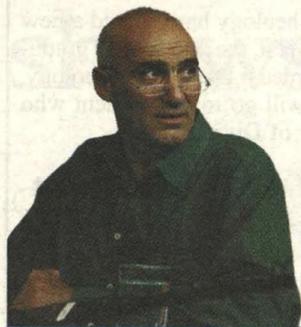


# SOUTHERN CROSS

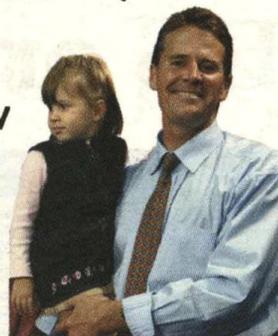


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MAY 2003

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Newspaper of the Anglican Diocese of Sydney

## Violence shatters facade of peace

**Cathedral staffer pelted with stones and verbally abused by anti-war protesters**

BY JEREMY HALCROW

Rick Filmer, verger of St Andrew's Cathedral was pelted with stones and verbally abused as he stood inside the Cathedral entrance during a violent anti-war demonstration in Sydney Square on March 26.

Mr Filmer, whose role involves managing the Cathedral property, said he was attacked by young men carrying Lebanese flags and whose comments indicate they mistook the Cathedral for a Jewish synagogue.

Asked if he was hit by the stones, Mr Filmer said,

### opinion

Divided nation needs Christians to preach reconciliation p5

"Yes, but it was more annoying than painful."

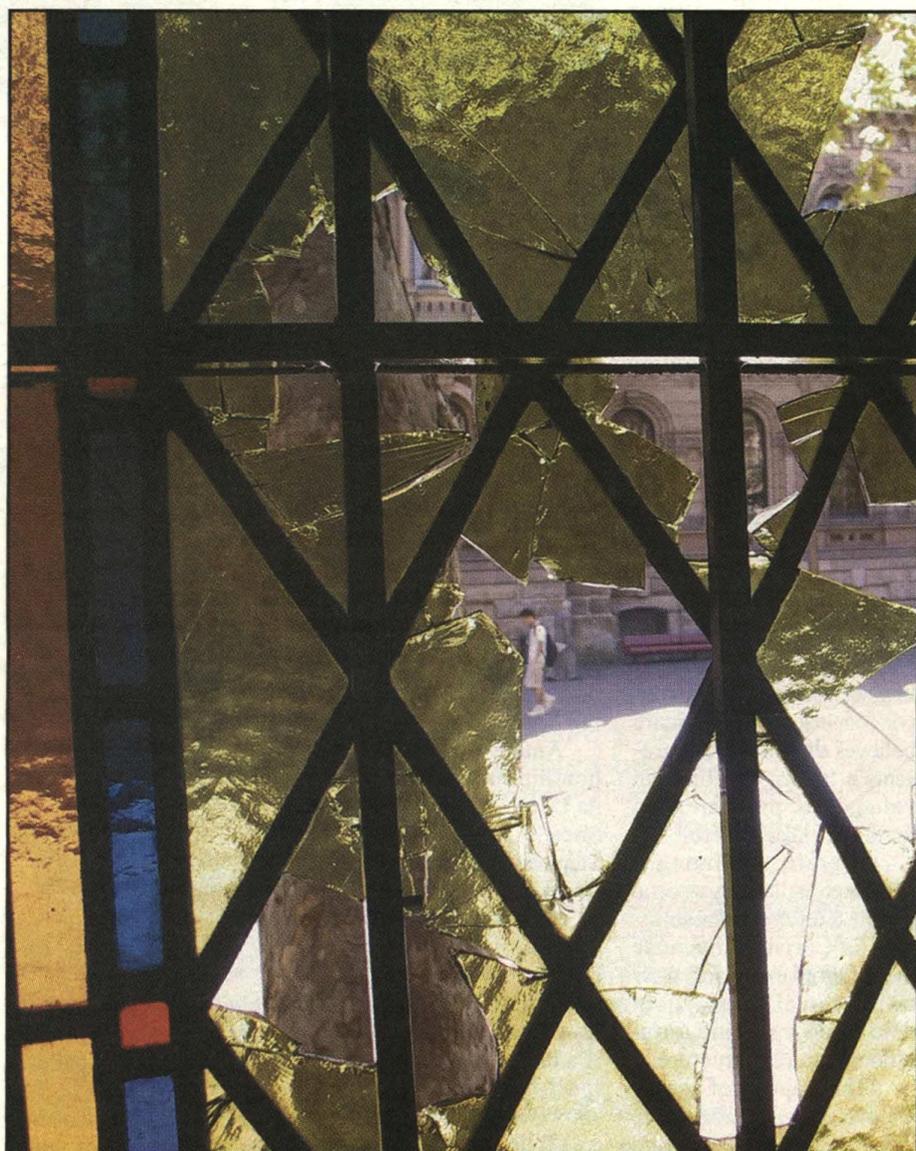
Eight leadlight windows were also smashed during the 'Books not Bombs' student protest. Total damage could reach \$6,000.

Before the rally, protesters entered the Cathedral, climbed the pulpit and sprayed graffiti on the 150-year-old woodwork. Fortunately the pulpit was al-

ready slated for restoration and so the additional cost of the damage was minimal.

Café chairs thrown at police during the rally were also owned by the Church.

Archbishop Peter Jensen has called on Christians to love their Muslim neighbours. "We should recognise that this is not a war against Islam either at home or abroad. In particular, the Muslim people who live amongst us have all the rights of full citizens of our country, and deserve our respect, concern and practical demonstrations of love at this time."



One of the eight separate leadlight window panels smashed on the north side of St Andrew's Cathedral during the 'Books not Bombs' student protest.

**Treatment required after Christian asylum seeker bashed and threatened with death**

BY GEOFF ROBSON

Christians and other non-Islamic asylum seekers continue to be the targets of religious violence in detention centres around Australia, despite the efforts of Christian leaders to seek government help in protecting detainees.

In one recent incident a Christian convert from Islam received death threats and was later bashed with bil-

liard balls and cues. His injuries required treatment at a nearby medical centre.

Edmund Bagheri, pastor of the Sydney-based Persian Evangelical Church (PEC), has been corresponding regularly with Christians inside a number of detention centres. His contacts report that non-Muslims - particularly Christian converts from Islam - are the targets of on-going violence and psycho-

logical persecution, and that other religions are not allowed to meet freely.

Mr Bagheri is hoping the Federal government will intervene to ensure safety and freedom of religion for all people. "You would expect that we would have the right to worship here in this country," he said.

Mr Bagheri said he has received many letters of

continued page 19

## NSW election result 'a disaster for Christians': Moyes



Dr Gordon Moyes

### inside

'Euthanasia never voluntary': In-depth article by Archbishop Jensen as new legislation likely p16

In the wake of the recent State election the Rev Dr Gordon Moyes from the Christian Democratic Party (CDP) has described support from church leaders as 'too little, too late'.

Dr Moyes has been returned to the upper house in his own right and will join Fred Nile. But the Rev Ross Clifford, Principal of Morling Theological College, who also stood for the CDP, was not elected.

"The new parliament will be a battlefield with the Labor Government supporting radical Greens proposals," he said.

Dr Moyes says these

proposals include euthanasia and the application of anti-discrimination laws to the hiring of staff in church offices, church-run aged care and Christian schools.

"The next few years will be a disaster for the Christian viewpoint as the Government, Greens and an independent will now hold the majority for the first time," Dr Moyes said.

"More Anglicans voting for the CDP would have resulted in Ross Clifford being elected and CDP holding a Christian balance of power."

Dr Moyes, while holding a seat in the upper

house, has continued to run Wesley Mission, one of Australia's largest welfare agencies. Recent media reports have questioned the appropriateness of Dr Moyes' leadership of the agency because of a perceived conflict of interest in holding both roles.

While Dr Moyes has welcomed congratulations from church leaders he says what was needed was their support in the lead up to the election. "We needed church leaders to tell Christians what a vital vote this was and how we needed Ross Clifford elected," he said. "Many clergy did not

want to become involved at the time when it counted and did not open their church groups to us to speak."

The Bishop of South Sydney, Robert Forsyth said he was surprised by Dr Moyes' comments.

"We in the leadership of the Anglican Church encourage members to vote according to their conscience. Sydney Diocese has never had a policy of directing votes to a particular party and I hope that does not change."

Bishop Forsyth said he believed the wisest way the Anglican Church leadership

could engage with the political process was to keep lines of communication open with all parties.

"I hope the CDP would commend themselves to Anglicans even more in future. I look forward to further discussions with their leadership during the next parliamentary term," Bishop Forsyth said.

Stephen O'Doherty, CEO of Christian Schools Association, says that the ALP has given no indication that they will support the Greens if they move to change anti-discrimination

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Classifieds: (02) 9265 1506

# Tracey quits finance job to care for AIDS orphans

Glebe, the Anglican Church's financial management arm, has lost its public face. Tracey Croll, who for over two years has been Glebe's Client Service Officer, has left to be a SIM missionary, caring for AIDS orphans in Africa.

Originally from country NSW, Tracey moved to Sydney to attend Sydney Missionary and Bible College (SMBC) after completing a Rural Business Management course.

"It was during my time at SMBC that I felt called to work with the orphans affected by the AIDS pandemic sweeping the African continent," she said, although she adds that she has dreamt of being a missionary since childhood.

Tracey will be located in Lusaka, the capital of Zambia. Her main tasks will be children's ministry and AIDS education. This work will be mainly through a SIM



Tracey Croll at her farewell from Glebe Asset Management last month.

AIDS Educational Program called Windows of Hope.

"The rapid spread of the HIV/AIDS virus in central and southern Africa has left many families without one or both parents," Tracey said. "As a consequence

there are many child headed families and many, many orphans. These parentless families are left to provide for their own needs."

Tracey feels nervous about entering a new culture and fears she make get

homesick. "I will miss not being able to call my Mum up and speak to her as regularly as I do," she said.

But at the same time she is excited 'to see what God wants me to do for Him'.

Enq: sim.australia@sim.org.au

## SYDNEYbriefs

### Theology prize honours Janet West

The Australian College of Theology has created a new award in honour of Dr Janet West, the first female graduate of the College to be awarded a Doctor of Theology. The prize, valued at \$400, will go to the student who heads the list for the Master of Divinity.

### Testimonies part of new gospel tract

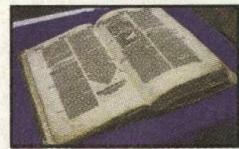
Evangelism Ministries has produced a new evangelistic tract entitled *Believe it or Not!*. The pocket-sized tract features brief testimonies from five EM staff members together with a brief gospel outline and Bible verses. For copies phone (02) 9265 1582.

### Talk on Arab-Israeli conflict

Michael Zinn, a Jewish Christian living in Jerusalem, will speak at the Inner West Baptist Church on May 18 at 10.30am. Mr Zinn, whose father survived the Holocaust, is director of 'Celebrate Messiah', Israel. He will speak on ministry in Israel today in the context of the current Middle East conflict. Call Peter on 9742 5719.

### Bible returns to Cathedral

A rare copy of the Great Bible, published around 1540, is to come out of storage and onto prominent display in St Andrew's Cathedral.



### Local volunteers sought for Protestant-Catholic history

Ben Edwards, a PhD student at UNSW is researching Protestant-Catholic issues since World War II. For this, he requires volunteers to be interviewed about their experiences. Contact Ben on 0407 939149.

## Family breakdown sees more look for God

A renewed thirst for God has contributed to the biggest ever demand for Christian counsellors, according to Anglicare Illawarra.

Demand on its counselling service increased by 30 per cent last year. Anglicare believes the increase represents a 'return to Christian values', as pressures on family life take their toll.

Program Manager Margaret Fuller says some people prefer a counsellor who is Christian because they want to exploring their own spiritual journey, but need to do it outside a traditional church structure.

"The majority of people we see are non-Christian. Yet people know Anglicare is a Christian agency and increasingly choose us because they desire Christian

counselling in a safe, confidential environment."

Anglicare is responding to the demand by partnering with five local parishes who have an Anglicare Counsellor working onsite.

Among these is a relationship counsellor that visits Dapto Anglican Church once a week. But rector Stephen Semenchuk would like it increased.

"The divorce rate has led to more de facto relationships where people go in with a lower commitment level but the damage done if a break-up occurs is very much the same," he told the Illawarra Mercury.

"The social ramifications when a family breaks up is huge. People forget it doesn't just affect the two

### the issues

|                      |     |
|----------------------|-----|
| Spouse relationship  | 24% |
| Depression/anxiety   | 16% |
| Family relationship  | 13% |
| Loss/grief           | 8%  |
| Mental health        | 7%  |
| Domestic violence    | 8%  |
| Abuse                | 8%  |
| Alcohol/other drugs  | 5%  |
| Anger                | 3%  |
| Advocacy             | 3%  |
| Disability           | 2%  |
| Self-esteem/identity | 2%  |
| Chronic illness      | 1%  |

adults but 15 years down the track the break-up comes back to haunt the children of the family."

Mr Semenchuk said a growing number of young people struggled with relationships as a consequence of being raised in a destruc-

tive family environment.

The report found the occurrence of domestic violence, drugs and alcohol, and mental health issues, as well as separation and step-parenting had all increased.

"As pressures on family life increase, so too are our counselling hours," Ms Fuller said.

"It is the prayerful and financial support from parishes that is allowing us to reach out and help. Jesus accepted people just as they were, and our aim is to model God's love and care as he did, as he worked among people from all levels of society."

Anglicare offers a range of counselling services, including adolescent, child, generalist and relationship counselling. Call (02) 9895 8000.

## Choir stars in Easter TV celebration

Around 40 boys from the Cranbrook Anglican School's Junior Choir were among the stars of a nationally televised program this Easter. 'Celebration of Word and Song' was filmed in two performances before a packed Town Hall on April 5, and was broadcast by both Channel Seven and radio station 2CBA-FM on Good Friday.

The program presented the Easter story in song and through the spoken word. Producer of the event, former Channel 7 newsreader Roger Climpson, says it was aimed at reminding Sydneysiders of the meaning of the Bible.

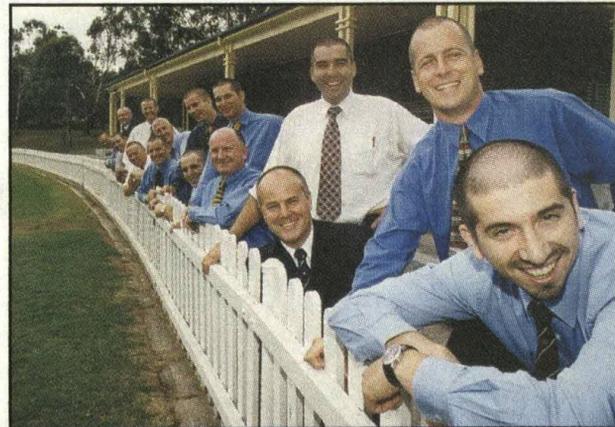
## CMS holds first youth 'recruit' camp

CMS NSW has held its first youth camp for 16- to 18-year-olds, in order to engage young Christians with God's worldwide vision.

Nearly 50 young people from across the state attended the camp at the CMS Centre in Katoomba, where former CMS missionary in Indonesia, Peter Rodgers, led Bible studies looking at God's plans. Camp director Leah Fitz-hardinge said the camps encouraged young people to seriously consider their place in God's plans for the world. "It's time for these kids to know we are called to make radical - not mediocre - decisions as Christians."

## King's staff experience close shave for students

King's School Headmaster, Dr Timothy Hawkes (centre), declared that if students raised \$10,000 in two weeks he would allow his head to be shaved with the 'No. 1 clipper'. His offer was in response to the Leukaemia Foundation's 'World's Greatest Shave' and the fact two students at school are currently undergoing cancer treatment. The school raised over \$15,000, while the headmaster and 34 other staff came under the razor. The climax was watching the Headmaster shaved publicly by Nick Cox, a Year 12 student who is completely bald due to Leukaemia treatment. "To see the smile on Nick's face as he sliced through the Headmaster's hair," said chaplain Stephen Edwards, "made the losing of a bit of hair all worthwhile."



## Dr Moyes upset

continued from page 1

to prevent faith-based organisations, including schools, from employing people of that faith.

"Both major parties have previously flagged their support for the right of Christian schools to employ Christian staff and we expect that to continue," he said.

Although not elected, Ross Clifford is pleased with CDP's re-

sults. "We have returned a member to the upper house, increased our vote all round, doubled the vote of the Democrats and positioned ourselves as the fourth major party in NSW - that's quite an achievement," he said.

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# Pioneering work in nursing home shows Mission is not just for young

## CHURCHplant OF THE month

BY LIZ HOGARTH

Pioneering efforts to reach out to residents of a nursing home complex in southwest Sydney were commended recently by the Archbishop of Sydney, Dr Peter Jensen.

"This is a good example of the diocesan mission at work in a location and setting outside the actual church building," said Dr Jensen of the work of the four-strong team from St Alban's, Macquarie Fields at the Frank Whiddon Masonic Homes in Glenfield.

Over the past two years, three additional church services have been started for residents who suffer from varying degrees of dementia, making a total of ten services per month. The combined



John and Marelle Munns are heading up the ministry team that is reaching residents of Frank Whiddon Masonic Homes

ministry now reaches 250 out of the 460 residents of the Masonic Homes.

The team heading up the ministry comprises the Rev Rod Casten, 54, a retired Congregational minister and Anglican lay reader, John Munns, 64, and his wife Marelle, 62, a retired couple,

and Beryl Long, a resident of the Homes. Together the group has also started four men's groups, averaging ten regular attendees.

"These aren't Christian groups," said Mr Munns of the men's meetings. "Men find it hard to open up to people and so we just encourage them to meet and

### please pray

- That many people will respond to the gospel message as it is preached
- That people will continue to come to outreach services such as the musical events
- That the team will build relationships and be able to lovingly serve the residents

talk. We talk about anything. But, of course, if church does come up we do talk about that."

Mr and Mrs Munns also organise regular musical outreach events which attract around ten to 30 people. They say they were heartened by the recent high turnout for special Easter and Anzac Day services.

The amount of time Mr and Mrs Munns devote to the Homes has grown significantly over the

past few years. The couple are the official voluntary Pastoral Care ministry team, a role they embarked on after taking the Anglicare 'Foundation for Christian Living' course. Both are now able to spend 15 hours per week attending to the personal and spiritual needs of the residents and staff. "It is very exciting, particularly working with those with dementia," said Mr Munns. "We are so grateful to God for this rewarding and needy ministry, and the support of the staff."

The Rev Hugh Isaacs, rector of St Alban's, paid tribute to the team's commitment, and said their ministry is having a significant impact on the nursing home community. "John was recently asked to take a memorial service for all those who had died over a recent period," Mr Isaacs said. "It is notable that it was not clergy who were asked to take this service, but a layman who has credibility."

## Women's ordination lobby turns to Bible study strategy

The Sydney Movement for the Ordination of Women (MoW) is rolling up the political banners and going back to God's Word.

Elaine Peterson, Convenor of Sydney MOW in her report to MOWatch, said her committee has developed a policy of 'grass-roots evangelism' and is developing a Bible Study program for parishes and house groups.

"The very success of MOW has produced a backlash in Sydney, where techniques appropri-

ate ten or even five years ago are now counter-productive. So I do not seek to talk to the secular press," she said. "We do not think there is much point going back to Synod again until we have better support and recognition in a wider group of parishes."

MOW Sydney will hold a 20th anniversary dinner at 7pm, May 16 at Meriden School, Strathfield. Organisers said the dinner would celebrate the group's achievements to date.

## Cathedral to be the flagship to take the 'Mission' to whole community

The new senior assistant minister at St Andrew's Cathedral, the Rev Chris Moroney, wants the Cathedral to be a 'flagship' for Sydney Diocese as it seeks to take the gospel to the whole community.

The Cathedral must take the lead in the diocesan Mission, Mr Maroney said. "Reaching at least ten per cent of the population is a very tall order, and I hope that the Cathedral can take a lead in that. There are many other churches that are trying things, but I hope the Cathedral will be outstanding, more like a flagship for the whole Diocese, in taking the Mission to the community."

Having also been recently elected to the NSW Council of Churches, Mr Moroney says he anticipates being part of the wider work of the Christian church in Sydney. "The Council speaks on behalf of a number of denominations about important issues for our society," he said. "That will be a new role for me, and I'm looking forward to being part of that."

Mr Moroney has been rector of Moorebank Anglican Church since 1986. During his time there a number of new initiatives have been established, including a min-

istry to the Indian community now headed up by the Church's assistant minister, the Rev Manoj Chacko.

"There are now 33,000 people living in the city of Sydney. I really hope that the Cathedral doesn't just minister to one particular segment of society, but has a ministry to all sorts of people, and that our church in general can have a broader ministry to people of other backgrounds than just Anglo-Saxons."

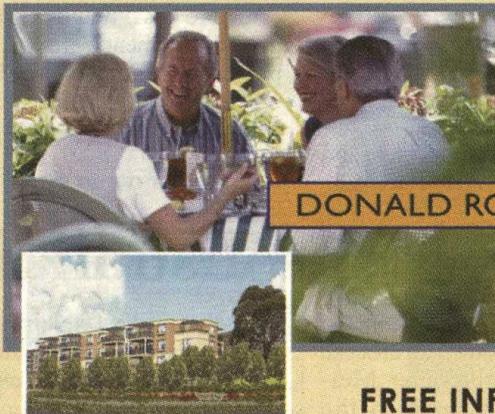
Mr Moroney will assist Dean Phillip Jensen and the ministry team at St Andrew's, as well as playing a part in ministry training and development across the Diocese.

Mr Moroney is a member of Sydney Standing Committee as well as General Synod Standing Committee, and will continue in both these roles.



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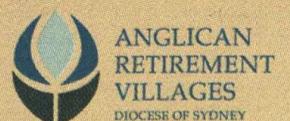
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# Cross the culture gap

Cross-cultural Initiatives such as ESL classes will help us to make contact with all parts of the community.

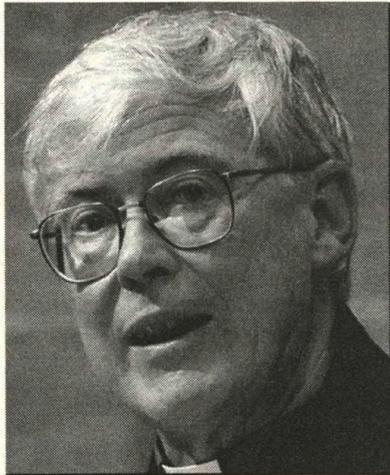
On a recent Sunday I attended St Peter's, Cooks River, a small-ish inner city parish. In the 1950s it had flourishing congregations, but more recent decades have been a struggle. The main reason for this, of course, has been the population shift as new arrivals have moved into the area in large numbers.

The church is not large even now, but I think I saw there the future our Anglican Church is going to have to embrace if we are to reach out into the real Australian community. The church is an excellent mix of ages, and both sexes were well represented. More significantly, however, as well as people of English descent, I met people from Austria, Portugal, Italy, Slovenia, South Africa, Tonga and China.

We are often deeply troubled by the absence of the so-called 'blue collar workers' in our churches. I am not sure whether such a term is a very adequate description of the social make-up of the community, but it seems to me to be somewhat misleading as we think about the reality of modern Australia.

The greatest section of 'blue collar workers' who have been in our community over the last 50 years has been the newcomers from many lands. Our challenge as a church all along has been to welcome and incorporate the newcomers. Instead of bemoaning our inability to reach 'blue collar workers', it would have been more fruitful for local churches to have concentrated on the needs of migrants.

One of the most practical ways of helping newcomers is to give them experience and help in



peter jensen

## ARCHBISHOP writes

### mission prayer

please use regularly

Our Gracious God, we pray that you will help us to proclaim our Saviour, the Lord Jesus Christ, so that everyone around us will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while we await his return.

May we continue to pray, to depend on your Holy Spirit, and to glorify you.

Amen.

learning English. Over the years had we been keener to make contact with people from all parts of our community, we could have done a great deal more to provide help with language.

The good news, however, is that there are many new flourishing 'English as a Second Language' (ESL) initiatives in the Diocese. This is an excellent idea, and I commend it warmly.

Whether ESL is the best way of making contact or not, I have no conclusive evidence. Yet what is certain is that our churches will have to reflect a far broader mix of ethnic backgrounds than they do at the moment if we want to be part of the Australia of the future. Our care and evangelism must embrace all and not merely some.

further report on ESL p12

# General Synod takes step towards tougher sexual abuse legislation

The General Synod Standing Committee of the Anglican Church of Australia, meeting in Adelaide from 28-30 March 2003, has made three major recommendations to all Dioceses in regards to sexual abuse by church workers.

Draft legislation will be provided to each diocese to implement these initiatives.

Further work will be done to ensure consistency throughout the Church with protocols and codes of conduct for all working in the Church. Work is also proceeding on establishing screening processes, best practice training courses in child protection, and training in professional ethics in ministry

### All Dioceses have been asked to appoint:

1. A Professional Standards Committee to investigate all allegations of sexual abuse or harassment by any church worker.
2. A Professional Standards Director to ensure full compliance with all processes
3. A Professional Standards Board to consider whether conduct by any church worker warrants that they be removed from office or deposed from Holy Orders.

# Dean of Perth commits heresy in broad daylight

Self-described champion of heretics, the Anglican Dean of Perth, Dr John Shepherd, has spoken out against core Christian beliefs, including the meaning of Jesus' death and his bodily resurrection.

Dr Shepherd, who runs a study group at the Cathedral called 'Heretics Anonymous', made the comments in an article in *The West Australian* newspaper on Easter Saturday.

Dr Shepherd wrote that it was not necessary to believe the Gospel accounts of Jesus appearing to his disciples, that Jesus was physically and literally raised to heaven, or that he will come again 'in the form in which he has already been present on earth'.

He also said that there is no need to believe "there will be a

final judgment where the righteous will be accepted into a so-called heaven, and sinners condemned to everlasting damnation."

When asked to comment by a journalist from *The West Australian*, Bishop Glenn Davies said the comments represented 'an extreme form of liberal Christianity that has been endemic in the churches for the last 200 years'.

"Christians who appeal to the Bible as their authority will recognise that liberal Christianity is a negative force and one which is too prone to be influenced by the culture of this age," Bishop Davies told the newspaper.

"We [evangelicals] have a much better story to tell than Dr Shepherd does, not least because it is true."

# Bishop Curnow elected to Bendigo

The Rt Rev Andrew Curnow, Assistant Bishop in the Diocese of Melbourne, has been elected Bishop of Bendigo.

Bishop Curnow served as a priest in Bendigo in the mid 1970s. He has been an Assistant Bishop since 1994.

There are 33 parishes in the Diocese of Bendigo. The diocese stretches from the outer Melbourne suburbs down to the South Australian border.

Bishop Curnow is expected to commence his new role in mid-2003.

# Australian sex survey 'misleading'

A leading medical ethicist has likened media coverage of the *Australian Study of Health and Relationships* to the 'cloud cuckoo land' press conferences of the former Iraq Information Minister Mohammed Saeed al-Sahaf.

Dr Amin Abboud of UNSW

labelled the most comprehensive study of sexuality ever undertaken in this country 'as misleading as Iraqi press releases'.

Dr Abboud said the survey was 'a mechanistic analysis' in the tradition of 'the flawed and agenda driven Kinsey report'.

"Mechanistic statistics on sex dissociate sexuality from the big strategic issues like commitment, security, meaning and family."

Conducted over the phone, 27 per cent of people refused to respond, further clouding the veracity of the results.

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# PM plans prayer for nation

Exclusive report: talks start between Church officials and PM's advisors for a National Day of Prayer.



**margaret rogers**

## CROSScurrent

What does a Prime Minister do when his mail brings in bags of letters asking for a national day of prayer? We now know his staff put them together and send them to the National Council of Churches (NCCA) with a note indicating these requests appear to be a matter for the churches.

What has led to the letters to the PM and also the G-G in the last few months? It's a potpourri of events – bushfires threatening to burn down all of Canberra, September 11, the Bali bombings, armed troops with tanks in Baghdad and Tikrit, war casualties, civilian deaths and looting, SARS – and added to all of those, a further, though as yet minute cloud on the horizon, George W. Bush accusing Syria of possessing chemical weapons. His intelligence agencies have apparently reported that Syria possesses stockpiles of the nerve gas sarin and is believed to have an active biological program.

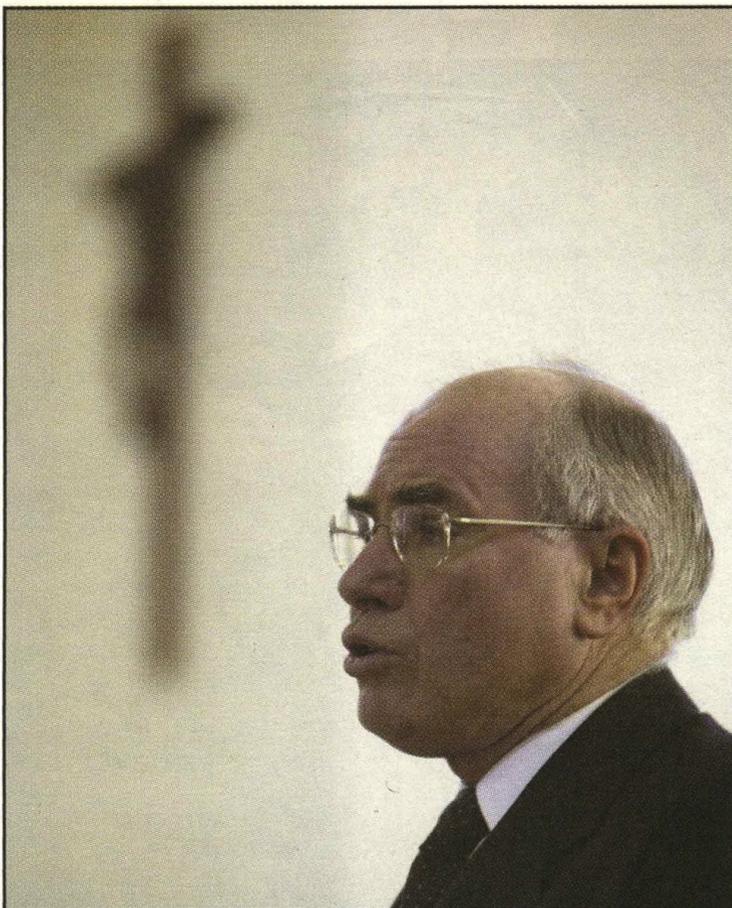
It's no small wonder that people are uncertain, insecure and afraid for the future as well as for the present. They just can't get away from it all and are struggling to cope.

Some politicians haven't helped with their charge against the Government that committing Australian troops to the war against Iraq will make Australia a ready and immediate target for a new wave of outraged Islamicist terrorism. That may or may not prove to be true, but it could also be a prophecy bringing its own response in its train.

As well there has been in the media a constant barrage of reporting from 'embedded' journalists – courageous though they may be – along with streams of 'expert' interpretation from superannuated former military chiefs making a mint from this retirement opportunity. We all need to be informed, but surely there's a time to say "Too much, no more!"

Social commentator Hugh Mackay wrote recently in Fairfax media outlets (11/4/03) that it's possible to cope with a constant stream of bad news or perceived threats from unpredictable matters beyond our control by 'reaching out.' He said in the present intense climate of threat and acute anxiety, people have developed all kinds of coping strategies – gardening, adult education classes, cooking, having another child, even seeking the solace of religion. But, said Mr Mackay, "Nothing comforts us like the experience of mutual acceptance and support within a circle of family and friends, or the rock-like security of another person's unconditional love."

That is absolutely correct, but I happen to believe that the option of 'seeking solace in religion'



Prime Minister John Howard at a special church service of prayer for the Iraq conflict last month. (photo: AAP)

is a form of reaching out. Indeed it is that seeking that brings one into an immediate context of experiencing the reality of unconditional love, the rock-like love of God demonstrated in the saving death and resurrection of Jesus that brings salvation from sin to repentant sinners and wholeness in their being.

So those who have written to

Canberra requesting a National Day of Prayer are aware of the profound and real solace and the healing for troubled souls that prayer can bring to the nation.

The NCCA has responded warmly to the letters. Last month an initial meeting was held in Canberra with public servants from the PM's and Cabinet offices and from the Department of

Multicultural Affairs along with the planning committee set up by the NCCA Executive. It comprises the Rev John Henderson, NCCA General Secretary, Professor James Haire, President of the Uniting Church, Archbishop Carroll, who is President of the National Catholic Bishops' Conference, and myself. The PM is supportive of the planning and has indicated he will if possible attend an event for this Day of Prayer, though he doesn't want to be involved in the organisation. The real extent of his interest will of course be shown by his response to the funding application for financial support.

Since this is to be a National Day of Prayer and Reflection – in the second half of this year, and probably October – then it will be important that everyone is involved. This means all congregations and fellowship groups, and also all faith groupings in this nation. Organisers know that people of different faiths – especially Christians and Muslims – usually don't support the concept of praying together, though many might be prepared to pray beside each other. But there is no reason why everyone in their own faith grouping can't be involved in prayer on one day for the nation. That prayer would be for peace and a hopeful future, and for a careful consideration of what are the real values that undergird and give meaning to life both for individuals and the community.

Watch out for this National Day and make it part of your fellowship's reflection this year.

## Iraq conflict leaves divided nation in need of reconciliation

Even the Defence Force Bishop abused by fellow Christians

### analysis

jeremy halcrow

America's so-called 'war on terror' is far from over. The military campaigns against Afghanistan and Iraq are won but restoration of a secure, civil society in both places lingers over some distant horizon. Meanwhile, conflict with Syria or Iran looks possible.

So while the calming eye of this particular storm is overhead, Australian Christians should take stock before the next onslaught. We must rethink the way we communicate our differences with each other and the wider community.

### letters

page 8



what ironically, on St Andrews Cathedral (see page 1). After the September 11 terror attack, seven churches in Sydney's southwest were firebombed and spray-painted with slogans including 'Osama the great,' 'Jihad' and 'Christianity must die'. Earlier graffiti had been sprayed on several Sydney mosques, including 'Muslims are scum' on the Penshurst mosque near Hurstville.

One of the most disturbing aspects of the past month has been observing the way Christian leaders of all opinions on the Iraq war have ratcheted up the rhetoric in an already over-heated community context. The most high profile was Fred Nile's call to ban Muslim dress.

continued page 19

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- Date:** 9th August
- Location:** Meriden School, Strathfield
- More info:** phone 9517-5333
- Organised by:** Mary Andrews College and the Diocesan Women's Ministry Team

# SARS forces Church to rethink ministry

Churches in Hong Kong, Singapore and Canada have been forced to take a number of precautions in their ministry as a result of the recent outbreak of SARS.

Experts say that SARS – Sudden Acute Respiratory Syndrome – is spread through ‘close contact with an infected person’, meaning that churches have been forced to re-examine both aspects of public meetings and the opportunities for private meetings.

The Rev Andrew Chan, General Secretary of the Anglican Province of Hong Kong, told *Southern Cross* that while no official guidelines had been issued, there had been ‘very close contact among diocesan secretaries and heads of organisations’ to determine appropriate measures.

“Regular Sunday services and major celebrations, including Holy Week, [were] held as normal,” Mr Chan said. “However, individual parishes may modify the liturgy for practical reasons.”

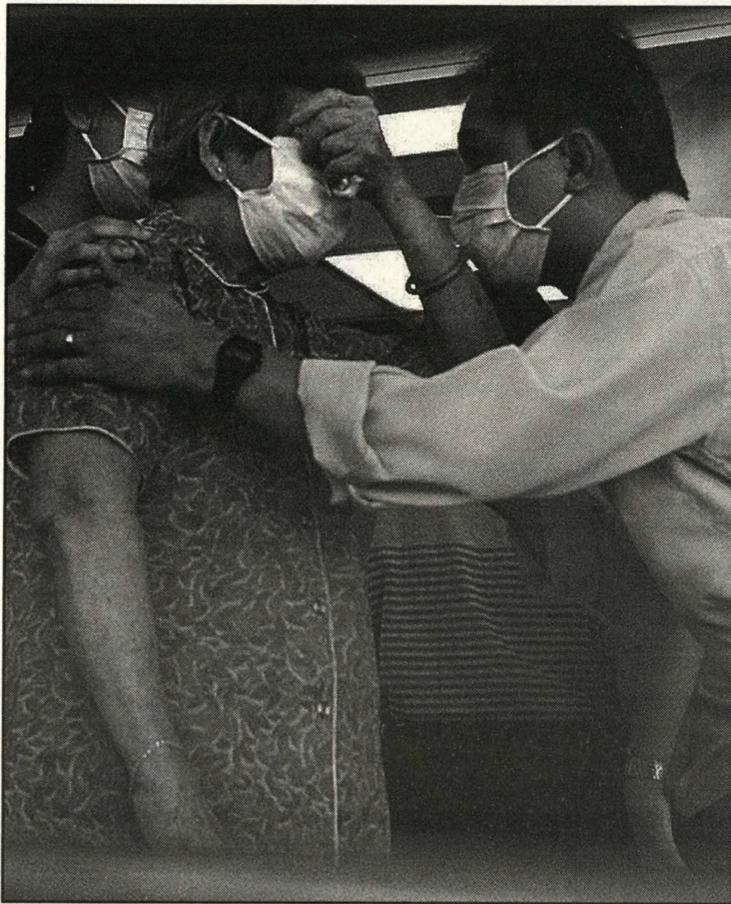
Mr Chan said that many dioceses and parishes issued their own guidelines for Sunday services, such as encouraging all attenders to wear surgical masks, keeping all doors and windows open for ventilation, and providing plastic gloves for communicants during Communion.

Archbishop Peter Kwong of Hong Kong wrote a pastoral letter to all parishes, asking them to pray about the issue.

It is also being recommended that all furniture, buildings and books be sterilised, and churchgoers are being encouraged to avoid any physical contact with one another.

Similar precautions are being taken across Singapore, where reports indicate that church attendance has fallen dramatically since the outbreak of SARS.

Many churches took extra precautions following the death of a pastor who contracted the disease after visiting an infected patient. Simon Loh, 39, an Assemblies of God minister, became ill



**Church members grieve after hearing their pastor, Simon Loh, had died from SARS contracted after he visited an ill patient.** (photo:AAP)

after visiting a hospital to pray for people with the disease.

In Toronto, Dean Douglas Stoute decided that St James’ Anglican Cathedral would serve bread only at Communion, with wine being served in a separate side chapel.

While many people recover from SARS and are discharged from hospital, officials in Hong Kong and elsewhere were powerless to stop the spread of the disease, and new cases have been appearing daily.

Mr Chan said that while most church members were not scared because of the disease, all were ‘aware of the hygienic condition’ and the precautions needed. He said that Christians are also hoping that the crisis may prove to be an opportunity for gospel ministry.

**Archbishop Peter Kwong issued a pastoral letter asking all parishes to pray about the spread of SARS.**



“God may transform this crisis into blessing as we see that in Hong Kong people have been more and more concerned about our family, our community, our health and our relationship with one another since the issue [first] happened,” he said.

“We will continue praying for the issue as well as for our spiritual revival, that we may overcome the epidemic and our spiritual lives may be strengthened by the love of God.”

# A miracle amidst Middle East chaos

‘A miracle of God’ is an unlikely description for most television networks, but that’s the way one TV station is being seen as it takes the Christian message into the far reaches of the Middle East.

That TV station is SAT-7, a Christian satellite broadcasting service with a potential audience of some 400 million people across the Middle East, North Africa and parts of Europe. And Sarel du Plessis, General Secretary of SAT-7 in the Southern Hemisphere, has no hesitation in describing the service in such lofty terms.

Since joining SAT-7 in January last year, Mr du Plessis says he has been amazed at the impact the service is having in parts of the world where Christianity has traditionally had almost no voice.

“There’s no human that can take credit for it,” Mr du Plessis says. “The scale of it is too big. If you think about how small the team is and the amount of work we get through, it is a miracle.”

After starting out in 1996 on air for two hours a week, SAT-7 now broadcasts 12 hours of programming every day. Airtime is purchased from a satellite broadcaster to the region, meaning that any household with a satellite dish can view SAT-7 programs.

Programs include children’s shows, documentaries, talk shows, an Arab soap opera, a sitcom, a quiz show and a magazine-style show for teenagers. More than half of these programs are now locally made and broadcast in indigenous languages. “It is politically, socially and religiously sensitive to Middle Eastern society,” Mr du Plessis says.

He says the development of uncensored satellite broadcasts is a strategic breakthrough for the gospel. “Because literacy is so low, radio is successful but is not the ultimate solution. People’s education levels are so low, their ‘mental picture’ is extremely limited. Television gives you the ability to communicate the picture and make it complete.”

Mr du Plessis says that in North Africa there is one known Christian believer for every two million people – the equivalent of having ten Christians in all of

**Sarel du Plessis from Christian broadcaster SAT-7**



Australia. In the Middle East the figure is one Christian for every one million people. But while this may seem a hopeless situation, Mr du Plessis believes SAT-7 is a great encouragement to the many ‘anonymous Christians’ for whom expressions of their faith may be either illegal or dangerous.

“Those are the people I serve – the many people who we will only see in heaven. We will never hear from them and we will never receive anything from them, but they will be our viewers forever and we are there to serve them.”

In this environment, SAT-7 aims to foster a degree of unity among Christians across the Middle East, helping them to see that they are part of a wider Christian fellowship with people all over the region and the world.

“The Christians in the region definitely feel like a secondary society, but SAT-7 has given them an identity which they never had before,” he says. “I don’t think we at SAT-7 even have any idea how strategic it is.”

Operating on a shoestring budget, SAT-7’s most urgent need is purchasing airtime from the satellite broadcaster. Mr du Plessis says anyone giving money for airtime ‘can say to your friends that you are sharing the gospel with people in the Middle East, today’. But he quickly adds ‘we need a lot more prayer than we need money’.

Even in a volatile region, Mr du Plessis says SAT-7 aims to remain constant in its programming, rather than being ‘as erratic as the region’. The war in Iraq had little impact on their broadcasts, with the continuation of normal programs providing a powerful statement on the constancy of the gospel message amidst the world’s chaos. “Our people need to see stability from us,” he says.

For more information on SAT-7’s ministry, visit [www.sat7.org](http://www.sat7.org)



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**WORLDbriefs**

**Attacks escalate in Philippines**

Violence against Christians in the Philippines is increasing, with five Christians being killed and six wounded by Islamic rebels in the town of M'Lang. Twelve Christians were wounded in a separate attack in Midsayap and a bomb blast in the mostly-Christian city of Davao killed 16 people.

**Man admits to missionary murder**

A man accused of the 1999 murder of Australian missionary Graham Staines and his two sons in eastern India has testified that he killed the three as they slept. Mahendra Hembram, 23, said he burned their jeep, killing Mr Staines and his sons as they slept. He told the court the other 11 defendants were innocent. Prime suspect, Dara Singh, and three other accused have since denied any role in the murders.

**Vietnam denies Christians executed**

Vietnam's foreign ministry has denied that three members of a Protestant Church were executed in security operations in the nation's Central Highlands. Hanoi considers evangelical Christianity a rallying mechanism for US-based exiles seeking an independent state for the Montagnard ethnic minority.

**UK urged to end Congo links**

In the wake of the reported massacre of 1000 civilians in the Democratic Republic of Congo, a leading bishop in the Church of England has demanded that the UK government investigate the role of UK companies and individuals in the ongoing strife in the Congo.

Bishop Michael Stott-Joynt of Winchester urged

his government to act to help resolve the conflict which has resulted in three million deaths.

The UN has sent a team to investigate the reported massacre, and has previously urged the Security Council to punish and restrict companies and individuals believed to be exploiting the Congo.

**Sydneysiders take STEP of faith in Africa**

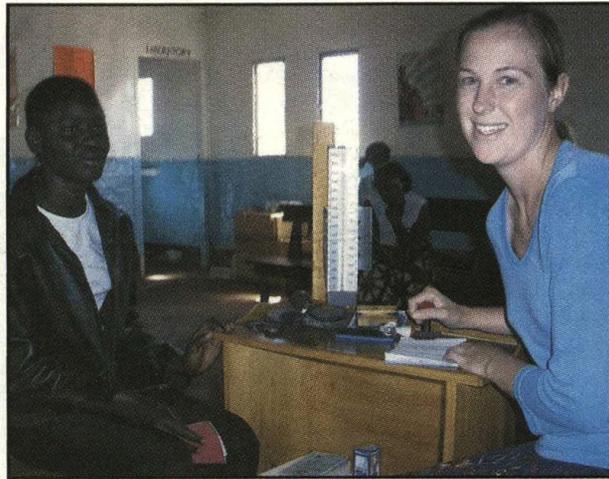
BY GEOFF ROBSON

Spending a month of hard-earned holidays in remote parts of Africa might not be everyone's idea of fun, but for Chris and Heather Rea it proved to be the opportunity of a lifetime, and one of the most rewarding and challenging experiences of their lives.

Chris and Heather were part of the STEP (Short Term Experience Program) tour to Tanzania and Kenya earlier this year, joining four others on the trip that was led by Howard Spencer, a former CMS missionary in Tanzania for 11 years.

Mr Spencer said that while the trip was mostly about observing and learning, there were many chances for hands-on experience for the six members of the group. "There was always an opportunity to give testimonies and talk about being a Christian, times which were mutually encouraging," he said.

The group spent time visiting missionaries working in hospitals, clinics, schools and Bible colleges, gaining an overall picture of the reality of long-term mission work. For Chris and Heather, the trip was not their first experience of



**Short-term missionary Heather Rea at work in a medical clinic. At Mvumi Hospital she prepared a Bible study for ten nurses only to find her audience was 400.**

short-term mission. In July 1999 they visited missionaries in China, and the African trip was a chance for them to continue exploring future options.

"We wanted to learn more about missionary work and how our skills could be used in Africa," Chris said. "At the end of the day, the skills that we have - growing up with the evangelical teaching that we have in Australia - is more than enough to go and be a helper for the local church in Tanzania."

While there are now a number of Bible colleges in Africa and many enthusiastic Christians wanting to be

leaders in their church, Heather says there is still a great need for trained leaders. "Some people are pastoring churches with only three months of theological training," she said.

Among their more unique experiences was a Bible study that Heather had prepared for a group of around ten nurses at Mvumi Hospital. "Half an hour before I arrived, they told me it was going to be more like 400 nurses," she says.

"It could have been very daunting - particularly when I had a Bible study written and not a talk. But when I stood in front of them I was really able to say

to them how close and how warm I felt being there with them, because we had that common understanding of God."

The amazing response at Mvumi is a small example of the impact Christianity is having in Africa. Heather believes part of the reason is that Old Testament stories like Abraham and Noah are passed down from one generation to the next. "They know all that history through their culture and tradition, but the big thing that is exciting to them is when someone actually tells them how they can relate to God through Jesus," she says.

Chris says that, not surprisingly, they discovered some major differences between African and Australian cultures. "We are so task oriented; they are so relationally oriented, which is actually biblically correct because life is about our relationship with Christ," he said. "Everyone wants to talk and chat about everything at every point."

"One of the things I learnt was that relationships with one another are so important."

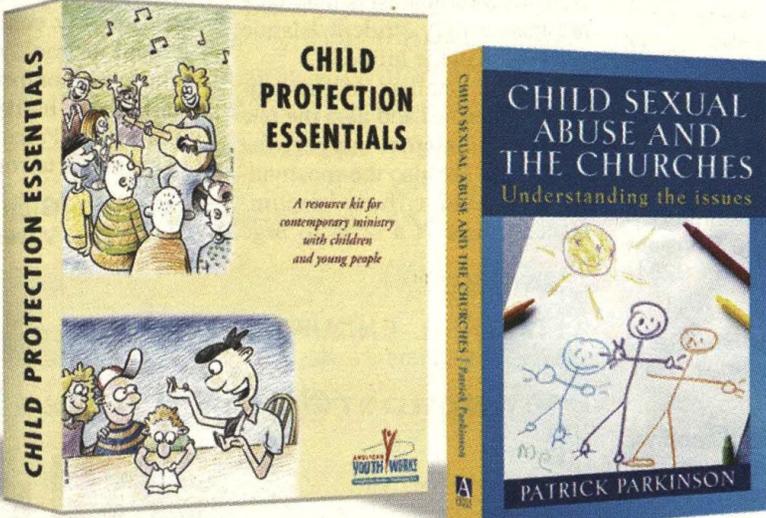
Another STEP tour is being organised for 2004. Contact Faith Blake on 02 9284 6724.



# CAUTION

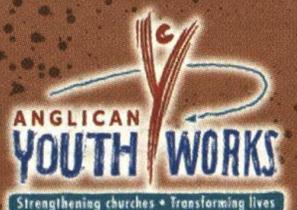
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## QUICKmail

### Diocese should open Christian bookshop

With all the talk of increasing congregations by ten per cent, I am surprised and disappointed that our Diocese has not used the Sydney Town Hall Arcade to establish a Christian Bookshop in it.

I fully accept that maximum financial returns from the Property Trust's business enterprises are of paramount importance. However, now that the CMS bookshop has passed into history, surely there would be maximum spiritual returns from offering its neighbour, the Bible Society Bookshop, the space currently being used by a commercial bookshop (dare I say) rent free?

If the congregations are being expected to reach the Archbishop's goals of growth, it would be very encouraging to see Head Office setting this very marketable example to help them reach their targets.

Robert Scott  
Eastlakes, NSW

### Do 'ethnic' ministries marginalise 'Anglos'?

The perception amongst my 'Anglo' friends is that, in the fulfilling of 'The Great Commission', those of Anglo-Saxon extraction or heritage appear to have been marginalised. The pendulum seems to have swung too far in the other direction. As a 'biological ethnic' (but culturally 'Anglo'), I wonder if a bilingual 'ethnic' should preferably worship in an 'English' service to accommodate the 'Anglos' and other 'ethnic' groups? Surely an 'Anglo' parishioner with little or no assurance of salvation nor understanding of basic doctrines qualifies as a 'lost coin' and would need more nurture than an 'ethnic' already strong in the Word.

Lucy Koe  
Kings Langley, NSW

### 'Peace' symbol opens SC to occult curse

You included a 'peace symbol' in an article about the Iraq conflict (SC, April). Are you aware the modern day peace symbol is an upside down cross with two arms broken downwards encompassed by a circle. It is found in witchcraft as the 'witches foot' and is used in Freemasonry. (A Freemasonry candidate takes a cross, turns it upside down, and symbolically break the arms downward whilst renouncing the Lord Jesus Christ). This symbol is an occult, witchcraft and freemasonry symbol that does not glorify Jesus. I do not believe it should be shown in a Christian magazine because you will open the paper to the curses of the occult and Freemasonry.

R A Kearnes  
West Pennant Hills, NSW

### The real question is, 'Who is the bishop?'

You had a column titled *Bishop Writes* asking 'Who is the Diocese?', (SC, April) but with no further byline. My question is 'Who is the Bishop?'. God knows who wrote it, but so should everyone else!

Pat Gould  
Cherrybrook, NSW

**Editors note:** This column appeared in the South Sydney Regional Supplement and (as usual) was written by the relevant regional bishop, in this case Rob Forsyth. Although we ran the column with Bishop Forsyth's picture, we apologise if his identity wasn't made clear.

## SYDNEYdiary

**Mon, 5 May-Thurs, 8 May:** CMS May Days Conference: hear Bishop John Reid speak from Matthew 4:1-11 "Temptation and the Christian Mission". CMS Conference Centre, Katoomba. Information 9284-6734.

**Fri, 16 May, 1.10pm:** City Missionary Connection: meet Steve and Kate Bradford - CMS Missionaries in Tanzania at St James' Hall, 169-171 Phillip Street, Sydney.

**Thurs, 22 May, 10.00am-2pm:** CMS Mission Support Workshop for church ministers and staff at St Anne's, Ryde. Resources, ideas, training, and contacts to promote world mission in your church. RSVP 9284-6734.

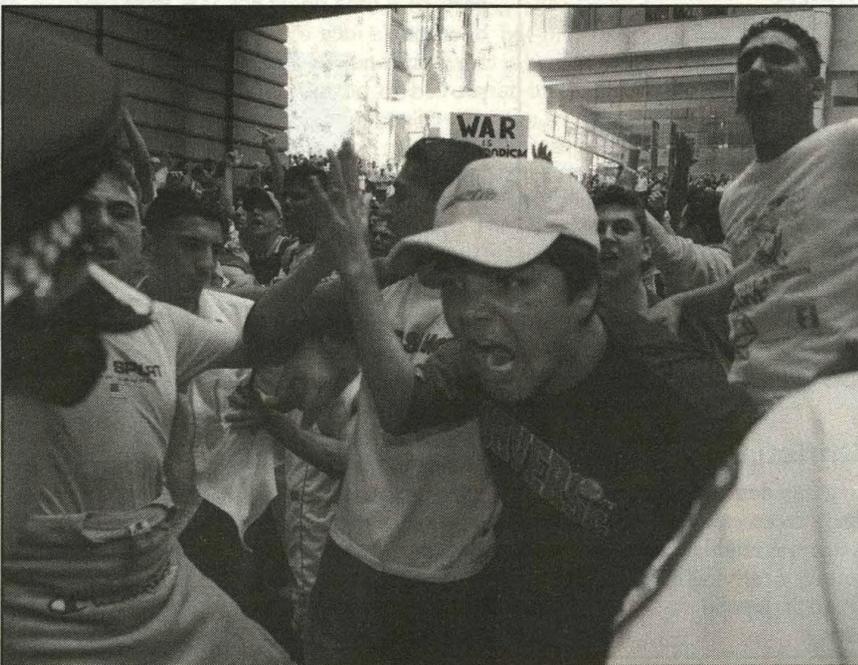
**Fri, 23 May, 10.30am:** CMS Friday Fellowship: meet Steve and Kate Bradford - CMS Missionaries in Tanzania, level 4, 93 Bathurst Street, Sydney.

**Sat, 24 May, 2pm:** Prayer Book Society Evensong, St Alban's, Leura. "The BCP: An Empire Day Relic?"

## CLERGYmoves

The Rev Alan Wood from assistant to rector, Picton parish 10.5.03.

# Anti-war rioters defend terrorism not democracy



Police are confronted at the door to the Sydney Town Hall offices during a student protest on March 26. In the background is the St Andrew's House food court. Cafe furniture owned by the Anglican Church was thrown at police during the protest.

(photo: AAP)

\*NOTE: The Anglican Church has no evidence that an estimated \$6,000 worth of vandalism to St Andrew's Cathedral (see page 5, 19) was by 'Islamists'.

We write to express our horror at the Islamist attack\* on St Andrew's Cathedral. We also note with dismay *The Australian Jewish News* report of March 28 that a Sydney synagogue has been damaged by arsonists in a wave of antisemitic incidents during this month. We note TV images of Muslim demonstrators attacking our police. We note that in 2001 the Syrian Orthodox Church at Auburn was vandalised with the graffiti, "Kill Jews and Christians". These events are taking place in NSW, where Muslims are a minority.

There are currently about 18 Mandæan families in Australian detention centres, mostly women and children. Mandæans have fled in family groups as the severity of Islamist persecution has rendered it too unsafe to leave anyone behind.

As a result of the Iraq war there has been a dramatic upsurge of Muslim hostility towards those Islam characterises as *kaffir* (infidels, unbelievers) and *najes* (unclean). This includes Jews, Christians and Mandæans. The latest information we have from the Middle East is that there are increasingly strident Islamic calls to, "Kill the infidels!"

As the smallest of the religious minorities and also the one having no external support the Mandæans are also the most vulnerable. Under these circumstances, there is a need to urge

the Australian Government to grant protection and release from detention those who are fleeing the terror of Islam.

**Khosrow Chohaili  
Sabian Mandæan  
Association in Australia**

The hypocrisy of the anti-war demonstrators. They take up the cause of peace, yet peace is foreign to their marches. They say they care deeply about someone else's country, yet they couldn't care less about their own. They display utter contempt for proper authority. Disloyal to their democratically elected leaders, they demonstrate loyalty to dictators and terrorists.

Whilst I sincerely defend their right to express their opinions, I strongly disagree with the shameful way they go about it.

**Peter Rahme  
Greenacre, NSW**

Margaret Rodgers' opinion piece on the Iraq War (SC, March) would have better read, 'Saddam only has support in the middle third of Iraq', rather than, 'Saddam only controls the middle third of Iraq'. Also the Iraqi regime paid compensation to the families of 'martyrs' (suicide bombers) in Palestine - clearly linking it with terrorism.

**Glen Fredericks  
Valentine, NSW**

**Marc Kay  
Kensington, NSW**

MAY 2003

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# Water MATTERS

Over the last 100 years,  
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has increased tenfold.

In 2003, 1.1 billion people have  
no access to clean drinking water

2.4 billion people lack proper  
sanitary provision



## LOCAL WATER FACTS

■ Across Sydney daily, we use enough water around our homes to fill around 1000 Olympic swimming pools. (70% of Sydney's total water consumption).

Gardens use 25% of all household water. As Australians we live on the driest continent on Earth.

■ Every day Sydney Water treats 1,300 Olympic-sized swimming pools of wastewater that comes from sinks, showers, toilets and backyard drains.

Source – Sydney Water web page

## WORLD WATER FACTS

■ Of all the water on earth, only 3% is fresh water!

■ 2% is locked in the polar ice caps, glaciers, the atmosphere and soil.

■ Less than 1% of freshwater is usable, amounting to only 0.01% of the Earth's total water. **Even this would be enough to support the world's population three times over if used with care.**

Rob Bowden, Water Supply: Our Impact on the Planet (Hodder Wayland 2002)

## BASIC DAILY NEEDS

■ Two thirds of the human body is made up of water. The recommended basic daily water requirement per person is 50 litres. People can get by with 30 litres: 5 litres for drinking and cooking and another 25 to maintain hygiene. Millions of people in the world come nowhere near this amount.

■ In Tanzania and Uganda, where ORAF is funding water projects, people average 9.3 litres (Uganda) and 10.1 (Tanzania).

### Rural poor

■ People in rural areas are four times more likely than those in cities to have no safe supply of water. The burden falls unequally on women who sometimes have to walk for hours to fetch water. A jerrycan of water with a capacity of 18 litres weights 20 kilos.

### Urban poor

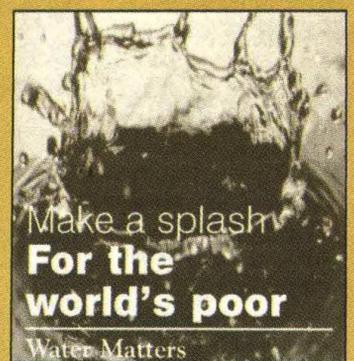
■ They are less likely than the well-off to be connected to mains water supplies and pay on average 12 times more per litre. In Jakarta, Indonesia, the poor pay water vendors 60 times the price of water from a standard connection.

## WATER-BORNE DISEASES

■ There are 4 billion cases of diarrhoea worldwide each year and 2.2 million avoidable deaths – one death every 14 seconds. Most of these deaths occur in the Majority World. Just washing one's hands with soap and water can reduce diarrhoea by 35%.

■ Malaria kills 1-2 million people annually and at any given time, 100 million people suffer from this disease.

■ Parasites infect about 10% of the Majority World population. 200 million people are affected by bilharzia with 200,000 dying each year.



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# God's peace plan revealed in Leichhardt

**As US forces entered Iraq, All Souls', Leichhardt, used the public's heightened concern for peace to realise an innovative way to present the gospel of Jesus Christ.**

All Souls, Leichhardt, offered the public the chance to find peace during the Leichhardt Street Fair on Sunday, March 23.

Under the banner 'seeking peace...', the church ran a series of community service and ministry activities on the theme of peace on the day. The centrepiece was a 'prayer for peace' walk – a series of interactive stations inside the church building – which allowed people to explore the peace plan Christ offered all people through his death and resurrection.

Although months in the planning, the church found that its initiative – in God's timing – was perfectly attuned to the public mood on the first weekend of military action in Iraq.

The script, provided as a CD soundtrack, was loosely based on the tract *Two Ways to Live* together with the biblical framework for unpacking ethical issues devised by Moore College lecturer, the Rev Andrew Cameron.

The walk began by asking participants to reflect on God's good creation, then used the painting *Guernica* to illustrate

that all people turn away from God and his plan for peace. Further stations asked participants to confess their sins, forgive others for hurts inflicted on them, and focus on Christ's atoning work on the cross.

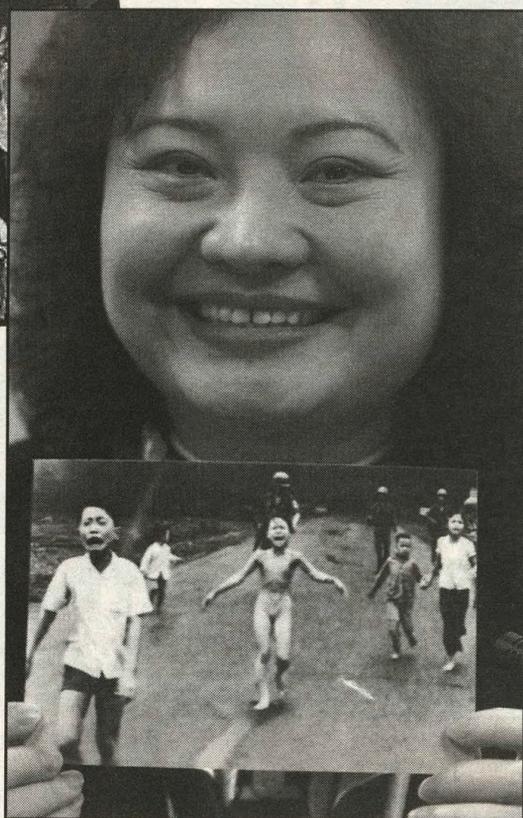
The final station asked participants to pray that God's spirit would help them pursue his path of peace throughout the rest of their lives, and suggested that they light a candle to help them remember that prayer.

"The 'Peace Prayer Walk' was not only a very clear presentation of the gospel, but it spoke to people's hearts as well as their heads," said the Rev Tim Foster, rector of All Souls'. "Some people were in tears at the end. Others sought me out to say how deeply moved they were by the experience."

In perhaps the most poignant moment, one girl who did the walk approached the attendants and asked, "How do you pray?" She said her father was a Muslim and did not let her go to church but that she was interested in finding out more about how Jesus



(above) Picasso's *Guernica* was one image used to explain the gospel. (right) The display included the testimony of Kim Phuc, who forgave the pilot who dropped napalm on her as a girl after becoming a Christian.



brings peace to the world.

Another participant – an Italian tourist – completed the walk three times she was so moved.

More than 150 people participated in the full prayer walk, while about twice that number had a look at the display, which included biblical teaching on the ethics of war. About 50 people left their contact details in a 'guest book' at the end of the walk.

A number of those said they were interested in joining a new congregation All Souls' hopes to plant, which was advertised on the day as for those 'interested in exploring experimental ways of serving God such as the 'seeking peace' initiative'.

An unexpected result was the number of people who asked to

purchase the CD soundtrack. One woman said she wanted to play it to her relatives at Easter.

Up to two thousand people also took advantage of the free 'garden café' run by church

members in the grounds, where they provided free tea and espresso coffee. "It is vital people experience the life of the church," Mr Foster said. "The festival was an opportunity for people to see that there is a living and active Christian presence here in Leichhardt – that we were here to serve them and are willing to en-

gage with them creatively about significant spiritual issues."

"The life of the Christian community shows the world how the gospel "works" in practice. It also acts as a 'plausibility structure' for the message. Our participation of the Festival was part of a process of making our corporate life visible to the community."

## How can our Mission help promote Chinese ministry?

### 我们的使命如何推展中文事工?

悉尼教区大主教 Peter Jensen

近年来,悉尼教区中文事工的进展和增长是一件令人感到兴奋的事!我坚信本教区的宣教使命策略将使此事工继续的开花散枝。

上个月在我的英文专栏里,我告诉大家教区宣教使命已经开始了,因此,各个教会不必等待我或上层的鸣枪讯号,大家现在就起步开跑吧!

其实,许多教会已经上路了,快赶上吧!

在最近的宣教策略会议上,我提出一个问题:

宣教事工开始推展了吗?很高兴我听到正面的答复!会议中有七至八位同工告诉我,他们已经推动宣教事工,并在教会中看到好成果!

在教区内各不同地区,教会已经开始思考宣教策略,而且也有积极的成果。新的堂会开始成立。更好的是,看到挣扎中的教会因著其他族群的加入,而在教会中注入新气息和新气象,宛如一股清泉流入枯干的水溪!在悉尼,我相信这种的模式...其他族群融入目前西人的教会...这将继续是推展中文事工受欢迎的模式。

同样的,许多英语堂会正在观赏由圣公会媒体机构所制作的宣教使命录像带,目的是观赏录像带后,可以帮助他们思考如何向自己的社区宣扬基督的救恩。此外,其他实际的课题也被一一的提出来讨论。其中最关键的问题是:什么原因阻碍我们带领人到教会?

在英语堂会中,我观察到一些堂会已经开始推行宣教策略,希望藉此能够兴旺神的国度。我最近到两间教会讲道时,他们正式接

受教区的宣教使命,并规划出一套宣教行动纲领,看到他们积极的反应,正是令人感到非常鼓舞!

其实,我也觉察到宣教使命所提供的一些策略点子,目的是帮助英文堂会加把劲,赶上早几年就在前头的中文宣教事工。许多西人堂会现在才意识何谓“宣教”。

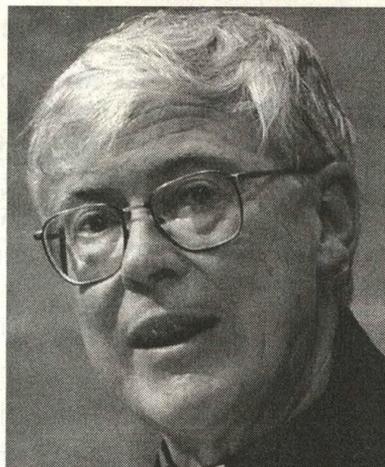
基于以上的论点,我非常愿意向负责中文事工的牧者和教会领袖学习他们的经验:

※哪一些新的宣教策略尤其有利于推展中文事工?

※目前教区总部所提供的资源,如:录像带和查经资料,是否对中文事工有帮助?

※探讨有关英文堂和中文堂在同一牧区的强点和弱点,还有那一些新的模式可以协助中文事工的成长及兴旺。

※教区议会如何排除官僚作风而有效的推展植



peter jensen

堂的模式。当然,以教区整体性共同的宣教异象尚有所距离。我再次强调我们在宣教使命策略上的第一条文:藉著神的话语、圣洁生活和祷告来促使属灵生命的更新。若要到达长期性的效果,我希望我们为此使命不断的祷告。

### 宣教祷文

我们恩慈的神,我们祈求你帮助我们宣扬我们的救主,主耶稣基督,使得在我们四周围的人都听闻主的呼召而悔改,信靠和服侍神,彼此建立在基督门徒的团契中,并等候他的再来。

愿我们继续祷告,倚靠祢的圣灵来荣耀祢的圣名。阿们!

【翻译自英文版】

### cantonese translation

This is a translation by the Rev Mee Ping Lau, a Mandarin speaker.

If you are a Cantonese speaker from Hong Kong you may prefer the translation by the Rev Peter Chung which is available in PDF format our website:

[www.anglicanmedia.com.au](http://www.anglicanmedia.com.au)

# Is this Sydney's busiest 'church'?

Barker Chaplain, the Rev Jeff Ware runs a ministry with eight staff that reaches over 2,000 people each day.



stuart  
robinson

## GAMEplan

For the past twelve years Jeff Ware has been leading a ministry that daily reaches more than 2,000 people. Jeff is the Senior Chaplain at Barker College on Sydney's upper North Shore.

He became a Christian in his late teens and has served the Lord in a variety of situations: teaching High School English and History in the Riverina; curacies at Dapto and South Turrumurra (after four years at Moore College). Jeff is married to Annette and is the father of five children.

Team ministry is one of Jeff's passions. The Barker 'ministry team' comprises eight dedicated staff workers. Here's a tiny snapshot of ministry at Barker:

**SR: Jeff, why school chaplaincy?**

**JW:** Since deciding to follow Christ I've wanted school students to hear a clear, intelligent and natural account of the Christian faith from someone they know and trust (and can observe day by day). Those teenage years are so formative. Something like 71 per cent of people in Anglican congregations throughout our city came to faith in Christ before the age of 20.

Several of my close friends turned to Christ at 'Kings' when Brian Telfer was Chaplain and Rod West was one of the Boarding Masters. I'd heard others tell me how helpful their 'Crusader' group and 'Crusader' camps were in the development of their faith.

**SR: In the last twelve years you've been able to build a fairly sizable ministry team.**

**JW:** The school is committed to Christian ministry being as effective as possible. There are two other chaplains, Jon Taylor and Graham Errington who have responsibilities in the Middle School and Junior School; three experienced Christian Studies teachers and two youth workers. In addition, there are other staff-members and students who take a lead and assist in different ways.

**SR: Youth workers?**

**JW:** Right. Jodie Pritchard and Craig Tubman are youthful, energetic and passionate about Jesus! Schools like Barker have been appointing former students to assist with coaching sports, debating, music and boarding. We applied this principle to chaplaincy. Craig became our first youth worker (and is four year teacher-trained).

**SR: What is their role?**

**JW:** Youth workers teach Christian Studies (known as 'XS') like everyone else on the team. The

## my story

benjamin caswell

Benjamin Caswell is a Year 11 student at Barker College, Hornsby. He's a young man with a bright outlook and a variety of interests which include debating, Crusaders, soccer, volleyball and the Mock Trial team. Ben is also a new Christian. This is his story.

"I recently made a commitment to Jesus at the year 10-12 fellowship camp which was held on the first weekend of the new school year. I had learned a great deal about Christianity before this - you can't attend Chapel and Christian Studies week by week and not think about where you stand with God or what you make of Jesus.

"The Crusaders group has also been an excellent place to meet with Christians and to encourage each other. I've really been challenged in lots of ways, especially in having a regular daily 'quiet time'.

"I've also learned heaps over the years through Chapel. It is usually quite practical - what it means to live your faith. We hear some inspiring stories and interesting Bible passages. I really enjoy being able to sing great Christian songs and hymns alongside my friends.

classroom is a wonderful opportunity to take the students step by step through the main aspects of the Christian faith. Each youth worker will teach around 250 students each week. In addition they run lunch-time Bible studies for our Christian students, help organise our Crusader group and arrange special events like our weekend camp at the beginning of the year and pasta nights at a local restaurant. They are also available to chat to any of our students about 'issues' they may not want to discuss with their teachers or school counsellors.

Being genuinely interested in students lends weight to their message that God is genuinely



Year 11 student Benjamin Caswell, who recently made a commitment to Jesus, with Barker Chaplain, the Rev Jeff Ware.

"Christian Studies is not only a time to learn, you can also ask hard questions. I've often stayed behind after the lesson to have a chat with my teacher. Having Mr Tubman around as our youth

worker is really very good. I can talk to him about problems and we've prayed together a few times too.

"I've now begun to invite my friends to the Christian events at

interested in them too. Our youth workers also assist in boarding activities, coach sport, help out in Chapel, organise mountain-biking events and take students scuba diving!

**SR: How does the Archbishop's vision for enfolding ten per cent of the community influence what you do at Barker?**

**JW:** We'd certainly like to see at least ten per cent of Barker students in a regular Bible study group here at school or in their local church. Let me illustrate this: in partnership with St Andrew's, Wahroonga, we have been meeting once a week in our new group (for boys) called 'God Squad'.

We've also been challenged by our Headmaster to encourage at least ten per cent of our students to consider teaching as a career. It provides wonderful opportunities for Christian service.

**SR: Are you making a difference?**

**JW:** I believe so. Here's an example. Two hundred Year 7 students have just returned from a Christian Camp at Cobbity. We are following-up 80 students who either made a commitment to Christ or who would like to join a small group where they can take things further. And new groups begin all the time. Recent additions include a Bible study for boarders

## worth considering

- Strategic partnerships (shared resources, staff, programs) between parish churches and local Anglican schools
- 'Investing' in staff with a youth-specific brief (a relatively high 'Kingdom-yield' area)
- Longer term ministry with a vision for team building
- A mindset which encourages 'new' activities (Bible studies, creative forms of outreach) at the risk of failure

Barker. Some have attended but most say, 'no'. But I have not given up asking. I'm hoping they'll come along to Crusaders before the year is out.

"Please pray that I'll keep growing in my Christian faith - in living it out and understanding it more and more. Pray also that I'll be an encouragement to other younger Christians at school; that we won't be afraid to take a stand for Jesus and that we'll be open about what we believe (even though we might get mocked). You know, God is gracious and forgiving and is always there for us!"

and another one for staff.

My colleague, Jodie Pritchard recently said, "We're always working on ways to equip and excite everyone about expressing their faith at school. We want to serve God and his purposes every day, in every possible way."

**SR: You've been quoted as saying you're 'on a Mission from God'.**

**JW:** Certainly. What is God's mission? To see people flourishing as they live the full Christian life: delighting in God, reaching out to others, enjoying God's beautiful creation, and rejoicing as they regard themselves as forgiven, valued and precious.

"How beautiful are the feet of those who bring good news!" Rom 10:15b

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# True North

northern region supplement

vol 8 no1 may 2003

## They are our neighbours and they have never heard of Jesus

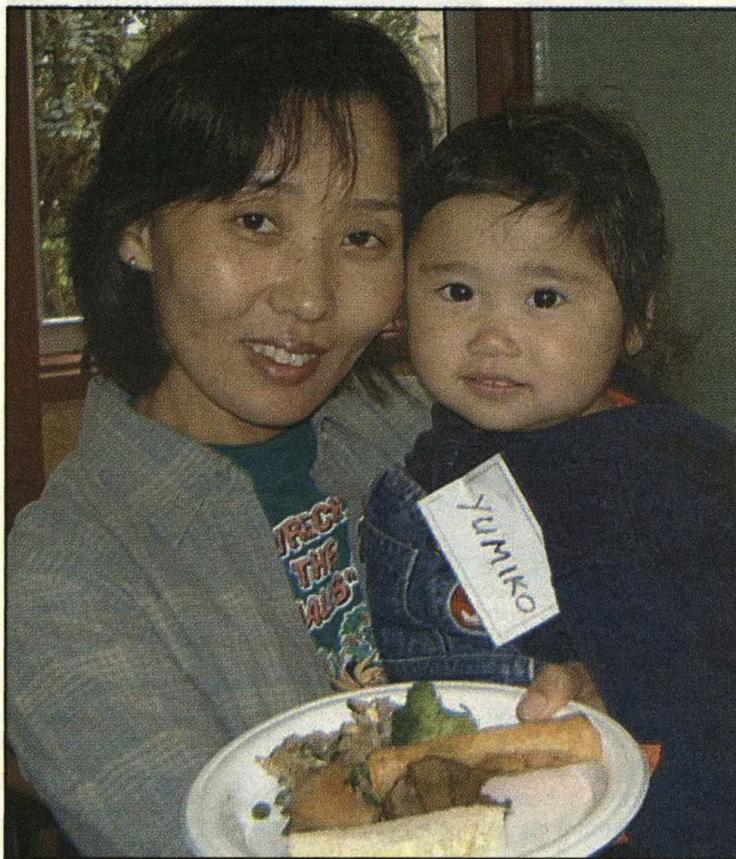
**Rosemary Anderson, ESL Coordinator for Northern Region, describes her dream to introduce more migrants to Jesus.**

**How many ESL classes have you helped start?**

There are currently 17 parishes in the region conducting ESL classes. In the five years I have been in this position, I have been involved in the establishment of nine of those, and was the coordinator at Waitara for six years.

**Can you tell me about the most recent one?**

This is a very exciting development for me personally as we have established two classes – one daytime and another in the evening – in my own parish at Normanhurst. Last year we did the 'Living in Harmony' program and as a result felt that God was leading us into ESL work. At the end of the year I trained a group of about 20 people to become the ESL team. After extensive advertising, which included a letter box drop to every house in the parish, we have started the year with 20 students over the two classes. The majority came as a result of



the letter box drop.

The teachers are excited and the students are enthusiastic. As well as practising English conversation, there is the opportunity to study the Bible – a section for which all the students choose to stay. As many have not heard of

Jesus before, there are many interesting questions asked.

**How do you start an ESL class?**

Typically someone in a parish feels God is challenging them to do something for the many Non-English Speaking Background

(NESB) people in their area. They speak to their minister, get his support and ring Anglicare for advice. This is where I come in, as ESL Coordinator.

**What resources are used?**

For a two-hour lesson we use materials commercially produced for this purpose. Anglicare is a great support here as they have a Resource Centre at Parramatta from which teachers can borrow. Several classes then finish their lessons with about half an hour of Bible teaching. The method used cannot be the usual Bible Study method, as this is really only useful for native speakers. There are only a few resources available for teachers in this area, so over the years Anglicare has financed the development of different resources.

**How can ESL contribute to the goal of the mission?**

At the moment 21 per cent of families in Sydney speak a language other than English at home. It is estimated that by the year 2025 over half the families in Sydney will be NESB. If we are to have ten per cent of Sydney's population in Bible-based churches within ten years, it seems to me that we need to be emphasising the need for cross cultural minis

*continued page 19*

## Marriage made for heaven?

The Rev Richard Harvey, rector of Manly and the Rev Peter Clarke, rector of Newport, recently announced a new initiative that may help bring the Diocese's ten per cent goal to fruition on Sydney's Northern Beaches.

With the strategic marriage of Richard's son Darren to Peter's daughter Elizabeth, observers speculate an alliance has been formed that will promote the work of the gospel on the peninsula.

Congratulations to Darren and Elizabeth, who when asked about such speculations simply smiled...

## Reaching the 'strangers' who use your church

St Chad's, Putney is a small but healthy church on Sundays. During the week, however, it is much bigger. The church hall is used by eight non-church groups, such as playgroups, aerobics classes and a computer club.

These groups have almost no contact with the Sunday congregations. A number of Christians from St Chad's attend the various groups during the week, but simply as participants.

So how might a local church build a closer relationship with those who use their property?

The Rev Andrew Burr, rector of Putney, says the church decided to hold a special Thanksgiving Service. "We invited all the groups to come to church and lunch in November, so we could say 'thanks' for their using our property," he says.

The service was planned as an 'all-age' service, with easy songs, a short sermon on God's grace, a video clip, and a barbecue lunch with a jumping castle. Mr Burr wrote to the groups two months before, then visited with advertising brochures two to three weeks before the event. He also urged his congregations to be there in strength to provide a warm welcome.

With only three people from the groups coming, Mr Burr admits he hoped more 'outsiders' would come. But he believes the day was worthwhile.

"My feeling is that the event has opened up the relationship we have with the groups that rent our hall," he said. "We have since been able to visit the playgroups to run puppet shows."

Mr Burr said the event has encouraged the church to work harder and think creatively about how to reach their local community. "We will try this idea again but might change the name away from the American sounding 'Thanksgiving Service' and work harder at having contact with the groups during the year," he said.

## Drive-thru church still a winner after five years

BY RICHARD JAMES

It's just over five years since the world's first drive-thru church (DTC) was born at St David's, Forestville. Making the front page of *The Sydney Morning Herald*, a lead story for Channel Nine News, and numerous radio stations, what has become of this oddity now?

In the week before Easter School holidays, volunteers with signs, smiles and waves lined Warringah Road for their Easter DTC. The result? As always the volunteers, up to 40 people over three mornings, reported a wonderful reception by the drivers.

"Most smile or toot their horn, they wave back and flash their lights," Ros Thompson said. "This is my first DTC and it is fantastic, everyone is so friendly. I am having a blast!"

Placement of DTC before Christmas and Easter has proved very strategic. Not only does it give the church a context for handing out tapes and CDs, but the initiative has also resulted in a higher percentage of visitors at Easter and Christmas. Many visi-

tors, when asked why they came to St David's, sight the impact of the DTC. As advertising for the church it is priceless.

Over the years a number of other churches have tried their hand. St Paul's, Chatswood, has taken up the idea and mastered it. At the top of Fuller's Road outside their church, peak hour traffic comes to a stand still for minutes at a time. Their volunteers walk between the cars giving out tapes and Easter eggs or Christmas cake.

When asked how many tapes they gave away, rector, the Rev Ray Robinson estimated the highest amount was around 1400.

"The response is always very positive," comments Mr Robinson, "and we always seem to get a positive write up in the local newspaper."

Will DTC continue at St David's? Absolutely. Consider that as literally thousands of cars drive by, they see Christians happy and friendly, with signs stating their love of Jesus. The impact is immeasurable. As Alan Campbell, one of the volunteers on the road, said, "I doubt a sin-



gle car would go by without the occupants discussing what they see – it is just that impressive."

Recently, a couple of trends have developed. First, traffic has become both more congested and faster – especially with recent changes to traffic conditions – which makes pulling up into the church drive a somewhat frightening task for most. Those who do come in really have to plan to well before they arrive. (A group of intercessors in the church not only pray for the drivers, but also for God's protection from acci-

dents – to this day there have been no incidents, thank God!)

Secondly, CDs now well outstrip tapes in popularity.

Overall a 'crazy' idea has been greatly used by God. Not just by the number of tapes given away but by the number of people who see the outreach and are moved. It would be fair to say that DTC is held in high regard by those in the broader community – an encouraging endorsement for a local church, especially as St David's tries new ways to reach the untouched.

# When Harry met Barry truth won

BY JILL WRATHALL

Some say, 'debates are only worthwhile if there's a clear winner', but St Paul's, Seaforth disagrees.

Trusting that God would reveal the truth within the hearts of listeners, St Paul's organised a debate with no intention of declaring a winner. It was an experiment that appears to have paid off.

Held in the auditorium of St Paul's, Seaforth in October 2002, the debate, on the topic 'God is Just', was between Dr Barry Newman, scientist and theologian, and Harry Edwards, former chief investigator of paranormal claims for Australian Skeptics.

Thanks to front-page coverage three days earlier in *The Manly Daily*, the church hall was packed with a large cross-section of the northern beaches population intrigued by this topic. It was clear that it had a particular relevance given the general state of world affairs, post September 11.

As the proposition 'God is just' was argued, the entire audience was glued to their seats. The evening was conducted in good humour and with great passion.

Dr Newman led off, making the assumption that his opponent did agree that God exists. Barry defined who this God is, what justice is and how the Bible and life's experience proves



God's justice.

Mr Edwards, from Australian Skeptics, followed with flare and finesse. Although an atheist, for the purpose of the debate he was willing to concede the crucial point of God's existence and proceeded to argue against Barry's claims, taking quotes from the

Bible that he believed suggested God could not be described as 'just'. "What kind of God allows his son to die on a Roman cross?" Barry later responded that it is the God who takes our sin so seriously.

Both men received thunderous applause. Question time followed, facilitated with great skill by Balgowlah Boys' High School

## Christians 'warm and welcoming'

"I took part in a debate at St Paul's Anglican Church, Seaforth opposing the proposition that 'God is Just'. More than 200 people attended.

Prepared to experience a hostile reception in a venue foreign to an atheist, I was pleasantly surprised at the cordial reception for myself and my presentation.

Having castigated their God, portraying him as a tyrannical and merciless despot, feedback after the debate was positive and without bias. I left the meeting imbued with a new understanding of Christian tolerance. Congratulations rector Colin Sheehan for organising such an enjoyable evening and best wishes to all who attended. Let's do it again."

Harry Edwards  
letter to *Manly Daily* editor

Principal, Mr Frank Pikardt.

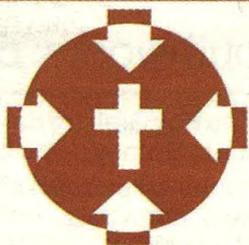
The opportunity to raise issues openly and respectfully was welcomed by all who came. In fact, it prompted Harry Edwards to write a letter to the editor of *The Manly Daily* the following week to thank Mr Sheehan for the warm welcome he received. Many non-believers commented on how surprised they were that Christians could allow this kind of debate without feeling that they had to have the last say.

St Paul's believe they gained community respect through this avenue of open debate, with most who came to the debate completely unknown to the St Paul's

membership. The debate has done much to raise the profile of St Paul's, Seaforth and church members were genuinely surprised and delighted by the crowd that attended. So much so they have continued to think creatively about how to proclaim Jesus Christ to such an audience.

It was an experiment that seemed to work. People came; they stopped and they listened to the gospel presented in an unusual way.

Currently St Paul's has plans for a cultural weekend, inspired by St Swithun's, Pymble (previously reported in SC). This will include an art exhibition and a speaker who can weave a gospel message into a focus on the arts.



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## Learning to build things that last

Paul Sanders gave up the job of his dreams to train for youth and children's ministry at Youthworks College in Sydney. But despite the sacrifice, he has no regrets and says he is totally dedicated to ministry.

It is often said, 'Once a surfer, always a surfer'. But, these days, Paul Sanders is focusing more on human souls than huge swells.

The 23-year-old is on a mission to reach young people with the news that Jesus saves. News that turned his life around just five years ago.

After leaving school in Year 10, Paul took on his dream job, landscape gardening along Sydney's northern beaches. Being outdoors – and not far from the surf – was, for him, the ideal way to spend his days.

But while he was enjoying his dream lifestyle, Paul began wondering about the big questions of life. He started going to church with his brother and spending time on the water with Christian Surfers. It was through one of those surfers that Paul came to understand Jesus' sacrifice, his death and resurrection, and accepted God's grace.

Paul knew a lot of the local kids from surfing and wanted to keep in contact with them during the week in an environment where he could share his faith. So he volunteered to teach scripture at Balgowlah Boys' High School. He admits it was a challenge but says it was an incredible opportunity to tell them about Jesus.

Paul was also preparing and saving for a big trip. He was planning to travel around Australia in a troop carrier that he'd bought especially for the adventure. But his life took a U-turn. Instead, Paul went down a road that would



Last year's graduating class from Youthworks College at Loftus. Paul Sanders, fourth from the left, is now working full-time at St Mark's, West Wollongong after graduating from the College.

lead him to full-time ministry to young people. Enrolling in Youthworks College, he sold his four-wheel drive to pay for tuition, and embarked on a very different kind of adventure. "The fact that I gave up something I loved (landscape gardening) to go to College, shows you how important it was," Paul says.

And does he have any regrets? No. "God's plan is perfect."

When Paul drove onto the college grounds at Loftus, on the southern edge of Sydney, to start

### youthworks college

- The Rev Graham Stanton is Dean of the College, located at Loftus in Sydney's south
- The only specialist training college for children's and youth ministry in Australia
- Specialises in the areas of children's ministry, youth ministry, Christian education, Christian outdoor education and youth evangelism
- Students gain practical experience by being involved with ministry in a local church while they complete their studies

his studying he had already committed fully to giving ministry a go. Although, the Youthworks College's setting, on 38 hectares of bushland, was a big pull.

He describes the location as 'awesome'. With creek frontage and an outdoor chapel, it is a unique place to study and grow. "It's a great environment to learn," says Paul. "Not only from the lectures, but also the other students, sharing."

For two years, Paul was

pushed to think about Christian issues and ministering to young people in a new light. And, when the academic requirements were a challenge, he was supported and encouraged by lecturers who make it a priority to spend time with their students.

With the Diploma of Theology having just two days a week of face-to-face time on the college campus, Paul was able to continue his

Scripture teaching at Balgowlah and also work part time with kids at St Matthew's, Manly.

Alongside learning how to minister to young people, Youthworks College also introduced Paul to one of the biggest direction changers in his life. Her name is Melinda Hood.

Melinda was the cook at Youthworks College when Paul was studying there. He says he 'checked her out' for eight months before asking her out. And now they're engaged to be married in September this year.

By the time Paul finished College at the end of last year, he says he didn't particularly want a job and he certainly wasn't looking. But, ministers started calling him and offering him work, knowing that he was finishing the respected Youthworks College course.

Paul was still hankering to get back to the creativity of landscape gardening, but, at his parents' encouraging, he decided to put his education at the College into practice full-time, accepting a position as youth minister at St Mark's, West Wollongong in January this year. Although Paul has no regrets about going into full-time ministry to youth, he does admit he misses 'building things'.

These days, Paul is ministering directly to about 20 kids and 15 university students at the church, along with any other young people who are willing to listen to him share the good news of Jesus. "I'm confident this is where God wants me to go and he's given me the gifts to go about it," he says.

Already, 2003 has been a big year for Paul. He's moved out of home for the first time, started full-time ministry and is getting married. But he's looking forward to even bigger things to come. He says he's totally dedicated to ministry, particularly to young people, in whatever form that may take – whether it be overseas or on home soil.

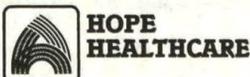
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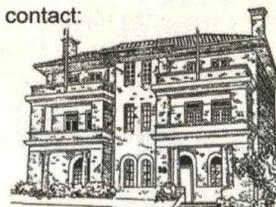
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# New Nats leader looks to honour God first

LIZ HOGARTH asks Andrew Stoner, the new National Party leader in NSW, about the role his faith plays in his politics

In the wake of the recent NSW Elections, State National Party MPs chose a new leader who, apart from being committed to the needs of rural and regional voters, is a man with a vibrant Christian faith.

An active member of the Christian Outreach Centre in Port Macquarie, Andrew Stoner, 43, has never hidden his beliefs and chose to thank God in his maiden speech to Parliament after the 1999 election.

"My faith has put into me certain principles that I am not happy to compromise on," he says. "And I guess in my time in Parliament, that's come out in debates on issues like drugs, family, the importance of marriage and so on. There are also pagan doctrines, such as atheism, that I just feel it is important to make a stand on."

However, Mr Stoner does not believe that his views will cause a seismic shift in National Party policy. "When I joined the National Party I checked out its motto, which is 'Honour to God, loyalty to the Crown and justice for all'," he says. "I felt very comfortable with that and in my time in the National Party I have seen that motto has been pretty well applied. So I don't think it is going to be a radical departure in policy, though I may be stronger on faith than some of my colleagues."

His heightened profile will also not change his attitude to talking about his faith in the public arena. "I don't advertise my faith because I don't want to put myself in a position where I might let Christ down," he says. "I find it hard to live up to that mantle. I appreciate how difficult it must be for church leaders and for my Christian Democrat brothers, Fred Nile and Gordon Moyes. They have huge expectations on them because they clearly represent Christianity in politics."

This partly explains why he originally decided to join the National Party rather than the Christian Democrats, though the overwhelming reason was, he says, his passionate commitment to creating opportunities for country people and their families. "It was a better fit for the overall me," he comments.

Apart from his strong political convictions, and his faith, Andrew Stoner is also an avid sports fan. He enjoys golf, tennis, jogging, football and motor sport, making his selection as the Coalition's spokesman on sport over the past year a natural choice. He is also a keen surfer and has some of the State's most beautiful coastline within his electorate of Oxley on the mid-North Coast.

He is married to Cathy, due to give birth to their sixth child at time of going to press, and the family live on a hobby farm a short drive from Wauchope.

## facts

**Name:** Andrew Stoner

**Position:** NSW National Party leader

**Age:** 43

**Hometown:** Wauchope

**Married:** Cathy

**Children:** Stephen, 20, Beau, 15, Gemma, 12, Abbie, 5, Annalise, 3 (and sixth on way)

Their children are Stephen, 20, Beau, 15, Gemma, 12, Abbie, 5 and Annalise, 3.

Looking back on his own childhood, he claims he had a 'traditional Christian upbringing'. His father was a Presbyterian and his mother an Anglican. The family attended a Presbyterian church in Brisbane and the young Andrew was involved in Boys' Brigade, but drifted away from his faith as a teenager. His relationship with God was finally restored in the late eighties, when he and his wife realised they had a spiritual void in their lives.

"Cathy and I were witnessed to by her brother and his wife," he says. "They had had a really radical turnaround and we could see such a joy and peace in their lives." On coming to faith the couple started to attend a Christian Outreach Centre (COC) in Queensland and transferred to a similar Centre in Port Macquarie eight years ago.

"There are about 300 people in church on a Sunday morning," he says. "We have a band instead of an organ and it's pretty 'rocky' and contemporary. There are a lot of young people, which I guess is why we went there in the first place."

Before becoming an MP, Mr Stoner was a Children's Church leader at Port Macquarie COC, as well as holding down high-powered positions in property development, recruitment and training. Educated in Brisbane, he left university with a Master of Business Administration, after having achieved first class honours.

This is all a long way away from the murky world of politics, with its reputation for secret deals and overweening ambition. And the new National Party leader does not shy away from acknowledging that political infighting and posturing can pose problems for the committed Christian.

"It is an area where there is a lot of ambition, and that can present a dilemma," he says. "But, believe it not, I have not been strongly ambitious. I have just done the job to the best of my ability and the opportunities have come as a result."

He claims to have been 'lucky' in that he has never been involved in an ugly pre-selection battle or been required to take



advantage, or climb over someone, to achieve his objectives. "I've had to compete strongly, but fairly, to rise in the political ranks," he says, revealing some grit behind the affable exterior.

His own ambitions may be under control, but as leader he now has to deal with the hopes and aspirations of his colleagues. "Recently I had to decide upon the shadow ministry for the National Party and I did have to take some very tough decisions," he says. "I did feel compassion for those who were disappointed, but I also feel a lot of responsibility for the future of this party."

Prayer – not every politician's first weapon – helps him make these tough decisions as well as helping him through the stress of election campaigns and tense Parliamentary debates. It also helps him in dealing with the problems of an electorate who have the lowest family income levels and among the highest unemployment rates in NSW.

"I turn to God to help me to help my constituents," he says. "You need wisdom and compassion and you need a servant's heart to do that. I think in a country electorate if you were all about personal ambition or position or status you really couldn't do the job."

Though he is keen to avoid gaining any sort of political advantage from being known as a committed Christian, Mr Stoner thinks most people do view it in a positive way. "The majority of people are good and decent and they want their representatives to represent high standards of decency, honesty and integrity," he

says. "And thankfully people do still associate that with Christianity."

This is a man who undoubtedly possesses these qualities of decency, honesty and integrity. But whether they, and his other abilities, will be enough to revive a party that has been on a survival path in recent years rather than a road to government, remains to be seen. However, it's heartening to know that, even if the chips are down in the battles ahead, the fledgling leader does

not plan to resort to political skulduggery.

"At the end of the day in politics, if you try to get yourself ahead by pulling someone else down, that will backfire on you," he says. "You reap what you sow. Whereas if you try and walk the walk, and not just talk the talk, then people will support you whether it be your parliamentary colleagues or the electorate."

Doubtless his colleagues in the National Party hope he's right.

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# The killing game

ARCHBISHOP PETER JENSEN argues that euthanasia can never be voluntary.

Voluntary euthanasia is the unfinished business of the moral revolution of the mid-20th century. In the name of individual freedom, censorship of pornography was rejected; abortion on demand was instituted; and the nature of marriage was changed.

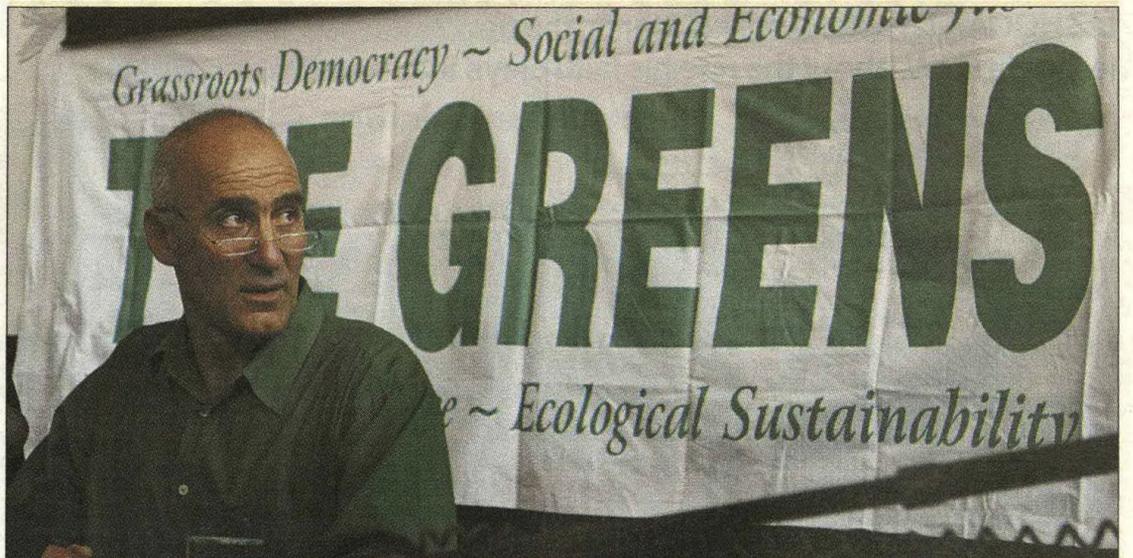
In the 1960s and 1970s there also began agitation for voluntary euthanasia or assisted suicide to become lawful in Australia. Suicide itself was decriminalised during the period, although it remains a crime to assist someone else to commit suicide. Voluntary euthanasia presupposes a right to suicide. Hence some people prefer to call it 'assisted suicide'.

The continued rejection by Federal and State governments of voluntary euthanasia legislation is, at first sight, extremely puzzling. Opinion polls suggest a considerable public acceptance of this idea. The politician who is prepared to make this part of his or her stated policies would almost certainly gain considerable support. There have been television documentaries offering favourable support, and even at the level of popular television dramas the issues have been canvassed sympathetically.

In speaking of voluntary euthanasia we are not directly addressing those agonising decisions about the end of life which so frequently face the medical profession. Indeed there are legitimate choices about palliative care which may as a side-effect, so to speak, shorten the dying process. Someone has to make these decisions; we feel that there ought to be rational and ethical grounds for making them.

Little as I know about the practice of medicine, allow me to express my deep sympathy with those who have the daily responsibility for making such significant choices. We expect you to show wisdom, justice and compassion, but we find it as hard as you do to determine what should be done in concrete cases.

I well remember being asked by a woman if she should let her husband die when, from the point of view of the medical profession, all hope had passed without heroic surgical effort, and even then only a vegetative life was the best possible outcome. Accompanied by a professional Christian ethicist I sat and thought about this real problem and concluded that either decision was morally justifiable. This apparently vague



Greens leader Ian Cohen is expected to lead the push for euthanasia in the next parliamentary term.

## New push for euthanasia in NSW

Euthanasia is the most controversial issue flagged for the upcoming term of NSW Parliament.

In 2002 the Rights of the Terminally Ill Bill, introduced by NSW Greens leader Ian Cohen, was defeated. However far from backing down from their euthanasia stance, it was one of the Greens leading policies in the recent NSW election campaign.

"The Greens NSW are committed to the proposition that individuals have a right to choose to die with dignity, to bring an end to the pain and suffering they may endure on their death-bed," they announced prior to the election.

Mersina Soulos, well-known advocate for cross-cultural min-

istry within Sydney Diocese, ran as a member for the Greens party in the seat of Drummoyne. Although personally she does not endorse euthanasia, she accepts the Greens policy.

"I stand for and agree with the individual right to choose, but on a personal level and as a Christian I don't agree with euthanasia," she said. "Voluntary euthanasia is a deeply held conviction by many in the community and the Greens represent those people's voice."

Ms Soulos' interest in environmental issues began after her daughter was diagnosed with asthma caused by industrial pollution in her local area. This led her to become active in the local Green movement, though at times conclusion did not help the lady in question; she determined that her husband should live - to the surprise of the doctor and her two ethical advisers. Her husband has survived and has returned to a very significant level of human interaction.

The case in favour of voluntary euthanasia is powerful, clear and simple. It consists of two parts. First there is the relief of suffering. When faced with the suffering, mental or physical, of the terminally ill, and when faced with the prospect or the actuality of our own suffering, we determine to prevent it. We do not allow fatally ill animals to suffer; why should we stand by and see humans go through pain for no good purpose? Compassion should move

us to allow this for others even if we do not allow it for ourselves. Secondly, there is the rights of the individual. Where a person is of a sufficient age to take responsibility, and where the person's reason is sound, they must have the right to make their own choice about their life. Others must not make this choice for them. That is why we speak of voluntary euthanasia.

On its own, the original meaning of 'euthanasia' is that of a good death, or as we may say 'a death with dignity'. To add the word 'voluntary' is to insist that the choice for such a death must be mine alone. If others deny me that choice and kill me without my permission, even if they think that it is in my best interests, they deprive me of my rights. As well, however, if others deny me that choice and refuse to allow me or assist me to take my own life, they too deny me my rights.

Despite these arguments, acceptance of voluntary euthanasia would be very dangerous indeed, and would change the nature of the health care professions. There are a number of problems with the proposal, but the difficulty I want to address is this: we cannot truly talk of euthanasia being voluntary.

I realise talk of individual rights has become very persuasive in the contemporary world.

she finds the Greens' policies difficult. "I am a Bible-believing Christian first so I struggle with some of the issues, but on the whole the environmental degradation we're suffering cannot remain unaddressed. I feel a great weight of social responsibility which I don't see being addressed by the Anglican Church," she said.

The Rev Dr Gordon Moyes, Christian Democratic Party member of the upper house remains categorically opposed to euthanasia and is committed to fighting any moves by the Greens to push it through Parliament. "We must place our resources into palliative care, pain control and supporting the dignity of the frail and terminally ill," he said.

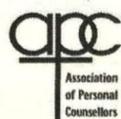
It seems to be fundamental to the way we think and view each other and ourselves. But it is worth noting that this is not the only possible way of viewing the world. There is really a clash of philosophies here. The triumph of the individualistic philosophy is at the expense of what may be called 'relational philosophy'.

Your choice about voluntary euthanasia may well depend upon whether you favour an individualistic or a relational philosophy.

By introducing the word 'voluntary', advocates of assisted suicide are making the point that euthanasia can only be morally justified when it is agreed to by the subject, when a mature and balanced individual is making the decision for himself or herself.

The word 'voluntary' suggests we are taking personal responsibility, unaffected by internal factors that would distort the thinking process or external factors such as the manipulation of others. Many advocates of voluntary euthanasia recognise, therefore, that suicide is not just the province of the terminally ill. Such responsibility is able to be exercised by people of all ages (from adolescence onwards) and in all states of health. That is to say, a person may be able to commit voluntary euthanasia before they grow sick or elderly.

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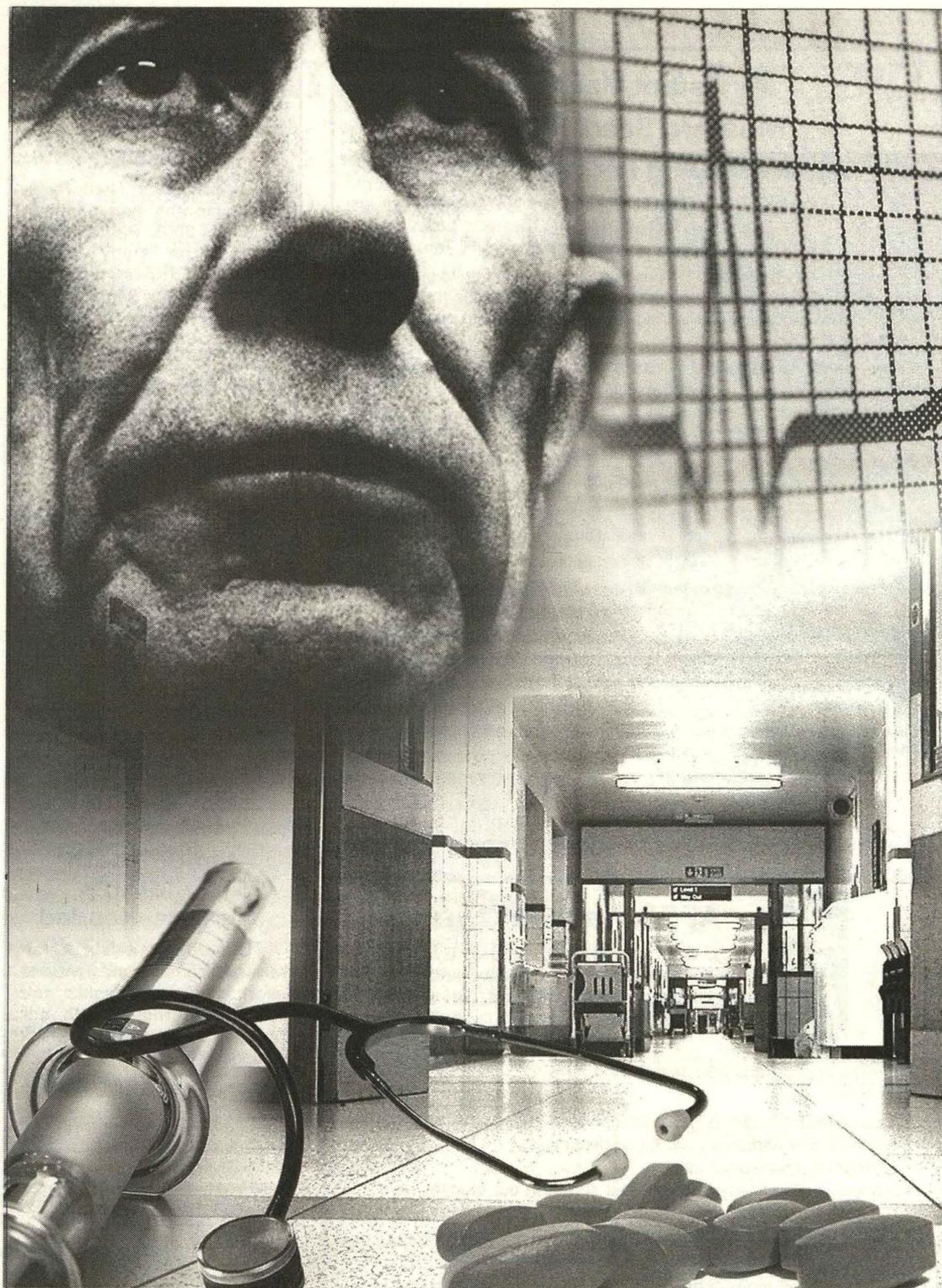


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Let's start by thinking about suicide itself. Do we have a right to take our own lives? Suicides used to be totally condemned and victims buried in unconsecrated ground. Today we have a far greater sympathy with those who take their lives, and recognise that such an act is easily done at a time of immense stress or by people who are mentally ill. Nonetheless, in general terms no responsible person advocates suicide or sees the suicide rate as anything but tragic. Do we really want to say that suicide is an individual's right?

Most of us agree that one of the great tests of morality is of love for others. Christ's command, 'You must love your neighbour as yourself' is the rule of morality widely accepted, if not practised. In a contemporary world, our emphasis on human freedom and our determination to act as independent agents means that we think of suicide as a purely individual action.

In fact there are few suicides which do not have a major impact on others. The death of a loved person is always sad, but there is a special grief associated with suicide, a grief followed by feelings of guilt, despair and helplessness. In a profound sense, suicide touches the lives of anyone who loves the victim. It is a declaration that I have nothing more to give you and you can receive nothing from me. We can come to understand this tragedy if there is a question of mental illness. It is very hard to accept the verdict of an otherwise sane

person who chooses to leave our relationship in this way, even under conditions of extreme illness.

When we talk about voluntary euthanasia, we are usually thinking of assisted suicide. In order for the suicide to be successful and not botched, advice is given, and others may have to enter into the actual administration. Advocates for voluntary euthanasia, aware of the possible abuses of euthanasia, insist on elaborate legal precautions.

In short, my suicide is never a decision for myself alone, but is one in which the community as a whole is deeply affected. This will be particularly clear if the community ever introduces assisted suicide. By making it legal we will have taken a step towards 'normalising' suicide - making it justifiable, dependant only on the choice of the individual. Is that a good message to send?

We are not mere individuals. We always need, and involve, others, which brings us to the nub of the problem: the clash between the individualistic and the relational philosophies of life.

Can euthanasia be voluntary? Most advocates agree that we are looking for mature, balanced and independent people to make the decision to commit suicide in this way. It has to be a high test because the issue is literally life and death. As I have already indicated, consistent voluntary euthanasia advocates will not restrict voluntary euthanasia to those who are at present suffering. They want it

to be available at all stages of life and in whatever health the person is. We have already had one case in Australia of an otherwise healthy elderly person taking her life because she was tired of it. There is no reason, in theory, why young teenage men should not be justified in making the same decision and in seeking help to do it. And yet, I think that most of us believe it is not right for us to provide or encourage suicide in such a broad way.

The problem, of course, is in establishing that a really sick person is sufficiently mature, bal-

### Your choice about voluntary euthanasia may well depend upon whether you favour an individualistic or a relational philosophy.

anced and independent for a decision of this nature. Terminally ill patients precisely may not meet this test. Acute pain, physical or mental, diminishes our independence and distorts our view of the world. Can a person in such pain make a decision which can be called 'voluntary'? The example of torture suggests that the word 'voluntary' is the wrong category for such a situation. A person in acute pain may seek release through death where palliative care, properly administered, may change the mood entirely.

Terminally ill patients want a dignified death; that is not to say that they want a premature one. Advocates of voluntary euthanasia appeal to our sense of compassion. But compassion needs eyes to see what is compassionate in a given situation. Surely the

way of love is to provide the best palliative care and to surround the elderly and especially the terminally ill with the best and most compassionate care that we can provide. My fear is that the advent of voluntary euthanasia will end with us seeing the elderly, the incapacitated and long-term patients as burdensome. Indeed, I am told that some of the early evidence from the Netherlands showed doctors taking decisions about life and death into their own hands. The very ethos created by voluntary euthanasia will make it hard to respect the alleged voluntary aspect of it.

But there is a more profound question. To what extent do any of us make completely voluntary decisions in the sense needed for voluntary euthanasia to be moral? Despite our society's belief that we are, above all, individuals, the fact of the matter is that human beings are communal creatures and understand ourselves in the light of what others think about us.

The question of whether a patient wants voluntary euthanasia cannot, therefore, be settled by the patient making an independent decision. Such cases may perhaps occur, but they will become rarer as time goes on. It will be settled in case after case by what the patient thinks others want him or her to do.

The patient endures a constant sense of helplessness within the hospital system. The patient depends upon their doctor, and will want to know whether the doctor thinks it is time for them to exit. Further, it is a notorious fact that patients frequently misunderstand what doctors tell them. The fault may lie with the poor communication skills of the doctor, or the stress and sense of helplessness of the patient. But the most intelligent patients frequently misunderstand the reality of their situation. All the more is this the case when a disease is potentially or actually fatal.

The death of a patient, however elderly, has very significant consequences in family life. It is frequently a turning point. The burden of looking after an elderly relative is now finished; an estate, perhaps a very rich estate, will now be divided. The patient is looking for advice and help about what they should do from the very people who will be most

deeply affected by their death. In many cases, that death will be received with relief or even gratitude. Can we ever be sure that even the most loving family will not by covert or overt means point the patient towards an assisted suicide which will not be the patient's true desire or even be in their best interests?

But there is something even more sinister here. With the baby boomers moving into the latter end of their lives, health services are faced with a massive overload. So far, our governments have resisted calls for voluntary euthanasia. Who can say, faced with the gigantic financial burden yet to be shouldered by the community, that governments will not accede to voluntary euthanasia primarily for fiscal reasons? In that event, the medical profes-

sion, so long regarded as a life-giving force in the community, will become deliverers of death. The patient will never be able to be sure whether the advice given by his or her doctor is activated by the interests of the patient or the needs of the system.

I conclude with two experiences. The first is observing the death from cancer of my own mother. I knew of her indomitable will to live even to the end despite the suffering. I knew also that if one of us as members of her family had ever said to her that we would like her to go, in order that we did not suffer from her sufferings, she would have volunteered to exit earlier. Indeed we would not have had to say anything; a hint from us plus a system in which assisted suicide was a possibility, and she would have demanded her own death, hiding her true feelings from us. Her so-called voluntary euthanasia would have arisen from the manipulation of her family.

The second experience is that of being a Christian. The Bible clearly endorses the relational rather than the individualistic idea of being human. The view of the Bible is far more realistic than that of the modern individualistic philosophy with all its talk about 'my rights'.

The Bible does not see us merely as individuals. The individual is cherished - he or she is in the image of God. Yet the Bible also sees us as parts of communities. The Bible's chief value is not freedom but love. In fact, it sees love as the basis of true freedom. More than that, the Bible also teaches us, and everyday experience confirms it, that human beings cherished and loved as they are by God, are deeply flawed. There is evil in our hearts as well as good. We cannot be trusted to be entirely good. We cannot trust ourselves and we cannot trust others.

The claim for voluntary euthanasia depends upon the philosophy that we are primarily individuals and it depends upon a belief that human beings will consistently choose good.

The truth of the matter is that, despite the urge we may have to help another person end their suffering rather than endure it, we cannot afford to take this responsibility upon ourselves. Even if in an individual case our

motives are entirely good, the individual case must not open the doors for a general practice in which so often motives will be mixed or even worse. Our danger is that we are attempting to do a god-like thing without the power, wisdom or goodness of God.

What can we do? We should resist the call for voluntary euthanasia. We must continue to allow the dying to die, and we must do all we can to comfort their passing, to use our resources to relieve their pain, and to use our human resources to keep them in loving relationship until they pass from our help entirely. This, I think, is the path of wisdom; I am sure that it is the path that compassion needs to tread.

*This is an edited extract of Archbishop Jensen's address given at Westmead Hospital on March 18.*



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Email: [employment@somerset.qld.edu.au](mailto:employment@somerset.qld.edu.au)

**Applications close Friday, 23rd May 2003**

*Previous applicants need not apply.*

Somerset College is an equal opportunity employer

TMP B00784

**Director  
Centre for Apologetic Scholarship &  
Education (CASE)  
New College**



The Centre for Apologetic Scholarship & Education (CASE) is located within New College at the University of New South Wales. CASE acts as a vehicle for the promotion and development of Christian scholarship concerned with contemporary issues. The Centre seeks to engage intellectually with College residents, the University community, secular groups and other organizations grappling with the complex issues of contemporary faith and culture.

The College is seeking a full-time Director for the Centre offered initially as a 3 year contract position. The Director will assume leadership of CASE under the guidance of the Master. The position is essentially an academic leadership role requiring the Director to: build a publication and education program; establish relationships between CASE and other organizations; promote the work of CASE within the College and to the UNSW community; undertake scholarship in an area of interest that is relevant to the mission of CASE; co-ordinate the print and web-based publication efforts of the Centre; and develop educational programs.

Applications in writing should address the essential criteria and include a CV and the names of 3 confidential referees. Applications will be treated in confidence. A full position description is available from the Master.

Professor Trevor Cairney

Master, New College

University of NSW, Sydney NSW 2052

Phone: (02) 9381-1999

Email: [t.cairney@newcollege.unsw.edu.au](mailto:t.cairney@newcollege.unsw.edu.au)

**Applications close on Monday 2 June 2003.**

*New College reserves the right to make an appointment by invitation*



**External Relations Officer (.5)  
New College**

New College is an Anglican residential college affiliated with The University of New South Wales and linked with the Diocese of Sydney. The College is seeking to employ a half-time External Relations Officer to work with the Master to co-ordinate Alumni and fundraising activities.

The major duties of the External Relations Officer will include: development and maintenance of the College Alumni database; co-ordination of content development for external publications; co-ordination of and involvement in Alumni and fundraising functions; and promotion of College activities.

A full position description is available from the Master.

Professor Trevor Cairney

Master, New College

University of NSW, Sydney NSW 2052

Phone: (02) 9381 1999

Email: [t.cairney@newcollege.unsw.edu.au](mailto:t.cairney@newcollege.unsw.edu.au)

*New College reserves the right to make an appointment by invitation*

**Assistant Manager  
Mustard Seed Valley**

**Alcohol and Drug Recovery Program**

Mustard Seed Valley is a Christian based alcohol and other drugs recovery program, based at Hannam Vale, in a beautiful valley on the edge of State forests, approximately 50 km northwest of Taree.

The program has been taking in residents for periods of up to six months since 1999. It currently operates with a Manager who runs the program and provides the critical counselling support, together with other support staff.

We are currently seeking an **Assistant Manager**, whose tasks range from administration, counselling, developing plans for future infrastructure, deputation work to churches and other bodies to encourage funding, through to labouring on buildings under construction.

We expect the successful applicant will have a vital Christian faith, have developed skills in one or more of the following areas:

- Welfare
- Drug and alcohol rehabilitation
- Christian ministry in leading people to Christ

The person may be single or married and have a heart for seeing people win the spiritual battle to overcome their drug dependence.

The conditions of employment will include the provision of housing and food, and further payment may be possible. However we would favourably consider applicants who believe they could be self-funded by a faith support team.

Please address initial written applications or telephone enquiries to:

Robert Mellor, Director,  
8 Doctor Lawson Place, Eastern Creek NSW 2766  
(02) 9625 8764  
[mellor@bis.com.au](mailto:mellor@bis.com.au)



**AFES National Director**

The Australian Fellowship of Evangelical Students is seeking a creative and effective leader for this national, evangelical, interdenominational ministry to students.

We invite applications from people who have the following skills and experience.

- A commitment to the AFES Doctrinal Basis (See [www.afes.org.au](http://www.afes.org.au))
- Experience in and a passion for student ministry
- Appropriate theological training
- Leadership Skills to facilitate gospel growth in our student work
- The ability to publicly teach the Bible well
- Ability to manage geographically diverse multi-site ministries

Responsibilities include

- Leading a staff team of approximately 100 people located on university campuses spread across Australia
- The overall management, strategic and financial oversight of the organisation
- Assisting staff with fundraising
- The pastoral care and professional development of staff
- Reporting to the Board of Directors

The National Office is located in Sydney but this should not restrict applicants who desire to be based in other cities.

Written applications including, a letter of application that addresses the above criteria, a CV and the names of 3 confidential referees should be sent to:

Attention AFES Chairperson, PO Box 684, Kingsford 2032.



SYDNEY ANGLICAN SCHOOLS CORPORATION

**PRINCIPAL  
Shellharbour Anglican College**

A foundation Principal is sought for Shellharbour Anglican College, which is planned to open in 2004 at Dunmore on the South Coast of New South Wales.

**PRINCIPAL  
Wollondilly Anglican College**

A foundation Principal is sought for Wollondilly Anglican College, which is planned to open in 2004 at Tahmoor in the Southern Highlands of New South Wales

These two new Colleges are additional to the 12 schools currently operated by the Sydney Anglican Schools Corporation, which seeks 'to establish Anglican schools offering quality education'.

When developed, Shellharbour Anglican College and Wollondilly Anglican College will be co-educational K-12 schools of at least 950 students. In 2004 it is planned to open each College with up to six classes from K-7 and an enrolment of approximately 150. The Colleges will progress to Year 12 by 2009.

Each Principal will be a committed Christian, active in his or her local Church. Each Principal will demonstrate initiative, leadership, excellence in teaching, and have a thorough understanding of contemporary educational issues including flexible progression of students. He or she will possess outstanding management, communication and public relations skills and be able to implement a coherent philosophy of Christian Education.

To obtain a Prospectus for either position contact:

Dr Laurie Scandrett, Chief Executive Officer  
Sydney Anglican Schools Corporation

Tel: 02 8567 4041

Fax: 02 9579 2683

email: [ceo@sasc.nsw.edu.au](mailto:ceo@sasc.nsw.edu.au)

Applications close Monday 26 May 2003

D07545 D24703 SX

**Wanted**

**Experienced Christian  
General Medical  
Practitioner**

to work full time in North Ryde for 12 months commencing September 2003. Partner going overseas on study leave. Enquiries to Trevor Hunter on 9805-1588 or fax 9887-1587.

**Children's Church  
Leader**

Sunday Mornings  
10.00am to 12noon

To teach Christian Principles in a friendly caring atmosphere to our Primary School age children.

Paid position.

Please contact Rector,  
Cliff Parish, Anglican Parish  
of Watsons Bay

Tel: 9337-1103 9337-6545

**St Augustine's  
Neutral Bay**

**Junior Youth/  
Children's  
Workers Needed**

An opportunity exists for an enterprising male and female to work on Friday nights and Sunday mornings with our Sunday School and small youth group.

Contact the Rev Craig Roberts  
9908-2110  
mobile 0409 908 211



**Receptionist /  
Admin Assistant  
New College**

New College, a residential college at UNSW requires a receptionist. You must enjoy working with people and be able to manage several different tasks at once. Some experience in customer service and accounts is desirable.

Please respond in writing to  
Melinda Seed at New College,  
UNSW Anzac Pde  
Kensington 2052  
or fax 9381 1909.

**Work wanted**

Returned missionary minister urgently seeks employment in pastoral and Bible teaching ministry. Interested in team ministry position.

Please contact Graham  
on 0411 035 186  
or [casasorno@yahoo.com](mailto:casasorno@yahoo.com)

**Notice to all intended  
job applicants**

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

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

# Christians need to preach reconciliation

continued from page 5

The problem is that Jews, Muslims and members of other minorities don't perceive Christians in the same way as we perceive ourselves.

To them, Christian leaders speak not as the voice of a small minority persecuted by the majority secular society (which is how we perceive ourselves), but as representatives of majority-Christian Australia, a country that is part of just three who form the coalition of the willing against an Islamic country.

Indeed Rabbi Apple, in a recent interview with ABC radio, said he feared that Christian leaders would literally incite a Holocaust in Sydney. His claim is certainly over the top. But is it any wonder our words are heard with violent intent, when our habit is to express our disagreements without restraint to each other?

Anglican Defence Force Chaplains have even been forced to respond to abuse from church members directed at their Bishop, who lent support for the war.

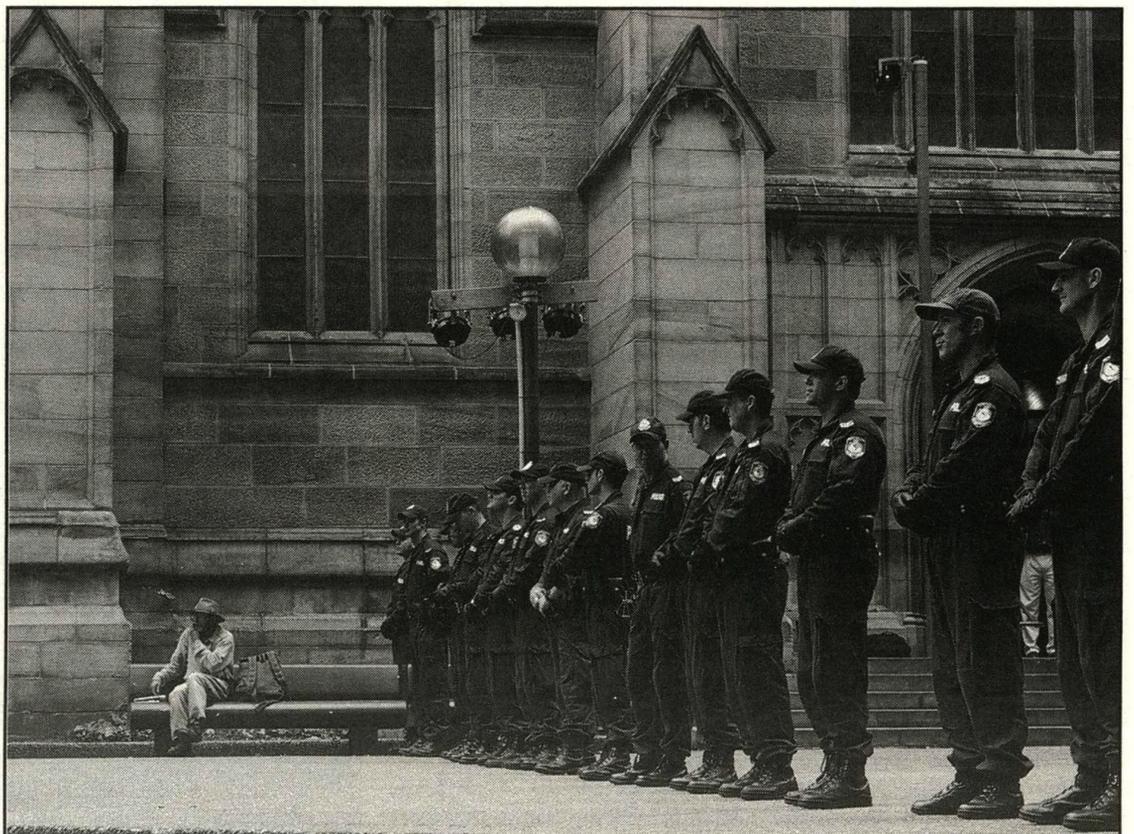
The Defence Force Board of the Anglican Church of Australia has expressed its deep concern at the way Anglican Bishop to the Defence Force, Dr Tom Frame has

been treated in various Anglican Church papers and in emails and letters sent directly to the Bishop.

"This becomes apparent when some of the letters and emails which the Bishop has received are examined," they say in an official statement. "The language used is very similar to that used in situations of conflict and violence and seems inconsistent with the Christian requirement to speak with grace and love. Intemperate language does nothing for a rational debate nor does it do credit to those who use it."

The chaplains were particularly upset by an article by Archdeacon John Parkes, published in the independent Anglican newspaper *Marketplace*. I'm loathe to make too much of this particular incident because of the truth of Jesus' parable about the speck in your brother's eye.

But for the record, the Defence Force Board wrote, "Archdeacon Parkes appears to be challenging the integrity of the Bishop (and of ADF Chaplains) and may himself be displaying the kind of self righteous judgement that he purports to condemn. It is a hurtful article that does not accept that a person with a different view may have



Police protect St Andrew's Cathedral on April 2 after anti-war protests in Sydney turned violent the week before.

given anguished thought to reach his conclusion."

The events of the past month have been a reminder of how easy

it is for divisions to escalate because of mere words. And that a key part of our ministry is to be a force for reconciliation in the way

Paul describes in his letters to the Corinthians.

I must confess it is a role we journalists often fail to perform.

## Pastoral Care Worker

St John's Parramatta has a position vacant for 2 1/2 days per week for a female Pastoral Care Worker.

For a job description and conditions write to:

Canon David Mulready  
PO Box 1443  
Parramatta 2124

Applications close June 15



## Maintenance Supervisor New College

New College seeks to appoint a Maintenance supervisor to be responsible for the physical upkeep of its building and facilities. New College is an Anglican residential college at the UNSW, it provides accommodation for 216 staff and students. The successful applicant will possess the ability to plan, supervise and co-ordinate all aspects of the maintenance of the building and services as well as possessing trade skills to attend to some "hands-on" responsibilities.

Indicative salary range \$45-\$55k, some flexibility in working hours may be possible.

Applications to:

The Bursar, New College, UNSW, Anzac Pde, Kensington 2052  
or by facsimile 02 9381 1909



## PARISH OF DORSET

Expressions of Interest are invited for the Rector of the Parish of Dorset, a rural parish, centred around Scottsdale in north eastern Tasmania.

A copy of the parish consultation is available on request from the Registrar (03) 6223 8811 or registry@anglicantas.org.au.

Application must reach the Registrar at  
GPO Box 748, Hobart 7001  
by 30 May, 2003.

## Federal government must do more to protect Christian detainees

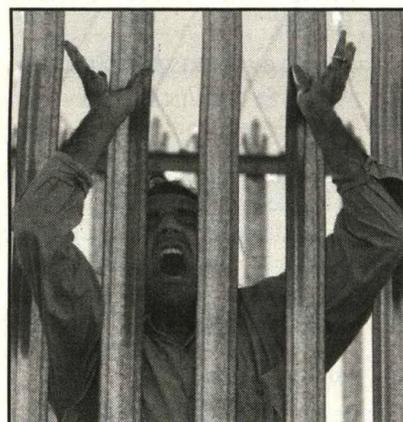
continued from page 1

complaint from people inside the centres, and will forward them to the office of Immigration minister, Philip Ruddock, in the hope he will reconsider the case. One letter, received in February this year, described an extensive campaign of systematic violence against a man at the Baxter Detention Centre, ten kilometres from Port Augusta in SA.

After the man converted from Islam to Christianity in 2001, he began to share his testimony, leading to opposition from Muslims at the Centre. With the man now confined to separate living quarters for his own safety, Mr Bagheri is seeking to encourage him, while at the same time lobbying for him to be removed to a new detention centre.

A spokesman for Mr Ruddock said that "there have been various claims and counter-claims" regarding conditions in detention centres, but emphasised that the government is taking the issues seriously. He said that when incidents are reported, the Immigration Department ensures counseling for those involved, "to make sure they are aware of the need for cultural and religious tolerance."

"This is not a new issue. It's an issue we've been dealing with for years and are continuing to



deal with," the spokesman said, adding that the laws that apply in the general community also apply to people acting violently in detention centres.

However Mr Bagheri said that despite numerous complaints being forwarded to the government, no response has yet been received. He believes the lack of acknowledgement "shows that they don't care".

"When somebody ignores you, that says they don't care what you are saying. We haven't received any reply," he said.

John Clugston, a caseworker for Amnesty International and a member of Christ Church, Springwood, is also in regular contact with people inside the centres. He said people are often forced to obtain permission before attending church services,

and it is 'quite arbitrary' whether or not permission is given.

"There is a definite desire to restrict Christian or non-Muslim worship," Mr Clugston said. "Christians must be able to have church services in accordance with normal customs and practices."

Mr Clugston said it was 'totally inappropriate' to have Christians and Mandaeans (followers of John the Baptist and the target of much persecution) in the same centres as Muslims, and likened the situation to post-WWII internment camps where Jews and Nazis were placed together.

Despite the danger, Mr Bagheri said Christians are continuing to seek ways of sharing the gospel with Muslims and other people within the detention centres.

"We believe that God wants Afghanis to be missionaries to other Afghanis, and not to give up because of the attacks," he said. "We speak the same language and we have enough resources and enough mature Christian converts to reach out to this nation. We will continue - even if they attack us, even if they try to kill us. We believe it is important, and we want to break through this fanaticism."

## ESL classes contributing to goal of the Mission

continued from page 12

try in our parishes. ESL classes are not the only way of doing this but they are playing a significant role at the moment. Many of our students have never heard of Je-

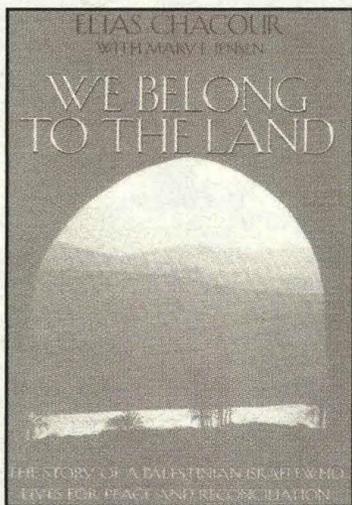
sus even though some have been living in our society for some time. They haven't heard of him through our usual evangelistic endeavours.

It is the dream of those in-

involved in ESL work that we will see the further development of other ministries to enable our students to have Christian teaching and fellowship as they come into God's Kingdom.

# New look at Holy Land.

**WE BELONG TO THE LAND**  
BY ELIAS CHACOUR  
WITH MARY JENSEN  
IVP, 2001



In this time of international conflict, it is inspiring to read of one man who, with God's help, is striving to achieve reconciliation between Jews, Christians and Muslims.

*We Belong to the Land* tells the story of Elias Chacour, a Palestinian Christian priest in Northern Galilee. It discusses a number of the tragic events that has afflicted Palestinians – Chacour's family is evicted from their village in Northern Galilee in 1948, the massacre of 3000 men, women and children in the Sabra and Shatila refugee camp during the Israeli invasion of Lebanon, and Chacour's agonising visit to the Gaza strip in 1988 during the Intifada. However the main thrust of the book is on his work towards reconciliation.

Elias Chacour grew up in a Christian family, where daily activities pivoted around prayer and Bible reading, and this coloured his later ministry. After spending six years training as a

priest, he was sent to Ibillin, a small village in Galilee, 30 km from Nazareth. Ibillin had had a 'verifiable history of continuous Christian population and presence from about the first or second century AD'.

In order for the Palestinians to have self respect, and respect from the Jews, Chacour realised the need for providing them with educational opportunities.

In 1981, he applied for a building permit for a secondary school which was to be open to Christians, Jews and Muslims. It was refused. This refusal continued for many years. He decided to

proceed without it. Chacour had contacts overseas, though the stereotype that all Palestinians are terrorists proved an obstacle. The final building permit was given after pressure from US Senator James Baker, and Israeli Foreign Minister Shimon Peres.

Since this book was published, more progress has been made and Ibillin now has a Teachers' Regional Centre which has 1225 teachers. They are working on a University but are once again having difficulty obtaining a building permit.

The book is not without humour. Jewish pig farmers, with the support of the police, evicted the Palestinian workers from the Jewish-owned slaughter house. Chacour retaliated by saying he would tell the press: "They will be fascinated by the story of Jews confiscating a pig slaughterhouse in an Arab village."

Yet Chacour recognises that to build bridges people must acknowledge that, 'my friend is also right, and I am also wrong'. This book shows the need for western Christians to support their Christian brothers and sisters in the Middle East, especially in the area of education.

**Pamela Shaw**

# Simple steps to covering the A-Z of Bible topics

**SHORT STEPS FOR LONG GAINS**  
BY SIMON MANCHESTER  
MATTHIAS MEDIA, 2003



It is a common practice among Christians to meet regularly for short periods to pray and learn together from God's word.

In my experience, such times are profitable in providing accountability, building deep relationships with fellow believers and being encouraged to persevere in the faith.

However, sometimes these meetings can lack focus and are in danger of becoming nothing more than a 'get it off your chest' session, with token prayer to wrap up.

This is why Simon Manchester's pocket sized *Short Steps for Long Gains* is bound to be such a useful resource.

"This small booklet has been written to provide a focus for Christians who meet together briefly and regularly to look at God's word, pray and share something of their lives," says Simon in his introduction.

A total of 26 topics are covered. That's half a year's worth of weekly meetings or one year's

worth of meeting fortnightly. Topics include assurance, Christ, kingdom, loneliness, temptation and much more.

A Bible verse and related questions are neatly laid out, one topic to a page.

The studies are designed to be done quickly with a focus on the practical application of biblical truth.

A little extra preparation in advance, such as reading the verse in the overall context of its passage and surveying other passages that speak to the theme, would be useful.

**Amy Butler**

## Understand cloning, euthanasia and today's biggest ethical issues



top 5 books

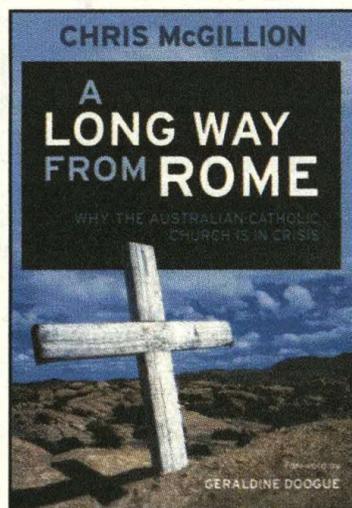
**Dr Megan Best, bioethicist and member of the Sydney Diocesan Social Issues Executive**

Megan says the following books either sparked her own interest in Christian ethics or serve as valuable resources in up-to-date Christian bioethics:

1. *New Issues facing Christians Today* by John Stott
2. *The Reproduction Revolution*, Kilner, Cunningham and Hager editors
3. *Cutting edge bioethics*, Kilner, Hook and Uustal editors
4. *Dignity and Dying*, Kilner, Miller and Pellegrino eds
5. *Towards a More Natural Science* by Leon Buss (not a Christian book, but still a helpful review of the impact of modern medicine)

## Insiders critique of Catholic Church

**A LONG WAY FROM ROME**  
EDITED BY CHRIS MCGILLION  
ALLEN & UNWIN, 2003



This collection of essays is designed to explain the crisis in the Roman Catholic Church in Australia. On the contrary, it only offers a pessimistic view of the church because it fails to conform to the views of the contributors.

Certainly, Chris McGillion, who offers three analyses, has done his statistical homework. The results are no more cheerful than those of most of the churches, but his main contention is that the Vatican has failed to honour the reforms of the Second Vatican Council, and has so centralised its authority, that creativity and liberalisation are stifled.

Like it or not, the most virile movements within the Roman Church today are conservative. This displeases the so-called progressives, well represented by this book's contributors.

Some usual suspects appear, ex-priest Dr Paul Collins the most notable. Surprisingly, however, he is less strident than usual and avoids his long-term vendetta against the present Pope.

Morag Fraser worries about education and the distance between the hierarchic structure and the lives of ordinary people. She has a point but gives no credit to some of the real activists for change within the Church.

John Carmody is nostalgic for the lost tribalism of Catholicism, and seems to want bread and circuses, a return to a 'revitalised ritual'. I think he means the ceremonial of the Church, as ritual is actually the words of the liturgy.

But for me the essays show an extraordinary failure to address two vital elements: preaching and prayer.

Not that the preaching in any of the churches has the vigour and conviction that characterise the New Testament, which brought salvation to multitudes.

*A Long Way from Rome* seems most idiosyncratic in its fairly significant failure to offer a critique of devotional practice. It is hell-bent on mostly destructive criticism, some of it no doubt unavoidable, but we have been told that, in spite of everything, 'the gates of hell shall not prevail against the church of God'.

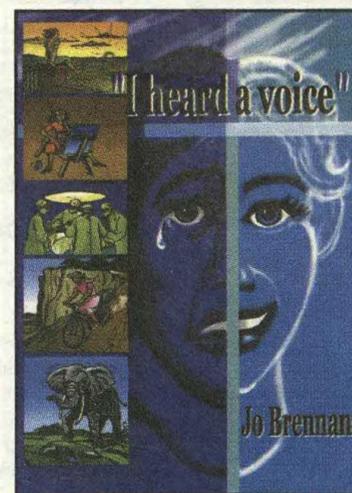
And the considerable reforms – often also ignored by Protestants – which the Roman Church has performed are given little credit: the vernacular in the liturgy, the increasing role of women, the massive works of welfare in Third World countries, a new friendliness with other Christians, and the acceptance of their baptism.

**James Murray**

*James Murray is religious affairs editor of The Australian.*

## Encouraging insight into the life of a courageous missionary

**I HEARD A VOICE**  
BY JO BRENNAN  
SOUTHWOOD PRESS, 2002



In his introduction to *I Heard A Voice*, Archbishop Harry Goodhew lists his reactions to reading the book as pleasure, admiration for the author's courage, and being struck by the personal nature of the account of her life.

For my part, I found the book interesting and easy to read as I was taken back to the work of CMS in Tanzania in the early 60s and saw the challenges, both spiritual and physical, that missionaries had to face. It was great to meet again through the book people I had seen at CMS Summer Schools over the years, to be reminded again of how God had and is still using them in bringing Tanzanians to know Christ.

Just after I finished reading the book, I went to a meeting with Steve and Kate Bradford who are working at Berega in the hospital and the Lay Training Centre where Jo had served. The video I saw took on a new dimension as I saw a new generation still needing to hear the gospel.

But *I Heard A Voice* is Jo's personal journey as she sought to serve God and bring the gospel to those who may never have heard of the Lord Jesus. She shares her struggles and joys at a deep level, and I was challenged to think of my own walk with God and how one often takes God for

granted and becomes caught up in the busyness of life. She has constantly sought to seek God's wisdom at each stage of her life and we see her effort in reading the Bible and praying.

I was also struck with how keenly she listened to sermons and sought to apply them to her life. And it is a privilege to hear God's word read and taught week after week in church and at Bible study.

How often do we encourage those missionaries we know by sending them tapes, videos and books so they can be built up in their knowledge and love of God as they minister to others?

I'm sure you'll be encouraged, stimulated and challenged as you read this book and see how God continues to work his purposes out in the world and graciously uses his servants like Jo to bring people to himself.

**Christine Jensen**

# Searing analysis or simplistic tirade?

SARAH BARNETT finds out if 'white men' are as stupid as Michael Moore thinks.

STUPID WHITE MEN  
AND OTHER SORRY EXCUSES  
FOR THE STATE OF THE  
NATION

BY MICHAEL MOORE  
PENGUIN, 2002

When his film *Bowling for Columbine* screened at the 2002 Cannes Film Festival, Michael Moore received the longest standing ovation in the history of the festival. The first documentary to compete at Cannes, *Bowling for Columbine* went on to win the Grand Jury Prize.

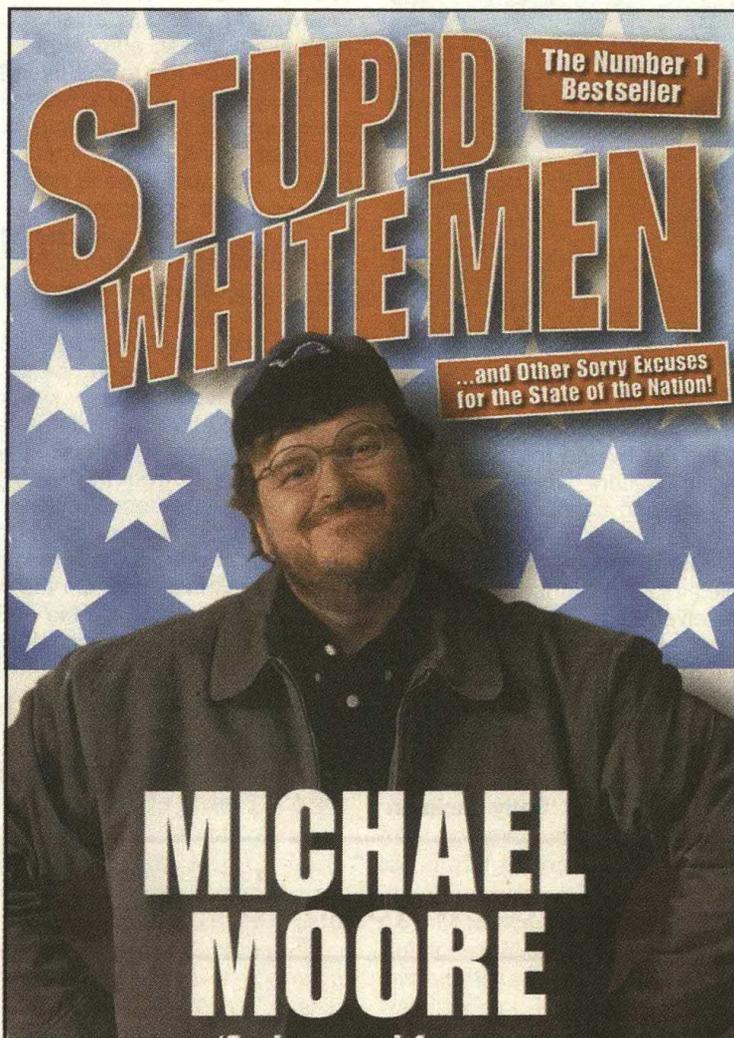
Moore is something of a hero in France. His first film, *Roger and Me* is part of the French school curriculum. Made in 1989, this multi award-winning documentary exposed some of the business practices of General Motors.

But Moore's appeal and influence extends beyond the Gallic borders. *Stupid White Men*, Moore's scathing assault on America, has been a bestseller throughout Europe, the UK and Australia – and, interestingly enough, in the US. It has spent about a year on the *New York Times* bestseller list, holding the top spot for eight weeks. After Moore's Oscar win for *Columbine*, sales of the book escalated once more.

First published on September 10, 2001, *Stupid White Men* is a book that very nearly wasn't. The 9/11 attacks made publishers Harper-Collins twitchy about selling a book which accuses George W Bush of 'stealing' the presidency, argues for a reduction in spending on the defence forces and criticises almost every facet of modern American society.

As the title suggests, Moore lays the blame for the problems facing the US squarely at the feet of 'white men'. Moore argues that it is white men (rather than black men or women) who are responsible for corporate corruption, environmental degradation, arsenic in the drinking water and the proliferation of guns.

But the title (and cover) gives



another clue as to the nature of this book. This philippic against US society ranges from the satirical to the serious. This is not an academic exercise with footnotes and reasoned argument, but rather an impassioned sermon that is as often alienating as it is affecting. The appearance of Moore himself on the cover is not due to misplaced vanity but because the writer includes himself in the description. He, too, is responsible for the ills of America.

There's no doubting Moore's sincerity. He exudes genuine concern for the exploited and disgust for the corrupt and greedy. However his writing style at times detracts from what he is saying. He apologises for swearing and swears nonetheless. But he makes no apology for some of the generalisations, oversimplifications and indulgent exclama-

tions ('if I find him he's a dead white guy') that are peppered throughout the text.

Without offering an explanation, Moore dismisses the Church as 'a woman-hating organisation', a group which 'oppresses'.

He offers a facetious suggestion for achieving peace in Northern Ireland – all the Protestants should convert to Catholicism. It's one of many global conflicts Moore solves in the space of a few pages. His solutions blend flippancy with earnest argument.

Moore's favoured medium is visual. His documentaries are incisive and shocking. They also combine the serious with the satirical. It's a combination that works on screen because there are enough cues to indicate the variation in tone. The music

## some scary facts about the US

- The US has refused to sign the international Land Mine Ban Treaty. They are joined by Iraq, Libya and North Korea.
- Over 11,000 Americans die every year from firearms
- Since 1973, 95 death row inmates have been fully exonerated
- Since 1976 there have been more than 700 executions in the US
- Only six countries impose the death penalty on juveniles: Iran, Nigeria, Pakistan, Saudi Arabia, Yemen and the US
- Only two countries have not signed the UN Convention on the Rights of the Child: Somalia and the US

changes, the sound of the narrator's voice is altered. The overall message is not undermined by such moments of light relief.

However such juxtaposition on paper is less successful. He despairs of the violence within American society yet blithely names a chapter 'Kill Whitey'.

He devotes a few cheeky pages to 'a day in the life of POTUS (President of the US)'. The implication is that Mr Bush sleeps constantly, does little work and is a dullard. Yet barely fifty pages later he rails against those who would turn Bush into a 'cartoon monster'. Isn't that what Moore himself has done?

George W. Bush comes under attack for a range of offences. From the election fiasco (a victory which Moore argues, quite convincingly I might add, that Bush 'stole') to funding cuts for education, health and environmental protection – *Stupid White Men* is damning in its denunciation of the Bush administration.

But Michael Moore is equally critical of the Democrats, particularly Bill Clinton. Moore writes, "He [Clinton] discovered that saying something was the same as doing it. If you said you were for a clean environment, that was good enough – you didn't have to do anything to make it a clean environment."

According to Moore,

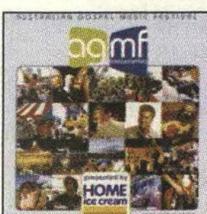
Clinton's smooth demeanor and capacity for projecting a positive image disguised some of the less appealing decisions on health, welfare and capital punishment.

Michael Moore is an interesting figure. Determined, resourceful and compassionate, he is a self-appointed spokesman for marginalised America. Scornful of the media, corporate world and justice system, Moore speaks out for the downtrodden. But there is one group, the most vulnerable in society who receives no sympathy from Moore – unborn children.

Here are some statistics you won't find in his book: An estimated 25 million babies have been aborted since 1973 and 30 per cent of all babies conceived in the US are killed before they are born. Freedom to abort is depicted as an intrinsic part of feminism. Refusal to provide abortion on demand, including late-term abortions, is treated with the same scorn as refusing to provide welfare to the poorest in society.

To speak up for those who have no voice in society – now that would be taking a stand!

Despite its flaws, Moore's book is a compelling and readable. Inevitably there will be points of disagreement, however as an exposé of a troubled nation *Stupid White Men* is a searing indictment of selfish living.



AGMF  
Toowoomba  
2003  
Compilation

The Australian Gospel Music Festival in Toowoomba is a community based music event. This CD is a strong compilation of the best songs from the festival's headline acts. It includes Christian artists such as: Antiskeptic, Rhubarb, Blind, Alabaster Box, and Jive Express.

Since the AGMF festival houses many different styles of music, so does this compilation. As a result this is a CD that caters for many different music tastes, but may also mean that you only find one or two songs on it you like.

Paul Hanna

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**Nova stars apologise to Christians for offence**

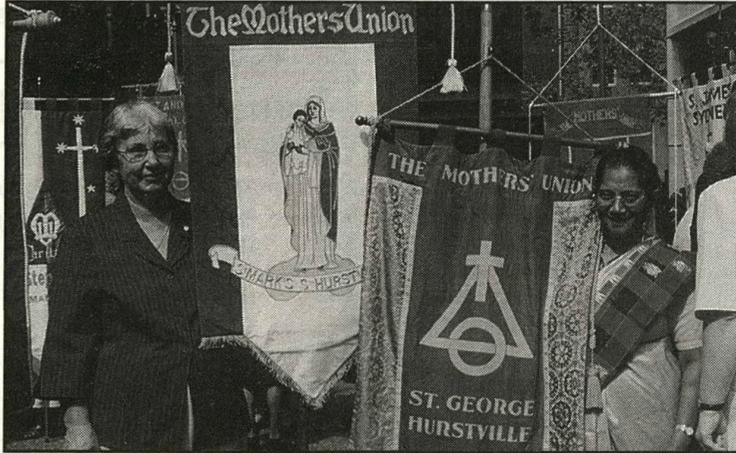
Nova Radio's breakfast announcers, Merrick and Rosso, have started a 'Jesus Jar', donating \$2 every time they take the Lord's name in vain after they received a complaint from a Christian about the number of times they blaspheme.

They asked listeners to respond to the complaint, and a number of Christians rang in and said they did find it offensive. Merrick and Rosso listened back to tapes of themselves and agreed, and then genuinely apologised to Christians. (Rosso has in the past talked about being raised in a Christian family, and Merrick said he didn't realise how offensive it was).

One woman caller said to Merrick (nicely), "Do you have any idea what that man went through to save your soul?" And Merrick just said, "I know."

The radio stars agreed to give the money raised to the Christian conference centre at Stanwell Tops, as nominated by that caller.

**This is not an anti-war riot**



With the recent damage to St Andrew's Cathedral and the Sydney Town Hall when a student anti-war protest turned into a riot last month, there was not a little fear in Sydney Square, when a few days later a small group of women began unfolding banners there. Why were these women demonstrating? Were they in favour of war in Iraq or against? Then the 'demonstrators' quietly lined up, and proudly holding their banners aloft, filed into the Cathedral. Puzzled onlookers who followed found themselves at the Mothers' Union Diocese of Sydney Annual Festive Service of Thanksgiving. Banners large and small, which normally stand in a corner of their home church, had been carried into Sydney by bus, car and train by their bearers. The tradition of the banners dates back to the beginnings of MU in the UK 125 years ago. When MU began in Sydney in 1896, banners quickly became part of the organisation.

Sally Jackson

**Anglican Bishop who married Russell Crowe: "I was surprised by the media interest"**

Former Anglican Bishop of Grafton, Phillip Huggins, who conducted the wedding ceremony for Hollywood star Russell Crowe and his bride Danielle Spencer at Nana Glen on the NSW North Coast, admitted to *Lighterside* that he was quite taken aback by the media interest on the day.

"Russell and Danielle warned me that it could turn into a media circus but I was still surprised by the level of interest," said the Bishop, who admits he is not really a follower of the gossip mags.

Bishop Huggins said he had treated the celebrities, who live near Grafton, like any other local couple who would approach him for a wedding.

"I did the usual marriage preparation with them over the previous month," he said. "I am convinced that they were very devout in their vows before God."

Described by the media as a 'traditional Anglican wedding service and marriage vows' (it was actually the contemporary wedding service from the APBA), Bishop Huggins said it was a very sincere and beautiful service.

"The chapel Russell had built for the wedding is very beautiful. On the floor is a mosaic of a fish - a traditional symbol for Christianity. On the western side is a beautiful stained-glass window portraying the nativity scene, through which light flowed in during the service. It was very romantic," he said.



**St Thomas', Mulgoa, set to star in TV mini-series**

Parishioners from St Thomas', Mulgoa, are set to star as extras in a new Channel 10 series based on Bryce Courtenay's book *Jessica*. Filming at the church was completed on April 16.

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

**Sue** - psychologist, Northern Suburbs (02) 9874 9043

**Richard** - social worker, Blue Mountains (02) 4751 6457

**Margaret** - social worker, Wollongong region (02) 4228 1007

**Nicola** - counsellor, Northern Beaches (02) 9970 8392

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

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

**cryptic crossword no 13**

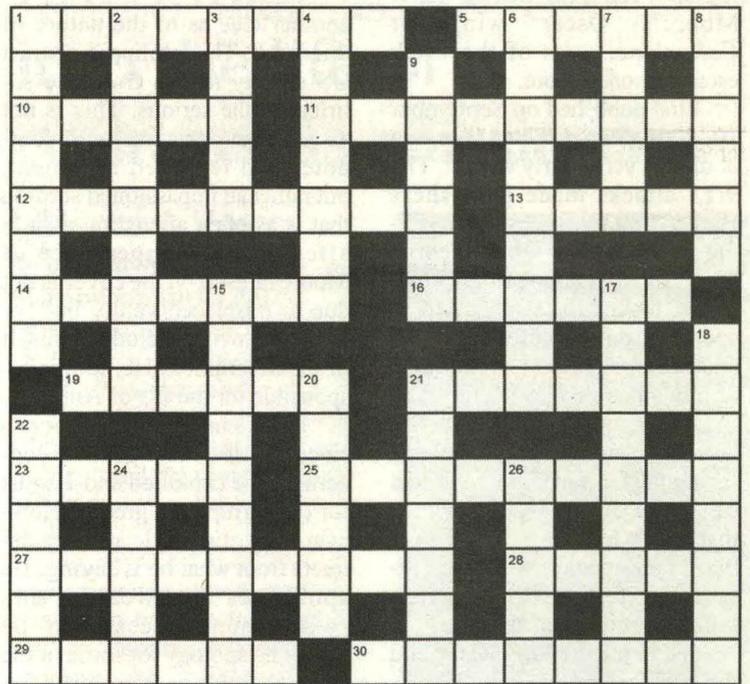
by bill senior

**Across**

- 1. Case of Adam's downfall fight about a bushel. (5,3)
- 5. Ship around hardwood and find meat. (6)
- 10. Hiram changer to son of Zophah. 1 Chron. 7. (5)
- 11. Teach the boat? Maybe academic position. (9)
- 12. Asa's grandmother's father! 1 Ki.15. (9)
- 13. Northern oxen disturbed for a rare gas. (9)
- 14. Actually but right for double left is an insurance calculator. (7)
- 16. Cap and see the departure. (6)
- 19. A mover of cattle is a doctor above. (6)
- 21. Feeling of Judas is concerned with code. (7)
- 23. a chance to find the son of Carmi in Josh. 7. (5)
- 25. Dark swimmer - obscure angle. (9)
- 27. Cast squash mixed big foot. (9)
- 28. No rib is good enough to hold an antelope. (5)
- 29. Closer than we first believed in Rom.13. (6)
- 30. Follow doctor? No - canine parasite. (3-5)

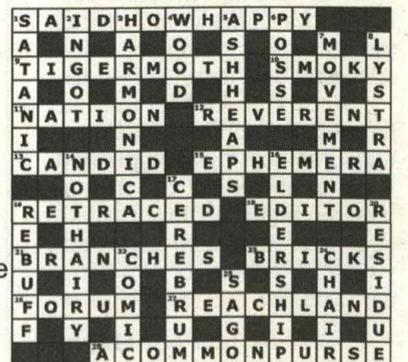
**Down**

- 1. Son of Saul who housed the ark according to 2 Sam. 6. (8)
- 2. One who lets by mixing trim T in a look. (9)



- 3. Measure of flour in old Israel from a hard heap. (5)
- 4. Kids not inside? Could be better. (7)
- 6. Linnaeus's name for a dandelion. (9)
- 7. Fowl - like a grey one? (5)
- 8. We are up with long (or tree) and on the back. (6)
- 9. Holy man mine up and that is a block in golf. (6)
- 15. First church period and mixed regret on essay. (9)
- 17. The price raid tangle that knocks off the father. (9)
- 18. Jerusalem repairer - son of Hur. (8)
- 20. Horeb at evening got some back in a groove. (6)
- 21. "My roots will --- the water." Job 29. (5,2)
- 22. An average offspring father. (6)
- 24. Hello Ocean! Son of Beerl. (5)
- 26. Seek no llama at the top of the hill. (5)

**last month**



# God is just my lucky charm...

Many athletes are trapped by superstition ... including some prayerful Christian sportspeople, writes GEOFF ROBSON.

Our society has left behind the ancient myths of superstition. In a Third Millennium world of ever-increasing technological advancement, knowledge and control over previously mysterious events, it seems that broken mirrors, black cats and rabbits' feet exert little power over us. Right?

In reality, superstition continues to have an influence over many people, if not publicly then at least privately.

But there is one enclave where superstition holds obvious power: the sporting fraternity. If our society as a whole thumbs its nose at such medieval nonsense, then athletes are doing more than their share to see that superstition doesn't disappear entirely from our culture radar.

Professional athletes are the most overtly superstitious group in the western world. Most of the world's elite sporting teams would contain some members who have their own unique practices designed to manipulate 'the fates' or 'the sporting gods' to be on their side.

Superstitions range from obvious quirks like always being the last player to run onto the field through to some truly bizarre rituals. Take baseball player Wade Boggs. Throughout his career, he ate chicken at exactly 2pm on the day of every game – throughout the 162-game major league season. And ice hockey player Bruce Gardiner dips his hockey stick in the toilet before taking to the ice for every game.

There are literally countless other examples of wacky athletic superstitions. But why? Why are there so many weird rituals being practiced throughout the sporting world? After all, superstition almost seems to contradict everything that elite athletes stand for. What sets them apart is their ability to meticulously hone their minds and bodies to achieve peak performance, training for years to ensure that nothing is left to chance.

On the other hand, the reality is that any sporting endeavour naturally lends itself to a high degree of superstition. Sporting contests contain so many variables, and human beings aren't machines, no matter how hard some may work to this end. Performances will always change from one competition to the next. When that happens, with no discernible difference in preparation, the easy solution is to blame, or thank, the only things that did change – like maybe the colour of your socks or what you had for lunch that day.

It's a phenomenon known as 'partial reinforcement'. Wear a particular shirt on the day you play your best ever round of golf, and you'll want to wear that shirt again for 'good luck'. Whether it ever 'works' again is irrelevant – the idea that this is your 'lucky shirt' sticks, after being partially reinforced by the one good game.

Superstition becomes a way of rounding off the athlete's preparation – a final attempt to control something as elusive and

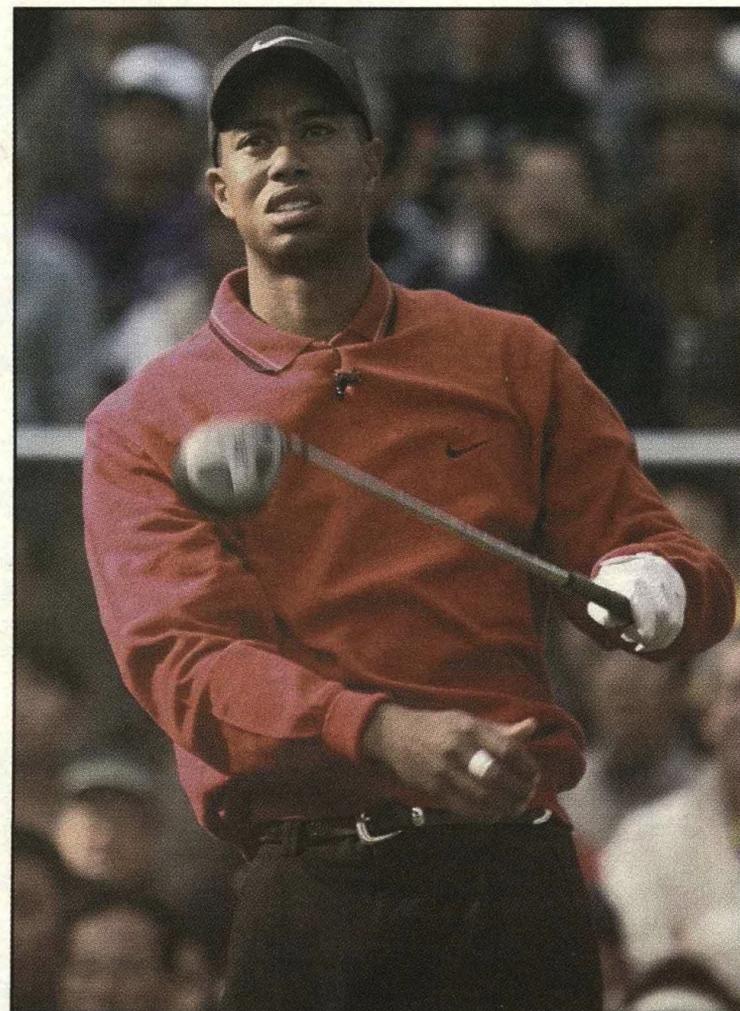
fleeting as sporting performance, and to make sure that the bounce of the ball or the close call from the referees goes your way.

Of course, most athletes have routines without necessarily being superstitious. This is an important distinction. Routines are usually harmless, helpful triggers that help to focus the mind of an athlete, allowing them to perform at their peak – as opposed to mystical attempts to somehow control the 'sporting Force'.

One of the most dominant athletes in the world, Tiger Woods, wears a red shirt on the final day of every tournament. This simple technique serves as a psychological placebo, telling him that it's time to switch on and perform. But he would be the first to admit that no shirt *actually* changes the way he plays; it can only be part of the routine that helps him to focus and play at his best.

Dr John Dunn, a sports psychologist from Alberta University, says pre-game habits are generally healthy. "Something done routinely allows the athlete's mind to quiet down and focus, and can be very good psychological practice," he said.

The problem comes when athletes cross the line from following a set routine to actually placing their trust in certain objects, or in the routine itself. Peter Haberl, a sports psychologist with the US Olympic Committee, encourages athletes to adopt routines but says they should avoid



Tiger Woods wears red on the final day of each tournament.

## weirdest superstitions

- Golfer **Paul Azinger** marks his ball with a penny, with Abraham Lincoln's head facing up and directly towards the hole every time
- On his way to winning Wimbledon in 2001, **Goran Ivanisevic** made the ballboys and girls retrieve the same ball every time he served an ace, while refusing to use balls with which he had just served a fault
- Baseball player **Wade Boggs** always ate chicken at exactly 2pm on the day of every game, all 162 games every season
- Ice hockey player **Bruce Gardiner** dips his hockey stick in the toilet before taking to the ice for every game
- Even the greatest, **Michael Jordan**, wore a pair of his college team's shorts under his Chicago Bulls / Washington Wizards uniform in every game he played

rituals that ultimately distract from their own performance.

"A superstition is something out of the athlete's control," he said. "In any sporting event, the outcome is uncertain. That uncertainty can produce anxiety in the athlete, which can be detrimental to the performance. Often the superstitions and rituals are steps to control the uncontrollable."

One of the most frequently mentioned 'superstitions' among athletes is prayer. This is the category that many secular journalists use to describe athletes who are known to pray regularly; it's seen in the same light as wearing a lucky charm. The basic assumption is that God is an 'imaginary friend' and invoking his name is merely another way of focusing the mind or winning favour with those non-descript forces that lie beyond an athlete's control.

The sad truth is that many athletes do little to disprove this caricature. For example, British winter Olympic luger Mark Hatton has a pre-competition routine that includes having a cup of tea, tapping his gloves on the bench and door frame, sitting in the same spot in the start hut, and saying a prayer. "I say a little prayer because there is no harm in asking for a little help from up above," he says.

Many athletes seem to treat God as a 'genie in a bottle'. The impression given is that calling on him is not much more than another technique to help them succeed in their chosen field. There is no sense that devotion to God is an end in itself, much more important than a temporal victory.

Greg Stoughton from Christian group Athletes in Action is wary of this attitude. He says that while God might answer an athlete's prayer for a good performance or a victory, this should not be the focus of any pre-game prayer. "Victory to God may look a whole lot different than it does to the player," Mr Stoughton says. "Even if you lose, God is about building character."

The truth is that superstition – like so many of our idiosyncrasies – reveals something about where our trust is placed. It's one thing to acknowledge that there is more to the world than what we can see and touch, and there are things beyond our control. But knowing that God is in control of all things, it's another thing to believe that 'dumb luck' or 'fate' can be controlled through magic socks and lucky charms.

Geoff Robson attended three Sydney Kings basketball games this season. The Kings lost all three games. Geoff is tempted to blame himself for the three losses, since Sydney lost only three of their other 17 home games all season.

## WEBwatch

with geoff robson

[www.tolerance.org](http://www.tolerance.org)

Fight hate and promote tolerance' is the stated aim of this site, a project of the US-based Southern Poverty Law Centre. It's a noble aim, and one that is tackled with an interesting and useful variety of interactive elements on this website.

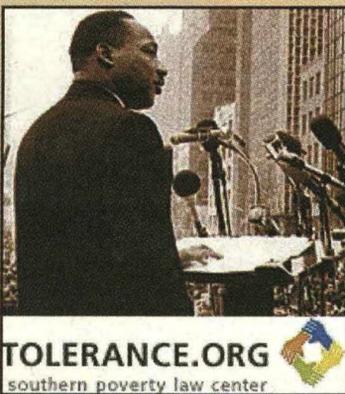
The most interesting feature is 'Explore your hidden biases' in the 'Dig Deeper' section. Users can take a series of interactive tests to examine whether they subconsciously discriminate against, for example, fat people or thin people, the young or the elderly, or gay or straight people.

It is clear the tests can serve as a spark for deeper self-reflection – but how you go about any change in attitude is left to you. (I was certainly unsure what to make of my alleged bias against thin people!)

Also interesting is the

'Deconstruct biased language' section, which often crosses the line to become grossly politically correct. For example, users are asked to analyse phrases like 'men and women' and 'Jack and Jill' to see how they oppress women. There's no mention of phrases like 'ladies and gentlemen'. Could it be that some phrases just *sound* better (ever said 'gentlemen and ladies'?) and aren't oppressing anyone?

With 'tolerance' being such a buzzword today, Christians need to carefully consider this issue and develop an appropriate response. Sometimes that response will be to acknowledge that the hype is right and there is intolerance, in ourselves or in others, which we should work to change. But with tolerance so often being pushed to the illogical end of 'relativism' – where all differences



between people are papered over and supposed to be unimportant – Christians should not see tolerance as the supreme virtue.

Many of the suggestions put forward by tolerance.org are wonderful ideals. Unfortunately, like so many would-be solutions to problems in our society, the proposals are entirely humanistic and rely on the ability of people to affect lasting change on their own – an ideal proven unworkable throughout human history.

The only real cure for hidden prejudice comes from the powerful change that God can work in even the hardest of hearts.



## Plenty to spout about in whale of a film

*Whale Rider*, rated PG

Dealing with the disapproval of one's elders is an oft-explored theme of coming-of-age narratives. Coupled with the notion of the clash between familial expectations and individual hopes, it is a circumstance ripe with dramatic possibilities.

Billy Elliot wanted to dance. Jess Bhamra wanted to play soccer. Toulia Portokalos wanted to marry a non-Greek man. And they all wanted to gain/retain the love of their families.

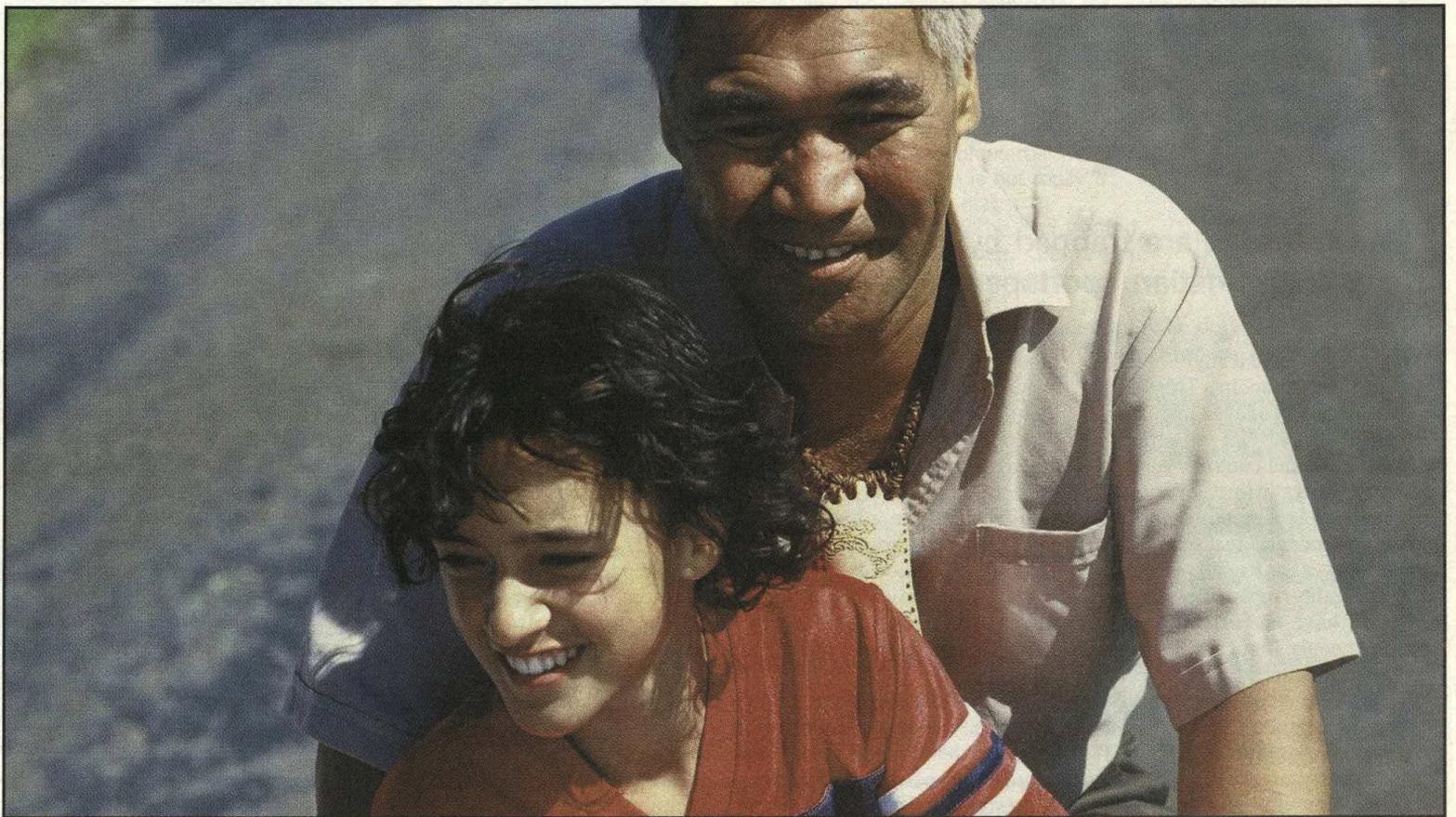
*Whale Rider's* pre-pubescent hero, Paikea, wants something far simpler – the love and approval of her grandfather.

Pai is descended from the legendary Maori hero, Paikea, the Whale Rider. For over a thousand years the first-born son in her family line has carried the name of this mythic figure – until now.

"There was no gladness when I was born," she reflects. She is not exaggerating. Her birth was marred by tragedy. Pai's mother died during the ordeal and the hoped-for male child, the one who would one day lead their fractured people, was stillborn. According to Koro, the paternal grandfather and Maori chief, the blame rests with the girl.

Pai's distraught father leaves her to be raised by his parents. But only after he has named her. Defying his own father's wishes and beliefs, he names his daughter Paikea.

While Koro claims he has no use for his grand-



Keisha Castle-Hughes makes a stunning acting debut as Paikea in the New Zealand film, *Whale Rider*.



sarah  
barnett

### FILMreview

daughter he comes to love her. Yet there are limits and constraints to his affection. As Pai grows older and exhibits more and more signs of being the Paikea's true heir, he searches further afield for the leader who will determine his people's future.

Set in Wharanga, a small

coastal town in New Zealand, *Whale Rider* capitalises on the astonishing beauty of the landscape and the majesty of the ocean. The salt waft and the chill wind drifting in from the sea are almost palpable. But the beauty of this film is more than skin deep. Based on the novel by Witi Ihimaera,

*Whale Rider* is a touching drama that examines generational conflict, tradition versus modernity and the nature of true leadership.

The film raises issues with universal relevance, yet it avoids yielding towards stock characterisation and stereotypes. The themes are familiar but they serve to enhance the particularity of the narrative. Twelve-year-old Keisha Castle-Hughes carries the film with her extraordinary performance as Paikea while Rawiri Paratene, who plays the volatile Koro, is worth watching solely for his marvellous face.

Despite winning awards

at the Rotterdam, Toronto and Sundance Film Festivals, *Whale Rider* is an unassuming film. There is a simplicity to it, a lack of pretension that is perhaps due to its Antipodean origins.

Paikea is such a lovable and attractive character that you want to shake her grandfather until he sees sense. Despite his obduracy and even unkindness, Pai is forever forgiving and constantly loving of him. Her resilience and vulnerability somehow coexist within her. It's so refreshing to see a child whose interests and longings stretch beyond the banality of our

consumer society.

The heart of the story is the search for a leader, a redeemer almost. Even the wise chief, Koro, cannot see what stands before him. In *Whale Rider* the marks of a leader may include possessing specific skills but essentially it is the willingness to serve and the readiness to sacrifice oneself for the sake of others.

With some lovely moments of humour, postcard cinematography and a powerful message, *Whale Rider* has all the components of an uplifting tale. But its appeal is even greater than the sum of its parts.

## At last, a medical show that finds the funny bone

'Medical' and 'comedy' are two words you don't often find joined together in the world of television. Of course, there's *MASH*, but we've been living off re-

peats of that since I was in pre-school. In recent years there has been *Becker*, a sitcom about a doctor, but his profession is pretty much incidental to the comedy of the show, which has more to do with a group of friends in a diner.

Medical television



michelle  
thomas

### TVreview

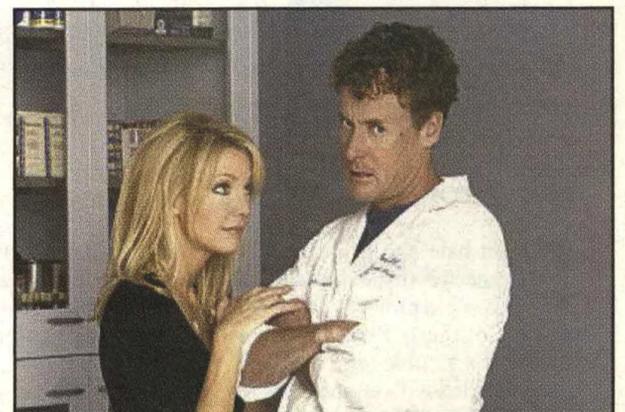
tends to sit at the worthy end of the scale, with *ER* and *All Saints* waving the flag (or rather, the tear-soaked hankie) for drama and *RPA* and a host of other documentaries lending their weight in the serious stakes.

The last time I remember the two words being connected was in relation to a pitiful Australian effort several years ago called *Let The Blood Run Free*. This was undeniably 'medical' since it was

set in a hospital, but it relinquished any claim to the word 'comedy' after the first five minutes. It died a quick death and thankfully had 'do not resuscitate' tattooed on its forehead.

It seems that people don't easily take their laughs with their medicine. Perhaps sickness is inherently not funny. It makes you wonder whether medical comedies are necessarily in bad taste.

Which brings me to *Scrubs*. This was the most successful of the summer non-ratings period experi-



ments, and has continued its run on Channel 7 since then. And it's funny. In fact, it's so funny that I have laughed out loud during every single episode. (I think I've only missed one, and that was because I was in hospital. Funny, huh?)

A building full of sick people doesn't leap out as the obvious setting for a witty television show.

*Scrubs* is effective because it doesn't mock what is serious but lets humour

develop naturally from the eccentric characters and the subversion of expectations.

Sometimes comedy and gravity are explored side-by-side, each adding to the impact of the other, but the humour is never black. It allows us to see the absurd buried within the gravest of situations. It is an attitude Christians should be able to relate to – hope in the face of despair, and a bright light in the heart of darkness.

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