreed as well, and so we decided to join with them."

The new full-time minister of the congregation, the Rev Kau Lee, previously worked with Wesley Mission and has known Mr Tay for many years.

"They needed a full-time worker to continue the shepherding of the increasing number of Chinese people who are coming to live in the area," Mr Lee says. "So, I was

invited to meet with them and then was invited to join."

Mr Lee was commissioned at a special combined service at St Anne's, with between 200 and 300 people in attendance.

Mr Tay, who will continue as a member of the congregation and as a lay leader, was also given a lay reader's license by Archbishop Glenn Davies, who spoke at the service from Revelation 7.

Says Mr Lee: "I appreciated in particular the encouragement, and the message preached by the Archbishop, who spoke about taking the gospel to all nations.

"We have Chinese, Iranians, Anglo-Saxons, and also many other Asian nations in particular, all coming together here. It is very encouraging."

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Re-introducing God

JUDY ADAMSON

AN UPDATED VERSION OF THE successful *Introducing God* DVD series has been released to help more Australians in 2014 discover and put their trust in the God of the Bible.

Working from the premise that, as the series website puts it, "To have a relationship with someone you have to meet them first", the idea behind *Introducing God* has always been a relational one.

"I am still convinced that the best way to introduce people to God is in the context of a relational meal and a series of relational dinners – to help people see the biblical theological narrative and how Jesus fits into the picture of creation and fall, and that he is the redeemer," says the creator of the original series the Rev Dominic Steele, who is rector of Annandale and the founder of Christians in the Media.

"The course we wrote in 2003 was beginning to look dated," he adds. "The *zeitgeist* had changed – there's been the rise of atheism and the rise of militant Islam in the past 10 years, and that's changed the climate into which we preach Christ. There have been a whole lot of subtle things, so I thought the series need updating and a new look for 2014."

The first series was used by more than 2500 Australian churches as an evangelistic strategy and, Mr Steele says, "there was a season for about



Reintroduction: Matthias Media's Tony Payne congratulates Dominic Steele on the updated *Introducing God* series.

three to four years when hardly a day went past without me being told a story of someone coming to Christ through *Introducing God*. And it's been a delight more recently to hear of some of those original people converted through *Introducing God* starting to go to theological college.

"My prayer is that we will be part again of the same story of people being saved over the next three to four years. If we could contribute to that it will just be awesome."

Experience from the past 10 years has resulted in some changes to the course. While the original series was

created mainly with large groups in mind, the new version recognises that it may often be used through a small group such as a Bible study, or even one on one.

The updated series is also slightly shorter, and includes new multimedia clips and a joint presentation from Christian sexologist Dr Patricia Weerakoon and Mr Steele on the difference Jesus makes to sexuality.

Another important element for churches and groups to note, Mr Steele says, is that they need to be prepared to spend time with people

– and not just for the two months or so that the course is on.

"At the end of the seven weeks people are only just starting to get it," he says. "We've found that of the people who finish the course about half have come to Christ, while the other half are prepared to keep meeting and trickle into the kingdom between six and nine months later. So the key thing is not the length of the course, it's seeing it as a long-term investment of time and care."

For more information about the updated series, see www.introducinggod.org

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Royals to visit St Andrew's



Travellers: the Duke and Duchess of Cambridge during their Diamond Jubilee tour in 2012. PHOTO: Chris Jackson/PA Wire

THE DUKE AND DUCHESS OF Cambridge will visit St Andrew's Cathedral in Sydney this year, as part of their Australian tour.


The Royal couple, along with Prince George, will fly to Australia via New Zealand, landing on April 16.

The Royal household has released the itinerary showing that Prince William and the Duchess of Cambridge will attend the Easter Sunday service at St Andrew's Cathedral and sign the First Fleet Bible.

The Archbishop of Sydney, Dr Glenn Davies, who will preach at the service, said he will be "delighted to welcome the Royal couple to the celebration of Easter at the Cathedral church of St Andrew".

The couple will also visit Brisbane,

Uluru and Canberra. On Anzac Day, Prince William will lay a wreath during a commemorative service at the Australian War Memorial and plant a Lone Pine tree in the memorial garden, the seed of which came from Gallipoli.



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Youthworks aims for 500 new SRE teachers

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NICK GILBERT
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YOUTHWORKS COLLEGE estimates that some 500 new Scripture teachers are needed to step into the gaps in schools around the Diocese, as well as replace retiring teachers who have been serving long term.

Jon Thorpe, the executive director of the Ministry Support Team responsible for SRE accreditation, says this number works out to roughly two extra teachers per parish in Sydney.

"It is a large number when you look at it in isolation, but if you think about it in terms of 280 or so churches, it becomes manageable," he says. "This push is about us

supporting and equipping churches to feel confident in recruiting teachers."

Mr Thorpe says the reason this push is needed is because of a generation of teachers reaching retirement age, and the need to act sooner rather than later while a transition can be made.

"A huge concern three years ago was that we had an ageing SRE teacher population, and we weren't really sure about whether a next generation would step into the breach," he says. "There's now a significant proportion of mums with younger children who have a bit of flexibility, we're seeing more men as well, and uni students being encouraged to step into the hole."

The Rev Graeme Howells, senior minister at Rouse Hill Anglican

Church, is currently pushing for more SRE in his parish area. His church services two primary schools and one high school and he says it can often be difficult to find the personnel and resources mid-week to fill the need.

"Equipping teachers is always a challenge," he says. "Volunteers are always stretched for time because they give so much in so many areas of church life. And whilst the accreditation training of SRE teachers is a great thing, the training is often geographically hard to get to, or on at times that the volunteers are unavailable. Two of our staff have undertaken to be trained as local SRE trainers, so we can equip teachers in-house."

This year, Scripture teachers from Rouse Hill have been able to teach

fortnightly Year 10 SRE classes in the local high school, instead of only teaching a fortnightly seminar.

"We've been putting before the congregation the great opportunity that SRE is, and recruiting new teachers and trainee teachers for our primary school classes," he says.

Mr Thorpe says he also wants to encourage SRE co-ordinators to try and foster relational connections with their teachers and prospective teachers in church congregations, as well as working as administrators and often teachers themselves.

"I think it's more the relational connection than simply running a program or an advertising campaign," he says. "The local churches know their people, and it's in the context of that relationship that you get your best teachers."



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Jesusbrings comes to life

THE FIRST EVENTS OF THE JOINT mission initiative Jesusbrings are being held this month, with churches across the Diocese stocked with Gospel booklets, children's DVDs and materials such as posters and banners to help create visible community presence.

The campaign was approved by Synod in 2012 as a follow-up to Connect09. "It was considered the time was right for another season of mission together around the Diocese" says the committee chairman of Jesusbrings, the Rev Baden Stace.

About 150 parishes and mission organisations are formally involved, with other churches using the mission concept and theme without formal partnership. "The campaign is targeted at two levels," Mr Stace says. "Easter is all about local churches doing local mission well with the resources that we have produced, and in August and September we will turn up the heat again and do some city-wide evangelism."

Feedback from Connect09 has helped shape the package of resources. "In 2009, parishes said the two most valuable resources were the gospels produced [*The Essential Jesus*] and the kids' DVD from Colin Buchanan," he says.

The Jesusbrings campaign features a gospel resource in English that contains Luke's Gospel combined with an evangelistic course. Titled *The Search*, 100,000 copies have been printed, along with a multilingual version.

"Instead of just producing single translations and giving them out in bundles of three or four we figured it would be very valuable, even for ESL groups, to have access to the gospel in parallel translations," Mr Stace says. "We'd have loved 10 different languages but it wasn't feasible so we went for English, Chinese script, Korean and Arabic."

The DVD features QuizWorx, one of Australia's best-known children's

ministry providers. The 50-minute disc has a range of approaches including drama, puppetry, "quick drawing" and claymation.

"Kids will see parables retold in several creative mediums and be presented with three invitations: Jesus can bring friendship, he can bring forgiveness and he can bring forever-ness – in other words, eternal life," Mr Stace says.

While some have criticised the upbeat nature of the advertising, the theme is purposely broad enough to explore both the promises and the pointed nature of Jesus' message.

"Jesus does bring life to the full, he brings many blessings now and ultimately he will bring life to the full in the age to come when all things are restored," Mr Stace says.

"There is no sense in which we want to present some sort of prosperity gospel – or to say that if you give your life to Jesus your life will be only great – but we determined that the lead message will be positive. Because of the fairly flexible nature of this campaign, it really is an umbrella under which churches can explore the challenge of the gospel as well."

After a prayer day in February, churches are gearing up for Easter events, including a regional mission in Wollongong. Mr Stace says the message to churches is the same as in Connect09: to pray, connect and expect. "If people are not part of a Jesusbrings partner church we would ask them to pray for those that are and support their senior minister in how they are seeking to connect with their suburb this year," he says.

"For those that are involved: pray for their church, pray for their suburb, be bold in their relationships to bring the gospel to their friends and colleagues to expect that, as they do that, God may very well bring that person to faith in Christ." Video segments to accompany *The Search* booklet are already online at www.thesearch.mobi.



Moore Leadership Space

Moore College has been training leaders for Christian churches, organisations and theological colleges since 1856. The leaders who graduate from Moore College are characterised by a confidence in the word of God and a commitment to put the teaching of the Bible into practice in their own lives and in a lifetime of loving and serving God's people.

Christian leaders are above all Christian servants. All around the world there is a growing call for leaders just like that. The kind of training needed to produce such leaders requires time in God's word and time working out its application in the context of personal relationships.

This is what the *Being Moore* campaign is really all about. The building of the Main Campus Complex, with a world class contemporary library at its heart, but with study space, teaching rooms, a large auditorium and much more as well, is designed to provide the College with the space it needs to shape the next generation of Christian leaders.

Buildings are just a means to an end. The end we are seeking is the glory of God and the welfare of the churches as Christ's people are prepared in the most effective way for a lifetime of gospel living and gospel ministry.

For more information on how you might participate in the *Being Moore* campaign visit being.moore.edu.au.



02 9577 9999 • being.moore.edu.au

Anglican wins Oscar

NICK GILBERT

A SYDNEY ANGLICAN HAS WON A technical achievement Academy Award for his contributions to computer-generated visual effects and compositing technologies.

Chris Cooper, a Lalor Park resident who attends St Peter's, Seven Hills, received the award in Los Angeles on February 15 at a prelude to the main awards ceremony.

Mr Cooper received the award for development work begun in 2007 while he was at Sydney-based animation and visual effects studio Animal Logic. The staff there and at other studios doing similar work were all recognised with Academy Awards.

"My current employer helped me get over there... to receive the award, which was great," Mr Cooper says. "It was a big dinner ceremony,



Exciting: Chris Cooper receives his award at the pres-Oscars ceremony.

and they had awards interspersed throughout that. It was hosted by Kristen Bell and Michael B. Jordan, and we got to go up and make speeches, so it was all quite exciting."

Mr Cooper's work focused on integrating characters and figures with computer-generated areas, particularly computer-generated smoke and dust, in a process known as compositing. The particular compositing method developed at

Animal Logic was first used in the 2008 Baz Luhrmann film *Australia* and later also in *Legend of the Guardians*. It has since become an industry standard approach.

Mr Cooper now works for NICTA – Australia's largest organisation focused on information and communication technologies research – as a software engineer. Part of the reason he left the film industry was because of the hours required, and

while he is thankful for the time he spent in it and for the recognition he has received, he wanted to be able to spend more time with his family and at church.

"With the industry being what it is... a lot of people will follow the work around, work really hard, and then take a chunk of time off," he says. "I believe it's important to invest in children in particular, and that was a hard thing to implement in the industry. Towards the end of a project, you can easily be working 12-hour days, six or seven days a week, and that makes it hard to be a decent father and husband, or even to go to church regularly."

Much of the work he and other visual effects artists and engineers do is to attempt to recreate reality.

"I used to ponder... how much work we do imitating what God has already created – to try and simulate what happens in real time all around us," Mr Cooper says.

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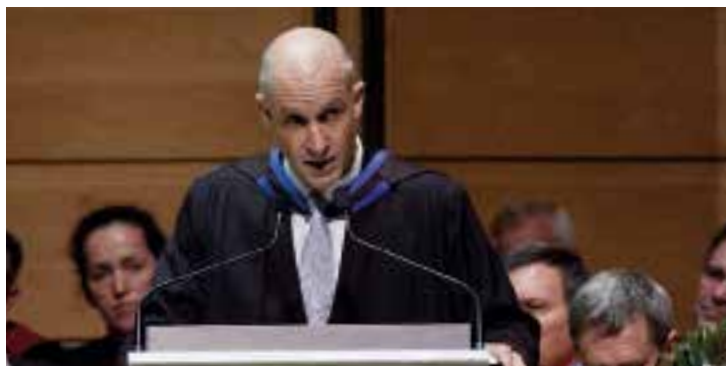
NICK GILBERT

A TOTAL OF 99 GRADUATES FROM Moore College in 2014 were encouraged to fix their eyes on the transfigured glory of Christ, and not be turned aside by a lesser image of the gospel.

The Rev Mark Dickson, principal of George Whitefield College in Cape Town, South Africa, addressed the students and more than 600 guests at the City Recital Hall in Sydney on the transfiguration of Jesus.

The graduation was also the first attended by the Most Rev Dr Glenn Davies in his position as Archbishop of Sydney and president of the college's governing board. It was also the first presided over by the Rev Dr Mark Thompson as the principal of Moore College.

"I think tonight was about – it's always about – the spread of the



The Rev Mark Dickson speaks to the graduates.

gospel out from the college," Dr Thompson says. "The college doesn't exist for itself, it exists for the world and to take the gospel to the world, and it was important tonight that we had that connection with George Whitefield College. Having that address given by Mark [Dickson] was important in that it said that we are partners as colleges. Of course, you have Broughton Knox who was the long-term principal here and also

the founder of [GW College], so that global link is so important.

"The buzz around the place, the fact that this place is packed with people who are supporting their family and friends, it's a wonderful gathering of people."

The graduations included 12 postgraduate students, with two PhD students – the Rev Dr Stephen Liggins and the Rev Dr Dan Wu – receiving doctorates on the night,

having completed their degrees at the University of Sydney. Dr Wu began as a lecturer at Moore College early last year.

For many students, particularly those completing the four-year course at the college, the graduation brings an end to a special time of learning and growth.

"I think college helped me grow in my knowledge and understanding of God – it really equipped me in that way," says graduating Bachelor of Divinity student Cameron Howard. "But the thing that helped me most was that the college lecturers, even though they're world-class scholars, top of the field, they just love the Lord Jesus, and they love all of us. They just wanted to keep upholding Jesus in all that they did, and the love of Christ meant that they wanted to love us. That was a wonderful example to me going into university ministry... I want to have that same love in everything that I do."

ARV expands to Rooty Hill

ANGLICAN RETIREMENT Villages has purchased 1.6 hectares of land at Rooty Hill as another step in its "access" strategy, to enable more people throughout the Sydney Diocese to benefit from its aged care services.

In 2012, ARV announced a new mission and values statement reflecting a boost to ministry and affordability. The development of the former Chippendale hotel, Thurles Castle, as an inner city facility for seniors at risk of homelessness (reported in December's SC) is part of that strategy.

The Rooty Hill land purchase is close to the suburb's shopping precinct as well as public transport, making it a perfect location for older people. Planning is in its early stages for a village of about 70 units for retirement living plus a residential care village with about 80 rooms.

ARV's existing facilities are mainly in the Hills, the Northern

and Southern Sydney regions and in Penrith.

"We are committed to providing accommodation and services to seniors regardless of their financial circumstances, and want to offer this opportunity to areas [where] we currently have little presence," says Ross Pendlebury, ARV's general manager of governance and communications. "With more than 50 years of caring for older Australians, we welcome the opportunity of serving seniors and their families in the Rooty Hill area."

Ray Galea, the senior minister at St Alban's Anglican MBM, is "absolutely thrilled" at the prospect of a new village being built by ARV at Rooty Hill. "I was particularly thankful to know that it would be available to those who are more financially disadvantaged," he says. "I'm looking forward to the many connections which will be made with the community for Jesus."



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Graduation landmark at MAC



Karen Davison receives her award from Dr Karin Sowada, chief executive of Deaconess Ministries, while MAC principal Jackie Stoneman looks on. PHOTO: Daryl Charles

MARY ANDREWS COLLEGE BROKE records for its graduation last month, with – for the first time – four graduates topping their courses in Australia.

It was also the first time in the college's history that an Archbishop of Sydney has handed out the awards.

In all, 44 women graduated with diplomas or advanced diplomas, and certificates in theology or

pastoral care, with four of them specifically honoured for their outstanding marks. Karen Davison, the state director for mission agency Interserve, was the winner of the Mary Andrews Prize; Helen Reid topped the list of graduates in the Advanced Diploma of Theology or Ministry.

In a surprising result Sue Prentice, Sue Puttock and Thelma Thoms equally topped the list of graduates

in the Certificate of Theology.

In presenting awards from the Australian College of Theology its Associate Dean, the Rev Dr Graham Chatfield, said, "It is very rare to have two people with the same marks when you put it over a whole course but to have three from the same college is just astounding, so Mary Andrews ought to be really celebrating this."

A crowd of more than 200 friends

and family watched the graduation at the Village Church in Annandale. The Most Rev Dr Glenn Davies gave the graduation address from the book of Ecclesiastes on what he called "a great night of celebration".

"You need to remember that at the end of your studies, there is only one thing which will make you wise," he said to the students.

"Fear God. Keep his commands. This is what makes you whole."

First YW online grads

NICK GILBERT

YOUTHWORKS GRADUATES THIS year, along with the first two graduates to complete a full course through the Timothy Partnership, have been reminded of the Great Commission and the need to boldly take the gospel to youth and young people.

The CEO of Youthworks, the Rev Zac Veron, addressed the students at the Wanawong campus at Loftus.

"The talk was picking up on Matthew 28, particularly the idea that we are to be strong and courageous as we head into the world, as we speak about Jesus' Lordship," says the Youthworks College vice-principal Jim French. "The commendation to the graduates was to stand firm in the gospel."

The event included singing and testimonies, and the award of both Australian College of Theology diplomas and internal Youthworks awards, all held in the outdoor chapel area.

"It was actually a little touch and go with the weather, but we decided to go in the end with the outdoor chapel, and in the end it cleared so we could have a meal on the lawn and then meet for the actual graduation," Mr French says.

One of this year's graduates, Bernadette Mannion, is a mother and children's worker currently living in Canberra. She says being able to study through Youthworks



Graduate Matt Jacobs delivers his testimony at the Loftus campus outdoor chapel.

via the Timothy Partnership has been a real help to her.

"When I first started studying, I was working part time as children's minister at St Paul's Anglican in Wagga," she says. "I had a teaching degree, but I hadn't had any theological training or degree apart from what you would normally do. It was the rector at my church who suggested I look at Youthworks and do the Diploma. In the meantime I've moved to Canberra with my husband's work, and I work as children's minister at St Matthew's Anglican in Wanniasa. The study and extra things that came with those courses have helped me with my job a lot."

Ms Mannion was unable to attend the graduation ceremony itself, but

says that the use of online forums, intensive sessions that allowed for face-to-face discussion and the ease of online access made her feel like she could connect with her cohort and lecturers while still learning effectively.

"Initially I did start off at Youthworks, but when the Timothy Partnership came together it made it easier for me," she says. "I live in Canberra now, but at the time I was in Wagga, and with family, work commitments and those sorts of things, it was just much easier to go online, to get information in the post, and to get support from both Youthworks and from Presbyterian Youth."

Mr French says he hopes and prays that all the graduate will use

their time of study in service, and particularly hopes that doors will open for people to participate in vocational ministry.

"There's a number of graduates that we're hoping – and this is the ideal that we're aiming for – will be training vocationally for life-long service of the kingdom with children, young adults and families," he says. "About a third of the students will probably end up in vocational ministry. There are more jobs than we train for, but not all the students that come here are training for vocational ministry because people are also looking to study for lay work, or to grow in their day-to-day ministry. But it is our goal, as much as possible, that people consider training vocationally."

A promotional banner for a program called "MASTERPLAN" by Ben Pakula. On the left, a yellow background features the text "ROCK YOUR WAY" in a large, bold, black font, with a silhouette of a drum set below it. Below the drum set, it says "NEW FROM BEN PAKULA" and "THROUGH THE WHOLE BIBLE!". In the center, a black background shows the title "MASTERPLAN" in large, bold, yellow letters, with "BEN PAKULA" in smaller white letters below it. On the right, a yellow background features the "CEP" logo (Christian Education Partnership) in black, with the website "cepstore.com.au" and the phone number "(02) 8268 3344" below it.

"Best" Dapto outreach



Land ahoy: Lorraine and Terry Stretton enjoy the Dapto group's Palm Beach day event.

LEA CARSWELL

MEMBERS OF THE BEST IS YET TO Come, the seniors' ministry group at Dapto Anglican Church (DAC), are rejoicing following their first big event for 2014.

"In March about 60 people took part in the group's coach trip to Palm Beach," says Carol Stumbles who, with her husband Neville, is one of the founders of the DAC group.

"At Palm Beach we boarded a ferry and had lunch as we cruised to Bobbin Head and then returned to Dapto by coach. It was great to have so many people come along, including 12 non-Christians from the local ARV retirement village. We are praying that those people will come to our scheduled events over the next few months and will bring their friends as well."

Illawarra locals, Mr and Mrs Stumbles came to Dapto from another Protestant church about 11 years ago. "When we arrived, there

GROW A 55+ MINISTRY

Next Phase Ministries (NPM) is hosting a one-day conference in July aimed at ministry teams and church members, with the Rev Dr Andrew Cameron sharing his work on a theology of ageing.

NPM's chairman, Bishop Ray Smith, said, "The conference brings together a brilliant group of speakers, panellists and workshop presenters to explore this key aspect of 21st-century ministry. Dr Peter Jensen will start the conference in the best way, speaking on the biblical view of ageing."

Living in the Next Phase is on July 18 from 9am-4.30pm at the Novotel Central in Sydney. For information and bookings see www.deaconessministries.org.au/nextphase

was no seniors' ministry as such, but an increasing number of people of retirement age moving into the area," Neville says.

In 2006 the Stumbles, along with group co-founders Maureen and Ron Litchfield, took their concern for this age group to Dapto's senior minister, Stephen Semenchuk. He asked them to form a steering committee, which now provides stable guidance for the ministry with minimal input from him. They meet every two weeks for review, planning and organising.

According to Carol, "We have

clear roles: Neville and I handle the organisation of coach trips and Maureen and Ron manage our luncheons.

"The group is called The Best is Yet to Come because we aim to give people good experiences of fellowship and enjoyable outings and travel with peers. And we want to encourage them to walk more closely with Jesus.

"In April a member of our ministry team, Stephen Swanepoel, will speak at a luncheon in our church hall. Originally from South Africa, Stephen has ministered at a number

of churches and worked for Anglican Aid before coming to Dapto at the beginning of 2013. I'm looking forward to hearing what he shares with us."

Mr Semenchuk is keenly aware of the need for new retirees, within churches and in the wider community, to be introduced to a group that caters for them before they are swamped by other commitments.

"It's not hard to fill your time once work is finished and you've moved into your new retirement setting," he says. "But loneliness and a lack of meaning is often a real problem for people who no longer belong in the workforce and who may feel they no longer belong in the church either.

"These people are at a key time in their lives. Churches need to be very conscious of their changing needs as well as their gifts, spare time, family commitments and their desire to be involved in meaningful Christian fellowship."

For more information about the group email info@daptoanglican.org.au or phone 4261 1001.

Mixed emotions as new Kinglake church opens

MARK BROLLY

THE ARCHBISHOP OF MELBOURNE, Dr Philip Freier, has consecrated and dedicated the new St Peter's Memorial Church in Kinglake, declaring amid the celebration that it was "bound to evoke many... feelings of loss" from Black Saturday.

Dr Freier told more than 300 people gathered for the ceremony last month that now was the proper time to rebuild and to offer a new church building to the wider community.

The old timber St Peter's Memorial Church, dedicated in 1922 to the memory of those lost in World War I, was destroyed in the Black Saturday bushfires on February 7, 2009 that killed 173 people and destroyed more than 2100 homes in Victoria. Kinglake was one of the worst-affected areas.

Dr Freier recalled visiting Kinglake two days after Black Saturday and poring over the still-smouldering ruins of the old St Peter's.

It would have been easy for the people of Kinglake and other areas devastated by the fires "to think that this is all too hard", he said. But they had embarked on "a journey of resilience and courage" and rebuilt



Open to heaven: Archbishop Freier in the new Kinglake church. PHOTO: Mark Brolly

their lives as well as their church.

He noted the appropriateness of the reading from Nehemiah chosen for the consecration and dedication service: "Then I said to them, 'You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace'... They replied: 'Let us start rebuilding.' So they began this good work."

Dr Freier, noting it was the Feast of the Transfiguration when Jesus went up to the holy mountain outside the city, contrasted the much-loved old timber St Peter's, which offered little view from the inside of what was beyond it, with the new church, with its spectacular vista towards Melbourne's city centre.

"I hope that this place that we consecrate today may also be a gift... to those thousands of people

down on the plain, because don't we need places of quiet and reflection to frame our lives?" he said. "What a gift this place can be, what a powerful place this can be. I hope it does draw us to an openness to our world."

Archbishop Freier and the vicar of Whittlesea and Kinglake, the Rev Stephen Holmes, were joined by Bishop Darling of the Eastern Region of the Melbourne diocese, Archdeacon White of The Yarra, clergy from neighbouring parishes and other parishes that had supported the new church. The Victoria Welsh Male Choir led the singing.

After the service, Dr Freier and Bishop Darling were among several dignitaries to lay wreaths below the church's replica of the Long Tan Cross (commemorating the 1966 battle that was Australia's most costly single engagement of the Vietnam War), which is the focus of the Anzac Day dawn service that has drawn hundreds of people each year since Black Saturday. A piper played a lament and a minute's silence was observed.

Formalities concluded with refreshments in gathering spaces of the newly dedicated church.

The Melbourne Anglican

Anglican Aid in Sydney raised more than \$500,000 for those affected by the Black Saturday bushfires. A little under \$77,000 went directly to the parish of Whittlesea-Kinglake for counselling and other services straight after the fires. More than \$250,000 went to the Melbourne Anglican Foundation. This money was given to six affected parishes in Victoria to provide ongoing pastoral support to people affected by the bushfires, including primary school chaplaincy. A further \$22,500 was provided for emergency recovery kits through Samaritan's Purse.

Vic religious education under fire

RELIGIOUS EDUCATION IN Government schools is under pressure in Victoria, with *The Age* newspaper and lobby groups attacking the major provider of Christian instruction.

For Victorian school children who attend religious education, the bulk of the Christian curriculum is set by ACCESS Ministries. The group's CEO is the Rev Canon Dr Evonne Paddison, the foundational director of the School of Christian Studies at Macquarie University and a former

deputy master of Robert Menzies College.

Although ACCESS has been under fire since 2011, the latest issue involves the unauthorised distribution of a Christian magazine at Torquay College. The magazine offered advice on dating and matters of sexuality. ACCESS says the material was distributed to a small number of students in error. A statement from the group said, "ACCESS ministries want to make it clear it did not authorise

the distribution... The ACCESS ministries CRE (Christian Religious Education) agreed curriculum teaches the basic beliefs of the Christian faith and does not stray into areas of sexuality at all."

In an editorial beginning 'Zealotry is alive and well in Victoria', *The Age* ridiculed the contents of the magazine and published figures it claimed showed Special Religious Instruction (SRI) had "declined rapidly" in the past two years. Dr Paddison wrote to supporters to

dispute this, saying, "With regards to ongoing media reports of a 'one third' drop in schools offering CRE, the truth is that a small drop of less than 5 per cent has occurred over the last three years... it appears that some schools have failed to report that CRE was running in their schools".

She also said the group was "grateful for the many letters and emails of support" and still believed its work "adds real value to children and the wider school community".

A tale of two countries

DAVID MANSFIELD

"IT WAS THE BEST OF TIMES. IT was the worst of times."

So began Dickens in his famous novel *A Tale of Two Cities*.

It belies belief that 20 years ago this month, in two African countries, we saw some of the best human behaviour possible and some of the worst human behaviour imaginable. Extraordinary histories were being written in South Africa and Rwanda.

On April 27, 1994 as the people of South Africa were assembling at polling stations to cast their vote in the first democratic elections in the country's history, Rwanda was entering the twentieth day of the most intensive genocide in the world in living memory.

Johannesburg friends of mine, David and Liesel West, describe that day as one of the most memorable

of their lives. They deliberately sought the busiest polling station in the city and stood in line for seven hours dancing, singing and rejoicing with thousands of other South Africans of every skin colour as they celebrated this long-anticipated day of democracy.

As one nation faced the future with such optimism and hope, another nation descended into the horror of unspeakable violence, mass murder and fear that would shock the watching world to its very core and shame its leaders for their indifference and inactivity. It was among President Clinton and (then US ambassador to the UN) Madeleine Albright's darkest hours. But they weren't alone.

The 100-day Rwandan genocide, from April 7, 2004 until mid-July, claimed up to a million lives and scarred the lives of millions more. Systematic rape, torture and the spread of HIV left the country with

countless traumatised victims and child-led households. The devastating legacy was a nation in spiritual, psychological, social and economic ruin.

Being once a German and then a Belgian colony, many of Rwanda's citizens were Roman Catholic. A smaller number belonged to the younger Anglican Church. The East Africa revival traces its roots to the town of Gahini in the east of Rwanda near the Tanzanian border. That such atrocities could erupt in a nation so steeped in Christian history is deeply troubling. Many argue that it adds weight to the idea that African Christianity is a mile wide and an inch deep. But such stereotyping could also be levelled against the Christianity of America or Australia.

The roots of the genocide were tangled, complex and deep. They run back for generations into the country's colonial and pre-colonial history. It involved militant Hutus (the major tribal group) attempting to exterminate the Tutsi and moderate Hutu people. But nothing is simple after generations of tribal conflict influenced by arbitrary social/political decisions made by colonial masters.

Many will have seen the movie *Hotel Rwanda*. It gives us a helpful insight into the trauma of the genocide and, while story and not documentary, it does reflect history more than revise it. It has an objectivity that is welcoming, though harrowing. A more thorough treatment of the genocide is found in Romeo Dallaire's *Shake Hands With The Devil: The Failure of Humanity in Rwanda*. When I first read this book I was stunned. Dallaire was the Canadian leader of the UN peacekeeping force in Rwanda and felt deeply betrayed by the intransigence of the West.

At the time of the genocide Bishop Alexis Bilindabagabo, a good friend to Sydney Anglicans and many Anglicans throughout Australia, was a young bishop in the west of the country. He spent many days throughout the genocide impounded in a school hall with his family (wife



Photos of victims on display at the Genocide Memorial Centre, Kigali, Rwanda.

PHOTO: Adam Jones/Global Photo Archive

Bahati
10 years old

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TO valued, loved and included

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Grace and their six small children), expecting each new day to be their last. But Alexis and his family were spared the slaughter they witnessed around them. He tells his story in the book *Rescued By Angels*, where he saw God's purpose for sparing his life in his future ministry to care for many orphans of the genocide. Alexis established a ministry to more than 8000 Rwandan orphans in foster care.

South Africa and Rwanda face many challenges in the days ahead. South Africa goes to the polls again this month. The president, Jacob Zuma, is seeking another term in office and the ANC a fifth term in government. Many are disillusioned. Questions of corruption have constantly clouded President Zuma's credibility.

Poverty, illiteracy, health and immigration are serious issues facing both countries. It is estimated that there could be

The 100th sheep

LIZ ABBOTSMITH

A POPULAR CHILDREN'S VERSION of Jesus' parable of the lost sheep depicts a kindly shepherd gazing at a hand-held calculator, with only 99 on the screen.

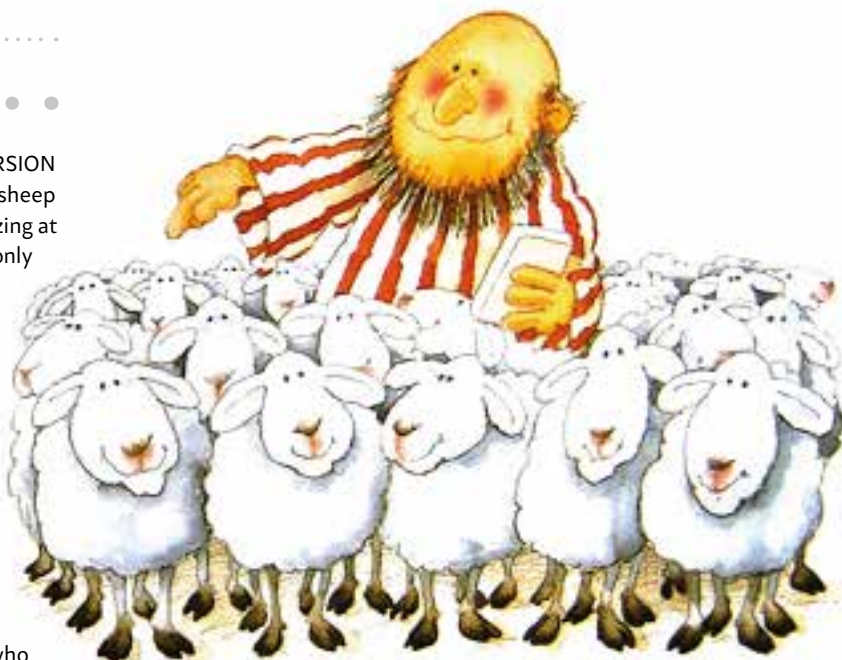
Obviously not the most historically accurate depiction, and neither is the celebration party at the end of the story – complete with sheep sitting at a table with balloons, party hats and fizzy drinks! However, it does illustrate Jesus' conclusion in Luke 15: "there will be more rejoicing in heaven over one sinner who repents".

Admittedly, this redemption story is a parable Jesus told the Pharisees and teachers of the law in a specific context. I doubt God expects 100 per cent perfection in all our work (at least I hope not!)

However, does this parable have any pastoral significance for our Sydney Diocese today? Who is this 100th sheep joyfully carried home on the shepherd's shoulders? Conversely, are we sometimes wise to limit our search for the 100th sheep, in order to care for the remaining flock?

In Matthew 18 Jesus quotes Deuteronomy 15 when he states "the poor you have always with you". Despite all our efforts there is always pastoral need in our church community, let alone in our city. Church ministers and parish executives certainly work excellently to maintain the example of the Davidic shepherd of Ezekiel 34, despite the vital but somewhat modern challenges of privacy, confidentiality and non-interference.

Much of the fine pastoral work of the church is done with such privacy that it is really only appreciated by God himself – an audience of one. However, at parish level, complex pastoral work is very poorly integrated, if formally integrated at all. Pastoral



From *The Lost Sheep* by Nick Butterworth and Mick Inkpen, Candle Books.

infrastructure often shows all the intelligence of our woolly friends – providing only casseroles when advocacy might be what is required. And some prayer points are more mentionable than others, for all sorts of reasons.

Jesus' command in Matthew 6 to "not let your left hand know what your right hand is doing" is surely more than an encouragement to clumsiness. In practical terms, pastoral infrastructure probably means that leaders of Bible study groups need greater wisdom in connecting those in need with dignified and relevant help.

Exodus 18 provides an encouraging example of Jethro's fatherly advice to Moses about the way to care more effectively for a large group of people that is still relevant thousands of years later. And perhaps the Presbyterian "elder" system is worth learning from!

Not many of us in the Sydney Diocese have sheep living in our neighbourhood. Yet God often cites shepherds as examples of both leadership and service, for example Psalm 23, Jesus' words to Peter in John 21, and Jesus' "I am

the Good Shepherd" statement of John 10.

So how do we deal with God's flock in the paddocks, suburbs and "superburbs" of modern Sydney?

Technology may assist, like a well-trained sheepdog, but ultimately it is human kindness that must consider the demographics and attendance profiles to discern how church resources are best utilised.

How wonderful it would be if every Anglican prayerfully sought (and actioned) God's wisdom in what shepherding skills he has given each of us, considering the truths about the body of Christ in Romans 12. Do we need to re-emphasise the gifts of mentoring, parental respect, Sabbath rest and even authentic thankfulness?

God, in his wisdom, has provided a diverse, multicultural flock to the Sydney region. To pick up the theme of the Diocese's current evangelistic campaign: Jesusbrings... us his example of shepherding. Let us all creatively and courageously discover, and use, our unique God-given skills.

For, as the children's paraphrase of Luke 15 states, "God wants every single one of us".

SC

Well-considered essays in response to issues raised by SC (700-word maximum) can be emailed to newspaper@anglicanmedia.com.au

five million illegal immigrants in South Africa – up to a tenth of the population. In Rwanda refugee camps are mushrooming along its eastern border with Tanzania as the Tanzanian government expels anyone suspected of Rwandan heritage. Tens of thousands are living in a stateless, nationless limbo in these new tent cities.

Through its trusted Christian partners Anglican Aid serves some of the most vulnerable people in these two nations; from rescuing women and girls caught up in sexual servitude in inner city Johannesburg, to training Zulu pastors in Zululand, and by providing "an egg a day" to ensure protein in the diet of malnourished toddlers in the Shyira Diocese in northern Rwanda.

For more information on what Sydney Anglicans are doing in South Africa and Rwanda go to www.anglicanaid.org.au The Rev David Mansfield is director of the Archbishop of Sydney's Anglican Aid.



ALL GOSPEL OPPORTUNITIES

In the last issue of SC, David Pettett's essay of the month gave some helpful insights into hospital chaplaincy and the many gospel opportunities it provides; however, I couldn't help feeling embarrassed for the "young minister" who was the subject of the article.

I wonder how he made it through a theological degree without developing a sense that ministry takes various shapes and forms, and that parish work is just one of a number of valuable ways of serving God post-college?

I understand the point Mr Pettett was trying to make – that many Bible college graduates wish to serve in churches and few choose to make hospital chaplaincy their chosen vocation. It is hard to comprehend that the young man he referred to had such a low view of chaplaincy that he really thought hospital visiting was

inferior to parish ministry.

My husband recently graduated from Moore College with a Bachelor of Divinity and after spending four years in the college community I don't think it leaves room for such misinformed opinions.

Keely Maxwell
Asquith

SUPERSTAR A HEART-OPENER

All power to Justin Fitzgerald for his enterprise in mounting a production of Andrew Lloyd Webber's musical *Jesus Christ Superstar* (SC, March). Forty years ago the movie that followed the original stage production had a profound and lasting impact in my eventual conversion to the Christian faith. Until seeing that movie, my heart and my mind had never asked the questions that story asked.

At the time there were several "concerned Christians" who publicly condemned the musical, and even some who believed I would suffer from seeing it. For me it opened my heart and it was, and still is, clear evidence that our Lord can use anything for good for those who seek him.

Geoff Ellis
Smithfield, Qld

Letters should be less than 200 words.
newspaper@anglicanmedia.com.au



One a penny

My local supermarket
has hot cross buns
to suit every taste.
Some have chocolate chips
'cos that makes them
Easter-flavoured
(though I don't think
they'd go well with Passover lamb).
Others, a big yellow sticker that
proclaims:
"Fruitless!"
like it's something to be proud of.
Without their fruit, how shall we
know them?
Next thing we'll discover
that they have taken away His
cross
and we don't know where to find it.

And then they shall be named
No-Fixed-Date-April-Long-
Weekend-bread-rolls
and we shall gather together
and eat them anyway
with little cups of juice
and silence
and singing
and we will still remember.

Because inside each of us
we are also spotted and speckled
with fruit
and marked with a pure white
cross
and the Baker
really knows
how to make things rise.

Joanna Forbes

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MOVES



HEADING TO HURSTVILLE

The Rev Brian Tung will become rector of Hurstville in June.

Mr Tung founded the Hope Anglican Church in Chatswood about nine years ago, and early in 2010 that church merged with St Paul's, Chatswood, where he has since worked as senior assistant minister.

He says once the two churches joined he made a commitment to help the merger transition for five years – which would have been up at the end of this year, "so I've been thinking about where I should be".

"In God's providence, Hurstville became vacant and so my wife and I prayed about it and thought this might well be a place where the Lord wanted us to be," Mr Tung says. "Having prayed and spoken to nominators and researched a little bit on the church and the area – and feeling comfortable that we were leaving St Paul's in good hands, too – we decided to proceed.

"I was very impressed by the wisdom of the nominators and had confidence in their deliberations. They took their time... and at the end everybody felt this was the right thing to do. And for me, if they had chosen somebody else, I still would have thought it was the right decision."

However, Mr Tung says that telling the Chinese congregations he cares for at St Paul's was very difficult, with congregation members "in absolute tears of shock" at the news.

"It's quite emotional... every time in transition from a church I feel like I'm being ripped apart



and this is no different," he says. "We've loved these people and we've served with them and it's been an enormous privilege... but we're very grateful to God for what he's done in the past few years in Chatswood. One impetus for the merger was to help the Mandarin-speaking ministry in Chatswood. We had a pioneering little work with 20 people, and that's grown to 60 people in the past four and a bit years.

"But I've always said to everyone [in the church] that we're just servants – we go where the Lord wants us to be for the kingdom and the gospel. And that's for every single one of us as we think of moving churches, we should think through the same thing. Is it a loving thing to do? There's a responsibility as a pastor to do that well as we leave."

POTTER ANSWERS THE CALL

A former soldier who also has years of experience as an army and police chaplain and fireman has become the rector of St Aidan's, Longueville.

The Rev Craig Potter took up his position in the lower north shore parish on February 24 after serving as senior assistant minister at St Swithun's, Pymble.

"We had five years at St Swithun's, which were wonderful," Mr Potter says. "Roger [Chilton, the rector] is a dear friend – we used to run the SU fishing camp together in Armidale, so we've known each other for a very long time – and he very kindly said to me last year, 'You're always welcome to stay here as my 2IC but if something comes along, it's the right fit for you and you want to be a rector, don't feel you need to stay'.

"When the vacancy at St Aidan's came up, they wanted to have a conversation and I initially said, 'No'. But after a while they rang back saying they *really* wanted to have a conversation... and you

need to take up the challenges as the Lord leads, so to cut a long story short, here we are.

"We're really excited to be here – I know every clergyman says that but we are! We're looking forward to engaging with the local people, being a part of the group of churches here on the harbour foreshore and lower north shore and working together in our community."

VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at March 24, 2014

- | | |
|---------------------|-------------------|
| • Bankstown* | • Nowra |
| • Blackheath | • South Carlton |
| • Centennial Park | • Watsons Bay |
| • Eastwood | • Wentworth Falls |
| • Mosman, St Luke's | |

*Denotes provisional parishes or Archbishop's appointments

VALE



The Rev Ken Le Huray died on March 12.

Born in October 1927, Kenneth Rodwell Le Huray studied at Moore College in the late 1940s, graduating in 1950. He undertook

a curacy at Kingsford before, in 1952, becoming curate-in-charge of the provisional district of Sefton and Chester Hill with Regents Park and Birrong – which became a provisional parish in 1955. From 1958-1960 he took charge solely of Sefton and Chester Hill, before spending three years as rector of the Blue Mountains parish of Leura, during which time he also completed a Bachelor of Arts from the University of New England.

In 1963 Mr Le Huray was invited back to Kingsford as rector, spending 13 years in the parish before being called to minister to St Mark's, South Hurstville, where he remained until his official

retirement in 1992. However, from 1993-99 Mr Le Huray was an honorary assistant minister to his former parish of Kingsford, and was also honorary NSW representative of the National Home Mission Fund from 1993-96.

A rector's warden to Mr Le Huray for many years at South Hurstville, James Moore, referred to him as "a faithful priest and pastor who, to borrow some words from our prayer book, proclaimed the gospel of salvation through word and sacrament and watched over and cared for the people committed to his charge".

Mr Moore remembered Mr Le Huray as a strong supporter of

women's ministry – appointing the parish's first female rector's warden in 1987 – as well as a good conversationalist and passionate cricket fan.

"Ken was always a thoughtful and relevant preacher, and an integral part of his proclamation of the gospel was his commitment to the biblical call for social justice," Mr Moore added. "I'm aware of a number of cases where Ken advised and counselled people who had come into difficult circumstances. His advice was invariably clear-headed and directed to the real needs of the situation. St Mark's was fortunate to have him as rector."

Risen indeed!

DR GLENN DAVIES



LAST MONTH A NEW TV series entitled *Resurrection* was launched onto the US market on the ABC network, with significant success. Shortly afterwards, it arrived on our TV screens in Australia, with plenty of fanfare.

The series is based upon Jason Mott's debut novel *The Returned*, which was only published in August last year. The storyline explores the return of loved ones from the dead, unaged since their deaths. Among the returned is Jacob Langston, an eight-year-old boy who had drowned 30 years earlier and is now reunited with his (now aged) parents.

It is reported that many production companies wanted to adapt the book for TV, with Brad Pitt's Plan B company securing the options even before the book was published. That the book was renamed *Resurrection* for television is arresting. It reveals an innate desire for something beyond death, something more than life, upon which the producers wished to capitalise.

The common understanding of resurrection is that of a person coming back to life, as depicted in the TV series (although with the added twist of a period of time elapsing between death and resurrection). While there are numerous stories of such events, some mythological and some verifiable, the concept of resurrection in the Bible is not merely that of returning to the land of the living, but of breaking the bonds of death altogether. The difference is clearly seen in one of the verifiable resurrections recorded in the New Testament. In the Gospel of John the apostle records the

death of Lazarus. His sisters Mary and Martha send word to Jesus, but he (deliberately) arrives after Lazarus has died. When Jesus tells Martha that her brother will rise again, she immediately thinks that Jesus is referring to the resurrection of the dead on the last day. Martha was expressing the belief that death would ultimately be defeated at the last day when all who belonged to God would be raised from the dead. However, Jesus had something more to teach Martha, by saying, "I am the resurrection and the life. Those who believe in me, even though they die, will live and everyone who lives and believes in me will never die" (John 11:25-26). In other words, it would be Jesus who would die and rise again, and his resurrection would not only be final and death-defeating, but provide the ground for all who would participate in the resurrection at the last day.

Jesus then goes on to astound his audience and Lazarus' sisters by raising Lazarus from the dead. It has been a four-day interval, so the reality of Lazarus' having well and truly died is beyond dispute, as Martha's concern about the stench of a dead body testifies. Yet at the word of Jesus, Lazarus not only comes to life but comes out of the tomb unaided. Jesus' words are life-giving, creating new life in a dead body. It is not only a remarkable miracle, it also speaks of Jesus' power over death, which in his own resurrection will guarantee and empower the resurrection of all God's people at the last day. For whereas Lazarus' resurrection was a return to life into this mortal world, where he would still be subject to death, Jesus' resurrection is of a different magnitude and

higher order. His resurrection was to break the very bonds of death. As the apostle Paul declares, 'We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him' (Romans 6:9). In Jesus' death, he had drunk damnation dry, so that by his resurrection he might demonstrate his victory over sin and death.

I have often wondered what it would have been like for Lazarus' family when the time came for his death the second time around. Apart from the cost of a second round of funeral expenses(!) I imagine that the joy of having seen him return from the dead beforehand would have galvanised their faith, strengthened their spirits and rekindled their hope, knowing that death has truly been defeated in the resurrection of Jesus. The certainty of Lazarus' future resurrection from the grave, never to return, would have been their joy, as it is our joy whenever we attend a Christian funeral, for Christ has risen from the grave – he is risen indeed!

SC

MISSION PRAYER

Almighty God,

We call upon you for such an outpouring of your Holy Spirit upon us that we as your people may be assured of your love through your word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.

In the name of our Saviour Jesus Christ,
Amen.

Broken bound forgiven



Brokenness is a state every human being can be rescued from in Christ, so those in our midst struggling with same-sex attraction need our support, writes **DAVID MCINTYRE**.

TOM* HAD A GREAT HEAVINESS OVER HIS LIFE.

Once an active part of Sydney's gay scene, he had drifted away with drug use and now online pornography was a major part of his life.

"It didn't feel like I was going anywhere good," he says.

Yet he wasn't sure how to escape the desires that seemed entwined with his sexuality. So, he did an internet search and stumbled on a Christian website addressing habitual sin. Tom took up the 60-day Bible study course and discussed issues online with a mentor.

At the end of the course, Tom was encouraged to join a church, so he first joined the Christian group at his university, then a church one of the leaders attended.

STARTING WITH JESUS

"JESUS never taught against homosexuality!"

It's a statement made to support a positive Christian response to homosexual relationships. And on a superficial reading, Jesus doesn't explicitly speak about homosexuality in the gospels at all.

Yet David Peterson suggests that Christians should not be fooled by this, and start by building a case for sexual purity from what Jesus actually said.

He suggests a good starting passage is Matthew 19, where Jesus teaches from the creation accounts about God's purpose for marriage between a man and a woman. The passage is also where Jesus goes on to endorse singleness as a godly choice.

"That's where we've got to go for God's purpose for marriage and sexuality in a broad sense," Peterson says. "Then Jesus talks about singleness and the possibility of people living for the sake of the kingdom in a chaste way."

The other important point to focus on is Jesus' teaching on holiness and purity, starting in Matthew 5. Jesus takes the commandment against adultery that his listeners know from the Old Testament and reapplies it to show them that God is concerned about our thoughts and desires, not simply our actions.

"The deeper implications of the law are captured by Jesus in the Sermon on the Mount, which include sexual purity," Peterson says. "He is talking about it as something that can be achieved in a relationship with him."

By implication, Jesus speaks against every form of sexual relationship outside of heterosexual marriage, while pointing believers to the greater cause of being pure for God.

Moreover, when Jesus teaches about the things that defile people in Matthew 15 he speaks about the things that come from the heart. These include evil thoughts, murder, adultery and sexual immorality – a word that includes all sexual sins, including homosexuality.



passages that condemn homosexuality and, in their hostility, condemn anyone dealing with same-sex temptation.

David Peterson, who chairs Liberty Christian Ministries, a support group for those struggling with unwanted same-sex attraction, says there is a middle ground for those who want to hold onto the Bible's teaching while loving those who struggle, or who identify as homosexual.

"We want a balance of truth and love," says Peterson, who lectures in New Testament at Moore College.

Peterson points out two challenges for Christians who want to hold to the truth while being loving. First, they are not sure how to really care for those dealing with same-sex attraction. Second, they are unsure how to mount a biblical defence that doesn't just slam people with passages from Leviticus or Romans that condemn homosexuality.

SHOWING CHRIST'S LOVE

Tom's story, as words on a page, makes a long and sometimes gruellingly painful process sound very easy. What made it possible were the organisations and Christians that God provided along the way to support him.

Here, the work of websites such as Setting Captives Free – which allow people to make contact with Christ and his word in a less threatening way – are valuable.

Then there is Liberty and Beyond Egypt, which both exist specifically to support Christians with unwanted same-sex attraction and, in the case of Beyond Egypt, other sexual sins as well.

Liberty and Beyond Egypt offer a place where those who struggle with same-sex attraction can do it with others who also struggle, while being committed to God's teaching on sexuality.

For Tom, learning how to deal with his sexual desires was very difficult. "The hardest thing was working out how to live a sexually honouring life," he says.

He had to face the possibility that he would be single for the rest of his life, although he says he tried not to think about it too much.

Both Liberty and Beyond Egypt explicitly state that they do not aim to "cure" people of homosexuality. Even so, both organisations have come under scrutiny in the media from those who advocate a same-sex lifestyle.

Nic T, who joined Beyond Egypt because of an addiction to pornography and is now one of its leaders, says there is hope for people who come because the gospel carries with it the truth that you can change, and that people's sexual identity is not concrete.

"The key is Jesus and his power and his kindness and his love," he says.

This change may mean learning to live a godly single life with less temptation, or a

WHAT WE THINK OF HOMOSEXUALITY

Perhaps Tom's story reminds you of your own struggles or those of someone close to you. Or does it seem rather distant?

Christians in Australia now face a society where an opinion on the issues of homosexuality, same-sex marriage and what the Bible has to say about them is becoming unavoidable. Same-sex marriage bills have been debated and voted down in NSW and federally, while a bill that passed in the ACT was subsequently overturned in the High Court, which judged that marriage should be legislated at a national level.

Many Christians in our churches struggle with the issue of same-sex attraction, either as a temptation they have themselves, or in knowing how to respond to the issue with friends, at work or at school.

Steve Morrison, assistant minister at St Mark's, Freshwater, found that same-sex attraction was a big pastoral issue for the

young people at his church, and particularly the young women.

"I realised I needed to preach on it," he says.

Statistically, almost every church is likely to have people struggling in some way with the issue – personally, or because of someone close to them. Two to three per cent of the Australian population identify as homosexual or bisexual, while a much higher proportion reported past experiences of any sort of same-sex behaviour, according to the Australian Study of Health and Relationships, a combined university study.

With certain sections of Australia's media supporting anything to do with same-sex and transgender rights, Christians are potentially hearing or reading a lot of information and opinions about the issue.

How should churches and Christians react to all this? Some parts of the church have given up making a stand and now say homosexuality can be a legitimate expression in a loving relationship. Others retreat to proof texting

better ability to resist that temptation.

"People can find peace," David Peterson says.

Tom, after about five years as a Christian, did become attracted to a certain woman and is now happily married. But there was a period where he needed to work through and accept that he might be called on to stay single.

That is also the experience of many, and the goal of Liberty and Beyond Egypt is not to try to "make" people heterosexual. Rather, the aim is to help them live holy lives in God's sight.

In 2012, Vaughan Roberts, an Anglican minister in England and a well-known evangelical speaker, acknowledged that he struggled with same-sex attraction while choosing to live a celibate life.

Such a decision is tough in today's world, which, as Tom says, praises coupledness. He adds that the church is often not much better, seeing singleness as some lesser state.

"To be fully human, we need some sort of sexual expression, which is a lie," he says.

THE WIDER CHURCH

When Tom started to investigate ways of moving away from the gay lifestyle, one of his overwhelming emotions was loneliness.

"Just before I went to church, I was very lonely," he recalls. He adds that the desire to belong was common among the people he got to know in the gay scene.

As Tom started going to church, a big reason he continued his walk as a new Christian was because those around him listened to him and accepted him.

"All the people I chose to tell didn't reject me," he says. Instead, they were willing to be a friend at a time when he was lonely, which for Tom was surprising.

Unfortunately, the experience of many who struggle with same-sex attraction, or who come from a homosexual lifestyle, is not one of acceptance in the church.

Steve Morrison says that churches can add prerequisites when thinking about what it means to be a Christian.

"We don't understand grace," he says. "You need to be a clean-cut Sydney Anglican. You need to be middle class. Jesus came to save and seek the lost. We need to see that we are a collection of odd people whom God has saved."

Nic T from Beyond Egypt says a big stumbling block for Christians is that they put homosexuality in a different category to other sins, as if it is significantly worse.

"It's very comfortable to have the privilege to point at another group and never have to deal with your own sin," he says.

Yet almost everyone struggles with sexual sin, whether it be porn, lust or worshipping sex.

Haydn Sennitt, who led a homosexual lifestyle for a period and was the pastoral worker at Liberty until recently, says many churches don't adequately address issues to do

BORN THAT WAY?



OFTEN the question is debated about whether people who experience same-sex attraction are born that way. The answer is, "It's complicated".

This needs to be kept in mind, as Christians and non-believers on both sides of the debate about same-sex attraction and gender issues tend to simplify things down to easily explainable causes.

Extreme Christian arguments include reducing the cause to a mental illness, the result of childhood experience, a choice or demon possession, while playing down biological reasons.

At the other extreme it has been argued that people who experience same-sex attraction are in some way born with it – whether because it is in their genes or from

something that happened in the uterus, with very little emphasis placed on people's environment or experiences.

Dr Patricia Weerakoon, a Christian who has practised for many years as a sexologist and also done research in the area, says that for some people the reasons seem to be mainly biological while for others the reasons are predominantly environmental.

"For some people, same-sex attraction is an innate characteristic," she says. "For some, it is heavily nurture."

Weerakoon also says that there is still a lot more happening in the brain than we currently understand and the relationship between our biology and our experiences is a complex one.

In his book *Homosexuality and the Christian*, Mark Yarhouse suggests that a good way to understand the cause is that there are many different pathways to same-sex attraction for different people. Those pathways are made up of a complex relationship between a person's biology, childhood experiences, environmental influences and adult experiences.

For each person who experiences same-sex attraction, there is a unique and not necessarily explainable path and it is not something they choose, Yarhouse says. Rather, the choice comes when considering whether to act on those desires or not.

That, Weerakoon says, is a choice every single Christian faces – both sexually and in every other area of life, whether we have a biological disposition to it or not.

The complexity of the cause also means that the question of whether a person with homosexual desires can change varies.

Weerakoon says about a third of those with a homosexual orientation will change to a heterosexual orientation. Others will not change.

Yarhouse, in his book, discusses measures of change and points out that some people are able to come to terms with their same-sex attraction and deepen their relationship with God, even if the same-sex attractions don't go away.

That means each Christian needs to be willing to walk alongside those who struggle with same-sex desires, just as they would walk alongside anyone who struggles with any other sin.

"We need to walk the path of compassion with our brothers and sisters," Weerakoon says.

with sex and sexuality – which has the effect of marginalising those who do struggle with such sins.

How might churches start addressing an area that some members are almost certainly struggling with, and about which the rest of the congregation ought to be aware?

Allan Starr, who has just taken over from Sennitt as the pastoral worker at Liberty,

suggests a good starting point is inviting him to come and speak, so a church can be better educated and equipped to love those who are dealing with same-sex attraction.

This could help kick-start a conversation within a church that needs to happen, and begin to educate the members on what the Bible says, and what research says, about homosexuality.



Spectators line Oxford Street before the Sydney Gay and Lesbian Mardi Gras parade. PHOTO: Daryl Ariawan

AN ISSUE FOR ALL

For Steve Morrison, the need to teach about homosexuality came as he realised the young women in his church were grappling with a world which was telling them that homosexuality was an intrinsic part of a person, rather like the colour of your skin.

"Yet God was banning people from acting on it," Morrison says.

At the same time, he adds, others in the church still had the view that you wouldn't even want to accept a homosexual person into the church. Morrison then gave a talk at his church, the recording of which had a huge response on the church's website. He has gone

on to do further talks and has completed a book that is due to be published this year.

As he did his research he found a number of studies showed there were multiple factors that caused same-sex attraction. He also found that research quoted to support the theory that homosexuality was genetic was flawed.

Morrison points to a 1991 twin study by Bailey that many quote to support a genetic basis for sexual orientation. However, the study was flawed because of the way Bailey collected his sample, which was through advertising in publications and places targeted at gay people.

In 2000, Bailey redid his research using

the Australian Twin Registry, one of the most comprehensive in the world. He found that the concordance – or the likelihood that if one twin were homosexual, the other one would also be – was very low.

Bailey himself criticised his 1991 report because of its methodological flaws, but the new study did not receive anything like as much attention.

Patricia Weerakoon, a long-time sexologist in Sydney, says there appear to be some for whom their sexual attractions are a biological disposition. For others, there are different reasons.

"The fact is, our gender is broken," she says.

That goes for all of us, and not just those who struggle with same-sex attraction, Weerakoon says. We all have desires that are perverted, but that doesn't mean we have to respond to those desires. "Not everyone who feels a certain way has to act on it," she says.

David Peterson says Jesus was clear in affirming marriage between a man and a woman, and also affirming singleness, both as ways of living a holy life.

Tom looks back on his experiences and reflects that God has a standard he wants us to uphold in our sexual behaviour – but he doesn't leave us to do it alone.

"I want to affirm that we're fallen people with brokenness in all sorts of areas," he says. "But God doesn't abandon us."

SC

*not his real name

FURTHER RESOURCES

THIS is a complex and controversial topic that one article can really address only briefly. For those wanting to know more there are a range of websites and books that go into the issues in greater detail.

Websites

- <http://libertychristianministries.org.au/>
Includes information on supporting men and women who struggle with unwanted same-sex attraction plus various resources.
- <http://livingout.org/>
Run by three British Christian leaders, each dealing with same-sex attraction, the site seeks in particular to explain how the Bible's teaching applies to us today.
- <http://sexualidentityinstitute.org/>
The Institute for the Study of Sexual Identity at Regent University

Books

- Mark Yarhouse, *Homosexuality and the Christian: A Guide for Parents, Pastors, and Friends* (Bethany House, 2010)
Seeks to answer the common questions people have about homosexuality, drawing on both the Bible and research. Yarhouse helpfully separates "same-sex attraction" from a "gay identity".
- Christopher Keane (editor), *What some of you were: stories about Christians and homosexuality* (Matthias Media, 2001)
A collection of personal stories of Christians who have chosen not to act upon same-sex attraction.
- Sam Allberry, *Is God anti-gay?* (The Good Book Company, 2013)
A short book by a minister with same-sex attraction. It seeks to

explain what the Bible says about homosexuality, encourages those struggling with same-sex attraction and calls on other Christians to love them.

- <http://mygenes.co.nz/>
Summarises scientific research done in the area of homosexuality and a summary of the book *My Genes Made Me Do It*.
- <http://settingcaptivesfree.com/>
Seeks to help Christians battling various forms of habitual sin, including sexual sins, and offers free Bible studies.
- Joe Dallas, *Desires in Conflict: Hope for Men Who Struggle with Sexual Identity* (Harvest House, 2003)
By a Christian counsellor to help men in particular better understand their same-sex desires and work through them.
- Anne Paulk, *Restoring Sexual Identity: Hope for Women who Struggle with Same-sex Attraction* (Harvest House, 2003)
Aims to answer common questions women and their friends and family have and whether it is possible to change.

Allan Starr has been appointed as the new part-time pastoral worker for Liberty Christian Ministries. After three years training at Moore College, Allan spent 10 years assisting in various Sydney churches in a pastoral role. He is keen to meet with individuals who have unwanted same-sex attraction and to teach in churches and other Christian groups. Contact: lcmi@inet.net.au, or 02 9818 8111.

Responding to the CURRICULUM REVIEW

BRYAN COWLING

IN A SURPRISE MOVE EARLIER THIS YEAR the Federal Minister for Education, Christopher Pyne, announced a short and snappy review of the Australian Curriculum.

After years of consultation and intense curriculum development involving educators from every State and Territory, no-one really thought that the Abbott Government would initiate a review so swiftly. As happens in these situations, there were people who welcomed the opportunity to have another go at getting their ideas and ideology included. The majority of teachers would prefer that the reviewers went away and they could be left alone to implement the new syllabuses without amendment in their respective classrooms.

As a strong supporter of curriculum renewal and the implementation of the NSW syllabuses (which are based on the Australian Curriculum), the Anglican Education Commission (AEC) sympathises with those who want to get on with implementation. It recognises that those in charge of implementing the curriculum in NSW have said the outcome of the national review would have no impact, in the short term, on the way syllabuses are taught in NSW. However, in the interests of students and teachers across Australia, the commission decided it would submit a number of recommendations to the reviewers.

The commission believes the Australian Curriculum falls short of being world-class because it lacks a clearly articulated purpose. Education, by its nature, is a visionary project, comprising a vision with a clearly articulated set of undergirding values to which teachers, students and parents can commit as part of the school and broader community. It demands leadership in all layers of the system. But such leadership carries the reward of a sense of wholeness in education, a sense of unity in the diversity of educational offerings and a focus for all curriculum planning.

The Melbourne Declaration on the Educational Goals for Young Australians (2008) began that purpose-setting process with its preamble about the role of education



Review: Minister for Education Christopher Pyne.
PHOTO: AAP Image/Daniel Munoz

in building a 'democratic, equitable and just society – a society that is prosperous, cohesive and culturally diverse and that values Australia's indigenous cultures as a key part of its history, present and future'.

The goals focus on 'equity and excellence' and provide 'unity in diversity' (including religious), with some laudable exit outcomes for students. The goals state that 'students should be able to make sense of their world and think about how things have become the way they are': they should 'have a sense of self-worth, self-awareness and personal identity' as well as 'being optimistic about the future'. They will hopefully 'develop personal values and attributes such as honesty, resilience, empathy and respect for others, and have the knowledge, skills, understanding and values to establish and maintain healthy, satisfying lives, while acting with moral and ethical integrity'. Finally, they will 'work for the common good'.

Put all of these together and you could have a clear student-focused purpose in the

curriculum, one that includes yet goes beyond material and economic welfare to the aesthetic and spiritual components of the good life. Despite the admirable direction set by the Melbourne Declaration, schools remain without a clear statement of purpose within the Australian Curriculum.

In its submission, the AEC commended the Australian Curriculum, Assessment and Reporting Authority and the NSW Board of Studies for the overall quality of the English, Mathematics, Science and History syllabuses – and especially the unprecedented opportunities provided within each syllabus for a school to employ pedagogy consistent with its own ethos. That is not to say there isn't room for improvements, but they do not need to be made immediately.

The Australian Curriculum is rich with opportunities to explore ethical and moral issues in the hope that students will develop their own set of ethics in response. The power of the media, especially social media, seriously compromises that hope. Anglican schools are privileged to support students in their identity as creatures of a loving God. As the Australian Curriculum framework doesn't include a religious subject it's assumed that students will have to develop their comprehensive personal set of values through English, History, Maths and Science. We think that's totally unrealistic and unlikely to happen.

After careful examination of global practice and the stated needs of Anglican schools we recommended that the reviewers consider a central, integrating mandatory subject called Worldview and Ethics. The AEC stands with Professor Trevor Cooling in his claim that "the process of discovering meaning and judging significance is essentially what education is all about and it also characterises what it is to be human".

SC

Dr Bryan Cowling, a former director of curriculum in NSW, is executive director of the Anglican Education Commission. The full submission to the National Curriculum Review can be found on the AEC website: www.aec.edu.au

A Pauline work ethic

Is adopting the kind of work ethic espoused by the apostle Paul a sign of revolutionary gospel living or the Sovietisation of the Christian life, asks PETER ORR.

ARTICLE 12 OF THE 1936 CONSTITUTION OF THE USSR states, 'In the USSR work is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: *He who does not work, neither shall he eat*'. This principle was earlier quoted by Lenin in his 1917 work *The State and Revolution*, where he labels it a "socialist principle" and ties it to another socialist principle: 'An equal amount of products for an equal amount of labour'.

Hopefully, you will recognise that this socialist principle actually comes from the New Testament, where it is found in Paul's second letter to the Thessalonians (3:10). It goes without saying (hopefully for *Southern Cross* readers!) that Lenin and co. were not taking the verse in its context. For them, this was a free-floating principle to wield against the bourgeois – those who were so wealthy they did not need to work. For Paul, as we will see, it is part of his exhortation to the church regarding the idle – those who were so lazy they did not *want* to work.

Nevertheless, even as Christians, when we read 1 Thessalonians 3:10 it can still strike us as harsh and may sound more Lenin than loving; more gulag than gospel. And so, it may not actually surprise us that it was

adopted by the Soviets as, on the surface at least, it doesn't seem to tally with Jesus' deep concern for the poor and downtrodden.

And yet, as always, reading in context helps us to see this is not an autocratic *diktat* issued by a despot wanting to control people's lives, but a gracious command issued out of loving concern for each party concerned. A command, yes – and a sharp one at that – but one that flows out of the gospel.

IDLENESS AT THESSALONICA

It seems there were a group in the Thessalonian church who were essentially living off other members of the church. It seems that while they could work, they didn't – for whatever reason (it is very important to stress here that Paul does not have in view those who are too ill to work or who cannot find employment, but those who *can* work but choose not to). There were people in the church community who needed to literally 'do their work quietly and eat their own bread' (v12), i.e. not to eat anyone else's.

This lazy group were living fundamentally un-Christian lives. Twice in appealing to them Paul does so 'in the name of the Lord Jesus Christ' (v6, 12). This was not a peripheral matter of Christian discipleship, but a fundamental aspect of living under the lordship of Christ. To live an idle life was to live out of step with the "tradition" they had received from Paul (v6). It was also a failure to follow Paul's own example, which he points to in verses 7 and 8. Even though he was busy preaching the gospel and encouraging them, he still managed to support himself. Out of love to them he laboured night and day so as not to burden them.

So, far from being idle, the Thessalonians were to follow Paul's example of hard work and service. Hence, idleness is a problem because it is not consistent with authentic Christianity. In fact the word translated "idle" in most of our English translations is perhaps more literally rendered "disorderly" or "irresponsibly". In this instance the particular manifestation of their irresponsibility was idleness, but at root it was a failure to live a responsible Christian life. An idle life goes against the command of the Lord issued through Paul and against the example we have of true Christianity lived out through Paul.

This lazy group were also living in an unloving manner and burdening the church. They did this in two ways. First, in verse 11, Paul speaks of those who are not busy at work but "busybodies". The picture is of people with too much time on their hands – again by their own choice – who use that time to grumble or complain. Paul is concerned that the church is being weakened by these people, who are *spiritually* draining the rest of the group by their meddling and murmuring.

Second, they were *physically* draining the church. In verse 12, he commands them to 'eat their own bread', that is, not to eat other people's. Paul is concerned that other generous people in the church are being burdened by the selfish, idle group. People were having to make an effort to keep these people fed and housed because they simply couldn't be bothered to work.

PAUL'S RESPONSE TO IDLENESS

Paul is very firm in his response to the idle in the church. If they are not prepared to work, they should not eat (2:10). In short, generous people in the church must stop supporting them in their idle lifestyle. Further, he tells them to not even associate with those who refuse to repent of their idleness (2:6 cf. 2:14).

Perhaps at this point we recoil. As Christians, aren't we supposed to be forgiving and patient? Didn't Jesus say, "Give to the one who begs from you, and do not refuse the one who would borrow from you" (Matthew 5:42)? Surely Paul's response of effectively shunning the idle is just like Stalin's Soviet Union. Shouldn't we just go the whole hog and send them to a gulag in Siberia?

In verses 14 and 15, Paul says why he wants the church to act this way. It is so that the idle 'may feel ashamed'. They are not to be regarded as 'an enemy' of the faith, but warned 'as a brother'. The reason for this firm



Dr Peter Orr lectures in New Testament at Moore Theological College.

attitude, then, is restorative. It is loving. It is to make the irresponsible, idle person ashamed so they might repent. To make them wake up to how they are living their life.

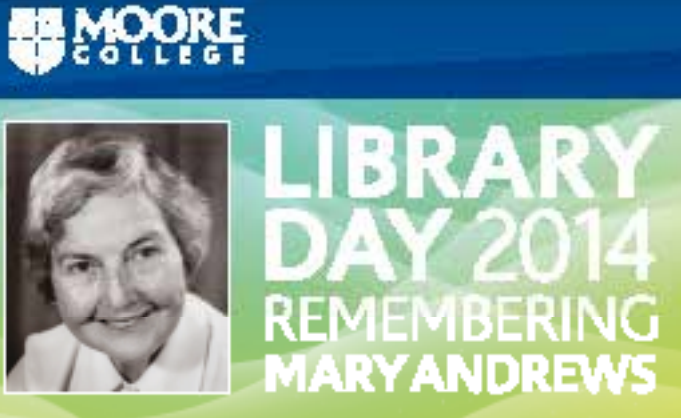
Paul does not want them to be regarded as an enemy – someone who has betrayed the church. No, they are to be seen as a Christian. But they are to be warned so they might realise that they are not being authentically Christian and are burdening the church.

Now, as soon as the idle person came to his senses and said, "Sorry! I have been crazy. I am going to start looking for a job", immediately the Christian response is, "Great! Let me help you with your resumé. Do you need a place to stay while you look for work?"

THE ISSUE AT HAND

It is very tempting to dismiss Paul's concern in this chapter as of little or no relevance in our 21st-century Western world where, if anything, the opposite problem of workaholicism appears to be the greater issue. And yet the reason Paul was so concerned was because of the burden these people were putting on the church. Had they had access to social media it is not difficult to imagine these church members spending hours stirring up controversy online with endless posts and comments that did nothing to commend the gospel to anyone.

In contrast, there is an artful simplicity to living the Christian life in



LIBRARY DAY 2014 REMEMBERING MARY ANDREWS

Mary Andrews, who was once a missionary in China, the Head Deaconess of the Anglican Diocese of Sydney and the Principal of Deaconess House, has influenced women's ministry in Sydney and beyond. Come along to remember the life and ministry of Mary Andrews. Some items in the Mary Andrews Archives Collection will be on display.

Date: Saturday, 10th May, 2014
Time: 10am for morning tea with 10:30am start
Sponsors include: Narelle Jarrett, Jackie Stowman, Maureen Galtburt, Christine Jensen, Peter Jensen, Laura Madenaker, Elizabeth Moll and Lay Kum Ho
Fee: \$20 includes morning tea & lunch
 (Lunch kindly sponsored by Anglican Diocese of Sydney, Sydney)

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- the world – work hard, don't be a burden to others and, 'never tire of doing what is right' (v13). This is not socialism any more than it is merely "the spirit of capitalism". No, it is authentic Christian living which Paul commanded of the Christian churches he founded with all the authority of the Lord Jesus.

THE CHURCH'S RESPONSE

Church discipline is a neglected practice in the 21st century. Perhaps this is understandable. In many of our cities, a person directly challenged about how they are living their Christian life can simply start attending a church in the next suburb – a church where people will "accept" them without any change. Nevertheless, authentic Christian love includes a willingness to challenge people, and a willingness to not even associate with them so they may feel ashamed, come to their senses and repent.

POSITIONS
VACANT



Westminster Presbyterian Church BullCreek (Western Australia)

We seek an Associate Pastor to team with our pastors and elders in equipping our people for ministry. WPC Bull Creek is a church committed to expository preaching, evangelism, training and prayer. The Associate Pastor should be committed to the Westminster Standards (certain exceptions are accepted by Presbytery).

While the role will involve sharing general aspects of pastoral ministry with the staff team, we are specifically looking to engage an able preacher and trainer. Specific areas of ministry we would like to cover are:

- Regular preaching and teaching – particularly to the evening congregation.
- Development of the evening service.
- Oversight and development of ministry to children – mentoring and training leaders.

Applications can be downloaded from www.wpcbc.net. For further information please contact applications@wpcbc.net.

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

Advertise jobs in *Southern Cross*
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LAKES GRAMMAR – AN ANGELICAN SCHOOL

Assistant Chaplain

An ordained or lay Anglican who has a passion for evangelism and training in discipleship is sought for this role. Lakes Grammar is a K-12 school at Warnersdale on the Central Coast. It is a member of the Newcastle Anglican Schools Corporation. The school has a full-time chaplain who will lead the chaplaincy team. Candidates must have significant experience in ministering to children or teenagers (or both), at least some theological education would be an advantage, as would experience in schools. Only practising Anglicans will be considered for this role.

Please see the School Website: (www.lakesgrammar.nsw.edu.au/employment) for more information. Applications close 28/4/14. Child Protection legislation applies to this position.

In a world where to express even mild disagreement or criticism of a person's beliefs or lifestyle can lead to being labelled spiteful or "a hater", this chapter is profoundly counter-cultural.

Paul challenges us that caring for one another is more than sharing prayer points at home group and dropping meals around when someone is sick. This chapter confronts us with the fact that true Christian love has a hard edge. Yet this hard edge is not harsh and unloving but deeply caring and restorative.

The command 'If anyone is not willing to work, let them not eat' is not a Soviet principle to be used to purge the bourgeois from society, but a deeply Christian command. It is issued out of love for the church and concern for the restoration of the Christian who is living out of step with genuine Christian teaching and burdening the church.

Do we obey it? Do we ensure others do, too?

SC



Full-time Maturity/ Growth Groups Pastor

Anglican Church seeks a pastor to:

- Oversee the teaching program for preaching, growth groups and 1:1 ministries across all ages.
- Recruit, appoint, train and resource group leaders.
- Train members to become disciple-making disciples.

The maturity pastor will ideally have formal theological training (BTh, BD or equivalent) and 7+ years ministry experience.

The role does not involve weekly preaching but is focused on mid-week ministries through groups and training.

The successful applicant will be a team player with a concern for mission, who is committed to training and mobilising lay people in ministry. They will have a heart for teaching and discipling and will have demonstrated teaching ability, experience in planning, running small groups and seminar ministries.

This is a role to start as soon as possible with remuneration at Diocese rate.

A full job description is available: email.office@christchurch.org.au or call 987 2631. Applications due by Easter 2014.



POSITION VACANT LECTURER IN CHRISTIAN ETHICS EXPRESSIONS OF INTEREST

Moore College is seeking expressions of interest for a position lecturing in New Testament.

Moore College is a theological college located in Sydney, Australia. Moore College prepares men and women for a lifetime of Christian mission and ministry through high quality, in-depth theological training.

The Position

A lecturer at Moore participates in the College community primarily as a teacher and preceptor, but is also involved in research, academic administration and the life of the church *vis-a-vis*.

The successful candidate will have:

- strong evangelical and reform theological convictions consistent with the College's published values
- a PhD or equivalent in the field of biblical studies, theology or Christian ethics
- an ability to teach Christian ethics at an undergraduate and postgraduate level and more generally within the field of Christian thought (philosophy, church history or Christian doctrine)
- proven pastoral skills
- demonstrable research ability

The successful candidate will also be an ordained Anglican and/or able to be licensed by the Archbishop of Sydney to minister in the Diocese of Sydney.

Teaching or pastoral in undergraduate and/or adult education contexts and previous pastoral ministry experience will be an advantage.

Ideally the successful candidate will be able to commence duties in January 2015. The College reserves the right not to make an appointment should a suitable candidate not be found.

Further information about the College can be found on the website:

WWW.MOORECOLLEGE.NZ

For further information on the position and how to apply please email the People Manager at andrew.burchley@moore.edu.nz

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ACCOMMODATION KIAMA: Very comfortable 2 bedroom unit opposite beach, with beach & sea views from balcony, lift access, double garage, accommodates 4. Phone (02)9579 4573. Email keriemuir@gmail.com

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

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

Scenic walks, dolphins, whales. Contact 0425229192, 0247394738 or juneglan@bigpond.net.au

KATOOMBA: Comfortable, cosy s/c home 5 bed, 2 bath, sleeps 12+, walk to main street, KCC site. Group or families retreat. Enquiries 0414 300 690 or mountain.ash.katoomba@gmail.com

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

LONDON B & B: In lovely home, self-catering facilities, easy city access, reasonable rates. T: 001144 2086946538 E: rachelallen1234@gmail.com

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DIARY

Saturday, April 12

Outdoor Movie Night

All Saints', North Epping is hosting a free outdoor movie night featuring the Pixar movie *UP*. Sausages,

hamburgers and drinks are available to purchase on the night, but movie-goers are invited to bring their own food to share with others, as well as a picnic blanket to sit on. However,

nuts are not to be brought onto the church grounds. All are welcome.

For more info, contact info@allsaintsnorthepping.org.au. Gates open at 5pm.

LOCATION | All Saints' Anglican Church, 295 Malton Rd, North Epping | 5pm onwards

Friday, April 18

Handel's Messiah

Come and enjoy this performance of George Frideric Handel's *Messiah* in the heart of Sydney, in St Andrew's Cathedral.

Price is \$40 per head (\$30 concession). For more information or ticketing, visit sydneycathedral.com or call 9265 1661.

LOCATION | St Andrew's Cathedral, near Town Hall, Sydney | 7pm-9pm

Thursday, April 24

Deaconess House Reunion Brunch

An invitation to meet up with former students and informally share what God has done in our lives. For more information, or to RSVP, contact Barbara Ferguson on 9583 1727 or bfergu5on@bigpond.com. RSVP by April 10. Cost is \$20.

LOCATION | Mary Andrews College, St Andrew's House, 464 Kent St, Sydney | 10.30am-12.30pm

Wednesday, April 30

SMBC Hot Topic Lectures

Series 7 of the Hot Topic Lectures is under way at Sydney Missionary Bible College. The Rev Rob Smith will present the April 30 lecture

on "Music, Emotion and Corporate Worship". The series continues until June 4 on Wednesday evenings. For more information and a complete schedule, visit smbc.com.au/events.

Tickets are \$15 at the door, or \$10 if you pre-register.

LOCATION | Sydney Missionary & Bible College, 43 Badminton Road, Croydon | 7pm

Wednesday, May 7

TEMOC Consultation

TEMOC is the Tertiary Education Ministry Oversight Committee of the Anglican Diocese of Sydney and is planning to hold a consultation event in Parramatta.

All who have experience either in VET or TAFE ministry, or who have an interest in seeing those ministries supported, are invited to attend. The end goal is to provide the Diocese with a usable model for this type of work that will assist TEMOC as we allocate funding, and parishes as they seek to make use of the opportunities that TAFE and CVET campuses provide for the work of the gospel. For more information or to RSVP, contact Mark Williamson through mark@sevenhills.anglican.asn.au, or on 0425 842 878.

LOCATION | St John's Cathedral hall, Parramatta | 7pm-8pm

For diary events email
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- Possess outstanding interpersonal skills and the ability to work collaboratively with the rest of the English team.
- Be confident in the use of technology and willing to embrace it in enhancing learning in the PAST/PO classroom.
- Be expected to have an understanding of and commitment to the School's Christian framework, values and ethos.

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Applications close: Monday 11 April, 2014.

heart mind life  **ST ANDREW'S CATHEDRAL SCHOOL**

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"STUFF HAPPENS" at MU DAY



Above: Professor Alan Hayes. Right: workshop leaders.
PHOTOS: June Hickey



MORE than 330 women filled the Chapter House at St Andrew's Cathedral late in February for a day seminar sponsored by MU Sydney on the topic "Stuff Happens: When things don't go as you planned".

"It was a little suprising to us," said Wendy Mayer, the diocesan president of MU Sydney. MU sponsored its first three seminars last year, she added, and while each had been well appreciated, the busiest had attracted just over half the number of women who came to the February event.

"We were aiming for 200 or, if we were doing really well, 250," she said. "But so many came that..."

obviously we touched a nerve with a vital issue and we were wondering if we were going to fit them all in the Chapter House!"

The day began with a Bible study led by the Rev Michael Jensen on "The end of worry in an age of anxiety", with the keynote address delivered by the director of the Australian Institute of Family Studies, Professor Alan Hayes – who is also a member of St Jude's, Bowral. Professor Hayes used the institute's research to highlight family issues faced in modern Australia, from the negative effect of cohabitation on children's wellbeing (when compared to

children of married parents) to the importance of building resilience into family relationships – for parents and children.

Attendees were also able to go to a number of workshops on the day on conflict, children and difficulties, disability in the family and unplanned events in marriage.

Says Mrs Mayer: "MU's vision statement is 'Sharing Christ's love by encouraging, strengthening and supporting marriage and family life'. And what we wanted to do was to put on seminars that would reach out to people in the community with family support, marriage support, but were coming

from a Christian perspective.

"Virtually any Christian is going to say, 'Of course marriage and family should be supported', but it's a matter of how we do it in our society. MU has been around for 122 years, and it's in 83 countries with more than four million members, but how we put things into practice has to change over time and from society to society."

This event, and the seminars held last year, have been open to MU's 800 Sydney members, ministry wives and women from local churches, who were invited to the event through a mailout earlier in the year.

Anglican Diocese of Sydney

TRIENNIAL FAITHFULNESS IN SERVICE CONFERENCES 2014

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Friday 6 June 2014 Village Church, Annandale
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- ▲ Rev. Dr Andrew Cameron, lecturer in ethics, Moore Theological College
- ▲ Associate Professor Andrew Cole, Chief Medical Officer, Materiel Care Health and Hospitals
- ▲ Darroo Minkes, author, speaker, advocate for reconciliation



BAPTISM SUNDAY AT ST PAUL'S, CASTLE HILL

Emily Hunter rises from the water as she is baptised by Archbishop Glenn Davies (left) and the Rev John Gray. PHOTO: Ben Gibbons

A baptism Sunday at St Paul's, Castle Hill, attended by the Archbishop of Sydney Dr Glenn Davies, saw 18 young people and adults baptised by full immersion.

The senior minister at St Paul's, the Rev John Gray, says it was a fantastic day for the family and friends of those being baptised and for St Paul's regulars to come together and celebrate.

"It was a hoot, a great day," Mr Gray says. "There was a lot of celebration. Our people love seeing and hearing about people being converted, and also seeing

them being baptised. When people come out of the water, the congregation claps and cheers to affirm them in that. Then I think because of the number of people there, and because the Archbishop was there, it was standing room only at I think two of the services, it was pretty congested. It was really a great day."

Mr Gray says it was the largest number of full immersion baptisms conducted on one day at St Paul's, at least in known history.

"We try and do, at the moment, two or three full immersion

baptism Sundays a year," he says. "When we started we would have one or two. This Sunday, we had about 20. This was the largest we've had in one day."

The Archbishop was initially asked to come in order to preach as part of the regular sermon series at St Paul's. However, once it was decided to hold the baptisms on the same day, he was also asked whether he'd like to step into the church's converted rainwater tank and participate in the baptisms as well.

"We invited him to come out and preach in our series, and we took the opportunity to have baptisms on the same day because we wanted him to preach evangelistically, and get families and friends to come along because of the baptisms," Mr Gray says.

"We had this group of people being baptised, we asked the Archbishop – seeing as he'd be out here anyway – whether he'd like to baptise, and he said 'Sure'. As you can see from the photo, he dressed appropriately."

Handel's MESSIAH

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Investigating Paul's backstory

PHILIP KERN

Paul in Syria: The Background to Galatians

by Paul Barnett



THE DIFFICULTY OF interpreting Galatians arises, at least in part, from the way historical uncertainty collides with theology. That is, one's reconstruction of Paul's opponents impacts how one understands the epistle. Similarly, an understanding of Paul's relationship with Peter and James precedes an interpretation of key passages. But these underlying historical questions are hard to answer because events prior to Galatians remain less accessible than those

surrounding Paul's later writings.

Paul Barnett, a leading historian of early Christianity, investigates the period sometimes labelled the "unknown years" of Paul's ministry (i.e. the 14 years between his Damascus Road experience and first missionary journey), in order to provide a foundation for interpreting Galatians. He convincingly accounts for Paul's activities during that span, and offers a compelling interpretation of sections of Galatians based on his reconstruction.

Barnett refutes the assumption that Paul spent those years in Antioch and was formed by his experiences there. Where many assert that Paul's view of the Christ was shaped by his interaction with pagans in Antioch (and so distorts a simpler, early Jewish faith), Barnett argues that Paul worked for eight of the 14 years in Tarsus, with hardly more than 12 months in Antioch. And

during his extended time in Tarsus and Cilicia, preceding both Antioch and the first missionary journey, Paul was already preaching to Gentiles.

The transition in Antioch was thus not that the gospel first went to Gentiles but that, prior to Antioch, Paul had preached mainly in synagogues to Jews and God-fearers (i.e. Gentiles attracted to Israel's God) and now preached to Gentiles as Gentiles. So Antioch doesn't offer a new Christology – Paul had long been proclaiming Jesus as the Christ. It instead offers Paul a glimpse of Jews and Gentiles worshipping together as a new and distinct community: as "Christians" rather than as Jews accompanied by Gentiles drawn to Judaism. This would have implications for Paul's ministry and for his relationship with other Christian leaders.

The origin of Paul's view of Jesus is obviously significant. But this is only one theological concern that hinges on our assessment of early Christian history. *Paul in Syria* explores Paul's backstory and its implications by tracing three lines of investigation.

The first examines his years in Syria and Cilicia, a formative and extended period that gives rise to Paul's mission to the Gentiles. The second considers how Paul's theology emerges and becomes the gospel message he preaches. The third, necessarily growing out of the first two, explores Paul's relationship with major church

leaders, including Peter, James and the various opponents Paul faces during and because of his Gentile mission.

So the volume roughly breaks down into three major sections: times and places, people, and theology – the third being driven by a close consideration of key passages in Galatians. This structure isn't explicit in the volume, and oversimplifies Barnett's skilful weaving together of his material, but it offers a snapshot of the whole.

Finally, six appendices round out the historical discussion. These focus on dating Galatians; the book of Acts as a historical source for Paul; Paul's relationship with Barnabas and Peter after Antioch; James' epistle to the 'twelve tribes of the diaspora'; the New Perspective according to J.D.G. Dunn; and Paul's preaching the cross to Jews.

The result is an engaging book. It is clearly argued and draws compelling conclusions. There is no more up-to-date and thorough treatment of the events and interactions during the years in question. Barnett provides numerous insights into the history and culture of Paul's world, and gives a rare breadth and depth of careful exegesis. This book, read alongside his *Galatians: Defending the Truth*, would provide a firm foundation for a course on Galatians.

Dr Philip Kern lectures in New Testament at Moore College.

SC

“I totally support the stand that our Diocese and leaders have taken in stating our total abhorrence of sexual misconduct and any abuse of children. I am committed to strengthening our culture of 'safe ministry' through education and professional development of our clergy and lay people, as we seek to maintain the standards of Christian ministry which are grounded in the teaching of the Bible.”

Archbishop Glenn Davies

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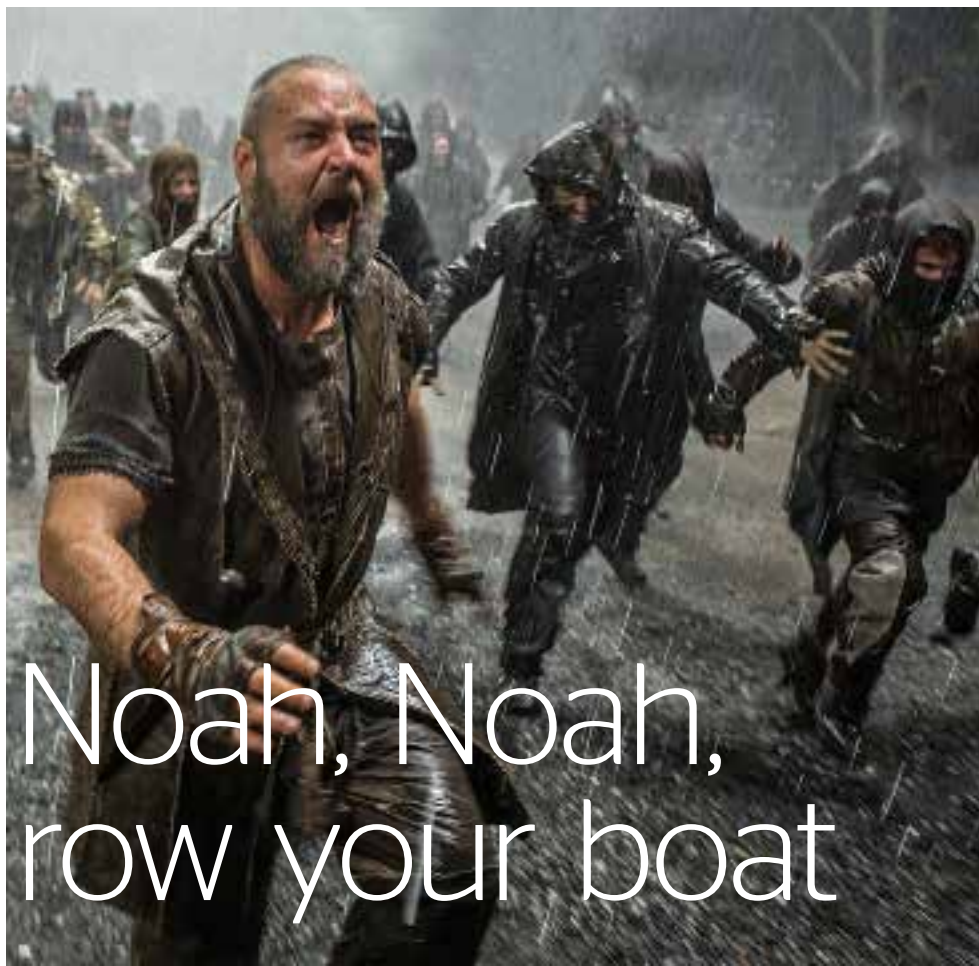
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Noah, Noah, row your boat

RUSSELL POWELL

REMEMBER THE PASSION OF THE Christ – Mel Gibson's homage to his Catholic roots? When it was released in 2004, the movie's promoters were tripping over themselves to sell it to a Christian audience. There were special screenings, encouragement for group bookings and we Sydney Anglicans, perhaps out of relief that it was not something like that subsequent piece of invention, *The Da Vinci Code*, took it up in spades.

Noah, the latest "biblical" blockbuster starring Russell Crowe, is an entirely different story. The producers may have had visions of following Mel's lead and attracting the evangelical crowd, but it achieved the singular honour of upsetting both Muslims and Christians even before it came out.

The official website is succinct about the story: "Russell Crowe stars as Noah in the film inspired by the epic story of courage, sacrifice and hope. Directed by visionary filmmaker Darren Aronofsky." According to a number of media outlets, Paramount had been desperate to make the big-budget epic appeal to the religious market, making at least five versions

of the movie – including one that started with a montage of faith images and finished with a Christian rock song. Aronofsky himself seemed touchy about this, saying he didn't care about the test audiences. "*Noah* is the least biblical biblical film ever made," he proclaimed to *The New Yorker*.

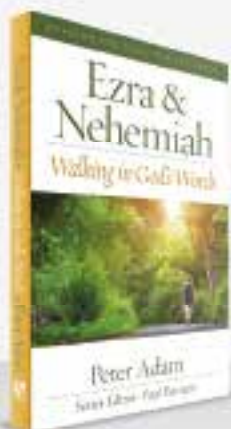
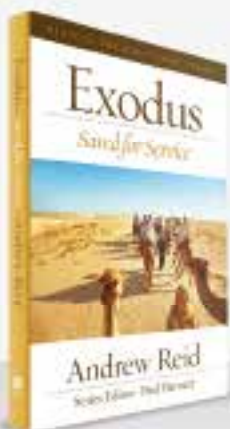
Yet Aronofsky, who is Jewish, also told *The Hollywood Reporter* he had "no problem completely honouring and respecting everything in the Bible and accepting it as truth" – although Christian viewers may scratch their heads when they see what that truth looks like. However, in what appears to be a compromise to avoid giving offence, there is a clear onscreen warning that the film is 'inspired' by the story of Noah. "While artistic license has been taken, we believe that this film is true to the essence, values, and integrity of a story that is a cornerstone of faith for millions of people worldwide. The biblical story of Noah can be found in the book of Genesis," the disclaimer says.

That's not good enough for several Muslim countries, which have banned the film for its depiction of a prophet. Some Christian reviewers in the US still see good, saying that deep down in the film the main themes of sin and God's saving grace are still evident.

It's not like this is new. In 1953, *The Robe* was a fictional story but with the background of a biblical event (the crucifixion). It just becomes more complicated when it's a biblical story that has been fictionalised because disclaimer or not, these films seep into the public consciousness. The fictionalised becomes fact. Cate Blanchett's *Elizabeth* became the default history. Mel's *Gallipoli* is, for many, the history of Anzac. And the Disneyfication of the life of Pocahontas wrecked the true story.

I'd like to support Rusty. His beloved South Sydney missed out on the NRL trophy last year and I hated his singing in *Les Misérables*, so I was looking for something of his to support. Although *Noah* won't be it, I'm glad they put in the disclaimer pointing to the real story. It's more than Disney ever did.

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JUDY ADAMSON

Muppets Most Wanted

Rated G

MOVIE

HOW IS IT THAT A GROUP of foam-and-fabric creatures whose original TV show premiered in the 1970s (and has had some jokes run for decades) can still manage to pull off a movie that is fresh, funny and full of joy?

The Muppets were reintroduced to a new generation three years ago in a film of the same name, and the story of *Muppets Most Wanted* begins – literally – at the close of the previous movie. As soon as the cameras stop rolling, the enthusiastic extras depart and a small group of Muppets are left outside their theatre wondering what to do next.

Enter Ricky Gervais as manager Dominic Badguy (“Badgee – it’s French,” he insists), who convinces the troupe they should capitalise on their re-found fame and do a world tour.

Kermit isn’t so sure, but Badguy’s impressive clients and big plans enthuse the others, so he reluctantly agrees. Little do the Muppets know that while Badguy is talking to a famous “client” on his mobile, it’s actually his boss Constantine – “the world’s most dangerous frog” – who has just escaped from a gulag in Siberia and is a dead ringer for Kermit, apart from a dark facial mole and a cheesy Russian accent.

Before long the group is on tour in Berlin, Kermit has been mistakenly arrested as Constantine, and the heavily accented frog

takes over the Muppets so he and Badguy can use their cover to rob a number of museums and locations of priceless treasures. Kermit, meanwhile, is shipped off to the gulag and nobody notices the change – apart from the Muppets’ wild man drummer Animal, who keeps yelling “Bad frog!” while the rest of the gang enjoy Constantine-Kermit’s encouragement to do whatever they want.

Chaos ensues on and offstage, as the story romps through some of Europe’s biggest cities. In each location the group performs to rave reviews, the bad guys pinch the next item on their way to Britain’s Crown Jewels, and an Inspector Clouseau-like Interpol agent (played to the hilt by Ty Burrell from *Modern Family*) bumbles around with Sam the CIA Eagle to try and catch the thieves.

Apart from Gervais and Burrell, the other major role played by a non-Muppet is by comedian Tina Fey, who sings, dances and lays on her own Russian accent as Nadya, a guard in the gulag. If she weren’t in Siberia, you’d swear she was having the time of her life.

And like each old TV episode of *The Muppet Show*, the film has a roll call of cameos by famous actors and singers – from Lady Gaga to Usher, Frank Langella to Salma Hayek and Disney’s Debby Ryan. Celine Dion sings a duet with Miss Piggy. Tom Hiddleston (*Thor*) appears in a blink-and-you’ll-miss-it moment in a talent

show Kermit organises in the gulag, and if you keep an eye out in the same Siberian location you’ll also spot Ray Liotta and Josh Groban.

In a way, you feel as though this shouldn’t work. There are numerous clichés and predictable moments, which the Muppets happily play up to the hilt. The choice of Russia as the home of the “baddies” is also unfortunate timing given recent events.

But there is so much unaffected joy in what is presented it doesn’t take long for your inner child to be charmed, and there’s no doubt kids will love it – those at the screening I attended were squealing with delight. The scriptwriters have carefully included jokes for the present as well as nods to the past, and there is also a range of classic Muppet moments to enjoy, whether that be crazy stage sequences, things blowing up (usually with the hapless Beaker attached), or plays on words that include poking fun at themselves.

Even more, there isn’t a sexual innuendo or swear word in sight as the troupe sings, travels, solves crime and relearns the importance of friendship, trust and the need to not take each other for granted. Whether you’re a fan of Kermit and Miss Piggy, the eccentric Muppet band, Gonzo and his beloved chickens, the burlings of the Swedish chef or quips from crusty old critics Statler and Waldorf, enjoyment is never far away.