

FEBRUARY 1997

The newspaper of the Anglican Diocese of Sydney

Volume 3 Number 1

STOP EUTHANASIA:
SON SPEAKS OUT

Exclusive report p4

GEN X TAKES THE
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STRESSED OUT?
HERE'S SOME HELP

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Summer School 'a real winner'

According to many of those at the 1997 CMS Summer School, held at Katoomba from January 4-10, this year's gathering will stand out as one of the best.

Organisers report more than 2200 registrations, the second highest ever level of attendances.

The Summer School's theme was 'Christ is true freedom'. Bible studies in Galatians were led by Roy Clements, author and pastor of Eden Baptist Church in Cambridge since 1979. He had formerly worked among students for UCCF and in a multi-racial congregation in Kenya.

The evening speaker was Ajith Fernando, the national director of Youth for Christ Sri Lanka, who has a wide ranging ministry including work with poor students and young people. His most recent publication, *The Supremacy of Christ*, argues for the uniqueness of Christ in the midst of the Buddhist and Hindu environment of South Asia.

The Summer School Chairman was Bishop Ray Smith, who is vice president of CMS. Visiting missionaries represented



Winners can be grinners: younger participants join in the spirit of Summer School.

work in countries as diverse as Argentina, Taiwan and Zaire.

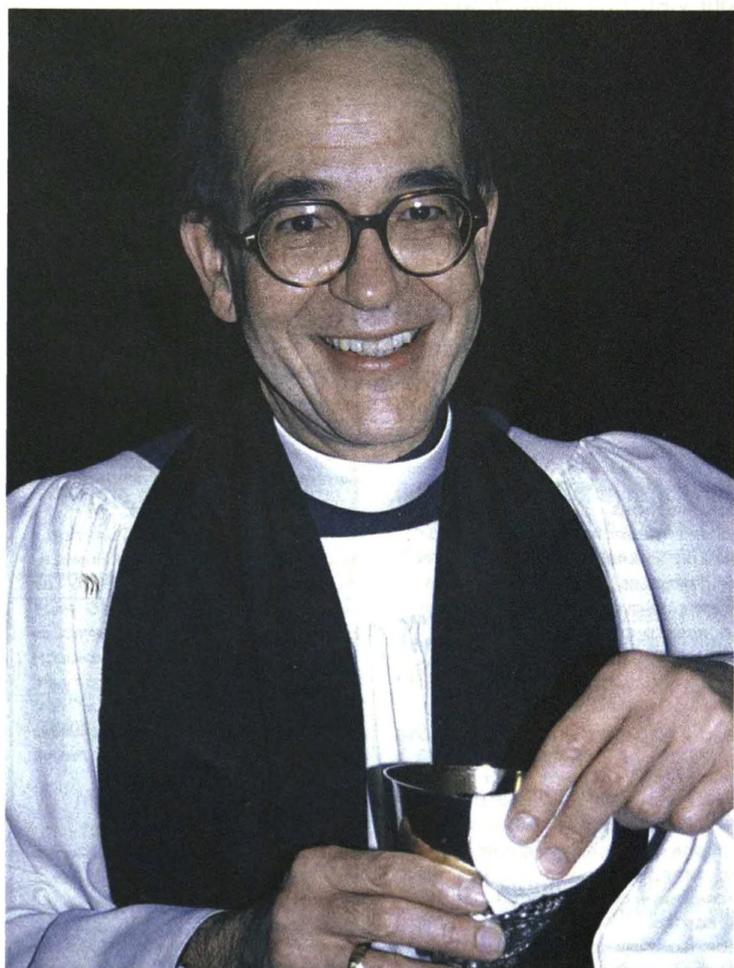
The evening program, which included missionary profiles and

a guest performance by musician Nathan Tasker, coupled with the children's program, ensured the Summer School was both enjoy-

able and challenging.

Those attending spoke freely of the 'seamless' organisation, the quality of the talks and infor-

mal fellowship, and the inspiration of being reminded of the call to take the gospel to all the world: in all senses 'a winner'.



Boak Jobbins: "the medical profession assured us it's not an issue."

Health risk 'negligible'... maybe

BY MICHELLE HAINES

Hepatitis A, B and C, herpes, secondary syphilis, tonsillitis, chicken pox, glandular fever and the common cold.

These are just some of the viruses you may be able to pick up by sharing the communion cup with others, according to Emeritus Professor Clem Boughton, of the Department of Infectious Diseases at Prince Henry Hospital.

He said the risk of infection was not confined to the rim, as small amounts of saliva enter the cup and mix with the wine, creating a "soup of organisms".

While admitting that evidence to support his suggestions would be impossible to obtain, Professor Boughton said that, in the presence of bleeding in the mouth, even HIV could possibly be spread in this manner.

His comments have received short shrift from the Church.

The Dean of Sydney, Boak Jobbins, was the secretary of a Synod committee which examined the issue in 1992. He said he did not believe the common cup

was a health hazard.

"The medical profession has assured us in the past that it is not an issue," said Mr Jobbins. "If any think otherwise, we'd be glad to hear from them and discuss their findings. We'd be happy to change it for a good reason, but no one has given us one yet."

Mr Jobbins said he didn't believe there were any theological reasons to retain the common cup, but that many people have a strong emotional attachment to it.

Former Archbishop of Sydney, Donald Robinson, also believes the health risks are negligible, but holds that the common cup does have theological significance. He argued as such in his presidential address of 1990, which sparked off the committee's investigation.

"It is what Jesus used and what St Paul speaks of," he said. "The fact that they shared a common cup implies unity."

He believes that individual cups are acceptable, as long as they are served from a common flagon. Most of all, he wants to ensure that there is "an agreed va-

riety of procedures."

"The worst situation would be for everyone to do their own thing," said Bishop Robinson.

The Rev Dr Bill Lawton, rector of Darlinghurst, spoke up for individual cups. He believes those who put tradition ahead of public safety are being irresponsible.

"Where I work, a number of people come in with diseases," he said. "Especially in the case of hepatitis, we don't know to what extent it is communicable."

Dr Lawton suggested that the symbolism of the 'common cup' could be transferred to the 'common flagon', from which individual portions are poured.

He added that he considered the law which requires the celebrant to drink left-over consecrated wine "irritating".

"It's dangerous from a health point of view, and it doesn't take into account alcoholic clergy who may deliberately over-consecrate," Mr Lawton pointed out.

He said he expected this and related issues to arise at the next Sydney Synod.

SYDNEY

diary



Fri, 7 Feb, 1.10pm-1.50pm: St Philip's Church Hill. Address by the Rev Dr Peter Toon, Visiting Professor of Anglican Studies at Philadelphia Theological Seminary, "Our Father in Holy Scripture".

Mon, 10 Feb, 1.10pm-1.50pm: St Philip's Church Hill. Address by the Rev Dr Peter Toon, "New Versions of the Bible".

Tues, 11 Feb, 1.10pm-1.50pm: St Philip's Church Hill. Address by the Rev Dr Peter Toon, "The Book of Common Prayer in Evangelism".

Sat, 15 Feb: SAMS Men's Prayer Breakfast and tour at Bishopscourt. 8.00-8.30am breakfast, 9.00-9.30am prayer. RSVP to SAMS 9809-0066 by Monday before.

Sun, 16 Feb: St Augustine's Neutral Bay celebrates 110 years of Christian Ministry. 3.30pm: Organ Recital by Peter Jewkes, 4.30pm: Garden Party & Exhibition "St Augustine's - Then & Now", 6.30pm: Special Thanksgiving Service. Speaker: Bishop Paul Barnett.

Mon, 17 Feb, 1pm: Clergy Golf at Pennant Hills Golf Club. Enquiries: (02) 9673-4665.

Sun, 23 Feb, 10am: Christ Church Bexley 110th Anniversary Service. Guest preacher: the Rev Richard Gibson, lecturer at Moore Theological College, whose father the Rev Ron Gibson was rector at Christ Church 1968-1979. All welcome, light refreshments served at conclusion of service.

Sat, 1 March: Prayer Book Society, St John's Gordon. 11am MP; 12 noon HC; Basket Lunch. Annual Meeting.

Sat, 1 March, 3pm: Service of re-dedication of marriage vows at St Stephen's Penrith for all married at St Stephen's since 1839. All welcome.

Sat, 8 March, 10.00am-5.30pm: Seminar with Dr Desmond Ford "Daniel and the Coming King" at Epping Baptist Church, 1-5 Bay Rd, Epping. Bring food to share at lunchtime fellowship.

Sat, 8 March, 2pm: C of E Historical Society, St Andrew's Cathedral, Holy Communion, Annual Meeting and "Hymns & History".

Mon, 10 March, 6.30pm: Moore Theological College Graduation Ceremony in the Great Hall, Sydney University.

Sat, 15 March: CMS Prayer Focus, parish meetings, praying for missionary work. Contact your rector or CMS on (02) 9267 3711.

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Women priests: where to indeed?

Your issue of December-January reports that Sydney Synod has said 'no' to women priests, and then goes on to pose the question (p5), "Where to from here?"

The answer for us *must* be, to the Scriptures. First let us be completely clear about the issue of women priests. Jesus Christ stated to the apostles (Matthew 16:16) that he was engaged in building his church: and when he chose the apostles upon whom that church was to be founded (Ephesians 2:20), who were to exercise leadership of that church, they were all men. So too were all elders subsequently appointed in the New Testament era.

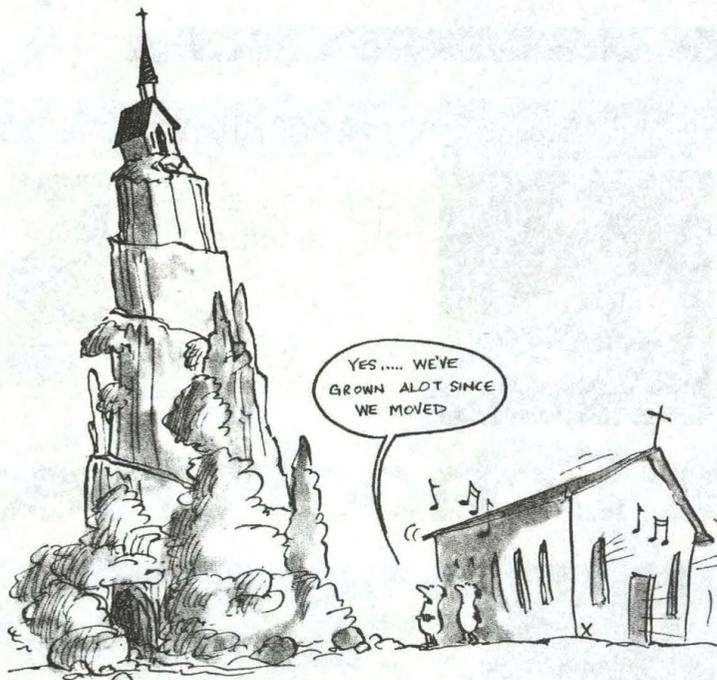
But secondly, and of equal importance, we must recognize the very wide range of women's ministry within the church which is attested by the New Testament, and we must follow this example also.

To be precise upon two crucial and related points at issue: (a) there is no New Testament teaching which would exclude women from the role and ministry of deacon, and indeed we find references to women deacons in its pages; (b) there is absolutely no biblical justification for excluding deacons (both men and women) from presiding at both Baptisms and Holy Communion, or from engaging in preaching and teaching in the church.

We should recognize and reaffirm the sound biblical grounds for:

- not ordaining women as priests;
- ordaining suitable persons, both men and women, to the role and ministry of deacon;
- accepting that both deacons and priests can preside at Holy Communion, and seek by all legitimate means open to us to have this accepted and implemented in our church;
- encouraging the widest range of women's ministry in our church, in accordance with Scriptural precept and example.

Many dioceses of our church are at present moving along a path that reaffirms the role of presiding at Holy Communion being restricted exclusively to an ordained priest (a teaching for which there is no Scriptural warrant), while ordaining women as priests/elders (for which, also, there is no biblical warrant). We



are now being brought to the prophetic role of calling our church to return to practices and doctrines based in Scripture.

That is where to from here.

The Rev Dr Ward Powers Summer Hill

Women priests: time to turn around

Though I am not a supporter of radical feminism, being married to an intelligent, erudite and very capable woman gives me pause for thought at the hurt she and others suffer each time 'Pauline' theology is preached from the pulpit and ascribed to by the Sydney Synod; a theology which undermines and denigrates all women, of whatever position within the church or society, as unworthy of being recognised for anything above the menial and like children to be seen and not heard.

Jesus gave the women of his time a dignity and authority unheard of within the culture of his day. He taught them; they were allowed to speak and teach; they were listened to; they were allowed to administer to the brethren and were given recognition within his domain. "Ah!" but the traditionalists will say. "He never made one of them a disciple." That is true! But within a culture

where women had no rights; where a woman was not listened to in a court of law; and was considered to be no more than a chattel and a possession, Jesus had the wisdom not to try. To argue otherwise would be fallacious in the extreme.

It was not a man but a woman to whom Jesus first revealed himself at the tomb; and it was a woman to whom he first gave the message of his resurrection. It was to one of those downtrodden, socially outcast, worthless chattels that the greatest message on earth was given and delivered by to his disciples; disciples that were with Mary at the grave and to whom Jesus chose not to show himself. What is the message then that Jesus is giving to his church by this action?

My short but rhetorical question is this: How would our saviour view this situation were he standing in person before the Sydney Synod; and what excuses would the Pharisees within our Church be making to divest themselves of their own 'Pauline' and legalistic responsibility in this matter? Would that I were there to see it when that day comes!

Peter Girdlestone Mittagong

SOUTHERN CROSS newspaper

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Abortion deplored

It is with deep concern that I write to you about a matter which makes me sick to the stomach.

The hideous practice of partial birth abortions is now being performed in a Brisbane Clinic. The doctor also has clinics in Rockhampton and Townsville. As I read an account of a nurse who assisted in a partial birth abortion I felt extremely sickened by what I read.

This technique for killing the 'unborn' child results in it being stillborn thus keeping within our law.

I urge you, even beg you, to do all you can to stop this hideous, evil, murderous practice before it goes even further. Please do all you can to expose, destroy and make totally illegal this murderous 'lawful' practice. Please write to the Premier of Queensland, the Premier of NSW and our own Prime Minister, Mr John Howard. Please close this loophole in our law which will then make totally illegal this murderous practice called 'Partial Birth Abortion'.

Partial birth abortion is murder of the cruelest of means. Please put the wheels into action to stop this most hideous 'legalised' practice.

Dave Vincent JP Bidwill, NSW

UK penfriend

I am a 26 year old Anglican Youth Group Leader. I have ill health and have to take a lot of medication and cannot get out much. I live with my parents. I like writing and receiving letters. I would like to hear from any Anglican roughly my own age (17-30) who would like an English penfriend.

Andrew Gregory 'Gregory-Ville', 14 School Ave, Guidepost, Choppington, Northumberland, NE62 5DN England. Telephone 01670 821854

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TYPESETTING AND FINISHED ART BY ANGLICAN MEDIA, ST ANDREW'S HOUSE, SYDNEY SQUARE.

Sydney artist takes the Blake

BY JEREMY HALCROW

Rachel Ellis, a member of St Barnabas', Broadway, was awarded the prestigious Blake prize for religious art in December. The winning drawing was inspired by the passage in Luke 7 where Jesus' feet are washed by a woman who 'had many sins'. Ms Ellis said the work was about the personal relationship between God and us. "I wanted to express the character and mystery of God through the person of Jesus."

Ms Ellis said she was surprised at winning the \$10,000 prize. "I thought I'd be fortunate if I had my work hung, let alone win," she said.

At first she had been wary to portray the woman at Jesus' feet, as some people might be shocked and think she had put a woman in a subordinate position. But in the end she decided it might be a good talking point and get people thinking about who God is. She said it was an image that summed up the Christian notion of servanthood.

It was the first time Ms Ellis had specifically used the Bible as source of inspiration. But with the widespread praise she has received for *Woman at Jesus' Feet*, she said she would be going back to the Bible to find more

images. "I would really like to enter the Blake on a regular basis, and use it as a way to express to people what God is like."

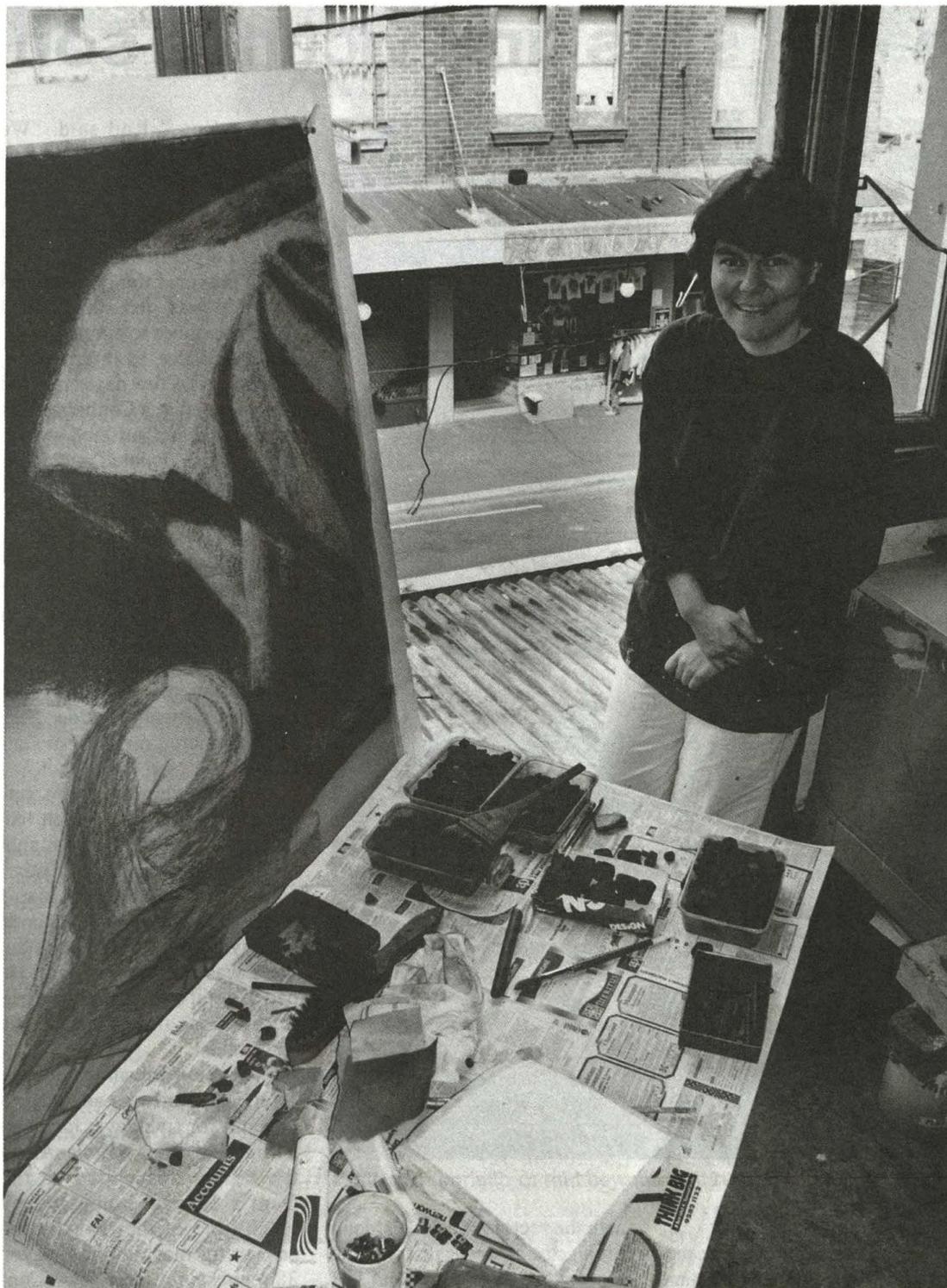
Her previous work has aimed to express God in the everyday. "I try to communicate the simplicity of the situation that God has placed each of us in," she said. "In my normal work I draw my immediate surroundings. I'm very interested in the simplicity of light and use this as a metaphor for eternal life."

"Art should be something that looks outwards to our relationships with God and other people."

Her style is a reaction against the trend to emphasise works that are introspective and only an expression of the self. Ms Ellis said that rather than being something that looked inward, art should be something that looked

outwards to our relationships with God and other people. "I think that art should be an expression of being human, as we are made in the image of God," she said.

She believes that that there are many innovative ways churches could use artists to build bridges with the community. One way would be to use art, where appropriate, to make church buildings more friendly and welcoming. Another idea that she has been working on with the rector of St Barnabas', Canon Rob Forsyth, is a series of post-cards to be used for publicity.



Rachel Ellis with sketches for her prize winning drawing, based on a passage from Luke's gospel.

Citizen of the year takes a bow

On January 26, South Sydney Council named the Rev John McIntyre Citizen of the Year. His dedication to his community has now been recognised by more than grateful individuals.

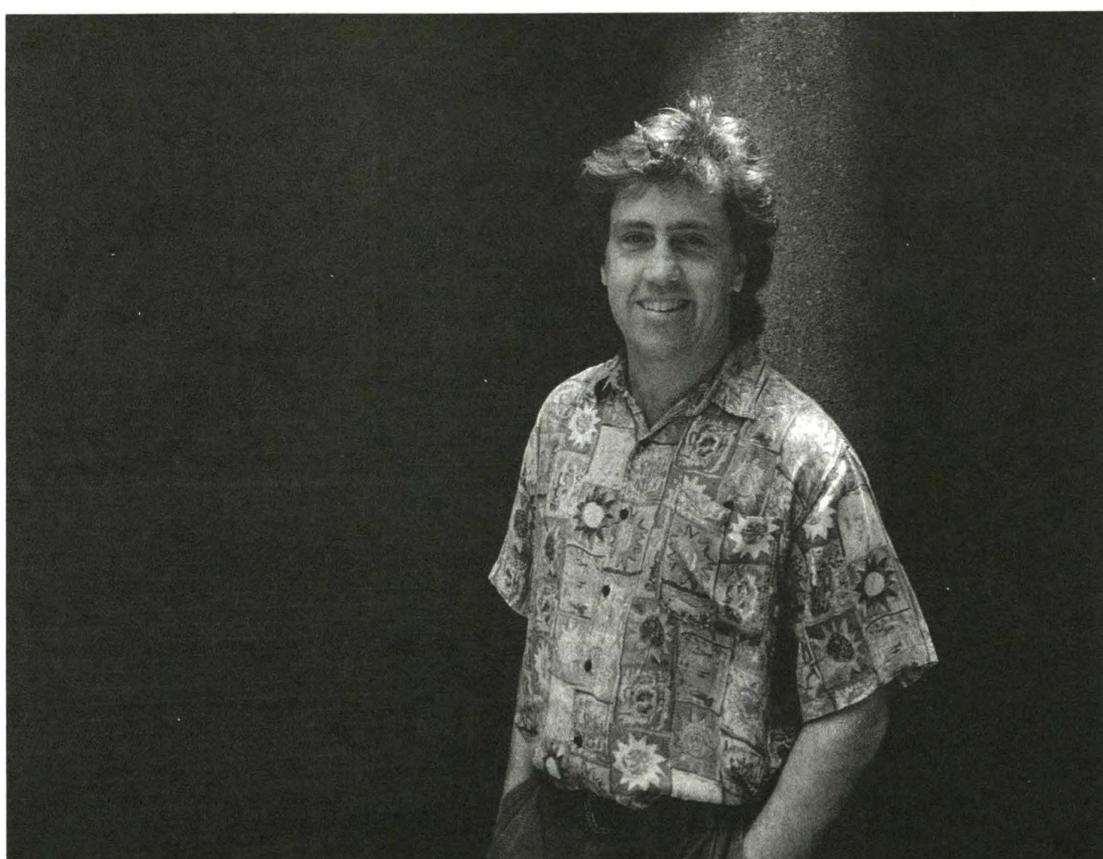
Mr McIntyre is a familiar face in the South Sydney region. When he walks down the street, people wave or smile. He seems to be on every neighbourhood committee he can find. He has spent the last six years, as rector of St Saviour's, Redfern, trying to make a difference.

"I think the award is a good thing," said Mr McIntyre, a former lecturer at Ridley Theological College, Melbourne. "It's a recognition of the sort of work that a whole group of us are committed to: bringing people together and making changes to the community."

Ms Loretta Dunn, co-ordinator of The Factory Community Centre, was among the people who nominated him, and says the award is well deserved.

"John is totally committed to the local community, he gives himself tirelessly for people," she said.

She added that the warmth extends both ways.



John McIntyre: glad the church can be seen in a positive light by the wider community.

"The community treat him as if he belongs - they don't do that lightly," said Ms Dunn.

Mr McIntyre is glad to see the church being cast in a positive light. "A lot of people here see

the church fairly negatively," he said. "But this commends the gospel."

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IN BRIEF

Granville tribute

This year marks the 20th anniversary of the Granville train disaster, Australia's worst. On January 18, a commemorative service was held at St Mark's, Granville, followed by the unveiling of a memorial wall with the names of the disaster's 83 victims. The accident occurred as a commuter train jumped the tracks and ploughed into the stanchions of the Bold Street overbridge, bringing down 170 tonnes of concrete and steel onto two packed rail carriages. Hundreds of rescuers and emergency service workers battled for 38 hours to remove trapped commuters from the wreckage.

From black stump to big smoke

Well known bush artist, Pro Hart, was among a group of leading outback artists who brought their paintings to the city in December to raise support for rural and remote services. The Bush to the City art show was sponsored by the Bush Church Aid Society and was launched at the Bishop Barry Centre in Sydney. Over 100 paintings were on sale to benefit communities such as Wilcannia, Lightning Ridge and bush children who complete their studies away from home.

Christmas support

Anglicans throughout the diocese mounted a huge Christmas aid operation for needy families in Sydney and Wollongong over the Christmas break. More than 80,000 people received help through a range of services provided by the Anglican Home Mission Society. More than 200 Anglican churches supported the Society's packing and distribution of food hampers.

Here 2DAY...

Mr Glenn Daniel, news director of radio stations 2DAY-FM and TripleM-FM, has resigned to take up a new position with Image Media Services, a media training company operating throughout Australian and South East Asia. Mr Daniel is a member of St Paul's, Castle Hill.

Big bang not OK

Dr Henry Schaefer, Professor of Chemistry at the University of Georgia, spoke on 'The Big Bang, Stephen Hawking and God' at New College, Anzac Parade, Kensington, on Friday, January 14. The meeting, presented by the Institute for the Study of Christianity in an Age of Science and Technology, addressed many of the issues generating public interest, following the writings of such scientists as Stephen Hawking and Paul Davies.

'No euthanasia' says first victim's son

BY KATHY STONE

After months in the national spotlight, a very public change of heart, and a nervous breakdown, the son of the first man to die under the Northern Territory euthanasia legislation says he's finally found some semblance of peace. But with another death by lethal injection just last month Rod Dent's campaign to overthrow the world's first euthanasia law in far from over.

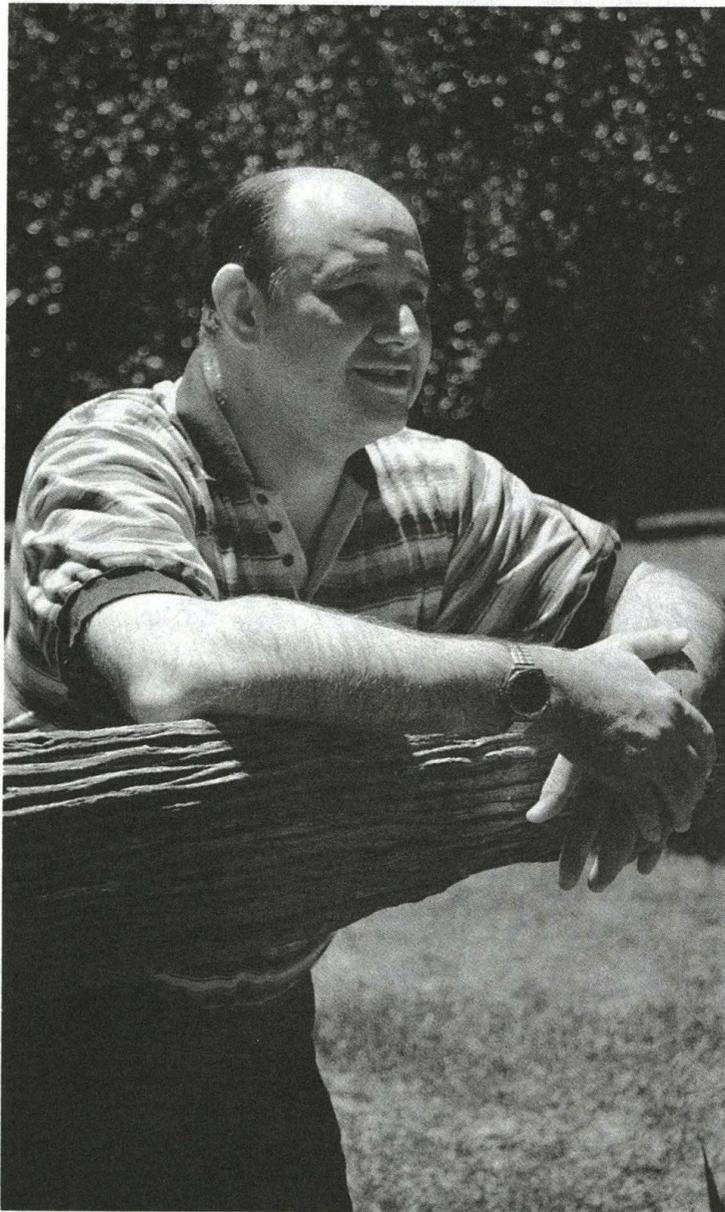
Rod Dent sits forward on the lounge. He looks more relaxed than he has in weeks. As if to punctuate the importance of what he says he drills the air with his index finger. What he wants is a national standard of palliative care and the repeal of the Northern Territory euthanasia law. It's a view that proponents of euthanasia, and indeed some members of his extended family, have called traitorous. But Rod Dent, Bowral postie and one-time member of the Liberal Party, is not easily dissuaded. Indeed, his own story is one of a long and painful journey towards discovery.

As he thinks back on his father's four year battle with prostate cancer, he is clearly torn by the experience. He relates the frequent trips interstate for treatment, the special diets, the emotional and financial drain, and the decision that finally led to Bob's death by lethal injection in September last year.

Now Rod shares his concern about the law he once publicly supported. He points to the possible breakdown in trust between doctors and patients, the likelihood of abuse, the lack of proper medical care for the terminally ill, his fear that euthanasia will become the cost effective alternative to palliative care. The arguments roll easily off his tongue. He is, after all, on familiar territory. The issue of legalised euthanasia has consumed him emotionally and intellectually for the better part of five months.

"After his death my father Bob was under immediate attack from the right-to-lifers," Rod recalls. I leapt in to defend his decision. I felt with the health system up there the way it was he really didn't have much alternative. But I didn't know much about the legislation then, or the consequences of it, or the media barrage that would follow. All that came as a shock."

It seems ironic to him now that his father's hope for a dignified end to suffering resulted in such an undignified 'media circus'. While individual Australians wrestled privately with the issue of euthanasia, Rod's personal battle was captured by every television station and major newspaper across the nation. By the time details of Bob Dent's death reached Rod and his wife Robyn (they first learned of the computer death machine on *Sixty Minutes*) any hope of grieving privately for their loss was swept aside by a tide of world-wide



Rod Dent: a chance to reflect allowed him to change his mind.

media interest.

"I was besieged by the media," Rod said. "I never had time to think about his death or how it was done and the implications of leaving those laws in place. Suddenly I had to listen to the concerns of the church. I had to listen to the concerns of the pro-euthanasia groups. I had to listen to the right-to-lifers and the doctors. I had an overload of information, an overload of facts and a massive overload of stress which finally took its toll. That's when I had to sit down and really think what this was all about."

Adding to the pandemonium, a daily scrum of journalists ringed the Dent's Bowral home. Sounds of news helicopters filled the sky. Media calls from across Australia and abroad jammed the phone. Within days the strain on the family was beginning to tell.

"I was under enormous stress," Rod admits. "I rang several ministers but apart from a few they were reluctant to discuss the matter with me. Some thought euthanasia was unethical, unacceptable - end of story. But I needed someone to talk to. The religious argument really confused me. I couldn't make any sense of the readings in the Bible."

It was at that time Rod met

with the rector at St Jude's, John Livingstone. "I was just walking past his place one day and in I went," Rod said. "The first time I cried for my father was in a quiet time with John. John represented the compassion and understanding that I'd been searching for."

It was, John agrees, an emotional meeting. "My immediate feelings were here was a man desperate for someone to talk with," John said. "I suppose we sat together for an hour or so and then had a prayer which gave Rod the opportunity to let go some of his emotions."

"One of Rod's problems initially was that people saw him as being a supporter of euthanasia and so they put the blame onto him as much as anyone else. He was being attacked and pushed on both sides. It was a totally unsympathetic response to a situation people didn't rightly understand. Rod was still coming to grips with the circumstances of his father's death and really needed to be supported."

Following the meeting Rod spoke with the Bishop of Wollongong, Reg Piper. "We both shared about the death of our fathers and came to an un-

derstanding," Rod said. "We talked about the ethical reasons why Bob's death was unacceptable, the moral reasons, and generally how to deal with a death of such a public nature. And he said a prayer. I think he realised that this was just starting and there was more to come."

The prayer, as it turned out, was timely. A few days later Rod was savaged at a Canberra press conference and suffered a nervous collapse. Painted as a political opportunist with aspirations for greater things, Rod left Canberra for Bowral bewildered at the way things had turned out.

"I simply went there to give my concerns that the legislation was inept, unworkable, and a disgrace to medicine," Rod said. "But the media played my motives as political ambition. They just hammered me non-stop until I couldn't get a word out."

Robyn, who sat nearby, suffered with him. "I just felt like getting up and pulling the plug on the whole thing. As it was I couldn't do anything for him. I knew what was going to happen the day he went to Canberra but there was no stopping him. He had to get it off his chest. He had to say those things because he was honest."

The next morning, on December 3, Rod was admitted to hospital for five days. John visited him and left a Bible. Again the media descended on the Dent's Bowral home and by lunch-time of the first day the answering machine had logged 38 requests for interviews. Concerned about the impact on Richard, their 10-year-old son, Robyn was forced to leave him with friends. Yet through it all the family found strength in their faith and welcomed the prayers of their friends at St Jude's.

"The support of the church and my faith in Christ are the only things that helped me survive this," Rod said. "When John gave me the Bible in hospital one passage from Luke really stood out (Luke 12:4-12). I felt like I was being told don't be afraid of the politicians, don't be afraid of the supporters of euthanasia or those against it, because there is someone greater than all these watching over you and helping you get through it."

"I knew people were talking as if I'd betrayed my father. Dr Nitschke (who assisted Bob Dent's death) said my father would be turning in his grave. Well Dr Nitschke never grew up with my father, I did. If the situation was reversed and I was dead, if Bob was here and came to realise what I did, he would be the first to wade in and say 'sorry son but there's a problem with your death.' I'm going to make sure it's right for others or throw this law out once and for all."

Robyn agrees adding: "Rod had to put his feeling and caring and respect for his father to one side for the sake of what he thought was best. That's not an easy thing to do, no matter who you are."

ARCHBISHOP writes



HARRY GOODHEW

A new year always finds us experiencing a range of feelings.

Some have been eager for the new year to get underway. For them it is full of promise and with faith in God they plan to ride out to conquer in his name. They are eager to be challenged, encouraged and strengthened in vision, faith and life.

Others may feel very little enthusiasm for any further challenge. Even to make it through the past year they found hard enough. It may have been a bruising and painful year, which worked a weariness in them, not just of body, but of mind and spirit also. They may have felt pushed to their absolute limit and have known disappointments both sharp and real.

Most are probably between those two extremes, having known exhilaration and challenge, and the joy of being loved, and at other times weariness, discouragement and pain.

Yet always we must remember that as God's people we are a signpost to our world of the things of eternity. Indeed, if this represents the truth of who we are as God's people, then we are that, irrespective of how we feel, or how we view our immediate past, or think about our promising future. As God's people, we are to be his witnesses, his agents in mission. In good times or bad, in good spirits or in the midst of depression, we have this dignity and challenge, that we are to be a signpost to our world of that other world which is to come.

Our Western society, and a greater part of the world with it, is in a major state of flux and unsure of the future. It is a confused world, but one with a hunger for something more than bread. Wherever you turn at the present time people are talking and writing about the 'post-modern' world; a world marked by rampant individualism and the will to power.

This gives a name to the collapse of the certainties which were thought to buttress the human enterprise for the last 400 years. It labels a world where people are searching

again for some 'spiritual' answers to the issues of life; where we see a resurgence of religions and a widespread interest in spirituality. It is in this confusing, uncertain, searching world that we are to be signposts to the Kingdom, to the ultimate certainties of the reign of God.

What have we been given which will centre, sustain, enable and empower us to undertake our missionary task in this world?

There is one small and very familiar text. It is a prayer which declares the grandeur of our resources. *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all* (2Cor 13:14 NIV).

It indicates the three ultimate resources which in divine unity provide all that is needed to sustain what is good in one's life and to put right what is amiss.

They constitute the resource of all Christian living and service. They are what we must examine when we contemplate the will of God and our own weakness, our sin and our ineptitude. They are the foundation of hope, the motivation of prayer and the focus for faith.

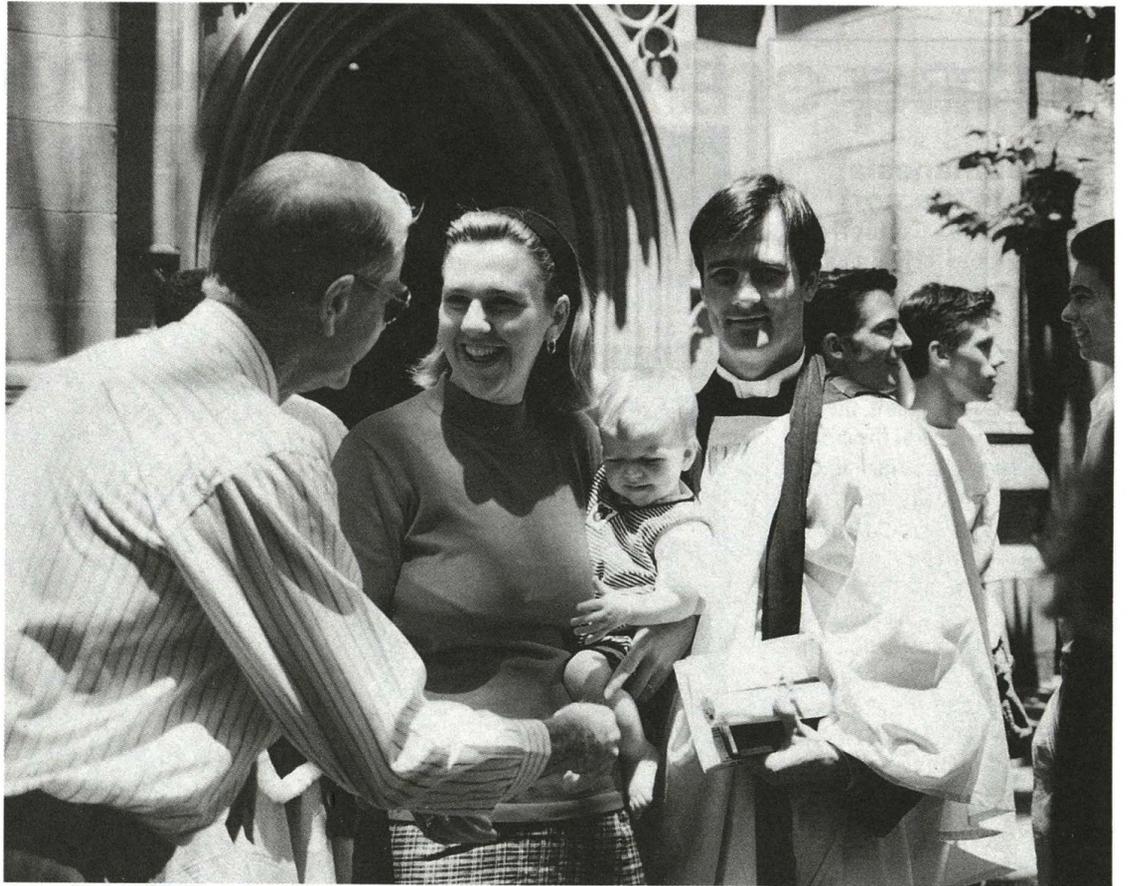
The grace of our Lord Jesus Christ - this grace is a gift without measure or comparison, for it is the gift of himself, and it took him to the cross for us.

The love of God - how do you think about the love of God for you? "God so loved the world that he gave his only begotten Son". It is hard to grasp that we are loved like that.

The fellowship of the Holy Spirit - we share in the Spirit and in the fellowship the Spirit creates. God's gift to us is the life of the age to come: the age of the Spirit.

May our personal knowledge and experience of this grace, this love, this Spirit and fellowship, empower us who are God's agents in mission, his signposts to the Kingdom, and may he sustain us to do his will.

"It is in this confusing, uncertain, searching world that we are to be signposts to the Kingdom, to the ultimate certainties of the reign of God."



Matt Greenwood (right) with wife Cecily and baby William after he was priested at St Andrew's Cathedral on December 14. Mr Greenwood was one of 18 men priested at three different services on the one day for ministry in all areas of Sydney diocese. In Wollongong region seven men were priested at St Michael's pro-cathedral, at Parramatta six were priested and at St Andrew's Cathedral five men were priested to work in North Sydney, South Sydney and Georges River regions.

Indian bishop adds spice to ordinations

Following hot on the heels of the recent priesting of 18 men for service in Sydney Diocese in December, Bishop Sundar Clarke from Madras is sure to spice up the upcoming ordination of deacons service on February 15.

Bishop Clarke, who served as the minister of Revesby several years ago, is attending the service in special support of Gavin Wilcox and Scott Reid,

who were members of his former congregation.

Bishop Clarke is in Sydney for a number of months visiting his daughter who is a member of St Thomas', Moorebank. He will use this time helping to promote the work of the India Gospel League (IGL).

IGL is an organisation committed to church planting in rural India. In tandem with its evange-

lism and church planting, IGL also operates schools, orphanages, literacy clinics and agricultural education agencies. It is directed by the Rev Samuel Stephens who will be visiting Australia in April.

A small group, including Gavin Wilcox and Scott Reid, have established the India Gospel League Trust to evaluate Australians to help in its work.

West to head government uni review

The Federal Government has appointed Rod West, former Headmaster of Trinity Grammar and current member of Sydney Standing Committee, to chair its review into higher education.

"It's a daunting prospect because the happiness of many is in my hands," Mr West said. "But it is exhilarating too - if we get it right we can do something to help this country."

Mr West said the higher education review was one of the most significant initiatives the Howard government had undertaken. It was only the third review into tertiary education in Australia since the Second World War.

Mr West believes he was given the job because of his vast teaching experience. "I've been at the coalface for 43 years. I think I was chosen because I understand the needs of young people and have a love of scholarship."

He said the fact that he hadn't been involved in tertiary education before was also a plus.

"They probably wanted a chair who didn't come with a lot of baggage," Mr West said.

Make The Sydney Anglican Deposit Plan Part of your personal savings plan

After operating for more than a decade with deposits from churches and other Anglican organisations, the Sydney Anglican Deposit Plan (SADP) is now open to individual church members. It represents a new way to earn a competitive interest return by lodging your savings with a financially secure organisation and, at the same time, it can be a means of contributing to the support of Anglican Church ministries.

The SADP is managed by the Glebe Administration Board (GAB).

Current rates and terms available for investors effective from 16 December 1996. Rates are subject to change without notice.

To confirm current rates on offer or to request copies of the current offer document please phone:

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1 Year	5.85%	5.60%
2 Years	6.20%	5.95%
3 Years	6.40%	6.15%

IN BRIEF

Anti-euthanasia bill gets the nod

The NSW Council of Churches has acclaimed the passing of MP Kevin Andrews' Northern Territory anti-euthanasia bill in the House of Representatives.

Council President, the Rev Ross Clifford, said the bill received wide Christian support from the majority of Protestant denominations, the Islamic community, doctors' groups such as the AMA, groups for the disabled, and even a world respected ethicist on legal and medical matters, Professor Margaret Sommerville. The Senate is due to vote on the matter this month.

Creationism on trial

Creation science is to go to trial early this year in the Australian Federal Court.

Professor Ian Plimmer, Head of Earth Sciences at Melbourne University, is bringing copyright and fraud charges against Allen Roberts and the Noah's Ark Research Project. Professor Plimmer is arguing that creation science is misleading and deceptive and hopes to establish a clear precedent that what he calls pseudoscience is fraud.

First Aboriginal woman priest

Australia's first Aboriginal woman priest was ordained in Dubbo in December. The Rev Gloria Shipp, leader of the Koori Anglican Fellowship, recently completed theological training at Nungalinga College, the Aboriginal Bible school in Darwin.

Doors shut on asylum seekers

The National Council of Churches in Australia (NCCA) has called for the reopening of the Refugee Advice and Casework Service (RACS), after its closure late last year due to inadequate government funding.

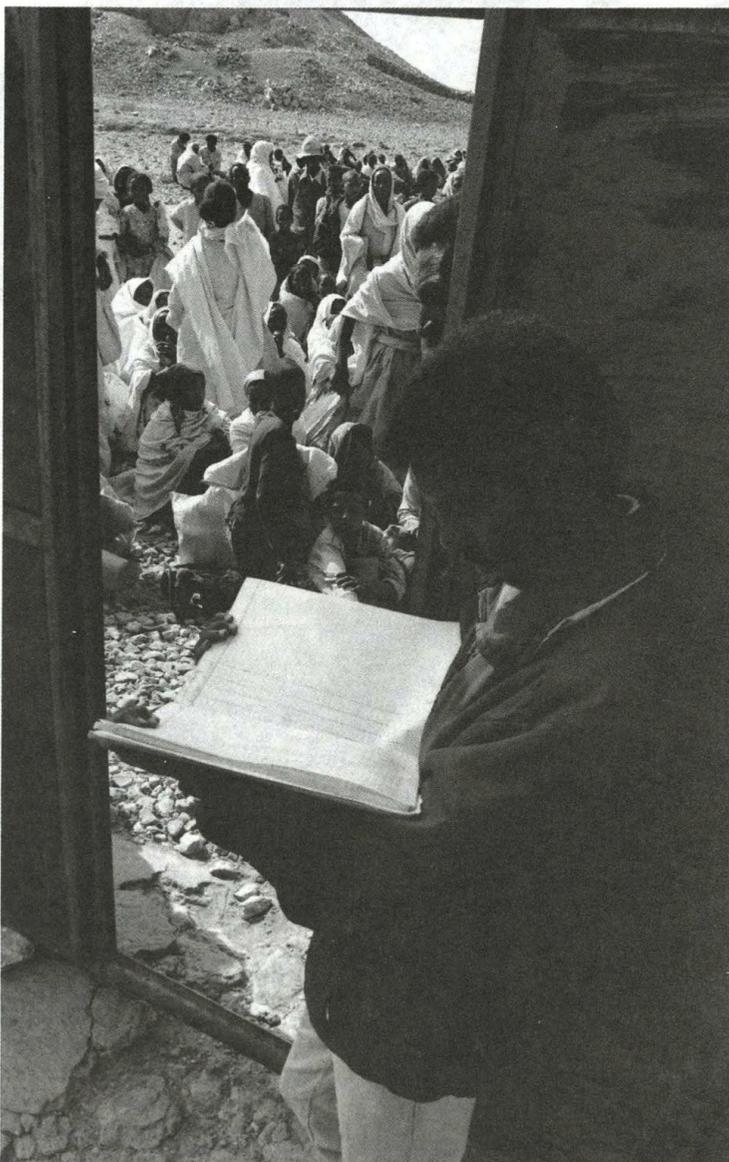
The NCCA claims that at least 150 asylum seekers are now without legal representation. The RACS was the only specialist legal service providing free advice and representation to asylum seekers and refugees in NSW.

'Say sorry': churches urge MPs

Australia's heads of Churches have made a face-to-face call for federal parliamentarians to issue a non-partisan apology for the removal of Aboriginal children from their parents.

The national heads of eight Churches, including Anglican Archbishop Keith Rayner, late last year hosted a forum with MPs at Parliament House, at which the call was made.

Ex-Premier challenges government on aid



Food distribution in Eritrea: Australia's overseas aid budget is at its lowest point ever.

Former Premier of South Australia, Lynn Arnold, has been appointed as the new chief executive of World Vision Australia. His first goal is to make the Federal Government take seriously the task of eradicating poverty and increasing overseas aid.

"The current overseas aid budget is at its lowest point ever, only 1.6 per cent of total budget outlays," he said, noting that the government wants to cut this back even further. "This is entirely the wrong way to go. I challenge the Federal Government to re-assess its priorities."

"There are more poor now than 20 or 30 years ago," he said. "But we are 60 times richer. There are poor in Australia but by and large as a nation we are in the very top of wealth."

Mr Arnold attacked those who want overseas aid reduced. "Our problems are manageable in a world where other people's problems are not. It is not asking too much to ask that two cents in every government dollar go to international aid, and at the same time address issues of good financial management back home. The two are not incompatible."

Mr Arnold, co-founder of South Australia's Parliamentary Christian Fellowship, said world development has been his lifelong passion. "Being brought up in a Christian home I was made to understand that, while being concerned for others earns you



Mr Arnold: Australia has its priorities wrong on foreign aid.

know no merit points, it is something you are obligated to do."

"When I was involved in politics I saw that I had the chance to do things that would help other people."

Mr Arnold said that when he was responsible for trade he was keen to promote specialised agricultural equipment that could be used in dry-land environments around the world and also develop medication that would be helpful for children that were dying from gastroenteritis in under-developed countries.

He said that when he first heard about the job opportunity at World Vision he was more than interested. "All my life I had hoped that I would have the opportunity to be involved in international development in a meaningful way, that was actually alleviating world poverty."

"It is quite obviously a door that God has opened up for me and I just hope and pray that I am up to the challenge."

What single Anglican ministry trains the greatest number of people for Christian service each year?

Scripture
Religious Education in public schools.

Last year, 1182 Anglican lay volunteers received training by the 10 Scripture 21 Consultants for teaching 121,000 children in state schools about God's love in Christ. This is a huge task!

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

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

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

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

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

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

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Scripture 21
God's word in children's hearts.

You can make the difference.

Do you know that there is now an Evangelical Anglican Church on the Central Coast?

Green Point Anglican Church meets in Green Point Community Centre Koolang Rd, Green Point
each Sunday, 6pm with children's church and creche.

Minister
Arthur Copeman (a Moore College Graduate)
4 Amaroo Close
Green Point
(043) 69 4824

POSITION VACANT
St Alban's Anglican Church Highgate WA
ASSOCIATE MINISTER

St Alban's is an inner city evangelical church with an openness to the work of the Holy Spirit.

We are looking for an Associate Minister who will major on ministry to youth & young families (discipling and outreach) as well as sharing in the general pastoral ministry of the church.

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423 Beaufort St,
Highgate WA 6003
Phone/fax (09) 328 8071
email: stalbans@iinet.net.au
Applications close February 28

IN BRIEF

IRA cease-fire

A resumption of the IRA cease-fire is a "total prerequisite to place the peace process on a more realistic footing", the Archbishop of All Ireland, Dr Eames said in his New Year message.

"It is also vital that people of all Christian traditions unite in a visible desire to end violence, intimidation, boycotts, and all words and actions which will make a peaceful and just future more difficult to attain," the archbishop said.

Welsh women

Ordinations of the first women as priests in the Anglican Church in Wales took place on January 11 and 12. More than 70 women deacons were priested by diocesan bishops and the Archbishop of Wales, Alwyn Rice Jones.

Holy Trinity's \$250 million new site

Holy Trinity Brompton, one of London's largest churches and home to the Alpha Course's Nicky Gumbel, is planning to build a \$250 million new complex in London's East End.

Nigerian shot

The Bishop of Niger Delta North, Samuel Elenwo, was shot and seriously wounded in his home just before Christmas, during what is believed to have been an attempted burglary.

Ramadan prayers

An estimated 10 million Christians around the world are expected to take part in a 'prayer thread', to run parallel to the Islamic holy month of Ramadan. They will pray that Jesus - the second Adam - will become known to a Muslim group that claims to be descended from the first man on earth.

According to Youth With a Mission, the 11 million Julaha people of Pakistan and Bangladesh, famous for their handloom cottons and silks, claim they are direct descendants of Adam who, on seeing his nakedness after the Fall, taught his sons to weave.

YWAM seek "the preparation of the Christian church for a wonderful move of God among the world's one billion Muslims."

Japanese apology

The Primate of the Anglican Church in Japan (the Nippon Sei Ko Kai), Archbishop James Takashi Yashiro, has written to the Anglican Church of Australia apologising to Australians affected by World War 2. The letter follows last year's apology for the part the church played in the Japanese war effort.

The Primate of the Anglican Church of Australia, Archbishop Keith Rayner, said he was very moved by the sincerity of the apology.

Canterbury comes to the party

The Archbishop of Canterbury, Dr George Carey, and Mrs Eileen Carey will be in Sydney in August as part of their visit to the Anglican Church of Australia.

The trip is one of a series of activities arranged to mark the 150th anniversary of the Anglican Province of Australasia. It is also the anniversary of the founding of the dioceses of Melbourne, Adelaide and Newcastle, and consequently the diocese of Sydney. Prior to June 1847 Sydney was the centre of the Diocese of Australia. The national conference, to be held in Canberra this month, starts the 'celebrations'.

A special anniversary service will be held in London's Westminster Abbey on Sunday 20 April at 6.30pm. The Archbishop and Mrs Goodhew, Bishop Watson and the Dean will be there. Anyone from Sydney who plans to be in England at that time is welcome to attend.

The Careys will be in Australia from 25 July to 6 August. They will be going to Melbourne, Adelaide, Newcastle and Sydney and then New Zealand.

An evangelical by conviction, Dr Carey surprised many when PM Margaret Thatcher announced he was to be Archbishop of Canterbury in 1990. A student of King's College, London and the London College of Divinity he graduated with a BD in 1962. He was later awarded the degree of Doctor of Philosophy for his thesis on the second century doctrine of the church.

His first curacy was in London's St Mary's, Islington, and he went on to lecture in theology at Oak Hill Theological College, then at St John's College Nottingham. He became vicar of St Nicholas' Durham, where he had

an outstanding ministry of expansion and renewal which is documented in *The Church in the Market Place*. He left Durham to become principal of the evangelical Trinity College, Bristol and became Bishop of Bath and Wells in 1988. So it was a relatively new bishop whom Mrs Thatcher announced as the successor to Dr Robert Runcie.

Since his appointment Anglicans around the world have experienced many crises and upheavals in their political life. His visits, pastoral care and advice have been warmly received, especially on the African continent, and most notably in Mozambique, Rwanda and the Sudan.

In his January New Year message broadcast on BBC TV, Dr Carey spoke of faith in the midst of crisis. "In looking back there will be many who will be deeply thankful that 1996 has ended," he said. "For those of us who love children 1996 will forever speak of Dunblane and some of the other terrible crimes committed against young children and adults alike. It is a reminder that at the very heart of a decent society there must be an uncompromising commitment to protecting the weak and vulnerable. But Christians have always insisted on the centrality of faith even in the midst of pain and suffering."

Since their time in Sydney is the climax of the Australian visit, a national service will be held in St Andrew's Cathedral on the evening of Tuesday 5 August. Bishops from all round Australia will be present, Dr Carey will be the preacher, and the service will be broadcast nationally by the ABC that evening. Dean Boak Jobbins is working with a small

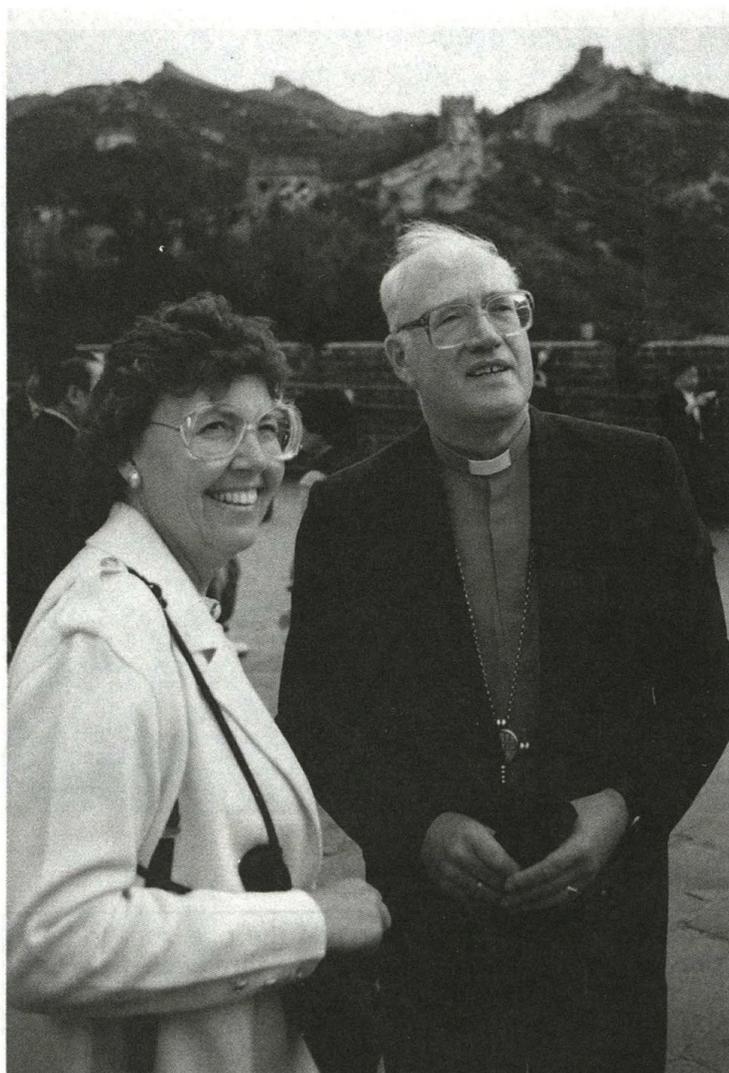


Photo: J. Rosenthal

Archbishop Carey with his wife Eileen on the Great Wall of China: the couple will visit Australia this year.

committee to plan a notable 'national liturgical occasion'.

Archbishop Goodhew and his planning committee are arranging an interesting Sydney visit for the Careys. There will be a special citizen's dinner, a meeting with the clergy of the diocese, and the opportunity to visit notable ministries within the diocese. Archbishop Carey will spend an afternoon with the Australian bishops.

Mrs Carey, a nursing sister, will have her own program.

Some special Sydney events will precede the Carey visit. The Rev Howard Dillon is heading a small group arranging an Anglican Expo, to be held in Sydney Square one Saturday, and there will be a Diocesan Sesquicentenary service in the Cathedral on Sunday 3 August.



**MANAGER - LIFE AFTER PRISON MINISTRIES
Diocesan Services Division
Parramatta**

The Anglican Home Mission Society provides an extensive ministry of care throughout the Sydney region. With a staff of 1000 it provides over 100 services with a budget of \$34M.

Life After Prison (LAP) Ministries has been recently added to the Society's services to prisoners, ex-offenders and their families providing counselling, accommodation and general support as part of the recovery process on leaving prison. The service is based at Parramatta and has a small staff.

We are seeking a Manager to direct and coordinate all operations of LAP Ministries in achieving its mission and objectives. Your role will require you to:

- promote the growth and development of LAP
- organise an effective staffing strategy
- develop financial plans and exercise budget control
- publicly promote LAP
- liaise with churches, church hierarchies and local support groups

You will possess:

- a sound understanding of the Church environment
- human resource and financial management skills
- a sound understanding of the welfare industry and related government services, planning and management skills
- highly developed interpersonal and communication skills
- tertiary qualification in Social Welfare or allied profession and/or proven experience

This is a rewarding opportunity for a person of definite Christian commitment and with an active church involvement.

A salary appropriate to the responsibilities will be negotiated. The appointment will be for 3 years with the possibility of renewal.

Please telephone Kay Merriment (9261-9536) for further information and copies of the duty statement and selection criteria. Written applications should be forwarded by 21 February 1997 to:

The Rev'd Tony Tress, Chaplaincy Department, Anglican Home Mission Society,
PO Box Q137, QVB, SYDNEY NSW 1230

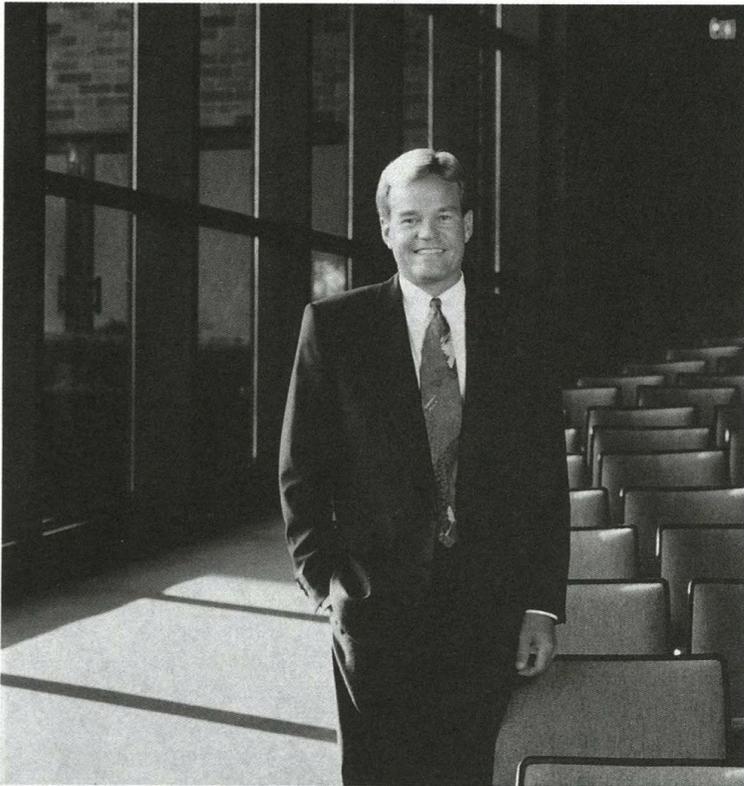
Reform's threat of schism

Reform, the conservative Evangelical group within the Church in England, seems set to arrange an alternative group of bishops to oversee its Evangelical church members.

A report published in the *Church of England Newspaper* states that such a move, considered "valid but irregular," may also split Reform itself.

Prompting the move has been the increased 'approval' seen to be given to such groups as the Lesbian and Gay Christian Movement. However, Tony Higton, one of Reform's leading members, urged more cautious action, including Evangelical parishes, where necessary, first seeking 'alternative episcopal oversight' from within the diocese. Mr Higton also called on the Archbishop of Canterbury to appoint an Evangelical 'flying bishop' to defuse the "growing danger of major confrontation".

The Hybels (and lowbels) of church growth



Bill Hybels: it's not about playing a numbers game.

Some smaller congregations find the pressure to be a 'growing' church can take its toll, as three ministers told *Southern Cross*. Such is the stigma often associated with smaller churches, all three preferred to remain anonymous. We'll call them Peter, Paul and Mario.

Says Peter, church size often simply reflects demographics: the type of people who live in an area, their age, education or income. "That's why we have 'Bible belts'. While it may be relatively easy to adapt a Willow Creek-style church growth ministry in some suburbs, it would be meaningless elsewhere. The people they're targeting are so culturally different, it's like talking another language."

"There are limits to what can be achieved with few resources. It doesn't matter how good the ideas," says Paul. "Our parishioners are either unemployed or retired. They give generously, but the end figure is still quite low. They're all faithful, committed Christians, but we know not to set our sights too high. However, we're not too proud to accept friendly offers of help!"

Mario says being smaller has advantages. "I'm able to spend much more time alongside each parishioner. We often have meals together. We all know each other well, and they see me as being approachable rather than a remote general manager. I count it as a privilege to be so closely involved with each person."

Paul agrees. "Not all ministries need to operate on a large scale to flourish. There's a prevailing culture which infers that small means 'failure'. Viability in an area ought to relate to opportunities for ministry, not income in the plate."

Says Mario, "Sometimes the area of most rapid growth is not the area of greatest need. One suburb, with low income earners and long-term unemployed, had young professionals moving into a neighbouring area. An effective ministry to the former was ignored in preference to the latter. The congregation size has now grown, almost completely with young professionals, while the other people are almost com-

pletely absent.

"The Anglican Church caters well for tertiary educated, middle and higher income groups, and that is good. But why do we shy away from other groups? In this case, the young professionals were already established in their faith. It's great that they now have a middle-sized church nearby, but it's not really their local community. The smaller churches in the area would have been helped greatly if they had instead chosen to take an active part with them. Overall growth in the area may well have been greater. A bonus would have been a larger entry into the community, including people usually not served well by the Church."

"Larger churches could view smaller ones as being worthy of 'mission duty'," says Paul. "A commitment of two or three years can make a real, long-term impact. We've had young couples visit us only to find no-one else in their age group. They like to see a handful of peers. If they're new parents they want to see young kids. Even though the teaching and worship style may be the same, the next week they've driven another suburb away and found a church with a group of people like them. If three or four couples from some of the larger 'Bible belt' churches commit themselves to us for even a short term, younger people moving into the area would be much more likely to commit themselves too, and form a nucleus of a continuing congregation."

Peter agrees. "Many large churches have grown through transfer growth. But lower socio-economic groups and suburbs are being ignored. So we have poorer representation in those communities, and along with it a feeling that the Anglican Church is 'not for people like us'. I'm not denying the need for and impact of larger churches - but smaller ones aren't weaker or worse, just different."

From February 13-15, 1997, hundreds of people from around Australia will flock to Darling Harbour. But this time, it's not the Sydney Festival or the Motor Show which will be pulling the crowds. They will be coming to hear a minister from Chicago who has something to say about building a church.

Bill Hybels, senior pastor at Willow Creek Community Church, is known around the world for his leadership of a congregation bigger than many Australian towns. On any given Sunday over 15,000 people will have passed through their doors; several thousand more join in the mid-week services.

Not surprisingly, Mr Hybels has some handy hints on reaching the masses. But their approach, he says, is not about seeking the numbers. It is about preaching the gospel in a relevant way and waiting for God to act. "We've been successful because when people experience life change, their enthusiasm becomes contagious," he told the *Chicago Tribune* in 1994.

To put us in the picture, *Southern Cross* asked Bill Hybels to give us a run down of his ideas...

What is a 'biblical community'?

It's a community of people radically devoted to God, irrevocably committed to each other, and relentlessly attempting to advance the cause of Christ in the world.

How do you build one?

That's what the focus of the entire conference is about.

You have said that you've been "struck by how few of us are really clear about what we're building". Why do you think this happens and how can we become clearer?

I think over time the church inevitably drifts into institutionalism. This tends to strangle community and eventually causes 'mission drift'. Enormous energy is required to combat this.

With a congregation of over 15,000, do you find it difficult to build a sense of community at Willow Creek?

Through a carefully led small group ministry that seeks to unfold and mature every person who calls Willow Creek their home, we are working to accomplish this seemingly impossible task.

What role should a leader take in a biblical community?

Spiritually gifted leaders must clarify the vision of the church, keep the mission crystal clear, and develop workable strategies to achieve the mission. They must develop the talents and gifts of the congregation and use the resources of the church carefully. And, they must develop the next

generation of leaders.

How would you respond to criticism that the Willow Creek model is too 'American' and has nothing to offer Australian churches?

We have always stressed that it is the biblical values of Willow Creek that we are trying to encourage church leaders to consider - not the exact methods and forms of ministry, which obviously must be contextualised in every different setting.

The fastest growing churches, in general, are in Africa and Asia, where church growth techniques are often not well known. Does this mean they are insignificant in the long run?

I've never been a student or advocate of church growth tech-

niques. I'm a huge fan of the Acts 2 church, and I celebrate its expression all over the world.

Do you think the Western mind's obsession with systems and strategies in general has led us to overemphasise these things in our churches? Why/why not?

The Apostle Paul said that in our churches things should be done "decently and in order". That requires a certain level of organisation and administration. My dream has always been to experience the genuine explosive redemptive power of the Holy Spirit in our church, and then to nurture and cultivate the fruit of all that in a thoughtful and disciplined way. I think one without the other is less than the best. And the church deserves our best!

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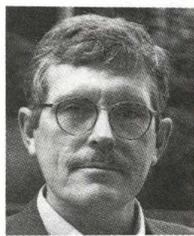
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BAH! humbug!



ROB
FORSYTH

I am afraid that nothing will replace *An Australian Prayer Book (AAPB)*. I don't mean that it will never be replaced - just that what will succeed it in our corporate worship will be nothing at all; no prayer book, no authorised liturgical resources, just what the minister or others make up for (or on) the day.

In the Diocese of Sydney the *AAPB* is fading like the old *BCP (Book of Common Prayer)* before it. It is being restricted to the early morning services. We are becoming tired of it.

Unfortunately the replacement served up by the Anglican Church of Australia has proved no successor. Perhaps if there had been less rush to produce *A Prayer Book for Australia* it might have been adequate (as bits of it certainly are) but that was not to be, and our Synod declined to authorise it last year.

Now what?

If we keep going the way we are going then nothing will be the replacement. Sure, it is possible for churches who wish to use other newer liturgies to do so by seeking authorisation under Section 4 of the church constitution, but for our diocese as a whole this is no more than (as one speaker at the last Synod put it) "treading water".

It is time for an international, Anglican and evangelical enterprise to aim for the production of a new prayer book, or collection of good resources, to replace *AAPB*.

It should be an international enterprise to make the most of world wide (and Australian wide) evangelical Anglican scholarship and experience. To be frank, I'm not sure we have enough depth here to do it alone. And the product of an international effort to construct quality liturgies for an international market is more likely to win the authorisation it will need to be used in Anglican churches.

Of course it will need to be an evangelical enterprise. The one thing we need are words for worship which reflect the gospel clearly and powerfully.

And of course it will also need to be an Anglican enterprise, building on and reflecting the principles of doctrine and worship of the *Book of Common Prayer* and the Articles, even when they do not immediately fit our own cosy evangelical truisms.

Maybe I am wrong, but unless we get to work soon, last year's debate about *A Prayer Book for Australia* would have been about which authorised services we don't use round here.

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

is now in operation.

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

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

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

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By including the Anglican Home Mission Society in your will, you'll leave a living legacy of hope - one that will extend help to many needy people for decades to come. For further information, please contact the Executive Director, (The Rev. Howard Dillon).

The Anglican Home Mission Society, St. Andrew's House, Sydney Square, Tel 261-9500.



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Especially when there are thousands of charities in Australia standing on their heads for attention.

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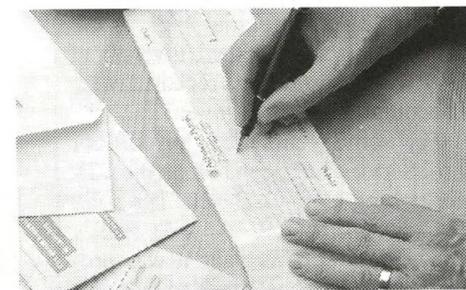
only getting the attention, but also in engaging the emotions and making people feel a sense of ownership with the cause.

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You need to give yourself an

ethical, 'unfair' advantage to win the appreciation your cause truly deserves - and that advantage is Pilgrim International, a fully accredited advertising agency.

Pilgrim International is a unique advertising and direct marketing agency - Christians dedicated to working on projects that matter, serving not-for-profit organisations such as World Vision, The Salvation Army and The Bible Society in Australia.



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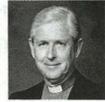
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CITY CIRCLE

BISHOP writes



BY PETER WATSON

This time of the year is normally associated with a reduced busyness and opportunity for relaxation and refreshment. In some respects that has not been the case. Certainly the build-up to the Christmas season has been very busy for some, if not all parishes, with opportunities taken to contact folk who might not normally be in church. Some of the events prepared by our churches have been both inventive and successful in reaching many with the Good News about Jesus Christ.

For example, I heard good reports about the pre-Christmas event held by St Matthias' Centennial Park at the Clancy Auditorium at the University of NSW. The program was repeated twice to accommodate the numbers.

For some years now an outdoor Carol Service has been held in the park overlooking Coogee Beach. The main sponsor of that activity is St Paul's South Coogee. This year it was preceded by a barbecue attended by about 500 and it's estimated that some 3,000 participated in the carols that followed. The feedback is that it was well received.

Such events should encourage all parishes to be as inventive as possible in seeking to build bridges into the community as windows of opportunity to talk up the fact of Jesus Christ.

Today's culture places increasing emphasis on feelings at the expense of reality and truth, so that Christianity is dismissed as 'right for you if it does something for you'. We must seek to disarm that notion. First we seek to insist that Christianity is to be taken seriously because Jesus Christ is history. Christianity is right because it is factual. That is not to say that it is all there is to it. We must also seek to demonstrate that Jesus Christ meets the deepest needs in the human psyche.

This period has also been a period of busyness for some of us involved in the creation of a new ministry at Bondi Beach. I believe this is the first time the Archbishop's Vision 2001 Fund has supported the creation of a new work in an older part of Sydney. The Rev Stephen Bligh, who comes from a background of ministry to the beach and surfing culture, has been made Curate in Charge. The vision is that Stephen will lead a work to initiate and establish a congregation drawn from the complex cultures that are now attracted to the beaches of the eastern suburbs.

The Archbishop's Vision 2001 will support the project for the first two years when it is hoped the work will have engendered its own finances.

It's summer, but it has been busy as we've sought to use windows of opportunity for the cause of Jesus Christ.

A little bit of Strathfield in Asia

BY MARGARET RODGERS

Christine Ledger, a lay reader and parish councillor from St Anne's, Strathfield left her position as director of Christian World Service for the National Council of Churches in Australia (NCCA) in September 1996 and moved to Hong Kong.

Christine has been appointed one of the two Associate General Secretaries of the Christian Conference of Asia (CCA). This is a senior position in an ecumenical body which brings people together from 17 different countries in Asia.

Since its offices are located in Hong Kong, Christine, who was a Leichhardt resident, now lives within the CCA staff campus which was previously the Lutheran Theological Seminary. It is situated in Tai Wai in the New Territories on a steep green hill, but it is surrounded on all sides by huge high rise housing complexes. "It is an oasis of sorts in a growing concrete jungle," she said.

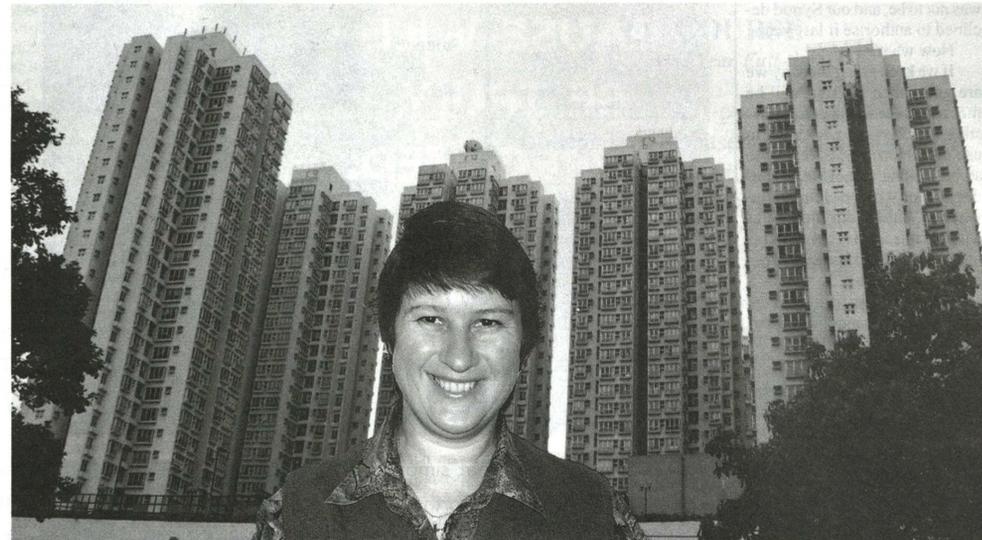
look for a smooth transition. The sermons I have heard preached here in the churches focus on encouraging people to approach the changes ahead with hope and faith in God who will not desert the people of Hong Kong whatever difficulties may lie ahead."

CCA is also looking to this new future with optimism and secure faith in the providential hand of God. Christine said, "CCA certainly intends to stay in Hong Kong and has been encouraged to do so by churches in Hong Kong and in China."

This is not the first overseas job Christine has held. Previously she lived in Geneva and worked with the World Student Christian Federation. This position also brought her into contact with Christians from Asia. "Many Asian Christians know what it means to live as a minority church alongside people of other faiths," she said. "Many of them also know what it means to live with the reality of war or poverty or persecution. These experiences mean

members of CCA since its inception in the 1950s. This is a relationship which is constantly changing and maturing, and the churches have a lot to offer to our politicians and our nations in this regard," she said. "Whereas political relationships are often guided by economics and self-interest, church relationships have a wider and deeper foundation of common witness and the mission - we care for each other in Christ and are not guided by self-interested or exploitative reasons. Of course national politics are present within church relationships as well, but I believe there is a maturity and mutual respect in the relationships of member churches of CCA which is very healthy."

The CCA staff are required to travel widely and so will Christine. "I will travel both within Asia and to the partners in Europe and North America who support our work with prayer and finance. I enjoy meeting people and the churches who are the life of CCA and find travel of this sort



Christine Ledger: from Strathfield to Hong Kong.

Christine feels at home in her new parish church. "It is similar to St Anne's in its liturgy, music and warm friendly atmosphere," she said. The parish is Christ Church, Kowloon Tong, where she is gradually getting to know people. It is an English speaking parish with both local Chinese and expatriate members and a thriving Sunday School. They are keen to develop their partnership with churches in China, and a team of parishioners recently visited there.

This year will be climactic for Hong Kong, which returns to Chinese control mid-year. Like other residents Christine is thoughtful and prayerful about future years. "No-one knows exactly what July 1, 1997 will bring. Certainly it will be a great historical moment when Hong Kong returns to China, a moment of excitement, anxiety, and yet business as usual in many ways," she said. "It is a moment without precedent and therefore hard to predict, but it appears that all parties concerned

that many Asians do not take the faithfulness of God and of the church for granted, and their witness is vibrant as a result. I am encouraged and challenged in my own Christian life by their dynamic faith and witness."

CCA executive staff come from many Asian countries. "I enjoy working in a cross cultural environment immensely and learn daily from the insights, value systems and experiences of my colleagues. I learn much about myself and 'Australianness' in the process."

CCA was founded in 1957. Representatives from the Australian churches have been present in its activities from the beginning. This means that significant and mature relationships were forged between Australian and Asian churches and Christians long before such relationships were so central to the strategies of economic, business and political groups in Australia. Christine commented on this.

"Australian churches have been mem-

always enriches and energises me in my work."

Christine hopes for prayerful and knowledgeable support from home. "It is important to me that I undertake this work for and with the Australian churches. It is an exciting time to be carrying responsibility in the CCA and I do so with gratitude and the hope that Australian churches continue to open their eyes and hearts to Asia."

She is certainly supported by her friends from St Anne's Strathfield. Jenny Johnston, whose husband Lance is rector of St Anne's, said, "There are people from many Asian countries in our congregation, in fact we are like CCA in microcosm. We know and love Christine and were delighted when she was appointed to this important ministry. We are keeping in close contact so we are informed of her life and work in Hong Kong. As her home congregation we feel privileged to sustain her in our prayers."



Simon Longstaff: denies intending to sever links with St James.

Ethics Centre: 'unethical'

BY MARGARET RODGERS

Parishioners of St James', King Street were divided over relationship with the St James' Ethics Centre in the latter months of 1996.

A strategic ministry initiative, the Centre was established by the parish in 1989. The particular motivation was to see the influence of Christian values brought to bear on the attitudes and activities of the central business district in which St James' is so centrally placed.

The constitution required a minimum of four parishioners, including the rector, to be among the ten members of the Board. rector of St James', Peter Hughes, who is to leave the parish early this month, has been Chairman of the Board since its inception. The parish has paid an annual grant of \$25,000 to the Centre.

Problems arose over the changes to the constitution promoted by the Board at the Annual General Meeting in November. There will no longer be a formal requirement for a number of parishioners and the rector to be Board members.

It was said that the Centre behaved unethically, and some questioned whether the Centre should continue to receive parish funding or be allowed to use its name. Others from the parish approved the changes.

Dr Simon Longstaff, executive director of the Ethics Centre, told the media that the Board had not behaved unethically. He said that the changes were in-

tended to ensure more diversity on the Board, and there was no intention to sever relationships with the parish. He saw the changes as a mark that the Centre had come of age.

Michael Horsburgh, a member of the Parish Council, spoke to *Southern Cross* before going overseas. "This has been an unhappy episode and one that was badly handled by the Ethics Centre," he said. "There was no prior negotiation with the parish. The Centre acted without regard to whether the parish agreed to the changes. Indeed, it placed no value on securing the parish's agreement. It simply exercised its power. The parish rightly rejected the Centre's offer of fifteen free memberships and an annual dinner as trivial and contemptuous."

Southern Cross understands there was prolonged debate at the December meeting of the Parish Council. The Parish Council rejected any move to disallow the use of the parish name, and resolved to continue negotiations through a Joint Consultation with the Board of the Ethics Centre.

Peter Hughes said the Centre wishes to retain the use of the name The St James Ethics Centre to signify its origin and continuing links with the parish. The Consultation had already resolved "to retain an effective, continuing relationship in which the parish's involvement as an expression of outreach in the city is sustained and may flourish," he said.

Alternative church takes the plunge

BY MICHELLE HAINES

Most young people from Sydney's inner-west are more familiar with pub bands and cafe society than choir practice and morning church.

With this bit of wisdom in mind, a group of young Christians have started a radical new church aimed at those who are uncomfortable with traditional services.

Known as Plunge, a reference to its coffee-drinking habits, the group started a year ago as a spin-off from Lilyfield Community Church. They have evolved into a relaxed gathering of 30 or so, who are more likely to watch a movie to explore an aspect of faith than listen to a sermon.

"We want to create a Christian community which operates in a way with which the demographic is comfortable," said Nicki Banbrick, wife of Rod Begbie, the nominal leader of the group. Rod attempts to make his role as low-key as possible - the group constantly stresses the 'horizontal' aspect of Plunge.

"We don't have the same people doing things all the time - our home groups take it in turns," says Nicki. "It means we don't just get one minister's view or experience of faith. That sometimes makes it hard because it's not predictable, or you may not always agree - but that acceptance of difference is part of it."

Plunge has so far appealed largely to 'refugees' from other Sydney churches, some disenfranchised with church in general, others just eager to embrace a less cerebral, more relational kind of gathering.

Alan Dearn, a member of the home group known as the 'autonomous collective' ("because we have no leader!"), said he was keen to join Plunge as a chance to think through the way church is conducted.

"One of my bugbears is that the church in general is bad at reaching people who are unchurched," he said. "You can't compromise the gospel, but communicating it is fair game. This was a chance to experiment."

Tim Blomfield said he mostly appreciates the high level of ownership felt by each member, and the focus on relationships in the group.

"Because it's small you can have real relationships," he said. Matt Andrews agrees, pointing out that community comes along with the sense of ownership.

"You really notice it when people aren't there, because they are usually responsible for something," he said. "And because so much of what we do is worked out by us, you can't fall back on liturgy. You have to think through everything you do, and that leads to ownership and creativity."

But all think there's still some fine tuning to do.

"A lot of people here were reacting against something - and we may have reacted too much," said Alan. "It's still important for us to make the gospel explicit."

"We don't just want to share our ignorance," added Matt. "We have to be careful with the Bible teaching."



The people of Plunge: making church more friendly to the natives.



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The Ven W Newmarch,
26 Wills Lane, Blackheath NSW 2785
(047) 878575

**Applications will close by
28th February 1997.**

St Andrew's Cathedral

Election of Canons

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

Nominations open on Thursday 13 February 1997 and close at 4.00pm on Thursday 13 March 1997. A nomination form is available from the undersigned.

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

Nominations shall declare the address and designation of the person nominated and shall be signed by six persons qualified to vote at this election, of whom one shall certify that the person nominated has consented to nomination as a Canon. Those qualified to vote at this election are "the clergy and lay representatives summoned to the Synod".

Nominations are to be sent to:

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

to arrive by **4.00pm on Thursday 13 March 1997.**

J. A. Kells
Chapter Secretary.

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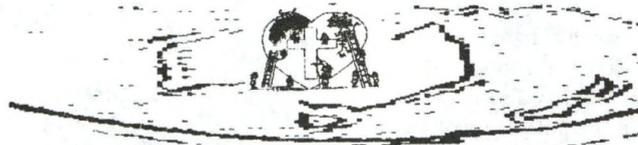
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An introductory Seminar is to be held on Easter Saturday and Sunday March 30-31, 1997, at Outback Patrol HQ, 36 Georges Cr., Georges Hall 2198 (02)9727 2759, fax (02)9726 2972 with expert information from Clergy, Outback and Patrol leaders, DEET, etc., on how to do it. Phone, write or fax for full information on how you can take part, too.



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WANTED: 2nd hand theology books by Cullmann, Dunn, Kasemann, Pannenberg, Thielicke, Thiselton, etc. David 9484 6500.

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Supporting this day are St Paul's Canterbury, Friends of the Shepherd Counselling Centre, Vivian Davidson, and Susan Larkins from Golden Grove. Main teachers will be the Rev David Irwin and Mrs Susan Larkins. For enquiries and application forms please contact the Rev David Irwin on (02) 9789-5991. The cost of \$45 includes lunch, morning and afternoon tea.

CROSS current



MARGARET RODGERS

Will euthanasia soon become so everyday we won't notice? Certainly its supporters are trusting so. Many were quick to state their opinion at the news of the second person's legally sanctioned death last month. They had their case ready to put out immediately Janet Mills' death was announced.

Were supporters such as Professor Peter Baume given confidential briefings before the actual event? One may be forgiven for wondering, given the close conjunction between the news of her death and the public statements of support.

People who usually argue the case against euthanasia were caught out. Most were on holidays or out of the reach of their media minders.

Fortunately the Dean of Sydney was in town on the day and made himself available for Anglican Media. Many calls came, for journalists need to present both sides of the case in such a contentious community issue. No other churchman around the country appeared to be home and available to the increasingly urgent media requests for help with stories. So the Dean's comments were everywhere, even on the BBC.

What surfaced alarmingly in this recent event was the news that the NT law is now being understood as being far less stringent in its requirements for medical signatories to permit euthanasia deaths. If this revised reading of the law is correct, they will be far easier to arrange than was originally believed to be the case.

Let's pray there will not be a flood of such deaths in Darwin before the Senate votes on the Kevin Andrews bill in Canberra, probably late this month. Surely the only responsible action is for the operation of the NT law to cease until the Federal vote is taken and, if necessary, the real extent of the NT medical signatory requirements has been clarified.

And there is something else to note. NT opponents of euthanasia know that every Aboriginal community in the Territory is firmly opposed to their State law, in fact many are frightened of it. Why is this not being reported widely? Where is ATSIC and the well known Aboriginal spokespersons? Why aren't they pleading the people's cause?



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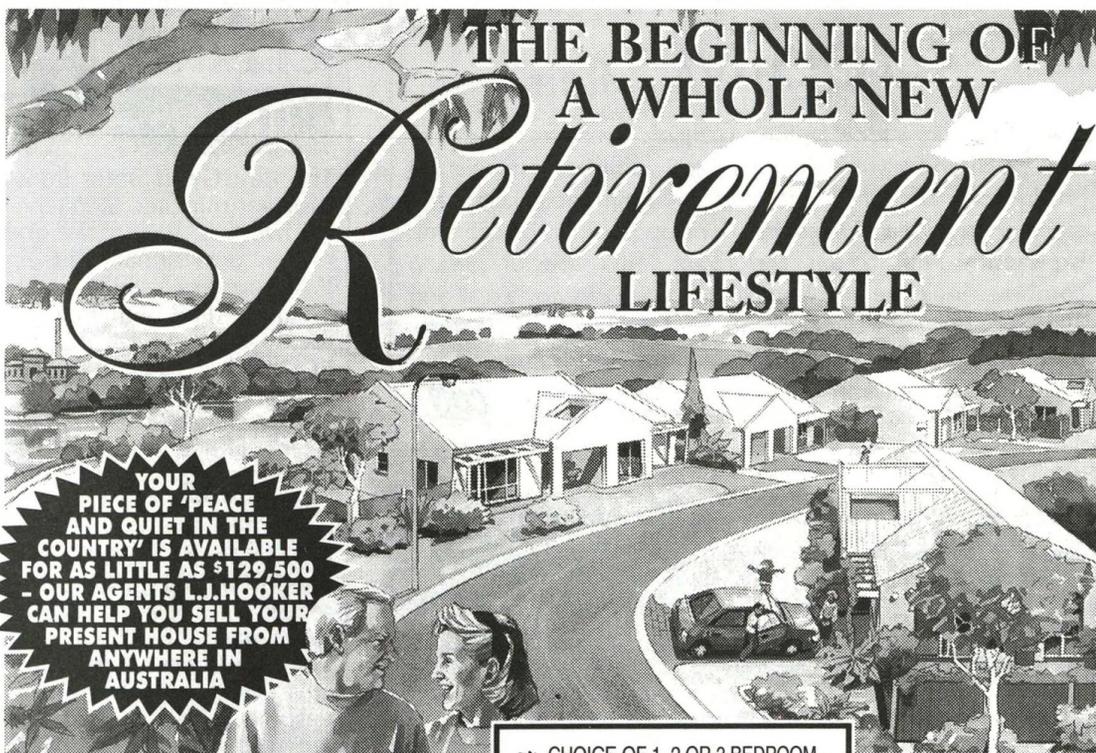
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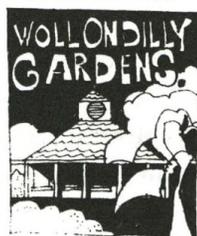
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Please contact our Pastor, the Rev David Irwin, on (02) 9789-5991 for details on information sessions which will be held in late February, if you believe that the Lord may be calling you to join us!

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the big picture

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CLERGY moves



The Rev Geoff Bates from assistant minister, St Peter's Richmond to curate in charge, provisional parish of Wilberforce 23.1.97.

The Rev Ken Coleman from rector, All Saints' Balgowlah to Director, Cross Cultural Ministry, HMS 1.2.97.

The Rev Graham Crew from rector, Hurstville Grove to rector, Springwood 24.3.97.

The Rev Peter Frith from rector, Shellharbour to rector, Mittagong 13.2.97.

The Rev Philip Griffin from rector, Lithgow to rector, Wentworthville 11.4.97.

The Rev Barry Marsh from curate in charge, provisional parish of Narellan to assistant minister, St Andrew's Cathedral 31.1.97.

The Rev John Wise from rector, Concord West with Concord North to chaplain, Macquarie Hospital.

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BY DR PAT CLEARY

Coping with STRESS

What is stress?

Stress is personal wear and tear associated with earning our living, caring for our families, Christian ministry, studying for exams, grieving for a loved one and so on. Stress presents itself as tense muscles, increased blood pressure, disturbed digestion, increased metabolic rate and body temperature, disrupted sleep, restlessness, anxiety, guilt, feelings of helplessness and hopelessness, apathy, self pity, inefficiency, disorganisation, indecisiveness, wishful thinking. The list goes on...

But we don't just experience the stress of life; we also create it! So stress management needs to deal with these all too familiar reactions as well as ways to avoid creating unnecessary stress.

We can prepare ourselves to be less stressed as we...

☼ live less in the future, not focusing and brooding on what *might* go wrong, what people *might* say, and the things that we can't control.

☼ realise that failure is not a terminal illness, so we don't have to wait till we think we've got everything perfect and under control before we move forward.

☼ take some time to think ahead, to work out good and godly strategies, not just to anticipate problems.

☼ avoid procrastination. Unless necessary risks are taken and decisions made, events may overtake and overwhelm us.

☼ eliminate additional commandments we've adopted for ourselves, such as:

You shall at all costs avoid getting into trouble.

You shall always protect your reputation, even if it means being dishonest.

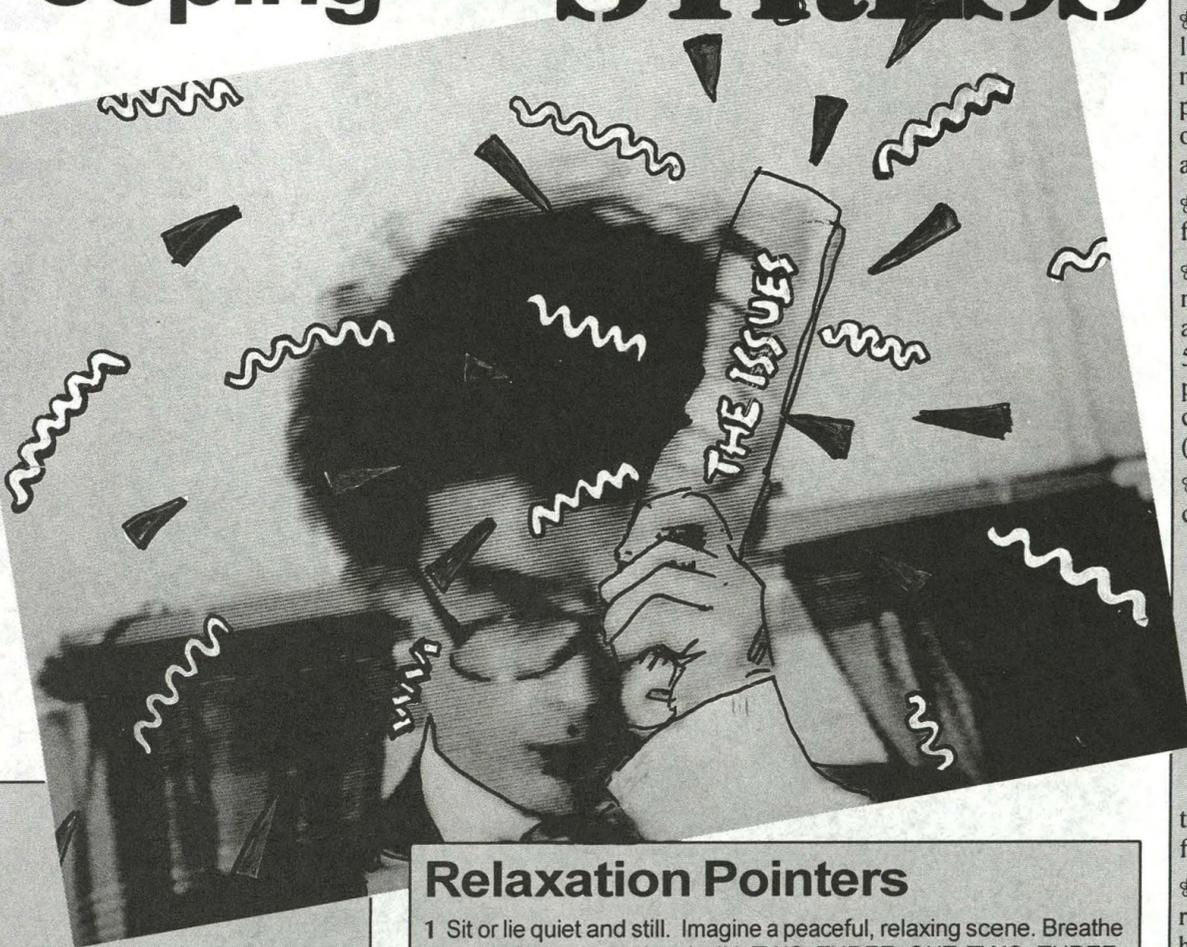
You shall at all costs avoid saying anything that people may not like.

You shall always feel responsible if anyone is upset in your presence.

☼ let go of the compulsion to prove ourselves (to ourselves and others) by our efforts and achievements. Our value comes from who we are: a friend, partner, parent, child of God; from our relationships not our products.

☼ admit our limitations and aim to honour God rather than our own ego. Perfectionists aren't perfect, they just feel they have to be (or pretend to be)!

☼ accept that naughtiness, carelessness, foolishness, laziness and selfishness are all part of the human condition. We will be less surprised, and less condemning when we and others fail. Being judgmental can be a stress problem!



☼ come to terms with being 'one of the all' that Paul wrote about: *...for all have sinned and fall short of the glory of God...* (Romans 3:23).

☼ accept that we can't be in more than one place at a time and remember that there are only 168 hours in the week to be divided among all that we have to do. We can only spend more time on one thing at the expense of another. We are created within time and time is not elastic, so it is not ungodly nor a failure to say politely, 'No, I'm sorry, I can't help you tomorrow.'

☼ maintain a fit body with a balance of sleep, and healthy activity (including recreation and exercise).

☼ challenge the unhelpful idea that work, study, ministry, etc are the normal state of the human organism and that rest is ungodly: 'there's always something good we could be doing'.

☼ apply the 'law of diminishing returns' in allocating our time. No matter what the task, what the issue, there will be a point beyond which further time and energy will have negligible benefit. It makes sense to allocate time to a task and then move on to something else perhaps equally or more important, rather than persevere till we run out of time and energy in the vain hope of achieving a perfect result.

☼ come to understand God's grace. We will see that we live in relationship with him and that within that relationship we plan, we strive, we serve. We will not be rejected from that relationship whether we succeed or fail. When we fail we repent while remaining within that relationship.

Relaxation Pointers

- 1 Sit or lie quiet and still. Imagine a peaceful, relaxing scene. Breathe slowly, but not too deeply: IN, TWO, THREE, OUT, TWO, THREE. Let the tension drain from your body as you breathe out. The breathing rate should be no more than about 10 per minute.
- 2 Sit or lie quiet and still. Focus on each muscle group in turn, relaxing them one by one. Start with the forearm of the dominant arm, then move to the upper arm; next the other arm, then the calf and thigh of each leg, followed by the trunk, shoulders and neck.
- 3 When stopped at traffic lights, waiting for the phone to answer etc consciously pause and let go of the tension in any muscle group that you notice is tight.
- 4 Relax when you pray and pray when you relax. "Be still, and know that I am God" (Psalm 46:10).

When the pressure is on, we'll be less stressed as we...

☼ get clear on the things we are not responsible for, and concentrate on what we are responsible for.

☼ set more sensible limits on what we let other people expect of us.

☼ realise that 'my best' is like the horizon: as we approach it keeps moving away. Let's strive for excellence instead: a balance of the best quality we can manage for the time available.

☼ recognise that the world hasn't gone out of control if we have to choose between doing two or more good and desirable things. Otherwise we may feel out of control!

☼ remember that our God is sovereign. It helps to remember that nothing can happen (unless we deliberately reject him) that will get between us and our eternal relationship with him.

☼ recall that God is more concerned with our growth than our comfort. He has not abandoned us when we are tempted and tested.

☼ find satisfaction in getting through the day without trying to prove something to someone, teach them a lesson, or even earn their love.

☼ focus on just sorting things out when there is a disagreement,

rather than seeing it as a matter of winning or losing.

☼ learn when to give up looking for a better solution. The apparently untidy outcome may be quite good and godly. Otherwise we risk 'rubbing a hole in the page', trying forever to improve things.



Talking some of these issues over with a friend or counsellor may be helpful in gradually reducing what is stressful in how you think, act and feel.

Dr Pat Cleary is a registered psychologist in private practice and is a member of Austimer Anglican Church.

We will recover from stressful experiences faster as we...

☼ learn from the past but avoid living too much in the past. It may take conscious, prayerful perseverance to break the habit of brooding over failure, our own and other people's. 'If only...'

☼ separate what we *did* wrong from what *went* wrong.

☼ take hold of God's forgiveness on his terms not ours. We are justified by faith (Romans 5:1) not by feeling sorry. This process of feeling sorry may subconsciously be an effort to earn (or deserve) our forgiveness.

☼ separate fair from unfair criticism (in our humble opinion), processing what seems fair and forgiving the rest.

☼ distinguish between rebuking ourselves and punishing ourselves. Sandpapering our gut may be a familiar habit, but it does not right wrongs, nor does it stop the same mistake happening again. It is often a sign of shame resulting from fallen pride.

☼ take time to stop, switch off, rest. In order to do this we may have to remind ourselves that the 'law of diminishing returns' applies to us in this situation. In the big picture the value of keeping on may not be as great as getting a good start on the next task, or taking a break.

☼ practice helpful relaxation strategies (see inset).

☼ use appropriate aerobic exercise to dissipate both the physical and mental symptoms of stress.

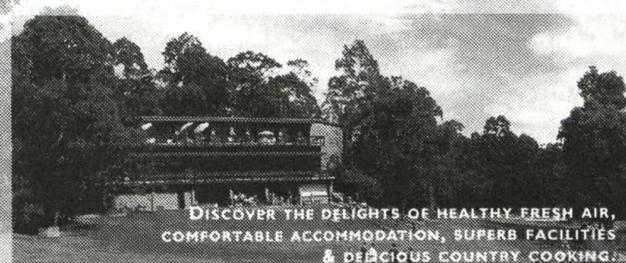
☼ want to forgive others rather than maintain our annoyance at them (and we practice the law of love at the same time.) "A heart at peace gives life to the body, but envy rots the bones" (Proverbs 14:30).

☼ just have *another* go after failure, rather than feeling we have to have a *better* go! If we didn't clear the hurdle last time, it seems rather pointless to aim twice as high next time: yet it seems strangely meritorious.

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SCREEN

ROMEO AND JULIET

Rated M (violence, adult themes)

The swallowing up of Shakespeare into high culture over the centuries has taken much of the sting and savagery out of his words. But Baz Luhrmann's production of *Romeo and Juliet* restores the violence and passion which was more a part of Elizabethan culture than the tights-and-strangled-vowels performances would have you think.

The story needs no explanation, but there is much that is new and vibrant about *Romeo and Juliet*. Set in a created world (but filmed in Mexico City), Verona becomes Verona Beach - a harsh, garish, macho place which is neither the future nor the past. As in Shakespeare's day, the men are openly armed (the guns have names like 'sword 22 series S' and 'dagger 9'), providing a menace as fresh as glinting steel would have been to an Elizabethan. Verona Beach is a fast, sexy, dangerous place to be - as Shakespeare may have viewed hot-blooded Italy.

Every cinematic trick in the book is employed to make the film an overwhelming, in-your-face experience, aided and abetted by stunning sets, costumes and music. But the ferocity of the pace is essential to the plot: if everyone had time to think, nothing would have happened. And teenage lovers are not known for their prudence.

This production of *Romeo and Juliet* combines the genius of Shakespeare's language with the brilliance of Baz Luhrmann's direction. After *Strictly Ballroom* took the world by storm, Hollywood threw pots of money at him for his next attempt, which allowed him to give free reign to the set designer, costume de-



Romeo and Juliet (Leonardo DiCaprio and Claire Danes): innocents in a messy, bloody world.

signer and cinematographer (all of whom are Australian). The result is a surreal pastiche, rich in symbolism.

Religion and religious iconography are powerful, recurring themes throughout the film. The play reflects Elizabethan England, where lip-service abounded but the gospel under-pinnings had largely been lost. Luhrmann reinterprets this religious state by filling the screen with kitsch crosses and statues. Huge oil paintings, with scenes such as Christ ejecting the money lenders from the temple, decorate the gaudy Capulet mansion. Im-

maculate hearts become fashion accessories, and representations of Mary adorn hand-guns. Here, they seem to suggest, is a corrupt and ugly world which gobbles up innocents.

There are some unpleasant elements of this film - the violence, the sexual innuendo, the sheer force of its noise and colour - which should be a warning for those who prefer a little peace and quiet at the cinema. But for those who want to grapple with this often messy, bloody life, this is the film of the decade.

Michelle Haines

CHILDREN OF THE REVOLUTION

Rated M (violence, language, adult themes)

Here's an offbeat movie with a cause. Joan Fraser (Judy Davis), an ardent socialist, is catapulted from Balmain pub activist to Stalin's Moscow headquarters, if only briefly, in her quest for justice for all. A fleeting affair sees his demise and her pregnant. She is rushed back home by David Hoyle (Sam Neill), her almost lover and probable double agent, but marries instead her faithful, long-suffering friend Welch (Geoffrey Rush). The son, Joe (Richard Roxburgh), grows into an ideologically confused but well-meaning man, whose inherited ideals give him both a passion for being imprisoned and a ruthlessness in getting to the top, ironically, of a combined prison warders and police union. En route he meets Anna (Rachel Griffiths), a police woman, who young Joe contrives constantly to be arrested by and then marries, much to the chagrin of his mother.

But is Joe the illegitimate son of the once revered, now despised, Joseph Stalin, or of a chance en-

counter with the double agent? Certainly not of his step-dad carpenter, not that any theological connections are made.

Like all black comedies, the matters it parodies have their basis in strongly held beliefs if not truth. In *Children of the Revolution*, it is in the fact that we reap what we sow. Children of the radical 60s have lost their roots, those of the protesting 70s lost their cause, and those of the greedy 80s are seeing their silver tarnish and fine cloth eaten by moths.

Humour often proves to be an effective vehicle to carry home such truths. But nestled just beneath the laughter are the deep sorrows of observed injustices, here and abroad, which would have certainly outraged the prophet Amos.

Young Joe is fond of quoting the so-called 'Hangman's psalm' (Psalm 51): "Surely I was sinful at birth, sinful from the time my mother conceived me..." One of the more poignant moments in the film strongly endorses this view. It is a crucial point in the narrative, but not just in Joe Stalin's case, and the sentiment is not mocked.

Children of the Revolution also has moments of deep sadness, such as when Davis as an ageing activist watches TV footage of Lenin's statue being removed. It is no surprise that the loss of idealism and encroaching cynicism portrayed has spawned the uncritical 'me first and me only' values of recent years.

The Preacher has warned that without the Lord 'all is vanity'. Here is a film whose message, even though couched in offbeat humour, might encourage a few more people to realise just that.

George Fisher

AUDIO

JACI VELASQUEZ HEAVENLY PLACE

Myrrh/Word 7016995380

Jaci Velasquez, a 17 year-old singer/songwriter and belle of the US south, has been billed as another Gloria Estefan. Her voice is never short on quality, but there are abilities that can only come from the passing of a few more years. As with many US Christian music products, there is a bias towards middle of the road or adult contemporary style in the 2DAY FM mould. Yet Jaci's strength is best found away from the pop sweetness stereotypes.



She is as keen to share the gospel with the listening world as she is her vision of sexual abstinence. As her song *I Promise* makes clear, she does both with boundless energy to her teenage peers.

A real bonus on the album is *Un lugar celestial* (*A heavenly place*). Says Jaci, "even though this not a Spanish album, we wanted a song that would communicate that I am Hispanic, and I do have a little chilli running through my veins!"

Keep it flowing, Jaci.

GF

SERPENTS & doves

Wayne Olling, of Seven Hills, provided the following list of genuine church bulletin bloopers to strike fear into any church secretary's heart...

Don't let worry kill you - let the church help.

Thursday night - potluck supper. Prayer and medication to follow.

Remember in prayer the many who are sick of our church and community.

For those of you who have children and don't know it, we have a nursery downstairs.

The rosebud on the altar this morning is to announce the birth of David Alan Belzer, the sin of the Rev and Mrs Julius Belzer.

This afternoon there will be a meeting in the south and north ends of the church. Children will be baptized at both ends.

Tuesday at 4.00pm there will be an ice cream social. All ladies giving milk will please come early.

This being Easter Sunday, we will ask Mrs Lewis to come forward and lay an egg on the altar.

The ladies of the church have cast off clothing of every kind and they may be seen in the church basement Friday.

A bean supper will be held on Tuesday evening in the church hall. Music will follow.

At the evening service tonight, the sermon topic will be "What Is Hell?". Come early and listen to our choir practice.



KNOW OF AN ITEM THAT MIGHT FIT THIS COLUMN? CONTACT MICHELLE HAINES ON 9265 1518 (PHONE) OR 9261 2864 (FAX)