

June 2012

Southern Cross

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DEALING WITH THE E-WORD

> Sydney's child poverty > Barneys opens its doors

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Southern Cross
June 2012

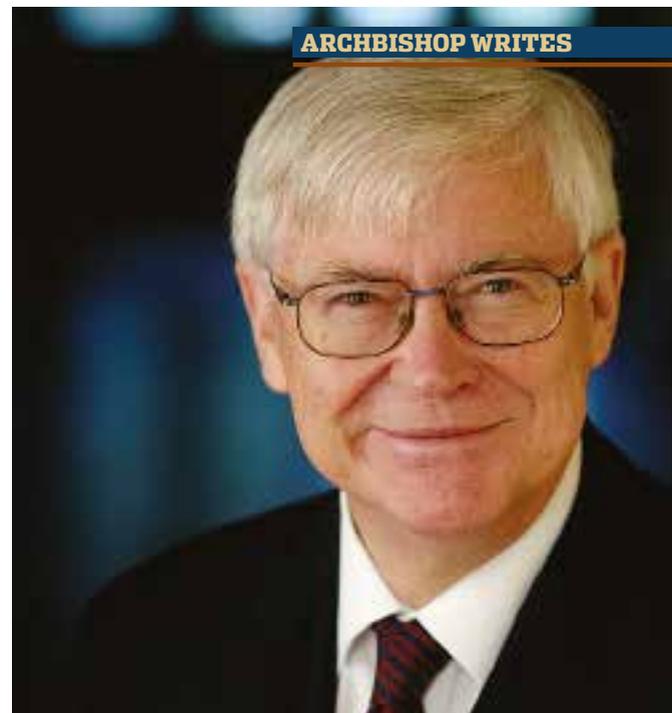
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Miracles and faith

DR PETER JENSEN

ONE OF THE AREAS OF TENSION BETWEEN Christian faith and the modern world is in the Christian belief in the miraculous. Miracles are often defined as 'supernatural events which break the laws of nature' and since these laws are regarded as invariable, it is assumed that miracles cannot occur by definition.

But the problems run deeper than that. After all, miracles have to be very rare events. Given the human propensity to exaggerate or lie, and given how frequently we misunderstand situations even when we are involved in them, we have to ask about any particular claim for a miracle whether there cannot be some other more reasonable explanation. The historian as such can hardly arbitrate on miracles.

Support for the latter point of view is offered by common experience. Today there are many claims to contemporary miraculous events such as healings. The problem is that when they are rigorously investigated they tend to fade away. Even when a truly inexplicable healing occurs, it may be simply a rare spontaneous improvement unconnected with prayer or any appeal to God.

Given the many miracles in the Bible, these difficulties constitute a problem for contemporary unbelievers. How can they accept the gospel when they are first required to accept the impossible and the unbelievable before they believe in God?

In response we can say at once that part of the difficulty lies in the definition of miracles which is highly biased against what we actually see in the Bible. The definition assumes that there is no God. The biblical view of God is one in which he is sovereign and continuously in charge of the world. The so-called laws of nature are our human descriptions of the consistent ways of God, his habitual ways of ruling the world. If he chooses in any given circumstance to vary his usual way of working, that is his business.

Indeed, it is worth asking whether words like 'miracle' and 'supernatural' are the problem. The biblical language is more about 'signs and wonders' and 'works of power'. In other words, they focus on the meaning of the event rather than its definition. Some of them may well fit into the category of something absolutely special and unique; others would be specially timed ordinary events. The Bible is less interested in the question of how such things happen than in why they have happened.

The purpose of miracles is shown by their

distribution in the biblical history. Biblical special events are usually revelations of the significance of a person or an historical moment. In fact the signs and wonders tend to cluster around such moments and people rather than be spread evenly throughout history. They point beyond themselves and are not done simply for the sake of show, but to reveal something about God and the coming of his kingdom. One of the clearest things about Jesus is that he is no magician.

Once we accept that the God of the Bible is real and therefore that miracles are not impossible by definition, our attitude to the historical likelihood of miracles changes. We have historical reason to accept their reality, although still aware of the factors which make caution appropriate. Indeed, the Christian experience of answered prayer, which reflects a belief in God's sovereignty, predisposes us to believe that a remarkable event can rightly be described as a special work of God, a 'miracle'.

Some Christians wish to capitulate to secular thought and give alternative naturalistic explanations of the miraculous. Not only is there no need to do this, the Christian faith would not be the same thing if we were to discount the miraculous. The God of the Bible is the God who raised Jesus from the dead. If this central miracle is to be explained away or reinterpreted, there is nothing left worth salvaging in the Christian faith.

What the resurrection shows us is that the biblical miracles are integral to the good news. They tell us that God is in charge and that nature will not have the last word, no, not even through death itself. In the end, the miracle of resurrection is going to become commonplace as we are all resurrected from the dead. That is our hope and our expectation, and the God who raised Jesus can raise you and me. Praise his name!

SC

Mission Prayer

Almighty God,

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

In the name of our Saviour Jesus Christ,
Amen.



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WEBBY FOR YOUTHWORKS

Fervr wins international award

ANDREW BUERGER

ONE OF THE WEBSITES overseen by Anglican Youthworks, fervr.net, has been honoured in

the 16th annual Webby Awards as the winner of the Religion and Spirituality section, beating sites run by companies such as CNN and PBS.

Kitty Fung, digital producer at fervr, said she was “overwhelmed with gratitude to Youthworks’ management, our designers, developers and our brilliant contributors. They were the ones who believed in this website from the beginning. They got squarely behind Fervr and have quietly been doing their best work to reach teens for God’s glory. I’m glad they are being acknowledged for their efforts and this award is theirs alone.”

Fervr.net is a website designed for Christians

and young people who are interested in finding out more about a Christian worldview.

“We have made some significant changes over the last year,” Mrs Fung said. “When Fervr started back in 2009 it was designed to be an online community. But over time we decided that it would be better to minister to young people where they are, on Facebook. Now the site is focused on content, which we encourage our users to share on social networking sites.”

Fervr publishes daily articles, reviews and videos with the aim of ‘unpacking what the Bible says to young people today’.

The Webby Awards are organised by the International Academy



Zac Veron (left): “Jesus nailed it...”
Jordan Gillman: “for us.”



of Digital Arts and Sciences and recognise the best of the web. More than 10,000 award entrants are judged on criteria such as content, visual design, functionality, creativity, concept and writing, integration and overall experience.

“I think what sets us apart from other religious sites is that we embody what the Webbys are about,” Mrs Fung said. “Religious

news sites subscribe to the old school of media but we offer a much richer user experience.”

The awards ceremony was held on May 21 and, by tradition, winners are only allowed to give a five-word speech.

“We ‘crowdsourced’ the speech from our website, Facebook and Twitter: ‘Jesus nailed it for us’.” Mrs Fung said.

Anglican Youthworks CEO Zac Veron said he was “very proud of

our Fervr team. Their hard work has now received well deserved international recognition but, more importantly, thousands of young people around the world are visiting the site on a regular basis and are being positively influenced to think Christianly about life.”

Other winners at the 2012 awards included websites from NASA, *The New Yorker*, Facebook and Dropbox.

SHINE PRODUCTION WORKSHOP

Music conference gets technical

A NEW WORKSHOP AT the SHINE music conference will offer professional training for church tech and production teams.

Now in its fourth year, the conference run by St Paul’s, Castle Hill is seeking to expand its offerings to include all elements of church music and production.

“This workshop is a way of equipping tech people and encouraging them to become a part of the creative team,” says Bren McLean, music pastor at St Paul’s.

The production workshop, which is being run by Dave Watson, a 25-year veteran of church production, will cover areas such as

sound theory, equipment selection and room problems.

By running this workshop, the team at SHINE hopes to highlight the importance of seamless technical elements and production in enhancing a church service.

“The word of God is central to our church

services and we want to try and avoid any distractions to that,” Mr McLean says. “A lot of effort goes into choosing songs and playing music for worship but if the tech team isn’t skilled or resourced, you can miss what is happening.

“If the sound and lighting are done properly you don’t even know

the tech guys are there; if there’s a glitch, that’s when people look to the back. We want it to be seamless so that people do not get distracted by complications.”

One of the motivations for the workshop is to encourage churches to think seriously about their production and to bring all aspects of their

creative team together in a unified way.

Another first for SHINE 2012 is a songwriting workshop.

“I feel real passionately about churches having their own voice,” Mr McLean says. “We want to encourage them to be using songs written by their people for their own context.”



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VAUCLUSE BOAT PROJECT

Church roof afloat

JUDY ADAMSON

IT'S NOT UNCOMMON for old church furniture to have a spruced-up second life in someone's home but at St Michael's, Vacluse church members have chosen a rather more unusual option: boat building.

The wooden shingle roof of the 137-year-old church needed replacing – and when it was decided that copper would be the best choice rather than new timber, this meant the original wooden battens underneath the shingles were no longer needed.

For a trained carpenter like Vacluse rector Michael Palmer, being able to get his hands on some solid oregon

battens was just too good an opportunity to ignore.

"This timber was just going to be sent to the dump," he says. "I don't like to see timber just put into landfill, and because I'd already built a couple of boats I looked at it and thought, 'I could build a boat out of this'."

Building of the 4.2-metre rowboat began early last year with about a dozen pairs of hands but Mr Palmer was keen for the entire church to feel part of the project. He asked congregation members to bring a small piece of timber from their own lives and these have been used inside the boat, filling nail holes in the timber. Nail holes in the outer shell have been filled with squares of western red cedar from the old roof.



Michael Palmer (left) and some of the St Michael's boat builders lay the hull.

"There are dozens of stories of people's lives wrapped up in these pieces of wood: toys, relics from World War II... bits of furniture significant to people from the piano to the dining table," Mr Palmer says.

As the building team has worked away, people have turned up with morning or afternoon tea to keep them going. There

have also been "sanding Sundays", with everyone at church given a piece of sandpaper and invited to help sand the boat.

The project has also provided "wonderful opportunities for people to talk about what we're doing at church, and be confident to talk about their connection with church and Jesus".

Because the boat

project came out of the need for a new church roof, St Michael's has also committed to putting 10 roofs on churches in Africa; three are already done. When the boat is finished – hopefully by next summer – church members will enjoy it for a few months and then put it up for auction to raise money for a Tanzanian Bible school.

"The criterion for the boat was that every single piece of timber must previously have had a life at St Michael's," Mr Palmer says. "So we have things like part of an old door, a bit of the organ... timber that was going to be discarded. And in a transformation we're not only creating a boat but turning it into an entire building in Africa."

STUDY OF STRUGGLE

Rental non-affordability

THE PERCENTAGE OF affordable private rentals in Greater Sydney and the Illawarra for households receiving Government payments remains at staggeringly low levels under one per cent, according to Anglicare Sydney's 2012 Rental Affordability Snapshot.

"Currently 0.6 per cent of private rentals in Sydney and the Illawarra are affordable for low-income households, compared with 1.3 per cent in 2011", said Grant Millard, the CEO of Anglicare Sydney.

"Our Rental Affordability Snapshot found just 25 affordable private rental properties in Sydney and only one within 20 kilometres of the Sydney CBD."

On the weekend in mid-April Anglicare surveyed 11,448 advertised private

rental properties in Greater Sydney and the Illawarra to assess their affordability for households relying on Government payments and households receiving the minimum wage.

"Single-person households and single parents have the least options for affordable rentals costing less than 30 per cent of gross income," Mr Millard said. "There were only three affordable properties for a single parent with two children who receives the parenting payment."

In contrast one-quarter of private rentals were affordable for households on the minimum wage. The most appropriate private rentals for a family cost between 30 and 45 per cent of gross income.

Mr Millard said Anglicare was concerned

that "low-income households are suffering increasing social and economic exclusion, with fewer opportunities for a better future.

"The NSW Government should be lobbying for at least 4000 new affordable dwellings under a fifth funding round of the National Rental Affordability Scheme and ensure local councils require new developments near public transport to include social and public housing."

The Rental Affordability Snapshot was part of a national project carried out by Anglicare Australia to assess rental affordability for low-income households. See www.anglicare.asn.au for the national snapshot and www.anglicare.org.au for Sydney and the Illawarra.

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CMS IN TANZANIA

Café assists women and children

ANDREW BUERGER

OPENING A CAFÉ IN Musoma, Tanzania has not only been a hit with visiting Westerners, it is also providing much-needed support for the local community.

CMS missionaries Jono and Amy Vink started the Rehema project about 18 months ago. "It's a women's project that we started with Mumma Bishop [wife of the Bishop of the Anglican Diocese of Mara]," Amy Vink says. "It started with card making in my living room."

Since its inception, the Rehema project has grown rapidly, culminating in the opening of the Rehema Café eight months ago.

"[The café] is in a

Western style," Mrs Vink says. "We employ about 30 people who work in the café as well as the attached shop which sells clothes, jewellery and cards made by local women."

The proceeds of the café, along with money raised from the shop, are used to provide assistance to women and children in the diocese of Mara.

"We are doing this because Christ's love compels us to; we're trying to put that love into action," Mrs Vink says. "We contribute 50 per cent of what is needed to feed 300 children a day. The money is also used to provide loans for things like sewing machines which can be life changing for the local women."



Jono and Amy Vink's daughter Lili with a group of children who benefit from church feeding programs.

The Rehema project also offers assistance for women in crisis in other ways. Each month 12 women from different areas of the diocese are selected to receive assistance.

"We provided accommodation for a

lady whose roof had collapsed," Mrs Vink says. "We also had a lady come to us for help as she was dying of AIDS and couldn't feed her children."

The café, which currently has a five-star rating on TripAdvisor, offers visitors to Musoma a unique experience.

"Nowhere else nearby offers a Western café like this," Mrs Vink says. "We get a lot of people

who are on tours around Africa. We also have people travelling up to two hours to visit the café."

While Mrs Vink is extremely thankful to God for the growth that the Rehema project has seen, she is ready for things to slow down a little.

"It is such a young project, I want it to catch up with itself and I want to catch my

breath," she says. "One of the things I am most excited about is that Rehema can function completely within Tanzania. We received donations to set it up and they have been paid off. The project is now fully independent from outside aid."

A reasonable salary in Tanzania is about \$80 per month. The Rehema project raises about \$1400 a month.

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

Dr Peter Jensen
Archbishop Of Sydney

ZERO TOLERANCE for Misconduct and Abuse

The Professional Standards Unit receives and deals with complaints of child abuse or sexual misconduct by members of the clergy and church workers.

A pastoral Care and Assistance Scheme is available to provide counselling and other support to victims of misconduct or abuse.

The Safe Ministry Board formulates and monitors policy and practice and advises on child protection and safe ministry for the Anglican Church Diocese of Sydney.

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mail: abuse@anglican.org.au

SAFE MINISTRY
Professional Standards Unit

ARDEN ANNIVERSARY 90 years strong

MORE THAN 700 students from preschool to Year 12, and staff past and present, gathered at Arden Anglican School recently to celebrate its 90th birthday.

From early days in a Beecroft church hall in the 1920s, the primary school moved to its current Beecroft site in the 1950s. In 2000, plans began to create a secondary school in Epping, which taught its first students in 2003.

In celebrating the anniversary Arden's principal, Mr Graham Anderson, said: "How miraculous that in the nurturing environment of Arden, as we celebrate our 90th anniversary

under the cupped hands of God, each student is well known as a valued member of the school community, well cared for in a respectful environment and well taught through purposeful learning. I can see our graduates all over the world: confident, capable adults who have benefited from a well-rounded education, leaving an indelible mark on the people around them."

Miss Margaret Duckworth, a former principal who was in charge of the school when it had 150 students, spoke at the celebration about the school spirit and enthusiasm of the

students, calling it "intangible and difficult to define but it does exist and is shown in many different ways". She added that, "if Arden can encourage students to be enthusiastic, that's great, but if they become enthusiastic about the things of God, then that is the greatest."

"As we give thanks for the past 90 years, we acknowledge God's constant leading and guiding in all that has been undertaken and accomplished in this school – and in the words of our school hymn: 'Dear Lord we pray, thy spirit may be present in our school always'."

NEW CITY CHURCH

Barneys turns a friendlier face to Broadway

RUSSELL POWELL

SIX YEARS AFTER THE original 1859 building was destroyed by fire, the new St Barnabas', Broadway is about to open. But don't expect an elaborate ceremony.

"Sixty per cent of the local population tick no religion – they won't understand ceremony," says Barneys' rector the Rev Michael Paget.

"In fact, the old church was never consecrated. It is a point of pride that, in the words of one former warden, 'It was consecrated by 150 years preaching of the word of God'. That's a tradition that we hold."

So, an evangelistic service on June 17 will be the first time the public will be invited through

the doors. "The very best way we can commission the building is by using it for the purpose for which it was built, which is to proclaim the pure word of God," Mr Paget says.

It is decades since a new city church was built and this one certainly has a 21st-century stamp. A landscaped courtyard and entranceway lead to an auditorium with a wave roof and a space that invites visitors from the street.

"It's a building where someone can walk past on Broadway and they can see the word of God being read in Sunday night church, looking all the way through straight to the front," Mr Paget says. "That's what we were after. A building that expresses both a tangible sense of open invitation...

that somehow articulates an echo of the beauty of God in the way in which it is designed... and which, by its spaces, fosters the kind of interactions which only good architecture can do."

Inside, the main auditorium has seating for 550, an overflow area for another 100 and a second meeting space for 200. An underground car park has spaces for 30 cars and there is also an open plan office. The cost was more than \$18 million and there is just over \$4 million left to raise. Several events, including a concert by Rob Smith, are scheduled in the first month because the congregation wants it "used widely as soon as possible".

The history of the old church, which counts

Archbishop Jensen and Bishop Rob Forsyth as former staff members, has also not been forgotten. A heritage wall features bricks from the original building and seats made from old pews. The old gates, through which R.B.S. Hammond and his congregation member Arthur Stace once walked, are rebuilt in the side garden. But nostalgia for the old is fading as the advantages of the new start to be felt.

"The old building had, in its own way, a warmth about it," Mr Paget says. "But during the week, people thought it was derelict because it was tatty, had a small entrance, was slab-sided and locked up. It had a wire grille over the windows facing



Open doors: Michael Paget wants to welcome all comers.

Broadway and the gate was locked. "It was a wonderful space in many ways but it was also fairly unfriendly to the visitor. This space speaks enormously positively, I

think, to the street."

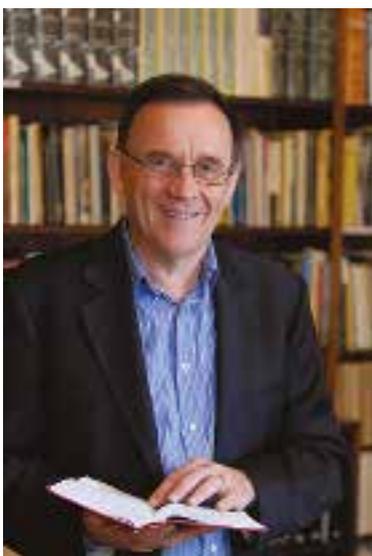
So, what does the rector think as the congregation prepares to move in? "I'm thankful for the fire. You can quote me on that."

MORE PICS ON PAGE 23 »

COLLEGE DEPARTURE

Woodhouse to retire in 2013

ARCHBISHOP PETER Jensen has announced that the Rev Dr John Woodhouse will retire



as principal of Moore Theological College early next year.

Dr Woodhouse (above) would have reached retirement age at the start of 2014, but has told the college board

that, after careful deliberation, he believed the time had come for him to plan to step aside from the role.

"It has been nothing but a privilege to serve the college, first as lecturer and for the past 10 years as principal," Dr Woodhouse said. "Exciting plans are in train and I am confident there are great days to come. There is nothing dramatic in this decision. It is simply my judgment about what is best for the college at this time.

"Our staff and faculty are doing a wonderful job and are more than able to respond to the needs of the years ahead. The body of students that the Lord sends us is, in my opinion, outstanding. I really am excited about the next few years of the college's life."

Dr Woodhouse

indicated that he has several writing projects to complete, once he finishes his term as principal. "A commentary on 2 Samuel awaits – and several others in that series," he said. "We will also be on the lookout for other ways in which we can serve the Lord in the coming years."

Archbishop Jensen, who is president of the college's governing board, described Dr Woodhouse as an "outstanding Christian leader and a fine principal of Moore College.

He has guided the college through a period of dramatic growth and played an integral role in the fulfilment of our diocesan mission. I am very grateful to God for his personal qualities and godly leadership."

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GOD'S TIMING

Seed sown at university

JUDY ADAMSON

LLOYD BOWEN WAS happy and busy in his work as a teacher but something kept nagging at him. He'd been part of a Bible study group when he was at university some years earlier and, while he wasn't Christian, the things he'd heard had stayed in the back of his mind.

"A mate of mine at uni had invited me to go along to the study... but I mainly went 'cause I liked the people," he recalls. "Eventually I stopped going because I didn't really believe."

Eight years later, Lloyd decided he wanted to link up with a Bible

study again. He realises now – although it didn't register then – that the word he'd heard at university must have made an impact, because he wanted to learn more. He gave his friend Josh a ring and started to go to a Bible study linked with GyMEA Anglican at Josh's house.

It took another year for all the threads to come together for Lloyd, and when they did it happened at the most unlikely moment imaginable.

"It was around Easter and I was vacuuming my house, and all of a sudden I believed like I never had before," he says. "It was very odd.

But I just felt this sense of belief and love... it's difficult to explain,

and it's very odd that it happened while I was vacuuming. I guess God just decided that was the

moment for me."

He adds with a laugh that, "I kept vacuuming and it was the most enjoyable vacuum I've ever done".

Lloyd met his wife Krystle through a mutual friend in the Bible study and they married two years ago, moving to Heathcote at the end of 2010.

Up to this point, church hadn't been a big element in Lloyd's life. He and Krystle had regarded Bible study as their church. But after moving house they started attending Christ Church, Heathcote in the parish of Engadine and, since their baby son Luke has settled into a pattern, the family has also been a regular and happy part of the congregation.

"We're still going to Bible study regularly – me to a men's study at Heathcote and Krystle to a group at Engadine – and we both find that incredibly helpful in terms of discussion and understanding God's word," Lloyd says. "But now I also understand

something I hadn't realised [about church] before and that is the fellowship – being with other Christians and getting to know them and seeing the really positive examples that they're setting.

"One of the things we really like about Heathcote is that it's a smaller church so it's got a real sense of community. Other churches can be quite big and you can easily slip in and out with nobody noticing. It's wonderful that so many people go to those larger churches but it's the community that we both like... that and what's said in the Bible is always at the heart of what [the preacher] is talking about."

Lloyd particularly enjoys reading the gospels, appreciating one passage or another from week to week depending on what is happening in his own life. But a favourite passage is the parable of the sower in Matthew 13, because it not reminds him not only of his own path to

Christ but of the need to continually work on his faith.

"I certainly try to be different in my interactions with people – I try to think about what God and Jesus would want me to do," he says. "I don't feel like I'm very successful at it... but there are things I'm praying for and working on."

One big change is that a couple of months ago Lloyd was baptised in the church at Heathcote, on the same day as his little son Luke. Lloyd's friend Josh also stood beside him as his sponsor – "but I prefer to call it godfather", Lloyd says.

Friends and family – believers and unbelievers – were all there to see Lloyd's profession of faith. "I wanted to bear witness to my friends and family but also be obedient," he says, adding that sharing the day in such an important way with Luke was "a phenomenal experience, it really was. I can't wait for him to be old enough so I can talk to him about it!"



New start: Lloyd Bowen (right) with his wife Krystle and son Luke.

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MISSION IDEA OF THE MONTH

Artworks connect city and church

A RECENT ART exhibition at St John's, Darlinghurst sought to explore the relationship



between the church and the city around it – so the logical name for such a show was 'The church and the city'.

The exhibition ran from May 3-17 in the church, with more than 70 works on display.

According to St John's rector, the

place in Sydney's life.

"The building of St John's is the only overtly Christian presence in the Kings Cross and Darlinghurst area," he says. "Our main goal is to stimulate a conversation between the church and the city... the artworks represent a range of different interpretations of the theme with all of them reflecting on [that] interrelationship."

Works were submitted by staff members, the congregation and members of the public as well as people from the Rough Edges program. Rough Edges is a café run by the church that seeks to reach out and offer assistance to disadvantaged members of the community.

"We had a local artist come to the café and do

some art classes, which was really great," Mr Vaughan says.

All the artworks were for sale with 30 per cent of any sales going to the Rough Edges café, to continue to fund its work in the community.

At the opening of the exhibition on May 3, the Bishop of South Sydney, Rob Forsyth spoke to the more than 100 art enthusiasts present.

"Rob spoke about how the church is an oasis, how it is a place where people can come to find a quiet space in the city," Mr Vaughan says. "He also described how the church stands as a challenge to the community; a challenge to consider the lordship of Christ over our lives."

Artworks on display included paintings,



Artworks on display as part of 'The church and the city' exhibition at Darlinghurst.

jewellery, installations and ceramics. The sale of 21 of these pieces made approximately \$600 for the work of Rough Edges.

Art exhibitions such as this are becoming an increasingly popular outreach idea for Sydney churches.

Church by the Bridge in Kirribilli and the

Village Church in Annandale have held a number of exhibitions over the past few years. This year Jannali Anglican Church has also come to the art show party, holding its first exhibition in April.

"Events that bring people to church are good," Mr Vaughan says.

"People in the inner city are fairly 'arty' so an exhibition has worked for us but it might not work somewhere else.

"Something that works on the natural connections that already exist in the community is the place to start.

Something that can lead you to evangelism."

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RURAL PARTNERSHIPS ESTABLISHED

Sydney youth take to the bush

Members of the Skate Park Outreach project in Yass.

AFTER MANY FAITHFUL years of praying and planning and with the support of The Bush Church Aid Society of Australia (BCA), Soul Survivor NSW sent more than 500 youth and young adults from city churches in the second half of April to serve

and minister with rural churches in country towns as part of a week-long event called Soul in the Bush.

The Rev David Barrie, associate minister at All Saints', Balgowlah, supervised this project and witnessed how valuable the experience

was for his group of youth. "I think it gave them perspective," he says. "They might take their church for granted – just having so many peers around them and having such a strong church – and so it was an eye-opener for them to see what it is like

when a church only has five elderly members.

"There's no minister at the church. Arnold Constable was the church member who acted as our foreman. He'd been in Bedgerebong all his life and he was very excited to have us there. Arnold

asked us to sign the visitors' book and told us to drop in and say 'Hello' every time we returned. He was very appreciative of the work we did because he was doing all the maintenance himself and there was just too much to do."

The week of hard work and service stretched most of the youth and many teams didn't see the fruit of their labour, however they persevered in serving in the name of Jesus, knowing he would continue working throughout the community long after they returned to their homes.

On the weekend after the teams finished their work, 530 people gathered in Bathurst to celebrate the week, attend seminars and share their experiences from the different bases and projects. Something that resonated through each shared story was



Maintenance at Bedgerebong church.

just how humbling it was to serve small communities, how encouraging it was to serve alongside members of the community, how many youths grew in confidence in their faith and especially in sharing their testimony, and how they found God's heart for rural communities.

Many of the city groups are now committed to remaining in contact with the rural churches with whom they partnered and are keen to return to serve in coming years.

JOY IN INDIA

The child who almost wasn't

PARENTS WHO ARRIVE at hospital pre-natal clinics in India will be greeted with a sign that says: "It is illegal for doctors to divulge the sex of your unborn child so please do not ask".

With no welfare system in India, sons are a very real form of income insurance. Daughters, on the other hand, may be viewed as a liability. So it was with Naava*, the third child born into a poor South Indian family. As day labourers, girls earn about half the wage of males and so her parents were hoping for another boy.

Pre- and post-natal infanticide, though illegal, are still practised in parts of India. Before she was even one year old, Naava's mother had contemplated disposing of her baby daughter. That was in 2001 when



Naava* and her mother after the certificate presentation.

Anglican Aid's partner, the International Gospel League (IGL), was able to intercede on behalf of the infant. The mother agreed to spare and raise her daughter.

Naava is now 11 years old and recently received

a certificate for passing literacy and numeracy tests at the after school study centre supported by Sydney Anglicans through their gifts to Anglican Aid.

The director of Anglican Aid, the

Rev David Mansfield, attended the graduation as a special guest. "Seeing the love and pride on her mother's face, I felt incredibly privileged to present Naava with her certificate," he says.

The IGL partnership is one of the many Anglican Aid partnerships which, ironically, may be affected by the recent Horn of Africa appeal.

"We're delighted by the response to the need in Africa," Mr Mansfield says, "but Naava's story is just one example of the many other worthy projects Sydney Anglicans have been involved in."

He has urged people not to restrict their giving to emergency appeals and to put money aside for regular international programs.

*Not her real name.

DIAMOND JUBILEE

Queen celebrates with Bible distribution

ALMOST HALF A million bibles are being handed out in the UK as part of celebrations for the Queen's 60 years as monarch.

"Queen Elizabeth II was interested in distributing New Testaments through churches and schools, Biblica was approached and we were happy to oblige," says Biblica executive Doug Lockhart.

The special edition New Testaments will feature an NIV text, a souvenir cover and pages celebrating the Queen's life and faith. Mr Lockhart says the original goal was a quarter of a million copies but that has doubled as people have become interested in the project.

"It's more than just

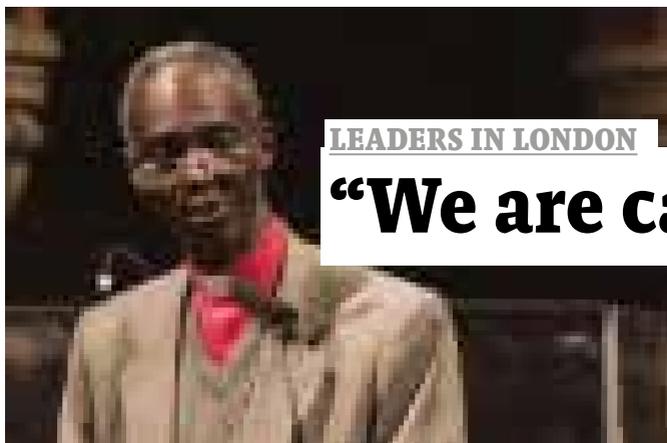
placing a Bible in someone's hands: it's how do we find ways to ensure that the Bible gets opened?" he says. "The association with the Queen is certainly a way to get people to open their bibles, but so is the one-on-one delivery."

The distribution began in May and will continue throughout June, person-to-person through churches and schools. Biblica describes it as "a shoulder-to-shoulder experience where someone is actually handing a Bible to someone. And the hope is that that interaction translates into a changed life".



LEADERS IN LONDON

“We are called to a great prophetic purpose”



GAFCON chairman Archbishop Eliud Wabukala gives his keynote address.

TWO HUNDRED Anglican leaders have committed to mission and mutual support, with rallying calls from the Primate of Kenya, Archbishop Eliud Wabukala, and retired senior British bishop Michael Nazir-Ali.

As previewed in last month's *Southern Cross*, the leaders gathered at St Mark's, Battersea Rise in London for five days of prayer, planning and plenary sessions. They were gathered together by the Fellowship of Confessing Anglicans, which was set up after the Global Anglican

Future Conference (GAFCON) in Jerusalem in 2008.

GAFCON also established a council of primates that is chaired by Archbishop Wabukala and includes the Primate of the Southern Cone, Tito Zavala, Archbishop Bob Duncan of the Anglican Church in North America and Archbishop Henry Orombi of Uganda. Archbishop Peter Jensen is the general secretary.

Opening the event, Archbishop Wabukala told the delegates they were called to “a great prophetic purpose at

this critical point in the life of our Communion”. The Archbishop outlined the extent of unbiblical teaching in the Communion and declared that “the heart of the crisis we face is not only institutional, but spiritual”.

He added that “After some 450 years it is becoming clear that what some have called the ‘Anglican experiment’ is not ending in failure, but is on the verge of a new and truly global future in which the original vision of the Reformers can be realised as never before”.

In his plenary address, Bishop Michael Nazir-Ali concluded that the Anglican “instruments of unity” had failed dramatically and the FCA was called to model an alternative way for the

churches of the Anglican Communion to relate to one another – “that is to say, we do not have to wait forever for non-existent instruments of decision making to make decisions that they will never make; we have got to start doing this in our own life”, he said.

“I’m hoping that the Fellowship of Confessing Anglicans will begin to show how the Church is to gather, how to pray together, how to decide together, what to teach and how we include people – and also, sometimes sadly, how to exclude people for the sake of discipline.”

In their final conference commitment, the leaders resolved to work together in an ever-strengthening partnership, to stand by



Bishop Michael Nazir-Ali addresses the conference.

each other and to engage in a battle of ideas on behalf of the biblical gospel.

Said Archbishop Jensen: “One delegate came up to me and said: ‘Now I know that I am not alone’. Though they are the majority, the orthodox often feel isolated [but] there are people everywhere who believe the same gospel, preach the same

thing and stand for the same truths. That is the dynamic of this conference. People who felt powerless have now been given confidence.”

The next Global Anglican Future Conference was also announced.

GAFCON 2013, with invitees including clergy and lay people as well as bishops, is scheduled for May next year.

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1. Support the Archbishop's Winter Appeal in June to help Sydney parishes like Nowra, Glebe, Surry Hills and Darlinghurst to keep serving the homeless and hungry in their communities (and receive tax deductibility for your donation).
2. Support Anglican Aid's Overseas Development Fund in June to help our partners in countries like Tanzania, Kenya, Uganda, The Congo, India and Bali, serve the poor in their communities (and receive tax deductibility for your donation).
3. Support Anglican Aid's Overseas Ministry Fund to help train the next generation of Christian leadership in the developing world.

Don't forget the two opportunities to hear from Archbishop Ben Kwashi from Jos in Nigeria at:

Ryde Anglican (Church St) on 17 July 2012

Hoxton Park (Cowpastures Rd) on 18 July 2012

Both nights start at 7pm with canapés and conversation, followed by Ben's cutting edge address. Tickets from Anglican Aid on 9284 1406 at \$50, half of which will support development work in Ben's Diocese.



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Letters

Concerning alcohol

ARTHUR J Gee's letter in the May edition of *Southern Cross* makes the same mistake that is often made concerning alcohol. Alcohol itself is not an evil or a weapon of the devil, despite what Arthur may have heard from others.

The Bible does speak against immoderate use of alcohol, being drunk and, thus, the warning in verses such as Proverbs 20:1 and Habakkuk 2:15 quoted by Arthur. However Psalm 104:15 speaks of wine as a blessing from God himself and in the Mosaic law provision was made for buying wine and other "fermented drink" to be used in celebrating God's provision (Deuteronomy 14:26).

If wine itself was an evil we would hardly expect Jesus to have turned the water into wine at Cana or for him to have used wine as a symbol of his blood shed for mankind. Also, Paul would not have advised Timothy to take a little wine for his stomach's sake in 1 Timothy 5:23.

If our Lord himself drank wine, which seems almost certain given his comment in Matthew 11:19, it would be difficult to argue for total abstinence as the example that Christians must set. More appropriate would be to use alcohol in a responsible and moderate way.

Barry Lee
Robertson

IN answer to Mr Gee's letter in your May issue denouncing the consumption of alcohol it is perhaps worthwhile pointing out that Jesus drank alcohol. It was an important item in that last supper with his disciples (Luke 22:17-18, Mark 12:23-25). Moreover, are we not offered the same at our commemoration services of Holy Communion?

The message, surely, is not one of abolition but circumspect moderation at all times, like so much else in our lives.

Berry Carter
Nowra

THE article "Three Beers for Jesus" set me thinking. Most younger Anglicans consume alcohol. Jesus drank wine. Only drunkenness is condemned in the New Testament.

Australia has always been known as a

nation of boozers but should the increase of alcohol-induced violence and drink driving accidents make us think through the issue of alcohol consumption?

Most of us know people who have been killed or injured by drink driving. We also don't know which of our friends has the potential to become an alcoholic.

My grandfather was a heavy smoker and drinker until he was converted in the oft-maligned Holiness Revival of the 1890s. My grandfather signed a pledge, along with many of his era, that he would not drink, smoke, have sex outside marriage, or commit any known sin.

My grandfather did not live a Christian lifestyle. He lived for Christ. He used every opportunity to convince any person he came in contact with to do likewise. Many people came to the Lord because of my grandfather's witness.

Christians were ridiculed then. Christians are ridiculed now. Is it time we stood up and were counted?

Dare to be different.

Rewa Bate
Tea Gardens

I doubt there is an easy answer to Arthur J. Gee's letter 'Example without beer' (SC, May). While Romans 14 tells us "it is better not to eat meat or drink wine or to do anything else that will cause your brother to fall", I am not aware of any explicit statement that drinking is sin, and there are passages that support moderation.

Ephesians 5:18 does not prohibit drinking, but says, "do not get drunk". God gives "wine that gladdens the heart of man, oil to make his face shine, and bread that sustains his heart" (Psalm 104:15) and does this directly when Jesus turns water into gallons of fine vintage (John 2).

Our nation has a problem with alcohol but alcohol is not the problem. We also have problems with wealth and materialism that are destroying lives in other ways and possibly are among the reasons that some turn to drink.

"Love of money is a root of all kinds of evil" (1 Timothy 6:10) but we're not about to stop using money. Any good gift from God – even the name of Christ – can be misused with damaging consequences.

As for alcohol as an outreach tool, there may be the possibility of good outcomes but surely there is also great risk there.

Adam Greaves
Peakhurst

Not just new parishes

I agree with Paul Davey's analysis of the need for church planting but disagree with his solution ("Church Planting or Bust", SC, May).

The need for new churches is clear but I thought we had moved past the idea of equating church planting with creating new parishes. In our Anglican system the overheads of being a parish (administrative, financial and ministry) are too high to expect a parish in every suburb.

While a congregation may only need a single pastor, parishes should ideally have team ministries with a number of specialists (such as children's ministers) as well as 'generalists' and trainees. Our parishes should be the administrative hub of a number of congregations and other specialised ministries.

Parishes will need to be bigger – as we can clearly see when we look at the more successful parishes in our Diocese. The most effective size for parishes will be such that they can effectively reach out to their community and plant new congregations as needed with minimal outside assistance.

In reality we probably have 40 parishes that, in the next two decades, will need to amalgamate with others to allow revitalisation and to effectively minister to their local areas. Perhaps we should aim to replace these with new parishes in growth areas – and possibly add another 40 – but I believe our goal for new parishes should be more modest.

Surely most of our church plants should exist under the umbrella of a supportive parish rather than expecting them to be independent from the start? Let's aim to redevelop our parishes into effective ministry units and allow new parishes to develop organically so that they start strong, rather than drawing lines on maps and expecting a healthy parish to appear from thin air.

Richard Blight
Padstow



Letters should be less than 200 words

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Essay of
the month

The Woolworths option

While church planting is an excellent thing, COLIN WATSON has an even greater challenge for Sydney parishes.

IT WAS GREAT TO SEE THE ARTICLE FROM Paul Davey (SC, May) about our need to reach more people with the gospel and the challenge he presented to us. The numbers he suggested were a possible way ahead but I would like to offer another, probably less popular, option for us to consider. I think we need to start thinking a little more like Woolworths in our church planting.

What would Woolworths do with our churches? Currently each of our 270 parish-type units have about \$3 million of land and assets associated with them. Some are valued a lot more highly and others less but if we use that as an estimate then the Diocese holds about \$810m worth of property.

Woolworths would ask why we have five or six church buildings, often all within a five-kilometre radius of each other, that sometimes struggle to offer adequate children's and youth programs when it may make more sense to offer two or three centres in that same area that would cater for families better and provide great children's and youth programs. It would also save lots of money on maintenance of buildings that are starting to show their age. The money raised from the sale of the other churches could be used to upgrade facilities and expand into other areas that currently have little Anglican presence.

When people drop into my church they ask, "Do you have a good children's program?" or "Do you have a vibrant youth group?". They want to know the church will cater for their whole family and especially youth as their primary-aged children become teenagers. If the answer to their questions is "No", they either head up the road or just stop the search altogether.

People have high expectations about the

facilities that we offer and the programs available to them. They have a car that will take them to the church that offers the programs and facilities necessary for their family. Are they being selfish? Why can't they just go to their local church and try and build that one up? Well, they are concerned for the Christian wellbeing of their children and, quite frankly, experience shows me it is the children who decide which church a family will attend.

But what about the fact that the smaller church has been operating for 70 years, faithfully proclaiming the gospel, and has great memories associated with it? Did I say this solution would be easy?

That's why I mentioned Woolworths. It is not that Woolworths is heartless but its leaders will make decisions focused on growing the organisation.

Do we want to think like Woolworths? Well, yes and no. I think we need to have the kind of discussions its leaders would have about where we want parish centres to be located. But we also want to recognise the past and the heritage of a church that may need to pull up stumps and amalgamate with the church up the road.

People are highly sensitive to church closures because they have a huge emotional connection to the local church that they may have been a part of for 40 or 50 years. This is understandable and commendable in many ways, but it is also what is holding us back from reaching people with the gospel.

So what is a possible way ahead? It's no good Big Brother coming in and telling parishes to close their premises. That has been tried and it has failed. What may be possible is that rectors in some areas where the number of parishes might be

over-represented start the process of talking to each other and trying to work out whether some amalgamations might create teams that could begin with effective children's and youth ministries. The discussions should at least be started because this idea will take a long time to win people over – I can already envisage the hate mail that may come my way because of the suggestions I have put forward.

The problem with just planting more and more parish-type units is that when the children are 13 or 16 or 18 many of them want to be in a group with at least four or five youth of their own age. Our current model struggles with this so the youth either go to the big churches with the thriving youth groups or they wander away altogether. Each week for the past 30 years I have spoken to parents still sad over the fact their church didn't cater for their children when they became teenagers and these teens just drifted off, never to return to the church again.

People don't like to see their churches challenged. While this is a good thing in many ways because of the love and commitment they have it is really stopping a lot of gospel growth in the Anglican Church. We don't want to have the fight so we do nothing. I think it now has to come from the rectors who *may* be able to sway their congregations to think about the future of the Anglican Church. We have old tired buildings and are very set in our ways but we are really being very selfish and no-one wants to say anything.

I apologise if my idea offends. I don't want to talk about this in the way that executives of Woolworths would but I do think we need to start this discussion for the future of our children and the gospel.

READERS'ESSAYS

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

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



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MOVES

SHIRE MAN



AFTER FIVE YEARS as an assistant minister in the parish of Engadine – with particular responsibility for Christ Church,

Heathcote – the **Rev Tom Hargreaves** will become rector of the nearby parish of Sutherland at the end of August.

He says the people from Sutherland are “really keen – they’ve been working hard at their contact with the community... they’re determined to continue making contact and proclaiming the gospel there, and that’s something I’m very excited to join them in doing.”

Mr Hargreaves regards Sutherland as “very much one of the changing areas of the Shire”, with its increasing number of apartments. Many unit dwellers are immigrants, people from a low socioeconomic background or commute to jobs in the Sydney CBD and he is keen to meet the challenge of this changing demographic.

But it will be a wrench to leave his responsibilities and friends in Heathcote. “We’ve had an exceptional time of ministry here as a family,” he says. “It’s been a exciting time of seeing

people come to know Christ or come back to church and make contact with community. It’s been a delight and they’ve looked after us beautifully, so as we move we will be missing them but there’s also excitement for the future.”

CHUNG TO LEAVE PHILADELPHIA



AFTER NEARLY 20 years of ministry in Australia, the **Rev Peter Chung** is retiring from his position as curate-in-charge of the

Cantonese-speaking Philadelphia Anglican Church in Killara.

Mr Chung spent many years in ministry in Hong Kong before emigrating to Australia in 1993 where he began work as curate to the Ling Liang Church in Asquith. After this he spent three years as a lay worker in the parish of Thornleigh-Pennant Hills. Ordained in 1998, Mr Chung continued in that parish for another seven years as assistant minister and senior assistant minister. He became senior assistant at Killara in 2005 and Chatswood in 2009, before moving to the Philadelphia Anglican Church in 2010.

After surviving an aneurism some years ago Mr Chung is keen to use his retirement to write a book. He wants

to put down on paper his thanks to God, as well as helping “to teach people how to visit patients... it’s another way for evangelism because people don’t realise they can end their life so fast so I want to tell them to prepare.

“But all these years in Australia I haven’t stopped – not even taken long service leave or much annual holiday, so at the moment I am just resting. In the future... there will be opportunities to work in Sydney or Hong Kong – it depends on God’s leading. There are a lot of things I could do.”

VALE



THE REV PETER Farrington died on April 3. Born in 1937, Mr Farrington worked for the Church Army in the mid-1950s and was ordained in the Gippsland Diocese in 1963. In 1970 he received his theology diploma from Moore College and continued to work in the Gippsland region until 1975 when he moved to the Bathurst Diocese – where he remained until his retirement in 1993.

After retirement Mr Farrington and his wife Alice moved to western Sydney where they joined the congregation at St Stephen’s, Penrith. Mr Farrington

undertook a number of locums over the following 10 years and was also an honorary assistant minister at Penrith where he led services, preached and also ran a Bible study group at ARV’s St Stephen’s Village where he lived.

The rector of Penrith, Rick Miller, said Mr Farrington “had a good sense of humour, was a very loyal and committed husband and father and had a close family life”. Noting his keenness for evangelism from his early days with the Church Army, Mr Miller added that Mr Farrington “loved the word and preaching – he was well respected in the church here – and he loved reading the Bible and devotional books and sharing the word with others”.

IN BRIEF

AN ASSISTANT MINISTER AT ENGADINE, the **Rev Scott Hedley**, has become rector of Ross River Anglican Church in Townsville. More information in a future edition.

Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT, AS AT MAY 15, 2012

- Auburn (St Philip’s)*
- Christ Church St Laurence
- Dundas-Telopea
- Engadine
- Glenquarie
- Lithgow
- Macquarie
- Oak Flats
- Philadelphia Anglican Church*

*Denotes provisional parishes or Archbishop’s appointments

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All gone quiet

The D-word and the E-word: euthanasia is being sought as a right in a society that is rarely able to talk about death, writes SCOTT MONK.



A WOMAN WHO HAS FELT THE COOL crunch of grass beneath her toes, laughed with friends at dinner parties and caught the melody of summer rain on her outstretched fingers is now confined to a bed, never again expected to move her body. A 20-year sufferer of multiple sclerosis, she has fully lost her independence and requires around-the-clock care. She is bathed by another, drinks through a straw and cannot feed herself.

She wants to die.

If voluntary euthanasia was legal, she would happily end her life. Trapped in a bed 24 hours a day, she's thought about it a lot. So should she be allowed?

No, says leading campaigner for voluntary euthanasia and NSW Greens MLC, Cate Faehrmann, who recounts the real-life story. The patient is suffering but she isn't terminally ill – a key requirement for her party's draft legislation (which Ms Faehrmann hopes to introduce into State parliament when the opportunity arises).

"My bill doesn't even accommodate her," Ms Faehrmann says. "As it's drafted, the bill is only for a small percentage of people and that's the right thing to do. It's not for everyone. Some voluntary euthanasia

campaigners think it has too many safeguards."

The answer is an unexpected one for a politician who is passionate about granting people the right to terminate their life. It's a view more likely to come from Christian groups lobbying against voluntary euthanasia. But nothing about this emotional issue is simple or treated lightly.

First, it's important to get the terminology clear. Voluntary euthanasia is when a doctor intentionally ends the life of a person by the administration of drugs at that person's voluntary and competent request for reasons of compassion. Presently, it is illegal in Australia, as indeed most countries.

Second, it isn't doctors stepping in and euthanising patients against their will – that is murder.

"We're not about knocking people off," Ms Faehrmann says. "We're just about enabling people who are in excruciating pain and who are dying to choose to end their life sooner. We get people saying that the Greens and voluntary euthanasia campaigners are all about killing people. But we're not about killing people. People are already dying."

To stop exploitation of the patient's death for financial gain, the Greens are proposing

several safeguards in their legislation, which Ms Faehrmann describes as "very good".

"Obviously, if anyone has a degenerative mental illness such as dementia, they wouldn't be able to access it," she says. "They have to be of sound mind. The patient also has to make up their own mind. Two doctors have to be sure that it's the patient's decision and that there is no coercion from any relatives. The doctors cannot benefit in terms of the estate.

"Something that is thrown up as a criticism of a law like this is that it'll be the relatives who will want to knock granny off. I hear that a fair bit. The safeguards in this bill make this impossible. This is not designed to start clearing out the nursing homes. It's about recognising someone's progression of a terminal illness that they are able to make a choice as to when they go if that's what they want.

"Of course, if their religious belief doesn't fit well with that, they don't do it. Similarly with doctors, they don't have to assist someone to die either if they request it."

Doctors who presently help terminally ill patients die face persecution if they're caught, Ms Faehrmann says.

"Some doctors have told me that this

continued next page »



Cate Faehrmann MP

“We’re just about enabling people who are in excruciating pain and who are dying to choose to end their life sooner.”

« from previous page

is what they’re doing in practice and that this legislation would just provide the legal framework. This enables the patient to make the choice rather than the doctor and the family making the decision to refuse treatment, to refuse food and water, and to allow the patient to be medicated to the point that they’re unconscious and then refuse them food and water so they die a slow death.”

Bioethicist and opponent of voluntary euthanasia Dr Megan Best rejects such protection for doctors. “How often do we change a law so the criminals aren’t going to be charged?” she says.

“If a healthy person said ‘I want to die’, it would be a psychiatric emergency and we would seek help very quickly. We see the suicide rate as a national disaster. Yet if someone with cancer says they want to die, we say: ‘Let’s change the law so the doctor can kill them.’”

Like all anti-euthanasia campaigners, she raises the slippery slope argument – that if the law gets passed, safeguards and limitations will be eroded over time. Euthanasia will be extended beyond consenting people with terminal illnesses to people weary of life, the depressed, or the weak and vulnerable.

She also rejects the idea that any safeguards can fully protect those who are at risk of receiving euthanasia involuntarily. “If we have doctors who aren’t following the law now when euthanasia is illegal, what’s to keep them from breaking the law when we say it’s only for people who voluntarily ask for it?” she says.

A palliative care specialist and a Christian who has worked with dying people for more than 20 years, Dr Best says there is no ground for euthanasia laws. Terminally ill patients don’t have to deal with intolerable levels of suffering any more due to advances in palliative care.

“When people are at the end of life,



Dr Megan Best

“Sometimes I get quite discouraged that I have to work so hard to stop people from killing one another.”

sometimes they do have distressing symptoms,” Dr Best says. “Pain is not a big problem in a special palliative care unit, such as the one I work in. The majority of patients have their symptoms controlled. I would say maybe out of 600 admissions a year we might have two or three people at the most with symptoms so distressing that we have to sedate them to help them cope.”

The most common reason why patients are not supported adequately in their suffering is because they have sought help too late when their illness was at its most aggressive, she says. This stems from a lack of training for doctors in palliative care.

Surprisingly, most doctors aren’t educated in pain treatment – a problem that stems from their training.

“The Sydney University students who come to us only spend two hours at our hospice during their four-year course,” Dr Best says. University of NSW students didn’t fare much better, posted for only a week. A six-month diploma course exists but it isn’t mandatory – surprising for an industry that deals with pain daily.

Talk of euthanasia legislation is unnecessary because patients already have the right to choose to die by not extending their life through medical intervention, Dr Best says. “In Australia, every mentally competent patient has the right to refuse treatment. It’s been the law for a long time. It’s not controversial. It happens all the time. If the treatment is causing the suffering, then you’ve got every right to say: ‘Thanks, but no thanks.’”

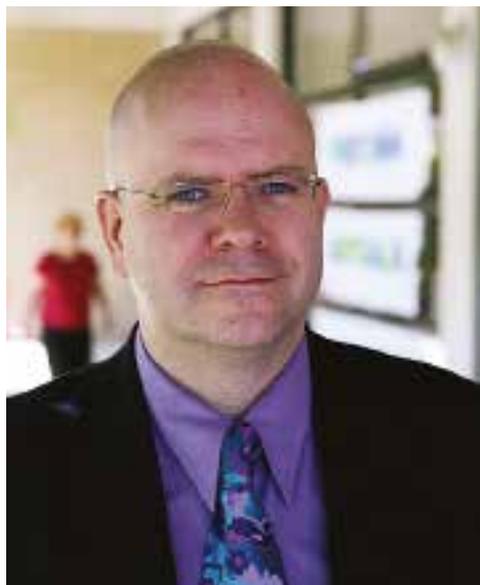
For the Greens, this doesn’t address the issue of timing. A patient should be able to choose the date of their death.

Under their legislation, once a dying patient has been examined and presented with all the information, they must wait seven days before signing a request to terminate their life. They then need to wait a further 48 hours before receiving the fatal dose.

Euthanasia proposal

The Greens’ voluntary euthanasia legislation requires that a patient wishing to end their life must be:

- terminally ill;
- experiencing pain, suffering or distress to an unacceptable extent;
- willing to request a doctor to assist in terminating their life;
- over 18 years;
- competent and not suffering from mental illness;
- informed of the diagnosis and prognosis of the illness;
- aware of the medical treatment available, including palliative care;
- reflective of the effects of their decision on their family; and
- examined by two doctors – one of whom must be a specialist in the terminal illness.



Dr Andrew Cameron

“Euthanasia talk is reckless. You systematically rob people of reasons to care.”

“It’s not this panicked, irrational ‘I want to die and do it now or tomorrow,’” Ms Faehrmann says. “It’s a very considered thing. In some ways it’s almost more considered than the family at the bedside and the doctor asks them about withdrawing treatment – a decision that is made very quickly sometimes.”

Dr Best disagrees. “Withdrawing treatment is a carefully considered option where I work.” She believes other factors are at play. “I think the whole debate isn’t about euthanasia but control,” she says. “It’s about society’s fear of death. Most people in our society have lost touch with spiritual concerns long before they’re dying and suddenly they’re faced with their own death and it’s very scary.”

“We’re in a society that values youth and vigour and we don’t cope with aging and becoming sick very well. When I talk to people about where they would like to die, even though they’ve been treated for cancer for years, often I’m the first person who brings up the D-word. For so many of them it’s a relief, because they know it’s happening but nobody’s talking about it. We’re in a society where we think we can control everything, but we can’t control death. So at least by choosing the timing and manner of your death, you feel like you’re exerting some control over it.”

It’s a view shared by Dr Andrew Cameron, director of the Centre for Christian Living, who says it is common now for people to be afraid of becoming a burden to their family.

“People are using the language of autonomy: ‘I’ve been a free, autonomous human being all my life. It’s disgusting that I should be a burden on anyone,’” he says.

“We can really get why people feel this way because they’ve been shaped to think that it’s important to be a successful, independent person. But Christians are going to want to challenge that because it’s a misconceived view of what it is to be human anyway.”

Accusations of “lying for Jesus”

Religion is unavoidable in the euthanasia debate. Long-held Judeo-Christian values and modern secular individualism come together like tectonic plates rubbing against each other. Christians believe only God has power over life and death, and that loving one’s neighbour involves the most vulnerable, including the sick. For non-believers death is merely oblivion.

Christian organisations also dominate the palliative care industry, although this is declining in the face of a growing number of Buddhist influences. Counselling on spiritual matters is commonplace in these hospices.

Muddying the waters are some of the bedfellows attracted to the issue. At the latest AGM of pro-euthanasia group, Dying With Dignity NSW, its keynote speaker, Ms Chrys Stevenson (pictured), delivered an anti-Christian rant about how the faithful engage in “lying for Jesus”.

“Their aim is not simply to defeat euthanasia legislation; their aim is to legislate Christian morality and infiltrate every conceivable area of your life from the government, the law, the media, the arts, science, medicine, academia and education to your home, your computer, your children, your health insurance, your television, your CD and DVD collections, your medicine cabinet and, especially if you’re gay – even your sex life,” she said.

It comes as no surprise that Stevenson worked with the media arm of the 2010 Global Atheist Convention and on *The Australian Book of Atheism*.



“We’ve been deeply dependent on others since the day of our birth. Even at our most independent, we need to depend on other people all the time.”

Dr Cameron says that Christians believe some of the best expressions of humanity are when we care for each other in times of need. “I think we need to talk to people and say it’s really hard not to be in control now. There are ways of actually sensitively easing people through that and giving them permission to be cared for by someone else.”

“Euthanasia talk is reckless. You systematically rob people of reasons to care. You also rob people of reasons to fund. Conversely, you pay for what you care for. If we remain committed to caring for people to the end, we’ll fund that.” He believes any plans to reintroduce a euthanasia bill is jurisprudence by exhaustion.

Conservatives in both major parties are unwilling to support such a contentious bill, although supporters are looking at a long-term win. If euthanasia is legalised in NSW, there is no guarantee of widespread support from medical professionals if experience overseas acts as a guide. Recently, mobile euthanasia units have been introduced in the Netherlands, where euthanasia has been permitted since 2002 and conservatively 2300 to 3100 people choose to die each year. These teams of trained doctors and nurses travel to the homes of dying patients because their own doctor refuses to administer the fatal dose, *The Guardian* newspaper reports.

And according to Walburg de Jong, spokesman for the Dutch Association for a Voluntary End to Life, more often than not doctors refuse to carry out euthanasia on religious or ethical grounds.

The word Ms Faehrmann repeats when discussing the Christian opposition to euthanasia legislation is “frustration”.

“I’ve spoken to many patients and families of people with terminal illnesses who are so frustrated that religion and the churches are

preventing them or their loved ones from dying at a time when they want to,” she says.

“I find it frustrating that some people’s views about how we should die are really hurting people at a time that they are most vulnerable. And the control these views have on people who don’t share the faith is frustrating. I often say there is nothing stopping church leaders communicating with everybody who shares the faith that ending your life yourself is not something that God condones.”

The frustration in Dr Best’s voice is clear as well. “Sometimes I get quite discouraged that I have to work so hard to stop people from killing one another,” she says. “The enthusiasm for euthanasia just astounds me.”

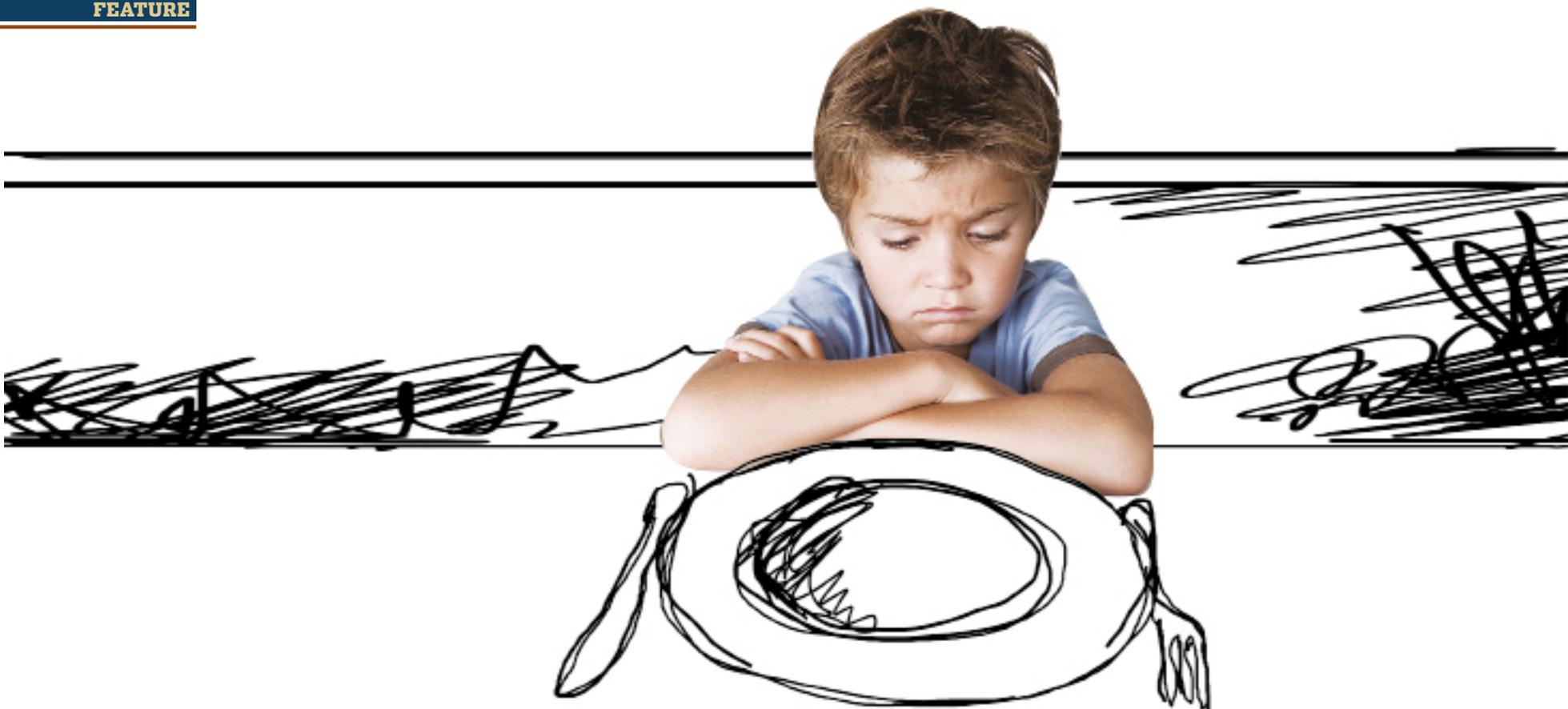
“Is there a right to die? You can only have a right if someone else has the responsibility to fulfil that right. And you can’t demand someone else kills you. There’s no ground in society for that right to exist. It’s just meaningless talk. It’s just grandstanding.”

“I understand that there are some people who would rather not be alive – I have seen some people dying where I can’t understand why God doesn’t take them sooner. I can’t see any point for their prolonged dying and neither can anyone else. I feel for these people. Of course euthanasia can be justified in individual cases. But that’s not what the debate’s about. We’re talking about changing the law to allow doctors to kill their patients.”

“Do we want our government to protect the large number of vulnerable people at risk of being killed against their will if euthanasia were legalised, as is happening in Holland? Or do we want a small number of people who request euthanasia – less than one per cent of palliative care patients in a Sydney hospice – to have the autonomy they desire?”

“It’s not about a right to die. We will all die whether we want to or not. It’s about what kind of society we want to live in.”

SC
Scott Monk is a journalist, novelist and Moore College student.



Not waving, drowning

Thousands of children in Sydney are growing up in families under tremendous financial, social and housing pressure, writes **ANGUS BELLING**.

ANGLICARE SYDNEY'S 2012 *STATE of Sydney* report, 'What will I be when I grow up?', finds that children growing up in single parent households are most at risk of social and economic exclusion, with inadequate household income and housing stress the two most powerful factors.

Since 2007 more than 27,000 households have sought emergency relief (ER) for food and assistance to pay utility bills from Anglicare Sydney. This equates to more than 76,000 visits to our community care centres.

Anglicare found that single parent families make up 62 per cent of all households with children requesting ER and estimates there are more than 14,500 children under 16 living in these households.

"We saw a need to tell the story of social and economic exclusion of children because nearly half of adults who request emergency relief have children in the household", says Grant Millard, the CEO of Anglicare Sydney.

"While there may not be enough food in the cupboard, the broader picture is one of a greater likelihood of social isolation and poorer educational and health outcomes for children in these households.

"We call on Government to implement a national child poverty action plan to consolidate a wide range of programs and policies in a focused effort to tackle social and economic exclusion of children."

In affluent societies like Australia the issue of child poverty is largely misrepresented, misunderstood and undefined. We are confronted on the nightly news by horrific images of malnourished children overseas, victims of world politics and complex environmental and economic conditions but the picture of domestic child poverty is harder to understand. It is far more complex and often far less visible.

The issue of child poverty in Australia has also previously been used to define a political legacy – notably by former Prime Minister

Bob Hawke, who pledged that child poverty would be eradicated by 1990. However, in 2007 UNICEF estimated that 12-15 per cent of Australian children still live in poverty.

FACTORS THAT PLACE CHILDREN AT RISK OF EXPERIENCING POVERTY



- Sole parenthood
- Low income
- Household unemployment
- Housing insecurity and rental stress
- Being indigenous

Poverty in Australia is defined as income that is less than 50 per cent of the median income. In 2007-08 the Australian Bureau of Statistics found median income in NSW was \$676 a week, putting the poverty line at \$338 a week, averaged across all household types. In 2011 the poverty line for a couple with two children was \$562 a week, and for a single person it was estimated at \$299 a week.

According to Anglicare there were nearly 26,500 children under 16 living in households seeking ER and most of these children came from families trying to survive on less than \$500 a week.

"Inadequate income is the most powerful factor that entrenches social and economic exclusion of children," Mr Millard says.

"We are very concerned that the low level of the Newstart Allowance is entrenching vulnerability for children because it does not provide adequate support for the family while stable employment is being sought."

The *State of Sydney* report finds that unstable and unaffordable housing is also an outcome of inadequate household income.

Anglicare found that from mid-2007 to late 2011 more than a quarter of households with children that requested ER spent between 30 per cent and 44 per cent of their income on rent. A further one in three households with children requesting ER spent more than 45 per cent of their income on rent.

"Housing has a significant impact on the wellbeing of children because it fundamentally impacts the ability of families to settle, gain employment and training and develop community relationships", says Sue King, the director of advocacy at Anglicare Sydney and lead author of *State of Sydney*.

"Single parent families are very vulnerable in terms of housing insecurity, and single

mothers in particular," Ms King says. "For children, it means that they are moving house often, bouncing between unaffordable private rentals and emergency accommodation."

State of Sydney also identifies over-representation of indigenous families with children seeking ER. Although indigenous Australians make up 2.5 per cent of the population, 12 per cent of all children from families who requested ER are from an indigenous background.

Inadequate income was also identified as the main cause of vulnerability in indigenous households, with half living on less than \$500 a week.

"As a society we continue to fail our indigenous people," Mr Millard says. "Being indigenous should not be a risk factor for poverty but that is the sad reality. It is unacceptable for this to continue and for Christians to stay silent."

At the launch of *State of Sydney* Anglicare's director of pastoral care and theology, the Rev Dr Andrew Ford, reflected on the role of the church in shaping society's response to child poverty.

"One of the reasons we think of caring for children not our own in poverty is, at least in part, due to 2000 years of influence on our society of the gospel of Jesus Christ," he said. "Right from the start those who followed Jesus had a special concern for the welfare of the poor, the widow, the orphan."

Dr Ford also reflected that the reasons for caring for the poor and marginalised are just as important to God as the actions themselves.

"God has shown us the reason why we are to love and care for the poor – it's because he has so loved and cared for us in Christ. Jesus shows us that God's love moves beyond just good works, but is deeply restorative and enabling.

"In practical terms I suggest this means that the Christian should actively reach out to the marginalised, seek lives changed by people coming to know Jesus and being enabled to constructively re-engage with society."

Mr Millard also believes churches have a significant role to play in helping care for vulnerable families in their community. He says providing social connection and friendship is a good place to start.

"The lack of support networks is a common issue for most of the single parent families needing ER," he says. "If they had a community to share life with and a place for their children to enjoy safe and stable relationships these families would have a much stronger base to build a better future.

"The further challenge is to also share our material wealth to meet the needs before us. We cannot turn a blind eye to those needs. In ministering God's grace through our communities we can actually bring about long-term positive outcomes in the lives of vulnerable children and shape future generations. That is a truly remarkable outcome of God's power." **SC**



Federal Budget impact on child poverty

- Failure to raise Newstart
- Single parents lose Parenting Payment if they don't pursue employment when children turn eight
- Big win: free childcare for single parents in the jobs, education and training program

GRANT MILLARD

THE FEDERAL BUDGET SURPLUS MAY have some economic benefits but it has been achieved in a way which may entrench social and economic exclusion of children.

Moving single parents from the Parenting Payment on to Newstart when their youngest child turns eight while not raising the value of Newstart is disgraceful, because Newstart is below the poverty line.

The Henry Tax Review clearly stated that Newstart should be increased to provide an adequate standard of living for people unable to get full-time work. This position has also been supported by the Australian Business Council.

If the Parenting Payment is withdrawn, then Newstart needs to be raised to ensure these parents and their children can at least live above the poverty line.

Incentives to seek employment are important for breaking long-term welfare dependency but they should not make people more vulnerable. This can have significant negative economic and social impacts that outweigh a Budget surplus.

However, it is important to give credit where it is due – \$500 million for national dental care and making childcare practically free for single parents in the Jobs, Education and Training program are significant. This latter program will provide opportunity for single parents to up-skill and improve their employment opportunities.

While \$1 billion to start a National Disability Insurance Scheme (NDIS) sounds like a lot it is only a small start to fix a broken and poorly funded disability system. This funding will only start midway through next year – close to election time. A NDIS needs to be properly funded to achieve well coordinated services for people with a disability and their carers. The big risk is that instead it will be used as a political football, with State and Federal governments accusing each other of holding up the scheme. **SC**

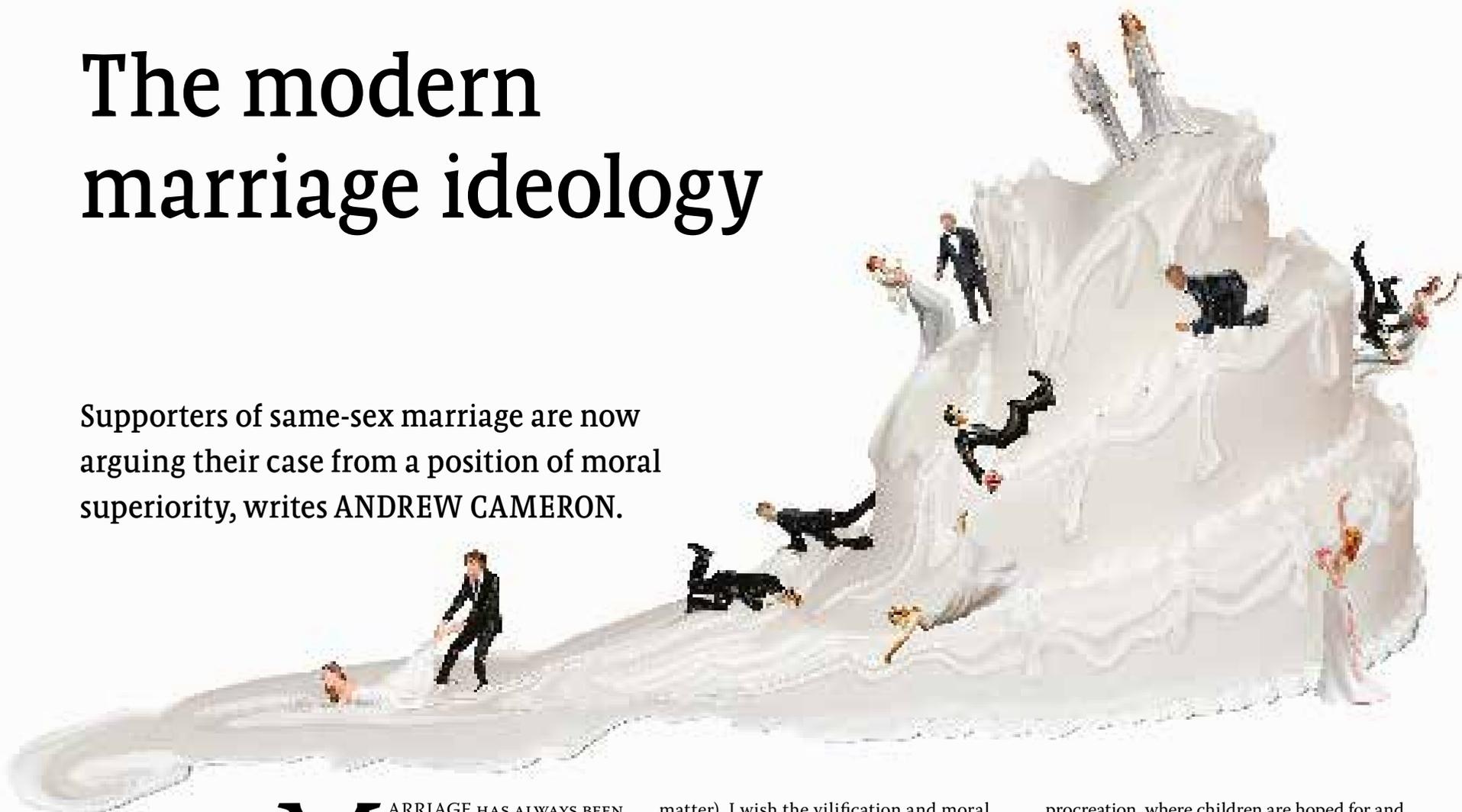
CHILD POVERTY IN FOCUS



- Between July 2007 and December 2011 more than 27,000 people sought emergency relief for food and bills from Anglicare Sydney = 76,000 visits.
- 47 per cent of people who sought ER were adults with children.
- Nearly 26,500 children lived in these low-income households and 12 per cent of children were Aboriginal or Torres Strait Islander.
- 64 per cent of these households are trying to live on less than \$500 a week; 20 per cent are living on less than \$400 a week.

The modern marriage ideology

Supporters of same-sex marriage are now arguing their case from a position of moral superiority, writes ANDREW CAMERON.



MARRIAGE HAS ALWAYS BEEN ‘discriminatory’. Not everyone can have it: children, siblings, those already married, those with no-one offering to marry them, and so on. But three ‘marriage equality’ bills now before our Federal Parliament seek to leverage a good thing, equality, in a new direction.

I find it sad to write about this matter just as you might find it hard to read about it, for this dispute has become personal. I am acutely aware of those I know with same-sex partners. I don’t want to lose their friendship. On other days, I get angry at how disagreeing with same-sex marriage is portrayed as discrimination, homophobia and hate. So for Federal Greens leader Bob Brown, US President Barack Obama’s support of same-sex marriage is a “candle for those who are still back in the darkness of wanting this discrimination”.

The debate is now entirely ideological: sweeping changes to federal law in 2008 brought same-sex couples into parity with other couples at every legal point that matters. But as UK commentator Brendan O’Neill remarks, same-sex marriage has become the platform from which to announce a superior moral position. Those against it are portrayed ‘not simply as old-fashioned or wrong-headed, but as morally circumspect, possibly even evil’. I don’t like it when friends, gay or straight, buy this line and treat me with contempt. So like many of us, I don’t say much (that’s why I won’t participate in live public talks on this

matter). I wish the vilification and moral browbeating in this debate would stop.

I’ve tried to understand what matters most to those who want ‘marriage equality’. The arguments go like this. Current law affects gay and lesbian mental health because it discriminates against them, and so denies them basic human rights (to marry whomever they want and to not experience discrimination). ‘Marriage equality’ affirms gays and lesbians in their identity and ends the ‘state-sanctioned bullying’ they take to be inherent to marriage law. ‘Marriage equality’ celebrates love and gives people what they want – so extending the freedom of choice that we demand of a liberal society.

Let’s observe the assumptions in these claims. Firstly, love is the sole defining element of marriage. Second, any assertion that gay and lesbian people are different psychologically damages them. Third, it is the state’s responsibility to limit such damage. Finally, every society and generation can renegotiate marriage as it sees fit. A deep attachment to – and ‘love’ for – this cluster of ideas drive the quest for marriage revision.

What reasons could possibly counter that view? And surely a Christian minority should not ‘impose’ its view upon others? I’ll respond to these concerns in turn.

For centuries, Christians have received marriage as part of the created ecology that we inhabit and regarded it as a relationship with three purposes. It expresses lifelong companionship. It’s the proper home for our sexual expression. It’s the venue for

procreation, where children are hoped for and welcomed. Each purpose assists the other: sexual expression helps to build lifelong companionship, whether children come or not. Companionship assists in the task of raising children. And the logic undergirding these purposes is gender difference: gender complementarity assists lifelong companionship, makes conception possible and gives a child both a mother and a father, who serve the child differently. In Christian thought, no generation has done marriage particularly well, but every generation is called to express these purposes.

It’s to be expected that this view of marriage doesn’t always have traction with others, because it has been eroding for decades. Marriage still expresses companionship, but ‘lifelong’ has become an exceptional oddity, not an expectation. It is no longer the home for sexual expression, as many unmarried people now expect to engage in sexual activity. It’s not the only venue for procreation: married people can avoid children; people often raise children from other biological parents; and anyone can access assisted reproductive technologies. So what’s left? Marriage has now come to signify love and companionship, perhaps with some sexual exclusivity, perhaps with children.

And although gender difference is currently essential to marriage, without those ancient purposes it has become harder to see why. In a parallel trend, our society has also adopted a very minimalist view of gender difference, regarding it as basically

only sexual difference – a variance in our plumbing. Any other differences based on gender are questioned, contested and not permitted any social or political significance. When most no longer believe that each gender complements the other in any important or interesting way, the whole idea of gender complementarity simply goes away.

So, when gays and lesbians want marriage to name their companionship, in a sense we can hardly blame them. They simply continue the same trajectory that has unfolded over decades. They, too, have companionships that they want recognised, which is what marriage seems to do. Some gays and lesbians are also on record as placing a lower priority on sexual exclusivity, which they think is fine, since marriage is no longer considered in the wider culture to be the sole home for sex.

Children can be optional for them, too. They can also access assisted reproductive technology to have children; and if society has accepted that gender difference is unimportant, it is not obvious that their children should have both a mother and a father. After all, there are plenty of other families without mothers or fathers, or with a parent other than the biological parent. Having rightly sought not to stigmatise single or divorced parents and their children, we no longer describe their families as ‘broken’ or in any way tragic; and so nuclear families cannot to be upheld, in law or society, as any kind of norm.

What we’ve seen is a shift in our society’s ‘common objects of love’ – those matters a society gathers itself to defend, and which help to *make* it a society. What matters about marriage has shifted over the decades. Our society now loves the idea of love; it loves freedom of expression; it loves eradicating differences. It doesn’t love permanence; it’s ambivalent about children; it’s less convinced that biological parenthood is significant to children; it abhors any notion that each gender might offer something particular and different to the other, and to children. These changes-of-loves are what make it seem that marriage can be renegotiated.

In the middle of these changing loves, Christians can ask helpful questions (there’s not much point being polemical when so little thought is now given to the nature of marriage). We can ask our neighbours: ‘Are you sure that you are not missing something? Do you really want to abandon those older loves? Will that actually help us as a community?’

For marriage has named that part of our social ecology constituted by lifelong, sexually exclusive, gender-complementary relationships. To date, these relationships have been thought unique enough to deserve special recognition. Although not all marriages result in children, marriage affirms the link between children and their biological parents. But a move to ‘marriage equality’ finally disassembles this link. A gay couple must always source its child’s biological parent from outside the

relationship, so to call the couple married confirms that biological parenthood is not integral to our understanding of marriage, nor expected of marriage. That in turn suggests that we believe loving biological parenthood is not particularly important to children’s wellbeing.

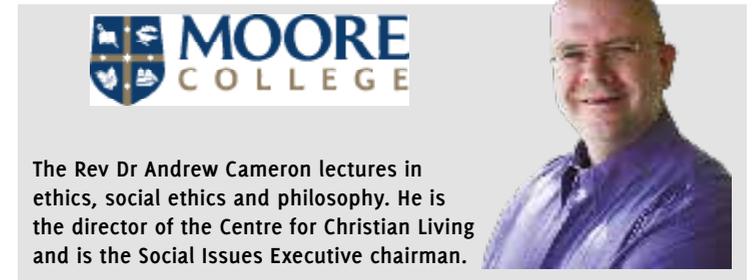
The public link between men, women and biological offspring has worked for the public good, despite the fact that some married people don’t have children. Opponents of the change simply want to ask others: are you sure you want to change all that? And do the gains in public good proposed for gays and lesbians suffice to offset the public good we think is being diminished? The argument that marriage simply names people’s love for those who want it so named misses the wider social canvas at stake (and the argument that marriage is necessary for gay mental health is simply odd, for surely there are many other means to this end).

To ask the questions ‘Are you sure?’ and ‘Are you missing something?’ doesn’t impose anything on anybody. The charge of ‘imposing’ simply distracts us from discussing marriage (and is a form of emotional blackmail that cripples a lot of discussion in Australia).^{*} Even though the Bible shapes our view of marriage, it’s a view that can be useful in public discussion when it gains traction with others and makes sense to them. Our view of marriage makes deep sense to those in society who feel the tug of marriage as we now know it.

We should also notice that, in general, it’s the one who wants to change the law who imposes a view, since laws impose expectations on everyone. In this case, it won’t be a private law for some same-sex couples: everyone is being asked to live under a new definition of marriage. It’s not wrong to question its wider social effects, such as what it says about biological parenthood.

Obviously though, governments can only enact laws that most people accept. Our society may reject those old purposes of marriage and want its new loves. We should note that in a 2011 parliamentary debate, only six Federal MPs indicated that their constituencies wanted the change. We’re only at the loud activism stage, not the rioting-in-the-streets stage. However, if opinions sufficiently shift and a change in marriage law is widely demanded, Christians know how to live under a government with whom they disagree.

The question will then become whether our liberal polity can allow cultural space for those who view marriage differently, or whether it will



The Rev Dr Andrew Cameron lectures in ethics, social ethics and philosophy. He is the director of the Centre for Christian Living and is the Social Issues Executive chairman.

pursue such dissidents punitively. A change to the law may create misunderstanding, difficulties and pain along the way. Handled badly, there could be decades of social friction as some refuse to recognise ‘new marriage’ in various contexts.

But if conservative Christians are right about marriage, perhaps we need not worry too much about the attempt to redefine it. After all, if we think of it as part of a created ecology that we receive and inhabit, men and women will continue to rediscover this lifelong faithful companionship, this proper home for sex and this venue for raising children. That kind of activity might require a new name if the label ‘marriage’ is taken. But even so, original marriage won’t be going away anytime soon. **SC**

**It’s often claimed that Christian talk should automatically be excluded from secular liberal public discussion. I dispute this idea at www.ccl.moore.edu.au, ‘Christian voices in the public square’.*

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Applications close Monday 11 June 2012

and should be addressed to:

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Figtree Anglican Church,
PO Box 7,
FIGTREE NSW 2525



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Applications by 6 July 2012 to:

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Miscellaneous

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EVENTS

DIARY

Thursday, June 7

CMS ILLAWARRA MISSION CONNECTION

Speakers: David and Georgina Newmarch

BYO lunch, tea and coffee provided
LOCATION | St Mark's, West Wollongong | 12.30pm-2pm

Monday, June 11

QUEEN'S BIRTHDAY CONVENTION – THE SOCIAL GOSPEL

A day-long convention at the Cathedral where we will consider what is the right response to the social issues of our world.

Speakers are Adrian Russell, Con Campbell and Phillip Jensen. You can register by phone by calling (02) 9265 1661 or do it online at www.queensbirthdayconvention.com
LOCATION | St Andrew's Cathedral, Cnr George & Bathurst streets | 10am-5pm

Saturday, June 16

SHINE MUSIC CONFERENCE

Unite. Equip. Inspire.

Cost: Adult \$50; groups of 5+ \$40pp; high school student \$25
For more information see www.shineconference.org.au

LOCATION | St Paul's Anglican Church, 421 Old Northern Rd, Castle Hill | Day session 9.30am-5pm; night session (free) 7pm-8.30pm

Saturday, June 16

SAFE MINISTRY TRAINING DAY.

This day is for anyone involved in ministry to children and youth who needs to do Safe Ministry training for the first time or to update their training.

For more information and locations visit www.youthworks.net/events/safe-ministry-training-day
Various locations | 9am-2.30pm

Thursday, June 21

WORLDSHARE EVENT

Join with WorldShare at a HEAL Africa

showcase to raise awareness and funds for work in the DR Congo assisting women in need. HEAL Africa was founded by the late Lyn Lusi. Lyn and her husband Jo.

LOCATION | St Matthew's Anglican Church, Manly | 7pm

Friday, June 22

CMS FRIDAY FELLOWSHIP

Meet CMS workers to East Asia over morning tea (supplied) and hear about their ministry.

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

Tuesday, June 26

MARY ANDREWS COLLEGE OPEN DAY

Learn all about the certificate, diploma and pastoral care courses available in Semester 2. Hear from lecturers and current students about what to expect when studying at Mary Andrews College. Morning tea provided.

For more information and to RSVP call (02) 9284 1470 or email macmin@mac.edu.au

LOCATION | Mary Andrews College, Level 1, St Andrew's House, 464-480 Kent St, Sydney | 10am-1pm

June 30-July 6; July 2-8; July 9-15

WINTER HSC STUDY CONFERENCES

Choose from one of four Youthworks conferences created to get you ready for life during and after the HSC. Includes Asian Australian conference.

For details of all conferences, go to www.youthworks.net/hscstudy-conferences

LOCATIONS | Port Hacking or Shoalhaven

Saturday, July 7

PRAYER BOOK SOCIETY SERVICE

Join members of the Prayer Book Society in the 350th celebratory year of the 1662 *Book of Common Prayer*.

11.30am Holy Communion BCP 1662 – Archdeacon Terry Dein.
12.30pm Lunch

For bookings contact (02) 9371 6953
LOCATION | St John the Evangelist, Gordon

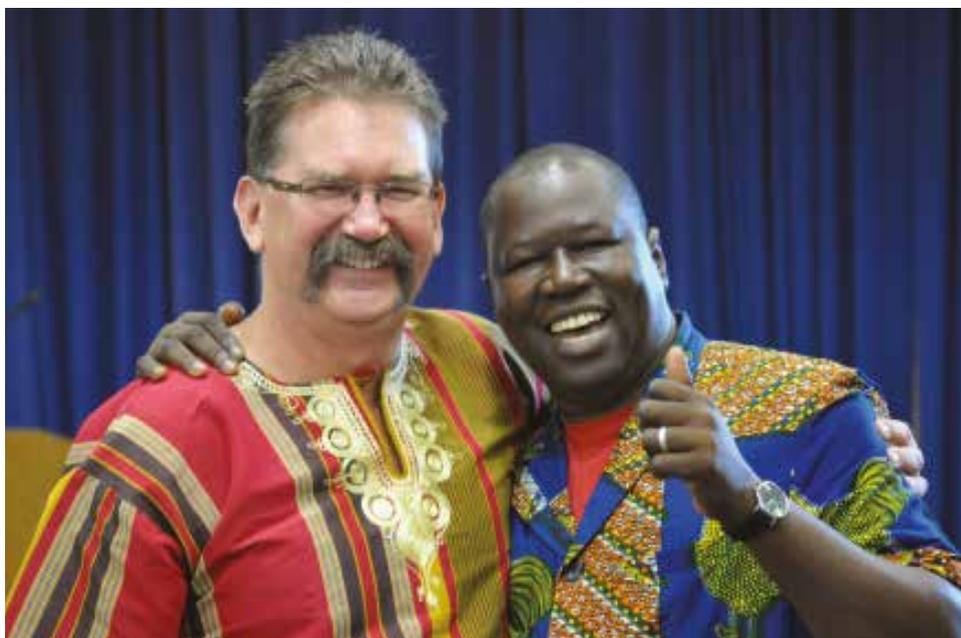
Snapshot of Barneys, old and new



Clockwise from above: firemen battle the 2006 fire; the view from Broadway; a side view of the wave roof; the original gates, now in the garden; the History Wall; Mike Paget on the main auditorium stage; the cross feature viewed from the main foyer.



College farewells Alfred



ALFRED OLWA RECENTLY RETURNED to Uganda after spending the past 3½ years studying for a PhD at Moore Theological College.

Alfred (pictured with his supervisor the Rev Dr Peter Bolt) was working as the dean of the faculty of theology at Uganda Christian University before coming to Sydney in 2008 and beginning a thesis on the ministry of

Ugandan bishop, Festo Kivengere – known as the Billy Graham of Africa.

At his farewell chapel service on April 27 Alfred spoke passionately about his time in Australia, particularly noting the role Moore College is playing as a ‘protector’ of the gospel in a world where the word of God is regularly being challenged and diluted.



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Fiji here we come

AS PART OF THEIR YEAR 13 STUDIES, students in the Anglican Youthworks program participate in a month-long mission to Fiji.

On Thursday, May 3 students, their families and their supporters gathered at Sutherland Shire Christian School to officially launch the mission.

"It's a great way the students can share their enthusiasm for the upcoming mission," said Year 13 director, the Rev Andrew Nixon. "It's an opportunity for them to share with their supporters some of the things they will be doing during mission."

The mission will take place from June 21 to July 20, with 2012 making the fifth year it has taken place.

"Our reasons for going to Fiji are twofold," Mr Nixon said. "The first is about the development and growth of the students. Going to a third-world country and seeing how other people live broadens their minds and shows them a different part of God's creation. It is also about our continued partnership with brothers and sisters in Fiji. We have great opportunities to help and support them."

This year has seen student numbers in the Year 13 program more than

double from 2011. This means the Fiji mission will have to be conducted slightly differently.

"Last year there were 34 students; this year we have 83," Mr Nixon said. "It's going to be a huge challenge for us. I have spoken with our partners in Fiji and their first response was – wow! It won't be too unlike previous years but this year we will break into two groups and do work in different parts of the country before breaking into even smaller groups to go to local churches."

The launch night saw about 500 people come together to mark the start of the students' fundraising efforts.

"It was a great way to involve family and friends in the mission," Mr Nixon said. "While the cost of the trip is included in the fees, we encourage the students to do some fundraising. It gives them experience in talking to people about what they are doing and why they are doing it and asking for support. It's a hard thing to do, but it is very beneficial."

To follow the progress of the Year 13 mission to Fiji, visit the group's Facebook page 'Year 13 in Fiji 2012'. Students will blog throughout the mission at sydneyanglicans.net.

More missions at Moore



Glen Innes

ALL MOORE COLLEGE STUDENTS have recently completed a week of missions at churches around NSW and in Papua New Guinea.

Missions are a vital part of the education of students and take place annually. The head of Moore College's missions department, the Rev Dr Greg Anderson, said: "One of the ways Moore College trains students is by participation in church missions. This provides great experience in evangelism through special mission events, Sunday

preaching, doorknocking, SRE in schools and other community activities. Every year we hear of people coming to Christ through missions that the students have been involved in."

A member of the PNG team, Daniel Faricy, said: "The most challenging part of mission was trying to cross the cultural boundaries that existed. There was also the challenge of understanding PNG time... [which] simply means not worrying about being on time."

Kicking at the Darkness

Bruce Cockburn and a Christian Imagination

A musical and theological engagement looking at the artistry of singer/songwriter, Bruce Cockburn.

7:30pm Saturday 14 July
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Part of the **Longing for Home** conference
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THE 2012 ST JAMES' TALKS

Saturday 28 July, 1.00-7.00pm

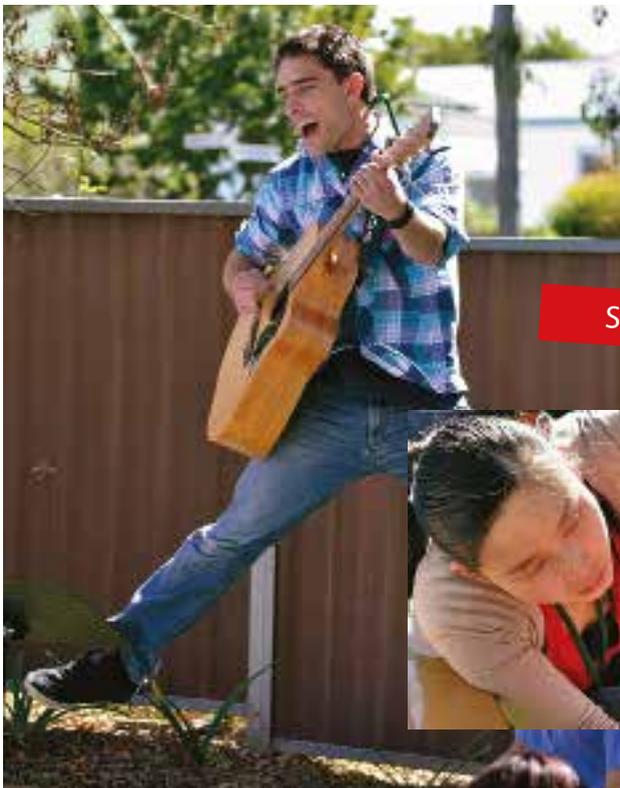
The St James' Talks are part of our Paterson Festival, presented by members of the St James' community. Attend one, some or all four of the talks, each about one hour in length. \$60 for four, or \$20 each (concessions half price). Further details on our website.

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Visit our website at www.stjames.org.au or call 8237 1300 for all details of ministries at St James'.



South Tamworth



Gynea



Asquith



Students who went to PNG worked with the Christian Leaders Training Centre in Mt Hagen.

Said Dr Anderson: "In recent times, Moore College has been strengthening its links with churches in the Pacific – both by visiting churches and by hosting visitors".

Teams also visited churches in regional NSW during the mission week, April 26-May 6.

David Blowes, who was part of the team that went to South Tamworth,

said: "As the puppet master during our Scripture seminars I didn't get to see much of the interaction with the children. However I got a glimpse through a crack in the box of a Year 2 child literally jumping with excitement! To see nearly a thousand children... eager to hear about Jesus being the king of the world was thrilling."

While being a great opportunity for students to assist churches in sharing the gospel in local communities,

these missions also prove invaluable as students contemplate their future ministries.

"I have learnt more about the opportunities and difficulties that exist in country ministry here in NSW," said Jason Marriott, who went to Glen Innes, "the way that church is still a part of town culture, even if the gospel is not. As such there are great opportunities to engage with the men and women in these towns through the church."

The majority of students visited

churches in the Sydney Diocese to lend extra support to local ministries.

"It was an awesome week," said Andy Pearce, who went to Asquith. "I was slightly nervous, not knowing what to expect, but the church was great. We were able to add extra manpower to what they were doing and we had some really good conversations. From the Bible we do expect opposition, but I didn't have a very hard time. Even when they didn't want to talk to me the people in Asquith were really nice!"



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BOOK REVIEWS

Theology in sure hands



CHRIST-CENTRED BIBLICAL THEOLOGY:
HERMENEUTICAL FOUNDATIONS AND
PRINCIPLES
BY GRAEME GOLDSWORTHY

JOHN WOODHOUSE

THE EVANGELICAL CHRISTIAN world owes a great debt to Graeme Goldsworthy for his teaching, particularly through his writings, on the subject of biblical theology.

The biblical theology advocated by Dr Goldsworthy involves recognising that faith in the Lord Jesus Christ is the key to understanding the unity of the great and diverse collection of writings that comprise the Bible. While most Bible believers may accept this conviction in theory, Graeme Goldsworthy has helped many of us to see that it is so, and how it is so. He has done this by presenting the shape of God's revelation in the pages of the Bible (the 'big picture') and how the various parts work together, ultimately pointing to Jesus Christ.

Graeme Goldsworthy's latest book is an account of how he came to his understanding of biblical theology and a detailed defence of it in the context of alternative approaches to understanding the unity of the Bible.

The volume is dedicated to Donald Robinson, who introduced biblical theology to Moore College and to Graeme Goldsworthy as a student in the 1960s. There have been other important influences on both men, but this book is Dr Goldsworthy's tribute to his esteemed teacher.

Robinson developed (in his own words) "a biblical 'typology' using the three stages in the outworking of God's promise to Abraham, that is:

- the historical experience of the fulfilment of God's promise to Abraham

through the exodus to the kingdom of David's son in the land of inheritance;

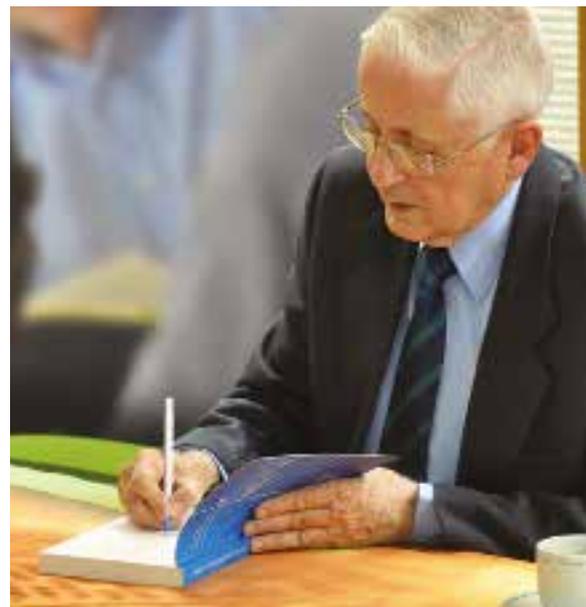
- the projection of this fulfilment into the future of the day of the Lord, by the prophets, during the period of decline, fall, exile and return; and
- the true fulfilment in Christ and the Spirit in Jesus' incarnation, death, resurrection, exaltation and in his parousia as judge and saviour in a new heaven and new earth".

Dr Goldsworthy understates his own contribution: 'Any refinements I may have applied to this basic schema are, in my opinion, nothing more than fine tuning at the edges. The basic structure remains.' Indeed it does, but Dr Goldsworthy has done more than anyone else to explain and explore the implications of this simple but insightful account of the shape of the Bible's revelation.

This approach to the Bible is particularly coherent with evangelical theological convictions about the Bible (chapter 2). It recognises that the biblical revelation is shaped by the history of salvation (chapter 3). While other approaches are acknowledged and valued (chapters 4 and 5), Goldsworthy clearly finds the 'basic structure' he learnt from Donald Robinson most fruitful for seeing both the unity of all Scripture and its relation to Jesus Christ.

At the heart of the book 60 pages are devoted to examining the Bible in this threefold structure: Old Testament history (chapter 6), Old Testament prophetic eschatology (chapter 7) and the New Testament (chapter 8). This survey of the Bible's contents is a convincing argument that the threefold structure has not been artificially imposed but arises from a careful reading of the whole.

On this basis Dr Goldsworthy explores how typology works (chapter 9): 'Typology is a way of describing the comprehensive nature of this prefigurement [in the two Old



Moore College book launch: Graeme Goldsworthy signs copies.

Testament stages] of the fulfilment in Christ'.

The value of biblical theology is illustrated by a discussion of the legacy of biblical study that Donald Robinson has given us (chapter 10). Consistent with the humility of the author, he says little about his own substantial legacy. Nonetheless the discussion of Donald Robinson's contribution to our understanding of the Bible (in areas as diverse as Israel and the church, eschatology and baptism) is a powerful 'illustration of the fact that his threefold schema of biblical theology is for him a useful and indeed a powerful structural framework to be employed in our quest to understand what the Bible says to the church today'.

The concluding chapter is a brief discussion of "how to do biblical theology".

The influence of Donald Robinson and Graeme Goldsworthy has been huge. Their insights continue to shape what is distinctive in the theological education offered at Moore College. Through the graduates of Moore College and the college's correspondence courses this 'biblical theology' continues to assist thousands of believers in many countries to learn of Christ from all the Scriptures that testify to him. This book is a fascinating account of both the origins and the richness of this influence. **SC**

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Our designs on God

GOD'S GOOD DESIGN
BY CLAIRE SMITH

KARA MARTIN

I WAS REALLY CHALLENGED BY CLAIRE Smith's book *God's Good Design*. It presents an analysis of the biblical teaching on the roles of men and women in church and family life. It deals with the difficult teaching of Paul in 1 Timothy 2, 1 Corinthians 11 and 14 and Ephesians 5; Peter's teaching in 1 Peter 3; briefly visits Genesis 1-3 and then looks at the ideal wife in Proverbs 31.

Her conclusions are clear:

- men and women are equal but have different roles;
- women are not to teach men;
- women are not to dispute what is taught;
- women are not to have authority over men;
- wives are to willingly submit to their husband's leadership;
- women are generally to keep silent to maintain order in the church.

This list appears very challenging and Dr Smith explains that this is because our thinking and attitudes have been clouded by the red dust of feminism (a reference to the day in 2009 when red dust covered everything in Sydney and nothing was recognisable).

There are several things I like about this book. First, it is a woman saying these difficult things. Dr Smith has a PhD in New Testament and her teaching is clear – in fact both Don Carson and Archbishop Peter Jensen have endorsed the book.

Second, it is good to be challenged in an area where Christianity is countercultural. When Dr Smith talked about a wife's tendency to manipulate or control her husband, I felt the conviction of the Spirit about my faults in that area.

Third, Dr Smith has a pastoral heart,

pointing out the issues when men exercise their 'headship' in a crushing and destructive way; or when men with the authority to teach are 'inept'.

Fourth, there is a very helpful final chapter when she talks about her own journey – particularly how to put this teaching into practice; and thankfully it does work well for her. Her husband Rob is a minister who has been able to work out of the home to help juggle the family responsibilities. Dr Smith has had the time and resources to complete her doctoral studies. Rob Smith has been willing to stay home alone while she is out speaking at meetings; and there have been, she writes, 'an abundance of opportunities to serve Jesus and his people in ways that are biblically appropriate'.

However, while I would not argue with Dr Smith about women's ordination and agree with the general biblical principle of headship, I do have some issues with the book. Dr Smith does present other perspectives but is very forceful in her dismissal of alternative points of view. This is conveyed in the book's subtitle, *What the Bible really says about men and women*. For a very useful canvassing of all perspectives, there are some Sydney Diocesan Synod reports, especially the one from 1993. See the listing under <http://www.sds.asn.au/site/102977.asp?ph=sy>.

Second, Dr Smith starts with the texts of Paul and Peter and then moves to Genesis. I am not sure whether this is because she is a New Testament scholar but I think it would have been helpful to start with Genesis as the source text. She also omits discussion of Deborah and Huldah, as two examples of women who taught and led in response to God's specific calling and anointing; as well as Jesus' countercultural relationship with women.

Finally, Dr Smith makes acceptance of the order of men

and women, as she has presented it, a salvation issue:

If we resist God's right to rule over our lives, if we doubt the goodness of his word, if we use one part of Scripture to silence another part that we find objectionable, then it is a salvation issue – because our attitude to God's Word cannot be separated from our attitude to God himself.

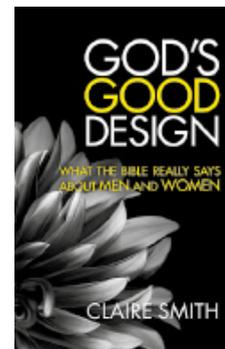
Pastorally, I find this approach very dangerous. To be honest, when I finished reading the book I started doubting my own salvation. Was this the same God I partnered with when leading a Bible college and lecturing? Surely my acceptance of Jesus as my Lord and Saviour is sufficient for salvation?

However, I did appreciate the opportunity of searching my conscience on this issue, because, as Claire Smith says, we can often be led astray by our limited understanding of God, our personality and experiences and our sinful rebellion against God's rule.

One thing is certain, this is not a "little" book as described by Don Carson: it has some very big ideas.

SC

Kara Martin is a lecturer with the School of Christian Studies and the Wesley Institute and is an avid reader and book group attendee.



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City Tuesdays	Ministry With Serious Christian Belief	17 July, fortnightly 24 July, fortnightly
City Wednesdays	God & the Person & the Work of Christ Theology of Everyday Life	18 July, fortnightly 25 July, fortnightly
City Thursdays	Pastoral Care Early Church History	19 July, fortnightly 26 July, fortnightly
City Fridays	Practical Pastoral Care New Testament Overview	20 July, fortnightly 27 July, fortnightly
Dapto Tuesdays	Christian Maturity	17 July, fortnightly
Enu Plains Mondays	The Reformation	18 July, fortnightly
Hoodon Park Fridays	Overview: The Gospels	20 July, fortnightly

Intensives:

In the City
Subject: **Islam**
18-19 June, 9:30am - 4pm
20-21 June, 9:30am - 4pm
As part of the COPEL Conference
27-28 July, 9:30am - 4pm

At Dapto Anglican Church
Subject: **Ministry With Serious Christian Belief**
18-19 August, 9:30am - 4pm
14-15 September, 9:30am - 4pm

At Hoodon Park Anglican Church
Subject: **Pastoral Care**
21-22 September, 9:30am - 4pm
18-19 October, 9:30am - 4pm

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In search of a voice

Coaches for The Voice (from left): Seal, Joel Madden, Delta Goodrem and Keith Urban.

THE VOICE
NINE, MONDAYS 7.30PM

JUDY ADAMSON

AS REALITY TELEVISION SHOWS become ever more extreme and preposterous, it was almost a relief when Channel Nine began advertising *The Voice*. No trashy wedding day comparisons (*Four Weddings*). No guessing who your real father might be from a line-up of guys all primed to lie to you (*Who's Your Daddy?*). No ludicrous antics from almost any North American this-job-could-kill-you show (*Lobster Men*, *Deadliest Catch*, *Ice Road Truckers* etc)

The Voice was a positive balm by comparison. Okay, it did look like a mix of *Australian Idol*, *Australia's Got Talent* and *The X Factor* but at least it contained genuine stars in the judges' chairs willing to offer more than just a thumb up or down to industry wannabes.

Channel Nine must have been sweating on the success of *The Voice* after big money series such as *Excess Baggage* bombed, especially as the show would be pitted against reality juggernauts on other networks such as *MasterChef* and *Australia's Got Talent*.

Then the show began – and from day one viewers were not only charmed by the concept, the judges' positive attitude and the unique vocal ability of the contestants, they were voting with their wallets and buying the songs of these unknown singers on iTunes.

Not only that, those auditioning weren't just belting out the latest Top 40 pop diva track (one of the real negatives of other competition shows) – their song choices were as varied and fascinating as they were. We could be just as enthusiastic for and intrigued by 19-year-old Karise with the crusty soul voice and the foster background as 46-year-old Jimmy, who howled out a Wolfmother song, or 18-year-old Rachael, who sang "La Vie En Rose" with such tenderness that audience members cried.

For those unfamiliar with *The Voice*, the premise is simple: while the four judges' backs are turned to the stage the singer walks out and begins his or her song. The judges have no idea how old the singer is or what they look like – they're connecting with them purely through the quality and originality of their voice. If they choose to turn their chairs around to see the rest of the performance, it's an indication they are interested in coaching that singer. When more than one judge turns his or her chair, the singer is able to choose who will be their coach.

The concept was created in the Netherlands in 2010, and for this local

production the judges are Australian performers Keith Urban and Delta Goodrem, Joel Madden from US band Good Charlotte and British singer Seal. Each judge chose 12 singers from the auditions, then weeded out half of these in a sing-off "battle" round. The whittling down process is continuing in live shows, with the winner to be decided later this month.

It's a much shorter and simpler process than *Idol*, with much less navel gazing. And, while there is the inevitable product placement and a tendency to overlook singers' shortcomings, there is a far more effective and satisfying focus on the singers.

Everyone naturally wants to win, and there was a minor amount of grandstanding from some early on, but these singers were – interestingly – the ones ousted at the first hurdle. Which just shows that no matter how often we might be told the world is all about us, fulfilling our every desire and stroking our ego, in reality there's nothing like insincerity and overconfidence to turn people off.

In the main, however, there has been a remarkable lack of self-absorption as well as honest humility and self-discovery from both contestants and coaches. How delightful to see a confident, self-assured man tell a young uncertain singer it's important she understand how beautiful she is, or to see an older performer who's never quite been able to make it sing with such joy that he reduces his coach to tears. You don't need manufactured TV show emotion in a bid to connect to the audience when those involved give you the real thing.

Fans will be happy to know a second series has already been confirmed – a sure sign that *The Voice* has gone gangbusters for Channel Nine. But what about the future for those who've been – voluntarily, it must be said – thrust into the spotlight? Will the chosen man or woman have that extraordinary career that all dream of?

International stardom is certainly possible, but given that no performer from any Australian talent show of recent years has cracked it in a big way overseas, the best the winner of *The Voice* can realistically hope for is a solid career here in Australia.

Does this matter? In a way, yes – these people love to sing and they want to do it for their career: for life. And some of them clearly have the talent to sell many, many records.

If they don't win and get that recording deal, or manage to attract the notice of promoters and performers who'll take them on, chances are most will go back to being the lounge singers, pub singers, wedding singers and church singers they were before.

Could this be crushing, in a world where "being famous" is one of the greatest things kids aspire to? It could. Hopefully, however, it will be done with a confidence and pleasure that it never would have afforded before. And maybe one day we might hear of the life of some of these people in a manner that shows why success shouldn't always be judged by the size of the spotlight.

What about the future for those who've been – voluntarily, it must be said – thrust into the spotlight?