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Moore revamp announced PAGE 14



**Sport stars to lead CBD strategy**

Call to pray for city mission PAGES 4 & 10



**DEPP'S PARABLE**

Gangster morality tale PAGE 26

# Raising girls

As Miley Cyrus – a very different kind of ‘wholesome’ Disney star – releases her latest movie, Melinda Tankard Reist says our culture has become so sexualised that we are witnessing the ‘pornification of girlhood’. How can modern Christian parents resist these pressures? PAGE 11

**BIG DECISIONS**

Standing Committee reports on the main decisions of the Diocesan Standing Committee in June.

**Repeal of Parish Review Ordinance**

The Standing Committee will recommend to Synod that the Parish Development Review Ordinance be repealed. However Standing Committee intends to establish a taskforce to suggest alternative review mechanisms for parishes or clergy who would like them. The taskforce's recommendations are likely to be provided to Synod in 2010.

**Sydney watches abortion legislation**

The Standing Committee considered a report about moves by the Greens to relax the laws on abortion in NSW. There is no indication such moves are supported by the NSW Government or Opposition. However recent changes in the law in Victoria have prompted the Standing Committee to ask its Social Issues Executive to actively engage in the consultation process if the NSW Government refers the matter to the NSW Law Reform Commission or a parliamentary committee.

**Synod to consider alcohol policy**

Standing Committee will ask the Synod to recommend to parishes that they develop their own policy in relation to alcohol consumption having regard to a report containing theological, social and legal information about alcohol consumption. The recommendation was made after extensive consultation with Synod representatives and parish council members.

**Special Synod briefings to be held**

In August, briefings for Synod representatives will be held in each region, to provide further information about the financial position of the Diocesan Endowment. Synod representatives will also be briefed on the implications for Synod appropriations and allocations for the next triennium, as well as restructuring plans for the Endowment of the See.

**•MOORE AT SYDNEYANGLICANS.NET**

**Planters break new ground**

**A**GROUND-BREAKING church planting conference was held at Moore Theological College on June 25 and 26.

Bishop Al Stewart, announced as head of a new church-planting organisation at the conference, said most

churches are not growing and 'the biggest factor is leadership'.

"We need to get the right guys in the right places," he said.

Analysis by Michael Kellahan and Archie Poulos appears on their [sydneyanglicans.net](http://sydneyanglicans.net) blogs.

**•ABORIGINAL CHURCH MEETS LOCAL DEMAND**

**Lilley leads ridgey-didge plant**



PHOTO: Scott Webster

Popular demand: Jonathan Lilley has been blown away by local interest in his Aboriginal church service.

EMMA ORSBORN

**D**IDGERIDOOS and clapsticks could well replace guitars and drum kits at the latest Aboriginal church plant, started by the Rev Jonathan Lilley of All Saints', Nowra.

Forty-one Aboriginals showed up for the opening of Shoalhaven Aboriginal Community Church on June 28, which is held in the local school hall.

"I was a little bit blown away," Mr Lilley says. "I was expecting 10 or 15, but people just kept walking in."

He has been working

in indigenous ministry in Nowra since becoming the first Aboriginal Moore College graduate in 2007.

The church plant aims to meet the need of the large Aboriginal community in the area, with over 3000 Aboriginals in Shoalhaven alone.

"We have opened the doors to many in the community who would never had walked into a church setting other than for a funeral or a wedding," he says.

While many do not understand the need for specifically Aboriginal

churches, Mr Lilley says this plant is very important for his people.

"Churches say, 'Why can't they be more like us?', they expect Aboriginal people to assimilate into a culture that's foreign to us."

Mr Lilley also notes that class and education differences present a barrier, with many Aboriginals feeling out of place in mainstream churches.

While he says his church plant is in the spirit of Connect09 in reaching people who haven't heard the gospel, there are still plenty of Aboriginal

communities which are untouched.

"The biggest need is for building up young leaders. I only know a handful of Aboriginal church leaders and we need more."

Mr Lilley can already see a strong community spirit forming at Shoalhaven Aboriginal Community Church.

"There is a community and family feel in the church already. Everyone greets each other with a kiss and hug, then we all say goodbye to everyone when we leave," he says. "If the church gets really big it will take us a while to leave!"

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•CENTRAL ORGANISATIONS FEEL GFC HEAT

# Diocesan bodies forced to cut jobs

**A**S Diocesan organisations brace themselves for cuts in Synod funding as of the beginning of 2010, some have already been compelled to act.

Anglican Youthworks has announced some field advisor positions will be made redundant before the end of the year.

However Youthworks' CEO, the Rev Zac Veron also said much of Youthworks' ministry would keep moving forward despite the global financial crisis.

"In general, we will keep doing what we were doing, but we'll be doing less next year in our training division because there'll be less human resources available to do it."

However, Mr Veron emphasised that Anglican Youthworks' core ministry in schools would not be affected.

"We will continue to fully support SRE teachers and SRE expansion in both primary and secondary schools."

Youthworks' publishing and outdoors ministries

also remain unaffected by Diocesan funding.

Meanwhile Sydney Diocesan Secretariat (SDS) CEO, Steve McKerihan said that the Diocesan Endowment's investment losses have already had a "direct impact on the staffing structure of SDS".

"SDS provides a range of financial and administrative services to a number of Diocesan organisations including GAB," he said.

"The investment losses have impacted the capacity

of GAB to pay for support services.

"These losses and other economic pressures have also had an impact on the capacity of other SDS customers to pay for the services provided by SDS."

The organisation has responded by cutting staff from 84 in December 2007 to 63 now.

"This has been achieved by eliminating a number of overheads not directly required for frontline services, and restructuring the way some services are delivered," Mr McKerihan

said.

With further restructuring ahead, he added care for those directly affected is a high priority.

"We have sought to provide as much support as we can to the people who have been made redundant. Our thoughts and prayers have been with them as they seek alternative employment."

However he adds that these moves are essential for the future.

"While the restructuring process is not easy, it is

essential that we do this work to ensure that we can continue to provide core services and deliver the necessary savings in fees to our Diocesan customers. We remain committed to supporting parishes and other Diocesan organisations as they serve God and seek to achieve the objectives of the Diocesan Mission."

**ANGLICAN MEDIA CUTBACKS**  
Redundancies at Anglican Media as Synod funding decision nears. See Page 9

•KIDS CLUBS WIN OVER PARENTS

## Holidays draw families to church

**P**ANDAS, superheroes and candy were just some of the themes explored in kids holiday programs last month, with parents 'targeted' as well as children.

"We're not just wanting

to tell kids about Jesus, but their parents as well," says St Mark's, Pennant Hills' children's minister, Jenny Flower.

St Mark's - which has been running its Huge

Awesome Week for Kids (HAWK) for eight years now - has also set up a café for parents coming to pick their children up.

"We have people there to talk to parents and tell them about what their kids are learning," Ms Flower says. "We use it as an evangelistic outreach and tell them about St Mark's."

St John's, Maroubra member Judy Adamson agreed their panda-themed Kung Fu Pilgrim holiday club was an invaluable way of making whole-family connections.

"It is a way in which families without church connection can see that while we take God seriously, we don't take ourselves seriously and can have a bit of fun," she says.

At St George North's superhero-themed program, 40 percent of kids attending were from non-church families.

Meanwhile 10 senior Youthworks College students ran a rescue-themed holiday program at Green Valley public school as part of their mid-year mission with Sadler Anglican Church.



Happy times at Maroubra's school holidays kids club.

•BILL OF RIGHTS DEBATE

## Forsyth defends religious freedom

**B**ISHOP Robert Forsyth spoke alongside campaigners for same-sex marriage and euthanasia at July's public hearings for the National Human Rights Consultation Committee as its inquiry into a possible bill of rights for Australia continues.

In his address, 'Religious Freedom in Employment', Bishop Forsyth said rights

to non-discrimination and religious freedom will clash if taken too far.

On behalf of the Anglican Church of Australia, Bishop Forsyth said particular concerns were the possible 'overreach' of anti-discrimination rights, an unnecessary narrowing of criteria for exemption and the intrusion of

external bodies in deciding religious questions. "A religious body should not be compelled to act contrary to conscience (which would be a denial of human rights), or to withdraw from involvement in its educational, welfare and other charitable activities because they violate another human right."

# Thinking of Ministry? Explore Moore...

## Information Night

**Monday, 24 August**  
7.45pm - 9.15pm  
**Location:** 15 King St, Newtown

## Open Day & Spring Carnival

**Saturday, 26 September**  
9.30am - 2.30pm  
**Location:** College grounds  
15 King St, Newtown  
Families welcome

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•CITY2SURF A WINNER

## Fun-run brings neighbours together

WHILE many are enjoying a sleep-in on a Saturday morning, members of St Barnabas', East Roseville are preparing for their 14-km City-2-Surf run.

Peter Brockington started the running group, which meets on Wednesday and Saturday mornings, as a way to combine training for the City2Surf on August 9 with St Barnabas' Connect09 strategy in their neighbourhood.

"There are people from our congregation coming along, as well as members of the community we didn't know previously," he says.

Mr Brockington says

the group has attracted local attention through signs outside the church, letterbox drops and their website. They are also an eye-catching sight running through Roseville's streets.

"We hope they see it as an opportunity to meet, spend time with Christians, see we aren't weirdos and that we actually do have a genuine desire to make this city a better place to live for everyone," says St Barnabas' rector, the Rev Michael Kellahan.

The team will run in the City2Surf to raise money for Anglicare, who will also put on a street party after the event at St Andrew's, Bondi.

•CONNECT09'S CBD MISSION

## Inspiring people set to reach the city

Connect09's latest focus as the Inspiring People mission begins on September 15.

The mission will explore the theme of success through breakfast, lunch and dinner panel events featuring high-profile Christian speakers successful in areas and disciplines including government, business, sport and the media.

"The panels will enable high-profile Christians, who are valuable and respected members of the community, to share how their faith has influenced their lives," says Connect09's executive director, Andrew Nixon.

Among them will



Windsurfing champion Allison Shreeve in action. PHOTO: Luca Villata

be world windsurfing champion Allison Shreeve.

"I believe that my success in the international sporting arena has given me a platform to be able to speak about my faith," she says. "People are generally very preoccupied with life

and life issues and I know the answers to all their concerns can be found in knowing Jesus Christ."

Panel moderators will include Karl Faase, with appearances by the Rev Justin Moffatt and the Rev Dr John Dickson.

Some of the 'inspiring people' on the CBD mission panels:

- Australian Test cricketer, Justin Langer
- The Hon Peter Costello MP
- NSW police commissioner, Andrew Scipione
- Former deputy prime minister, John Anderson
- Australian Rugby League player, Brad Mackay
- Ernst & Young CEO, James Millar

Following each event will be a six-week Life of Jesus course. City Bible Forum's weekly meetings will also focus on helping new Christians find a Bible-teaching church.

Register for events at [inspiringpeople.com.au](http://inspiringpeople.com.au).

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An **information night** will be held on 25 August at 7:30pm at St Faith's Anglican Church Hall 5 Clarke St Narrabeen. Please join us to find out more.

Detailed information on careers at ARV and to apply for the positions at Warriewood Brook please visit [www.arv.org.au/warriewoodjobs](http://www.arv.org.au/warriewoodjobs) or phone 02 9421 5333.



**Warriewood Brook**



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## •CHRISTIANS WIN

**Network Ten  
in sex breach**

**F**AMILY Voice Australia's campaign against the screening of "sleazy" TV series *Californication* was vindicated by the Australian Communications and Media Authority (ACMA) last month.

ACMA ruled Network Ten had breached regulations by screening explicit sex scenes twice.

However FVA's research officer Ros Phillips complained Ten had paid no penalty for screening the program, which was "produced for US cable, not mainstream TV".

A significant penalty would ensure TV networks "take their obligations much more seriously", Mrs Phillips said.

FVA'S campaign against Network Ten last year led to over 60 advertisers withdrawing their support from the program, and pushed *Californication* back until after 11pm.

## •TEHRAN VIOLENCE FELT IN SYDNEY

**Iranians fear crackdown on Christians**

NATASHA PERCY

**L**IKE many Sydneysiders, Michael\* watched reports of the crackdown on post-election demonstrations in Iran with horror. Yet for the former Iranian underground church leader, it was more than a news story. He is one of many Iranians living in Sydney who are worried for family and friends at home, some of whom are in jail for dissenting.

As a former journalist, Michael is connected to what he calls the 'revolutionary' movement, acting as an intermediary between journalists in different parts of Iran for whom communication is difficult. "I inform other people what's going on... The media is the only weapon we have against the government," he says.

Michael is connected to the Iranian Christian community in Sydney, for



A man is assisted after being beaten by anti-riot police at an opposition rally in front of the Tehran University. (AP Photo)

whom June and July have been difficult months, with more reprisals feared.

"What really concerns all of us is what will happen next," says Amir Mesrinejad, leader of the Iranian congregation at St Paul's, Carlingford.

"Once these demonstrations are cracked down on by the regime, they will start attacking religious minorities, political dissidents...

what is going to happen to the Iranian Christians, especially those who have

converted from Islam to Christianity and are part of underground churches in Iran?"

In particular, there are concerns for some Iranian Christians in Sydney whose visas are uncertain and who may be sent

home.

Mr Mesrinejad says the emotional load on the community has been heavy. "Our pastoral work has multiplied in recent months – we need to spend more time praying with individuals," he says. "But we will continue to put our trust in the Lord and encourage our Iranian brothers and sisters to believe in the Lord and leave their worries for the Lord to carry."

Neighbours and Friends, the organisation Amir co-leads with John Fry to help new arrivals, has also been hit by the global financial crisis as it has sought to help those who have lost their jobs. "We took a risk of providing employment for 20 new people in recent months – our workforce has almost doubled in the last two months," he says. "In these times we can only pray for comfort."

\*Not his real name

# Gather the people and I will give them water

Numbers 21:16

## Warriewood Brook – Anglican Retirement Villages latest seniors community

Located within minutes of some of the most spectacular beaches in Sydney, Warriewood Brook offers unrivalled retirement living on the Northern Beaches. Surrounded by the coastal ambience that is unique to the northern beaches, it's here you'll find great neighbours and meet new friends – all within a warm, supportive and social community environment.

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To arrange a personal tour please call 1300 111 278 or visit [www.arv.org.au](http://www.arv.org.au)



• “CLEAR BREAK” IN ANGLICAN COMMUNION

# Episcopalians overturn moratorium on homosexual bishops

THE Episcopal Church (TEC) in the United States has refused to yield to direct pleas from the Archbishop of Canterbury, passing two significant motions at its General Convention, which a senior English bishop called “a clear break” with the Anglican Communion.

Despite the Archbishop’s entreaties in a speech before the convention began in California the convention overturned a moratorium on the consecration of practising lesbian or homosexual bishops and passed resolution D025 which says, in part, “....God has called and may call such individuals [gay and lesbian persons living in lifelong committed relationships], to any ordained ministry in The Episcopal Church.”

The Bishop of Durham, Dr Tom Wright, told the *Times* that TEC knew what they were doing.

“They were formalising the schism they initiated six years ago when they consecrated as bishop a divorced man in an active same-sex relationship, against the Primates’ unanimous statement that this would ‘tear the fabric of the Communion at its deepest level,’” he said.

In an address before the Californian meeting, Dr Rowan Williams said he hoped “there won’t be decisions in the coming

## LAUNCH OF FELLOWSHIP OF CONFESSING ANGLICANS (FCA)



Archbishop Peter Jensen speaks to over 1600 people at the launch in London. PHOTO: Stephen Sizer

### Extract from Archbishop Peter Jensen’s speech

Ominous and foreboding words are being said about the FCA by those who wish it ill – they say it is schismatic, it will divide the church, it is a power play. These changes are at best misunderstandings or at worst political posturing. Let me say this as clearly as possible.

The FCA exists to keep Anglicanism united, to enable those whose spiritual existence as Anglicans is threatened to remain Anglicans with integrity.

It exists to keep orthodox, biblical Anglicanism inside the fold at the highest level possible; to gather up the

days that could push us further apart”.

Attention now switches to whether Archbishop Williams does what the GAFCON primates have done and recognises the newly formed orthodox Anglican Church of North America led by

Archbishop Bob Duncan.

Just days before the American convention, the Fellowship of Confessing Anglicans launched in the UK and Ireland with a meeting attended by over 1600 people in London.

The meeting was addressed by the Bishop

of Rochester, Dr Michael Nazir-Ali, theologian JI Packer (via video), South American primate Archbishop Greg Venables, Archbishop Duncan and Sydney’s Archbishop, Peter Jensen.

Archbishop Venables warned the gathering of ‘the danger of drift’, pushing UK churches towards US mistakes: “Unless there is a robust and clear voice in this part of the world... the very truth of Christianity will not only not be affirmed and proclaimed, it will be silenced in Anglicanism.”

Is he still an Anglican? When we can seriously ask that question, something is deeply wrong. We are at a watershed, at a parting of the ways.

## Time Canterbury said ‘Enough’

ANALYSIS:  
BISHOP GLENN DAVIES

Well at last The Episcopal Church (TEC) – the Anglican Church in the United States – has expressed its mind and made it abundantly clear that gays and lesbians in committed relationships are not only welcome members of the church but that they are not precluded from ordination. This decision is in defiance of the Archbishop of Canterbury, the Primates and the Lambeth Conference.

If that was not enough, in her opening address Presiding Bishop Schori has derided individual salvation calling it “the great Western heresy: that we can be saved as individuals, that any of us alone can be in right relationship with God”. According to Schori it is a heresy to believe that an individual can be saved through personal faith and trust in Jesus Christ, acknowledged in a prayer of repentance.

Surely the time has come for Abp Rowan Williams to stop prevaricating and say enough is enough! There is already a motion for the English General Synod in 2010 to recognise communion with ACNA. Will a similar motion de-recognise communion with TEC?

They and their leader do not proclaim, let alone believe, the faith once for all delivered to the saints!



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BISHOP WRITES  
with Rob Forsyth

## Be yourself, but don't swim against the mainstream!

WE are not all the same. Although the Diocese of Sydney is a mainstream evangelical diocese, not all our churches are, or ever have been, mainstream evangelical. Some are high church, or Anglo-Catholic or variations of such styles. Even though these few have always been fully part of the diocese, they reflect other traditions of a diverse Anglicanism. In what will probably be my last 'Bishop Writes' before *Southern Cross* takes its new format, I thought I should say something to such churches, especially as there are a number in the South Sydney Region.

Three pieces of advice.

**1** Regard yourselves as historic and full members of the Diocese of Sydney, which is what you are, no matter what anyone says. And so always regard the rest of the diocese not as 'them' but 'us'.

**2** Resist these three typical temptations:

**Temptation 1:** to define yourselves against the Diocese and by what you are not like, rather than by what you are;

**Temptation 2:** to be too narrow in style by looking for models in the two outstanding flagship city churches (St James', King Street and Christ Church St Lawrence) and so miss out on other exciting ways of being church in the suburban and other urban contexts;

**Temptation 3:** to theologially react and emphasise differences from the diocesan mainstream. But for what it's worth, GAFCON and its declaration create new remarkable openings for engagement with the Diocese. The Jerusalem Declaration is a statement of Anglican foundations that enables Catholic and high-church Anglicanism to be affirmed as Anglican. Its inclusion of strong reference to the sacraments, the historic creeds and the councils of the early church should mean an explicit common ground for the more high church.

**3** Can I even go so far as saying that I challenge such churches to show the mainstream how it's done. In our diocese of strong evangelical Anglicanism, let the Anglicans of high and Catholic traditions show the rest of us how it is done in the things that really matter – as full members of the Diocese of Sydney.

• REDFERN'S APARTMENT BLOCKS GET CONNECT09 TREATMENT

# Schooled in hard knocks



David Saunders and Annabell Graves ponder their next doorknocking journey.

WHILE doorknocking is nerve-racking at the best of times, St Saviour's, Redfern churchwarden Robert Freeman admits visiting Redfern's apartment blocks took extra courage.

Each of the six Housing Commission apartment blocks in Young Street, Redfern, which stand across the road from St Saviour's, is comprised of 16 to 20 floors, with 34 flats per floor. Each building is home to over 1000 people, many of whom are single parents, elderly, or are recent migrants.

Yet Mr Freeman says the small doorknocking team who set out to offer residents free espresso coffee in front of the church on Sunday mornings and a chat if people wanted had some unusual, but largely

positive experiences.

"With such a concentration of people there are obviously problems, yet we came across good humour, a willingness to listen, and courtesy (with the occasional exception)."

Walking through the graffitied corridors took gumption, Mr Freeman says.

"As the corridors were so narrow and dark it was possible to see the daylight being blocked through the spy hole when someone came to the door. I then loudly announced, 'It's okay, it's only the Anglican Church!' which usually got the occupant to open up and have a chat through the security grill."

The Chinese gospel material and the Colin Buchanan children's DVD were well received. This gave the more 'shy'

members a chance to go along the second time around as 'sherpas' carrying Connect09 material.

However for a small congregation struggling to care for people who walk in off the street with complex issues on a weekly basis, fellow warden Stuart Larkin admits the idea was born out of a feeling of 'futility' about Connect09.

"We are small in number and just getting to church each week can be an effort when between us we are responsible for so many things... For all the goodwill of the Connect09 resources – which we never really looked at – we needed to make it real for us, we needed to own the process and get started."

At a meeting to brainstorm and pray, members generated 50 ideas to increase the

church's profile and develop new connections, including doorknocking the Redfern apartments.

On his doorknocking trek, Mr Larkin says he met an "old guy with a classic lumberjack-style beard", a young Jewish mum, and a "Rastafarian with Bob Marley curtains", among many others.

However he said the experience has encouraged those who went to go back.

"Did anyone come to Christ? No idea, but we have contact details for around 20 people who were at least happy for us to come back and say hello at another time," he says.

Was it worth it? "Absolutely and we'll be out there again and again as we try to connect with God's people living next door to us because we didn't get to everyone in our 'hood."

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• THE BAD NEWS: SENIOR JOURNALISTS RETRENCHED

# Media ministry faces cut

WITH his 14 years of faithful service to the Anglican Church coming to an abrupt end, Mark Hadley is praying he won't be joining the unemployment queues in September.

"God has new plans for me and, as usual, they centre on taking me out of my comfort zone," says Mr Hadley, who oversees the Diocese's New Media operations including numerous internet sites and video productions.

Anglican Media has been forced to retrench Mr Hadley and two other senior staff, while three full-time positions will be made part-time, in the latest round of job cuts caused by the Diocese's financial losses.

Although more than half of Anglican Media's operations are funded by advertising and video sales, a downturn in positions vacant advertising meant the cutbacks had to be brought forward.

## ANGLICAN MEDIA CUTS

Full-time equivalent roles	
Jan 2009:	10
Jan 2010:	5

Anglican Media expects to have its \$577,000 grant cut significantly when Synod meets in October. As a result, it will scale back its existing internet operations.

Mr Hadley has written and directed a host of Christian TV programs, as well as overseen the development of [sydneyanglicans.net](http://sydneyanglicans.net), [christianity.net](http://christianity.net), [connect09.com](http://connect09.com), and websites for GAFCON.

He says his family are trusting that 'this is the recession we had to have'.

"God clearly intends to show us just how much he can be relied on."

Along with Mr Hadley, *Southern Cross*' news editor position will also be made redundant, meaning editorial staff be cut by 75 percent by the

end of the year. However, management is looking at partnerships with outside organisations to ensure the scope and quality of *SC* is not overly compromised.

In his time with Anglican Media, Mr Hadley guided the Diocese's transition from old-style analog formats to the new media frontiers.

After a career with ABC Radio and Prime TV in Wollongong, Mr Hadley was employed in August 1995 as the Diocese's director of media evangelism overseeing TV and radio production for the secular airwaves.

"When I started we cut sound bites together – with real razor blades!

"Methods may shift, but the message hasn't changed. The success of our productions like *The Christ Files* and *The Life of Jesus* show that if we pay attention to how people listen, we can still tell them what they need to hear."



Mark Hadley: made redundant after 14 years service with Anglican Media.

## • THE GOOD NEWS: CULTURE WINS OUT IN READER SURVEY

In bittersweet news in the wake of his retrenchment, Mark Hadley has been unexpectedly encouraged by a suite of market research strongly endorsing his recent work bringing thoughtful Christian analysis to bear on cultural trends.

A *Southern Cross* reader survey completed by 1500 people shows overwhelming support for retaining cultural analysis, especially in key demographics. In fact, ministers under 45

picked culture as the most valuable section in the publication.

"Cultural analysis is where I intend on putting my energies as a freelance writer," Mr Hadley says. "We need to understand how the world is thinking if we intend taking part in the conversation."

While it was expected that younger readers would value the culture section, it was the widespread desire for Christian cultural analysis from across all age groups that 'was a big

## READER SURVEY

### What readers most value

Diocese news	56%
World news	35%
Cultural analysis	26%
Mission features	22%
Bible teaching	17%

### What readers least value

Testimonies	12.5%
Letters	11.5%
Chinese page	5%

## MORE ON THE WEB

Jeremy Halcrow's July 18 blog at [sydneyanglicans.net](http://sydneyanglicans.net) presents an overview and assesses reader criticisms of *SC*.

'surprise' says managing editor Jeremy Halcrow.

"Analysis of contemporary cultural trends appears to be one of the best ways we can resource front-line ministry," he says.

Mr Halcrow hopes to negotiate a freelance deal with Mr Hadley to retain – and even ramp up – cultural analysis in *SC*.

There was overwhelming support for *SC* with over 80 percent of Sydney Anglicans wanting to retain the existing format.

# PLEASE PRAY FOR LAUSANNE 2010

The Lausanne Covenant is a 1974 Christian manifesto promoting active world-wide Christian evangelism. Identified as one of the most influential documents in modern Evangelical Christianity, the drafting committee was chaired by John Stott (founder of Langham Partnership) at the International Congress on World Evangelisation held in Lausanne, Switzerland. The relationship between Langham Partnership and Lausanne has been strengthened by Rev Dr Chris Wright who now chairs the Lausanne Theology Working Group. Chris writes:

The Bible as a whole shows us God's heart

- For the last and the least (socially, culturally and economically) as well as the lost (spiritually)
- For those dying of hunger, AIDS, and war, as well as those who are dying in their sins
- For the landless, homeless, family-less and stateless as well as for those who are without Christ, without God and without hope in the world.

**The God who commands us to disciple all nations also commands us to do justice, love mercy and walk humbly with our God.**

We still struggle to 'relate' these things to one another when we ought never to have split them apart in the first place. But sadly we did. We have been guilty of putting asunder what God has joined together. **Lausanne, in its commitment to holistic mission, believes in the integration of all these things because anything less is untrue to the Bible.**

We need repentance and renewal in the church, as well as renewed passion for world mission. Otherwise, the church may become, as the Lausanne Covenant puts it, "a stumbling block to evangelism when it betrays the Gospel". In some respects, it already is.



Chris Wright, International Director LANGHAM PARTNERSHIP

Lausanne will be holding its third major world congress in Cape Town in 2010. My hope is that Cape Town 2010 will launch nothing less than a 21st Century Reformation – among evangelicals, who need it as much as any other Christian bloc.

For there are scandals and abuses in the world-wide evangelical community that are reminiscent of the worst features of the pre-reformation medieval church in Europe.

- There are some mega leaders, like ancient prelates, wielding vast wealth, power and control – unaccountable, unattractive and unChristlike.
- There are multitudes of ordinary Christians going to so-called evangelical churches, where they never hear the Bible preached or taught. They live in scandalous biblical ignorance.
- Instead they are offered, in the 'prosperity gospel' a form of 21st century indulgences, except that you pay your money not for release from pains after death, but for receipt of material 'blessings' here and now.
- And there are evangelicals parading ungodly alliances with secular power – political, economic and military – identifying themselves (and the gospel they claim to preach) with agendas and ideologies that reflect human empire not the kingdom of God in Christ.

**Will we have the courage to identify and renounce such scandals and to seek a reformation of heart, mind and practice?**

The 16th Century Reformation was criticized because it lacked missionary awareness and energy until much later. They were so obsessed with tackling abuses in the church that they neglected world mission. How ironic and tragic will it be if 21st Century evangelicals are so obsessed with world mission that we neglect abuses in the church, and remain wilfully blind to our own idolatries and syncretism?

- If reformation without mission was defective,
- then mission without reformation will be deluded, self-defeating and even dangerous.

**The Lausanne Covenant, like the Bible itself, commits us to the integration of both. May God grant us the will and humility to respond with equal commitment.\***

\* Full script of Chris Wright's statement can be obtained from [info.lpa@langhampartnership.org.au](mailto:info.lpa@langhampartnership.org.au)

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# Prayer is our chief exercise of faith

**The Connect09 campaign needs all Sydney Anglicans to pray, says ARCHBISHOP PETER JENSEN, with thousands already receiving God's word and the campaign about to ramp up.**

**C**ONNECT09 encourages us to build partnerships and one of the most fruitful of these partnerships has been that between the Mothers Union (MU) and the Connect09 team.

The MU has a longstanding commitment to pray for the Diocese and to call us to prayer. This is a pretty impressive aim for any of our fellowship groups and I congratulate and thank the MU for their wisdom and persistence.

Now can I encourage us all to fulfil our side of the partnership as well? This year the MU commitment in the light of Connect09 has been to enable us to join together and pray for the region as a whole. Our first prayer meeting was a great occasion and I am looking for the evidence of our commitment to prayer at the second. A number of clergy have said to me that they think that people are praying. Joining together visibly like this is a great encouragement as we see that we are in fact praying.

There are two other important points to make.

First, we have by now distributed thousands, indeed hundreds of thousands, of copies of the gospel. But as the parable of the sower reminds us, human beings have plenty of reasons for not listening to God's word. We need to pray all the more now that the Spirit of God will awaken

the hearts of readers and hearers of the gospel. This is not something which we can do. Our dependence here is entirely on the Lord.

Second, far from diminishing as the year progresses, Connect09 is about to speed up. The month of September is going to see the biggest media campaign about Jesus which has ever occurred. But it will pass without effect if we are not praying for the people who see it on TV. As well, we are about to launch an outreach to teenagers and in addition, a campaign in the CBD. In all this we should be praying for the Lord's blessing.

Prayer is the chief way in which we exercise our faith in the Lord. We can be orthodox in belief but neglectful in practice and then wonder why things do not 'work'. Let's make sure that we do not neglect to pray in this marvellous year! ●

## 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.**



Call to action: Archbishop Peter Jensen at the last Connect09 Prayer Day.

## WE NEED YOU PRAYING ON FRIDAY, AUGUST 28

Sydney Anglicans tell us why they will be at the Connect09 Prayer Day.



"It is tremendously encouraging to get together with other Christians – whom you may have never met – to hear about some of the Connect09 initiatives that are occurring around the Diocese. I particularly enjoyed hearing personal stories where people have made connections in their community. But the enjoyment is a bonus. It's really about committing our city (and the Illawarra) to the Lord and asking him to use our efforts to bring people to Jesus. On my own I struggle to pray about these things... There is a certain accountability and prayerful creativity that comes from praying with others."

– Steve Lucas, Helensburgh

"The Connect09 prayer day gave us an opportunity to praise God for the many people in local churches who have worked very hard over the past few months getting the Colin DVD into the hands of thousands of families. We need to support this outreach in prayer... praying that many who receive the DVD will hear the good news and receive it with joy!"

– Lesley May, Broadway



"I attended the prayer meeting because I desperately want God to save people for eternal life and for them to avoid the judgement. Praying with others is one of the ways God has appointed for this end to be achieved."

– Bishop Reg Piper, Gympie

# CONNECT09 DAY OF PRAYER

FRIDAY AUGUST 28TH 10AM - 2PM The Chapter House, St Andrews Cathedral, Cnr George & Bathurst Sts, Sydney



## The day will include prayer for:

- each of Sydney's regions
- the Jesus All About Life campaign
- connecting with Sydney's Muslim community
- plans for outreach in the CBDs of the diocese
- Indigenous churches and mission
- opportunities within the Sudanese community

For more information & the full programme, please visit:  
[connect09.sydneyanglicans.net](http://connect09.sydneyanglicans.net)

Lunch will be available for a gold coin donation.

Discount parking is available in the St Andrews Carpark (enter via Kent St). \$13 for max 5 hours (9:30am-2:30pm)

Hosted by Connect09 with special thanks to Mothers Union Sydney

**Prayer for our city is vital. Please join us as we set aside significant time to pray together for our whole community.**

# RAISING GIRLS IN A SOFT-PORN WORLD

While some parents may be pleased with the 'squeaky clean' image of young women in Disney films like *Hannah Montana*, new research shows that the media's portrayal of girlhood is still having a devastating effect.

By EMMA ORSBORN and NATASHA PERCY

**S** EVEN-YEAR-OLD Ebony Fuelling came home from school one day and said, "I'm flabby", referring to her thighs one day and complaining about her stomach the next.

Ebony's mum, Leanne, who attends Panania Anglican Church, was shocked to hear her healthy daughter's comments. She is convinced her daughter must have picked up on the attitudes of other children in the school playground.

Ebony is not alone, however. A 2007 study of Australian boys and girls showed that 41 percent of children are specifically concerned about the way they look.

Many young girls particularly feel a pressure to look a certain way, according to writer and researcher Melinda Tankard Reist in her new book *Getting Real: Challenging the Sexualisation of Girls*.

And Ms Tankard Reist indicates this is not surprising, given the messages sexualising girls which are "ensconced" in toys and games, kids clothing, T-shirts, music video clips, girl magazines and billboards.

"Everywhere they look they get a message about their bodies, and about

sexuality, and often that's a very distorted, damaging and dangerous message," says Ms Tankard Reist, who speaks to young girls "all the time" as she visits schools and youth groups around the country.

"What the research tells us is that the sexualisation and objectification of girls contribute to anxiety, depression, low self-esteem, self-harm, eating disorders and poor academic performance."

What Tankard Reist calls the 'pornification of girlhood' – the sex industry's invasion of 'girl world' – is now the intimidating background against which many parents are trying to raise "happy, healthy, resilient girls".

And now one in 100 teenage girls in Australia suffers from anorexia, one in five are bulimic and an estimated one in four 12-year-old girls want to have plastic surgery.

"Girls are bearing the brunt of these sexualised messages that tell them their sexuality is their main value, that they need to use that to attract men and somehow gain popularity and fame," Tankard Reist says, even when they know these body images have been "airbrushed beyond recognition".

However she also claims this sexualisation, combined with the ready accessibility of pornography on the internet and at corner stores and milk bars, has led to practices such as 'sexting' – sharing graphic or pornographic images of each other through mobile phones – and child-on-child sexual assault among children as young as eight.

Increasingly, Ms Reist says the sex industry is sideswiping parents in the sexual education of their own children. "That normal process of childhood sexual development is being cut short by the intrusion of pornography... and parents are having to have conversations with their children that they would have preferred to have waited a little while to have," she says.

Moreover, Ms Tankard Reist laments that relationships between girls and boys have become so sexualised that "there's no place for normal friendship".

"Girls and boys need to be given space just to be mates and to hang out and have fun together, but unfortunately that's becoming harder and harder for them to do because they are expected to relate sexually."

## PARENTS' ROLE

As both a parent and lecturer at Youthworks College, Kerrie Newmarch agrees the portrayal of young girls is increasingly sexualised.

"We should teach our children in an age-appropriate way about sex," she says.

"They need to be aware of its power for good while at the same time being able to recognise the ways in which the world distorts and misuses sexuality."

Mrs Newmarch recognises some parents may struggle with giving their children direction if they want to be popular with them, but asserts it is parents' responsibility to protect children from the effects of the media.

"Don't be afraid to say no," she says. "We need to have confidence as Christian parents to speak into the lives of our children."

She believes parents need to be good role models and should ensure people surrounding their children are also helpful influences.

Leanne agrees and since hearing Ebony's comments is even more aware of modelling a positive attitude about her own body in front of her daughter.

"She takes her cues from me, so I need to be aware of how I communicate or express myself and that I don't make negative comments about my own body."

Paul Shepanski of St Andrew's, Roseville, has two teenage daughters and says the pressure placed on girls from the media is 'extraordinary'.

He and his wife decided that one of the best ways to combat this was to guide their daughters in understanding biblical truths.

"Closely related to this is the need for us to model that way of living to our children, so we're not seen as hypocritical," he says. **CONTINUED NEXT PAGE** ▶

## TIPS FOR RAISING GIRLS

- 1 Monitor TV, magazines, computer games and what they look at online.
- 2 Don't buy them sexy clothing styles.
- 3 Avoid dolls which portray an unnaturalised or sexualised image, such as Bratz. Specify 'No Bratz dolls' on party invites.
- 4 Don't be afraid to say 'no' and talk with girls about why you don't think these things are good for them; encourage them to think critically.
- 5 Give gentle advice and reassurance and keep communication lines open.
- 6 Role model the advice you give.
- 7 If buying magazines, prefer *Bella*, *Real* and *Indigo*, which aim to give girls a more holistic view of what they can be.
- 8 Encourage girls to be involved in sport, music, artistic activities which don't involve grooming and shopping.
- 9 Encourage girls to have role models who aren't celebrities.





Leanne Fuelling, with daughter Ebony, 7. Leanne was shocked by her daughter's concerns about her appearance picked up in the schoolyard.

## HOPE FOR THE FUTURE

Alana O'Sullivan, 17, says even though she was a "tomboy" growing up, "the pressure to look a certain way gets worse and worse the older you get".

Yet she believes going to church has helped her to combat these messages.

"It made me feel more secure in myself. Body image wasn't the focus anymore. The focus was less on me and the way I

look and more on God," she says.

"My Christian friends are an encouragement because they dress modestly as well, which makes me want to more as well."

Christian parents are realising the positive difference they can make in their own households.

"I try to teach my daughter about the way God sees her, as being beautiful," says Leanne. "Girls her age are mini-teenagers; it's about providing an alternative."

Similarly Paul Shepanski says he has been very protective of his daughters, but it has been less about banning things and more about encouraging helpful activities.

"We've tried to encourage them to love things that are good, through an appreciation of things like literature."

Paul's church, St Andrew's, Roseville, recognised the tough issues facing parents like the Shepanskis in their "Think... Beyond Thin, Hot and Sexy" seminar earlier this year, which explored how to help girls and boys resist negative messages from popular culture.

Peter Stedman, St Andrew's assistant minister, says the seminar "was an attempt to engage with live issues from a Christian perspective".

Almost half of the 185 people who attended the seminar were unknown to the church, which Mr Stedman believes reveals this is a "vexing ethical issue".

## WIDER SOCIETY REACTS

Societally, Ms Tankard Reist says there are encouraging signs that this issue is

# Hannah Montana: Hollywoo



being recognised and addressed through public debate – which has at times involved Prime Minister Kevin Rudd – and the successes achieved so far in removing some harmful products. "When it was pointed out to Shell, Mobil and BP that their outlets were allowing porn magazines, they withdrew them from all their petrol stations in just a few weeks."

A new movement for women and girls' advocacy is involving organisations like Women's Forum Australia and Kids Free to be Kids, with magazines such as *Bella*, *Real* and *Indigo* giving a more well-rounded perspective of girlhood. More and more, Ms Tankard Reist says,

"people from radically divergent religious and non-religious backgrounds are all arriving at the same conclusion: that this is harmful, to girls especially, but also to boys".

However she adds that much more change is needed. Girlhood innocence is under attack – 'innocence' is even treated as if it was a dirty word.

"Girls are in trouble in many many ways, and despite so many advances for girls in other aspects of their lives, I argue that they're being oppressed in ways that none of us [my generation] was."

## GOING DEEPER

- Read Melinda Tankard Reist's article on the 'pornification of girlhood' in our *Passion* supplement inserted into this edition of *Southern Cross*.
- Melinda Tankard Reist will be speaking at the Women's Katoomba Convention, "Designer Women", 19-20 September or 26-27 September 2009, \$67. Other speakers include: Carmelina Read, Claire Smith and Alli Street.



- Melinda Tankard Reist's new book, *Getting Real: Challenging the Sexualisation of Girls* is due for release September 2.

## RAISING BOYS

Harmful messages also affect boys, and their view of girls.

"Even at school, boys are downloading pornography on their mobile phones," Melinda Tankard Reist has found.

"Girls reflect back to me all the time that they don't like the way boys are treating them... and many boys are using internet pornography as a guide to how to treat women... which is deeply disturbing when you consider the distorted images they get of women and of sexuality and relationships."

An Australian study two years ago found that 70 percent of boys have seen pornography by the age of 12, and 100 percent by the age of 15.

Ms Tankard Reist says fathers have a particularly important role to play in raising boys to become men who respect women. She recommends cracking down on disrespectful behaviour towards boys' mothers and sisters, limiting and monitoring internet use, making sure the computer is in a public part of the house, and talking to boys about how they can have healthy relationships with girls.

# d v the family

**MARK HADLEY** talks to **CATRIONA CORBETT** who is the manager of Anglicare's Family Relationship and Early Intervention Services, a former foster care worker, a mother of four.

**MH: Tell me, Catriona, how did you find the film?**

**CC:** Mark, I enjoyed the movie. I had no previous knowledge of Hannah Montana. I'd heard the name Miley Cyrus but that was about all. But I enjoyed it as a two-hour ride.

It was fanciful, unrealistic and there was an element of fairytale in it, but it was fun.

**What would you say was Hannah's biggest problem in the film?**

She's torn between two personas or two lifestyles – or the two different people that she is. And I do think she is *both*. She has talent, she wants to perform, she loves it up on stage and she gets into this glamorous lifestyle. She's Hannah there. She also has her life as Miley with her loving and down-to-earth family and she has to somehow marry the two together and that's the challenge for her in the film.

**Do you think teens do feel a bit torn between two worlds? Do you think they adopt different personalities according to where they are?**

I think they learn to because it is the period of their life where their peer group is so important. So they adopt a language and dress, a way of being with their friends, and that does carry back into the home. They're trying to find out who they really are so they're exploring who they are in relation to their friends and they bring that back into the family. But the family sometimes makes a bit of fun

## MILEY CYRUS CONTROVERSY

The *Hannah Montana* series, which began life on the Disney Channel and now airs free-to-air on the Seven Network, markets itself to 10+ girls, a factor made more obvious in the film when you get a look at the majority of the fans chasing this idol. The series directly confronts issues around identity, fame and celebrity that mesmerise today's pre-teen girls.

For adults who aren't quite sure what is going on, Hannah Montana is the superstar alter ego of Miley Stewart, a normal Californian girl, who is played by Miley Cyrus, daughter of former country music star Billy-Ray Cyrus (who in a further confusion of art, life and celebrity plays Hannah Montana's on-screen Dad).

Last year's controversy over the publication of photographs of Miley Cyrus in seductive poses highlights just how thorny an issue this is, and how much the self-image of young girls is shifting due to our culture's increasing sexualisation of girlhood.

However Disney has made its entire franchise on being family friendly, and parents are certain to be pleased with most of what is being preached in *Hannah Montana The Movie*.

of them if they take it to the extreme. So they have to try to work out how far they want to go and work out what they really believe and who they are.

**Is that something parents should be worried about – that their kids look a bit schizophrenic every now and then?**

No, I don't think so. I think that is just a part of growing up through their teen years. I can remember dressing in a rather extreme way at that age and my parents just accepted it – 'She's just working out who she is'. And because there was no fuss made about it, and because it wasn't dangerous, you just work it out. It takes its own course.

**A lot of parents will be as mystified when their children say 'I really need to see *Hannah Montana*.' Is there anything the characters advise that a Christian parent could get behind, that they could talk about with their kids and use in an affirming way?**

They could point out the cost, the toll it takes on Hannah/Miley to live the two lifestyles – the energy she has to put into keeping the secret. Also the cost on personal relationships, the toll it takes on family life. There is a bit of contextualising there, talk about that with your kids and explore how she might have been able to do it better.

**These are the sorts of things you're going to want to instil long before the crisis?**

Yes, you've got to store up a bank of close bonds and loving relationships when these sorts of things come into play in your family life. And they will hit, every family gets hit with crises at one stage or another, even with adult children you can face crises. If you've got that background of good strong loving bonds and respectful caring relationships then you can weather the storms together.

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# More options from Moore College



## JOHN WOODHOUSE announces a major strategic change at Sydney Diocese's Theological College

**I** WROTE in the May edition of *Southern Cross* about how Moore College is committed to equipping servants of the gospel of Jesus Christ in this time of turbulent change.

This month I would like to report an important decision that has arisen from this commitment. It is one of a number of initiatives at Moore in response to the changing shape of today's ministries that I hope to be announcing over the next few months.

Before we come to the decision, I would like to say a little about the remarkable resource that Moore College is for the equipping of servants of the gospel and why therefore I am keen to encourage the enthusiastic support of its work.

Our Lord Jesus Christ is building his church through servants of the gospel (Col 1:23), whose chief task is to proclaim Christ, "warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ" (Col 1:28). While it is to be expected that these servants will suffer in various

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ways – serving the gospel is very hard work (see Col. 1:29)! – there is enormous joy in serving the gospel of Christ, and so serving his church (see Col. 1:24,25; 2:5). What greater privilege could there be? What better way to spend a life? How thankful we all must be for the servants who have laboured for us (see Col 1:7; 4:12,13)!

These are days of change and innovation in forms of Christian ministry. Various approaches to church planting are developing. Ministries focused on particular subcultures (on ethnic, professional, or some other basis) are multiplying. The challenges in cross-cultural mission are being met in fresh ways. More traditional forms of parish-based ministry are also undergoing renewal, here in Sydney partly under the impetus of the Diocesan Mission and Connect09.

One of the most important questions we face is how best to raise up and prepare gospel servants for these days of great and varied opportunity.

## What is distinctive about Moore?

Readers of this column may not be surprised to hear me say that I am convinced Moore College is unique. Under God's gracious hand Moore College has played a vital role in preparing many outstanding servants of the gospel to preach Christ throughout the world. But what is it that makes Moore College distinctive?

Most important are *the teachers*. I am constantly thankful to God for the fellowship of godly, able and Christ-honouring men and women who are the Moore College faculty. They are known internationally for their faithful and solid biblical teaching. They are known by their students for their love of Christ and their exemplary Christian lives and characters. Whenever someone asks me about how to decide whether to come to Moore College, I urge them to consider these outstanding scholar-pastor-teachers.

Moore College also has a worldwide reputation for teaching *how the whole Bible and all of its parts bear witness to Christ* (as Jesus said in John 5:39!). This is very important (and less common than

you might think in Bible and Theological Colleges). At Moore College the curriculum is not only permeated through and through by the Bible (it is that!), but God's written word is honoured by being firmly believed, and properly understood in relation to its climactic centre: Christ Jesus the Lord. The teaching at Moore is thoroughly "biblical" in this important sense: each part of the Bible is understood in the context of the whole Bible. (The well-known writings of Graeme Goldsworthy and the popular *Introduction to the Bible* correspondence course are renowned examples of this.)

Furthermore Moore College is known

**"I am looking forward to meeting Sunday school teachers, youth leaders, churchwardens, parish council members and many others in my Doctrine 1 class to be offered in first semester next year by evening lectures!"**

around the world for standing firm, faithfully teaching and defending the *evangelical and reformed Christian faith*. This means a deep and personal love for the Lord Jesus Christ and trust in his sin-bearing death, a firm confidence in the written word of God and a wholehearted desire for Christ to be made known in all the world and that many might be saved.

It is in this context that Moore College's reputation for "academic rigour" must be understood (it is often misunderstood!). While students come to Moore from a wide range of educational backgrounds and academic abilities we are *serious about learning well and thoroughly*. Faithful servants of the gospel of Christ must have their thinking (about everything!) comprehensively renewed by God's word. We do not hide from hard questions or dodge difficult data. We must learn openly and honestly, humbly confident that faith and truth are friends, not enemies.

These distinctive aspects of Moore College work together in the preparation of gospel servants for *mission and ministry throughout the world*. The college itself has several thousand students studying in more than 50 countries through correspondence and online courses. Our graduates are preaching Christ in at least as many countries. Moore College is undeniably a great missionary college!

## Value of full-time study

For many years it has been possible to study at Moore College by correspondence (and now online) (Certificate in Theology), by evening lectures (Diploma of Biblical Studies), by full-time study (the main undergraduate program of diplomas and degrees), and by part-time study at the postgraduate level (masters and doctorate).

Within this range of options, the main program is the four-year full-time Bachelor of Divinity. This is a program of learning and growth designed to lay firm foundations for a lifetime of faithful

Christian leadership. It is the best (and most important) thing Moore College does!

In the context of current discussions about ministry training, and before I come to the changes that we will be introducing from next year, let me say a little about the value of *full-time* study at Moore College.

Theological education (learning of God and his ways) involves much more than the content of a curriculum. The full-time program at Moore enables a rich fellowship of learning that is an important and formative part of the experience of growing in knowing our heavenly Father. The full-time program includes elements that are difficult or impossible in part-time study (including chapel, meals together, missions and pastoral relationships with members of the faculty).

Furthermore the integrated program of study gains much from being full time, where various elements of the curriculum are studied side by side. The same curriculum studied part time will be a more fragmented experience.

There is no doubt in my mind that the full-time, residential four-year program offers the very best way to lay foundations for a lifetime of faithful Christian ministry in most settings.

## More part-time study

However in today's context of changing forms of ministry there is a call for other forms of study. In particular part-time study at a higher level than Moore College has previously provided would be useful for some who, for various reasons, find that full-time study is not an option.

Therefore from 2010 it will be possible to enrol by part-time study in what was previously the first year of the full-time program at Moore College.

This means that it will be possible to take the following courses part time:

- the Diploma of Bible and Missions,
- the Diploma of Bible and Ministry,
- the Diploma of Bible and Youth Ministry, or
- the first year of the Bachelor of Divinity or Bachelor of Theology.

Each of these programs involves 12 semester-length units of study, which may now be taken over two, three, or even more years. Two units will be offered each semester by evening classes. On completion of any of these courses it will be possible to articulate into the full-time Year 2 of the Bachelor of Divinity or Bachelor of Theology.

The main purpose of this extension of part-time study is to better serve the diversity of ministries that are developing today. However once it is available, I hope that many people, who previously may not have been able to consider full-time study at Moore College, will consider enrolling in the part-time program. Personally I am looking forward to meeting Sunday school teachers, youth leaders, churchwardens, parish council members and many others in my Doctrine 1 class to be offered in first semester next year by evening lectures!

This is one of a number of new initiatives planned for 2010 through which I am looking forward to seeing the great resource of Moore College serving the greatest mission in the world: the building of the church of Jesus Christ through servants of his gospel who proclaim Christ in all the world. Watch the College website for more details.

**Further details of the part-time program at Moore can be found at [www.moore.edu.au](http://www.moore.edu.au), by calling 9577 9999 or by email to [alex.cowling@moore.edu.au](mailto:alex.cowling@moore.edu.au).**

**The Rev Dr John Woodhouse is principal of Moore Theological College, Newtown.**

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# Reluctant Reformer

**MARK THOMPSON** says most of the stereotypes you've heard about the great reformer John Calvin are just plain wrong.

**J**OHN Calvin was born exactly 500 years ago. Few religious leaders have been the target of such virulent and venomous opposition as this French academic turned preacher. He was a divisive character even in his own time – you either loved him or you hated him. Hardly anyone stood in the middle. And thanks to a relentless smear campaign this remains the case.

Today, for many, the words 'Calvin' and 'Calvinist' evoke images of tyranny, bigotry and the violent suppression of dissent. Calvin's obsession with God's sovereignty resulted, or so we are told, in a picture of God as harsh, arbitrary and loveless. In turn, the Christians he influenced were (and are) harsh, arbitrary and loveless. Calvinism might be intellectually rigorous but it was (and is) emotionally barren. Calvin's opponents spared no time spreading that story around: there is nothing attractive about Calvin or his brand of Christianity. Rarely has propaganda been so successful.

But is that what Calvin was really like? Is that really what he believed and taught about God? Did he really revel in the execution of his opponents and those who didn't live up to his standards of strict morality? Is there more to Calvin than the caricatures and the stories published by those who loathed him?

Calvin did not seek the limelight. He was thrust into a position of responsibility quite unexpectedly. He had been fleeing to a life of seclusion as an academic in Strasbourg when he was bullied into staying in Geneva and devoting himself to the cause of reform. It would not always be easy – he was thrown out of the city on one occasion and even when

he returned he remained a resident alien until near the end of his life.

Calvin's letters and sermons reveal someone remarkably different from the standard caricature. He was a man who knew joy and laughter as well as the most profound sorrow. He was a husband and, for a brief time, a father. He delighted in his marriage and his little son and was devastated when the boy died in infancy and several years later his wife also died. As well as this, on several occasions throughout his ministry he had to endure betrayal by some of his most trusted companions. Calvin was far from cold and unemotional. He was French after all!

More importantly, Calvin's picture of God is anything but cold. In his famous *Institutes of the Christian Religion*, surely one of the most influential pieces of theological writing ever produced, he spoke at length of the love and generosity of God. The true believer is firmly convinced, he wrote, "that God is a kindly and well-disposed Father toward him [and] promises himself all things on the basis of his generosity" (III.ii.17). Yes of course God is always Lord. He cannot be domesticated and should not be recast as simply a larger version of ourselves. Nevertheless, the picture of a heartless tyrant, whose arbitrary decisions destroy our freedom and turn the world against us, is just another product of the idol factory of the human mind. This is not the God Calvin sees in Scripture. This is not the God who gave his Son to save us.

Calvin never considered himself a hero or a person worthy of special attention. His primary concern was for God's honour rather than his own. He had his faults, of course. His personality had its



JEAN CALVIN FUT NE' A NOYON EN PICARDIE L'AN 1509 le 10 juillet et mourut a Geneve le 27 May 1564 ou il a este enterre.

dark side. He could insist on his own way like the rest of us. But he went to great lengths to resist the idea of his own greatness. In fact, in his will he left instructions that no monument was to be erected in his honour. He did not even want a tombstone. So when the time came, he was buried in a common grave.

Calvin's writings helped shape Western culture not just Western theology. The reluctant reformer gave the world a coherent vision of God and the world as well as a model for conscientious

and loving pastoral care. He spoke of accountable government and responsible scientific investigation. He modelled an attentive and respectful reading of texts. The violence of the age in which he lived, and his own complicity in that violence in very limited ways, should not be allowed to obscure his truly remarkable contribution.

**Mark Thompson is Head of Theology at Moore College. On 16–17 September this year Moore will host the Calvin@500 Conference.**

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# The John Calvin Timeline

compiled by Jeremy Halcrow from various sources

## 1509 John Calvin born

Calvin is born in Noyon, 100km north of Paris. His father, Gérard Cauvin, has a legal career as a cathedral notary and registrar to the ecclesiastical court.

## 1512 Michelangelo completes Sistine Chapel

## 1517 Luther posts 95 Theses

On October 31, German monk Martin Luther posts his 95 Theses to the door of the Wittenberg church as an invitation to debate. A key criticism of Luther is the selling of indulgences (forgiveness of sins) to fund the Church. Luther and Calvin are a generation apart and never meet. Calvin differs from Luther on some key theological points, especially the nature of the Lord's Supper.

## 1521 Cortés defeats Aztecs

Hernán Cortés' ragged force (crucially with cannon) destroys Aztecs at Tenochtitlan (Mexico City). Wealth from America makes Spain the undisputed super-power of Calvin's lifetime.

## 1532 Machiavelli publishes *The Prince*

## 1532-4 English Church breaks with Rome

Henry VIII's divorce of Catherine of Aragon helps establish the principle in the Anglican Church that the Bible, not the Pope, is the supreme authority. The Archbishop of Canterbury, Thomas Cranmer, argues that the Bible – in Leviticus – forbids taking the wife of one's brother, so Henry's marriage to Catherine of Aragon is invalid. What follows are a number of tit-for-tat actions by the Vatican and London leading to the formal break with Rome.

## 1533 Calvin faces persecution

Calvin's friend Nicolas Cop is elected rector of their Parisian university and in his inaugural speech, calls for renewal in the Catholic Church. The faculty responds fiercely, denouncing Cop as a heretic. With no support from the King, Cop and Calvin are forced to flee Paris. Key reformers are arrested and 24 are executed.

## JOHN CALVIN: IN BRIEF

- ☛ Name at birth: Jean Cauvin
- ☛ Born: July 10, 1509
- ☛ Birthplace: Noyon, France
- ☛ Died: May 27, 1564
- ☛ Best Known As: Geneva-based leader of the Protestant Reformation

## 1531 Calvin becomes a scholar

Calvin returns to Paris after graduating as a lawyer in Orléans, on his father's suggestion. However, Calvin's ambition is to be a scholar of classics and theology. His first book is a commentary of Seneca's *De Clementia*, showing that Calvin is a humanist with a thorough understanding of classical scholarship.

## 1535-6 Calvin forced to flee France

On July 16, King Francis issues the Edict of Coucy which gives Calvin six months to reconcile with the Catholic Church. Calvin realises there is no future for him in France and heads for Strasbourg, a free city. Due to military manoeuvres, he detours to Geneva. A Genevan mob has just emptied their churches of relics, expelled their bishop-prince and declared themselves a free Protestant republic. It is a bit of a mess, without any clear governance structures. Calvin only intends to stay a night, but fellow reformer Guillaume Farel asks for assistance in reforming the church there.

## 1536 Calvin's magnum opus published

Calvin's *Institutes of the Christian Religion* is the definitive work of the Protestant Reformation. Many updated editions are published during Calvin's lifetime, responding to new issues.

## 1538 Calvin expelled from Geneva

Calvin pushes hard for reforms in Geneva. But the city council rejects the pace of change, expelling him. Calvin goes to Strasbourg to pastor a congregation of French refugees.

## 1540 Calvin marries

Calvin marries Idelette de Bure; she dies just nine years later. Their only child, Jacques will also die as an infant.

## CALVIN: THE FATHER OF OUR DEMOCRACY?

COUNTER to the stereotype, Calvin's Geneva was one of the first real experiments in separating church and civil power. Calvin taught that church and state have their own God-ordained spheres of influence. Calvin did not advocate religious freedom in the same sense as the later Baptists. However, his theories about church governance sowed the seeds of modern secular democracy. Many political historians have recognised the contributions of Calvin's followers to the development of the British, American and thus Australian models of representative democracy.

## 1541 Geneva seeks reformer's return

Beset by political disputes, the Genevans ask Calvin to return. Unlike his first entry as a refugee, he arrives with fanfare and an official escort. The city council passes Calvin's reforms including a new church structure based on the New Testament outline of four offices: pastors, teachers, elders, and deacons. Calvin also wins the creation of a church court to discipline Genevans. It is crucial to understand the civil government retains real power. The church court has no civil jurisdiction. When Calvin lobbies the civil government to close down taverns and replace them with more genteel cafes, the unpopularity of the move soon sees the council do a backflip.

## 1551 Calvin banned in France

In France the works of Martin Luther and John Calvin are banned. In the cities of Paris, Toulouse, Grenoble, Rouen, Bordeaux, and Angers, those selling these forbidden books are burned at the stake and massacres of Protestants occur. More than 3,000 Protestants are killed.

## 1552 Cranmer writes new English prayer book

Archbishop Cranmer becomes convinced by Calvin's writings on Holy Communion. Changes to his 1552 prayer book show Cranmer now agrees with Calvin's view of the Lord's Supper, especially in the use of the phrase 'Take, eat this in remembrance of me'.

## 1558-9 Anglican Settlement

Elizabeth takes the throne of England ending the bloody persecution of Protestants by her half-sister which had seen the burning at the stake of Archbishop Cranmer amongst many others. Elizabeth seeks to reach a religious 'settlement' in order to ensure peace in her realm, based in part on Cranmer's work 10 years earlier.

## 1564 William Shakespeare born

## 1564 Calvin dies

A few years earlier Calvin had strained his voice while preaching, which led to a blood vessel bursting in his lungs. Calvin's health steadily declined and he dies on May 27 aged 54.

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# Diocese's losses: readers seek answers

Most of us have lost a percentage of superannuation funds this year and so understand that losses occur in markets.

But after reading your 'inside story' interview with Steve McKerihan, CEO of the Glebe Administration Board, (*SC*, July) on the huge loss by the Endowment I am not much wiser.

It is encouraging to read that 'there were no dodgy investments' and yet even so, the Endowment has declined by 60 percent. This huge decline will probably not be recouped for a very long time, if at all, and that in itself is a profound issue.

Further, that 60 percent decline is stated to be in the face of a 25 percent loss in the actual bundle of investments. That is a big difference to account for.

The words 'margin loan' do not appear in the article and one presumes that the Endowment did not have a margin facility. But the 'inside story' does not say this and leaves the thoughtful reader very much in the dark. It is a question about the method of borrowing, not about the target of investments.

My three questions would be:

- Did the borrowing method contain a debt-magnification mechanism?
- Was this foreseeable risk related to an as yet undisclosed method of borrowing?
- Did the fund employ a margin loan facility?

Perhaps the method used to gain the additional borrowings as debt was flawed in that it invited a sudden and total payout of all debt lest the debt further magnified.

Clearly, the debt-laden horse had bolted and it was going to be costly even to shut the stable door on the now much emptier barn.

The Church has always banked on its probity and credibility, and a full disclosure will be read with interest – not the least so that the same pathway will not be taken again.

**The Rev Dr Ivan Head**  
St Paul's College  
Sydney University

After reading your interview with Steve McKerihan, I'm still not sure whether the Diocese was forced to sell, having taken out margin loans – the mechanism that brought Eddy Groves and others unstuck – or whether they made the decision to sell and cut their losses.

I do agree with Mr McKerihan that seeing the investments as long term and riding out the downturn makes sense; after all that's what most are having to do with our super.

But gearing to buy shares that can just collapse is very different, in my thinking, from buying real estate.

Investing is not the same as gambling, but there is prudence and there is unwarranted risk.

I'm no expert, but there appears to be something in this that seems to be moving over the line from prudence to more cavalier practices – especially with money that has been given in trust.

**Philip Cooney**  
Wentworth Falls, NSW

The Rev Raj Gupta's statement (*SC*, July) that the strategy employed by the Diocese in relation to investment losses could "only be considered gambling by the ill-informed" demonstrates a lack of understanding of governance in relation to the stewardship of funds in a not-for-profit, member-based organisation.

Leaving aside for a moment the lengthy delay in reporting the losses and the fact that those losses have yet to be officially quantified, Mr Gupta has chosen not to question whether gearing was an appropriate strategy in terms of risk or even whether equity investments were acceptable for an organisation such as "the Diocese".

Given the lack of transparency in disclosure to date by the Archbishop, and the fact that Jeremy Halcrow was either not able to ask Glebe Administration Board CEO, Steve McKerihan, the right questions, or chose not to, it is perhaps not too surprising that some members of the Anglican Diocese of Sydney feel they are ill informed on this matter.

That Sydney Diocese chose to borrow money to invest in the share market (even by way of index funds) was at best naïve, and points to greed being a factor.

Not to disclose that there were significant losses for over six months after the event, and then to allow media speculation to run on what might well be an understated figure for those losses point to the urgent need for a restructuring of management.

I don't know of any other credible membership-based organisation that has borrowed money to invest in the share market. That would be regarded as too risky (gambling) by anyone who genuinely accepts responsibility for the stewardship of other people's assets.

Bank-guaranteed deposits are the investment of choice for such organisations.

Fifty years ago my grandfather "advised" me never to invest in equity markets more than I was prepared to lose and never to borrow to invest. Perhaps what the Diocese needs now is a few more wise grandfathers.

**Stephen Matthews**  
North Turrumurra, NSW



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## War memorial not Bible abuse

I write in response to the article by John Sandeman in which he infers that I am an abuser of the Bible. I make the personal point because I chose the verse, 1 Peter 2:20: a choice endorsed by my council.

There is always a difficulty with appointing oneself as a gatekeeper, particularly when determining who may be "allowed" to quote Scripture and who may not. As a Christian of 40 years standing, with a good scriptural knowledge, I regard myself as capable as the next of using Scripture and would never do so lightly.

I did not receive any contact from Mr Sandeman prior to his writing in his gatekeeper role.

Such action may have prevented some of the errors of fact in his article, at the very least, one of which is that the words are not written on the changing rooms/grandstand building but are clearly on a

separate memorial structure. The stand itself is not a memorial, as since 1919 the entire grounds have been the memorial.

The particular verse chosen comes from the school's New Testament lesson, heard regularly by every boy who has ever attended this school.

The school's Christian teaching will of necessity point boys to ideals of service, duty, sacrifice for others, whether or not they embrace a personal faith in Christ.

It can be argued that this teaching was a powerful element in impelling thousands of these young men to serve, and hundreds of them died as a consequence. It is presumptuous indeed to assume that they have no right to have the words of Scripture spoken or written for them by a school which holds their memory dear.

**Dr Timothy Wright**  
Headmaster, Shore School

**MCKERIHAN: DIOCESE DID NOT TAKE OUT MARGIN LOANS**

**"There was no debt magnification mechanism."**

**– Steve McKerihan's full response to these readers' questions can be read by turning over the page.**

(see page 21).

**PROF TREVOR CAIRNEY** argues the damage to Australia's reputation over claims in India of racism has arisen, in part, because local universities have failed to accommodate overseas students appropriately. This failure provides an opportunity for Christians to provide the right care, he says.

**A**USTRALIA'S international reputation as a provider of quality higher education has been damaged unfairly in recent times.

Reports of the death of 54 overseas students since November 2007 (*SMH* July) and of attacks on Indian students have created unnecessary fear for overseas students studying in Australia and their families back home. Overseas students are suffering problems, but claims of racism on Australian campuses are exaggerations of the truth.

I have worked in universities for almost 30 years and can say that I have rarely seen racism demonstrated. More significantly I have not received many complaints while serving as a college master, dean of faculty, head of school, pro vice-chancellor and teacher. Of course overseas students do experience misadventure. But the greatest threats to health and safety on Australian campuses are similar to those for young people in the Australian community: accidental injury from sport and outdoor activities, depression, mental illness, eating disorders, drug and alcohol abuse, loneliness and isolation, crossing the road, driving cars, and the threat of physical assault mainly linked to the theft of money, phones and computers.

But we could ask a different question. Have Australian universities, charities

# Campus care could end Indian nightmare



PHOTO: Paul Fenwick

and various Australian governments failed to offer sufficient support to overseas students?

I think the answer to this is yes.

It is a very daunting thing for a student to cross the world to an unknown university, to find a place to live, to establish friendships and support networks and to succeed in their studies. Many universities have been quick to accept a share of the \$15 billion in revenue from overseas students but have failed to give sufficient attention to the provision of access to quality accommodation on or close to campuses.

Leading universities in the UK and USA offer on-campus accommodation for up 40-50 percent of students. In Australia some of our elite universities manage just 5-20 percent.

This leaves many overseas students living a great distance from campus without the subsidised travel passes that Australian students receive. And many live in poor quality, often expensive accommodation. This can lead to loneliness, isolation, increased stress,

poor diets and increased risks to safety. This can adversely affect the student experience that can end up being simply classes, study, travel, work and sleep.

The university experience of many overseas students at UNSW, however, is radically different.

At the beginning of this year New College opened the doors to a 315-room postgraduate community that is home to students from at least 55 nations. They are drawn from every continent (except Antarctica) and consist of people who profess to be Christians, Muslims, Buddhists, Hindus, atheists and agnostics. In some cases residents are even drawn from specific religious and/or political groups that are often hostile to one another in their home countries.

There has been no hint of racism within this community nor any complaints from residents of racism on or off campus. In fact when I have asked residents about their experiences in Sydney most are embarrassed that Australians have been accused of racism. Some of our Indian residents have even been very critical of

the part played by their own countrymen in clashes in Melbourne and, more recently, in Western Sydney.

With the support of the university who recognised the need for additional accommodation options on campus, particularly for postgraduates and international students, the New College Village has been built to provide a service to the university community.

However the vision driving the development of the New College Village extends well beyond just providing accommodation. Our goal is to work with our Christian residents to bring the Christian gospel in word and deed to men and women from around the world. Through Bible studies, church services and individual discipleship we seek to explain the Bible in English appropriate for non-native speakers, to build friendships that enable us to share the gospel in an appropriate way, and, hopefully, to see international students go home with a life-changing faith in Christ.

**Professor Trevor Cairney is Master of New College, University of New South Wales.**

## Sydney Diocese: two tribes

**JOHN SANDEMAN** says both tribes need to work together.

**R**UMOUR has it that there are more lay people – pew-sitters – than clergy in our church. But the evidence can be hard to find.

Hang around the official and semi-official chat rooms, read local blogs and you will find them written by our ministers or full of quotes from them.

If there is a story about a local parish in *Southern Cross*, the main person quoted is almost always an ordained clergyman.

In fact the only space in *Southern Cross* where you can be sure you won't read the words of a minister is right here.

That might be enough to put you off wanting to see more of the non-clergy. That could be one sensible reaction to this column, I guess.

But as a higher and higher percentage of the money spent in this diocese gets spent training and caring for clergy, this pew-sitter wonders if us un-clergy aren't

becoming a bit invisible.

This situation is likely to get worse before it gets better, because the cutbacks in the diocese will fall far less heavily on areas that prepare and train clergy. There is a desire to "protect the future".

In addition, my not necessarily educated guess is, the percentage of people employed by our group of churches – the Diocese – who are un-clergy will fall.

The place will feel more clerical.

I am not sure anyone wants that, nice as our clergy are. And it is good that they are well trained. And of course it would even be good to have more of them.

But they are a "them".

The pew-sitter has been thinking about the two tribes in Sydney churches. Our ministers are being trained for a longer and longer time, with the let's-see-if-you-like-doing-this-stuff Ministry Training

Scheme apprenticeships, followed by Moore College, followed by intensive mentoring and training.

No longer than what a brain surgeon does you might say. After all they are sort of soul surgeons. But surgeons are a tribe apart in our society, isolated by long hours as junior doctors, and then often a special lifestyle.

Brain surgeons and 'souls surgeons' have some things in common.

So we have two tribes, pew-sitters and ministers. [Simplistic I know... but bear with me.]

So what is the difference?

To quote a minister (sorry): 'normal' workers need to study the Bible and the ministers need to encourage them to do that. But ministers, with years of college, and working at their sermons each week, don't have the same need. Rather they need to study the workers and the culture

they are in. And there are more tribes than workers.

So what if ministers really did work hard at understanding us?

There would be a lot less of straw men in their preaching, more of a sense that they know what it is like to, say, lose a job, or work in something arduous and unrewarding. To be a victim of domestic violence, or a sudden sacking.

So what if we really listened to them? [It's okay – this is the non-clergy column so they are not reading it.]

We can admit that we doze off in sermons. But if we were gripped by the good news in the way we once were, our lives would be a lot less beige.

If you asked our ministers about their chief failure many would say it was not having energised people for evangelism.

Our two tribes can only be truly alive if we work together.



PETER JENSEN

## ★ 信心主考 ★

連結09致使我們可以與過去在服事上效率高的母親聯會Mother Union同工合作。此母親聯會一向來都持守一個宗旨，就是常常忠心的為教區事工代禱，也鼓勵人參與代禱勇士行列。見證她們的智慧和毅力，真叫人感到無限的感慨和歡喜。

現在，是否我可以同樣的鼓勵我們履行我們這方面的任務？今年母親聯會MU在與連結09系列中將進一步的協助我們齊心參與為區域的需要禱告。我們首次的集體禱告會是一個十分重要的時

刻，我正等待另一次類似的集體同工的來到。多位牧者與我分享時提及他們觀察到，確實人們正認真的參與此代禱的服事。能够如此集體的禱告確實能叫人看到時心中更加的受激勵，也看到人們真的在認真的禱告中。

有兩個重點需要提出來。

首先，到目前為止，我們已經分發出幾萬份福音單本。正像撒種籽的比喻提醒我們，人的心可有千萬個理由不願意聽神的話語。現在我們更需要不斷的禱告，祈求神的靈使我們得以蘇醒。這樣的果效不是我們的力量所能作到的。乃完成依靠主方能成事。

接着，與其隨着時間淡化，連結09乃是要更加火熱的強化其影響力。九月將是新聞媒介空前似的報導有關‘耶穌行動’的消息。若我們缺乏禱告上的支持，我們將難以看到觀眾在觀看電視播映類似消息時有何衝擊。與此同時，我們也即將向年輕人及在市內的居民推動外展福音事工。在這一件事工推行之際，更加需要上主的祝福。

禱告是我們運用神通過主耶穌來給予我們信心的運用。我們可以在信仰上堅持却忽視在實踐上的需要而導致我們遇到不順意時的疑惑。讓我們緊記在重要的一年裏，要認真的參與禱告。

## 悉尼聖公會華人教會消息

### 悉尼聖公會華人牧者團契會

三月份的例常聚會將在以下日子的地點舉行：

日期：八月十日(星期一)  
時間：12.30noon -- 3.00pm  
地點：奧本聖多瑪聖公會  
3A Provincial Street  
Auburn 2144 NSW

聯繫電話：9649 6861

我們十分誠摯的邀請聖公會的華人牧者特別撥出寶貴時間出席參加。

### 悉尼聖公會華人牧者培訓會

日期：八月十九日(星期三)  
時間：10.00am  
地點：聖安德烈大廈

這是每個月一次由楊振華會督帶領的牧者培訓會。主要目的有二：一是為曾經參加門徒訓練會的牧者們預備定期的培訓會；同時也是希望通過這樣的聚會，增強華人同工之間服事的心志。大家一起聚集，彼此分享這事奉上所面對的狀況給予提醒和代禱。特別在楊會督蒞臨我們中間之後，給予我們華人牧者們有着很大很正面的激勵。

### 華人事工諮詢委員會

‘一盤散沙’通常用來形容華人在彼此聯系、合作上的特征。同時，近年來，越來越多華人移民抵達，對於這華人之間要展開的福音工作隨之擴大許多。為了能更有效的推廣華人之間的福音工作，上任大主教將委任幾位華人同工為大主教華人事工顧問的角色開始，這個委員會在有關華人事工的擴展、物色同工的進程及與華人事工相關的事務上，擔任起效用。

從七月份開始，由悉尼西區李會督及楊振華會督的協助下，此六人委員會繼續嘗試扮演相關的角色。每三個月集合商討相關的議題。

這六人委員會是：劉孟萍牧師、張宏牧師、周全盛牧師、鐘惠源牧師、詹啓豪牧師、Brian Tung牧師。讀者們若對於華人福音事工有任何相關的建議或疑問，歡迎與上述牧者們表達。盼望所有的華人子弟熱心於廣傳救主耶穌基督的救恩好消息，讓更多同胞們能認識主，並建立健康的華人基督教會，榮神益人！

八月份會議日期：八月卅一日(星期一)  
時間：10.00am  
地點：聖安德烈大廈

## 楊振華會督專欄



### 不改變的主

金融危機，緊記開始緩慢。在過去十多年，目睹亞洲經濟風暴所帶來的影響，特別是當馬來西亞面對此大風暴之際，前首相馬哈迪公開承認道德的問題，是因為經濟在過去太好了，錢太多了，逐漸的引發了其他相關的事件發生。當年一九九七年七月份，當金融風暴直接衝擊馬來西亞時，令許多人不敢相信如此的衝擊。

去年，當澳洲經歷多年的經濟蓬勃之際，世界經濟風暴出現後，澳洲也受到牽連！

面對如此挑戰，基督徒應當如何繼續持守堅定的見證呢？

#### 一 耶穌的愛上永遠不變的

舊約創世記六章5-22節。在舊約裏，上帝吩咐挪亞造方舟。方舟就是上帝給人的保障。方舟裏有安全。洪水來

了，方舟到處漂泊，直等到洪水退了，方舟就停止在高山上。今天考古學家發現了留下來的方舟。證明這就是耶穌永遠不變的愛。

#### 二 耶穌的寬恕或赦免是永遠不變的

十年前有兩位醫生從中國受差到馬來西亞沙巴州的亞庇調查衛生部的進展——一位姐妹在衛生部工作，把這兩位醫生帶到教會來參加聚會。聚會之後，其中一位醫生向我索閱一本聖經禮文。我問他索取的原因時，他告訴我禮文中擁有赦免和寬恕的觀念。我接下去說這個觀念在中國是不存在的。經過土改、兩次文化革命，許多百萬人被清算、被殺。有時甚至導致父子不相認等類的事情。所以，中國人心裏很苦。充滿創傷，不知找誰訴苦。

耶穌來說為世人的罪赦免、寬恕。所以主禱文裏有句話：“求主赦免我們的罪，如同我們赦免他們的罪一樣。”真的，在這人生，如果沒有寬恕或赦免的話，人生是很痛苦的。沒有能力去赦免人。還有，耶穌在世的時候教導他的門徒們要學習一直繼續赦免別人，因為人生軟弱的。所以需要得到赦免。

赦免和愛是互有連帶關係的。沒有愛心怎能赦免呢？沒有赦免，沒有愛心的人生是在罪裏被捆綁。要脫離捆綁，唯有信耶穌才能得着。因此，主耶穌說：

“我來說要使你門徒們得着豐盛的生命。”信耶穌脫離捆綁，生命就會豐盛起來。在家時慶祝聖誕的重點。

## 我與神的初戀——李韞

我的名字叫李韞，我來自中國福建。出生于基督教家庭的我，在小時候并不真正地認識神，幾乎不去教會。在所有我身邊的親朋友好友的記憶中，我是一個叛逆，脾氣暴躁的小孩。

直到我15歲那年，神開始真正進入到我的生命當中。那一年，我進入了高一的學習生活，并寄住在姑婆家。姑婆是個很虔誠的基督徒，在剛開始的時候，都是由姑婆帶我去教會的少年團契和主日崇拜。最吸引我的，是有着將近100位青少年的少年團契。活潑的敬拜讚美、輕鬆的證道、符合青少年的話題以及友好的弟兄姐妹們，讓我馬上愛上了這樣一個教會生活。

當我自己清楚認識到神確實存在的時候，我的心真的是如鹿切慕溪水，想更多了解將要帶領我的神。神給了我機會，我參加了教會的查經禱告會、同工靈修、少年團契、主日崇拜以及後來的青年團契，讓我的靈命在短時間內有了很大的長進。也是在那個時候，神給我的生活帶來了許多的幫助，我開始改變我自己。當神進入到我生命的那一刻起，我不再成爲網吧的常客，不再和

一堆小混混走在一起，開始慢慢改變我自己的壞脾氣。2006聖誕節，我受洗了。

### 信心的考驗

就這樣，在我深愛的教會——福州市東門基督教會服事了兩年左右。我的家人決定讓我出來澳洲留學，我没有反對。

一開始，在我自己的禱告中，我禱告神讓我的簽證快點下來。等待了八個月，禱告了八個月，我的簽證還是沒有消息。聽我在澳洲的朋友說他們簽證最久也只用了六個月，我開始灰心了。有一個晚上，當我安靜在神面前的時候，我向禱告：神啊，孩子將自己交托在你的手裏，不論你給孩子安排一條什麼樣的道路，孩子都願意跟隨！

在第二天的靈修中，神給我的回應“看哪，我要做一件新事，如今要發現，你們豈不知道嗎。我必在曠野開道路，在沙漠開江河。”神真的就是那麼奇妙，在我禱告之後的第二周，我父親打電話告訴我簽證下來的消息。那一刻，我的心裏真的是何等的感恩！

### 進入“流奶之地”

告別了家人，告別了教會的弟兄姐妹們。08年5月11號，周天，我踏上了澳洲這塊流奶與蜜的土地，住在Revesby的一個



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Homestay。剛來的第一周，最不習慣的是脫離了教會的生活。有一個晚上，自己一個人在房間，拿出國內師母送的一張叫做《神同在》的讚美會DVD，在筆記本電腦上面播放，以這種方式來敬拜神。當我聽到那第一句“我只盼望與你同在，天天活在你的面前”的時候，我的眼淚不住往下流，我禱告神為我預備一個屬靈的家。

### 屬靈的家

在5月18日吃過午飯之後，在那附近閒逛，想找一間教堂。找了不久之後，發現一個浸信會的教堂，我便踏入教堂。剛好裏面有個聚會，那裏的弟兄姐妹可能是澳洲島民，他們在用自己的語言敬拜，之後也有證道。雖然我都聽不懂，但是我的眼淚一直在流，我自己默默禱告，真的感受到神確確實實就在我的身邊，一直和我同在。

之後的星期六，和我一起住的留學生要去買報紙，找工作。我閑着在家裏無聊，也跟着去了。買完報紙回來，一起住的留學生在招聘版裏面“尋寶”，我在看着新聞什么的。我看到報紙上有個萬分開心的廣告——聖保羅華人聖公會培靈會。于是我就撥打了廣告的上電話，取得和劉孟萍牧師的聯繫，并答應第二天會前往參加主日崇拜。當天晚上上網查了地圖，并手繪一份。

那個主日，我到達Kogarah車站之後，按照所畫的地圖開始尋找，經過半個小時的步行之後，看到街名的那一刻，我的心是何等激動，可是當我對着門牌號的時候，我呆了，是一棟民房。之後馬上打回電話給劉牧師，接電話的是教會的一個姐妹，她幫我轉給另一位弟兄。雖然有了那位弟兄的指示，還是花了將近一個多小時，最後才到達目的地，內心感到無比喜悅。那時，當天的主日聚會接近尾聲了，記得當天是劉師母帶領敬拜，散會詩歌《我的神，我要敬拜你》，讓我找到了那種熟悉的感覺，溫暖的感覺，沒唱兩句，我已經感到自己在哭，我口裏在唱，心裏在重復着“是的，神！我要深深地愛你，你給

我的恩典是何等豐富，唯有你是我心靈的滿足，你真的是我唯一的喜樂……”

在那個聚會之後，我和教會的弟兄姐妹們共進午餐。我對教會的第一映是熱情、溫暖、和諧。

### 一個特別的培靈會

那個的培靈會對我來說是那樣的有意義，三天的培靈會開始于我陽歷生日的那天，結束于我陰歷生日的那天。那個生日，雖然沒有蛋糕，沒有豐盛的晚餐，但是在那三天裏，神通過鄭義強傳道給我的每一個信息，都是我心裏所需要的。

神就這樣奇妙、特別地把我安頓在這個家——聖保羅華人聖公會。有了這個家，真的讓我在困難中有所依靠。初來澳洲，碰到許多的苦難，其中包括與Homestay房東及監護人有隔膜的問題，在劉牧師的幫助下，都得到很好的解決。在這個新的文化氛圍裏，靠着神與教會的大家庭，讓我能够很自信地面對一個新的生活。

### 斐濟宣教事工

同樣感謝神的是，在這個教會裏，神同樣給了我服事、受差遣的機會。08年年底的時候，教會決定要派一支短宣隊伍去斐濟做當地華人的福音事工。當我受教會的邀請時，我自己心裏有很多的憂慮、有一些抗拒。在我答應教會加入短宣隊伍之前，我看到自己前面好像有很多的阻攔：自己的簽證問題；護照更新問題；與家人的商量問題等等，都讓我自己覺得我不可能參與到那次的宣教事工當中。但是當我再次把自己交托在神手中的時候，我陸續得到了一個個的應許：有澳洲留學簽證可以免簽證去斐濟；有95% 機率拒絕讓我加入宣教隊伍的父親同意讓我自己決定去還是不去；在出發的前一天拿到更新過的護照等等，真的給了我更多的信心與力量去繼續地服事！神通過斐濟的短宣事工，讓我看到那些生活在黑暗角落裏的人們，看到那些在困苦環境中仍能剛強服事神的弟兄姐妹們，給了我許多的鼓勵。

現在，聖保羅華人聖公會已經成為我在澳洲的根，是我不能離開的家。我深愛這個教會，雖然教會還不完全，弟兄姐妹仍有一些缺點，但是在過去的一年中，我已經看到教會、弟兄姐妹的成長、進步。神給我很大的信心，堅信一個強壯的教會，能在這個地區做神的金燈臺，照亮黑暗的角落。

我深愛給我力量、幫助、依靠的神；我深愛這個家——聖保羅華人聖公會；我深愛給了那么多幫助的劉牧師一家人以及教會的弟兄姐妹。讓我有足夠的信心，能够在這片土地上為神作光作鹽！

【作者李韞目前正在卡格拉聖保羅華人聖公會聚會。希望這分享可以鼓勵你更加樂於幫助那些初抵達本地的學子，以協助他們早日找到一個屬靈的家！】

# Diocese loss: We did not take out a margin loan

Steve McKerihan replies to some questions raised in Southern Cross's Letters to the Editor section.

Some correspondents have questioned whether GAB had taken out margin loans.

We did not engage in that form of borrowing, which requires a borrower to pledge their share portfolio as security for a loan taken out to fund the investments in question.

In the case of a margin loan, if the market value of the investments offered as security falls below an agreed ratio relative to the value of the loan, the lender is entitled to sell the amount of underlying shares required to restore the ratio.

GAB was never compelled to sell any assets by its lenders. Board and management made our own decision that it was appropriate to sell down investments to both repay debt and increase cash holdings to provide protection from further falls in net assets.

There was no "debt magnification" mechanism.

We were simply impacted by the scale of declines in the value of our investments due to the larger than expected falls in markets.

Detailed reporting on these matters has been provided to Standing Committee.

Special pre-Synod briefings will be held in August for Synod members.

Detailed financial reports will be mailed to Synod members for the October session of Synod.

Steve McKerihan  
Chief Executive  
Glebe Administration Board

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This leadership position requires commitment and vision.  
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For further details and job description, please contact:

daviddaphne@aapt.net.au

Applications with CV, 2 referees and reference from current minister to:  
P Dinning, Rector's Warden, 10 Norton Lane, Bowral NSW 2576

Closing date for applications 15 August 2009



### CUSTOMER SERVICE COORDINATOR



CEP provides excellent Christian educational resources to schools and churches. We currently require a motivated and experienced Customer Service Coordinator to work within our publishing team in a full-time capacity. This person will take responsibility for ensuring customer needs are met efficiently.



Anglican Youthworks

**Working Environment:** The St Andrew's House office of Youthworks, 464 Kent Street, Sydney, 9am – 5pm, Monday to Friday

#### Key Responsibilities:

- Provide advice and support to customers regarding our range of products, answering all enquiries efficiently
- Prepare invoices accurately to facilitate efficient distribution from our warehouse
- Liaise effectively with marketing, distribution and accounting teams
- Maintain all transaction records accurately and oversee the webstore operations
- Supervise part-time customer service staff

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- Ability to effectively resolve customer issues with patience and understanding
- Excellent computer and administrative skills
- Initiative and vision for developing service to our clients

It is expected that the successful applicant will be a committed Christian and attend a church within the reformed evangelical tradition.

#### Applications:

All applications must be in writing and include a resume of your qualifications and employment history.  
Please provide at least two current references, including one from your church minister.

Closing date: 17 August 2009

#### Forward all applications or enquiries to:

Valerie Williams, Director of Publishing CEP  
PO Box A487, Sydney South 1235  
Email: valerie.williams@youthworks.net  
Phone: (02) 8268 3379 Fax: (02) 8268 3357

### NOTICE TO ALL INTENDED JOB APPLICANTS

It is an offence under the NSW Child Protection (prohibited Employment) Act 1998 for a person convicted of a serious sexual offence to apply for a position which involves contact with children or young adult people. Relevant checks of criminal history, apprehended violence orders and previous disciplinary proceedings will be conducted on recommended applicants to such positions.



### DEAN OF RESIDENTS

New College is an Anglican residential college affiliated with the University of New South Wales and linked with the Diocese of Sydney. It is a co-educational institution of 248 undergraduate students who live in residence. The College seeks to provide a stimulating academic and social environment that supports learning and personal development.

It has been serving UNSW students for 40 years.

The College is seeking a Dean of Residents to replace Dr James Pietsch who will leave us after serving for 7 years in the role with great distinction. The role is responsible for the co-ordination of the academic and pastoral residence programs within the College.

The Dean would work with the Master to provide pastoral care and support, Christian ministry and co-ordination of the academic support program for the New College community. It is expected that the Dean will live in accommodation provided on the premises. The position provides scope for the Dean to pursue individual scholarship through research, writing and/or university studies.

It would be desirable for the Dean to commence duty no later than **1st February 2010**.

Applications will be treated in confidence. A full position description is available from the Master.

**Professor Trevor Cairney**  
Master, New College

University of NSW, Sydney NSW 2052  
Email: master@newcollege.unsw.edu.au  
Web: www.ncv.unsw.edu.au

Applications close on 28th August 2009.

N.B. New College reserves the right to appoint by invitation.

### MINISTER HOUSE FOR DUTY LONDON, UK

Maybe you are a newly retired evangelical minister, or are otherwise free to come to the UK for 6-9 months (you need to check your visa eligibility)?

We could accommodate you, and pay expenses while you help us in a suburban London parish, ethnically mixed but with many Cypriots, a short distance from Oak Hill College.

You would take a share in preaching and leading, but would have a particular evangelistic focus.

You would have plenty of time to experience London as well as helping us reach out.

Applications to Christopher Hobbs,  
christopher.hobbs@blueyonder.co.uk  
St Thomas's Oakwood,  
www.st-toms.org.uk

### CHILDREN'S MINISTER (PART TIME)



As our church grows, we are seeking an enthusiastic & suitably gifted children's minister, to join our team.

The position is initially 2 days per week.

The role will:

- Focus on developing our Sunday morning 'Kid's Church' program, including training, leading, and encouraging our current team of leaders.

- Help facilitate our Friday night children's & youth activities, and our Sunday evening Youth Service.

Ministry experience and some theological training would be ideal.

For more information and/or a job description please contact: **Rev. Dave Lanham**

w 9975 5410  
m 0414996128  
e dave@tig.com.au

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For a full job description send an email to:  
**YOUTH-WORKER@HOLYTRINITY.ORG.AU**  
which will bounce back an email to you with the details.

### St Matthews FULL TIME CHILDREN'S MINISTER

St Matthew's Anglican Church Manly is an evangelical church situated in the heart of Manly's Corso with unique gospel ministry opportunities. Due to the growth of the church's children's ministries, we are seeking to employ a full time person for the position of Children's Minister to grow the next chapter of this exciting gospel ministry. On average 600 adults, youth and children attend across 4 services each week.

The person we seek will be looking for the challenge of developing and implementing a bible based vision to continue the growth of the Children's Ministry at St Matthews church. We ideally require a person with the following qualities:

#### Position Requirements

- Spiritual Gifts of Leadership, Administration & Teaching/Training
- Passion for evangelism + discipleship with Children
- Spiritual and relational maturity
- Experience in recruiting, training and supervising volunteer leaders
- Ability to provide Staff Supervision
- Capacity to strategically review, modify and implement goals for a ministry
- Highly developed interpersonal and communication skills
- Theological Education
- Min. 2 yrs experience in parish based ministry

To discuss these positions or obtain an information package, contact:  
(02) 9977 6249  
email: rachel@stmatmanly.org.au

Applications addressing the position criteria and contact details for referees to be received by **27 August 2009**, marked *Private and Confidential*  
Attn: Bruce Clarke, Senior Minister  
St Matthew's Anglican Church  
1 Darley Rd, Manly NSW 2095

### St Matthews FULL TIME SENIOR ASSOCIATE MINISTER

St Matthew's Anglican Church Manly is an evangelical church situated in the heart of Manly's Corso with unique gospel ministry opportunities. Due to the growth of the church's children's ministries, We are seeking to employ a full time minister to work in the areas of Small Groups and Family Ministry to enable us to grow the next chapter with this exciting gospel ministry. On average 600 adults, youth and children attend across 4 services each week.

The person we seek will be looking for the challenge of developing and implementing a bible based vision to grow the Small Group and Family Ministry at St Matthews church. We ideally require a person with the following qualities:

#### Position Requirements

- Spiritual Gifts of Leadership, Pastoring & Teaching/Training
- Passion for evangelism + discipleship with adults and families
- Spiritual and relational maturity
- Experience in recruiting, training and supervising volunteer leaders
- Capacity to strategically review, modify and implement goals for a ministry
- Highly developed interpersonal and communication skills
- Theological Education
- Anglican Ordination
- Min. 5 yrs experience in parish based ministry

To discuss these positions or obtain an information package, contact:  
(02) 9977 6249  
email: rachel@stmatmanly.org.au

Applications addressing the position criteria and contact details for referees to be received by **27 August 2009**, marked *Private and Confidential*  
Attn: Bruce Clarke, Senior Minister  
St Matthew's Anglican Church  
1 Darley Rd, Manly NSW 2095

## Calder moves to warmer clime

**T**HE Rev Mark Calder is leaving St Andrew's Roseville on October 18, after 18 years as senior minister. "We will miss the people at Roseville tremendously and are so thankful to God for what has been a very happy gospel partnership."



He will become rector at Noosa Anglican Church in Brisbane Diocese later in the year and says that is where he feels God wants him: "The parish in Noosa has a lot of people who love Jesus and want to reach out to the people in their community. So we're looking forward to getting involved."

## Tong for Deputy Chancellor

**T**HE Archbishop has appointed **Robert Tong** as the Deputy Chancellor of the Sydney Diocese. Mr Tong was acting chancellor before current chancellor, His Honour, Acting Judge Peter Johns, was appointed. He is a member of the Diocesan Standing Committee and a former member of the Anglican Consultative Council.



## Mulgoa the right step for Olliffe

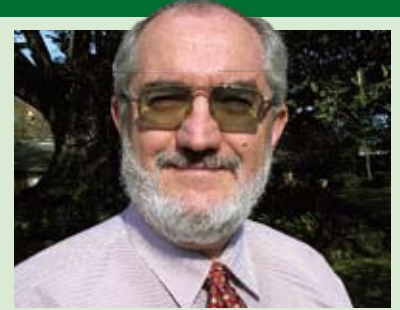
**T**HE Rev Matthew Olliffe will join the Parish of Mulgoa as their new rector from October 19. He has been assistant minister at St Paul's, Shellharbour for just

## MEET THE PSU'S NEW DIRECTOR

**A**RCHBISHOP Peter Jensen has announced that **Glenn Murray** will be the new director of professional standards for Sydney Diocese.

Mr Murray will take up the position on August 10, after finishing at his current position as working as Human Resources Manager, Northern Sydney Sector, NSCC Area Health Service. Mr Murray has had several years experience with Professional Standards Unit

matters, having been a member of the Safe Ministry Board and a member of the Parish Recovery Teams. "I am looking to build on the good work of Philip Gerber and the Safe Ministry Board and further extend safe ministry and best practice into the parishes and organisations of the Diocese," he says. Mr Murray is member of Figtree Anglican Church, a service leader at the 8am congregation, and a Synod representative.



under three years. He says he is looking forward to "good opportunities for the gospel" in the parish. "It's a church going in the right direction dealing well with their semi-rural situation".



## BREAKING NEWS

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

**T**HE Rev Craig Olliffe becomes St Paul's, Oatley's new rector on August 24, moving there from All Saints', Austinmer, where he has been assistant minister for the past three years.

**T**HE Rev Paul Perini will become rector of St John's, Glebe on September 7, having served previously as senior minister of St Hilary's, Kew in Melbourne.

**T**HE Rev Darren Hindle will become rector of All Souls' Leichhardt in late September, having previously served as Director of Mission & Putonghua Ministry at St Andrew's, Hong Kong.

**T**HE Rev Cam Phong Huynh, assistant minister of St George's, Hurstville moves to Fairfield Anglican Church on September 13.

## Toohar of London now at Moore

**J**ANE Toohar joins the Moore College faculty on August 3 after four years as women's pastor of London's floating church, St Peter's Barge at Canary Wharf. "Jane will be supporting, encouraging and promoting women's ministry through the various courses offered at Moore College," says Moore's Dean of Women, the Rev Tara Thornley. Moore's principal, Dr John Woodhouse says the whole college community is looking forward to Ms Toohar's arrival and the wealth of experience she brings.



## VACANT PARISHES

List of parishes & provisional parishes, vacant or becoming vacant as at Wednesday, 22 July 2009.

### GEORGES RIVER

- Christ Church St George
- South Carlton

### NORTH SYDNEY

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

### WESTERN REGION

- Cranebrook with Castlereagh
- Granville\*
- Lower Mountains

### SOUTH SYDNEY

- Broadway
- Burwood
- Kingsford
- Waverley

### WOLLONGONG

- Campbelltown
- Cronulla
- Corrimal
- Gympie
- Keiraville
- Rosemeadow\*
- Sylvania
- The Oaks

\* provisional parishes or Archbishop's appointments

## In the Steps of JESUS, PAUL & the ANZACs ISRAEL, JORDAN, GREECE & TURKEY

29 days, 27th March - 25th April 2010 with Rev Geoff Bates Quakers Hill Anglican Church

**C**ome and refresh your faith on a personalised tour of the Bible lands. What's it like to walk in the steps of Jesus and see the things he saw? The beach where he cooked fish for the disciples, the synagogue in Capernaum, To go out in the middle of the Sea of Galilee and read the Scriptures and sing songs together, to go to the garden tomb on Easter Day and celebrate the resurrection. To authentically celebrate the Last Supper meal the night before Good Friday.

To walk the streets of Jerusalem, Nazareth and Bethlehem. To stand on the various Mountains: Mount of Olives where Jesus was, Mount Carmel where Elijah was, Mount Nebo

as Moses looked into the Promised Land. To go into the Jordan River, the Sea of Galilee or the Dead Sea. To go to the place where they found the Dead Sea Scrolls.

Then to walk where the Apostle Paul walked in Athens, Greece and Ephesus, see the places of the seven churches of the Book of Revelation, go on a cruise around the Greek islands. And then conclude the tour with the Dawn Service at Gallipoli on ANZAC Day.

I just can't wait to go again! To breathe the air, see the sights; it just comes alive! It brings colour and dimension to your understanding of the Bible. It also brings clarity and conviction to our faith in Christ.

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The Anglican Church of Australia

## APPELLATE TRIBUNAL

The Primate, Most Rev Phillip Aspinall, Archbishop of Brisbane, on the motion of 28 members of General Synod, has referred certain questions to the Appellate Tribunal as to whether any canon of General Synod or Resolution 27.08 of the Synod of the Diocese of Sydney passed 20 October 2008 authorise the administration of the Holy Communion or the Lord's Supper by persons other than a priest or presbyter.

A full copy of each reference is available from the undersigned.

The preliminary conference and directions hearing will be held at the General Synod Office, Level 9, 51 Druiitt Street, Sydney on Thursday 20 August, 2009 at 5pm. The purpose of this conference is to see which of the entities having the right to appear wish to do so, to consider applications for leave to appear from others to determine whether any oral hearing is necessary and to set strict time limits for written submissions.

Any synod, organization or individual wishing to participate in that conference should notify the undersigned of name, postal address, telephone number and email contact address no later than 14 August, 2009. The conference will hear oral applications and also consider written application received by the undersigned by 14 August, 2009.

Persons making written applications or submissions must transmit 10 copies to the Registrar, Appellate Tribunal at the General Synod Office, Level 9, 51 Druiitt Street, Sydney 2000. Persons making submissions will be taken as having done so on the basis that the submissions will be available for inspection at the General Synod Office in Sydney and that any interested party may be furnished with a copy at a cost no greater than the cost of photocopying and postage plus a \$10 administration charge for each submission supplied.

Telephone or email enquiries to the undersigned whose contact details are below.

DATED this 6th day of July 2009

Martin Drevikovsky  
Registrar of the Appellate Tribunal

Level 9, 51 Druiitt Street, Sydney NSW 2000  
Telephone: 02 8267 2701  
Email: [generalsecretary@anglican.org.au](mailto:generalsecretary@anglican.org.au)  
Facsimile: 02 8267 2727


# DIARY

Thursday August 6

**CMS Illawarra Mission Connection**  
Speaker: Sue Jaggar  
12.30pm, St Mark's, West Wollongong

Friday August 7 to Saturday August 8

**Confess or Die: conference**  
The contemporary church seems to have amnesia about what it really believes.  
Main speaker: Carl Trueman, departmental chair of Church History



Sydney Movement for the Ordination of Women

Annual General Meeting & Public Lecture

**"Where has all the passion gone?"**

Women in Church and State

Guest Speaker:  
**Dr Marion Maddox**  
Theologian, Educator, Author

**Saturday, 5th September, 2.30pm**  
St Luke's Anglican Church,  
11 Stanmore Road, Enmore

All welcome. Afternoon tea. [www.mowatch.org.au](http://www.mowatch.org.au)

at Westminster Theological Seminary in Philadelphia, and one of the genuine brains behind the rise of New Calvinism in the US. Other speakers: John McClean, lecturer in Systematic Theology at Presbyterian Theological Centre in Burwood, and the Rev Dr Mark Thompson, academic dean of Moore Theological College.

Presbyterian Theological Centre,  
77 Shaftesbury Road, Burwood  
Friday: 7pm—9.30pm  
Saturday: 9am—4.30pm

Sunday August 16

**Thanksgiving Service: marking 200 years since the Cowper family arrived in Sydney**  
Preacher: The Rev Justin Moffatt  
10am at St Philip's, York Street, Sydney.

Tuesday August 18

**Commemoration Service: 200 years since William Cowper arrived in Sydney**  
William Cowper was clergyman at St Philip's, York Street for nearly half a century from 1809. He was instrumental in setting up social institutions that saw the penal colony of Sydney move towards being the commercial hub of a new nation.  
Preacher: Archbishop Peter Jensen  
12 noon at St Philip's, York Street.

Friday August 21

**CMS Southern Highlands Youth Night**  
Speaker: David Painter  
7-9pm, St Jude's, Bowral

Saturday August 22

**CMS Highlands Mission Encounter**  
Speakers: New missionaries plus David Painter. Includes dinner, RSVP needed.  
7-9pm, St Stephen's, Mittagong

Thursday September 3

**Anglican Church League – Centenary Dinner**  
A conversation between Archbishop Peter Jensen and world-renowned Thomas Cranmer scholar Dr Ashley Null on the topic 'What is true Anglicanism and can it survive?'  
7pm for 7:30pm  
Moore College Dining Room,  
1 King Street, Newtown

Wednesday Sep 9 to Saturday Sep 12

**CMS Mission Summit 09**  
An exciting new conference featuring some of the foremost critical thinkers in the world of mission. Mission Summit 09 comprises three night sessions and an afternoon and evening on Saturday. Key speakers this year include: SMBC's Bruce Dipple; Moore College's Greg Anderson and Peter Riddell from the Center for the Study of Islam and Other Faiths, Bible College of Victoria. Engage with the state of mission across the world today, look at the direction of mission tomorrow – and be challenged to live out your part in God's great plans for the salvation of the world.  
Location: Sydney Missionary and Bible College, Croydon.



**LECTURE SERIES 2009**  
8-10 SEPTEMBER



**BIOETHICS AND FUTURE HOPE**  
**PROFESSOR JOHN WYATT**

John Wyatt is Professor of Ethics and Perinatology, Institute for Women's Health, University College London. He has supervised a range of research projects including the use of new methods of optical brain scanning in babies. He has a long-standing interest in philosophical, ethical and religious issues raised by advances in medical technology. He is author of the acclaimed *Matters of Life and Death*.

The 2009 New College Lectures will offer a Christian perspective on the impact of technology on contemporary medical practices. Informed by a biblical understanding of God's purposes Prof Wyatt will consider the bioethical issues that we face every day as we make decisions about creating, preserving and protecting life.

**Tuesday 8 September**  
**Bioethics and creation**  
6.15pm The John Niland Scientia Building, UNSW  
Drinks & Canapés, lecture to follow from 7.15pm

**Wednesday 9 September**  
**Bioethics and redemption**

**Thursday 10 September**  
**Bioethics and future hope**

Wednesday and Thursday nights:  
7.30pm Main Common Room, New College, UNSW,  
question time and supper to follow the lectures

Entrance is FREE.  
RSVP is essential for all lectures by Friday 4 September 2009.

Phone (02) 9381 1999  
Email [newcollege@unsw.edu.au](mailto:newcollege@unsw.edu.au)  
Website [www.newcollege.unsw.edu.au](http://www.newcollege.unsw.edu.au)

**COWPER200** St Philips, York Street

Sunday, 16 August 2009	Tuesday, 18 August 2009
<p><b>THANKSGIVING SERVICE</b> 10.00 AM For the Cowper family and their friends, interested citizens and St Philip's church members. Preacher: Rev Justin Moffatt</p> <p>Followed by a luncheon at: NOON in the foyer No 1 York Street, Sydney Adults: \$25.00 Children (6-12): \$10.00 Please book by Monday 10th August</p>	<p>To commemorate the actual arrival date of William Cowper in Sydney 9.30AM Short lectures about William's children. Followed by refreshments.</p> <p>NOON <b>CIVIC COMMEMORATIVE SERVICE</b> In the presence of the Governor of New South Wales, together with Members of Federal, State and Local Government and the broader community. Preacher: The Archbishop of Sydney</p>

Information: 9247 1071 [cowper200@yorkstreetanglican.com](mailto:cowper200@yorkstreetanglican.com) [www.yorkstreetanglican.com](http://www.yorkstreetanglican.com)

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Mon 17<sup>th</sup> - Tues 18<sup>th</sup> August

Speakers: **Mark Dever** **Phillip Jensen** **William Taylor**



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**THE ESSENTIAL JESUS**

**Bible Studies 21-24**

Archbishop Peter Jensen

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

*Follow-up questions can be addressed to the Archbishop at his [sydneyanglicans.net](http://sydneyanglicans.net) Bible study blog site.*

**WEEK 21: Luke 11:29-54** (pages 40-42)

You can see why Jesus was hated. He was an unrelenting critic of his generation, especially the religious leaders. Though he is greater even than King Solomon, they reject the truth standing before them. The problem is an inner spiritual darkness. They were engrossed with keeping God's law. But such an attitude means that the law's demands will be ritualised and reduced to meet human capacity. They have neglected the inner life in favour of ritual washing, and they have kept tiny requirements instead of love and justice. Worse, they have burdened others with the multiplicity of this externalised

religion and exploited a reputation for religious virtuosity. The consequence is that the guardians of the law became law-breakers and even the murderers of the prophets. Such a religion is very powerful – and we need to be as careful of it as the ancient people of God.

**1** What did Jesus mean by comparing himself to the prophet Jonah?

**2** Jesus attacks the law-experts. Is he attacking the Law? What are the dangers of a religion which focuses on law? Are we law-less?

**3** Why was Jesus crucified?

**WEEK 22: Luke 12:1-21** (pages 42-43)

How can you be 'rich towards God'? The law-obsessed of the days of Jesus thought that they were rich towards God. Jesus called this hypocrisy, since confidence that you can keep the law of God must be based on self-deception and the deception of others. God will make all things clear in the end. Rather than fearing the power or opinion of others, we must recognise that it is God we must fear; his good opinion is the only one worth having. The disciples of Jesus can be confident, not because they are good people but simply because they belong to Jesus and identify themselves with him. The Holy Spirit points to Jesus: to slander his testimony is unforgivable. But the money-worship is also fatal, as the parable of the rich farmer shows. We are always living on the very edge of God's final judgement. Be rich towards God!

**1** How do we establish our identity? What part do other people play in this? What part should God play?

**2** What picture of God is revealed in this passage?

**3** Why is wealth so spiritually dangerous? Why is legalistic religion also dangerous?

**WEEK 23: Luke 12:22-59** (pages 43-45)

Jesus was no mere moralist. He tells his disciples how to operate in God's world. He wants us to understand the nature, character and purposes of God. This means three things: first, trust the sovereignty of God. He is in charge of all things large and small. This God provides for birds and flowers – how much more for you. Second, trust the fatherhood of God. The disciples of Jesus know that God is their father. He has their interests at heart. Third, trust the promises of God. It is the Father's intention to give Jesus' disciples the kingdom. What of the consequences? First, don't be anxious. Second, put God's kingdom as top priority. Third, be faithful as you wait for the unexpected return of Jesus. Jesus was not a moralist – his coming created turmoil. Wise people look at the signs and make sure of their relationship with God.

**1** Why is the ministry of Jesus so divisive?

**2** How can we strive for God's kingdom?

**3** Why does faith 'work'?

What is the difference between faith and superstition?

**WEEK 24: Luke 13:1-35** (pages 45-47)

Understanding our time is vital. Jesus introduced the great turning point of history. He forced the issue of repentance: how do you stand with God? Would they trust and follow God's King when he came amongst them and so receive forgiveness, or would they be stubborn? God is patiently looking for the fruit of repentance. But his patience will not last. How many are going to be saved? Make sure you find the narrow way and enter it! In the meantime Jesus is pressing on to Jerusalem, since that will be where he will be killed, it being the nature of that city to kill its prophets. Where is the kingdom? It is here, as a seed is in the ground; in due course it will be like the tree. It is both here and yet to come and we live between those two points. Use the time well.

**1** Where are we in God's timetable and what are the consequences of living where we do?

**2** What will the rejection of God's kingdom by Israel lead to in God's plans for the world?

**3** Why do you think Herod may have plotted to kill Jesus? Why did he kill John the Baptist?

**4** What is wrong with those who criticised Jesus for healing on the Sabbath?



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Sydney Missionary & Bible College

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# THE ENEMY OF MY ENEMY IS NOT ALWAYS MY FRIEND

Michael Mann's new gangster retrospective is a healthy reminder of just how close we are to our worst, even when we're at our best, writes MARK HADLEY.

**A**T its most basic level *Public Enemies* is a morality tale, writ large over the decadence of the 1920s and '30s.

The film is set in the 1930s during which the FBI names notorious bank robber John Dillinger (Johnny Depp) 'Public Enemy No.1'.

Dillinger is portrayed as a charismatic character who captivated the public with his glamorous lifestyle and gentlemanly behaviour. He dresses in the finest fashions and is polite to the female tellers; crowds even line the road to cheer him after one of his several arrests.

The Robin Hood persona is given an extra polish when Dillinger spots a poor man eyeing a scattering of loose change in the middle of a robbery:

*Dillinger: That's your money, mister?*

*Poor man: [nervously] Yes.*

*Dillinger: We're here for the bank's money, not yours. Put it away.*

Johnny Depp makes an excellent Dillinger incapable of focusing on the consequences of his actions.

"We're having too good a time today. We ain't thinking about tomorrow," he tells his love interest, Billie Frechette (Marion Cotillard).

Like many who have given themselves over to self-indulgence, the inevitability of their downfall is only visible to those close to them.

However the real moral force of the film lies in its dismissal of simplistic, humanistic concepts of good and evil. Dillinger's moments of grace make him

hard to box. Meanwhile Mann shows Purvis and his fellow agents becoming every bit as brutal, even malicious as the worst gangsters they pursue.

The title *Public Enemies* reflects the truth that for some citizens caught up in the pursuit of 'evildoers' the state can be just as dangerous as the criminals it is trying to protect them from.

*Public Enemies* also questions the need for the justice system's 'necessary evils' by showing the effect they have on the agents and making a strong link between them and Purvis' eventual suicide.

The director clearly wants his viewers to wrestle not only with the dangers of situational ethics, but whether humans can ever be free of the evil they can so righteously pursue.

*Public Enemies* was always going to be compared to that other benchmark gangster film, *The Untouchables*.

Both films underline the woeful state of secular justice and the human condition. *Public Enemies* illustrates not that there are good people and evil people, nor that good people can sometimes behave like evil people and vice versa, but that both are inseparable in every heart.

Our best motivations can result in evil deeds and good deeds are tainted by bad motivations. For even "...when I want to do good, evil is right there with me" (Romans 7:21).

Strong governments may be able to hold onto peace for a time, but we will need a greater saviour if we are going to purge our souls.

## TRENDS: HARRY POTTER CAULDRON STILL ON THE BOIL

Mark Hadley



**H**AS Harry Potter finally run his race? The media preview for the latest instalment took place in Sydney's Imax theatre. For an hour beforehand a long line of critics – critics mind you – snaked its way across the Darling Harbour plaza.

The edging and subtle crowding that took place was worthy of a ski-lift line, as these hardened professionals manoeuvred to get the best possible seat. Even as I waited I was approached by a curious British tourist, a middle-aged woman who wondered what all the fuss was about.

"Harry Potter?? Could I p/leeease be your new best friend?"

Has Harry Potter finally run his race?

No, not as far as the public is concerned. *Harry Potter and the Half-Blood Prince* is likely to play as well as the previous five films, and with two more films to come (the final novel has been split into two productions), the obsession isn't likely to end any time soon. And obsession is the right word where the new film is concerned...

The cinematic version of *Harry Potter and the Half-blood Prince* revolves around the fixations we allow to rule our lives. We return to Hogwarts School of Witchcraft and Wizardry to find Harry's friend Ron Weasley obsessed with the physical side of a new-found relationship. His other schoolmates are obsessed with courting Harry Potter's popularity. Draco Malfoy, Harry's schoolboy rival, is obsessed with revenge for hurts done to his family.

Harry himself is at times obsessed with a dark but useful textbook he has discovered, and a personal vendetta to prove that Malfoy is in league with the enemy.

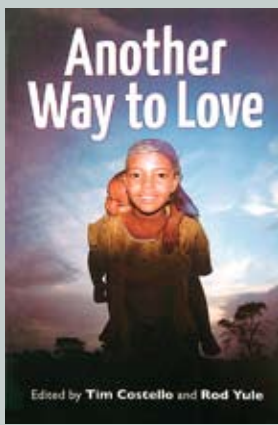
The way Harry Potter's passions propel him through the story will prove useful for Christian parents seeking to teach their progeny restraint. As the Bible puts it,

*Like a city whose walls are broken down is a man who lacks self-control. (Proverbs 25:28)*

Harry opens himself up to all manner of foolishness and evil because he cannot get outside of his own fervour. Harry abandons his friends to spy on Malfoy and ends up in need of rescue. Harry rejects a mentor's suggestion that he is "... blinded by hatred". However his obsession eventually leads him to use some very dark magic to seriously injure Malfoy – and momentarily transform him into the very thing he hoped to stop.

On a practical front, the movie has been quite rightly rated M and there are some seriously disturbing visuals that would be guaranteed nightmare material for primary school-aged children. It's also not worth breaking a leg to see the 3D version; the effects only account for the opening 15 minutes of the film and rate little higher than a novelty. Over all, though, the film provides a good reminder that we have to be very careful of any fanaticism that we allow to control our lives, however righteous its credentials. Hogwarts principal Albus Dumbledore's advice to his beleaguered students is appropriate for anyone seeking to advance the Kingdom of God: "Dark forces seek to penetrate this castle. But in the end their greatest weapon is you".

**ANOTHER WAY TO LOVE**  
Tim Costello & Rod Yule (Eds)



**M**OST readers will know that 'national treasure' Tim Costello is the CEO of World Vision Australia. In this book Tim and fellow editor Rod Yule bring together a range of writers (most Australian) addressing issues of poverty, justice and advocacy. Many of them come from the ranks of World Vision and at times you wonder whether you are reading a World Vision newsletter.

The highlight for this reviewer was the interview with Jayakumar Christian, a 30-year veteran of World Vision India. His interview highlights the relational nature of poverty when he states, "The causes of poverty are flawed relationships" and later comments, "I believe that the marring of the identity of the poor is a precursor to oppressive relationships... I believe that is it only the Christian faith that addresses the issue of identity at a belief level and not simply at an organisational or strategic level".

Andrew Cameron, Moore College lecturer and regular *Southern Cross* contributor, helpfully deals with some of the practical difficulties that often prevent our engagement with issues of poverty, justice and advocacy such as: "I do not know enough and it's all too big".

Dr Cameron reminds us that just because we cannot do everything does not mean we cannot do anything.

This book attempts to present a balance of theory, theology and experience to give poverty and advocacy a human face. From a human perspective the issues are large and overwhelming. This book helps remind us that we worship a big God who is close to the poor and marginalised and who weeps with them and who calls on each of us to be engaged with them.

**Steven Nicholson**  
Chair, Prison Fellowship Australia  
Secretary, Lawyers' Christian Fellowship.

**DISCOVERING GOD**  
Rodney Stark

**D**OES God exist or did we make him up? Whatever answer one might feel inclined to give, Rodney Stark's latest book, *Discovering God – The Origins of the Great Religions and the Evolution of Belief*, offers much that is worthy of discussion and debate. Stark addresses this foundational question by examining the growth of the world's great religions. A highly respected sociologist, Stark has spent decades studying comparative religion, and assessing the contributions – good and bad – of the great faiths. He writes in a field currently dominated by biologists and evolutionary psychologists whom he says are 'unable to restrain their militant atheism'. This contempt for the beliefs of their subjects, Stark laments, is hardly a scholarly virtue. Not a professed believer himself, Stark nonetheless takes seriously both the deeply held convictions of religious adherents and, surprisingly, the possibility of 'revelation' as one of a number of explanations of the evolution of belief. This somewhat novel approach might cause his peers to raise an eyebrow, but in countenancing the possibility of authentic revelation, Stark makes a unique offering in this field.

In the 1980s Stark wrote that God was a mere invention, but he appears to have shifted from that position. When discussing 'revelations' here, he allows that they could be merely psychological phenomena; or the voice of God. The book can therefore be read as either the evolution of human images of God, or the evolution of human capacity to comprehend God.

This is Stark's major contribution: he presents a highly readable, yet formidable history of human belief in an objective and measured tone. His argument is not clouded by either the antagonism of the atheist or the fervency of the committed believer. As such it has wide appeal.

When Stark assesses large amounts of data and offers interpretations – that is, writing as a sociologist

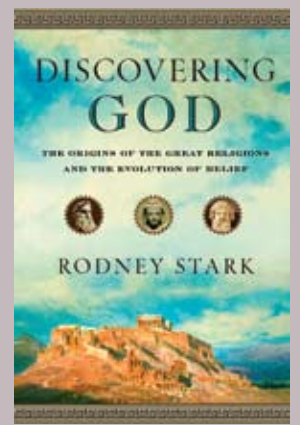
– he is at his strongest. It is when he drifts into areas of speciality not his own, biblical criticism for example, that some readers will find him less convincing. His claim of a very early date for the gospels – either around the time of the Apostle Paul or before, and that they could have therefore been written in Hebrew – is not well attested, even by conservative Christian scholars.

Stark makes a strong case against Western apologists for Islam, who gloss over the less politically correct aspects of its history. He dismisses as nonsense the oft-expressed idea that Islamic states have been models of religious tolerance. Yet in the discussion of Islam one can't help but feel that Stark lacks empathy for what a Muslim person would say is the most attractive element of their faith. To include these ideas would seem only fair. After all, he does so for Judaism and Christianity. These complaints aside, Stark makes a very significant contribution with this book. His explanation of the accuracy and importance of oral history is illuminating, as is his argument against the commonly expressed idea that groups with intense religious commitment typically come from lower class protest. More often, he says, they emerge from dissatisfied elites searching for something more fulfilling than power and privilege.

Sceptics interested in the phenomenon of belief, spiritual seekers and convinced believers will all gain much from this broad sweep of human history with provocative arguments dotted throughout.

**Simon Smart**

*Courtesy of the Centre for Public Christianity where Simon Smart is head of research and communications.*



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