

# SOUTHERN CROSS

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OCTOBER 2000

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## Churches' freedom attacked

### Christian charities hit with new guidelines

A group of Christian charitable organisations have attacked the Human Rights and Equal Opportunity Commission's (HREOC) draft guidelines on employment criteria for religious organisations that provide community services on behalf of the Commonwealth.

The organisations want HREOC to redraft the guidelines to ensure their concerns are addressed.

The organisations who prepared the submission include Anglicare, The Hammond Care Group, Anglican Retirement Villages, Hope Healthcare, Wesley Mission, Baptist Community Services, The Salvation Army and Communicare.

All of these organisations have an interest in the Draft Guidelines because they employ large numbers of staff, and from time to time the Commonwealth contracts them to provide community services on its behalf.

"The approach of the Draft Guidelines represents

a profoundly serious attack on the human rights of Australians generally, and organisations like our own in particular, to express our beliefs corporately," the Rev Howard Dillon, executive director of Anglicare, said.

"Protect only the individual's privatised beliefs and practices for instance, and not the expression of beliefs in public as well as private, corporately as well as individually, and you end up with 'freedom from religion' instead of 'freedom of religion'."

"Both sides of the principle are clearly articulated and supported in the International Instruments which HREOC is charged to defend, and yet the Draft Guidelines have failed to uphold them," Mr Dillon said.

However, the Bishop of South Sydney, Robert Forsyth, backed Mr Dillon's comments.

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### Law change may 'ban' some Bible teaching

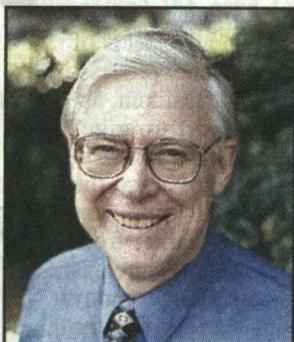
Proposed changes to the Anti-Discrimination Act considered by the NSW Government could force Churches to act contrary to the Bible and Christian doctrine.

Within months preaching from some parts of the Bible could be banned, and churches forced to let non-Christians be baptised and take Holy Communion.

In a special debate planned for Wednesday, October 11, Synod will hear that this 'worse-case scenario' may soon be law under changes to the Anti-Discrimination Act. Mark

Payne, the Diocesan Secretary, has been told the

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Canon Jensen will move a motion at this month's Synod

## Torch's arrival heralds two-month celebration for Cathedral



Miriam Wyzenbeek (right), a student from St Andrews Cathedral School, receives the Olympic flame from Australian swimming gold medalist Kevin Berry, left, near the Sydney Opera House on September 14. St Andrew's Cathedral became a focus of the Churches' evangelistic efforts with Quest Australia and The Bible Society operating literature distribution kiosks and creative arts activities in and around the Cathedral.

"The day the Torch arrived at Town Hall we realised that our efforts were not in vain and that there were in fact huge crowds of people looking for something to do as they came or went to Olympic events," said the Rev Daniel Willis from the Cathedral. "Many significant conversations were held with people about Jesus. People were seen standing in the Square, praying that they might come to know him in a personal way."

Activities will continue until the end of the Paralympics in November. Read full details of the Church's Olympic activities on our special Olympic website: [www.anglicanmediasydney.asn.au/olympics2000/](http://www.anglicanmediasydney.asn.au/olympics2000/)

## Protestant churches are 'proper'

BY MARGARET RODGERS

### Anglican Bishops question new Roman Catholic statement

A new Roman Catholic statement 'Dominus Iesus' created controversy with its implication, among other things, that Protestant churches are not 'proper' churches. It received strong replies from Anglican and other Protestant spokespeople last month.

The declaration focuses on the superiority of Christianity to other religions, but it also argues the superiority of the Roman Catholic Church to other churches. The statement comes from the Congregation for the Doctrine of the Faith of the Roman Catholic Church,

and overseas reports indicated that Cardinal Joseph Ratzinger was one of its primary authors.

"The difficulty for other churches with this new Roman Catholic statement is that it declares 'there exists a single Church of Christ, which subsists in the Catholic Church governed by the Successor of Peter and by the Bishops in communion with him' ...and that other Churches 'are not Churches in the proper sense,'" explained the Bishop of North Sydney, Dr Paul Barnett.

"The only foundation

for any church is Christ, the Son of God who died for sins and who was raised on the third day," Bishop Barnett said. "In Anglican teaching, the true church of Christ is that congregation where the pure word of God is preached, the sacraments are ministered according to Christ's ordinance, and where nothing is followed or believed that is contrary to God's word. Every church needs to pass that test, our own church as well as the Roman Catholic Church."

However Bishop Barnett welcomed the state-

ment's initial emphasis on Christ's command for his disciples to preach the gospel to the whole world, and its affirmation that the church is duty bound to proclaim Christ, the way, the truth and the life. He also agreed with its emphasis on the pre-eminence of Jesus Christ in relation to the founders of other religions.

In a strong statement issued from Lambeth Palace, the Archbishop of Canterbury said the Anglican Church "believes itself to be a part of the one, holy, catholic and universal church of Christ, in whose name it serves and bears witness."

The House of Bishops *continued p6*

## Chaplains work at Olympics' heart



The Rev Peter Mumford and the Rev Richard Hurford in the Olympic Village.

'The new Pentecost' - this should be the sign on the Olympic Village's religious centre, says the Rev Richard Hurford, a co-ordinating chaplain in the Village.

Mr Hurford is speaking fresh from an interview with a Thai camera crew. He is not fazed, talking to the global media has been a daily occurrence.

"I'll never have such contact with multi-cultural resources again in my life," he said.

What has amused Mr Hurford the most is the notion of running multi-lingual

Bible study groups. One recent group included English, Dutch and Bulgarian speakers.

Religious food taboos and nuances in religious observations has also been an issue in the Village.

"You can't choose your neighbours here," Mr Hurford said. "We have had to assume a role as cross-cultural mediators."

Mr Hurford has also been encouraged by the way in which a contact 'blossoms as people come back to our centre time and again'.

"It is so rewarding hav-

ing these opportunities for sharing and witnessing one-on-one as well as in small groups," he said.

In all there will be eight Anglicans working as chaplains to the more than 23,000 people living and working in the Olympic Village every day. They include the Rev David Tyndall, head of the Archbishop of Sydney's Olympic Games Taskforce.

The eight places designated to Anglicans were decided by Archbishop Goodhew as head of the Anglican Church in NSW.

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## Synod motion on law reform

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Labor government may introduce these changes into NSW Parliament as early as this month.

The Diocese is using the Synod debate to fast-track a 'grass-roots' campaign among all church groups to protest the new law. Debate will focus on a motion from Canon Dr Peter Jensen, principal of Moore Theological College.

Canon Jensen's motion will ask Synod to express its concern at the NSW Law Reform Commission's proposal for reform of the Anti-Discrimination Act.

Synod will also be asked to call 'on the Premier, the Attorney General and the Parliament of NSW to uphold the principle of freedom of religion', and reject those proposals which significantly detract from the exercise of that freedom in NSW.

The Diocese is alarmed by the possible removal of exemptions for 'religious discussion and instruction' in vilification laws. This may restrict preaching on biblical passages that discuss human sexuality.

Other changes would prevent churches from discriminating in relation to the use of their land and in provision of religious services.

Also of concern is the removal of the blanket exemption for religious organisations to discriminate when determining future employees. While 'organised churches' such as the Diocese of Sydney may receive some protection under special provisions, it is unlikely that para-church and non-denominational organisations would receive protection. Independent Christian schools, for example, would be denied the right to employ Christian teachers.

## IN BRIEF

### Thank you to all Anglican Churches



The Olympic Roads and Transport Authority has thanked the Diocese of Sydney and Southern Cross for its involvement in the Olympic Games volunteer

recruitment campaign. ORTA achieved its aim of 9,000 transport volunteers for last month's Olympics.

### Olympic drag queens 'insensitive'

Archbishop Harry Goodhew and Bishop Brian King both spoke out against the inclusion of a float featuring drag queens at the Closing Ceremony of the Sydney Olympic Games. "It is disturbing that a float of that nature could appear without public consultation or sensitivity to the outrage that many people feel at this float being presented as a significant icon of Sydney," said the Archbishop.

### ARV receives top accreditation

Anglican Retirement Villages have achieved accreditation for all 15 of their Residential Aged Care Facilities (RACFs) across Sydney.

## Locals win book of the year

*Simply Christianity: Beyond Religion*, an evangelistic book written by Sydney Anglican minister, the Rev John Dickson, has won joint-first prize at the Australian Christian Literature Society Christian Book of the Year Awards.

Published by Matthias Media, the book offers 'a guided tour through what Luke says about Jesus', combining an entirely new translation of the original Gospel of Luke, with Mr Dickson's own reflections.

He shared first prize with *Tips from a Travelling Soul-Searcher* by the Rev Tim Costello.

Mr Dickson said his aim was to let Luke's account of Jesus speak for itself.

"There's a temptation in modern literature to come up with a new and 'sexy' angle that no one has thought of before. But we really wanted to strip that back, to go back to Luke's Gospel for a fresh look at

the old Jesus," he said.

And while he was flattered to receive the award, Mr Dickson says he was somewhat surprised.

"It was a bit odd," he admits. "I didn't write the book for Christians, I wrote it as an evangelistic book for non-Christians. So to win 'Christian book of the year' is bizarre," he said.

Mr Dickson added that the new translation of the Greek text of *Luke*, prepared with Tony Payne, was included purely for pragmatic reasons, with prohibitive royalties to reproduce the NIV translation. But he now believes the process proved to be 'one of the best parts of the project'.

"To scour through Luke in Greek was such a brilliant spiritual experience. To get close to Jesus in a new way, to go through the process of expressing the ideas as literally as I can - I learnt so much in the process of articulating it to others."

## St Andrew's Cathedral Election of a Canon

Nominations are called for an election to fill one vacancy on the Cathedral Chapter. The vacancy shall be filled in the manner prescribed in Clauses 10 c ii and 20 b of the Cathedral Ordinance 1969.

Nominations open on Thursday 28 September 2000 and close at 4.00pm on Thursday 26 October 2000. A nomination form is available from the undersigned.

Those eligible to be nominated are "licensed clergymen of the Diocese in the Holy Order of Priesthood and resident in the diocese".

Nominations shall declare the address and designation of the person nominated and shall be signed by six persons qualified to vote at this election, of whom one shall certify that the person nominated has consented to nomination as a Canon. Those qualified to vote at this election are "the clergy of the diocese summoned to the Synod and other licensed clergymen of the Diocese in the Holy Order of priesthood and resident in the Diocese".

Nominations are to be sent to:

The Chapter Secretary  
St Andrew's Cathedral  
Box Q190  
Queen Victoria Building PO  
SYDNEY NSW 1230

to arrive by 4.00pm on Thursday 26 October 2000.

I Bramley  
Chapter Secretary.

## Sydney prepares for massive flood

Floods left the Hawkesbury region swamped. The damage was phenomenal, but paled into insignificance when compared to the challenge of evacuating and caring for up to 60,000 residents.

Fortunately, such a situation has not occurred for over 125 years. However, concern that the Hawkesbury may once again be affected by floods saw NSW Disaster agencies such as Anglicare join the Department of Community Services for a simulated training exercise last month.

Called Exercise Raindrops, the one-day training activity tested all elements of a relief operation and was held in a likely evacuation centre - the Blacktown RSL.

Anglicare Emergency Services contributed 30 volunteers from parishes across Sydney and took part in a number of activities, as the major support agency assisting other disaster agencies.

Bishop Brian King was present to oversee the activities, along with Archdeacon Ken

Allen, who volunteered to play the role of a flood victim.

"The purpose of Exercise Raindrops was to ensure that organisations like Anglicare are prepared to respond in the event of the flooding of the Hawkesbury region," stated Jennifer Davies, Manager of Anglicare Emergency Services.

"Our trained volunteers were able to take part in all aspects of the evacuation and relief process, including caring for children, assisting with transport arrangements, administration and receiving people as they arrived at the evacuation centre."

The Rev Dave Clarke, from Quaker's Hill Anglican Church, is one of Anglicare's Emergency Services team leaders for the Western Region. He believes participation in local disasters will enable Anglican parishes to help people in a time of great need.

"Our parish is on the fringe of the Hawkesbury and could become an emergency centre for



Pamela King takes part in Exercise Raindrop in preparation for Hawkesbury floods.

accommodation in the event of a flood, hence our involvement was crucial," said Mr Clarke.

Anglicare Emergency Services currently has 350 trained volunteers recruited from parishes throughout the Diocese.

# Schools face stick

The NSW Board of Studies has recommended de-registration for two of the state's Christian schools following their refusal to include in their policies a required statement banning corporal punishment of students. The move may result in the closure of the schools

## Government may force Christian schools to close over refusal to ban corporal punishment

"Our schools believe the Bible is the book by which we live, and the Bible does not ban corporal punishment in the discipline of children," said Mr Pollard. "There is a biblical injunction to be able to use it, not harshly, but sensitively and carefully."

Christian school organisations have opposed the legislation outlawing corporal punishment since it was first passed as an Act of the NSW Parliament in 1995. According to Neville Pollard from the Council of Christian Community Schools, the Act 'denies the right of parents to decide on the education they want for their children'.

Since refusing to include the legislation based on these principles, Nambucca Valley Christian Community School and Sutherland Shire Christian School now face de-registration. Such a move would see the schools receive no government funding, forcing parents to bear the full cost of education. The Council of Christian Community Schools believes deregistration would force the schools to close at the end of this year.

It is argued that the legislation not only removes the right of parents to approve the use of corporal punishment their children may require at school, but also denies the biblical support for such discipline. The schools say that parents are within their rights to delegate to schools 'in the pastoral care and upbringing of their children'.

# Archbishop calls for rethink on boys' education

Archbishop Harry Goodhew has added his voice to growing concern about problems facing boys, calling for a holistic approach to education to help combat declining standards in boys' education.

The Archbishop was inducted as an honorary member of the Rotary Club of Sydney at a ceremony in Sydney last month, and used the occasion to speak out on the issue of 'trouble among boys'.

The subject of boys' education has come under renewed scrutiny in recent months, with a parliamentary enquiry, a report from the Centre for Independent Studies and significant media coverage. A 'Teaching Boys, Developing Fine Men' conference was also held in late August.

In his speech, the Archbishop urged teachers and parents to re-examine their approach to educating children. "Children need to learn how to live, children need role models," he said.

Following recent studies and recommendations from Anglican school principals, including Riley Warren and Phillip Heath, the Archbishop also called for a renewed commitment to literacy among boys, and an approach of 'individualisation' that would see solutions based on character, rather than on gender stereotypes alone.

The Archbishop also emphasised the need for parents to take seriously the role of educating their own children, rather than simply providing materially for them.

## Cathedral receives gift

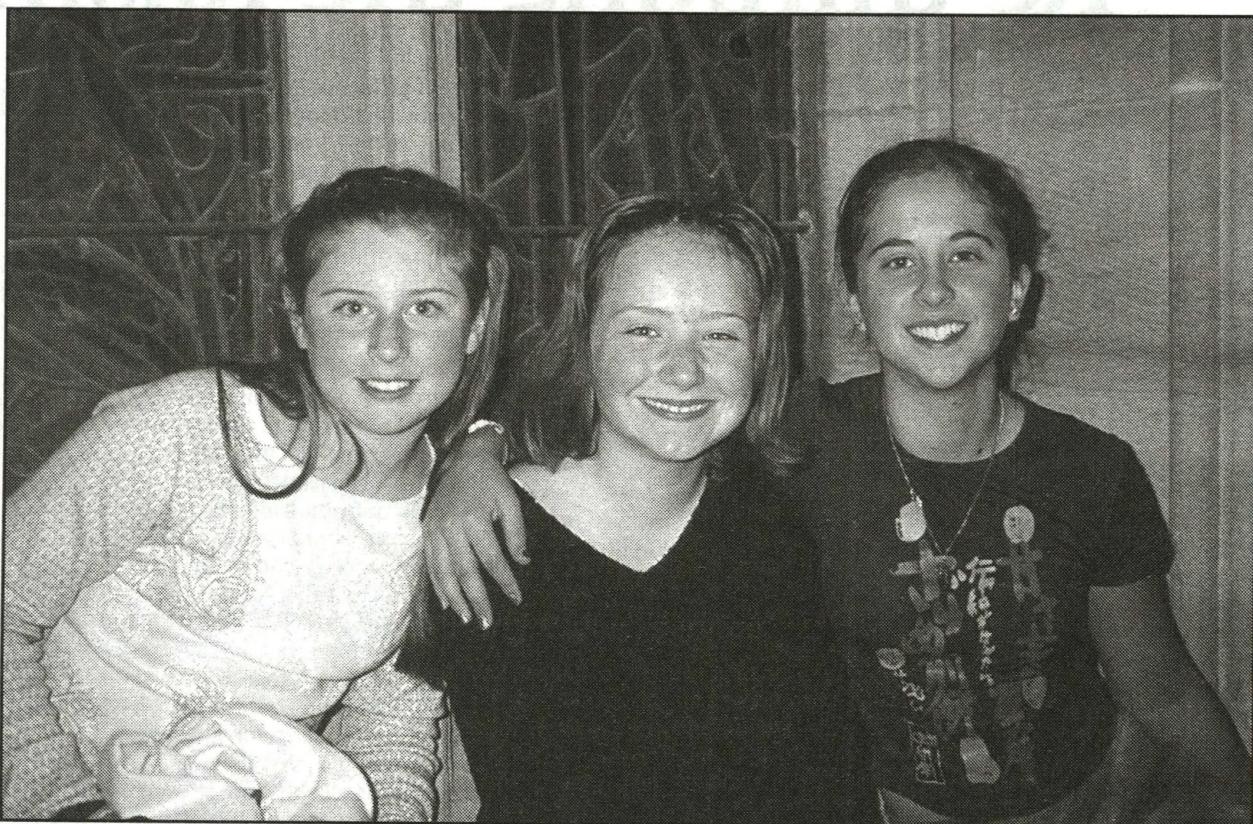
The Dean of St Andrew's Cathedral, Boak Jobbins, received a gift of \$5,000 from St James', King St at a special presentation.

The money was raised for the Cathedral Restoration project through a special concert at St James'.

The Dean thanked the

parish for their generosity. While Government funding was secured under heritage provisions for the building itself, the Cathedral congregations needs to find \$2 million for ministry infrastructure such as electricity and audio-visual equipment.

# Cathedral 'goes off' for city youth surge



'It went off' was a characteristic response from the 500 young people who packed St Andrew's Cathedral for the recent City Youth Surge. The 'surge' is similar to a normal church service with singing, Bible reading and prayer but there is an added emphasis on creating a 'fun' atmosphere.

Ken Moser, Youthworks' 'surge coordinator' said they "are keen to foster the idea that youth can come together and have a great time being Christian and doing Christian things. Instead of having a 'fun' segment followed by a 'Christian' segment." Organisers of big youth events often fall into one of two traps, he believes.

"Some are big nights of high energy music and lots of energy but often shallow in content. There are other gatherings which are very solid in content but possibly go 'over the head' of a teenager."

The Youth Surges have been attended by hundreds of young people from over 50 churches. The city 'surge' is one of four such events held every school term. A Diocese-wide 'mega surge' is planned for November 17.

# Concern at Buddhist land deal

Wollongong City Council has agreed to sell land within its industrial estate to the Buddhist Fo Guang Shan Order - owners of the Nan Tien Temple at Berkeley - at a cost of \$1.

The recommendation was carried at a September 11 meeting by nine votes to three. The land is to be sold back to council for \$1 if the proposal does not proceed.

The Fo Guang Shan Order will be required to rehabilitate the land - currently designated as not fit for building - prior to its development. It will use the land to build a museum and college linked to the existing temple via a footbridge across the F6 highway.

The development may also include construction of a 25m statue of Buddha, located on the hill above the

existing temple. Any extensions are likely to make the site one of the largest Buddhist temples in the world.

Wollongong Lord Mayor George Harrison made the proposal following a visit to Taiwan as guest of the Fo Guang Shan Order's Grand Master, Hsu Sun, where the Grand Master outlined his vision for development of the temple.

Councillor Harrison is an enthusiastic supporter of the temple, telling local press that the land dedication was, 'the least council could do for a project that offered so much to the city'. In his recommendation, Mr Harrison said, "this [proposal] would greatly add to the tourist and economic potential of the site."

The Bishop of Wollongong, Reg Piper, wrote to Mayor Harrison prior to the decision, seeking clarification of the reasoning. A number of other pastors wrote expressing their concerns at the recommendation.

Bishop Piper has warned that the decision is likely to have far-reaching effects on the region. "The Buddhists are obviously very politically astute, they have shown that in a number of ways," said Bishop Piper.

"While the Council is making decisions about tourism and the economics of the city, in reality they are making decisions about the future religion of Wollongong. They don't see that, but that is clearly what they are doing. The building will

have a significant religious effect on the Wollongong community in future generations."

A spokesman for Mayor Harrison said it was a simple case of council selling the land to somebody who wanted it. "The land was a financial burden because of the costs to rehabilitate and build on it. It was a liability to the Council that has now been removed."

However, some council members questioned the economic benefits of effectively giving away land. Councillor Trevor Mott said that the land could have been rehabilitated and used to create jobs in the region, while visitors to the temple would not create jobs. Visitors to the temple are mostly day visitors.

## Christmas drive under way



Church volunteers are already preparing to pack hampers for Anglicare's annual Christmas food and toy drive. Anglicare is encouraging school and parish groups to register with them now by phoning 9895 8088 or visiting [www.anglicare.org.au](http://www.anglicare.org.au) Parishioners wishing to volunteer for Anglicare's Christmas hamper packing centre can ring Graham Pretty on 9895 8083.

## Sydney Anglican Deposit Plan

Interest rates as at 2 August 2000 are:

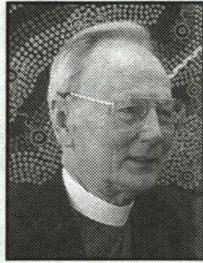
Term	Income a/c	Support a/c
At Call	4.75%	4.90%
One month*	4.90%	5.05%
Three months*	6.00%	6.15%
Six months*	6.10%	6.15%
One year	6.20%	6.35%
Two years	6.45%	6.60%
Three years	6.50%	6.65%

Please call the **Glebe Investor Centre** on 9270 0448 or 1800 636 134 (toll free) for more information

The Sydney Anglican Deposit Plan is operated by the Glebe Administration Board (ARBN 008 382 090). Deposits must be made using the application form attached to the offer document. A copy of the offer document can be obtained from the Glebe Investor Centre.

\*For fixed terms less than one year, rates quoted are the annualised rate with interest paid on maturity.

# Re-thinking the raising of boys



## ARCHBISHOP WRITES

The recent debate over use of IVF technology has prompted further reflection on the role of fathers in the child-rearing process. Prior to this discussion, however, a number of disturbing reports have been in the public domain. They indicate that there are many serious issues facing boys and young men in our society. This is not to overlook the concerns of girls and young women. It is simply that

This discrepancy is not only showing up academically but is also evident in areas of discipline. The consistent testimony I hear from principals and teachers in Anglican Schools is that boys pose most of the discipline problems, and occupy the vast majority of spaces on detention lists. Often the ratio is around nine or ten to one. I am sure this is not confined to Anglican Schools.

Out of school, boys also make

land of affluence and opportunity, suicide is rampant among our young men - young men, who should have so much to live for and anticipate - are taking their own lives before they even have the opportunity to discover their potential. Suicide is the leading cause of death among Australian males aged 15-24; it accounts for 29 per cent of all deaths in this age group. Young men in this age group are around six times more likely to take their own life than females of the same age.

This data indicates that, we, as a society, are not providing the nurture, security and vision that boys need to strive for the future with confidence.

What is it that drives our young men to such self-destructive behaviour? I suggest that there are at least four issues that are relevant to these concerns.

First there is the large body of research that highlights the problems boys face in their academic and social development when their fathers are absent or disinterested. Boys need the fellowship of a father figure in their lives: someone who provides love, respect and who will aid in the process of a young man finding his own identity and dignity as he grows to maturity. Boys and girls require home relationships that combine fun, friendship and firmness.

Another part of the problem facing boys is attributed by some to poor role models and unhelpful stereotypes. If hours are spent before television a thousand unhelpful and deceptive patterns of living are presented.

## Archbishop strengthens links with CESA

Archbishop Goodhew visited South Africa last month to lead the Bible Studies at the Synod of the Church of England in South Africa (CESA).

In doing so, the Archbishop said he was building on long standing links between the two churches.

The Synod was intentionally held in a notoriously 'rough' area of Johannesburg to show the Church's commitment to the area. The Archbishop said a highlight of his visit was to hear testimonies from homeless people who had been converted by the local ministry.

The Archbishop is also keen

to see Sydney parishes doing more to help fund ministry training in Africa.

Each year St Swithun's, Pymble, provides a scholarship for a student at George Whitfield College (GWC). They sell \$50 'shares' in the scholarship; some parishioners buy a partial share, others one or more. Their current scholarship holder - Farai Mbirimi - is the first Zimbabwean to study at the College.

The Archbishop said he was 'impressed' with the growth of GWC, as it draws students from the South and East of Africa. GWC is also training church leaders from Uganda, Kenya, Congo and Zambia.

A French philosopher wrote profoundly when she said, 'Nothing is so beautiful and wonderful, nothing is so full of sweet and perpetual ecstasy, as the good; no desert is so dreary, monotonous and boring as evil. But with fantasy it is the other way round. Fictional good is boring and flat, while fictional evil is varied and intriguing, attractive, profound and full of charm.'

Children need to learn how to live. Children need role models. Rather than expecting them to learn by chance, we need to be willing to teach them. This teaching process involves modelling by respected figures and thoughtful explanations of the 'why's' and 'how's' of living.

Further, recent academic results among boys have shown that we do need to address deficiencies in the current schooling system in the way it educates boys. Just as girls have been encouraged to excel in the traditionally male areas of mathematics and science, we need to find creative ways to encourage boys in their interest and ability in the humanities.

From my perspective our first concern should be with the recovery of hope. The mindset that goes by the name 'Modern' was one that on the flood tide of human achievement abandoned any reference to a reality beyond what could be weighed, measured and calculated. It established us as autonomous beings capable of solving every problem and surmounting every challenge. The events of history have badly dented that view and we now speak of being 'Postmodern'. Now we believe there is no one great story that holds all reality together. There are just individual realities. Your reality is valuable for you, mine is for me, and the two may bear no relationship to each other. Neither of these mindsets foster real hope.

Consequently, our churches' ministry to children and youth is vital. If it has been neglected it needs to be revived. Christ gives hope, purpose, meaning and motivation. We must not fail the youth, and in this case the young males, of Australian society. They need to hear about Jesus and his call to life.

## From my perspective our first concern should be with the recovery of hope.

our young men are having difficulties at the present time.

Evidence from our classrooms is a powerful indicator of the problems facing boys. Across the board, girls are consistently outperforming boys in almost all areas of education. For example, in NSW the gulf between girls' and boys' tertiary entrance scores has widened from point six of a mark in 1981, to 19.4 marks in 1996. In 1998, girls achieved higher marks than boys in no less than 64 out of 70 HSC subjects. These figures from NSW are typical of trends visible across the entire nation.

up the majority of juvenile offenders. Studies have shown that over the last 20 years, property crime among juveniles has doubled and violent crimes committed by young people have increased five-fold. Much of this crime is committed by a small percentage of our youth, indicating that a large number of chronic offenders are caught in the cycle.

The list goes on. The number of boys and young men involved in substance abuse, school truancy, driving offences and other destructive behaviour continues to rise. And most tragically, in this



THE ARCHBISHOP OF SYDNEY'S  
OVERSEAS RELIEF AND AID FUND

ORAF NEWS

## genocide matters

Recently I travelled to Rwanda to monitor our partner, the Barakabaho Foundation. This organisation was born out of the 1994 genocide, set up Bishop Alexis Bilindabagabo and others, to care for the many thousands of children left orphans by the mass killings. Now six years later, I wondered whether the partnership needed to continue... Wouldn't the work be over by now? Wouldn't the children be on their feet, have found foster parents to care for them, no longer need our support....

We spent several days driving around the infamous hills of Rwanda - those same hills where people took refuge, only to be more easily killed with machetes. I met many 'rescapés', survivors of the genocide - children and adults - and heard how the torment and repercussions of 1994 live on in their lives.

Janvière is 14 years old. She survived the genocide along with her parents and four siblings but her four year old little sister was killed by a grenade. She remembered how her father, a school inspector, heard the killers would be coming from the neighbouring hill the next day to continue their work. He gathered his family together early in the morning and they walked many kilometres to a large church where they sought refuge.

Now, six years later, Janvière's parents are both dead of AIDS. In the shade of the weedy banana plantation she told me of her sixteen year old brother having to leave school to look after his siblings. To make matters worse, their relatives took away all their cattle and other wealth as soon as their father died. They had been jealous of his comparative affluence.

Barakabaho staff, themselves mostly genocide survivors, are standing with these children, helping them advocate for their heritage rights and cleaning up the family banana plantation which will provide their only source of income. Thank you for your support of ORAF's work in Rwanda since 1994 and your continued prayers for reconciliation and justice there. The need for ongoing intercessory prayer is enormous.

Kim Vanden Hengel  
Program Manager

ORAF News is paid for by the community education budget of the Archbishop of Sydney's Overseas Relief and Aid Fund.



Janvière and her siblings in Rwanda.

## FUNDRAISER POSITION VACANT

for more positions vacant see page 20 and 21



Raise funds to help students to know and follow Jesus

The Crusader Union of Australia is seeking a full-time fundraiser to join its staff team based in Eastwood, NSW. There has been a strong resurgence in Crusaders' camps and schools ministry over the last decade and the successful applicant will strengthen support for these ministries and provide for future growth.

We want you to be enthusiastic and able to

- speak with individuals and churches about their support of Crusaders' ministry
- implement strategies to increase volunteer participation
- maintain and develop a support database
- produce effective appeal literature, and
- develop events and functions to gain new supporters and inform and build existing ones

Crusaders is a Christian youth organisation which seeks to present the Gospel of Jesus Christ to the students of independent schools.

For further information and an application form please contact Pat Gould on 9874 8933 or via email patg@crusaders.edu.au.

Applications close Monday 23rd October, 2000

# Refugees given hope

**GEOFF ROBSON speaks to those ministering to illegal immigrants at the Villawood detention centre.**

As church leaders speak out against the treatment of refugees throughout Australia, an Anglican Chaplain to the Villawood Detention Centre in Sydney's south-west has given reason for hope.

Captain Rod Oldfield from Woodville Rd parish has been undertaking Chaplaincy work at the Detention Centre, which falls within the parish boundaries. And he says that the message of the gospel is making a real difference within the centre.

Mr Oldfield says he first made contact with the centre when telephoned by a refugee. After coming to Australia from a Muslim background, the man had picked up a Bible and started reading it while at Villawood, and now wanted someone to help him understand its message. After

meeting with Mr Oldfield, that man has now become a Christian.

But the opportunity did not end there, with at least six other refugees expressing an interest in Christianity. From those humble beginnings, a solid group of Christians has now formed within the detention centre, and now meets regularly with Mr Oldfield.

"I've never met a group that is more hungry to know the Bible," says Mr Oldfield. "They are very keen for Bible study and are always talking together about their own individual issues."

Mr Oldfield believes that for many refugees, a willingness to consider Christianity comes after leaving a system of peer or government pressure to adhere to a certain religion.



Worldwide problem: Illegal immigrants from Africa jump from an inflatable boat off Spain. (photo courtesy AAP)

Like all refugee groups, the small group of Christians at Villawood have come together from a variety of religious, social and political environments. Mr Oldfield says many have come out of 'horrendous backgrounds', often forced to leave behind loved ones and all their possessions in fleeing to Australia.

And while the refugees endure hard living conditions, he says that most take the opportunity to share

their faith with other refugees - a process that may eventually have a far-reaching effect in other parts of the world.

"Most recognise that they will end up being deported, but they see [Villawood] as a mission field. They are evangelising others who will be going back to their home countries," he says.

Meanwhile, the NSW Ecumenical Council has attacked the Government's

treatment of refugees. Following a conference entitled 'Theology of Working with Refugees', the Council criticised the Government for its handling of recent disturbances at Woomera, Villawood and Port Hedland, saying it was building a legacy of violence in dealing with refugees.

The Council also appealed to the Biblical mandate to care for refugees. "God wanted us to migrate

and fill the whole earth ... we are custodians of our lands but none of us owns them," said an ex-refugee pastor.

Mr Oldfield agrees, saying that Australia - being such a wealthy country - has a responsibility to care for people in need, especially people from less fortunate countries.

"The Bible is very clear that we are to care for the aliens and strangers in our land," says Mr Oldfield.

## IN BRIEF

### Cathedral opens for praise party

St John's Cathedral, Brisbane was transformed into an energetic dance club for around 400 young people, who gathered for the inaugural Pilgrimage of Praise concert in August. Pews made way for stages, video screens, sound equipment and lighting displays while Paul Day, Soul Purpose and the Youth Alive Big Band provided music.

### Bishop calls for reconciliation action

The Rt Rev John Harrower, Bishop of Tasmania, has called on members of the Legislative Council to support the transfer of eight parcels of crown land to the Aboriginal Community in the state's north. In a joint statement with Tasmania's Roman Catholic Archbishop Adrian Doyle, Bishop Harrower said, "unless we are prepared to give back more land our talk of reconciling with Aboriginal people may have a hollow ring to it."

## Freedom attacked

continued from page 1

"In all Christian churches, as well as in many other faiths, faith and practice cannot be separated. We must oppose any attempt to drive a wedge between the two, as though you could have one without the other," the bishop said.

"Our Church-based welfare organisations and institutions exist because of the imperative to love God totally and to love our neighbours as ourselves. The first drives the second.

"Clearly we do not have a monopoly on compassion. However we must, in a just society, claim the right, both for ourselves and others, to maintain the ethos and principles upon which our charitable work is based.

"No organisation or community will survive if it is denied the ability to select its members on the basis of their common values," the Bishop said.

### Nathan Tasker live in concert



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7.30pm

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The Archbishop will conduct a service of **farewell and thanksgiving** for the Rev MICHAEL CORBETT-JONES to mark his conclusion as Director of the Anglican Counselling Centre after 20 years.

ST ANDREW'S CATHEDRAL

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7.30pm

Preacher: Bishop John Reid

Supper will follow in the Chapter House

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on Saturday, 11 November, 7.30pm

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# Sydney helps train Nigerian leaders

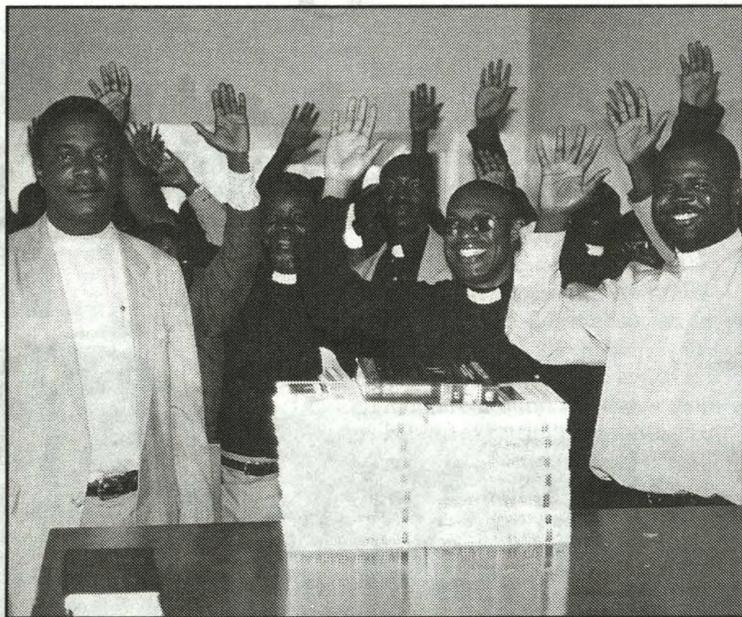
The Diocese of Sydney, together with Moore College and CMS, are helping to train the evangelists of tomorrow in Nigeria.

During his recent visit to Sydney, the Bishop of Kaduna, Josiah Fearon, was introduced to the Moore College Correspondence Course, and recognised the potential of the course in helping to train evangelists within his diocese. Around \$8000 was raised at CMS Summer School earlier this year to help implement the program.

Bart Vanden Hengel, currently Rector of St John's, Penshurst and with 12 years experience on the mission field in West Africa, offered his services for short-term work in Nigeria. On arriving, he found the course being widely used and accepted, but many students struggling with exams.

"I discovered that the education levels were not adequate for most people to read them on their own and benefit," he said.

"If Sydney Diocese can give a long-term commitment to help Kaduna in the establishment of this as a classroom-only taught course, then I believe that it has incredible potential and wonderful implications for the whole Diocese [of Kaduna]."



Sydney Diocese is helping to train a new generation of church leaders and evangelists in the Nigerian diocese of Kaduna.

Plans are underway for students from Moore College to visit Nigeria for similar short-term work next year, with hopes that in the future a long-term worker may be made available to administer the course.

Mr Vanden Hengel says the mission field in Kaduna is a perfect opportunity to "harness the

power base" of Sydney Diocese to promote the gospel elsewhere.

"Sydney has a lot of interest in mission and, particularly through CMS, in individual missionaries, which is good for the church. But there is nothing I've seen yet which has really been done corporately by the diocese," he said.

## IN BRIEF

### Liberals seek control in CofE Synod

ENGLAND – Liberal groups have mounted a major campaign to take control of the General Synod of the Church of England for the next five years, according to the Church of England Newspaper. The liberal groups hope to reverse conservative trends in the Church, opening the way on issues such as the ordination of women, the relaxing of church policy on homosexuality and the remarriage of divorcees. Elections for 520 of the 576 seats in the Church's General Synod will be finalised this month.

### Pakistani Bishop receives civil honour

PAKISTAN – The Rt Rev Dr Alexander John Malik, Bishop of Lahore, has been presented with the "Sitara-e-Imtiaz" – the Star of Distinction – by the President of Pakistan, on the Independence Day of Pakistan. Bishop Malik received the award in recognition of his services to the nation at large. It is believed to be the highest civil honour ever awarded to a Pakistani Christian.

### CMS forms new link for ministry in Africa

UK – The Church Missionary Society (CMS) and Mid-Africa Ministry (MAM) have announced their plan to integrate the two organisations. The agreement has been reached to allow for 'the ongoing spiritual, cultural and organisational renewal of CMS and MAM' and to develop 'a broader and stronger support base'. The venture will allow for stronger UK-based Anglican support for churches in the war-torn Great Lakes region of Africa.

## Primates back mission to US

Anglican Primates meeting in Nassau have declared their readiness to cross diocesan boundaries in ECUSA following a number of resolutions coming out of the ECUSA General Convention.

Primates of the West Indies, Kenya and Southern Cone (South America), with conservative US bishops, leaders and theologians, said the resolutions on same-sex unions and women's ordination had created a state of "pastoral emergency" in ECUSA and also threatened 'the integrity of the Anglican Communion.'

The meeting called for the urgent development of an alternate arrangement for ministry within ECUSA, fully recognised by the

Archbishop of Canterbury.

Archbishop Harry Goodhew gave his support to the meeting, calling for "the broadest possible coalition with orthodox Episcopalians within the US and with Primates worldwide." The Archbishop also expressed his support for US 'missionary' bishops Chuck Murphy and John Rodgers, saying their role was 'irregular but, in the present circumstances, understandable'.

It is now likely that diocesan boundaries within ECUSA will be crossed if conservative parishes in liberal dioceses request episcopal visitation, with a commitment made to make such visits 'in appropriate circumstances'.

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continued from page 1

of the Church of Ireland, meeting in Dublin, said "We are concerned and disappointed that the tenor of Section 17 of the Declaration *Dominus Iesus* appears to represent a retreat from much of the ecumenical progress that has been experienced by many communities throughout Ireland."

*Dominus Iesus* comes out strongly against liberal Roman Catholic theologians whose teaching it says is "characterised by a religious relativism which leads to the belief that 'one religion is as good as another.'"

While pursuing this laudable aim, it is clear that its other arguments have also led to concern among church ecumenical specialists. The *Church Times* reports the Rt Rev Michael Nazir-Ali, Bishop of Rochester who said, "It is to be hoped that it will not undo years of patient ecumenical work." The Rev Dr Tom Best from the WCC said, "Within the framework of the WCC, and in the wider ecumenical movement, many sensitive conversations are underway about the relationships of the churches to one another. What a loss if these were hindered - or even damaged - by language which precludes further discussion of the issues."

Perhaps the most cutting comment of all comes from the rebel Catholic theologian Hans Kung. He sees *Dominus Iesus* as "a mixture of medieval backwardness and Vatican megalomania."

# Evangelicals left out of religious summit

BY  
GEOFF ROBSON

With as much attention focused on the list of absentees as on those present, over 1000 religious and spiritual leaders from around the world gathered for the Millennium Peace Summit at the United Nations in New York.

Leaders from 12 major religions were present at the Summit, including Konrad Raiser, secretary-general of the World Council of Churches, Cardinal Francis Arinze, president of the Vatican's Council for inter-religious dialogue, and US civil rights leader, the Rev Jesse Jackson.

Australian delegates included the Rev Dr Paul Collins, a Roman Catholic author and scholar, and the Rev Tim Costello, head of the Baptist Church of Australia.

However, despite its determination to avoid political debate, the Summit was unable to find a peaceful resolution at its most controversial point.

A storm of argument surrounded the decision by organisers not to invite the Dalai Lama, spiritual leader of the world's 15 million Buddhists, for fear of offending China. Archbishop Desmond Tutu said the exclusion of the Dalai Lama "totally undermines the integrity of the United Nations and the credibility of the Summit."

Other notable absentees included the Archbishop of

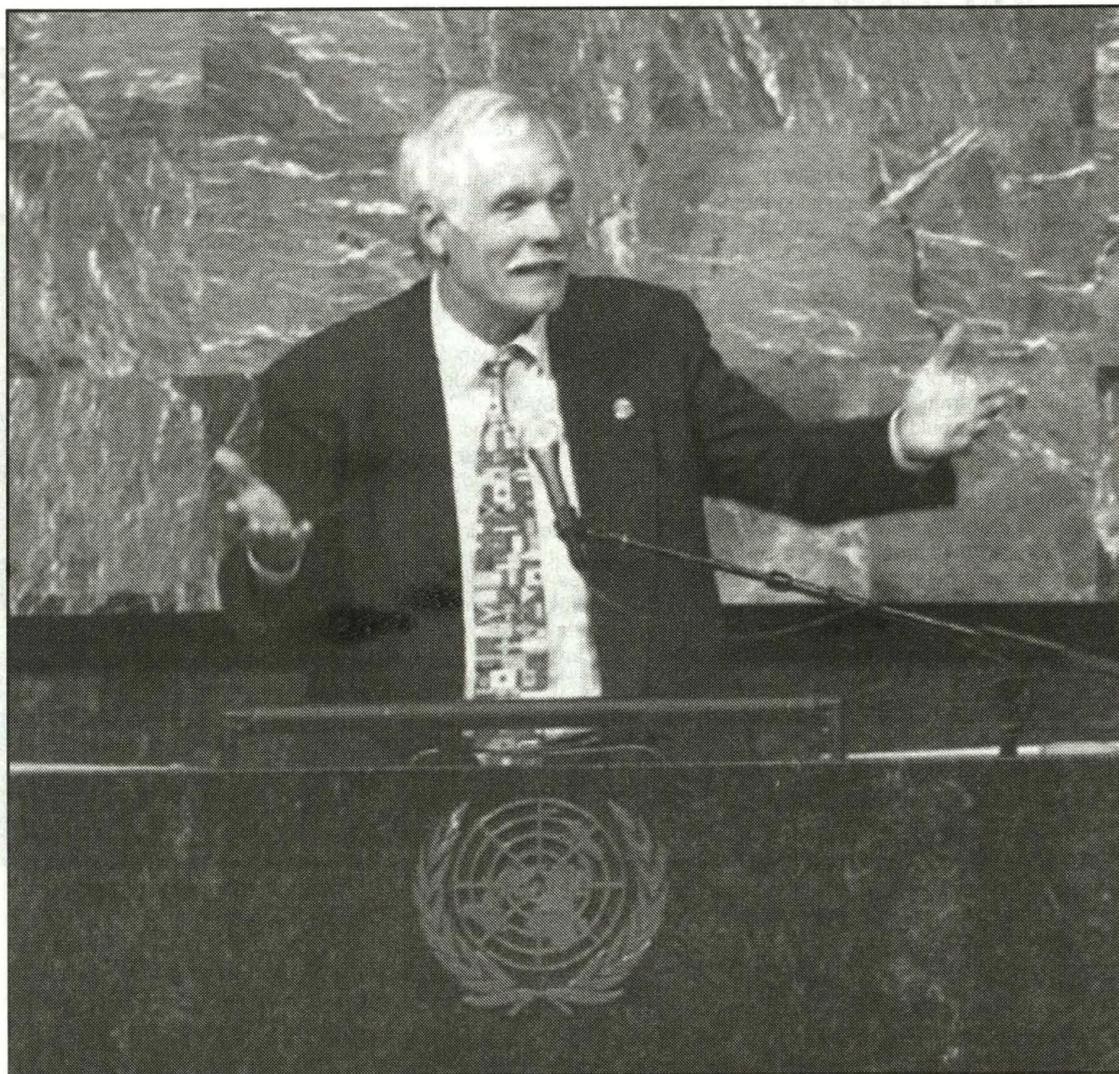
Canterbury, Pope John Paul II and the American Southern Baptist Convention – the USA's largest Protestant group, known for its active proselytising. Anne Graham Lotz, daughter of the Rev Billy Graham, was the only evangelical to speak during the Summit, delivering a message from her father.

The Summit was chaired and largely funded by CNN founder Ted Turner, who delivered the meeting's keynote address. Turner is remembered for having previously described the Ten Commandments as 'outmoded' and publicly stating that Christianity was 'for losers'.

In a speech variously described as 'meandering, off the cuff' and 'rambling', Turner told the Summit, "We are all one race, and there is only one God who manifests himself in different ways."

Turner also denounced his own childhood Christian faith, saying he had planned to be a missionary until deciding that "[Christianity] was intolerant because it taught we were the only ones going to heaven."

The Summit concluded with the formal 'Commitment to Global Peace', a document condemning religious violence and undertaking to work for religious freedom and equality, environmental protection, and recognition of men and women as 'equal partners in all aspects of life'. The Summit also committed to forming a religious advisory



Ted Turner, delivering the keynote address at the Millennium Peace Summit in New York, told delegates, "there is only one God who manifests himself in different ways." (Photo: Lyn Hughes)

council for the UN. However, Konrad Raiser said insufficient details were offered about the formation and potential role of such a panel.

In all, over 70 delegates addressed the Peace Summit, meeting with a variety of responses.

Reports indicated that the

Patriarch of Ethiopia received a cold reception when calling for protection of unborn children. A Muslim World Congress speaker received a similar response after urging recognition of marriage between a man and a woman only and denouncing all "abnormal sexual activity."

Conversely, a Buddhist monk

reportedly received a standing ovation for denouncing all attempts at religious conversion, while Hindu groups from India condemned proselytising by Roman Catholic and Protestant groups. A number of Christian missionaries have been killed or attacked by Hindus in India in recent years.

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## QUICK mail

## NSW government should stop funding attacks

The article by NSW Education Minister John Aquilina in *Southern Cross* (Aug) was quite misleading. There has been significant increases in Commonwealth expenditure on government schools over the last four years of almost \$402 million or 26 per cent.

One of the problems that NSW government schools face is that the State Government is not supporting them with funding increases to the same extent as the Commonwealth. The last NSW Budget provided a 1.9 per cent increase for government schools compared to a 4.4 per cent increase from the Commonwealth.

Compared with the other larger States, NSW puts the lowest amount of its own funding into school buildings. Over half of expenditure on capital works in NSW government schools comes from the Commonwealth. This level of State commitment is one reason why more students are leaving government schools in NSW than in any other State.

Mr Aquilina would like to blame the Commonwealth for this trend rather than his own leadership. The Enrolment Benchmark Adjustment (EBA) mentioned in his article is in fact a fiscal adjustment designed to overcome the problems of cost shifting between levels of government.

Education Ministers have acknowledged this is an issue and Mr Aquilina's own department heads a committee examining this issue, though not with any urgency. In six months this committee has not reported on any alternatives. The NSW Government's only substantive response to the EBA has been to cut without warning State funding for certain non-government schools, including many Anglican schools. The Carr government should be strengthening government schools in the same way as the Commonwealth rather than attacking the non-government sector.

**Dr David Kemp**  
Commonwealth Minister for Education

## Christians need their own 'media watch'

Jeremy Halcrow's analysis and commentary on the *4 Corners* show touched a nerve.

As a Christian who values the transforming power of God I am offended at the belittling of the church which is allowed media airplay. What is not said bothers me - the generosity, the welfare services, etc.

On Radio National's *Correspondent's Report* on August 20, Bishop Spong was invited to comment on the religious background of the American Presidential election. Of course the issue of homosexuality was introduced. Some of you may be asking, 'Why be fussed about Bishop Spong?' But why was he interviewed? Who else was available? What did the issue of homosexuality have to do with a story on the American Presidential election?

Could we pool our observations about media portrayal of the church - start to document for the public record, through this publication for example, what misleading statements or bias is being promulgated. What a wonderful project for a youth group or our 30 Anglican schools.

**Naomi Spencer**  
Bomaderry, NSW

## SOCOG wise to ban religious advertising

Bishop Robert Forsyth argued that the decision to ban all religious advertising at the Olympics "stunk of hypocrisy" (SC, Aug).

Keeping religious advertising out of the Olympics may prove one of the more enlightened decisions of the IOC. Memories of what happened to Israeli athletes in 1972 when terrorists abducted and murdered a number, must have played a crucial role in the decision. This may have been an act of political villainy but it had sharp religious overtones.

In such a milieu to allow one faith to promote itself could only cause controversy - it would necessitate opening the venue to all others. This is a secular event. And Bishop Forsyth can fairly claim it reminds us of the events leading to the building of the Tower of Babel.

The Games village has rooms for those who need a quiet time to worship, pray and meditate. Let us hope they will be widely used, but let's keep religious advertising out of the Games.

**R G Hutcheon**  
Edgecliff, NSW

## SYDNEYdiary

**Sat, 14 Oct, 10.00am-4.00pm:** Open garden for St Peter's, Mt Victoria at *Schuldham Brae*, Cnr Great Western Hwy & Grandview Rd, Mt Victoria. Morning and afternoon teas available, also sausage sizzle, crafts, plants, books, home-made cakes & jams. Enq: Elaine Thompson, (02) 4787-1282.

**Tuesday, 17 Oct, 1.30pm-4.30pm:** "Advance a Fair Australia - a preaching workshop to sharpen your prophetic edge". Speakers: Tim Costello, Mike Frost and Cath Taylor. Enquiries: Barry Higgins (02) 9918 6839.

**Fri, 24 Nov, 10.30am:** *Meet the Missionaries* in Chapter House, St Andrew's Cathedral. Speaker: Steve Etherington, CMS missionary in Nth Australia.

## CLERGYmoves

**The Rev Steve Davis** from rector, Camden to Chaplain at Macarthur Anglican School 2.10.00.

**The Rev Robert Happer** from rector Westport, diocese of Gippsland to CIC, Minto 28.10.00.

**The Rev Rick Miller** from CIC, Cataract with Ambarvale to rector, Penrith 28.10.00.

**The Rev Stuart Pearson** from assistant to rector Liverpool 6.10.00.

**The Rev Craig Segart** from assistant to CIC, St Nicolas' Coogee 12.9.00

**The Rev Jeremy Tonks** from assistant, Kiama to rector, Kensington 5.10.00.

## Church plant controversy grows

It's a hard call - isn't it? What was heaviest on our Lord's heart, evangelism or unity? (*Crossfire* - Sept). Do we need to draw a wedge between the two? And do we have freedom to avoid expediency and take time to dialogue?

Evangelism - which is in response to the Great Commission - is clearly time locked, because there is 'an end of the age' (Mt 28:20) arriving in a time frame we neither work or think within. (2 Peter 3:8). The time to respond is now, God's rule is at hand. How then can we delay (for dialogue) the very news that must be immediately responded to?

Surely anyone operating from the foundation of the Great Commission will be in unity with 'the feet of those who bring good news' (Rom 10:15) because our values are the same! Unity comes through a shared Holy Spirit that gives the common goal.

Five times Jesus speaks of world evangelism straight after his resurrection. To plant churches is not a response to 'Arminian salvation or unjustifiable pragmatism' but to our Lord's heart that some may be saved.

**Rev Geoff Taylor**  
Sadleir, NSW

Does the Anglican Church today really follow the teachings of Jesus and the Bible, as they claim?

When Jesus was on earth, he taught his disciples to turn the other cheek, when struck. And, while nailed to a cross in the final installment of what is a most brutal form of torture, apparently asks God to forgive those who are torturing him.

When the early disciples of Jesus are thrown in jail for their beliefs, they encourage each other with songs of praise. When they are tortured for their faith in Jesus they rejoice that they suffered for his name.

When the Anglican Church comes under a bit of criticism on the TV (*4 Corners*) - no arrests, no torture, just some media exposure - it does everything it can to justify its behaviour and deny the allegations. Then it proceeds to criticise its critics (ie: examine the speck in its brother's eye) without at all seeming to consider that their critics be right (ie take the plank of timber out of its own eye!).

Would the real followers of Christ please stand up?

**Tory Puglisi**  
Miranda, NSW

## Sydney's hardline: Have we forgotten grace?

David Short's enlightening visit from Canada has set me thinking.

Surely power politics must be about the worst way to try to grow biblical Christianity. How about giving serious thought to this thing called serving. Offer to send well-trained (and perhaps experienced) clergy to serve as curates (or similar) under welcoming Evangelical rectors in other places.

No sheep-stealing allegations. No church-planting confrontations. No tenure complications.

Models for this? The Elland Society who sent those evangelical chaplains to us two hundred years ago.

But, according to Mr Short, this would be rendered impossible if Sydney passed lay presidency.

**Doug Buckley**  
Lane Cove, NSW

The saddest thing about Joshua Bovis' letter (Sept SC) is not so much its contempt for those who respect Anglican liturgy (calcified traditions), but its manifestation of the Sydney 'hardline' attitude to any who hold a different viewpoint.

God's Word is the measure, but presumably only as interpreted by

the chosen (Sydney) few.

My concern is the way Sydney 'hardliners' dismissively label all those with alternative insights as liberals or ritualists. Many evangelicals find the diversity of Anglicanism to be an enriching experience. This is surely preferable to the impoverishment of Mr Bovis' preferred isolationism.

The same issue reports that the Bishop of Ballarat has appointed a Sydney evangelical as honorary Canon Theologian. The article says that 'coming from England, Bishop Silk is used to the experience of Evangelical and Catholic Anglicans working together'. Would that it could happen in Sydney but a large measure of Christian grace would need to abound.

For an attitude to Christians who differ in matters of preference or who come from different traditions, may I recommend Philip Yancey's book *What's so Amazing about Grace?* It should be required reading for all theological students who have made up their minds about everything.

**Michael Deasey**  
Croydon, NSW

Church Plants decreed to be 'unbiblical', 'Arminian', and 'pragmatic'. Apparently the Amsterdam conference called by one of the world's most famous evangelists, has persuaded your correspondent that 'evangelism' is not our 'primary imperative'. And so Tim Foster (SC, Sep) comes out all guns blazing in order to encourage love and unity.

The call to 'take time to dialogue with those in other dioceses' indicates that the 'unity' we are being called to is denominational. It is surprising to hear this ecumenical reading of John 17:23 coming from Sydney Diocese, where the New Testament doctrine of the church has been so ably expounded. In the 60s, as the ecumenical cause gathered steam (in the face of declining church numbers, of course), Sydney teachers were speaking of the importance of the heavenly church, where we are united in Christ, and the importance of the local church, where our unity in Christ is to be expressed.

The kind of denominational unity called for here is a pipe dream. True unity won't be found in the 'Anglican Communion'. In 1989, then Archbishop, Donald Robinson, reminded our Synod:

'The argument that all Anglican churches are in communion with each other and are bound to recognise each other's orders is mistaken. Unity is indeed the essence in a theological sense of the church, but individual churches are not defined by unity but by faith and order. Until we have a body defined by faith and order, we do not have a visible church of which we can predicate unity. Where faith and order are defective or not agreed on, there is no assurance or promise of unity.'

True unity, ie. heavenly unity 'in Christ', is created by the preaching of the gospel. This is what the unity of John 17 is all about: the oneness with God (Father, Son, Holy Spirit), which is created through the apostolic gospel (17:20-21, following the word about the apostles in vv.6-19). Since 'evangelism' is the preaching of the apostolic evangel, clearly the unity being prayed for by our Lord is created by evangelism. Doesn't this make evangelism the prior activity?

**Rev Dr Peter Bolt**  
Newtown, NSW

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# Law and order

photo courtesy: Newspix



margaret  
rodgers

## CROSScurrent

When you receive one of those letters from the Sheriff's Office that calls you to a Panel for Selection for Jury Duty, what do you do? Immediately send in a Statutory Declaration outlining all the reasons why you will be unavailable, in the desperate hope that you will be excused? I do.

September was a rather unusual month for Anglican media. Three staff received a summons from the Sheriff. I was one. We all hoped we would be excused, but it wasn't to be. The two male staff members were both empanelled on a jury, each in a rape trial. They both found the experience difficult and unsettling.

I've received three Jury summons this year. On the first two occasions I was excused. But if you are excused your name doesn't disappear off the roll. Definitely not! You will be called again as soon as possible.

"This time", I thought, "I will go without protest, just so they will leave me alone."

So on the appointed day I arrived at 9.30am, with about 100 others for a Supreme Court trial. Even then, a long line of people tried one more time to be excused, but not one succeeded.

Our names were called, our attendance noted, we were given a number, and that is what we were for the rest of the day, a number. A sensible precaution to preserve identity, but very levelling - to be not a person but a number brings a certain loss of dignity and self identity. Some men chatted about their work. It was as though they had to establish their person somehow.

Excitement permeated the air



when the Sheriff's officer told us we were to provide a jury for the trial of 'a prominent media personality'. What was I to do? While I would have found the experience fascinating, I realised it was entirely inappropriate for someone working in the media to be on that jury.

We were taken to one of the old St James' Court House rooms. The footpath was thronged with waiting media, one or two of whom I knew, especially the newsman from the 'prominent media personality's' radio station.

Before the jury was chosen, the judge asked if anyone thought they couldn't act impartially on this jury. I raised my hand. When he asked me my reason, I said, "I know someone at the station." He accepted that and set me aside. I watched the panel being chosen, fascinated to see which potential jurors were challenged. The reasons behind the challenges weren't always immediately obvious.

Those of us who weren't on that jury were then taken to Taylor Square where two more

juries were needed, one for a drugs trial, one for a case of sexual abuse. We waited for an hour, many watching *Judge Judy*.

I was with the group for the drug trial. There it was also interesting to watch the acceptance of the jurors. Two men dressed for the CBD, in business suit, collar and tie were immediately challenged. The jury ended up with a number of jeans clad young people of diverse ethnic backgrounds.

In the end my number wasn't called and I was allowed to return to work. So now I'm off the roll, at least for this year.

I'm relieved I didn't have to make a decision on the 'prominent media personality's' matter. I am still reflecting on it. In one sense it was merely a case of the legal system protecting itself, with freedom of speech the loser. There was no victim, no one was harmed. But it's true the 'prominent media personality' did act contrary to the law. Yet it may not be a reasonable, or even a necessary law. I suspect all my legal

friends will give me reasons why it must be upheld!

As for trying to be excused, next time I'm summoned I will attend without complaint. It's an obligation on all citizens.

For Christians, engagement in the deliberations of our community is a must. We are people of principle with biblically informed minds and attitudes, people who respect God-appointed authorities. Some words from Moore College's Michael Hill are relevant. In his paper *An Evangelical Rationale for Social Action* he writes, "Being a new creature in Christ transforms a person, making them other-person centred and loving. Social action flows from love and is an aspect of doing good for others...The logic of God's domain requires its members to be committed to the good of all people." One way to express that love for others is to play our part in the jury system, which is one of the essential pillars of our legal system.

So let's not be too ready to send in our reasons for unavailability for jury duty, hoping for to be excused.

# Swept away by false gods



claire  
smith

## CLAIREthinking

Patagonia is an amazing place. This southern most tip of South America is as harsh as it is breathtaking and as unforgiving as it is beautiful. It has jagged mountain peaks, ancient glaciers, driving snow storms, and in summer, desert grasslands swept with blistering winds.

This wind, I'm told, is called "the broom of god" because it does away with all before it that is weak and faltering. This is no place for the weak or those who struggle. It is the strong and successful alone who survive and it is 'the broom of god' that disposes with all else.

But what sort of God does away with the weak and favours only those who can survive?

A god of man's own making. A god who reflects our obsession with strength and beauty. A god who affirms our delusions of independence and omnipotence.

One like the god of the Olympics, that glories in strength and achievement, where there is no place for the weak or for those who falter. A god like the god of global economics where the profits of the strong have priority over all else - and the needs of the helpless are swept away with fine sounding rhetoric of aid and generosity. A god like that of world peace whose well meaning icons champion the strength, beauty and goodness of the human spirit. A god like the cut and thrust of daily life, where at work, at home, on the road and everywhere else, it is each man for himself as we seek to stay ahead of the "broom of god".

But this is not the God of the Bible. He is not like our idolatrous gods.

Consider Jesus: he had no beauty or majesty that attracted us to him. He was despised and rejected. He was familiar with suffering, was stricken, smitten, pierced and crushed. He challenged all our pretensions to independence and omnipotence. He was oppressed and afflicted like one whom the 'broom of our gods' might sweep away.

But the weakness of God is stronger than man's strength. And what we might choose to sweep away, God exalted to the highest place: Christ the power of God and the wisdom of God.

And consider us: We are weary and burdened and in need of rest. Weak, lowly and despised in the eyes of this world. Those whom the world persecutes, misunderstands and ridicules. How fortunate we are, that the True and Living God does not wield a broom to sweep us away, but instead gathers us up gently under the shelter of his wing!

# Truth behind the ruffled ecclesiastical feathers

Back in 1996 the Rev Andrew Heard, who was on the staff at Christ Church Gladsville, planted a church with three others, on the Central Coast. That pioneering action sent ecclesiastical feathers flying right across State borders. Since then there has been great apprehension to such church planting in the Anglican scene Australia-wide, especially in bishops' offices.

I asked Andrew Heard what he thought of recent verbal opposition to the strategy of church planting. He told me critics seem to be concerned that people in power are not offended (Bishops, ministers) when they should be concerned for the powerless (people on the street). Andrew maintains it is these powerless people who have longed for a Bible teaching church for decades in the Central Coast.



zac  
veron

## CROSSfire

He said, "Our explosion in growth is testimony to how many powerless people have longed for this kind of work. Why don't critics of church planting give attention to the unconverted? While we negotiate and consult about church order and then get stalled because we can't agree on what the gospel is, people are going to hell."

Explosive growth? Well let us check the facts:

(1) How many people did

### Do the facts about the Central Coast evangelical church deflate the so-called church planting controversy?

Andrew start with? Four including himself.

(2) How many regularly attend now? 750 (including 200 children)

(3) How many transferred from a Newcastle Diocesan Anglican church? 12.

Did you notice that? Twelve people who used to attend an Anglican church in the Newcastle Diocese are now at the church Andrew leads. You would think with all the suspicion surrounding the church plant, that the Newcastle Diocese was about to loose all its members! But, of course, that has not happened. Why? Because those who attend an Anglican church in Newcastle generally prefer the ministry they

receive to the one Andrew offers. Only twelve have chosen Andrew's different style of church with its emphasis on exegetical Bible preaching.

Twelve people transferred in the last four years. The church has 750 regulars. Can someone then please tell me what all the fuss is about?

Ever since Jesus and his apostles taught God's word to the powerless, religious leaders have tried to silence and sidetrack evangelists. It seems nothing much has changed.

That's my view from the trenches.

Zac Veron is senior minister at St James, Carlton, and a member of Sydney Standing Committee.

## caring for the stranger within your gate

phillip jensen

### PEOPLEmatter



Jasmine's early memories were not all bad. But one bad childhood memory never left her. When the Communists took over her village they had the elders publicly executed. They were not killed for any known crime, but just as a political expression of who is now in charge.

When Jasmine's parents had an opportunity, they smuggled her out of the country. They paid a business man to include Jasmine among his own children when he next travelled overseas. They did not know that he would enslave her in domestic service.

For several years Jasmine lived in the cellar of a home. Working long hours, eating poorly, with no schooling, not allowed to learn the language, or leave the house. She was enslaved to the barbarity of capitalists as surely as her family was enslaved to communists.

But her slavery was in the free society - in Australia!

In her late teens Jasmine escaped, wandering the streets of our strange city unable to speak anything but the most rudimentary English. She escaped and started a new life as an illegal immigrant, but at least free to make her own money and look after herself.

An Australian family took her into their home and by her hard work and their kindness she was able to establish a new life for herself. She finally left them to marry. Her husband was a hard working man from her home country, and understood the strange life that she had led. They had three children. He started a business and they settled into the suburban life of most Sydneysiders.

Some Christian neighbours helped her English by reading books to her children and lending the children books for her to read to them. But TV and school soon gave the children the language that she would struggle with. The children have now grown into adulthood and hold down responsible jobs, playing their part in society.

But the exciting news is that each of the three children came into contact with Christianity apart from their neighbours. Each of them turned to Christ through their teenage years, though neither of their parents have come to know the saviour yet.

The story of Jasmine is reminiscent of the events of Joseph. Of course it is different in that the family of Joseph is the family of Abraham through whom God was working to bless all nations. And Jasmine had no prophetic dreams about her place in the purposes of God.

But yet Jasmine was like Joseph in suffering the effects of human's sinfulness. As a young and defenceless person she could see the evil of humans in their use and abuse of her. Yet God protected her and even used the sinfulness of people to bring about his purposes for her and her children that were not seemingly possible in her home country.

**"You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives." (Genesis 50:20, NIV).**

## LATERALthinking

### Helping us sing the Lord's praises for free!

A new ministry resource for the 21st Century has been produced by one of Sydney Diocese's churches. *It is Good to Praise the Lord* is a new multimedia CD-Rom which combines contemporary Christian music with computer technology.

The production of the CD is very much a group effort at St John's, Wilberforce. The original songs are written by members of St John's music ministry team. Ken Sandell, also a parishioner, served as executive producer.

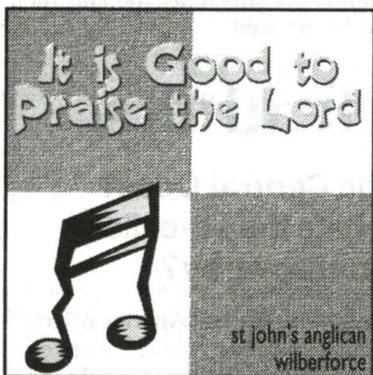
The Rev Geoff Bates, rector at St John's, said the purpose of creating the CD was simply to make the songs used by his congregation widely available to other churches. Mr Bates hopes that the CD will prove to be a valuable musical resource for churches everywhere.

"We believe they are biblical songs, which we encourage people to use," said Mr Bates. "So we decided we want to offer the CD as a gesture of generosity."

The new multimedia CD offers 12 songs from the musical team at Wilberforce, half of which are 'kids' songs' and half of which are aimed at adult congregations. Not only does the CD contain audio versions of all 12 songs, but it also contains backing tracks for all songs, which allows the songs to be easily used by churches relying on pre-recorded music, such as Wilberforce's newly-planted church at Arndell.

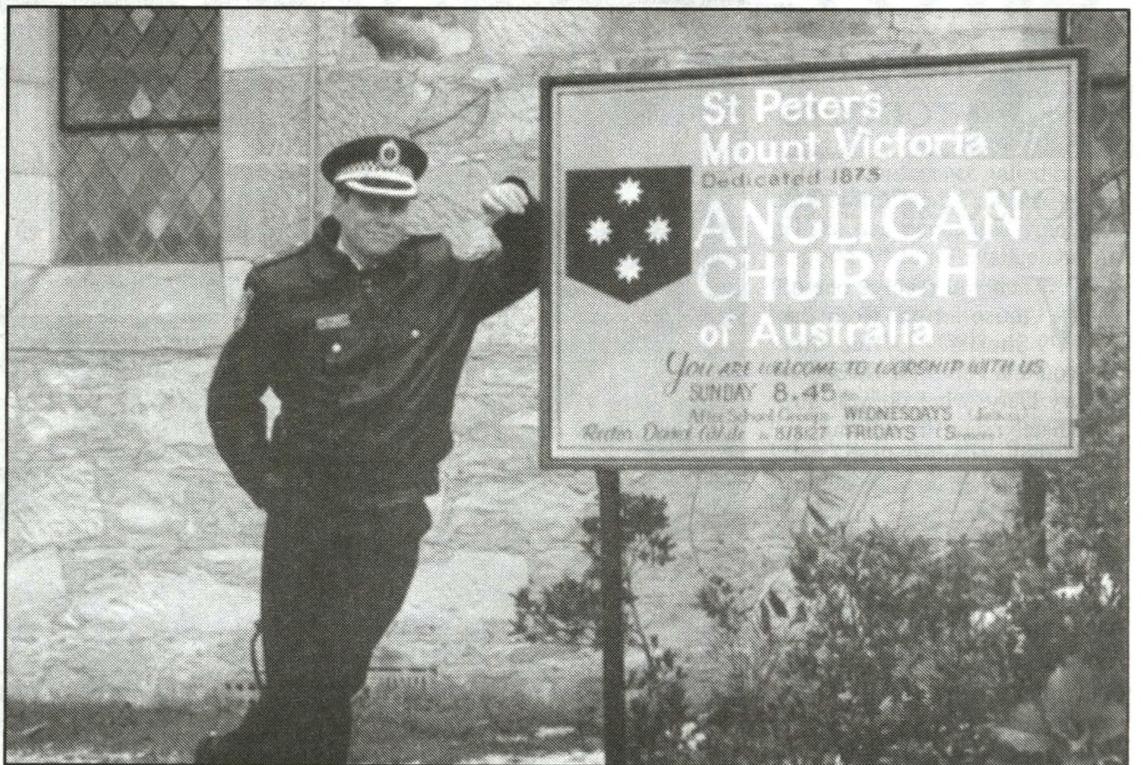
The CD is being offered free of charge to any church ministers or musical directors, and can be obtained by contacting the St John's church office on (02) 4575 1417. The CD can be purchased by members of the public for \$10.

**As a special offer to our readers, the first 50 people to contact Southern Cross will receive a free copy of *It is Good to Praise the Lord*, courtesy of St John's, Wilberforce. Call (02) 9265 1518 or email us at [newspaper@anglicanmediasydney.asn.au](mailto:newspaper@anglicanmediasydney.asn.au)**



# Shifting hearts

The tragic death of a Nigerian athlete put the spotlight on the Olympics' hardworking police chaplains



Craig Potter: "(Police) want to know that God is a just God. Fortunately the gospel of Jesus has an answer."

## SYDNEY EXTRA

BY JEREMY HALCROW

The Rev Richard Hurford is extraordinarily tired. He is one of six chaplains who co-ordinated the efforts of 80 volunteer chaplains to the 23,000 people in the Sydney Olympic Village.

"It was very difficult finding any space," he said. "It was like running a family drop-in-centre as well as formal study groups and worship."

Just a week after the opening of the 'chapel' - known as the Religious Services Centre - at the Olympic Village, and with the village not much more than half full, they had already dealt with major incidents. Top of the list was the death of a Nigerian athlete in a car accident last month. Though not officially part of the Olympics - Hyginus Anayo Anugo was a reserve relay runner - his death deeply affected many in the Nigerian athletics team.

"We ministered to Nigerian team members and (hurdler Glory Alozie) the fiancée of the deceased," said Mr Hurford. "Even before the incident, Nigerians were perhaps the largest group using the centre. They particularly valued the distribution of Scriptures. We are very thankful to the Bible Society for providing this service."

Nkem Ofu, a Nigerian team official told Sydney's *Daily Telegraph* newspaper that Glory Alozie had received a great deal of support.

"Everybody in the team loves her. In Africa, grief is shared. She had plenty of people around her all day and she has handled it well."

Mr Hurford said he was 'extremely impressed' with the way the chaplains had coped with the tragic situation. Their chaplaincy systems had been established to cope with just such incidents.

"Our staff were extremely focused and professional," he said. "The feedback from the village administration was very positive."

Two years ago SOCOG chose the NSW Police Chaplaincy Service to provide spiritual support to

the visiting athletes at the Olympic and Paralympic Games.

Mr Hurford, who is rector of St James, King St and police chaplain for City East, and the Rev Peter Mumford, the NSW Police Service's Senior Anglican Chaplain - were chosen as part of a board of six Police Chaplains to co-ordinate chaplaincy for the Games. Both worked to direct the work of the 80 voluntary chaplains representing the five major world faiths - Buddhism, Christianity, Hinduism, Islam and Judaism.

For almost two years, Mr Hurford, Mr Mumford and the four other co-ordinating Police Chaplains worked closely with SOCOG to establish the Religious Services Centre in the Olympic Village.

"This is a unique religious centre," said Mr Hurford. "Never before at any Olympic Games has there been such an united approach to chaplaincy. Hitherto, athletes have had to find their way to churches, chapels, mosques and synagogues spread across the Olympic site and the community."

Mr Hurford admitted SOCOG's requirement that the chapel be multi-faith had been a controversial decision with some Christians, but said the chaplains - the bulk of whom are Christians - worked well together.

"The Chaplains were constantly saying how much they were learning from each other. Ignorance breeds fear, but we worked together in a gentle and caring way," he said.

Mr Hurford added that the multi-faith model will be the way of the future as Australia becomes an increasingly pluralist society.

The question for Christians is, 'How to work within that model?'

"How can we do Christian witness with integrity but also with sensitivity? We must act in

a way that honours our Lord - Christ is our model," he said.

While the Chaplains were not allowed to 'proselytise', they were asked, 'to be proactive in being visible and accessible in moving around the Village'.

In practice this approach enabled the chaplains to build up many contacts.

"We had lots of contact with people who were lonely and missing home," Mr Hurford said. "It's amazing how many people will stop and ask you about the opportunities for worship."

Apart from the chaplains in the athlete's village, many other clergy were hard at work during the games. Top of the list was Sydney's Police Chaplains, who welcomed hundreds more police from rural areas, interstate and even New Zealand under their care.

The Rev Craig Potter, who ministers at St Peter's, Mt Victoria, is also Police Chaplain for the Blue Mountains Area Command. He assumed responsibility for the 144 police living at the Meroo Conference Centre, Kurrajong, during the Olympics.

"No doubt there was some drama during the Games," he said. "Even before the Games we had one officer who had to return home because of a death in the family."

Mr Potter scheduled a number of visits to the Olympics site as part of his pastoral care of these police officers. He finds police chaplaincy a great avenue for ministry.

"Police are struggling with some of the really tough issues of life," he said. "Their sense of justice is assailed regularly and they are looking for some spiritual solidity. They are often confronted with the human frailty of our justice system and they want to know that God is a just God. Fortunately the gospel of Jesus has an answer."

# Parish support helps prevent child abuse

**A recent report found that child abuse is on the increase. Its findings suggest that Anglican churches can help the community rethink its approach to this issue.**

Substantiated reports of child abuse in Australia have risen by almost 30 per cent over the last ten years, a new report has found.

The report by the Australian Institute of Health and Welfare found that over 26,000 proven cases occurred in 1998 alone, with 42 per cent of these involving children under the age of five.

According to Julie McKay, co-ordinator of the Anglicare Buckland Children's Counselling Service, these alarming statistics provide further evidence that our community needs to drastically rethink this issue.

"Clearly, as a nation we still have a long way to go to protecting our children from abuse. However, what these statistics do not tell us is that so much of this abuse is unnecessary and preventable," Ms McKay said.

Last year, Anglicare's Buckland Counsellors cared for up to 600 abused children. The majority of this abuse had come from natural parents and is often the result of parenting stress,

caused by the isolation many young and single parents feel.

"The support structures that were once available for parents no longer exist. For example, once upon a time parents could take a break from the children knowing that the extended family would care for them."

Sole parents, who are more likely to suffer from financial pressure, social isolation and less support from immediate family, are particularly vulnerable to parenting stress. This is reflected in statistics that show single parents to be responsible for almost half the cases of abuse against children.

It is in this environment that some Anglican parishes have taken a leadership role in addressing child abuse. In a local area with about 10,000 single parent families, Blacktown Anglican Church recognised a need for child counselling and parenting support in their local community. They now offer the Prospect Area Christian Services (PACS) to help parents and their children.

"It was clear that our local



Julie McKay (right) from Anglicare is working on the joint-project with Blacktown Anglican Church.

community had a need and our parish could provide a solution," said the Rev Michael Maxwell, who ministers at the church.

"Young and single mothers in the area desperately needed a support network. So, with the support of Anglicare and some funding from the Department of Community Services, we introduced PACS."

PACS provides a range of crucial services that help young par-

ents cope with raising children alone. These include weekly playgroups, a 59-place child care service, an adolescent counsellor and the service of an Anglicare Buckland Counsellor for up to three days a week.

As well as addressing a local problem, these services have also proven to be an excellent means for the Blacktown church to reach families who may have never had contact with their local church.

"Our parish has decided that we need to be pro-active if we want people to come to know Christ. By becoming relevant to the lives of local families, we have opened doors that would have once remained shut," Mr Maxwell said.

*The report, Child Protection Australia 1998-99 is published by the Australian Institute of Health and Welfare.*

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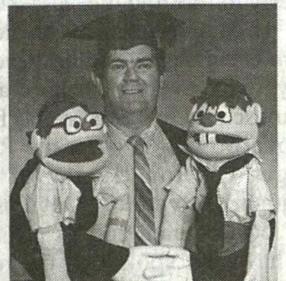
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The Society's next meeting will be held at St. Philip's, York Street on Saturday 4<sup>th</sup> Nov. 2000:

10.30 Morning Prayer

11.15 Holy Communion

2.30 Evening Prayer

Future meetings: 3<sup>rd</sup> March, 5<sup>th</sup> May 2001.

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## THE PRAYER BOOK SOCIETY

IN AUSTRALIA

NEW SOUTH WALES BRANCH



# True North

northern region supplement

vol 5 no2 october 2000

## UK youth festival to hit northern suburbs

Soul Survivor, a youth festival which attracts over 17,000 people each year in the UK, is soon to hit Sydney's Northern Suburbs. St Stephen's Belrose is hosting the event, which grew out of St Andrew's Chorleywood, under the leadership of Mike Pilavachi and Matt Redman.

St Stephen's sent a team to the UK last year to visit Soul Survivor. It was led by Matt Gelding, associate minister at St Stephen's, and Michelle Richmond, who are together leading the team arranging Soul Survivor Sydney.

Mike Pilavachi and a small worship team visited Sydney earlier this year for two nights of worship and teaching. Over 600 people came from 40 different churches. Although youth oriented, many older people came. There was lots of prayer ministry across the generations.

Matt Gelding was encouraged. "The two nights were amazing, seeing all those different peo-

ple of different ages from different churches coming together to glorify Jesus," he said.

Dates for Soul Survivor Sydney Roadshow are January 20-22, 2001. Location is Northern Beaches Christian Centre, Echunga Road Terrey Hills. Mike Pilavachi and Matt Redman are coming to head a two and a half day celebration featuring worship, teaching and prayer ministry. Apart from the main meetings, there will be seminars, sports, cafes, bands, and lots of opportunity to build community. "The aim is to inspire and equip Christians to follow Jesus in the power of the Holy Spirit," said the Rev David Reay, senior minister at St Stephen's.

To get your free 3-minute video presentation, contact Matt Gelding on 9975-2832 or email, [mattyg@zipworld.com.au](mailto:mattyg@zipworld.com.au). Or visit the website: [www.soulsydney.homestead.com](http://www.soulsydney.homestead.com).



## Garage sale evangelism

St David's, Forestville, has held garage sales for 20 years. One year evangelists in 'Pirate costumes' gave away \$8000 of Christian 'treasure' to a stunned crowd (SC, Feb 98).

What could be done next time? A rather radical approach to preach the gospel en masse was tried with remarkable success. A John Dickson mission entitled 'The Great Give-Away' was immediately after the Garage Sale. To promote it, we decided to give everything for sale away! That's right - everything was to be free!

The message was simple. Our 150 volunteers wore T-shirts with a 'There's More to Life' logo.

Each visitor received a gift voucher 'to buy any one thing on the property for free'. Only one rule, 'one item, per person, per day', but everything was free. The 'catch', or should we say 'hook'? The voucher had to be endorsed at the Treasure Tent.

At the treasure tent evangelists wore the bright yellow 'More to Life' T-shirts, and yellow baseball caps with 'The Greatest Gift is Free'. About 1500 people were spoken to 'one on one' by an evangelist. They needed 20 seconds to explain the gospel, so an 'endorsement process' was invented to take that long.

As a gift voucher was processed, signed and stapled to the John Dickson mission invitation, turned over, and the dates high-



richard james

lighted, the evangelist had a captive audience.

## BIGideas

"Do you know why we are giving everything away today? Because we believe there is More to Life. In fact, we believe the greatest gift of God is free! This is an invitation for you to come and hear about this great gift of forgiveness and new life in Jesus Christ. We want to demonstrate

to you just how precious God's gift is to us, by letting you have anything for sale free. We are not in this for the money; you matter more to us than money. Hope you can come. Have a great day."

The message was clear - we valued Jesus Christ very highly. Many visitors were moved by the generosity, creativity and friendliness they experienced.

About 75 per cent of the 1,500 people at the sale, made a conscious effort to listen and interact with the evangelists. This really was personal witnessing to hundreds of unchurched people.

By the way, the John Dickson mission was great, some new faces turned up, and many did *Simply Christianity* courses.

## Olympics has it all, great and fallen

In the Olympics we have seen the God-given greatness of men and women in the image of God (Genesis 1), but also their fallenness and their marring of the godly image (Genesis 3-11).

In the brilliant coordination of eye, hand, mind and limb, we see God's highest handiwork - men and women made in his likeness. Like all God has created 'good' it is to be 'received with thanksgiving.' In that spirit we welcome the Games with the excitement of seeing the planet's best athletes in our city.

But the Olympics also show up the dark side of our fallenness. We see it in the competitors who 'sledge' and cheat by drug use and other means. Winning at any cost? For some, so it seems, judging by the seizure of drugs before athletes even exit the airport.

Is there a loss of innocence through sports professionalism? Robust competition is one thing but 'win-at-any-price' is another. We need to keep reminding ourselves that it is only a game.

Perhaps an earlier generation had a better perspective. Remember 'Chariots of Fire', Eric Liddell who would not run on a Sunday.



paul barnett

## BISHOPwrites

When Eric died in a POW camp in China all Scotland wept.

Will the fierce competitiveness of the now professional athletes witness someone decline to compete for conscience's sake or a John Landy stop to assist a fallen competitor? If winning is everything, then something of value has gone from sport. It has become just another form of ruthlessness.

I also feel the dark side is seen at some points in the media. The games provides a basis for excellence in journalism or for opportunism. Yet the media have often seized on small administrative mistakes and sensationalised them.

The ABC's *Four Corners* - known for splendid investigative journalism over the years - fell short of good standards in its recent program on the IOC. Facts were scarce and along with that was some character assassination by innuendo.

So for us? We bless God for the gifts he has given elite athletes and for our capacity to appreciate and enjoy. We soberly remember, however, that God's power is made perfect not in elite strength but in physical weakness. Our salvation was won through the crucifixion of a Jewish man, the Son of God. That seems as silly to many now as it did to many then. But we place our trust in God who raised that man from the dead, and so reject any Olympic hype as 'vanity of vanities' which we will not accept, excuse or copy.

Our region welcomes Steven and Sandra Salmon to Dee Why, John and Jenni Reid to Mona Vale and Philip and Rosemary Bradford to Hunters Hill and we pray for Geoff and Margaret Collison and Ric and Michelle Smith as they head for Beecroft and Cammeray-Naremburn respectively. Much love, as ever, Paul and Anita.

## Evening family service no mistake

Starting a new family service on the Upper North Shore may seem like a mistake. Demographers predicted that Ku-ring-gai would increasingly become a place for the elderly to live and die.

"If that was the case, how come every daycare facility, every playgroup, every preschool and infant school in our area was full to overflowing?" asks the Rev Roger Chilton, rector of St Swithun's, Pymble. "Obviously the local council and its actuaries have not spoken to the real estate agencies!"

The Upper North Shore has been reinventing itself in the 90s and there has been huge growth in the number of young families - most from other parts of Sydney but a growing number from South Africa and Asia - moving into expensive real estate between Killara and Wahroonga.

"We acknowledged that families in this part of Sydney live very busy lives already and that Sun-

day morning is the only time many non-churchgoing families are able to enjoy family time," Mr Chilton said.

So in 1997, a group at St Swithun's created 'Sunday 5', a contemporary service for families on Sunday evenings.

"The answer: put on a two-course meal at a reasonable price for children and their parents," said Mr Chilton.

This 'family' ministry is supported by a network of care teams with leaders who take pastoral responsibility for groups of up to a dozen.

The biggest challenge, said Mr Chilton, is 'working out the right balance of children's participation in the Sunday 5 service'.

"Nevertheless, our experience is that this experimental planting of a new service at this time for families has been a great success and has avoided some of the problems others have faced with changes to their main morning services," he said.

# St Ives' smiles worth more than gold

An Olympic-focused musical was the culmination of the celebrations surrounding the opening of Christ Church St Ives' new building on Saturday night, September 9.

The 'More Than Gold Stage Spectacular' - an evangelistic musical for children & their families produced by Logosdor - was brought to life by a cast and crew of 50 from Christ Church. The show has three interwoven stories about two athletes competing for gold, a miner searching for gold on the Australian goldfields, and a cosmic story of a Prince and his evil enemy.

Rebecca Jones, the show's director, worked hard to involve a wide range of cast members, including performers as young as 10 years.

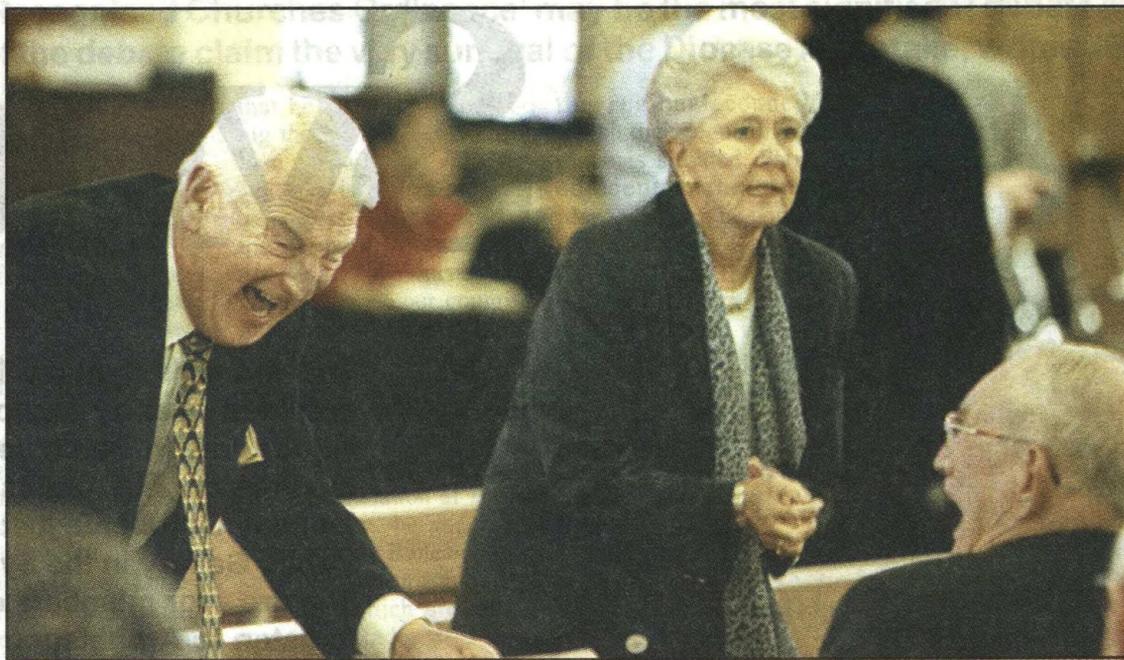
The cast also performed the stagemusical to the local community as part of a combined church's Olympic opening ceremony event - 'Ignite the Flame' on September 15 at St Ives' Village Green.

Thousands of people attended the official opening of the new building on August 27, with evangelist John Chapamn appropriately speaking about 'A Fresh Start'. This was followed by a week of mission, where hundreds more people attended and heard the gospel.

Construction of the new facilities began in October 1999, and was funded entirely by gifts from members of the congregation. During building stages, the congregation relocated to a total of seven different sites throughout St Ives and Terrey Hills.

Christ Church rector, the Rev Dr John Woodhouse, said the development would provide the solution to many problems posed by the previous facilities, which were unable to keep pace with the church's consistent growth.

"Our purpose in this devel-



(Top) Roger Climpson shares a laugh. (Above) A number of parishioners performed in a specially assembled choir at the opening of the new Christ Church St Ives building.

opment is to help us to continue reaching more children and adults with the gospel of the Lord Jesus Christ," said Dr Woodhouse.

The new building increases seating capacity from 350 to

around 600, and offers disabled access to all seating and a more flexible platform for drama or choral presentations.

There are also a number of new meeting rooms, allowing all

Bible study groups to meet on site for the first time. Other new features include three large meeting halls, as well as a new kitchen, creche, crying room and toilet facilities.

## Birthday bash focuses on 'three Rs'

Fifty years of ministry at St Luke's, Hornsby Heights will be celebrated over the next two months, with special services and festivities planned through to the end of November.

After the opening of a Sunday School 'time capsule' on October 8, Anniversary Day celebrations will take place on October 15, commencing with an address at the morning service from Regional Bishop Paul Barnett. Former rector of St Luke's, the Rev Colin Watson, will speak to the evening congregation.

Another past rector, the Rev Grahame Defty, will preach on the morning of November 12, while other guest preachers such as North Sydney regional evangelist, Dr Barry Newman, will visit the church. By the end of the year, the parish also hopes to produce a booklet commemorating the sights and memories of the church's history.

Long-time parishioner at St Luke's, Richard Dawes, says the golden anniversary will not only be a time of rejoicing and thanksgiving for the existing congregation, but will also provide a chance for outreach to the Hornsby Heights area. Mr Dawes says the parish will be focusing on the three R's in the weeks ahead: 'recruiting' new members to the church; 'regaining' past members who may have given up their involvement in church life; and 'retaining' existing members by encouraging them to move forward.

"What we're looking at is people-oriented," says Mr Dawes. "We are not as interested in the bricks and mortar and the real estate. We will be looking at what the ministries [of St Luke's] have done to win souls to Christ and to strengthen those who believe."

## Willoughby aims to build for life

One of the most daunting tasks faced by a parish is funding a major building or redevelopment program.

"All sorts of fears are generated at the mere thought of pledges, loans and mortgage repayments," said the Rev Ross Nicholson, rector of Willoughby Anglican Church. "Toss in the memory of past attempts or the fact that you've never done this before and anxiety levels rise."

But many church leaders are faced with this problem as congregations outgrow facilities or their buildings pass their 'use-by date'.

Willoughby Anglican was in just this sort of situation. They were all set to send out the usual tailored request letter when Rod Irvine, rector of Figtree Anglican Church, recommended they look at the 'Time to Build' program from Saddleback Community Church, well-known as the purpose driven church founded by Rick Warren.

"The one caveat he made was 'implement the whole program and don't cut any corners!'" said Mr Nicholson. "When you open the box and find six floppy disks,

three audio tapes, a video tape and the full colour printed material the temptation to cut corners becomes overwhelming. However working through this material is very rewarding."

Rick Warren warns that 'Time to Build' is not a fund-raising campaign but a giving campaign.

Mr Nicholson explained this is a significant distinction because of what underlies the whole program.

"Far more important than raising funds is growing spiritually. In fact the five purposes of the program are to grow spiritually, help people into ministry, build fellowship and unity, worship God by celebrating together in thanksgiving and finally raise the funds to build. This was also why we chose to use their second campaign title 'Building For Life'."

These aims are achieved through five different 'projects'.

Firstly, families are encouraged to use a devotional guide throughout the month-long campaign, which is backed by a focussed sermon series. Secondly, a Bible reading plan challenges the congregation to read

the whole New Testament in 30 days. Thirdly, a ministry expo is held in order to showcase all the ministries of the church.

A visitation program the centre-piece of the program The aim is that one half of the church will visit the other half in order to deliver the material that explains the purpose and vision of the campaign.

At the end of the process six thanksgiving banquets are held. Everyone is invited to attend one.

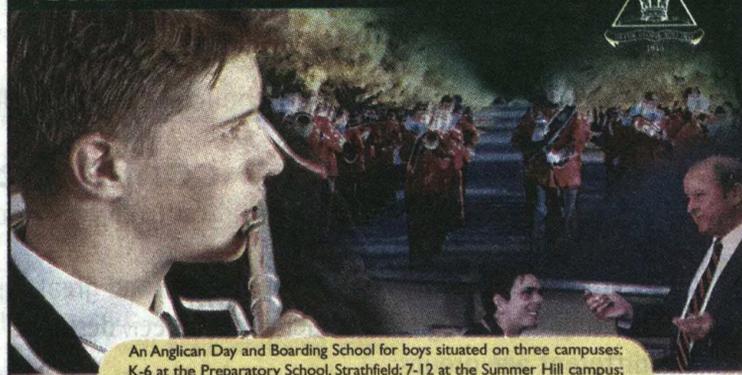
"I'd love to say we achieved our target of \$600,000 but we've only just got underway with the visitation program and the Bible reading challenge. But even these have had greatly encouraging results as people met long term members for the very first time. We have been challenged by the word of God to grow in Christ-likeness and to look for those ever present but often overlooked signs of God's hand at work in our lives. These things alone were worth the effort," said Mr Nicholson.

'Time to Build' can be purchased on line from [www.Pastors.com](http://www.Pastors.com)

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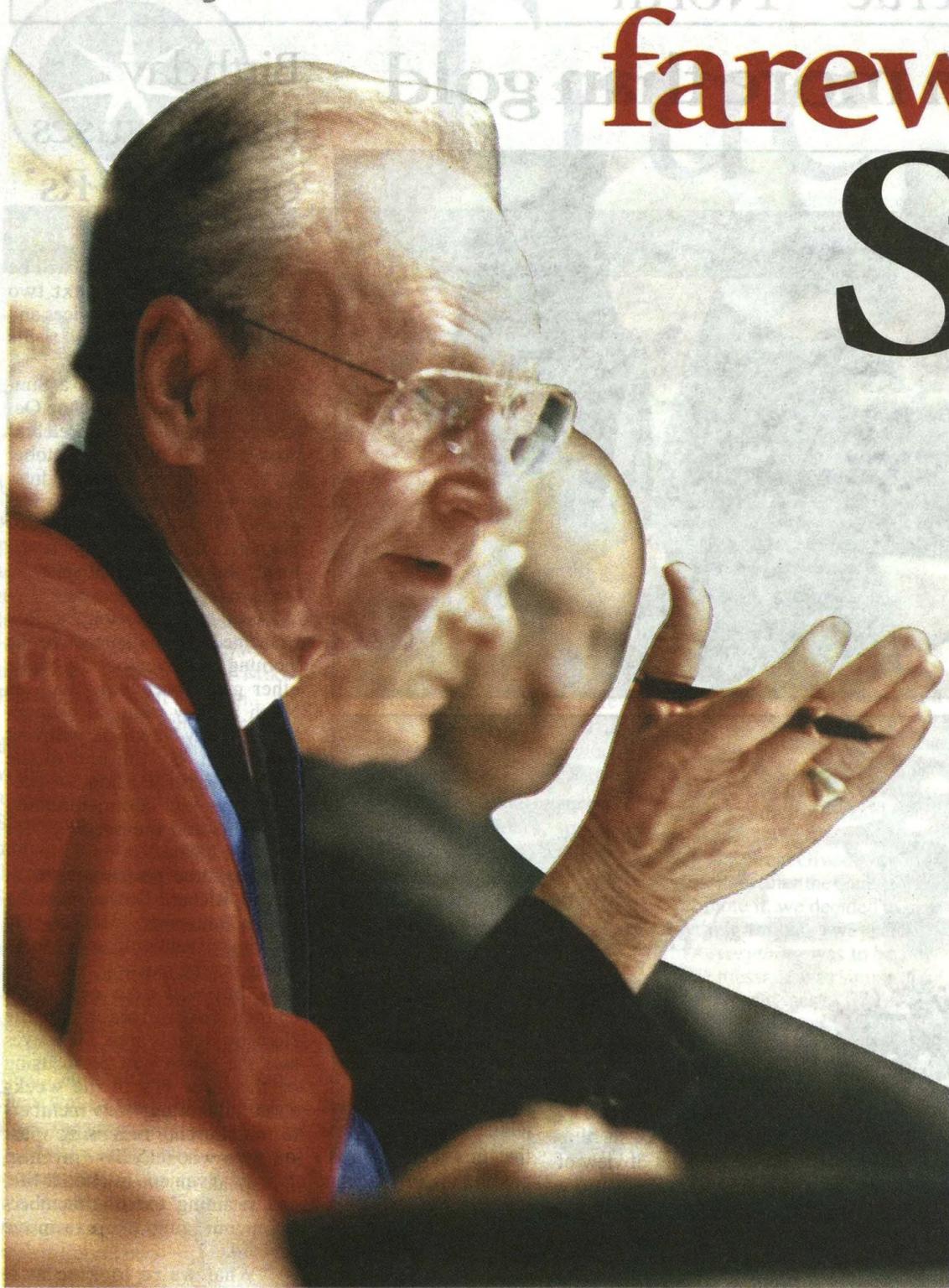
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# farewell Synod

This month's Synod will be the last session presided over by Archbishop Harry Goodhew, who retires in March next year. He will deliver his Presidential Address on the first afternoon, Monday October 9, just after 3pm. There is a Public Gallery in the Synod - held in the Wesley Theatre - for members of the diocese who wish to listen to Archbishop Goodhew's address and the first matters on the Synod business paper.

Though the Business paper shows a Synod agenda heavily loaded with internal church matters, it promises overall to be a fairly spirited session.

The Synod will commence on Monday, October 9 with the Synod Service at 1.15pm in St Andrew's Cathedral, and it will then adjourn to the Wesley Theatre for the Business session. It will meet again on October 10, 11, 16 and 17.

Bishop Reg Piper will preach the sermon at the service and Bishop Robert Forsyth will lead the prayers and a Bible reading in the Synod Hall each day.

#### Previous business

Over past years, Synod has often not completed the matters on the business paper before the session concluded. Therefore, this year there are ordinances and private members motions from previous years that have returned for debate.

Apart from ordinances which come 'at the request of Standing Committee', some of these other matters indicate firm determination on the part of the movers, who, having missed out one year, are ready to try again the next.

For the third year in a row, the Rev Neil Flower will be bringing his motion asking for a committee to be appointed to examine the possibility of confirmation being administered by presbyters as well as bishops.

Canon Bruce Ballantine-Jones has a motion on Faculties, Canon Peter Jensen has one on Women Bishops, Canon Jim Ramsay has one on the Role and Function of Archdeacons, and the Rev Phillip Jensen has one on Diocesan files on clergy. Each one of these is appearing before Synod for the second time.

The diocesan Chancellor, Justice Ken Handley will attempt, for a second time, to persuade Synod to debate his *General Synod - Law of the Church of England Clarification Canon 1992 Adopting Ordinance 2000*. This ordinance would allow the Archbishop of Sydney to ordain women to the priesthood but would preclude them from being incumbents of parishes. The Chancellor is firmly committed to his ordinance but it failed to gain Standing Committee support for it to appear on the business paper 'at the request of Standing Committee'. That may be an indication that once again it is unlikely to find favour with the Synod members.

#### Petitions

*Southern Cross* reported in the July issue that parishes were circulating petitions expressing concern over views held by some in the Anglican Church of Australia on the resurrection of Christ and

substitutionary atonement. At that time it was estimated there was already about 5,000 signatures. It is anticipated that these petitions will be brought on October 9 to be received by the Synod.

#### Motions

In addition to those already mentioned, there are many other motions.

Standing Committee appears to be headed for censure over its handling of the previous years motion on the Anglican Counselling Centre (41/99). The motion, coming from Dr Chris Forbes and Sister Jan Syme, asks the Synod to censure, "the Standing Committee for its failure to comply with the clearly stated wishes of the whole Synod." This refers to 1999 debate on the four disputed resolutions of Standing Committee after consideration of its Committee of Enquiry report into the ACC.

Standing Committee will again be the focus in a motion from the Rev Paul Cohen. This seeks for matters being considered by Standing Committee to be referred to the Synod as a whole at the request of the Archbishop, five members of the Standing Committee, or requests from 100 members of the Synod.

Bishop Brian King of Western Sydney is bringing a motion that aims to secure funding for Sports Ministry after the Olympics. The Bishop failed to persuade the Standing Committee to appropriate funding for the continuation of this ministry, so, being committed to his vision, and not being easily deterred, he will make the request to Synod.

#### Ordinances

The Ordinances on the business paper are many and varied. They include Parish Relationships, Recognised Churches, Synod Elections, Parish Development Review, Synod Membership Ordinance 1995 Amendment, Church Discipline, and the Assistant Ministers Ordinance 1990 Amendment. It seems probable that, once again, many will be left over for next year's session.

#### Missionaries and internet

But it will not be all debate. Two periods will be allocated to matters off the debate agenda. The Missionary Hour this year will feature presentations from CMS and the Bible Society.

The Diocesan Secretary has arranged for the newly designed diocesan website - [www.sydney.anglican.asn.au](http://www.sydney.anglican.asn.au) - and the Anglican Media websites - [www.anglicanmediasydney.asn.au](http://www.anglicanmediasydney.asn.au) and [www.christianity.net.au](http://www.christianity.net.au) - to be demonstrated to synod members.

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**CEP**

# Survival Strategy

The innocuously titled 'Recognised Churches Ordinance' may be the most significant debate at this month's Synod. Voices on both sides of the debate claim the very survival of the Diocese is at stake, writes JEREMY HALCROW

Supporters of legislation that will help ethnic and other specialised congregations become Anglican parishes, have sought to distance Synod debate of the bill from the 'church planting' issue.

The Rev Phillip Jensen, who is promoting the Recognised Churches Ordinance, agreed there was a lot of 'angst out there about establishing new churches'. He said this was causing some confusion about the aims of the Recognised Churches Ordinance.

"The aim is simply to make the Diocesan fellowship more open and flexible," he said. "Without getting rid of the parish system we need to create another ministry framework - overlaying the existing system - that will increase its flexibility and hospitality, so together we can reach the city for the gospel."

Bishop Ray Smith, who helped draft a report to Standing Committee on the legislation, backs the Bill because he feels it will create a more flexible environment where innovative ministries can be established.

"It is well known that new churches are more appealing to unchurched Australians. The reason I support this legislation is that if we are going to evangelise unchurched people it is best to have new ministries," the Bishop said.

While the Recognised Churches Ordinance clearly has implications for church planting, the reason the legislation, itself, is not about church planting is simple.

"There is no legislation needed or possible for

church planting. But we can have legislation that makes it easier to recognise pre-existing church groups," Mr Jensen said.

Improving the evangelistic effectiveness of the Diocese is clearly the issue that Mr Jensen feels most passionate about, so he is concerned that what he sees as 'modest' improvements to the parish system may be defeated by the 'paranoia' of his critics. He is so concerned, in fact, that he was willing to speak exclusively to *Southern Cross* from his sick bed.

"The term 'church planting' has been used in a very limited and scare-mongering way. They are thinking of church plants they don't like in their backyard."

"We may be losing the very growth our Diocese needs to survive. All the evidence is that - as presently constituted - we are not reaching more people and surviving," he said.

Mr Jensen feels that he is in a 'catch-22' situation with his critics - where he is accused of 'having a hidden agenda' for whatever approach he takes.

*Southern Cross* outlined to Mr Jensen one such possible 'agenda' - that he is seeking to increase St Matthias' influence by increasing its Synod representation.

"At the moment there are 800 votes on Synod. It would take a mighty movement of church planting to change the power balance," he said.

He repeated time and again during the interview,

that he is 'sincerely seeking the welfare of the Diocese as a whole'.

"The issue I'm seeking to address is not driven by the needs of St Matthias," he said. "We have not planned to see our congregations as independent. None of them are in that category at present."

Pushed on the issue of whether any Matthias congregations would make use of this legislation at some future point, he accepted that the Greek Bible Fellowship and Korean Bible Fellowship, which presently meet at Gladesville and Croydon respectively, are the most likely candidates.

"This is possible as the community they seek to serve moves further and further away from the Eastern suburbs," he said.

Bishop Smith agrees with Mr Jensen that this legislation is in the best interest of the Diocese, and hopes such tensions will be put aside.

"The real tension surrounding this issue is not the detail of this proposal. The success of this legislation will depend on how collegial the people planting churches are and also how open existing churches are to supporting other Anglican groups who want to reach the lost in their boundaries," he said.

It was with this point in mind that the review committee backed major alterations to the original proposal. The chief change is the introduction of a detailed consultation process. Any group seeking recognition will be expected to consult with the parish and

the regional council in which their regular meeting place is situated. Parishes adjacent to the meeting place will also be notified.

When the legislation was first proposed two years ago it was thought it may boost cross-cultural ministry, with the Rev Ernest Chau, rector of Kirribilli, giving 'in principle' support to the proposal at the last two Synods.

Last year he said there was an 'urgent' need to reach Sydney's growing ethnic population.

"This motion... will definitely help to place funding where it should be, that is the front line of gospel ministry, rather than building churches," he said.

However, after seeing the final form of the legislation, the minister's fraternal for Sydney's Anglican Chinese congregations believe amendments are needed if it is to really boost cross-cultural ministry.

Although they remain 'generally' supportive of the Bill, the Chinese ministers have two concerns.

Firstly, Mr Chau said, "From the point of view of helping ethnic ministry, it would be better if the minimum number of regular members required be reduced to 50."

The Chinese ministers are also concerned the legislation will create a second tier of parishes separate from the existing system.

"Our understanding is that when the minister of one of these congregations is licensed by the Archbishop they would have to

## SYNODfaq



the number of representatives this year? 774  
can the public attend? yes - there is a public gallery  
where is it held? The Wesley Centre 222 Pitt St, city  
when is it held? October 9, 10, 11, 16, 17

stay there for life," Mr Chau said. "But what if I wanted to help build up one of these congregations and I left my parish? Would I be able to become rector of a parish again at some future date?"

He believes restricting movement between the two tiers will make for unhealthy ministries.

After talking to a range of people involved in cross-cultural ministry, it was clear that this legislation is also caught up in the ongoing debate about the 'homogenous unit principle'.

One of the prerequisites for these new 'recognised churches' is that they have some distinctive characteristic based on socio-economic, occupational, age, ethnicity, or other grounds. The reason for requiring such distinctiveness, according to a Standing Report, is to address the pastoral implications of recog-

nising independent ministries that operate within areas viewed as the responsibility of the local parish.

Some submissions to Standing Committee criticised this element of the Ordinance, claiming that the distinctiveness of a church run on the homogenous unit principle model will 'break down' over time if it is to flourish. Indeed, one of the biggest issues for ethnic churches is how to integrate their English speaking second-generation children into the life of the church.

However Bishop Smith dismissed these concerns, saying most Anglican churches are 'organised on the homogenous unit principle anyway'.

"People say their churches are open to anyone. But in reality they are geared to Anglo-Saxon, middle-class, families," the Bishop said.

## Anglican Church doctrine and principles

A package of three motions appear under the one heading, 'Doctrine and Principles of the Anglican Church'. They come as 'Motions by request of Standing Committee' but the name of the mover was not known when *Southern Cross* went to press. The petitions expected at Synod relate to these motions. It is believed that their wording is closely tied to the content of these three motions.

The background to them is the worldwide Anglican debate following upon the 1998 Lambeth resolution on human sexuality. There is still vast unease among many evangelical and traditional Anglicans about the liberal pathway being followed by a large section of ECUSA. Linked is the ordination early this year of John Rodgers and Chuck Murphy as missionary bishops for the US. Locally there is also unease over the liberal leaning views of



margaret  
rodgers

some in the Anglican Church of Australia.

The first motion repeats the substance of a Standing Committee motion which was circulated around the entire Anglican Communion earlier this year. It calls on the Primates of the Communion to affirm central tenets of traditional Christology; the uniqueness of Christ; our redemption through His 'full, perfect and sufficient sacrifice'; the bodily resurrection of Christ; and the sufficiency and authority of Scripture. It also calls for the rejection of current advocacy of heterosexual immorality and homosexual practice.

The second motion requests the Archbishop not to authorise any person to preach or lead church services in Sydney who will not give assent to the doctrines advocated in the previous motion. While this sentiment is understandable, Synod may question how this will be worked out in practice. It could certainly affect an Archbishop's decisions, but what will happen at the parish level? Who can control such requests if a rector and congregation, want to ignore it?

The third motion asks Sydney members of General Synod to request the 2001 General Synod to ask all Australian bishops to make the same stand.

In General Synod, this motion will run into the 23 dioceses' sense of their individual powers.

The motions seem likely to be supported heartily in this forthcoming Sydney Synod.

## Synod decision may force Sydney Diocese out of Anglican Church

Anglicans Together believes issues at the upcoming session of Synod will impact on how the unity within the body of Christ is maintained.

If these debates are undertaken according to God's direction then Synod's display of Christian love will ensure Jesus is glorified and non-believers can come to understand that he is the One sent from God.

There will be many important debates - the most contentious pieces of legislation being, the Ministry Ordinance 2000 and the Recognised Churches Ordinance. These two ordinances concern firstly, the issues of 'lay presidency' and secondly the establishment of parishes without having to own property.

These are very important issues. We believe that if such legislation is agreed



john  
cornish

to it will eventually lead to the Diocese of Sydney leaving the worldwide Anglican Communion.

The results of these debates - and how Synod comes to make decisions - will have profound impact upon the future of the Diocese and its representation of the gospel throughout this very sophisticated, lively city and ultimately throughout Australia.

Anglicans Together is a disparate group of Sydney Anglicans who wish the Diocese of Sydney to faithfully represent the diversity that is the special genius of

Anglicanism. We do not hold to a 'party line' as we are not a party in political terms. We do not wish to control the business and direction of Synod. We seek to be open to the leading of the Holy Spirit. We trust that Synod will listen to God and make decisions in light of God's wishes, not the predetermined position of parties that seek to control the destiny of the Anglican Church in Sydney for ideological purposes.

The Rev John Cornish is Chairman of Anglicans Together.

### anglican church league

Southern Cross asked a number of ACL leaders to contribute a column to this section. Unfortunately they were unable to do so.

## Worlds apart

North, South, East and West; the effect of substance abuse in Sydney is far and wide.

### 'Kim'

Even in the leafy middle-class suburbs of the Sutherland Shire, every child is in danger of the effects of drugs.

Kim is a High School student in the Sutherland Shire. She says that the drug education programs at her school have not prevented her friends from using drugs.

"My first encounter with drugs was when I was in Year Seven at a Christmas party where a small amount of alcohol was consumed."

"Now in Year Eleven, drug use at parties has intensified."

"Many of my friends seem only to care about going to parties and becoming drunk and stoned."

Kim says though her friends are all minors, there seems to be an easy availability of alcohol and drugs and that this needs

to be addressed.

"My friends go to great lengths to use drugs and alcohol such as lying to their parents and breaking the law."

"But this doesn't seem to bother them because the experience of drug use seems to out-weigh any trouble they might find themselves in," Kim said.

She suggests that the way to prevent young people from using alcohol and drugs, is to provide more positive activities for them to become involved. Scare tactics often only make teenagers more curious about using substances.

"I find it hard to understand the attraction of drugs and alcohol because to me, being out of control, getting sick and feeling awful the next day sounds terrible."

Kim says the reason she has not bowed to the peer pressure of drug abuse is because God requires us to obey the law and she understands the destructive nature of substance abuse.

### Xuyen Tang

Cabramatta is known as the heroin capital of Australia. But according to Xuyen Tang Cabramatta is more diverse than this stereotype promoted about it.

"People are hard working here. They have come to Australia with very little and work to establish their business to provide the best they can for their children," said Ms Tang.

Xuyen Tang is the manager of migrant services at Anglicare Cabramatta. One of the programs she is involved in is rehabilitation for juvenile offenders, many of whom have been in jail for drug related crimes.

"The history of juvenile offenders is that they have problems staying in school and problems with their family. For migrants, on top of all this they are in a new country," Ms Tang explained.

She said there is an alternative culture of community, support and belonging for those who use drugs in Cabramatta,

which draws those who don't easily fit into mainstream society.

"In the drug culture they have a role and feel accepted. When they come off the drug itself they feel they've lost something and go back to it."

Ms Tang says this is where the Church should play a part in offering the community and support people need to turn away from their addiction and the life which follows.

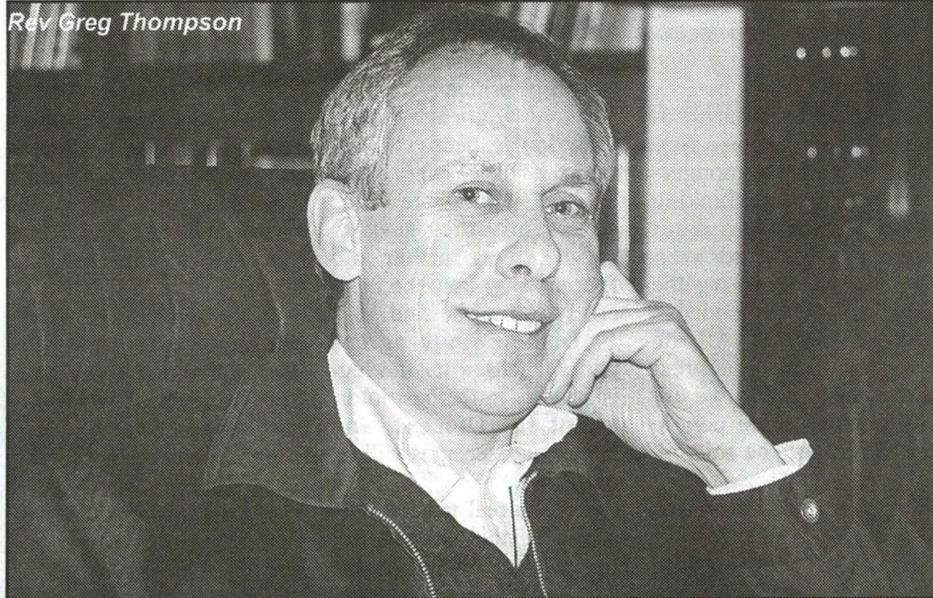
She also says the Church needs to respond more effectively to social problems by evangelical churches working in co-operation and pulling resources together.

"There is room for Anglicare and the churches to find ways to work together strategically in the areas of welfare and evangelism."

"It's a matter of asking, at what point in time do we address someone's spiritual needs when they come in looking for physical help?"

"Jesus cared for people's physical needs but showed that the kingdom of God is more important," Ms Tang said.

Rev Greg Thompson



### Greg Thompson

At St John's Darlinghurst near the infamous Kings Cross, people of all walks of life are accepted into the congregation, including drug addicts.

"Susan had been five weeks free of heroin," said Greg Thompson, Rector of St John's.

"Her life for over ten years had been in parks and alleyways, moving in and out of church with her addiction to heroin."

Mr Thompson says there are no simple solutions in helping people with addiction.

"Many may talk of no tolerance to drugs."

"They lay the cause of addiction on an individual morality gone wrong."

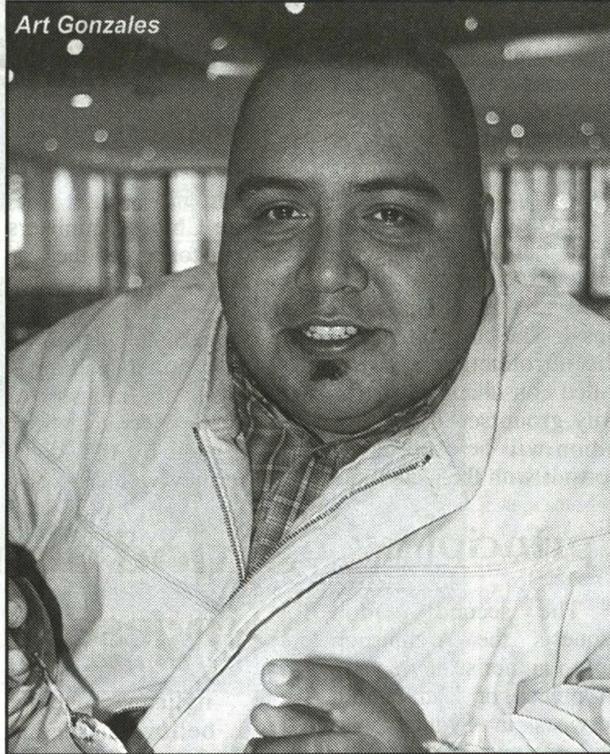
"But 'Susan's' story speaks of a more complex situation."

He says while we may speak of no tolerance to drugs, our society tolerates abuse, homelessness and people with mental health issues who are uncared for.

"The drug problem indicates the lack of health in our community to deal with long term justice and spiritual problems," he said.

The people at St John's welcome those who struggle, and encourage people's new beginnings because of the grace they have received through Christ," Mr Thompson said.

Art Gonzales



**"My Friends used to say 'the only hope we had in life was to end up dead in a casket, or in jail for the rest of our lives."**

**"I was a hopeless case and if I had died, no one would have missed me."**

Art Gonzales

### Art Gonzales

Art Gonzales lived for his drug addiction. It was all he had, until he found Christ.

Mr Gonzales was born near Los Angeles in the United States to parents who were both heroin addicts.

Although Art swore never to be drug dependent like his parents, by his teenage years he was involved in street gangs, drug dealing and soon developed an addiction to heroin.

His road to recovery began during his last stay in jail when his girlfriend, now his wife, became involved in a church called Victory Outreach.

Upon his release from prison Art reluctantly attended one of Victory's services.

"There was a pastor up the front who was preaching the word of God," he explained.

"I wasn't listening to what he was saying, but one thing he said did stick in my mind."

"He said 'if you try Jesus and it doesn't work, you haven't lost anything and if you do try him, just imagine what he could do for you'."

"I remember those words stuck in my heart, it was something no one had ever told me."

"I thought I'd try it so I prayed and from that day on I realised that I had a

choice. I could go on living the way I was, or I could allow the Lord God to make the change in my life."

"My friends used to say the only hope we had was to end up dead in a casket, or in jail for the rest of our lives."

"I was a hopeless case and if I died, no one would have missed me."

This is how Art saw himself when his life was consumed by drug addiction.

He couldn't see any reason for living. But when he became a Christian, not only did he overcome his addiction, he realised God gave him a reason to live.

He has now devoted his life to helping those who think they are hopeless to

see that there is hope for change

He works in Sydney's North-West with Victory Outreach.

Art says that the biggest challenge he faced during his rehabilitation was not overcoming the addiction itself, but learning how to live responsibly in light of the hope and purpose his new found faith gave him.

"When we think about drug addicts, the people the world calls hopeless, we are tempted to accept the situation and to leave them in their addiction."

"But I believe that we should look at them as people with potential."

"Then we will begin to stretch out our hand and really help them," he said.

# Sydney Anglicans enter drug debate

The Social Issues Committee released a report last month, providing a Christian perspective on the drug debate.

BY  
AMY MORTON

*Towards a Diocesan Policy on Alcohol and Drugs*, was noted at the last meeting of Standing Committee as a contribution to discussion among Anglicans in the Diocese about a drug policy.

The paper suggests that while the debate continues to be polarised between harm prevention and harm minimisation approaches, our society will not move forward in dealing with the drug issue.

Harm minimisation operates on the rationale that people will choose to misuse drugs, and have the right to do so. In light of this presupposition, the best way to serve the addict is to minimise the harm they can do to themselves. The contentious issue of supervised injecting rooms comes out of this approach.

Alternatively, the harm prevention approach sees a 'drug free' society as an achievable goal to which our community should aspire. It therefore has a low tolerance for programs like injecting rooms because they imply that drug use in our society is accepted.

Chairman of the SIC and co-author of the report, Margaret Rodgers says that the committee itself represents a broad range of views on the drug issue.

"Engaging in our own debate forced us to listen carefully to arguments on each side as we sought to reach an appropriate consensus that would inform church members on this urgent matter," Ms Rodgers said.

"In our paper we do not shy away from the tough questions like supervised injecting rooms and decriminalisation. What the Church can uniquely offer to the discussion are principles arising from theological analysis.

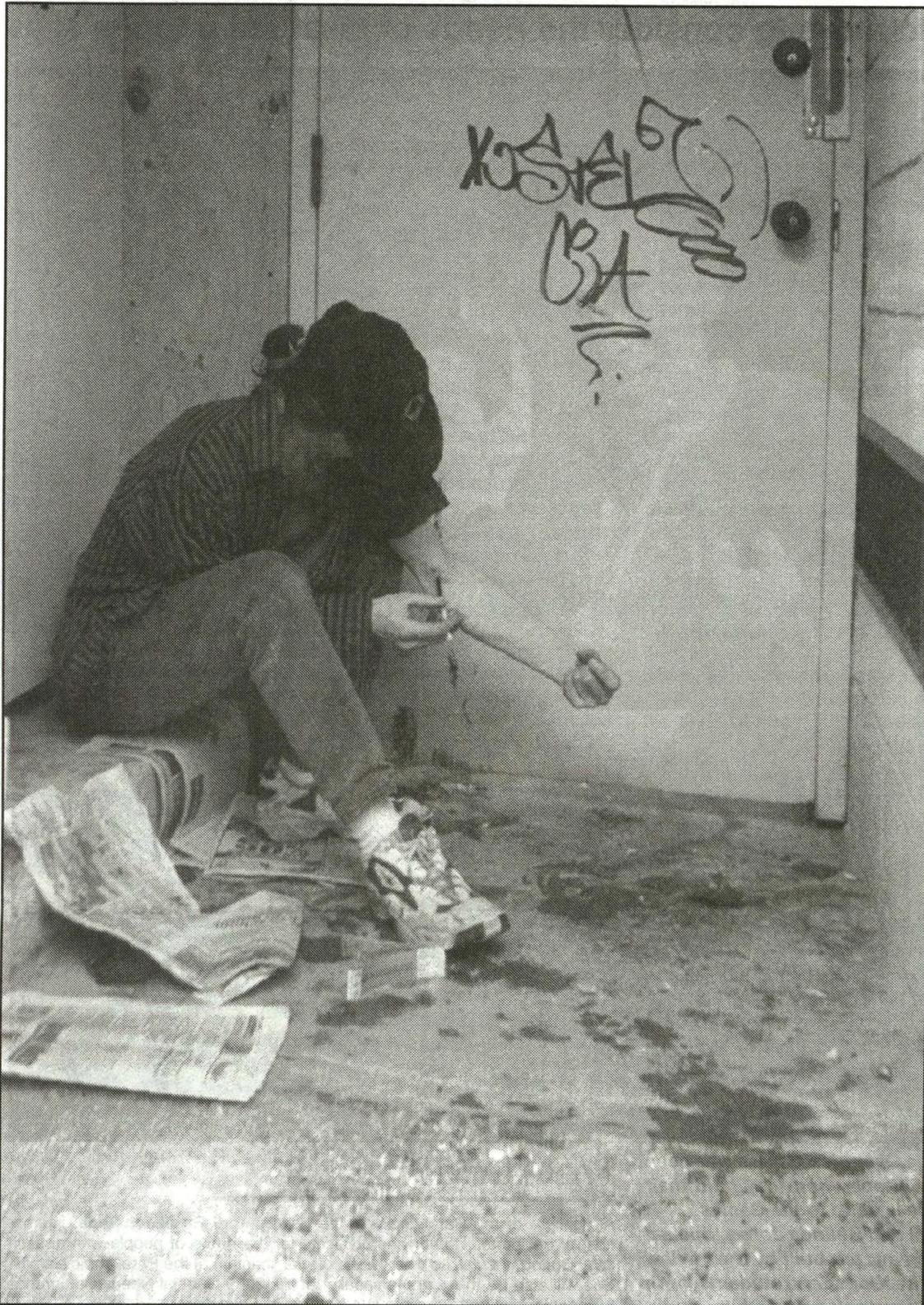
"This will always provide a sound foundation for the development of community strategies and compassionate care for every person in need.

"The way of compassionate love is to seek to assist people not to do harm to themselves. Individual and community protective strategies both to minimise and prevent the effect of drugs are acts of love, as much as is compassionate care and assistance for the individual drug user," she said.

After setting out a theological framework in an individual and societal context, the paper goes on to examine causes and to offer ways forward.

The paper suggests that one of the problems has been governments' focus on economic policy to the detriment of issues of poverty, disadvantage and alienation in our community.

The Committee believes this highlights the need for a committed bipartisan approach to working out an effective drug policy which will endure beyond changes in government.



Many heroin addicts are homeless. They will use parks, alley-ways or street corners to 'shoot up'.

A suggested strategy to overcome the drug epidemic in Australia is the promotion of a change in community culture towards drugs and values in general.

Many parents are beyond the point of trying to 'drug proof' their children.

They are living with the everyday nightmare of caring for a child who is experimenting with, or even addicted to drugs.

Principal of St Andrew's Cathedral School, Phillip Heath, says the experience of using drugs among today's young has achieved the status of a 'rite of passage'.

"It's an exotic expression of separation from family and authority which has entered popular culture through film and music.

"Although not tolerated, experimentation with drugs among our young is not

unexpected and it's symptomatic of disconnectedness from church, family and school," Mr Heath said.

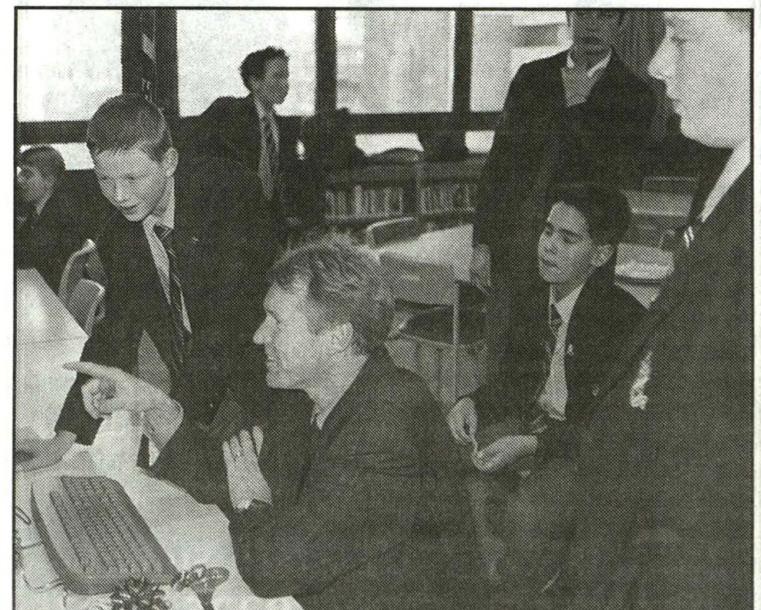
Often parents whose children are using drugs are at a loss to know how to help their children. The best they feel they can do is pray for God's wisdom in each particular situation when it arises. They are faced with questions such as; 'Where is the balance between discipline and being responsible for the child?' 'Should a child be responsible for their own decisions, even if they are wrong?'

Jessica Coghlan is a parent who attends the Springwood Anglican Church and is a qualified relationship counsellor.

She says when children are involved in drug taking, it's more important than ever for parents to be working hard at being united in their marriage and the approach they take in dealing with the child.

"It comes to a point when parents have to do what seems

like the hardest thing to do and step back from their child's problems, like God who 'gives us over to our sinful desires'," Mrs Coghlan said.



"Discipline must be set in the context of relationships." Phillip Heath with students from St Andrew's Cathedral School.

Mrs Coghlan says children must learn to be responsible for the decisions they make, which involves facing up to the consequences of their actions.

"If parents continue to cover up for their child's bad decisions the child will only learn to 'sponge off' their parents, failing to acknowledge that there's a problem.

"They'll also try to play mum and dad off against each other, which can be devastating for marriages and is not best for the child either."

Education has been suggested in current discussions as a way to prevent drug abuse among young people.

But Mr Heath says if we are going to rely on education to protect our young from the harm of drugs, education needs to be redefined.

"Education and discipline need to be set in a relational context. It's the process rather than the content that will be workable in today's younger generation.

"Children will respond better to the understanding that when a rule is broken, they've broken the relationship behind the rule and ultimately they've broken their relationship with God."

Mr Heath said it's important to encourage openness and honesty in talking about what may be uncomfortable issues

"We must discuss issues in a way that's not judgmental be it bullying, self-esteem, loneliness or drugs.

"These all rise out of non-acceptance or alienation and the real answer to alienation is found in the gospel of Jesus," he said.

Following the completion of its paper, the Social Issues Committee will produce a drug education package to assist schools in their drug education programs.

The paper has been published on the SIC Website, [www.anglicanmediasydney.asn.au/socialissues](http://www.anglicanmediasydney.asn.au/socialissues). Alternatively you can call Amy Morton on 9265 1536 to obtain a copy.

# Show no fear

Churches must do more to consider the needs of disabled people, says **AMY MORTON**



(Above) Perhaps the true spirit of the Olympics Games was seen at Anglicare's Kingsdene Special School when they held their own 'mini-lympics' celebration in the lead up to the Games.

School captains, Daniel Sorgiovanni and Belinda Jones, opened the 'mini-lympics', when they carried a torch built by their fellow students into the school grounds. The Kingsdene students, each representing a different country, then took part in bike races, ribbon twirling, running, frisbee throwing and hoops while their family and friends cheered from the sidelines.

All activities were specifically chosen to help improve the responsiveness of the students, who have mild to severe intellectual disabilities.

## PARALYMPICbriefs

A highlight of the Paralympics is the visit by **Joni Earekson-Tada**, internationally acclaimed author and advocate for the rights of people with disabilities. During her visit Joni will be the official chaplain at the Paralympic Games. She will also be the keynote speaker at the 2000 Special Needs Conference for people involved in religious education in Schools.

Many Paralympians have lost limbs due to **landmines**. Each month, around 2000 people are killed or maimed by a landmine. During the Paralympics, the Australian Network of the International Campaign to Ban Landmines (ICBL) will be hosting an event with the Cambodian Paralympic Team. For more information contact Fiona Morgan at Force Ten - phone 9299 2215.

**D**arren loves to sing and serve God's people through song. He offered me his services to the music team I'm organising at a conference later this year.

My immediate thought was, "But the singers have to quickly walk up stairs onto the stage and Darren can't walk up stairs without help ... It wouldn't work, I'll have to say no."

However, on second thoughts I realised my reservations were prejudiced and that with a little imagination, things could be done differently to accommodate Darren's needs.

Almost twenty percent of Australians live with some kind of disability. Of this twenty percent around 1,140,000 are severely or profoundly restricted in the everyday activities of self-care, mobility and communication.

According to these census figures one in five Australians have a disability. In a parish of 120, that would mean at least 20 people.

We have to ask ourselves, are there people with disabilities in our congregations or is this a people group we are not reaching? Also, how can our churches minister more effectively to people with disabilities - and allow them to serve?

**D**arren is Darren Box who is in fourth year at Moore Theological College and also works for the Anglican Department of Evangelism. When Mr Box was fourteen he was diagnosed with muscular dystrophy which is a progressive, genetic illness affecting the muscle tissue, which means a gradual loss of strength.

"When I was first diagnosed I wasn't very noticeably affected so I didn't think much of it at first.

"In fact, I used to avoid people with disabilities as much as I could because it reminded me of my own condition."

"But from the age of 20, God

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really began to turn me around and enabled me to see what a strength my weakness was in being able to relate to other people with disabilities."

There were initial reservations about Mr Box's suitability for ordination as there was concern that his disability would prevent him from fulfilling the expected duties of a rector. Contrary to the bureaucratic stereotype of the Diocese, Mr Box is going to be ordained because he is an appropriate person to take the gospel to people with disabilities. He will take up a position next year working between Christ Church Gladesville and among future health professionals at Cumberland College.

Mr Box said he was extremely encouraged by the diocese's decision to ordain him.

"It's important for the church community to understand that ministry is not just able-bodied people looking after people with disabilities," he said. "People with disabilities can be inspired and trained for ministry to other people with disabilities, and also to able-bodied people."

From next year, Mr Box plans to establish a ministry that will reach - with the great truths of the Bible - those affected by disability, including carers, family and friends.

His work at Cumberland College will be particularly strategic in enthusing Christian health professionals to share the gospel with the people they encounter in the workplace.

"Health professionals have access to people with disabilities in a way that many others don't."

"By the nature of their condition, people with disabilities tend to be hidden from society as they don't always have access to the usual places able bodied people do," he said.

Mr Box says there are advantages in seeing people with disabilities as a homogenous unit in the area of evangelism.

"Other people see us as different and so there's a measure of identification, or recognition with one another, plus there are extra hurdles to jump, extra thinking to go through to reach out to people with disabilities."

"I want to think about those special needs and set up accessible opportunities for people to hear the gospel clearly."

However, Mr Box says this must be coupled with integration of people with disabilities into



**Don and Avril Parry: "We do the same things as everyone else, it just takes a little more imagination."**

local parishes.

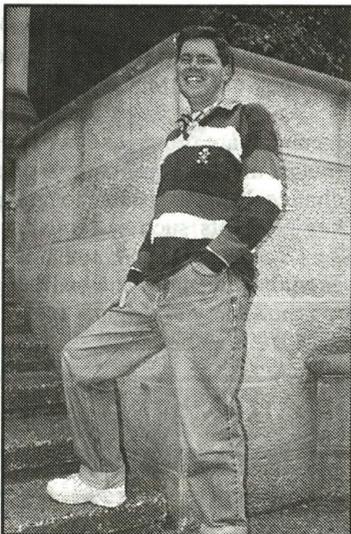
"The Sydney Diocese is very well placed to be able to take the initiative in leading a ministry like this," he said. "We are a mainstream evangelical church so people with disabilities realise they are not joining yet another marginalised group and that's attractive."

Similarly Jan Stoddart of Anglican Youth Works, says the needs of children with disabilities must be accommodated through provision of Scripture teachers with adequate support and information about disabilities.

"The needs of children with disabilities are so varied it would be useless to write a curriculum specifically for this group," Mrs Stoddart said. "Rather we need to support Scripture teachers who have a disabled child in their class by putting them into contact with experts who can give them ideas about how to handle them and teach them."

**D**on and Avril Parry both have cerebral palsy, a neurological condition caused by brain damage around childbirth, having physical consequences with a wide range of severity. They have both come through tough times in their lives because of their disabilities, but Don and Avril's lives are happy and full. They are faithful to God's will in their lives and are active in their local church and Christian ministry beyond.

They are also looking forward to the Paralympics, where they will be officials at boccia, an ancient Italian game similar to



**Darren Box: "By the grace of God I am only mildly affected, I can still walk... climbing stairs, however, is not so easy."**

bowls. They are particularly excited about the opportunity to share their faith in the Olympic village.

Avril was one of the first disabled children in Australia to go through the mainstream education system.

"The kids at school used to tease me and they wouldn't play with me, at High School it wasn't 'cool' to hang around with Avril. I was unloved and unlovable."

Mrs Parry was first introduced to Christ by her PE teacher in high school who ran the ISCF group. Although she was invited every week, Mrs Parry didn't attend ISCF until she was in year nine. Following her visit to ISCF, she attended a local church with her PE teacher where she became a Christian.

For Mrs Parry her conversion was only the beginning of a long struggle to understand how God could love her when she seemed so unlovable to society.

"Slowly I came to understand that my disability wasn't God's doing, and that he could use it for his glory if I allowed him."

"I knew God loved me in my head, but I had difficulty knowing it in my heart."

Mr and Mrs Parry now help coordinate and run disability awareness workshops in churches around Sydney.

"The workshops are not just

## Some Tips

Church should be accessible for people with disabilities. This may mean asking an Occupational Therapist to measure up a ramp. But it also means being prepared to heartily welcome people with disabilities who can be extra self-conscious in new situations.

Good lighting and large print overheads can make participation easier for people with sight disabilities. Audio loops can be installed for people with hearing loss.

Is there a disabled parking space? Is there a bathroom someone in a wheelchair can use?

People with intellectual disabilities may seem abnormal in their behaviour and this can be disconcerting. With understanding and thoughtfulness, everyone can benefit from this person being a member.

Do traditions in your church present logistical challenges for people with disabilities to serve? For example, a cordless microphone can be taken to a disabled member in the congregation to pray or give announcements.

Carers need care too. You can offer to help carers with household duties like cleaning, cooking and shopping. You could even offer to look after the person with the disability for a morning so the carer can have an independent outing.

about physical access, but how to help people with disabilities be involved in the life of the church.

"We also try to teach Christians to see that people with any sort of disability have ability in Christ, it's just a matter of working out how they can exercise this."

Mrs Parry says the gospel is simple and must not be intellectualised beyond people with severe intellectual disabilities.

"They may not understand the whole notion of Lord and Saviour, but we can let them know that Jesus loves them and that they're going to heaven."

"It can be a lot of hard work, discipling someone with a disability, but there are so many people out there who are not being reached or discipled."

"It takes real commitment to organise transport and include people with disabilities into your friendship group, so people need to be encouraged in this activity by church leaders," she said.

*For a pamphlet on steps your church can take to become 'disability friendly' or to host a disability awareness workshop in your church call 9265 1536, or email [socialissues@anglicanmediasydney.asn.au](mailto:socialissues@anglicanmediasydney.asn.au).*

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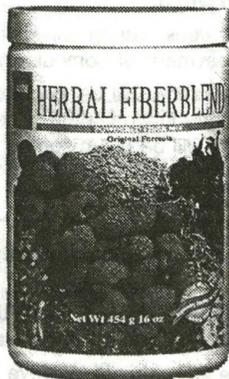
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continued from page 24

This is a question few in the Church can answer, says Mr Pickering, because most Christian leaders are immersed in the elite culture of one section of Australia.

"If we don't understand why these are so popular, are we serious about reaching all Australians? If we don't understand it, how will our preaching be effective?"

He admits that he has not come to an easy conclusion. "There is a sort of 'macro-morality'," he said. "Chopper Reed has paid an extraordinarily high price for the things he has done - which are things many men

would think about doing but wouldn't. And yet in spite of facing those consequences Chopper remains cheerful. He carries himself with dignity."

The Chopper story taps into what Mr Pickering calls the 'family violence' genre - it is moral because only 'bad' people get killed.

"It appeals because it makes our own grubbiness seem OK," he said.

This, Mr Pickering believes, is why many Australians draw moral lessons from the example of 'larrikins' such as Chopper.

"They think they are moral in the world in which they live. They have to carry themselves in a certain way to survive. Many

men will say 'I'm a decent bloke'. They don't understand when we say they are sinful."

And in his experience, the men who are drawn to Chopper's image aren't given much of a chance by Christians to grasp key concepts such as 'grace'.

"They say, 'The church loves everyone but us'. The sad thing is I think they are right."

### The Bush Church Aid Society of Australia Regional Officer

The Bush Church Aid Society is a voluntary society within the Anglican Church of Australia serving remote and rural communities across Australia. The Queensland with Northern NSW Regional Committee is seeking to appoint a person to fill the role of Regional Officer who will manage the affairs of the Queensland/Northern NSW office by maintaining the existing support base, expanding support, providing pastoral care for regionally related staff and relevant administration responsibilities.

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Dr Lesley Francis (Director of Nursing)  
Presbyterian Aged Care - Sydney  
Private Bag 15, Ashfield NSW 2131  
Tel: 9797-3100 Fax: 9797-8501

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### Parish of Denistone East - Marsfield

#### RECTOR

Following the appointment of Geoff Collison to be Rector of Beecroft parish, the Parish Nominators of Denistone East-Marsfield invite expressions of interest from suitably qualified clergy who would like to be considered for nomination to the position of Rector.

The parish consists of two churches (St Dunstan's Denistone East and St George's Marsfield). The present staffing is the Rector, a senior Associate Minister, a full time Youth Worker and part time Office Secretary. There is substantial lay involvement in services and the various ministries of the parish.

A profile of the parish is available on request. All contact will be treated in strict confidence. Expressions of interest should be addressed to:

The Nominators  
Parish of Denistone East-Marsfield  
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Applications should be addressed to:

Bishop Philip Huggins, Bishop of the Diocese of Grafton  
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**The Board of Youth for Christ Australia - Sydney Branch are seeking expressions of interest regarding the position of Executive Director.**

The position is a missionary post and will require the successful applicant to have a calling for this faith work. The Executive Director will be responsible for the maintenance and building of a ministry team, the development of funds for the organisation, expanding the organisation's ministry and accountability to a local and national board. It is a difficult and challenging role filled with exciting possibilities and potential for the right person.

Enquiries should be directed to either the Board Chairman Darryl Harford, e-mail darrylharford@ipac.com.au or the current acting director Chris Harding, yfcach@yfc.org.au.



**St John's Anglican Church Camberwell Victoria**

**VICAR**

St John's, a large parish at a busy commercial junction in Melbourne's eastern suburbs, is 'contemporary catholic' in worship style. With its liturgical life centred in the Eucharist, it has a commitment to good preaching and teaching, and a wide-ranging spirituality program. It is an inclusive parish where all who seek God are welcomed, and where the ministry of women and lay people is strongly affirmed.

As the result of a major commercial property redevelopment, St John's has just opened a fine new parish centre, offering flexible office and meeting facilities. With considerable rental income from the redevelopment, the parish is keen to initiate innovative community involvement.

The next Vicar will have significant liturgical, preaching and entrepreneurial skills and the capacity to develop and lead a harmonious team ministry.

A generous remuneration package is available.

Written expressions of interest should be sent in confidence by 1 November to:

The Parish Nominators  
St John's Church  
PO Box 1165  
Camberwell 3124



**Sutherland Shire Christian School**

**Teachers HSIE Co-ordinator**

Applications are invited from enthusiastic and committed Christian teachers of reformed persuasion, for the above position available from the beginning of 2001. Human Society and Its Environment (HSIE) at Sutherland includes the year 7 to 12 subjects of History, Geography and Commerce and the year 11 and 12 subjects of Modern History, Geography and Legal Studies. The successful applicant will teach as well as lead a team of three other staff members.

This is a Christian parent controlled, Kindergarten to HSC, Protestant, co-educational school with enrolment in 2000 of 760 students and a staff of over 70. Buildings and facilities are all modern and well equipped. The school is located at Barden Ridge in a delightful bushland setting 25 km south of Sydney.

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

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

Telephone enquiries welcome on 02 9543 2133 or by e-mail sscs@sscs.nsw.edu.au or www.sscs.nsw.edu.au. Applications should be received by October 13.

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

**English Tutor Casual / Part time**

- graduate preferable, studying in university is also considered
- tutoring with a well structured English enhancement program for students from kindergarten to Year 12
- please fax or mail resume for interview

**ACE Learning Centre**

Suite 5, Level 1 Market Place,  
4-10 Hillcrest Rd,  
Pennant Hills 2120

Tel/Fax: 9980-9357

**Special Religious Education Teacher (Christian Studies), Turramurra High School**

**Salary:** in accordance with the Crown Employees Teachers, Education Teaching Service Award.

**Hours:** part-time, 2 or 3 days/week

**Qualifications:** Theological qualification and teaching qualification or experience. Experience is desirable because the candidate will be the first permanent appointment at the school.

**Applications to:**  
Turramurra Christian Education Association Inc.  
PO Box 14  
219 Kissing Point Rd  
South Turramurra NSW 2074

**Phone enquiries after hours:**  
Jim Rothwell 9449 8237

**Applications close:**  
20th October

**Enquiries:** 9265-1533

**The Northern Region is seeking a Children's Ministry Specialist**

for an initial period of two years from early 2001.

**Purpose:**

- To offer face-to-face Gospel ministry at children's/family events, with churches in the Region.
- To encourage parishes to maximise the opportunities for reaching children in their area through creative ministry strategies.

**Age range:**

20 and over preferred with experience in children's ministry and a desire to see children come to Christ.

Written applications outlining qualifications and experience are invited on either full-time or part-time basis. Apply before 30 October 2000 to:

The Rt Rev Dr P W Barnett  
Northern Regional Office  
PO Box Q190  
QVB POSTOFFICE  
SYDNEY 1230

**Mustard Seed Valley, an alcohol and other drugs rehabilitation centre near Taree require applications for 2 staff vacancies.**

Applicants should have skills in the following areas: building/carpentry and general farming/mechanical skills. Married and single people should apply.

For more details contact the Manager, John Breadsell on 02 6556 7744

**CMS CHURCH MISSIONARY SOCIETY AUSTRALIA Inc.**

**Federal Secretary**

CMS is a voluntary, evangelical, missionary society within the Anglican Church of Australia. We exist to glorify God through involvement in the proclamation of the gospel of our Lord Jesus Christ, particularly across cultural boundaries. We seek to do this through primary evangelism, church planting, discipling and teaching, together with caring and development ministries. Our 150 missionaries are located in more than 20 countries and the Northern Territory.

The Federal entity of CMS is responsible for the training, placement and care of missionaries in their various locations. State branches are the face of CMS within Australia.

The Federal Secretary is the executive officer of the Federal Council of CMS-Australia which is made up of representatives of the six State Branches. A new appointment is to be made, effective January 2002, upon the retirement of the present incumbent, Canon David Claydon.

For the position of Federal Secretary we seek a person who is clearly committed to the Lord Jesus Christ and to taking the gospel into all the world. The successful applicant will:

- Possess a theological qualification and be able to think Biblically,
- Be competent to inform and stimulate the thinking of the Society on missiological and strategic issues,
- Have strong pastoral, communication and administrative skills,
- Be an enabler rather than a director and be comfortable in achieving through others,
- Be capable of identifying new opportunities for gospel outreach around the world,
- Have the ability to relate to Christian leaders in other cultures,
- Be willing to travel overseas and interstate for at least 10 weeks per year.

Opportunities for further study will be provided for the successful applicant.

The position is based in Sydney and involves responsibility for two senior staff and a small office staff. Housing is provided.

Expressions of interest may be submitted in writing, on a completely confidential basis, to:

The Chairman, Federal Executive  
CMS Australia  
93 Trelawney Rd  
Armidale NSW 2350 Australia

e-mail: chairfedexec@cms.org.au

**Youth and Family Worker Norfolk Island**

Norfolk Island is an historic and picturesque location off the east coast of Australia, populated by 2000 residents. There is regular air transport and its standard of living is similar to Australia.

The Anglican Church is the largest Christian denomination on the Island and exercises ministry to the local population and tourists. We are seeking a person to work full time with an emphasis on youth and families, commencing January 2001 for a period of 2-3 years.

The appropriate person would have a personal Christian commitment, be willing to be part of the Ministry team, have a desire to share the gospel, teach the Bible, develop Christian youth and young families, expand the existing youth ministries and train local leaders. Previous experience with youth is necessary. An Anglican and Ordained is preferable but not essential.

Please contact:

Ian Hadfield (Minister) on +6723 22293 (phone/fax)  
PO Box 14, Norfolk Island 2899  
e-mail: hadfield@norfolk.nf



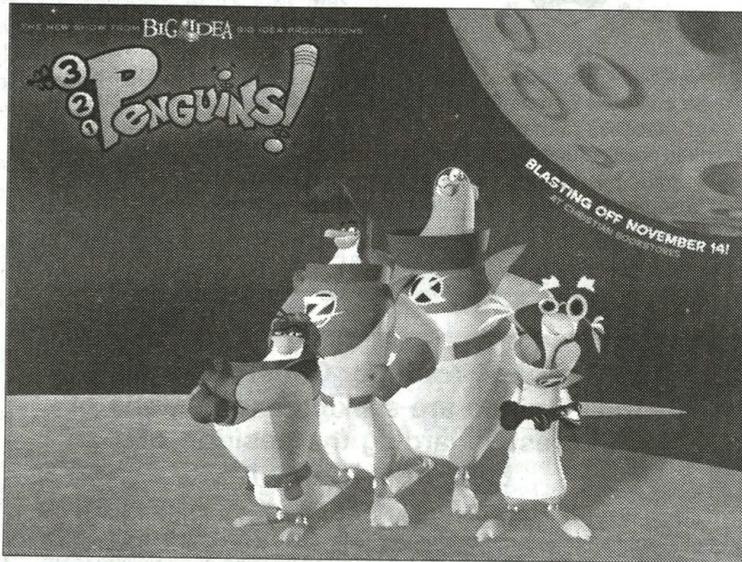
thumbs up 

Penguins to storm ratings

The team at **ship-of-fools.com** have come up with a 'godly' way to see off your enemies. The Biblical Curse Generator is pre-loaded with blistering put-downs as delivered by Elijah, Jeremiah etc. With one click, you will no longer be lost for an insult, but ready 'to smite your foes' with a curse straight from the Old Testament.

**Mohammed Haji**, who was saved at the last minute from execution in Yemen for converting to Christianity, has been given asylum by NZ. He obviously feels safe in his new home. "This is a very far place here," he said to reporters on arrival in Auckland last month. "It's a miracle I'm free."

The Canadian pro-lifers who are fighting the Orwellian logic of their courts have been dealt another blow. Justice Blair Mason has ruled that abortion can no longer be called 'killing' because people may think it is illegal. The Advertising Standards Canada (ASC) has also censured an ad protesting against the commercial trade in fetal body parts. The ASC did not find the ad to be false, only that it 'demeaned' abortionists.



The makers of VeggieTales, a Christian cartoon with a cult following in the US, are set to launch another video series called 3-2-1 Penguins.

Big Idea's new cartoon comes as US industry ratings revealed that in 1999, VeggieTales was the best selling direct-to-video program apart from Pokemon. Of the top five videos, this series featuring Tomato Bob and his sidekick Larry the Cucumber was the only one not to have TV exposure.

Meanwhile, 3-2-1 Penguins follows two children and four 'out-of-this-world' penguins as they travel across the galaxy learning biblically-based lessons along the way. Big Idea also has an excellent website with games for kids: [www.bigidea.com](http://www.bigidea.com)

Demons OK in Melbourne

A sign outside the Anglican Church in Richmond, VIC last month read: "Demons Are OK for This Week Only". I presume they were referring to Melbourne's participation in the AFL Grand Final.

The difference between Kenya and the Titanic

According to Phil Zamagias from CMS the following joke is going around Nairobi's business community: "What is the difference between Kenya and the Titanic? Answer: the Titanic at least went down with its lights on."

Business is crippled because of electricity and water rationing as Kenya's drought intensifies. Maasai herdsmen have brought their animals into Nairobi in search of pasture, and are literally driving them along road verges into the city and even shopping centres! It is not uncommon for traffic on a major highway to be stopped while herds of a hundred or more cross. But this is not a laughing matter - the herdsmen, not familiar with cars, are unable to cross with safety. There have already been two human deaths due to collisions with cattle.

English church runs 'Harry Potter' service

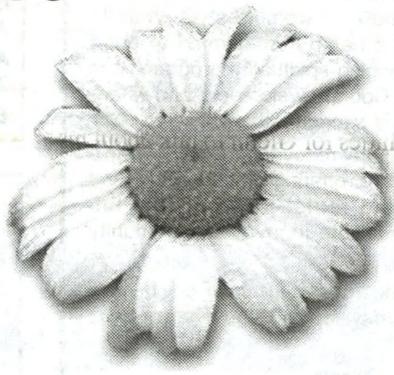
Harry Potter mania has reached new heights (or depths) with an English clergyman holding a 'Harry Potter service' to attract children.

Exchanging his clerical robes for a wizard's costume, the Rev Brian Coleman, a Surrey vicar, led the service as headmaster of Hogwarts School of Wizardry. The service included 'muggle songs' (hymns) and a game of 'quidditch'.

Acknowledging that some may not approve of his church growth methods, Mr Coleman pointed to the well-loved Narnia books. "If you look at the Narnia chronicles by C S Lewis, these... also use magic as the background to a story," he told *The Times*.

But has Mr Coleman overlooked a crucial fact? - the Narnia books are Christian allegory written from a Christian perspective!

take steps  
towards  
healing



SEXUAL MISCONDUCT  
BY CHURCH WORKERS

God sets very high standards. The Bible says we must be 'imitators of God'. The Apostle Paul said this means, "There must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk, or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person - such a man is an idolater - has any inheritance in the kingdom of God." (Ephesians 5:3)

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

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

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

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

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

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

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

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

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

POSTAL ADDRESS:

C/O PROFESSIONAL STANDARDS UNIT, PO BOX Q412  
QVB POST OFFICE NSW 1230.

Trash TV: we get what we want

Does 'reality programming', like *Survivor* or *Ibiza*, give us an insight into human nature?

Three months ago, after a guest on the *Jerry Springer Show* was murdered, optimists claimed the days of 'trashy' reality programming were numbered.

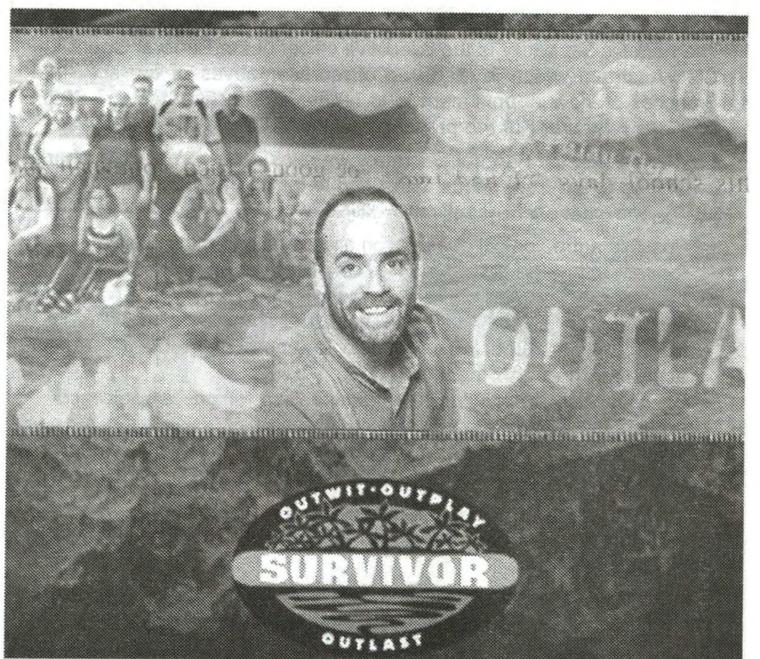
But the 'reality' TV production line keeps rolling.

Not only is the Dutch 'Big Brother' format hyped to hit local screens soon, it seems that Beyond Productions will start production this month of perhaps the most bizarre of the new survivor-style programs for Channel 10. The program will challenge contestants to 'survive a night in some of Australia's most haunted locations'.

The original *Survivor* is also setting its sights on Australia with a new series being filmed in the remote north of the continent.

Over the last month, *Survivor* developed into something of a cultural phenomenon in the US. Not only did it become the most popular show on American TV, but the result, which saw Rich - a gay corporate raider who enacted a Machiavellian plot from the beginning - take the cash, has been endlessly dissected for its implications for the meaning of life.

Yet as *New York Post* columnist Rod Dreher said, *Survivor* is little more than university sociology experiment. Its highly contrived nature makes it difficult to draw genuine conclusions about society. With a million-dollar prize in the offing and people voted off the island each week, the show is set up to play to people's selfishness. There is no in-



centive to be co-operative.

Chuck Colson summed it up neatly - *Survivor* is about the 'survival of the shrewdest'.

And yet, despite the contrived games, the program still seemed to play out like a fable on human nature.

As Joel, the resident Christian on *Survivor* pointed out in the reunion episode, what seemed to be an innocent paradise in the first episode descended into bickering hell by the end.

This reached a crescendo when Susan, who felt betrayed, launched an ill-conceived and stinging attack on the two remaining contestants describing one as a 'snake' and the other a 'rat'. In the emotional rawness of her

speech there was something remarkably insightful about the sinfulness of all humanity. There was truth embedded in her invective.

Indeed, it is hard not to think of the Bible's description of humanity's fallenness when watching any of this 'reality' TV - from *Survivor* to *Jerry Springer* to the oversexed pommie tourists on *Ibiza*.

Yet, despite my better intentions I cannot help but find much of it strangely compelling. Why is this so? My guess is that we love to watch this 'trash' because it makes us a little more comfortable with the mess we've made of our own lives.

Jeremy Halcrow

anglican media's SUNDAYTV guide

Network	Program
Seven 6:30 - 7am	<i>The Bishop, The Chef and the Fisherman</i>
Nine 6:30 - 7am	<i>World View</i>
Ten 12:30 - 1am	<i>Too Much To Bear</i>

Glenn Pyne, a member of the Australian Paralympic Sitting Volleyball team, wants to do everything for the Lord.

"I hope that whatever I am doing, whether its playing sport or working with kids or working with computers, that I am honouring God," he said.

Glenn, 43, teaches computing and physics at St Paul's Anglican Grammar School, Penrith.

A few weeks before the start of the Paralympics, Glenn has achieved minor celebrity status. He has given interviews, been photographed, shaken hands, signed autographs, attended dinners and spoken at various events.

"Right now it feels like it's a whirlwind," he says. "It's exciting, but you have to remember that it's just a ride and that this isn't real life. I am enjoying it but am trying not to take it too seriously. In November it will all be over."

So what exactly is sitting volleyball? "It's like ordinary volleyball except that it's played on a smaller court with a lower net. Instead of standing up you sit down on the floor and slide around on your backside."

Glenn has only been involved in volleyball for the last three years, but his involvement in sport stretches back a lot further.

Glenn was born with spina bifida, which is a deformity in the development of the spine. He had club feet, with minimal feeling in them. They often suffered from ulceration.

"I always wanted to play sport," he says, looking back to his school days. "I had two brothers and a sister and they all played sport."

He tried his hand at soccer and cricket, but only made 'token' appearances in school

# power of one

## SPORTS SECTION

BY STEPHEN LIGGINS

teams. Eventually, one of his PE teachers suggested he try water polo. "So I went to water polo and found out that I could almost keep up with everybody else."

Generally, school was difficult. "I was pretty much a loner," Glenn admits. He left in Year 10 and worked at a number of apprenticeships. However, he lost them because of problems with his foot. Eventually he went to the doctors and asked them to take it off. "It's been great ever since."

At 25 he discovered the amputee sporting association. "I started out as a swimmer but found out pretty quickly that I was the wrong shape to be competitive. Soon after that I found my way into power lifting."

In the 80s and 90s he won state and national disabled championships in the bench press, as well as winning gold at the Asian Pacific Games. In 1996 he entered himself in state and national able bodied bench press championships which he also won in the 67.5 kilogram category.

When it was known that the Paralympics were coming to Australia, Glenn, who had been lifting weights for years, decided to try another sport. "I was getting tired of training by myself and thought another challenge would be good. I tried volleyball and really loved it. It was great fun playing a team sport again."

He was a member of the Australian team which came last at the 1998 World Championships in

Iran. They have improved a lot since then. This year they played in a tournament in Europe where they won a number of matches. "It was a buzz to win some matches and see that people were starting to take us a little more seriously."

Last summer Glenn started having problems with his remaining foot. He was in and out of hospital, off training for five months, and temporarily lost his spot in the starting team. "That was a bit scary," he admits.

"Right now we are extremely positive," Glenn says, speaking of the national team. At the Paralympics they want to play their best. "Now if that's good enough to beat some of the lesser teams, that will be great. Then who knows what will happen?"

Glenn was invited along to church in Newcastle when he was 18. "We were sitting there after church fellowship one night and someone said to me, 'What are you doing this week?' I said, 'Well, I'm going into hospital to have my foot amputated.'"

While he was in hospital, people from the fellowship group started to visit him. "That was the first time in my life that anyone other than my family had ever visited me in the number of times that I'd been in and out of hospital. They seemed really really genuine. It wasn't just something that was put on. I thought I'm going

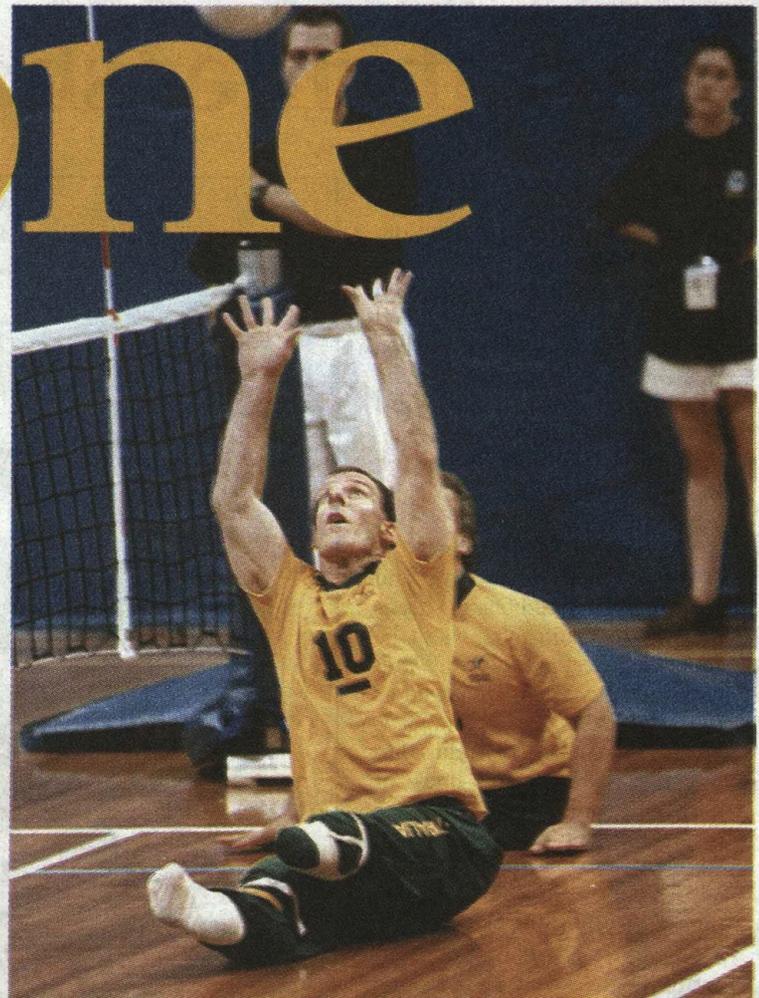


Photo: Serena Owens

Paralympian Glenn Pyne: "I said 'God, Thank you. Take me'."

to have to start paying a bit more attention to what's going on here."

"The Lord started convicting me of my sin and that I needed to accept him as Lord and Saviour. About six months later, after a meeting one night, I gave in and stopped fighting. I said 'God, Thank you. Take me.'"

Sport opens up a lot of opportunities for Glenn to talk about his faith, particularly at school. "For some reason, if you're a sportsman there's a large group of kids who are interested in what you have to say," he says. "That's great because you get an oppor-

tunity to share Christian things and you can show them you're not just some Christian geek."

## PARALYMPICfaq

- When: October 18-29
- 18 sports, with 582 Gold Medals to be awarded
- Around 4000 athletes from 125 countries will be competing
- Six disability classifications: amputees; cerebral palsy; intellectual disability; vision impaired; wheelchair; others (les autres)

Following the success of last year's program ...

## Kneel for your Neighbour in November 2000



"The first step in evangelism is prayer"

Rev Stuart Brooking, National Director, Church Army

It's a simple idea - throughout the month of November members of the Anglican Church in Australia could pray for their neighbours.

Church Army will provide you with twenty ideas to encourage your church to pray for the spiritual need of those not in the building. Choose the four ideas that will suit your worship context best for each Sunday of November.

If you want to encourage your congregation to pray for their neighbours - contact us.



Church Army  
PO Box 104  
Westmead NSW 2145  
(02) 9635 6246  
natdir@churcharmy.com.au

## "JESUS IS GOOD TO ME"

is

REV JASON PAGE'S TOPIC

at Anglican Renewal Ministries

SYNOD DINNER

WEDNESDAY, OCTOBER 11

\$15 PER HEAD

Cafe Tiffany's, Imperial Arcade, Pitt Street Mall at 6pm

RSVP: Judy on 9649-7228 or email: zeph@pnc.com.au by Monday, 9th October

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at Woy Woy, glorious views, own jetty.

Luxury accommodation sleeps maximum 7.

Available September school holidays, also weekends.

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Further information:

Damian Palmer, Dean of Students, St Mark's National Theological Centre, School of Theology, 15 Blackall Street Barton ACT 2600  
Email: dpalmer@csu.edu.au • Phone: 02 6273 1572 • Fax: 02 6273 4067

In collaboration with St John's Morpeth and United Theological College

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# Race thriller shafted by violent attitude

**Shaft, M** (Language, Violence)

John Singleton's searing debut film, *Boyz n the Hood* was a powerful and gripping examination of racial tension and social disintegration in suburban Los Angeles. Nominated at the age of 24 for two Oscars (Best Director and Best Original Screenplay) and winning the New York Film Critics Circle award, Singleton seemed to have a dazzling future in gutsy filmmaking.

Nine years have passed and Singleton has been making headlines again. Confrontations on the set of his latest production, *Shaft*, have been as racially charged as the film itself. Star, Samuel L Jackson, has allegedly refused to utter the 'white man's lines' of the script and Singleton has been in conflict with producer Scott Rudin.

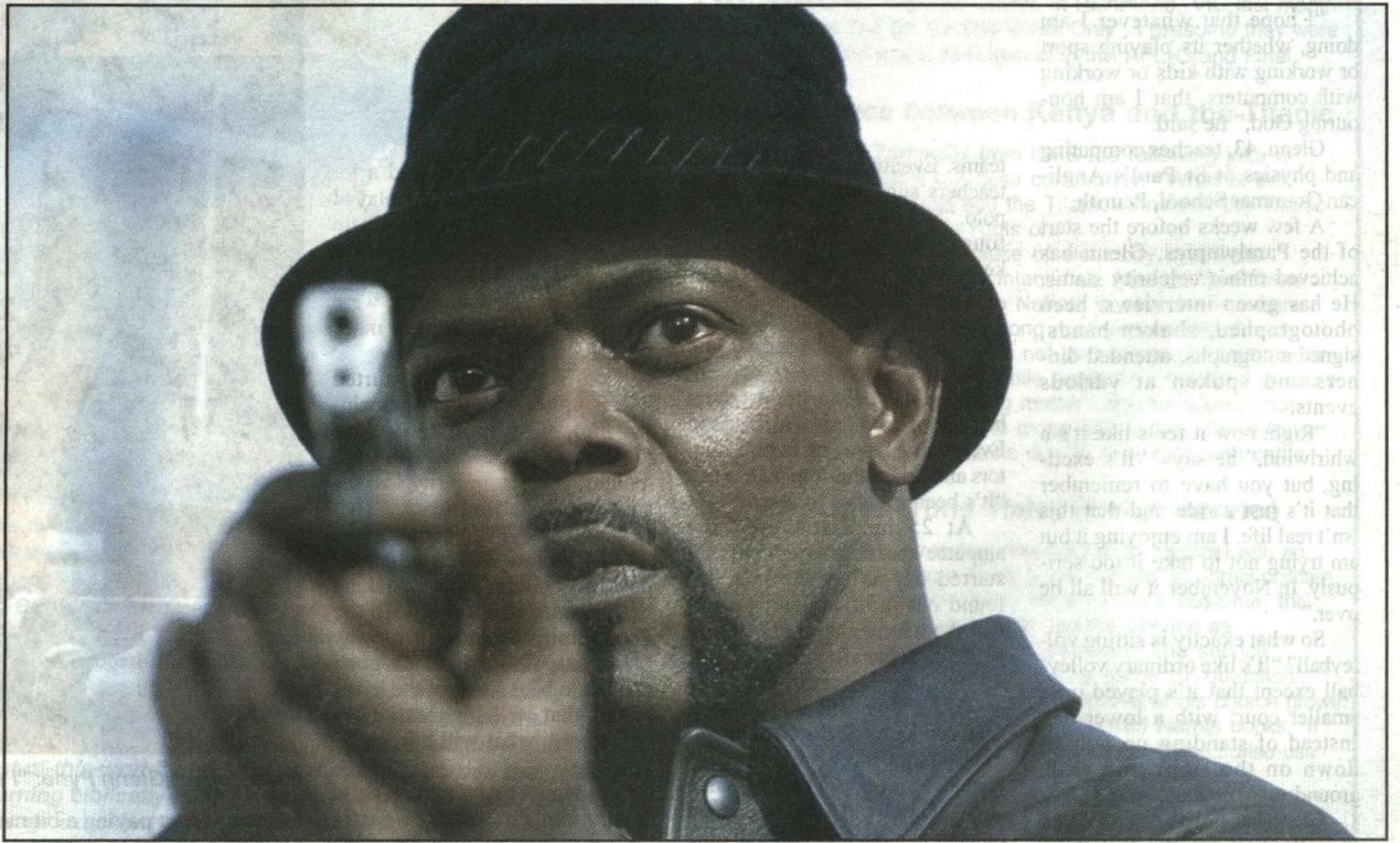
And the film itself? Eschewing the depth of his earlier work, Singleton's *Shaft* readily conforms to the specs of an action blockbuster with little credible comment to make.

Based on the 1970s classic, *Shaft* stars Jackson as NYPD Detective John Shaft, nephew of the original Private Investigator Shaft (Richard Roundtree) who makes a few appearances in the film.

Shaft's a tough, 'bad-ass' cop who won't stand racism and can't tolerate injustice. That is, unless he's meting it out.

The film centres around a senseless race-killing which sees a young African-American brutally killed and his rich white yuppie killer skipping bail, and the country, for two years.

When Walter Wade (Christian Bale - who recently starred as the



## FILM

SARAH BARNETT

rich white yuppie killer in *American Psycho*) inexplicably returns home, Shaft is determined to bring him to justice.

But once again the courts fail to keep him behind bars and the race is on to see whether Shaft can find the only witness (Toni Collette) before Wade has her unceremoniously bumped off.

With plenty of spunk, flamboyance and serious attitude,

*Shaft* is undeniably hip. Amid the outrageous invective, Jackson delivers some smooth lines like, 'It's my duty to please the booty' and 'Too black for the uniform and too blue for the brothers'.

But this high-gloss upbeat race thriller is hamstrung by superficiality, stereotypes and enough dead bodies to constitute a small war.

Self-consciously cool and

**The only justice is the vigilante kind ... NYPD Detective John Shaft (Samuel L Jackson) takes the law into his own hands.**

stylish - Jackson's Shaft only wears Armani - this is a bloodbath of a movie high on expletives and low on cohesion.

The plot flaws and clichés are forgivable and the language more or less expected, but the film's endorsement of vigilante violence is disturbing to say the least.

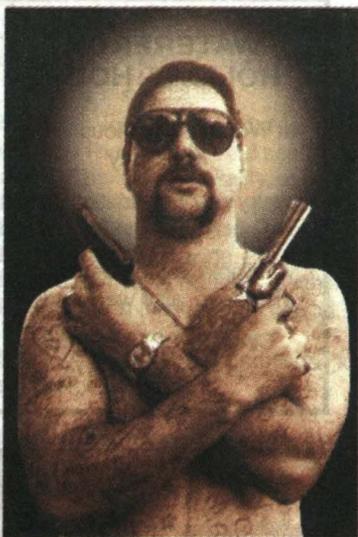
While the promise of a trial lingers in the background, justice, it seems, can only be found on the streets with a gun in your

hand and never in the courtroom.

Unlike his sexually voracious uncle, Jackson's Shaft is more likely to be beating the tripe out of someone than pursuing women.

The reason? Apparently modern audiences are less accepting of sexual content in mainstream films than movie-goers 30 years ago.

Unfortunately the same cannot be said about our appetite for violence.



## Real Aussies are not wowzers

The church needs to understand Australia's larrikin culture

### CULTURE WATCH

JEREMY HALCROW

When talking about Australia, most didn't get past the 'exotic' wildlife. Insightful pearls were few and far between.

One of the more high profile projects was *Beyond the Fatal Shore*, made for British and US audiences by well-known ex-pat art historian, Robert Hughes.

In the first episode Hughes presents contemporary political debate on 'morality' as part of a continuing debate between the 'larrikins' (cheer) and 'wowzers' (hiss). The program depicts Prime Minister John Howard as the chief 'wowser' intent on returning Australia to the 1950s.

Writing in the *Sydney Morning Herald*, commentator Gerard Henderson questioned Hughes' conclusions, saying that Hughes is a 'dated bore'.

Hughes certainly overplays his hand. The so-called 'wowzers' are not even given an opportunity to present their views on camera.

"Rather they are characterised through the emotive voice

of Fred Nile supporters praying for rain at the Mardi Gras," writes Mr Henderson.

As a result Hughes makes little attempt to scratch beneath the surface. Indeed he doesn't even ask obvious questions such as, 'Does this really set Australia apart from other countries?' After all, similar divisions exist elsewhere.

Ethicist, the Rev Andrew Cameron, makes this point.

"Here's something that I can never square with media portrayals of Christianity," said Mr Cameron. "The Greco-Roman world of the New Testament, and the Israelite community of the Old Testament, also had its wowzers and its larrikins, and within the Bible it is easy to find attacks on both. As a result, theologians have called wowserism 'legalism' and larrikinism 'license'."

Mr Cameron explains that the Bible shows a 'third way' of living based on love where, 'there is a heady enjoyment of creation within relationships of such high

quality that we just lose interest in cheaper thrills'.

"In the Bible's big vision, this kind of life cannot come by forcing people to follow rules (legalism), nor by letting them do what they want (license). On their own people will always bounce between the two poles," he said. "The Bible's 'third way' can only come when you say yes to its good news and when God makes a home in you by his Spirit."

What concerns Mr Cameron most about Robert Hughes' analysis is its superficial admiration of the larrikin.

"Hughes' larrikinism doesn't seem to have a dark side, even though when a man acts as if nothing matters other than his own pleasure, bad things happen, and women are often forced to intervene."

Larrikinism is a real point of moral reference for much of 'battler' Australia, believes the Rev Matthew Pickering from Austinmer Anglican Church.

"Why is it that the best-selling authors in Australia are Robert Barrett and Chopper Reed?"

continued page 20

## MOVIE BRIEFS

### SPACE COWBOYS, PG

The plot and premise may be waffer-thin but there's definite appeal in this amiable comedy about aging wannabe astronauts.

Starring Clint Eastwood, Tommy Lee Jones, Donald Sutherland and James Garner, *Space Cowboys* is an amusing, if unlikely trifle.

In 1958, top-notch fighter pilots Frank, Hawk, Tank and Jerry had their sights set on the final frontier. But when NASA chose a chimpanzee as its first astronaut, the crew found themselves grounded.

Over 40 years later and they get their chance to experience space when NASA needs the expertise of these antiquated professionals to fix an ailing Russian satellite.

Fun and frivolous, *Space Cowboys* has some great scenes and snappy dialogue, but the best part of it is seeing these legends of cinema prove they've still got it.

for more reviews visit [www.anglicanmediasydney.asn.au/cul/](http://www.anglicanmediasydney.asn.au/cul/)

## inside



why do we watch this trash?