

SOUTHERN CROSS

newspaper

DEC 1996 - JAN 1997

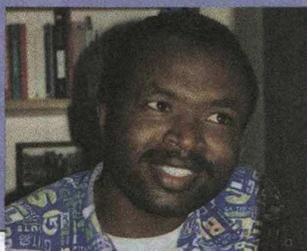
The newspaper of the Anglican Diocese of Sydney

Volume 2 Number 10

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A GUIDE TO THE HOTTEST CDs OF 1996
p21



CHRISTIANS IN CRISIS: HOW YOU CAN AID ZAIRE AND INDONESIA
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A SPECIAL CHRISTMAS STORY
p23



Robert Forsyth and John Woodhouse: sought a compromise position on the Prayer Book.

Synod votes: Prayer Book weighed and found wanting

BY MARGARET RODGERS

Synod voted strongly to reject the General Synod Canon on *A Prayer Book for Australia* on November 14, the second last day of synod. Though it was lost by only 16 votes in the lay ballot, the clergy voted two to one against adoption of the Canon.

However, this does not mean that all sections of the *APBA* will be banned in the Diocese of Sydney. On the last day Synod passed Canon Robert Forsyth's motion which encouraged the Archbishop to permit the use of those parts of the Prayer Book

which do not appear to go against any principle of doctrine of the *Book of Common Prayer* or the 39 Articles.

The Archbishop is allowed to give such permission by 'section 4' of the Constitution of the Anglican Church of Australia.

Canon Robert Forsyth, speaking to his motion, said that supporting him would indicate that the refusal of the previous day was not to be read as a wholesale rejection of everything in *APBA*. He said there was useful and helpful material in the book, and that it would be a pity if those churches who wished to use the

good and sound material did so under a cloud. He pointed out that almost 40 parishes in the Diocese were using the book, and that one of the issues under the shadow of the synodical debate was "the apparently widespread use of unauthorised services" in the Diocese.

The Rev Dr John Woodhouse from St Ives moved an amendment to the Forsyth motion. He supported it but wished to encourage the Archbishop not to permit copies of the full text of *APBA* to be kept in churches. His amendment was lost.

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'No' again to women priests

BY MICHELLE HAINES

After an emotional debate on November 14, Sydney Synod voted once again not to ordain women to the priesthood. The decision followed a previous 'no' vote on the issue in the 1992 Sydney Synod.

The move to adopt the General Synod legislation, which has been embraced by most other dioceses in the country, was defeated decisively in the house of clergy by 151 votes to 79. But among the laity the vote was much closer, at 210 to 200.

The Archbishop of Sydney, Harry Goodhew, said he was saddened by the result because it showed the Diocese was divided on the issue. He said he sympathised with those women who felt unappreciated by the Diocese.

Mrs Claire Smith, from Equal But Different (EBD), who opposed the Ordinance, said that she was pleased with the Synod's decision, and the way it was made.

"It was a good decision, but

The General Synod ordinance:

- * ended any laws which prevented the ordination of women to the priesthood
- * allowed dioceses which did not adopt the ordinance to continue as before

The proposed ordinance in Sydney added:

- * the Synod requested the Archbishop not to license a priest who is a woman as the minister of a parish

the victory was that the debate was conducted in a gracious and loving way, without ill-feeling," said Mrs Smith.

"I'm very keen to discuss ways forward that are agreeable to both sides: ways that are biblical but that respond to the inconsistencies and short-comings that the movers were seeking to address."

Mrs Smith said that although EBD were concerned about the split among the laity, she was still confident of grass roots backing.

"Our letter opposing women's ordination was signed by over 1300 women from 120

continued on page 5



Ms Julia Baird, mover of the ordinance supporting women priests, said the clergy vote was a rebuff to Sydney's women deacons.

NAC opportunity

The National Anglican Conference may have a variety of components which will dismay Evangelical Anglicans. I cannot tell, in advance, whether this will be so or not. However, I do know that the NAC will provide an opportunity for the expression, publicly and privately, of the convictions of Evangelical Anglicans concerning the life and mission of our denomination in the future. Whether that opportunity is realised or lost will depend on the willingness of Evangelical Anglicans to attend a conference where they may be outnumbered by those of different views and where the potential exists for them to be disappointed, maybe even scandalised, by what they see and hear.

According to some, Evangelical Anglicans make up 50 per cent of all church-going Anglicans in Australia. It will be a great shame if their perspective is missing from the conference. My prayer is that there will be many faithful, passionate and gracious Evangelical advocates at NAC.

St Matthew's, Wanniasa is an Evangelical parish in the Diocese of Canberra & Goulburn. We would be happy to assist Evangelical Anglicans from Sydney with accommodation during the Conference. The rector and his side-kick (that's me) have four spare beds between them for starters!

**The Rev Kanishka Raffel
Wanniasa, ACT
(06) 231 7347**

SYDNEY
diary



Wed, 11 to Fri 13 Dec: Priests' Retreat.

Sat, 14 Dec: Ordination of Priests in St Andrew's Cathedral.

Wed, 18 Dec, 10.30am: C of E Historical Society tour of St Andrew's Summer Hill. Enquiries the Rev John Bunyan.

Sun, 22 Dec, 7.00pm: St John's Cathedral Parramatta, Christmas Lessons and Carols. Festival Service with Choir, Orchestra, Instrumentalists.

4-10 Jan: Katoomba Summer School (Info line 02 9284 6737). Speakers: Roy Clements and Ajith Fernando.

Wed, 29 Jan, 8pm: Induction of the Rev Bart Vanden Hengel at St John-the-Baptist, Penshurst. Public welcome will follow.

Mon, 3 Feb, 9.30am: Annual Inter-Church Law Service for 1997 for the Western Region of Sydney to be held in St John's Anglican Cathedral, Parramatta. Preacher Dr Ruth Shatford, Principal, Tara Anglican School for Girls.

IF YOU WOULD LIKE YOUR EVENT INCLUDED IN SYDNEY DIARY CALL WENDY BRAMMALL ON (02) 9265 1505 OR WRITE TO SYDNEY DIARY, SOUTHERN CROSS NEWSPAPER, PO BOX Q 190, QUEEN VICTORIA POST OFFICE, SYDNEY, NSW 1230.

Funding answer

There have been some questions as to the source of funding for materials published by 'Equal but Different'. We want to make it quite clear that all funds are from our organisation through donations and that no money has been received from diocesan sources.

**EBD Steering Committee
(Christine Jensen)**

Synod paradox

Two debates at the recent Diocesan Synod have left me rather perplexed. The first related to the debate on the adoption of the Resource Book *A Prayer Book for Australia* when I was told not to vote for its introduction because the plain reading of some of its contents could not be accepted. This has concerned me because I regularly attend services at which the *Book of Common Prayer* is used and in the Prayer of humble Access I pray that I may come to the Lord's table and "eat the flesh" and "drink the blood" of his dear Son Jesus Christ. I can only assume from the plain meaning of these words that some form of transubstantiation must take place before I receive communion.

I had no sooner recovered from the shock of this realization when I was being exhorted (rather stridently in several cases) by three ladies not to vote for Women's Ordination. They led me through various scriptural texts and gave me instruction as to why a woman could not give authoritative instruction. I was greatly perplexed and wondered if this placed them in positions of attempting to teach or instruct me (a male) in which case the only way I could follow their instruction would be if such instruction were wrong? I hope someone (possibly only a male) can help me resolve this paradox. (But please do not quote to me Titus 1:12 and 13 where St Paul obviously overlooked an equivalent paradox by assuming the truth of a statement that can only be true if it is false.)

**Dr Allan Beavis
Master, New College**

Women priests

Tim Harris ended his recent letter (*SC Nov*) with a call for us to get on with the work of the kingdom and stop being distracted by debates such as that over the ordination of women to the presbyterate (priesthood).

Christmas greetings

"She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

Matthew 1:21 NIV



**from the staff of
anglican media**

Margaret Rodgers

**George Fisher
Michelle Haines
Wendy Brammall
Jeremy Halcrow
Martha Rao**

**Mark Hadley
Michael Bennett
Stuart Tye
Helen Verco
Clifford Warne**

Since his letter the synod of the Diocese of Sydney has once more made a decision on the issue. Gospel-minded men and women will indeed want to put the debate behind them now and push on with winning the nation for Christ. My hope is that Tim is even-handed enough to recognise that some other decision might settle the matter, rather than just the one he advocated in his letter.

**The Rev Mark Thompson
Oxford, United Kingdom**

Men's business

Ministry in the Anglican Church of Australia ought not to be 'men's business' and that is why I was pleased that the bill for an ordinance to ordain women to the priesthood in the Diocese of Syd-

ney proposed by Keith Mason and Julia Baird was defeated on November 14. It gave me hope that we might be on the brink of making major and necessary changes to ministry and corporate life which have hindered both men and women in this Diocese until now.

We might take courage to enact whatever is necessary to take the Lord's Table out of the hands of a few privileged men and give it back to his people. The resources we need to do this have been waiting patiently where we have put them - on notice for 1997. A silent spectator to the major debates of this session of Synod.

So is there a 'maverick' Archbishop in the house? If there is, Synod has given him a marvel-

ous opportunity to lead this Diocese down the path to being a church where men and women are equal but different. Thereby complementing one another in a ministry that enables each to be themselves. We might at last find ourselves fellowshiping, worshipping and ministering together in the one church in a way that both men and women find acceptable and fulfilling.

**The Rev Stephen Gabbott
Maroubra**

Race debate (1)

Why are we called racist when we speak out on things that happen? I will certainly pray for Pauline that she may be given courage to continue to speak out.

People should read what she said for themselves and not just accept what the media says.

**Mrs G Sparks
Guildford**

Race debate (2)

I was so encouraged to hear Archbishop Goodhew speak out against racism from a biblical point of view, and was hoping that wouldn't be a once-off comment from the Anglican Church. So I was *really* encouraged to read the article about Pauline Hanson's views in November's *Southern Cross*.

I am Chinese born, but an Australian citizen. But I am foremost a member of God's kingdom, for which I thank diligent Christians in Hong Kong. But I have been glad to make my home here in Sydney, and to become a member of a fine local church.

I do speak as someone with personal experience of racism here in Sydney. It has, of recent, become worse. I do not wish to blame any one person, although their do seem to be times and seasons in these things.

It was a great thing to see Christians daring to speak out against popular views, reminding society somewhat prophetically that the values of God's kingdom seek the best of other's first.

**Mr Peter Tsang
Carlingford**

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Sydney takes action on Aboriginal ministry

BY KATHY STONE

For possibly the first time in the history of Sydney Diocese the foundation has been laid for a wide-ranging and sustainable Aboriginal ministry.

The formation of the Archbishop's Aboriginal Task Force, which met for the first time last month, has buoyed indigenous leaders in the region.

Along with Synod's approval of an Aboriginal Ministry Trust Fund, the Task Force is a significant step in the recognition of the spiritual needs of Aborigines.

"This has been like a refreshing shower of hope for Aboriginal ministry," said Task Force member, and former rector at Crossroads Christian Centre, the Rev Bill Bird. After more than 30 years of pastoring to his people, often in difficult circumstances, Mr Bird conceded that the church's apparent change of heart caught him by surprise.

"To tell you the truth it was a surprise that the Church was thinking along these lines. We thought the churches had given up on us," he said. "(At the first Task Force meeting) it was wonderful to see the enthusiasm of the Aboriginal leaders coming together and talking about the future. Everyone was hopeful. Before that we'd just about run out of everything. Aboriginal pastors were struggling to keep going."

Even long time campaigner for indigenous rights, Mr Tom Mayne - a fellow Task Force member - was astounded by the sudden interest by the diocese in Aboriginal ministry. Mr Mayne believes Synod's decision to establish a trust fund will be instrumental in supporting the work of the Task Force.

"The miracle at Synod was quite stunning," Mr Mayne said. "I quite seriously view that as a gift from God. We could be seeing a revolution in the thinking of the Anglican Church in Sydney. Outside of this diocese people are coming up to me and saying this is a great achievement."

It was earlier this year, at a senior diocesan staff meeting, that Archbishop Harry Goodhew lay the ground work for the Task Force.

"The Archbishop wanted to pull together a group of people to look at Aboriginal ministry needs particularly in the west of the diocese," said Task Force Convenor, Archdeacon Alan Donohoo. The fact that Synod also approved the establishment of a trust fund is a Godsend in the fullest sense of the word."

Under the guidelines for the fund parishes will give \$1.2 million, between 1998 and 2001, towards the training of Aboriginal ministers. Last year Parramatta Regional Council also set aside \$15,000 to establish an out-reach

"We could be seeing a revolution in the thinking of the Anglican Church in Sydney" - Tom Mayne

to indigenous Australians. The unexpected financial boon means the Task Force can confidently proceed with its agenda.

Points high on the priority list are: examining training opportunities through Nungalingya College at Darwin and Bimbadeen Aboriginal College, Cootamundra; and the establishment of a base for ministry work in the Parramatta region.

During his Presidential Address at Synod, Archbishop Goodhew said there had been no significant involvement by the diocese in Aboriginal ministry until the 1970s. Apart from the work in Redfern, past efforts to minister to Aboriginal communities have been piecemeal. Members of the Task Force agree that a properly funded strategy is long overdue.

"I think there is going to be a real emphasis on recruiting and training good calibre people," said Mr Bird.

Mr Mayne said there was in the west of the Diocese a 'vision to replicate' the work being undertaken in Redfern. Mr Mayne said Blacktown and Campbelltown regions had about 12,000 Aborigines yet the Anglican Church had no significant outreach to these communities.

Panania lends a hand



The rector of Panania, the Rev Gary Nelson (left), congratulates Moore College student, Gavin Wilcox who recently received a bursary from the parish to help him study. The parish of Panania offers a bursary each year to assist a needy Moore College student.

Mr Wilcox said that he was thrilled the parish was prepared to help him in this way. "It's a wonderful gesture and a practical way to help out students," he said.

"I used the bursary to buy some theology books that will be invaluable in my future ministry. It will also help to pay the bills. After four years of study money is a bit tight," he said.

Mr Wilcox encouraged other students to apply for the bursary. "Even though many are struggling financially, they tend to think others are more deserving," said Mr Wilcox.

The rector of Panania, the Rev Gary Nelson, said the bursary was for a 'significant' amount and wanted to encourage all applicants. Contact Gary Nelson on (02) 9773 8097.

Government lifts prayer ban

BY JEREMY HALCROW

A decision by the Department of School Education to scrap prayers in a Sydney government school has been reversed after the Minister for Education, John Aquilina, sought legal advice on the issue. Prayers not belonging to a particular faith or denomination, but written for the school, will be allowed. But saying prayers that are biblical, such as the Lord's Prayer, will remain banned from the classroom.

Grant Maple, spokesperson for the Anglican Education Commission (AEC), said the backdown vindicated his interpretation of the Education Reform Act and called on Anglicans to stand up against the secularists. "Government schools are being forced to bow to minority interests while the rights of most parents are overlooked," he said.

The Department made the original decision after one parent from Como West Primary School claimed that saying the prayer was forcing religion on students and was illegal. The decision ignored a survey that found only eight parents out of a total of 126 at the school objected

The banned prayer

This is our school
Let Peace dwell here
Let the rooms be full of contentment;
Let love abide here
Love of one another
Love of humankind
Love of life itself
Love of God.
Let us remember
That as many hands build a house
So many hearts make a school.
AMEN

to the prayer.

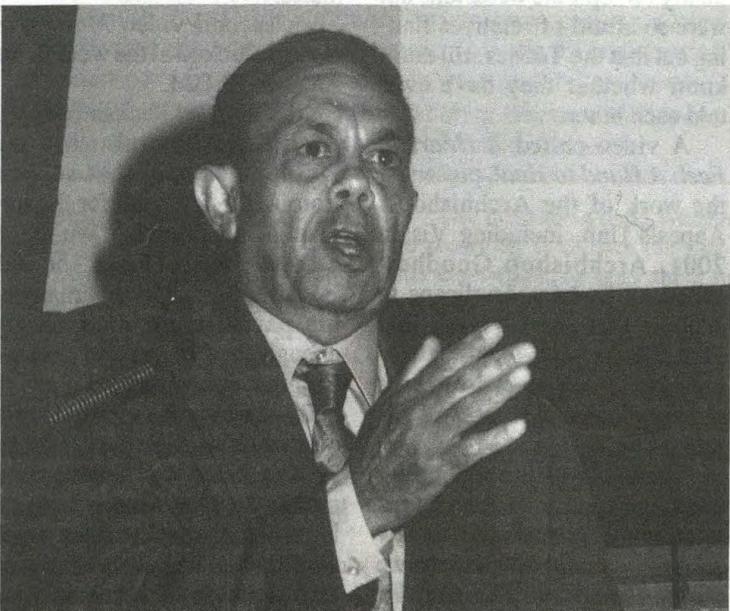
Mr Maple said the AEC supported the right of minority groups to object to school activities and withdraw their children. But he said in this case the Department had been unfair to the majority of parents who wanted religious education. "If individual parents object to any particular form of religious education, the Act is quite explicit in permitting them to withdraw their own children from that activity. It does not give them the right to deny that form of instruction to the children of others."

Mr Maple said that in other areas of the curriculum schools

would not be as hasty to ban activities that offend Christians. He gave the example of sex education which often includes instruction on safe sex rather than promoting abstinence. Christian parents were given the right to withdraw their children from these classes but he said schools would never consider banning sex education for everyone else due to a handful of complaints.

Mr Maple said it was valuable for all children to learn about prayer because, at least, it introduced them to a practice that was important to their community. On the other hand, he said the banning of school prayers was actually promoting an anti-Christian value system. "There is no such thing as a value-free education system. The taking away of school prayer is implicitly saying to children that you can live life without reference to God."

◆ The Anglican Education Commission is developing a resource to help parents understand how schools work. It will educate parents about their rights so that they can bring an informed Christian perspective to bear on decision making in schools.



The Rev Bill Bird: surprised by the Diocese's change of heart.

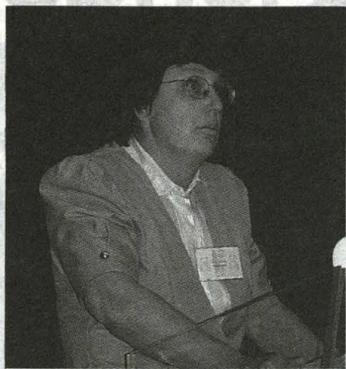
Synod supports part use of prayer book

continued from page 1

However, Synod did agree to an amendment from Archdeacon Reg Platt, which requested the Archbishop send the Diocese's reservations about APBA to the General Synod's Liturgical Commission and indicate Sydney's readiness to participate in further liturgical revision.

As *Southern Cross* reported last month, Synod heard two strong, forceful speeches from Canon Lawrie Bartlett and Canon Peter Jensen. Dr Bartlett urged the adoption of the APBA Canon which he said would "promote more flexibility so that services can be tailor-made for different days, different people, different needs." Dr Jensen asked Synod not to adopt the Canon since APBA was "a theological hybrid" which "is not evangelical in tone or tendency" and which "represents the drift from classical Anglicanism which has occurred all through the church since the 1970s."

When debate resumed, Dr Ann Young from Thirroul seconded Canon Bartlett's motion. She said APBA must not be regarded as "a plot by other people in other dioceses" and that "there is nothing new about difficult doctrines and deep mysteries being put into words that will not please everyone." Referring to questions about symbols in baptism and funeral services in APBA she said "we live in an age steeped in symbolism."



Dr Young: "an age of symbols"

Debate ranged freely with many speakers both for and against. The Rev Philip Griffin from Lithgow said that the liturgy of APBA was less clear than the prayer books already available. "We want liturgy, but liturgy that is unambiguous. The Prayer Book

"Parishes who wish to use services from APBA will need to... send a request to the Archbishop."

should be an authority, not an anthology of prayers from which you can pick and choose." The Rev Graham Simpson from Seaforth said he felt "distinctly uncomfortable" about the book, saying "it heads off in directions foreign to us and foreign to the English reformers." Ms Evonne Paddison, in opposing the Canon,

received enthusiastic applause when she called for the diocese "to take the lead and develop liturgical resources which are received in this diocese and beyond."

In support of the Canon, Dean Boak Jobbins called for the securing of "substantial liberty. As one of those who lost confidence with the AAPB services, we made up our own," he said. "And they were shonky... The psalter went, systematic reading of scripture went, the scope of prayer narrowed. I robbed people of their heritage." The Rev John McIntyre said "APBA has the mark of Anglicanism and the mark of the great Anglican theologians." He said that he wanted, as an evangelical, to use the new Prayer Book, and he called for trust in so doing. "Please trust me as much as you trust other clergy in this diocese who use no liturgy." Canon Ray Heslehurst said that Dr Jensen had placed too much confidence on the conclusions of the Doctrine Commission which he said were more tentative than Dr Jensen allowed. Professor Michael Horsburgh said that rejection of the Canon would not garner respect for Sydney in the Australian Church, and that its rejection "will add yet another level of civil disobedience in this Diocese."

Those parishes who wish to use services from APBA will need to hold vestry meetings to agree to send a request to Archbishop Goodhew seeking permission.

Mission warms synod's heart



CMS missionary, Jane Toose (left) speaks about the difficulties of evangelism amongst the Muslim community of Tanzania.

John Menear, State Secretary of the Church Missionary Society says the most heart warming stories of people coming to Christ are through medical and aid development areas of mission.

His comments were part of the traditional 'Missionary Hour' which broke the emotive synod debates of Thursday, November 14. This year synod looked at the work of CMS, The Anglican Board of Missions (ABM) and the Archbishop's Appeals Unit.

Jane and James Toose, interviewed live by Director of Media Evangelism, Mark Hadley, offered a human face to Mr Menear's claim. Sent to Tanzania to aid the development of optometry in that country, they told of their work amongst the local Muslim community and a number of clandestine conversions.

They spoke of one Muslim couple who converted to Christianity on separate occasions but were so afraid of relatives finding out that the Tooses still don't know whether they have even told each other.

A video called *A Heart to Feel: A Hand to Heal*, presented the work of the Archbishop's Appeals Unit, including Vision 2001. Archbishop Goodhew called on Sydney Anglicans to support this work saying that Paul called on Christians in Corinth to excel in generosity to their poor brothers and sisters in Jerusalem.

"Vision 2001 is about bringing the good news of Jesus Christ to ordinary Australians. As new suburbs spring into existence Vision 2001 provides money for new necessary churches," Arch-

bishop Goodhew said.

The Rev Peter Haywood, from Glenmore Park, a new suburb in Sydney's west, said it was impossible for new churches to support themselves financially in the first years of establishment.

"Vision 2001 can come in and give the impetus to begin that ministry. People who give generously to Vision 2001 are doing the gospel a favour," he said.

The Rev Allen Cook from Oakhurst and the Rev Bruce Dingwall from Sadleir, who was also interviewed by Mr Hadley, both spoke about the importance of church planting.

The video also showed how Winter Appeal dollars were going to support the Anglican Youth Department's Camp Challenge which helps to reshape the lives of children from troubled backgrounds. Other projects include programs to help addicted gamblers and former prison inmates.

A second video *Mission in Balance* looked at the work of the CMS and ABM.

Bishop Joel Pachao from the Anglican Church in the Phillipines said that support from ABM was vital for the survival of his church. "We are in desperate need of funds," he said.

Bishop Pachao said many of his parishioners had barely enough food to eat and said the Filipino church needs both to build new churches and help people in their struggle for existence. He said ABM was helping community development by supporting a demonstration farm which would improve local farming techniques and increase food yields.

What Anglican ministry reaches the greatest number of people with the gospel message each week?

Scripture

Religious Education in public schools.

Each week, 1400 Anglican lay volunteers go into 493 state infants and primary schools and 115 secondary schools to teach 121 000 children about God's love in Christ. This is a huge task!

Another 42 000 children are not able to hear about Jesus because there are not enough trained volunteers to assist clergy.

Scripture 21 is the training and equipping arm of the Anglican Education Commission which helps to maintain this outreach ministry.

Ten **Scripture 21** consultants are employed across the five regions of the Diocese.

I would like to help parishes reach every Anglican child for Christ.

Please send me information about: praying for the training program in my region leaving a bequest to assist this work into the 21st century

I would like to give: \$_____ to support training by the S21 consultants \$_____ for Scripture books for needy parishes

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Address: _____

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Sydney South 2000

Scripture 21

God's word in children's hearts.

You can make the difference.

Synod says yes...

Regional Councils

North Sydney

Clergy: K Yapp, K Coleman, E Carnaby, N Flower, G Collison, N Calder, J Mason.
Lay: E Paddison, J Hibberd, J Barnes, K Hawtrey, A Mitchell, N Cameron, F Chiltern, J Keith, B Newman.

Parramatta

Clergy: P Griffin, N Prott, G Beckett, J South, S Semenchuk, R Sewell, P Kemp, J Reid.
Lay: J Wenman, J Barnard, R Beer, R James, G Marks, W Nicholson, A Frank, D Lewarne, I Reynolds, R Smitherman.

South Sydney

Clergy: J McIntyre, D Howell, T Oakley, G Deutscher, J Wise, W Lawton, J Cashman, J Williams.
Lay: A Pidgeon, A Watson, E Boyce, J Glass, C Thomas, J Baird, R Claxton, Hindmarsh, L Kay, W Lewarne.

Wollongong

Clergy: P Tasker, P Stewart, D Woodbridge, R Vassallo, R Barrie, I Cox, S Barrett, T Middleton
Lay: G Kyngdon, P Hayward, G Holmes, I Marshall, A Watson, T Batson, S Heslehurst, P Rusbourne, R Webb, J Wislon.

Georges River

See Streamline (page 12)

Correction: In the Standing Committee results in November, we erroneously wrote M Cameron instead of N Cameron.

Sex abuse ordinance

The Church Discipline Ordinance 1996 was passed by Synod on Friday, 15 November, after several hours of debate and amendments. This Ordinance relates to charges of sexual abuse by church workers. Detailed legal arguments sought to make the Ordinance as practical and thorough as possible.

One amendment suggested that an external assessor deal with the initial complaint, but the archbishop said he was reluctant to lose his role as carer. He also noted the difficulty of appointing independent assessors. This amendment was lost.

The Rev Narrelle Jarrett proposed an amendment which would see that at least one person on the tribunal would be of the same gender as the complainant or the alleged victim. Synod agreed to have the tribunal comprise at least one male and one female in order to meet this need.

At several points Synod members argued the need for such an ordinance to be up and running, even if some details had to be modified next year.

Inter-parish ministries

The final evening of Synod saw debate on 'parish boundaries', arising from Bishop Ray Smith's Future Patterns of Ministry Report (9/94). Synod agreed to have



Standing Committee prepare legislation to help specialised ministries operate across parish boundaries. Regional Councils were also asked to consider planting new 'culturally relevant' congregations in their regions.

Bishop Smith said that church planting, the most effective method of evangelism, had to be seen as a priority for the whole diocese. He noted that 30 per cent of people in our diocese were born overseas. These, together with other groups of different socio-economic backgrounds, would be best reached through new, specially targeted congregations. More often than not this would take place in ar-

reas where traditional Anglican congregations were in decline, he said. The church ought to do everything it could - including removing technical restrictions about parish boundaries - in order to foster such new initiatives for such groups.

A number of Synod representatives noted that this could be a 'delicate exercise', but that there would be no problem when good will existed in neighbouring parishes. Further work was requested on the area of clergy being removed from parishes in extreme circumstances.

The Revs Neil Flower (Penrith Hills) and Jim Ramsay (Liverpool) spoke from their own experience to support the concept

of specialist ministries which crossed parish boundaries. The Rev Stephen Gabbott (Maroubra) argued strongly that parish boundaries *shouldn't* be protected. Using the example of public housing tenants in his parish, he said that if he wasn't able to run an effective ministry to such groups, other clergy with good track records in this field should.

Bishop Smith said that "culturally relevant churches" should be encouraged to flourish, that initiatives across parish boundaries should be supported legally as well as by the parishes themselves, and that there ought to be full consultation with all those involved whenever such measures needed to be pursued.

Women priests: no from page 1

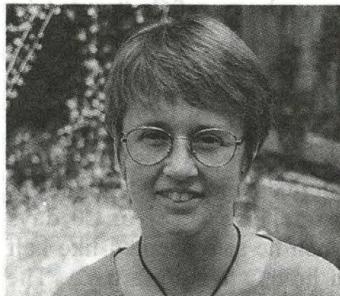
churches. They were collected in a short period of time. I think that represents strong support among the laity," she said.

The movers of the Ordinance, Mr Keith Mason QC and Ms Julia Baird, from the Movement for the Ordination of Women (MOW), also released a statement, saying: "We are disappointed by the result, but encouraged by the clear shift in favour

sible, mission-focused, affirming to our sisters in Christ, sensitive to each others' consciences, and just."

He suggested that rejecting it would "drive a wedge *needlessly* between the Church and the society it is committed to serve".

In seconding the motion, Ms Baird was concerned with the effect on young women of the Church's present position.



Claire Smith said arguments against women priests were supported by female laity.

appreciate and promote the ministries of women," he said.

Dr Woodhouse said neither the original General Synod Canon, the *Book of Common Prayer* nor the New Testament allows for a 'restricted priesthood', but equates priesthood with the oversight of a parish.

He dismissed the clause asking for the Archbishop not to appoint women priests as rectors as a "temporary, cosmetic measure", which was not legally binding on the Archbishop.

But Mr Mason defended the clause, saying it was a compromise allowing both sides to move on together.

Many high-profile Anglicans spoke persuasively and passionately on both sides of the debate, including the Rev Narelle Jarrett, Archdeacon Dianne Nicolios and Dr Chris Forbes in support, and Mr Neil Cameron, the Rev Dr Peter O'Brien and Mrs Marion Gabbott against.

Where to from here?

Archbishop Goodhew: "We must find a way forward... I sympathise with those women who feel unappreciated in this Diocese."

Claire Smith, Equal But Different: "I'm very keen to discuss ways forward...that are biblical but that respond to the inconsistencies and short-comings that Julia and Keith were seeking to address."

Julia Baird, Movement for the Ordination of Women: "We pledge to continue the struggle for a just and biblical outcome."

of women's priesthood among the laity."

They were disturbed by the clergy's clear voice against the Ordinance, calling it "a serious rebuff to our women deacons".

"We will continue to support and pray for (women deacons), and pray for those oppressing them. We pledge to continue the struggle for a just and biblical outcome," they said.

During the debate, Mr Mason described the Ordinance as "biblically-sound, pastorally respon-

"The message young women are receiving is to take their talents elsewhere, or bury them in a field, because they are not wanted here," she said.

As principal speaker against the motion, the Rev Dr John Woodhouse, of Christ Church, St Ives, said that he opposed the Ordinance for two reasons.

"The first is that the teaching of the Bible is against it... The second reason: it is a mistake to think that ordination to the priesthood is the way to recognise,

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IN BRIEF

New nursing home gets green light

Sydney's ageing population will have a new nursing facility worth \$16.8 million, thanks to Anglican Retirement Villages.

The new nursing home will replace two existing older nursing homes at Castle Hill.

The state-of-the-art, 180 bed facility is expected to be ready by 1999.

Faith, hope... and charity

In an address to Sydney Rotary last month Archbishop Harry Goodhew called on Australians to re-discover the true meaning of charity.

Archbishop Goodhew said while members of the Association of Major Charitable Organisations annually dispense more than \$580 million worth of care, charity itself had fallen into disrepute in recent times.

He said the term 'charity-case' was used to insult or degrade people and many others felt that to accept a helping hand would be a confession of failure.

Camp that differs

A Bible study camp with a difference is to be held at the Telford camp site, south of Sydney, from December 28 to January 5. Campers will be introduced to the Gospel of Matthew through the 'Manuscript Discovery' method which was developed in America in the 1970s.

Aimed at people in the 18-35 age group it will be run under the umbrella of the Anglican Youth Department. For more information phone Michael Buining on (02) 9415 6393.

Wacko, Jacko!

In an unprecedented move, Sydney AYD worker Rex Harris had a chance to chat about God with the King of Pop, Michael Jackson, and his entourage. Mr Harris got his foot in the door with Jackson's promoters when he was asked to organise the children who danced during the Sydney concerts. Mr Harris did such a good job that he was asked to organise the dancers for all of Jackson's Australian tour.

Australians cross cultures

A new leaflet launched by the Anglican Home Mission Society, in cooperation with the General Synod Multicultural Committee, claims that in four years 40 per cent of Australia's population will be of non-English speaking background. Co-author of the brochure, Mersina Soulos, said that besides Israel, Australia was the most cosmopolitan place on earth and was ahead of America in terms of racial diversity.

Christian spirit puts Fisher's Ghost to rest

BY JEREMY HALCROW

More than 300 Christians from over 20 churches marched on November 2 in the controversial Campbelltown city parade, known as the Festival of Fisher's Ghost. Although it is the second largest event of its kind in Australia, some local Christians did not want their churches involved, believing the parade to be a pagan festival.

The parade remembers the local pioneer story of Fred Fisher who was murdered by his greedy neighbour, George Worrall. It is believed his body was found after his ghost appeared pointing down what is now called Fisher's Ghost Creek. Some Christians believe that Fisher's Ghost is an evil spirit with a hold over Campbelltown.

Rohan Prowse, of Rosemeadow Uniting Church, who helped organise the Christian component of the festival, disagreed. He said that last year a number of Christians decided to turn the Festival into something positive for Christians. "Rather than stand outside and throw stones saying how bad and wrong the ghost thing is, we could, like Paul in Athens, transform it."

"We saw a window of opportunity, in that there was virtually nothing happening in Koshigaya Park where the parade ends. So three of us went to the organis-



A clown entertains children during the Christian contribution to a festival labelled pagan by some.

ing committee and offered to run a Family Fun Festival."

According to Mr Prowse the key to the Family Fun Festival was that it would build a base for evangelism. Within the park Christians arranged a lot of simple activities that people could join in, from face painting and giant jigsaws to wet sponge throwing and a dunking machine. "As they relaxed and enjoyed

themselves, people began to say 'Who organised this?' or 'Why is it all free?'" said Mr Prowse.

He said the festival provided an opportunity to hear people's stories and to connect the gospel to their own lives. "The process of evangelism is relational," he said. "We are now hearing back stories of people making commitments on the day, which is absolutely fantastic."

"We provided a very vibrant witness to the fact that Jesus is alive in Campbelltown," he said. Marching as the Christian Churches of Campbelltown, they represented one of the biggest contingents in the parade.

George Fisher, managing editor of Southern Cross, is directly related to the Frederick Fisher clan, and has forgiven Mr Worrall.

Killing a black dog

BY MARGARET RODGERS

Former British Prime Minister, Winston Churchill, called his long periods of depression the Black Dog, and so too does Roman Catholic poet Les Murray. Murray is acknowledged worldwide for the creativity of his poetry with its Australian and underlying religious themes. Last month he delivered the New College Lecture at the University of NSW. This Christian craftsman of language left his large audience enthralled as he opened them up to his vulnerability and told the story of his battle through long periods of his life with depression, which he believes is now conquered.

"If God helped, and I imagine he did, he didn't tell me about it - or perhaps I simply couldn't hear him if he did. It may be wiser not to hear the Divine when you are crazy: you may do extreme things and get it a bad name," said Murray. "I did attend Mass steadily throughout, under my wife's good influence. If I seem reluctant to attribute much

help to God, it's because despair is of the very grain of depression. You feel beneath help, beneath the reach even of Godhead. A lot of seemingly irreligious people feel this way, too low down for faith."

Les Murray suffered a severe liver illness early this year, which required major surgery. He was in intensive care for 20 days which he said seemed like half an hour when he awoke. The flood of cards, letters, flowers and phone calls that flowed in from round the world he calls "the biggest demonstration of public love and concern that will ever come my way". On recovery he discovered that the 'black dog' had left him. "My thinking is no longer jammed and sooty with burning resentment. I no longer come down with bouts of weeping or reasonless exhaustion, and I no longer seek rejection in a belief that only bitterly conceded praise is reliable."

◆ Noted English evangelical writer Elaine Storkey will present the 1997 New College Lectures.

Les Murray's poetry

This compelling lecture will be published by New College and it is not to be missed. It will include an Appendix of poems which Murray calls "the Black Dog Poems". One of them is

An Era

The poor were fat and the rich were lean
Nearly all could preach, very few could sing.
The fashionable were all one age, and to them
a church picnic was the very worst thing.

US assessment scheme needed for Sydney clergy



Bishop Smith (front centre), with Sydney clergy and their wives who studied a church planting assessment scheme in Atlanta.

Bishop of Georges River, Ray Smith, has recommended that all new ministers undergo an assessment program to find the area of ministry for which they are best suited.

His recommendation came out of a Vision 2001 funded trip to the US for the bishop, three Sydney ministers and their wives. The couples, Bruce and Judy Dingwall, John and Karen Lavender and David and Jane West went to Atlanta in October to undergo a church planting assessment program run by the Presbyterian Church of America.

The American assessment program has been a great success. Before the church introduced assessment 65 per cent of church plants failed. Now 85 per cent of new churches are growing after two and three years.

Bishop Smith said he would recommend that the Diocese use the assessment process to guide assistant ministers to the best location for their talents.

"In my proposal the assessment would make recommendations about competency to be a rector, a church planter, a revitaliser or a member of a team ministry," he said.

IN BRIEF

Race debate 'unravelling'

The Anglican Church of Australia has warned that the cohesion of the nation is being threatened by the race debate. The Chair of the church's General Synod Multicultural Committee, Bishop Ron Williams says the race debate is generating fear and resentment which threatens to unravel our social fabric. He urged caution in the debate so that people don't unwittingly unravel what he calls the 'multi-coloured tapestry.'

Colleges on common ground

Adelaide's three major theological colleges are moving to a common teaching site next year. The Anglican, Roman Catholic and Uniting Church colleges are moving to the new \$1.8 million site.

Computer helps migrants

A computer donated to Holy Trinity, Oakleigh in Melbourne has been put to good use by the parish. The computer came with software packages for pre-schoolers which are being used to help children who come from homes where English is a second language. The computer is also helping teenagers improve their literacy and numeracy skills and teaching them how to fill out forms such as job applications.

Ecumenical Council: 'prophetic response'

The NSW Ecumenical Council has instigated an interdenominational gathering at St Mary's Cathedral on December 16, at 6.30pm.

Calling it a "prophetic response of the churches acting together", the executive secretary, the Rev Dr Ray Williamson, said it would be an alternative voice to the racist attitudes and actions which have surfaced in Australia in recent months.

An Aussie carol

The Anglican rector of Bairnsdale in Gippsland, the Rev Graeme Winterton, was concerned that most Christmas songs are drawn from the northern hemisphere. So concerned, in fact, that he has written his own Australian Christmas carol.

The song was so well received that he is now selling copies of the music.

ABM head recovers

The National Director of ABM, Bishop Brian Kyme, underwent successful coronary by-pass surgery on November 7 at Strathfield Private Hospital in Sydney. Bishop Kyme says he has been deeply moved by the prayerful support he has received.

Bathurst church meets resistance

By MICHELLE HAINES

A move by Bathurst Christians to set up an independent evangelical church has met with some local resistance. The chief objection is that their leader, as with the new Central Coast Evangelical Church, is to be an Anglican minister from Sydney.

The Rev David Coy, rector of Fairfield, will move out west to plant the Bathurst Evangelical Church (BEC) in early 1997. He stressed that the church will have one significant difference to the Central Coast project.

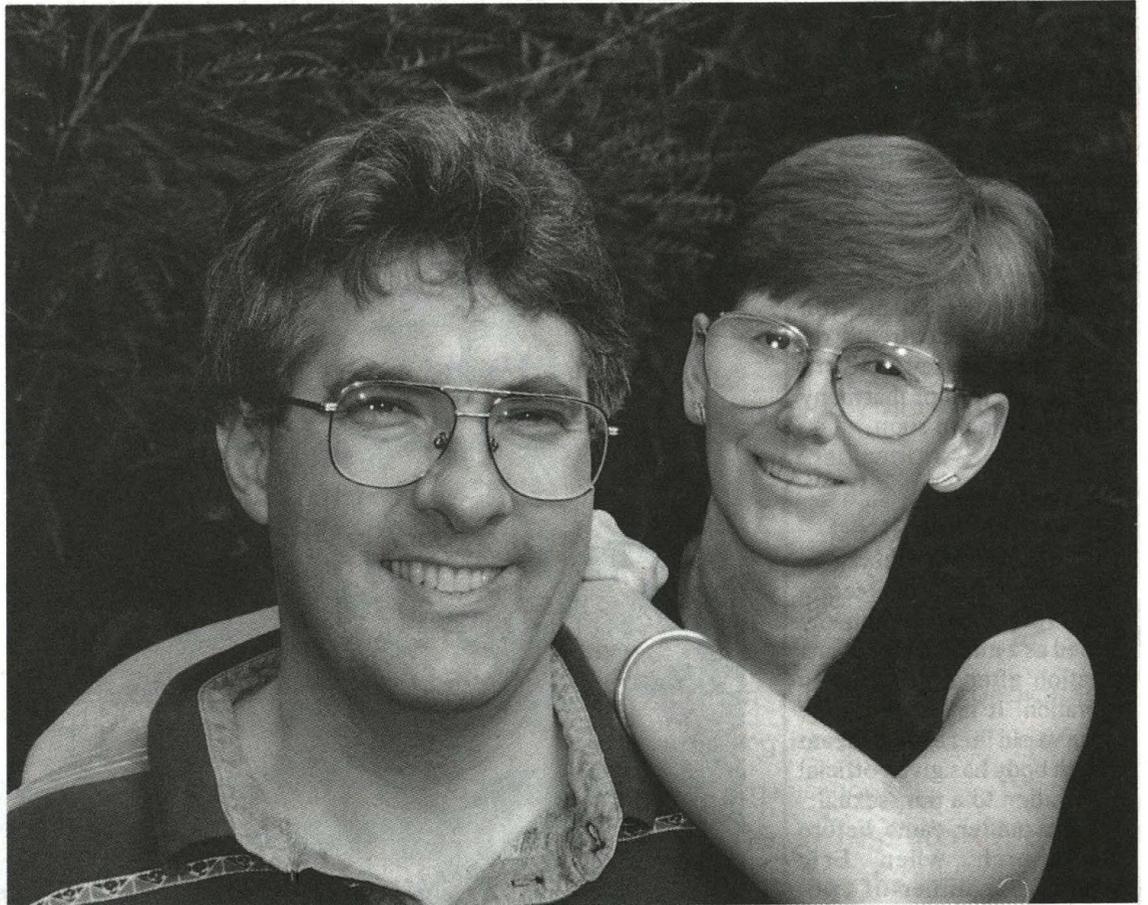
"While the Central Coast church has been the initiative of a Sydney Anglican church, BEC is being formed by a mixed group of local Bathurst people," said Mr Coy. "They have been especially encouraged by the recent development of the Orange Evangelical Church and are keen to see something like it in their city."

But the Bishop of Bathurst, Bruce Wilson, expressed concern over the move.

"Once the new congregation gets under way local people will no doubt be asking me about the status of their leader who is known to be a former minister of a Sydney Anglican parish," said Bishop Wilson. "The general public would be quite unable to distinguish between a licensed and an unlicensed clergyperson. I hope to learn whether David Coy comes to the region as an Anglican minister, albeit unlicensed, or as an ex-Anglican minister who has actually resigned his orders."

Mr Coy said he has ended his clergy license, and emphasised that he would make no attempt to identify himself as Anglican.

"I owe a great debt to this Diocese," he said. "But I am going to Bathurst as an independent minister. This is very much a work established by local Chris-



The Rev David Coy and his wife Noreen: ready to start a new independent evangelical church.

tians. I am in their hands."

He added that it was not customary for a person changing ministries to resign their orders,

"The general public would be quite unable to distinguish between a licensed and unlicensed clergyperson"
- Bishop Bruce Wilson

even when working for another denomination.

Mr Don Parker, a Bathurst local influential in establishing the BEC, said the church was set up by "gospel-minded people who are keen to see gospel work

go ahead in a new way".

He added that they had written to the local churches, and generally been welcomed. "People are keen to see the kingdom of God extended," he said. "An independent church will be just another way to do that."

But it seems there is some suspicion of the new church among Anglicans in Bathurst. Market-Place, a Bathurst-based, Anglican paper, began their article on the issue by saying: "A strategy by high-profile Sydney Anglicans to reproduce their ultra-conservative, evangelical-style congregations in regional cities has taken another step forward with plans announced to open a new congregation in Bathurst."

Mr Coy said he regret-

ted that some people felt that if a person from Sydney left the Diocese there must be a conspiracy.

Mr Coy added that he was sorry leave Fairfield. Bishop Ray Smith confirmed the feeling was mutual: "In an area where there has been a rapid decline in the Anglo-Australian population,

"I am going to Bathurst as an independent minister. This is very much work started by local Christians"
- David Coy

David has been able to maintain a lively congregation against the prevailing trend."

Churches help homeless

A unique partnership between churches and the NSW Government will see housing and supported accommodation established for many disadvantaged groups within the community.

The Churches Community Housing Project - an initiative of the NSW Ecumenical Council funded by the Office of Housing Policy - was officially launched last month.

Attending the launch were heads of churches, social welfare agencies and government departments, as well as representatives from a variety of church related housing projects.

The project is expected to assist indigenous people, low income earners and those in need of supported accommodation such as the disabled and mentally ill who are largely ignored by the private rental market. Discrimination and lack of suitable facilities were highlighted as contributing factors.

Already 21 churches and church agencies have expressed

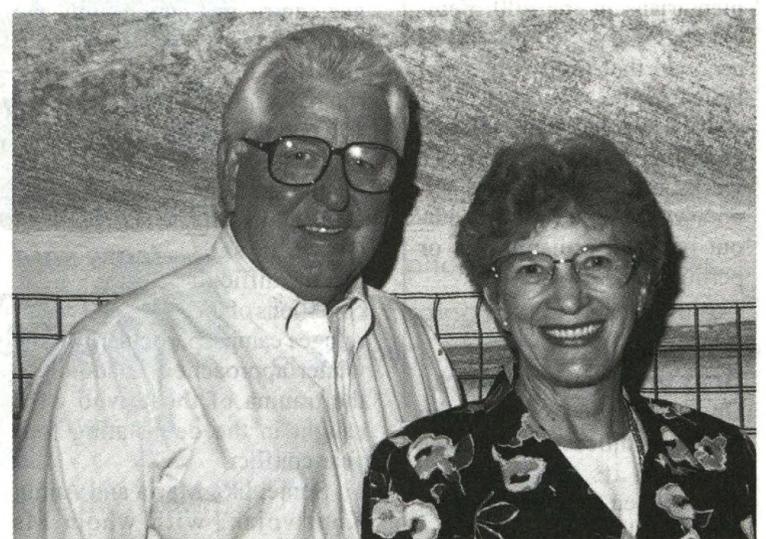
interest in the initiative with at least nine working on specific projects. Executive Secretary of the NSW Ecumenical Council, the Rev Dr Ray Williamson, said the church community was in a unique position to provide community housing.

"We recognise that appropriate shelter is fundamental to all of us," Dr Williamson said. "However, just as important is the sense of worth and dignity that comes from being a valued member of the community. Local churches provide not just a house, but also informal support networks enabling people to become part of the community."

Churches wishing to find out more can contact the Project Executive Director, Mr Derek Yule, on (02) 9212-7455.

The Federal Government is proposing dramatic changes to public housing. Shelter NSW has produced an informative leaflet on the issue. To obtain copies phone (02) 9267 5733

Dews for the gentiles!



Harold and Marcia Dews have been accepted by the Church Missionary Society for service in the Middle East. They are long time worshippers at St Philip's, South Turramurra, where Harold is on the parish council.

Harold will employ his editing skills in the production of Christian programs for transmission by satellite to the Middle East. He has worked in the film and video industry for over 40 years, at Movietone and Cinesound, as well as a production manager for Sydney television station TCN-9. In 1982 he joined the Christian advertising agency Pilgrim International to help direct and manage the company's film and video work. Pilgrim will help sponsor the Dew's during their missionary service.

IN BRIEF

Christianity on cable
A weekly cable television show that will offer viewers a Christian perspective on the news has been approved by United Methodist Communications. Called News Odyssey it will be a 30 minute show airing on the US Odyssey channel. Over 30 million American homes currently receive the Odyssey network and organisers hope that many more will tune in soon.

Sex change minister permitted
The Presbyterian Church in the American state of Georgia have voted that a man ordained as a man can retain ordination after a sex change operation. It is the first time in the world that a mainstream church body has given official recognition to a transsexual.
The matter came before the church when Eric Swenson, a father of two, asked his name to be changed to Erin in the church records after his sex change.

Meeting ends discord
Up to 3,000 evangelicals met this week in Bournemouth, England for the first National Assembly of Evangelicals for 18 years. The 1966 ended in so much discord that organisers were hesitant to meet again.
This time the Assembly is aiming to discuss sexuality, biblical interpretation, revival and social action.

Abortion for SA
The South African parliament has passed controversial abortion laws, among the most liberal in the world. President Nelson Mandela's pro-abortion majority ANC ruled that its members had to follow the party line. However 99 parliamentarians in the 400 member National Assembly stayed away so that they would not have to vote.
The new legislation allows abortion on demand up to 12 weeks into the pregnancy. Minors will be able to abort without parental consultation or permission.

Jamaica ordains first women priests
On December 22, 1996 the Anglican diocese in Jamaica ordained its first women priests when four women deacons will be promoted to the priesthood.
With the exception of the Bishops of Guyana and the Windward Islands, the Province of the West Indies finally voted in favour of ordaining women in November of 1995. Barbados was the first diocese to ordain women priests when it ordained two women in August of this year.

Bosnians face further trauma



Robyn Claydon and Maria Koprivnjak at the 'Wall of Crying' in Zagreb with the names of those who are still unaccounted for in the Yugoslav war.

"Refugees from Bosnia have experienced not only the horror of years of constant, daily bombardment, but also the ultimate destruction of their homes and the loss of everything they owned," reports Robyn Claydon, who has just returned from Croatia as part of her ministry with the Lausanne Movement.

"Thousands are living in refugee camps in Croatia with one room per family and one bathroom for every 100 people."

In describing the situation in Croatia, Ms Claydon says that the difficult conditions of the refugee camps, particularly as the winter approaches, is adding to the trauma of those who were caught in the devastating four year conflict.

Some, like Maria and Antun Koprivnjak, with whom Ms Claydon spent several days, were fortunate enough to have friends to help them with accommodation, but they have no home to return to since everything was destroyed in the battle for Mostar.

Antun Koprivnjak had been the pastor of a church at Mostar in Bosnia, and was living with his wife and two children on the second floor of the church building. They escaped in April 1992 and

are now in Zagreb, Croatia, where he is an associate pastor of a small church. The church is too poor to pay them, but has provided them with accommodation until they find their own home.

Robyn Claydon spoke at a women's tea at their church and said that while many of the women were Christians, several were Muslims from the refugee camp and all were very poor.

Most of the women carried a special card from the government indicating that they were genuinely poor people and needed food and clothing from anyone who could help.

Ms Claydon says, "I spoke on the 23rd Psalm and reminded the women of the love and constant presence of Christ, the Good Shepherd."

She says that after the meeting, many of the women held her hand tightly and through their tears said "Alleluia!" It was the one word common to both their languages and said more than any other words could express.

Maria Koprivnjak, when asked by Ms Claydon whether she had any sense of 'home' any more, replied "when you have lost everything, home can only be heaven".

"After the meeting, many of the women held her hand tightly and through their tears said 'Alleluia!'"

American church rocked by gay pornography scandal

The Episcopal Church in the US is in uproar over the latest edition of *Penthouse* magazine, which contains serious allegations of sexual misconduct by clergy in the Diocese of Long Island.

Penthouse tells the story of a cross-dressing, homosexual group of ministers, who import young Brazilian men for sex. It includes explicit photographs allegedly of the Rev Lloyd Andries, of St Gabriel's, Brooklyn, who is cited as the organiser of the group. He resigned from his position in late October.

Another minister, who is responsible for children's ministry on the national Episcopal staff, has been placed on administrative leave. All other ministers named in the article are still on the Church's payroll.

The photographs were apparently passed on to *Penthouse* in a retribution scheme by two young Brazilian men. They claim

they were pressed into sexual service which involved rituals such as 'baptisms' and 'weddings'.

Much of the anger in the Episcopal Church has been directed at the Bishop of Long Island, Orris Walker, who has taken no censure action against the clergy involved.

The bishop had himself been interviewed by *Penthouse* and had known of the impending article for at least four months.

A statement by over 30 bishops backs the Presiding Bishop Edmond Browning's call for a thorough investigation, but adds: "We call for a review of Bishop Walker's role in the scandal particularly the way he responded - or failed to respond - to 'rumours' brought to his attention on this matter."

They also asked the Church to provide "clear standards regarding the sexual behaviour of clergy".

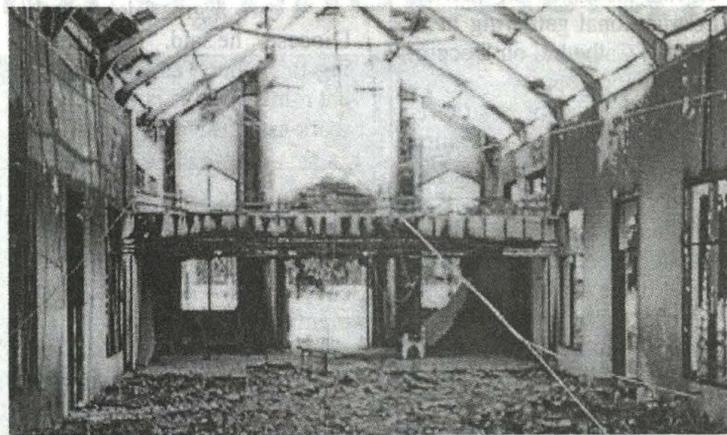
Anti-Christian conflict simmers in Indonesia

BY JEREMY HALCROW

Recent riots against Christians in Indonesia have left six people dead and widespread destruction.

Situbondo, in East Java, has no churches left. Last month around 3000 Muslim rioters destroyed anything identified with Christianity in the town. Every denomination was affected with all nine churches burned to the ground. The rioting spread into the surrounding region, eventu-

Most Christians are too scared to speak out about the reasons behind the riots. One pastor in Situbondo said perhaps the Christian community had built one too many churches. Certainly complaints from the Muslim community back up that assessment. *The Sydney Morning Herald* reported that Hasan Basri, secretary-general of the region's largest Islamic scholastic institution, said tolerance of Christian-



The charred shell of the Gareja Pentecostal Church.

ally leaving 28 Christian buildings destroyed, including two schools and an orphanage.

Those killed were the Rev Ishak Kristian, his family and two church workers who were all burned alive in the church. Other Christians were injured and most were scarred emotionally. "The people say they are not scared," one local pastor said. "But many are so scared they have not even come out to worship."

This is not an isolated event. Earlier this year, 10 churches were burned in East Java's largest city, Surabaya. Over 1,000 people were arrested for the violence which left one pastor permanently paralysed. This year, over 50 churches have now been burned in Indonesia this year.

ity was running out. "We just can't tolerate forever," he said. According to his own investigation only three of the 24 church buildings had been built with Government permission. He also claimed that Muslim buildings had been burned in the predominantly Christian islands of Flores and East Timor. Muslims have also been attacked in Irian Jaya.

However, the cause of conflict seems equally to be Indonesian Government policy. They are deliberately sending Muslim migrants to East Timor and Irian Jaya in order to 'dilute' the Christian population who are resisting rule from Jakarta.

The claim that anti-Christian sentiment is being manipulated

continued on page 9

Refugees trapped in Zaire

The United Nations says as many as half a million Rwandan Hutu refugees could be trapped in eastern Zaire, isolated from humanitarian assistance.

The Rwandan government and aid agencies disagree over the number of refugees remaining in Zaire. The government insists all refugees once camped in Zaire are returning home.

Aid agencies are standing at the Rwandan frontier, assisting those crossing the border. Among them is Innocent Ntagara who spent time working with Anglican Media in Sydney earlier this year. Mr Ntagara works for the Barakabaho Foundation, a local Rwandan Christian aid agency supported by the Archbishop of Sydney's Overseas

Relief Fund. He went to the Rwandan-Zaire border on a fact-finding mission for the Foundation. Mr Ntagara said that what Australians see on television is only part of the refugee crises, as journalists are not able to follow the refugees to their villages.

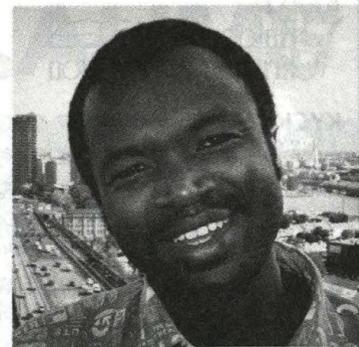
"More than 700,000 refugees have crossed the border and they are sick and tired," he said.

Mr Ntagara said the demand on his organisation was increasing because of the flood of refu-

gees. They have placed 7,000 children with foster families.

Other Christian aid agencies working with the refugees include World Vision, the All Africa Conference of Churches and the Christian Reformed World Relief Committee.

Donations to Barakabaho Foundation can be made by phoning (02) 9265 1566, and to the Joint Church Action: Zaire Appeal by writing to Private Bag 199, QVB Post Office, Sydney 1230.



Innocent Ntagara: helping refugees on Rwandan border.

Indonesian conflicts

continued from page 8

Indonesia

There are around 10 million Christians in Indonesia.

pop: 198 million (1994)

religion: 94% Muslim, 5% Christian

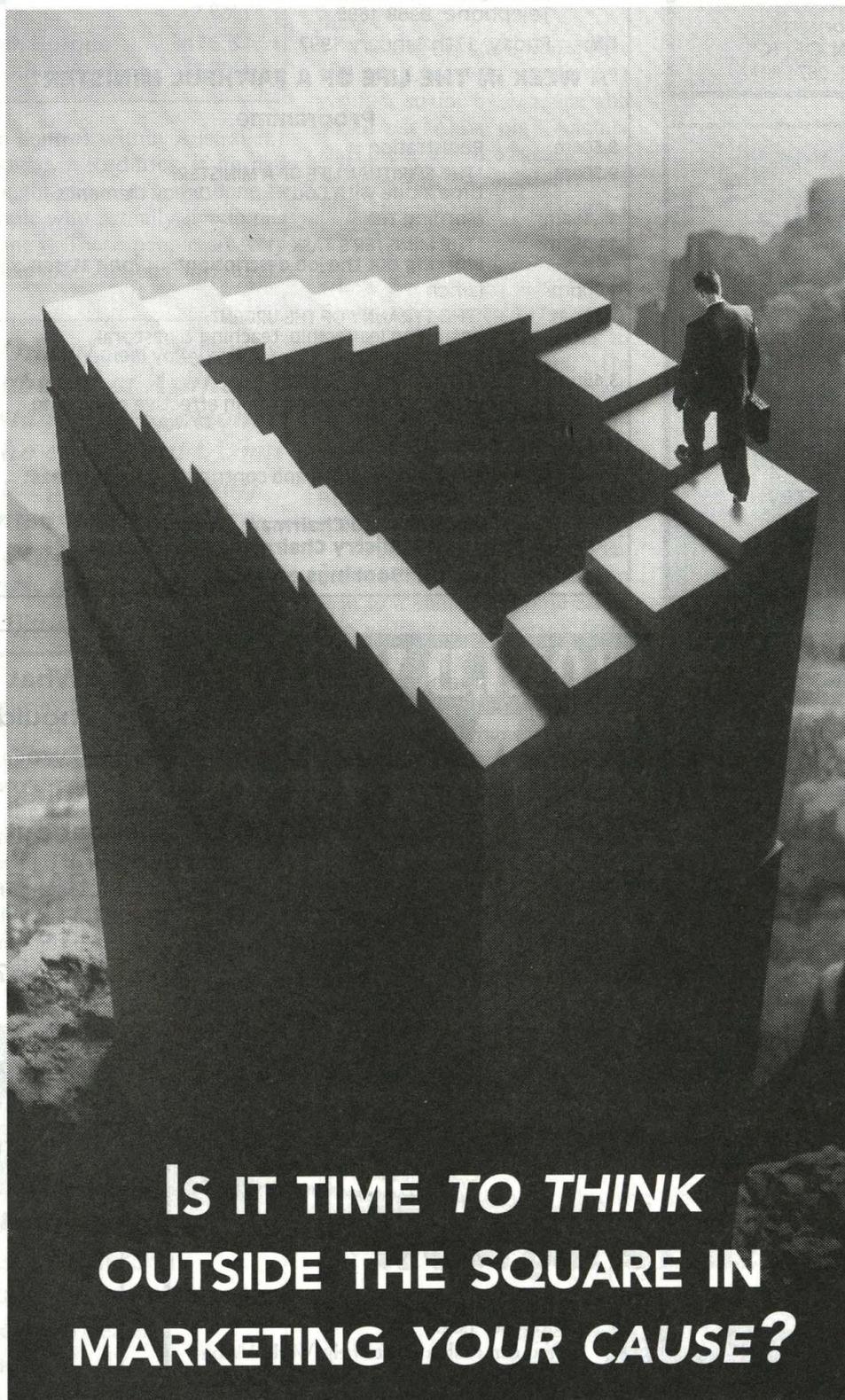
by political forces was backed up by a recent National Human Rights Commission report on the riots. It said the violence in Situbondo was instigated by parties outside the local community. Indeed a number of those arrested acknowledged that the violence was premeditated. East Java is crucial in the power battle between the government and opposition forces. It is likely that the region will return many votes against the ruling political party in next year's general elections, in favour of the alternative Muslim-based party, the PPP.

President Soeharto has spoken out against the violence saying that religious leaders must remind their congregations that diversity is here to stay.

Chair of the Indonesian Communion of Churches, Soelarso Sopater, said that supporting religious tolerance was the only way to avoid a repetition of the violence in East Java. "The Christians, concerned as we are, still believe that the government will deal with the problem in accordance with the law and the truth, and will strive to maintain national unity," he said.

Jack West, General Secretary of the Indonesian Christian Cooperation Council in Victoria, said that religious tolerance was a genuine goal of the Indonesian government. He believes the church burnings were isolated events committed by fanatics. He said, however, that the burnings might actually have a positive impact on the Christian church in Indonesia. He said many Christians feel isolated but now the crises may bring them together for mutual support. "Because Christians are a minority they find it difficult to express their faith," he said. "But now, churches of all the Christian denominations have gotten together. Before this, evangelical and pentecostal churches had not wanted to join any ecumenical bodies."

Mr West encouraged Australian Christians to support Indonesian churches in prayer and action. Financial support can be forwarded to Forum Komunikasi Kristiani, Surabaya, Indonesia or phone the National Council of Churches (02) 299 2215.



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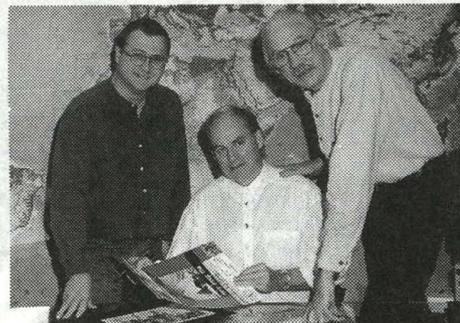
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- 11.45am: "THE MINISTER'S TASK: working out the job description" *John Mason*
- 1.00pm: Lunch
- 2.30pm: "THE TYRANNY OF THE URGENT: balancing leadership, teaching & pastoral responsibilities" *Dr Roy Clements*
- 3.45pm: "SERMONS THAT WORK: planning & preparing for an effective preaching ministry" *Dr Roy Clements*
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Race relations need hard work: AHMS

Staff of Australia's largest Anglican caring agency, Anglican Home Mission Society, are among those who have experienced the effects of racism in the general community. This has strengthened their resolve to help others who have suffered similar treatment.

"Racism begins when nations forget that all people are created by God," according to Xuyen Tang, a manager of Anglican Home Mission's welfare division (Care Force).

Xuyen believes Australia's future is best served by focusing on the success stories, rather than the failures in race relations. However, she admits she, and her clients, have been affected by racism.

Xuyen is based in one of Australia's most culturally-diverse regions, the Sydney suburb of Cabramatta. Here, and in similar areas, the Anglican Church is finding new paths in cross-cultural evangelism and care.

Xuyen, one of the 'boat people' who came to Australia from Vietnam, now represents the needs of Non-English Speaking Background people to the government. Recently, she approached the Federal Minister for Migration and Multicultural Affairs, Mr Phillip Ruddock, at the invitation of the Vietnamese community of Australia (NSW chapter), which includes doctors, lawyers and professional people.

Xuyen said: "The Government was talking about spending money on damage control to repair its image overseas following recent racist comments. I told Mr Ruddock that the Government should be concerned about dam-

Multicultural Sydney

Around 1 million Sydneysiders speak a language other than English at home.

A large percentage of Sydney residents were born in non-English speaking countries. The main groups are: (1991 census)

East Asia	236,148 (7.7%)
Middle East	80,575 (2.6%)
Sth Europe	175,647 (5.7%)

age control within Australia. I asked Mr Ruddock if he had thought about damage done to people who actually live in this country. These people are very vulnerable. Actions have to ac-

"One of my staff was abused at Ashfield station by someone who called out 'Asian pig'. Another staff member was hit repeatedly by a little girl, who said 'I hate you, I hate you.'"

company the words.

"I also questioned what 'mainstream' really meant, and who set this measure. I said I go to the beach and to football games because of my kids. But I don't go to the pub. So, who decides what 'mainstream Australia' is? I believe Mr Ruddock genuinely does all that is in his

power. I was impressed."

Xuyen said a large number of clients who asked for help from Anglican Home Mission's Care Force Division speak Chinese or Vietnamese. Many elderly people are afraid to walk on the streets, because of the racist attacks or slurs.

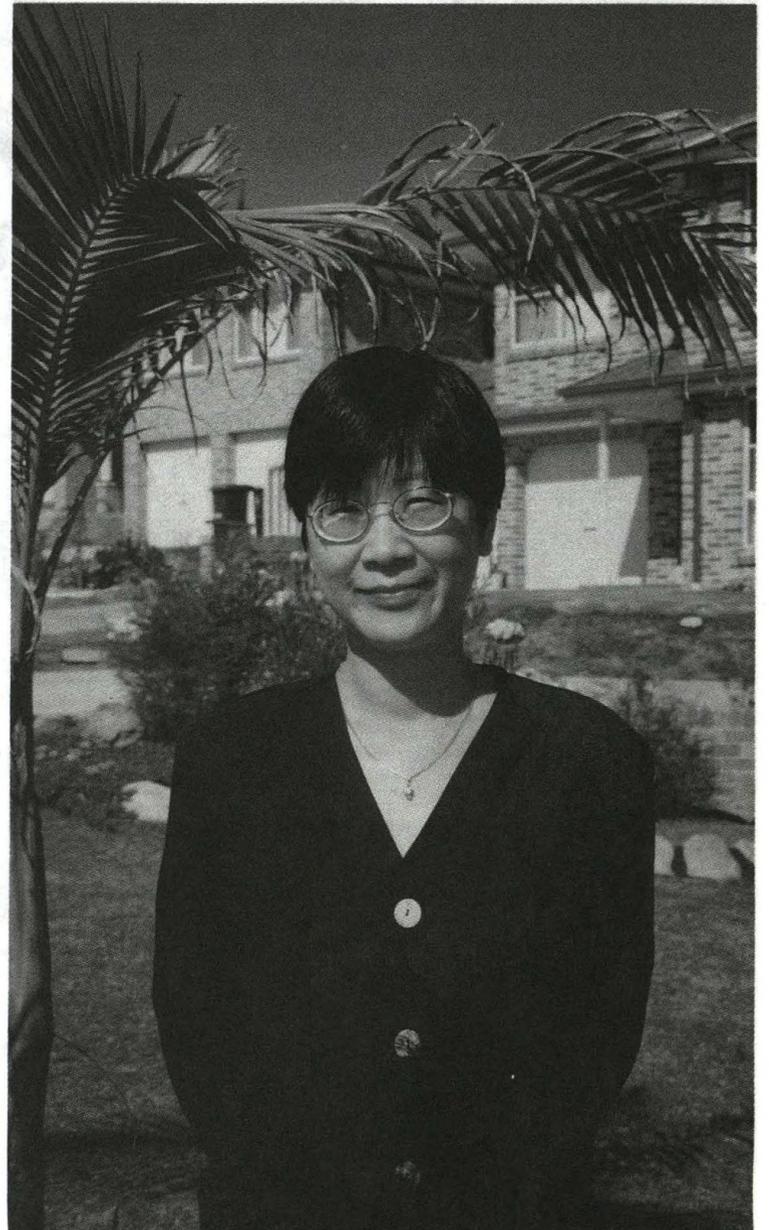
"A friend of one of our clients was slapped in the face for no reason. The elderly people panic, they talk about these things.

"One of my staff, who speaks Indonesian, was abused at Ashfield station by someone who called out 'Asian pig'. Another staff member, who speaks Vietnamese, was hit repeatedly by a little girl, who said 'I hate you, I hate you.'

"My husband was abused when he parked his car at Blacktown. A man swore at my husband and said: 'Get back to where you come from'. He started to menace my husband, so my husband said he would call the police. My husband has been in Australia 25 years. He came to Australia from Malaysia. He speaks minimal Chinese.

"People do treat me differently. I particularly remember a visit to a bank in George Street two years ago. A person there treated me very badly. So I wrote to the bank and got a written apology. But not every person can do this. Perhaps they don't have these skills, or they don't have the language to claim their rights," Xuyen said.

"Our aim now should be to work together as Australians from many backgrounds to create a better nation. I am comfortable with Australia as my coun-



Xuyen Tang: "Racism begins when nations forget that all people are created by God."

try. It is not colour that counts, but the heart.

"I recently gave my son a book on Hudson Taylor. I told

my son: 'He is a Westerner, but he cared enough to bring the gospel. Hudson Taylor had a heart for the Chinese people.'"

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New guys on the block

BY SHIRLEY SMITH

In 1997, three new clergy families will call our Region home.

Chris Hanger has moved from the scenic South Coast to begin a new phase of ministry at Earlwood. The St George's parishioners warmly welcomed their new rector and his family at his induction in October. Some of the welcoming team greeted them with hammers in hand as they put the finishing touches on the rectory extensions.

Ron Johnson will also have to shake the sand from his pockets as he begins as rector at Smithfield. Cricket bats were among the most important items to go in the moving van. Ron, himself a keen cricketer, has three sons who all play grade cricket. Leaving Bulli after ten years will mean quite an adjustment for their whole family, but Ron and Robyne are looking forward to the challenge.

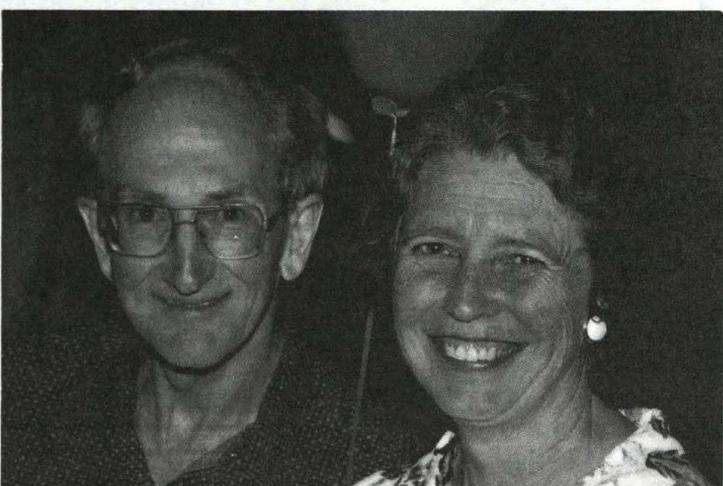
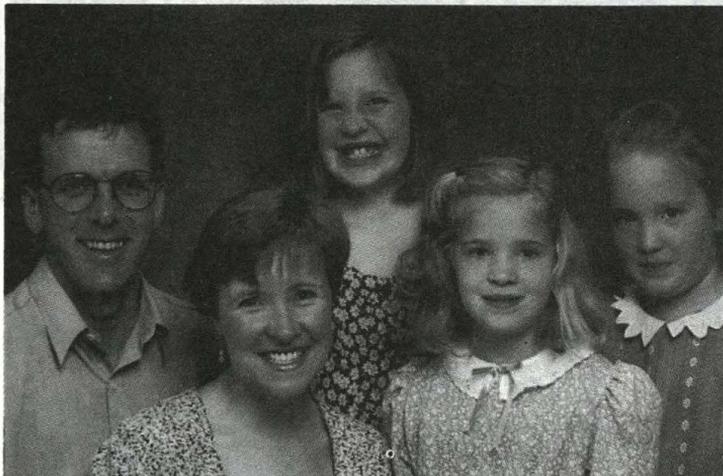
After 12 months without a rector, the parishioners at St Thomas', Kingsgrove are delighted to welcome Rob Mirrington as their new rector. Rob and Diana come to Kingsgrove after nearly ten years of ministry at St Paul's, Wentworthville. With their family nest now empty, Kingsgrove will be a new Darby and Joan adventure for Rob and Diana.

We look forward to building friendships with all of you!

Top: Chris and Jenny Hanger with their children, who have settled into Earlwood.

Centre: Ron and Robyn Johnson, who have arrived in Smithfield from Bulli.

Bottom: Rob and Diana Mirrington, who are to minister in Kingsgrove.



1997 GOALS

Theme for the Year
Growing in Christ

Special Focus:
Discipleship

On-going Objectives:

Objective 1: To encourage and assist all parishes to work on their vision and plan for sustainable mission to the unchurched.

Objective 2: To foster a sense of identity and community within the Region.

Objective 3: To start ten new congregations annually with an overall increase of 10% in church attendances each year.

Objective 4: To start two cross-cultural congregations each year.

Specific Objectives for 1997

Objective 1: To encourage and assist all parishes to develop an integrated program of discipling church members aimed at equipping them for every day Christian living, witnessing and ministry.

Goal 1: To encourage a high standard in biblical preaching related to life.

Goal 2: To encourage every parish to seek to increase the number of members engaging in personal Bible reading and prayer by 10%.

Goal 3: To encourage every parish to establish an extended discipleship course with 25% of members involved.

Goal 4: To encourage every parish to aim at involving an additional 10% of members in attendance at small groups.

Objective 2: To establish an appropriate regional administration.

Goal 1: To form a regional mission task force and sub-units for specific ministry areas, for cross-cultural ministry, and youth and children's ministry.

Goal 2: To draw up and implement an overall mission focussed on financial plan for the region.

Objective 3: To organise an effective system of consultation and communication between the regional organisation and parishes.

Regional Council

Bishop: Ray Smith

Archdeacon: Geoff Huard

Clerical Members: Rev Dane Courtney (South Carlton), Rev Ian Fauchon (Cabramatta), Rev Gary Nelson (Panania), Rev Zac Veron (Carlton), Rev Ross Weaver (Yagoona), Rev John Woo (Campsie).

Lay Members: Mr Evan McFarlane (Hurstville Grove), Mr Clive Ellis (Yagoona), Mr Roger Brooke (Marrickville), Mrs Ann Madden (South Carlton), Mr Eric Jones (Padstow), Mr Peter Singleton (Cabramatta), Mrs Lyndel Chardon (Panania), Mr Ian Scarfe (Lugarno).

Planning is priority no.1 for Riverwood

Riverwood had a planning day recently... but it was not their first.

Back in November 1995, 30 people from the parish met with their ministry leaders, Bruce Southwell and Genieve Blackwell, to focus on strategic planning for the next five years.

The same group met again in March this year for a whole day of planning together. Time was spent looking back over the past to ascertain what's been helpful in making progress thus far.

Seven areas emerged for special focus. These were: training, evangelism, home groups, worship services, youth ministry,

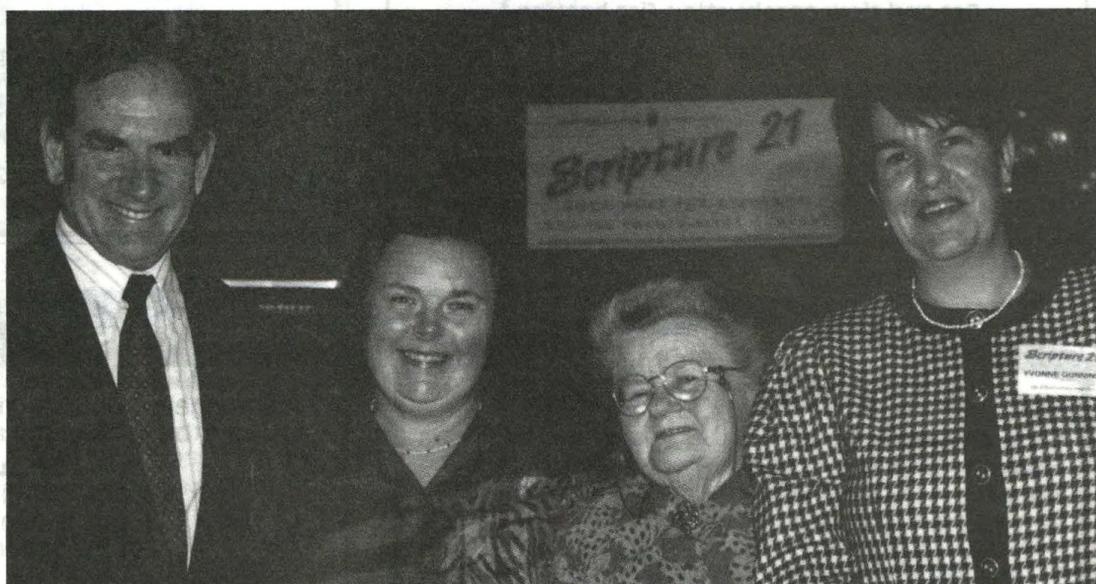
children's work and pastoral care.

Discussion papers were prepared on each of these areas. A mission statement was formulated.

The third planning day was held in late October when 40 parishioners met over a Sunday lunch to discuss and adopt specific goals and objectives.

"We have been grateful for the skills and insights of Stephen Abbott from the Dept of Evangelism who has guided us through these steps," said the rector, Bruce Southwell.

"The process has given us a sense of mission and a much clearer picture of where we ought to be heading."



A dinner to honour the work of SRE teachers in the Georges River Region has become an annual event. At the November dinner 24 teachers were presented with certificates in recognition of over ten years teaching. Bishop Ray Smith is pictured with Betty Werry (who has taught for 52 years), Yvonne Gunning and Sara Bioletti (SRE Co-ordinators). After a special presentation that evening, nine people informed Betty they had become Christians as a result of her classes and were currently teaching SRE themselves.



Regionalisation has been the word on everyone's lips this year. As a new initiative in the Diocese, it will shift energy and organisation away from the centre, throwing more focus onto the five regions. It represents a new and important phase in our part of Sydney which covers parts of the inner west, as well as the St George, Bankstown, Fairfield and Liverpool areas.

As a Region, our major task is to proclaim the gospel and to grow churches. Our vision is to establish strong churches that will provide Christian community and act as mission bases. This will be quite a challenge because while we have many faithful people, our congregations are mainly small in size. Added to this, our area contains a diverse population without a traditional affiliation with the Anglican Church.

Our new Regional Council met for the first time on November 19. The membership (see previous page) includes six parish ministers and eight lay people. They come from a wide cross-section of the Region in terms of where they live, their work, background and age. In 1997 it is our intention to hold regular meetings as well as a day planning conference.

I have identified six challenges that face us and which I will be encouraging the Council to work on:

1. Evangelism and discipling of people from all cultures and backgrounds.
2. Assisting and resourcing the development of healthy, growing churches in the Region.
3. Fostering a sense of unity and partnership between the parishes.
4. Reaching out to children, youth and young adults.
5. Assisting marginal parishes to become self-supporting - 23 parishes out of 48 have an income of less than \$70,000 and Sunday attendances of 100.
6. Developing an appropriate Regional Council organisation structure.

In setting up our Regional Council, priority is to be given to the establishment of task forces that will develop a plan for particular fields. There will be an overall mission task force along with three others: cross-cultural mission, children and youth, and communications.

Our Lord Jesus Christ's parting commission to his people was to "go therefore and make disciples of all nations" (Matthew 28:19).

In the Georges River Region the Regional Council will be seeking to obey our Lord's command by assisting individual Christians, ministers and church leaders along with their congregations.

Ray Smith is Bishop of Georges River Region

Big adventure builds contacts

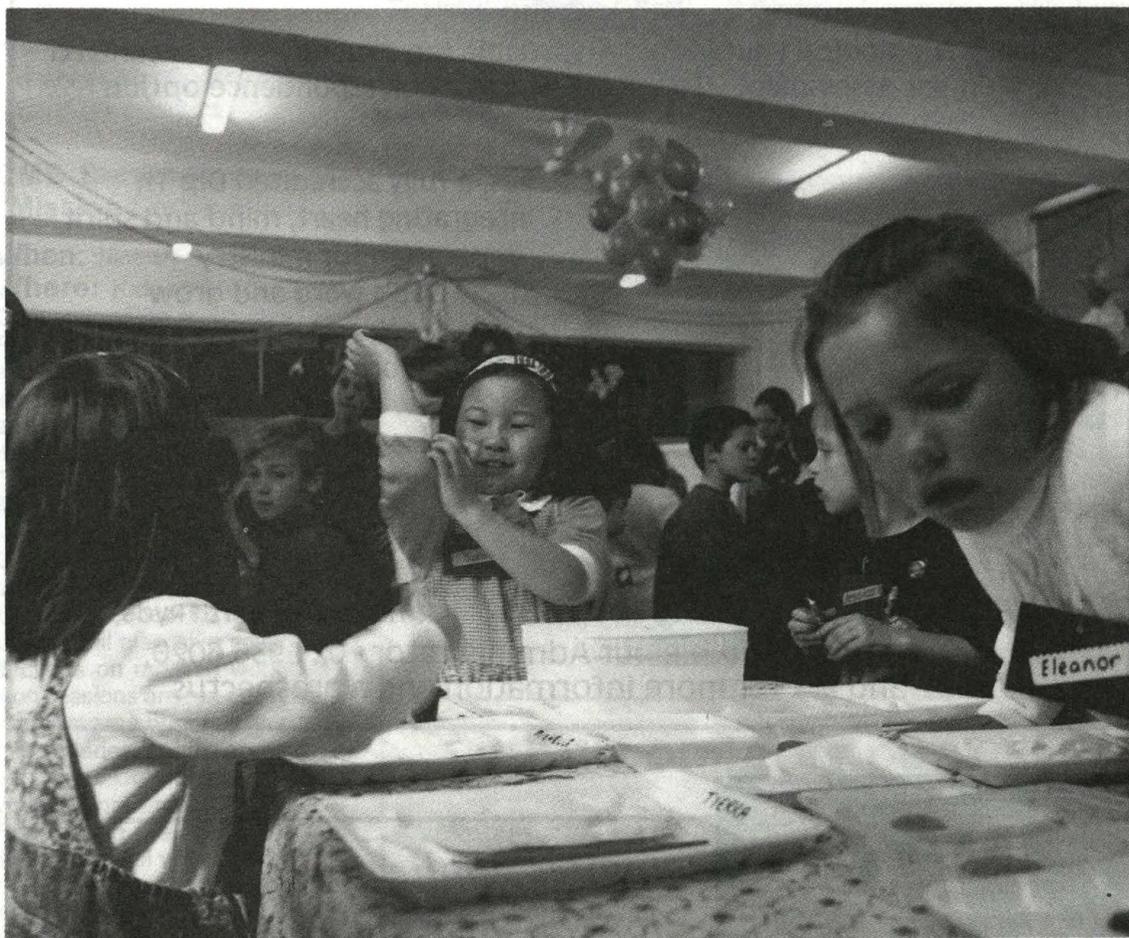
"The Big Adventure" was the Kids Klub holiday activity run by St Bede's, Beverly Hills during the last school holidays.

The aim was to make contact with the community... and it did. Advertising through the local primary school had been a feature of their preparation. Many of the 80-90 children who came each day had no previous contact with the church. Friendships were struck among parents, especially with Asian folk new in the area.

Morgan Powell, youth leader at St Bede's, was in charge but the outreach was well supported by the whole parish team.

There were games, craft, clowns, drama, magic, music and lots and lots of food for the children to enjoy. A melodrama serial, starring some of the St Bede's teenagers, had the children cheering for more. A picnic to which 'the community' was invited and a carefully designed Sunday morning family service concluded the four-day program.

It took planning and preparation, lots of creativity and hard work, but it was well worth the effort for the Kingdom of God.



Kids get together for the Big Adventure at Beverly Hills, which involved the whole community.

Cross purposes at Beverly Hills

Shirley Smith spoke to Celia Cross about her appointment to St Bede's, Beverly Hills next year.

Shirley: Celia, we're very excited about your coming to work in the Georges River Region. Can I ask you how you came to faith?

Celia: I grew up in a Christian family and was taken as a small child to the local Anglican church in Blacktown where we lived. I cannot remember a time when I did not know Jesus and his claim on my life.

S: I guess it was also the local church who nurtured the faith of this youngster growing up in their midst.

C: As I look back I can especially see the influence different youth leaders had on me. Around 16 I began to teach a Sunday School class and later on became involved in discipling other girls in the youth group.

S: So when did the idea of full-time ministry appear?

C: After school. I studied graphic design at the TAFE college at Randwick and linked up with a Bible Study group on campus. I spent a lot of time under the leadership of a staff worker and was struck by the quality of the life she lived. It set me thinking about full-time ministry.

S: How did the leaders back at your local church react to that?

C: They offered me a full time trainee ministry position on the staff for 12 months to help me think seriously about such a step.

S: With exams behind you I guess you're ready for a bit of relaxation. What do you like to do in your spare time?

C: I love my Saturday mornings when I can get my head into a good book and I always enjoy getting together with friends.

S: Has your job description been finalised?

C: That's still being worked out. I'm keen for women's ministry to be a priority and my great love is working one-to-one with people.

Georges River takes positive action across cultures

BY GEOFF HUARD

The social changes in the make-up of Sydney's population are seen by some as regrettable and therefore to be resisted. There are others, many Christians among them, who see the changes positively and therefore welcome them.

The new Cross-Cultural Ministry Task Force, set up recently by Bishop Ray Smith, sees the social changes as positive. They plan to examine the opportunities they present to effective ministry in the Region.

Task Force members include the Revs Rocco Scarcella, Abdallah Balri, John Woo, Ian Fauchon, Archdeacon Geoff Huard and Mr Mike Wilson.

The Task Force's role is to develop and implement a plan to plant and grow healthy multicultural and non-Anglo-Celtic ethno-specific churches in the Region.

It will do this by identifying the different people groups in the Region, and prioritising those that are both accessible and winnable to Christ.

Present cross-cultural ministries will be assessed, evaluated and given fresh support and direction where necessary. The recruitment, training, assessment and pastoral care for cross-cultural ministers and lay workers is also a priority.

The Task Force will draw on the expertise and experience of others in our Diocese and elsewhere as we seek to take up the opportunities that the Lord God has brought across our path.



Celia Cross: wants to make women's ministry a priority.

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1996

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Long, hot summer...

Holidays don't only offer us a chance to recharge the physical batteries. They can also be a time to let God give us a spiritual overhaul. *Southern Cross* offers an overview of some of the opportunities available.

Scripture Union Beach Missions

Beach Mission teams are made up of committed Christians, who seek to make Christ known to the holiday makers in caravan parks up and down the coast. The teams organise various activities for both young and old, ranging from Sunday School type programs for children, to concerts for older teenagers. Theo's missions are run specifically for this older age group. Most missions start on Boxing Day, and run from 7-10 days. Some teams are still in need of workers or cooks. Further information: Tracey Jessup, Scripture Union: (02) 9746 2144

Holiday Camps

Scripture Union also runs camps for various age groups over the Christmas holiday period. This year from January 11-19 Camp Conquerer runs for boys and girls from Year 7-12 at Milton, NSW. A cricket camp is also offered for Years 5-8 at Bathurst (boys only). Other regional camps are also being run in December. Further information: Chris Campbell, Scripture Union: (02) 9746 2144

Mountain madness

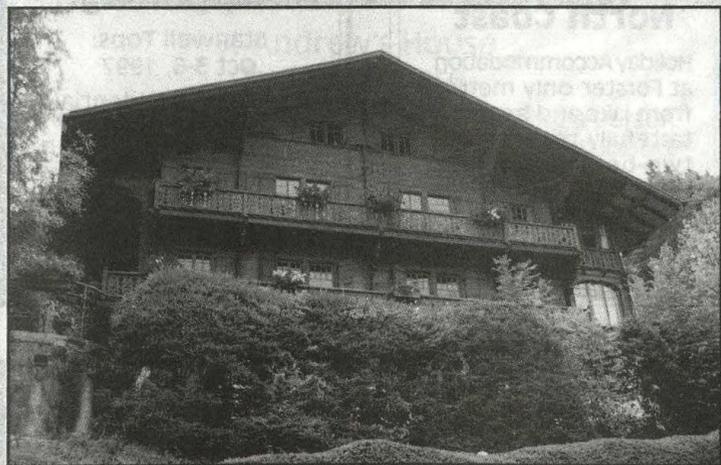
Some of us find it's just not enough to go to the Blue Mountains at Christmas. So for the more adventurous, here's an overseas option...

By MICHELE PELLIS

High in the Swiss Alps sits L'Abri, a collection of chalets where travellers from around the world find a temporary home. L'Abri (which means 'the shelter') grew out of the lounge room of the philosopher/theologian Francis Schaeffer.

Today L'Abri is also found in Sweden, England and the US. Although the faces have changed it is run along the same principles that guided Schaeffer. Any 'searcher', from anywhere in the world, is welcome. I went to the Swiss L'Abri in late 1995, needing to

Staying at L'Abri means becoming part of a community. A typical day consists of studying in the morning, and helping out with chores in the afternoon. During my stay I scrubbed floors, dusted, learnt how to bake bread, and worked in the vegetable garden. Once a week I met my tutor, Prisca, a L'Abri worker who was familiar with the issues I was grappling with. She checked on my progress, and suggested helpful books or tapes. Your tutor often becomes your friend, and my weekly treks through the snowy woods to Prisca's chalet were a high-



find answers to questions about Christianity raised by my university degree.

When I first arrived at Chalêt Bellevue, I sat at the lunch table with a Christian Swedish merchant banker on my right, and an American atheist on my left. The merchant banker was very sure of his Christian faith and sat there with not a hair out of place. The American on my right looked more like a hippy. He had come because he saw no answers to why he was on this planet. He later admitted to me that it was a choice for him of L'Abri or suicide.

light of the trip.

Formal dinners allowed us to share what we were learning. The place of suffering, Christianity and the arts, the role of women in the church, and the environment were just some of the diverse subjects discussed. There were also lectures on post-modernism and film criticism.

However, some of the best discussions were in a different setting: on the daily walk to the next village to get our ration of Swiss chocolate!

Michele Pellis is an English/History teacher at Covenant Christian School, Belrose.

CMS Summer School: "Mission Come Alive"

When: January 4-10

Where: Katoomba Christian Convention Site auditorium
Run by the Church Mission Society, CMS Summer School is a week of Bible teaching, Bible study and mission sessions. Key-note speaker this year is Roy Clements, pastor of Eden Baptist Church in Cambridge, England. He will lead studies on Galatians in the morning sessions. Ajith Fernando (National Director for Youth for Christ in Sri Lanka) will also give several reflections on mission work. Mission sessions are run each morning, giving the opportunity to hear missionaries speak about their ministries. Creche, children and youth programmes are also run. Registration fees for adults are \$37 for the full week, or \$10 per day. Family and children/teens rates are also available. Further information: (02) 9284 6737

Cooma '97: Music and Arts Seminar

When: January 5-11

Where: CYTA Lodge, Cooma NSW

Sponsored by Christian Youth Travel (CYTA)

Cooma '97 is a week for those interested in the realm of worship, music or the arts. As well as key-note addresses by those involved in the areas of worship and the arts, seminars and workshops are run with an emphasis on hands on involvement from participants. They range from sessions on vocals, dance, and songwriting to multimedia and technical management (sound and lighting). Registration fees are \$210 for adults, \$150 for students. Family rates are also available.

Further information: ACMS Office, 02 9748 4000

Anglican Youth Department

Camp Howard Holiday Camps

The Anglican Youth Department runs a variety of Camp Howard Holiday Camps over the Christmas period. There is a great range offered, from primary co-ed camps at Port Hacking, to boys only sailing camps, to a camp on the beach at Gerroa for older high school students. The Leader in Training Camp, run in early January, is a training program for potential leaders incorporating the Anglican Youth Department's Leader in Training Certificate. For primary aged children in the Blue Mountains area during the break, there are day camps run at Blue Gum Lodge (contact Jeff Black on 047 512 081 for further information) Further information: Debbie Andrew, Camp Howard Administrator, (02) 9265 1629

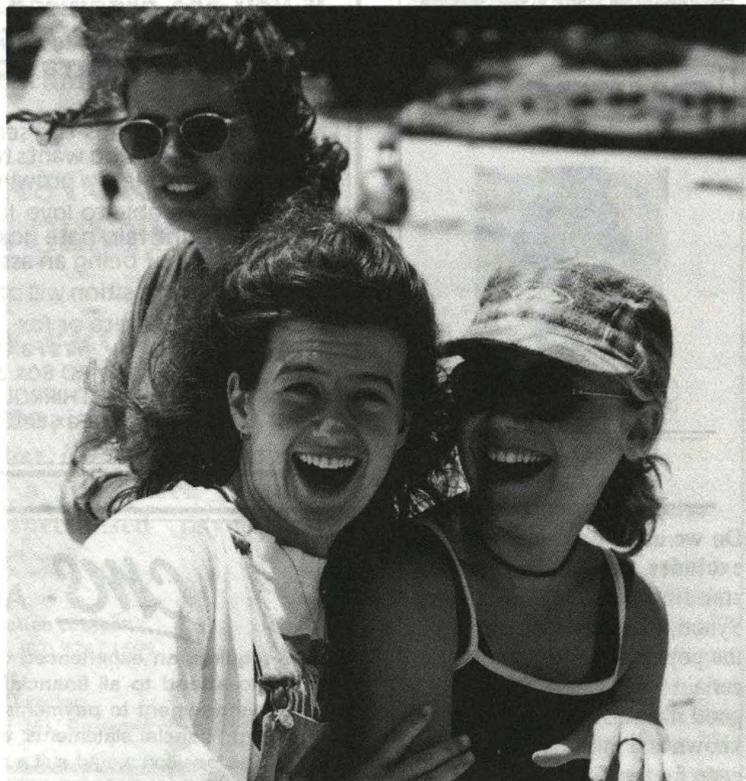


Photo courtesy AYD.

Katoomba Capers

Kyckstart

When: January 17-18

Where: Katoomba Convention Centre

Kyckstart is pitched at high school students, offering them three full days of talks and fellowship. Speakers Ian Powell (Shore School), Rick Lewers (Wanniassa) and Sam Chan (Minto) speak on the parables of Jesus under the banner 'Top Secret'.

Registration is \$35 with accommodation available on or near the site.

Further information: (02) 9274 3972

Katoomba Youth Convention

When: January 25-27

Where: Katoomba Convention Centre

KYC is a summer holiday institution for Christians of all ages and persuasions. This year, David Short (Vancouver), Grant Thorp (Ballina) and John Chapman (Sydney), tackle the topic of 'God's Word, God's World'.

Registration is \$40, and accommodation is available on or near the site.

Further information: (02) 9274 3972

Katoomba Youth Leadership Convention

When: January 20-24

Where: Katoomba High School

KYLC fits neatly between Kyckstart and KYC, and is aimed at improving the skills of those involved in youth ministry. Training is provided in ministry, Bible teaching and contemporary issues. Taking the theme 'Clear and Present Danger' are David Cook (SMBC), Phil Campbell (Maclean), Sam Chan (Minto), Angelo Gratsounis (Springwood) and Phil Wheeler (NSW Uni).

Registration is \$170 including accommodation and meals. Further information: (02) 9274 3972

Men's Katoomba Convention

When: February 21-22

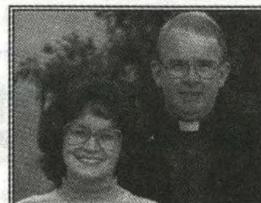
Where: Katoomba Convention Centre

MKC is a new venture seeking to address issues of masculinity from a Christian perspective. Frank Retief (Capetown), David Cook (SMBC) and Ray Galea (Rooty Hill) look at 'The Marks of a Christian Man'.

Registration \$25. Accommodation available on or near the site.

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CROSS current



MARGARET
RODGERS

Do we use words in a way that excludes people from understanding? During the recent Synod, I couldn't help noticing the popularity and repetition of certain words and phrases. It's good if we use words which are known and familiar to our audience for they will then hear and understand us clearly. But it can be a great turn off, and at times critically harmful to our gospel message, if we speak in a lingo unfamiliar to hearers.

Every culture and sub-culture has its own special language, which is crystal clear to insiders but serves to exclude those not in the know. For example, the jargon of the youthful grunge generation and that of interactive technology enthusiasts is often as foreign to my ears as Mandarin spoken in Nathan Road, Kowloon.

In Synod I noticed how fond we are, especially the clergy, of 'encourage'. We heard testimony to people being 'encouraged', or of finding something 'encouraging' over and over again. 'I am encouraged' was said repeatedly in a few sentences in one speech, to the point where the repetition became amusing. Is this usage conveying a range of meanings to a diocesan sub-culture, who are aware of the subtle shades of meaning each use implied? Or is it simply an indication of the inadequate range of vocabulary of the speaker?

I have also noticed how people are describing themselves as being 'in ministry'. I must even admit the term often issues from the editorial pen in captions for this newspaper. What does it mean? Usually when we describe our work and activity we use clear descriptors which allow people to understand exactly what we do. I am a doctor, I am a gardener, I am a taxi driver: their meaning is evident. So too is: I am a pastoral worker, I am a youth worker, I am a parish minister. But: I am in ministry? It conveys no clear information, it may refer to a state of being as easily as it does an occupation. It probably often means, I am not in a waged position.

Let's speak language which conveys meaning to our audience. It's essential to know the 'in' terms if we are with an obvious sub-culture. But don't let's forget that the gospel may be obscured and unheard if we use language foreign to the everyday speech of our hearers. Paul of Tarsus was a master at communicating to different sub-cultures. We can all learn from him.

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Applications with CV to be in writing to the,
Finance and Administration Secretary, Mr Warwick Atkinson
CHURCH MISSIONARY SOCIETY
93 Bathurst St, Sydney 2000
Fax 9267 3626

The Archbishop's Protocol for Dealing with Sexual Misconduct by Church Workers

is now in operation.

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

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

The names and phone numbers of Contact Persons can be obtained by telephoning 9264-7106.

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For further information please contact:

The Dean, The Rev Dr Mark Harding
Australian College of Theology
6/388 Anzac Parade, Kingsford NSW 2032

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Please contact our Pastor, the Rev David Irwin, on (02) 9789-5991 for details on information sessions which will be held from December till February, if you believe that the Lord may be calling you to join us!

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PO Box Q137, Queen Victoria Buildings
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Phone: (02) 9747 4780

Facsimile: (02) 9747 5053

BAH! humbug!



**ROB
FORSYTH**

Is stipendiary women's ministry in this diocese suffering from the 'Red Queen Effect'?

The term comes from Lewis Carroll's *Through the Looking Glass* in which the Red Queen says to Alice: "It takes all the running you can do, to keep in the same place. If you want to go somewhere else, you must run twice as fast."

Evolutionary biologists first coined the phrase to describe how competing species may evolve to outdo the other without any relative gain. For example, the cheetah and the antelope may each grow to run much faster than the other but neither gets the upper hand. Just as many are caught or escape as before.

Has the Red Queen taken hold of women's ministry? It doesn't matter what side you take on the women priests issue, it does look as if despite all the efforts to improve opportunities and morale for women ministers in the last decade, including permitting ordained women deacons, things have stood still or even become worse.

According to the Nicolios' *Report on Women's Ministry* the morale and perceived job security of women deacons is lower than that for deaconesses or other employed laywomen. Enrolment in theological training has actually declined, not increased, since women were able to be ordained deacon in the diocese. My own informal evidence also suggests that, despite all the encouragement, good intentions, and official support, there is today more uncertainty, confusion and anxiety than ever before.

What is going on? Can the Red Queen's rigid grip be seen in the way that efforts to promote ordained women's ministry had the effect of arousing a new, stronger and better-organised opposition than ever before? Has not the just move to equal pay and conditions raised the employment threshold and led to less opportunities? Have not even the rhetoric and actions of the pro-woman ordination groups unwittingly played a part in undermining confidence and clarity as well? Even full ordination may not change as much as its proponents promise and opponents fear.

Is there any way to outrun that Queen?

Archbishop of Sydney's Presidential Address to Synod, October 1996

Where does the future lie?

Moments of choice come to institutions as well as individuals. We may well be reaching such a time. A recent edition of the *ACL Newsletter* asked the question: 'Is the umbrella still working?' It suggested that the Anglican Church is in 'mortal danger' and needs to persevere in 'fighting for the truth'. Issues such as the ordination of women to the priesthood, *A Prayer Book for Australia*, liberal Catholicism, the restriction of sacramental ministry to clergy, questions recently referred to the Appellate Tribunal, the planting of churches in other dioceses, and the opinion that there is a widespread departure from the use of authorised services are all given as indicators that the 'umbrella' of the Anglican Church in Australia is under great strain. A question is posed, "Can the Church we love deal with these strains...?"¹

The question is sound and should be addressed. But we need to probe further, to ask, can this diocese deal with these strains within its own ranks? Can our churches deal with these stresses? Can we individuals deal with them?

In a similar vein, an *Anglicans Together* article said "History is now repeating itself". It says the spirit of the 1603 Millenary Petition is alive and well. It claims that clergy who have sworn to wear "the chasuble cannot now be persuaded even to wear the surplice"; that "What was formerly a matter of robes has now become merged into a debate about matters of policy"; and further, that "Lay presidency... makes nonsense of church order and subverts the role of the ordained ministry". It concludes "In the days of the Judges, each man did that which was right in his own eyes and the result was anarchy and confusion."²

A recent issue of *Essentials*, the Journal of EFAC Australia, carried an article which saw the Anglican Church in Australia "entrenched in the 'shoot itself in the foot' mode", and this diocese of Sydney "set on self destruction (with) Evangelicals pre-occupied with internal faction fighting".³ Whether these opinions are accurate or not, they undoubtedly express concern about our present situation.

The best way forward is not always immediately obvious. We need to pray for guidance. We also need to be aware that we are children of our own times. So, we should ask, "Are our tensions the agitations of the Spirit of God, or are they, even in part, an ecclesiastical expression of that post-modern individualism which we deprecate in the wider society?" In the post-modern climate we can be influenced by the loudest voices just because the foundations are being shaken. We need to move with care and dependence on God.

The writer of the *Essentials* article also referred to the Main Game and the Side Show. In general terms I believe he is correct when he describes the Main Game as "growing churches and evangelising Australia and the world" and the Side Show as the "Diocese (and) the ACA". If we are not focused on winning the lost, and building them up in their life of obedience to God, we have lost biblical direction and deserve to wither away. But in reality Main Game and Side Show are mutually interactive. Both need to be played well.

If we are not prepared simply to drift

into a condition where individuals determine what is 'right', or 'Anglican'; or where the individual parish clergyman is supreme in determining issues of doctrine, liturgy, and administrative order; or where our fellowship is largely a matter of property held in some common arrangement and superannuation benefits; then fairly soon we must make some firm resolutions about the shape of our association. If through lack of courage or because of an unwillingness to address difficult issues, we give credence to a range of undebated assertions, such as, for example, the inevitability of the demise of any semblance of uniformity in public worship, we have only ourselves to blame if we do return to the disorder of the days of the Judges.

People who push the edges are both a blessing and a bane. They can force the wider constituency out of lethargy and acceptance of the status quo. In that role they are the saviours of an organisation, and deliver it from death by atrophy. They can be the sign of the future. On the other hand, they can be iconoclastic and unnecessarily destructive, eliminating and uprooting structures which serve a beneficial and enduring purpose. In times such as ours, radicals and conservatives must find constructive common cause in charting the future.

We are more than just a conglomerate of otherwise autonomous units. I challenge you to grapple with the hard questions. But do so in full recognition that we are bound to make "every effort to maintain the unity of the Spirit in the bond of peace" (Eph 4:3 NRSV). It may take time, but we must come, by gracious persuasion, to a place where we can say "it has seemed good to the Holy Spirit and to us" (Acts 15:28 NRSV).

What role should women play in this Diocese?

The Bill for the General Synod Law of the Church of England Clarification Canon 1992 Adoption Ordinance 1996 marks the end of a three year moratorium on our debate on the question of women being ordained as priests. Resolution 10/93 says, "Synod notes the report of the Committee appointed pursuant to resolution 10/91 and -

(a) recognises that evangelicals hold different views on some aspects concerning the ministry of women within our Church; and

(b) recommends that there be a moratorium on the issue of the ordination of women to the priesthood until at least the 44th Synod."⁴

The Report referred to in 10/93 was the last major document on this topic placed before the Synod. The issue still excites strong emotions. Proponents of priestly ordination for women claim three grounds for their request: justice, Scripture and culture. In terms of justice, the argument is that women should have equal access to ministry opportunities along with men. Where gifts are appropriate for the exercise of the ministry of a priest it should be possible for a woman to have the opportunity to do so. With regard to Scripture, it is argued that the traditional understanding of this matter represents a faulty exegesis and/or a biased or conditioned hermeneutic. Regarding culture, it

is asserted that a restriction which once may have protected Christian congregations from causing offence in the 1st century, now has the reverse effect at the end of the 20th. Opponents of women having a leadership/teaching role in a congregation also offer three grounds generally: the teaching of Scripture, Apostolic tradition, and the preponderance of their view in the worldwide Christian family.

The Bill seeks to admit women as presbyters but restricts access to any appointment as a rector or curate-in-charge. It endeavours to extend the ministry of ordained women while recognising the 'headship' principle. This was the position developed by Evangelicals at the second English NEAC Conference in 1977 and expressed in what has been called the Nottingham Statement. That document envisaged "the creation of a local, ordained group of presbyters who may include women..." Section J6 said:

We repent of our failure to give women their rightful place as partners in ministry with men. Leadership in the church should be plural and mixed, ultimate responsibility normally singular and male.

"It might help us if we could see each other as brothers and sisters struggling to offer God our obedience rather than view each other as potential heretics."

This approach was of course overtaken by later events, but it is a statement which might be considered appropriate by the promoters of the Bill.

Those who oppose women in the priesthood argue, among other things, that this Bill represents the 'thin end of the wedge', and that it is contrary to the nature of our ordination service. That service, it is claimed, contemplates that the person so ordained will have the cure of souls in some locality. Against this, the 1993 Report reasoned that the process of ordaining priests is separate from induction into a parish. Similarly, the process of authorisation is separate. According to the 1992 *Year Book*, there are a significant number of priests (just less than a third) active within ministry in our diocese who are not, and never have been, rectors or curates-in-charge, including a number of heads of diocesan organisations.

This has prompted some to argue that it is far less destructive to the character of the orders of ministry as we receive them in this Church to ordain priests, some of whom will not be in charge of parochial units, than it is to authorise deacons to conduct the Lord's Supper.

Those who believe that God has spoken clearly in Scripture on the issue of local church leadership and of women or wives teaching men generally or their husbands specifically in the church and thereby exercising authority over them, will see change in the direction of this Bill as an abandonment of faithful obedience to God, and will be apprehensive of the consequences of such wilful disobedience.

They will feel deeply that the Church has abandoned apostolic authority in favour of the dictates of a society influenced by the values of an inappropriate feminism. They are concerned that people will leave and move to other churches seen as maintaining biblical integrity. They sense, not without some justification, that those who hold women priests to be unbiblical, will soon find that they have no place in this church. Those who believe with honest hearts that the Bible is to be understood differently will wish with equal passion to see change. They argue that the current situation causes women to leave the church and makes the church they love appear as an oddity in the surrounding culture.

Each of us is bound to decide on the basis of what we believe God says in Scripture, and how we believe we best please him in applying his word in our present circumstances. If all concerned were able to concede that the issue is about how to apply the teaching of the Bible in a changed social context and not about abandoning Apostolic authority then some heat might be taken out of the debate. It might help us if we could see each other as brothers and sisters struggling to offer God our obedience rather than view each other as potential heretics. Holy Spirit come, please be our Teacher and Guide!

Although I am not sure that any one player holds all the exegetical aces in this game, I have located myself on the conservative end of the spectrum, while being strongly committed to advancing ministry by women in the church. I have functioned on the basis that reserving the priesthood to men while authorising women to minister in the churches provided a workable and practical expression of the balance of male leadership and ministry by women which I have judged to be consonant with Scripture and our tradition. That is still my preferred position. This Bill however is designed to honour the 'headship' principle while giving greater recognition to women in ordained ministry. It would permit women to minister in Word and Sacraments in situations such as a children's hospital, or in institutions composed predominantly of females.

To adopt this Bill could leave us, as some argue, with a permanent 'underclass' in the priesthood. It may well be 'the thin end of the wedge', and only the beginning of a widening debate. There are certain to be people who later, will want to press for the removal of the restriction on incumbency, and then urge for women in the episcopate. I cannot see that pressure abating. However, each successive step would need to be argued as a separate issue, if the present measure becomes our rule.

As the President of this Synod I too must be prepared to listen carefully to the debate. I urge you to do the same. Pray that God will give us the sort of consensus which he brought about in Acts 15. Remember, we do not work here in an isolated corner. Many are watching, both in this country and worldwide. May the Lord grant us mercy to move only in obedience to him.

Before leaving this topic, I wish to express profound gratitude to all the women of this church. These debates could easily cause you to feel that you are a commodity about which we, predominantly men, make determinations. I regret that. You are the larger proportion of our numbers. You serve with strength, intelligence and patience. I recoil from any attempt to be patronising. I desire simply to acknowledge the dignity and honour which is yours in the presence of our Lord and Saviour.

Ordering public worship

The Bill for the General Synod - Prayer Book for Australia Canon 1995 Adopting

Ordinance 1996 offers us the opportunity to consider whether or not it wishes to adopt a *Prayer Book for Australia* as an authorised book in the diocese.

I gave my support to the passage of *APBA* as an Ordinary Bill through the General Synod as a book of "Liturgical Resources authorised by the General Synod". My reasons were that a significant input had been made at the Liturgical Commission itself by those members who were from our own diocese: Dr Bartlett, who was Chairman, Mrs Collison, Dr Lawton and also Dr Peterson, who for a period, acted as a consultant; that a considerable number of changes to the draft book had been secured subsequently by Evangelicals; that the contents did not compel interpretations that were contrary to Evangelical concerns; that the book was clearly marked as a "Liturgical Resources"; that the Book of Common Prayer remained the standard of doctrine and practice for this church; that there was no guarantee that a newly appointed General Synod Liturgical Commission charged with the task of amending further the draft book would be as sympathetic to Evangelical concerns as the one which had produced *APBA*; that Evangelicals from other parts of Australia supported this approach; and that the Canon would only operate in Sydney if it was accepted subsequently by our Synod.

Each Synod representative has had the opportunity both of personally considering the book as well as hearing its contents explained. In addition you have the Report from the Diocesan Doctrine Commission. It is now your task to decide whether or not to adopt it as a book generally available for use in the diocese along with *An Australian Prayer Book* and the Services of our *Book of Common Prayer*.

The book appears to have received fairly wide acceptance across the Australian Church. Viewed as a collection of "Liturgical Resources" it would, in my judgment, be difficult not to acknowledge that it contains much useful and useable material. Some Evangelicals, while recognising the many strengths of the book, have voiced concern. Apart from issues of size and cost, a drift in the tenor of some of the Collects and prayers, issues to do with the Lord's Supper, the muting of themes of God's wrath and judgment, elements in some of the Pastoral Services, and expanded use of symbols, are cited as worrying trends. People feel they cannot have the same confidence in it as they do with *BCP* even though it may pick up on some themes inadequately treated in *BCP*. It is a fair question to ask: How does one react to trends which lead away from reformed and biblical standards?

The issue is wider than the decision to adopt or not adopt *APBA*. The time has come when we must honestly face the question of the status of common prayer and liturgical worship in our diocese. All clergy have sworn before God to conduct corporate worship according to the prescribed forms. The laity are thereby guaranteed services which are biblical and edifying. Worship in our Church has been contractual. The clergy have rights and protections, so do the laity. It would appear that this is not now the situation in many churches. Motives which have prompted this move away from our set liturgies are not hard to discover. The desire to reach a variety of people in ways which are relevant and effective is commendable in itself. Yet there is a cost.

I am sympathetic to the motives which prompt non-compliance. I have not always been an archbishop. As a parish minister I struggled, like most of you, to reach

unreached people, to edify young and old, and to be loyal both to Christ and to the Church which I have made my spiritual home. I have done my own share of experimenting. But as the Archbishop, I am bound to reflect on a wider range of issues and I want to suggest that this Synod

"What about those prayers which are created and used in some of our churches? Who evaluates them with the same rigour?"

also has that responsibility.

We have always been a liturgical church. That means more than simply believing that there should be some sort of order in our services. All Christian worshipping communities follow some order even if it is no more than a sequence in the mind of the person leading the service. All such communities use the Bible and pray. For us liturgy has meant a specific, authorised form that those set aside to minister in the church undertake to follow. As a result Christ's people know what to expect when they gather for worship. When you elected me archbishop of this diocese you required me to promise to uphold its laws and regulations. Part of that obligation is to see that clergy fulfil their own undertakings. I have to say I find it impossible to do, impossible because there is no common mind among us. I am in a position similar to clergy who, having made promises, are conscious that few, if any, expect them to adhere to their word. This is not a spiritually healthy situation. The question is easily brushed aside with the comment that common sense and a desire to grow will dictate to an archbishop what ought to be done. My difficulty is that what to one person is clear common sense is to another nonsense. What some hold dear others slight. Some assert that if the promises made stand in the way of gospel advance then the promises must be put aside. For my part that is a particularly poor ethic, especially when there are other alternatives available which do not involve breaking promises and oaths. I find it extremely difficult when I am asked why I fail to hold people accountable. The question is, where would one start to do this with integrity? These issues are more extensive than liturgical concerns. They cover a wide range of matters in our fellowship as a diocese, but now the liturgical one is pressing. We are in danger of losing something which has been a principal feature of our life and character. As the one charged by you with the responsibility of seeing that the rules of our fellowship are observed I would be glad to have those rules clarified for everyone's benefit. Our focus must be unquestionably on making Christ known and helping our churches to be evangelistic, not just on keeping rules and maintaining the institution. But our rules provide our shape and our character.

I am conscious of the changing preferences of younger generations and of the particular needs of a variety of ethnic congregations. We are now often doing 'in church' what we once did in fellowship groups and other settings. But I am not so easily convinced that it is either *passee* or unhelpful to have elements of church services which are common and regularly employed. It has been a principle of worship and part of our educational and pastoral strategy to edify people by the constant use of certain key elements in our public services. Our forms have put into people's minds words with which to confess sin, to praise God, and to pray for is-

ues which we are exhorted to bring before God. They have taught people the moral and spiritual precepts revealed by God, the value of both Old and New Testaments, the active place of the Psalms in Christian spirituality, as well as giving a concise and catholic expression of the faith, and a balanced and biblical approach to the sacraments. To abandon all this for the creations and passing predilections of an individual clergy person, or the inclinations of those whose main interest is music, may, in the long run, prove to be a poor trade off.

It is possible that some who take a strong line against *APBA* in this Synod will be those who themselves rarely use the authorised forms already in existence. A section of *APBA* has been very closely scrutinised by our Doctrine Commission. In some sections it has been line by line, word by word. It will probably receive the same sort of review in this house. It will be evaluated for what it omits as well as for what it includes. Prayers in other parts of the book will no doubt be similarly considered. That is appropriate. My question is, "If that is appropriate for a new prayer book, is it not also appropriate for what is done week by week in parish churches which construct their own services?" If a Doctrine Committee spends long hours of meeting over words and phrases and nuanced meanings in the Thanksgiving prayers of *APBA*, and they should, (I requested them to do that work even before the Synod made a similar request), what about those prayers which, it is asserted, are being created and used in some of our churches? Who evaluates them with the same rigour?

I am not a legalist. I am not interested in forcing our churches into forms so fixed and stodgy that they are totally incapable of responding to our own times. I want to win the lost for Christ. I want people to find common worship contemporary, enriching and geared to their mental, emotional and cultural circumstances. But I want to say to the church in this diocese: "Stop and think. Where are we going?" I do not believe we should drift into a situation where a principle of Anglican worship is lost, where the sturdy framework which has supported biblical theology, preaching, and Christian formation is abandoned, where each local church becomes the absolute determiner of what is acceptable public worship, and theologically untrained musicians have the controlling influence over what is said and done. An inaccurate notion has taken hold in the minds of many, namely, that it is impossible to have engaging worship services that follow a pattern in which certain elements are constant; that is, apart from the multiple repetition of verses from a few selected hymns. We are in danger of selling future generations short.

There are a range of options open to us. We could accept the book recognising that few will use it all and that the rules of selectivity will prevail. It is likely that this will happen even if the book is not adopted. The problem is then: how does one register a protest about a perceived drift in a non-evangelical direction? Another option is to adopt the Canon but register a strong and detailed protest about its tendencies and perceived deficiencies with the General Synod, expressing commitment to addressing these issues in future authorised services and revisions. This would keep us as participants in liturgical revision in the wider church in a way which would be more difficult to sustain if we fail to adopt *APBA*. A third option is to decline to vote on the Canon and leave the use of the book or parts thereof in the diocese, to those parishes who may ask me to approve its use under section 4 of

the Constitution. The other option is to vote against its adoption and to continue with *BCP* and *AAPB* and whatever else is being done in public worship. This may have the effect of isolating us from making, with integrity, any further input into the liturgical process, and may also be felt as a curtailment of liberty by those parishes (almost 40 in number) who have sought permission for its trial use.

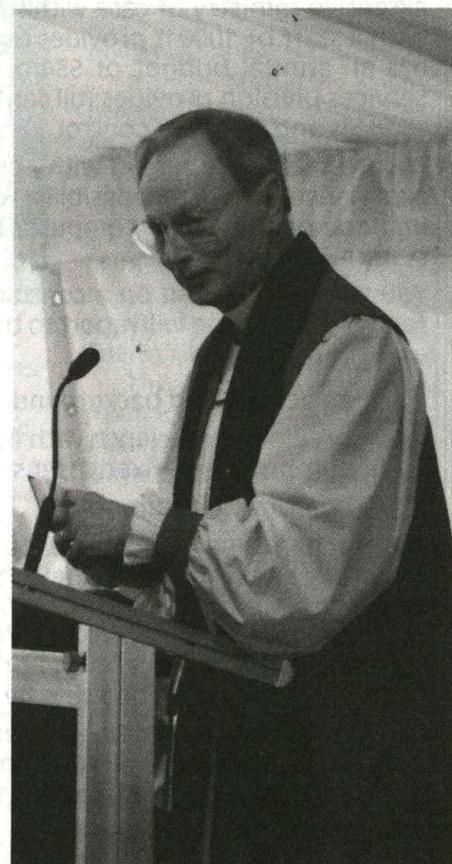
Whatever you do, I counsel you to act with wisdom and care. We are looking both at our own spiritual interests and those of the wider church in Australia.

Whatever the outcome we must not abandon the task of developing liturgical material for ourselves and for the church in this country. We may be wise to consider in due course the development of services of our own, first as an attempt to encourage the wider use of well prepared services in this diocese, and as a contribution to whatever may follow *APBA*. This is a course which is not without its difficulties. Others may well feel free to do the same and in directions which we might feel are not in the best interests of Anglicans generally. Whatever we do we must be more consistently involved in the process of liturgical revision. Generally speaking, as a diocese we have neglected this area of work in recent years. With the exception of some who held up our end in the National Church we left the work to others. I hope we will not repeat that omission.

Since with the production of *APBA* the Diocesan Liturgical Committee has completed its brief and lapses with the appointment of a fresh Standing Committee, it is my intention to appoint an Archbishop's Liturgical Panel. I will ask it to do at least two things. First to plan and conduct a series of seminars across the diocese to assist clergy and laity in the preparation and conduct of liturgies fitted to the variety of settings in which our churches operate. Then to begin work on fresh material as a contribution to future liturgical developments. Developing good liturgy is a skill. We need to produce from among us people who can serve the church with excellence in this area of expertise.

I have referred on numerous occasions to the idea of being 'dynamically Anglican'. Initially I too smiled at the mirth with which this idea was greeted in a variety of contexts in the diocese. I smile no longer. I think it may point to a deep malaise. It could witness to a basic uncertainty about who we are; somewhat like an awkward

continued on page 20



teenager not yet certain of his or her personhood. I do not detect the same embarrassment amongst Baptists, Roman Catholics or Presbyterians.

In briefing those whom I have asked to act as Selectors for Sydney Ordination candidates, and as Ordination Chaplains, I have outlined my assessment of Anglicanism and of what I consider to be a dynamic expression of that form of Christianity. It is the framework in which they have agreed to operate on my behalf.

I assert that Anglicanism has four dimensions.

The first is *Theological*. I contend that Anglicanism is Apostolic, Catholic, Protestant, Reformed, Calvinistic, Evangelical and baptises infants. Its theological moorings are set out in the Fundamental Declarations and Ruling Principles of the Anglican Church of Australia. These commit Anglicans to Scripture, the Creeds, the *Book of Common Prayer* and the 39 Articles. That is the faith of Australian Anglicanism, a faith which has been held in a tradition which values intellectual integrity, and in a manner which is thoughtful, reflective, humble, disciplined and generous.

The second dimension has to do with *Public Worship*. The Anglican Church is not a free church where form and function are determined by the minister or the local eldership. The reverse is true. Form and function have been determined by the whole church as a guide to clergy, with a mind to the protection, instruction and edification of the people, to give balance to teaching, and to provide scriptural worship. Its public Services have been liturgical and comprehensive, that is, they have followed a determined order, they have sought to assist people through their whole life's journey as well as embracing and

celebrating the Bible's full sweep of revealed truth and salvation history. While these patterns have a certain fixity, provision has been made, and should be made, for reasonable flexibility.

The third relates to *Ministry*. Anglicanism supports the idea of ordered ministry and recognises the three traditional orders. These orders, bishop, priest and deacon have their own particular responsibilities and duties. It is an episcopal church, recognising in each diocese a chief pastor appointed for the glory of God and "the edifying and well-governing" of the church. It is a church organised on a diocesan and national basis which expresses its life in parochial and local church structures. The intention of ministry is pastoral and evangelistic and its instruments are Word and Sacraments ministered in the power of the Holy Spirit. It aims to draw in God's elect, edify and nurture them, equip them for their life and service in the world, and prepare them for heaven.

The fourth dimension has to do with *Ethos*. Anglicanism is national in its focus. It takes seriously the life of the nation. It is transformative, seeking to influence the society of which it is a part with Kingdom values. It is Ecumenical in that it recognises other families of believers and Synodical by opening up the organs of government to laity as well as clergy.

These dimensions operate *dynamically* when those who hold them are infused with love for God and others; when they walk by the Spirit and are empowered by him; when they endeavour to be contemporary without being shallow; when they are both maintenance and mission minded; when they grow where they are planted, and while functioning with common forms,

display a flexibility appropriate to their commitments and situation. At the heart of an Anglicanism which is truly dynamic is anointed preaching, born of God's Word, prayer and the operation of the Spirit. It is loving, warm and passionate. It is the most powerful medium used by God for the edification of his people.

I ask you to consider not simply the pros and cons of this new book of liturgical resources, but also what is to be the fate of liturgy in our churches. Ground lost now will be hard to regain in the future.

Dealing with sexual misconduct

In June this year I issued a Protocol for Dealing with Sexual Misconduct by Church Workers in the Anglican Church Diocese of Sydney. I regret that the process has been so extended. It was complicated and required a great deal of consultation. The document has been circulated throughout our churches. Please continue to make its existence known in your church. We have supplies available for you to distribute to members of your congregations. Knowledge of their existence and contents can act as a deterrent. Five contact persons are in place located across the diocese. The telephone numbers of those people can be obtained by phoning (02) 9264 7106. I ask you to encourage people who believe they have a genuine concern to call one of those numbers and make their concerns known. We have begun a process that I hope will result in the production of a Code of Conduct for church workers that will have wide acceptance across the diocese as a recognised standard of behaviour in our churches.

We must ensure, as much as we are able, that our churches are safe places. We need to create both an environment and procedures in which alleged victims and

perpetrators are treated adequately and with justice. Therefore I am saddened and disappointed to learn that there are some clergy who, for reasons best known to themselves, are not encouraging their congregations to be aware of, and to make use of, the circulated protocols.

The role of this forum

I hold Synod to be very important. We come together representing the churches of the diocese, and as the Church in this diocese, to determine issues which affect our common life. I want to preside over an assembly of God's people where participants wait upon God for guidance, look for truth from anyone who speaks it, and offer respect to those with whom they may differ.

If you share my concern for this forum you can do three things. Pray for the guidance of the Holy Spirit for this whole assembly, and for yourself. Give serious attention to all that is written and spoken. Have courage to make your own assessments. Finally, speak and vote as before your Lord regardless of the opinion of others. Sometimes independence is hard to sustain. It requires strength of character, integrity, and a sense of being accountable to Christ alone, but I commend it to you. I would gladly see us find a way of reaching consensus decisions on issues before we act, rather than moving on narrow majorities. However, until we reach that point this is the best we have. Do not despise it or misuse it.

R H Goodhew

This Presidential Address has been edited due to limits of space.

¹ ACL News. July 1996.

² Anglicans Together. September 1996.

³ Essentials. The Journal of EFAC. Winter 1996.

⁴ Year Book of the Diocese of Sydney 1994. p.343.



Anglican Home Mission Society

FIXED ASSETS SYSTEM IMPLEMENTATION (Contract Appointment)

Administrative Services Division Parramatta

The Anglican Home Mission Society provides an extensive ministry of care within the Sydney region. With a staff of 1000 it provides over 100 services and has an annual budget of \$34m. Its Administrative Services Division provides full centralised accounting services and financial control.

We are seeking a person with appropriate skills and experience to take responsibility for the planning and implementation of a computer-based fixed assets system for the Society.

You will be engaged on a contract basis specifically for this project and will report to the Finance Manager.

You will possess:

- an accounting background
- previous experience with installation of computerised fixed asset systems
- computer literacy

This is a "hands-on" role which would suit a committed Christian seeking part-time employment. Please telephone Mr Russell Kerr (02 9895-8020) for further information. Expressions of interest in this contract should cite details of skills and prior experience and be forwarded to the following by 31 December 1996.

Director of Administrative Services
Anglican Home Mission Society
PO Box 427 Parramatta 2124



Anglican Home Mission Society

RESEARCHER / PRESENTER NATIONAL CHURCH LIFE SURVEY

St Andrew's House, Sydney Square

The Anglican Home Mission Society is seeking a researcher/presenter to join the team of the National Church Life Survey. This national survey, conducted at 5 yearly intervals, covers 19 denominations and provides data to assist churches in their planning for the future.

You will undertake:

- research projects, including the design and conduct of the surveys
- analysis of the results and preparation of reports and other written material
- liaison with the media and those using the results
- public presentations to promote the survey

You will possess a blend of research skills, an understanding of the Church, and highly developed communication skills, written and oral. You will be able to work with detail, be computer literate and have public speaking skills.

This is a rewarding opportunity for a person of definite Christian commitment and an active church involvement. Initially you will be located in the city.

A salary appropriate to this responsible position will be negotiated.

Please telephone Ms Kay Merriment (9261-9536) for further information and copies of the duty statement and selection criteria. Written applications should be forwarded to:

Executive Director
Anglican Home Mission Society
PO Box Q137, Queen Victoria Buildings
Sydney NSW 2000

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CLERGY
moves

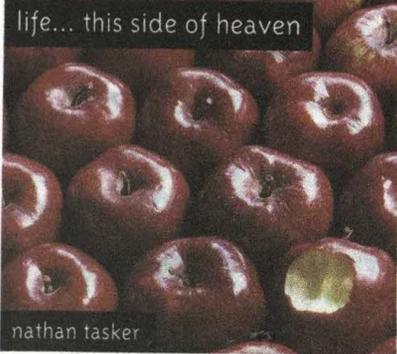


The Rev Paul Cohen from assistant minister, Camden parish to rector, parish of Malabar 3.2.97.

The Rev Raymond Goldman from assistant minister, St Mark's Darling Point to rector, parish of Huskisson 25.1.97.

The Rev Daniel Willis from rector, St Alban's Frenchs Forest to assistant minister, St Andrew's Cathedral 12.1.97.

Correction: The Rev Ronald Johnson from AM, Bulli to rector, St James' Smithfield 7.11.96.



nathan tasker

NATHAN TASKER
LIFE... THIS SIDE OF
HEAVEN
Cross-Word Music

After wading through the piles of American Christian music we receive, it's good to see Australian Christian artists having a go. And succeeding. *Life... this side of heaven* is as well-produced and catchy as any of its trans-Pacific counterparts.

Nathan Tasker began his career only a few years ago, with lots of talent and a great desire to make the gospel accessible through music.

Life... is his second album, and demonstrates a greater musical daring than in the past. Trumpet and saxophone rub shoulders with mandolin and percussion. This results in a gentle fusion of rock and folk and exposes the influence of innovative tunesmiths such as Crowded House.

The lyrics are never superficial: each song has something to say. His overwhelming message concerns the undeserved love of God, and Christians and non-Christians alike will find it insightful. Among the most moving of the songs, lyrically and melodically, is *Call me Barrabas*, which identifies every Christian with the man who was set free by Jesus' condemnation.

But maybe Nathan's best moments are satirical songs such as the clever *Intermission (Ode to 90210)*, which has laugh-out-loud lyrics and fantastic blues harp played by Jodie McNeill.

With the 12 tracks on *Life...* comes a bonus live CD which contains six more songs - no quibbles about value for money here. This is a chance for listeners to hear Nathan 'unplugged', with a bit more of the energy and vibe of a live performance. In between each song is a chatty explanation, making it ideal for turning it up loud around non-Christian family members.

Classical

SERGEI RACHMANINOV
THREE SYMPHONIES
AND 'THE ROCK'
Berlin Philarmopnic Orchestra
conducted by Lorin Maazel
Deutsche Grammophon
445 590-2

When English composer John Rutter was interviewed during his recent Australian visit, he spoke of his affinity with Rachmaninov with the comment: "Rachmaninov expresses the infinite sadness that lies at the heart of all things". Some might find this statement enigmatic or even provocative. Whether it means that at any given moment there is grief and sorrow somewhere in the world, or whether it refers to the intensity of regret, Rachmaninov's

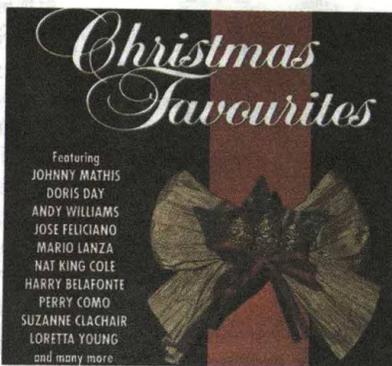
music captures the longing and yearning that C S Lewis might paradoxically have referred to as 'joy'.

The great conductor Lorin Maazel (due to visit Australia in 1997) conducts all three symphonies that are the summation of the composer's output, spanning almost his whole composing career. Rachmaninov's gift for heart-warming and even heart-rending melodies ensures communication with the wider public, from the stormy No.1 and the lyrically expansive No.2 to the more concise but equally moving No.3. The composer's atmospheric and haunting symphonic poem *The Rock* completes the recording. Two quality discs for the price of one.

Michael Deasey

A CD shopping list for Christmas

by Michelle Haines and Jeremy Halcrow



VARIOUS ARTISTS
CHRISTMAS FAVOURITES
Radio 2UE/Warner Music
0630165794

Need some merry yuletide classics to diffuse family tension once the Christmas turkey has been carved and the presents put away? From the usual secular jingles to hymns such as *Amazing Grace*, sung beautifully by Suzanne Clachair, a Mario Lanza version of *Silent Night* and a strangely up-beat *Joy to the World*, you'll certainly get your money's worth with this album.

Overall, the album rings with an American sensibility. Singers popularised by Hollywood dominate the play list: Doris Day, Nat King Cole, Johnny Mathis. Of course they deliver the goods. But perhaps next year 2UE can consider giving support to local musicians and offering a more Australian flavour to the album.

The surprise in this package is the Christmas message from Archbishop Goodhew on the inside cover. The Archbishop wastes little time in explaining the gospel to his readers. Jesus "was to take up the world's woes and sins and deal with them in his death and resurrection. He is the great giver of eternal hope," the Archbishop says.

If the disciples of 2UE gods Alan Jones and John Laws take their gurus' advice and purchase this album for Christmas, perhaps they will get an inkling of the real good news behind the season. Then this CD will have been the most important gift they received this year.



NICKY CHISWELL
COPERNICUS
Viz a Viz Music

Nicky Chiswell is well known at many Sydney churches for her sweet voice and acoustic guitar which she uses to challenge audiences about Christ.

On her second album *Copernicus*, Nicky meets her audience where they are at. She questions their assumptions and asks 'Who really is Jesus?'. Her songs explode the kinds of misconceptions about Christianity held by the average Australian. The message in her songs is accessible, fresh, free of intellectual jargon and deeply spiritual.

Folk music is a good medium for an evangelistic ministry as the lyric drives the songs. If you like the music of James Taylor or Joan Baez add Nicky Chiswell to your collection. Live, her performances are very moving. This is reflected on the album, particularly in *Paris*, Nicky's powerful protest against modernity.

On her best songs, Nicky has the kind of gutsy sound usually associated with rock or blues singers. Her voice is most powerful in the lower registers and she explores the rich texture of her voice thoroughly on the album. She whispers moments of quiet serenity and then moves breathlessly to notes of sustained strength.

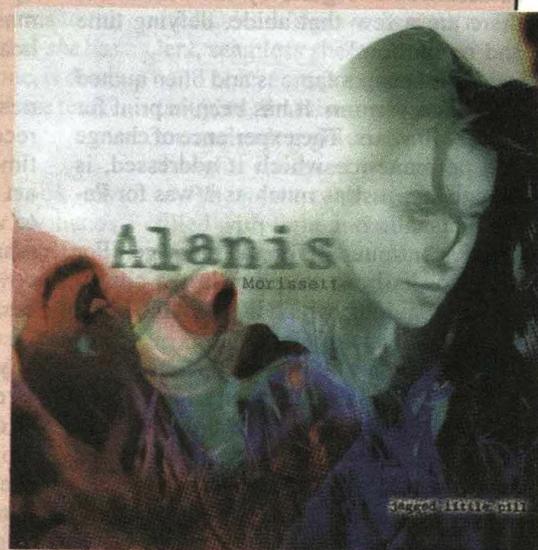
But an even greater variety of tempo in this album would have reinforced the vitality of her music. In person, Nicky is warm and funny and works on developing a rapport with the audience. But the recording finds it difficult to capture the way she can increase the pace of a live performance.

Indeed, the highlights on *Copernicus* are those at the extreme of Nicky's range, particularly those that show soul and blues influences, such as the fast and funky *It's not a feel thing*.

Order through Viz a Viz music. Phone (02) 9331 8437.

Alanis Morisset and the Smashing Pumpkins captured the music world in 1996. *Southern Cross* had a look at what they are saying.

ALANIS MORRISET
JAGGED
LITTLE PILL
Maverick/
Reprise



Post-modernity, alienation, a hunger for spirituality: the cliches of generation X meet in the small frame of Alanis Morisset.

Once a barely-pubescent pop star in Canada, this year Morisset burst on to the world stage at the age of 23 like a screaming wildcat - about as far from her former childish incarnation as possible. With songs of livid revenge and great pain, she seems to have caught the imagination of today's youth, while simultaneously spawning countless clones in a manner not seen since Janis Joplin first left audiences open-mouthed.

Jagged Little Pill is Morisset's response to everything that has ever got up her nose: pushy parents, an ugly love affair, and a God she doesn't know. Her angst has been widely caricatured, but a close look at the lyrics reveals a poet of creativity who can rage against the world without ever actually whinging. And the music's not half bad either.

Her signature sound is wailing guitars and a catchy tune that doesn't leave your head all day. While that goes some way to explaining her appeal, it is more likely to be her generally furi-

ous attitude which most ties in with rock listeners.

Unlike most musicians, she doesn't keep her thoughts on God to herself. "If only I could meet the Maker," she begs on *All I Really Want*. In *Forgiven* she looks back on her Catholic childhood, speculating that she needed something to cling to, then admits, "What I learned I rejected but I believe again".

Running through each song is a kernel of confusion about life, mixed up with tenuous hope. *Hand in my Pocket* sums it up: "What it all comes down to/Is that I haven't got it all figured out just yet/I've got one hand in my pocket/And the other one is giving the peace sign".

Taking death, sex and the meaning of life as her subjects, Alanis could have glided close to pomposity. But she has a dry sense of humour which gives her listeners a chance to smile ironically, as she often does, at the world.

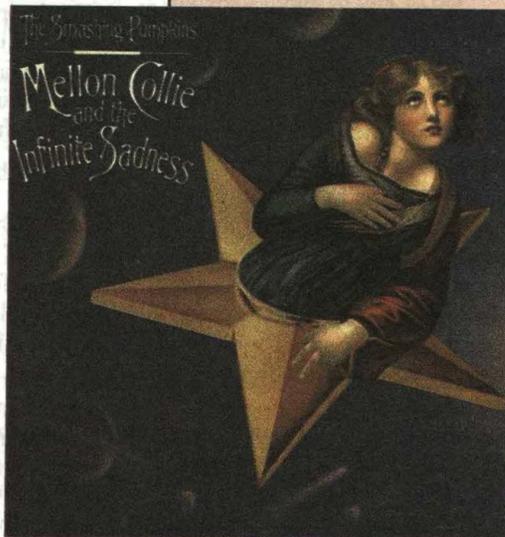
lead singer Billy Corgan's personal bitterness. If he wanted to structure his album around loneliness and depression it would have been more interesting if he had broadened the canvas beyond himself.

The Smashing Pumpkins are artists who take themselves seriously. A bit too seriously.

It's sad that many young people will turn to *Mellon Collie* for solace in their pain. The Smashing Pumpkins articulate the alienation of their generation effectively but offer them no hope. Indeed, the band cynically mocks any hope their listeners may find elsewhere, including faith in Christ.

This is clear even in their most popular hits; *Bullet with Butterfly Wings* "Jesus was an only son for you/ and I still believe I cannot be saved"; *Zero* "loneliness is cleanliness/ and cleanliness is godliness/ and God is empty/ just like me".

Yet it's hard to ignore the power of their music. The Smashing Pumpkins present a gently coloured package. They certainly have a beautiful gift. But as Billy Corgan wails 'love is suicide': it's a cold and empty vacuum underneath the wrapping paper and the tinsel.



THE SMASHING PUMPKINS
MELLON COLLIE AND
THE INFINITE SADNESS
Virgin/ Hut records
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Long time darlings of the independent music scene, the Smashing Pumpkins, with their latest album and recent sell-out tour of Australia, have solidified their position in the pop pantheon.

Yet the drift of this album quickly wore thin on me. It wallows in self-pity. It's rather tedious to hear 28 songs about

"Changes are everywhere. Many institutions and customs that we once thought sacrosanct have gone by the board. Yet there are a few that abide, defying time and revolution."

Thus began a famous and often quoted Christmas sermon. It has been in print for at least 40 years. The experience of change and permanence which it addressed, is ours today, just as much as it was for Peter Marshall.

He continued, "The old message: 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord' is still the heart of Christmas."

It can be nothing else.

It is undeniable that for an increasing number of Australians, Christmas is a holiday rather than a holy day. In shops and malls, secular music celebrating the season is more likely to be heard than carols and hymns rejoicing in the Event.

My heart is saddened by the loss that it represents for ordinary people. The heart of Christmas is something which touches the human heart. It is more than just the thought of a baby born in difficult circumstances. As Marshall put it,

"When Christmas doesn't make your heart swell up until it nearly bursts...And fill your eyes with tears...And make you all soft and warm inside...Then you'll know that something inside of you is dead."

The reason is that Christmas is the celebration of Love in its most beautiful expression. We know that it marks the beginning of Love's walk to the Cross. A hard and lonely road travelled for us. We rejoice because it resulted in resurrection and the life of the world to come.

This we know. In this we rejoice. My sadness, and I am sure that you share it, is to see so many people who really long for that love but do not find it.

Many who have looked for love and stability in the relationship of marriage find their hopes disappointed because of selfishness and a lack of integrity.

For a frightening number of children, home is not a place of love and safety, rather, it is an experience of fear and abuse.

Others set their hearts on what Jesus called "the food that perishes" and inwardly faint because they do not have "the food that endures for eternal life."

There are those who have no work, some have no proper place to live, and others feel themselves strangers in their own land. How different would community attitudes to strangers and those of different

racings and cultures be, if the true Spirit of Christmas dwelt in our hearts.

All that emptiness, sometimes recognised, sometimes not, ought to act as a spur to us to work at sharing what we have discovered with others.

Christmas says to us that even with God, speaking the words of life was preceded by deeds that made that

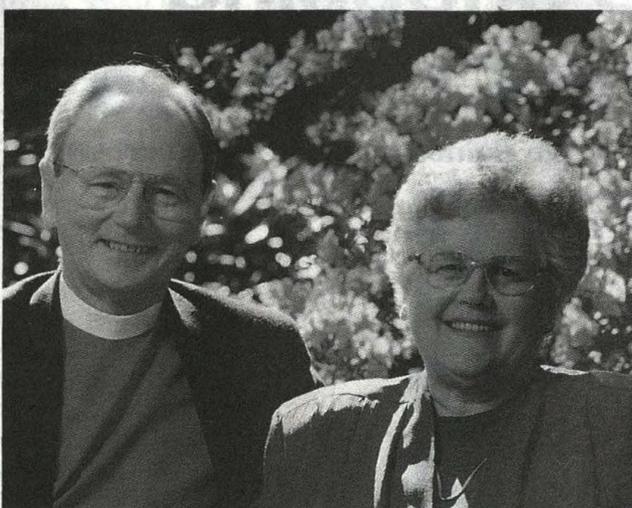
verbal communication possible. Christ was amongst us that he might act for us and speak to us. Apostolic preaching and the story of Christmas and the cross were built upon the acts of God.

Verbal communication may lack persuasive influence where it is not clothed in flesh. If the Holy Spirit of Love does not fill us and rule in us, we may fail to be convincing in what we seek to say.

Holiness, the holiness of love that is the fruit of the Spirit, is what God calls for in those who are not under law but under grace. The giving, the coming into our midst, the purity, the service which is expressed in the presence of Jesus as 'God with us', are all the marks which are meant to be reflected in the individuals and communities which bear His Name. Christian communities are to be God's alternative to what is to be found in those communities where he is not honoured and served.

Peter Marshall's wish for Christmas was that we might hold on to old customs and traditions because, "they strengthen our family ties, bind us to our friends, makes us one with all humanity, for whom the Child was born, and bring us back again to the God who gave his only begotten Son, that "whosoever believeth in Him should not perish, but have everlasting life."

Perhaps this year we might resolve to 'keep' the heart of Christmas as a renewing energy for our own efforts. To 'keep' Christmas, not just in its traditions, but in what it can do in us and through us. May you always 'keep' Christmas in your heart and therefore 'keep' it right throughout the year.



Archbishop and Mrs Goodhew wish all our readers a joyful Christmas.

大主教聖誕文告

聖誕之中心

「到處都在改變，許多我們曾經認為是神聖不可侵犯的制度和習俗，現在都被淘汰了，然而還有一些仍存留著，可以經得起時間和改革的考驗。」

以上是一篇著名和時常被引用的聖誕節講章之開場白，面世至少已有四十年了。講章提及的改變和存留是講者 Peter Marshall 之經驗，與今日的我們所遇到的不遑多讓。

講者又繼續說：

「這是一向的信息：『因今天在大衛的城裏，為你們生了救主，就是主基督。』——仍然是聖誕的中心，沒有其它的信息可以替代。」

無可否認，越來越多澳洲人視聖誕節只是一個假日，而非聖日。在商店和商場內，聽到用來慶祝這個節令的大多是世俗的音樂，而不再是報佳音或是普世歡騰的聖詩。

普羅大眾的表現所造成的損失，實在令我感到傷心。其實聖誕的中心是可以打動人心的，它不單只是關乎一個嬰孩在困境中的誕生。正如 Marshall 所說：

「當聖誕節不能令你的心澎湃，直至近乎破碎...和令你的眼睛充滿眼淚...並令你內心感到柔和與溫馨...這樣你就知道在你內心之處，有一些東西是已經失去了。」

原因是聖誕節乃是愛心慶祝最美的表達。我們知道它是由愛走向十字架道路的開始標記。對我們來說是一條又艱辛又孤單的道路。但我們為此反而要歡欣，因為這會帶來復活和生命的結果。

這是我們所知道的，也為此而歡欣的。我的悲傷，就是看到許多人渴望得到這個愛卻又找

不到，我相信你也會有同感。

有許多人想尋找愛和穩固的婚姻關係，但結果因為自私和缺乏真誠，而願望落空。

對那班數目驚人的孩童來說，家庭不再是愛和安全的居所，卻是經歷恐懼和被侵犯的地方。

其他人就將他們的心放在主耶穌所說的「必壞的食物」上，而內心卻是虛弱乏力的，因為他們得不到「那存到永生的食物」。

還有一些是無工可作的，另一些是無安居之所的，更有一些人在自己的地方卻感到是異鄉人的。假若聖誕節的真正精神存在我們的心裏，社群對異鄉人和其他民族及文化的態度是多麼的不同！

這一切的空虛，有時是察覺到，有時察覺不到，應該成為激勵，令我們把我們知道的與人分享。

聖誕節告訴我們，甚至上帝所宣告的生命之道，是藉著行動才可以令口頭的傳講有果效。基督住在我們當中，以致他可以對我們作出行動和說話。使徒的講道，聖誕節的故事，和十字架都是建立在上帝的行動上。

沒有道成肉身之口頭傳遞，是欠說服力和影響力的。若愛心的靈沒有充滿我們，並管治我們，我們想要說的話就難令他人信服。

聖潔，愛心的聖潔是聖靈所結的果子，是上帝對那些不是活在律法之下，卻是活在恩典之下的人的要求。賜下，來到我們當中，無罪和服侍，都是表達耶穌的臨在，與「上帝與我們同在」的意思，這也是屬耶穌名下的個人及群體的標誌。基督徒的群體是在上帝不被尊崇不被服侍的地方，成為上帝的代表者。

Peter Marshall 對聖誕節的希望，是我們可以持守著那些一向的習俗和傳統，因為

「它們堅固家庭的關係，維繫我們與朋友的友誼，使為我們全人類合而為一，並使我們歸回到那位『賜下獨生兒子，叫一切信他的人，不致滅亡，反得永生』的上帝。」

因此他懇求：

「我們不要在聖誕節『花費』...也不要再在聖誕節『觀望』。我們要保存聖誕，使它仍舊維持著...那些古老傳統所有可愛的地方。願我們可以在心裏持守著這些，以致我們可以因聖誕節帶來的盼望得以被保守。」

或許今年我們可以立下決心去「持守」聖誕的中心，成為我們更新的力量，以致我們有能力去「持守」聖誕節的真意，並不只是去「持守」它的傳統。我們要「持守」的是聖誕節在我們內心和身上所作出的工和感染。願你們在心裏常常「持守」著聖誕節，因而全年也能正確地「持守」著它。

R. H. Goodhew

The Manger is Empty

Story starts on following page But Mary did not cry.

Instead while shepherds watched over their flocks by night, my Mary played a part no one had written into the script. Slowly she slipped her hand into the manger and touched the doll in diapers. She lifted its arm on the tip of her pointed finger, then let it drop. *What are you thinking Mary?* All at once, as though she'd made a sudden decision, she yanked the doll out by its toes, and stood up, and clumped down the chancel steps, the doll like a dishrag at her side. People made mild, maternal sounds in their throats. The rhythm of a certain angel faltered. *Mary, where are you going? What are you doing?* I folded my hands at my chin and yearned to hold her, hide her, protect her from anything, from folly and from sorrow. But she carried the doll to the darkened sacristy on the right and disappeared through its door.

In a moment the child

emerged carrying nothing at all. Briskly she returned to the manger, up three steps as light as air, and down she knelt, and she gazed upon the empty straw with her palms together like the first Mary after all, full of adoration. And her face - Mary, my Mary, your face was radiant then!

O Mary, how I love you!

Not suddenly, but with a rumbling, stumbling charge, there was in the chancel a multitude of the proudest heavenly host, praising God and shouting, "Glory to God in the highest!" But Mary knelt unmoved among them, and her face was smiling, and there was the flash of tears upon her cheeks, but they were not unhappy, and the manger, open, empty, seemed the receiver of them.

"Silent night, holy night -" All of the children were singing. "All is calm, all is bright -" The deeper truck-rumble of older voices joined them. "Round yon virgin mother and child -" The whole congregation was singing. Candlelight was passed hand to hand. A living glow spread everywhere

throughout the church. And then the shock of recognition and the soft flight followed: Dee Dee Lawrence allowed her descendant voice its high celestial freedom, and she flew. "Holy infant so tender and mild -" *Mary what do you see? What do you know that your father could not tell you?*

"Sleep in heavenly peace -"

Having touched the crystal heaven Dee Dee descended. The congregation sighed. Everybody sang: "Sleep in heavenly peace."

Mary sat immediately beside me in the car as we drove home. A sifting snow made cones below the streetlights. It blew lightly across the windshield and closed us in a cotton privacy. I had been driving in silence.

Mary said "Dad?"

I said, "What?"

She said, "Dad, Jesus wasn't in the manger. That wasn't Jesus. That was a doll." Ah, Mary, so you have the eyes of a realist now? And there is no pretending any more? It was a doll indeed. So death reveals realities -

"Dad?"

"What?"

She said, "Jesus, he doesn't have to be in the manger, does he? He goes back and forth, doesn't he? I mean, he came from heaven, and he was borned right here, but then he went back to heaven again, and because he came and went he's coming and going all the time - right?"

"Right," I whispered. Teach me child. It is so good to hear you talk again.

"The manger is empty," Mary said. And she said more gravely, "Dad, Miz Williams' box is empty too. I figured it out. We don't have to worry about the snow." She stared out the windshield a moment, then whispered the next thing as softly as if she were peeping at presents: "It's only a doll in her box. It's like a big doll, Dad, and we put it away today. I figured it out. If Jesus can cross, if Jesus can go across, then Miz Williams, she crossed the same way too, with Jesus -"

Jesus. He don't never let one of us go. Never.

"Dad?" said Mary, who could

ponder so much in her heart. "Why are you crying?"

Babies, babies, we be in the hands of Jesus, old ones, young ones, us and you together. Jesus he hold us in his hand, and ain' no one goin' to snatch us out. Jesus, he don't never let one of us go. Never. Not ever -

"Because I have nothing else to say," I said to her. "I haven't had the words for some time now."

"Dad?"

"What?"

"Don't cry. I can talk for both of us."

It always was; it always will be; it was in the fullness of time when the Christ child first was born; it was in 1981 when my daughter taught me the times and the crossing of times on Christmas Eve; it is in every celebration of Christ's own crossing; and it shall be forever - that this is the power of a wise love wisely expressed; to transfigure the heart, suddenly, forever.

Walter Wangerin is a Lutheran pastor, and author of The Book of God.

By WALTER WANGERIN

From *"The Manger is Empty: Stories in Time"* Spire, 1989.

On Tuesday, the 22nd of December, Odessa Williams died.

It had been a long time coming, but was quick when it came. She died in her sleep and went to God without her dentures.

Quick when it came, I say: Odessa left us little time to mourn for her. Gaines Funeral Home had less than a day to prepare her body, because the wake would take place on Wednesday evening. The funeral itself had to be scheduled for Thursday morning. There was no alternative. Friday was Christmas Day; Saturday and Sunday were the weekend; Gaines would be closed for three days straight, and Monday was too far away to make Odessa wait for burial. She would be buried, then, on Christmas Eve Day.

And I, for my own part, was terribly distracted by a hectic week. This was the very crush of the season, you see, with a children's pageant and extra services to prepare. My pastoral duty was already doubled; Odessa's funeral tripled it. So I rushed from labour to labour, more pastor than father, more worker than wise.

Not brutally, but somewhat busily at lunch on Wednesday, I mentioned to my children that Miz Williams had died. They were eating soup. This was not an unusual piece of news in our household: the congregation had its share of elderly.

I scarcely noticed, then, that Mary stopped eating and stared at her bowl of soup.

I wiped my mouth and rose from the table.

"Dad?"

I was trying to remember what time the children would be at church to rehearse the Christmas program. Timing was everything. I wanted to give them a last instruction before I left.

"Dad?"

One thirty! "Listen - Mom will

"It is death my Mary met... the knowledge that things have an end, good things, kind and blessed things, things new and rare and precious, and their goodness doesn't save them..."

drive you to church at one fifteen. Can you all be ready then?"

"Dad?"

"Mary, what?" She was still staring at the soup, large eyes lost behind her hair.

"Is it going to snow tomorrow?" she said.

"What? I don't know. How would I know that?"

"It shouldn't snow," she said.

"You always wanted snow at Christmas"

In a tiny voice she whispered, "I want to go to the funeral."

Well, that was it: she was considering what to wear against the weather. I said, "Fine," and left.

We have a custom in our con-

gregation: always, before a funeral service begins, we set the casket immediately in front of the chancel and leave it open about an hour. People come for a final viewing of the body, friends who couldn't attend the wake, acquaintances on their way to work, strangers out of the past, memories, stories that will never be told. The dead one lies the same for all who gaze at her, infinitely patient. So people enter the church, and they creep up the aisle, and they look, and they think, and they leave again.

Soon some of the mourners remain. They keep their coats on, but they sit in the pews and wait. They remind me of winter birds

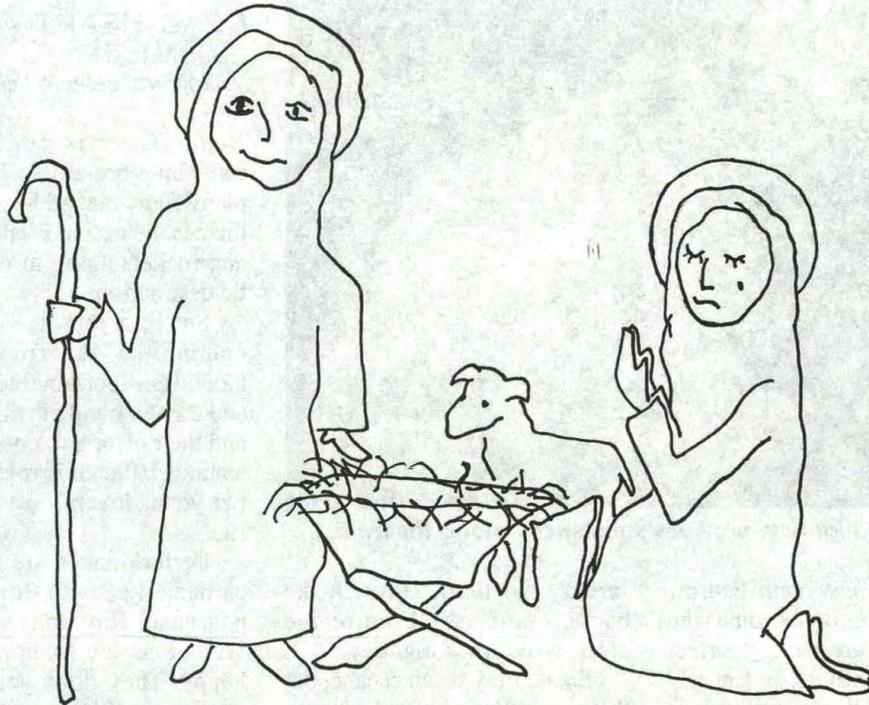
lowed her.

Mary hesitated as she neared the chancel - but then took a final step and stopped.

She looked down into the casket. "Oh, no," she murmured, and I looked to see what she was seeing.

Odessa's eyes seemed closed with glue, her lips too pale, her colour another shade than her own, a false, woody colour. Her skin seemed pressed into its patience: And the bridge of her nose suffered a set of glasses. Had Odessa worn glasses? Yes, sometimes. But there were perched on her face a little askew, so that one became aware of them for the first

The manger is empty



on telephone wires, their plumage all puffed around them, their faces closed, contemplative.

And then, ten minutes before the service, I robe myself and stand in the back of the church to meet the greater flow of mourners. Last of all the family will arrive in limousines. I keep peeping out of the door to see whether the silent cars have slid to their places at the curb -

And so it was that on Christmas Eve at eleven in the morning I discovered Mary outside the door. In fact, she was standing on the sidewalk while her mother parked the car. She was staring at the sullen sky.

"Mary?" I said. "Are you coming in?"

She glanced at me. Then she whispered, "Dad?" as though the news were dreadful. "It's going to snow."

It looked very likely to snow. The air was still, the whole world bleak and waiting. I could have agreed with her.

"Dad?" she repeated more urgently, probing me with large eyes - but what was I supposed to do? "It's going to snow!" she said.

"Come in, Mary. We don't have time to talk. Come in."

She entered the church ahead of me and climbed the stairs in the narthex then started up the aisle towards the casket. She was seven years old. She was determined. Though robed and ready to preach, and though people sat face-forward on either side, I fol-

time. Someone else had put them there. What belonged to the lady any more, and what did not?

These were my speculations. Mary had her own.

The child was reaching her hand towards the tips of Odessa's fingers, fingers like sticks of chalk; but she paused and didn't touch them. Suddenly she bent down and pressed her cheek to the fingers, then pulled back and stood erect.

"Dad!" she hissed. Mary turned and looked at me and did not blink but began to cry. "Dad!" she whispered, accusing, "It's going to snow, and Miz Williams is so cold." Immediately the tears were streaming down her face. "Dad!" she wept. "They can't put Miz Williams in the grave today. It's going to snow on her grave. It's going to snow on Miz Williams -"

All at once Mary stepped forward and buried her face in my robes. I felt the pressure of her forehead against my chest and I was her father again, no pastor, and my own throat grew thick.

"Dad," sobbed Mary. "Dad, Dad, it's Christmas Eve!"

These were the tears. These were the tears my daughter cried at Christmas. What do I say to these tears? It is death my Mary met. It's the end of things. It's the knowledge that things *have* an end, good things, kind and blessed things, things new and rare and precious, and their goodness doesn't save them; that love has

an end; that people have an end; that Odessa Williams, that fierce old lady who had seized the heart of my Mary, who was so real in dim light, waving her arms to the music of the children, that *she* has an end, has ended, is gone, is dead.

How do I comfort these tears? What do I say?

I said nothing.

I knelt down. I took my Mary's face between my hands but couldn't hold her gaze. I gathered her to myself and hugged her tightly, hugged her hard, hugged her until the sobbing passed from her body; and then I released her.

I worried terribly for Mary all

the grey light of the city near the earth, though this was now the night, the heaven was oblique in darkness. Surely, the snow covered Odessa's grave as well, a silent, seamless sheet.

These, I suppose were Mary's thoughts, that the snow was cold on a new-dug grave. But Mary's thoughts confused with mine.

The rooms of the church were filled with light and noise, transfigured utterly from the low, funereal whispers of this morning. Black folk laughed. Parents stood in knots of conversation. Children darted, making ready for their glad performance, each in a different stage of dress, some in blue jeans, some in the robes of the shepherds two millennia and twenty lands away. Children were breathless and punchy. But Mary and I moved like spirits through this company, unnoticed and unnoticing. I was filled with her sorrow, while she seemed simply empty.

In time the wildness subsided. The actors huddled in their proper places. I sat with the congregation, two-thirds back on the right-hand side. The lights in the sanctuary dimmed to darkness. The chancel glowed a yellow illumination. The pageant began, and soon my daughter stood with pinched lips, central to it all.

"My soul," said Mary, both Marys before a little Elizabeth - but she spoke so softly that few could hear, and my own soul suffered for her - "My soul," she murmured, "magnifies the Lord, and my spirit rejoices in God my Saviour -"

And so: the child was surviving. But she was not rejoicing.

Some angels came out and giggled and sang and left.

A decree went out.

Another song was sung.

And then three figures moved into the floodlit chancel: Joseph and Mary - and one other child, a sort of inn-keeper-stage-manager who carried the manger, a wooden trough filled with old straw and a

"All at once, as though she'd made a sudden decision, she yanked the doll out by its toes, and stood up, and clumped down the chancel steps, the doll like a dishrag at her side."

floppy doll in diapers.

The pageant proceeded, but I lost the greater part of it in watching my daughter.

For Mary stuck out her bottom lip and began to frown on the manger in front of her - to frown fiercely, not at all like the devout and beaming parent she was supposed to portray. At the *manger* she was staring, which stood precisely where Odessa's casket had stood that morning. She frowned so hard, blacking her eyes in such deep shadow, that I thought she would break into tears again, and my mind raced over things to do when she couldn't control herself any longer.

Continued on previous page



Emma's (Gwyneth Paltrow) relationship with Knightley provides substance among the froth.

SCREEN

EMMA
Hoyts, Rated G

First there was *Pride and Prejudice*. Next came *Sense and Sensibility* and *Persuasion*. Now *Emma* is the latest of Jane Austen's novels to make it to the big screen.

But this one was preceded by a remake so clever that many never figured out the connection. Last year's hit film *Clueless* was *Emma* in the '90s, set in Hollywood - a society as superficial and frivolous as any in Austen's England. Those who have seen *Clueless* will be able to entertain themselves by matching characters from one to the other.

In *Emma*, Gwyneth Paltrow plays a 19th century heroine who specialises in arranging 'perfect matches' for others, but nearly misses out on her own true love in the process.

Emma is a light-hearted, enjoyable break from the realism of recent Hollywood movies. Increasingly, the viewer staggers out of the theatre with senses reeling after enduring scenes of rape, torture, or murder, all in technicoloured detail. In *Emma* you can sit back and relax. Lavish settings, witty dialogue, and beautiful costumes combine to make this an enjoyable diversion. Paltrow superbly captures the well meaning but meddling Emma, and is well supported by Toni Colette (*Muriel's Wedding*) as her muddled friend Harriet.

Jeremy Northam stays in the background as the hero: the older, wiser Mr Knightley.

Emma may be an escape, but there are still lessons to be learnt. In one hard-hitting scene Emma is forced to face an ugly side of herself. She is capable of great snobbery and unkindness. When she thoughtlessly humiliates the very silly Miss Bates (Sophie Thompson) it is Knightley who chastises her. Emma repents, and resolves to be a kinder, more generous person. In another scene we see Emma praying in a church, as she faces the disastrous affects of her match-making. It's good to see a character dealing with their own flaws in a Christian context. However, it's a pity that we only see this in period movies. Emma's actions seem only to

be a reflection of the 'Christian' society around her.

Mr Elton, the local minister, also reflects the society around him. His only interest in church is as a good career move: he gets status, a comfortable home, and a stable income. His marriage to the rich, snotty (but also hilarious) Mrs Elton (Juliet Stevenson) is a marriage of convenience. It ensures him a place in society and a comfortable lifestyle.

But it is Emma's relationship with Knightley that is most enjoyable. The relationship is based on friendship and mutual respect. Emma comes to appreciate his good advice and sensitivity, and he looks beyond her flaws to the good intentions beneath.

Michele Pells

DEAD HEART

Rated MA
Village and selected cinemas

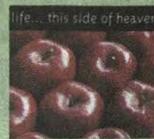
Dead Heart is confronting, sometimes brutally so. But unlike many films that address weighty themes the action is entertaining and rockets along to its climactic destination.

Set in a remote Australian community the film centres around an Aboriginal community and a small band of white people and their efforts to co-exist. The tenuous balance is rocked when two young lovers violate a sacred site.

Performances are stunning, particularly Bryan Brown as the policeman, Ray, and Gnuwarring Waitare as the traditional elder Poppy. They draw you into the vitality of this complex story, brilliantly structured around their battle of wills to control the community. Their personal feud is made all the more poignant by it's trivial origins. (Ray prevented Poppy from getting a new Toyota from the government by fining him for shooting up his old Jeep.)

Based on the play of the same name, the film version uses cinematic techniques to draw out new themes. The violation of the sacred site by the two lovers is intensified by intercutting it with scenes of the local church congregation singing. The words of their hymn are similarly des-

Summer's CDs
are on page 21.



ecrated by the love-making. Indeed the treatment of faith and the drift to hedonism in the film will stimulate Christian thought.

The film interweaves Aboriginal beliefs intelligently. The plot itself unfolds from the perspective of an Aboriginal storyteller, the action literally coming to life as it drawn in the desert sands. The Aboriginal spirit world is given a lot of agency in the film, while the faith of the Lutheran pastor (Ernie Dingo) is scantily explored, thereby marginalising Christianity.

This is definitely not a film for children. It covers adult themes, such as suicide; the sex scene is explicit; and the portrayal of Aboriginal ritual punishment gruesome.

Yet it is a film which adults shouldn't be discouraged from seeing. It raises questions that go to the very heart of what it means to be a contemporary Australian. How can two cultures and laws co-exist in one nation?

Dead Heart offers no easy solution. Aboriginal flaws are exposed along with equally destructive white prejudices. White racism is shown to be deeply held in the subconscious. As the film dramatically reveals, papering over difference or wishing the problems would go away solves nothing.

The only inkling of hope comes when Pastor Dave stands between the warring communities. Although morally compromised by his complicity in both worlds, pressed to pick one side he responds "I am not a black fella or a white fella, I'm just a fella." Dave's actions bring to mind the wisdom of our Saviour who also lived in a community divided between two laws. Jesus advised "Give unto Ceasar what is Ceasar's and give unto God what is God's." Surely there is no other option.

Jeremy Halcrow

VIDEO

VEGGIE TALES

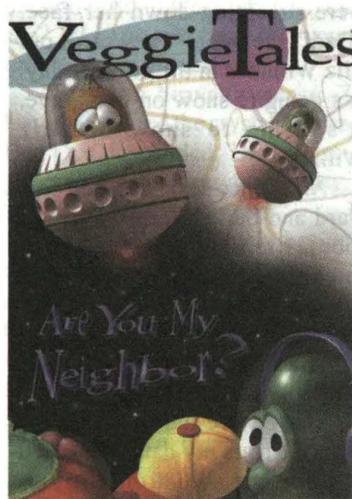
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While real vegetables may languish on their plates, these veggies will be a sure-fire hit with the kids. Presented by Bob the Tomato, with his sidekick Larry the Cucumber, *Veggie Tales* is a superb new Christian video series for children. And it's one of the funniest, silliest, cleverest children shows ever made, certainly on the Christian scene.

It has all the spunk of *The Simpsons* and all the wide-eyed sweetness of *Play-School*, combined with slick animation of which *Toy Story* would be proud.

Each episode contains a couple of stories on a theme such as 'forgiveness' or 'loving your neighbour', and includes adaptations of biblical tales and spoofs of popular TV shows (eg *Star Trek*, *Gilligan's Island*). Apparently the show has a cult following among North American teenagers, thanks largely to the daggy appeal of the 'Silly Songs with Larry' segment (with hits such as 'The Hairbrush Song' and 'I Love my Lips').

Kids will be left in no doubt about the biblical message, but there is none of the geekiness usually associated with Christian children's productions. These are real characters (even if they are predominantly asparagus) with engaging personalities, and the dialogue is hilarious to adults and



children alike.

So, as your mother would say, make sure you get your required daily allowance of leafy, green vegetables this summer.

Michelle Haines

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