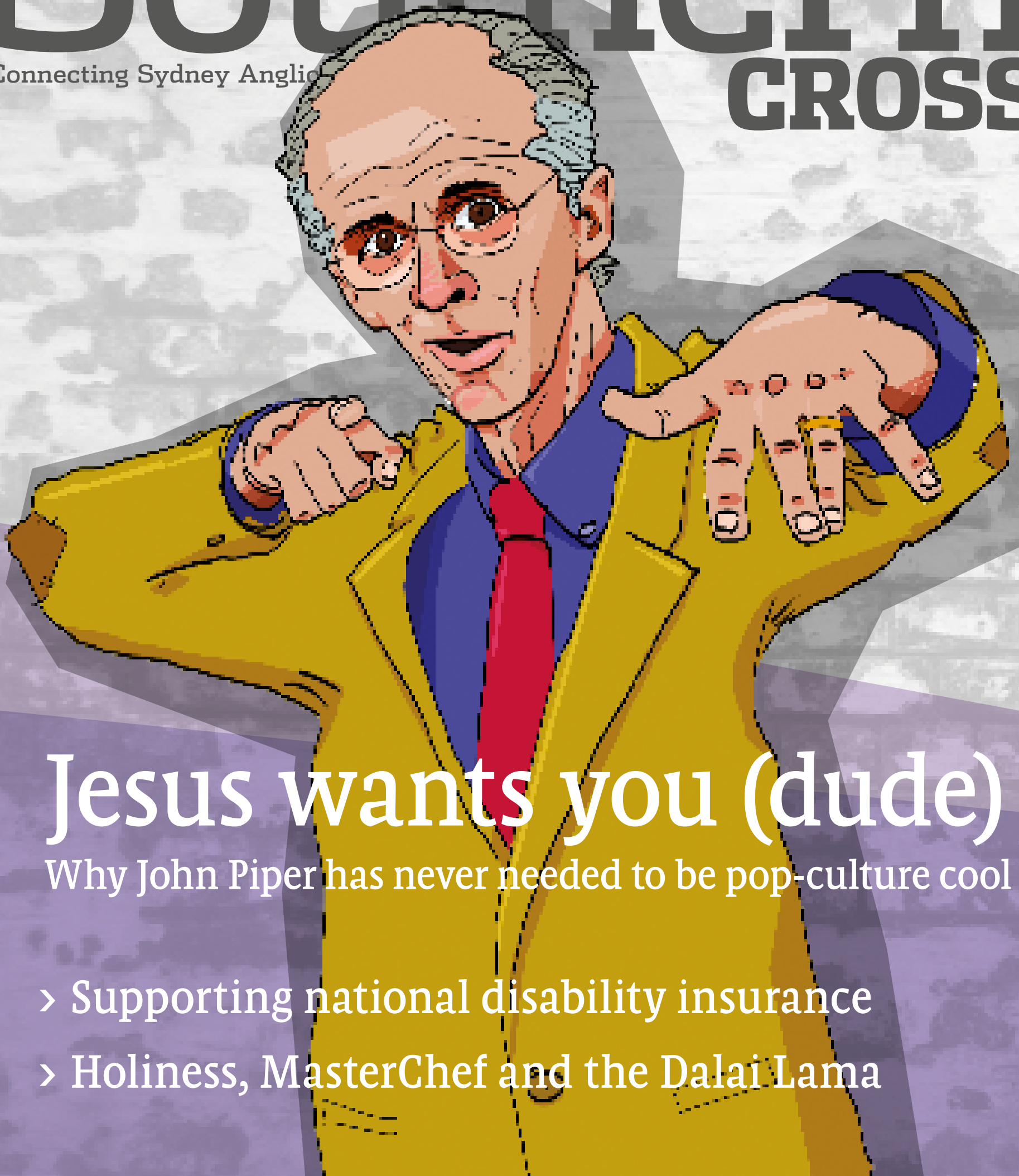


# Southern CROSS

August 2011

Connecting Sydney Anglicans



## Jesus wants you (dude)

Why John Piper has never needed to be pop-culture cool

- › Supporting national disability insurance
- › Holiness, MasterChef and the Dalai Lama

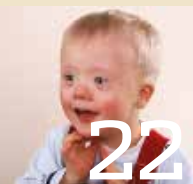
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He's not cool but he's totally in. John Piper is coming to Sydney and generations are lining up to hear him talk about Jesus.

ILLUSTRATION: Stephen Mason



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## Southern Cross August 2011

volume 17 number 7

**PUBLISHER:** Anglican Media Sydney  
PO Box W185, Parramatta Westfield 2150  
PHONE: 02 8860 8860 FAX: 02 8860 8899  
EMAIL: newspaper@anglicanmedia.com.au

**MANAGING EDITOR:** Russell Powell

**EDITOR:** Judy Adamson

**ART DIRECTOR:** Stephen Mason

**ADVERTISING MANAGER:** Kylie Zahra  
PHONE: 02 8860 8888 EMAIL: ads@anglicanmedia.com.au  
Acceptance of advertising does not imply endorsement.  
Inclusion of advertising material is at the discretion of the publisher.

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

**PRINTED BY:** Torch Publishing Company, Bankstown, NSW

# Forward on our knees

DR PETER JENSEN

FROM time to time, people ask me (often in a lugubrious, 'I knew it would never happen' tone of voice) how I feel, given that so far we have not seen 10 per cent of the population of our region attending Bible-based churches although our Mission is now more than eight years old. They seem to think that I may be terribly despondent.

The answer is that while I have always wanted to see many more people come to know Christ, I have such confidence in the wisdom and power of God not to be at all cast down. Among other things, we do not as yet know how the Lord will answer our prayers.

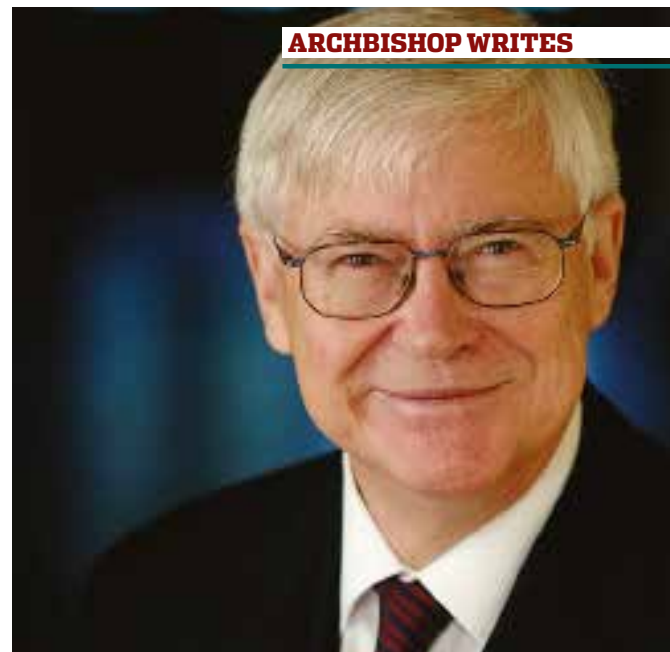
After all, I have always said from the beginning that such a goal is in God's hands — it would require an extraordinary work of God for us to see it occur. One of the reasons for talking about 10 per cent is to remind us that only God could achieve such a thing — no amount of church growth technique on our part could create such a result. Another reason was to move us to connect with the wider community, to realise that friendship evangelism on its own will not be sufficient to reach the thousands of people who do not know any believers.

However, I am sorry that we have not more evidently become a people much given to prayer for our community. While evangelistic progress is a work of the sovereign Lord, he graciously uses us to accomplish his purposes. Thus he uses our spoken witness — he does not need to do so but he kindly involves us in this great work. Likewise he does not need our prayers to remind him what needs to be done but he uses our prayers, incorporating them into his plans and hence giving us a place in his rule over the world.

When we pray, we are fulfilling the gift of his image in us, to have dominion over the world. Here is real leadership — taking responsibility for the needs of others in prayer. That is why some of the most powerful people in the world are those the world considers weak. A chronically ill person or an elderly person can do more good in the community than the most potent magnate.

I remember that the Moore College prayer diary started its life after we heard of the death of one of our most fervent prayer supporters and realised how much that person had given us and how we would need to do more. One person's prayer life turned into a prayer movement!

Our need to rely on God is the reason why the first policy of our diocesan Mission concerns preaching the word and prayer in the power of God's Spirit. In this regard three very positive matters come to mind.



First, I hear the diocesan Mission prayer in use in various churches. In fact Standing Committee always incorporates the prayer in its deliberations. Whatever else we pray, we can pray this prayer.

Second, there has been the consistent provision of prayer in the Diocese inspired by the MU (Mothers' Union) and expressed in an annual prayer meeting. This year we are having five regional meetings in September called 'Forward on our Knees'. The details are highlighted on page 25. If we believe that we are relying on the Lord for his blessing, we will make attendance a priority at these gatherings. What better thing can we be doing than meeting with others for the express purpose of praying for the community in which we live?

Third, the inspiration of Connect prayer is still alive. That is, we do not simply pray for ourselves, or even for our workers, evangelists and missionaries. We pray for our communities, for the families and individuals and institutions and opinion-leaders in our communities who need to hear the gospel of the Lord Jesus. All the talk about 10 per cent was intended to inspire us to see the fields white to harvest and to reach out through prayer and the word so that our spiritually needy community can hear the truth.

I had a great encouragement the other day. I was visited on business by three people. As they were going, I offered each of them the choice of Luke in the form of *The Essential Jesus* or the magazine version of Mark's gospel. The first person willingly took Luke; the second person chose Mark, telling me that his grandmother had already given him Luke ('Yes' said I to the Lord), and the third person asked if he could have both Luke and Mark, since he needed them both at this point in his life. Do you not think that people's prayers for them and for me may have had something to do with this small conversation?

This year we have launched some new ministries, in particular church plants in various places. I think that this is hard and demanding work of a spiritual nature. It will be an immense encouragement to those involved if as many of us as possible support their work in prayer and join them in praying for the region in which we have been placed. God can make his word flourish without our prayers but he desires us to join him in this work so that we can all the more receive his blessing. Be fervent in prayer! **SC**

Join us for  
**A Regional Day of Prayer**

› see page 25



#### OPEN DAY AND SPRING CARNIVAL

Saturday 24 September  
9.30am - 2.30pm  
Moore College  
15 King Street Newtown  
\$90 lunch at 12pm  
Info sessions at 10.30am  
and 1.30pm

#### CONTACT

Alex Cowling  
p: 61 2 9577 9828  
e: [alex.cowling@moore.edu.au](mailto:alex.cowling@moore.edu.au)  
w: [moore.edu.au](http://moore.edu.au)

#### INFORMATION NIGHTS

Monday 8 August  
7.45 - 9.15pm  
St Michael's Cathedral,  
Wollongong

Monday 15 August  
7.45 - 9.15pm  
St James, King Street  
Terranura and  
St Alban's, Rocky Hill

Monday 22 August  
7.45 - 9.15pm  
at Moore College,  
15 King Street Newtown

**OPEN DAY+**  
**INFORMATION NIGHTS**  
**CONSIDER MOORE**



## NEW WILLOUGHBY EAST CONGREGATION

## Sharing resources for the gospel

IN an attempt to reach families in the Willoughby East area, Naremburn-Cammeray Anglican Church (NCA Church) is planting a new congregation using the facilities of the Willoughby East parish.

The new church service will be run by NCA Church but it will be held at St John's, Willoughby East.

"One church is looking to another to reinvigorate it and give it a new lease of life in its gospel ministry," said NCA Church assistant minister Matt Lemsing.

The plan is to start the new congregation in October with a plant group of 50 people from NCA Church.

The plant group will be made up of young families, with the aim of

growing the ministry to that demographic.

"Essentially our big difficulty in ministry to young families is that we don't have strong networks into that community but [NCA Church] does," said Bob Cameron, senior minister at Willoughby East.

The congregations at Willoughby East and Castlecrag are supportive of NCA Church's vision.

NCA Church's "plant pastor" Scott Miller will, under senior minister Rick Smith, be responsible for the new church service.

"We want to introduce a new culture to the area rather than change an existing one," Mr Miller said. "After two years we will decide on the best way forward."

## MOORE COLLEGE GARDEN

## Green faith in action

ANDREW BUERGER

FOR a group of Moore College students living sustainably has become a passion which is seeing them challenge other Christians to follow suit.

College Green is a group of 15 students who believe it is important for Christians to look after the world around them.

"[The group] is about thinking and acting in a way that demonstrates evangelical environmental concern," said fourth-year student Steve Boxwell. "We want to think about what it means to be Christians living sustainably, as well as what the Bible has to say about creation care."

Last year the group took a weed-infested patch of dirt and turned

it into a food garden.

This year it launched the collegegreen.com.au blog, with which it hopes to educate others about 'going green'.

"We want to use the garden and the blog to show families what they can do in our context: in Sydney with not a lot of space or money," Mr Boxwell said. "There'll be regular articles [on the blog] that will think through what it

means to do Christian environmental care."

As part of the community matching grant program, the City of Sydney has given the group \$2500 which it will use to buy compost bins to reduce college waste.

The group wants to encourage people to be creative about ways to be environmentally friendly. "We want people to... think creatively about evangelism," Mr

Boxwell said. "Perhaps doorknocking and actually speaking to people [might be more environmentally sound] than doing a massive mailout that might not be very successful."

The group wants to help people connect faith with environmental issues. "We do need to care about this world because God made it and God is committed to keeping it in the new creation."



Steve Boxwell in the Moore College food garden.

PHOTO: Stephen Mason



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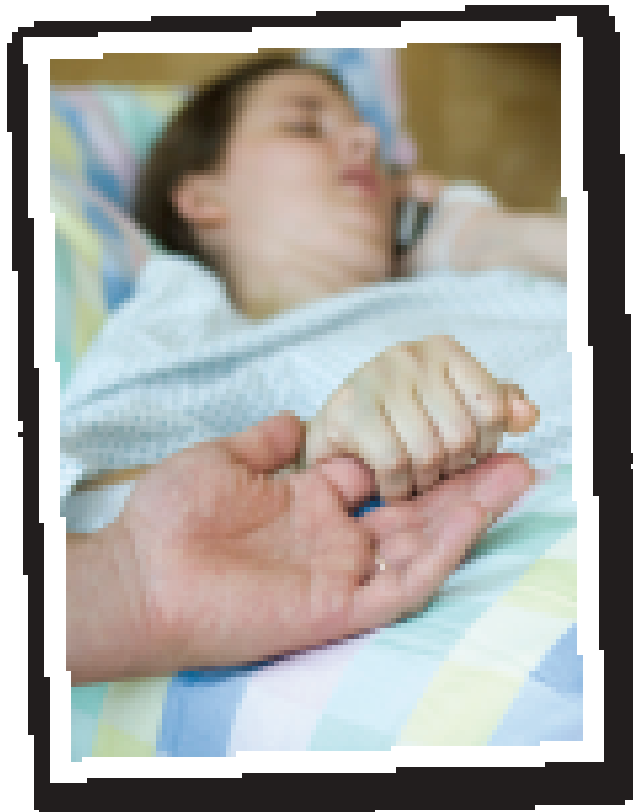
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**Key Words:** *Healthcare; Hospital; Patients; Quality of care*

Ending years-of speculation and fear of closure, HarnemannCare and its community of supporters are rebuilding Haringh Hospital's vital mission of care and compassion for the dying. The \$4.8 million relationship will establish the hospital as a world-class palliative care center with more rooms, state-of-the-art equipment, greater capability – including research into new approaches to caring and treatment – and better worked meals.

**Figure 10.10** *Northwest University's community of supporters*

Your support will help us continue to care for those who are facing unspeakable loss of a child and help us fulfill the vision for Natchez Hospital as a world-class pediatric care center.

**I would like to help Montefiore Hospital become a world-class palliative care center.**



Personnel are notified through ☐ memo ☐ e-mail ☐ phone ☐ other \_\_\_\_\_

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9. **What is the purpose of the `__init__` method in a Python class?**

Year	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099
1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	

**Figure 1**



Project	Year	Value
Project A	2018	100
Project B	2019	150
Project C	2020	200
Project D	2021	250
Project E	2022	300
Project F	2023	350
Project G	2024	400
Project H	2025	450
Project I	2026	500
Project J	2027	550
Project K	2028	600
Project L	2029	650
Project M	2030	700
Project N	2031	750
Project O	2032	800
Project P	2033	850
Project Q	2034	900
Project R	2035	950
Project S	2036	1000
Project T	2037	1050
Project U	2038	1100
Project V	2039	1150
Project W	2040	1200
Project X	2041	1250
Project Y	2042	1300
Project Z	2043	1350
Project AA	2044	1400
Project AB	2045	1450
Project AC	2046	1500
Project AD	2047	1550
Project AE	2048	1600
Project AF	2049	1650
Project AG	2050	1700
Project AH	2051	1750
Project AI	2052	1800
Project AJ	2053	1850
Project AK	2054	1900
Project AL	2055	1950
Project AM	2056	2000
Project AN	2057	2050
Project AO	2058	2100
Project AP	2059	2150
Project AQ	2060	2200
Project AR	2061	2250
Project AS	2062	2300
Project AT	2063	2350
Project AU	2064	2400
Project AV	2065	2450
Project AW	2066	2500
Project AX	2067	2550
Project AY	2068	2600
Project AZ	2069	2650
Project BA	2070	2700
Project BB	2071	2750
Project BC	2072	2800
Project BD	2073	2850
Project BE	2074	2900
Project BF	2075	2950
Project BG	2076	3000
Project BH	2077	3050
Project BI	2078	3100
Project BJ	2079	3150
Project BK	2080	3200
Project BL	2081	3250
Project BM	2082	3300
Project BN	2083	3350
Project BO	2084	3400
Project BP	2085	3450
Project BQ	2086	3500
Project BR	2087	3550
Project BS	2088	3600
Project BT	2089	3650
Project BU	2090	3700
Project BV	2091	3750
Project BW	2092	3800
Project BX	2093	3850
Project BY	2094	3900
Project BZ	2095	3950
Project CA	2096	4000
Project CB	2097	4050
Project CC	2098	4100
Project CD	2099	4150
Project CE	2100	4200
Project CF	2101	4250
Project CG	2102	4300
Project CH	2103	4350
Project CI	2104	4400
Project CJ	2105	4450
Project CK	2106	4500
Project CL	2107	4550
Project CM	2108	4600
Project CN	2109	4650
Project CO	2110	4700
Project CP	2111	4750
Project CQ	2112	4800
Project CR	2113	4850
Project CS	2114	4900
Project CT	2115	4950
Project CU	2116	5000
Project CV	2117	5050
Project CW	2118	5100
Project CX	2119	5150
Project CY	2120	5200
Project CZ	2121	5250
Project DA	2122	5300
Project DB	2123	5350
Project DC	2124	5400
Project DD	2125	5450
Project DE	2126	5500
Project DF	2127	5550
Project DG	2128	5600
Project DH	2129	5650
Project DI	2130	5700
Project DJ	2131	5750
Project DK	2132	5800
Project DL	2133	5850
Project DM		

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## MTM CONFERENCE

# Work with Muslims “not just Auburn and Lakemba”

Suburban settlement: Auburn Gallipoli Mosque is the largest mosque in Australia and attracts about 800 worshippers every week.

A conference has been told Christians in Sydney need to realise that Muslim ministry is no longer restricted to the suburbs where Islamic immigrants first settled.

Margaret\*, who has been working with Muslim women in the south-western suburbs for almost four years, says more Anglicans are becoming involved and

supporting the work of the Ministry To Muslims group, which organised the conference. But she says an important mind-shift needs to take place.

“Muslim people are moving throughout the whole of Sydney, they’re not just in Auburn or Lakemba,” she says. “Most people will know a Muslim person at work, or certainly at

university or school, and so wherever we are we need to be more alert to it and know how to tell a Muslim the gospel.”

Much of the day-long conference held at Moore College in early July focused on seminars to help people have conversations and share their faith with Muslim neighbours. Margaret says such education is

needed because it is a different way of doing gospel work. “They have a different world view, a different way of thinking and so *Two Ways To Live* just won’t cut it,” she says.

A seminar on reading the Bible with Muslims showed just how different the approach is from the usual Bible studies run in Sydney Anglican churches. “The people

leading would tell the story from the Bible passage a few times and then teach the members of the group to tell that story and ask some basic questions — things like what does it teach me about God, what does it teach me about people and what does it teach me to do?” Margaret says.

“Most of the countries and the cultures that these people are coming from appreciate the story approach more than going through the text the way we would. It gets the story in their heads — what it means and what it tells you about Jesus, so they can then reflect about that later and also tell someone else.”

MTM member the Rev Moussa Ghazal, curate-in-charge at Arncliffe, supports the view that Anglicans should think Sydney-wide in Muslim ministry. “I often say people in the areas that have the least number of Muslims are often a little more open to hearing what Christians have

to say. They’re not in a kind of shut-in, closed community,” he says.

Mr Ghazal regards the conference as a great success. “It’s really encouraging to see the numbers of people who are getting involved in Muslim ministry, even the growing number of specialists, if you like. But it is apparent you need a lot more to happen and in order for a lot more to happen you need a greater number of supporters to pray and financially support it and hear of ways they can be involved in the work.”

Margaret says most conference participants were not in full-time ministry but interested in sharing with Muslims. “It’s just a matter of knowing a Muslim person and being a friend, a sincere friend, letting them get to know you as well as you getting to know them, so that they can see what a follower of Jesus is really like.”

*\*Full name not used to protect privacy.*

## ARCHBISHOP’S COMMISSION

## Report delayed till August

THE Archbishop’s Strategic Commission on Structure, Funding and Governance has delayed its final report, which is now likely to be considered by Standing Committee in August.

Although Archbishop Jensen has been given a briefing on many of the commission’s major findings its chairman, Peter Kell, says the overseas commitments of some members and the significance of the matters being considered required more time.

“It’s important to get it right” Mr Kell says. “The issues are far-reaching and this has been the first major review of diocesan policies and structures since the 1960s.”

The final commission report will provide

recommendations on ways to maximise funding for the Endowment of the See ‘consistent with prudent management’ as well as reviewing the operations and governance of major bodies such as the Glebe Administration Board, the Sydney Diocesan Secretariat, St Andrew’s House Corporation and the Anglican Church Property Trust.

The report is now expected to go before the meeting of Standing Committee on August 22 and recommendations will be forwarded to Synod in October.

Briefings on the recommendations and on Diocesan budget matters are being arranged for Synod members in September.

## DIOCESAN MISSION

## New church sites in train

AFTER many months of negotiation a parcel of land has been purchased for a church in the north-western Sydney suburb of Kellyville Ridge, in a prominent location next to the Stanhope Gardens shopping centre.

The Diocese’s manager of parish property strategy, Scott Lincoln, said contracts were exchanged on the land some time ago but there had been an extended settlement period because the block was part of a new subdivision of the Landcom-Mirvac development.

“The next step is for us to lodge a DA with Blacktown City Council for a new church building on the site,” he said. “We’re about to appoint an architect for



Architectural perspective of the Oran Park Anglican Church and Ministry Centre.

the project and hope to have a DA lodged within in the next few months.”

Mr Lincoln said while the Mission Property Committee was unable to commit to building the church at Kellyville Ridge just yet due to funding needs, an important first step was to get council approval for the plans. He added that building a church at Kellyville Ridge, while a high

priority, would also need to happen after building a rectory and church in the south-western suburb of Oran Park.

The first minister at Oran Park is expected to start work at the beginning of 2012 (see page 9) with a rectory but without a church building. Mr Lincoln said a fundraising campaign for the Oran Park church would begin

sometime next year.

“None of this would have been possible without the funds made available from the Diocesan Endowment to purchase land in these growth areas,” he said. “Ministry to the growing population in these greenfield release areas is crucial to support the work of the diocesan mission through new church plants.”

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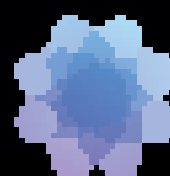
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## NATIONAL CHURCH LIFE SURVEY

## Church life scrutinised

IN November this year Anglican churches across Australia will take part in the National Church Life Survey (NCLS).

The NCLS has been conducted every five years since 1991. It brings together many different denominations in a bid to better understand what is happening in Australian church life.

"We will ask questions to help map the Australian church landscape and, as previously, will ask local churches questions to help them reflect on their own health and vitality," said Dr Ruth Powell, national director of NCLS Research (pictured). "We also want to find the lighthouse

collaboration between different denominations is important to further the gospel in Australia.

"For the past 20 years the National Church Life Survey has been an outstanding example of co-operation across denominations for the sake of furthering God's mission," he said.

This year the NCLS will be even more comprehensive, with churches being given the opportunity to add modules to their surveys such as youth ministry, mission activities and community involvement, to give a more complete picture of church life.

The survey will also seek to highlight innovative churches whose ideas could help other organisations.

"We hope to meet the needs of many parts of the church, including schools and agencies by gathering information that is helpful for their mission objectives," Dr Powell said.

Churches that participate in the National Church Life Survey will be given a personalised Church Life Profile which will help each one identify its strengths and weaknesses. The profile will also include resources to help churches plan for the future.

churches, those that are being innovative."

According to Dr Powell the survey, which will be conducted over three months from September, will bring together results from 500,000 church attenders in 7000 local churches from 25 denominations.

The Bishop of North Sydney, Glenn Davies, believes this



## CALL FOR NORFOLK LOCUMS

## A taste of island life

All Saints' Church (with the Commissariat Store and museum), Kingston, viewed from the old infirmary.

IT'S not every day you can move to a parish in the Sydney Diocese and require a passport to get there. In fact, there's only one parish that fits the bill: Norfolk Island — and Sydney's bishop with Norfolk oversight, Rob Forsyth, is keen to get more of our clergy with island entry stamped into their passports.

"At the moment we can't afford a full-time chaplain [the islanders' name for their minister] and I'm looking for guys who will work there longer than three months and are well experienced," Bishop Forsyth says.

"Islands are unique places — they have their own culture — and this is really a country ministry. So I'm looking for guys who would be content

with rural ministry, personal ministry and are willing to love people and enjoy the place."

The picturesque island, with its history of Polynesian settlement, convict past and Bounty connections, is about 1700 kilometres from Sydney and its two Anglican churches (All Saints' and St Barnabas') aren't even part of the Anglican Church of Australia — they're the Church of England on Norfolk Island. Yet they are also part of the Diocese of Sydney.

The Rev Philip Bassett — who spent 3½ months as the island's locum chaplain earlier this year — calls it "a fascinating place to be... The island population is made up of permanent residents, who are mostly Pitcairn descendants, GEPs [general entry permits of up to four years], TEPs [temporary entry] and visitors. In the local rag there's a summary of population statistics every week and the total is about 2500 people. And about 20 per cent of the island population works for the government!"

The church doesn't have a lot of money — and neither does the island, which was badly affected by the global

financial crisis as its main income is from tourism, so the Church of England on the island can only afford to pay for about half a stipend. The locum chaplain's duties including two Sunday services, school Scripture, writing a five-minute spot for the local radio station each week and a regular column for the newspaper.

The morning Sunday service, held in the historic settlement church of All Saints', Kingston, is "essentially a second order AAPB service", Bassett says, while the evening service, held in the old Melanesian mission of St Barnabas' chapel, is a 1662 evening prayer led by David Buffett, "a lovely, godly man" who is one of the churchwardens as well as the island's chief minister.

Bassett preached at these services but Buffett led them as he is a Pitcairn descendant. After the service there is always a singalong of old hymns from the Pitcairners' strong Christian heritage.

"We always had tourists at that service," Bassett says, "so the numbers would vary from 12 to 70."

He and his wife Margaret have already

signed up to return to the island next year to serve the community and encourage members of the church in their faith.

"The church is evangelical and we were made to feel very welcome and much appreciated. But there are virtually no children in the church, although there are young families on the island. That's one thing we talked about: how do you make it family friendly? The



St Barnabas' Chapel, built of stone from the ruins of the New Gaol.

young people virtually all leave — they're encouraged to work on the mainland or in New Zealand and most go away for 10-25 years. So there's a lot to think about in terms of ministry.

"But we had a lovely time, we made friends and we're looking forward to going back next year. I really hope we can find a number of guys like myself who would be willing to go back three or four years in a row."

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## NEW MINISTER FOR ORAN PARK

## Church with no church

IN Sydney's south-west, Oran Park Town is growing rapidly. Located within the parish of South Creek, a church is planned for the area but is not due to be completed for at least three years.

However Stuart Starr, who is now serving as assistant minister at Figtree Anglican Church, will commence as senior minister in January next year.

Mr Starr and his family expect to move into the church rectory when it is completed early in 2012, adjacent to the site for the new church. But until a church building is constructed Mr Starr will lead congregations in public meeting spaces at Oran Park Town Centre.

Mr Starr is holding a number of meetings with the bishop of Wollongong, Peter



Stuart and Carolyn Starr with Ruby and Isaac.

Hayward, as well as Jono Squire, the senior minister at South Creek, to discuss the new church, and he says he is looking forward to the challenge of starting a parish from scratch.

"We've got this amazing opportunity to grow with the community rather than coming along later," he says. "It gives us the

chance to be integrated into the area right from the start."

He does appreciate that the church will face a number of challenges — one of the biggest being "not having an obvious meeting place.

But that does give us an opportunity to recast the vision of what it means to be a Christian community."

## ETHICS CLASSES

## Objections remain but "No" to overturning legislation

THE Anglican Education Commission will not support measures to overturn ethics classes in NSW public schools.

Rejecting a newspaper report that the Sydney Diocese is now 'backing' ethics classes, AEC executive director Dr Bryan Cowling (right) says the substantive diocesan position remains that ethics should not have been placed in direct competition with Special Religious Education.

"There is concern about the legislation rushed through in the dying days of the previous government and there are other issues that the churches, individually and jointly,

have taken up with the Education Department," Dr Cowling said in a statement.

But, he adds, "in a spirit of co-operation and to minimise disruption to students, the AEC and the Diocese will not seek the overturning of the classes midway through the school year."

The AEC's statement points to "a new focus of understanding of the vital role which SRE plays in the education system" and commends the website [whysre.com.au](http://whysre.com.au) from Anglican Youthworks as giving parents clear information about their choices and the educational and spiritual value of SRE courses.



Both Anglican and Catholic officials said the majority of students attending the ethics lessons have been non-SRE attenders.

Dr Cowling believed the current arrangements must be allowed time for testing and fine-tuning. "Only after the new arrangements have been in place for 12-24 months would there be any advantage in conducting a review of the legislation," he said.

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Brian Tung, ARV Board Member







## Youthworks in Fiji

Birthday celebrations at church in Namaka and, below, Year 13 students at a homestay in Raki-Raki.

FROM June 23 to July 21, Youthworks Year 13 students went to Fiji to work with local Christians, helping them share the gospel. Throughout their trip, students blogged on their experiences and we have reprinted some of their thoughts below.

### LUCY MYER

We are all so lucky to have this opportunity to go to Fiji and get a taste of overseas mission. My goal is to leave Fiji with no regrets. I am challenged to make the most of all the opportunities God gives me so his name may be glorified.

### AIDEN WILLIAMS

No doubt our attitude to money and possessions

will change this month. For me at least, in a way that makes me wish I didn't have them. I want the faith of these people.



How great it would be to put everything in the hands of God without having this net of possessions we all think will catch us when we fall.

### BEC HOLT

One thing that has struck me is the amazing

joy in the Lord that the Fijian people have. We have been spending time with some of the most disadvantaged

groups in Fijian society and yet they are so full of praise to God for the comparatively little that they have.

This is something we can learn from our Fijian brothers and sisters. Sometimes I think we forget just how much we

have to thank God for. But when we see people with absolutely nothing still praising God we should follow their example.

### MATT STEELE-SMITH

Most of us found it a bit weird that the minister had cancelled Bible study for us because we thought we'd be in town to do ministry 'stuff'.

However, the reason we were in Fiji is so that we could talk to people, encourage Christians in their walk with God and establish relationships that future teams can build on. Relationships are a vital part of being a Christian and the Fijian Christians do this really well.

### MISSION IDEA OF THE MONTH

## Local newspapers

Russell Powell

Suburban newspapers are a source of news for communities across NSW and a great publicity vehicle for your church. What's more, the newspapers are desperate for local content. Discuss with your ministry staff how the church can use these opportunities. The best approach is to write your own press release, send it to the paper and then follow up with a phone call to see whether they are interested. When writing a press release, keep these tips in mind:

- remember the journalist is looking for things that are new, unusual, different. That is the essence of a good news story;
- highlight the aspects of your event that are... new, unusual and different. Use good phrases and descriptive words;
- start promotion four weeks before the event and make sure your ministry staff will be accessible to the journalist;
- snappy statistics help fill out a story and lend credibility to it;
- good pictures are important so make sure the paper knows about picture opportunities.

### The photo is the key

Look at the kind of photos and stories running in your local paper and you'll get a feel for what it will use. Look at the news clipping illustrated. This was an actual news story run during the July school holidays by a Sydney suburban paper. It was great publicity for a church event (a kids club that was so photogenic the paper even took follow-up shots!) and such positive stories really help lift your church's profile in the community.

Encourage congregation members to speak up wherever and whenever they can. There are often not many letters to local papers, so the opportunity is there. Don't just be negative in letters — include praise for things that are done well. Through the local papers we can connect with people we would not normally reach. Once you start building your local media profile, you will get results. It will take time but it's worth persevering. So start writing!





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## JOY THROUGH FAITH

# Found: true Christianity

ANDREW BUEGER

JESSIE Dai grew up in China, in a society she describes as materialist and without hope.

"I didn't understand why people were so concerned with all these things," she says. "People thought they could be in control of their lives."

While she was at university, Jessie met an American student who introduced her to Christianity. "I was very interested," she says. "I bought a Bible and some other books and I started to learn about how God was in control of everything, not people."

Jessie was still seeking more information about Christianity when she moved to Australia to

study at Macquarie University.

A friend invited her to a charismatic church where her faith continued to grow.

"I learnt how to pray [at that church] and I think God answered my prayers."

Jessie prayed that God would make himself clearer to her and help her understand him. One of the things that became clear to Jessie was that the church she was at wasn't right for her.

While wandering around the annual Granny Smith Festival in Eastwood earlier this year, Jessie found a brochure from the local Anglican church, St Philip's, which struck a chord with her.

"It said 'Become a truer Christian,'" she recalls.

"That was what I was looking for. I think God answered my prayers."

Jessie went along to the Chinese congregation at St Philip's where David Yue, one of the ministers, regularly went through the Bible with her.

"I found it hard to believe that the Bible was true," she says. "But David went through it with me and taught me

about the historical parts and how the Bible is actually true."

It was through gradual revelations like this that Jessie began to understand what it means to be a Christian, and she began to accept Jesus into her life.

"It took a long time for me to decide whether to believe or not," she says. "God truly answered

my prayers when I had questions about my life."

After becoming a Christian, Jessie says her life has changed dramatically.

"When I became a Christian I became happier inside. Before I came to Australia everything was good but I wasn't happy. Now life just goes on but I am happy. Even when bad

things happen, like my husband losing his job, I am still happy."

Jessie believes that faith in God offers the fulfilment we all desire.

"My attitude to the world has changed," she says. "You have to be faithful to God. Science can answer some of the questions we have but not the important ones like why we are here."



Jessie, her son Aaron and her mother-in-law enjoy a day at Katoomba.

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FLOOD AFTERMATH

## Aid stories emerge

The Archbishop of Sydney's Anglican Aid has been given a stream of letters and emails from Queensland flood victims who were assisted by Anglican church relief efforts. More than \$350,000 was raised by the Sydney fund in the weeks after the flood and the money has been channelled to those affected through the Brisbane Diocese co-ordinating centre, especially in the Centenary Suburbs area. Many victims, in thanking the Anglican Church, have spoken of being without insurance and let down by other assistance schemes. One couple, Barry and Annette, wrote: "We had physical support from members of our parish during the clean-up phase. However, it was a very pleasant surprise to receive this extra assistance from the wider

Christian community." Jason wrote: "My teenage daughter and I lost our home at Jindalee to the flood... [we] still live out of a suitcase in a single bedroom with extended family. Just as it is hard to describe the trauma of the floods, it is likewise hard to describe my relief and gratitude for that assistance. My family will never forget your kindness." Ian is still rebuilding his home and says despite promises of help elsewhere, none came. After one meeting with the Anglican assistance centre, a \$5000 cheque arrived within a week to help buy materials. "How can I express the feeling of gratitude my family and I felt? We can't, except to say that at the time of sadness, fear for the future and exhaustion, another miracle happened."

NORWAY MASSACRE

## Outrage 'like Port Arthur'



Mourners gather in Oslo the day after the bombing.

THE Archbishop of Sydney, Dr Peter Jensen, has expressed the sympathy of Sydney Anglicans to the Norwegian community and church leaders in the aftermath of the bombing in Oslo and shootings in Utøya. In a statement, the Archbishop said the sense of shock and outrage was something Australians could understand, having suffered the Port Arthur shootings in 1996. "But what motivated these evil acts is unfathomable and any

twisted ideology which seeks to defend it is totally abhorrent," he said. In issuing a prayer appeal Archbishop Jensen said the massacre was "in utter contradiction to the biblical message of God's love and justice which we are called on to exemplify. I ask our churches in Sydney, and appeal to Christians everywhere, to pray for Norway. May the God of all mercy comfort the bereaved, heal the injured and give hope amid this tragedy."



SOUTH SUDAN INDEPENDENCE

## Sudanese church still united



Members of the Sudan People's Liberation Movement (SPLM) arrive at a rally in Juba, as South Sudan prepares for its independence.

THE Anglican Church in Sudan is still a united province, despite the republic of South Sudan forming the world's newest country. Celebrations swept South Sudan and its capital Juba after the declaration of independence on July 9. Church leaders have played a significant part in the transition of power in the mainly Christian south. Northern Sudan is largely a Muslim

area and Christians had complained of persecution and violence. Archbishop Daniel Deng Bul of the Episcopal (Anglican) Church of Sudan said churches "stand willing to play our part in sharing the burden... on the shoulders of the government of South Sudan". Sudan is the largest country in Africa and the Episcopal Church has 24 dioceses, many of which are geographically

small and clustered in the south. The province, even after independence, will still cover the northern church and the northern capital, Khartoum. "The church will remain united across the two sovereign countries during this transition period to offer solidarity with all the people of the old country and to assist the separation process," Archbishop Deng said. Sydney Anglicans

through CMS, Anglican Aid and other links have long provided support through the training of pastors and development projects. The director of Anglican Aid, the Rev David Mansfield, called for a redoubling of efforts to help Sudan. "We have many hundreds of thousands, if not millions, of brothers and sisters in Christ who need whatever we can offer them."

Sydney's Sudanese celebrations >page 27

CHRISTCHURCH FUTURE

## Agony continues for NZ locals

ANDREW BUEGER

THE Anglican cathedral in Christchurch might have to be demolished after the most recent earthquake damaged the building even further. The 6.0 magnitude aftershock, which struck New Zealand's third-largest city on June 13, caused the west wall of the cathedral to collapse. It also destroyed the famous stained glass rose window. The cathedral's spire collapsed in the February 22 quake. But the human cost in disruption, relocation and mental stress is more significant. The NZ

government has recently mapped the city into four zones: Red, Orange, Green and White. Land in the Red zone is unlikely to be built upon again, land in the Orange zone requires further assessment, the Green zone can be redeveloped without more assessment and areas in the White zone haven't yet been adequately assessed. The Rev Jay Behan is the vicar of St Stephen's, Shirley. The church and much of the congregation is in an area which sustained significant damage in the quakes and aftershocks. "We have nearly 30 households marked in [the] Red zone... [and]

another eight at least in Orange," he said. "Because a lot of the land out our way will not be able to be built upon again, the likelihood of everyone being able to find homes around here is small, so the impact [on the church] will probably be significant." Continual aftershocks have left members of the church apprehensive about the future. "Until recently I would have said spirits have remained mostly positive but the continuing significant aftershocks... and the news [about zones] have brought about a palpable sense of pessimism," Mr Behan said. Many of the church's

buildings have already been condemned but a decision on the main structure is still pending. Church services are being held in a school hall. While Christchurch locals struggle to come to terms with the aftermath of the quakes, Mr Behan believes it is important to continue to find things to be thankful for. "We are thankful that we are not alone," he said. "We have a government who is willing and able to help... and more importantly we have a God who is ever-present and sovereign. We also have the support of brothers and sisters in Christ, which is a wonderful blessing."



## ANGLICAN MISSION LAUNCHED IN THE UK

# Society aims for “reconversion of England”

RUSSELL POWELL

A new church-planting and missionary society has been established by English evangelicals with the backing of GAFCON primates. The Anglican Mission in England (AMiE) was launched in June during a conference that drew evangelical leaders from across Britain.

The society was formed by a steering committee and a panel of bishops that includes the current Bishop of Lewes, the Rt Rev Wallace Benn, and retired senior bishop Dr Michael Nazir-Ali.

The chairman of AMiE, the Rev Paul Perkin, said it had been established as a society within the Church of

England dedicated to the conversion of England and biblical church planting. Already three English clergy have been recruited to serve with the society. All were ordained by the Primate of Kenya, the Most Rev Dr Eliud Wabukala, for “ministry in the wider Anglican Communion”.

Mr Perkin said the AMiE was determined to remain within the Church of England and had been encouraged by the GAFCON primates’ communiqué in May that spoke of “creative ways by which we can support those who have been alienated so that they can remain within the Anglican family”.

A statement issued at the launch said the initiative follows four and a half years of discussions



Paul Perkin, chairman of the AMiE steering committee.

with senior Anglican leaders in England about ways in which those who are genuinely in need of effective orthodox oversight in the Church of England can receive it.

Anglican affairs commentator Charles Raven, who was at the launch, said the society was unlike any other the Church of England had seen in its long history. “The AMiE is not only committed to adventurous church planting and the reconversion of England but is also prepared to provide alternative episcopal oversight in cases where it is clear that diocesan bishops are failing in their canonical duty to uphold sound teaching,” he wrote in an essay posted on several Anglican news websites.

A statement from the Archbishop of Canterbury said new mission initiatives were always good news and the intention of the AMiE to remain faithful to the structures of the Church of England was welcome. But Lambeth Palace wanted to clarify the scrutiny of ordination candidates and said oversight by bishops of another diocese raised issues of ‘episcopal collegiality’.

The AMiE said it was grateful for the Archbishop’s statement and responded that “those recommended for ordination had already been through due processes of selection and training and were recommended after a thorough process of discernment”. It also

welcomed an offer of further talks with senior C of E figures. “Episcopal collegiality within England needs to be matched by both episcopal collegiality with the wider Anglican Communion and episcopal integrity in upholding and teaching the truth of the Christian faith as found in the Scriptures,” AMiE wrote.

Reaction to the move has been positive from evangelical leaders such as Richard Bewes, former rector of All Souls’ in Langham Place. “Are we encouraged? We should be!” Mr Bewes said. “There is a clearly growing prayerful momentum building up to ‘guard what has been entrusted to our care’ and to re-energise the whole Church of England.”



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## Editorial

A previous minister's wife at my church was famous for bowling up to people and, after a hug in greeting, looking them square in the eye and saying, "Are you reading your Bible? Are you praying?"

Under that keen gaze it was impossible to do anything other than tell the truth. Sometimes you realised you hadn't spent any real time in prayer since last Sunday. Inevitably, you found

yourself wondering: how did that happen?

As awkward and challenging as these inquiries are, they remind us of who and what we need to be focusing on. It's easy to forget each breath is ours only because God wills it; that the many blessings we enjoy are his doing, not ours; and the needs of those around us should be brought to him in prayer.

If you've been thinking prayer wasn't urgent,

just read this issue to sweep those ideas away. Norway, Christchurch, South Sudan and the UK, the aftermath of the Queensland floods, plus the many ministries and joys for which we can pray and thank God in our Diocese.

So, be ready the next time someone asks you about your prayer life and Bible reading — or you could challenge friends and family by asking them!

## Letters

# China in a positive light

I hasten to congratulate John Menear on his brilliant, factual and encouraging article on the church in China in the July edition of *Southern Cross*.

It is refreshing to read something positive and give God the glory for what he is doing in China today. There has been so much negativity and drama in many writings for reasons best known to the authors, but on which one can speculate — not happily.

I had the privilege of living and working in Hong Kong for a number of years and the joy of worshipping at St Andrew's, Kowloon. My continuing contact with friends now resident in China endorses what John Menear has said and I rejoice.

**Keith Ellem**  
Fairy Meadow

## Carbon taxing

WARWICK Medway (SC, July) commented that the carbon tax seemed a financial impost on families for no genuine gain and said that he would like to hear Dr Jensen's views.

In the interests of balance, it should be noted that an overwhelming majority of the world's scientists believe that climate change is occurring because of human activity. In addition economists agree that putting a price on carbon is the most efficient way to deal with the problem.

Dr Jensen would neither have, nor claim, any expertise in this area although this has not prevented Cardinal Pell from making pronouncements on the matter. I am confident that our archbishop would be more prudent.

**James Moore**  
Kingsgrove

## Harry's spells unsafe

SCOTT Monk's article on Harry Potter (SC, July) leaves us with the impression that the thoughtful, well-educated Christian can happily read and share with his children these wonderful stories whose hero practices witchcraft and casts spells. Whereas the Bible, God's revelation to us, condemns witchcraft. In fact Leviticus 18:12 says,

'anyone who does these things is detestable to the Lord'. So because the said fictional hero is trying to overcome the baddies we accept his witchcraft as a fun thing and hey, there really aren't any witches around these days, are there?

Missionaries can tell us that there are still witchdoctors out there and their spells have power. Sometimes they use their spells to help people, to heal people, but always when these witchdoctors come to Christ they find a greater power and many times they need deliverance from the demonic powers that worked the magic. So if witchcraft is detestable to the Lord should it not be to us, his people, even if it is dressed up with a lot of fun and fantasy?

**Beth Smith**  
via email

## Bible central in services

MANY would agree with June Harrison (SC, July) that the more one reads the psalms, the more one loves and appreciates their content. That is why the psalms, either read in quiet contemplation or sung by our choir in glorious Anglican chant, are featured at every one of the 25-plus weekly services at Christ Church St Laurence, Railway Square. I warmly commend the practice to other parishes.

Our liturgical use of the psalms is, of course, part of a larger pattern in which the Bible is central to all our acts of public worship. In the course of a year we offer more than four thousand opportunities for parishioners, visitors and passers-by to hear the word of God. So much public Bible-reading requires a certain amount of discipline but the burden is light. What a privilege and blessing it is to bring God's word to his people!

**Dr Colin Bannerman**  
Warden

Christ Church St Laurence, Sydney

## Prayer Book relevance

SOME people genuinely engage in Prayer Book usage while others are just saying the words and some seem bored by the process. Using the Prayer Book once could be thought of as an event; when used on a weekly basis the idea of repetition comes into play and patterns emerge resulting in the formation of a church culture.

Our knowledge of how the brain works and stores information, and the effect it has on

the human being is being better understood so there is a need to explore weekly repetition at this level. For instance, does it make the brain less flexible as people grow older? Is repetition likely to unintentionally discourage creativity, thus making it harder for people to communicate the gospel?

Other more general questions could be, 'How do we find words when we want to use them to reach other people with the gospel?'; 'Do children remember words, phrases, ideas, etc in the same way as adults?' These are hard questions but I believe we need to be able to develop answers to show that the use of the Prayer Book is both relevant and beneficial for 21<sup>st</sup>-century people.

**Phill Hill**  
Portland

## Support needed

I was very disappointed by Sue Turnbull's response (*Letters*, July) to the cover story on liturgy as it smacked of prejudice.

I am one of the 'current batch of clergy' she refers to that 'has ears but cannot hear'. My initial response was 'Back off, you do not know me or the angst I have for the people in my care!' I constantly wrestle with the form and the amount of liturgy in our more modern services. It is a tension I do not lightly manage.

Careless generalisations like Sue's are the last thing I need. Instead of prejudging 'us', sincerely pray for 'us' as we seek to serve our Lord and flock.

PS. Our church has an awesome AAPB communion service, too.

**Denis Oliver**  
Mortdale Anglican

## Pastoral realities

I enjoy gaining insight and wisdom from committed Christians at the coalface of pastoral care. In my experience in Anglican circles in this Diocese they are, without exception, deeply compassionate people with a heart for the lost and a gospel focus.

In the *Passion* insert (SC, July) I loved the insights and myths about pastoral care Jackie Stoneman identified, especially the myth that "pastoral care is only for women". It was a sad irony, however, that the decision was taken to run her article on an inner page of a magazine insert devoted to a female readership.

**Stuart Adamson**  
Anglican Chaplain,  
Prince of Wales and  
Randwick hospitals campus



Letters should be less than 200 words

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# Worship matters

As we wrangle with liturgy and service style in our Anglican churches, HUGH SCOTT ponders what is really important.

I HAVE learned over the years that if one postpones writing to a newspaper long enough, the subject matter resolves itself and the need to write goes away. Yet what has been raised in recent issues of *Southern Cross* regarding common worship clearly will not quickly go away.

Two questions occur to me about the current practice of our Sunday worship: is it Anglican and does it matter?

Is it Anglican?

My answer to this first question is “No”. The current style appears to be motivated by a nostalgia for the heady days of the 1959 Billy Graham Crusade, an admiring appreciation of the large numbers attracted by some charismatic churches, and/or an enthusiasm for Australian Fellowship of Evangelical Students’ outreach.

The theory, from what I can see, seems to be that if aspects of these expressions of church life are adopted, the gospel will be advanced dramatically.

The next part of this theory is that Anglicanism has to be dispensed with for

the first part to work. There are evangelical Anglicans outside and inside the Diocese who testify otherwise.

So, to the second question: does it matter?

Is not outreach and church growth more important than everything else? Indeed yes, but that begs the question whether one has to desert Anglicanism in order to win souls into the kingdom.

The preface to the 1662 Prayer Book encouraged change but it also required what was done to be, to some degree, requisite and appropriate. It is at this point that sociology takes over and what reflects current Australian sensibilities prevails. Yet it is a particular view of these sensibilities that holds sway at the moment. Some new paradigm has permeated society under a certain or uncertain age.

The spirit of this age has various manifestations and one is an affirmation of banality in media, politics, education, entertainment — and the church. In the church it appears as a fear that Anglicanism might be seen as ‘conservatives at prayer’, so

one has to go to the extremes of avoidance. Hence the paucity of singable music (made up for by the loudness — and expense — of the sound systems), the use of basic English, an apologetic anti-intellectualism and a propensity for references to popular culture media shows and personalities — most of whom are hardly worth referring to.

But here I am showing my own conservatism — oh dear!

I shall fall back on Philippians 4:8: ‘whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things’.

My answer to my second question is, “Yes”. This does matter. Anglicanism does not per se drive away the young, does not stunt congregational community (by encouraging quiet reflection in church) and above all does not subvert the work of God through the proclamation of his whole design: ‘For I have not hesitated to proclaim to you the whole will of God’ (Acts 20:27).

## What’s so amazing about liturgy?

You can get excited about the meaning and purpose of Anglican liturgy, writes SOPHIE YEOMANS.

I REMEMBER as a kid going to stay in the country over Easter or Christmas. Often on the Sunday, we would go to church in the local town and I would always find it to be quite an experience.

Someone would be playing the organ: weird. The church would be so tiny and old: vintage! And the whole service we would read the Book of Common Prayer: different...

In my recent inquiries into the term ‘liturgy’ it seems that Anglican liturgy vintage-style was about following the Book of Common Prayer. Anglican liturgy modern day-style is, well, what is it?

As a Gen Yer, I have not grown up with the Book of Common Prayer and I never realised, until now, that there was a topic of discussion about ‘liturgy’. During my recent interactions with the idea, I have come to think of it as a term used to describe everything that happens in church from the moment you sit in your pew to the moment you get up and leave.

I call it ‘the bits in between’ (as in, in between the obvious elements of sermon and songs).

As I think back to recent years in our church — Christ Church, St Ives — I realise that we probably weren’t doing ‘the bits in between’ as well as we should have and in a way that reflected the excellent theology that was taught during the sermon. But I’m glad to say that I have seen a change in my church over recent weeks in that ‘the bits in between’ seem to be more congruous with the doctrine taught during the formal times of the service.

A few Sundays ago as people were taking their seats, the service opened with a multimedia presentation of the Apostle’s Creed. During his welcome, the service leader read part of Psalm 32 and prayed. As we stood to sing, the song leaders read the passage from which the song was inspired. We then sang, guided by a sense that we were singing God’s own words back to him in praise.

The Bible passage was read to us and the sermon began (up until this point, nothing had distracted me from hearing God’s word and speaking to him in prayer and praise), which I found was introduced well by the reading of Psalm 32. We sang again, with more Scripture to introduce the time of worship, were led in corporate prayer and then all prayed a prayer of confession. After the last song, the service leader closed by reading another section of Psalm 32 and then prayed.

I was so impressed that all the words said during the whole service were either an act of hearing God speak or speaking to him. There was no doubt what the main point of the service was, as opposed to what the main point of the sermon might have been.

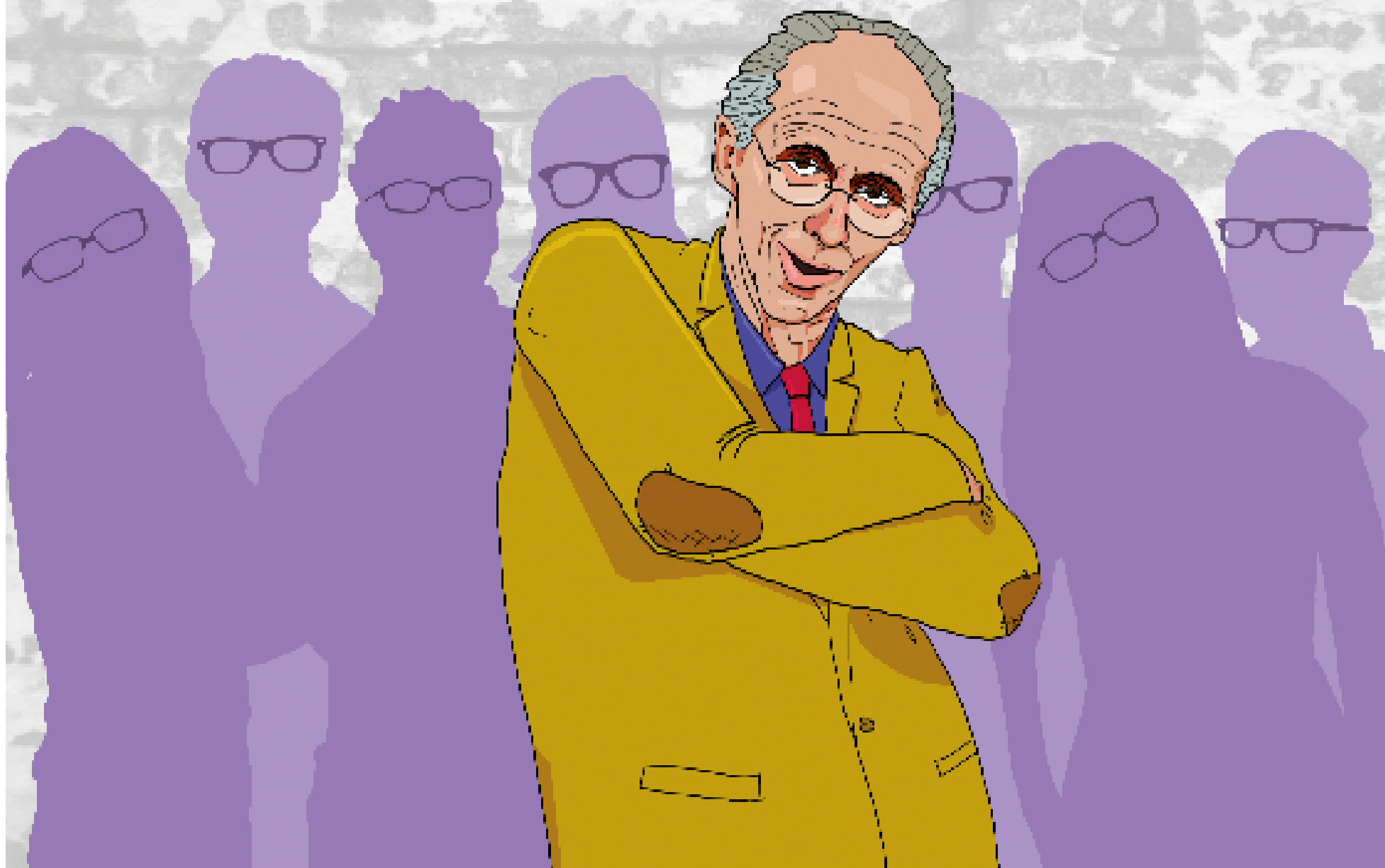
So what’s so amazing about liturgy? I think it’s about making ‘the bits in between’ count and reflecting our relationship with God throughout the entire service so there is no question what your church is on about.

### READERS’ESSAYS

We would like to encourage readers to submit well-considered essays in response to issues raised by *Southern Cross*.

Please email your (700-word maximum) submission to: [newspaper@anglicanmedia.com.au](mailto:newspaper@anglicanmedia.com.au)

# Hip to be square... for the Lord



He doesn't borrow from pop culture — he doesn't even own a TV — but John Piper's name is mentioned in the same breath as Spurgeon and J.I. Packer and generations flock to hear him preach. And tellingly, he prefers to think of himself as just another jar of clay. SCOTT MONK reports.

**D**ON'T be surprised at the arrival of the New Heaven and the New Earth if you see John Piper close his eyes, breathe in deeply and curl his toes. Picturing God's holy city built on jasper, sapphire, emerald and other precious stones, the inspirational preacher hopes there's also space for a small green patch of home.

"First, it [the New Creation] is unimaginable," he says. "There will be gold, transparent as glass. There is no such thing as transparent gold. Not here, anyway. And that's the point. It is beyond what we can imagine."

"I don't personally want gold. I think God is okay with that. He won't make me walk on it. Perhaps for me there will be grass that is always new-mown. But mainly, there will be Jesus. There is no need for sun or moon but the glory of God will be our light and Jesus will be the lamp. Jesus loves me more than I love myself and he prayed that I would see his glory. So that must be best. And the older I get the more I can taste it."

For anyone who has heard his sermons during the past 30 years, this is classic John Piper. Like a boxer, he's delivered the old one-two. His first punches you in the heart, then hits you in the head. With your mind still ringing from the uppercut, you realise the answer isn't about what he wants, but what Christ through his grace will deliver.

Nothing less would be expected of the 65-year-old pastor for preaching and vision at Bethlehem Baptist Church in Minneapolis, Minnesota, who has been called "one of the giants of modern Christianity" — a leader among even modern evangelical leaders. He breathes Scripture like air in a way that leaves many Christians gasping.

"With regard to being word-saturated, you might think it is cumulative over time, and constant," he says. "It doesn't feel that way to me. I feel very vulnerable. I feel like, if God withdrew his hand, I would wake up one morning with no desire for Scripture and it would never return again."

"For reasons only known to infinite wisdom, God has chosen not to let that happen. He has 'inclined my heart to his testimonies'. He has caused me to 'delight in his law'. He has made me realise that I 'cannot live on bread alone'. He has made me feel that his word 'rejoices the heart' and 'revives the soul' and 'enlightens the eyes' and 'makes wise the simple' and is more valuable 'than much fine gold' and tastes 'sweeter than honey and drippings from the honeycomb'."

"I do not make this happen. God does. I thank him with all my heart, because I am prone to wander."

This month Australians finally get their chance to hear Dr Piper in person. A guest of Katoomba Christian Convention, he is appearing at Engage with West Australia's Rory Shiner, then addressing the Oxygen 11 National Pastors and Leaders conference in Sydney alongside the affable intellectual and apologist, Dr John Lennox.

Dr Piper will then address up to 10,000

saints at the "One" event in the Sydney Entertainment Centre on August 31 — with a quarter of the tickets snapped up the week they went on sale. He says he's honoured and that such "expectations always make me tremble". So why visit Australia now?

"The team at Desiring God, who is managing the trip, saw enough things come together to warrant the long trip," he says. "We sense God's leading in the friendships and partnerships God has given. My hope and prayer is that God shows up in power and makes himself great in the hearts of thousands."

Among the thousands attending the Oxygen conference this month is the Rev Simon Manchester, rector of St Thomas', North Sydney, who finds "sitting at the feet of Dr Piper humbling".

"He's like a pastor to the pastors because he does hard thinking about God and himself, and everything in between," Mr Manchester says. "Not only are people attending his church and downloading much that he writes and much that he preaches, but also pastors are going to his conference because many of us are glad to have somebody who's seen a little further than we have. He encourages us not to settle for low views of Christ or to give up on Christ."

The title "pastor to the pastors" has echoes of the legendary Charles Spurgeon, the 19<sup>th</sup>-century English Baptist preacher, whom his peers called "the prince of preachers". Such a term isn't used lightly by Mr Manchester, who has welcomed many Christian leaders to St Thomas'.

So is Dr Piper the Spurgeon of our era?

"I'm not sure Piper is as famous for his preaching as for his thinking and leadership," Mr Manchester says. "People aren't printing off his sermons and saying, 'Here is the most dynamic and perfect sermon'. He's provoking the Christian world — and maybe the pagan world — to think again about Jesus."

He's also making lazy Christians think harder. He's latched onto joy and zeal and excitement, which puts many Christians to shame. He's forced many Christians to



**"He's a fairly intense guy. He's rightly intolerant of stuff that's either irrelevant or ungodly."**

**Simon Manchester**

dig deep, not only into their Bibles but into the history of the Church. So he's done us a great service."

Five years ago, Mr Manchester not only met Dr Piper but worked alongside him at the Evangelical Ministry Assembly at St Helen's Bishopsgate, London.

"He's five-foot-six, wiry and when he gets up to the pulpit he has the whole congregation in the palm of his hand — I don't know if I've ever felt so boring in my life as speaking at the same conference as John Piper," Mr Manchester jokes.

"He's a fairly intense guy. He's rightly intolerant of stuff that's either irrelevant or ungodly. You can see that he disciplines himself to avoid things like being critical, negative or cynical, as well as working very hard in disciplining himself in godliness."

"The thing that impressed me most when just talking with him personally was that he was such a real person. He is very honest about marriage struggles. He's very honest about kids. He's very honest about his own weaknesses."

In May last year, Dr Piper took a sabbatical away from ministry. At the time, he explained that he had the "growing sense that my soul, my marriage, my family and my ministry pattern need a reality check from the Holy Spirit" and "several species of pride in my soul that, while they may not rise to the level of disqualifying me for ministry, grieve me, and have taken a toll on my relationship with [wife] Noël and others who are dear to me".

It was a frank confession to a worldwide audience — one that showed the humanity of the man and reminded his listeners that even the best of us are still jars of clay.

"I don't know if there are many Christian leaders [like Piper] who talk about how depressed they get or how easy it is for them to sin," Mr Manchester says. "There's a sense in which the Christian leader who sets themselves up as being robust and basically removed from all normal battles is semi-inspirational but also depressing."

The true impact of Dr Piper's devotion to

continued next page »



**"He really cuts through because he's honest about his failings"**

**James Delanty**





**“...you don’t have to be cool to get the respect of young people. You just have to be real with them.”**

**Mark Earngey**

« from previous page

Christ may be felt for generations to come. Podcasts, online resources, digital books, Facebook and Twitter are all used to promote the gospel via his *Desiring God* website.

In the 10 months to April this year, *DesiringGod.org* reported 24.5 million downloads of audio and video files — one download per second and all of them free.

“For many young people, Piper has latched onto something which is better than the world that they live in — and that is the God of the world that they live in,” Mr Manchester says. “Many young people have realised that he has tapped into the Maker, the King, the Saviour and have found great joy there that is never going to be found in the idols of the world.”

One such fan is 20-year-old James Delanty, the youngest student at Moore College. Having shunned pressure to enrol at university, he spent a year working in maintenance at his old school, digging ditches and evangelising his fellow workers before he chose to enrol at the Newtown campus.

A student minister at St Alban’s, Lindfield, Mr Delanty says Dr Piper appeals to young Christians because he doesn’t use gimmicks, five-step plans or promises of more successful lives, but energises them to desire God.

“He really cuts through because he’s honest about his failings and he wants you to know God,” he says. “Other people out there try to sell you a plan or prosperity, whereas Piper just wants you to see God and catch a desire for him.

“You can see very clearly in his preaching and in his life that the word of God is working on his heart. The truth that he’s learning in the Scriptures is actually changing his life. It moves him. It affects his affections. It’s deep-seated change.

“For me as a young person I really enjoy seeing guys down the track who are still moved by God’s word and actually more in love with him than when they first began.”

Mr Delanty is impressed that after decades of “fighting the good fight”, Piper is still

“unashamedly passionate about the word of God” and he hopes to take that enthusiasm into his own ministry.

“I care deeply about the word of God and I’m not ashamed about it,” he says. “I realise that I might not be the minister of a big church in America but whatever sheep God entrusts to me I want it to be obvious to them that the word of God is working on me and is changing my affections and my desire to follow him. That’s probably the biggest thing that I have taken away from John Piper and his preaching.”

Fourth-year college student and catechist at St Anne’s, Strathfield, Mark Earngey, says Dr Piper “leapt out” at him when he began listening to his sermons online.

“I thought: these sermons are filled with life. That these are sermons are filled with passion. They not only hit the head but the heart. Piper’s preaching seems devoid of short pithy statements with vacuous content but full of colourful, rich and true statements about God. I’ve gained not just an increased knowledge about God but an increased love for God in my heart as a result.”

The irony of talks by the “grandfather of the New Calvinist movement” playing on iPhones and iPods worldwide isn’t lost on Mr Earngey.

“He doesn’t own a television — how do you appeal to young people if you don’t own one?” he laughs. “In young adults and youth ministry you’re often told you don’t have to be cool to get the respect of young people. You just have to be real with them. It’s the same principle with John Piper and young people. He’s not cool. He doesn’t like to joke around. He doesn’t use crude jokes in his sermons.

“But you know he has a big heart and that he cares about people and what he says. It’s not a facade. It’s his whole being that’s been projected in the sermon. Young people love him and listen to him because he’s real.”

Tim Baker, a student minister at Newtown Mission, agrees Dr Piper is uncool but that is part of his appeal.

“Our generation is seeking authenticity, seeking people who are genuine, seeking the truth and seeking happiness,” he says. “Piper is so honest about his shortcomings and his failings. It’s comforted me a bunch that he’s this strong teacher who’s been walking with God for ages who you could be tempted to think was unshakable and yet he’s honest about his doubts and his sins.”

Mr Baker discovered Dr Piper on a road trip through California when he listened to a couple of sermons on his iPod. However, he wasn’t immediately won over.

“I remember not understanding what he was talking about probably 70 per cent of the time,” Mr Baker says, admitting to nodding off in the back seat only to jolt awake as Piper hammered home a point. He kept listening and eventually read Dr Piper’s most influential book, *Desiring God*.

“Not coming from a Christian background, I had a notion in the back of my mind that God was always scary and a bit unapproachable,” he says. “I saw God’s holiness and God’s power through the Bible and I found it hard to reconcile it with all these really joyful, happy Christians.

“*Desiring God* helps me understand intellectually and in my heart how we can rejoice in God and how we can be happy in God and how we can really enjoy him even though he’s this completely sovereign, all-powerful, holy God. And it’s actually a duty for us as Christians.

“The idea of God’s being most glorified in us when we’re most satisfied in him convinced me of the necessity of delighting in God and made me so excited. It changed my life.”

So much so that Mr Baker is now studying a Diploma of Bible and Missions at Moore College, with a view to serving as a missionary overseas, possibly in South America.

Real. Authentic. Honest. Joy. The terms pepper each testimony. They in turn pose more questions: are such traits absent from Australian Christianity? Is such zeal missing from the pulpit because of Australia’s laconic attitude — or the heavy workloads pastors carry? Likewise, why are so many Christians looking overseas to preachers such as Dr Piper?

The rising trend of the global preacher cannot be taken lightly. Earlier this year, mega-church pastor Rob Bell, 41, founder of the Mars Hill Bible Church in Michigan, released his controversial — and hyper-orchestrated — *Love Wins*, which outlines the notion of post-judgment salvation. Essentially, he believes that hell is not eternal. The condemned can repent and be reconciled with God after “an intense experience of correction”, he claims.

Instead of being dismissed instantly as unbiblical, the topic spread like wildfire across the internet in proportions not seen since the days of *The Da Vinci Code* — except this time it divided Christians. A sizeable number still rally around Bell like it’s a

**“It’s comforted me a bunch that he’s this strong teacher who’s been walking with God for ages who you could be tempted to think was unshakable and yet he’s honest about his doubts and his sins.”**

**Tim Baker**



popularity contest, rather than an issue of Scripture. Unfortunately, the debate has now infiltrated Bible study groups in Sydney.

Devaluing the atoning sacrifice of Jesus on the cross and reducing hell to a really unpleasant sauna didn't go down unchallenged, with the most devastating response coming from Dr Piper himself, who tweeted just three words: "Farewell, Rob Bell".

This opened Dr Piper up to unfounded claims that he was trying to remove a rival, or at best, being unloving for chastising Bell publicly and not privately. But, true to form, Dr Piper has no time for heresy, regardless of the message or the messenger.

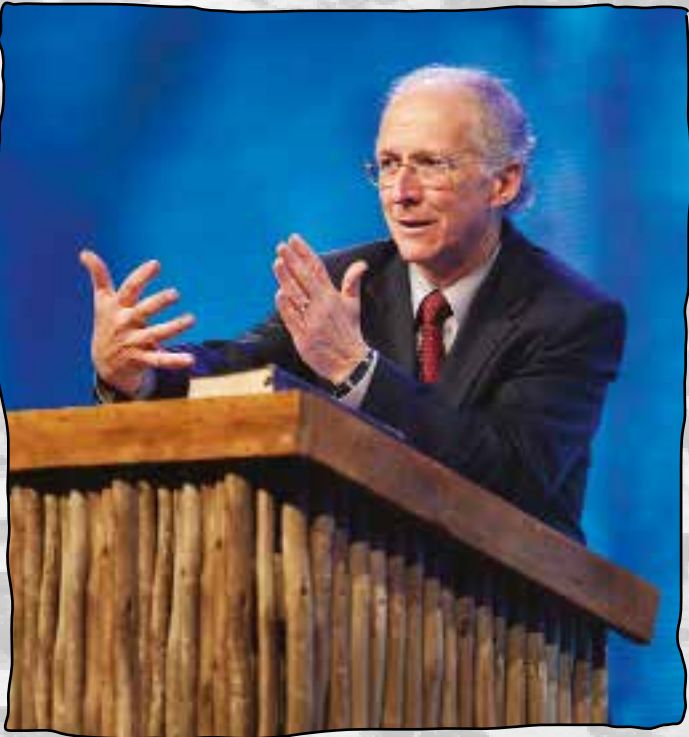
"Heresies catch itching ears the way every animal is caught: the bait tastes good," he says. "And the reason it tastes good is because our mouths have not been put out of taste for substitutes by being satisfied deeply with the real thing."

"People are vulnerable to false teaching to the degree that they are not thrilled with true teaching. False views of Christ are attractive to the degree that true views of Christ are missing or clothed with contradictory emotions."

"The problems that will come with false teaching are the opposite of all the blessings that come with truth. Truth saves, so lostness is on the way. Truth frees, so bondage is on the way. Truth sanctifies, so worldliness is on the way. Truth gives hope, so discouragement and oppression are on the way. Truth unites

**"Heresies catch itching ears the way every animal is caught: the bait tastes good... our mouths have not been put out of taste for substitutes by being satisfied deeply with the real thing."**

**John Piper**



in the Spirit, so disunity is on the way. Truth emboldens, so fear and shame are on the way.

"And, of course, God can turn all this around. That hope is why I live."

His uncompromising stance on the hell debate is why evangelicals love him. But having his name being mentioned in the same breath as greats such as Spurgeon,

J.C. Ryle and J.I. Packer makes him uncomfortable.

"It would be good for people who see me in that company to be delivered from their illusions," Dr Piper says. "That may be reason enough to come [to the Australian conferences]. Or they could just write and ask my wife."

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PHOTO: Mirah Chiang

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

Dr Peter Jensen  
Archbishop Of Sydney

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# Family is the new friends



In Christian circles the importance of friendships is crucial, but **DAVID HÖHNE** argues that focusing on friendship is second best when you are part of the family of Christ.

**A**T Moore College I spend a lot of time talking with others about ministry — serving the Lord through serving others in churches and in the world. However, since my ministry includes teaching students the various doctrines of Christian faith I'm always considering how the gospel of the Lord Jesus shapes the way we serve.

Recently some students asked about the place of friendships in ministry situations. Since ministry is primarily concerned with personal relationships, how important is it for us to be friends with the people whom we are serving or with whom we are serving?

The answer to this question may seem obvious: "Very important, if not essential!". After all, how can you have a personal relationship with someone without being friends? What I would like to suggest is that to think about ministry and fellowship in terms of friendship is to settle for second best compared to what the gospel has to teach us about ministry and church.

The Bible describes only a few individuals

as being friends with God and they were very special. Abraham (2 Chron. 20: 7; Is. 41:8; cf. Jam. 2:23) and Moses (Ex. 33:11) were described as friends with God or at least they related to him with a similar kind of intimacy that one might share with a friend. Jesus spoke to his disciples (John 15) and referred to them as friends but this was in the context of their being made aware of what God was doing as opposed to their being Jesus' buddies. The rest of the New Testament says nothing about our being friends with God or Jesus.

By way of contrast the beginning, middle and end of the gospel reveals the wonderful promise that God shares himself with us. John writes that Jesus, the word of God, came into the world to give "the right to become children of God to those who believe in his name" (John 1:12).

Paul clarifies this for us by adding: "All those led by God's Spirit are God's sons. For you did not receive a spirit of slavery to fall back into fear, but you received the Spirit of adoption, by whom we cry out, 'Abba,

Father!'" The Spirit himself testifies together with our spirit that we are God's children, and if children, also heirs — heirs of God and co-heirs with Christ — seeing that we suffer with him so that we may also be glorified with him" (Rom. 8:14-17).

It is by the power of God's Spirit that we confess Jesus as Lord, confess him as our Lord (1 Cor. 12:3) and call on God as our Father as brothers and sisters with Jesus. This glory mentioned by Paul is expanded for us by the writer to the Hebrews, who gives us the wonderful new creation hope of Jesus acknowledging us before God as his brothers and sisters: "I will proclaim your name to my brothers; I will sing hymns to you in the congregation". And again, "Here I am with the children God gave me" (Heb. 2:12, 13).

So what we see in the gospel is a description of life as a journey from "being dead in our trespasses and sins... aliens and strangers, without hope and without God in the world" to "membership in the household of God". We "who were far away have been brought near by the blood of the Messiah"



through whom “we have access by the one Spirit to the Father” (Eph. 2). The most important aspect of this is that we have a picture of lasting connectedness that reaches far above and beyond the limitations of friendship.

In our postmodern culture friendships are, for the most part, governed by what we happen to be doing at the time — whatever our particular life projects may be in the present. In this kind of environment people come in and out of our awareness as they contribute to our needs and desires or provide opportunities for us to exercise our skills and experience.

We form stronger or weaker connections with people depending on what we are doing and how significant the activity happens to be for us. At the strong end of the spectrum we may experience a great sense of *esprit de corps* (camaraderie) with others as we

they have seen the Father because, “I am in the Father and the Father is in me” (John 14:10). Likewise we get a glimpse of what this means for us when Jesus prays, “May they all be one, as you, Father, are in me and I am in you. May they also be one in us... I am in them and you are in me” (John 17:21, 23).

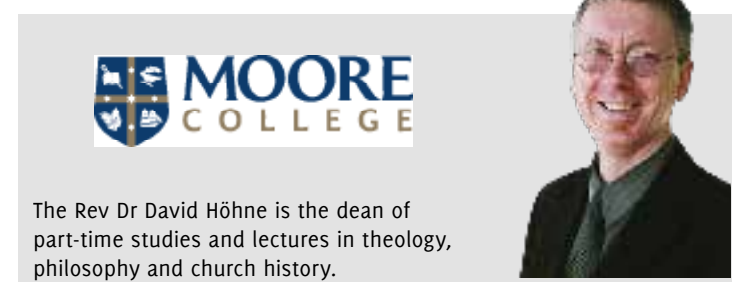
The Spirit mediates Jesus’ presence to us “because he [the Spirit] remains with you and will be in you” (John 14:17). Because God is the creator of families, “from whom every family in heaven and on earth is named” (Eph. 3:15), we occasionally get little hints in our biological families of the fellowship or “in-ness” that God experiences in himself.

Recently our family celebrated the 80<sup>th</sup> birthday of my mother-in-law. As part of the celebration of her life we put up pictures around the room of her at various ages. Looking at this collection I was amazed to see the likeness of every one of her female descendants present at the party captured in one of the pictures. They were all “in” their mum or grandma and she was “in” them. Of course this is an extremely pale echo of God’s triune life because the persons in the godhead are not generations of decreasing “godness” drawn from an original source. Nevertheless, God by his Spirit is transforming us into the image and likeness of Jesus (2 Cor. 3:18) By God’s Spirit Jesus lives in us and in his Spirit we live in each other as God’s family.

Obviously, not all families are healthy and this may be why we are tempted to settle for friendship as a way of describing life together in church. Furthermore, some strong notions of family allow ethnicity to overshadow what God promises for his household — something that Paul had to stress to the Galatians (3:28).

The fellowship of God’s Spirit through Jesus enables us to be freely interdependent on one another. As Paul says, “where the Spirit is, there is freedom” (2 Cor. 3:17). The chief sign of this freedom is the ability to confess Jesus as Lord (1 Cor. 12:3) but it also results in a situation where “no-one can say they don’t need me” (1 Cor. 12:15) in God’s family (a likewise important sign that it is the *Holy* Spirit in action). Similarly, “no-one can say we don’t need you” (1 Cor. 12:21) because “God has placed the parts, each one of them, in the body just as he wanted” (1 Cor. 12:21).

We may be more at ease talking of service and sacrifice as the chief forms of unity or sharing or fellowship. However, the way that God shares us with himself grows unity, not uniformity. Therefore we serve others in order to make them



free to be themselves. This is not the same as individuals trying to distance themselves *from* a group in order to “be themselves”. It is a fairly ordinary characteristic of our contemporary culture to assume that real or authentic living is when we achieve freedom *from* others. In stark contrast, the gospel encourages us to give freedom to each other as a gift. Hence, as Peter says, “live as freed people, but don’t use your freedom as a way to conceal evil” (1 Pet. 2:16).

When we share our lives together in the Spirit and through Jesus, we are headed towards a new creation where we will be freed from the distorting, deathly effects of sin and evil that warp our biological families. This means we can expect God’s Spirit to move us towards familial ways of relating, as we together in the power of God’s Spirit are perfected as the brothers and sisters of the Lord Jesus Christ. To enable us along the way, God promises that “the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Gal. 5:22).

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## FOCUS QUESTION:

What does it take for Christians to make a lasting connection with a church?

struggle together through everything from high school and parenting to the sporting field. At the weak end of the spectrum we may just ‘like’ some of the same things or even ‘like’ the idea of being part of a crowd and so participate together in whatever makes up the *Zeitgeist* (cultural norms or fashions) — be it electronic gadgets, pop songs, recipes or worthy causes.

The thing is neither *der Zeitgeist* nor *l’esprit de corps* can compare to the fellowship of the Spirit that Christians share through the grace of our Lord Jesus Christ and from the love of God. How so?

To understand this fellowship of the Holy Spirit in which Christians participate through Jesus and with our heavenly Father we need to consider something of the marvellous mystery that is God’s life in eternity. At a very basic level, the original Greek word for fellowship translates as “sharing with others”. When we, with the help of the gospel message, consider what sharing might mean for God (this, by the way, is actually what it means to think about something theologically) we are brought close to the strange and wonderful reality that the Christian God is trinity: neither a single unit as in Islam nor many gods as in Hinduism. The God and Father of our Lord Jesus Christ is, in the power of his Spirit, three persons in one God. From this perspective the fellowship (or sharing) between Father, Son and Spirit that makes up God’s eternal life is a matter of their having their being or life in, with and through each other. Each person — Father, Son and Spirit — makes the others who they are.

We get glimpses of this when Jesus tells his disciples that when they have seen him,

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# A quiet revolution

Reform to disability services is on the way and Christian voices should be heard in strong support, writes ANGUS BELLING.



**Y**OU may not know it, but revolution is brewing. A movement to radically reform disability services in Australia is gathering pace as decision time looms for a proposed National Disability Insurance Scheme (NDIS).

The proposed reforms offer Christians and the wider Sydney Anglican Diocese an opportunity to re-energise a commitment to better inclusion within church communities of people with a disability and their carers, and to advocate more broadly for their wellbeing.

"All Christians should take the opportunity to better love people with a disability — God loves them and they are part of his church", says Steve Cross, 27, who has spina bifida and is employed by his church in children's ministry (see next page).

The suggested reforms offer a once-in-a-generation opportunity to completely change the culture and experience of disability services for the 350,000 Australians with a severe or profound disability, and also for future generations.

Dr Ian Jackson, the acting CEO of Anglicare Sydney, regards the existing situations as "completely unsustainable, with funding coming from multiple sources and simply nowhere near enough of it. There is urgent need for reform".

The Federal Government's Productivity Commission recommended an NDIS be funded from within existing resources to avoid any kind of new tax. It has also been careful to guard against an abuse of welfare payments by proposing a three-tiered service system, with only the most acutely disabled receiving the top level of services, after an assessment.

"The Productivity Commission's proposal to double disability funding reflects how seriously under-funded disability services are currently, yet it has sought to preserve fairness through a national system of assessing individuals' needs", Dr Jackson says. Momentum for reform of disability

services has been building over the past four years. In 2008 the Federal Government launched a landmark report, *Shut Out: The experience of people with disabilities and their families in Australia*, which drew on wide-ranging consultation with communities around the country.

*Shut Out* confirmed that since deinstitutionalisation of disability services 20 years ago, people with a disability and their carers have continued to face significant barriers to social and economic inclusion.

In response to *Shut Out*, in February the Government launched the National Disability Strategy with the aim of achieving greater equity in disability services through better co-operation between states and territories.

The Productivity Commission's suggestion of an NDIS is a key tool in putting these changes into practice.

Apart from centralising disability services with the Federal Government, the reforms would give unprecedented freedom to recipients of care and their carers to choose what type of services they access. A National Injury Insurance Scheme would also be established to cover catastrophic injury.

There are important details still to be negotiated, such as guaranteeing supply of niche services for those in culturally and linguistically diverse and Indigenous communities, and proper funding for services in remote and regional areas. But overall, disability service providers and advocates believe the proposed reforms are



The proposed three-tiered disability reforms.

ILLUSTRATION: Luke Davie



## KEY POINTS OF AN NDIS

- a three-tiered system that covers all Australians
- national assessment to determine the needs of people living with disability and national accreditation for disability services providers
- individual, person-centred support packages which are portable across the country and continue to the age of 65 when the person may elect to access aged care services
- rolled out over time, beginning in 2014 and completed by 2018

much needed and hugely significant.

"We now have the policy mandate, backed up by empirical evidence and thorough consultation, to improve how we care for some of the most vulnerable people in our society", Dr Jackson says.

Better support and inclusion of people with a disability and their carers was endorsed by the Sydney Synod in 2009. Resolution 34/09, moved by Deaconess Margaret Rodgers, recognised the daily difficulties faced by people with a disability and their carers and noted that local churches did not always consider obstacles that prevent them from hearing the gospel and participating in fellowship.

Synod requested parishes and organisations in the Diocese plan to remove obstacles to ministry and fellowship. Synod also requested Sydney Anglicans and the Diocese to "advocate for Government policy that promotes the wellbeing and interests of people with disabilities and their families and carers".

The extent to which parishes have responded to Synod's resolution is unclear. However, the proposed NDIS offers a ripe

opportunity for individual Christians, local churches and the Diocese to support reforms that are consistent with the Diocese's stated commitment to advocate for improved inclusion of those with a disability and their carers.

"The person-centred approach of the proposed reforms offers a chance for Christians to affirm the God-given dignity of people with a disability", says the Rev Dr Andrew Cameron, who chairs the Social Issues Executive and is a senior lecturer in social ethics at Moore College. "Putting in ramps and handrails and widening doors in churches, though essential for access, is only the start of more fully including people with a disability in parish life."

Dr Cameron says the way churches treat those with a disability and their carers is a profound expression of appreciating God's gift of fellowship with them and, ultimately, their value as people.

"Jesus is clear in Luke 14 that Christians are to be in fellowship with and caring for those who are frail or impaired," he says. "Churches that are full of joy in following Jesus will see no choice but to work hard at social and physical inclusion of people with a disability as part of honouring their God-given personhood."

"Given that sin disables every one of us in some way and that most of us will eventually require assistance as we get older, our churches should be a safe and natural haven for all who have more visible and profound physical or intellectual impairment."

Disability support workers at the grassroots level also believe the proposed reforms could help the wider community value those with a disability.

"[An NDIS] could be very important in shaping a culture that more strongly values the social contribution made by those with

## One of the guys

Steve Cross's friends forget he has a disability. "Growing up through youth group my friends and leaders always expected that I would do what they did, go where they went," he says. "I was just another guy, part of the crowd — and I still am. "Obviously there are things that I find difficult and issues I face that others never will. I am in hospital for surgery about twice a year and I face barriers to employment and long-term financial challenges. Although my disability is a part of me, it does not define me. Instead, I belong to Jesus; I live for Jesus and my church family walks this path with me.

"My church sees me as a person who has his own faith, hopes and dreams — not as someone in a wheelchair who turns up on Sundays."

Steve, 27, grew up in a close-knit church with strong links to the local high school he attended and says the inclusion he experienced at church profoundly shaped his faith. He is currently employed by his church, St Philip's, South Turramurra, in children's ministry.

"The friendship and support of my youth leaders and friends helped me see Jesus more clearly," he says. "I have been mentored and encouraged to pursue my passions, interests and gifts in the same way as an able-bodied person."

"God's people are told in Proverbs 31 to speak up for those who cannot speak for themselves. I strongly encourage churches to consider how they are doing this, particularly on behalf of people with a disability and their carers."



a disability and how mutual dependence and care develop rich relationships," says Marianne Wilcox, who manages Anglicare's disability support services in Sydney's inner west.

"We've come so far in the past 20 years to improve the quality of care and social wellbeing for those with a disability. We've got to keep going, though."

For young leaders in churches, improving the inclusion of people with disability is essential to strengthening the future of ministry and mission in the Diocese.

Steve Cross believes the Diocese needs a reinvigorated commitment to social inclusion of those with a disability, and their carers, to ensure the mission focus of parishes is for all people.

"As the body of Christ the Church should lead changed attitudes on disability to ensure all people can experience the joy of fellowship in the gospel, as I do," he says. **SC**

The Productivity Commission will report shortly to the Federal Government with final recommendations for reform of disability services. A final response from the Government, including a decision on an NDIS, is expected by the end of the year.

To sign an online petition supporting an NDIS go to [www.everyaustraliancounts.com.au](http://www.everyaustraliancounts.com.au)

Angus Belling works for Anglicare Sydney and sits on the Social Issues Executive.

## Long-term support

Mary Walters' son Will was diagnosed with severe autism as a child. He is 52 and has never spoken. Mary (pictured) and her husband helped establish and run a group home to provide independent living for people like Will. This home is now run by the NSW Government.

"Sadly, disability is a reality in this world and we need to hang in there together," Mrs Walters says. "People with a severe disability do need intensive support. While integrating them into society is difficult there are still opportunities to love and include them in community."

"We are all deeply flawed and we all need a Saviour. This comforts me as I care for Will. It gives me strength to love Will in his weakness because I know that Jesus has the same, powerful love for me."

Mrs Walters and Will attend a local Anglican church together every Sunday. "We needed to find a church where Will could be comfortable," she says. "The church knows Will and understands him — it is a safe place for Will where I can also enjoy fellowship."

"Getting the right type of care is essential in allowing someone with a disability to enjoy their life. The proposed NDIS should help achieve care that is better suited to the person."

"When I look at Jesus' power to heal and restore I can't understand why Christians would not wholeheartedly support efforts to improve the wellbeing of people like Will, who are innocent recipients of great damage."



# Principal



Ridley Melbourne is a leading Evangelical Anglican College that provides training for both church-based and para-church ministry. Ridley seeks to combine sound reformed theology with excellent practical ministry training to equip ministers, evangelists, church planters, missionaries and lay people. Having last year celebrated its centenary, the College is well positioned for its second century of operations with record student numbers, the Ridley Foundation to undergird its finances, and a strategic vision that builds upon its historic strengths. It has well respected faculty and a significant library.

The College is seeking to appoint a Principal who will work with the Board in further developing the vision and strategy for the College. The Principal is responsible for the implementation and promotion of the vision through strong and effective leadership. The Principal leads the College through the ministry of the Word and prayer, exercising proper academic oversight, quality supervision of faculty, pastoral care and formation of students and the fostering of a Godly and affirming culture. The Principal is also responsible for teaching, preaching, mentoring and discipling of students. In addition the Principal oversees the promotion and communication of Ridley in Australia and around the world.

To qualify for this important role, the following criteria should be taken into consideration: an Anglican priest with demonstrated strong academic, theological and ministry leadership; a clear commitment to the Reformed Evangelical principles on which Ridley is founded; experience as a lecturer within a theological college; strongly supportive of mission and evangelism; a leading thinker and writer; having an appropriate terminal/doctoral degree.

For further information including the position description and key selection criteria, please call Phil Greenwood or Peter Siede of Hawkins Consulting on (03) 9511 4723.

Applications should be made by email to [jobs@hawkinsconsulting.com](mailto:jobs@hawkinsconsulting.com) with the closing date for applications being Friday, September 30, 2011.

Hawkins Consulting, 885 Burke Road, Camberwell Vic. 3124 Australia

## hunterbiblechurch

### SENIOR CHILDREN'S AND YOUTH PASTOR

Hunter Bible Church is looking for an experienced youth and children's pastor to join our team and expand our ever growing children's and youth ministry.

The position involves: being a member of the senior staff team overseeing the whole church; building teams to run our mid-week, Sunday and in-school programs; raising up and training people in youth and kids ministry including through our MTS program.

Applicants should be excellent team leaders and trainers with theological training and preaching and teaching experience.

For more information or to apply please contact Greg Lee [greg@hunterbiblechurch.org](mailto:greg@hunterbiblechurch.org) or call Dave Moore 0402 026 842

### Are you a GP with a passion for working with older people in a Christian aged care setting, to provide primary health care and promote positive ageing?

HammondCare is seeking a vocationally-registered GP to commence part-time work in a newly completed part of its aged care complex at the Hammond Village. The complex includes purpose built and equipped medical consulting rooms.

You would be working in a multi-disciplinary team with nurses, therapists and medical specialists. We are developing innovative and new services to meet the needs of full and disabled older individuals.

Training of health care students will be an important part of this role, and suitable applicants may be eligible for conjoint academic appointment in the UNSW Faculty of Medicine. Appropriate terms and conditions will be discussed with applicants at interview.

Applications close Wed Aug 24.

For further information, please contact A/Professor Chris Poulos or Andrew Cole, HammondCare Clinical Training Centre, (02) 8768-3600 or [info@hammondcare.com.au](mailto:info@hammondcare.com.au)



Have you considered putting your positions vacant or classifieds online?  
[sydneyanglicans.net](http://sydneyanglicans.net)

Simply send text to  
[ads@anglicanmedia.com.au](mailto:ads@anglicanmedia.com.au)  
and we'll do the rest.

#### 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.



#### Youth Minister St Matthews Anglican Church, West Pennant Hills

St Matt's is seeking an enthusiastic person with exceptional Christian character, strong leadership competency & a track record of commitment to provide for the future leadership of our growing & vibrant Youth Ministry. Preference will be given to candidates with experience and substantial theological training.

For full job description and details contact :  
Rev Stephen Abbott 0417 410 396  
[www.stmatthews.org.au](http://www.stmatthews.org.au)



#### Associate Minister WA

St Philip's Anglican Church, Cottesloe, Western Australia ([www.stphilipswa.com](http://www.stphilipswa.com)) is seeking an Associate Minister.

This is a full time position in a passionate, growing church.

For more info, email [office@stphilipswa.net.au](mailto:office@stphilipswa.net.au) or call +61 (0) 8 558 003 3042 between 9.30am and 4.30pm (UTC+08:00 Perth) Tuesday to Thursday.

Applications close 4.30pm (UTC+08:00 Perth) 30 Aug 2011.

BCA is seeking a gospel focussed ministry candidate for work in South Australian mining town Coober Pedy



Contact the National Office:  
(02) 9262 5017  
[www.bushchurchofcoober.com.au](http://www.bushchurchofcoober.com.au)



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Would you love to share the gospel with thousands of young people each year? Would you love to serve by being active in the great outdoors? Would you love to be part of a close team of dynamic and passionate evangelists?

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Spend each day in the outdoors, sharing your life and the gospel of Jesus with thousands of young people as you minister with Youthworks. This apprenticeship combines solid Bible teaching opportunities with the highest standard of outdoor education. Get skilled-up in canoeing while learning how to run abseiling, climbing, high ropes, archery and more!

Trainees will study the full Diploma of Woodwork through Youthworks College, as well as being trained in the Certificate III and IV in Outdoor Recreation.

**This is a paid apprenticeship!**

For more details visit [www.youthworks.net/apprenticeship](http://www.youthworks.net/apprenticeship) or check out [www.facebook.com/outdoorministry](http://www.facebook.com/outdoorministry)



## For Rent

**GARDEN FLAT:** in Castle Hill is available from mid September for long-term lease. This fully self-contained 1 bedroom flat with separate study and large lounge-dining will suit a single or couple. Under-cover parking for one car is provided or easy walk to city bus. \$320pw. Contact Maryanne 0402 811 978 for details.

## Holiday Letting

## ALPINE RETREAT WENTWORTH FALLS:

On golf course for groups & individuals. 3 bathrooms, 2 large communal rooms, central heating and fire. Extensive gardens, bbq area, chapel & prayer garden. Contact: 9960 1510, maryjones11@aol.com

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**CATHERINE HILL BAY 1HR NORTH OF SYDNEY:** Winter/Summer great holiday house opposite pristine beach. Ph 0412 125 279. Visit [www.cathobaytorodes.com](http://www.cathobaytorodes.com)

## CURRARONG &amp; CULBURRA BEACH HOLIDAY

**ACCOMM:** Both houses fully self-contained with 3 br. Sleeps 8, less than 2 hours south of Sydney. Short stroll to beaches. Ph 02 9548 0567, send email to [info@putyourfeetup.com](mailto:info@putyourfeetup.com). au or visit [www.putyourfeetup.com.au](http://www.putyourfeetup.com.au)

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

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[www.southerncross.youthworks.net](http://www.southerncross.youthworks.net)

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

**WOY WOY - 3BDR WATERFRONT:** Fully equipped luxury house with jetty, avail for holidays & w/ends. Ph 0410 471 504 or 4739 1504 or 9609 1479 or [gannabel@pnc.com.au](mailto:gannabel@pnc.com.au)

## Miscellaneous

**BALGOWLAH.** Companion-carer wanted for invalid gent. Low rent in return for light duties. Occasional heavy lifting. Furnished room. Call Kevin, Anne-Marie 0405 849 924 or 9400 2955

**HOUSEMATE WANTED:** Sunny & sweet 3 bed house in Gladesville near buses; \$160/week rent + bond + utilities. Available 20th Aug. Ring Fiona 9802 1730.

## DIARY

MON, August 1 – Tues, August 30

## 30 DAYS OF PRAYER FOR THE MUSLIM WORLD

FOR more information visit [www.30-days.net](http://www.30-days.net)

SATURDAY, August 13

## CMS SLOVENIA DAY

AN afternoon about Christ's love for Slovenia. Featuring CMS missionaries Mark and Rochelle Groombridge, Kingsley and Veronica Box and CMS international ministry partners Peter and Lidija Novak. Child minding available. RSVP to [missioned@cms.org.au](mailto:missioned@cms.org.au) by August 10. Expected finish is 5pm followed by a light supper (please bring a labelled plate of finger food to share). COST \$5 a person  
LOCATION | Broughton Knox Centre, Moore College, Newtown | 2pm-5pm

WEDNESDAY, August 17

## HAMLIN FISTULA RELIEF AND AID FUND

SPEND the evening with Mark and Annette Bennett from the Addis Ababa Fistula Hospital in Ethiopia. BOOKINGS essential on (02) 8007 7435 or see [www.hamlinfistula.org.au](http://www.hamlinfistula.org.au)  
LOCATION | St Thomas's Anglican Church, cnr Church & McLaren streets, North Sydney | 7.30pm-9.30pm

SATURDAY, August 20

## FIRST FRUITS CONFERENCE

BRING your team and hear Colin Marshall apply the insights in his book, *The Trellis And The Vine*, to playgroup ministries. Discover how to effectively use your ministry to under 5s. Morning tea and lunch will be provided. FOR more information visit [www.kidzlink.com.au/firstfruits](http://www.kidzlink.com.au/firstfruits) or call (02) 9265 1538  
LOCATION | St Andrew's Cathedral Chapter House, Sydney | 9am-4pm

SATURDAY, August 20

## NEW SAFE MINISTRY TRAINING SEMINAR

THIS seminar is for appropriately qualified people who wish to become local safe ministry trainers for their parish.

## UPDATE SAFE MINISTRY TRAINING SEMINAR

This seminar is for local safe ministry trainers who need to update their training.

FOR more details or to register, visit [www.youthworks.net/events](http://www.youthworks.net/events) or call

(02) 8268 3355

LOCATION | Chatswood

THURSDAY, August 25 – Friday, August 26

## THEOLOGY OF CHILDREN'S MINISTRY

A conference for people working in and thinking theologically about children's ministry. The focus of the conference will be on the role that stories can play in shaping the lives of children. FOR more details, visit [www.youthworks.net/events](http://www.youthworks.net/events) or call (02) 8268 3355

LOCATION | Panania Anglican Church, 4-6 Lambeth St, Panania

FRIDAY, August 26

## CMS FRIDAY FELLOWSHIP

MEET Mary Jesuthasan, CMS missionary to Tanzania, over morning tea and hear about her ministry work and plans.

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

SATURDAY, 27 August

## CMS HIGHLANDS MISSION DAY

BE challenged by in-depth Bible

teaching and have your world view expanded in mission seminars from new and existing CMS missionaries ministering in diverse locations across the world. Preschool, infants and primary aged children will enjoy their own program throughout the event. Speakers: the bishop of Wollongong, Peter Hayward, CMS missionaries Mark and Carol Grieve (South Africa), Kingsley and Veronica Box (Slovenia) and Karen Darda (Japan). COST \$15 per adult (including dinner), children free  
RSVP by August 15 at [www.cms.org.au/hmd](http://www.cms.org.au/hmd)  
LOCATION | St Stephen's Anglican Church, Mittagong | 4pm-8.30pm

SATURDAY, August 27

## GROWING FAITH CONFERENCE

JOIN us for the first Growing Faith Conference! Enhance your family life with parenting seminars on a range of topics by experienced local speakers plus international guest speaker, Sally Lloyd-Jones.

\$20 adults; \$12 children; \$60 families. Prices include morning tea and lunch. FOR more information and to register

continued next page »

FORWARD  
on our knees

The Archbishop, Bishops and Archdeacons invite you to...

**A Regional Day of Prayer**  
that calls people to come and pray for their area in the Diocese of Sydney

## Where &amp; When

• **St Luke's, Liverpool**  
Thursday 1st Sept 2011  
10.00 – 1.00 pm

• **St Mark's, West Wollongong**  
Tuesday 6th Sept 2011  
9.30-12.30 pm

• **St John's Parramatta**  
Monday 12th Sept 2011  
10.00 – 1.00 pm

• **St Philip's, York Street, Sydney**

Friday 23rd Sept 2011  
10.00 am – 1.00 pm

• **St Paul's, Chatswood**  
Friday 23rd Sept 2011  
9.30 – 12.30 pm



Sponsored by MU Sydney

« from previous page

visit [growingfaith.com.au/conference](http://growingfaith.com.au/conference)  
or call Doreen Liew on (02) 8268 3388  
LOCATION | Thomas Hassall  
Anglican College, Middleton Grange |  
8.30am-2pm

SATURDAY, September 10

## YOUTHWORKS INFO DAY

COME and find out about Youthworks  
Year 13 Gap Year and Youthworks  
College (Adv.) Diploma of Theology  
Study Options.

ONE Location — two programs.  
FOR more details, visit our website  
[www.youthworks.net/events](http://www.youthworks.net/events) or call (02)  
8093 3400  
LOCATION | Wanawong, 11 Fifth Ave,  
Loftus | 10am-2pm

WEDNESDAY, September 28

## UV FESTIVAL FOR KIDS

BRING your kids into the city to  
experience two hours of creative  
mayhem in the September school  
holidays. Featuring gospel shows by  
Anton's Antics and The Shed, plus new  
music and fun activities. Bookstore  
specials and refreshments included.  
FOR more information visit [www.kidzlink.com.au](http://www.kidzlink.com.au) or call (02) 9265 1538  
LOCATION | St Andrew's Cathedral,  
Chapter House, Sydney | 9.30am

# Anglicare thanks departing CEO



Peter Kell with his wife Faye, daughter, son-in-law and grandchildren.

ON Wednesday, June 22 Anglicare Sydney staff and volunteers, along with clergy and donors, gathered to farewell Peter Kell as he retired as CEO of Anglicare Sydney. The gathering also honoured Mr Kell's wife Faye and their family for supporting Mr Kell as he led Anglicare Sydney over the past seven years.

In a prerecorded message, the Archbishop of Sydney, Peter Jensen, acknowledged Mr Kell's tireless efforts to put his significant management skills to use for others' benefit in service of Jesus.

Archbishop Jensen noted that Mr Kell was brought into the role of CEO to initiate significant growth and maturity of Anglicare, and that with

the support of thousands of staff, volunteers and partnerships with parishes Anglicare had flourished under his leadership.

The chairman of the Anglicare Sydney council, David Wallace, also noted Mr Kell's determination to pursue rigorous and effective corporate governance while cultivating a commitment to taking risks to serve the vulnerable.

Mr Kell particularly noted God's rich blessings on the work of Anglicare Sydney and thanked the staff and volunteers for their service. Mr Kell also acknowledged the partnership of his wife Faye in enabling him to serve as CEO.

The gathering enjoyed an afternoon tea celebration in Bicentennial Park. Mr Kell has also been visiting Anglicare offices around Sydney and the Illawarra over the past few months to farewell staff and volunteers.

Mr Kell will continue to serve the Diocese in a number of advisory roles but has been overheard whispering that he is looking forward to "reading my book under a tree".

Grant Millard begins as the new CEO of Anglicare Sydney this month.



## NEW COLLEGE LECTURES 2011



Theology and the  
Future of Education  
**September 27**

Prof John McDowell  
(Newcastle University)



Theology and the  
Future of the Church  
**September 28**

Rev Dr David Starling  
(Morling College)



Theology and the  
Future of Humanity  
**September 29**

Rev Dr Michael Jensen  
(Moore College)

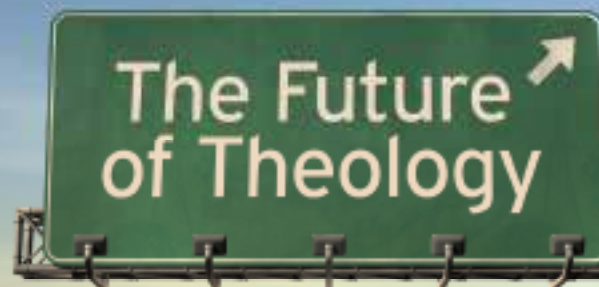
The Christian faith has a contribution to make to our understanding of reality, the world and its future. Come and hear three younger theologians offer their Christian perspectives on 'The future of theology' and its relationship to education, the church and humanity.

LOCATION New College, UNSW Sydney (330 Anzac Parade Kensington)

DATE 27-29 Sept 2011

TIME 7:30pm

ADMISSION **FREE**



Please reserve your seats for all three lectures  
by Friday 23 September 2011

Phone: 02 9381 1999 | Web: [www.newcollege.unsw.edu.au](http://www.newcollege.unsw.edu.au)

Email: [j.billingham@newcollege.unsw.edu.au](mailto:j.billingham@newcollege.unsw.edu.au)



## Sydney celebrates with South Sudan

On July 9, 2011, the world welcomed its newest nation, the Republic of South Sudan.

In Sydney both St Mark's, Oakhurst and St Alban's, Belmore celebrated the occasion.

"This was a really important event for the South Sudanese people who have lost more than 2 million countrymen trying to gain independence," said David Wallace, senior minister at St Alban's. The church held a celebration on July 17, which was attended by about 150 people.

Sudanese-born Samuel John looks after the Sudanese congregation at Oakhurst. "This was an historic event in the life of our country," he said. "We wanted to thank God for what he has done for our people and our country."

More than 700 people joined in the celebration with Oakhurst on July 10. In response to these events the church of South Sudan unveiled an 'independence prayer', which says: "You have led your children across the river, bringing an end to our slavery and abuse. Let your Holy Spirit guide and protect us as we strive for the peace, freedom and stability we have longed for in this land."



## Taking Sydney to Tanzania

FROM June 21 to July 18, a group of Sydney Anglicans, led by Youthworks College, went on mission to the Diocese of Mara in Tanzania.

The group of 12, which included five children, worked with CMS missionaries Jono and Amy Vink training and supporting church leaders in youth and children's ministry.

The team ran two training events designed to assist the 40 leaders and pastors in ways they could teach children and youth.

"There is enormous love and joy among these people," said the Rev Jon Thorpe, director of ministry support at Youthworks. "They can recite Bible verses but they struggle with context and teaching that to children."

One of the biggest challenges for the team was to offer training in a practical rather than theoretical way.

"We had to run training that was simple enough that people could go away and do it, rather than training that sounds wonderful but will never happen," Mr Thorpe said. "The team was really great. Seeing them adapt the training to make it suitable for their audience was really exciting."

This trip to Tanzania was designed as a way of building a closer relationship between the Sydney Diocese and the Diocese of Mara. Youthworks College hopes to make it a regular mission.

"[The Diocese of Mara] has a great love for Jesus and the Bible even

though they sometimes struggle to understand it contextually," Mr Thorpe said. "They also really want to share the gospel with others."

Another challenge facing the team was coming to terms with cultural differences they encountered.

"Under the surface of this warm and hospitable culture are some problems," Mr Thorpe said. "You look to the left and there are these awful things but then you look to the right and there is a people who love Jesus."

Despite these differences, Mr Thorpe sees a group of people who are passionate about the gospel.

"There is an amazing sense of joyfulness," he said. "Especially in a country that doesn't have a lot."

**YOUTHWORKS COLLEGE & YEAR 13**

**INFO DAY**

**ONE LOCATION TWO PROGRAMS**

**SATURDAY SEPTEMBER 10**  
**10AM-2PM**  
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# Global classroom

THERE'S an annual event at Moore College that is not to be missed. People often travel across Australia or even traverse the Tasman Sea to attend.

It's the external studies graduation night, held on the last Friday of May each year. This year 225 students graduated from 12 countries including

the stories of those who've made it. From the encouragement of a high school group, to stories of perseverance — "It's taken me 20 years to finish" — to the confidence for ministry that the course has brought. Each story enthralls you and warms your heart.

Last year the Rev Gary Nelson, the college's director of external studies, also presented certificates to Nigerian evangelists in Kaduna who are sponsored by the Sydney Diocese. He said that to see the joy on their faces and to hear their appreciation for this opportunity was "overwhelming".

Perhaps, he added, we in Sydney can easily take for granted the wealth of resources available to us, so we "lose sight of the mission responsibility to share our blessings beyond our borders".

If you would like to sponsor students in resource-poor countries, you can contact the Development Office at Moore College. Or, to be encouraged by the effect the course is having around the world, book May 25, 2012 at Moore in your diaries.



Students receive their awards at the Moore College External Studies graduation ceremony.

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# Quakers Hill sends kids on a jungle adventure

DURING the school holidays many churches around the diocese ran kids' club programs.

One of those churches was Quakers Hill in Sydney's west. Quakers Hill Anglican Church Kids Klub (QuHACKK) has been running for more than 10 years and is well known in the local community.

From July 4–7, 444 children from years K–6 descended on the church and the local school hall.

"This is probably the biggest single thing our church does each year," said the Rev Adam Jolliffe, children's minister at Quakers Hill. "This event is more than the sum of its parts... it is a great way for us to connect with the local community."

This year QuHACKK had a jungle theme, with children participating in events such as treasure hunts and jungle survivor challenges.

"Over the week we had about 135

volunteers from the church working together to make everything happen," Mr Jolliffe said.

On the last night of the program parents were invited to see what their children had been doing over the course of the week and to participate in a night of group fun.

Each year church members also produce a DVD of the week's events which is distributed to all the children who attend.

"That is one of the most time-consuming parts of the whole thing," Mr Jolliffe said. "But it is a really important part of the ministry. It lets families relive all the fun they had and reminds them what they were taught."

QuHACKK is so popular with local families that the church had to turn away 100 children. Mr Jolliffe hopes that the program will continue to be an encouragement to the community for years to come.

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**Rev. Judith Atkinson, Priest – Church of England**

**Saturday, 27th August, 2.30pm**

**St Luke's Anglican Church – 11 Stanmore Road, Enmore.**  
All welcome. Afternoon tea.



# MOVES

## COMMUNITY MAN



THE Rev **Steve Carlisle** has taken up the position of rector in the parish of Helensburgh and Stanwell Park. Mr Carlisle was

made a deacon in 2008 — for his most recent job as assistant minister at St Matthew's, West Pymble — and was priested late last month as part of his induction service in Helensburgh.

"They called us very much out of the blue and said, 'Would you like to chat with us?' — and it all moved along pretty swiftly from there," he says.

On their first visit to the area Mr Carlisle was struck by the village-style atmosphere. "You walk down the street and people you don't know just bowl up to you and talk, which is brilliant," he says.

"We're looking forward to taking on the challenge of ministry in a tight-knit community — and to know that the church is already keen and on the front foot about mission to the local community was an exciting proposition. That was really the tipping point for us to decide that this was where we wanted to be. We're hoping to add to the good gospel heritage of the place."

## MINISTERING AT MACQUARIE



AFTER four incumbencies and the past four years spent as senior assistant minister at St Thomas', North Sydney, the **Rev Peter Frith** has been appointed as Anglicare's chaplain to the Macquarie Hospital in North Ryde.

"I had been pondering chaplaincy for some years — it never crossed my mind to do mental health chaplaincy but now that I'm in it I'm really warming to it," he says.

Mr Frith has been researching the crossover between theology and emotional/mental health in church settings and how it impinges

on pastoral leadership. So, he says, "chaplaincy in a mental health institution will keep me at the cutting edge of that side of human functioning and, I think, will equip me better for ministering to people's needs".

He adds that, "In parish ministry many of your clientele come to you on your turf. Here I'm ministering on secular ground and that'll be a challenge. But I'm looking forward to witnessing to the transforming power of Jesus and to making a difference for the better among people who are largely marginalised and isolated from the community".

## EARLWOOD BOUND



THE former assistant minister of Peakhurst-Mortdale parish, the **Rev Brendan McLaughlin**, will begin his new position as rector of St George's, Earlwood this month. He will be priested as part of the induction service.

Mr McLaughlin says he has been moving towards becoming a parish rector since he was first as college, because he believed it was the role "God had gifted me for and was leading me towards".

"I put my hand up about two years ago to go into the presbyter process," he adds, "not because I was itching to leave but at that stage there were heaps of vacant parishes. It was basically me thinking, well, if God has gifted me this way and wants me to serve in that way I'll put my hand up and see what happens."

Just before Easter one of the Earlwood nominators visited Peakhurst-Mortdale to hear Mr McLaughlin preach. More came the following week and he was then invited to an interview.

"When I looked into it more, meeting with wardens and so on, everything looked good," he says. "There are opportunities for cross-cultural ministry there I'm excited about, opportunities for leadership development. There's a core group of Christians who are keen for outreach and seeing the church move forward."

Mr McLaughlin admits to being "a little daunted by the responsibility"

of taking charge of a parish but is also looking forward to it.

"My wife Debra and I have three little boys — the oldest starts school next year — and we're all excited about the prospect of moving and starting new things, so it should be good."

## ROGERS GOES SOUTH



THE rector of St Stephen's, Lugarno, the **Rev James Rogers**, has accepted the position of chaplain to The Illawarra Grammar School and

will start at the beginning of Term 4.

As a trained teacher Mr Rogers, who has been at Lugarno since 2006, says the position caught his attention when he first read about it — "I thought, 'This has got my name written all over it'" — but it wasn't the kind of move he had ever considered before.

Initially Mr Rogers didn't apply but then he changed his mind and contacted the school. Before long he had met the principal and a panel interview was offered. "I asked for a week to think about that one because I thought if I said 'Yes' to that I'd need to start considering the position seriously," he says.

"I was attracted to what they wanted to do and they needed a particular person to help them do what they wanted — which was help them move ahead with teaching from the Christian perspective throughout all the subject areas. That's something I'm really interested in. Before I went to college I taught in a Christian school and thought a lot while I was there about teaching from a Christian perspective."

Mr Rogers says that although he and his family were excited about this new ministry step, Lugarno had been "a really happy place for us to be. It's a church that has welcomed biblical gospel ministry and really encouraged us to keep going strong in that area."

"People here have become very dear to us, and I think, us to them, so it's going to be a fairly emotional parting."

## IN BRIEF

THE Archbishop, on the recommendation of the diocesan tribunal, has deposed Stuart Russell Findlay from holy orders.

**Errata:** the new chaplain to the Parramatta Correctional Centre is Stuart Woods, not Wood as written in the previous edition.

# VALE

## GOD'S "ACTIVE WITNESS" TO AIR FORCE

ONE of the many clergy in the Sydney Diocese who came to Jesus at a Billy Graham crusade, the **Ven William "Bill" Wheeler** was called home in early March.

Born in 1937, Archdeacon Wheeler initially trained with the Royal Australian Air Force as a radio mechanic but, after his conversion at the 1959 crusade, he left the air force and studied at Moore College, where he also met his wife Margaret.

Curacies in Beecroft, Castle Hill and Kiama followed before Archdeacon Wheeler rejoined the RAAF in 1966 as a chaplain. Over the course of the next 22 years he was posted to South Vietnam during the war, to Malaysia and to all Australian states except Tasmania.

He spent the final six years before his retirement as command chaplain to Air Headquarters RAAF Glenbrook — during which time the Diocese also made him archdeacon to the Air Force.

At Archdeacon Wheeler's funeral service in his home church of Winmalee Anglican, the present archdeacon to the RAAF, Chaplain (Group Captain) Kevin Russell, noted that "Bill" had stipulated the service be one of "celebration of life. Yes, his life — but a life lived and shared and of service rendered in the name of Jesus Christ."

"In his own quiet way [Bill] was ambitious for God. He truly had a pastor's heart and hence he never really retired. He continued to service for a good decade after his Air Force retirement... continuing amongst the veteran community and taking on a number of clergy locum roles."

"Even in his failing months Bill was an active witness for God. In hospital he would place his Bible in obvious positions with the aim of trying to get the attention of doctors, nurses and other hospital staff."

## Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT AS AT JULY 22, 2011

- |                                |                             |
|--------------------------------|-----------------------------|
| • Auburn (St Philip's)         | • Lugarno                   |
| • Croydon                      | • Merrylands                |
| • Doonside*                    | • Moorebank                 |
| • Hoxton Park                  | • Newtown with Erskineville |
| • Lalor Park and Kings Langley | • St Marys                  |
| • Lithgow                      | • Sutherland                |

\*Provisional parish or Archbishop's appointment

# There is no 'i' in 'sex'



SEX AND THE  
iWorld  
BY DALE S. KUEHNE

KARA MARTIN

WHEN the openly homosexual Rev Gene Robinson was made a bishop in 2003, people and the press turned to Dale Kuehne for a comment. As a professor in politics as well as a practising pastor, Kuehne was seen as someone who should have something to say. His response was to research and write this book, because he wanted to meditate not only on what was occurring but also why it occurred, and what an alternative future might be.

He begins with a description of the “tWorld”, the traditional world, perhaps best encapsulated in movies and TV shows from the 1950s. Although the traditional world was based partly on Christian values, it was also influenced by Graeco-Roman values and historical events. Many conservative Christian commentators seem to advocate going back to the tWorld with its cherishing of marriage and family, but Kuehne argues that it is impossible to go back and, perhaps, not even advisable.

Although the traditional world was generally good for men, it was often a place of limited choice for women; and many issues of abuse, especially of children, were covered up or ignored.

With the sexual revolution of the 1960s, as well as the increasing availability of safe and dependable contraception, we have seen an explosion of experimentation with sexuality and challenges to gender stereotypes. Coupled with an increasing focus on the individual, from personal stereotypes to living arrangements, this has led to the “iWorld”. Kuehne suggests that anything goes in the iWorld except for behaviour that contravenes three taboos:

1. one may not criticise someone's life choices or behaviour;
2. one may not behave in a manner that coerces or causes harm to others;
3. one may not engage in a sexual

relationship with someone without his or her consent.

These taboos clarify why existing Christian responses to issues of sexual morality garner either criticism or mockery. Christians do not have the right to criticise the choices of others, we are seen as coercive and we want to apply a limit on sexual freedom beyond consent.

The problem with these taboos as rules guiding morality is that they can be easily manipulated to embrace an ever-widening set of behaviours. Is paedophilia okay if there is consent? Kuehne suggests a range of changes we will see coming in the next 15 years:

- government support for the widest variety of sexual lifestyles;
- decriminalising all forms of consensual sexual relationship, including lowering the age of consent;
- transforming marriage into a contractual relationship of consent;
- redefining family, including an increasing role for the state in caring for unwanted children;
- expanding child creation capacity;
- facilitating change of sex and genetic traits;
- neutering humanity, as boundaries between genders become increasingly blurred.

While this might seem a horrifying scenario for Christians, it is entirely plausible. In recent weeks there have been increasing numbers of news reports about the pressures on the government in terms of the number of children on the watchlist of the Department of Community Services; and the desperate need for foster families to care for children whose families are unable or unwilling to care for them. These are natural outcomes of a society that promotes individual and sexual freedom, along with a lack of responsibility for the consequences.

The alternative presented by Kuehne is not a return to the tWorld, but a move to the “rWorld”: a society based on the relationship principles of the Bible.

Through a systematic analysis of biblical texts Kuehne establishes that we were created not as individuals but as man or woman, created for relationship with God and others. He asserts that fulfilment is not to be found in sex but in the love and intimacy of holistic relationship:

“The rWorld maintains that humans find our greatest fulfilment and satisfaction in cultivating our soul and our ability to love God and neighbour intimately... Sexuality is not an important part of this equation, not because sex is a bad thing but simply because sex is not an essential aspect of the deepest and most fulfilling relational life that is found in a spiritual connection with God and others.”

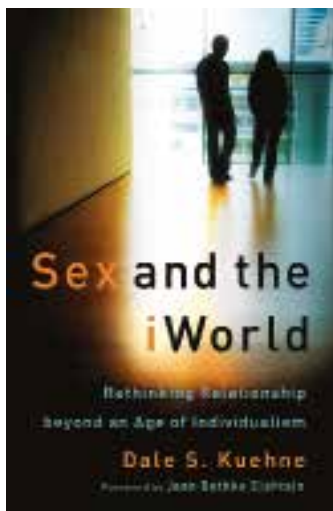
This is an important book, with some useful tools for understanding what is happening in the world around us. One thing lacking in the book is a focus on Jesus living a fulfilled life as a single. It surprises me that when Christians argue for the importance of marriage or sex for a fulfilling life, they seem to ignore Jesus' example. However, Kuehne's focus on love, intimacy and relationship is a welcome recasting of the Christian challenge to the disturbing developments of the iWorld. **SC**

*Kara Martin is a lecturer with the School of Christian Studies, and the resident book reviewer for the national radio program The Open House.*

## Moving toward the rWorld

Seven suggestions from Dale Kuehne

- 1 Making relationships and not 'I' the priority of our lives
- 2 Joining with others to help support one another in the new way of life, including advocating for public policy that supports relationships
- 3 Relational freedom to develop healthy and mature relationships, and have the skills to do so. This includes a movement in schools away from a focus on individual choice to moral and relational responsibility
- 4 Gender distinctiveness, which doesn't mean returning women to the restrictive roles of the past but celebrates our differences and the way that men and women complement each other
- 5 Boundaries on sexual relations, to teach self-control of our sexual drive, to restrict the rate of abortion as well as children born to those not in a secure relationship
- 6 Promotion of marriage as a lifetime union between a man and a woman that exists to serve the family and society
- 7 Time and money in their perspective, to serve relationships rather than stifle them. Kuehne points out that to have healthy relationships we need to spend time on them, which usually means working less





# Faith on show

JUDY ADAMSON

**S**O, here's the thing: you're Christian, on national television six nights a week in a show watched by millions, and you want to honour the Lord while at the same time not being disrespectful to a prominent believer of another faith. What do you do?

It might seem a far-fetched scenario but for anyone who's been watching this year's season of *MasterChef* it will sound familiar. Because it's exactly the situation Christian contestant Kate Bracks faced a few weeks ago when she, along with the other contestants, had to cook for the Dalai Lama.

I was astounded to see that the Dalai Lama was even appearing on *MasterChef* — I can't imagine Pope Benedict agreeing to a lunch party cooked by contestants on a reality TV show — but the figurehead of Tibetan Buddhism appeared, as ever, jovial and curious, clearly enjoying the food and willing to reach out with kindness to one of the contestants whose dish had failed.

For those who didn't see the episode it was an odd lunch party, with the *MasterChef* judges and the Dalai Lama seated at a table with guests who included the Rev Tim Costello (World Vision), the Rev Bill Crews (Exodus Foundation) and Ronni Kahn (OzHarvest). As the contestants brought their dishes in, saying, "Your Holiness, today I have cooked..." there were a few motherhood statements from some of those present about unity and humanity, while the contestants cooked with starry-eyed enthusiasm for their important guest.

Kate, a 36-year-old mum who attends the

Orange Evangelical Church, was equally enthusiastic about the experience — "How many people can say they've stood next to the Dalai Lama?" she asked — but when it came to presenting her dish, she was the only contestant who did not refer to him by the title "Your Holiness". Instead, she said, "Dalai Lama, today I have cooked..." (and for those who are wondering, according to Wikipedia "Dalai" is a Mongolian word for "ocean", while according to the man himself "Lama" means the same as the word "guru").

Kate's decision was rapidly reported in newspapers around the country. *The Daily Telegraph* wrote that Kate felt uncomfortable calling the Dalai Lama "Your Holiness", quoting her as saying she didn't "see the Dalai as a holy man... my belief is that God is the only one that is perfectly holy. So in terms of everybody calling him 'Your Holiness', that was probably the only aspect of the challenge I was uncomfortable with. I just called him Dalai Lama."

Was she right? Was she wrong? Lots of people have made judgments about the decision and I'm not about to weigh into the debate, but what is useful to think about is our own witness as those around us watch our Christian lives. Because whatever you think about Kate's choice, there's no denying she's a pretty good ad for Christianity.

Why? Because over the many months she has had cameras trained on her during the minutely observed *MasterChef* competition, Kate has not shown one ounce of temper or pettiness, hasn't sworn or had a hissy fit when things go wrong, has been generous

in defeat and modest in victory as well as, clearly, a good friend and comrade in the house she shares with the other contestants.

And for those who dismiss all evangelical Christians as homophobic, witness Kate's many hugs of friendship and comradeship with the gay guys in the house, and her tears at the departure of Billy instead of herself in the elimination challenge the day after the Dalai Lama's lunch. The house, she declared sorrowfully, wouldn't be the same without him.

Her choice has also got people talking about the things of faith, which isn't a bad thing, as well as talking about the level of honour that should automatically be presumed upon all when a religious leader of another faith is before us. What would I do if I met the Dalai Lama? Or a highly placed imam? And how do our non-Christian friends or family understand our choices?

It's also a good thing for us to think about the words we use or don't use, not just as an expression of our faith but also of our conscience. Kate chose her path carefully in a religious minefield of a lunch, selecting respect and friendliness, but not reverence. There's no reason why we can't be just as careful and considerate, reflecting Jesus in our actions as much as our words and giving glory to him.

Given her efforts, the last word should go to Kate, who made the observation in the *Telegraph* that she wondered whether a leader of the Christian church would have been received on TV as well as the Dalai Lama. Her conclusion? "Probably not."

SC



# Bonnets revisited

JANE EYRE  
M

JUDY ADAMSON

**T**HERE have been so many versions of *Jane Eyre* made for the big and small screen that when another production emerges you wonder if the effort will be worth it.

Some find it impossible to imagine a better *Jane Eyre* than the 1944 film with Orson Welles, in the same way that Colin Firth and Jennifer Ehle are the seminal Mr Darcy and Elizabeth Bennett for vast numbers of *Pride and Prejudice* fans.

As a story that is known so well, from the novel by Charlotte Bronte, *Jane Eyre* poses a real challenge to any director and cast. How do I make this fresh? How do I place my own style and stamp upon the story or character to make it mine, and memorable?

For director Cary Fukunaga that begins immediately, as he chooses to start his story not at the beginning, in Jane's unloved childhood, but in the middle with her flight from Thornfield Hall — the home of her employer. Your attention is captured by this departure... but will it be kept?

For those who may not know the story, it might be helpful to go back to the beginning. Jane Eyre, at the start of the book (and eventually in the film screenplay) is living with her aunt Mrs Reed after the death of her father. Jane's cousins are unkind to her, Mrs Reed dismissively refers to her as "it", and soon determines to send her defiant niece away to a school/orphanage.

In the novel Jane receives initial harsh treatment as well as loving care at this institution, but for the sake of the film's choice of storyline what we see is not only negative but extremely short. Jane's friendship with the saintly but consumptive Helen Burns is begun and finished in the space of a few minutes, and we find ourselves

in a carriage with a young adult Jane (Mia Wasikowska) as she starts off for Thornfield Hall and a new life as a governess.

She is welcomed by the chatty housekeeper Mrs Fairfax (an engaging cameo from Judi Dench), meets her young charge Adele, and life for Jane is quiet but busy until the arrival of the owner of the house, Mr Rochester (Michael Fassbender).

Gruff one minute and gentlemanly the next, Mr Rochester has the less clever Mrs Fairfax well and truly cowed. Jane, however, is not afraid and enjoys mentally sparring with her employer. It is clear from early on that she is drawn to him, so she is downcast when houseguests arrive and among them is the pretty, spoiled Blanche — seen by Mrs Fairfax as a potential bride for Mr Rochester.

Without telling what follows, a series of events, among them the endangering of Mr Rochester's life and the discovery of a painful secret he has kept for many years, create the resolve in Jane to leave the house at once.

"God help me," she says, as she runs to nothing, to no-one, but lands in the lap of providence at a house on the edge of the moors where St John Rivers (Jamie Bell) lives with his sisters. They take her in, asking but demanding no answers to questions about her past and who she is. However, St John — a clergyman — has very clear ideas about how Jane might be able to serve in the future.

One of the most compelling features of the book at this point (and elsewhere) is how clearly God's hand has been over Jane — teaching her the power of forgiveness, protecting her from wrong decisions, keeping her from harm and caring for her needs, as well as those of the people around her, in unexpected ways. It also shows the importance of seeking to follow God's plan

for our lives, rather than forcing our will — or what we assure ourselves is his will — upon him.

These elements of the book are almost completely overlooked in order to create a cinematically dramatic love story, which does weaken the impact of the film for me.

That said, Mia Wasikowska is a completely believable Jane (although a little too stony-faced) while, as the tortured Mr Rochester, Michael Fassbender is suitably Byronic and mysterious — not to mention swoonworthy, for those who appreciate such things. There is also a clear age gap between the pair, which is entirely as it should be. You can well believe Jane is just out of school and almost young enough to be his daughter.

A two-hour film can't possibly cover the nuances and depth of story contained within a novel such as *Jane Eyre* but the makers have told their version well. They've given us a bonnet drama with romance and a dash of mystery and thrills — which usually goes down well — and amid that we see Jane's strength of character and purpose, her wisdom and (eventual) patience in the face of trials.

Christian devotees of the book may be somewhat disappointed, while secular fans or those new to the story will probably be delighted. It all depends on what elements of the tale are most important to you.

This version of *Jane Eyre* is unlikely to become a classic but as a new retelling of a familiar story it's certainly well done — in some areas excellently done. And while some among us may have made different creative choices had we been at the helm, what's before us is easy on the eye and certainly absorbing enough to keep you happy for a couple of hours.