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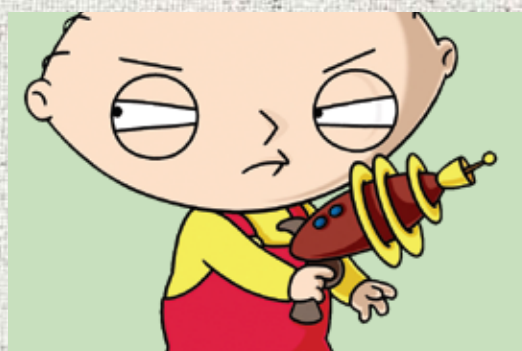
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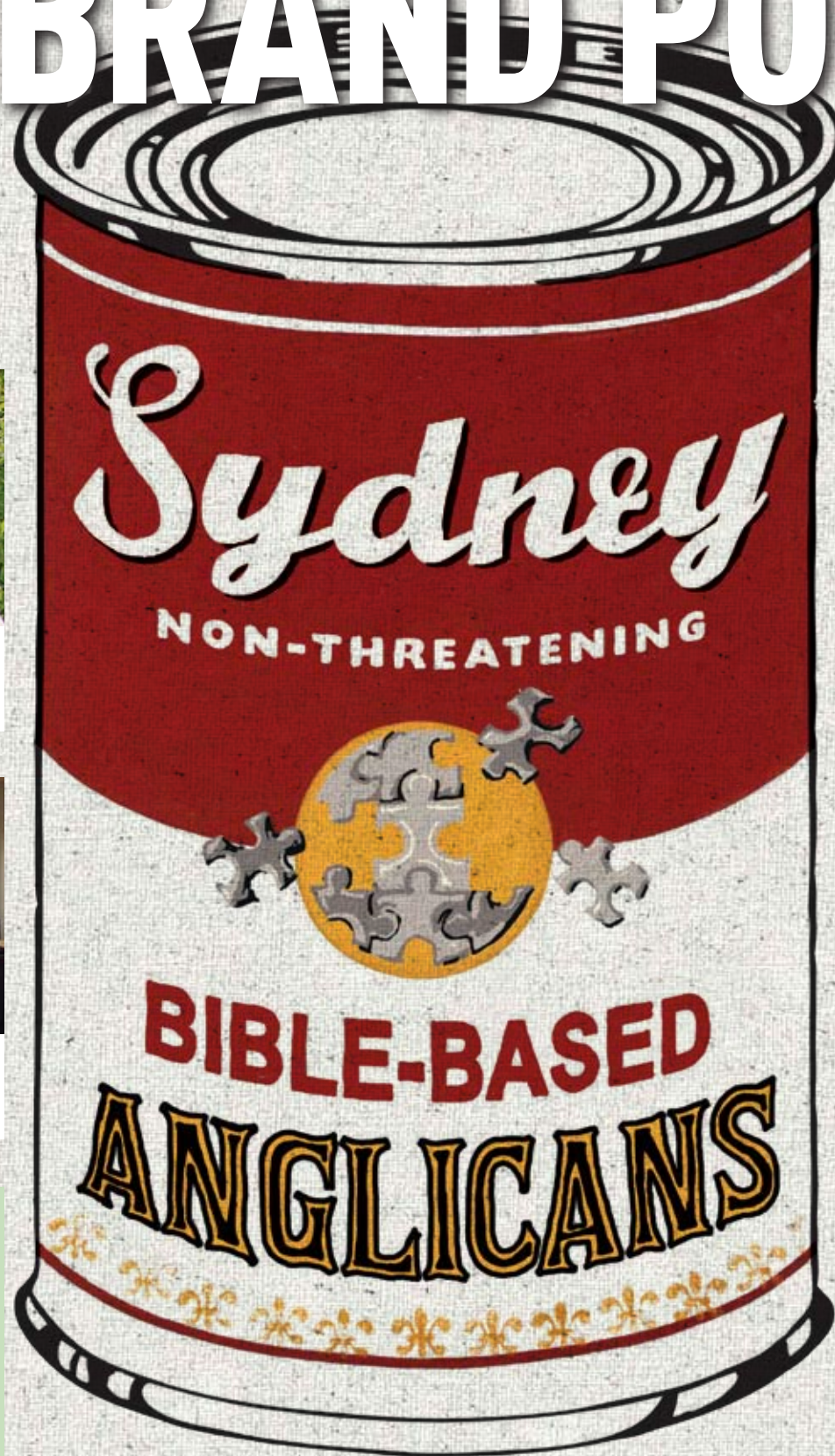
New church plant agency born
Bishop Al to leave Wollongong PAGE 3



The Diocese and the downturn
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Armed and dangerous
Kidult cartoons PAGE 28



Market researchers have found non-Christians are very warm to the 'Anglican' name and are excited by the idea of Connect09. This has led some churches to rethink their branding.

Meanwhile one lay person from every parish was invited by Archbishop Jensen to witness the community's response to his campaign during a crash course in connecting with multicultural Sydney.

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INSIDE Your guide to Christian camps and conference centres
Time Out

• MENTAL HEALTH

Anglicare Bondi reopens

ANGLICARE'S Bondi Office has been saved by a Families and Housing, Community Service and Indigenous Affairs (FaHCSIA) grant for \$1.2million. The grant will fund the Personal Helpers and Mentors program in Sydney's east and south-east until June 2011.

The Bondi office will be the base for the program, which will launch late in July, providing custom-designed care addressing 'functional limitations' of people with mental illness.

"People who have mental illness are often unable to motivate themselves and sometimes find it hard even to get out of bed," says Anglicare's Community Care manager for the south-east/inner-west, Jill Wrathall. "They often find it hard to do basic jobs like shopping, catching a bus and have often lost contact with family and friends."

Ms Wrathall says the program will focus on young people aged 16 to 24, the homeless and 'people from culturally and linguistically diverse communities'. The program will support churches by training volunteers to care for people with mental illness.

"There's considerable fear in the community about people with mental illness that is most often not warranted," she said.

• BLOG SEES PARISHES TEAM UP

Ministry to tackle anti-Indian attacks



Indian students hold protest signs during a rally to stamp out violence and racism in Sydney last month. (AP Photo/Rob Griffith)

SYDNEY Diocese's foremost experts in helping Indian migrants adjust to life in Australia are implementing a strategy to tackle the attacks on Indian students.

Blanket media coverage on the subcontinent has chilled relations between India and Australia at the highest diplomatic levels.

But the Rev Manoj and Mrs Ramabai Chacko from Holy Trinity, South Liverpool, have been visiting Harris Park to listen to the concerns of the Indian students.

"This is a genuine issue," says Mr Chacko who also heads the Regional South Asian Ministry (RESAM), pointing out that most students are very vulnerable, living in poor, high-crime areas and working in late-night, high-risk jobs.

"We are presently working out a strategy to help at least a dozen or so new students who will be moving into our region.

"We need to rope in other Christians, non-Indians included too. But we must be willing to come alongside and help the students in a non-judgmental way."

The Chackos have 15 years' experience helping Indian migrants adjust to Australian life through their Transitions program.

"These protests have opened our eyes to a whole gamut of things," says Mrs Chacko, adding there has been little connection between the students and the pre-existing Indian migrant community.

Closer to Parramatta, the Rev Raj Gupta, senior minister of Toongabbie Anglican Church, is going

OTHER NEW INITIATIVES FOR STUDENTS

\$36MILLION 'SAFE HAVEN'

Sydney Anglicans opened a \$36 million world-class postgraduate facility on May 8 that addresses issues raised by the Indian students.

"There is no other facility like it in Australia," says Professor Trevor Cairney of the New College Village at the University of NSW. "Most unis neglect their postgrads and think they can just go and live in an apartment down the road... Rather than being alienated we want to support them personally, academically and pastorally."

The vision has already proven itself. The new building was filled immediately and now has a waiting list. Other universities are talking to New College about replicating the model.

"Students see places like ours as a safe haven," says Prof Cairney.

WELCOMING STUDENTS TO CHURCH

In February, St Andrew's, Strathfield welcomed the Sub-Continental Bible Ministry – which had been using their church building on Thursday nights – as a formal congregation of the parish. The Bible study was started at UNSW a number of years ago by overseas students from the Indian subcontinent.

Joining up with St Andrew's has seen the launch of a new Sunday night church service for the students. About 35 people currently attend the Sunday service. The Rev Sam Hwang from St Andrew's is seeking prayer "for a stronger connection" with the Indian community in Strathfield.

to hold an Indian Food Festival on August 22 as a bridge between the various communities.

"We have known for some time that we live in an area where there are a number of Indians," says

Mr Gupta. "We are very thankful that over the last 18 months or so, we've had a number of Indian people join us, and we are now looking for ways to connect with others."

After Toongabbie's

food festival initiative was raised on Sydneyanglicans.net's news blog, Mr Chacko and Mr Gupta are now exploring how their two churches may partner to boost the effectiveness of the outreach.

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•EVANGELISM MINISTRIES RE-TASKED

Bishop to head new church plant drive

ARCHBISHOP Dr Peter Jensen has announced that Bishop Al Stewart will spearhead a new diocesan church planting organisation.

The announcement was made at a church planting conference at Moore College in late June.

It involves Al Stewart, currently Bishop of Wollongong, being appointed as director of Evangelism Ministries, which will then be restructured for the recruitment and support of church planters.

Dr Jensen said

Connect09 “has challenged us to move from maintenance to mission”.

“The fact that I have released Bishop Stewart from his valuable ministry in Wollongong is an indication of how high church planting is on our mission agenda,” he said.

“I have come to the conclusion that Bishop Stewart is the best one to lead this vital work.

“The board of Evangelism Ministries has warmly recommended his name to me and foreshadowed discussions

within the board on the reshaping of EM and a new name to reflect a new emphasis on church planting. Al Stewart brings expertise, energy and firm leadership to this vital task.”

Dr Jensen expressed empathy for the people of Wollongong, given the radical nature of this change.

“I recognise that Al has served for only a short time as Bishop of Wollongong and his leaving the region will no doubt come as a surprise and a disappointment

to many. Nevertheless I believe that others will be able to build on the good work he has done in the Wollongong region.”

It is expected that his successor as Bishop of Wollongong will be appointed by year’s end.

Bishop Stewart says he looks forward to his new role with enthusiasm.

“I am absolutely committed to inspiring, recruiting, equipping and placing young men with a passion for church planting and reaching the lost. There is so much discussion and enthusiasm

for church planting at the moment that I’m pleased the Archbishop has given me the opportunity and freedom to strike while the iron is hot.”

Chairman of Evangelism Ministries, the Rev Archie Poulos, agrees: “At the heart of this diocese is evangelism and so we have a great man to lead in that. But we need to go beyond our existing networks and into all communities. Al Stewart has the vision to reach those people at whatever cost and to recruit and inspire people to help.”

MORE DETAILS

More details of Bishop Stewart’s appointment and full coverage of the church planting conference held at Moore College can be read at sydneyanglicans.net.

Further analysis will also be published in the next edition of *Southern Cross*.

Bishop Stewart, who is 50, will officially take up his position in February 2010 on the retirement of the Rev Jim Ramsay as director of Evangelism Ministries.

•OPPORTUNITY INTERNATIONAL EXEC RECOGNISED

Queen’s honour for King



FOR Peter King, appointed an Officer of the Order of Australia in this year’s Queen’s Birthday Honours, early retirement at 58 has been far from cruisy.

Mr King was CEO of the John Fairfax Group when he left the workforce.

“My wife and I... worked out that we had enough and rather than saying ‘Let’s accumulate more wealth’, we said, ‘Why don’t we give back what we’ve learnt by way of expertise?’”

What followed was 15 years of ground-breaking leadership as director of Opportunity International Australia (1995-2004), and USA (2002-2008), in which Mr King worked with a small team to form a network uniting 42 partners around the world.

Opportunity International, dedicated to lifting people out of poverty through loans to start their own businesses, has grown from 80,000 loans at the network’s birth to almost two million today.

Mr King also oversaw the restructuring of World Vision as international board member and chair of World Vision Australia from 1995 to 2007.

Mr King is also a member on the national council of Christian Schools Australia and on the board of Northern Beaches Christian School.

“I feel obviously very honoured and very humbled,” he says.

“I realise that people on the front line also need awards, and... we really respect the poor, whom we work with.”

OTHER SYDNEY ANGLICANS HONOURED

Member of the Order of Australia:

The Rev Glenn Gardner for service to people with disabilities in his executive roles, particularly with the Northcott Society.

Associate professor Michael Horsburgh for community service through the Anglican Church, and theological and social welfare education.

Medal of the Order of Australia:

Mrs Janis Duffy for her service through aged care and sporting organisations.

Dr Ian Francis for his service to medicine as an ophthalmologist.

Mr Philip Handel for his service to the visual arts using stained glass.

Mr Neil Inall for his service to farming and the rural sector.

Mrs Judith Lewis for her educational roles.

Mr Bruce Ruston for community service, through Rotary International and The Salvation Army.

Mrs Anne Smith for her service to youth through the Guiding movement.



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





•RECORD CHARITY COLLECTION YEAR

High five for Anglicare!

COMMUNITY Collection Days have jumped in popularity this year as many more churches included them as part of their Connect09 strategies. Already, last year's tally of 11 participating churches has been exceeded by the current figure of 18.

One of these churches is St James', Turramurra, who joined with four surrounding churches – Bobbin Head Anglican, St Swithun's, Pymble, Christ Church St Ives, and St Andrew's, Wahroonga – on May 31 for a community collection day.

The northern suburbs coalition visited approximately 13,000 homes, filling a three-tonne truck to the brim twice, with more groceries

left over.

The Rev Dr Michael Stead from Turramurra says Connect09 has been the major inspiration for the five participating churches: "For the most part, where people were home, it was a great opportunity to make initial contact... we're going to be going back with our Connect09 Bibles later in the year, so the same people who went and collected food will be the same faces who knock on the door the next time round."

This year also marks a change in strategy for Anglicare. Rather than encouraging giving to the organisation as a whole, Anglicare has been linking interested churches with individual centres around

ANGLICARE REPORTS ON POVERTY

AREPORT released late June based on a 20-month survey of almost 13,000 Anglicare clients in Sydney and Wollongong has found that an overhaul of Emergency Relief procedures is 'desperately needed' due to the growing complexity of need experienced by clients.

While Anglicare had helped some 'new poor' who had recently lost jobs, spokesman James Wackett said these cases were rare. Instead the survey highlighted an over-representation of clients who are young, female, indigenous, single, sole parents, or renting in public or private housing.

Anglicare has said a more comprehensive case management model is needed to address the root causes of deprivation and social exclusion through services such as counselling and life skills training.

Sydney, so churches begin to understand the clientele and exactly what they need.

The five churches sent their collection to the Mt Druitt centre, which cares largely for families in need.

"Food would rarely be the main need," Anglicare's Darren Farrell explains, "things like Spray n Wipe, toilet paper, toothbrushes, items that people need that are expensive."

•RESOURCE DISPLAYS FOR CHURCHES

Stand and deliver!

COLORFUL stands to hold Connect09 resources will be delivered for churches this month to remind people to 'Remember the Essentials'.

"The idea of the Hallway Challenge," says C09 executive director Andrew Nixon, "is that people should keep a pile of books and DVDs in their hallways or wherever they put down their keys... When they leave home, they'll be reminded to stop, pray and take a gospel resource to be ready for the people God will send

their way that day."

The stands are being given to each church as a visible reminder and for storage of resources so people can replenish their supplies on Sundays.

There will be space for *The Essential Jesus*, the magazine-style Mark's gospel, CDs and DVDs.

Parishes need to organise pick-up of their stands from one of six locations around the Diocese by mid-July.



•KATOOMBA JOINS WITH SES

Church gift-wrapped for pagan festival

St Hilda's, Katoomba gift-wrapped their church bell tower last month in a stunning visual statement of its intent to reach out to the Blue Mountains' Winter Magic festival.

The bell tower was covered in white tarpaulin with a fire-engine red ribbon and giant gift card attached which read, "To our community with love".

"It shows that this is not just a dead building – this is a live bunch of

people out there caring for others," explains rector, the Rev Ray Robinson.

St Hilda's joined forces with the local State Emergency Services team. It took a full day for abseiling volunteers to install the artwork for Art Street, part of the festival.

Mr Robinson sees a 'synergy' between St Hilda's and the SES as both aim to satisfy life-changing needs in the Katoomba community.



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•NEW WESTMINSTER CASE ENDS

Shorts in Sydney to speak on conflict

WITH hearings concluded in the Canadian Supreme Court case that will settle their parish's property dispute with New Westminster Diocese, the Rev David and Bronwyn Short will speak in Sydney about conflict in ministry.

Judge Stephen Kelleher reserved his judgment and did not say when he might announce a decision.

The Rev David Short and his wife Bronwyn will speak at the Sydney Diocese Ministry Wives Conference at Galston Gorge Conference Centre on July 31 and August 1.

Bronwyn Short said the prayers of people in Sydney had helped the couple survive the stress of the past eight years.

Mr Short will also teach from the book of Luke.

•SEX ABUSE REVIEW

Report findings to boost child protection

THE national Anglican Church has released a report, the first of its kind in Australia, aimed at strengthening its child protection strategies.

The report, released at the June 17 meeting of General Synod Standing Committee in Sydney, examines 191 alleged cases of child sexual abuse reported between 1990 and 2008 from 17 Australian dioceses.

The study was prepared by child sexual abuse experts Emeritus Professor Kim Oates and Professor Patrick Parkinson of Sydney University.

Archbishop Peter Jensen welcomed the report and repeated the Church's apology to victims.

Philip Gerber, director of Sydney Diocese's Professional Standards Unit, said most of the

KEY RECOMMENDATIONS

- 1 Youth workers accreditation system.
- 2 National clergy and youth workers register.
- 3 Common reporting process.
- 4 Development of a best practice pastoral response to child sexual abuse victims.

recommendations have already been implemented but more work will be done in light of the report.

Australian Primate, Archbishop Phillip Aspinall, said the report highlighted key issues that will help the Church better protect children.

"One of the findings... is that most victims of abuse were males between the ages of 10 and 15 years. Being aware of this is clearly important."

•BUMPER INTAKE = SUPPORT NEEDED

Will finance crisis drop CMS in the drink?

CMS-NSW are asking whether they are raising more missionaries than Sydney Anglicans are willing to support, with double the number of applicants and missionaries-in-training going through Melbourne's St Andrew's Hall.

Nine families are in training this year, a jump up from an average four or five a year, according to CMS-NSW's associate general secretary, Malcolm Reid. Two families are clergy and seven are laity.

However Mr Reid adds that the impact of the financial crisis overseas has meant that the organisation is only just breaking even in supporting missionaries.

"At the moment, we're struggling to keep our present missionaries on the field, because of the up-and-down nature of

this year, and because of the change in the dollar value all over the world," he says, adding CMS may have to restrict its intake of future candidates.

In a *Christian Post* report last month, Todd Eckhart, head of WGM missionary recruitment, said US mission agencies have seen a boost in short-term and long-term recruits as careers become shaky and long-lost callings to mission are heard again.

However, Mr Reid sees no current link between CMS-NSW's increase in volunteers and the employment market, which saw a 5.7 percent unemployment rate Australia-wide for May, way behind the US's 9.4 percent rate. "No one that we've seen apply is out of a job, or looking like they're going to be out of a job."

One of these, former Lane Cove rector, the Rev

Roger Kay says his family are heading overseas earlier than planned, due to the willingness of their youngest daughter to complete high school on the missionfield and their older daughters to live independently.

"We sort of felt like God was pushing us and our kids were pushing us," Mr Kay laughs.

The Rev Paul Sampson



The Rev Paul Sampson: leaving Sylvania for missionary training.

of Sylvania Anglican moves with his family to St Andrew's Hall this month. "Seven years is the window of opportunity

we have between now and when our oldest son finishes high school, so for us it's go now, or not for another 10 years."

Both say several years at CMS Summer School have built their heart for overseas mission.

Mr Reid points out that a time of depleted global resources is also turning out to be a time of heightened opportunity, especially in teaching English.

While some of CMS's financial supporters are being affected by the financial crisis, Mr Reid says now is a time for more giving rather than less.

"Our trends show our supporters' generosity in that our giving is pretty much on par with last year. But we need people to have a bigger vision of gospel work across the world and just give that bit extra, and more regularly."



Sink or swim: Roger Kay tries 4-wheel-driving as part of his missionary training.



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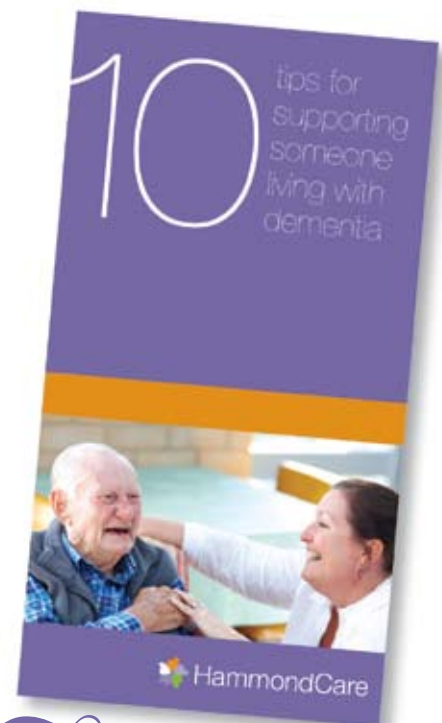
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BISHOP WRITES
with Peter Tasker

Reflections on region's future

A NUMBER of times over the last seven-and-a-half years, people concerned for our spiritual welfare have enquired as to which church was our home church. Joan and I were able to honestly say that every church in the Georges River Region was our home church! No matter what congregation we were sharing in, be it Sunday morning or evening, we were always made to feel that we were at home with the Lord's people. We constantly give praise and thanks to God for every one of you.

Most Monday mornings the Archbishop gathers the bishops and archdeacons for Bible Study and prayer. This has been vital for our spiritual wellbeing. It has been a time when we have been stretched mentally but far more importantly, spiritually, a time of encouragement and support as we walk daily with the Lord.

A special joy has been working with the parish nominators seeking a new senior minister. The region is blessed with committed, godly lay leadership. I have always been impressed with their spiritual insights and determination to be Spirit-led. All our senior ministers and their parish staff are committed to clear, gospel-focused ministry. There is nowhere in Sydney today that one can say that gospel ministry is easy. However, I think most would agree that the Georges River Region is the area of Sydney where we have seen major changes in our cultural mix.

Clearly the greatest challenge facing the region is how do we reach out with the good news of the gospel that Jesus is both Lord and Christ in such a context. We not only have new migrants moving in, but also the second and third generations of those who came after the Second World War. We have people who have come to be part of Australia from almost every country on earth!

We know from Scripture that God's plan and purpose is to draw to himself "a great multitude that no one can count, from every nation, tribe, people and language who will stand before the throne and in front of the lamb". And they will all with one loud voice cry out –

salvation belongs to our God who sits on the throne, and to the Lamb. (Rev 7:10)

Georges River Region has the wonderful joy and privilege under God to be right in the middle of this! May the Lord continue to keep us focused on his plan and purpose.

•CAFÉ MISSION QUENCHES MARRICKVILLE 'DESERT'

Ciano just what barista ordered

ON August 2, a Marrickville café will become home to a new church plant, the fruit of months of conversations ministry worker Ross Ciano has been having in local coffee shops.

Regional funding for Mr Ciano's ministry has been guaranteed for at least two years, with a brief of directly connecting with Marrickville's 71,000 residents.

And this is clearly happening. In fact it is a local Muslim café owner who lets church meet on Sundays at 5.30pm for free – "as long as we buy coffee," Ross laughs. "This is the heart of Marrickville, people are comfortable with cafés but they don't walk into church buildings."

Since the ministry started early this year, Ross and Rachel Ciano and their core six-member group have met on Sundays for lunch, a mini church service and prayer before hitting the cafés.

"We intentionally go to different coffee shops on a Sunday because each one attracts a different type of person," Mr Ciano says.

"We know the baristas, waiters and waitresses by name and we seek to sit next to people who are enjoying a cup of coffee or food and we prayerfully seek to start conversations with them." Several chats have been had and *The Essential Jesus* handed out.

Mr Ciano's dream is to develop a multi-



Daily grind: Ross Ciano's (left) café ministry is already changing lives.

PHOTO: Scott Webster

ethnic leadership team which reflects the local community, and to outgrow the café.

"It's different to a traditional church plant... where you have 20 or 30 people from an existing church starting something in another area – this is starting from scratch, and at one level trying to contextualise the gospel where we're at, while contending for the truth."

Mr Ciano admits the number of Bible-believing Christians in this "desert" is "very low". "I think there are about 100 different nationalities... but we've got people there who are open to talk".

While he helps with ministry at St Clement's, Marrickville, Mr Ciano will report directly to the regional leadership.

"We now see a model of independent church planters working beside the parishes but not under them," Bishop Tasker says.

"I don't feel cheated any more"

WHEN Helen* first met Ross and Rachel Ciano, she was sitting in a Dulwich Hill pizza restaurant. When Ross mentioned he was a minister, Helen says she felt the need to talk to "someone close to God".

A friendly chat over coffee soon after continued the conversation. However a few months later, desperate, alone and having fled a fraught family situation, Helen called on Ross and Rachel for help, and they took her in. She lived with them for three months.

Of Middle-Eastern background, Helen's family situation is so difficult that her identity must be concealed.

In her three-month stay with the Cianos, she says having the headspace to think changed her view of Jesus. "I really found myself here – I had a lot of chats about the Bible and faith and life," she says. She also read *The Essential Jesus*, "a really, really good book".

Helen says she had always felt faith was a struggle of working to please God. "I learnt from Ross that Jesus is no alien out there, he is with us and we can talk to him," she says. She now attends St Clement's, Marrickville. "I've started to understand the Bible more now but before I felt like I was cheated – I didn't really understand half the time what was going on."

Helen has seen God at work in miraculous ways including the provision of an affordable house in the area. In an additional miracle, her estranged brothers came to help her through the sale process.

Now Helen wants her children to know about Jesus and the new life she has knowing him personally. "When I go back to the Bible and prayer I just feel like I've got this energy to keep going, I can trust in Jesus."

* Not her real name.

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•STRONG SUPPORT FOR EXISTING SC FORMAT

Rectors reject cover charge

S*OUTHERN Cross* will not be introducing a cover charge after the idea was soundly rejected by senior ministers.

The findings come from a web-based survey of 151 clergy, mostly parish rectors, representing about half of Sydney's parishes.

While only 21 percent of clergy surveyed supported a cover charge to save *Southern Cross*, over 80 percent are open to paying some kind of flat fee.

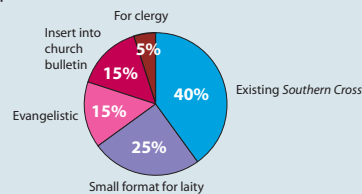
When questioned in more detail about how they would respond to the introduction of a cover charge, 30 percent said they would stop ordering *Southern Cross* altogether.

The feedback shows that a cover charge would make *SC* unviable. The survey indicates the proposal would see circulation plummet by 60 percent and risk a steep decline in advertising revenue.

Anglican Media CEO Allan Dowthwaite will now continue to explore

New direction?

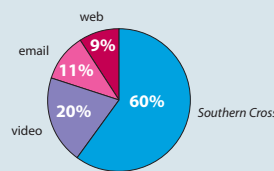
Many senior ministers would prefer no change to the existing *Southern Cross*. If the financial situation means this is not viable, Anglican Media will look at a smaller format magazine especially aimed at ordinary lay people.



Q What type of print product has the most potential for your parish ministry?

Promoting Mission strategy

The 2006 National Church Life Survey showed that *Southern Cross* had the best penetration of any media product in the Sydney Anglican community. We now discover it has also been the most effective tool for promoting Connect09.



Q What has proved to be the most effective way to communicate Connect09 to your parishioners?

other options to ensure the ongoing viability of *SC*.

The findings come as Australia Post announces a 20 percent price hike for bulk mailings, adding \$15,000 a year to the cost of distributing *SC*.

The charge is considered such a burden across the publishing industry that the peak body is considering formally complaining to consumer watchdog, the ACCC.

"Anglican Media must seriously explore whether parishes are willing

to cover some of the increasing cost of postage," said Mr Dowthwaite.

Anglican Media expects its grant from Synod to be cut by at least 50 percent while revenue from job advertisements alone is down \$75,000 this year due to the recession.

Clergy want SC

Despite the rejection of a cover charge, clergy do not want *Southern Cross* to disappear. The survey indicated very high support for the existing

format suggesting there is little appetite for a radical reworking of the Diocese's media output.

Despite the widespread assumption that those under 40 prefer the web, the strong preference for *Southern Cross* was evident across all age groups.

An overwhelming 60 percent of clergy said that *Southern Cross* was the most effective tool for communicating Connect09 to parishioners.

>> **Next issue: what readers think.**

CAN WE SAVE SOUTHERN CROSS?

Five main suggestions were made by respondents to our surveys. ALLAN DOWTHWAITE, Anglican Media's CEO, explains which ones might be workable.

Why not print in black and white?

Modern printing techniques mean there is marginal cost difference between colour printing and black and white. The drop in advertising revenue that would result would be far greater than any savings in print cost.

Shouldn't you publish less frequently?

No. Maintaining quality writing is our biggest challenge and staff costs are our biggest expense. We need monthly advertising income to help pay writers. In fact, many advertisers want a more frequent publication, fortnightly or even weekly. At the moment I remain convinced monthly is the right balance.

Can you save costs by reducing the size?

This is definitely being considered, although the current format is actually quite cheap. In fact, the smaller A4 size is more expensive because of the set-up of large-run printing presses. In our overall mix of costs, printing is a relatively small component and getting cheaper due to fierce competition in the industry.

Aren't you printing too many copies?

Because our cost per unit is so low, reducing waste, while a good thing in itself, will not provide the savings we need. While some parishes have leftover copies, we also hear of parishioners missing out because their church does not order enough. In the end we can only go on what parishes ask us to send them.

Why not do away with paper and publish online?

This seems like an attractive option because it saves printing and distribution costs. Unfortunately, it would also decimate our advertising income because advertisers still favour print over electronic platforms. As mentioned earlier, advertising pays for content as well as printing so we need to maintain that income stream.

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Anglican National Super



Obeying God in difficult circumstances

Following up his pastoral letter, ARCHBISHOP PETER JENSEN reflects further on the Diocese's financial losses and says that we must continue to obey God in our ministry funding decisions.

A FEW weeks ago I wrote to all the parishes about the impact of the Global Financial Crisis on the Diocesan investments. I hope that you had access to the letter. If not, you can find it at sydneyanglicans.net.

In any case, I thought I would continue to comment on this topic as it is important that we reflect on what has happened and what needs to happen by way of a proper response.

The first thing to observe is that God remains in control. All our possessions come from him and he can give and take away as he pleases. Our task is to trust him and keep obeying him no matter what the circumstances. For example, I am glad that the diminution in our financial resources has not impacted on our Connect09 campaign. I keep hearing great stories about the way in which God's word is being shared with all sorts of people. With or without money, we can obey God.

In fact you will have heard by now that I am releasing Bishop Al Stewart from his role as Bishop of Wollongong to head up a new church planting operation. I have always had a dream that we may develop a local missionary society which would

grapple with the evangelistic challenges beyond the reach of the parish church. The fact that there is now less money than we had before to fund this initiative has not made me hesitate for a moment. I think that we are following the lead of the Spirit of God and that the Lord will undertake for us here. With or without money we can obey God!

Second, we need to act in our new situation with continued integrity. I am glad that we are in a church with strong lay participation and synodical government. It is uncomfortable to have our affairs so open to scrutiny and comment in the secular press, but this is far better than secrecy and lack of disclosure. In the present circumstances all the relevant parties have been kept up to date with what is going on and we intend to have special meetings of Synod representatives to give information and answer questions. Mr Steve McKerihan and I intend to be present at all these meetings.

Furthermore, whatever the history of the downturn in our investments, the Glebe Administration Board has acted to ensure as far as humanly possible that our investment position is now stable.

I am informed that all bank debt has been repaid, investment risks have been significantly reduced and liquidity is strong. It is important to realise that the downturn in our investments does not involve your giving through the plate in the local church. By far the major part of our total income as a Diocese is through the gifts of Christian people to their church and expenditure of that money is local.

I ought to observe that the diocesan structure takes some time to understand. This means that some questions arise from ignorance about the history or nature of the Endowments concerned. But it is better to ask the questions than come to hasty conclusions, whether positive or negative. In any case we are attempting to give out as much information as you will need to assess matters for yourselves without being swamped.

Third, we should review what has occurred to see what lessons we can learn and to be in a position to acknowledge failure, take responsibility for it where appropriate and move to change what needs amendment. Such self-questioning is already under way. Obviously much of what has occurred in the Global Recession has happened to everyone and is scarcely cause for comment. But our losses are greater than they may have been and it is fair to ask whether poor judgment has contributed to them. It is

already clear that some of our methods of management and governance should be reviewed.

Fourth, we have to be future-minded. The amount we have available for distribution each year has been approximately halved. There are difficult and painful decisions to be made and some good works will be adversely affected. In the last months much discussion has occurred under the aegis of the Mission Board as to the priorities of the Diocese and the best way to distribute the money we do have. There is still considerable money available, much more than many others have. Clearly, there will be restructuring and cost savings. But the aim has been to look to the future, to take this opportunity to recast our work, where we can, in even better ways. So not all is gloom – God is still in charge of our affairs and we are still bound to trust him and to obey him.

That is our real business.

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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Anglican's a winner, baby!



New market research questions the recent trend for Anglican churches to hide their denominational affiliation, discovers JEREMY HALCROW.

IN-DEPTH interviews by a leading market research company have shown that non-Christians are very warm to the Anglican Church as a 'brand'.

Brian Martin from Martin Research found that when the word 'church' was mentioned to non-churchgoing Australians the response is "mostly good". But when you mention the Anglican Church the attitude is "slightly better than mostly good".

"It is seen as one of the better brands of church," he said. "There is a latent reservoir of goodwill through past good works and organisations like Anglicare."

Brian Martin has 35 years' experience in market research and his previous clients include Alfa Romeo, Brown Brothers Wines, Westpac, St George, ING, and AGL. He presented the findings in an experimental web-based seminar on May 27 to more than 30 parish ministers, as well as Connect09 staff and members of the Diocesan leadership.

The brand findings have forced a serious rethink for some younger evangelists like the Rev Dominic Steele from Christians in the Media about the use of the word 'Anglican'.

The decade-old church associated with his network ministry – officially the Anglican parish of Annandale – has been called Annandale Community Church with limited mention of 'Anglican'.

"With our site redevelopment we realise we need to rename our church," says Mr Steele. "We now need something that works better for local outreach, differentiating it from the network ministry of Christians in the Media."

Craig Schwarze, Annandale's Connect09 ambassador, says he was

particularly challenged by the brand research when it was presented at Archbishop Jensen's Connect09 Lay Day on June 6.

"I shared that information from the Connect09 day with the ministry team, and also some anecdotal evidence that supported it. I've suggested that we should reclaim the Anglican brand, especially when we are doorknocking. In my own doorknocking, I always say, 'I'm from the local Anglican church'."

Dominic, Craig's minister, says the word 'Anglican' has value in outreach because it distinguishes the church as 'mainstream' and not a fringe religious group.

"Whatever the final name is, we will be tagging it 'a Sydney Anglican church'. That's the approach companies would take with their sub-brands."

However he also wants his church's new name to relate to the professionals who populate the Inner West, giving a sense of being young and fresh and not stuck in out-dated traditions.

"It is very interesting research giving us insight into the moment. But what does it say about the future? In the Inner West 'Anglican' does not connect. In my immediate area, those of an Anglo background are anti-establishment, while the wider inner-west is multi-cultural. In my children's local school classes there are only two Anglo children. My gut feel is that despite the research the name 'Anglican' is not the future."

"While people accused the Australian Christian Church brand of being arrogant, I think they did the right thing in claiming the middle ground."

Indeed some of the research does back Mr Steele's argument that it would be

better to foreground 'a primary cog name' like 'Jesus', 'Christ' or 'Christian'.

Mr Martin said that younger non-believers are far more tolerant of Christians, carrying less baggage about Christianity in general.

Overall, mainstream Christian churches are acknowledged as performing a valuable role in society. This positive role is seen as a helping one, as well as bringing people together.

"What people are really grateful for is the helping of the marginalised. Not just homelessness but the elderly as well... even just general mowing their lawns, boy scout stuff."

But there is also nostalgia for the lost era when churches played a more central role in the community.

"Most people regret the decline of a sense of community and the church's role as an anchor in this," he said. "[Older people] think back to a time when the church was something that glued the community together."

Findings on Connect09

Martin Research also assessed the response of non-churchgoers to the concept of Connect09. They ran four different focus groups with non-churchgoers – people who had not attended church in the past two years apart from a wedding, baptism or funeral. Each of these groups also included two people who ticked 'no religion' on the census.

In the focus groups Mr Martin observed that people's body language was positive when the idea of Connect09 was raised, leaning in to find out more.

"The actual title of Connect09 is inspired," he said. "One of the most

CONTINUED NEXT PAGE ►

RULES OF ENGAGEMENT

Nearly all Australians think street evangelism, doorknocking and distributing Bibles are OK as long as you follow these following 10 rules.

- 1 Be open about your purpose or affiliation.** Mr Martin said being seen as honest and not deceptive was "essential" for the chance of an ongoing positive contact. But he added that positives of the Anglican brand meant it would be silly to hide that fact: "the chances are they are expecting you to be someone far worse than their local Anglican church".
- 2 Take no for an answer and walk away.**
- 3 Don't be 'weird'.** Mr Martin said how you dress is very important. He suggests that doorknockers wear outfits that clearly identify them as from the local Anglican church or "wear a Connect09 T-shirt or hat". He also advised ministers that doorknocking isn't for everyone in your congregation. People who lack confidence, display overt nervousness or poor social skills may actually do more harm than good.
- 4 Don't preach 'right and wrong'.** "It is too early in the relationship. This can come later," said Mr Martin.
- 5 Don't 'get in their faces'.**
- 6 Don't create guilt.** This is an easier trap to fall into than it sounds. For example sometimes church groups say: "We help lots of people. Why won't you help us?".
- 7 No street pursuit.** People saw the way some cults in Sydney CBD follow people down the street as harassment.
- 8 Don't prey on the vulnerable.**
- 9 Don't 'sell' via phone calls.**
- 10 Don't aim at kids.** Mr Martin said there was no problem with advertising kids clubs to parents but people strongly object to "preaching at kids without their parents' permission or consent".

important things about Connect09 is its localness. The idea of the local church connecting to local community overcomes a lot of the objections. People don't feel they are being targeted."

While Mr Martin acknowledged there is "a thankfully very small minority" of atheists who are very cynical about religion, even they liked the idea of Connect09.

"Even the rejectors in the group said [Connect09] was an OK thing for you to do... even if they aren't interested in it."

Mr Martin says this finding is reinforced by a wider body of research literature that has shown most people want to belong to a group of like-minded people. And most of those interviewed recognise the church can be one way to satisfy this need.

However Mr Martin added that it is because "the Anglican brand is untainted" that the concept of Connect09 is so positively received.

"Some other churches would find it less so," he said. "People expect Anglicans to be well behaved."

"Connect09 is an OK thing for you to do," he said. "You are expected to play by the rules though. That means not behaving like Jehovah's Witnesses, Scientologists, Mormons or even Hillsong. Being pushy, refusing to accept no even if it is subtle, creating guilt or uneasiness are not OK."

"It is because you are Anglican that you are acceptable – you are not controversial. And you are untainted by the problems which have beset the Catholic Church, yet you are establishment."



RUSSELL POWELL followed lay representatives from 100 parishes as they discovered what it meant to 'connect' with the new face of Sydney. For some the trip to multicultural Riverwood was a bigger journey than they expected.

HOW do you follow a successful series of overnight Connect09 briefings with rectors at Bishops court? The clergy sleepovers, quickly dubbed PJs at PJ's, gained so much attention (including from the secular press) for the mental pictures they conjured up of late night pillow fights in the courtyard. I'm assured no such thing actually took place, but it

was clear the Connect09 Lay Day had to capture the imagination.

Around 100 men and women from congregations all over Sydney boarded the buses on a Saturday morning with some trepidation. The invitation said, 'Bring good walking shoes'. The first thing the delegates were told was that they would be travelling by bus to Riverwood to do Connect09 first hand.

Onlookers would have been astonished to see Bus B hurtling down the F5 with the Archbishop balancing in the centre aisle, microphone in hand, leading the whole bus in singing. Without a songsheet, many struggled with the words, but the tune was pretty good.

As the bus wound its way through streets, Dr Jensen spoke about the social changes which had made Connect09 a

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vital strategy for the Diocese. He spoke particularly of the lay enthusiasm for the campaign and how we needed to make a 'mind change' in our outreach.

Over on Bus A, Bulli representative Dianne Williams was adamant that whatever the teams were headed to do, she didn't want to doorknock.

"As an ex-schoolteacher I thought I can do the face painting, that's comfortable for me," she said. "But as we drove along we heard a story of someone converted through a doorknock and at that point I think I got the tap on the shoulder..."

The bus doors swung open in a street behind the main shopping area of Riverwood and the crowd piled into St Andrew's and were met by a Connect09 partnership in action.

The rector of Riverwood, Neil Mayhew had teamed up with Stuart Maze, who heads up the church plant at Peakhurst South School called 'Church at the Peak'.

Neil had organised a program of doorknocking close to the church and Stuart and his team had been going since early morning in the centre of the Riverwood Plaza shopping centre.

You might think that people would be intimidated by being dropped into the middle of a new suburb to do cold-turkey evangelism, but many took to it with gusto.

It was a chance to move out of their comfort zone. Everyone had a Connect09 t-shirt, including the Archbishop, and the group collected supplies and moved off.

There were some veterans. Cossy Musokonyi, originally from Zimbabwe,



Dianne Williams from Bulli changed her mind about door-knocking.

now from Kingsford, passed on some of his wisdom as the doorknocking group took handfuls of *The Essential Jesus*.

Stuart Maze led out the group to Riverwood Plaza, which was almost overwhelmed by the number of 'helpers'. It took some time to sort out who was in the group and who was an enquirer!

Stuart says the negotiation with the shopping centre was 'simple'.

"We rang centre management to ask

"It's absolutely not my personality to go and be a doorknocker, but this has changed me completely."

whether we could have a stall, including collecting tins for Anglicare, and they readily agreed."

Many of the people who passed were happy to contribute some of their groceries and stunned they might get something in return.

One young girl sat clutching her free Colin Buchanan DVD as she got a quick face painting.

Her mother chatted happily with the Connect09 team.

Supplies of the Chinese translations of John's Gospel went quickly. And by the looks on the kids' faces, the Colin DVD would be the first thing on the TV when they got home.

It was only possible to spend about 90 minutes in Riverwood but it was a great experience for the team and a welcome helping hand for the locals.

Dianne Williams was brimming over after taking the hard road and doing the home visits.

"It wasn't as bad as I thought. The only knockback I got was so polite, I just had a big smile on my face and thought, it's not that bad. It's absolutely not my personality to go and be a doorknocker, but this has changed me completely."

She was not the only one.

Archbishop Jensen admitted to his fellow travellers: "I learned some things



Church planter Stuart Maze sees how Anglicare helps connections at a Riverwood supermarket.

for our people, we pray for the sick but the missing factor in our prayer is the community where we live."

Encouraged by their Riverwood trip, delegates got down to work and came up with 80 ideas for connecting, many of which will be featured on the Connect09 section of the sydneyanglicans.net website in following weeks.

Although doorknocking was only one part of the day, many, like Dianne Williams, came away determined that it should be part of every church program.

"The highlight for me today was to see a Chinese fellow whom we approached. He... stood back a little bit and then when we produced *The Essential Jesus* in his own language his face lit up. That what such a blessing to see."



this morning. My local shopping centre is not like that."

There was a quick stop at Bishopscourt for lunch and then to Chapter House for a brainstorming session and a progress report on Connect09 from the Archbishop. He emphasised the importance of prayer as we connect with the community.

"We pray for our programs, we pray

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DIOCESE & THE DOWNTURN: the inside story



JEREMY HALCROW talks to STEVE MCKERIHAN, CEO of the Glebe Administration Board, about the Diocese's investment losses.

THE BACKGROUND

JH: Steve, what is the Diocesan Endowment?

SMcK: Originally the Diocesan Endowment was in the form of real estate in the area of Glebe. Back in the 1970s the Federal Government bought those properties and that gave the Diocese the funds to invest. The funds were invested in commercial property, but in more recent years there was a change in the mix to include investment assets, shares, fixed interest, cash and a lower level of property investment...

Was that change made because there are problems with investing in property?

Yes, in the early 90s there was a severe recession that particularly affected that asset class and after that, it was thought it

would be better to go to a more balanced set of investments.

And what does the Endowment fund?

The Glebe Administration Board manages the Diocesan Endowment. We operate under an Ordinance and our charter is to maintain the real value of the Endowment and return distribution of income from that endowment. The funds from those distributions are applied to a range of recipients including the Regional Councils, Moore College, Youthworks and Anglican Media.

It doesn't fund the bishops...

There is a separate fund called the Endowment of the See, which funds the Archbishop, the bishops, the archdeacons and some other areas as well.

Can you explain the 'gearing' strategy?

Simply put, gearing is the process of borrowing money for the purpose of investment. When people take out a bank loan to buy a house, that is gearing. Similarly, property investors often borrow money to facilitate their investments.

There were two ways we sourced more funds to increase our investments. One of those was the Glebe Income Accounts, where we take deposits from various Diocesan organisations, parishes and individuals. Technically that is a form of gearing and it has been in place for a considerable amount of time.

More recently – between 2001 and 2007 – there was an amount of bank borrowing that effectively allowed us to make more investments.

WHAT HAPPENED?

The Diocese's losses appear higher than the stock market downturn...

We didn't have all our funds in the stock market, we had investments in loans, listed securities, cash, and direct property – in that bundle of all those assets the losses were around 25 percent. There was nothing extraordinary or abnormal about our losses on our investments. That is a very important point.

The Endowment has declined by 60 percent and the reason is gearing. When the assets start to fall in value, you still have to repay 100 percent of the debt.

We fully expected the market to turn down. Our intention was to ride out the volatility as a long-term investor. But what happened was that the extent of the losses were so great – and at a level we didn't anticipate – that to protect the capital we decided to liquidate some of our investments and repay the bank debt...

So to clarify - this loss didn't have anything to do with dodgy investments such as investing in CDOs, sub-prime mortgages or exposure to failed companies like Lehmann Bros?

Definitely not. There were no dodgy investments. We invested in broad-based

GOING FORWARD

- Zero bank debt.
- Significant cash balances.
- External review of Glebe Administration Board. Actions to flow.

index funds – which means investing in the whole stock market. And we also impose our ethical investment screen.

...Do you believe there are any ethical or theological problems with this style of investing?

There is nothing inappropriate from a Christian point of view in investing in shares. There is nothing wrong certainly with the GIA deposits, using the money of parishes and putting those monies to work for Kingdom growth.

In hindsight what we would acknowledge is that we had too much risk in our asset profile relative to the level of debt we were carrying. And when we experienced the greatest stockmarket fall in 100 years in Australia, we had a severe problem.

What is the Endowment's current position?

We have zero bank debt. The GIA deposits remain very stable. We have significant cash balances and an undrawn line of credit in place.

Overall, are we better off because we geared the Endowment?

In terms of the strategy of taking GIA deposits – which was part of the gearing strategy – absolutely yes. We certainly benefited from higher returns and because we had more money invested, we were able to make higher distributions. These included the special \$20m distribution for brownfields and greenfields church development in 2007.

Were we overall better off because of the bank debt we took on between 2001 and 2007? In hindsight we clearly took on too much bank debt. I'm not saying we shouldn't have taken on any debt. I do, however, acknowledge that we didn't manage our risk well enough.

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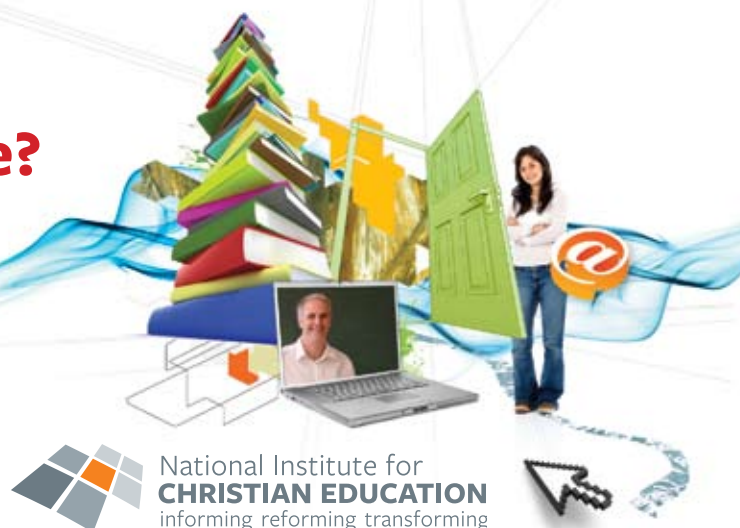
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Life-changing connections on camp

Research shows that camps and conferences are a significant ministry that builds 'connection for life'. Indeed the majority of Australian Christians say they were converted on one.

THE challenge of the Diocese's Connect09 campaign has raised the question: are camps an effective way to connect with the wider community?

Ken Pullen, CEO of Christian Venues Association, says the National Church Life Survey (NCLS) has proved the effectiveness of camping ministry, a statistic repeated across Christian denominations.

Ken Heffernan, executive director of the Salvos' Collaroy Centre, says that "more people are saved through the ministry of the Collaroy Centre than all the Salvation Army churches and centres in NSW and Queensland combined in any one year."

In fact the 2006 NCLS survey showed that of all adults who attend Sydney Anglican churches today, a staggering 60 percent made a significant decision for Christ on a camp, retreat or conference.

One of them is Fiona Moody, 23, now an arts student at Sydney University.

"Crusaders has a very special place in my heart, having had such an impact on my life. I come from a non-Christian background. It wasn't until I went on a CRU camp... that I made the decision to commit my life to Christ."

It was the intensive Bible study and witness of her cabin leaders that made a big difference, she says.

"I knew from watching and listening to them that I also wanted to be part of

God's family. Through a chat with one of the camp leaders it helped me realise that there was nothing separating me from God's love because of his Son Jesus, and so I decided to follow Christ."

"I left that camp on fire for God and as I came back to the boarding house people noticed a change."

Since then Fiona has led on a few holiday camps, and last year directed a CRU Holiday Camp called 'Christmas Capers' for the first time.

"Leading on a number of camps, I have had the joy of seeing many campers return on camp. I have been able to witness how CRU camps not only teach children about the gospel, but also play a role in encouraging young Christians to grow and pursue a real, living relationship with God."

Barker College boarding house student James Delanty, 18, can vouch for this from personal experience.

"My mate invited me on a Crusader camp called Junior CRU and it was at this camp that I finally recognised God was knocking at my door, and I finally answered!" he says. "I left that camp on fire for God and as I came back to the boarding house people noticed a change."

"I went back to school a new person after that Crusader camp. I wasn't automatically the godliest person in

the school, but it was awesome to be able to continue growing in my faith by attending the Crusader lunchtime group at Barker on a Friday.

"I began leading Sunday school at my local church and eventually I got to be an example to the middle school boys at Barker by leading them in the Crusader lunchtime group.

"Crusaders has been instrumental to my faith and helps me to continue growing in

schedules and placing them within God's majestic creation enables people to better engage with God and each other – as the Connect09 slogan say, 'making connections for life'.

"Church camps and retreats are a great way to unite congregations, enhance relationships, encourage one another, plan for the future and bring people to the Lord," says Gary Hill, executive director of Crusaders' Galston Gorge Conference and Recreation Centre.

Marty Kemp, young adults minister at St Paul's Anglican, Castle Hill, says their recent visit to the Galston Gorge centre was a significant moment for the church's Connect09 strategy.

"Getting away to Galston as a congregation was such a brilliant opportunity for our members to deepen their relationship with God and each other. It also gave us time to plan together how we can make the most of Connect09 in our local community," he said.

TAKE THE PAIN OUT OF BOOKING

Don't know how to find the right venue for your church or fellowship?

Christian Venues Association can help.



This association of Christian conference centres and campsites has over 200 member organisations.

Christian Venues can help local churches find the right site to serve their specific needs, says national office manager, Chris Cullen.

Not only do they provide churches with a free directory, but they provide an online booking enquiry service called Venue

Finder. It can be accessed directly at www.venuefinder.com.au.

"This service allows churches and youth groups to enter the details of their group: size, anticipated dates of booking, how far they want to travel, activities they want at their camp or houseparty," says Mr Cullen. The automated system means the church should be provided with the best match by email within 48 hours.

"This can dramatically reduce the amount of time it takes to find a suitable site for a church houseparty, youth group camp, small group retreat or whatever!" says Mr Cullen.

CRUSADERS: Christ is core



HOLIDAY CAMPS

SCHOOL holidays see over 50 CRU Holiday Camps run for young people in school years 3-12. Every day on camp features a Bible talk and discussion group, along with a huge range of activities including sailing, snowboarding, horse riding, dirt biking, HSC Study Camps and more.

Alexandra Baker, 13, who attended 'Frantik' (spring 2008) says she loved the camp: "It had good food, great leaders, fantastic people, I want to live on a CRU Camp!"

SCHOOL CAMPS

EACH year over 90 Summit Educational Camps are run by trained Crusader staff for full school year groups. These school camps offer a tremendous opportunity for children with no other exposure to Christianity to hear an interactive gospel talk and ask questions in discussion groups. More recently the Summit staff developed the popular 'Parent and Child' weekend camps which have proven to be extremely valuable in enhancing these relationships.

CENTRE SNAPSHOTS

The Galston Gorge Conference & Recreation Centre is set in beautiful bushland only 15 minutes from Hornsby. With ensuite accommodation for up to 220 guests, two large meeting rooms (both seating over 150 people), large gymnasium, 10 small meeting rooms, and full AV facilities, this centre has been especially designed for gospel ministry to school groups and church families.

The Lake Mac Outdoor Recreation Centre is right on the waterfront of Lake Macquarie, just over an hour north of Hornsby, on the Central Coast. Accommodating up to 112 people, this site is ideal for youth groups needing an affordable getaway option. Water-based activities include sailing, canoeing, paddleboarding and fishing. The abseiling/climbing tower, oval and archery range provide great onshore options.



To learn more about any area of Crusaders' camping ministries, visit www.crusaders.edu.au, or call 02 9874 8933.



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The CMS Conference Centre occupies over a hectare of shady, grassed grounds. It is located on the top of the escarpment overlooking the Jamieson Valley with beautiful views of the Three Sisters and Echo Point.

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Why conventions are good for us

BISHOP AL STEWART pinpoints what's unique about Katoomba.

WHEN our overseas speakers are at Katoomba for a convention they often say the same thing: "You are so blessed to have something like these conventions. We have nothing like this in my city".

When I ask people what is unique about KCC, they say the same thing: "solid Bible teaching". For this we need to thank God, for the many gifted speakers who've prepared hard to expound the Scriptures. This tradition makes KCC dependable and easy to recommend.

As well as setting a consistent standard of Bible teaching, KCC has given many Christians a good foundation for teaching others. Literally thousands of youth and children's leaders who've attended Next Gen/KYLC since 1991 have returned to our churches with a method to be able to understand a passage of the Bible and to teach the big picture of the Bible.

They've been given a foundation for understanding the Scriptures and are better prepared to give talks or lead Bible studies in Sunday school or youth group.

For blokes, Men's Katoomba Convention is a great chance to get away with other men at church and be taught about being a Christian man. In the past decade we've seen six other men's conventions start in NSW and beyond, modelled on MKC. This is great news.

Likewise, for women, getting away with other women enhances the relationships back at church.

Because the conventions are interdenominational they really demonstrate our unity together in the gospel. We become part of a team that's bigger than our own church or our own denomination.

It's this that makes KCC something we shouldn't take for granted.

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COLLARROY:

'Park Hyatt' sees needy kids saved



IN January, the Salvation Army ran its annual camp for 250 needy kids at its spectacular Collaroy Centre on the Northern Beaches.

The centre sits high on a ridge overlooking the Pacific Ocean. It was a world away from the rough and tumble of daily life for many of the children.

"These were all kids in financial need, kids who do not attend church of any kind. So the camp is evangelism at its very best," says Ken Heffernan, executive director of the Collaroy Centre.

How effective is the camp?

Over 200 of these children made "first-

time commitments to Christ".

Like other Christian campsites, ministry is at the heart of the Collaroy Centre.

"We exist to save souls, grow saints and serve humanity," says Ken.

Yet the Salvation Army's Collaroy Centre really is unique. It is the 'Park Hyatt' of Christian campsites in the Sydney region.

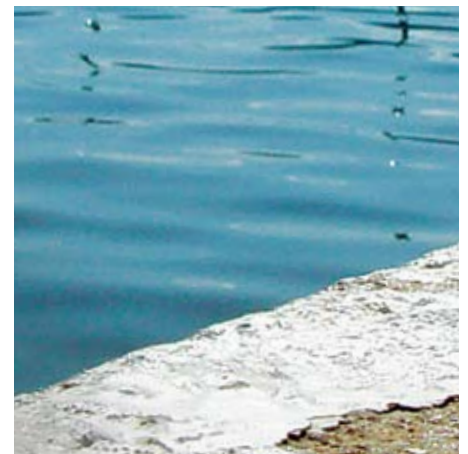
Guests have the option of genuinely hotel-like ensuite rooms, while the centre has panoramic views of Collaroy beach and the ocean.

"Our centre is in a stunning location

with sensational facilities," agrees Ken, "but our greatest selling point is outstanding guest service. We don't merely aim to satisfy our guests, as much as delight them!"

The ministries run by the Salvation Army cover nearly every aspect of church life imaginable: Christian discovery sessions, indigenous groups, camps for needy children or single mums, respite retreats for missionaries returning from overseas service, and providing holidays for families in crisis.

"Many of these are open to non-Salvos," says Ken.



JOEL'S STORY

JOEL, aged 11, attended the Salvation Army's kids camp at the Collaroy Centre last year.

He was an 11-year-old out of control, explains Ken Heffernan, the centre's executive director.

"He had been expelled from school and his life was a mess. His future looked to be headed for a long-term prison sentence. We took Joel into camp and surrounded him with staff who loved him unconditionally."

Joel made a commitment to Christ at camp, and the Salvation Army managed to convince the education authorities that Joel was now a different person.

"He was accepted back into school and at the end of that year took out the citizenship of the year award at his school. Christ changed Joel in every sense," says Ken.

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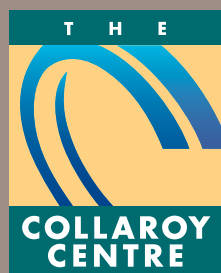
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WEDDERBURN:

Boot camp to quiet retreat



DESPITE being just 10 minutes south of Campbelltown, church groups “really enjoy the space, quietness and beauty” of the 136-acre property, says manager Lyndon Bell.

“The fact that we only take one booking at a time with 136 acres available just creates a relaxing atmosphere,” says Mr Bell. “We also see it as our role to serve churches to make their stay as enjoyable as possible, so we try to spoil groups with

great food and lots of it!”

Wedderburn Christian Campsite staff – a ministry of the Reformed Church – have a desire to serve churches by providing resources for an enjoyable camp at a not-for-profit price.

“We also sponsor camps for disadvantaged children throughout the year ministering to ‘at risk’ youth in the Macarthur area.

“We now have a reputation with local

welfare agencies for running camps with genuine ‘life skill’ outcomes as well as partnering with local churches to share the gospel in South-West Sydney,” says Mr Bell.

Recently, in partnership with a public school chaplain, Wedderburn ran a boot camp for 12 high school boys who were on the point of expulsion or dropping out of school.

“We ran a ‘hard labour’ program

expecting complaints, aggression and apathy from the boys. By the end of the week after working side by side with godly male role models, the boys had the time of their lives, saw the rewards of hard work, and were taking seriously the call of God on their lives.”

It’s opportunities like this, says Mr Bell, that make it “a great privilege to be Christ’s ambassadors” in camping ministry.

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Blue Gum Lodge: Blue Gum Lodge has a prime place in the heritage-listed Blue Mountains. A short drive from some of Australia's most iconic landscapes, this lodge is fantastic value for money.

Waterslea: Youthworks' newest centre is nestled on the shores of the Shoalhaven River. A versatile centre ideal for any type of conference.

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The Rectory: The Rectory at Kangaroo Valley is a short two-hour drive from Sydney yet a world away from the daily grind.

Clifton Cottage: An idyllic escape for small groups, Clifton Cottage is designed with a large open-plan living area and spectacular views of Kangaroo Valley.

Wanawong: This serene venue is hidden in the tranquil Woronora Valley yet minutes from civilisation. The prime venue for those seeking budget accommodation.

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Rudd's response to recession right

I was saddened at the general tenor of *SC* cover 'Hey big spender!' Practically the whole article was devoted to denigrating the efforts of the PM to mitigate the disastrous consequences of the present worldwide financial crisis.

The cartoon cover characterises Mr Rudd as financially incompetent.

The one positive comment I could find was made by Dapto's rector, Stephen Semenchuk, who observed that the Government is not getting enough credit. "Their continued support of the building industry is vital because they use steel".

I believe the fundamental deficiency in the article is that although it canvasses at length perceived shortcomings in the Government's actions, there are no suggestions whatsoever as to what actions should have been taken.

It should be noted that the introduction by the Government of the stimulus packages and other

financial arrangements were based on recommendations by professional economists and by financial advisors in the Commonwealth treasury. The actions were also endorsed by the independent Governor of the Reserve Bank.

For these reasons, the article does not provide a satisfactory basis for discussion of the unemployment problems that now confront us.

**Colin M Wasson
Normanhurst, NSW**

In reporting on this financial crisis it is extraordinary that you deal only with the results of this crisis and not the cause. Our Lord has told us that we cannot serve two masters. There is absolutely no reason why the gap in purchasing power should be filled by a bad government steward increasing the problem with further debt.

In the midst of the Great Depression the Federal Government set up a Royal

Commission into Finance and Banking. The Chairman, Sir Mellis Napier, concluded that the then Commonwealth Bank could "make money available to governments or to others on such terms as it chooses even by way of a loan without interest or even without requiring interest or repayment of principal".

We Christians have a duty to reject debt enslavement to Mammon.

**Ronald Mackinnon
Elizabeth Bay, NSW**

Having just read June's issue of *SC* I feel a new low has been reached. The front cover cartoon with its overt criticism of Kevin Rudd and Wayne Swan's handling of the economy is an unnecessary and offensive foray into politics.

When one reads the article, one finds that the parish rector interviewed for the article concludes, contrary to the implication of the cover, the Government

is not getting enough credit for what it is doing. As an economics graduate, he understands that much of the current economic situation is due to global conditions over which the Australian Government has little control.

Also in this issue the possibility of *SC* "going commercial" and charging parishioners for their copies is floated. Mentioned elsewhere is the impending "restructure of the whole Diocese".

These two small notes are the only pointers to what should be the issue of greatest financial concern to the Diocese at this time – namely the loss of huge amounts of church funds through speculative investments by backroom guys in St Andrew's House.

**Julie Brackenreg
Glebe, NSW**



CARTOON SPOT



Diocese's losses and cutbacks

I wish to applaud Moore College's John Woodhouse for adapting an already extraordinary institution at a time of generational, cultural and financial change (*SC* May). Perhaps it is opportune for the Diocese to re-evaluate its strategy and structure, particularly given the Diocese's investment losses.

Evaluation could include investigating what resources churches need, as well as continued training of church leaders.

The outcome could mean putting more money and not less into critical resources like *Southern Cross* and Moore College. Critical evaluation can only make the Diocese more effective – if we are not too scared to undertake it.

Indeed, the Rev Andrew Katay would be well advised to heed Jeremy Halcrow's comments (*SC*, June). Mr Katay may care to consider content on ABC's *Media Watch* program for the many secular examples of how advertising blurs editorial integrity.

**Paul Langsford
Killarney Heights, NSW**

I want to express my support for those who have the responsibility of administering the Diocese's finances. I feel they have been the target of unfair criticisms, more reflecting the disappointment of so many in what are complex financial matters.

The strategy employed by the Diocese could only be considered gambling by the ill-informed. The Diocese was a long-term investor, not engaged in stockmarket speculation. Over recent years the Diocese saw wonderful returns that have enabled many initiatives to commence. These initiatives have seen the message of Jesus come to many people.

Thank God for his provision in the 'boom' times.

**The Rev Raj Gupta
Toongabbie, NSW**

Driscoll's TV screen strategy supported

I was very disappointed to read the article on Mars Hill International (*SC*, June). Why do we care so much about what Mark Driscoll wants to do? What makes us the final arbiters of what is and is not acceptable mission within Sydney?

I did not appreciate the Rev Michael Kellahan's completely unfounded statement dismissing all potential growth for such a model as merely "transfer growth".

I hope they go ahead, exceed all expectations, and win 100,000s for the gospel. Even if he reaches one million people here in Sydney, that still leaves four million more for us to reach.

**Mark Evers
Croydon Park, NSW**

At first, "New" Calvinism (*SC* June) seemed an oxymoron, but further thinking changed my mind. After all,

Mark Driscoll is renowned for wearing a picture of Jesus on his sweater when speaking. This was a revelation denied the reformer.

However, since Sydney's "major Protestant denominations are thoroughly Reformed", why the need for change? After all, it was Spurgeon who made the observation that "Calvinism is merely a nickname for the gospel".

Michael Kellahan is certainly spot on in his claim that Driscoll "does not know the culture here". In his last visit, he mentioned the 1917-19 War. The only war at that time involving Australia lasted from 1914-18. By the time America joined in, Australia's casualty had already exceeded the total number US forces sustained for their limited time in the Great War.

**Donald Howard
Elderslie, NSW**

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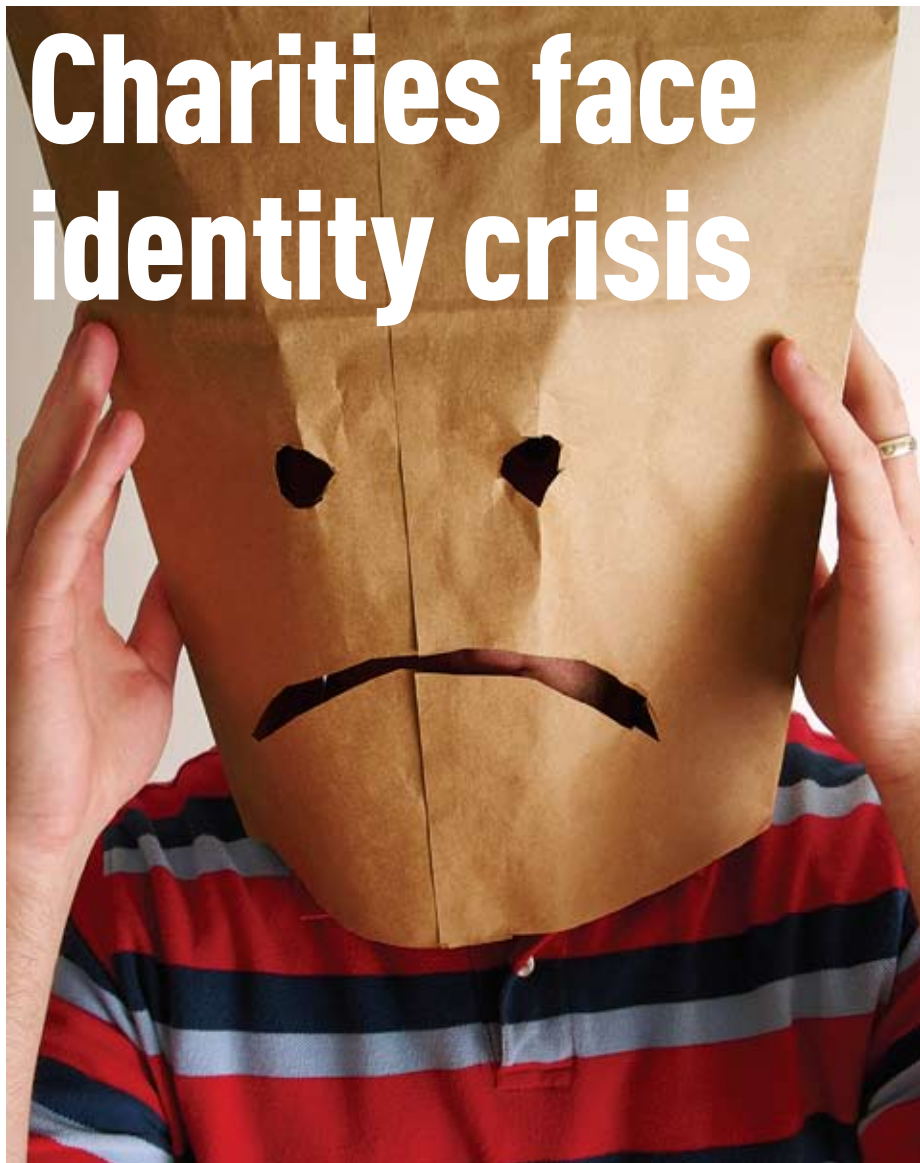
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Charities face identity crisis



Yet Christian charities in this country are experiencing a crisis of identity – they don't know who they are, and they don't know why they exist. For many of them, what they do and where and how they do it become their identity. When the what and the how drive a charity, then the impetus to serve and *be charitable* may well disappear.

We are also seeing a disconnect between churches and charities. Churches are distancing themselves from charities, charities are distancing themselves from churches, and the implications are many.

One sign of the growing disconnect between churches and Christian charities is the 're-branding' trend. Anglican Homes in Melbourne is now called Benetas; in Perth a similar Anglican body is called Amana; WA Churches of Christ Care is now called Bethanie

'who they are' and 'why they exist' – and shouting it, unapologetically, from the roof-tops.

As Christians, why do we look to change this present world?

A good place to start is the Lord's prayer: "Thy Kingdom come... on earth as in heaven" is a powerful and revolutionary prayer. Announcing that God's kingdom has arrived – however partially – involves putting into practice God's will being done, here and now, on earth as in heaven – welcoming in a physical reality in which forgiveness and justice reign and the hungry are fed, the orphaned and the weak are cared for and the sick are healed.

Making Jesus known, as he commanded us to, means proclaiming the gospel, *and* living as citizens of the Kingdom.

Jesus' words: "I tell you the truth,

I'm interested in faith-based charities identifying very clearly 'who they are' and 'why they exist' – and shouting it, unapologetically, from the roof-tops.

while NSW Churches of Christ aged care outfit is now known as Living Care. In Queensland, St Luke's and Anglican Homes first became Anglicare Brisbane and is now called Spiritus.

Is all this re-branding with little or no reference to the denomination simply an accident?

I don't think so.

Now, some people might argue that this re-branding is all about modern positioning to a broader market and you want a brand that does not 'offend'. Garbage.

Personally I think all this 're-branding' is poor marketing: the people they serve, of all faiths and none, trust faith-based providers of social service to be around for the long term.

As the chief executive of a Christian charity myself, I'm interested in faith-based charities identifying very clearly

whatever you did for one of the least of these brothers of mine, you did for me" is not a throwaway line. It gives us an appreciation of what it actually means that the Kingdom of God has arrived.

Charitable work in all its forms is a powerful expression of our identity as the people of God. It is a powerful witness to God's redeeming work in the world here and now, and a powerful means by which God is working to establish his kingdom on earth as in heaven. In order to establish healthy relationships with the society in which we live, and in order to fulfill their powerful role in the Kingdom of God, Christian charities need to own, embrace, and boldly proclaim 'who they are' and 'why they exist'.

Dr Stephen Judd is chief executive of HammondCare, an independent Christian charity with historic connections to the Anglican Diocese of Sydney.

DR STEPHEN JUDD says the recent trend to rebrand Christian charities to hide their denominational affiliations is both a failure of nerve and poor marketing.

DID you know that Australia's Christian charities are unique in the Western world? Charities overwhelmingly dominate the delivery of social services in Australia in a way that is unparalleled throughout

the rest of the West. Today, 23 out of the largest 25 charities in Australia are Christian. This dominance comes with great responsibilities – and great opportunities to both honour Jesus and show God's love to his creation.

Abusing the Bible

JOHN SANDEMAN says misquoting Scripture is way too easy...

THIS column is about Bible abuse in public. And I don't mean sermons.

In very large letters, and therefore very publicly, my local war memorial proclaims, "Thanks be unto God who gave us the Victory".

Most of our forefathers in this denomination really did believe that God was on "our" side in World War One, and it is more than likely that it was Christians who committed this Bible abuse. But the victory that Paul wrote about in 1 Corinthians 15 was not a martial triumph, but victory over death in eternal life.

In fact one of our city's newest war memorials is a grandstand at one of Sydney's Anglican schools.

A Bible verse about sacrifice is used in memory of the fallen. But the lavishness of the grandstand, which looks as though

it was built for the Olympic Games, takes this pew-sitter's breath away.

Such an extreme flaunting of wealth with a Bible verse plastered on it is tantamount to putting up Scripture to justify extreme privilege.

We Sydney Anglicans find it easy to knock the slightly more downmarket "name it and claim it" TV evangelism as Bible abuse in the form of materialism. But perhaps we Anglicans look down on it because it is not as polished as our form of materialism.

Thank God we are not like those people, eh? But Bible abuse crosses class barriers.

In politics, one of the saddest Bible abuses is of 2 Chronicles 7:14 where God assures Israel, "if my people who are called by my name humble themselves, and pray and seek my face and turn from

their wicked ways, then I will hear from heaven and will forgive their sin and heal their land".

This pew-sitter will gladly go on the record as being in favour of humility and prayer. The problem is that this OT verse is often used to turn God into some sort of ATM and applied to everything from drought to economic stress. It makes God dependent on our work, our prayer and our humility.

Perhaps the issue is that we have lost sight of how to desperately call upon God for help.

Scripture will be in the Sydney spotlight when the Jesus: All About Life campaign airs this September.

Is it Bible abuse to advertise that Jesus is "all about life" and avoid sin and judgment? The idea that Jesus provides 'life in abundance' (repeatedly used by

Christian marketers) can quickly lose its spiritual meaning and slip into endorsing a soft materialism.

Or perhaps the slogan is fair enough given there is only so much that can be said in a 30-second TV commercial.

We will be able to make our minds up when the Jesus: All About Life campaign airs later this year.

It will be a great opportunity to talk about Jesus. Many Connect09 activities will be planned to make an even bigger splash while the ads run.

The real responsibility for giving a rounded presentation will be ours.

In our everyday conversations the adverts will provide us with opportunities to take things deeper with our workmates and neighbours. This will be our personal chance to commit (or avoid) our very own Bible abuse.



PETER JENSEN

聖公會與金融危機

當我寫本文時，我知道在我們的社會中和很多讀者正感受到世界金融危帶來的痛苦。去年十月時，我在悉尼教區議會及澳大利亞正面富裕的考驗和將會來臨的考驗”我們對將要發生的事都感到惶恐。

全國正開始經歷到失業率提升，從最近的報告顯示紐省正受嚴峻的打擊。我知道有些教會會友面對失業的後果。我從前曾經這樣說，現

這是一個使我們謙卑下來的經歷。

在更加迫切要這樣說，我鼓勵我們要堅定持守聖經有關“信、望、愛”的教導。讓我們的生命活出“信、望、愛”來對我們的社會作見證。

我前面所說的只是下文重點的處境好說。我覺得要大家了解目前的處境好說。我們明白悉尼教區所面臨的打擊和我們如何應對這處境去保障未來的事工。

首先，我想你知道我們教區用投資的本金遭受重大虧損。在過去的幾年，我們用貸款來增加我們的投資額。用這方法使我們的收入高出平均水平。事實上，透過這方法使我們在2007年時可撥出二千萬元用來購買土地和建築新的教會。

但在2008年尾時，投資市場出現非常突然的變化，我們的貸款策略更使我們蒙受巨大損失。結果，我們的投資本金價值下跌超過百分之五十。所有倚靠這些投資收入去支持的事工都會受到嚴重影響。

我們現在的投資情況已經穩定下來。所有銀行貸款已經清還，投資風險大幅下降，而我們的流動資產處於有利態勢。但所蒙受的損失已成定局。所有這些情況在年初時已透過教區不同的媒介（尤其是悉尼教區議會的常務委員會），已向大家報告。再者，我們現在正全面檢討投資的運作（由不牽涉教區事務的人士主持）。但現在，我們很快便要作出一些艱難的決定。

請大家注意由教區撥款支持的事工只占教區總收入的很少比例。每一個地方堂會都是由會友奉獻支持聖工的。你們對教會的奉獻不會受到影響。

由於教區的投資收入減低，由教區為堂會提供的服務將會受影響。投資收入來自兩個基金。大部份收入是來自“教區基金”。從這基金的收入我們撥款到分區和資助“青年事工”及“摩亞神學院”。而另一個收入是來自“主教基金”。這基金收入的減少會影響大主教、各區主教、會吏長和他們的辦公室開支。因此，大規模改組已經開始並會持續進行。

這是一個使我們謙卑下來的經歷。這經歷提醒我們無論在貧窮或富裕時都要倚靠上主。差傳部已在做各方面做好準備來迎接悉尼教區議會和常務委員會的減少撥款決定。因此，我打算在八月間邀請所有悉尼教區議會成員在今天的教區議會召開前出席一連串的財務簡報會議，使你們獲得較詳細的資料和有機會發問。

或許有人會問：「我能做什？」請你繼續慷慨奉獻。對在這困難時刻中掙扎的人顯出憐憫。也請你為教區議會成員祈禱，求上帝賜他們智慧去盡上他們的職責。

我們必需把教區的財務狀況及對事工的影響公開。但我們却不必垂頭喪氣。上主仍然期望我們為基督去接觸我們的城市，而祂會供給我們一切的需要。祂有祂的計劃和時候。我們要用祈禱去回應並期待祂使用我們達成祂的目的。

歡迎新的同工

感謝神，從下期開始，我們將由資深的同工，梁嚴佩嫻師母負責本中文版的制作和編輯。敬請全體華人同工及基督徒弟兄姐妹往後可以直接與梁師母聯系。Email: jessieyim@optusnet.com.au 梁師母夫婦目前在賓士鎮聖保羅聖公會全職服事。

另悉，悉尼聖公會華人牧者團契會於六月23日，集合在楊振華主教府上歡送 Peter Tasker 主教退休感恩聚會。當天晚上共有近卅位同工出席參加。除了感謝 Peter 主教多年來熱愛華人之外，也聽他夫婦分享他們日後的計劃。全體華人同工代表所有華人教會向 Peter Tasker 主教夫婦深表謝意，願神大大祝福他們退休後的生活、服事。

楊振華會督專欄



主題：上帝的約

二、主耶穌是上帝與人所立的約 (林前十一-23-29)

“我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，祝謝了，就擘開，說：

“這是我的身體，為你們舍（有古卷：擘開）的，你們應當如此行，為的是記念我。”

飯後，也照樣拿起杯來，說：

“這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。

你們每逢吃這餅，喝這杯，是表明主的死，直等到他來。所以，無論何人，不按理吃主的餅，喝主的杯，就是干犯主的身、主的血了。

人應當自己省察，然後吃這餅、喝這杯。因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。”

一、總聖經裏講到的上帝是立約的上帝

a. 當初上帝創造人，放在在伊甸園的時候，上帝對亞當與夏娃說：“園中各樣樹上的果子，你可以隨意吃，只是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死。”（創二17）這句話就是上帝的吩咐，當人違背了上帝的約或吩咐的時候，人家必定死。因此，聖經說：“罪的代價就是死。”

b. 上帝與挪亞立約（創九12-17）

c. 上帝與亞伯拉罕立約（創12.1-4; 17.9-14）

d. 上帝與摩西立約及重新提及與亞伯拉罕、以撒的約。（出六1-8）

e. 最后，上帝藉以賽亞先知重申與人之約。（賽六14; 52.13-53.4,6）

所以，主耶穌降世就是來完成上帝與人所立的約。上帝與人所立的約是和平的約，是救贖的約。舊約的時候用羔羊、用牛及鴿子的血，用受割禮作記號。主耶穌來說用 自己完全的血在十字架作完全的祭來救贖我們世界一切的罪人。

三、我們跟主要立什麼約？

- 認定主耶穌
- 感謝上帝的恩典
- 彼此相愛（約十五9-17）
- 為主作美好的見證（彼前二9-10）

“惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。你們從前算不得子民，現在却作了神的子民；從前未曾蒙憐恤，現在却蒙了憐恤。”



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SACS announces new head



DR John Collier will be St Andrew's Cathedral School's new head, as of Term One next year.

Dr Collier has been principal of St Paul's Grammar School at Cranebrook for 12 years. On his 1991 appointment as foundation principal of Thomas Reddall High School, he was the youngest principal in any NSW Government secondary school.

Says SACS council chairman, the Rev Dr Colin Bale, "Dr Collier is highly regarded by his peers in both Government and Independent schools... He believes that schools should be caring environments where students receive intellectual stimulation, thoughtful pastoral care and spiritual guidance". Dr Collier is a committed Christian, keen to promote Christian ideals at St Andrew's.

Cathedral salutes Heath



ST Andrew's Cathedral farewelled its much-loved head of nine years, **Mr Phillip Heath**, at a special service on Friday, June 19. He became principal of Canberra's Radford College on July 1.

ARV CEO RETIRES

AFTER nine years as chief executive of Anglican Retirement Villages (ARV), **Ken Barber** announced his retirement last month, effective from the end of August. Mr Barber joined ARV in 1996 as chief financial officer. ARV chairman Allan Fife said the leadership of Mr Barber, who oversaw the substantial growth of ARV, was marked by "an unswerving commitment to the fundamental principles of this wonderful organisation: care and Christian witness..."

"He has provided good strategic focus combined with someone who loves other people... with Ken you have both in spades."

He says Mr Barber's legacy includes a "philosophy of care transcending commerce", and a young energetic executive team.



Pickering picks up Nowra post



THE Rev Matthew Pickering will become the new rector of All Saints', Nowra on July 27, leaving St Mark's, Camberwell in Victoria after just over a year there.

"The Nowra fit for us is a really good one, especially because of our interest in mission and Aboriginal ministry... and we're really excited by the variety of people and ministry opportunities there. It's good to be home," he says.

Reay retires to help frontline

RECTOR of St Paul's, Wahroonga, **the Rev David Reay** retired on June 29 after 30 years in ordained ministry. Mr Reay will



rejection and death. Discipleship would always mean the same sacrificial pattern enacted daily in the denial of self for the sake of following Jesus.

1 'What does it profit a person if he gains the whole world, but forfeits his very self?' What are the spiritual dangers of life in the modern world?

2 How do people think of Jesus? How would they answer his question today?

3 Why does Jesus use the vivid image of cross-bearing for the life of the disciple and why does he talk about taking up the cross daily?

WEEK 18 – Luke 9:28-62 (pages 34-35)

If Jesus came to announce the kingdom of God, where is it? His mighty deeds were a foretaste, but he is no longer here in person to raise the dead and feed the multitudes. Briefly, three disciples experienced a vision of the glory to come. They saw Jesus transformed with a heavenly brilliance. Then it was over, and they were back to the earthly reality of lack of faith and sin and foolishness and rejection. This is our world too, but it now has the hope of glory to come. The present form of the kingdom is Jesus: to be his disciple is to be in the kingdom of God.

1 What is the significance of the subject which Jesus spoke to Elijah and Moses about, 'his departure, which he was to complete in Jerusalem'? What is chiefly in Jesus' mind?

work in locum and interim ministry, the first of which has been acting rector of St David's, Forestville. "Rather than wait for my official retirement age, I am shifting gear to enjoy a busy but less pressured sort of life," Mr Reay says. "I would love to be of some support to those in the front lines of parish ministry."

CMS snaps up Sampson

AS mentioned on page 6, **the Rev Paul Sampson** resigns officially as rector of Sylvania Anglican Church on July 19, to head to St Andrew's Hall. Mr Sampson, who has taught PTC in Africa, hopes eventually to teach African pastors.

CORRECTION: *Southern Cross* May stated incorrectly that the Rev John Kohler would retire from parish ministry on July 31. In fact, Mr Kohler retires from full-time ministry, but continues to serve part-time at St John's, Camden.

GERBER GOES TROPICAL

PHILIP Gerber, inaugural director of Sydney Diocese's Professional Standards Unit, left on July 3 to prepare for what is likely to be a senior administration role with CMS, supporting Bishop Greg Thompson of the Northern Territory, starting 2010. He and wife Deanne move to St Andrew's Hall this month.

"It has been a great privilege to be Sydney's inaugural director and have the opportunity to shape policy," he says. "We have been aware there are gospel needs in the Northern Territory, as it's a very under-resourced place." He hopes to help the Diocese rethink ministry in light of the Federal Government's new approach to remote indigenous communities.



VACANT PARISHES

List of parishes & provisional parishes, vacant or becoming vacant as at 17 June, 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*
- Sylvania
- The Oaks

* provisional parishes or Archbishop's appointments

THE ESSENTIAL JESUS

Bible Studies 17-20

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 17 – Luke 9:1-27 (pages 32-33)

Who is Jesus? This is what we want people to consider carefully. We have seen a fervent commitment to him. We have seen a dangerous hostility. Talk of the kingdom of God had political ramifications. He gathered disciples and sent them out to preach and enact the kingdom. Worse – he did what God did for the people of Israel in the desert. He fed a great horde of people miraculously. Afterwards, he asked his disciples about their verdict on him. It was a moment of commitment. Peter answered, 'You are the Christ of God'. This could indicate a hope of a political messiah on the path to glory. At once Jesus makes clear that his future was to be glory, but only through

2 What does the appearance of Moses and Elijah have to tell us about what God is doing through Jesus?

3 Why would the disciples be disputing about who was the greatest? How can someone become the least among them?

WEEK 19 – Luke 10 (pages 36-38)

Seventy disciples go urgently to their neighbours with the message of the coming kingdom. Like all who carry the word, they are 'Jesus' to their hearers. Failure to respond will lead to destruction, even to hell. Here is urgency, seriousness, decision. This remains the case. The message that Jesus is King and that we need to submit to him is a matter of urgency, seriousness and decision. But, disciples, remember three things: First, the ministry of the word is an attack on Satan. Second, your basic joy is to be found in the gift of salvation, not in the ministry as such (think of Mary and Martha!). Third, God opens hearts to the truth, not human persuasion. The questioning law expert lacks love, the fulfilment of the law. In the parable of the Samaritan, he discovers not merely who is a neighbour, but how to be a neighbour.

1 What is the best way of thinking about the connection between evangelism and works of compassion such as those of the Good Samaritan? What about the contrast between Mary and Martha?

2 What does this chapter reveal about the relationship of the Father and the Son?

3 How does the Samaritan surpass the

representatives of the Law? Would you say that he kept the Law?

WEEK 20 – Luke 11:1-28 (pages 38-40)

Jesus did not teach a technique for prayer – he taught prayer. He showed us whom to pray to and what to pray for. His model prayer is pithy, petitionary, powerful. God hears this prayer. There is a forward note to it – the answers are experienced now, but they will be fully experienced in the future, when the kingdom fully comes. Jesus urges us to ask, seek and knock. Trust the good God who is not stingy or hard-hearted. Especially he gives us his Spirit, his presence in our lives. By contrast, evil spirits are known to inhabit the human personality. Jesus' power over evil spirits showed who he was and that God's kingdom advanced through him. Satan was strong – Christ is stronger. But the key experience is this – not the expulsion of demons, but recognising who Jesus is and following him in obedience to the word of God.

1 What was the explanation of Jesus' adversaries for his power over evil spirits? Who did they think he was? How does his answer show the connection between who he is and the kingdom of God?

2 What is the problem with 'the empty house'? What spiritual error is being committed here?

3 Christians are indwelt by the Holy Spirit and marked by their obedience to God. Can evil spirits dominate a Christian?

Archbishop sets C09 prayer date

ARCHBISHOP Jensen has urged people to join him for a prayer day for Sydney and Wollongong on Friday, August 28 from 10am until 2pm at St Andrew's Cathedral.

"With Connect09 well underway and the Jesus: All about Life campaign about to start, it is crucial that we be in prayer for the people in our cities," he said. "I urge you to set aside these four hours and join us."

York Street remembers Cowper family

THE 200-year anniversary of the arrival in Sydney of a key founding father of Sydney Diocese, William Cowper, will be marked on Tuesday, August 18 with a series of historical lectures and a sermon by Archbishop Peter Jensen at St Philip's, York Street.

Bible Society China Bible Distribution Tour 13-25 October 2009

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Time: **7.30pm, Tuesday 28th July**

Also in Melbourne at: **Presbyterian Theological College**, 684 Elgar Road, Box Hill North

Time: **7.30pm, Wednesday 29th July**

Alfred Edersheim is a well-known 19th century Jewish Christian scholar from Vienna who ministered in the UK and Romania. He authored the Life and Times of Jesus the Messiah, and other classics. Following in his footsteps, the concern of this lecture is to examine themes relating to the Jewish people and the Christian faith. In the year which marks the 500th anniversary of Calvin's birth we aim to examine what he said and did regarding the Jewish people and the lessons for us today.

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THE FUTURE

To what extent will the average parish be impacted by these losses?

The strength of our system is that parishes are predominantly funded from within their own resources and offertories.

It is, however, likely there will be cuts in regional grants so there will be less money for start-up initiatives.

How has this gearing strategy been changed since the stock market crash?

We are not going to structure the Endowment in the same way going forward. Our intention is to maintain and

grow GIA deposits. But we are unlikely to take on any additional bank debt in the foreseeable future. We now have a different risk profile in our investments and a more conservative approach.

As you mentioned, in 2007 the Synod distributed an extra \$20 million for church building and land acquisition. What do these losses mean for the completion of these projects and future Mission funding?

The part of the \$20 million distributed for building projects is unaffected. I expect Standing Committee will also remain committed to spending the component earmarked for land purchases.

Obviously it would have been preferable

to have continued our very strong investment returns. There are lots of mission opportunities but there is less money coming out of the Endowment. So it's probable that other fundraising mechanisms will be sought.

The trajectory for rebuilding the capital of our Endowment will be slow.

Bishop Forsyth has said there's going to be a "shake-up" of the Glebe Board. What does this mean?

There has been a rigorous review of the Glebe Board by outside consultants. That has now been completed and Standing Committee will review the findings. There will be actions flowing but it's too early to confirm what they will be.

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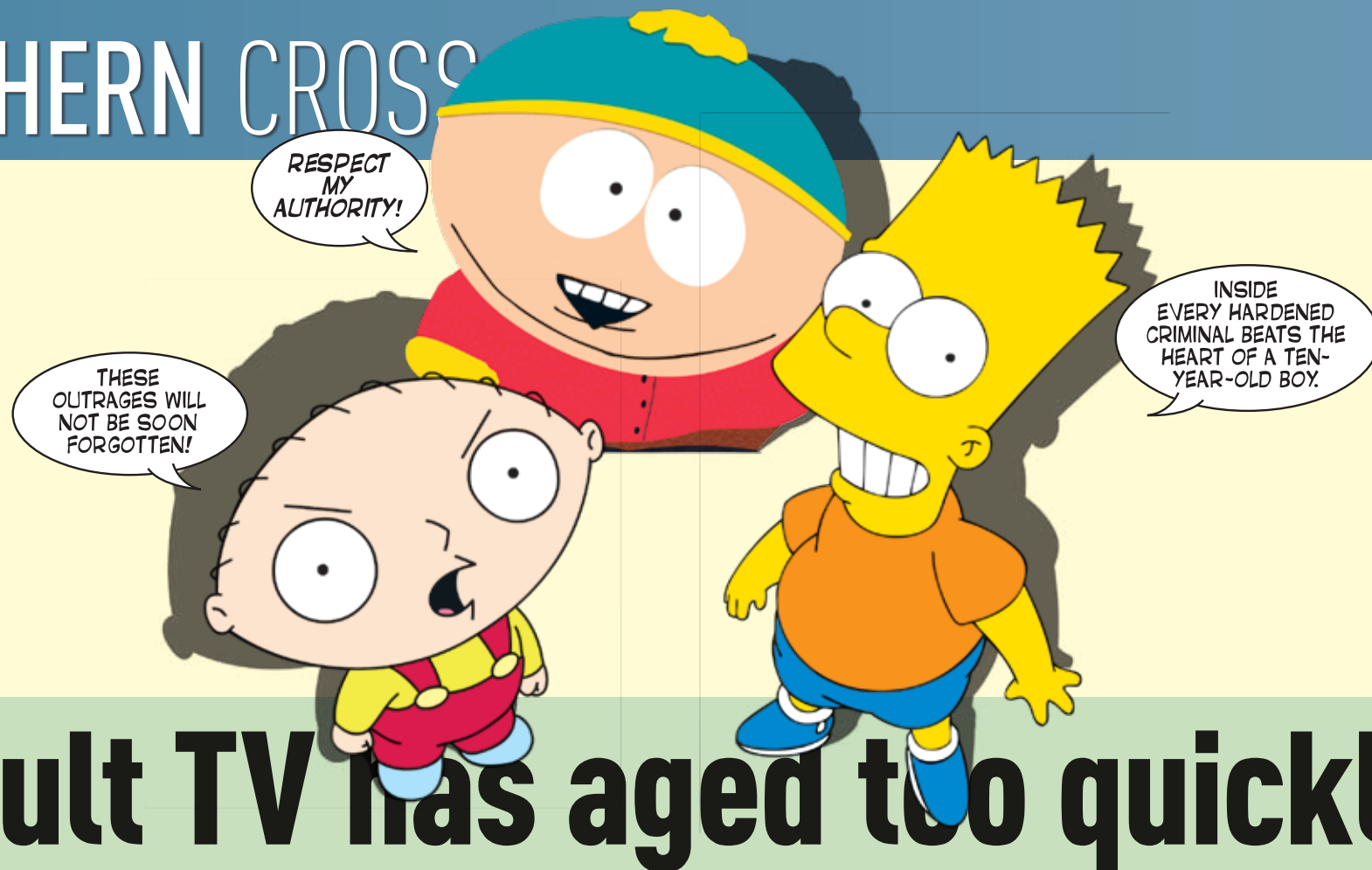
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Kidult TV has aged too quickly

On *The Simpsons*' 20th birthday, MARK HADLEY says the 'satire' defence for making malevolent 'adult' cartoons has worn thin.

It was the veteran television producer Clifford Warne who coined the term 'Kidult television' in the 1970s. He was referring in a positive way to an emerging style of programming that ostensibly aimed at children, but scooped up adult viewers along the way. Thirty years on and the innocent imagery associated with that genre is now being put to some not-so-innocent purposes.

The Kidult genre isn't that foreign a concept to anyone who is familiar with early evening programming or PG cinema. Films like *Shrek* turned it into a marketing advantage for parents tired of taking toddlers along to the latest Disney fairy tale. The same mixing of audience groups has been the key to the success of television staples like *The Simpsons*, *Futurama* and *South Park*. Simplistic slapstick and fairly junior 'bottom' comedy are now being regularly supplanted by ironic one-liners and even the sort of blue humour that would leave night club patrons gasping for air.

Kidult TV's growing emphasis on its older audience has shifted the content of established favourites and led to the production of a whole range of

increasingly adult-only cartoons. This seismic shift is nowhere more apparent than in *The Simpsons*, currently celebrating its 20th anniversary. The series that used to focus on the antics of tear-away Bart – "Eat my shorts!" – is now firmly centred on the life of dysfunctional Homer – "D'oh!" – and regular space is devoted to humorous observations of his employment, marriage and sex life. Not what you would call traditional childhood territory. *The Family Guy* ironically laments the loss of "...good, old-fashioned family values" in its opening titles before launching into adult-centric, sexually charged storylines centred on father, Peter Griffin. Similarly *South Park* habitually uses the mouths of four young boys – Kyle, Stan, Eric and Kenny – for shocking statements aimed at drawing attention to 'adult' issues like racial stereotyping and sexual problems.

While *The Family Guy* may show Peter Griffin dancing in bondage gear and *South Park* may show characters decapitated, eaten alive and impaled, the framework remains a cartoon. This is the focus of concern for parents: the attractiveness of the genre to children.

The question is, does the presence of disturbing imagery and adult concepts actually offer any tangible threat?

Defenders of free speech point out that the various examples of Kidult TV listed in this article are heavy users of satire and their deliberately provocative dialogue and imagery are marshalled to criticise society's more ridiculous attitudes.

In any case, if you strip away the shocking material in Kidult cartoons, you often discover support for conservative values. Homer is forever fighting to preserve his marriage to Marge. And even Eric Cartman, the most morally bankrupt member of the *South Park* crew, is constantly pilloried for his ridiculous intolerance towards ethnic minorities like Jews and African Americans. Far from attacking society, Kidult cartoons contribute to its core values on a nightly basis – albeit backhandedly.

And there's the rub.

Crying 'Satire!' as a defence is only effective so long as the audience is aware of its use, and is capable of decoding the technique – which should get us thinking about young television and internet viewers again.

More importantly it is a fallacy to believe that even the educated viewer can 'strip away the shocking material'. As communications theorist Marshall

McLuhan put it, "The medium is the message". We cannot separate the manner in which a message is delivered from the message itself. The shocking imagery itself has its own effect, quite apart from the satire it is attempting to convey. For example, there are many ways to inspire awe in a person – a scenic view and a nuclear explosion are just two. However each has radically different effects on the way their viewers will see the world.

The creators of internet filtering programs have always recognised that manga pornography is still pornography, even though it is composed of cartoonish sketches rather than photographic imagery. It is just as degrading, addictive and damaging to the psyche as the 'real thing'. Likewise, violence is still violence, even if its purpose is to provide an ironic view on life. The constant exposure to racist slurs, sexual perversity and sadistic acts is likely to shape a viewer's tolerance for this sort of behaviour, particularly this sort of humour in the real world.

The Bible has a very short summation for the person who believes they can separate this sort of humour from the effect it has on others:

Like a madman shooting firebrands or deadly arrows is a man who deceives his neighbour and says, "I was only joking!" (Proverbs 26:18,19).

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