

FREE

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SOUTHERN CROSS

CHINESE: PAGE 20
中文版 20頁



HEY BIG SPENDER!

Is the Government being a bad steward by running up a massive debt? Or is spending big to cushion Australians from unemployment the right response? We spoke to Anglicans in Wollongong to see what difference the budget would make to a region hit hard by the global downturn, and discovered that its local churches that are meeting the growing need.

PAGE 11



Driscoll launches 'wrong' strategy
Mars Hill's global video campus roll-out PAGE 6



Matt Johns exposes our hypocrisy
Phillip Jensen on Four Corners' exposé PAGE 24



DA VINCI SEQUEL
plus tips for use in ministry PAGE 25

PLUS: **Good Stewards**



Good Stewards promotion: act to help a hurting world.

S. Mason

STANDING COMMITTEE DECISIONS

Southern Cross reports on the main decisions of the diocesan Standing Committee in April and May.

Support for human rights, anti-charter

Standing Committee will respond to the Federal Attorney-General's human rights consultation process by expressing its support for human rights' protections in Australia but its opposition to a charter of rights as a means of delivering such protections.

Swine flu response plan

The Sydney Diocesan Secretariat has been asked to prepare a response plan for parishes to come into effect if large social gatherings, including church groups, are discouraged or suspended due to a further spread of the swine flu virus.

Tasker takes on premier role

Archbishop Jensen announced Bishop Peter Tasker will assume a newly created role as the Archbishop of Sydney's Bishop for International Relations on his retirement as Bishop of the Georges River Region.

Support for tertiary ministry

Standing Committee will ask Synod to form a Tertiary Ministry Oversight Committee to coordinate and develop tertiary student ministry around the Diocese.

Freedom of Religion and Belief Project

Standing Committee received a report about work done on behalf of the Diocese in response to the "Freedom of Religion and Belief Project" run by the Human Rights Commission. The final report of the Human Rights Commission is expected in early 2010.

• \$18.9 MILLION FOR SASC SCHOOLS

Grants help church plants

CHURCH plants will benefit from the Federal Government's Building the Education Revolution program, which is funding infrastructure in Australian schools.

The Sydney Anglican Schools Corporation has been awarded \$18.9 million across their 16 schools, with \$3 million going to Rouse Hill Anglican College and Penrith Anglican College.

The grants will mostly

be used for multipurpose halls and libraries, previously a "dream" for many growing schools.

"This is also a big win for any outside group because we have to make the halls available for hire," says SASC CEO Dr Laurie Scandrett.

A number of Anglican churches already meet in SASC school buildings.

SASC hopes to gain nine more grants, bringing the total to \$35million.

• CHEF CONSIDERS FULL-TIME FOOD DEMO MINISTRY

Sydney's Nigella serves up gospel

NATASHA PERCY

THE global financial crisis means cordon bleu chef Rachel Billington may have to leave her job next year. But her situation is not what you might think. Rachel, who runs her own catering business and works part-time at a gourmet deli, has been inundated with requests for food demonstrations at women's evangelistic events, 85 percent at Sydney Anglican churches. In the last few years demand has jumped from 8 per year to as many as 30, leading her to consider doing demos full time.

The UK-trained chef thinks the GFC may have something to do with this sudden popularity, which has left her fully booked for the rest of the year. "I think people are maybe not eating out as much with the global financial crisis – people are wanting to eat a bit more at home and maybe entertain a bit more at home," she says.

Rachel's dilemma is proof that food is still a trusty connector. "People love food... When you talk about food, or dinner parties or a particular dish, it often just bridges that gap between two people who might not necessarily have anything else to connect with," Rachel says.

At an average event, Rachel prepares any of up to eight menus which range from quick mid-



Food for body and soul: Rachel Billington (right) enjoys a bite with Lesley Ramsay.

PHOTO: Christine Semple

week meals to a gourmet Christmas lunch, offering up the fruits of her labour afterwards. Seasoned evangelist Lesley Ramsay says demos are among the easiest women's events to run, with Rachel supplying all that is needed. "Women love having something cooked for them, they love finding out new ways of

using food and seeing it demonstrated, so food is a wonderful strategy to use in evangelism."

Rachel knows the value of evangelism in churches, having become a Christian through conversations at St Thomas', North Sydney 16 years ago.

This prompted her to join with Lesley Ramsay to

produce *A Taste for Life*, a pint-sized glossy cookbook and evangelistic message combined.

"I'm really hoping that people who might not necessarily pick up a Bible will pick up this book and read about Jesus."

» *A Taste for Life* reviewed on page 27

where to? connect09 - 4 world - 6 regional - 8 archbishop-10 FEATURES - 11 letters - 18 opinion - 19 chinese - 20 positions vacant - 21 classifieds - 21 changes - 22 events - 23 culture - 24 // ADVERTISING CALL: (02) 8860 8888

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•COVER CHARGE POSSIBLE

Southern Cross may 'go commercial' to survive

OVER the next two months, Anglican Media, publishers of *Southern Cross*, will be exploring whether the newspaper should operate as a fully commercial publication or introduce some form of charge on readers or parishes.

The decision comes as all Diocesan organisations face major cuts in their Synod grants.

"We are currently rolling out surveys so we can better understand the needs of parishes and our wider market," said Anglican media CEO

Allan Dowthwaite.

Given the extent of the investment loss, it seems inevitable that the cutback to Anglican Media's grant will be at least 50 percent.

The viability of all aspects of Anglican Media's work – the website Sydneyanglicans.net, video production, and the employment of a media advisor to the Archbishop – is also being examined.

Around 45 percent of Anglican Media's \$1.2 million annual turnover comes from this grant. The rest is raised through commercial ventures,

with the majority being advertising revenue.

Mission Board is currently working on a report for Standing Committee on the exact funding cuts. Recipient organisations are still to be informed.

Yet, Standing Committee member the Rev Andrew Katay is talking on his blog www.apkatay.wordpress.com of letting "Diocesan organisations sink or swim on their own merits".

"I think the following two principles should be ruthlessly applied.

Firstly, organisations only get funding for doing things that parishes could never do... Secondly, organisations never get funding for things they sell in an open market."

"*Southern Cross* falls into the second category because it operates in a market and can sell advertising," he said.

Jeremy Halcrow, Managing Editor of *Southern Cross*, says Mr Katay's understanding of an 'open market' does not appreciate how commercial realities alter the content of media products.

"You cannot take away the ABC's government grant and expect it to remain the ABC. If the ABC had to rely on advertising alone it would become more like Channel 10. Likewise if *Southern Cross* is asked to become fully commercial it makes it difficult to sustain its current purpose. It has a 'public service' agenda to promote unity around the Diocese's Mission goals."

Anglican Media Council will make a final decision on the future of *Southern Cross* after Synod in October.

Stop press: no bishop

There will be no immediate appointment of a new bishop for Georges River region after the retirement of Bishop Peter Tasker on June 7.

Dr Jensen has written to clergy to say he has asked Archdeacon Ian Cox to fulfil the role for the rest of the year.

Dr Jensen said he regretted not replacing the Bishop straightaway but said further time was needed as "there are restructuring issues affecting the whole of the diocese in this time of financial constraint."

•CATHEDRAL PACKED FOR LOANE MEMORIAL

Sydney remembers its 'Moses'



PHOTOS: Ramon A Williams / Worldwide Photos

A packed Cathedral pays tribute to one of Sydney Anglicanism's greatest leaders.

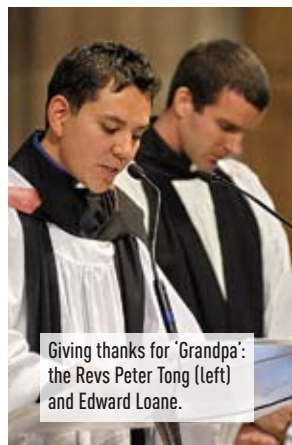
SYDNEY Anglicans were left in no doubt about the legacy of one of their greatest leaders last month, one that helped lead them from the wilderness of the inter-war years.

The official Diocesan Thanksgiving Service for the life of Sir Marcus Loane on May 13, saw St Andrew's Cathedral filled with many whose lives had been deeply impacted by his wide-ranging ministry.

The Archbishop of Sydney, Dr Peter Jensen, who spoke emotively of the impact of Sir Marcus on his own ministry, likened his death on April 14 to "a mighty oak [that] had

come down in a forest" and as if "our Moses has left us".

The reference to Moses, Dr Jensen explained, lay in the fact that Sir Marcus' ministry spanned 75 years "that brought change and



Giving thanks for 'Grandpa': the Revs Peter Tong (left) and Edward Loane.

renewal" and took the Diocese of Sydney back to its evangelical roots. "He was a major part of that revival," said Dr Jensen.

The Rev Dr John Woodhouse, Principal of Moore College, expounded Hebrews 11:23 to 12:2 to answer the question, 'What constitutes greatness in the human life?'

The Rev Edward Loane and the Rev Peter Tong also gave thanks for the life of their own grandfather.

The Archbishop of Melbourne, Philip Freier, was amongst a number of bishops from around Australia who attended.



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WHEN: 9-9.30 Wednesday 16th
9-5 Thursday 17th

SPEAKERS: Ashley Null, Paul Helm, Oliver Crisp, Peter Adam, Peter Jensen, Robert Doyle, Martin Foord, John McClean, Michael Jensen, Mark Thompson, David A. Höhne, Andrew Cameron, Colin Bale.

FURTHER INFORMATION check the website: external.moore.edu.au or contact the External Studies Department on 9577 9911.



HIGHLIGHTS AROUND THE DIOCESE IN MAY

Church by the Bridge 'Hearts' Kirribilli



Church By The Bridge (CBTB) invited local artists to join in their celebrations for the 125th birthday of the Anglican Church in Kirribilli through I Heart Kirribilli, an art exhibition and prize donated by CBTB and worth \$3000. Community pastor Hayley Neal says the exhibition was a "random idea" which has tapped into a section of the community with which CBTB had no previous contact.

High tea with Mr Darcy

Jane Austen proved a surprise drawcard theme at St Andrew's Cathedral's women's high tea on May 2, which even led non-Christian guests to invite their friends. "I don't think we had any idea that it was so appealing to so many people," explains event organiser, Fiona Smark.

She estimates 50 percent of the women who attended were not Christian.

Scipione speaks to the South

NSW Police Commissioner Andrew Scipione was the star at St John's, Robertson's men's event, which attracted 260 men from all around the Southern Highlands. As he spoke about the demands of his job, and recalled his decision to follow Christ as a teenager, Mr Scipione urged the men to make wise choices. On the night four men made a commitment to Christ.

•CONNECT09/QUIRIOUS PRODUCE DVD SEMINARS

High schools hand out filmclips

A 'SCRIPTURE seminar in a box' is Connect09's latest resource, produced in partnership with Christian band Quirious. The DVD seminar will be released for purchase this month to SRE and Scripture teachers, leaders of International Christian Fellowship or Crusader groups, and youth leaders.

"The focus is very much about Scripture seminars – that's what we've designed the material for – but it can certainly be adapted easily to a youth group of 15 or 500," explains Connect09's youth coordinator, Dave Parker.

The DVD challenges students to consider their view of 'the good life',

featuring a Bible talk, vox pops, discussion questions and testimonies.

Connect09 and Quirious are hoping the DVD will be used by schools who have never run Scripture seminars before. To date, 40 such schools are on board, while 140 schools who have already run Scripture in the past are preparing to use the DVDs.

Mr Parker



Jumping for Jesus; Quirious rocks out to get teens thinking. PHOTO: David MacCullagh

is encouraging schools to hand out copies of the glossy gospel of Mark and a CD single of 'The Good Life', the Quirious song featured in the DVD.

The DVD was the brainchild of the four-man band, headed up by schoolteacher and SRE teacher Matt Mulready, with youth minister Steve Morrison on bass.

The Connect09 team helped put the seminar together and hopes the momentum will set the band up to create more.

"Quirious' music engages: it's active, it's punchy, it has a great message... and...that's what will connect with youth," Mr Parker says.

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Gather the people and I will give them water

Numbers 21:16

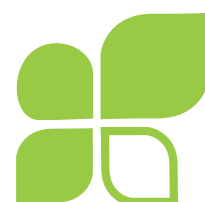
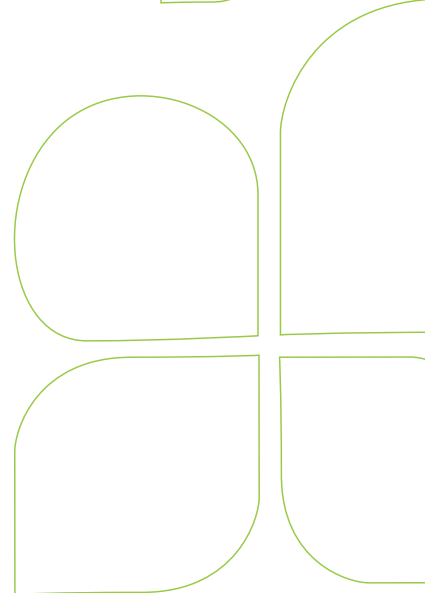
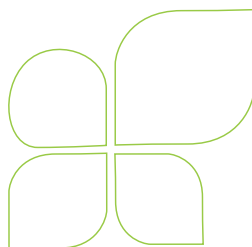
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Located within minutes of some of the most spectacular beaches in Sydney, Warriewood Brook is Anglican Retirement Villages latest seniors community. Surrounded by the coastal ambience that is unique to the northern beaches, it's here you'll find great neighbours and meet new friends – all within a warm, supportive and social community environment.

The elegantly appointed apartments are designed for relaxed and spacious living and the landscaped grounds are perfect for outdoor entertaining in the Lakeside Pavilion or walking with friends on the Village Green. The next stages are planned to include extensive community facilities and on-site residential aged care.

Stage 1 of this new community is opening August 2009 with onsite tours starting in June 2009. To arrange a personal tour please call 1300 111 278 or visit www.arv.org.au



IN BRIEF

Consultative Council meeting a “glorious failure”

THE latest meeting of the Anglican Consultative Council in Jamaica from May 2 to 12 was conceded a “glorious failure” by the Archbishop of Canterbury, although he added there was hope for the Anglican Communion as it rose from its “deathbed” to address its failings. A key concern of the meeting was the Anglican Covenant, a document designed to be signed by all ACC delegates to help unite the Communion. The document, known as the “Ridley” draft, was rejected and sent back to committee, with disciplinary procedures one area of contention. The American Episcopal Church is likely to take years to examine the document and arrive at its conclusion. President of the Anglican Church League, the Rev Dr Mark Thompson said after the meeting that there is “no hope for the future” in the international structures of Anglicanism as “faithful” Christians are “betrayed at the highest level” by a lack of “genuine leadership” from the Archbishop of Canterbury.

Swine flu swamps Mexico ministry

AS swine flu panic gripped Mexico, the ministry of CMS missionaries there ground to a halt. In Monterrey, the Rev Peter Sholl had his Spanish language lessons shut down, and was compelled to run school for his three children at his dining room table after the Mexican Government ordered the closure of all schools and universities. In Mexico City, the closures put the brakes on ministry for CMS missionaries Charlie and Kathryn Fletcher and Tess Holgate who work with Compa, the Mexican arm of the International Fellowship of Evangelical Students. They took an impromptu holiday, but were able to return to their ministry a little over a week later. Nonetheless, they had to guide students through grand-scale questions. “What should I tell the staff and students? I tell them that Christians may be citizens of heaven, but we have no diplomatic immunity from life’s tribulations,” Mr Fletcher wrote in an opinion piece published in Melbourne’s *The Age* newspaper.

David Short faces Canadian court judgement

FORMER Sydney Anglican and rector of St John’s, Shaughnessy, the Rev David Short is currently before a Canadian court battling to keep the land and building in which his congregation meets as the long-running battle with the Diocese of New Westminster reaches its end game. Writing from Canada, Mr Short’s wife Bronwyn asked for prayer “that God would use the court case to spread the Kingdom of God in Canada... that our congregations would take the opportunities provided by the media coverage to speak about their faith” and “for the lawyers and judge”. The three-week case began on May 25.



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• RADICAL VIDEO-BASED CHURCH PLANT STRATEGY

Driscoll’s TV church



Up close and personal: Bishop of Wollongong, Al Stewart (centre) and Sydney-based Presbyterian church planter Steve Chong (left) chat with Mark Driscoll in the Mars Hill TV studio in Seattle earlier this year.

SYDNEY Anglicans’ love affair with Mark Driscoll may cool after his mega-church in Seattle took a step towards becoming a worldwide denomination with the launch of Mars Hill Global last month.

Most significantly, its plans for growth are based on a controversial use of new media technology, especially video sermons.

On May 3 the church announced the launch of its first video campus outside Washington State would be in Albuquerque, New Mexico, which in is a different time zone.

“In the next decade, our goal is to see Mars Hill Church grow into a worldwide movement

encompassing no less than 100 campuses and 50,000 people living for Jesus,” announced the vision document.

The multi-campus approach at Mars Hill began as an effort to accommodate growth, but is now its primary strategy for church planting.

Mars Hill promotes the campus model as a way to allow smaller churches to save costs in administration and communication that often hinder their ministry.

Sydneyanglicans.net mission blogger and rector St Barnabas’ Roseville East, the Rev Michael Kellahan, says the strategy is wrong.

“Does anyone else agree

with me that this is a really, really bad idea?” he asked on his popular blog. “It would be a terrible mistake to think we require the latest broadcast from Seattle to really connect with Roseville.”

Mr Kellahan says the idea is not appropriate for mission in Sydney because Mark Driscoll “does not know the culture here”.

“It will appeal to a fan base and a tech savvy church will easily pipe him in and grow [but] they’ll be mostly transfer losses from local churches rather than kingdom growth of pagan Sydneysiders.”

There are no details on which cities, if any, outside America Mars Hill plans to open a video campus in.

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MARS HILL GLOBAL'S STRATEGY

| | 2009 | 2019 |
|-------------------------|--------|---------|
| Mars Hill church | | |
| Campuses | 7 | 100 |
| People | 8,000 | 50,000 |
| Acts 29* | | |
| Churches | 213 | 1000 |
| People | 64,000 | 250,000 |

* Acts 29 is a worldwide network of churches planting missional congregations in partnership with Mars Hill.

New Calvinism sweeps US. Next stop Sydney?

Analysis by Jeremy Halcrow

Earlier this year *Time* magazine listed 'New Calvinism' as the third biggest idea changing the world in 2009.

The recession has made puritanism popular again, suggests the bellwether news magazine. And evangelicalism's 'energy' now lies with the 'pugnacious' Mark Driscoll.

Driscoll responded: "The fact that Reformed theology has gotten so big that it merits this kind of attention is nothing short of shocking".

If there was ever a city outside America that was

ripe for New Calvinism it is Sydney: its major Protestant denominations are thoroughly Reformed.

There is already strong evidence that Mark Driscoll has 'celebrity' pull amongst Sydney evangelicals. Last year, four of five of the most popular articles on the Diocese's website were on Driscoll and his views.

This wasn't a quirk. Paul Grimmond, editor of Matthias Media's Sola Panel blog, has observed the same phenomenon.

More recently Michael Kellahan's blog on why Driscoll's strategy is wrong broke all readership records on

Sydneyanglicans.net, with over 5,000 readers.

Many Sydney Anglicans – whether warm or cool towards Driscoll himself – appear to be sweating on the potential impact of Mars Hill Global on their patch.

For its part, Mars Hill already knows Sydney is one of their core markets: their internet download data has already told them.

Unless there is some deal between Driscoll's Acts 29 and a much-mooted local equivalent involving Bishop Al Stewart, it seems highly likely that a local church planter will jump aboard the Mars Hill video-campus juggernaut.

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—Josh Jones*, aged 13

*Not his real name

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BISHOP WRITES
with Ivan Lee

I prayed to the Spirit. Was I wrong?

A NUMBER of years ago, I prayed to the Holy Spirit, that he would do his work in the world and in our lives. Was that wrong?

It happened in a public meeting, and an email arrived in my inbox soon after, questioning the legitimacy of praying to the Spirit. It was a friendly and genuine enquiry. I was firstly surprised to be challenged, but then realised what a very good question it was, which prompted me to wonder: why didn't more people raise this question with me? Yes, I know, not everyone always pays attention, but there must have been over 800 people there.

Well, what do you think? It is not as easy a question as it may first appear. It taps into the doctrine of God as Trinity, how we are to relate to the one God in three persons, the nature of Christian experience, and more. Not the most pressing question in the world, but not unimportant.

In charismatic gatherings, praying to the Spirit would be nothing unusual. I think of the hymn 'Come down, O Love divine'. We find a short prayer in our 1662 Book of Common Prayer calling on the Spirit to "have mercy upon us miserable sinners".

Well, theologically it cannot be wrong to pray to the Spirit; he is fully and truly God. He is not an impersonal force and we can grieve him. However, I think you will search in vain to find in the Bible any actual direct prayer prayed by someone to the Spirit. Nor do I think that there is much encouragement to pray to the Spirit. I don't think praying in the Spirit (Eph 6:18) or the Spirit interceding (Rom 8:26) is actually praying directly to the Spirit.

Rather than argue from the negative, the way forward is to see the positive pattern and biblical weight of teaching about prayer. Jesus taught his disciples to pray "Our Father" and that we can ask in his name (Jn 15:16). Overwhelmingly, prayer in the Bible is to God the Father. Only a very few prayers are to the Lord Jesus (2 Cor 12). The pattern is prayer to the Father, through the Son, by/in the Spirit. This is like the gospel, which enables us to come to God the Father through the death of the Son and by the Spirit's regenerating work in our hearts. The great blessing we enjoy as sons of God is expressed no more marvellously or deeply than when we call upon God our Father through Jesus Christ our Lord by the power of the Holy Spirit.



Peter Wood (left) and David Clarke on the block that will become Ropes Crossing's first church plant.

•ST MARYS PRAYERS ANSWERED

Plant plea hauls Woods from the Hills

FOR six years, St Marys Anglican Church has watched the former Australian Defence Industries site on their doorstep become a modern housing development.

SC reported last year that rector, the Rev David Clarke was having trouble finding someone to plant a church in the new area.

"The Mission Property Committee has unfortunately not been able to fund the purchasing of property in this vast area, and with the likelihood of a regional grant to fund a church planter looking slim...

what we really needed was someone willing to think like a missionary," he says.

Meanwhile, Seven Hills assistant minister the Rev Peter Wood and his wife Elizabeth knew of the article and were seriously considering such a move.

"A lot of people were challenged by Mark Driscoll last year. Many of them felt the push

to do things outside their comfort zone," he says. "We experienced something different: the permission to live on the edge for the sake of God's kingdom."

This led the Woods to buy a block of land in Ropes Crossing, the area's first suburb, on which they will build a house: the base for their church plant.

"We are convinced that the only way that Jesus will be spoken about in Ropes Crossing is by Christians living there and sharing the truth of Jesus on the inside," Mr Woods says.

They finish at Seven Hills at the end of 2009, trusting God will provide.

"We are prepared to work to support our ministry. However, the more time we are at work the less time we have for ministry. We would love for mission-minded Christians to partner with us – join us prayerfully, financially or by moving in as well."

JESUS FREED TRICIA FROM THE OCCULT

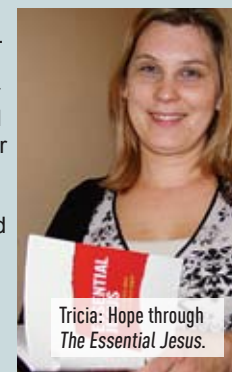
BY DAVID CLARKE

Churches get all sorts of phone calls. Indian call centres, photocopier salesmen, parishioners, and then there are genuine enquirers wanting to know more. "I know this is going to sound a bit strange," said Tricia, "but strange things are happening in my house that I would like to talk to someone about".

So our Year 13 trainee Symone and I went to investigate. This was no laughing matter out of a *Ghostbusters* movie, but a genuine cry for help about disturbances that had been troubling Tricia and her daughter. Armed with an *Essential Jesus*, we shared how Jesus has power over evil and urged Tricia to read Luke 11. It turned out a few of her extended family were involved in the occult, and were not too pleased that Tricia had contacted the local Anglican church.

That Sunday Tricia came along to St Marys Anglican Church and when she came again the following week, she asked what she had to do to become a Christian. She took the step then and there of committing her life to Christ.

God has worked dramatic changes in Tricia's life. "For the first time in my life I have found real peace and happiness. I no longer feel the loneliness and fear that I felt. And the people at church have been very welcoming and caring." Tricia has started attending a ladies Bible study and has had her daughter baptised.



Tricia: Hope through *The Essential Jesus*.

2006 the year of the Turtle; 2007 the year of the Desert; 2008 the year of the Potato; 2009 ?

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Lessons from the Federal Budget: Superannuation – a marathon, not a sprint

If your retirement strategy is to coast throughout your working life and then, in the last few years, throw a lump sum at your superannuation fund in the hope that it will quickly multiply, take heed.

CHANGES ANNOUNCED in the Federal Budget of 12 May have lowered the limit on the value of concessional (i.e. taxable) contributions an individual can make to their own superannuation.

The cap is now \$25,000 per annum, half of the former limit.

Who will this affect?

In the past some people have used the concessional contribution to place a one-off, pre-tax amount into their super fund e.g. through the sale of a business or a large salary sacrifice. They will now need to make contributions in a more gradual way so as not to exceed the cap.

If an individual earns more than say, \$100,000.00 pa, they could reach this new limit inadvertently.

| | | |
|-------------|------------------|---------------------|
| For example | Base income | \$100,000.00 |
| | Super Guarantee | \$ 9,000.00 |
| | Annual Bonus | \$ 5,000.00 |
| | Salary Sacrifice | <u>\$ 11,000.00</u> |
| | | \$ 25,000.00 |

What happens if I do exceed \$25,000?

Amounts below \$25,000 pa will be taxed at the superannuation tax rate of 15 per cent. The amount

beyond the cap will attract the excess contributions tax, currently 31.5 per cent. This rate is payable by the individual, not your fund.

Why should I contribute to super anyway? Doesn't my employer do that?

Employers must pay 9% of an eligible employee's base income into a recognised super fund. This is called the Superannuation Guarantee.

For many this is the only investment in super they have; they make no other voluntary contributions.

Unfortunately, when they reach retirement or need to stop working for whatever reason, they may find that their superannuation total is simply not enough for them to maintain their former standard of living.

Do contributions really make a difference?

Absolutely. The difference is small when you make the contributions, but potentially enormous at retirement.

Everyone's situation is different but if a 45 year old, with approximately 22 years left in the workforce, now starts paying just \$20 per week into their super fund, they will add almost \$23,000 to their investment, which will appreciate over time (and will likely double).



The result in retirement could be the difference between baked beans on toast and a meal in a restaurant each week.

Between being a self-funded retiree, and a pensioner with nothing left over for 'extras' like church outings or Christmas gifts to your grandkids.

Go to the interactive simulators at www.amp.com.au/super and find out more about your own circumstances.

Are you with Anglican National Super? Is your employer?

Talk to Paul Willis:
paul_willis@amp.com.au or 1300 364 984.

Leaving super till you're older might seem natural. There are so many other things to think about just now.

It means you miss out on the value of starting early.

Even \$20 a week paid into your super voluntarily now could translate into thousands of dollars when it's time to retire.

To see the difference it makes, check out the interactive simulators at

www.amp.com.au/super

Talk to Paul Willis, from Anglican National Super,
paul_willis@amp.com.au or 1300 364 984.

Anglican National Super

Why do we avoid the joy of prayer?

ARCHBISHOP PETER JENSEN admits he too feels a 'natural resistance' towards prayer meetings. So he is inviting us to experience the joy of the recent C09 prayer meeting when the event is repeated in August.



WHY don't we pray? Why don't we meet for prayer more often than we do? No doubt lots of reasons will come to mind – busyness, lack of faith, pride, fear.

I know that I have a 'natural' resistance to prayer meetings. When they are announced the flesh shrinks back and we think of reasons why we cannot attend, or can only attend for a little while. Organising a prayer meeting seems so hard that we don't even begin. Lethargy sets in. And even when we start, keeping it going is really hard!

At the moment I am studying the early chapters of the book of Acts (with help from David Peterson's magnificent new commentary). Several things are clear from the account of those early days of the church. The first is that they talked about the Lord Jesus and called on people to be saved. They trusted in God to call people to himself through his word. After all, it is the work of God to take

...we find every excuse possible not to pray and not to meet for prayer, but when we do, the Lord's presence is manifest and the Lord's people build each other up.

and use his word to call people to himself.

Second, they met together to pray – they had prayer meetings! I suspect that they did not have to exhort and cajole people to pray. They prayed out of the sheer wonder of the gospel and out of a profound sense of need. They prayed especially for boldness in speaking the word of God.

They prayed that the Holy Spirit would give them such boldness. They prayed because they looked out into their community and saw that so many people needed to come to know Christ.

Third, they demonstrably lived for Christ and for one another. In their case, this meant simply sharing what they had with each other. The marks of that early

church were faith in Jesus, love for him, for one another and hope in his return. It was a biblical church and it was a praying church.

I am writing this in the midst of a great prayer meeting. The Chapter House is crowded with people calling on the Lord for our city and our nation. We are not so much praying for our churches, but for the mission field by which we are surrounded.

I can't tell you how much joy there is in the room, for that is the strange fact – we find every excuse possible not to pray and not to meet for prayer, but when we do, the Lord's presence is manifest and the Lord's people build each other up. More importantly, we have the Lord's specific

promise to hear and respond to our prayers in his name.

Next time we have this opportunity to join together in prayer – say 'No' to the evil one who always wishes to frustrate our prayers, and readily join together to call on the name of our great Lord!

(At the end of our prayer meeting we decided to do it again on August 28 in the Chapter House from 10am to 2pm.)

I plan to be there. Why don't you join us?

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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SC_01/09_B

Rudd's big splash misses tough target

Wollongong's economic woes show in microcosm the impact of the global forces buffeting Australia. Despite a massive infrastructure spend, the recent budget provided little hope for the Illawarra. JEREMY HALCROW discovers that this reality will place more responsibility on local churches to offer practical support to their hurting community.

STEEL production worker Trevor Pearce, a member of Dapto Anglican Church, has just watched as nearly 40 of his workmates at OneSteel – 50 percent of the company's Illawarra workforce – were laid off.

Wollongong has been hit particularly hard by the global downturn.

Last year's long line-up of steel ships bound for the factories of Asia has slowed to a trickle. As a result there is now little work on the wharves and at the city's iconic steelworks.

What more can the Federal Government really do to help? And what can churches do to address the growing needs on the ground?

SC spoke to Trevor Pearce a few days later as he and wife Jill were preparing a lunch with friends to quietly celebrate dodging the axe. Trevor seemed to be in shock that he had kept his job.

"I'm obviously ecstatic but somewhat embarrassed to be kept on when guys who were more senior have been let go," he said, adding that he will try to seek out his mates from work to see if he can help them out. "Some of them were not expecting to lose their jobs."

Jill says they have really appreciated the prayers of their church friends over recent months.

"I had felt very stressed and uneasy about the situation," she said. "There shouldn't have been any reason Trevor kept his job. He was one of the last on. He has only been there just shy of two years. But a week out, I felt a real peace. I knew that even if Trevor lost his job, God would work out his plans for us."

It is a similar story at the region's major employer, BlueScope Steel.

"People associated with BlueScope are being 'forced' – technically 'encouraged' – to use up annual leave and long service leave," explains Canon Sandy Grant from St Michael's Provisional Cathedral in Wollongong. "People are hoping things pick up by the end of the year, otherwise... all the accrued leave will be gone leaving no slack at all."

Southern Wollongong – the suburbs ministered to by Anglican churches at Port Kembla, Warrawong, Berkeley, Dapto and Albion Park – was identified by University of Newcastle demographers earlier this year as one of the nation's hottest of recession hotspots.

SC spoke to a number of the region's parishes and most are reporting redundancies amongst their parishioners.

"There is a significant impact unfolding," agrees Canon Grant. "And it's not just from BlueScope, but also to some extent in industries like [coal] mining. Also major construction has ground to a halt... we also have two Pacific Dunlop clothes factories shutting here."

The lack of job opportunities for young people is also frightening. A 2008 report by IRIS research listed the Illawarra as one of Australia's six youth unemployment blackspots.

With Trevor on mandatory annual leave, the Pearces know there are still tough times ahead. "At the moment, rather than being the family that needs to look to our church family for support, we are now in a position to continue in our help of others," Jill says.

Her church, Dapto Anglican, has begun a brand new initiative called 'Feed the Family' in partnership with the local McDonald's (see box over page).

Jill is busily throwing herself into inviting friends and other contacts she knows who are really struggling financially.

The first dinner was held at the local McDonald's on May 25. Jill invited 50 people, and 45 attended. She says it was the perfect opportunity to connect and build relationships.

"When you have a meal with a family it allows you to relax and talk about the heart-to-heart issues," she says. "In terms of building deeper relationships it was 100 percent successful."

Fight unemployment first

From a biblical perspective, unemployment is the greatest enemy in

a recession. In Genesis 2:15 God places Adam in the Garden "to work it and take care of it". This is significant. Work is actually part of God's good plan for humanity right from the beginning.

Given that meaningful employment is fundamental to our wellbeing as human beings, churches can provide this meaning through their various volunteer ministries.

For example, Dapto Anglican Church also recently negotiated a deal with employment provider Illawarra ITeC which will allow parishioners to complete their dole hours as church volunteers. So far the church has been able to host two 'work-for-the-dole' participants through this program.

Indeed the church currently has volunteers from various Centrelink programs doing the administration for the church's women's ministry, teaching English to migrants, working in the on-site op shop, driving the community bus, groundwork and electrical maintenance.

This idea evolved from the church's experience supporting parishioner Jonathan Miller, who was out of work for nearly four years from 2000.

"I did voluntary work at Dapto Anglican in about 2003," explains Jonathan. "It really gave me the boost I needed to find full-time employment."

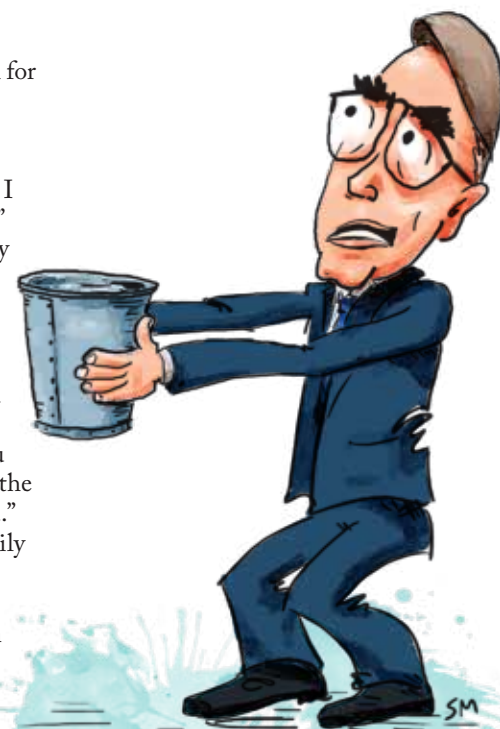
Mr Miller adds that it is particularly helpful to readjust to the demands of employment in the very empathetic context of your own church.

"A church environment is a soft environment and that makes it a good context to help you get back on your feet," he says. "Everyone speaks to you with respect at church. Then you have the confidence to get out in the real world."

Likewise, Christians should primarily judge the Rudd Government on its success at boosting employment.

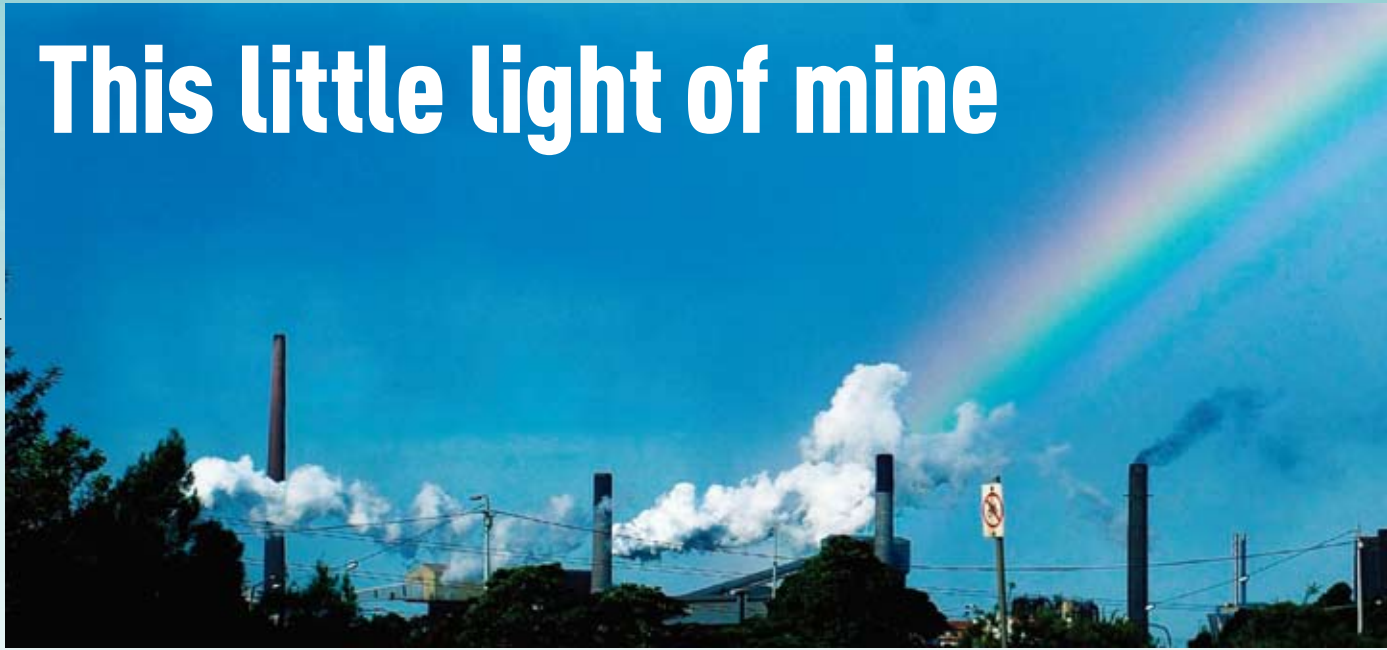
So how does the budget stack up on that score?

CONTINUED PAGE 14 ►



This little light of mine

PHOTO: Vanessa Pike-Russell / www.vanessapikerussell.com



Unemployment. Child hunger. Family life disintegrating under the weight of financial pressure. What can one church do? Dapto Anglican with the help of Anglicare and other community partners is shining the bright light of Christ in their community.

Reporters: JEREMY HALCROW and NATASHA PERCY

GOING HUNGRY IN THE GONG

Understanding the 'food insecurity' experience of Anglicare Wollongong clients

- Parents eating less than they felt they should (82.1%)
- Parents cut the size of their meals (80.3%)
- Parents can only afford a few kinds of low cost food to feed the children (78%)
- Parents skip meal/s (73.5%)
- Parents going hungry (71.8%)
- Parents not eating for whole days at a time (51.3%)
- Parents losing weight (50.4%)
- Children not eating enough (38%)
- Children going hungry (35%)

Peter Gold

Youth Minister

The extent of child hunger in the Illawarra – as revealed by Anglicare's research (see box) – is already reshaping ministry strategies for Peter Gold, Dapto's youth minister.

Due to the number of children coming to Dapto High without breakfast, the school principal has sought church help.

"The principal approached me about it a few months ago," Peter explains. "A lot of kids turning up early without having breakfast."

Peter explains that it's all down to the fantastic work of the chaplain at the principal's previous Government school.

"The principal is not a man of faith himself but he comes from the Shoalhaven. They have an excellent chaplain whom he raves about... so he wanted us to get more involved in the life of the school."

Peter's boss, the Rev Steve Semenchuk, says Connect09 has come at just the right time as the recession deepens.

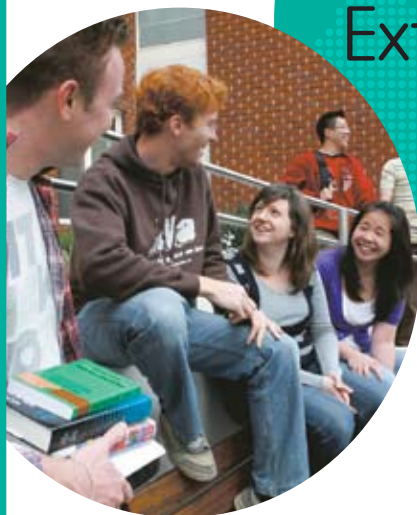
"People are very community-minded at the moment because of the downturn. If they see that you are local and see that you are committed to the local community, people warm to you."

For example, he says, Dapto Mall is sponsoring some of the church's community events, while Kelloggs is supporting the Dapto High Brekkie Club.

But Mr Semenchuk has taken the idea of 'think local' further than most ministers, actively encouraging parishioners to build relationships with their local retailers – many of whom are doing it very tough.

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Ag & Bike Adventure Camps

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HSC Lockdown Study Camps

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"We are encouraging all our parishioners to buy locally and letting retailers know that by writing to them," he said.

The relationships developing with local retailers are snowballing the benefits to the church in ways Mr Semenchuk did not expect.

"The local butcher has given us loyalty cards for all church members. As we clock up points, that will offset the cost of our snags for our carols by candlelight... in a sense he has become a partner in the church's ministry!"

It appears this local dynamic has directly translated into increased church attendance. The number of newcomers at some of Dapto's Easter services was up 200 percent on previous years.

"We had our best ever Easter numbers across the board," he said. "At one service there were over 100 people I did not recognise."

David Eldridge

McDonald's restaurant owner

David Eldridge, owner of Dapto's McDonald's restaurant, is a witness to the dark underbelly of the recession.

"There is a lot of anger in young people and that is expressed in the vandalism that has been getting worse in the last 12 months. I have been seeing 13-year-old children walking the street drunk. It's shocking – they are just little children who come into my restaurant to buy a Happy Meal [a kid's meal which includes a toy]."

"The problem is that family structures are collapsing around them. I see parents that are very stressed. Right before my eyes



David Eldridge has seen the dark underside of the recession at his restaurant.

I see families splitting up because of the financial pressures they are under."

Mr Eldridge says that he has been praying about Wollongong's pain 'for ages'. But it was not until recently, as he prayed about the Anglican church's Connect09 campaign, that a solution fell into place.

"Connect09 was a big mental prompter for me. I was asking, 'What is one way I can contribute?' I realised that through my business, I already have the resources."

David, a member of Figtree Anglican Church, approached nearby Dapto Anglican to see if they would partner in his idea for a regular 'Feed the Family' dinner as a Connect09 project.

"I thought I could open my restaurant via the local Anglican church and feed some of these families in one night. The church

is at the coalface of meeting people, so why not work with them in a way which allows people to draw themselves closer to church families? That way we can meet their social, spiritual and material needs in a neutral venue."

Initially the families are contacts of church members such as Jill and Trevor Pearce. In time it is expected that families will be contacted through the Dapto High breakfast program, which is still in its development phase.

"Connect09 is a wonderful opportunity for our churches to be a shining light in a time of darkness," says Mr Eldridge. "We have a lot of hope to offer. I see the lostness in people's eyes and the way they talk. I don't know how people get through the day without Christ."

Jill and Trevor Pearce

Admin assistant/Steel worker

Jill Pearce, who works in the office at Dapto Anglican Church, understands the pain inflicted by the recession better than most church workers. Her husband was just one of 40 staff to be kept on at OneSteel during a round of retrenchments last month.



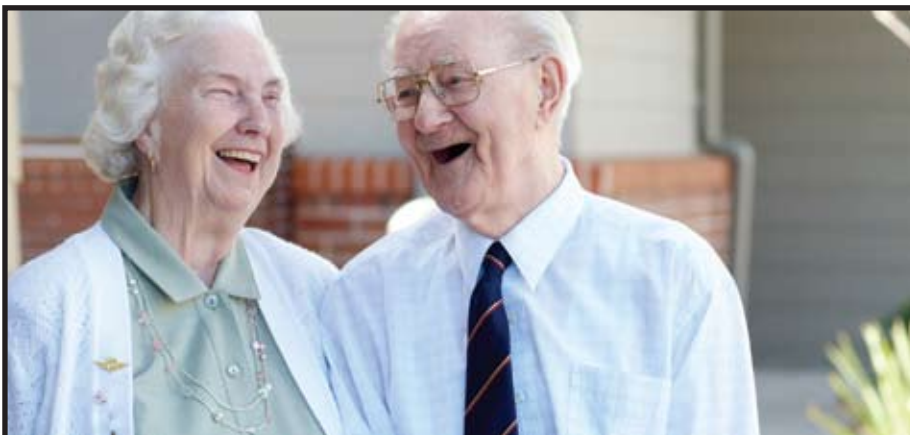
Jill and Trevor Pearce

"We know family men who wouldn't have expected to lose their job," she says. "I feel my role is just to build relationships with those families who have been impacted by the financial downturn."

Jill has taken on the task of contacting those who might like to accept an invitation to the church's new 'Feed the Family' dinner program. This partnership with Dapto's McDonald's restaurant provides struggling families with a rare 'night out'.

Although Jill admits it's a 'miracle' her husband has kept his job given the scale of the retrenchments in Wollongong's steel industry, she sees this as a blessing she must seize in order to help others.

"It has been an opportunity to share with our non-Christian friends that we can rely on God. It's not that we sit back and don't use our God-given wisdom. Trevor was looking for a second job. I was looking in the paper for more work too... It's just that we can trust God that he is working out his plans for us."



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Debbie Magyar,

Anglicare Emergency Relief Coordinator

It is hard to capture the massive increase in demand on Anglicare's Illawarra Community Care centre in Wollongong. In fact staff have had to implement new work practices to cope with the influx of people seeking emergency help.

"We actually had to implement a different way of dealing with the mass phone calls that we're getting," Debbie says.

Data shows a 20 percent increase in new clients interviewed by Anglicare Illawarra for the March quarter compared to the same period last year.

"We're seeing a lot of new clients coming in who have never accessed our services before," says Debbie. "We're hearing from businessmen who have almost gone under or had to go up for bankruptcy... We're seeing more young families... more people who have their own home."

On top of this, the average support needed to keep each family afloat has also increased, with the amount families are in rent arrears doubling and even tripling.

It is frightening to picture what this means for food insecurity given how bad child hunger has been in the Illawarra in recent years. Back in 2007, at the peak of the boom, research by Anglicare showed that 95 percent of its Wollongong clients experienced some level of food insecurity, while a third of children were either going hungry or not eating enough food because their parents did not have enough money.

"We found a disturbingly high level of food insecurity," said Sue King, head of Anglicare's policy unit. "A general perception is that people are not going



Debbie Magyar says Anglicare's Wollongong office has seen a 20% increase in clients.

without food – Australia is not that poor. The results from this study challenge this widely held perception."

One reason hunger is worse in Wollongong than in Sydney is the relatively higher cost of transport, the researchers found. To access most services a trip into Wollongong city is necessary. Even on public transport this could easily cost someone \$5, more if they have children. These findings help put Dapto High's request for the Anglican church to start a breakfast club into its proper context.

Debbie knows the pressure on churches to meet emergency needs has also increased and this is reflected in a drop in food donations to Anglicare. But she quickly adds the local churches are doing 'a fantastic job' in tough circumstances.

◀ FROM PAGE 11

According to the Treasury estimates, the stimulus packages will keep up to 200,000 Australians off the dole queues.

In Wollongong there has been a surprising drop in unemployment, plummeting from a high of 9.1 percent in March to 7.4 percent the next month.

However, Simon Pomfret from IRIS Research says the drop in people searching for jobs in Wollongong has contributed to the decline in the figures.

"[In March] we had an increase in our participation rate where people, maybe the spouse, were out looking for work," he says. "They realise now there are not a lot of opportunities out there... and [so] fell out of the labour force as defined, and that caused a deflation in our unemployment numbers."

Rudd budget fails hardest hit?

Steel production is critical to the long-term health of Illawarra's economy. On budget eve, Prime Minister Rudd came to Wollongong and delivered the locals some much-needed good news.

Mr Rudd said the Government would pay for the construction of new Hobart Class Air Warfare Destroyers with Wollongong steel provided by BlueScope.

But Canon Sandy Grant says we should look a little closer. At full capacity, BlueScope produces 5.3 million tonnes of steel annually. In contrast, the ADF's 9000 tonne deal is "a drop in the ocean".

"Things are still quite grim," he says. Despite Rudd's \$22 billion

infrastructure spend, most submissions from the Illawarra including expansion of Port Kembla were overlooked. The only bright spot was \$43.8 million for a new building associated with the Australian Institute for Innovative Materials at the University of Wollongong.

Local business leaders told the *Illawarra Mercury* they felt the region had been left out in the cold.

"I'm very, very disappointed," said Illawarra Business Chamber president Les Dion. "I thought we had some good opportunities... with the Government looking to spend big on infrastructure."

The Chamber's chief executive Greg Fisher says the budget delivers money for housing that will create jobs, but this will "not be as much as this region needs".

Yet, Dapto's rector Steve Semenchuk, who has an economics degree, says the Government is not getting enough credit: "Their continued support of the building industry is vital because they use steel. Plus the building industry has had one of the highest 'multiplier' effects on the total economy. But to get Wollongong really firing we need worldwide demand for steel to recover and I doubt a Federal budget can make great inroads there."

Steelworker Trevor Pearce also doubts the Federal Government can do much to rescue Wollongong's steel industry.

"It is hard to imagine any domestic infrastructure project that could absorb the amount of steel that would be required. This is an export industry and we are really reliant on a turnaround overseas."

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FOR TIMES LIKE THESE

REAL LIFE CASE STUDY: SMALL BUSINESS OWNER

ED JONES*

STATUS: Single-income family. Married with children

LOCATION: Liverpool, NSW

OCCUPATION: Small business owner

HARDSHIP: Mr Jones has received no income from his small business for six months. Mr Jones was self employed and earning \$1500 per week but due to changing circumstances is unlikely to return to that earning capacity again.

Mr Jones told Anglicare that despite repeated efforts to continue with his small business, he now feels it is no longer feasible to continue. He has now been forced to close his business down.

FINANCIAL ISSUES

Their bank has agreed to put their mortgage on freeze for the next three months so that Mr and Mrs Jones have time to find alternative employment. They must continue paying their mortgage thereafter or risk losing their home if neither of them can find employment.

Apart from the looming issue over mortgage payments, the Jones family has unpaid utility bills and car repayments. This means they currently face the risk of their car being repossessed.

RELATIONSHIP ISSUES

Mr Jones' self esteem has been significantly affected by the failure of his business. He is dealing with stress and anger at his predicament, which is having a flow-on impact on their marriage.

WHAT ANGLICARE DID FOR THE JONES FAMILY:

- Provided emergency relief for food, prescriptions and other items.
- Helped the family gain Government assistance through the NSW Housing Mortgage Assistance Scheme.
- Informed utility companies of the family's change of circumstances and got them to extend payments. Encouraged Mr and Mrs Jones to utilise Centrelink's Centrepay which avoids bulk payments of utility bills.
- Working with Housing NSW to ensure that the family does not lose their home.
- Arranged child care via the Family Day Care System.
- Counselling Mr Jones to think about a change of career and undertake further training.

* Name changed to protect privacy



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A new wave of unemployed is turning to the Anglican Church for help, says Anglicare CEO PETER KELL.

IT'S no secret that we live in a time of great uncertainty. Across our country people are filled with insecurity, wondering what tomorrow will bring. Many have lost jobs because of the faltering economy here at home and abroad. At the same time, we know that our society is struggling with the burden of family breakdown, an absence of moral authority and a deep spiritual emptiness. Clearly, people are searching for answers and yearning for hope in addition to seeking assistance to meet their everyday physical needs.

ANGLICARE Sydney's mission directly addresses this by addressing emotional, physical and social needs in our local communities by doing good works that

continued next page

from previous page

spring directly from the Gospel of the Lord Jesus Christ; and by seeking to articulate and promote this Gospel that alone meets spiritual needs.

Until recent months, the majority seeking assistance from Anglicare were families from low income homes. But now the crisis has widened its grip, bringing middle income households who have never had major financial challenges to seek our help. And for those from low-income homes, the deprivation they are facing is even greater than before.

On the front line: Rooty Hill

For example, Felicia Fitzgerald from our emergency relief program in Rooty Hill reports a sharp increase in requests for food and rent support.

“So many people are out of work and behind on their rents,” she says.

“I’m finding that almost every second person that comes in for assistance has something to do with unemployment.”

The extent of the deprivation caused by the recession is shocking. “One man hadn’t eaten for two days,” Ms Fitzgerald said.

“Centrelink had only paid him half his payment and it all went on rent. The rental market is so cut throat at the moment that people don’t want to lose their place because affordable rental is so hard to find.”

What has surprised ANGLICARE Sydney staff is the speed the recession has hit middle Australia. Another man who stumbled into Anglicare Liverpool had



a \$65,000 a year job before he was made redundant.

“Now he’s coming to ANGLICARE Sydney for assistance”, she said.

Homelessness and suicide

Another centre has seen people come in after hospitalisation following suicide attempts. All had had battles with banks and had lost. They felt suicide was the only way out.

More and more families are becoming homeless because the owners of the homes they were renting were unable to pay the mortgage.

Sylvia Sant, Manager of ANGLICARE Sydney’s Liverpool centre, explains: “We have seen a huge change in the last two months.

“I think the number of people who are coming through our doors has tripled since Christmas. We are now doing double appointments, which was something we didn’t need to do last year and we’re getting busier.

“We’ve been seeing a lot more homeless families recently. They’ve been evicted from their rented accommodation because their landlord has been forced to sell their property.

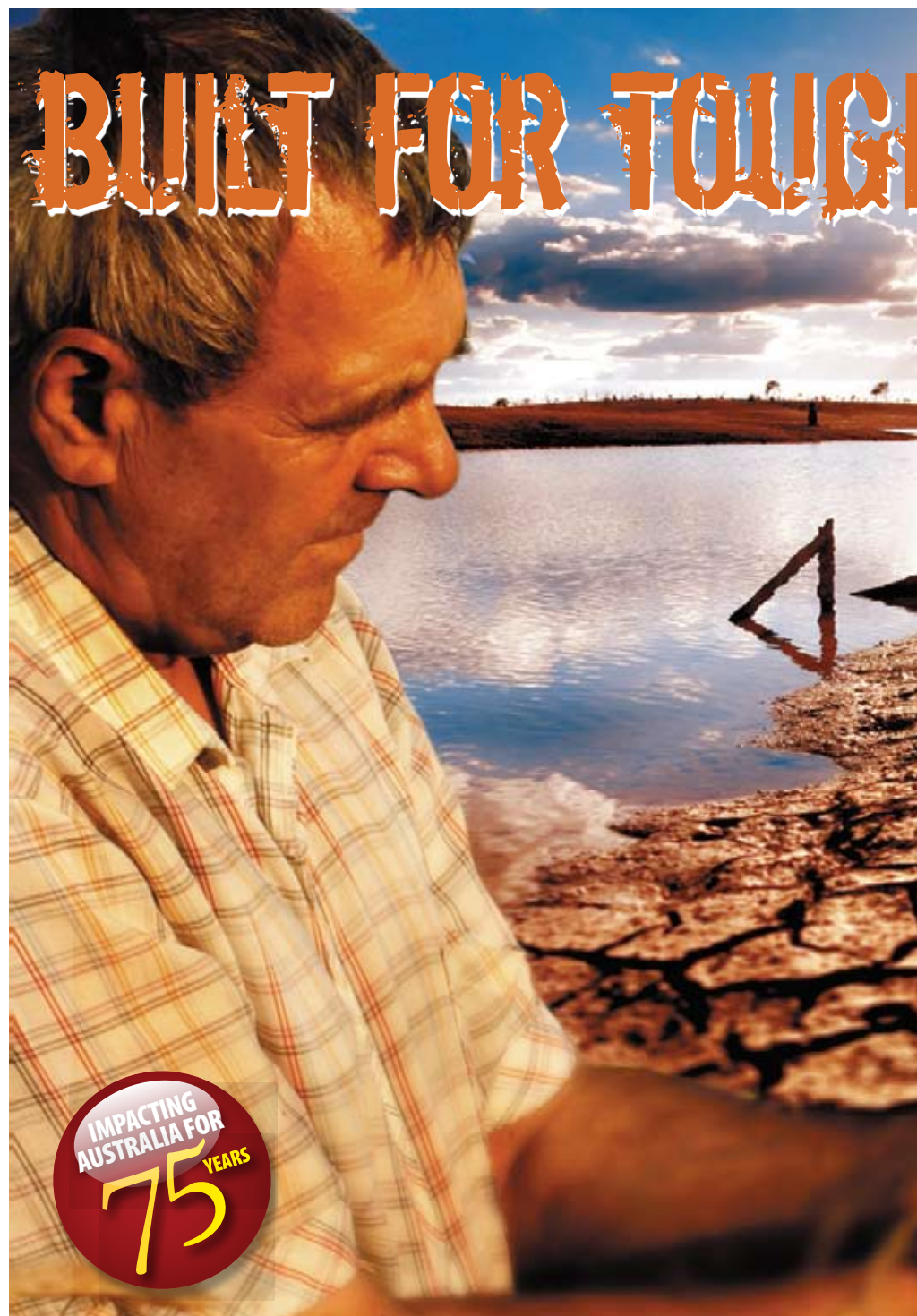
“One woman we helped recently signed a six month lease, only to be evicted three weeks after she had moved in due to a mortgage sale.”

Time to act

Yes, these are unique and hard times. Families and individuals are under pressure and it is taking its toll emotionally, physically and significantly on relationships. Yet, I believe God, who demonstrated an unparalleled relational care for humanity in the cross of Christ, has indeed raised up ANGLICARE Sydney for such a time as this.

And as the demand for our services increases, prayerful consideration must be given as we seek both God’s wisdom in stewarding current resources and His further provision for finances and workers to enable the mission of loving our neighbours well.

ANGLICARE Sydney’s upcoming Winter Appeal will be themed around our response to the financial crisis and the growing need in our community. We are a Diocesan organisation, but we can only exist and be truly effective in genuine partnership with parishes, congregations and individual Christians throughout our diocese. Please consider prayerfully how you might join with ANGLICARE Sydney to address the growing need the cities of our diocese face this winter.



Church Army is uniquely placed to lead mission to those areas hit hardest by the recession.

WITH 75 years experience ministering to Australian battlers, Church Army has the right expertise to lead local mission in the current recession.

When Church Army was established by John Cowland in 1934, the Great Depression had tightened its grip on Australia and the world. Newspapers were full of stories of rising unemployment, falling confidence, collapsing share prices, closing businesses, poverty and homelessness.

Yet Cowland didn’t despair. He saw that time as a great moment of opportunity for the gospel.

And as the Depression, drought and war took their toll worldwide through the ’30s and ’40s, God used Church Army Australia to transform the lives of thousands including orphans, homeless and migrants.

Seventy-five years later, Australia is again facing a tough economic outlook.

What is lying ahead – despair or opportunity?

Hope for today

Church Army sees what’s happening in 2009 as a tremendous opportunity for the gospel.

“That’s why we are deliberately identifying the 75 most disadvantaged locations in Australia and working towards delivering hope and healing to each location, says Tim Scheuer, head of Church Army Australia.

One of these is Port Kembla. The mighty old steel town is best known these days for its population of prostitutes.

The recession has hit the region hard. In the past six months the port has seen the once long line of container ships heading to China dwindle to nothing. Contractors at BlueScope Steel cannot find regular work.

Indeed all the southern parts of the Illawarra – suburbs like Berkeley,

PLEASE PARTNER WITH ANGLICARE’S WINTER OUTREACH

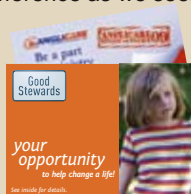
With winter quickly approaching and the current financial crisis taking its toll, Anglicare is bracing for an unprecedented demand for services in the months ahead.

But Anglicare will only be able to serve those in need if friends like you provide financial support for their ministry.

Whether you’re able to give \$5 or \$500, every gift will make a real difference as we seek to serve and support needy families this winter.

To act:

- 1 Please see the enclosed Anglicare reply envelope, located in the Good Stewards Pack.
- 2 Visit www.anglicare.com.au to donate online
- 3 Donate to the Winter Outreach Appeal by calling 13 26 22



H TIMES



Warrawong and Warilla – are now some of the most disadvantaged in NSW. All have been placed on ‘red alert’ by Newcastle University’s Centre for Full Employment and Equity as high risk for social problems in this recession.

Likewise, the Illawarra is one of Australia’s six youth unemployment hotspots, according to a report released last year by the University of Wollongong’s Illawarra Regional Information Service.

However Tim Scheuer says there is hope for the region.

“Through the Church Army School of Local Mission we are praying that

our staff – empowered by God’s Spirit – will help to transform this community from the inside out.”

This is just one of the 75 locations Church Army is targeting this year.

“And we don’t want to take our foot off the accelerator!” says Mr Scheuer. “Here at Church Army, we’re grateful for the past... but we believe our most effective days are ahead. Doors are opening up. Our partnerships have never been stronger. And as a result, we have the opportunity to use what we’re learning to directly address some of the most challenging problems in our nation.”

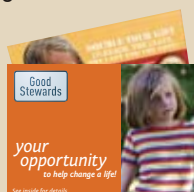
PLEASE PARTNER WITH CHURCH ARMY

Help Church Army complete the \$75,000 matching fund so that more lives can be restored and more communities can be changed with God’s love.

Right now, a \$75,000 matching fund will double any gift you give to Church Army.

To act:

- 1 Please see the enclosed Church Army reply envelope, located in the Good Stewards Pack.
- 2 Visit www.churcharmy.com.au
- 3 Phone (02) 4759 1360 for more information about how you can help reach the least, the last and the lost in Jesus’ name.



ON THE FRONT LINE

Mel Winnell signed on as a Church Army School of Local Mission intern and found that joining a team of people who work on the ‘front line’ can be a life-changing experience. **KEN MORGAN** caught up with her as she commenced her training.

MEL lives in a “huge and ugly” house just off the main street of Port Kembla. Last month she and her housemates found themselves sheltering some of her neighbour’s kids from the threat of a man with a baseball bat.

“It’s not as bad as it sounds,” Mel assured me. “We’ve made friends with a large family who live in a unit near us. Maggie is a tough old woman who doesn’t take any nonsense. Her husband Arthur is an alcoholic. They have six kids – 13-year-old twins and four adults who have partners and kids of their own.”

“Mission is... ‘about just moving into a nasty place, making friends and seeing what God might do’.”

“One night we returned to find a brawl had erupted. A guy from another flat was out there hurling abuse and swinging his bat. Tempers flared, the police were called and the guy with the bat was hauled away and charged.

“We were scared he would come back and create trouble, so we arranged for the younger ones to stay at our place out of harm’s way.”

Mel comes from the comfortable Wollongong suburb of Cordeaux Heights. What brought her to Port Kembla, a run-down old steel town best known for its population of prostitutes?



“The Urban Neighbours of Hope conference in 2007 sealed it for me,” says Mel. “Hearing Ash Barker talk about mission – about just moving into a nasty place, making friends and seeing what God might do. After the conference I spoke to my flatmate Alice and we started looking for a place in Port Kembla.”

After six months, Mel and Alice stumbled upon the house. A few weeks later they moved in, and a couple of weeks after that, the twins introduced themselves.

“They just started coming over and hanging around. When cell group was on, they saw the cars outside the house and decided there must be a party going on, so they just bowled in. They introduced us to their siblings, parents, cousins and neighbourhood friends – they seem to know everyone.”

Mel’s new friends know she’s a Christian, and have been cautiously checking out the message of Jesus.

**Some names have been changed to protect privacy.

FIGHTING POVERTY & DISABILITY

WHAT'S worse than being poor? Being disabled and poor.

In unstable economic times, it's these people – the poorest of the poor – who are sadly forgotten.

The global economic crisis threatens to destroy the livelihoods of those who are poorest and most vulnerable. Unable to rebuild their lives or sustain growth, the poor will be the hardest hit.

The international development organisation CBM Australia has a proven track record confronting this challenge. For over 100 years, it has been dedicated to improving quality of life for people with disabilities and at risk of disabilities in the world's poorest countries.

This Australian winter, CBM is focussing on supporting communities impacted by River Blindness. This is a condition spread through the bites of black flies. People are infected with a parasite that can erode the skin and invade the eyes, often resulting in irreversible blindness. This is the reality for half a million people worldwide, especially in Central and West Africa.

CASE STUDY: WARI AND BARMANI



WARI and Barmani have been affected by River Blindness but working together with CBM they have learnt new skills to enrich their quality of life. In their community, and others like it, CBM distributes Mectizan™ tablets to prevent River Blindness for those at risk. One tablet can give a child protection from the parasite for an entire year. CBM Australia National Director John Jeffries tells the story of this father and son who have both suffered from River Blindness in very different ways.

“The story of Wari and Barmani tragically shows how River Blindness takes not only sight, but greatly affects the lives of other family members and children, as they have to care for their blind elders.

Wari and Barmani live in an isolated Nigerian village. Wari was a fisherman but hasn't fished since he lost his sight to River Blindness over 20 years ago. Today, Wari's 17 year-old son Barmani leads him around all day with a stick. Barmani hasn't been infected with River Blindness, but his future is on hold, due to caring for his father.

Barmani was given Mectizan™ for protection, and is now preparing to go to school. He wants to be a photojournalist.

Wari has been trained to farm and grow crops, without needing to be led around by his son.

CBM is committed to helping people like Wari and Barmani. This is just one example of why it's important to keep giving – there is always someone who is struggling more.

PLEASE PARTNER WITH CBM'S RIVER BLINDNESS APPEAL

From June, supporters can donate to the River Blindness Appeal and help protect people like Barmani from River Blindness.

To act:

- 1 Pull out our CBM brochure from the Good Stewards pack and fill in your details.
- 2 For more information about CBM and the River Blindness Appeal, please freecall 1800 678 069 or visit www.cbm.org.au



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CBM is an international Christian development organisation, committed to improving the quality of life of persons with disabilities in the poorest countries of the world.

THE ESSENTIAL JESUS

Bible Studies 13-16
Archbishop Peter Jensen

Dr Jensen's weekly Bible study series on *The Essential Jesus* (the gospel of Luke), designed for use with the friend or neighbour you have given the book to. Here are the studies for May.

Follow-up questions can be addressed to the Archbishop at his sydneyanglicans.net Bible study blog site.

WEEK 13 – Luke 7:1-30 (page 25-27)

John the Baptist prepared the way for Jesus and identified him as the Christ. Now, imprisoned, he asks whether he was right. Jesus indicates the great works being done through him, including raising the dead and preaching the good news to the poor. These are the promised signs that God is keeping his word. Strangely, God's people are slower than outsiders, or 'Gentiles' at trusting the word of Jesus. The Roman centurion had real faith. It is the old paradox that in spiritual things it is the humble and the humbled who understand best. Now the kingdom brought by Jesus is arriving, and even John the Baptist, as last of the old prophets, is less than the weakest in it. It

is a great and joyous experience to be a disciple of Jesus. The sinners who listened to John understood this. They had nothing; they were given everything.

- 1 Analyse the faith of the centurion. Why did Jesus praise it?
- 2 Analyse repentance. Why did the Pharisees and religious leaders reject God's purposes for themselves?
- 3 Why is it important that the list of mighty works mentioned by Jesus reflect Old Testament passages such as Isaiah 29:18 and 35:5, 6?

WEEK 14 – Luke 7:31-50 (page 27-28)

Here is the clash between those who trust that they are righteous enough for God to accept them, and the righteousness of the moral and spiritual failures. Jesus finds the spiritual blindness of his generation perverse. They criticise both the austerity of the Baptist and the joyful acceptance of the sinners by Jesus. Simon the Pharisee exemplifies this attitude. He is antagonistic to the woman who comes into his house with an extravagant display of gratitude and love towards Jesus. But Jesus exposes this attitude for what it is – a complacent and unfounded belief in moral and spiritual superiority. The woman's life has been transformed by the forgiveness that Jesus has brought. She will no longer follow the path of sin. But her forgiveness has not been purchased by goodness. It comes from her faith in Jesus, the willing abandonment of all hope except hope in him.

- 1 Do we exemplify the attitude of Simon in our generation?
- 2 Why does forgiveness have the power to transform?
- 3 Is it faith, or faith in Jesus which brings salvation? Why?

WEEK 15 – Luke 8:1-25 (pages 28-30)

We imagine that Jesus would have more success in sharing the good news of the kingdom than we do. But although great crowds gathered to hear him, he warned them that the word of God meets with different responses and has different purposes in the lives of people. The four soils he describes show how the word is received in various ways but often without final effect. There is a purpose in God's dealing with us which means that the word remains a 'secret' to some who are not alert to receive it. We are meant to listen and blamed for not listening. But sin makes us deaf. Furthermore even position or training, even family affinity to Jesus, is no guarantee of spiritual fruitfulness. Nor is experience – even the disciples were still asking who he was when he stilled the storm. 'Where is your faith?' he asked them.

- 1 What are the 'weeds' which Jesus enumerates in the lives of those who reject the word? In what ways are they still a problem?
- 2 How is it that some never penetrate the secret of the kingdom although it is explained to them?
- 3 What help is this passage to Christians

as we share the word with others? Who is responsible for the acceptance of the word?

WEEK 16 – Luke 8:26-56 (pages 30-32)

The ministry of Jesus was an all-out assault on the forces which enslave us. Here are three stupendous examples of his power. The demon-possessed man had a legion of spirits, not just one. The daughter of Jairus perished before Jesus arrived. Another victory for death. The despairing, alienated woman who touched him was beyond any cure. By the time Jesus had dealt with them, Legion was telling his people what Jesus had done for him, the woman had been restored to life and relationships and the little girl alive and eating. Magnificent! The inner power of his ministry was the transforming experience of forgiveness. The outward power of his ministry was the defeat of our enemies which fills us with hope and confidence about the coming age of victory over death and evil. And the secret of accessing the power of Jesus? Faith: trusting yourself to him.

- 1 Why are Jairus and the woman with the flow of blood models of faith?
- 2 How do we explain the connection between the victory of Jesus in these passages and the present situation of evil, death and sickness?
- 3 What answer does this passage give to the question of who Jesus is and what he came to do? Is this passage asking us to emulate Jesus or to trust him?



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Quality crisis looms in Christian Education

Despite Sydney's reputation as a powerhouse of evangelical scholarship, Dr BRYAN COWLING believes many of our Christian schools are heading for an intellectual crisis.

SOME questions are probably best left unanswered. But given the current state of Christian schooling in our city there are a number of questions that can not be so easily brushed aside.

These include: why are an increasing number of teachers – especially Christian teachers – reluctant to commit to being lifelong learners?

Why are Australian public universities almost bereft of outstanding, practising Christian educationalists?

Why are there so few (if any) practising Christian educational leaders and thinkers in the senior executive service

or in the policy directorates in the largest educational bureaucracy in Australia?

Why is it that when applications are sought to fill the vacancies for principals in Anglican or other Christian schools, the pool of outstanding Christian leaders is so small?

Makings of a crisis

When put together, I think you have to agree we have the makings of a crisis in the area of Christian scholarship and Christian leadership in education – in this country and more particularly, in this city.

Christians overseas, in Europe, in Africa, in parts of Asia and even in the US, look at this city with a certain envy,

wishing they had what they imagine we have: lots of vibrant Christian scholarship through our schools, churches and tertiary institutions.

Speaking at a dinner attended by senior people from the Diocese of Sydney in September last year, Dr Trevor Cooling, the director of the Transforming Lives Project at the Stapleford Centre in Nottingham, said that the evangelical Christians with whom he works in the UK would give an arm and a leg to have just a fraction of the perceived opportunities we Christian educators have in this city: to teach the Bible, to proclaim the gospel of Jesus Christ, to make disciples in both government and non-government schools.

If only they realised what it's really like.

I have been pondering these matters for some time, reading the research literature including the studies by Pam Harvey, Richard Edlin and others have carried out in this country. From this I have concluded that:

1. The task of teaching creatively, engagingly and effectively is becoming more demanding in terms of the energy and preparation time needed. Despite the efforts of the NSW Institute of Teachers, ongoing professional learning is not valued within or by the profession as highly as it used to be.
2. The blind acceptance by school educators in Australia of the 'new education speak' is changing the character and soul of teaching from being a liberal education activity to a technocratic activity. What I am referring to here is the OECD-driven notion that the primary purpose of education is economic productivity, a mantra espoused without apology by the Australian Labor Party and now embodied in the Rudd Education Revolution, and every other national education initiative.
3. When times get hard, expenditure on professional learning for teachers is the first area of school budgets to be squeezed. Sadly, that has begun.

Of course there is nothing particularly Christian in these findings. But they do provide background to what I suggest is far more serious for us as Christians.

Problems in Christian scholarship

Numerous writers have written about the dilemmas that confront Christians

who are also scholars. As Christians, we are committed unequivocally to certain beliefs. Yet in the course of our search for truth within the domain of education, we are also challenged to take seriously the diversity of perspectives which abound within the educational community.

It is easy to simply dismiss these perspectives in favour of our Christian convictions; much, much harder to really engage those perspectives and bring them into dialogue with the Christian faith.

Such dialogue is hard work. In this country it is both hard and lonely. It's lonely because there aren't too many of us engaged in the struggle.

Os Guinness in each of his well-read books railed against the anti-intellectualism that permeated the evangelical churches in Britain and America as well as in our own country. He described it as both 'a scandal and a sin' – a scandal in the sense of being a stumbling block that needlessly hinders serious people from considering the Christian faith. It is a sin because it is a refusal to love God with our minds.

Guinness's despair had been triggered three decades earlier by Harry Blamires' deploring the contemporary lack of a Christian mind. According to Blamires, the Christian mind has been compromised by secularism: "The Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history. It is difficult to do justice in words to the complete loss of intellectual morale in the 20th-century church. One cannot characterise it without having recourse to language which will sound hysterical and melodramatic. There is no longer a Christian mind. There is still, of course, a Christian ethic, a Christian practice and a Christian spirituality... But as a thinking being, the modern Christian has succumbed to secularisation."

Without putting too fine a point on it, the reluctance of Christian teachers to commit to rigorous study of the interface between the Bible and what they teach is a reflection of the anti-intellectualism described by Blamires and Guinness. Even deeper than that, it is disobedience of the command to love the Lord our God with all of our mind.

This is an edited extract from Dr Cowling's address to the 2009 graduation ceremony of the College of Christian Higher Education. Dr Bryan Cowling is Executive Director of the Anglican Education Commission.



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“I was very keen to have Dad looked after by HammondCare”



Mariee Durkin-Beech

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As I wanted the best for my father, his care had to be provided by HammondCare.”

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Sir Marcus 'a great inspiration'

This story will probably never appear in an official memoir for the late Archbishop, Sir Marcus Loane.

My young wife and I, newly married and serving with the Bush Church Aid Society on the Coober Pedy opal fields, were anxiously anticipating the arrival of Archbishop Sir Marcus Loane, Lady Loane and a host of other VIPs for the opening of the Catacomb Church in Coober Pedy in 1977.

My wife Julie had spent all day cleaning the house, cooking lunch and preparing for our distinguished guests.

As we sat down for lunch, we gave the Archbishop our "best" chair. Sir Marcus leant back on it and shock, horror – it broke sending him sprawling on the floor.

No-one laughed as the Archbishop lay on the floor with his legs in the air.

The Archbishop picked himself up off the floor, dusted himself and with his calm demeanour sat on another chair.

We all continued lunch as if nothing

had happened!

The next day, at the opening of the underground Catacomb Church, the Archbishop preached a dynamic sermon which challenged the large crowd gathered for the great occasion. Many locals still talk about the Archbishop's powerful gospel message 32 years after the event.

I thank God for the ministry of Sir Marcus. He ordained me and was a great inspiration with his teaching and leadership, following my ministry with interest and encouragement.

**Kerry Medway
Senior Minister,
Grace Church, Port Macquarie, NSW**

In the 70s, as an assistant bishop in Perth I would come across to Sydney's Gilbulla for the annual Bishops' Conference. Marcus Loane was then primate.

Although my conversations with him

were limited, I developed a deep respect for him. As a consequence, I bought, read, and admired, his biographies of distinguished evangelical reformers.

In 1977, in Perth, our third son was killed in a road accident. There were many generous letters of comfort but none more so than that from Marcus Loane. It was handwritten, encouraging and full of that Christian common sense that bereavement longs to hear and know.

The following year I became Bishop of Newcastle where I came to know Marcus Loane more deeply. We were poles apart in our different traditions but that seemed to make little difference when we discussed together the evangelistic imperative that confronted us.

My awe of a great, learned, disciplined and holy man has never left me. It is one of life's privileges to have known such a good man.

**Bishop Alfred Holland,
Chatswood, NSW**

I noted the extensive tributes at the passing of my

relative Sir Marcus Loane, revered Archbishop of Sydney, and later Primate of Australian Anglicans. (May, SC).

In stark contrast I was very disappointed that the death in January of his successor as Primate, former Archbishop of Brisbane, Sir John Grindrod did not even rate a one line mention in your February, March or April editions. This despite Archbishop Grindrod's visionary policies such as appointing the first Australian Aboriginal bishop and being a fine orthodox, Christian brother of Sir Marcus.

Your bias and parochialism is disgraceful.

**Stuart Lawrence
Rushcutters Bay, NSW**



CARTOON SPOT



Query about Sydney's financial problems

As members of an evangelical Anglican church on the Central Coast, we are duly concerned by the financial problems facing the leadership of Sydney Diocese and its many congregations. (May SC)

We are very saddened by the drop in numbers for the 1st-year student intake at Moore College this year.

Our frequent prayer is that the Lord will continue to raise up a vastly expanded generation of young men and women of faith to be 'labourers in the harvest'.

We need more people to pray along those lines.

We are also very saddened that the Diocese's investment losses, added to a drop in classified advertising revenue, threatens production of *Southern Cross*.

But is this actually part of an industry-wide problem?

I note the huge losses made by Rupert Murdoch on his US print media empire and the decreasing loss of readership for printed news. Indeed one Central Coast newspaper, *The CC Sun*, which survived for 20 years, just ceased publication, never to be printed again.

**Ian and Sue Crook
McMasters Beach, NSW**

EDITOR RESPONDS: No, Ian, the problems in the US newspaper industry are not relevant to *Southern Cross*. We operate under a completely different financial model, most notably a grant from the Diocese of Sydney. Further, unlike many secular newspapers, we have not been relying on classified advertising, such as for cars and property, that are best suited to the net. Our readership has been stable and, more significantly, SC has by far the best penetration into our 'market' of any other mass communication product, according to the 2006 NCLS. It is the cut to our grant, not advertising, which lies at the heart of the rethink of SC.

Perils of playing with demons

Michael Kellahan (May SC) is being harsh when he describes Frank Peretti's *This Present Darkness* as 'weird Christian... super spiritual commando warfare theology'. My feeling is that Peretti owed a great deal to Homer's Iliad and Odyssey. The interference of the supernatural in human affairs is just the same.

In Galatians 4 where St Paul says we were slaves to the weak and beggarly elemental spirits, perhaps they are demons. God knows, not me.

**Margaret Walker
Pennant Hills, NSW**

Having read the articles on spiritual warfare in the May edition of SC, it was good to see the positive comments of Michael Kellahan and Mark Hadley.

However, in all future discussion, be careful not to speak against the *work* of the Holy Spirit, as it produced the dire

warning about speaking against the *person* of the Holy Spirit. Don't go there. Don't even go close. Because if we are not with the Lord's ministries then we are against him! (Matthew 12:27-32).

**The Rev Peter Hobson
Crows Nest, NSW**

Talking about demons will not help anyone in and of itself. Although it is true many Anglicans seem nervous about 'superstitions', the Bible does not give a step-by-step process on exorcisms like so-called deliverance ministries. It merely reports the existence of evil spirits and that Jesus has victory over them. We need to acknowledge they exist. But writing guidebooks is more like spiritualism than the powerful proclamation of Jesus' victory over all darkness.

**The Rev Martin Morgan
Rouse Hill, NSW**

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Did I take Connect09 too far?

When BISHOP ROBERT FORSYTH went on talkback radio to criticise a competition seeking volunteers to sell their virginity, the result was a decision to 'connect' that some readers may find controversial.

It started the Friday before with a call from Radio 2GB about an offensive poster appearing around Sydney: "Virgins wanted. A documentary made for the 21st century. \$20,000 each. For audition details, please apply to [website address]".

On the poster was a photograph of the head of a statue of Mary with a drawn graffiti picture of a penis.

Needless to say, the poster was insulting to Christians who honour Mary. As well, it was advertising for people to audition

for a documentary about selling one's virginity in an online auction. This also is deeply offensive to the Christian faith and its vision of humanity. All this I said on air.

And I also explained, to the very sympathetic radio talkback host, why we Christians so often turn the other cheek in such cases, rather than make a massive fuss and even make threats.

"Do you know who said, 'Turn the other cheek?'" I asked...

What happened next was a surprise

Imagine my surprise when the next working day, I received a phone call from the man who was making the documentary.

He was visiting Sydney and asked to come and see me. He wanted me make the comments that I had made on air on the documentary itself.

Despite advice to the contrary, I said 'yes' and met him the next day.

Justin and his amateur cameraman Craig were not mad pornographers or simple pranksters as I had thought.

In his own way, Justin was a man seriously wishing to make a documentary about sex, prostitution and commercialisation. And they had set up a scheme whereby they were actually seeking people for a very large amount of money to sell their virginity.

I did point out that making a film about the commercialisation of sex by yourself setting up such a scheme was a bit like making a movie against landmines and producing a whole range of landmines yourself to blow up people.

Nevertheless I went ahead, thinking I had a chance to connect with some people who may never otherwise hear the gospel.

So I was interviewed, expressing my misgivings about being on the film and laying out two important Christian perspectives: that sex is for love and not for money and should express and nurture love; and that we Christians believe very strongly that you don't sleep with people you haven't made promises to.

Justin wanted me to say something about myself also, and I explained how I was a Christian because I believe that Jesus had been raised from the dead. As well as mentioning my family situation and some more trivial things about myself.

Justin seemed pleased. We even had a chance to talk off-camera about God. Interestingly he made the comment to me that he felt the history of Jesus' life was irrelevant: what mattered was now. Where could we find God now?

I probably fluffed the answer, but as well as farewelling him and the cameraman with *The Essential Jesus* I promised him a copy of Tim Keller's *The Reason for God*. At least then someone more eloquent than I will be speaking to him.

I knew I was taking a risk. This could turn out badly. But on reflection I still think the film-makers can be trusted.

A friend of mine had warned me against this process saying, "You may appear to be endorsing this immoral project".

I guess he is right. There was a risk. But maybe in this case it was worth it. We'll see.

Hope in disaster...

JOHN SANDEMAN thinks the financial crisis should make Sydney Anglicans humbler.

ONE of the uncomfortable things about God is the hard things he lets happen to us.

Hard things can happen to us personally: the memory of his deep love for me during a nervous breakdown in my twenties has given me real strength to see opportunity on the other side of my current redundancy from Fairfax.

As some Pentecostal brothers and sisters taught me once: "God is a God who brings blessing out of a curse".

Or it can happen to a group of churches: Sydney Diocese, to quote this paper, has "sustained significant losses" in the global financial crisis.

This is not good news for people who will lose their jobs, as an average 50

percent budget cut impacts diocesan ministries (although the impact may be uneven).

For the last six months our diocese HQ has been in crisis as the impact of the losses, which occurred in October, has slowly filtered through to the diocese's various organisations.

In general, this loss is far greater than the share market fall during the crisis. And my own research suggests our loss is much worse than other Anglican dioceses around the world – magnified by borrowings which had given us good results in previous years.

Just as this pew-sitter rejoiced with the energy unleashed by the Diocesan Mission, he now must mourn with those

who will be devastated by the budget cuts. "Shall we receive good from God and shall we not receive evil?"

There is real anguish in the diocesan leadership at having presided over such a disaster. There is no remedy in sight, and the injury to the Sydney Anglican finances will persist for another generation.

This big financial loss will make us into a different bunch of Christians, and possibly a better one. One sin we are often accused of by other Christian groups is complacency. Well, that's been fixed.

Any satisfaction we have had of being financially secure, and able to be looked after by the blokes in town? Well, forget that.

Sydney triumphalism? So very 2008.

Am I the only one who thinks this might be good for us? These circumstances are salutary. It leaves us to pray as if only God can save us.

God gave the children of Israel a deliberately marginal land to live in according to the (not-very-evangelical-but-he-got-this-bit-right) Bible scholar Walter Brueggemann. It was delicately placed between two superpowers who always threatened to wipe it out, Egypt and Babylon/Persia. And as the power dynamic shifted over time, the temptation to "trust in Egypt" was ever present. Nearly always a tiny nation, Israel needed to trust God to prosper.

We now have the same challenge.



PETER JENSEN

禱告的喜樂

為何我們不肯祈禱？為何我們不願意參加祈禱會？無疑，我們會有很多不同的理由，例如：忙碌、無信心、驕傲、恐懼。我也知道我的“本性”是會抗拒參加祈禱會的。每當有人宣布祈禱會時，我便會自然想到不參加的理由或只能參加一陣子。組織祈禱會真是更困難，我們甚至不想著手組織，惰性開始滲透。即使我們開始了，持續下去也是艱難重重！

我現在正研究使徒行傳前面的部份(也使用彼得生·大衛David Peterson新的注釋書)。

組織祈禱會真實更困難，我們甚至不想著手組織，惰性開始滲透。即使我們開始了，持續下去也是艱難重重。

我發現在這本記錄中，早就記載使徒所創立的教會裏有幾件事是很明顯的。首先，是他們都講到有關耶穌和呼召人來得救恩。他們相信上帝會使用他的話呼召人歸向自己。這正是上帝的工作就是要用他的話呼召人歸向自己。

第二，他們聚在一起祈禱—他們開始祈禱會！我相信他們無需勸導人來勉強人們祈禱。他們禱告是由於奇妙的福音和深切感到需要。他們特別為能放膽宣講上帝的道祈禱。他們祈求聖靈給他們瞻量。他們祈禱因為他們關懷他們的社群並且看見那麼多人需要認識基督。

第三，他們明顯地為基督而活也彼此相愛。在他們那個時代，那就意味著他們彼此分享他們所擁有的。早期教會的特徵就是他們對耶穌的信心，他們愛主也愛眾人，並且盼望主的再來。那是一間合乎聖經的教會並且那是一間祈禱的教會。

Message from Bishop Yong The Fruit of the Spirit

“So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law. The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.” (Galatians 5.16-23)

1. The Context. Galatians 5.16-23
The Flesh and the Spirit

2. But The Fruit of the Spirit is... LOVE Supreme and foremost.

1Cor. 13; John 13.34

JOY Follows where love is true

PEACE Follows obedience

“Great peace have they that love they law” Ps 119.165

FAITHFULNESS Loyalty, fidelity,

Home, Church, Society

GENTLENESS Good mannered

SELF CONTROL “the power to keep oneself in check”

3. How can we bear this kind of fruit? –

To remain in Christ. John 15.4-8
“Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.”

我正在參加一個盛大的祈禱寫下這篇文章。聖安德烈座堂的到堂(Chapter House)正充滿了群眾，為我們的城市和國家向上主呼求。我們不是為教會祈禱，而是為圍繞著我們的福音禾場。

現場充滿著文字不能表達的喜樂氣氛。那是很奇怪的事實，我們找盡藉口不祈禱和不參加祈禱會，但當我們祈禱的時候，主的同在是明顯不過的並且信徒也彼此建立。更重要的是上主特別答應奉他的名祈禱的，他必然會垂聽和應允。

楊振華主教專欄



聖靈所結的果子

“我說，你們當順着聖靈而行，就不放縱肉體的情欲了。因為情欲和聖靈相爭，聖靈和情欲相爭，這兩個是彼此相敵，使你們不能做所願意的。但你們若被聖靈引導，就不在律法以下。情欲的事都是顯而易見的，就如奸淫、污穢、邪蕩、拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、紛爭、異端、嫉妒、醉酒、荒宴等類。我從前告訴你們，現在又告訴你們，行這樣事的人必不能承受神的國。聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。這樣的事沒有律法禁止。(加拉太書 5.16-23)

一、經文內容：(加5.16-23)
屬肉體與屬聖靈之別

二、但聖靈所結的果子是...

仁愛 超越且前衛 林前13:約13.34
喜樂 隨從真愛
和平 隨從順服

“愛你律法的人有大平安，甚麼都不能使他們絆脚。” (詩篇119.165)

信實 忠心、敬重、家庭、教會
溫柔 好行為
節制 自我約束的能力

三、我們怎樣結出這些果子呢？維持在基督裏的關係。

“你們要常在我裏面，我也常在你們裏面。枝子若不常在葡萄樹上，自己就不能結果子；你們若不常在我裏面，也是這樣。我是葡萄樹，你們是枝子。常在我裏面的，我也常在他裏面，這人就多結果子；因為離了我，你們就不能做甚麼。人若不常在我裏面，就像枝子丟在外面枯乾，人拾起來，扔在火裏燒了。你們若常在我裏面，我的話也常在你們裏面，凡你們所願意的，祈求，就給你們成就。你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。(約15.4-8)

HEARTIEST thank you!
BISHOP Peter Tasker
真摯的感謝!

喬治河流域區主教退休

多年來為華人事工勞苦的喬治河流域區主教Peter Tasker正式在六月初卸卸該區域主教的任務。當他任職期間，他也是負責本教區內華人事工的主要要員之一。卸任后，將繼續協助我們的大主教負責對外的接觸角色。

該區域同人于五月卅日上午假Mortdale聖公會為Peter Tasker主教舉行榮休感恩聚會。

代表本教區所有的華人牧者、平信徒在此真摯的向這位盡忠、愛主屬靈長輩表示感激。

悉尼聖公會華人事工諮詢委員會、悉尼聖公會華人牧者團契會也在此衷心的向這位愛華人、為華人建立一個美好服事榜樣的長輩表示衷心的祝福！願神大大祝福主教夫婦繼續享受神賜予美好的退休日子！

Thank you! Bishop Peter Tasker and Joan Tasker.

On Behalf of all Chinese Christian brothers and sisters, the Sydney Anglican Chinese Clergy and Workers Fellowship(SACCWF) and the Chinese Advisory Committee(CAC), we wish to express our gratitude to Bishop Peter Tasker and Joan Tasker, for their love and contribution over the years serving as the Regional Bishop of the Georges River Region. The Rt Rev'd Peter and Mrs Joan Tasker has retired from the position of the Regional Bishop early June 2009.

悉尼聖公會華人牧者團契會消息 六月份例常團契會聚會

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時間：中午12.00時

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聯系：Tel.9649 6861 張宏牧師

特別分享：訪問中國教會報告

敬邀所有聖公會華人牧者屆時出席參加，珍惜每次相聚的機會，為其他同工們的激勵和扶持。

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Gary O'Brien (lead minister)

E: gary@stmattweb.org.au

P: 9498-0002

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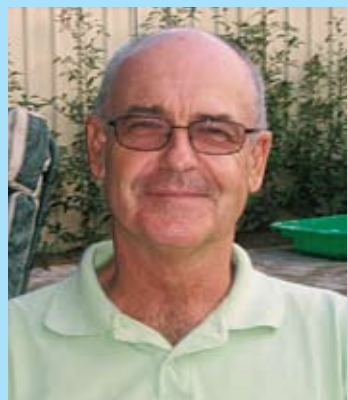
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ABAU MAKES MANSFIELD DIRECTOR



THE Rev David Mansfield is the Archbishop's Appeals Unit's first director in five years. Starting May 11, Mr Mansfield says heading up the unit takes his passion for evangelism to a new level.

"I have a great love for global mission and a great passion for Africa... and this was an opportunity to assist in the whole process of shifting first-world resources across to the third world for the sake of the gospel – I saw this as being fairly strategic so I wanted to be involved in it," he says.

The main functions of the ABAU are raising money for the developing world for theological training, working with church partners overseas to ease suffering such as post-war trauma, and helping people at risk of neglect in Sydney.

"My role is to lift the profile of the Archbishop's Appeals Unit so that the Diocese can see the Archbishop's priorities to stand alongside our brothers and sisters in the developing world and in Sydney as they seek to reach their neighbours and communities for Christ." Mr Mansfield was an itinerant evangelist and director of the diocesan Department of Evangelism for 11 years, and then was rector of York Street.

Tassie Archdeacon Vearing toward North Sydney



TASSIE Archdeacon Neil Vearing has made the trek north to Cremorne, taking up the position as rector there on June 1. He has been rector of St James', New Town and St Andrew's, Lenah Valley, as well as mission support officer encouraging the mission of all parishes in the Derwent region.

Mr Vearing, who has spent 11 years in the Apple Isle, says it is hard to leave a growing parish. "We just had a really big growth spurt with young people, so from the outside in, people are saying 'Why are you leaving?', which is understandable. But for us at the end of the day, it was quite clear that we should go."

The 'big city' will be a change of scenery, but Archdeacon Vearing is looking forward to working with the congregation at St Peter's, Cremorne to bring about positive change together.

Watts saddles up! Jockey chaplain takes reins F/T



AFTER 11 years as rector of The Oaks the Rev Colin Watts is taking on a new role as chaplain with the Australian Racing Christian Chaplaincy as of June 1.

The horse-racing world is not new to Mr Watts, whose father was a racing horse trainer/driver. "I feel very at home amongst horseracing people because I've grown up with it," he says.

Mr Watts, who has been a voluntary chaplain to the Australian Jockey Club for the past 12 months, says the new post brings many challenges: "For many in the racing industry, the church has largely ostracised them because there's a mentality that can't see beyond the gambling in the industry to the people behind it," he says. "My concern for the chaplaincy ministry is that it be a positive thing, to say the church is interested in you because you matter to God."

Oliver reaches Peakhurst



AS of June 1, the Rev Denis Oliver has become Peakhurst/Mortdale's new rector, after six years as rector of St Luke's, Hornsby Heights.

Mr Oliver takes with him great encouragement from the regeneration the church has gone through in that time.

"The people at St Luke's have taken risks and I love that – I think God has paid off on those risks. St Luke's is a great place to be," he says.

Mr Oliver says he has left behind "genuine friends" at Hornsby Heights: "We've been through the wars together and I think now they need someone new to try a different approach to things."

Born in Uruguay and growing up in Punchbowl, Mr Oliver says the highly multicultural Peakhurst/Mortdale area "tickles him".

He is particularly looking forward to helping individuals in the parish realise and use their gifts in ministry. "I want people to have their own initiative and I want to shepherd them to be the best that they can be," he says.

Let's hear it for the Boys



THE Rev Max Boys (with wife Rose) will say goodbye to the parish he has led for the past 18 years on June 21 when he takes his last service at St Philip's, South Turramurra.

VACANT PARISHES

List of parishes & provisional parishes, vacant or becoming vacant as at 18 May, 2009.

GEORGES RIVER

- Christ Church St George
- South Carlton

WESTERN REGION

- Cranebrook with Castlereagh
- Granville
- Mulgoa
- Lower Mountains

SOUTH SYDNEY

- Broadway
- Burwood
- Kingsford
- Waverley

NORTH SYDNEY

- Forestville
- Hornsby Heights
- Manly Vale with Allambie Heights
- Turramurra South
- St Paul's, Wahroonga
- West Ryde

WOLLONGONG

- Campbelltown
- Cronulla
- Corrimal
- Gymea
- Keiraville
- Rosemeadow*
- The Oaks

* provisional parishes or Archbishop's appointments

One highlight has been seeing the growth of ministry in the parish, and new initiatives started. These include the Green Tent, Grey Tent and One Youth ministries – which have reached children and families, seniors and teens.

"What's really been wonderful is it hasn't started from me, it's started from the people – they have had ideas that have flowed out," he says.

St Philip's heart for global mission, especially in sending 50 people on short-term missions, is another highlight.

His plans for the short term are to enjoy a break and then pursue further ministry in mentoring and pastoral care.

BREAKING NEWS

Future editions of *Southern Cross* may feature more details on the following:

THE Rev Craig Olliffe has resigned as assistant minister at All Saints', Austinmer and will take up the position of rector of St Paul's, Oatley in August.

THE Rev Matthew Pickering, currently vicar of St Mark's, Camberwell in Victoria, will be the new rector of All Saints', Nowra, starting Monday July 27.

THE Rev David Cole, formerly curate-in-charge of Rosemeadow Anglican Church, has moved to Jamberoo Anglican Church as curate-in-charge, as of May 31.

ministry
today
new
opportunities



2009 Ministry Intensive
Mon 17th - Tues 18th August

Speakers:
Mark Dever Phillip Jensen William Taylor



Register On-line www.sydneycathedral.com

Tips for future church planters

June 25-26, Church planting conference, Moore College

Organiser Archie Poulos pitches this conference as a unique opportunity to join a dozen proven Australian church planters for two days as they share what they have learnt about church planting.

But you think it's time to stop talking about church planting and start doing it? Then Archie Poulos says this conference is for you.

"This conference is for doers and prospective doers. We need to keep things on the boil," he says.

Each guest church planter has 20 minutes to outline their own story, then 20 minutes to reflect theologically on a tough issue they had to face.

The highly interactive conference will then include dialogue between the dozen church planters on the issues raised.

Mr Poulos says it is important for those who want to plant churches in Australia to reflect on the lessons learnt by those with local experience rather than always looking to America and England.

"We tend to turn to overseas church planters for the lead, when we have some of the best and most theologically attuned

in Australia."

Mr Poulos says he hopes that church plant practitioners will go away better able to assess different strategies.

"God willing, this will teach church planters some reflection skills. That means it is a conference on wise theological practice. The doing has begun, but it has started small, so we need to keep adding momentum to the movement."

Moore College is hosting the event as part of its commitment to equip the next generation of church planters.

For registration and other enquiries visit www.moore.edu.au

CMS Southern Highlands Winter Warmer Luncheon and Dinner

June 3: CMS' annual luncheon in the Southern Highlands has expanded to include a supper as well. All are welcome on Wednesday, June 3 for either the 12 noon luncheon at Robertson Anglican Church or the 7.30pm supper at Bundanoon Anglican Church. Speaker: CMS Missionary Matthew Archer who oversees Theological Education by Extension groups in Bunda, Tanzania. Cost by donation. **RSVP is essential: Grace Avery 4885 1481.**

150th for St Alban's, Five Dock

June 14: Former members and friends are invited to a special service, historical display and Australian morning tea on Sunday June 14 at 9.30am at St Alban's, 171 Great North Road, Five Dock. Preacher: Robert Forsyth, Bishop of South Sydney. **Enq: 9713 7830**



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Johns scandal exposes our hypocrisy

PHILLIP JENSEN says a sexual ethic entirely built on the idea of 'consent' is naïve about human nature.

HYPOCRISY is like the common cold: unwanted yet difficult to avoid. Ours is a deeply compromised life. There used to be a saying about cruise ships - you leave your morality as you pass through Sydney Heads and pick it up again as you return. That is, until Dianne Brimble died on board a cruise ship.

Likewise it is said that consenting adults can do whatever they like with and to each other. That is, until the problem of NRL players in Christchurch was aired on the recent *Four Corners* exposé.

The ethic of consent taught by the NRL's feminist ethics expert does not appreciate the nature of human corruption. Under the right social pressure people will consent to all manner of harmful and damaging behaviour.

Respect for women?

I have heard very little comment about the segment of the *Four Corners* program that showed sexually aggressive young women targeting football players - their apparent lack of "self-respect" in no way excuses men taking advantage of them. But the mantra of "treating women with respect" gives no real guidance to young men about groupies who prey on them.

Some of the leaders of the code are saying that group sex, even when consensual, is wrong. Good on them. But the code's ethics lecturer says anything is permissible provided it is with consent. She seems to have no problem with pornography - as if that industry is going to teach young men to "respect" women!

Men need to do better than respect women, or gain consent to use them or even accept their offers to be used. Men need to be taught the meaning of genuine love and the conquest of love over lust. For love does not use the other person but seeks what is in the other person's best interest. If we want footballers to be role models of morality (a questionable

"Four Corners... was a brilliantly constructed show with an almost overwhelming emotional assault on our basic humanity in the interview with the Christchurch victim."

confusion of categories caused by our media celebrity hype) they need to be shown how to enjoy a real and loving relationship of marriage and family life.

Trial by media?

Four Corners rightly exposed the nature of our corruption. It removed the masks we hypocrites hide behind. It was a brilliantly constructed show with an

almost overwhelming emotional assault on our basic humanity in the interview with the Christchurch victim.

And yet the program did not go nearly far enough. It accepted the premise that these are young athletic risk-takers rather than normal human sinners given abnormal opportunities to be sinful.

It did not challenge the basic assumptions of a hedonist lifestyle. It did not point to the inevitable corruption that flows from an amoral advertising industry controlling professional sport through alcohol sponsorship and the impossibility of producing "role models" from such an unholy alliance.

There is no point complaining about



AAP Image/Sergio Dionisio

whole code and all stupid, immoral young men everywhere.

Conclusion

How long will Australia welter in the mire of decadence in the name of individual freedom before somebody says "enough"? How deep do we have to wallow before we recognise that the damage we are doing to each other is not worth the privilege of being free to do whatever we like?

Our hypocrisy will not forever cover our shame. This cancer is not going to be cured by bandaids. This poor scapegoat cannot take away the sins of others. He cannot atone for the sins of a whole code or community or society. His spirit will not change the lives of others.

It is time to return to the lamb of God who does take away sin - the crucified and risen Lord Jesus whose Spirit enables even young testosterone-driven athletic risk-takers to live differently.



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When's it on?

| Region | Dates | Location |
|----------------|---------------------------------------|-------------------------------------|
| South Sydney | 2 July (Thurs) 9.30am - 12.30pm | St Andrew's Cathedral Chapter House |
| North Sydney | 28 July (Tues) 9.30am - 12.30pm | St Matthew's Cathedral West Pymble |
| Western Sydney | 17 August (Mon) 10.00am - 1.00pm | St John's Cathedral Parramatta |
| Wollongong | 26 August (Wed) 9.30am - 12.30pm | St Philip's Anglican Caringbah |
| Georges River | 9 September (Wed) 9.30am - 12.30pm | Hoxton Park Anglican |

Interested?
For bookings and enquiries, please phone Michele Morrison on 9895 8113 or email: parishpartnerships@anglicare.org.au






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Cliff Grahame, HammondCare care worker

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Film shines despite anti-Christian origin

MARK HADLEY thinks director Ron Howard is treading carefully with his production of *Angels & Demons*, the best-selling companion to *The Da Vinci Code*.

IT'S no surprise that author Dan Brown, in the paperback version, floats more than a few anti-Christian controversies. For their part, the filmmakers do their best to step around the more blatant attacks. However it's hard to avoid the central theme that real saviours are more likely to be found in classrooms than churches.

Angels & Demons follows in the footsteps of *The Da Vinci Code*, chronicling the adventures of Robert Langdon, a Harvard symbologist.

Tom Hanks returns as the academic who reads hidden meanings into the details of works of art.

Langdon has been called in on the eve of the election of a new pope to explain the bloody resurgence of a secret society called the Illuminati. This peaceful society of scientists established by Galileo were long ago persecuted to their deaths for disagreeing with Christian teachings. Now they are back to wreak revenge.

However, in attempting to prevent the murders of prominent cardinals and the annihilation of the Vatican, Langdon actually uncovers dastardly deeds carried out by the church. Veterans of *The Da Vinci Code* will note the similarities...

Interestingly *Angels & Demons* makes a better film than its 2006 predecessor. Dan Brown's complicated arguments and leaps in logic are largely intact, but the fast-action pace allows the audience to gloss over the difficult-to-follow dialogue. What remains though is the story's low view of everything associated with

Christianity. From the outset, a news anchor's narrative describes the church as weak and outdated:

"The church is at a crossroads... so riven by change and dissent... its ancient traditions threatened by a modern world."

The church in *Angels & Demons* has lost touch with its teachings and members.

Christianity's representatives hardly qualify as the 'angels' of the film. They are mainly arrogant and inflexible, admitting to 'hunting down and killing' the original members of the Illuminati and expressing their intention to do the same again if possible. Even the story's demonic assassin warns Langdon to "Be careful – these are men of God!". There is a sympathetic figure in the form of the young papal chamberlain played by Ewan McGregor. However he is constantly put down by his superiors and – without giving the game away – Dan Brown's plot ensures that any support he may have gained with the audience has evaporated by the end of the film.

Robert Langdon occupies the space between the angels and the demons. He does not pretend to be holy, but due to an accident early on in the film he spends most of the story wearing the clothes of a priest. Langdon the scientist plays the role of the truth bringer and saviour, but sees no need for God to fulfil these roles:

"I'm an academic. My mind tells me that I will never understand God. My heart tells me I'm not meant to. Faith is a gift that I'm yet to receive."

God, it seems, is thoroughly unknowable. Consequently, anyone who claims to understand his will deludes themselves and others.

However Ron Howard crosses the author's intention by leaving a little room for the Almighty at the end of the film. The new pope asserts that Langdon's disbelief did not prevent God from using

him to 'save his church'.

I'm reminded of God's description of the pagan king Cyrus, "He is my shepherd and will accomplish all that I please".

But the crucial difference is that the God behind *Angels & Demons* remains in the background and we are none the wiser

regarding his designs. However the God of the Bible is no shrinking violet. Isaiah leaves us in no doubt as to why he bends even the most resistant hearts to his will:

"So that from the rising of the sun to the place of its setting men may know there is none besides me. I am the LORD, and there is no other."

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Helpful ministry resources

Dr Greg Clarke from CPX has produced a downloadable video response to the film: www.publicchristianity.com/videos/angelsdemons.html

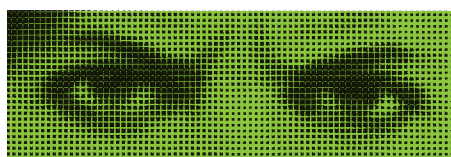
Westminster Theological Seminary has a very comprehensive website tackling the issues raised by the film: www.truthaboutangelsanddemons.com

The gôôd, the bǎǎd and the ùgly

On the frontiers of the Sydney Anglican web presence STEVEN KRYGER discovers outposts of good order and excellence, as well as outlaw communicators running amok.

I'VE been perusing the websites that make up the online footprint of our diocese. I've clicked my way from Albion Park on the South Coast, to York Street in the CBD. I feel like I've visited most of our churches as I've explored our websites.

Our worst mistakes



There were a number of common web mistakes – roadblocks if you like. Is your church website guilty of the following?

1 Info that's past its use-by date

Where the internet is concerned, content is king and the more relevant it is, the better. However I've clicked on links to "Download this week's news" – and the news was dated February 8, 2009. Some sites haven't been updated since Easter; others haven't been updated in a year. There is no more important task on your website than ensuring you have up-to-date, accurate content.

2 Dead links

On one site most of the links I clicked displayed "404 – Page not found". On another there was a link to "All about you". Curious, I clicked and was redirected to the website of another church! Do an inventory of your links – dead ends and error messages won't encourage visitors on or off line.

3 Content overkill

Some websites love content too much. I can understand why: your church has a lot going on and you want people to be aware. But for the visitor it's just overwhelming. Avoid a busy homepage with a clear and logical navigation menu.

4 Dodgy videos

Churches are experimenting with video welcome messages. Often these videos are great, with well-scripted content. However, too many are poorly filmed or badly edited, detracting from the main idea. Clear sound, good lighting, uncluttered backgrounds and a simple message can make all the difference.

5 Cringe-worthy clip-art

Let me state the obvious: ugly images are hard to look at, and therefore don't encourage visitors to stick around. Yet some sites persist in using images from clip-art galleries that detract, rather than enhance the experience for the visitor.

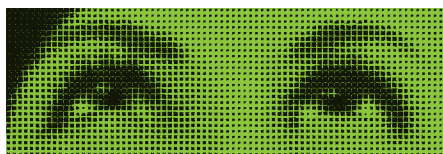
6 "More info to come"

One classic mistake is messages like 'More info to come' or 'Under construction'. These appear on quite a few of our websites. These promises can often persist for years! If you don't have the content yet don't put the link up.

7. Painful colours

A good colour scheme is both essential for a good user experience, and necessary for meeting accessibility requirements. Ask how colour-blind visitors, or the vision-impaired would deal with your site.

Our best websites



There will always be room to improve, but Sydney Anglicans also have lots of good content and great online features. Here are seven examples to get you thinking:

1 Simple and uncomplicated

If you don't have a lot to say, don't over-complicate things. **St Philip's York Street** has a simple site, light on content, but what it says, it says well, and the contact details and service times are easy to see.

2 Clear service times

And those are some of the most important pieces of information. Your service times should be displayed loud and proud. **Bobbin Head Anglican**, **Wentworthville Anglican** and **Helensburgh Anglican** make it very easy to find out *when* and *where* to go.

3 Friendly faces

Church is about people. **St Mark's, Avalon** has a great staff page with well-taken photos and friendly, easy-to-read biographies. **Meadowbank International Church** has utilised images of people on the homepage to create a welcoming feel.

4 Thinking like an outsider

Some churches have worked hard to make their websites attractive to newcomers.

Greystanes-Merrylands West Anglican Church has a clear welcome message to visitors; **Valley Heights Community Church** has a section called 'Sundays' with FAQs like "How long does it go for?", "What about my children?" and "What should I wear?". Remember, church is not a familiar place for most Australian web users.

5 More about Christianity

People may not come into our churches but that shouldn't stop us from sharing the good news with them. **Kiama Anglican Churches** has a link on the homepage to 'What is a Christian?'; **St James', Minto** has a page of apologetic videos featuring Lee Strobel; and **Summer Hill Anglican** provides a link to "Christianity" with details of its Christianity Explored course.

6 Social media

West Ryde Anglican Church is experimenting with social media (Facebook, MySpace, and more) as a way of communicating with its members. **St Faith's, Narrabeen** has similar tools as well as a novel "Ask a Minister" section. A number of churches like **St Matthew's Ashbury** maintain blogs.

Coming soon to sydneyanglicans.net

- How to set up a church website from scratch
- Cheap and easy content management systems
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COOKBOOK TURNS FOOD INTO GOSPEL CONNECTIONS

I can think of at least four good reasons why you should grab this little book and keep it in your bag or your car, ready to give to someone whenever the subject of food comes up.

1 It is a cookbook

At any time of year, but especially as winter draws on, can there be any pleasure greater than being immersed in a well-written, well-photographed collection of recipes?

2 Those recipes are by Rachel Billington

Rachel is a chef turned caterer who is well known in Sydney for her excellent food-based evangelistic events. She also makes delicious food. I know because I have eaten it!

3 The book itself is by Lesley Ramsay

Lesley is a Christian speaker and author of great winsomeness and persuasive powers. She also loves food in all its glory, but is far more concerned about eternal food. In this book she shares both these loves in her usual warm and personal way.

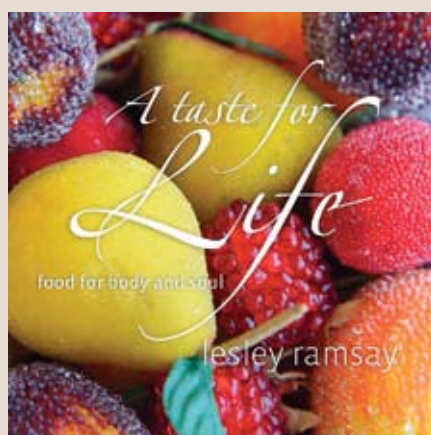
4 This may be the evangelistic tool you have been looking for!

I am constantly astounded at how easy it is to speak to people (especially women) about food. I have had many conversations with perfect strangers in supermarket aisles about food, recipes and preparation. It is a "neutral" subject, and an interesting one to most people.

Lesley Ramsay has used the narrative of Jesus feeding the five thousand as the main point that food is good, but does not last. Jesus himself is the eternal food that we all need. This little book (it takes less than half an hour to read) explains the gospel clearly, unpacking many of the biblical allusions to food, and God's lavish provision for us while we were sinners.

With the Connect09 campaign now in full swing, *A Taste for Life* is yet another original and engaging tool for connecting with those around us in a real and life-changing way. I intend to keep a copy of this book in my bag, and pray for an opportunity to give it away the next time someone asks me what I am going to do with all that baby spinach!

Robyn Powell



MORE GREAT SONGS FROM THE GARAGE

GARAGE Hymnal is currently the classiest act on the local evangelical music scene. Their new album, the self-titled *Garage Hymnal*, is simply sensational.

The group started a few years ago as a collaboration between about 40 young musos aimed at bringing new energy to local congregational music. Their first album showed lots of promise, though their inexperience showed through a little in the production. Their second album was on another level – well produced, good sharp writing, and pushing congregational genre boundaries with a blend of alt-rock and RNB. If there was a criticism, perhaps it suffered from having too many cooks. And perhaps they hadn't quite figured out their sound yet.



And so we come to the third album, and what is a really a new era for *Garage Hymnal*. The original group has been pared back to a proper band of just eight members. And they have found their own musical groove, a kind of alt-pop with a heavy dash of old-school gospel. It's terrific too – I love their sound, and it is a blessed relief to hear a congregational album that doesn't just serve up steaming dollops of vanilla Christian soft rock.

Much credit clearly goes to the producer. The band spent a small fortune securing the services of Mark Nichols - *the* Mark Nichols, who has worked with Midnight Oil, INXS, Delta Goodrem, and just about every other significant act in the country. It was worth the expense too; Nichols kicks a goal on every track. It is a great-sounding album, as good as anything you will buy at JB HiFi or download from iTunes. It's not often I can say that about a Christian recording!

As with previous albums, *Garage Hymnal* features tight, elegant songwriting with a strong biblical focus. Stand-out tracks include 'Dwell', 'Hallelujah' and a wonderful reworking of the 19th-century hymn, 'Beneath the Cross'.

Garage Hymnal are now operating in a different league to other local evangelical songwriters. I hope they keep pressing ahead, producing really great art and glorifying God along the way.

Craig Schwarze

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Studying for senior school exams or just trying to get through the workload at uni is tough. It's no wonder that your teenager gets stressed and loses focus from the things that really matter – like spending time with God, family and friends.

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The Survival Guides can also be used by whole youth groups to support and encourage one another.

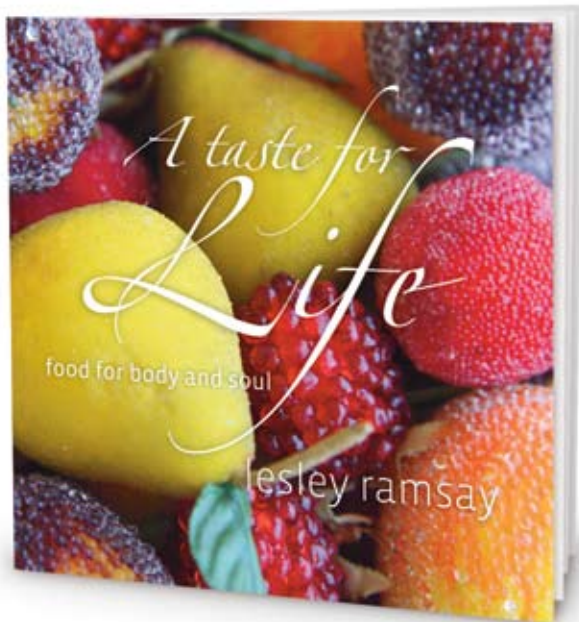
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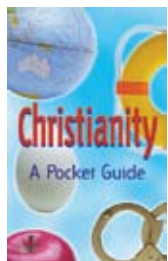
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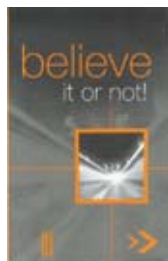
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What is a Christian?
Popular full colour tract explaining what is a Christian - by John Chapman.



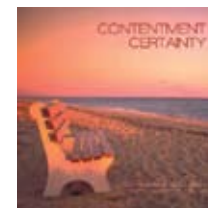
Christianity - A Pocket Guide
Explains God's view of life from start to eternity - by Kim Hawtrey.



Believe it or Not!
A gospel outline with testimonies written by Evangelism Ministries staff.



Prayer Triplets
How to form and belong to an evangelistic prayer team.



Contentment & Certainty (CD) - Conversations About Jesus.
An evangelistic CD with 2 talks by Lesley Ramsay & Michelle Underwood.

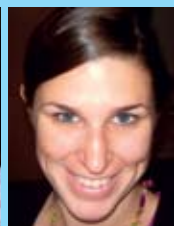
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