

Face it, Sydney

The need for dynamic multicultural ministry

- › Diocesan budget: where to from here
- › “New Sydney” ordained



COVER

Facing up to the joys and challenges of multicultural ministry in Sydney.



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Southern Cross
March 2012

volume 18 number 2

PUBLISHER: Anglican Media Sydney
PO Box W185, Parramatta Westfield 2150
PHONE: 02 8860 8860 **FAX:** 02 8860 8899
EMAIL: newspaper@anglicanmedia.com.au

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Acceptance of advertising does not imply endorsement.
Inclusion of advertising material is at the discretion of the publisher.

SUBSCRIPTIONS: Garry Joy
PHONE: 02 8860 8861 **EMAIL:** subs@anglicanmedia.com.au
\$44.00 (incl. GST) per annum (Australia)

PRINTED BY: Torch Publishing Company, Bankstown, NSW

Science and faith

DR PETER JENSEN

UNWARY PEOPLE MAY BE SUCKED INTO believing that Christian faith and the methods and findings of scientific research are incompatible. Recent atheism has been vociferous in arguing that faith is the antithesis of reason and science has somehow disproved biblical teaching.

Sometimes it is Christians who encourage this travesty in two ways. First, we overuse the appeal to faith in order to fill in gaps in our knowledge. When challenged, we fall back to faith without explanation. Often, of course, our knowledge is indeed limited. God has left many things unrevealed. But faith and reason are not natural enemies.

Second, we insist some things are biblical teaching when they are better thought of as part of the way the Bible speaks for its own purpose of cross generational and cross-cultural communication. The glory of the biblical language is that it is fitted to the ordinary perceptions of ordinary people about the world.

On the other hand, some atheists are speaking very incautiously about the impact of science on our knowledge of God. So much is this the case that there has been something of a backlash in the scientific community as even unbelievers agree too much is being claimed for science and they become concerned the reputation of science may suffer and people may misunderstand the scientific method.

What can we say? First, it is no accident modern science arose within a Christianised culture. The biblical teaching about God lays heavy emphasis on his sovereignty over all things. We are also impressed with the picture of his orderly creation of the world. Combined, these insights lay a foundation for a confidence in the regularity of nature and the unimportance of lesser spirits and spiritual forces that in other cosmologies create chaos and invite occult and magical practices. Modern science as it developed historically had faith in a regular and unified reality as the basis of its work. It assumed such a God; it did not make the invalid further assumption that there is no God. The scientific method tempts such a conclusion but can in no way demand it.

Second, we need to be positive about the practice of science and its immense power to bring understanding and yield positive results. In every moment of the day we benefit from modern science, notably of course in medical matters, but in much else. The scientific vocation is a very honourable one, in the course of which we can begin to comprehend a minute fragment of the glory of the universe which God has created and

so the majesty of God himself.

Third, the scientific method contains both power and limitations. The orderly way in which hypotheses are empirically tested, refined, discussed, abandoned and replaced succeeds again and again in yielding the truth about our universe in breathtaking ways. And yet, the method is logically inductive – that is, it can never reach an absolutely final position for it can never test all the possible relevant data. The twentieth test in a series may invalidate the 19 previous ones. Usually this limitation makes no difference at all, and that is why we may rightly say that ‘the truth’ has been discovered. But it also gives very desirable room for further revision. There is an irreducible historical, time-bound element to science that again has its strengths and its limits. Atheists sometimes play on both sides of this paradox: reacting angrily to any suggestion scientific findings are not absolutely true, while glorying in the fact it is a strength of science that all findings are, in principle, open to revision.

Fourth, there is some data in human knowledge that is not easily available to repeated testing and investigation. At one stage it was usual to speak of the science of history and the science of psychology, for example. But although it would be hard to say history and psychology do not lead to truth, their methods are only sometimes empirical and testable. It seems the closer we get to the human mind and personality, the less we should think of science, though we may still be confident that we have genuine knowledge.

Fifth, we must admit our understanding of God’s word is not final. We can rightly have great confidence in our interpretation, given the amount of time and effort expended over many ages on the text. But the same time and effort shows that course corrections may be called for as we understand Scripture better.

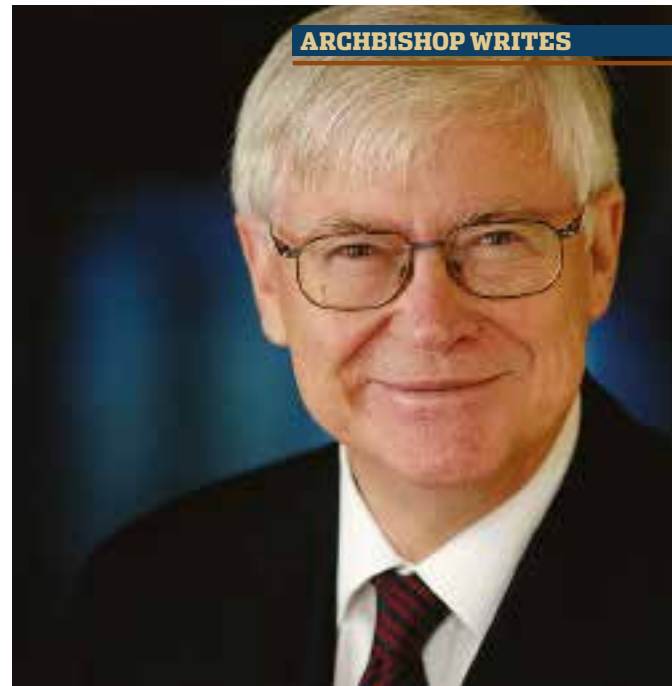
In short, Christians should rejoice in the great scientific enterprise and welcome its fruit gladly. What we should not do is idolise it or demonise it. **SC**

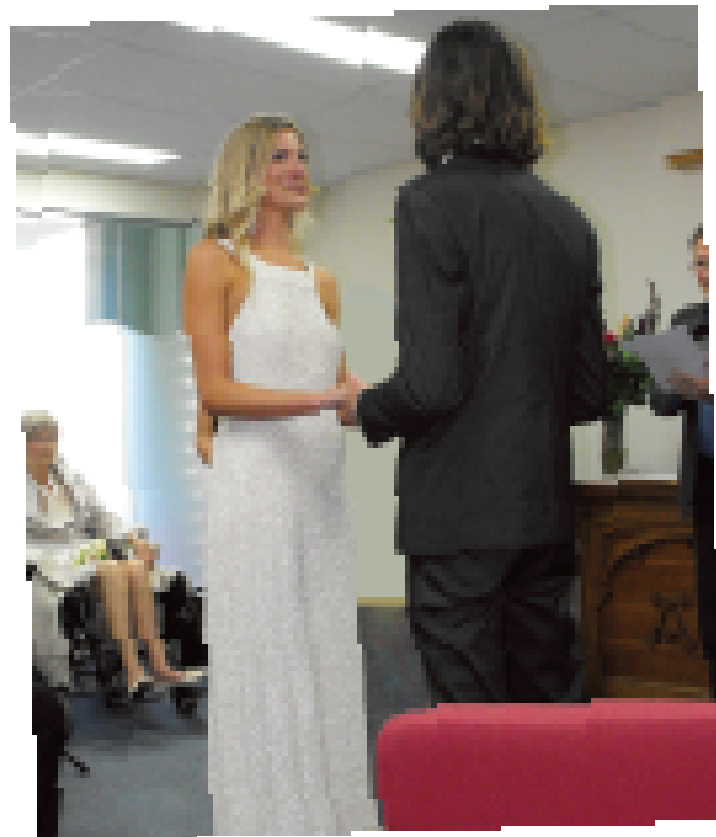
Mission Prayer

Almighty God,

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

In the name of our Saviour Jesus Christ,
Amen.





HammondCare Pastoral Care Minister Dee Brown with the bride and groom at the wedding ceremony for Margaret and John.

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Officiating a wedding day should have been a fulfilment of her mother Margaret's dream. But it was becoming a crisis for the whole family.

Diagnosed with advanced cancer, as the wedding was approaching, they feared their Morgan might not be long enough to share the day.

Margaret was admitted to Greenwich Hospital Palliative Care. She was frail, had lost a lot of weight and was having her last days.

HammondCare Pastoral Care Minister Dee Brown worked with the family and the staff at Greenwich Hospital to move the wedding – and the reception – to the hospital so that Morgan could attend. It was a difficult decision but the day was a great success. Dee commented "the wedding had a great sense of celebration about it."

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The
CANLEY BAR
HEIGHTS HOTEL



NEW CHURCH PLANT Real life

Cam Phong outside his new church location – the Canley Heights Hotel.

TARA FARRUGIA

THE STREETS OF Canley Heights draw people from all suburbs to dine in the evening. They are home to some

of the best Vietnamese and Thai restaurants in Sydney, and are bursting with life. This is where the people are, milling on street corners, gathered in cafes, sharing bowls of pho and noodles together.

This is the reason Cam Phong Huynh chose to plant a church here.

Life Anglican Church, Canley Heights meets in the Canley Heights Hotel, in the midst of the hustle and bustle of the restaurant nightlife. “We thought it was important to start a 5pm service,” says Cam, whose main goal is to reach out to the large number of second-generation Vietnamese in the area. “In terms of Vietnamese population, the suburb of Canley Heights is smack in the middle. There were still so many people unreachable.”

This is Cam’s second church plant. Two years ago, he planted Life Anglican Church two suburbs over in Fairfield, which has now grown to more than 80 people (adults, youth and children). But he knew there were still people they were missing.

“There were people in our 11am service who couldn’t always make it because of work or late night commitments on Saturday nights,” he says.

Initially the plan was to start the church plant with seven committed members. More than

50 people attended the launch night of Life Canley Heights early in February, including many new people. “One guy has a business in the area and hasn’t been able to go to church,” Cam says. “He closes at 4pm, so a 5pm service suits him.”

Although they meet in the function room of a pub, Cam has received a lot of positive feedback, and this excitement in others has been a great encouragement to him.

“People loved the setup,” he says. “After the service we continue our fellowship in the restaurants. We have one guy who recently recommitted his life to Jesus – with tats all over one arm. He brings coffee and tea and welcomes people at the door.”

“I’m very excited we have this opportunity to plant a church in Canley Heights,” he adds. “I hope that God will use it to reach the lost English-speaking second generation of Vietnamese in this area.”

See page 14 for this month’s cover story on multicultural ministry in the Sydney Diocese.

SUMMER SCHOOL ONLINE

Vintage-style CMS

IN A MARRIAGE OF THE old and the new, CMS NSW & ACT this month began the CMS Summer School Vintage Series.

Distributed on Facebook, the Vintage Series will see talks from Summer Schools of years past uploaded every two months.

The first ‘online mission conference’ is Don Carson’s series of talks from 1994 on Revelation: *The Triumph of the Lamb – Studies in the Apocalypse*.

“CMS Summer School Vintage Series is one of the ways we hope to engage, challenge and encourage Christians as they continue to serve the Lord throughout the year,” said CMS NSW & ACT communications co-ordinator, Joshua Castle. “And hopefully through people’s networks of friends many more people will be encouraged to be a part of world mission through CMS.”

Over the next 10 months at facebook.com/cmsnsw talks from the likes of John Stott, Mike

Raiter and Alan Cole will be made available for download, to “equip churches and their members with resources to help them grow in their Christian walk and especially in global mission and cross-cultural ministry”, Mr Castle said.

Even though the talks will be solely distributed via the organisation’s Facebook page, it is not necessary to be a Facebook member to access the content.

“We want to encourage, educate and inspire people about the work God is doing around the world building his church and enable people to be involved in that work through CMS,” Mr Castle said.

CMS NSW & ACT hopes the Vintage Series will encourage churches and their members to make use of other CMS resources, including videos from missionaries as well as using Facebook to communicate directly with missionaries.

THEOLOGICAL COLLEGE PARTNERSHIP

Pathway from Youthworks College to Moore

ANDREW BUERGER

MICHAEL DICKER is one of two students who will be commencing second-year studies at Moore College as part of a Memorandum of Understanding (MoU) between the theological college and Youthworks College.

Mr Dicker, youth minister at All Saints’, Petersham, and Lee Murray, who works at Engadine Congregational Church, are the first two

students to enter Moore under the MoU, which was introduced in 2009.

This means students from Youthworks can automatically gain entry into second year at Moore provided they meet certain criteria, including attaining an average mark of at least 65 per cent as well as completing a number of required subjects, including church history and Greek.

For Mr Dicker (above) this pathway has proved perfect for his ambitions. “I’m really happy as a



youth minister, it is what I want to do and where my passion lies,” he said. “I don’t necessarily want to use it as a stepping stone to something else – I want to be a more qualified youth minister.”

According to Bill Salier, vice principal

of Moore College, the MoU is an opportunity to show Moore’s commitment to youth ministry.

“It gives a smooth path for those people who want to go on to further study from Youthworks College,” he said. “They come to us

with the benefit of the work experience they get at Youthworks and the advantage for them is that they can complete a degree rather than a diploma.”

The partnership is also of benefit to Youthworks College, giving its students the opportunity to combine their goals of youth ministry with a degree program at Sydney’s most prominent theological college.

“[Another benefit] for the college itself is the recognition that we’re on about the same things

as Moore College,” said Youthworks College principal, Graham Stanton. “We’re not pursuing an independent theological agenda. We’re not setting different levels of intellectual rigour.”

“The MoU makes it clear that Youthworks College focuses on specialised training for children’s and youth ministry and pursues this at the foundational level that connects smoothly with an ongoing ministry training pathway.”

FIRST FILIPINO SERVICE

New congregation at Quakers Hill

ANDREW BUEGER

IN THE FIRST OF ITS kind for an Anglican Church in Australia, Quakers Hill Anglican Church recently began a Filipino service.

The service, which began on January 1, was a culmination of 27 months of planning and is vital for the future growth of the church.

"We want to reach as many people in our community as we can," said senior minister the Rev Geoff Bates. "There are between 22,000 and 25,000 Filipinos in the area so we need to offer them an ethnically focused Anglican ministry."

The church employed the Rev Carlos Mendez

from the Philippines to lead the service, which is held at 12.30pm every Sunday. And even though the service has only been running for two months, it has already almost doubled in size to a regular attendance of 56.

"We don't have a musician for the service yet," Mr Bates said. "Instead we have the words on the screen, a bit karaoke-style, and it has worked really well. I didn't think it would work but they love it."

"During a recent sermon, the preacher jumped in and out of a few languages. If that helps people leave feeling that God has spoken to them then I'm all for it."

At the end of last year, the church was thrust into the national

spotlight during the fire at the Quakers Hill Nursing Home, with an unconfirmed death toll that could be as high as 20. As well as the casualties and displaced residents, the fire affected the predominantly Filipino workforce.

"They are a part of our community and we need to minister to that

part of our community," Mr Bates told the *Rouse Hill Times* in a recent interview. "We have every anticipation that this is a felt need in the community and we are now ministering to that felt need."

According to the 2006 census, the Blacktown LGA is home to almost 50 per cent of Sydney's Filipino community,

making it the largest concentration of Filipinos in Sydney.

Mr Mendez comes to Quakers Hill from university ministry, where he worked for several years. He hopes to work with the Filipinos in the area to help them integrate into the local community.

"Raising children in the Philippines is very

different to raising children in Australia," he said.

Quakers Hill also plans to grow its church by developing its worship space to include a \$3 million, two-storey youth and children's centre as well as renovating its current church building to include a fellowship and dining space.



New start: Carlos Mendez and Geoff Bates outside the Quakers Hill church.

Carlingford to Crossway

AFTER MORE THAN 160 years ministering to the north-western suburbs St Paul's, Carlingford and its associated churches have undergone a name change – to Crossway Anglican Churches.

There are more than 1000 people who meet in one of the parish's 12 congregations each Sunday in five locations. According to the senior minister, Bruce Hall, this

is what has motivated the change.

"St Paul's has a great reputation as an outward-looking, Bible-believing church, but given who we've become and all the places we meet, the name St Paul's, Carlingford doesn't work in the same way," he says. "We've decided to adopt the name Crossway Anglican Churches to reflect who we are and what we

believe – that the cross of Jesus is the way we can have a new life with God and the cross of Jesus also shows us the way we should live."

In addition to St Paul's, Crossway Anglican Churches includes North Rocks Anglican Church; Baulkham Hills North Anglican Church; Church in the Valley, in West Pennant Hills; and St James', Berala.

Inner-west renovation

A GRANT OF \$120,000 from the Mission Property Committee has been given to the parish of St Clement's, Marrickville to make repairs to the floor and plumbing of the church.

Last year a weakness was found in the substructure of the church floor and, when floorboards were lifted,

significant white ant damage was found in the timber bearers beneath. The floor and bearers are being replaced after dealing with the white ants, and plumbing repairs are also being undertaken after water was discovered under the floor of the church.

Apart from the obvious need to fix damage, local

archdeacon Ian Cox said the repairs would help prepare the church "for multipurpose uses – both on Sundays and other occasions – so we can have outreach and the church can become central again in the Marrickville community".

The work should be finished this month.



MOORE COLLEGE

Moore Theological College welcomes all Christians into a partnership in the future of the gospel. You are invited to participate in College life by praying or attending upcoming events.

March

18 7:30pm — Moore College Graduation, City Recital Hall, Angel Place Sydney Moore Info: www.moore.edu.au

31 10:00am - 12pm — Moore College Priscilla & Aquila Centre Women's Vocational Ministry Seminar: Working with women and children in the congregation to promote the gospel and godliness — Helen Jensen Moore Info: www.pua.moore.edu.au

April

2 7:30pm — Moore College Centre for Christian Living Open Night: Christian Voices in the Public Square: How much is too much? Moore Info: www.ccl.moore.edu.au

28 - 5 May — For prayer Moore College Missions held in Sydney region, regional NSW and overseas (a team going to PNG). College students go out to partner with churches to engage in mission and ministry to local communities.

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Pray for Moore College Missions

VANDAL TROUBLES

Playing it safe



All fixed: the Rev Neil Vearing and one of the repaired windows at St Peter's, Cremorne.

JUDY ADAMSON

AFTER YET ANOTHER stained glass window was vandalised at St Peter's, Cremorne last September (the third such attack in 18 months), parish rector the Rev Neil Vearing can smile at last: repairs are done, all the windows are intact and the latest window to be reinstalled – that of the

archangel Gabriel – was rededicated during a service last month.

"It's good to have it back and in its former glory," he says. "We've been very fortunate to have two glass artists involved who've done a fantastic repair job... you can't see where it's been fixed."

The stained glass and leadlight windows are up to a century old, and those damaged since 2010

– all by someone who smashed at the windows repeatedly with a rock – have cost the parish about \$23,000. While most costs have been covered, insurance excess fees and the cost of new window guards have been borne by the church.

And with the addition of an attempted break-in on New Year's Day, Mr Vearing says the parish is aware that more must be

done to keep the church safe. "They're pretty game," he says of the vandals. "A lot of cars go past here, and the whole area is already floodlit from dark to dawn – full, bright lights – and that didn't deter them. So we're considering a new style of window guard in bulletproof perspex."

Mr Vearing says the police were "very keen" for St Peter's to install video surveillance, but this was ruled out as there would be confidentiality issues for tenants who use the property. Yet, he adds, "we can't leave it like it is. [The damage] hurts people because they come to church, and it's their church, and they feel violated."

And while Cremorne is an area where you might not expect regular church vandalism, for Mr Vearing the past 18 months is proof that "no-one is immune – it can happen anywhere".

Fellowship on the West's menu

What started in the early 1980s as a lunch for 70 has now become a major yearly event for women from the Western Sydney region.

The Western Sydney Women's Dinner, held every March in Blacktown, hosts about 350 and is always a sell-out, according to Virginia Lee, a member of the organising committee and wife of the regional bishop, Ivan Lee. "There are always more people who want to come than seats available," she says. "We find that the people who miss out are always the first to book the following year!"

Mrs Lee believes the main reason the dinner is so popular is because women can "be part of something bigger and meet people from all around the region. It has a bit of a buzz about it. There's good food and good speakers who encourage you and people come back year after year."

Ann South, wife of the former rector of Emu Plains Jim South, has been to every dinner – and the lunches before that – and was on the organising committee for many years. She says the events helped her encourage women in her former church to "have a bigger vision that just the parish".

"Gradually they started to fellowship with women right across the region and from there grew a Western Region Women's Conference," she says.

Mrs Lee doesn't regard the events as "direct outreach [but] most of our talks are about what it means to be Christian and how you live that out in your life, so it is a way for people to come along and hear about the Christian faith in a relaxed and friendly environment."

This year's Western Sydney Women's Dinner is on March 20 with Archdeacon-designate Kara Gilbert as guest speaker.

PHOTO: Russell Powell

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GONSKI REPORT

No equity without cash injection

A SENIOR ANGLICAN educator says the long-awaited Gonski report has the potential to boost educational outcomes and equity in the school funding system, but only with the recommended \$5 billion cash injection.

On February 20 businessman David Gonski unveiled a series of recommendations, including a one-off boost to address what he calls imbalances and a lack of co-ordination in funding and a "significant gap" developing between low- and high-performing students.

Other suggested measures include collecting national data to boost resources for students with disabilities, encouraging philanthropy in schooling and establishing a Schooling Resource Standard (SRS) as the basis of the funding model for state and private schools.

The headmaster of St Andrew's Cathedral School, Dr John Collier, was at the report launch in Canberra. Dr Collier is also chairman of the Association of Heads of Independent Schools in NSW/ACT and a member of the Anglican Education Commission.

He believes that, overall, non-government schools – including church schools – could benefit if the entire report was adopted. "At the top end I doubt there would be any increase at all in funding, quite possibly a reduction," he said. "But bear in mind that most of the schools in our sector, despite the stereotypes, are not high-income schools. Most independent schools in Australia, and many Anglican schools are included in that, are not at the most affluent end of the range and students in those sorts of schools could expect to benefit by having more resources available."

The Minister for School Education, Peter Garrett, has already ruled out a multi-billion dollar injection into the system but the government will now begin work on the next stages of developing a new funding model.

Said Dr Collier: "They'll really need to be prepared to put dollars towards it or it defeats the purposes of the equity measures contained in the report. There's a mismatch between politicians' demands that we be the clever country and the resourcing that is available to make it so."

GAP YEAR PROGRAM

Churches discover Year 13



Students from the intensive course let off steam at the Loftus campus.

IN OLD TESTAMENT times every seventh year was a sabbatical, but for Youthworks' Year 13 program its seventh anniversary is a bumper harvest. The gap year program has more than doubled its intake from last year, with more than 80 applications for places in 2012.

Year 13, based at the Youthworks site in Loftus, offers two attendance modes: continuous and intensive. The intensive mode allows students from regional areas to attend in blocks

of two to four weeks throughout the year.

The 13 students currently settling in come from as far afield as northern NSW and the north of Western Australia. Most of the Anglican provincial dioceses of NSW are represented and teenagers from other denominations are also taking part.

As to the quality of students in the intensives, Year 13 director the Rev Andrew Nixon describes them as "an amazing bunch".

"One student has

spent the last six weeks on a mission to Kenya, another has spent the last six weeks driving a tractor," he says. "To travel long distances to do Year 13 while remaining committed to their home churches is a big step. It just shows their leadership potential."

The continuous mode started in February and students are booked in from all parts of the Diocese. "We're seeing applications from many new churches, in addition to returning churches, which is

fantastic," Mr Nixon says.

The Mission Board had previously pushed for \$100,000 in funding to significantly develop Year 13, and Youthworks CEO the Rev Zac Veron says this has paid off.

"The Year 13 program is without doubt the best youth development initiative our Diocese has seen this century," he says. "Having had two of my daughters recently participate, and another one raring to go next year, it is no surprise to me that the program has exploded in numbers."

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FUNDING CONFERENCE

Strategy goes beyond 'minor tweaking'

RUSSELL POWELL

A CONFERENCE ON future funding of diocesan bodies has been told the Global Financial Crisis provides a great opportunity for change but not in the form of 'radical congregationalism'. The Anglican Church League organised an open forum on the Draft Statement on Funding Principles and Priorities for 2013-2015, presented to last year's Synod.

Speakers at the Chapter House on February 18 included Dean Phillip Jensen (who was on the subcommittee that prepared the draft), GAB chairman Canon Bruce Ballantine-Jones,

ACL chairman Dr Mark Thomson and senior ministers Canon Sandy Grant of Wollongong, the Rev Peter Lin of Fairfield-Bossley Park and the Rev Craig Roberts of Neutral Bay.

Dean Jensen (below) told the gathering the diocesan budget did not need just "minor tweaking – we don't live in that world any more".



At issue is whether there would be a return to assessments (taxes) on parishes, removed in Sydney in the late 1990s but still in force

in other dioceses. Since assessments were removed, diocesan operations have been funded by the two endowments: the Endowment of the See (for Archbishop and bishops) and the Diocesan Endowment (for diocesan bodies and ministries).

Canon Ballantine-Jones said, "While nobody likes paying taxes any fair-minded person would accept that if there are not enough funds available from the DE and other endowments to do what the Synod wants to do, the parishes must pay the difference. The key questions are: how much and for what?"

The draft statement put costs into six categories: Anglican



essentials, Archbishop's responsibilities, network essentials, diocesan training, high priority Mission drivers and high priority Mission support.

Much discussion centred on which funding sources should fund which activities. Mr Roberts said since the Diocese could be described as "episcopally led and synodically governed", endowment funds should first be used to pay for those costs. He said mission costs should then be put to parishes. "If we can

persuade parishes, that is the Synod, to fund mission work, we will have converted their hip pockets and we will have a missional diocese like none other."

Both Mr Roberts and Canon Grant (left) disagreed with parishes being labelled 'the front line of ministry'.

"An Archbishop giving away *The Essential Jesus* in a taxi or explaining the gospel on the radio, a chaplain visiting the dying and sharing the news of the resurrection hope are engaged in the spiritual battle although they are centrally funded," Canon Grant said. "But the fundamental, most basic ministry unit is the local church."

Mr Lin, who comes from a church struggling

to pay for essentials, said the draft statement could downplay mission in the Diocese. "When we say, 'Look, there's just not enough money and so our only other option is to go to the parishes', which are like our missionaries, I fear the beginnings of us leaning towards institutional thinking first."

Mr Grant believed much more discussion was needed. "I'm not a radical congregationalist but we need to be persuaded that every dollar spent on centrally funded ministries and services has a good likelihood of being more valuable than those dollars remaining in the local churches for local ministry, evangelism and generosity elsewhere," he said.

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

Dr Peter Jensen
Archbishop Of Sydney

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for Misconduct and Abuse

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Reaching Sydney together

IVAN LEE shares some of what is happening around the Diocese as churches within mission areas begin to grow their ministry partnerships.

AS WE LOOK AT THE vast mission field of the Sydney Diocese – reaching from Palm Beach to Ulladulla and across to Lithgow with a population of more than 4.5 million – you may ask with a sigh, as I often do: how will we evangelise these millions of lost souls who do not know Christ?

The first and most important part of the answer is remaining confident in the gospel – the power of God for salvation to all who believe – and therefore continuing to speak it boldly. The second part is remembering we are not alone. The Holy Spirit will convict the world about sin, righteousness and judgment.

We are also in partnership with one another. We are all tempted to “go it alone” as individuals and churches. And we feel too busy to add partnership to our plate. But gospel partnership is a great gift of God – and it is this the mission areas initiative seeks to develop.

With our Western individualist mindset, we think in terms of “my life” and “my church”. It is an inbuilt culture and hard to shake. But as we seek to strengthen and encourage one another, to exercise gospel generosity and become just as concerned for the church in the next suburb as our own, then we will experience the deep joy of gospel

partnership and of seeing people discovering the pearl of great price.

How may we partner together? In countless ways, limited only by our imagination and commitment to one another.

Today I was very thankful for some interruptions. An email arrived detailing joint training events in the Penrith-Blacktown Mission Area. Then a call from a minister in another area telling me how rectors have been enthusiastically meeting to tackle common challenges in reaching out and growing their churches. They are also making plans for combined youth events. Another email, this

time from the Northern Region, told me how churches were sharing resources for children's ministry and covering each other's Scripture classes. The rectors have also been meeting for prayer once a month.

I will share with you the third email I received. The mission area leader wrote about how three local churches have employed a pastoral assistant to help with a range of ministries.

‘Michelle is working three-and-a-half days a week, sharing her time between St Alban's, Leura where she helps with the Sunday school, and St Hilda's, Katoomba where she is involved in a children's program and some administration... as

well as visiting and youth ministry in the churches of Blackheath and Mt Victoria,’ he writes.

‘I am excited about this collaboration... we could not afford as individual churches to employ Michelle but this sharing of the load financially, and sharing the ministry, is an exciting development that is bringing the churches together and multiplying our ministries... Next year is the 200th anniversary of the crossing of the Blue Mountains and plans are already afoot to make the most of that occasion.’

I must admit that sometimes I just don't want to turn on my computer and face the flood of emails

but it was a rewarding experience today. I mention these examples not to highlight any particular area or person but to share the kinds of partnerships that local churches and ministers can develop.

It takes time for a culture shift, readjusting busy schedules to include time for one another, but surely we will achieve more for the kingdom as we labour together and share resources and experiences. I am praying not for a flurry of programs and activities as ends in themselves, but for a growing, genuine partnership in the gospel that helps us sustain our ministry and outreach for the long haul.

What happens next will depend a lot on good planning.

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NEW WA BISHOP

Nelson to head north by north-west

THE DIRECTOR OF external studies at Moore College, the Rev Gary Nelson, has been elected the new Bishop of North West Australia.

The Synod of the remote Anglican diocese sat in Geraldton on February 10 and 11 and voted to elect Mr Nelson as its seventh bishop from an initial field of six candidates.

The Diocese of North West Australia has the largest land mass of any diocese in the world, covering 2 million square kilometres. Its 18 parishes stretch from Dongara in the south to the top of Western Australia and east to the South Australia-Northern Territory border. The total population coverage is about 150,000 people.



Mr Nelson (above) will take over from Bishop David Mulready, who was consecrated in 2004 and served until his retirement last year.

Before his current role at Moore College, Mr

Nelson ministered in several Sydney parishes and was rector of Panania and assistant minister at Dapto.

He grew up in western Sydney and trained as a teacher at the University of Sydney, spending two years with his wife in Papua New Guinea as missionary teachers with Wycliffe Bible translators.

An official diocesan statement says, "We look forward to welcoming Gary to the North West later in the year".

Bishop-elect Nelson said he and his wife Christine felt "very privileged, but still a little overwhelmed, to be given this opportunity to serve in the north-west. Concern for gospel mission has been a vital ingredient of our lives and so we're very excited to be part of the mission work in the north-west. We're hoping many will join in supporting us as we serve our Lord in this new ministry."

Archbishop Jensen welcomed the election, describing bishop-elect Nelson as "a gospel-hearted man, firmly grounded in the Scriptures, with a wide experience of ministry and a deep desire that all God's people grow in the knowledge of Jesus".

BY AMS STAFF
with additional
reporting from
JEREMY HALCROW

ARCHBISHOP JENSEN has challenged the Anglican Mission Convention for NSW to renewed mission and a "love-driven vision" which would plant new churches and not be satisfied with where we are now.

The pioneering three-day event, hosted by Bishop Stuart Robinson in Canberra on the Australia Day long weekend, arose from a meeting of the NSW bishops in late 2010.

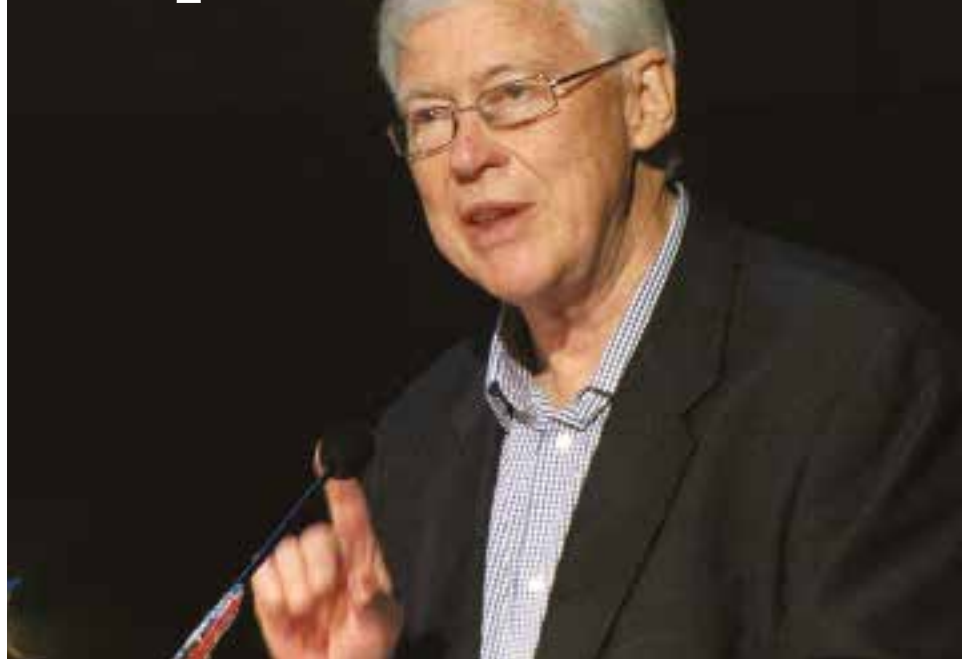
Said Dr Jensen: "I'm very grateful to them all for their support and enthusiasm for this. They could see the need for it and they quickly agreed".

About 400 people from the seven NSW dioceses as well as from interstate heard Bible studies by the former principal of the Melbourne School of Theology, Mike Raiter, and a series of talks from Canon Phil Potter, director of Pioneer Ministry in England's Liverpool Diocese.

One of the intentions of the convention was to move beyond past misunderstandings between city and provincial dioceses. "It was to be a mission convention with an

PROVINCIAL MISSION CONVENTION

Archbishop says society "in spiritual turmoil"



Archbishop Jensen speaking at the convention in Canberra.

outward focus on how best to engage the churches in the task of gospel proclamation," said Bishop Glenn Davies, one of Sydney's representatives. "The Archbishop delivered a powerful address on what binds us together, what lies before us and how we need to work together in unity for the cause of Christ. He spoke of his own shortcomings and the need to put aside stereotypes of each other for the sake of the gospel."

Anglicare Sydney's assistant director of chaplaincy, the Rev

David Pettett, said: "What really impressed me was the amazing ministries so many people are doing around the state. I didn't get to speak to everyone or get to all the workshops and I would have liked more time to do that, but what I did hear greatly encouraged me."

Bishop Davies described the greatest success of the convention as the interaction between the people there. "The Archbishop challenged us all to meet new friends and not talk in familiar huddles," he said. "From

my observation this was taken to heart by the participants, with the result that there were calls for another convention within 12 months!"

Dr Jensen's challenge encompassed the changing society and what he called a "love affair with materialism", where "work is the new sex".

"We face the challenge of a society in spiritual turmoil and churches are battling to retain vitality," he said. "In our era, we need to look outward – and we need to be willing to change."



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MISSION TO MYANMAR

Georges Hall starts Bible school partnership

THE PARISH OF ST Martin's, Georges Hall is keen to build connections with a local theological school in Myanmar and took its

took three people from the church to Yangon in Myanmar's south from January 20-February 4. In partnership with the cathedral in Yangon, the group from St Martin's worked in a small Hindu neighbourhood. They also did some work at Restoration Bible Institute (RBI), the small Bible school they hope to have a partnership with.

"It was really encouraging to begin growing connections between Sydney Anglicans and Yangon and RBI," Mr Bennetts said. "They are faithful Christians operating in difficult circumstances with not many resources."

One of the team

from St Martin's was Mike Lal, who is of Burmese background. Mike is keen to return to Myanmar and work with RBI after he has completed his planned theological study.

Said Mr Bennetts: "RBI is only a small college with about 40 students. The hope is that after his studies, Mike will have a role with them. While we were there Mike gave an address at their graduation ceremony."

RBI is run by Lincoln and Leah Bill in one of the poorer neighbourhoods of Yangon. It offers degree-level courses in theology and the Bible for young people wishing to train for ministry.

first step toward this partnership through a two-week mission trip.

The Rev Gary Bennetts, senior minister at St Martin's,



Restoration Bible Institute leaders Lincoln and Leah Bill.



Mike Lal (centre) with the Rev Gary Bennetts, Ellie Bennetts and Myrleen Murdoch.

"After talking to Lincoln, he agreed that Mike would be someone that the college could use as a faculty member and local evangelist," Mr Bennetts said.

Mike remained in the country longer than the rest of the Georges

Hall group to attend an RBI pastors' conference, but according to Mr Bennetts the mission trip has showed Mike that God is leading him to Myanmar, and has encouraged him to apply for Moore College in 2013.

"We want to begin to establish links with RBI so that when Mike returns there will be a strong connection," he says. "We hope that it will be a channel for our congregation to make regular trips when Mike is there."

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The fourth R

YOUR cover story 'Reading, Writing, Arithmetic... and Righteousness' (SC, February) reminded me of a saying of the Rt Rev Arthur Vincent Green, second Bishop of Armidale.

In 1896, preaching at the dedication of a new church, which would also be used for a Sunday school, he told the congregation: "The three Rs – Reading, Writing and Arithmetic – are not enough to teach the rising generation. If you leave out the fourth R, Religion, you

will breed the greatest generation of rascals the world has ever seen".

He was a prominent educator, and surely a righteous man, who would applaud your sentiments.

Jean Newall,
Armidale

Real welcome

RAJ Gupta's article "Open Doors" (SC, February) reminded me of my grandson's move from the country to Sydney.

He tried several churches, including a small family church and a church purported to have the best teaching in Sydney.

Sometimes he was ignored. Sometimes people said hello and moved back to join their friends.

Then he went to one of the largest Anglican churches in Sydney – Castle Hill. Was this church too large for people to notice him? No, he was welcomed warmly after the service, invited to join a Bible study group and, before long, he was invited to go on the musicians' roster. He felt he belonged.

About a year ago his Bible study group decided that instead of sitting together in church they would spread out at the back of the church, watch for any newcomers, make them feel welcome and invite them to their Bible study group. The Bible study group grew and then divided so people would have sufficient time to share.

Christians and potential Christians need to be living, vital parts of the body of Christ, not just spectators.

Rewa Bate
Tea Gardens

Support creates confidence

I read with interest the article by Jane Tooher on confidence and women in ministry in the last edition of SC (February). The article contained some helpful perspectives and insights, but there is another side to the story that needs to be told.

The question of women and confidence is not one confined to Christian ministry. This has been extensively researched and documented in the secular world. While there are undoubtedly sociological factors involved, in the workplace lack of confidence in women is often related to the work culture and the quality of management, in addition to lack of support and mentoring. For married women, in human sinfulness the home environment can also be a place where confidence in one's abilities and gifts is undermined.

Christian workplaces – be they churches, schools, colleges, charities or parachurch ministries – are not immune from these challenges, particularly in larger ministry teams where women may be in the minority.

While reflection on the Scriptures, a focus on personal godliness and many other suggestions are helpful it is not just about women fixing the problem within.

Ministry leaders need to foster good workplace cultures and properly mentor, manage and support the contribution made by women, whether volunteer or paid, part- or full-time. A supportive environment that affirms their gifts and values their efforts is part of the solution to overcoming confidence issues.

Dr Karin Sowada
Chief Executive Officer
Anglican Deaconess Ministries Ltd

Take action

I was interested to read the letter from the Rev Craig Roberts (SC, December) concerning the recommendations of the Archbishop's Strategic Commission on Structure, Funding and Governance.

On reflection, of the 13 recommendations of the commission only two are apparently not controversial (to a greater or lesser extent), as well as being imperative, namely:

1. The establishment of a Chairmen's Committee to ensure the co-ordination of policy and strategy within the Diocese; and
2. The request for the Standing Committee to draft and implement appropriate policies and protocols to minimise the risk of conflicts of interest (including for members of all diocesan boards to declare to their own board their memberships of other diocesan boards).

These two recommendations (contained in paragraphs 3.2.6 and 3.2.8 of the commission's report) should be implemented by the working party and the Standing Committee as a matter of urgency and before any decision on the more complicated and controversial recommendations of the commission. This is because the commission highlighted the two defects of lack of co-ordination and conflicts of interest within the administration of the Diocese, and these defects can be readily corrected.

Peter M.G. Young,
Mosman

Blocked?

I notice that the survey on "belief blockers" in the December edition included considerable coverage of Baby Boomers and generations X and Y, but no mention at all of people in their late sixties and older. It seems strange that the opinions of about 17 per cent of adult Australians don't deserve at least some consideration.

David Morrison
Springwood

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Cold welcome

Finding a new church home isn't as easy as you might think. Last year, two sisters in their twenties sought to find a place to worship in Sydney. They were astonished by the lack of welcome they found, and decided to share their experiences with us.



IN THE SECOND HALF OF 2011 MY SISTER and I were looking for a new church. We visited 10 churches: 14 Anglican or Presbyterian services, 13 of those services more than once. Our two non-negotiable criteria were good, deep, systematic biblical teaching and being welcoming to newcomers. We were pleased that the teaching was consistently good; we were appalled by the failure of so many churches to be welcoming to us.

To summarise our experiences:

- Of the 10 churches we checked out, only three were genuinely welcoming.
- With the exception of one musician, the people from the music teams did not speak to us.
- At least 75 per cent of the time, no-one else from up front (minister, leader, announcer, prayer, or any other onstage position) spoke to us.
- In seven of our visits no-one spoke to us at all (yes, not one person even said hello); in three visits one person spoke to us; and in five visits only two or three people spoke to us while everyone else kept their distance.

Apart from the abovementioned welcoming churches, if people who weren't employed by the church spoke to us, they did not attempt to speak to us the following week.

While we are using a very small sample size, in our experience the worst offenders were the churches that spoke about mission the most, followed closely by the churches that had the best and most interesting-sounding programs.

This was very distressing. The people in the churches we visited had no way of knowing whether we were Christian or not. We didn't have questions about who God is and why should we listen to him and yet we felt at best awkward, and at worst, unwanted.

What we observed at the churches we found most welcoming was:

- The ministers and other leaders came and spoke to us fairly promptly (leading by example?).
- A person sitting near us spoke to us fairly promptly (first opportunity, not begrudgingly).
- Those who spoke to us weren't necessarily 'good' at welcoming – their attempts might have been clumsy – but their intent was clearly genuine and appreciated despite how awkward they appeared to feel.
- The people in the church would get up and talk to people they weren't already sitting with; they were interested in each other. To sound very corny, the love for each other at those churches was tangible.

What we loved was when:

- Someone came and deliberately sat next to us for the whole service.
- Other people came and joined the conversation (a group takes the pressure off) and stayed for more than "Hi, my name is..."
- Someone followed up the following week – that is, when we arrived the next week they approached us, spoke to us, said they were glad to see us back (some of these couldn't remember our names but it was still very appreciated to be remembered).
- The church obtained our details and followed us up with proper information or repeat telephone calls, letting us know about Bible studies and events that we would be welcome at and would find helpful.

What we found difficult was when:

- Someone spoke to us briefly but then moved away at the first opportunity.
- We were left standing or sitting on our

own during clear meet and greet or coffee times.

- The person who said, "Please join us for coffee" while looking straight at us ('cause we were obviously the new people) then walked past us to get to the coffee without talking to us. This happened more than five times.
- We went to a church where we knew one person and no-one else at that church said more than "Hi, my name is..."
- A church obtained our details but didn't follow up, or sent a letter with very little information that either didn't have a clear point, or talked about how cool the church was without saying "Please join us".
- The information from the front included too much assumed knowledge (please join us for PCA... What is PCA?) or no clear direction about what was happening in the service (for example, if you are going to say the grace, tell us you are going to say the grace and for those who don't know it, put it on the screen).

We have now found a home in a small church in our local area, which was one of the three churches that was genuinely welcoming. It took us more than three months to find our new home church.

This experience has highlighted to us the importance of being welcoming and loving to newcomers. We found that churches with a real sense of community, who grasped the idea that we are one body in one church under one God, were great at welcoming newcomers. The church should be God's light to the world, but if we as a church aren't talking to the people that walk into our building, then how are we representing God?

All churches had good solid teaching, good music and most had a loving community atmosphere, but all this good had been lost and forgotten when no-one spoke to us. **SC**

READERS' ESSAYS

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

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Sydney inte

As the faces in our community change so do the ways in which we need to reach them. ANDREW ROBINSON looks at what some of our churches are doing - or not doing - in response.



International

THE SITUATION

Sydney has always been an immigrant city but now more so than ever: at the 2006 census, more than a million people in the Sydney Diocese were born in a non-English-speaking country.

People from every corner of the world live and pray side by side here – sometimes literally, like the famous Bibbys Place in Bonnyrigg where a Presbyterian church, a mosque and a Chinese temple all sit in a row.

And Sydney's still growing: according to the Australian Bureau of Statistics' middle estimates, the city will grow by 2.5 million people in the next 40 years, and nearly half of them will be from non-English-speaking backgrounds. According to Synod Standing Committee's *Towards 2050* report, existing Sydney Anglican churches need to grow by 70 members and 60 new churches need to be planted just to keep up with population growth.

For Christians, as part of a worldwide church seeking to make disciples of 'all nations', this is a unique opportunity. But where Sydney's faces and shopfronts have changed, Anglican churches often haven't. In the city's most ethnically diverse areas, Anglican churches are often small, declining, Anglo-Australian enclaves – or shutting up shop altogether.

After working three years as a missionary in Pakistan, the Rev Bruce Hall returned to Sydney where he has been rector of Crossway Anglican Churches (formerly St Paul's, Carlingford) for the past 27 years. Now he is also directing the Diocese's Department of Evangelism and New Churches (ENC), passionate to see our

parishes take up the challenge of reaching an increasingly culturally diverse city.

"Where you start is heaven and work backwards," he says. "Revelation 7 has all people, all tribes and nations gathered around the throne, and that's got to be the pressure under which all homogeneous ministries operate."

Hall is excited that Sydney churches are waking up to the fact that ministry needs to be radically rethought if we are to reach the 'new city' that Sydney has and will become.

It's not just the theological pressure towards diversity – cross-cultural ministry is an obvious pragmatic decision as well. Bruce thinks that the sheer number and diversity of migrants to the city have become impossible to ignore.

"It has woken people up to the needs, the deserts in some areas where churches haven't got on board early enough with the changing demography of the area and they've shrunk to barely being viable," he says. "People have noticed that and have begun to respond."

THE ISSUES

HUP OR MULTICULTURAL?

Yet anyone trying to do cross-cultural ministry immediately faces big questions. How do we do it? Should a service or ministry be specifically targeted at a particular ethnic group? If so, how explicitly? Or should our congregations be relentlessly multi-ethnic, using English as a common Australian language?

Tailoring a congregation to a particular group has been a popular answer for the past 30 years. The same logic stands behind the largely generationally segregated congregations that gather across Sydney and beyond: if you want people to hear the gospel remove as many cultural, linguistic and social boundaries as you can. Missiologists call it the 'homogeneous unit principle', or 'HUP'.

But while the HUP often seems effective, it has some serious shortcomings. The first is theological.

"God is reuniting all things under his Son, and reconciling all the peoples of the world, bringing them to be one family in Christ. I take that to be very central to the gospel message," says Jonathan Howes, who leads a team planting an intentionally multi-ethnic, English-language church in Canterbury.

"Similarity is one thing that draws people together but difference can also powerfully attract people together," he adds. "It can be exciting for people to experience unity across what used to be cultural barriers – to realise that those barriers are not the dominant thing any more."

FIRST GENERATION, SECOND GENERATION

Another serious risk, particularly faced by migrant monocultural congregations, is losing touch with the second generation.

The Rev Ray Vassallo who, after many years serving at Rooty Hill's Multicultural Bible Ministries (MBM) is now senior minister at Yagoona and Condell Park, says: "My conviction is that [these churches can be] a one-generation wonder. I think I learnt that lesson way back in the '80s: we had an Italian ministry and the second-generation kids were sitting up the back listening to English translations of what was happening up the front. The second generation drifts off."

"YOU'RE NOT A GOOD FIT"

HUP has an even darker side. It can mean that some people – even leaders – are sidelined because they don't 'fit'. The Rev Alexander Purnomo ministers at Doonside in Sydney's west. He and his wife Cindy arrived in Australia in 2003 and Alex began studying at Moore College to prepare for full-time ministry.

Initially they joined an Anglican church from an Indonesian-Chinese church so they could participate in mainstream Australian church life. But once he began to seek positions as an assistant minister he often encountered reluctance about hiring a non-Anglo staff member. People often assumed that he could only be well-suited for ministry to other non-Anglos.

"One senior minister told me, 'Our area is predominantly Anglo, and we are in a growth phase, so I am looking for an Anglo person to fill this position'," he says. "And a warden of [another] church said to me, 'You seem to be doing good ministry in the multi-ethnic south-west, so why do you want to work in a place like this?' How do you answer that? For me, mission is everywhere."

Purnomo loves the Diocese and is hopeful about the future but feels that an over-emphasis on HUP may still make things difficult in the short term.

"I was a bit frustrated – it was just very difficult to find jobs," he says. "If people think that way, there won't be many jobs for 'ethnic' ministers – though I don't like that designation... I mean, everyone's 'ethnic!'"

TOWARDS DIVERSITY

Bruce Hall is convinced that while there will often be good cultural or language reasons to have particularly focused ministries, he is insistent that homogeneous or monocultural congregations need to constantly be under a kind 'heavenly pressure' towards ethnic diversity.

"What I talk about is a suite of congregations, connected to a church," he says. "There may be those catering to first-generation migrants, but people will move on from that to mixed congregations. There might be even more monocultural congregations that are in English because there's no other way of reaching a particular tribal desert around them. But we must always feel the pressure to be looking to evangelise the area, and not simply our own group."

continued next page »

WHAT'S HAPPENING OUT THERE?

Canterbury Community Church

When Jonathan Howes (left) and his wife Elise (below left, with their daughters) realised churches were going backwards in the most multicultural parts of Sydney, they wanted to do something about it. They and a team of eight other church planters have planted a new congregation in Canterbury on the Cooks River – a suburb where, according to the 2006 census, 66.1 per cent of people speak a language other than English at home and where Anglicans (6.3 per cent of Canterbury) only just outnumber the Buddhists (6 per cent).

"It's a huge mixing pot," Howes says. "What's distinctive about Canterbury is there hadn't been much Christian ministry happening here. The Anglican church was the only one in the suburb and that had been in decline for a long time."

The new congregation partners with the existing congregation in Canterbury for events and uses its building but operates fairly independently.

"We try to include various aspects of the different cultures of people who've become part of us," Howes says. When Tamil speakers started to attend, they started singing songs in Tamil with an English version alongside. "A Korean lady has started coming along, so we'll learn a Korean song. We need to send a strong message that they're totally part of our church community, not extras."

The congregation has also begun a cultural celebration day and the first, which ran



in October last year, celebrated the cultures of India, Bangladesh, Pakistan, Sri Lanka and Nepal. Held in the church grounds, the church planters worked closely with local people from the background, who sourced performers (above) and provided food. The local Indian clothing shop even became involved, offering saris and clothing to try on.

« from previous page

MAKING THE CHANGE

So how can Sydney churches get on board with the city's demographic changes?

Jonathan Howes argues that any change needs to begin with theology.

"The gospel we've preached around here has been very light on social implications," he says. "We haven't been equipped to deal with the massive social change that has gone on in our city over the last 60 years. Congregations need to ask their teachers to teach them about what the gospel has to say about race relations, about inclusiveness, about prejudice and discrimination, about hospitality, social and community stuff. We want to know what difference Jesus makes to those areas."

The ethnic diversity of staff will also help shape a church.

Says Hall: "One of the best ways to change mindsets is to have someone who doesn't look like you leading church – our main congregation is run by a second-generation Chinese minister. We have other nationalities on staff as well – Iranian, Chinese, reflecting the demography of the Carlingford-North Rocks area."

He thinks the idea of turning down a non-Anglo minister in a predominantly Anglo area is "nuts".

"Eventually, all the suburbs of Sydney will be more multicultural and there'll be fewer

and fewer white Anglo ghettos. If the guy is qualified, speaks English well enough and is properly trained, then he would be my preference over a white Anglo, in order to change the ministry mindset of the people."

Howes points out that people from non-Anglo backgrounds are assumed to be better suited to cross-cultural ministry but the field is actually wide open.

"Some ministries do need someone of a particular culture to do them, but Sydney by and large is multi-ethnic now. There aren't many suburbs now that are dominated by one ethnic group. If you're going to move in a multi-ethnic direction, there is no ethnicity that qualifies you. As Anglos in Canterbury, we're just one of a hundred different ethnicities, so we're as good as anyone."

US AND THEM?

Another simple but overlooked place to start is actually asking the essential questions about demographics: who are 'we' and who are 'they'?

"I'm a bit surprised when I talk to people that they actually don't know what the demographics of their community are," says the Rev Peter Lin, who pastors a multi-ethnic church in Fairfield. "You can get ABS stats of the area. Just go down to the local shops, to local community hubs, and see who's around. Doorknock."

If the church doesn't reflect the community, he adds, then we've got to ask 'Why not?'. He says people's difficulty in understanding what it is about their church that puts people off is often simply that they

WHAT'S HAPPENING OUT THERE?

St Barnabas', Fairfield

The Rev Peter Lin (right) serves in Fairfield, where only 19 per cent of people speak English at home. When he arrived at the church in 1998, there was a very small traditional congregation. "An Anglo enclave in a suburb with 87 per cent non-English speaking backgrounds," he says.

Lin and his team went to work, planting a new 10am congregation and doing what he describes as "the usual things that churches do" – Sunday school, Bible studies, youth ministry – and the church grew. Now there are services at Fairfield, Fairfield West, Bossley Park and Canley Heights, as well as a Vietnamese ministry. Even the traditional Anglo service grew. But in a diverse area like Fairfield, the only option for Lin was to pursue a multicultural congregation.

"We have 30 different cultures in our services," he says. "There's no dominant culture. Therefore it has to be in English – that's the only commonality, language-wise. You've got to work hard on making a gospel culture above the ethnic cultures."

At the same time, he acknowledges the need for language-specific ministries in Fairfield.

"There are so many people in the community who can't speak English. I don't think we've got a mandate to say, 'Well, let's wait until they learn'. There's a large portion of the community of the church who don't have English language ability – and some of the older people possibly never will."



WHAT'S HAPPENING OUT THERE?

St John's Cathedral, Parramatta



St John's Cathedral in Parramatta has a long history of cross-cultural ministry: even 100 years ago there was a Chinese Bible study at the church. Now, there are services in Cantonese, Mandarin, Farsi and English and the morning English congregation is an even mix of people from Anglo-Celtic, subcontinental and East Asian backgrounds. The Rev Ken Tang (left), who oversees the church's Chinese ministries, is acutely aware of the subtle

generational cultural differences. If first-generation migrants are '1' and Australian-born Chinese are '2', Tang also speaks of '1.5' or '1.75' – people who speak English for work and education but use Mandarin socially, or migrants who arrived in Australia for high school.

He sees the different works at Parramatta like "silos", all pouring into a multicultural second-generation of Christian leaders. "At the Engage service in the morning, the children from English-speaking, Chinese and Indian backgrounds are all in together," he says.

He is also aware of how rapidly Parramatta is changing.

"In Connecto9, we started doorknocking and we've done it three years in a row," he says. "The first year there were still Chinese, Asians, Anglo-Saxons. Now it's 90 per cent Indians and Sri Lankans. So it's good that we have an eye on that."

haven't engaged with people from different backgrounds.

"If you've never walked down the street and discovered the Chinese person you didn't know was there and talked to them, you're not going to know what you need to do to your church to help engage with them."

Lin also argues that we need to take note of the "churchy language" in our services.

"Most people at my church have been unchurched all their life: they don't even know what a bishop is," he says. "For a person who hadn't been to a church, you can't just say, 'atonement', or 'the Diocese' or 'There's Synod in a few weeks' and expect people to understand. We've had to pare all that kind of talk back.

"I'm not trying to say that there shouldn't be anything strange or different about church – they'll even expect that some things will be strange or different, but we're just making sure that people understand what's going on."

Ray Vassallo has also found it can be very easy to alienate people by not thinking critically enough about our own mainstream Australian cultures.

"We've worked it down to a fine art to be rude to people who we really like," he says. "And we've lost something in terms of our respect for elders. Often, when people come from an Asian culture they don't want what we've got. When an Anglican church offers to look after their youth, the parents and grandparents will wonder, 'Are you going to teach them to disrespect me?'"

For the Rev John Bales, serving in Greenacre, it is crucial which faces from his congregation are at the door, leading the service or behind the lectern.

"If people walk in and your whole music

group is Anglo, your preacher's Anglo, and the person who does the prayers is Anglo, and you've got one token Chinese person or whatever, it's going to feel token," he says. "Whereas if your upfront is anything else, it'll be different.

"Because we can be fairly dominating kinds of people, you have to be biased toward the multicultural end to the extent of not using skilled people if that's going to make the church look Anglo."

WELCOME

But the most obvious (yet not always straightforward) part of cross-cultural ministry is the most basic outworking of Christian discipleship: love.

The Rev Ken Tang says that "my first language is Cantonese, second English, and third Mandarin" – but he has spent much of his ministry serving a Mandarin-speaking congregation at St John's, Parramatta. "It's not the language really," he says. "The real question is how to love and serve the people."

Vassallo says one of the real secrets of MBM was that people there had a sympathy and empathy for people who'd come from a different culture.

"It's just about taking the risk – not to presume that people think we're unclean,"

he says. "To actually be friendly, more hospitable."

And he's hopeful. He tells the story of Betty and Joan, two Anglo-Australian 80-year olds from his church. One afternoon they met an Afghan woman in a park overlooked by Betty's home and invited both the widowed woman and her daughter to the church's Monday ESL (English as a Second Language) class. Not only did they accept but then the 23-year-old daughter asked if she could join a Bible study. She loved the sign on the front of St Mark's, Yagoona, which reads, 'A Church for All Nations'.

Alexander Purnomo mentions a family of Hindu Fijians who came inquiring at his church in Doonside. During a Christianity Explained course he described the Incarnation to them and they weren't particularly impressed. "Of course God can come to earth as a human!" they said. "Krishna did that five times!" He realised he needed to learn a lot more about Hinduism.

He did, continued to explain the gospel and eventually the whole family was baptised. "God had been working in their lives," he says. "I was just at the end of the road.

"But Ray Galea was right when he told me that a baptism like that says more than a thousand words about how important evangelism is."

SC

WHAT'S HAPPENING OUT THERE?

Shepherd Anglican Church, Greenacre



The Rev John Bales (centre) with MentAC workers.

The Rev John Bales has been in Greenacre for the past year: a suburb of south-western Sydney where 40 per cent of people identify as Muslim. "It's a family area," he says. "Our local MP told us it's got the highest birth rate of any municipality in NSW."

He calls the congregation that he found on arrival "absolutely terrific – there are around 30-40 adults, they love each other, they care for each other". But it's difficult for a small, 85 per cent Anglo congregation in a 60-70 per cent non-Anglo community to know where to start.

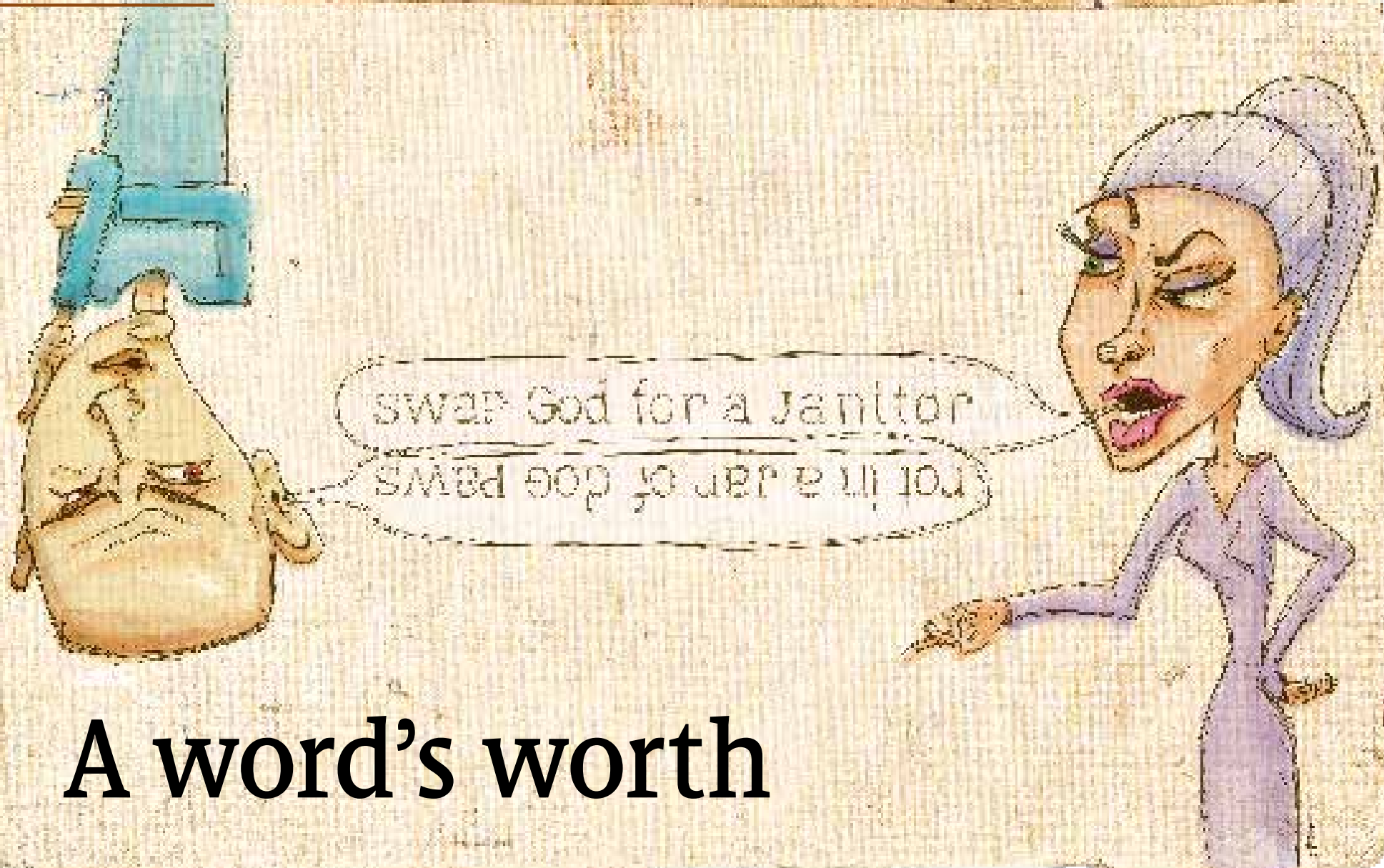
"We've realised we need to do non-church-based children's and family ministry," he says. "But we don't have the resources to do that yet, so we're trying to find resources from outside. One of my prayer points is for eight families to come into Greenacre as missionaries and enrol their kids in the primary school, so we can actually have contact with non-Christian kids in the public schools."

His church hopes to build a multicultural congregation but Bales knows this is not straightforward. "The multicultural one is the hardest to do: you've got to work hard at language, you've got to work hard at who's up the front, who's at the door, so that when people from different cultures walk in they don't think, 'This is for other people than me'.

Getting that to work across the board is very hard."

Bales has begun mentoring people for cross-cultural ministry in a program called MentAC (Mentoring Across Cultures), and is partnering in prayer with others across the Georges River Region.

"One of the keys with any of these ministries is prayer," he says. "People need to pray and God works in wonderful ways when we pray."



A word's worth

As we seek to share our lives and faith with others, GREG ANDERSON asks how much our words – and the identity they create – assist us, and how much they get in the way.

I AM WRITING THIS ARTICLE FROM Jerusalem, where I am with a Moore College tour group. One of the notable features about Israel is the strong identity people have regarding their faith, or at least their nominal faith. They are either Jewish – even if 65 per cent of these are ‘non-religious’ – Christian or Muslim, with a few Druze* as well. This identity comes from the family and community rather than being an individual choice.

Different identities are marked in many ways but I want to think about language as one of the main markers. In Israel, the road signs are in three kinds of alphabet, and these reinforce the different identities: Hebrew letters for the Jews, Arabic for the Arabs (whether Muslim or Christian), Roman letters for tourists. At the Anglican cathedral in Jerusalem one Wednesday morning, I was one of three at the early communion service. The other two were Arabic speakers – if I hadn’t been there, I wondered if they would have done the service in Arabic, or would they have followed the English service, because of the identity of St George’s Cathedral with its historic link to the English missionary effort?

I am interested in cross-cultural communication, so I face a dilemma here. I can’t always tell what background people

come from by looking at them, so I don’t know whether to try to greet them in Hebrew (as Jews), or Arabic, or something else.

This obviously rich linguistic environment can help us think about the ways that language and identity so often go together, with important implications for ministry and mission, whether close to home or further away. Let me explore two statements and then tease out some problems and solutions.

1 THE WORDS WE USE REFLECT OUR IDENTITY

People in a single-language environment – for example, many Anglo-Australians such as me – take it for granted that words communicate meaning. I want to say something, the words come out, others hear them and understand what I say. It’s that easy.

But actually it’s not that easy. Even among English-speaking Australians there are all kinds of subgroups with their own special varieties of language. Some of my children simply say “lol” now when they hear something funny – a new word from an acronym that is more likely to be understood by the younger than the older. Even in my own language there are words and accents that will give clues as to where somebody comes from geographically,

* The Druze faith originates in the Middle East and followers believe in one God but claim his qualities cannot be understood or defined by humans.

economically, spiritually, educationally, ethnically and socially. Whether we know it or not, our words reflect our identity – our words are giving out a message about who we are as well as the message that is contained in their meaning.

In a multi-language environment like Sydney, this is true at an obvious level: a Cantonese speaker is likely to come from a Hong Kong family, while a Greek speaker is likely to have a Greek heritage. But it is also demonstrated in other ways. Suburbs like Lakemba, Cabramatta and Fairfield are full of shop signs in languages other than English and this is not just so potential customers can read a message. It is a way of saying the community is proud of a particular set of ethnic heritages.

If we are speaking with Muslims who say “Peace be upon him” at every mention of Muhammad, we are hearing something of their identity as a diligent, practising Muslim. If we speak with Christians who carefully avoid using masculine pronouns for God (use of the word “Godself” is an example), we are hearing something of a theological identity. It is easy to notice this in others but it is true of us, too.

2 THE WORDS WE USE SHAPE AND STRENGTHEN OUR IDENTITY

Because words reflect and express our identity they also have the ability to shape and strengthen our identity. In the communities I live in the fact that I speak like those around me reinforces my sense of belonging to them. If I feel a bit on the outside I might well use identity-marking words more so that I have a sense of fitting in better.

An example that seems very obvious in some social and age groups is the use of swear words but it is also obvious in the use of theological jargon in a place like Moore College and, perhaps, in our churches. Of course there is a place for jargon – it saves time and communicates with precision. But because jargon also expresses identity, it has a way of becoming a tribal marker. If I get the formula right, I belong; if I don't, maybe I'm an outsider.

You may have noticed how there are different ways of praying – if you haven't, I'm sorry for drawing it to your attention! We are likely to pray in a similar way to those we pray with most frequently, or those whose identity we value most – whether this means sounding more formal, more conversational, more doctrinally precise, more fluent, or more emotionally involved. And the way I speak or pray inevitably shapes my identity as well as reflecting it. If I am with ‘emotional’ pray-ers, I am likely to pray like them and this will, over time, have an effect on my spiritual life and identity. If I am with ‘doctrinal’ pray-ers, my spiritual identity is probably being shaped. Again, it is easy to notice this in others (especially when we feel we don't belong) and harder to see it in ourselves.

◆ PROBLEMS AND SOLUTIONS

The problem is that meaning and identity can get mixed up, in various ways. Here are some examples.

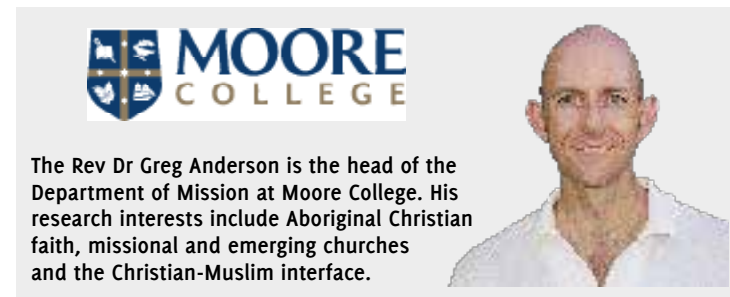
i We think we are communicating meaning, when we might in fact be communicating identity. This is particularly a risk in the interaction between Christians and others. When a lot of our time is spent within the Christian community, or when we talk about Christian things with fellow believers rather than unbelievers, we get used to what we sound like and it just sounds normal.

To us, the words we say mean what we know they mean. But for others, the words we use may be giving a very different signal. It may be that our words (especially jargon words) press buttons for people in such a way that they don't hear our meaning at all – a wall goes up instantly and blocks the meaning. In a post-Christian environment, this might occur when even the most innocuous Christian word is used. We may think people are rejecting our message, when actually they haven't really heard it. This is so noticeable in feedback through the blogosphere and other parts of cyberspace. We might blame people for not listening but I think we must work harder to find ways of bypassing the identity markers.

ii People use ‘identity’ words but bypass their meaning. This is particularly a risk within the growing Christian community. I recall hearing many Rembarnga speakers in the Northern Territory praying prayers in their own language, except that they were sprinkled with English words like ‘blessing’ and ‘guiding’. These words were Christian identity markers – they were used by Christians from other language groups when praying. But the fact that they were not Rembarnga words suggested to me their meaning was not clear.

I ask myself exactly what I mean by words like ‘bless’ or ‘sin’ or ‘save’ or ‘Lord’ because the risk in our community is that the meaning gradually becomes less clear. If insiders keep using the words but never unpack their meaning, those who are becoming insiders can happily absorb them as identity badges without really understanding their full meaning or, possibly, having a completely distorted meaning. The solution isn't to laboriously unpack every word each time it is used. But we must keep thinking about how we express ourselves, particularly in the area of Christian truth.

iii We listen for meaning and fail to notice identity. The risk here is that we are skating across the surface of a communication, rather than heeding what is going



on underneath. In some sense, of course, it is appropriate to take people's words at face value – but we must be aware that this is more likely to result in straightforward communication when the people are most like us. It will always be more helpful to listen below the surface and think about whether there are identity issues being expressed as well and to pick up on them when there are. People might want to express that they belong with us, or that they don't want to belong with us – and this can occur between Christian groups as well as between Christians and others.

Of course we want to communicate meaning – particularly the truth about Jesus, about our life with God, about the riches in the Bible – with Christians and with others. It is not that identity ‘gets in the way’; rather identity is part of the communication process. The more we are aware of it, the more effective our communication of God's truth is likely to be.

SC

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Applications should be sent by email to HADCEA Secretary Lyall Pogue on: lyall.pogue@bigpond.com

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Enquiries to The Rev Brian Heath (Chairman of HADCEA) phone: (02) 9482 3282



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- Support the Pastoral Care team members to deliver pastoral care services in accordance with HammondCare's Model of Pastoral Care and Christian Mission and Motivation, engaging residents, clients, patients, families and staff

- In conjunction with the Pastoral Care team members, oversee the planning, delivery and review of pastoral care activities in each HammondCare facility or service in order to meet the spiritual needs of residents, clients, patients and families in accordance with HammondCare's Mission in Action
- Work with the Pastoral Care team members on plans to identify and develop opportunities to support local networks and build relationships between the leadership and members of local Christian churches nearby HammondCare operations; and
- Provide appropriate Christian ministry support to those people in HammondCare in management and senior management roles showing sensitivity in individual situations.

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Closing Date: 8pm, 16 March 2012
If short listed applicants for this position will be asked to attend to a final round check.

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WANTED: One large old style sanctuary chair (03) 5341 5544.

DIARY

Thursday, March 1

MOORE COLLEGE CORRESPONDENCE COURSE

Term 1 of the Moore College Correspondence Course begins. FOR more information contact the Department of External Studies on (02) 9577 9911 or external.studies@moore.edu.au

Monday, March 5 – Sunday, March 11

CMS PRAYER FOCUS

Join with Christians across NSW and the ACT in a time of concentrated prayer for the work of mission through CMS! Will you consider organising a prayer event, giving a mission focus to your church services or mobilising your home groups to bring the work of CMS missionaries before God? MORE info and resources at www.cms.org.au/nswact/prayerfocus

Saturday, March 10

TRAUMA WORKSHOP

Trauma is something that comes out of left field when we are least expecting it and for some people the consequences can be crippling. This workshop, hosted by St Andrew's Cathedral, will look at how you can pray with, encourage and support people who are suffering from trauma.

SPEAKERS: The Rev Mark Charleston, Canon Christopher Allan
\$30 a person. To book and for more information contact Barbara on 0407 910 238 or brichards@sydney.anglican.asn.au

LOCATION | Golden Grove, 5 Forbes St, Newtown | 1.30pm-5pm

Saturday, March 10

PROJEK BALI KIDS LAUNCH

To book please call Anglican Aid on (02) 9284 1406.

LOCATION | Annandale Anglican Church | 6.30pm for a 7pm start

Saturday, March 17

MINISTRY CONFERENCE

Col Marshall, author of *The Trellis and the Vine*, will be partnering with Mary Andrews College in a day of thinking about how to use our church programs for the sake of people, rather than the sake of the programs. Call 9284 1470 or visit www.mac.edu.au

LOCATION | St Anne's, Ryde, 42 Church Street, Ryde | 9am-5pm

Saturday, March 10 – Saturday, March 17

SAFE MINISTRY WEEK

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

FOR details of dates, locations and times, visit www.youthworks.net/events or call (02) 8268 3355

Saturday, March 10

CMS EASTERN SUBURBS REGIONAL PRAYER MEETING

LOCATION | St Matthias', Centennial Park | 10am-12pm

Monday, March 12

GREAT EASTER DEBATE

Bishop Al Stewart and Peter Fitzsimons – former Wallaby, bestselling author and atheist – will debate the topic 'Christianity is blind to history, science and reason'.

The debate will be refereed by the NSW Minister for Sport (and former NRL referee), Graham Annesley.

FOR more information contact the Gympie church office on (02) 9524 6225
LOCATION | Kirrawee High School auditorium | 7.45pm

Monday, March 19

MOORE COLLEGE GRADUATION

All welcome.

LOCATION | City Recital Hall, Angel Place, Sydney | 7.30pm-9.30pm

Thursday, March 22 and Saturday, March 24

HANDEL'S MESSIAH

Presented by the choir of St James' and St James' Baroque Orchestra.

TICKETS: \$48/44

FOR more information call (02) 8256 2222 or visit cityrecitalhall.com

LOCATION | St James' Anglican Church, King St, Sydney | March 22 @ 7pm; March 24 @ 5pm

Friday, March 23

CMS FRIDAY FELLOWSHIP

Meet CMS missionaries Steve and Narelle Etherington over morning tea and hear about their ministry in the Northern Territory and future plans.

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

Saturday, March 24 and Sunday, March 25

LENTEN CONCERT 2012

The choir of Christ Church, St Laurence and the St Laurence Baroque Orchestra present Handel's *Messiah*.

TICKETS: \$45/\$35

BOOKINGS can be made at the door or by calling (02) 9211 0560.

LOCATION | Christ Church, St Laurence, 812 George St, Sydney | March 24 @ 6pm; March 25 @ 3pm

Friday, April 6 – Monday, April 9

KATOOMBA EASTER CONVENTION

'The Right Stuff: Christian Character in an Age of Image'. Enjoy a long weekend away with your family and friends and be spiritually refreshed

at kec. Bryan Chapell from Covenant Theological Seminary in the USA and Jonny Gibson from Northern Ireland will be joined by Justin Moffatt, Senior Minister at St Philip's, York Street.

FOR more information and to book visit www.kec.kcc.org.au

LOCATION | Katoomba Convention Centre, Katoomba

Friday, April 6

HANDEL'S MESSIAH

The Cathedral Choir and New Cathedral Orchestra, conducted by Ross Cobb, present this classic oratorio for your enjoyment.

FOR information call (02) 9265 1661 or visit www.sydneycathedral.com

LOCATION | St Andrew's Cathedral, Cnr George St and Bathurst St, Sydney | 7pm

Sunday, April 8 – Thursday, April 12

YOUTHWORKS WROK CAMP IN WONDERLAND

WROK is a holiday camp for teenagers who have disabilities. In 2012 it's 5 days filled with friends, laughing, dancing, singing, playing Wii, rock climbing, archery, craft, sport, swimming, treasure hunting, movies, games and *heaps* of fun!

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FOR more information visit www.youthworks.net/events

LOCATION | Blue Gum Lodge Conference Centre, Springwood

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Preparing teens for leadership



OVER A WEEK IN JANUARY THE annual Leaders in Training (LiT) conference was held at the Youthworks site at Port Hacking.

The conference, which was also run by Youthworks, is designed to encourage and prepare young people for ministry.

"We're not training leaders for the future per se," said assistant director, the Rev Paul McPhail. "We want to see teens serving Jesus wherever they are and working for his glory and honour. This will have a flow-on effect for the future."

The conference, which was held from January 22-26, is aimed at youth in years 10-12. This year there were 220 students, an increase of 70 from 2011.

The format of the conference included five main sessions run by

Michael Jensen and Steve Wakeford from 1 Samuel as well as workshops on topics from children's and youth ministry to life after school.

"One of the most important things at LiT are the connect groups," Mr McPhail said. "The kids meet in small groups with a couple of leaders, read Scripture and talk about how to understand it and teach it to others."

Said Joel, one of the teens who attended the conference: "I thank God for the way I have been challenged and encouraged at LiT. I pray that we would live in allegiance to our Lord and Saviour, Jesus Christ, and that we would continue to support each other in the years ahead."

While the majority of attendees are from Sydney, a group of six kids travelled 1500km from Holy Trinity,

Adelaide to attend the conference.

"There is nothing like [LiT] in South Australia," said Mick Hyam, youth minister at Holy Trinity. "It is a great opportunity for the kids to get away and get some really good training."

And he says the training they received has already started paying off.

"The kids had a really great time," he said. "They have started getting the Christian groups at their school in order. They're taking leadership positions and they've started taking more initiative at youth group."

Mr Hyam also said it was very encouraging for the group from Holy Trinity to meet "so many other young Christians", as active young Christians in Adelaide were not as numerous. "It was good for them to see that they are not alone."



PHOTOS: Joshua Mikhael



Kenthurst anniversary looks to the future

WHILE THE ORIGINAL CHURCH building might not be standing the parish of Kenthurst is still there, 125 years after it began.

On Sunday, February 12, Kenthurst Anglican Church, part of Dural District Anglican Churches, celebrated its 125th anniversary with a special service and morning tea.

The regular congregation of 40 doubled to about 80 for the celebration, which was an opportunity to remember the church's past.

"The service was a great success," said minister the Rev Cameron Griffiths. "But we didn't just look at the history of the church – we also looked to the future and identified some key areas we need to pick up our game on."

Mr Griffiths, who has only been at Kenthurst for just over a month, was really encouraged by the church's willingness to prepare for the future.

"We identified four areas where we as a church need to improve: small groups, belonging, family ministry and evangelism. The anniversary was a

great way to get us motivated."

As part of the celebration, the site of the old church building was marked out to give people an idea about where the church used to be.

As another way of reminding the congregation what church in Kenthurst was like in the past, an interview from a previous anniversary was relived.

"Margery Parr, who passed away about 10 years ago, was interviewed at the 100th anniversary," Mr Griffiths said. "This year her daughter, Robyn Cross, read out the interview... which gave us a picture of a church with kerosene lamps and ministers who had to travel between five churches with a horse and sulky."

One of the main aims of the celebration was to connect with members of the community who have tenuous links to the church.

"We had a number of people come along who had been married in the church, or had been baptised here," Mr Griffiths said. "It was a really great way to encourage them to come back to church."

Moore brings men and women together

MOORE COLLEGE'S PRISCILLA AND Aquila Centre, established to encourage the ministry partnership of men and women, has held its second annual conference.

More than 250 people registered for the event, a response which encouraged the centre's director, Jane Tooher.

"There was a great mix of men and women in attendance", she said. "The furthest someone travelled was from New Zealand. This has become an important forum to devise a practical approach to women's and men's ministry side by side."

The centre began in 2011 with its first conference on Genesis 1-3 and this year's gathering, entitled 'Side by Side', featured a keynote talk by Moore College's principal, Dr John Woodhouse, on 1 Timothy 2.

In a detailed treatment of the text,

Dr Woodhouse began by examining the reasons for the discomfort many feel about the passage.

"To state the obvious: there are probably few passages of the Bible that strike our ears today with more dissonance than the last few verses of 1 Timothy 2," he said.

Dr Woodhouse said part of the difficulty had to do with an arrogance which "so exaggerates the goodness of the present, overlooking its problems, and then overstates the failures of the past and ignores past wisdom."

"It is the equal and opposite error of the nostalgia that sees some past era as a golden age when all was good, and the present as all decline."

Dr Woodhouse also blamed the modern view that elevated individual freedom as a supreme good.

Plans are already under way for the centre's next conference in 2013.



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Bible Studies: Jackie Stoneman

EASTER SERVICES

SUNDAY 1 APRIL, PALM SUNDAY
7.45 am, 10.00 am

THURSDAY 5 APRIL, MAUNDY THURSDAY
6.30 pm Solemn Banquet of the Lord's Supper with
Retro-washing and Procession to the Altar of Repent.

FRIDAY 6 APRIL, GOOD FRIDAY
9 am Stations of the Cross
12 noon Solemn Liturgy of the Lord's Death
7.30 pm Choral Tenebrae

SUNDAY 8 APRIL, EASTER DAY
5 am Great Easter Vigil and First Banquet of Easter
9 am Sung Banquet
11 am Choral Banquet

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Ordination reflects 'new Sydney'



PHOTO: Ramon Williams/Worldwide Photos

IN ONE OF THE MOST DIVERSE GROUPS in many years, candidates from IT specialists to a concert pianist have been ordained for ministry in the Diocese of Sydney.

Thirty-six candidates were presented at St Andrew's Cathedral on Saturday,

who ministers at the University of Western Sydney and in the congregation of St John's Cathedral, Parramatta (in the latter, many come from the subcontinent). "It's been a special occasion," she said. "And it's great to have family and friends here

but in some ways it's a continuation of what we have already begun."

Other ordinands included the Rev Armen Nalbandian, who will minister at the Multicultural Bible Ministry at Rooty Hill, the Rev Thayyil John at Figtree and the Rev Joshua Guo at Cabramatta.

Archbishop Jensen said he was pleased the ordination groups

were starting to reflect "new Sydney". Dr Jensen said after the service: "To be Australian we must have people from all sorts of backgrounds and we're beginning to get them, and I was delighted to see people from those different backgrounds here today".

The candidates also come from different work backgrounds, including one area not seen before: the Rev Bruce Pass trained as a concert pianist.

After studying at the Conservatorium in Sydney, Mr Pass studied in Weimar, Germany – and it was there he first considered swapping the keyboard for the lectern.

"Certainly my experience in Germany was instrumental in my decision [to go into ministry full-time]," he said. "We saw immense needs in that country – which was surprising because you don't usually think of European countries as needy for the gospel – and many conversions."

Mr Pass is heading up a church plant at Warrawee, a joint initiative of St Philip's and St James', Turramurra. He believes all the ordinands have made a significant commitment.

"We mustn't lose sight of the value of being an under-shepherd and we mustn't lose sight of the value of confessional, denominational ministry," he said.

SC



The Rev Bruce Pass and son.

ORDINANDS: THE FULL LIST

Benjamin Adamo – Blacktown
 Stuart Adamson – Anglicare, Prince of Wales Hospital
 Priyanthi Atputharaj – Parramatta/UWS
 Danny Au Yeung – Crossway (formerly St Paul's, Carlingford)
 Daniel Bidwell – Miranda
 Claire Boyd – St Catherine's School, Waverley
 James Brooks – Emu Plains
 Sarah Cheng – St Andrew's Cathedral
 Andrew Clemens – Lane Cove and Mowbray
 Matthew Davies – Avalon with Palm Beach
 Nathan Dean – Smithfield Road
 Garry Dibley – Panania
 Mark Earngey – Toongabbie
 Andrew Errington – Newtown with Erskineville
 Adrian Foxcroft – Naremburn-Cammeray
 Stephen Gardner – West Pymble
 Joshua Guo – Cabramatta
 Katrina Haggard – Neutral Bay
 Christopher Holding – Rouse Hill
 Thayyil John – Figtree
 Daniel Lee – Rooty Hill
 Samuel Low – Chatswood
 Anton Marquez – St Ives
 Craig McCorkindale – Glenhaven
 David Miers – Narrabeen
 Armen Nalbandian – Rooty Hill
 Christopher Nicholls – Beecroft
 Gavin Oram – South Creek
 Christopher Overhall – Cranebrook with Castlereagh
 Bruce Pass – Turramurra
 Wayne Pickford – Evangelism & New Churches (Berkeley)
 Nicholas Russell – St Clement's, Mosman
 Samuel Russell – Crossway
 Scott Taylor – Ryde
 Elliot Temple – South Carlton
 Hung Kai Wong – West Pennant Hills

PHOTOS: Russell Powell



The Rev Priya Atputharaj and family.

February 4, to be ordained as deacons by the Archbishop of Sydney, Dr Peter Jensen.

From a range of ethnic and employment backgrounds, most of the 32 men and four women trained at Moore College and will work in parishes, church plants and school and hospital chaplaincies.

Among the ordinands was the Sri Lankan-born Rev Priya Atputharaj,

MOVES

NEW MAN IN MARRICKVILLE



AFTER SIX months as acting rector to the parish of Moorebank, the **Rev Peter De Salis** has become the acting rector

of Marrickville.

Formerly missionaries with CMS in an undisclosed location in South-East Asia, the De Salis family returned to Australia two years ago because of health and education issues, and last year Peter and his wife Lyne realised they would not be able to return overseas.

"I think our Asian experience will be

helpful for us [in Marrickville] and also our experience of an English-speaking international congregation where, for more than 50 per cent of people, English wasn't their first language," Mr De Salis says. "I was a professional actor at one time plus a restaurateur, so that experience might be quite suited to this fairly diverse kind of ministry."

"We're very much looking forward to ministering in Marrickville. The licence is for 12 months at the moment, although it's envisaged that it might be for longer. That would really give us a chance to settle into the community here."

ROSNER HEADS SOUTH

Dr Brian Rosner, senior lecturer in New Testament and Ethics at Moore College, has been appointed principal of Ridley Melbourne.

"The opportunities Ridley has for promoting the gospel in Melbourne and beyond [is] what excites me," he said. "I would like to see us not just

defending and proclaiming the gospel but also commending it by the way we live." Dr Rosner also has a clear vision for

Ridley: "for us to be not masters of theology, but mastered by theology".

A statement from the Ridley board says it is "very much looking forward to seeing Dr Rosner use his academic achievements to grow the work of the college".

Said board chairwoman Claire Rogers, "Brian has a collaborative style and he recognises the pivotal role Ridley Melbourne has to develop future Christian leaders for a broad range of strategic ministries globally and in Australia. He will serve Ridley and our communities well."

The Archbishop of Melbourne, Philip



Freier, also welcomed the appointment. "I believe that Dr Rosner will be a great asset and advocate for the Diocese of Melbourne. His theological scholarship and his extensive academic contacts will further strengthen our ties internationally. I look forward to working with him."

Dr Rosner was ordained deacon by Archbishop Freier at a service in St Paul's Cathedral last month. He will take up the new role in July, moving to Melbourne with his wife, the Rev Natalie Rosner, and his youngest son. Mrs Rosner is currently serving as an assistant minister at Macquarie Anglican Church in Sydney.

Vacant Parishes

LIST OF PARISHES AND PROVISIONAL PARISHES, VACANT OR BECOMING VACANT, AS AT FEBRUARY 17, 2012

- Auburn (St Philip's)
- Croydon
- Engadine
- Glenquarie
- Lithgow
- Lugarno
- Macquarie
- Oak Flats

VALE



CANON RAY BOMFORD

Ray Bomford was born on May 15, 1924. An only child, his father died when he was three his mother took him to St John's, Campsie. At the age of 18 he joined the AIF, serving in the 9th Division during the final years of WWII. In recent decades he has been the honorary padre of the 2/2 Machine Gun Bn. 9 Div and maintained strong pastoral contact with the veterans over the years.

After the war Ray felt called to the ministry and graduated from Moore College with first-class honours in 1951. During this time he met Maureen, at St John's, and they married in 1950. Sadly, Maureen was called home in 1978 but in 1983 Ray married Verna Dwyer who has been a

wonderful companion and support for his ministry work and family.

Ray was made curate-in-charge at Toongabbie, Seven Hills and Girraween in 1952. He became rector at Nowra three years later, then in 1959 was called to St Clement's, Mosman, where he served as rector until 1971. He served as organising secretary at the Board of Education between 1971 and 1974 and for many years was the clerical secretary of Synod, chairman of the Youth Department and chairman of the New Areas Committee.

From 1974-83 Ray was rector to Christ Church, Springwood before becoming rector and senior canon at St John's Cathedral, Parramatta,

in 1983. After notional retirement in 1991 he became the honorary assistant minister at Emu Plains.

While he was rector at St Clement's that congregation built, established and sustained three new churches in Sydney's growing western suburbs. During Ray's time at Mosman and subsequently at Springwood he developed teams of district visitors who were commissioned to visit every Anglican household in the parish each quarter with a parish-produced magazine.

Ray was renowned for his accuracy and grasp of detail. Everything was timed down to the minute – from his own schedule to events he organised – and he was reputedly the best clerical secretary the Sydney Synod ever had. As a train enthusiast he was likely to pause in a meeting, listen to a train go past and remark on the train's number and how many minutes late it was. He was also an enthusiastic philatelist and a fine pianist.

There are many who can testify to his diligence – particularly in visiting, his ability to remember names and his remarkable organisation and his skill at involving people so they used their gifts for the maturity of the church.

Ray was a remarkable man, deeply committed to Christ, whom God used greatly for his kingdom and glory. We are grateful to God for this blessing.

Rev Canon Bruce Morrison

IN BRIEF

The **Rev James Hall** died on November 22. More in a future edition.

The **Rev Robert Luscombe** died on December 3. More in a future edition.

DEACONESS ENA ADAMS

Ena Adams died on

February 6.

Ordained

in 1972,

Dss Adams

ministered

in the

parishes of

Westmead,

Rozelle,

Marrickville, Botany with Mascot

and Eastlakes. She also ministered

at Chesalon Nursing Homes for many years, travelling to centres across Sydney and Wollongong every fortnight. She spoke fondly of her time in each of these positions and people remember her with great love and affection.

Dss Adams continued to minister long after her retirement. Until recently she contributed musically at a monthly service for people with dementia even when she was unwell herself. Some of the many joys she experienced during her ministry were her Scripture teaching in the schools, her other work with young people, ministering to the frail and elderly and ministry through music.

The chaplain to deaconesses, the Rev Jacinth Myles, said in her eulogy of Dss Adams that, "one of the most important and amazing aspects of Ena and her ministry was her prayerfulness... [but] it was through our Lord's love and grace and Holy Spirit, and through Ena's constant prayer and daily reading of his word right through to the end, that she was the person she was".



Generation Lost

YOU LOST ME: WHY YOUNG CHRISTIANS ARE LEAVING CHURCH... AND RETHINKING FAITH
BY DAVID KINNAMAN

GRAHAM STANTON

I'LL GET STRAIGHT TO THE POINT: YOU need to read *You Lost Me: Why Young Christians Are Leaving Church...and Rethinking Faith* by David Kinnaman.

If you're at all interested in the future of the church; if you're a church leader – youth minister, senior minister, or bishop; if you're a parent or grandparent; if you're a teenager or young adult, particularly if you're wondering whether or not to hang around the church for much longer, you need to read this book (digital natives can find a video introduction to the book at www.youtube.com/watch?v=eD1iWqPERNw).

New from the Barna group in the US, *You Lost Me* is reporting on research done among young adults who used to be members of the church. 'Used to be' is the key. The title of the book gives voice to the response young adults are making to the church – it's what you say when you're talking with someone and they start saying something that doesn't make sense any more: "Hang on, you lost me".

The researchers spoke to young adults with a Christian background to hear their stories of why they've left the church and sometimes the Christian faith all together. The book is a companion of sorts to Kinnaman's previous book, *unChristian: What a New Generation Really Thinks about Christianity... and Why It Matters*, that considered the reasons young non-Christians reject the Christian faith. Where the previous book spoke with the 'outsiders' this book is about the 'insiders' – or at least those who were insiders in the past.

In the first part of the book Kinnaman introduces us to the young adults who have left the church; the nomads, who are disengaged from the church and continue to identify as Christian, but see faith as having little importance in their lives; the prodigals, who have abandoned the Christianity of their childhood and hold varying levels of resentment toward Christianity and the church; and the exiles, who remain passionate about their Christian faith but are disillusioned with the institutional church as the place to live out their commitment to Jesus.

Part two identifies six main reasons why young people are disconnected from the church together with recommendations for how the church (church leaders as well

as parents) can respond. The six problems are that the church is overprotective and unwelcoming of creativity and involvement in culture; shallow in its teaching; anti-science; repressive, particularly in regard to sex; exclusive in a way that conflicts with the open-mindedness, tolerance and acceptance of the surrounding culture; and does not allow the expression of doubt.

Rather than summarise Kinnaman's alternatives (I want you to read the book for yourself after all!), I want to share the bottom line with you – and it is the recovery of genuine relationships within the body of Christ. Kinnaman says: 'Relationship is central to disciple making... the dropout problem is, at its core, a disciple-making problem'.

The last part of the book provides three areas for renewed thinking in the church (you'll have to read it to find out what they are!). Each of them is grounded clearly in the Bible and the traditions of the church. There is nothing particularly new, but Kinnaman provides a clear and powerful call to recover things that we know and have neglected.

In many ways it was the final chapter that was the most engaging. Having presented the problem and outlined a response, the book concludes with 50 ideas gathered from church leaders and young Christians that begin to make the concrete changes necessary to start charting a new future. Kinnaman acknowledges that he doesn't agree with every idea presented, and neither do I. However, in reading through them not only were there ideas that I'm keen to pick up and run with, reading the thoughts of others prompted me to think of other actions and changes that would be relevant to my own situation.

The bottom line is this: if you are concerned for the future of the church, if you are concerned for young adult nomads, prodigals and exiles, if you are yourself a young adult who is disenchanted with the church, then read this book.

But don't read it on your own – read it with others: with fellow leaders, with parents and grandparents, with young adults, with teenagers. The website (youlostmebook.com) has discussion guides for church leaders and for parents and grandparents. What we really need, though, is a discussion guide for church leaders, parents, grandparents and young adults to use together. Kinnaman's analysis argues that blame cannot be laid exclusively on any one group of people. Neither will the solution come from the efforts of only one group of people. Relationships grow out of conversations and conversations need more than one voice.

Read it in the company of Jesus, praying that he would continue to lead us into truth and shape us as individuals and communities to be the people he calls us to be. **SC**

Strange twist of memory

Forgotten

by Cat Patrick

Every summer holidays I like to take the opportunity to catch up with books my children are reading. I used to try and read books before them, but simply cannot keep up any more!



My 16-year-old daughter gave me *Forgotten* by Cat Patrick, and I found it a great read for young adults.

London is a teenage girl who writes compulsive lists; not just about what she has to do, but about what she has done, and even what she has worn and who she has spoken to.

London has a secret: she has extreme short-term memory loss. Every night at 4.33am her memory resets, and everything that has happened to her is forgotten.

Without her lists she wouldn't know who she has met, important conversations, what work is due for

school, and she would probably wear the same outfit every day.

However, London's memory problem is even more bizarre. It doesn't work backwards, but it does work forwards! She can 'remember' things that are going to happen.

With clever writing, Cat Patrick traces through the complications and opportunities of London's condition.

There is the terrible moment when she accidentally falls asleep with her new boyfriend, and wakes up with a stranger. And her memory of the future causes a rift with her best friend Jamie, as she tries to help her avoid some disastrous choices.

On the positive side, many of us would love the opportunity London has to be able to leave things off a memory list, and instantly forget some of the mistakes we make.

While the story revolves around a romance, it is gently and discreetly played out without the obsessions of the *Twilight* series, or the sex and drugs and alcohol of much other teen fiction.

As the story unfolds, the causes of London's memory condition are gradually revealed, and she is able to use her unique gifts positively.

I especially enjoyed London's relationship with her Mum. While the novel is told through London's eyes, her mother's guidance and fierce love are evident as she seeks to protect London from her vulnerability.

This is a smart and well-written book that challenges the assumption that knowing the future would make life better, or easier. London knows people will make their bad choices regardless of warnings, and that growth happens when we learn from the past.

Kara Martin

Hard lessons

WHEN LOVE IS NOT
ENOUGH: THE LOIS
WILSON STORY
M

WHEN YOU KNOW WHERE A film will take you before it begins, you're always waiting for the worst to occur – and in *When Love Is Not Enough*, you don't need to wait long as the Lois Wilson of the title, played here by Winona Ryder, is the wife of Bill Wilson – who started Alcoholics Anonymous.

Taken from Lois's own story of her turbulent life the tale begins in 1917, when she and Bill (Barry Pepper) marry. There isn't much money to begin with, but Bill is keen to get on and after the war is over a friend takes him on in his Wall Street firm. Bill's plans to increase profits work well, and before long the couple is living very well indeed.

There are only two blights on this success: Lois's inability to have a baby and Bill's drinking. As the alcohol tightens its grip the effects increase – a drunken Bill accidentally starts a fire in the house; he is uncontactable in a speakeasy somewhere when Lois has a miscarriage; and his growing unreliability results in the loss of his job at the time of the big crash in 1929.

It's hard viewing but it's also informative. Bill can't stop drinking – no matter how much he tries, no matter how guilt-stricken he is when sober and no matter how many promises he makes on the Bible. And Lois, who initially thought her love could see them through any difficulty, realises she is powerless. In her frustration and misery,



she even shrieks at Bill that he doesn't have "the decency to die". And this is a Christian, supportive woman who has stood by her man.

Even more interesting is Lois's response when Bill finally, with God's help, puts drink behind him and starts to reach out to others. She isn't thankful; she's resentful. Why wasn't her love enough? Why couldn't *she* help?

As Bill begins to take other men along the road to recovery, Lois invites their wives into

her home so they, too, can help each other.

This may not be an easy film to watch in some respects, but it opens a small window into the life of an addict and the effect on those they love. And for those who may be supporting a family member or friend who is seeking to love and care for an addict, it gives frank insights into their personal and spiritual struggles and the ongoing prayer and support they will need. **SC**

The trellis, the vine and the hothouse

THE COURSE OF
YOUR LIFE
BY TONY PAYNE

JIM CROSWELLER

MATTHIAS MEDIA HAS always been at its best when producing resources that fill in the faults and omissions in our thinking and practice. *Guidance And The Voice Of God* remains a classic book that filled a pastoral vacuum, and the structure of Matthias Bible studies has taught a generation of uncertain Bible study leaders how to prepare.

What, then, does *The Course Of Your Life* bring to the table?

In this publication, Matthias Media is prosecuting a case it believes is urgent and easily obscured – that too much gets in the way of discipling, and of disciples becoming disciplers. *The Trellis And The Vine* was the argument of this in book form, and if you are unfamiliar with it the place to start is not with running this course, but with reading that book.

The Course Of Your Life is the application of the theology and method of *The Trellis And The Vine* in course form. A chord was struck with that book and there is no reason

not to strike it repetitively until we get it. If *Trellis* was a shot in the arm for pastors, *Course* is a steady dose for everyone.

Certainly there is a need to transfer the discipling mindset of *Trellis* from pastors to members. The tone of the leader's notes suggests that the writer, Tony Payne, believes in this case with an unusual passion.

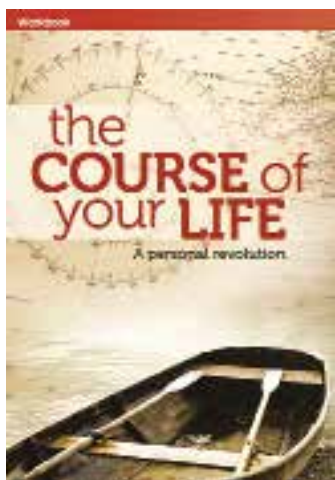
But will it work? And under what conditions? In practice, *The Course Of Your Life* will need to be thoroughly planned out and embedded into your church life. To use *Trellis* language, some thought will need to be given to 'the trellis'.

The course involves three elements: nine seminars; one 'intensive' (ideally as a weekend away); and a commitment from every member to a weekly one-on-one. All of this can be done within the existing structures of our churches with some planning, but this course demands more. If it is simply nestled into the church calendar it will fail to meet its mark. It is not a Bible study filler, it is a rallying call to those keen to be transformed.

Stylistically, the study material continues the style and standard of recent Matthias productions. The leader's material is excellent and leaves the leader under no illusions that effective preparation of everything in its three-element approach is essential for success. This is a serious endeavour. The DVD stimulus is somewhat same-ish, but perhaps this safeguards it against going out of date too quickly. The backdrop of what I presume is Tony Payne's kitchen, however, does threaten its timelessness(!).

Generally, it's solid stuff and it packages the theological insights and practical wisdom of *The Trellis And The Vine* better than you or I could for our members.

A final word of advice. Purchase and read the material now, because you will struggle to implement it much before 2013 in any considered, prayerful way. Therefore, I expect the review that counts (the one that reflects on actual use in a group setting) to appear sometime in early 2014! *The Course Of Your Life* may be a hothouse for the vine, but don't expect overnight fruit. **SC**





Crash through... or crash

MARGIN CALL
MA

JUDY ADAMSON

IF YOU THINK ALL THE DRAMATIC possibilities in the global financial crisis have been done to death, this movie might change your mind.

With an attitude familiar to many recent bank and airline employees, this film opens to a day of chillingly impersonal layoffs at a big New York investment bank. Young guns Peter (Zachary Quinto) and Seth (Penn Badgley) haven't seen this before, and it unnerves them – all the more so when their boss and mentor Eric (Stanley Tucci) is one of those shown the door.

As the head of risk management in increasingly tricky financial times, Eric is astounded that his section is being cut back so fiercely. And something else is bothering him. As he is being escorted to the lift, with Peter saying his goodbyes, he presses a memory stick into Peter's hand telling him to try and finish the project he was working on – and to "be careful".

While Sam (Kevin Spacey), one of the senior staffers, tries to jolly those who remain on the floor with the knowledge that they are the favoured few and this could be their big opportunity to make an impression, Peter is distracted. What is on that memory stick?

He waits until the rest of his workmates have gone off drinking then gets to work on Eric's project. As it turns out, it's dynamite – Eric has been assessing the level of risk the company has exposed itself to, and the numbers make it clear the 107-year-old firm is within a bee's whisker of going under.

Peter brings his immediate superior, the sharp-talking Will Emerson (Paul Bettany), back into the office along with Seth. He

explains to Will that the projected losses he sees on his screen are greater than the value of the entire company.

Before long the ripples move up the food chain of the company, hauling in all the senior staff as well as the firm's CEO, John Tuld (Jeremy Irons), and it becomes clear that the company had knowingly exposed itself far too much to mortgage-backed securities because the returns were good. The big question, plus the focus for the drama for the rest of the film, becomes what are they going to do about it.

Will the company go under? Will they take the knife to the debt without telling the buyers why, and in the process destroy relationships built over years? Is there a middle path on this shifting ground, where money is both real and hypothetical, and the amounts people earn and the millions banded about in general discussion are just a little bit surreal?

Margin Call doesn't seek to gloss over the greed and poor decisions that helped make the GFC so deep and disastrous. Much of what we see and hear isn't pretty at all – it's all about money and making the right choices so you come out on top, with little regard to the impact on others. The most important thing is that you live to fight another day.

While some of those we meet still have a conscience and a desire to do the right thing, others just want to save their own neck and pay packets. Even those who aren't happy about the decisions the company wants to make have mixed motives. Who wouldn't, when even a junior risk assessment staffer like Peter or Seth

can earn \$250,000 a year – with the heady possibility of millions once they become more senior? That would turn most people's heads.

This might sound like a harsh and unpleasant film to watch, but in truth it's riveting viewing. The ensemble cast is first-rate (although a wooden Demi Moore is a weak link), with particularly notable performances from Kevin Spacey and young Zachary Quinto as Peter.

You find yourself almost wanting them to succeed in the plans they put forward because you have been drawn into their concerns and lives so well by writer-director J.C. Chandor. His script, and the cast's work, have been nominated for and/or won a range of awards from critics and festivals across the globe.

The script is pretty fruity – peppered with all manner of swearing and references to the high-flying lifestyle investment bankers can have – so if that kind of thing unnerves you, this film probably isn't for you.

But on the other hand, the effect of the choices these men and women make and the lifestyle they have is only too evident. For some, they'll get out with their marriage and life more or less intact. Others will have no life beyond the firm, or will have destroyed it piece by piece along the way.

If you ever wanted a film that shows unflinchingly the life on Wall Street with no sugar coating, this is it. It's tragic in the extreme, but it's excellent drama – and makes last year's *Wall Street* sequel with Michael Douglas look like a decaf soy latte compared to a double-shot espresso. **SC**