

Southern CROSS

Sydney Anglicans Connecting

April 2011



Liturgy schmiturgy

Has stripped-back worship gone too far?

› Sorrow for Japan › Easter: the corpse that stood up

COVER

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Being Holy

DR PETER JENSEN

I AM describing what the Bible has to say about the stages of God's work in our lives. I have traced his work from his choice, to his call, to his work of regeneration, to conversion. I have now arrived at sanctification, or our holiness of life.

As those who by the power of God's Spirit are united to Christ, we are no longer condemned. We now also have all the other benefits which flow from being in Christ: we are made a new creation, we are spiritually resurrected in him, we are united with our fellow Christians through him, we receive the indwelling Holy Spirit and we are sanctified.

Sanctification is both a gift and a calling. To be sanctified is to be holy — set apart from common things in the service of God. As we have been cleansed in the blood of Jesus we are thereby made fit for God's fellowship and service. God is holy and because of that we have been made holy also. From that point of view we are already, 'once-for-all' holy. We are new creatures, chosen, called, born again, converted to Christ, united to Christ. We are already beloved and holy. The fact that God's Holy Spirit indwells Christians is a sign of our holy state.

But we are not yet fully in the new creation. We still live in a world marked by sin, suffering and shame. Furthermore, we ourselves still sin and still fall short of the glory of God. That means holiness is an aspiration, or calling, as well as being a gift from God. The Christian life is a life of self-examination by the standard of God's word, repentance and progress towards the likeness of Christ. All this is part of obedience to our Lord. At the same time, however, it is an obedience made possible by the gift of God's Holy Spirit who fights against our fleshly desires, draws us to Christ and empowers us for holiness.

In becoming Christians by receiving the gospel, we submit ourselves to the Lordship of Christ. This means we make it our aim in all things to please him. You could call this the goal of the Christian life. In order to fulfil that aim we need to know what pleases the Lord. Many Christians seem to think their own thoughts and desires are the best guide to knowing what pleases the Lord. Some people are especially 'spiritual' and often lapse into this dangerous confusion. But the Lord has made his will clearly known in his word. He is the revelation of God which we all share, we all have access to. It gives the same message to all of us. We are to believe its promises and obey its commands. I think one of the chief elements of true holiness is simply obedience to the clear commands of God.

The Christian life is not solitary. The Bible sees the task of holiness as corporate as well as personal. We

are to look to the holiness of the whole church and build each other up into the image of Christ. As I bring my gifts and character to the service of others in love, so the whole body matures. In this exercise the ministry of the word and the sacraments play a vital role. The preaching of God's word in the congregation should be one of the most important pastoral moments as the whole church is reminded of the mighty acts of God and the consequences of who God is and what he has done; and the requirements on our lives are spelled out. Out of proper pastoral preaching should come rebuke, exhortation and encouragement.

Likewise there is a vital significance in the celebration of the Lord's Supper. This is one of those places by scriptural mandate that we are especially to 'discern the body' that is, to give close attention to the nature and quality of our love for one another. For example, here is an opportunity to repent and forgive and express once more the unity of the church as a gathering of sinners forgiven only through the death of Jesus Christ. Neglect of the sacrament of the Lord's Supper means we are not placing ourselves under the practical requirements of the gospel to come before the Lord 'all one in Christ Jesus'.

Sanctification is not an option for the Christian. The struggle to be holy can only arise properly from justification, for otherwise we are tempted to do good works as a means of winning our salvation. Progress and success arises from our struggle which, from our point of view, is unceasing and requires all our effort. But — God be thanked — it is also a gift from God. When we see the fruit of the Spirit in the life of another person, or detect it even in our own, we realise that such a blessing belongs to God alone and we have been empowered only by his Holy Spirit. It is, at one and the same time, all of him and all of us.

Our sanctification will be complete and it will be a delight in glory. For that we hope and it is to that subject I will turn next in this series.

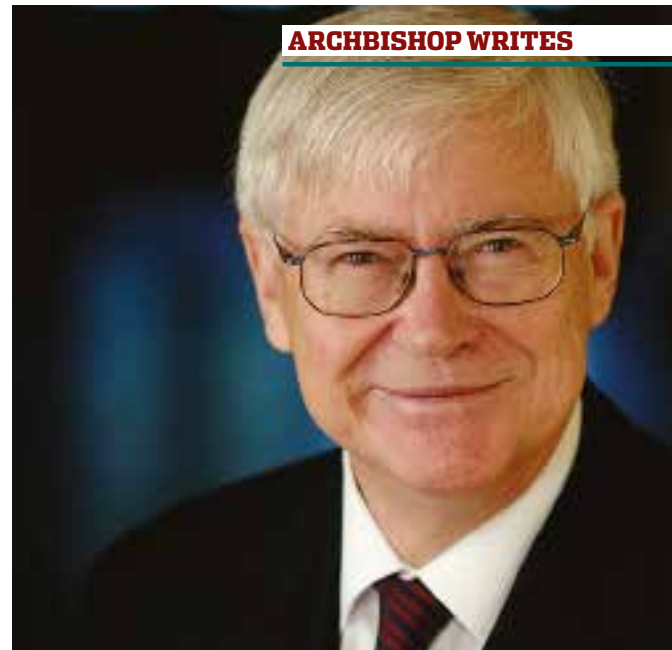
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Mission Prayer

Almighty God,

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

In the name of our Saviour Jesus Christ,
Amen.



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Last word on Moore's bequest

The Standing Committee has received a report on the winding up of the estate of Thomas Moore (see SC March).

The committee thanked the trustees, who held their final meeting last December and noted that they laid aside their responsibilities "with thanks-giving to Almighty God for his manifest blessings through the munificent bequest of Thomas Moore, blessings much further multiplied over the 170 years since his death".

The trustees made the final distribution as administrative costs started eroding the remaining capital in the fund, established in 1841.

MU BEQUEST

Gift will keep on giving for Mothers' Union

IN May 2009 the Mothers' Union in Sydney received an enormous surprise — a house had been left to MU in the will of Beryl Bubacz, a local Anglican parishioner, to help continue the work of the organisation.

"She left it to us out of the blue — she wasn't a member," says the president of MU Sydney, Christine Jensen. "But she knew what we stood for and because of her interest in children and families she believed in that and wanted us to continue that."

Dr Bubacz was a social worker, teacher and high school principal who wrote her doctoral thesis, in her eighties, on the orphan schools in colonial Sydney. Dr Bubacz also had a long association with St Matthew's, Bondi,

serving for many years as a churchwarden.

Noting that Dr Bubacz had also left bequests to other organisations such as CMS and the Benevolent Society, Mrs Jensen observed that, "the will displayed incredible generosity... she obviously was a very generous Christian woman and her faith impacted the way in which she left her money".

After the estate was wound up the house left to MU was sold at auction last December. Mrs Jensen says MU would decide over time "the best way of honouring [Dr Bubacz's] intention of furthering our work" through its ministries to support marriage, children and families, as well as women here and overseas.

BIBLE TRADE

Blue collar MTS



PHOTO: Tara Farrugia

Andrew Beddoe teaches a session with the new MTS trainees.

TARA FARRUGIA

A new style of training has been launched in Sydney with the aim of reaching and equipping blue-collar workers.

Called Blue Collar MTS, it is an initiative of the Ministry Training Strategy (MTS) and operates similar to an apprenticeship, offering Christians who are hands-on learners a practical approach to theological study through four days of work in their churches and one day a week of TAFE-style education.

"The reason we have started this ministry training is because we don't believe God has made everyone with the learning styles and

gifts to go through a theological college," says MTS apprenticeship co-ordinator Andrew Beddoe. "That way of learning doesn't always suit their learning style. We're adapting the material to make it more practical."

The need for such a program became clear to Mr Beddoe after he saw many gifted men with trade backgrounds who would not seriously consider full-time ministry.

"The pathway to that was something they didn't think they were cut out to do," he says. "My concern is that there has been neglect in training for the hands-on person and God's given us the opportunity to have a go at addressing the issue."

Having never tried something like this before, MTS director Ben Pfahlert was keen to give it a go. "Blue collar ministry recruiting and training is a very complex area," he says. "We employed Andrew Beddoe to do research and development work for 12 months and set him the goal of starting a pilot program of five apprentices in 2011."

The program has three apprentices this year and several more are considering the program for 2012.

Matthew Bennett switched from doing the regular Ministry Training Strategy to the blue-collar program as he liked the combination of theological study with hands-on experience.

"There's a real

emphasis that when they develop resources and material it's geared towards learning how to put it into practice," he says. "I'm excited about being assisted in the nuts and bolts of Christian ministry."

The goal is to see an increase in the number of blue-collar workers equipped with the knowledge and skills to serve both in church and in the workforce.

Says Mr Beddoe: "My hope and prayer is that we'll see a new generation of leaders who can effectively reach the 75 per cent of Australians who don't go to university. We need all different people who will do all different types of ministry. We want to provide training to equip them to do that."

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ST GEORGE CHURCH PARTNERSHIP

Working together in the gospel

JUDY ADAMSON

WHAT happens when busy neighbouring parishes each have ministry needs and discover they can help each other? Naturally, they join forces.

But if members realised they would lose elements of what made their parish unique by entering into such a partnership, some would no doubt think twice — and perhaps change their minds.

Yet the congregations at Christ Church St George — a parish without property in Kogarah that has met for years in a school hall — have made just such a decision. Their night church and youth group have already joined those of St George North and, by early next month, the big morning

congregation (with more than 50 kids) will have replanted itself at one of St George North's churches — Christ Church in Bexley — meeting after the existing early morning service.

The rector of Christ Church St George, James Lewis, says previous ministers had worked hard to establish the church but meeting in a school hall with run-down facilities that was "tucked away and hard to find" had made them begin to think about shifting location.

A chance conversation with St George North rector, Phil Colgan, whose parish had plans to set up a new family meeting in Bexley, got both men thinking about whether a partnership might work to the benefit of both. The smaller youth and night church at

the school would benefit from the established, larger meetings at St George North, which would in turn be able to plant a thriving congregation into Bexley almost immediately.

Says Lewis: "There was a great benefit in having a closer partnership but there was also a sense in which Christ Church St George would have to give up something of ourselves to make that happen."

"As we were praying and talking the decisive point was, is there any really strong gospel reason for not going into a full partnership? That's the point at which we had to humble ourselves — the kingdom required we needed to give up something of ourselves in order to do something bigger together."

Phil Colgan believes



Members of Christ Church St George and St George North mingle after evening service.

the idea could be a strategic way forward for ministry in the region.

"We think family-style congregations work best locally in terms of outreach," he says. "There's potential to reach local schools, local groups, the local area... youth groups and evening church don't really have a local reason to exist

— outreach is mainly networks, friendships, that sort of thing.

"A lot of parishes are trying to run a youth group of 10 kids and a night church of 20-30, but if you do night church and youth group together [with other parishes] you then get the benefits of size."

The plan is for the two

parishes to eventually become one entity with a single parish council but neither man is in a hurry.

Says Lewis: "It's vital we make the transition through agreement and talking together rather than saying, 'This is the date we said this would happen'. The whole thing is about the fellowship in the gospel."

SUPREME COURT RESULT

Vindication for Annandale leadership

THE senior minister at Annandale Anglican Church and a parish councillor have been exonerated in a defamation case brought by a parishioner in the Supreme Court in Sydney.



Dominic Steele and Evan Batten just after the decision was handed down

Bruce Haddon, 60, took the Rev Dominic Steele and parish councillor Evan Batten to court, claiming he'd been defamed in an email circulated to some members of the parish leadership group, Bishop Robert Forsyth and two diocesan officials. The

case was heard in 2010 and the judgement issued last month.

The email concerned Mr Haddon's behaviour, including an agreement that he not approach young women who were new to the congregation.

Judge Carolyn Simpson found the email did carry defamatory imputations but upheld the church's defence, finding the imputations to be substantially true.

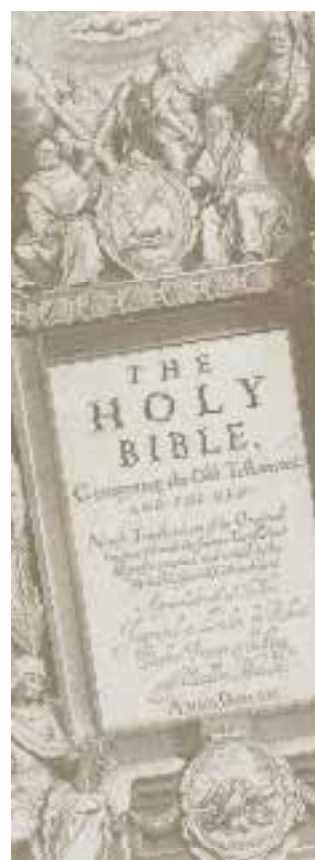
She said Mr Haddon had regularly and frequently imposed himself physically upon female members of the congregation by kissing and hugging them, which amounted to harassment. The court heard he had been cautioned on more than one occasion that his conduct was offensive and unwelcome. The judge also found the plaintiff

had made offensive comments on anatomy and sexual matters to young female members of the congregation.

Another claim, that the sending of the email was motivated by malice because of Mr Haddon's liberal theological views, was rejected.

Judge Simpson said there was no evidence that the plaintiff's conduct was for physical sexual gratification, but "to establish himself as a mentor, or a guide, in a variety of ways, to young women". She ruled Mr Haddon should pay the defendants' costs.

Bishop Forsyth said, "We do not believe this matter should ever have been taken to court but we are pleased the actions of the minister and church officers have been completely vindicated."



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WILD STREET CHURCH PLANT

Church in Botany re-established

'ONE door shuts and another door opens' sums up the recent history of ministry in the south-eastern industrial suburb of Botany.

Of course, with regard to St Matthew's, Botany the door didn't reopen straight away — the small church with no hall was closed 12 months ago. But Wild Street Church in Maroubra, which has responsibility for Botany, was determined to ensure a congregation was eventually re-established.

Senior minister the Rev Rod Cocking says, "Botany is a growing



Getting stuck into things at the Botany church plant.

residential area and can't be ignored. [Wild Street] was already part of the community through Scripture in Botany and Banksmeadow schools, so we've now taken it to

the next level."

Wild Street spent two years gathering resources and building a team under assistant minister Kurt Peters. Weekly meetings at the Botany

Public School started last month. Wild Street provided 34 adults and 25 children and on the first day visitors almost matched the numbers of the church plant team. Ten adults and 10 children from the area indicated they would join.

Mr Peters says the team is excited and has a high level of ownership of the mission. "The core group is made up of people who have been in the community for years. The plan is for those people to continue to reach out and share the incredible news about Jesus."

FINANCE

Commission told Diocese too complex

DESPITE years of effort to simplify and streamline workings in the Sydney Diocese there is still a long way to go, according to submissions made to the Archbishop's Strategic Commission on Structure, Funding and Governance.

The commission, due to report to the Archbishop in June, has been examining diocesan procedures and policies as they relate to sustainability of funding, performance of boards and governance issues.

Chairman Peter Kell says, "The commission's work has involved wide

consultation and some key weaknesses have already become clear".

The commission has received a significant number of submissions addressing perceived issues, including complaints there are too many separate committees and boards and that relationships between diocesan organisations are complex and confusing.

Some call for more transparency and accountability from the Standing Committee and diocesan organisations, while others say the object

of each organisation is not necessarily clearly defined and involves overlapping responsibilities with no clear central authority.

"No-one is accusing anyone of acting in bad faith, however the structures and interactions between diocesan groups are sometimes circular and at other times involve serious conflicts of interest," Mr Kell says.

As well as Mr Kell, the commission members are Bishop Glenn Davies, Glebe Board deputy chairman Dr Laurence Scandrett, chairman

of the Property Trust, Robert Tong and three men from the business sector — Tony Clemens, senior tax partner of PriceWaterhouse Coopers, Robert Freeman, owner and CEO of property consultancy Finch Freeman and Simon Pillar, founder and managing director of Pacific Equity Partners.

The commission has signalled deep-seated change is required and although some measures will be longer term, tough decisions may be needed as early as the 2011 Synod in October.

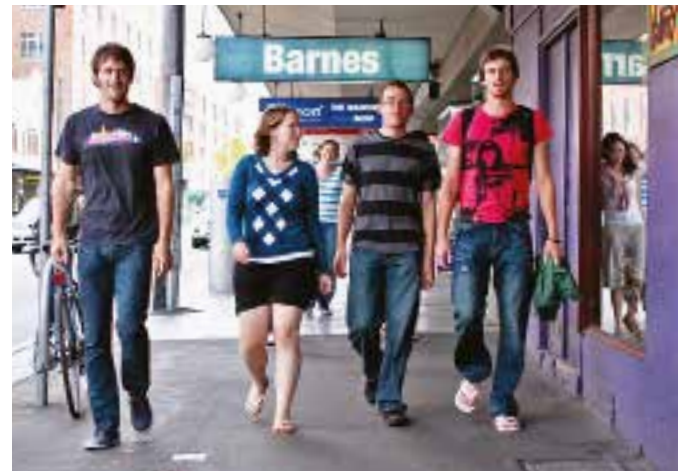


PHOTO: Dan Au

STUDENT MISSION

Moore's annual outreach

OVER the last week of March and into April students from Moore Theological College have taken part in missions across Sydney and in Canberra, Port Macquarie and Hong Kong. There was also a mission team which focused on contacting Sydney Muslims.

The annual missions give churches an opportunity to grow their evangelism for a week and are also very beneficial for students.

"The week of mission provides a particular focus" said Greg Anderson, head of Moore College's mission department. "Having a 'mission week' allows churches to concentrate their energy and efforts. It also gives students a lot of experience cold contact evangelism and teamwork."

Another benefit for the more than 300 students is the opportunity to go out of their comfort zone. "It gives them experience in other

churches," he said. "It teaches them humble service as they are working to another church's agenda rather than their own."

Students revelled in the experience, as they "love the opportunity to get away from the classroom and do a different kind of learning," he said. "Another thing a lot of students find is that people who are new to Sydney are willing to discuss issues of faith which leads to conversations about Jesus."

As part of the mission team for Yagoona Anglican Church, Dr Anderson talked beforehand about helping it reach the community.

"Yagoona has become very multicultural and the demographics of the church don't represent the demographics of the community," he said. "We're looking forward to assisting to change this by lifting the church's ability to engage in their community."

PHOTO: Hendry Wan



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GLADESVILLE PLANT

Canada Bay church open

CHRIST Church, Gladesville launched a new church plant in Strathfield North on March 6. Called Christ Church Canada Bay, it has begun in order to reach the growing Canada Bay population.

"We found that a lot of people were coming across the river to church in Gladesville," said the Rev Alistair Seabrook, senior assistant minister at Gladesville. "While Christians are happy to travel to church, non-Christians don't do that so we wanted to plant a church that would meet their needs."

According to Mr Seabrook, Canada Bay is growing in multiculturalism, with people from South-East Asia moving into the once predominantly European area. This has been an important factor

in setting up the plant.

"The plant group of 40 adults and 25 children represents a good cross-section of the local community," he said.

"We have tried to be very international in our approach to make sure that church is accessible to everyone who wants to come along."

The church meets at Strathfield North Public School in the Canada Bay council area — which, according to the Australian Bureau of Statistics, is the fastest-growing in Sydney.

Mr Seabrook said the main form of growth would be from members inviting friends and neighbours. As Easter approaches they will start doing cold-contact evangelism and they will also get involved in community events in order to raise their profile.

RED CROSS IN ST ANDREW'S HOUSE

City gives in a new way

THE Red Cross has opened a blood donor centre underneath the Diocese's head office in Sydney.

The ground floor of St Andrew's House has been vacant since 2007 and the rental provides much-needed income for the St Andrew's House Corporation. It also provides a prominent position for the donor centre, which features 18 donor lounges and is open six days a week.

The demand for blood and blood products is set to double over the next 10 years and the Red Cross says the increased capacity at the new centre will play a key role in helping to meet the demand.

Garry Wolfe, local operations manager for the Blood Service said,



CEO of the Sydney Diocesan Secretariat, Mark Payne, was among several staff members who welcomed the new Red Cross centre with a blood donation.

"After operating from Clarence Street for over 25 years, this move is long overdue and we are very pleased to be offering our staff and donors a lighter and brighter environment."

The new centre is the largest in NSW and will

also be a hub for the collection of platelets, which are vital in treating leukaemia and other cancers.

The centre will remain open over Easter, because the shelf life of some blood products is shorter than the five-day

holiday break.

Apart from the arrival of the donor centre, the Bureau of Statistics will move out of St Andrew's House later this year and real estate agents have been appointed to assist in leasing out the three floors it now occupies.

"Our home and town are brand new, yet there'll be some familiar faces"



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MISSION IDEA OF THE MONTH

Parish gardens grow

SOME Sydney churches have joined forces with their local TAFE colleges to create community garden programs.

Glenquarie Anglican Church has a program called *Break the Cycle* which aims to assist people struggling though financial hardships. As part of that program the church has created a community garden.

"It teaches people about gardening and encourages them to go out into the community and use the skills they have learnt to plant gardens in other parts of the community," said Jacqui Kinsey, co-ordinator of *Break the Cycle*.

Macquarie Fields TAFE uses the garden to give students in the permaculture strand of its garden design course practical experience in sustainable gardens.

The garden started in a corner at the back of the church property but has grown into a 125 square metre garden with between 20 and 30 students visiting each week. The garden has not just grown in size but also in scope, with a church men's group receiving a grant to plant a garden in a local preschool.

"It's a real community hub," Mrs Kinsey said. "The grant will allow the group to teach the children about gardening and hopefully their enthusiasm will rub off on the parents and they'll get involved."

The produce from the garden is used in the *Break the Cycle* café.

All Saints', Petersham is another church which has embraced the community garden.

While its first attempt didn't go as expected, the church — with help from the local TAFE — improved the soil and was able to

start a successful garden.

The community garden project is run in conjunction with Petersham TAFE, Petersham Baptist church and a local Baptist op-shop.

"The three Christian groups definitely have a mission agenda," said the Rev Antony Barraclough, from All Saints. "The chaplain from the op-shop runs a spiritual program alongside the garden program."

The program was started during Connect09 as a way of meeting the men from a local boarding house; now up to 35 people come along each week.

"We get people from the TAFE as well as community-minded people coming along," Mr Barraclough said. "Each Thursday we run a BBQ for the guys from the boarding house... it's



Macquarie Fields TAFE students in the Glenquarie garden.

great just to get to know them."

The program was recently certified by the State Debt Recovery Office so people can now volunteer in the garden and work off their debt at a rate of \$30 an hour.

"We want the garden to help people eat good food, get out of their houses and [for some of them] stop doing drugs, at least for the hour that they're here," Mr Barraclough said.

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GOD'S PATIENT LOVE

Discovery of grace and joy

JUDY ADAMSON

ONE day, it just happened. Peter and Lynne Ludgate didn't feel like going to church. They'd been attending St Barnabas', Ingleburn for years. They'd helped out with Sunday school, flowers, cleaning — Peter had even been a rector's warden — but on the way, with busy lives, they had stopped praying, reading their bibles and going to Bible study. Then one day they stopped going to church as well.

"We weren't off doing anything bad but God just wasn't occupying the foremost place in our lives," Lynne says.

She can't remember how many times after that day she drove past the church thinking, "I should go back one day". But as time went on, weeks turned into months and months became years. "I thought, 'Maybe I can't go back — I should go somewhere else'. But I never did anything about it."

Years later, in 2009, Lynne's mother died after

a long illness. She had been a staunch Christian, reading her Bible daily and attending church at Ingleburn with the Ludgates after moving into the area in the 1980s. She had been unable to go to church after a major heart attack but Lynne knew she needed to make contact with Ingleburn's minister, Joe Wiltshire, to take her mother's funeral.

"I told him about mum and how she used to go there — and I told him our history," Lynne says. "He prayed for us and I thought it was wonderful. I had this feeling that somebody really cares — not just Joe, but that Jesus cares. God cares."

Even before the funeral Lynne began to read her Bible again — the Bible she had kept on her bedside table, unread, for so many years. Then a few weeks after the funeral she decided to go back to church. Peter didn't want to go so that week and the next Lynne attended on her own.

Peter decided to come the following week, admitting now that over all those lost years he had felt guilty for not

attending. "I had always found other things to do," he says. "It's easy to make excuses — but you can't make excuses to God."

At his mother-in-law's funeral Peter says he felt a change in his heart — a sense of closeness to God he had not felt for a long time. And while he worked through feelings of unworthiness and tried to understand grace, Lynne recommitted her life to Christ.

"It took me some time to realise the enormity of my sin," she admits. "But when I made the commitment I felt this overwhelming sense of God's love, despite the

fact I'd neglected him and not had him as the first priority in my life."

Lynne began to read the Bible from page one. When she got to Deuteronomy she was struck by the great command to "love the Lord your God with all your heart and mind" — to remember it when you're at home and away and resting and working... I say that every day, to have that etched in my mind to keep focusing on God and on Jesus".

Meanwhile, Peter had been feeling more at home in church each week. He felt a little like the prodigal son,

recognising that in his past years of church attendance he had looked at others rather than at God, thinking he could not measure up to the Christian lives of those he saw around him.

"I was always trying to reach something I couldn't reach — I always felt I wasn't worthy," he says. Peter can't put a date on when he recommitted himself but knows it happened in the weeks after he first went back to church.

When Joe asked him to speak at a church event last year, Peter admitted before the group that while he had believed in

the past that Jesus had died for him, "I hadn't really taken on board... that as one of God's people I have the gift of eternal life. In going back to church it suddenly dawned on me that God's grace is such that I don't have to be perfect to know that I've got his reward... then I had tears in my eyes because I realised what I'd just said."

"I'd never had that assurance before. It took me a long time — well over 60 years — to realise I just had to accept God's forgiveness. Some people are slow learners! But we've got so much to be thankful for."



Lynne and Peter Ludgate (left), share a cup of coffee with some church friends.

COMMUNITY OUTREACH

Film nights draw a crowd at Earlwood

EARLWOOD Anglican Church recently held two movie nights as a way of increasing the church's presence in the local community.

"We're hidden off the main road in a community that is mainly Orthodox Catholic," said interim rector the Rev Michael Sams. "We wanted to do something the

community would really enjoy."

Toy Story 3 was shown



on February 26 and *Inception* on March 5. While rain put a damper on *Inception*, more than 250 people turned up to see *Toy Story 3* in the church courtyard on a massive screen constructed by two church members.

"We did heaps of advertising," Mr Sams said. "At the event we

also advertised all our different programs. It was a pre-evangelistic event — we didn't have any evangelistic content — it was about letting people know what we offer."

The film strategy worked, as five new people are now attending the Friday night youth group. Mr Sams also said the event has encouraged people who were on the fringes of the church to get



Inception: "We need to go deeper into the community."

involved — as well as parents who bring their children to kids' events.

As part of its strategy the church also ran a community fair on March 12.

"It's been all about getting our name out there," Mr Sams said. "We just want to let people know that we are around and what we have to offer."

On the ground in Japan

About 300 kilometres south of the nuclear zone in Fukushima, Karen Darda is working for CMS in Chiba. She would ordinarily have had a day off on the Friday the earthquake struck and usually goes to the beach — but through providence was in a high-rise away from the immediate tsunami danger at a church planning meeting. Though the building was violently shaken, she and her friends were safe.

In the days that followed the earthquake and tsunami Karen waited for hours in queues for drinking water, toilet flushing water and food.

In the immediate aftermath she wrote to her prayer partners: “I have decided that watching the news all the time is actually not a good thing... It is too emotionally and mentally difficult to watch the same pictures all the time. Less watching and less talking and more praying seem best for me now.”

Karen’s church has sent a steady stream of supply trucks to Fukushima. She also has gone twice herself — and on the eve of her second visit, just before *Southern Cross* went to press, she wrote:

“We are thankful that more places have access to water... we will take water to areas that still don’t have access, [plus] medical goods and gasoline. I am also taking a medical specialist team on a reconnaissance to see where/if there is the necessity to send medical personnel... as lifeline services gradually are provided many areas will be moving into the clean-up and rebuild stages. But many are still missing. Pray for this mourning period.”

Karen also asked those back in Australia to pray that in this, “more than anything... God’s glory will be revealed and that he will draw many to him”.



JAPAN EARTHQUAKE

Tsunami survivors “miserable”

Japanese men stand near their boat in a fishing village affected by the earthquake and tsunami.

THE small Christian churches of Japan are struggling to cope with the loss and damage caused by the earthquake and tsunami which hit north-eastern Japan on March 11.

The Nippon Sei Ko Kai (Anglican Communion in Japan) has several churches in the tsunami zone, in the Tohoku Diocese.

Archbishop Nathaniel Makoto Uematsu said, “The stories and images constantly broadcast by the media have left people lost for words, unable to describe the sheer scale of the unbelievable devastation caused... Towns and villages were obliterated by the tsunami, everything was gone in a second.”

Tohoku’s bishop, the Rt Rev John Hiromichi Kato, says “The tsunami and the fires it caused have made us miserable. We are now experiencing a lack of food supply and essential services. There have been a series of worrying aftershocks. We were simply not prepared for problems on this scale.”

Bishop Kato reports

that several church members are missing although the tsunami did not reach Grace Church, Kamaishi and its kindergarten, even though the building was right on the coast.

“The eventual challenge is to rebuild our diocese. With God’s blessing I pray that we will accomplish this task,” 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

ZERO
TOLERANCE
for Misconduct and Abuse

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

A pastoral Care and Assistance Scheme is available to provide counselling and

other support to victims of misconduct or abuse.

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

Anglican Abuse Report Line

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SAFE
MINISTRY
Professional Standards Unit

Aid on the way

AFTER the catastrophe “pray for Japan” quickly became a top Twitter phrase. Churches across Sydney also began praying for Japan but none more fervently than the North Shore Japanese congregation.

The Naremburn-Cammeray congregation, led by returned missionaries Grahame and Cathy Smith, was scheduled to have a houseparty in the Blue Mountains just hours after the quake struck.

“Although we felt like cancelling, we realise now it was God’s timing to bring us together — we were encouraged to turn to God in prayer as we studied the Lord’s Prayer together,” Mr Smith says.

“Although Cathy and I experienced the Kobe earthquake in 1995 the circumstances of this seem much more serious.”

Missionaries with CMS

are confirmed safe, as are contacts in other mission agencies and staff of the university ministry, KGK.

Mr Smith joined Japanese expatriates and others in a prayer service at St Andrew’s Cathedral two weeks after the disaster.

Among those being prayed for was a Christian man who led one of the teams struggling to contain damage to the Fukushima nuclear reactor.

Anglican Aid opened an appeal and the Bible League in Sydney said it had received an urgent request from the Evangelical Churches in Japan for Bibles. The league began an appeal,

hoping to supply 20,000 bibles to the most seriously affected areas.

The Anglican Primate, Archbishop Phillip Aspinall, wrote in a letter to his Japanese counterpart that, “we pray you may know God’s comforting presence and love in the midst of uncertainty and fear in the days and weeks ahead”.



Citizens move food and water out of a US search and rescue operations helicopter.

BANNED FOR BIBLICAL VIEWS

Foster case causes distress for British Christians

A British Christian couple banned from becoming foster parents because of their opposition to homosexuality will not appeal against the ruling.

Eunice and Owen Johns, aged 62 and 65 and experienced in foster care, applied to Derby Council in England.

During the application process they were informed that they would be forbidden to tell a child that a homosexual lifestyle was unacceptable.

The Pentecostal couple withdrew their application and asked the High Court to rule that their faith should not be a bar to them becoming carers — and that the law should protect their

Christian values.

“We are prepared to love and accept any child,” Mrs Johns said. “All we were not willing to do was to tell a small child that the practice of homosexuality was a good thing.”

Derby Council decided that the couple’s application would not comply with new equality laws and that they were not suitable carers for children between five and eight years of age.

Two High Court judges backed the council by ruling that homosexual rights “should take precedence” over the right not to be discriminated against on religious grounds.

BBC religious affairs

correspondent Robert Piggott described the ruling as “a landmark decision, as senior judges ruled so decisively against any idea that attitudes might be justified purely because they were Christian in origin.”

The couple’s solicitor Paul Diamond said the couple were “doomed not to be approved as foster carers because of their religious values”.

“There is no reason in law or otherwise why sexual orientation rights should prevail over religious rights,” he said. “There is something deeply wrong with the ethical and legal compass of Britain.”

Reaction to the ruling has been strong, particularly because



Forbidden from fostering: Eunice and Owen Johns.

there is a shortage of foster carers estimated at 10,000.

Andrea Williams of the Christian Legal Centre, which supported the couple, warned that “Fostering by Christians is now in doubt”.

British Prime Minister David Cameron, who described himself as a churchgoer, supported

the High Court ruling and said, “I think Christians should be tolerant and welcoming and broad-minded”.

But former Home Office minister Ann Widdecombe told reporters, “It is high time the Government was ‘tolerant and welcoming and broad-minded’ towards

Christians. There is no balance at all now — Christian rights have been all be wiped out.”

The couple decided against an appeal after being told the chances of success were low, but their views are unchanged. Said Mrs Johns: “Our Christianity is our lifestyle — we can’t take it on and off”.

The Community Care Winter/Easter Appeal

Let Grace Flow – and a needy child grow – through reading!



This Easter, support Anglican Aid Community Care as they partner with the BOOKWORMS project run by St Paul’s Anglican Church, South Coogee.

This unique project of Christian care is helping children living in the hardship of public housing to improve their literacy skills and develop a love of reading.

To find out more about this and our other exciting Community Care projects visit www.anglicanaid.org.au



Donate today at www.anglicanaid.org.au | 1800 653 903

Letters

NIV the bible for 'mankind'

IN his essay on Bible versions in the March edition of *SC* Dominic Steele writes of "old-school terms like 'man' and 'mankind' for humanity" in the 1984 NIV. From my observations the push for so-called gender-neutral language was generally stronger in 1984 than it is now.

It is obvious that 'man' and 'mankind' are widely used in newspapers and on television, in conversation and in other oral and written

communication. I get a little tired of academically gifted commentators, such as many university academics, telling ordinary people that they must use politically correct language rather than normal English. Christians especially should beware of following faddish worldly movements.

**David Morrison
Springwood**

I WANT to thank Dominic Steele for his informative essay on the demise of the NIV 1984

edition. However, in discussing the accuracy of some newer translations he only deals with half the issue. The other half is the language that it is translated into. A few years ago it became apparent to me that the English in the 1984 NIV is not the English I speak in everyday life.

I have been teaching the Bible to international students. They find the NIV difficult to understand because it is written in an elegant English style, with long sentences. By contrast, they find the NLT (New Living Translation) much easier to understand because it is written in everyday English with much shorter sentences.

The Bible is God's word in human language. So when choosing a version we have to consider both the approach to translation and the English style. For example, academic English is quite different to working class English. If the translation is not written in the English that the intended readers speak then arguments about word for word or idea for idea become purely academic.

Dr Phillip McKerrow

Remember NZ friends

I VISITED Christchurch on February 27 on my way to the Routeburn Track and attended St Christopher's Church, Avonhead by my motel near the airport (not one of the 14 Anglican churches damaged by the earthquake five days before). I had been booked into a hotel in Latimer Square.

Some of the large congregation became emotional and were escorted out. Others

had lost livelihoods. During the service, I talked with a past secretary of a former chancellor of our Diocese. While listening to the sermon, I realised the vicar was a good school friend in England, the Rev Bryden Black, whom I had last seen 38 years ago when he had returned to Zimbabwe.

On having afternoon tea later at his home in Merivale with his wife Cathy and family — amid the red tape, cracked and leaning walls and silt — they expressed the wish that churches in our Diocese pray for all the residents of Christchurch for many months and years to come.

When folk are in trouble, it is our duty and privilege not only to pray for them and help them financially, but also (without being disaster tourists) to see them, especially if they are only across the Tasman Sea.

**Peter M.G. Young
Mosman**

Let's have the vision

I HAVE a great deal of respect for Bryan Cowling as an educator and was really inspired by the first five paragraphs of his article 'Where's the educational vision?' (*SC*, March). I was disappointed however, that after the comment 'The current Federal Government has an opportunity to craft a radically different way of distributing funds to schools that reduces the current real and perceived inequalities; to reposition public, Catholic and independent schools within collaborative precincts', there was no more detail of how this could be done.

I am a retired teacher who for 40 years taught in Government, Catholic and independent schools in Australia and overseas. I have seen some excellent examples of collaboration in Alberta, Canada dating back to the 1980s and even in developing countries where the private schools often train and work with their government school colleagues.

I belonged to a collegiate teacher/librarian group for 30 years that sought to train and extend educational experience of teachers and librarians in Catholic, Government and independent schools together. We met in each other's schools once a term and shared ideas and speakers to stretch our thinking and our collaboration. I see little debate and examples of this on a bigger scale and I would like to hear more from Dr Cowling and other readers of ways we could do this in Australia.

Chris Vandine

Ordination robes odd

IS it just me or is there something odd about seeing photos of ordination groups fully decked out in robes and clergy collars (*SC*, March)? Is this still a requirement and if so, is it a legal requirement or a bureaucratic one?

Do the ordinands have to purchase the regalia for the day or is there somewhere they can hire it from, as it must be getting more and more difficult to borrow. And how many of those fine young men and women on page 28 of March *Southern Cross* will continue to wear robes and collar in their ministries?

**Barry Lee
Robertson**

God's two books

AFTER presenting evidence from Genesis 1 that dinosaurs must have been present in the Garden of Eden (*SC*, March), David Green asks what might be that source, outside of the Bible, from which we might hear God telling us something different?

Francis Bacon speaks of God's "two books": the book of Scripture and the book of nature. John Chrysostom, in his *Homilies to the people of Antioch*, also refers to this second book.

So what do we do if these two books seem to present contradictory evidence? As a scientist I would examine the evidence that suggests dinosaurs died out many millions of years before the appearance of *homo sapiens* on the earth. Similarly, a theologian should examine the sources of Genesis 1. Who wrote it and why? How did the author get his information? Was it received in a trance or a dream like Ezekiel or in a similar way that Muhammad is said to have received the Qur'an?

What sort of literature is Genesis 1? Evidence suggests it is not history — as assumed by many — or poetry but a distinctive Hebrew genre distinguished by parallelism, repetition and number symbolism.

**Robert Stening
Killara**

Prison blessing

BEFORE I came to prison I was attending an Anglican Church in Sydney. The church always got copies of each *Southern Cross*.

'All have sinned and fall short of the glory of God'. Unfortunately my sin was also against the laws of man. After I repented and pleaded guilty, I ended up in here in the correctional centre.

We have a chapel here that caters for all religions but have a Christian service most Sundays. We have an average attendance of 15 men. The chaplains bring in periodicals such as *Daily Bread*, *Every Day with Jesus* and *The Catholic Weekly*. It would be great if we could obtain issues of *Southern Cross* each month as well.

I was blessed to receive some back issues from my minister when I requested them.

**David
Kirkconnell Correctional Centre**



Letters should be less than 200 words

Email: newspaper@anglicanmedia.com.au

The corpse that stood up

Some laughed and others doubted — but
PAUL BARNETT reminds us why we can truly
 rejoice in Jesus' resurrection this Easter time.

Of course the Greeks laughed. Their poets, whose writings had the status of 'holy writ', said, 'When the dust has drained the blood of a man, once he is slain, there is no resurrection.' "There is no resurrection" is also what some of the Greek Christians in Corinth were saying, prompting Paul to write the majestic 15th chapter of his first letter to the church in Corinth.

The laughter in Athens and the disbelief in Corinth is understandable. Why is that? It's because the words 'resurrection of the dead' literally mean, 'The standing up of corpses'. If there is one thing a corpse doesn't do, it's 'stand up'. A corpse is a dead person and death means the total absence of life and the power to stand up.

So, corpses don't stand up. Greeks laughed then and their modern counterparts also laugh. Greeks, however, did believe in the survival of the soul. That seems a better idea, really. It lets you have it both ways. The dead are dead and corpses don't stand up but the idea of the 'me-within-me' living on seems helpful. Some of the Corinthian Christians who disbelieved that corpses stood up most likely did believe that the souls of the departed survived. Maybe many church people today are like those resurrection disbelievers in Corinth. Corpses don't stand up but the soul lives on.

We can understand why those Athenians laughed at the Jew Paul. No-one had ever seen a corpse stand up. Athenian scholars would have heard Jews believed that at the end of history corpses would stand up, that is, all corpses. But here is this strange man Paul saying the corpse of a man did stand up, and just a few years ago, in Jerusalem. So they laughed him out of the assembly.

Wherever he went this Paul announced that his Master had been crucified by the Romans but resurrected by the Almighty, the creator of the universe. Nothing else and no-one else is powerful enough to make a corpse stand up. We know about the awesome power of volcanoes that shut down airlines and the

tsunamis, earthquakes and cyclones that smash buildings and destroy lives. We know about the amazing acts of man that create massive A380s and huge cruise ships and electronic wizardry. But neither the forces of nature nor the genius of man enables a corpse to stand up. It doesn't matter whether it is the corpse of the world's richest or the world's poorest, it doesn't stand up. From the dust it was taken and to the dust it will return.

Except for one man, just one man, the Messiah Jesus. Like the Athenian philosophers who laughed, there are many theologians who maybe don't laugh but at least smile at the idea. Their problem is really that they don't hold with the idea of the Almighty creator. Rather they think of 'God' (or god) as the human spirit or inner light. It follows that the resurrection of Jesus must be reinterpreted away from the literal to the figurative, from the objective to the subjective. Somehow the spirit of Jesus came alive in them as they remembered him. His resurrection was 'in' them and he continued to be 'real' to them.

But this 'explanation' ignores several stubborn facts. The first is that the tomb in which the dead Jesus was placed was empty when the women came early on the first day of the week. Each of the four gospels establishes with absolute clarity that the body of the deceased Jesus was gone. Likewise the earliest Jerusalem tradition that Paul passed on to the Corinthians that Christ died, was buried, was raised and appeared alive to many hundreds. It does not say the tomb was empty but presupposes it was empty: 'he was buried [in the tomb]', 'he was raised'.

So who took the corpse of Jesus from Joseph's tomb and why? Grave robbers? There was nothing to steal and why take a corpse somewhere else? The Roman or Jewish authorities? They would have produced the body when the disciples began preaching the resurrection. Disciples? They scoffed at the women's reports that the tomb was empty.

Then there is the easily neglected detail that John records, that the linen wrapping was in the tomb. An eminent medico pointed

**Neither the
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READERS' ESSAYS

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

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

out that nobody removing a wrapped corpse would unwrap it, bloodied and scarred as it was — they would leave the wrappings in place and remove the body still wrapped. But the wrappings were in the tomb.

Another stubborn fact is the witness of the independently written gospels, Luke and John. Both these gospels narrate in extensive detail that Jesus came among the disciples physically, as 'a corpse who stood up'. He walked along the Emmaus road with two men and talked with them and later ate with them. That night he came to the band of disciples and ate with them. John records that Jesus showed them his hands and feet that had been pierced in crucifixion. A week later the disbelieving Thomas was confronted with the bodily resurrected Jesus and forthwith confessed him as his "Lord and God".

In fact, the entire New Testament, whether gospels or letters, insists that Jesus was raised alive from the dead, raised bodily, that God made the corpse of his Son 'stand up'.

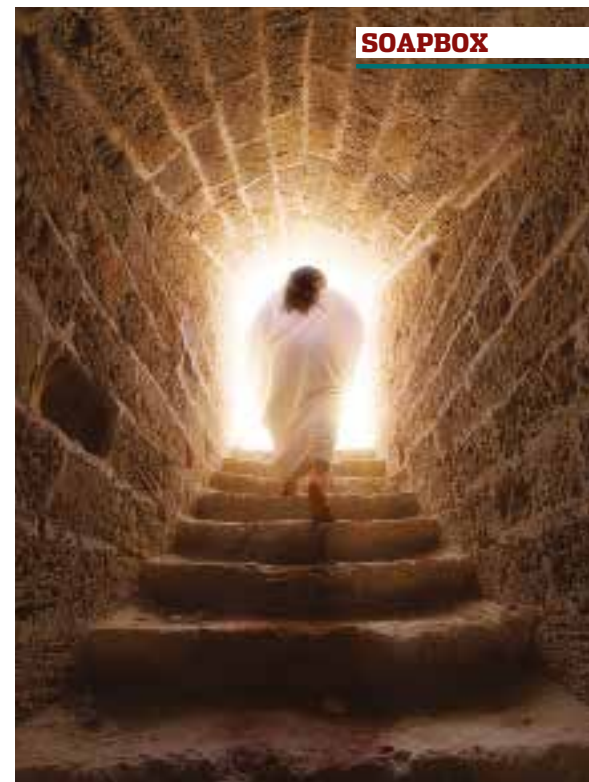
Two final thoughts. There are a number of facts that define our faith so that to doubt or reject them would place us outside the boundaries of that faith — facts like the historic incarnation of the Son of God through virginal conception, his miracles and teaching, his sacrificial death as the 'Lamb of God' who bore the sin of the world and his bodily resurrection. As the hymn says: *These are the facts as we have received them, these are the facts that the Christian believes. This is the basis of all of our preaching: Christ died for sinners and rose from the tomb.*

That, as they say, says it all.

Secondly, God's raising of his Son is the potent sign that God is the victor over the Devil and human wickedness — and it is the most profound basis for our hope that in the face of the last enemy, death, and of every lesser enemy we will be more than conquerors through him who loved us.

The Lord is risen. He is risen indeed. **SC**

Paul Barnett is an ancient historian, New Testament scholar and was the Bishop of North Sydney from 1990 to 2001.



Service, schmervice: getting liturgy right

For years traditional liturgy in the Anglican Church has been spurned by many as out of date and unhelpful for newcomers. But now the pendulum is swinging back the other way amid concern we don't throw out the spiritual baby with the liturgical bathwater. ANDREW ROBINSON reports.



LITURGY is back. Sort of. After it was accused of a litany of failings — inauthentic, repetitive and outsider-unfriendly — and was largely abandoned in Sydney and across the evangelical world over the past 30 years, some people are asking if ditching liturgy was such a good idea after all.

The Archbishop of Sydney's Liturgical Panel launched the *bettergatherings.com* website with its online 'service builder' in 2009 and a successor to the 2001 *Sunday Services* 'white book' of liturgical resources is due out later this year. But a rediscovery of formal liturgy is also taking place in other, more unexpected quarters.

Redeemer Presbyterian Church, pastored by Dr Tim Keller, is a wildly successful church plant in Manhattan. But the bulk of the 4400 regular attenders — most of whom are young professionals and creatives — participate in a traditional Presbyterian service.

'It is interesting to note that, at least in Manhattan, our 'contemporary music' service has not been more effective than our classical music service in including non-believers,' Dr Keller wrote in Don Carson's *Worship by the Book*. 'If anything, the reverse has been the case.'

Dan Kimball, who is now pastor at Vintage Faith Church in California, wrote in the *Leadership Journal* that he had found younger people at the contemporary worship megachurch where he served were increasingly disillusioned with 'predetermined transitions, upbeat intro songs, announcements backed with

PowerPoint slides, sermons crafted with felt-need application points and abundant video clips'. Instead, they were asking questions about liturgy and the church calendar.

When his young adults ministry started using hymns, responsive readings and even the *Book of Common Prayer*, he writes, 'the introduction of ancient practices helped them feel grounded and rooted to something bigger than themselves'.

But a move back to formal liturgy is not a universal mood. When Kimball started speaking about this discovery at conferences, he met pastors of liturgical churches who found the opposite: their younger people were desperate to get away from practices they saw as lifeless and routine — and many in Sydney still feel the same way.

Liturgy is a slippery word. Deriving from the Greek *litourgia*, which meant 'public service' or 'the people's work', it has come to describe formularies of prayers, responses, readings and hymns for shaping Christian gatherings. Many rightly point out that a Christian gathering with no formal prayers or set forms still has a 'liturgy' — the pattern of songs, prayers, announcements and preaching that make up the service. This is a helpful distinction to make but for the purpose of this article 'liturgy' will generally be treated as synonymous with 'formal liturgy'.

So why did churches move away from formal liturgy in the first place? Bishop Robert Forsyth, one of the thinkers behind *bettergatherings.com*, describes the shift in Sydney with three 'Rs': regulation, reaction and responsibility.

Regulation was the time of authorised

services. There were some local variations but fundamentally what happened in church was governed by the use of authorised services: the *Book of Common Prayer* (BCP) and, after 1978, *An Australian Prayer Book* (AAPB). But the introduction of alternative services in AAPB came at the same time as a radical shift in the culture at large.

"As we moved away from the *Book of Common Prayer* to other forms, people kept moving away from liturgy entirely," Bishop Forsyth says. "I think there was a real loss of faith in liturgy and a reaction against what was seen as stultifying and formal."

There were also theological and missional reasons for the change.

David Peterson teaches Anglican worship and liturgy at Moore College. He argues that a move away from describing Sunday Christian gatherings as 'worship' in an effort to emphasise the all-of-life worship of Romans 12 increasingly diminished the 'vertical' (God-focused) dimension of church in favour of the 'horizontal' (focused on encouraging and building one another up in faith).

"It was also about minimising the foreignness of church, changing the music, the way that people sat... to make it more outsider friendly," he says.

This 'seeker-sensitive' approach, exemplified by churches like Willow Creek Community Church in Chicago, attempted to remove as many perceived barriers as possible from church so that people could connect with Christ.

But Bishop Forsyth argues that the time of reaction is coming to an end. Now the

church is entering a period of responsibility. "It's not good enough just to react and not have liturgy," he says. "Now comes a period of... taking responsibility for the form of our meetings, their prayers and what happens there: I think this is where the main work is now to be done."

But taking responsibility looks different in different churches.

A traditional *AAPB* service runs early on Sunday morning at St Paul's, Castle Hill, while the 10am family service and the evening services are planned by a creative team. They reflect on the week's Bible readings and sermon notes and plan a 'contemporary liturgy' — timed to the minute — that communicates the theme of that week's teaching. It will often include drama, musical items or videos.

The focus for Bren McLean, the Sunday services and music director at St Paul's, is communicating God's word through the entire service.

"The question we ask is this: what sort of music or medium is someone growing up today listening to?" he says. "What's the norm for them? We embrace the creative arts but it is meant to serve God's written word. We're not just being contemporary for the sake of being contemporary."

In Sydney's south-west David O'Mara, senior minister of St Mark's, Sadleir, says he uses liturgy because it models the priesthood of all believers. "I use parts of the Kenyan services," he says. "It's a nice liturgy because it's like some of the psalms — response-oriented. The leader does one thing and the congregation responds."

Against the criticism that formal liturgy is inauthentic and crushes spontaneity, O'Mara finds that liturgy enhances the chances for informal participation as well.

"We actually have an opportunity for [informal] testimonies and thanksgiving during the service," he says. "There are actually lots of opportunities for people to participate and the structure gives them permission. Often the informal liturgy ensures that only the leadership is involved in the service, not the congregation." A printed service outline for the whole congregation

"If worship is not something we do when we gather [at church] there's something profoundly missing."

David Peterson

Are the style changes in our Sunday services the product of the US Church Growth Movement?

Turn the page to read Raj Gupta's history of CGM in Sydney.

means that people "aren't kept in the dark".

O'Mara also says that formal liturgy helps keep Sunday worship biblical. "It ensures for us that every week we have repentance, which is critical — because we're sinful and need to repent — and it ensures that we have intercession so that prayer is not just me-focused."

A clear, simple, printed liturgy also serves those from non-English-speaking backgrounds at Sadleir's ESL service. "Sometimes repetition in liturgy is undervalued; there's value in repetition to teach deep truths about God."

For Bishop Forsyth, the question is bigger than just liturgy or no liturgy.

"It's much more fundamental than that," he says. "It's whether or not what we do when we meet really is an engaging with God through his word and each other."

Peterson says that according to Ephesians 4, church meetings are primarily about building up the body of Christ. But that edification also has to do with growing toward Christ.

"Church is not just an occasion for meeting other people," he says. "We have to keep on encountering God. I would have no embarrassment in saying that we come to worship God at church. If worship is not something that we do when we gather there's something profoundly missing."

"In 1 Corinthians 14, if you're praying and prophesying in a way that's building up the church, then outsiders will come in, fall down on their knees, say 'Truly God is in your midst!' and be converted."

He says that meaningful structure, good content and smooth flow are essential.

"The whole thing has to make sense, people need to be caught up and carried along with it," he says. "[Otherwise] they'll be sitting there wondering what's going on, or they'll be lost, or angry."

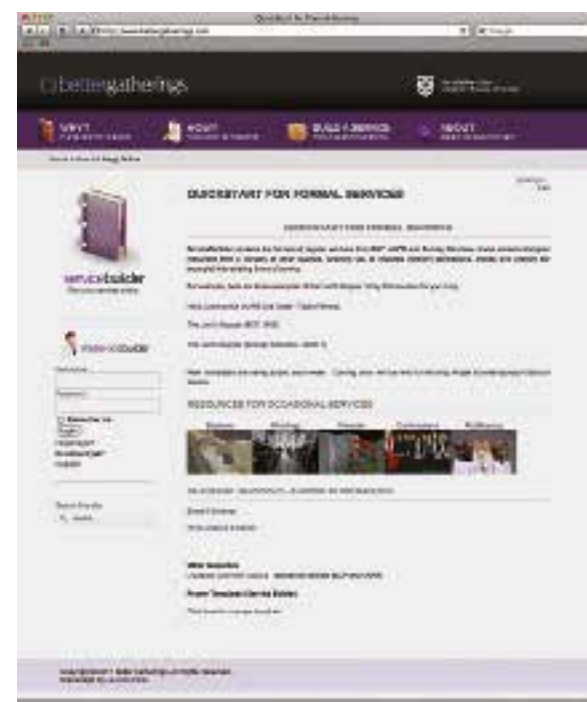
"It needs a logic to it that's pretty clear, a biblically driven logic. So if you call people to repentance, give them an opportunity to confess their sins. Then you assure them of God's forgiveness and then you praise God for the forgiveness that's available at the cross."

Peterson hopes that resources like *bettergatherings.com* and its service

builder will help churches think through their Sunday services more thoroughly. The website offers services from the *Book of Common Prayer*, *AAPB* and *Sunday Services*. Service builder is a tool that collates readings, creeds and prayers and exports them for churches to use in printed service outlines or digital presentations.

The forthcoming white book — the title is not yet confirmed — is being designed to work alongside the website and will also include updated marriage, funeral and baptism services from *AAPB*. Peterson hopes that the new service book can also be used to train lay leaders in service leading.

Adds Bishop Forsyth: "Is the service thought out? Is it genuinely God-focused? Is it coherent and truthful? These are the



A page from the bettergatherings website.

questions now. It seems to me that with the loss of authorised forms and liturgy we have entered a very dangerous period, as well as getting the benefits. The dangers are that our meetings will be offhand, unthought-out. But the days of going back to one liturgy are over. The future will be much more flexible and more individual."

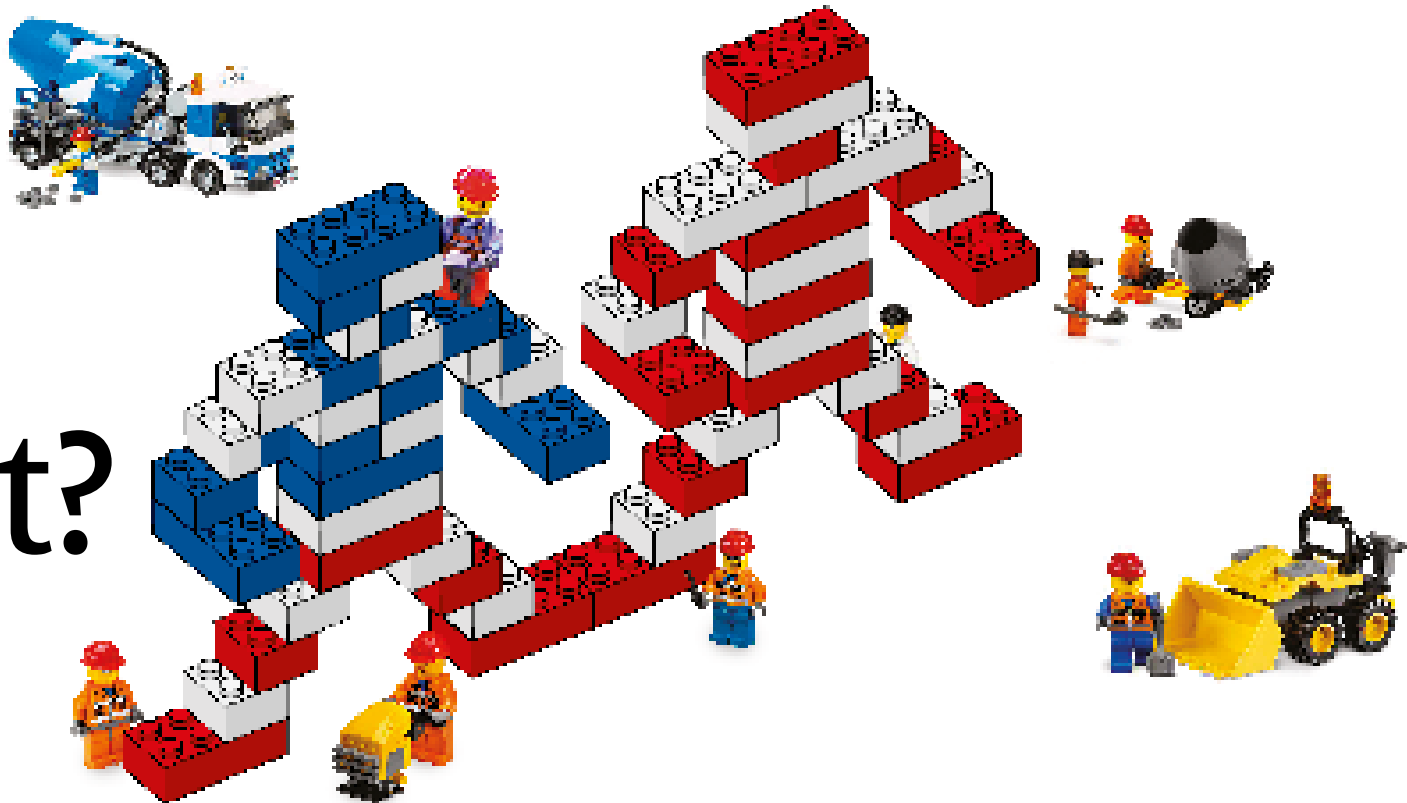
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Build or bust?



RAJ GUPTA investigates the extent to which Sydney Anglicans have embraced the US Church Growth Movement.

ONE of the features of American Protestantism in the second half of the 20th century has been the development of the Church Growth Movement.

Historically, Australian Protestantism inherited much from Britain. However, with the rise of the United States as the most significant world power, Australia began to look across the Atlantic and the Australian way of life has become less British. It is almost inevitable such influences would also have an impact on the Australian — and Sydney — religious scene.

As key opinion-shaper and former Jannali rector Bruce Ballantine-Jones wrote in *Southern Cross* in 1996: “As long as it is within a reformed and evangelical framework we will try anything. If it works we are ahead. If it doesn’t, we are not worse off.”

The utilisation of the CGM has happened most acutely at the popular level, as many of the largest Sydney Anglican (and associated) parishes have deliberately sought to learn and apply CGM insights to their local situations. There is even evidence of a CGM influence on our current Diocesan Mission.

Of course, embracing church growth is not the same as embracing the Church Growth Movement. As one senior pastor observed: “The CGM of America [does not have] a monopoly on pastors and congregations being concerned about growing their church”.

EMBRACING THE CGM

So, to what extent have Sydney Anglicans embraced the Church Growth Movement?

While the CGM has received a mixed reception at the institutional level it has been very influential at the popular level. Four out of the Diocese’s five largest parishes (in terms

of net operating receipts) are Carlingford-North Rocks, Castle Hill, Figtree and St Ives. They have extensively utilised the CGM, often at key stages in their development.

Further, while the Central Coast Evangelical Church is not part of the Sydney Diocese, few have doubted its close informal ties with Sydney Anglicans and this church has utilised the CGM extensively.

The parish of St Ives was built up under the leadership of Dudley Foord between 1972 and 1985. Bishop Foord spent much time learning from the developing CGM, notably tools such as Evangelism Explosion. Further, he appointed an American youth minister, Jim Demolar. With him came a model of youth ministry shaped by the emerging CGM. It was unashamedly American, even to the extent of importing the senior high terminology and year group divisions.

Demolar’s successor, Ken Moser, another American, developed the model to boost personal discipleship. The ‘Moser model’ is today one of the flagship youth ministry models among Sydney Anglicans.

More recently has come an influence via the Central Coast Evangelical Church — which adopted a model from the CGM-influenced Saddleback Church in California in which staff members have areas of specialised responsibility across congregations. Central Coast’s lead pastor, Andrew Heard, has become such an advocate that other Sydney Anglican parishes are now adopting, or at least experimenting, with the same model.

John Gray, rector of Castle Hill since 2001, was a founding board member of the Willow Creek Australia Association (whose parent church, the Willow Creek Community Church in Illinois, was one of the foremost adopters and influencers of the CGM). Gray has happily and deliberately sought to apply

What is the CGM?

The Church Growth Movement (CGM) began in the 1950s with Donald McGavran, the son of missionaries to India (and later a missionary himself). He sought to combine theological, ethical and sociological issues for the spread of the gospel, writing that ‘the long-range goal of church growth is the discipling of all peoples, to the end that rivers of the water of eternal and abundant life flow fast and free to every tongue and tribe and people’.

The constitution of the North American Society for Church Growth (co-founded by McGavran) shows a definition of the CGM from its earlier stages:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of God’s commission to ‘make disciples of all peoples’ (Matt 28:18-20). Students of church growth strive to integrate the eternal theological principles of God’s Word concerning the expansion of the church with the best insights of contemporary social and behavioural sciences.

Which all sounds good. Yet over time ideological shifts emerged in the focus of the CGM that caused great concern to missional pastors in the US, such as church planter Dr Ed Stetzer, who says “most critics and friends would agree [that] the Church Growth Movement... de-evolved into a church methods focus, many times without a foundation in Scriptural truth. Thus, it strayed slightly outside of Scriptural foundation and application. It touched on missiology but often uncritically, without a proper understanding of anthropology, history and mission dependency issues. Finally, it was weakest in understanding the nature of the Church as an extension of Christology. The result was an anthropocentric emphasis on tools and techniques, or methodology.”

a theological and cultural grid to learn and implement what he can from the Church Growth Movement.

Likewise Rod Irvine, rector of Figtree from 1987 until his retirement in 2008, deliberately sought to learn principles from the CGM that he could apply to the rapidly growing parish. He observes, however, that institutionally in Sydney "the CGM 'has been treated with suspicion, without being denied outright'".

Hierarchical and denominational penetration has been limited despite the efforts of Archbishop Harry Goodhew in the 1990s to encourage CGM principles at deanery meetings, through training programs and by sending clergy to Willow Creek. For example, what began as just one weekly lecture in church growth (even then as distinct from the Church Growth Movement) during one of four years at Moore College became compressed into a one-day seminar, and even then it was optional.

Furthermore, post-ordination training has rarely borrowed from the CGM. This is not to say there have been no attempts to train clergy utilising ideas from the movement. However, on the whole, the conferences that have been organised to this end have been more at the initiative of individuals rather than at the institutional level.

One possible exception to this was the February 1996 visit of Bill Hybels, the founding and senior pastor of Willow Creek Community Church, to which the then Archbishop Goodhew gave his endorsement. Likewise Archbishop Peter Jensen, not long after he was elected in 2001, gave his support to a conference organised around Mike Bonem (the executive pastor at University Baptist Church in Texas). However, a few sporadic conferences are not sufficient to conclude a general institutional embracing of the CGM.

Of potential greater significance however, following the installation of Archbishop Jensen, was the introduction of the Diocesan Mission in 2002. The strategy of multiplying is consistent with Donald McGavran's concept of church planting (see box, left) and goal setting is very much part of his basic methodological framework.

It is hard to see how the Sydney Anglican Mission Statement from 2002 has not been

**It is hard
to see how
the Sydney
Anglican
Mission
Statement...
has not
been shaped
by the
principles of
the CGM.**

Principles of the CGM

The principles that help detect an influence by the CGM are that church growth is interested in disciple making, is founded on God's word and integrates social and behaviour sciences to help determine how churches grow.

shaped by the principles of the CGM. In fact, key drafters of the Diocesan Mission have confirmed that the church-planting theory of New York Presbyterian Tim Keller (who has written a range of papers on church growth) was highly influential in the thinking behind the formulation of the Sydney Diocesan Mission.

While the Mission placed a renewed focus on making church planting a cultural norm among Christians in Sydney, the Mission Statement did not have the pragmatically perceived CGM label. It also added an overarching theological framework — and it is the area of theological weakness and a pragmatic trajectory for which the CGM has been most criticised by Sydney Anglicans in the past, as well as from those within the CGM itself. Without these adjustments, it is doubtful that the Mission Statement would have been accepted in the Diocese.

Interestingly, the subtitle given to 'The Diocesan Mission — Midpoint review' was 'Achievements and Challenges in Becoming a Missional Diocese'. The term 'missional' is one that unmistakably comes from the CGM.

At the 2010 Session of the Sydney Diocese Synod this trajectory was continued with the reconstitution of Evangelism Ministries into New Churches. The explanatory report was clear: 'the principal reason why new churches are needed is because new churches ... give new opportunities to reach new people.' This principle goes back to Donald McGavran, long considered the father of the CGM.

RESISTANCE

It has already been noted that Tim Keller's thinking about church planting has been influential on Sydney Anglicans. The second, less significant influence was the development of the concept of 'outsider-friendly meetings'. It was the popularity of Willow Creek's 'seeker-sensitive service' model that led to the invention of the term.

Herein lies part of the reason for the resistance to the CGM, namely, its perceived lack of theological foundations and poor use of Scripture.

Every key Sydney Anglican leader I spoke to agreed there were theological issues that were problematic within the CGM. As Rod Irvine notes, "We're a very theologically driven Diocese and that's a good thing. Certainly, some CGM literature went down the track of replacing theological principles with pragmatic ones".

While Sydney Anglicans had common reservations about some of the underlying theology of the CGM, they dealt with these problems in different ways. Archbishop Goodhew was frustrated that many Sydney Anglican leaders implemented a superficial 'quick fix' methodology, failing to invest the time necessary to critically understand the CGM philosophy. Rod Irvine was quite aware that some CGM literature went too far down the pragmatic track and he sought to learn from those who were theologically closer to himself.

continued page 22 »

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Build or bust?

« from page 17

John Gray points to uncritical thinking as the main problem. "If you go and you rip off a technique, you won't get very far," he says. "But if you go with a good theological grid, which [Sydney Anglicans] have, and you plunder the Egyptians, then there is much to learn."

Furthermore, Gray argues that the CGM was open to learning from Sydney Anglicans. Recounting Hybels' visit in 1992 he says, "John Chapman got up and asked a question [to do with the priority of the Word of God]. Hybels said: 'You're right. Do you think I need to change everything?' It began a dialogue between Chapman and Hybels — which led to Hybels leading his church to change his church's core values to make sure that the life-changing teaching of the authentic word of God was not just in the list of core values, but that it was the top one".

It is also true that different players saw different problems. Harry Goodhew, one of the first to experiment with using no prayer book liturgy in the 1970s, later came to try to integrate CGM principles within a liturgical framework. Many others saw the liturgy itself as a big part of the problem.

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Sydney Anglicans have and remain concerned to see more people saved and this means overall church growth. Their respective views on the CGM were actually far closer than often perceived. In more recent times, Sydney Anglicans have demonstrated an even greater confidence to apply a theological grid to the CGM and learn what can be plundered, applied and adapted to an Australian — and in particular a Sydney Anglican — context. Rod Irvine makes the astute comment: "It is better for people with good theology to use the CGM, rather than people without good theology. Our theology is a filter, rather than a wall".

At an institutional level, Mission Area leaders, for example, are engaging with some of the challenging insights offered by the CGM methodology. Through them, churches are being aided to concentrate on the most important aspects of ministry. Staff at some churches meet regularly to think through CGM issues together. In addition, at the grassroots level a growing number of ministers are enrolling in American seminary 'Doctor of Ministry' programs to similar kinds of ends.

SC

The Rev Raj Gupta is senior minister of Toongabbie Anglican Church. This article has been adapted from a paper he prepared in connection with the American Protestantism course in the Moore College MA program.



AP Photo/Kyodo News

The God of Natural Disasters?

Two women look over buildings in Kesennuma, north-eastern Japan, that were devastated by the March 11 earthquake and tsunami.

For most of us, it's easy to bury our initial shock or sadness about recent calamities without dealing with the issues they raise.

MICHAEL JENSEN challenges us to think further.

Aaron Baddeley, after fire engulfed his parents' house, tweeted: "2 min to get out 2 rooms were untouched! fam photos and my golf room with memorabilia! Amazed by God's protection 22 years of memories there." Good old God. A pity he couldn't stop the Christchurch earthquake though, what while saving your photos?

Peter Fitzsimons, *SMH*, 5/3/11

AS clean-ups continue in Australia, New Zealand and Japan, no longer can we think of the natural disaster zone of the earth as being somewhere else. This year, much of the pain has been very close to home. And there's something about the vision of houses being swept away and the rubble of once-proud cities that makes particular ways of talking about God very grating. If God is in control, as Christians so often say he is, where was he when water swept children away in Queensland and Japan, or when slabs of concrete fell on people going about their daily business in Christchurch? How can we praise him for the saving of some precious photos (see box, left) and not also curse him for not saving the thousands who have died? What is a Christian to say at a time like this?

WHAT NOT TO SAY

In the first place, we should not hint that the victims of a disaster were being punished for some specific sin. When Jesus was asked about whether the victims of an atrocity had committed some particular sin, he answered:

"Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? No, I

tell you; but unless you repent, you will all likewise perish." (Luke 13:2-3)

It is true in a general sense that all suffering is as a result of human rebellion against God. But if we speak in this way in a time of crisis, we may well be misheard as saying with some cruelty that *this* disaster is as a result of God's particular judgement on *this* people. Unlike the prophets of old, we are not given a special interpretation of historical events that we could pronounce like that.

Second, we should not talk about God teaching a particular lesson in this — or even begin to speculate as to what lesson we ought to be learning, although there is a general theological truth available for us: that we are being warned of our vulnerability and mortality. It is interesting that Job's friends — who visited him in his suffering and tried to offer what they thought was wise advice — tried to get him to speculate as to what sin he had committed or what lesson God was trying to teach him. Better they had stayed quiet.

WHAT TO SAY

But the Bible doesn't leave us bereft of things to say in the midst of disasters.

First, Scripture reminds us that when confronted by a disaster we must not forget

to call it that. We are so quick to seek explanations and say the right thing we forget to acknowledge the distress and bewilderment of those in front of us. Paul reminds us to 'rejoice with those who rejoice; mourn with those who mourn' (Rom 12:15). Let our tears and laments fall. Let our groans be added to the groans of the suffering and grieving.

This leads to a second point: the Bible itself gives voice to human complaint to God. The psalmist cries out 'How long must I take counsel in my soul and have sorrow in my heart all the day? (Ps 13:2) Jesus himself prays "My God, my God why have you forsaken me?" from the cross. The presence of these and many other passages show us that the Bible is less a book that gives a tidy answer for every situation than a book that knows the depths of human crisis. We are perhaps afraid to complain to God — but it is not a fear that the Bible's authors know.

Third: we should offer the comfort of God's sovereignty but not charge God with evil (Job 1:22). It is a Christian habit in times of crisis to say to each other, "God is in control". But how can we say he is in control without making God the source of evil? Does not this mean the earthquakes, tsunami and flood were in his control, too? Weren't they what he willed?

Hasn't God then got blood on his hands?

But Scripture is not buying into that way of looking at it. The Bible seems unconcerned with abstract and impossible questions about the *source* of evil. Evil is an absurdity. Why does God allow it? Sometimes, as in the book of Isaiah, it is revealed he is directing a particular judgement on people. However, we do not have a revealed interpretation of the events of recent months. Why did they happen? To be honest, I don't know. But Scripture proclaims this: God is opposed to it. He hates it. He acted, acts and will act against it, for the good of his people. And in that lies his sovereign power. It is ultimately less important to say where disaster has come from and more important to say where it is going to.

The Bible is not a sentimental book. It is utterly realistic. We are not the first to feel the dissonance between the declaration of God's sovereign power and what actually happens to us. Israel knew it — when her very identity was crushed by the genocidal Babylonians and when she was ruled by a line of disastrous and evil kings.

We need to notice how the Bible thinks about God's rule over all things. And here is the principle: it is always in God's saving work that we know him as Lord. We know him as king because he exercises his rule in saving his people. We do not know him as ruler only. We know him as the loving ruler — or perhaps better, the ruling lover — who has already begun his work of rescuing us from chaos even as we recognise him. He is the Lord because his face is set against sin and evil.

We need to take care how we use verses like Romans 8:28: 'we know that in all things God works for the good of those who love him'. This is not an invitation to speculate or calculate what good is coming from the evil in front of us. God works indeed in all things

TIPS FOR TALKING TO NON-CHRISTIANS

- 1 Don't talk about the disaster as a punishment for specific sin
- 2 Don't talk about the disaster as teaching us some kind of lesson
- 3 Do acknowledge the terrible nature of what has occurred
- 4 Say that God is in control but don't charge him with evil
- 5 Point to the cross and resurrection as God's response to evil
- 6 It is okay to complain to God about it

for the good of those who love him: but he does so in Jesus Christ. It's the cross of Christ and his resurrection that ought to be the focus of our thinking about the rule of God — because these events show that he does not rule only in theory. Here, in these events, he crushes evil and establishes his rule on earth. He proclaims in Christ his victory over all the powers that are arrayed against him.

Here then is a real hope to hold out, because the rising waters and the shifting ground will not have the final word. The final word belongs to the one who raised Jesus from the dead.

SC

Learning from past calamities

ANGUS BELLING

WATCHING disasters unfold on our screens in recent months has been surreal, if not voyeuristic. Yes, we may feel something of shock and grief but it can also be confusing. How should we help? Can we in fact help? Should we even be watching these images? Then the kettle boils and the peas need to be drained... daily life continues.

Many of us will never experience such disasters and for that we can thank God. But those who have lived through them can help others understand what it feels like, not just how it looks, and can also tell us how people respond over the long term.

Anglicare Sydney's manager of NSW disaster recovery, Magnus Linder, has 17 years' experience as a firefighter. But one day in 1992 his crew was among those called to a massive bushfire threatening property in Kenthurst. One home had been engulfed by flames and

The immediate impact of a disaster often masks the long-term effects.

lay smouldering — locals were worried the family hadn't made it out in time. Linder searched the property and discovered the charred bodies of a mother, daughter and the family

dog, huddled together. The deaths devastated the wider family and the local community.

Linder is able to speak directly about this now but it took him some time to process his experience. "I knew that this was the kind of thing I might see one day — I put up barriers to protect myself and help me do my job of protecting others," he says. "But... I could not carry the burden alone. I found great comfort in sharing my experience with a few close workmates and friends — having the space to tell them what I saw was an important process and remains so today."

He is also candid about how such experiences gave him a more realistic understanding of theology and what it means to trust Jesus. "It is one thing to quote Scripture and be reminded that nothing can separate us from the love of God shown in Christ but it is altogether different to ask God to hold you in that love," he says. "The suffering and trauma I have seen ground these theological truths... it is an enormous comfort to look at the cross of Christ and realise God is truly familiar with suffering."

The immediate impact of a disaster often masks the long-term effects, which tend to be experienced more privately. Linder says disbelief captures victims' focus and energy. "Most of us think a disaster will never happen to us but... denying this real possibility is not helpful. We need to acknowledge that deep vulnerability is a part of our own lives."

The long road of community recovery is one Canon Bruce Ballantine-Jones knows well. As the senior minister at Jannali Anglican Church when the 1994 bushfires hit, he found



Fire and smoke colour the sky in a suburban street.

himself amid a suburban wasteland after more than 90 homes in the suburb were destroyed. "I went from house to house knocking on doors and breaking in to make sure no-one was still there," he recalls. "Those that couldn't get away were shocked by the intensity of the firestorm; the intense heat, roaring wind and houses literally exploding into flame. Walking down streets of burning homes was like walking through the Blitz."

After the fire Archbishop Harry Goodhew set up an appeal; Ballantine-Jones distributed about \$70,000 to locals. He recalls how in the first month after the fires there was a strong community spirit but then "people became annoyed at different levels of assistance for different families... people just get on with getting by and doing the best by their family."

Practical outreach made a significant difference to community relationships. After the fires Ballantine-Jones and his wife visited every destroyed or damaged home, offering comfort and support. The church also gave out bibles and fruit cakes to those who sought financial assistance. Later, as houses were rebuilt, they gave every new home a tree and \$100 as a housewarming gift.

"We needed to meet people in the process of their grief and shock," he says. "We held a community service two weeks after the fires and then another one year later as a time of thanksgiving. Hundreds of people came to both services — they were important markers of the different stages the community was going through."

Ballantine-Jones adds that behind-the-scenes efforts are just as important as more public service. After the 1994 fires, through representations to government, the Diocese was able to encourage reform of privacy laws to help authorities more easily share information in crises. Archbishop Goodhew also convened a commission of inquiry to examine the Diocese's preparedness for disasters. Anglicare's disaster recovery services are a legacy of that inquiry.

SC

Angus Belling works for Anglicare Sydney and is a member of the Social Issues Executive. To get involved in disaster response training contact Magnus Linder at mlinder@anglicare.org.au

Havana worthwhile college experience

Cuba, Mexico, Kenya,
Nigeria and beyond. GARY
NELSON highlights the
benefits of external study.



“IT’S changed my life!” is a constant refrain that echoes around the world as people experience external studies courses from Moore College. From small beginnings training Sydney Anglican lay preachers in the 1940s, the external studies program has since opened its doors to the world.

The popular Certificate in Theology course is being used to equip men and women in an increasing number of situations and ministries — from the Christian keen to understand the Bible better, to the youth leader wanting to grow to better serve young people, to evangelists and pastors seeking to be better trained for their church ministries. This desire to grow as a Christian and be equipped for ministry is reflected across Sydney, throughout Australia and in locations from Cuba to Sabah, India, Africa and the UK.

Moore College is committed to growing

people in the knowledge of God through knowing the Bible more thoroughly. This mission has led its graduates to work in the four corners of the globe and one of their travelling companions is the external studies course. The use of the course in Latin

America began in just this manner as Graham and Patty Scarratt saw the need in Chile and started to train Christians with the certificate course. Under God this tiny start has grown into

a program reaching most countries in Latin America, with another small beginning presently occurring in Spain.

Claudia, an IFES staff worker in Mexico, says that Introduction to the Bible in particular “has helped me hugely by giving me a big picture of the whole Bible. It is a

great way to see how everything fits together. It’s helped me when I have had to prepare Bible studies or, for example, when I am called to share my faith in Jesus, and it has helped with my personal devotionals as well as I see God working in my heart.”

The strategic importance of this work has been recognised by the Church Missionary Society, which commissioned Peter and Sarah Sholl to work in Mexico. At the end of 2010 Peter took up the reins as director of MOCLAM (Moore College in Latin America). This is an exciting development and we pray that God will bless their ministry.

Yet we don’t have to journey to Mexico to hear similar thoughts about the course. A Sydney student writes about how “Doctrine 2 has been changing my worldview and relationships fundamentally this term. I only wish I had done Introduction to the Bible at the beginning of my Christian walk to fit

FOCUS QUESTION:
Is solid biblical teaching
essential for overseas
students and ministries?

all my learnings in place, then I wouldn't be such a toddler now!"

Recently another student named Libby visited our office and shared her enthusiasm for the course. Here's a snippet of what she said: "PTC is an amazing opportunity to grow in knowledge and love for God and his word. I have found that what I learnt in PTC has become foundational in growing in my Christian walk — encouraging me to read the Scriptures, inspiring me to become more involved with serving my church and making me bold in proclaiming the gospel."

ONLINE

Marty Olmos is part of the external studies team with the responsibility for developing our online learning environment (OLE). Our aim is to have the OLE for Stage 1 of the certificate course (also known as the PTC) available in English, Spanish and simplified Chinese script by the end of 2012. The OLE provides not only the unit notes but other resources such as quizzes to test basic learning, a discussion forum to interact with other students and moderators, interactive maps and links to our library for set readings.

This is proving to be a terrific initiative as feedback suggests students using the OLE are more likely to achieve higher exam results, express greater satisfaction with the course and re-enrol in the next subject. Said one student, "I can't tell you how very helpful I've found the OLE, learning from the insights and perspectives shared by others and feeling part of a learning community".

Those interested in investigating the OLE can try our free demo lesson at external.moore.edu.au. You will also find a method for understanding the Bible, which you may download free onto your computer or phone.

GOOD TEACHING ESSENTIAL

As I have had contact with Christians around the world the need for good biblical training has repeatedly been presented. This was brought home to me very vividly when I attended an international conference in 2008. Time and again bishops would say how they had dozens of parishes and clergy under their care but very few of the clergy were trained — and could we help them? Recently a bishop contacted me to say he had 100 people waiting to start the course, so when could I arrange it?

We cannot meet the number of requests that end up at my office. So it was with heartfelt thankfulness that I heard of Northmead Anglican Church expanding its mission commitment to train Christians in the developing world. The church is seeking to completely finance an intensive teaching trip to Kisi in Kenya — travel, accommodation and food costs, along with course fees, for the pastors who will attend. This is a wonderful model to reflect upon — can your church do this, too? I know of another church in the Wollongong region that is considering this the sort of step in its mission commitment.

The Sydney Diocese has been linked to Africa for many years, especially through the missionaries who serve there and through financial help for ministry training. One of these programs assists the training of evangelists and pastors in Nigeria. Last year I had the opportunity to teach in the diocese of Kaduna. Though visa difficulties reduced the time I could spend there it was still an encouraging experience.

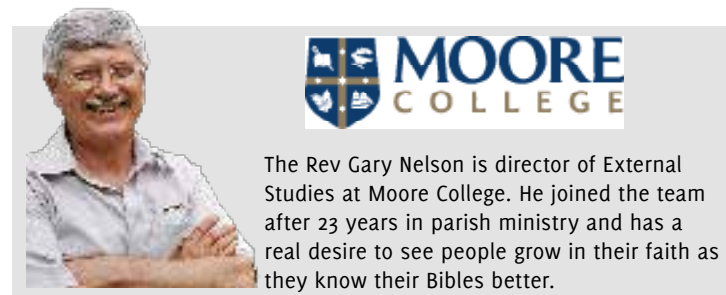
The class grew to 50 keen evangelists and pastors. We studied the letters of Paul in the mornings and held a workshop in the afternoons focused on preaching through Titus. The group was very appreciative of the commitment of the Diocese and Moore College to help them be better equipped for ministry.

These brothers and sisters in Christ face stresses and strains we don't normally encounter such as, how do you deal with the local village witch doctor? Or, how do you cope with the uncertainty of living where your life can be threatened because you are Christian? The most I've had to deal with is having rotten eggs thrown at my house and being spat at! Very mild compared with the real possibility of being killed or having your house burned down or your church destroyed. So equipping these pastors with a greater understanding of God's word enables them to stand firm in the gospel and support their congregations to do the same.

The benefit of the course is highlighted in this comment by a prominent African church leader that, "The PTC is the only way I know that can return Africans to biblical Christianity".

But let me take you back to Latin America, to Cuba — the island that bubbles with rhythm and the sounds of great music. The course was introduced there about five years ago to a group of pastors. After being taken through it, they have in turn taught others and are now seeking to bring the course to many people across the island. The potential is for 2000-3000 students, from up to 10 different denominations, to be trained over the next few years. A whole new generation of church leadership may have the opportunity to grow in their knowledge of God through the course. That sets one's heart on fire — what a great God we have working out his purposes in amazing ways.

Pastor Raymundo describes the impact this way: "The course has been very useful for the spiritual growth of our Cuban churches. It has been instrumental in feeding the need for Bible study that will make disciples to live God's way. I pray that Moore College will



The Rev Gary Nelson is director of External Studies at Moore College. He joined the team after 23 years in parish ministry and has a real desire to see people grow in their faith as they know their Bibles better.

continue to provide the course."

I feel very privileged to be part of this work of Moore College that is enabling its learning resources to reach the world. And this will only increase as the course is translated into more languages such as Arabic, Swahili, Khmer, Russian, French and Korean. If you would like to share in the excitement of what's happening then you could pray, enrol in a course or give to the college (both generally to maintain the godly teaching staff and specifically to external studies, either to support overseas students or to help sponsor translation projects).

Let the last word be from another student, Kathryn:

"If you're a potential student wavering about whether or not to enrol in a PTC course — do it! The course content is sound and you will find all the support you need online — ready access to academic help as well as students from around the world in the same boat as you, wrestling with the same questions and on the same journey of discovery."

SC

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MOORE COLLEGE
Department of External Studies

DIARY

THURSDAY, April 7

CMS ILLAWARA MISSION CONNECTION

SPEAKER: Mary Jesuthasan
LOCATION | St Mark's, 429 Crown St, West Wollongong | 12.30pm-2pm

SUNDAY, April 10

CMS COMMISSIONING SERVICE

HELEN Hoskins
LOCATION | St John's Anglican Church, 1624 Pittwater Rd, Mona Vale | 6.30pm

FRIDAY, April 15

CMS FRIDAY FELLOWSHIP

SPEAKERS: Dave & Liz (surname withheld due to a specific assignment)
LOCATION | Level 5, 51 Druitt St, Sydney | 10am-midday

FRIDAY, April 22

PUTTING EVIL TO FLIGHT

ST Andrew's Cathedral Easter Convention will feature talks from Archbishop Peter Jensen and

Dean Phillip Jensen.
\$15 or \$10 if purchased by April 10
FOR more information and to register call (02) 9265 1661
LOCATION | St Andrew's Cathedral, Sydney | 2pm-5pm

FRIDAY, April 22

HANDEL'S MESSIAH

ST Andrew's Cathedral Choir, the New Cathedral Chorale, New Cathedral Orchestra and conductor Ross Cobb will perform this famous oratorio.
\$35/\$20
TO book visit sydneycathedral.com or call (02) 9265 1661
LOCATION | St Andrew's Cathedral, Sydney | 7pm

VARIOUS dates in April

YOUTHWORKS SRE ACCREDITATION

SRE Accreditation is about making the most of the wonderful opportunity to invest in the state of our children's spiritual future. It also helps protect SRE by make sure every teacher is fully equipped for the task.
FOR details of courses, dates and locations, visit www.youthworks.net/events/sre_accreditation_training
LOCATIONS | Panania, Eastwood (Macquarie Anglican Church), Liverpool and Caringbah.

FEATURED EVENT

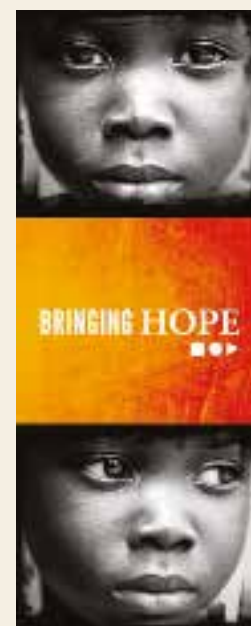
FRIDAY, APRIL 29

Light Up the Street

FOR the many migrant and refugee young people in Sydney, life can be tough. Anglicare's Migrant and Refugee team works with these young people to give them hope and help them rebuild their lives here in Australia. Anglicare is encouraging youth groups in Sydney to dedicate one of their meetings to thinking about and praying for these young people in our communities. A resource kit is available to assist youth groups in learning about the major issues that face migrant and refugee youth.

If you cannot participate on April 29 don't worry, do it whenever you can.

For more information visit anglicaresydney.fervr.net
LOCATION | Wherever your youth group is! | Whenever your youth group is on!



THROUGHOUT April

MAKE A MOTHER'S DAY!

ANGLICAN Aid, in partnership with Mother's Union Sydney, will be selling Mother's Day cards in local churches on Sundays in the month of April. LOOK out for the cards so that you can Make A Mother's Day. CARDS are selling for \$10, \$20 and \$50 and will go to supporting Anglican Aid projects in Africa.

THURSDAY, July 7

KJV CELEBRATION

MOORE College is holding a conference to celebrate the 400th anniversary of the King James Version of the Bible.
\$40/\$25, includes all lectures, morning tea and lunch.
BOOKINGS and info: (02) 9577 9897 or visit www.library.moore.edu.au
LOCATION | 2-16 Carillion Ave, Newtown | 9.30am-4pm

Health & Safety Manager

Anglican Retirement Villages is a leading provider of care to Senior Australians. ARV provides independent and assisted living as well as community care. ARV is a benchmark Christian organisation in this field and employs 2100 people.

Brian Rose, OHS & IM Manager

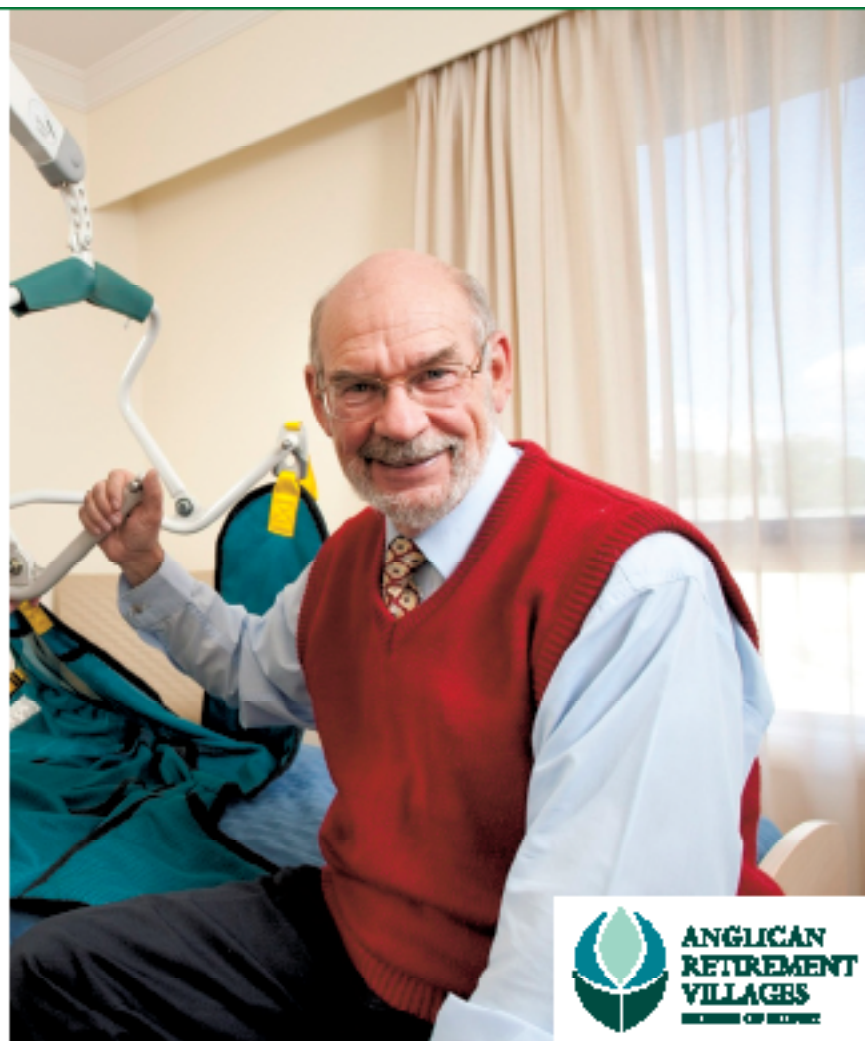
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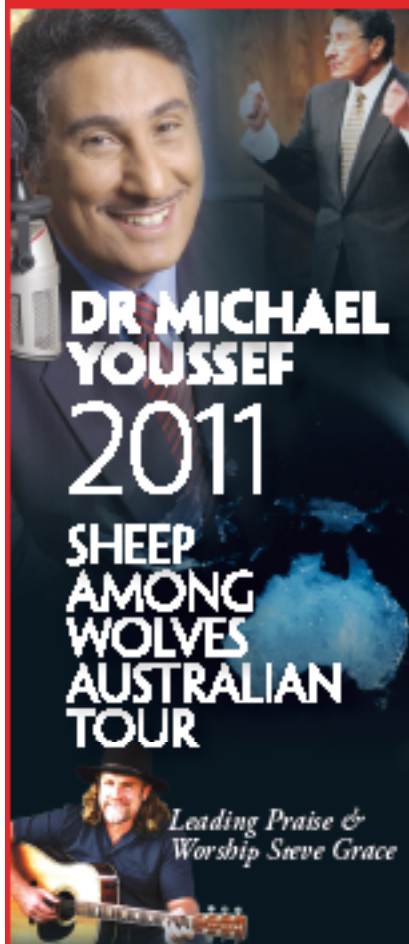
Health and Safety Manager Vacancy

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RMC ready to start new student accommodation

ON Thursday, March 3 Robert Menzies College (RMC) held a 'Turning of the First Sod ceremony' to signify commencement of construction on a new building that will house 102 students.

A number of local dignitaries were in attendance including Mr Victor Dominello MP, Cr Ivan Petch (Deputy Mayor of Ryde), Dr Peter Dodd (Deputy Vice-Chancellor of Macquarie University) and Bishop Paul Barnett.

"Growing RMC has been a resilient idea... because we know and see the enormous good that RMC College life contributes to the living-learning

experience of university students and the wider university," said the Master of RMC, Professor Chris Bellenger in his welcome.

"Thank you very much for participating at this vital moment as together we begin to shape the dream of growing RMC into reality."

An historic spade, given to the founder of the Men of the Land Society in 1955, was used to turn the first sod.

The building is expected to be open by February 2012.

RMC is an incorporated not-for-profit Anglican residential college affiliated with Macquarie University.



Professor Chris Bellenger, Master of RMC (left) and Mr Victor Dominello, State MP for Ryde, turn the first sod.

Castle Hill goes live

ON Saturday, March 5, St Paul's Castle Hill recorded its first live album, entitled *Living Devotion*, before an audience of more than 300 people.

The CD features dynamic and intimate congregational arrangements of new songs from the growing community of songwriters at St Paul's as well as new acoustic arrangements of previously released songs.

Each of the 15 songs on the album fits into the theme of completely devoting our lives to the Lord.

"St Paul's is a place where the word of God is at the centre of everything that we do," said the CD's executive producer Bren McLean. "But it's also a place where the creative arts are encouraged and celebrated. We've been blessed with a number of gifted singers, songwriters, musicians and technical people, and when the Holy Spirit moves we are empowered to present to people the good news of Jesus with passion and relevance. [The recording is] a perfect example of that."



Members of the St Paul's Castle Hill music team perform at the live recording of *Living Devotion*.

The recording has been designed as a resource for churches with singable, inspirational songs, which seek to assist people connect with God in a personal and profound way.

As part of an iTunes 'deluxe package'

producers have tried to digitally capture the essence of *Living Devotion* by including a number of video files of the live event.

The album is expected to be available in late May.

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pc3 returns



GRAMMY-NOMINATED Christian band the Paul Colman Trio (pc3) has reunited seven years after they disbanded and will tour Australia and New Zealand this month.

pc3 recorded four studio and two live albums, won a GMA Dove Award and received Australian Christian music chart honours for song and artist of the year, plus had a slew of hit singles in the USA, Australia and New Zealand.

The seven-city Australian leg of the tour starts on April 13 at Avondale School, Coorانبong on the NSW Central Coast with multiple performances set for Sydney, Melbourne and the Easterfest festival in Toowoomba, plus one-night

appearances in Adelaide, Perth, and Launceston.

Lead singer and guitarist Paul Colman says the trio first spoke about a tour following some reunion performances a couple of years ago.

"We had something very special as a band," Colman said. "That was obvious when the creative juices began flowing again. Now we're looking forward to touring together, playing your favorite pc3 songs, singing some new ones, plus recreating that seriously fun onstage experience again so more people can enjoy it."

The trio has recorded a new album which will be released to coincide with the tour.



The five Diploma of Theology graduates with the Rev Jackie Stoneman, the Rev Dr Mark Harding and MAC faculty members Marge Mills and Margaret Wesley..

MAC graduation

MARY Andrews College recognised the work of 37 people at a graduation ceremony held on Friday, March 4 at St Andrews Cathedral.

Five women graduated with a Diploma of Theology and a further three women received the 2011 Mary Andrews Prize for academic excellence. Twenty-nine people were awarded Pastoral Care Certificates — this course was introduced for the first time in 2010.

The Rev Jenni Stoddart, who gave the occasional address, reflected on Ephesians 4: 1-16, stressing the importance of being equipped to serve

the body of Christ.

Among those receiving a Pastoral Care Certificate was Seng Eng Low. She was interviewed on the night by the college's director of studies, the Rev Jackie Stoneman, during which she praised what was learned.

With the certificate, Mrs Low has since gained employment in a ministry of Christian care for seniors in the Uniting Church.

"The training I received at Mary Andrews College has been of direct benefit to the work I am now doing," Mrs Low told the audience, "I am so grateful to serve God in this way."

2011 oasis

Mary Andrews College Women's conference

A practical weekend in Ephraim with Jackie Stoneman and Jill McIlwray

Featuring singer/songwriter Nicky Chiswell

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MOVES

CHURCH ARMY RECRUITS MORGAN

THE **Rev Martin Morgan** has moved from his role as curate-in-charge of Rouse Hill Anglican Church to become national director of the Church Army.

A Moore College graduate who originally worked in the Presbyterian Church before founding the Orange Evangelical Church in 1995, Mr Morgan planted the Rouse Hill parish in 2004 as a lay worker, before being ordained in 2006 and made curate-in-charge.

He initially paid no attention to the Church Army advertisement but after a few friends rang him to ask if he was applying, he decided to consider it more seriously. He sought advice and then contacted the organisation for a chat.

"I caught their vision straight away... the idea of reaching people outside existing churches," he says. "Because even though I have sought to do that doing church planting and it's been very successful, Church Army has a very specific, clear DNA about reaching beyond existing churches... to people who might never come to a church."

Mr Morgan has revelled in his Rouse Hill years: "It's the fastest-growing part of Sydney so every Sunday we've got people just walking in — and quite a few of them are becoming Christians and that's exciting". Yet he is also excited about the opportunities now open to him to help reach the nation for Christ through Church Army. "I like starting new things or taking on new challenges," he says.

MALTMAN GOES SOUTH



AFTER more than eight years as rector at Lalor Park and Kings Langley, the **Rev Ross Maltman** will begin a new ministry this month as rector of the South Coast parish of Ulladulla.

He says he and his wife Leanne had "planned to stay on a bit longer, especially as we were raised in the west... and we love ministry within this parish. But in trying to plan your future it's a humbling experience when the Lord has other plans for you".

Mr Maltman says when he was contacted by Ulladulla he didn't expect anything to come of it, "but over time we saw the opportunity for ministry potential... it became clear to Leanne and myself that the Lord was wanting us to be ministering down that way".

Having spent three years as assistant minister in Gerrigong parish, there is a familiarity for Mr Maltman in moving back to the South Coast. And while he acknowledges it's "very sad for us to leave our church family here because we've established some long-term friendships, at the same time it's so clear to us that Milton-Ulladulla is where we should be. We're very excited about our next phase of ministry there".

Joan studied pastoral care and did chaplaincy training, also serving St George's, Paddington as a lay reader and counsellor. She was ordained a deaconess in 1985 and appointed chaplain of the former children's hospital in Camperdown. Two years later she moved to Westmead Hospital and worked there until she turned 70. She then spent the following three years as deaconess to St John's, Parramatta.

At her funeral it was said of Deaconess Talbot that, "she accepted for herself God's gift of forgiveness through Jesus' sacrificial death and she strove to live in a way that would bring honour to him and support and encouragement to those around her".

THE **Rev Reg Clark** died on February 24. Born in 1929, Mr Clark graduated from Moore College in 1962 and undertook a range of curacies before serving with the Bush Church Aid Society in Purrabadoo, WA, from

Millard moves from Moore to Anglicare

The president of the council of Anglicare Sydney, Archbishop Peter Jensen, has announced the new CEO for the community service arm of the Sydney Diocese. Grant Millard will replace Peter Kell as CEO of Anglicare Sydney following Mr Kell's retirement in mid-2011.

"I am delighted that Grant Millard has accepted our invitation to succeed Peter Kell at Anglicare," Archbishop Jensen says. "He is compassionate, biblical and Christ-centred. His commitment to ministry and his business experience fit him well for this key role."

Mr Millard is currently general manager of Moore Theological College, where he is in charge of all the college's non-academic functions. He has spent 28 years working in senior leadership roles with a number of large multinational companies and was a senior executive with the Coca-Cola company for 12 years prior to joining Moore College in early 2010.

Mr Millard says Anglicare's gospel-centred approach and its focus on partnership with the local church are what make it distinctive.

"What really struck me when looking at the core values, the vision, mission statement and the strategic plan with Anglicare was that the gospel of Jesus Christ and being Christ to the poor, the disadvantaged and the socially excluded was at the heart of what the organisation is about.

"We make no distinction about who we render services to but why we do it is just so important — that we rely on God, that we recognise in obedience that we depend on God, seek to honour him and witness to the love of Jesus to people that we deal with. That is what is so distinctive about Anglicare and why it is so important to parishes and to the mission of the Diocese."

Mr Millard and his wife Linda are active members of St Augustine's, Neutral Bay where Mr Millard serves as a warden.



IN BRIEF

HARBOUR Church (an off-site church plant of the Shellharbour City Centre Anglican Church) has been declared as a recognised church and the **Rev Rob Sharp** commenced as rector on March 3.

THE rector of Sutherland, the **Rev Rod Harding**, will retire from the parish on June 30. More details to come in a future edition.

CRAIG Andrew Blacket has voluntarily relinquished holy orders.

1971-76. He spent the next five years as rector to the parish of Denistone-East Marsfield before working as Anglican chaplain at Long Bay Gaol from 1981-1994.

The Rev Gordon Boughton, senior assistant minister at Mr Clark's parish of Malabar, knew him for more than 50 years and described Mr Clark as a "strongly evangelical and very committed" man who many had looked up to.

He says Mr Clark struggled with dementia in his final years "but never lost his faith" — although as time went on he found it hard to express himself. At Christmas Mr Boughton took carol singers into Mr Clark's room at Chesalon and, after the singing, he suggested closing with prayer.

"Reg immediately propped himself up on his elbow and prayed," Mr Boughton recalls. "Everyone there was stunned, because he'd hardly said a few words in a sentence for months. It was a wonderful thing for Reg to be able to

do... we thought we were ministering to him but he ministered to us."

DR Patricia Brennan passed away on March 6 after a short battle with cancer.

A former CMS medical missionary in Nigeria, Dr Brennan became prominent in the local and national church as founding president and spokeswoman of the Movement for the Ordination of Women (MOW) in Australia. In 1988 she led a delegation of Australian women to the Lambeth conference in support of women's ordination.

She also spent many years working in forensic medicine and caring for victims of sexual abuse.

Dr Brennan described herself as "thoughtfully Christian" and, in a tribute read at her funeral service at St Stephen's, Newtown, she was described as being "challenging, provocative [and] talented" with "an unmissable presence". She received an AM in 1993 for her work with MOW.

VALE

DEACONESS **Joan Talbot** was called home on February 10 at the age of 90. Born in London, she became a firm believer in Jesus when young. She

married Reg Talbot in 1943, was busy in the Mothers' Union and ran a group for young wives at her church.

The family moved to Australia in 1967 and, not long after, Joan began to study — an adult education course

in religious thought at the University of Sydney, then an arts degree at Macquarie University, followed by a Bachelor of Divinity at Sydney.



Defender of the Faith

or

the Importance of a Definite Article

As the royal wedding approaches, LAUREL MOFFATT considers past links between church and monarchy — and what the future might hold.



Greetings cards with two tea bags depicting Prince William and his fiancée Kate Middleton demonstrate the public's changed attitude to royalty in recent times.

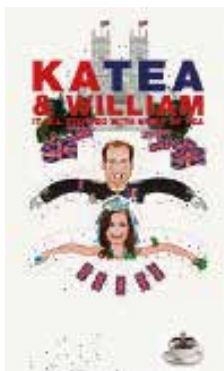
IN less than a month, Prince William marries Kate Middleton — an event which, for many, swiftly brings to mind the wedding of his parents 30 years ago. A great deal has changed with the British royal family in the interim. Thirty years ago it seemed very unlikely an heir to the throne would marry a divorcée — after all, it was only 45 years before Charles married Diana that Edward VIII abdicated the throne to marry Wallis Simpson, infamous divorcée of the time. But now the heir has not only married a divorcée, he is a divorced man himself.

It would have been just as unlikely for an heir to live with a girlfriend before marriage but William and Kate have done just that for a few years now. And although the royal family has changed in other ways (it now has a website, a companion Facebook page and requisite live tweets) the biggest change is not with the monarchy itself but in our expectations of it. They haven't changed; we have.

Thirty years ago we wanted the Prince of Wales to behave in a manner befitting a king. We wanted him to act like a king-to-be from the way that he spoke (plummily) and dressed (nattily and tweedily, in England and Scotland, respectively), to the hobbies he had (polo, liking dogs, wearing kilts in Scotland, commenting on architecture, painting landscapes), the person he married (aristocratic, virginal, demure, perfect) and the life he lived (kingly, holy, set apart). We wanted royalty to act, well, royal and less run-of-the-mill.

But something has happened in the past 30 years and the change lies less with

British monarchs have claimed this anointing of God since Henry V.



the royals than with ourselves. We once wanted a monarch, and those awaiting that title, to act differently to us because there was a deeply held notion, whether or not it was expressed, that a Christian king (or a king-to-be) did reflect and should therefore resemble Christ the King.

This notion has been around a very long time — as long, if not longer, than the motto of English monarchs, 'Dieu et mon droit', or 'God and my right [hand]'. And, like any idea with any history, it's pretty hard to shake. There it is still, under the lion and the unicorn on the royal seal, the profession that the sovereignty of the monarch is apportioned and protected by God.

British monarchs have claimed this anointing of God in their reigns since Henry V and, in exchange, since the reign of Elizabeth I, they have also served as Supreme Governor of the Church of England. Monarchs since then have also sworn to be the "defender of the faith", meaning the Christian faith, expressed locally for the monarch as the Church of England.

At least in name, the monarchs engaged in a symbiotic relationship with the Lord, both drawing on the power of God to explain, protect and defend their own power (therefore 'Dieu et mon droit') and, in response, they have sworn to protect the faith in the God who gives them their power ("defender of the faith").

But now we don't really want a monarch who reflects god-like qualities; we'd much rather look at a slightly more attractive version of ourselves. And the royals have obliged us in this, even down to the growing

disinterest in the faith the British monarch is sworn to defend.

Prince Charles has already expressed his preference for being the "defender of faith" once crowned king, rather than the "defender of the faith", which ultimately would deny the supremacy of any one religion and assert the similitude of all. This, of course, raises the question: Is it appropriate for a British monarch to be the Supreme Governor of the Church of England if he or she is not willing to affirm the supremacy of Christ?

It certainly doesn't make much logical sense to have a Supreme Governor who does not govern with single-minded conviction. But logic doesn't always go hand-in-hand with the ways and means of monarchy. Apart from logic, though, lies the issue of power. And if a future monarch will not vow to defend the faith in the God who grants him or her the right and power to reign (even in name only), then perhaps the motto should be altered.

If we wish a king or a queen to simply serve as our mirror and if that monarch obliges us, then the source of a monarch's power has changed. And if at his coronation Prince Charles vows to be the "defender of faith" then perhaps his motto should read 'Tout le monde et mon droit', or 'Everyone and my right [hand]'. This is, in effect, another form of abdication but this time of the church, rather than of the throne. But at least we'll all know where we stand. **SC**

Laurel Moffatt received her doctorate in 2006. Her specialty is the literature of the English Renaissance, particularly Shakespeare.

Wisdom in the spotlight

Is fame all it's cracked up to be? JUDY ADAMSON sees the scars it has left on so many and asks whether there's an upside.

U2's Bono on stage during the recent 360° World Tour. PHOTO: AAP

WHEN David Bowie sang in world-weary tones about fame on *Young Americans* in 1975 he couldn't have known how relevant his words would still be more than 35 years later:

"Fame, puts you there where things are hollow... Fame, what you get is no tomorrow".

If anything, our society is more obsessed with fame now than it was when Bowie penned those words. Many of our kids no longer want to be doctors, lawyer or teachers — they just want to be famous.

But it's interesting to see how a backlash against the hollowness of fame is starting to occur to some of the young men and women now in the spotlight. Only a few weeks ago

Billy Ray Cyrus, the country pop star father of Miley Cyrus, admitted in an interview for *GQ Magazine* that he wished the *Hannah Montana* show — and Miley's subsequent fame and career — had never happened.

"I'd take it back in a second," he is quoted as saying. "For my family to be here and just be everybody okay, safe and sound and happy and normal, would have been fantastic."

Why the negative reflections now? Because apart from the fact that his own marriage has broken down, Billy Ray has realised he tried more to be a friend than a parent to

his daughter. She is now officially an adult, is performing in ever more revealing outfits and has already been filmed taking drugs. Unless she is very fortunate, Miley Cyrus will never again have the kind of fame she has become accustomed to as a teen. It will be up to her to choose what kind of 'tomorrow' — a hollow or a worthwhile one — she will make for herself.

Interestingly, after two hugely successful albums 25-year-old singer Lily Allen knows exactly what kind of tomorrow she wants for herself — and it doesn't involve fame.

In a documentary that aired last month in the UK (which Allen actually urged fans not to watch because she now wishes she hadn't appeared in it) she said, "People who are famous and successful and live in this mad world tend to die really early, or kill themselves, or die in a drugs overdose. I'd rather not so I figure I will go and eat. My idea of hell would be doing this in 25 years' time."

So for someone who decides to continue with the public life, it's clearly a tricky journey.

Johnny Depp is one who has negotiated the path well, being one of few performers to have dealt with years of fame and adulation — beginning in his early 20s on TV's *21 Jump Street* — to become a legitimate and respected film actor.

In an online interview about his latest film *Rango*, Depp mused about his good fortune to have been in a position of public prominence, which enabled him to launch into films such as *Edward Scissorhands*.

But when asked about his advice to those now in that position, such as *Twilight*'s Robert Pattinson or teen heartthrob Justin Bieber (whose 3D film, *Never Say Never*, hit screens last month amid teen fan hysteria), Depp was clear about how their futures could pan out:

"I understand [their experiences] and it's weird... [but] it's all about what you do from now on and the choices you make — more about the things you don't do than the things you do... you've really got to be careful."

And when we see the gradual implosion of Charlie Sheen, who has also had great fame and success since his early 20s amid three failed marriages, porn star girlfriends, reports of violence and numerous trips to rehab, it's not surprising his father, fellow actor Martin Sheen, said he was praying for him.

"What's your name?" asks Bowie at the end of *Fame*. And at the end of the day, if fame and its trappings are more important than all else, there will be not a few people who will, eventually, be asking about the relevance and importance of those who seek these things.

This is not to say that fame in itself is bad. Having it can enable people to do tremendous good. But rather than seeing it as an end in itself, perhaps it would be more valuable for those who covet it — secretly or not so secretly — to see it as a means to an end.

Which brings us to Bono from U2. There are plenty of Christians who don't agree with how he has presented himself in terms of faith and we probably wouldn't agree with all he believes. However, he has unashamedly used his profile to challenge governments about global poverty — and this is some of what he had to say about grace and Jesus in a book entitled *Bono: In Conversation with Michka Assaya*:

"The point of the death of Christ is that Christ took on the sins of the world, so that what we put out did not come back to us and that our sinful nature did not reap the obvious death."

"The secular response to the Christ story always goes like this: he was great prophet, obviously a very interesting guy, had a lot to say... but actually Christ doesn't allow you that. He doesn't let you off that hook. Christ says: 'No. I'm not saying I'm a teacher — don't call me teacher. I'm not saying I'm a prophet. I'm saying: 'I'm the Messiah'. I'm saying: 'I am God incarnate'... So what you're left with is: either Christ was who he said he was — the Messiah — or a complete nutcase [and] the idea that the entire course of civilisation for over half of the globe could have its fate changed and turned upside-down by a nutcase, for me, that's farfetched."

Now that's what I call using fame for a worthwhile purpose.



"My idea of hell would be doing this in 25 years' time."

Lily Allen

