

FREE

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# SOUTHERN CROSS

CHINESE: PAGE 20

中文版 20頁



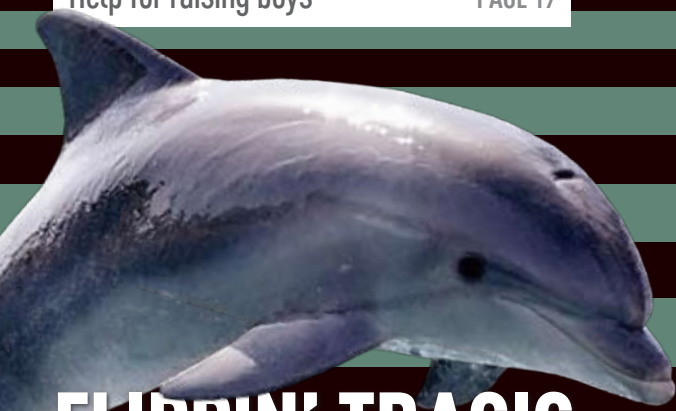
## New Jesus ads shot in Sydney

Campaign more 'hard-edged' PAGE 7



## Tackling absent dads syndrome

Help for raising boys PAGE 19



## FLIPPIN' TRAGIC

COVE'S GREEN REVOLUTION PAGE 26

# RENOVATION RESCUE

**Sydney's Seismic Shift:** The first of nearly \$9 million worth of brownfields Mission projects will be completed this month. Meanwhile Archbishop Jensen has taken Mission priorities a step further, announcing a radical reshaping of the Diocese's structure.

**BEST LAID PLANS:** How the \$9 million in church redevelopments will change the way we think about ministry and 'worship'. PAGE 11

**OVERVIEW:** How the restructure will affect your church. PAGE 14

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**BIG DECISIONS**

The main decisions of the diocesan Standing Committee over the past month.

**Recommendations on diocesan budget**

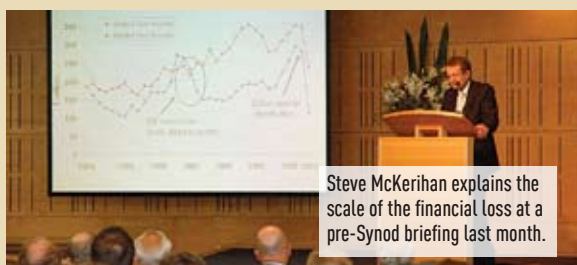
Standing Committee met twice in the month, once in late July for its regular meeting and again for a special meeting on August 10.

The regular meeting was dominated by debate on the diocesan restructure and budget recommendations for Synod, and so the additional meeting allowed for the overflow of business to be considered.

Debate on the restructure began with a statement from the Archbishop and presentations from Peter Kell, Chairman of the Mission Board Strategy Committee, and the Bishop of Western Sydney, Ivan Lee.

The Standing Committee approved the recommendations to be made to the Synod for funding priorities from 2010 to 2012.

**Glebe Board reviewed**



Steve McKerihan explains the scale of the financial loss at a pre-Synod briefing last month.

A lengthy report was presented on the review of the Glebe Administration Board, prompted by the Diocese's investment losses. Board Chairman Phil Shirriff and SDS CEO Steve McKerihan gave a synopsis of the report from independent consultants Cameron Ralph. Standing Committee considered the report and thanked both men for their presentation.

Further details of the Diocesan restructure are on pages 10 and 14.

**Support continues for Council of Churches**

Standing Committee has backed the Anglican Church's continuing involvement with the NSW Council of Churches but has called for a 'streamlining' of the council. The council is a peak body of Protestant churches which has, in the past, conducted significant lobbying efforts to government on a range of moral and community issues. For many years, it also held the broadcasting licence for Radio 2CH.

**Synod turns greener**

The Sydney Diocesan Secretariat will reduce its use of paper at the upcoming Synod. Diocesan Secretary Robert Wicks told Standing Committee that Synod papers will be handed out to members as they arrive rather than placed on seats, which can lead to waste.

•COWPER 200

# Birthday party for Sydney's founding father

JOSHUA MAULE

**S**YDNEY wasn't a bustling global city, the average yuppie was a convict, and the council wasn't short of parkland — the whole city was bush. This was the Sydney the Rev William Cowper knew when he became Australia's first parish clergyman 200 years ago.

Appointed chaplain to the colony, Cowper arrived in August 1809 with his four children and second wife Ann on the convict ship *Indispensable*. He went on to pastor St Philip's, Sydney, for 49 years.

At his funeral in 1858 some 25,000 people — one third of the colony at the time — came to pay tribute to a man who helped take Sydney from a penal settlement to a city in its own right: St Paul's College at Sydney University, Sydney Grammar School, Moore Theological College and the Benevolent Society are just some of the legacies of Cowper and his family.

A group of Sydneysiders organised a range of celebrations to remember Cowper's life and influence. One member of the committee, Janet Hay, is not a churchgoer but said as one of Cowper's descendants she felt a



Actor David Baldwin, in period costume, presents a dramatised reading of William Cowper's letters.

great deal of "pride and responsibility. He was a no-frills person but he had a lot of goodwill," she said.

The committee asked the Head of New Testament at Moore College, Dr Peter Bolt, to write Cowper's biography and, after three years of research, *The Indispensable Parson* was launched at the State Library on August 17. Half an hour before the sold-out event, dozens of the parson's descendants packed the lobby of the Mitchell Library. Some had flown in from

overseas, identifiable by name tags flashing the surname "Cowper".

The Governor of NSW, Marie Bashir, spoke glowingly of Dr Bolt's "scholarly" biography, and was particularly impressed with Cowper's involvement in social justice. "He served on as many organisations, it seemed to me, as would have existed in the colony."

Dr Bolt told *SC* he was "very pleased" with the event. "I would hope that Sydneysiders read this," he said of the book.

**STOP PRESS: BOOK OF 2009**

Naomi Reed has won the Australian Christian Book of the Year for *No Ordinary View*, about working for God amid revolution in Nepal.

"This is their heritage, whether Christian or non-Christian."

What emerged during his research, he said, was a man committed to Christ and people. "He had a concern that the future of Australia was better than he found it."

PHOTO: Ramon Williams / Worldwide Photos

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• GAB CHAIRMAN OFFERS TO RESIGN

# “We are sorry” for financial losses

**G**LEBE Administration Board Chairman Phil Shirriff has repeated the board’s apology for the losses in diocesan funds at pre-Synod briefings held in all regions in August.

Mr Shirriff indicated he has told the Archbishop he is willing to resign as chairman if he so requested.

“We, together with the management team, have always prayed, always sought God’s guidance and always worked to achieve good stewardship,” Mr

Shirriff told the meetings.

The board, which ultimately oversees the Diocese’s investments, is a group of 12 committed Christian volunteers appointed as directors.

Ten board members have diverse business backgrounds and there are also two senior clergy.

“We don’t hold ourselves out to be experts,” Mr Shirriff said. “We sought external advice, we executed their recommendations, we outsourced investment

management and we had a diversified portfolio to manage risk. Despite our efforts and five years of what I think were very good results, 2008 was a total disappointment to me personally, and to the board.

“On behalf of the board, I advised Standing Committee in March that we did accept full accountability and full responsibility for what has happened in 2008. To Synod members I repeat my statement to

Standing Committee that [we] are deeply conscious of the outcomes now impacting the diocese and can only repeat that we accept full accountability and responsibility. We fully apologise for what’s happened.”

Mr Shirriff detailed the changes stemming from a review of board operations by independent consultants Cameron Ralph.

Among the strengths highlighted by the consultants were a diligent chairman and a

## RESTRUCTURE OF SYDNEY DIOCESE

The Archbishop of Sydney has announced details of a massive, once-in-a-generation restructure of the Diocese. Details on pages 10 and 14.

willingness to change.

However, weaknesses the consultants noted were a lack of clarity around roles and decision making, as well as the length of tenure of directors and the size of the board.

Mr Shirriff said the board had begun implementing Cameron Ralph’s recommendations, including reduction of the board’s size. This will be achieved with the retirement of four directors and the establishment of tenure limits.

There was also an intention to introduce regular performance reviews for directors, to improve the content of board papers and to address board culture.

• FIRST NATIONAL TRAINING NETWORK

## Big planting push launched

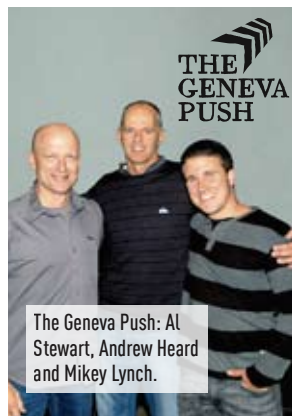
**T**HREE Christian leaders at the forefront of church planting in Australia have announced the formation of the country’s first national network to train budding church planters.

The Geneva Push is the culmination of years of effort by the Sydney Diocese’s Bishop Al Stewart, Andrew Heard from Central Coast Evangelical Church and Mikey Lynch from the Australian Fellowship of Evangelical Students.

Al Stewart says the new body takes its name from the explosion of church planting that emerged from Geneva during the Protestant Reformation, and its logo reflects the ‘can-do, grass roots passion’ that has brought about its creation.

“We are praying that God will use The Geneva Push to see hundreds of Reformed and missional churches planted across Australia.”

Al Stewart says the new network is not aiming to replace the efforts of other Christian denominations



The Geneva Push: Al Stewart, Andrew Heard and Mikey Lynch.

or organisations but to offer crucial preparation and support.

“Our aim is to work together to help Christian bodies recruit, assess, train and place church planters back into their various networks and denominations.”

Andrew Heard says The Geneva Push will link successful applicants with proven Australian and international church planters, and offer practical mentoring and ongoing online support.

“The passion of Geneva is to establish not just culturally relevant, growing church plants but ones that are grounded in

### TRAINING NEWS

**S**YDNEY welcomed a number of international guests to lead ministry training seminars in August. Sydneyanglicans.net has full coverage, including Michael Kellehan’s analysis of MT&D’s Ministry Intensives and a video interview with Engage guest speaker, Matt Chandler, founder of the Village Church, Dallas.

Reformed theology and so able to be kept safe from simple pragmatism and fads,” he says.

Those interested in taking part in The Geneva Push can apply for assessment at the “In the Chute” conference to be held in Sydney from December 7-9.

“Already the church planters of the Fellowship of Independent Evangelical Churches network have given The Geneva Push their ringing endorsement and are now intending to use it as their assessment and coaching structure,” Mr Heard says.

Registration for the conference is obtained by writing to [inthechute@gmail.com](mailto:inthechute@gmail.com)

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•COMMUNITY FESTIVAL

# Indian food 'a hit' out west



Shane Chu and Jeremy Taylor prepare tandoori chicken for their church's Indian Food Festival.

**T**OONGABBIE'S minister, the Rev Raj Gupta, has declared the church's first ever Indian Food Festival "a hit" with the community.

About 250 people attended the lunch event on Saturday, August 22. More

than half were visitors. "Comments I'm hearing are: 'Let's do it again'; 'Next year make it twice as big — double everything,'" Mr Gupta said.

The festival was driven by church members of Indian heritage. Event

organiser Jeremy Taylor is from South India himself.

Mr Taylor hopes that through the event local residents, including a sizeable Indian community, had "a great time" and also got "to know more about Toongabbie Anglican

Church and what we do for the community".

The festival marked the start of a fortnight of Connect09 events at Toongabbie called 'Life: be in it', featuring a series of talks by Archbishop Peter Jensen.

•STAIRWAY TO HEAVEN?

# Basement gig guides friends to church



Steve Morrison connects at The Basement.

**S**YDNEY minister Steve Morrison combined the launch of his latest album, *Live at the Basement*, with St Stephen's, Willoughby's Connect09 strategy, after parishioner Michelle Walter suggested her non-Christian friends were much more likely to come to a jazz event at the church if he held one at The Basement beforehand.

The strategy has been a success so far, with more

than 50 of Ms Walter's friends coming along to two events at The Basement. The church-based jazz event will be held at St Stephen's on September 6.

"This gives them a soft connection that makes it easier to say, 'Hey, you know that band you saw, they're doing a gig at the church — why don't you come up and see what it's like?'" Ms Walter says.

•HALLWAY CHALLENGE

# Chappo welcomes automatic 'usher'

**V**ETERAN evangelist John Chapman has given his tick of approval to the new Connect09 Hallway Challenge resource stands. The stands are designed to be placed in church foyers to hold supplies of *The Essential Jesus* and other Connect09 resources.

The reason it's called a 'hallway' challenge is that people are urged to stock up with supplies on Sunday and leave them by the door at home, so when they go out they are reminded to pray and take along resources to hand out to whoever God sends their way.

"The stand was there to greet me in the foyer



John Chapman checks out the product.

of my church on Sunday morning," Chappo says — adding he thinks it's a great idea because "I'm old... I can hardly remember anything, and every time I'm reminded to pray for Connect09, it's helpful."

The former director of the Department of

Evangelism, now retired, says the stands also show the wide variety of material available, from the Gospel of Luke through to Colin Buchanan's DVD.

"Colin goes to my church," Chappo says, "and did a children's talk a week ago that was so hilarious

I could barely listen to the sermon".

He jokes that if you haven't seen the stand about, it's easier to put together than do-it-yourself furniture, so "ask your rector where it is... don't wait for him to do it".

Yet despite his light-hearted tone, the evangelist is deadly serious about the intention of the Hallway Challenge. In a video for sydneyanglicans.net he says: "Nothing matters more than that people should know and love the Lord Jesus. People who are apart from Christ are lost. Their plight is desperate.... Grab a handful of *The Essential Jesus* to give out to friends."

•TRAFFIC STOPPER

# Kidzlink storefront draws city shoppers



Tiny browsers enjoy a break from the city crowds.

**K**IDZLINK is sporting a new-look shopfront in a push to utilise their Town Hall Arcade office to connect with passing pedestrian traffic.

A TV playing children's DVDs, a bookshop and a play area are some of the features. "The core intent is to be a link between parents and quality resources that will help them in the home, and

will equip their kids in the gospel," the director of Kidzlink, Stephen Shearsby, says. "We just get so many people stopping and looking in the window, popping their head in and asking questions." Mr Shearsby is also considering running children's activities out of the shopfront which children passing by can join.

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• END OF GAY BISHOP BAN

# South Carolina considers leaving Episcopal Church

THE fallout from the decision of The Episcopal Church in the United States (TEC) to overturn a moratorium on homosexual bishops, in defiance of the rest of the Anglican Communion, has resulted in a major diocese proposing to withdraw from TEC's governing bodies.

The Bishop of South Carolina, Mark Lawrence, has stopped short of urging the diocese to break all ties with The Episcopal Church, but has

issued a strongly worded letter to his churches, announcing a special convention to consider a response of the diocese.

In it, he describes TEC leadership as having "jettisoned what for 2000 years has been the understood teaching of Holy Scripture and collective wisdom of Christendom", replacing it with what he calls a "false Gospel of Indiscriminate Inclusivity".

Soon after TEC's national convention, the Diocese of Los Angeles acted immediately to announce that two of its candidates for an upcoming bishop's election were actively homosexual.

The Archbishop of Canterbury, Rowan Williams, has not commented directly on these nominations but did issue a response which spoke of a 'two-track' Communion in the future.



Bishop Mark J. Lawrence

Photo Courtesy Episcopal News Service

## ANGLICAN COMMUNION WRAP

● SINGAPORE: The Archbishop of Singapore, **Dr John Chew**, has been re-elected for a second four-year term as Primate of South-East Asia.

● MELBOURNE: Australians should offer compensation to Aboriginal residents for the sins committed by the country's European settlers, says **the Rev Dr Peter Adam**, Dean of Ridley College.

● CANBERRA: **Trevor Edwards** has been appointed full-time assistant bishop of Canberra Diocese by **Bishop Stuart Robinson** in a major restructure of his leadership team. The appointment creates a vacancy at Canberra's largest evangelical parish: St Matthew's, Wanniasa.

• RIOTS LEAVE EIGHT DEAD

# Anti-Christian laws condemned



Pakistani Christians chant slogans at a rally against the killings of their religious brethren in riots, thought to be initiated by the Taliban in a new style of terror attack.

AP Photo/Khairi Tanveer

NATASHA PERCY

AS eight Christians were killed in riots in Gojra, Pakistan, CMS-Australia's federal secretary, Canon Dr John Thew, denounced Pakistan's blasphemy laws — which impose heavy penalties for insulting Islam, the Koran or the prophet Mohammad.

"These are bad laws that make it easy for Muslims to get at Christians to frame them for defaming the name of the prophet."

Media reports claim the laws are exploited to "settle personal scores".

Allegations a Christian family desecrated the Koran, after torn pages were found outside their house following a wedding, caused hundreds to descend on Christian

houses in Gojra, burning dozens to the ground with women and children trapped inside.

Authorities found no evidence to support the blasphemy claim and concluded the riots were not spontaneous, but planned. Taliban allies are thought to be responsible. The law minister of Punjab Province, where Gojra is located, said inciting sectarian violence is a new terrorist tactic.

Canon Thew says the majority of Pakistani Muslims are "embarrassed" by the attacks.

"They're religious but they're secular, really, in their thinking and they don't like the radical elements of Islam."

According to Canon

Thew, anecdotal evidence suggests such events can prompt Pakistani Muslims to turn to Christianity.

"They feel sold out by the radicals of their religion, and I'm aware that when troubles like this do come, many more Muslims are actually saying 'I'm a Muslim, but I'm embarrassed. What's the alternative?'"

While Christian activity in the area can be hard to measure given the dangers, the growth of Christianity is easy to chart.

"There are churches throughout this whole area of Punjab... that weren't there 10 years ago. So for the discerning, careful person who knows how to stay alive in the place, it certainly does open opportunities for sympathetic hearing."

Canon Thew, formerly a missionary in Pakistan, said "life has been like this for ever so long" for the country's 3 million-strong Christian minority. "Unless you were really seriously convicted by Christ, you'd have to have rocks in your head to become a Christian in Pakistan."

In 1993, six people were killed in a terrorist attack on Punjab's Murree Christian School, which has strong CMS links.

Canon Thew says the missionary families currently serving in Pakistan do serve in areas prone to terrorist attack. As all three families are linked with local churches, "they've got local knowledge and that's just worth quids in this situation".

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Dominic Steele's suggested talk themes for each scene of the adverts, based on the tagline 'Jesus has answers'.

**Scene 1: Beach scenes**

**Ad line:** Hey Jesus, thanks for sunshine. But what about sunburn?

**Jesus has answers:** Sunburn is good because it tells us to protect ourselves. It wakes us up to the world's problems. Luke 6:20-26

**Scene 2: Shoe shop**

**Ad line:** How come the more you have, the more you want?

**Answer:** It's foolish to try to find satisfaction in the physical. Instead, look for ultimate satisfaction. Luke 12:13-21

**Scene 3: Computer networks**

**Ad line:** We've got more friends, but less friendship.

**Answer:** Be a neighbour. Luke 10:25-37

**Scene 4: Road rage**

**Ad line:** More convenience but less patience.

**Answer:** Don't sell your soul Genesis 25:27-34; Luke 6:27-36

**Scene 5: New baby**

**Ad line:** Bigger hopes, but bigger fears

**Answer:** We need an even bigger hope and bigger fear. Luke 23:42-43, Luke 12:4-8

**Scene 6: Teen and mirror**

**Ad line:** A healthy body still isn't good enough.

**Answer:** Jesus came to seek and save the lost. Luke 19:1-10

**Scene 7: Pet funeral**

**Ad line:** And how come the best things always have to end?

**Answer:** But they don't. Luke 7:11-17.

• NEW TV ADVERTS SHOT IN SYDNEY

# Jesus campaign takes high-risk path

Market testing has forced the Bible Society to dump their three original 'Jesus All About Life' (JAAL) adverts and replace them with one controversial, hard-edged alternative.

The fast-paced script takes the viewer through a narrative, exposing the paradoxes of modern Sydney life. Scenes of a teenage girl struggling with body image and a road rage incident with explicit hand gestures are risqué, and may upset some Christian viewers.

But, as the CEO of Bible Society NSW, Daniel Willis puts it, "The advert is not for them".

The new 30-second advert was shot on August 24 and 25 in locations around Sydney including Oxford Street, Ultimo, and a Manly beach.

The city locations add to the hard-edged and cosmopolitan feel of the campaign. Market research in Sydney showed

the original adverts were too staged and too "WASP-ish".

In April, McCrindle Research reported on focus groups with the main target audience in Sydney: those with some previous affiliation with the churches.

The research results were devastating for the old concept.

"There was a strong push back," Daniel Willis says. "They found it was too passive in its call to action, people found them too cheesy and staged... the advert didn't touch their hearts and minds."

Mr Willis says the Bible Society had always expected that the six-year-old campaign, originally designed for Adelaide, would need to be revised for Sydney. "We knew there wasn't enough ethnic mix."

As a result, a new advertising agency — 303 Creative — was engaged.



**Sydney Anglican reaction**

When news broke earlier in the month that the old adverts had been dumped, a number of Sydney Anglican leaders expressed nervousness about what they perceived as 'last-minute changes'.

This led to meetings between key Sydney Anglicans media experts and the creative team behind the campaign.

Dominic Steele from Christians in the Media, who had been a critic of the old JAAL adverts, was invited to sit in on the creative sign-off meeting on August 20 and is now completely on board with the campaign.

"The new script makes it really easy to move people from the advert to the gospel," he says, pointing out the ad has the tagline 'Jesus has answers'.

He has just released a book and website, *Connections for Life*, which includes seven 500-word gospel explanations based on each scene in the new advert. His book also includes sermon outlines and discussion starters based on these themes.

"My goal is not to sell product but to educate Christians so they get the most out of the campaign," he says.

## An Ideal Time to Join ARV and Create a Community of Christian Care

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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**



ANGLICAN RETIREMENT VILLAGES  
Diocese of Sydney



BISHOP WRITES  
with Al Stewart

## Swapping hats, keeping friends

I HAVE been the Bishop for the Wollongong region for what seems like two and a half very short years. I'd like to thank the people in our churches for their kindness to Kathy and myself over this time. Particular thanks for trusting me by bringing friends to meetings to hear me explain the gospel.

Over that time I've seen a lot of this beautiful region — 85,000 kilometres to be precise. I've discovered it isn't really one region at all: geography creates seven diverse districts. It's been good to see so many different churches making a big effort in '09 to connect with their community. I look forward to continuing my contact with all of our congregations in my new role.

The churches in our Diocese are great but we desperately need more of them. That's why at the end of this year I'll be taking up a new position with Evangelism Ministries. I'll be swapping hats, but keeping a lot of valuable lessons. During my time in the Illawarra I've learned just how important the leaders of our churches are. They set the vision and direction of our congregations through the Bible. But more than that, they are the 'gate keepers' who can help facilitate the most important ministry: that of every church member using their gifts for God.

I am on the lookout for members gifted for church planting. The specific brief I've been given by the Archbishop is to recruit, train and place church planters across the Diocese. God willing, they will reach out to new people and the many 'tribes' in Sydney we are not yet reaching. The Archbishop has a particular concern for cross-cultural gospel work. The new venture I'll be heading may even develop into some kind of 'home mission society'.

Our hope reaches beyond Sydney too.

We will be partnering with a new national church-planting network called The Geneva Push, to help Christian groups recruit, assess and place church planters. Step one will be running the In The Chute conference on December 7-9. It's geared to give practical assistance to committed Christians aiming to plant a church in the next 1-3 years. If you'd like to be kept in the loop you can make contact with our conference team at [inthechute@gmail.com](mailto:inthechute@gmail.com), and we'll put you on the update list.

Kathy and I, and all the team, will appreciate your prayers as we launch into this new phase of ministry.

## ASH'S AMAZING STORY OF GRACE

# "I was once darkness"



Ash with other Church Army gap students.

### JUDY ADAMSON

ASH Harrington takes a sip of coffee and explains how he used to be darkness. It's not pretty to think of yourself as the embodiment of Ephesians 5:8, but Ash was brought up among drug dealers, and to him the verse makes perfect sense.

"It's one of my favourite verses, because I do take it literally," he says. "I was once darkness, you know? I wasn't a victim of it: I was consumed by the world, with money, drugs, sex, alcohol — all the worldly things. That was my false god."

In the past 18 months Ash's life has completely turned around, and the 21-year-old is now doing a gap year with Church Army, spending two days a week in Maroubra among the surfing community and two days a week at the organisation's church plant in Airds.

"Airds is, like, 97 per cent Housing Commission

— the sort of thing where every second house is a drug dealer's house," he says. "It's all pretty much welfare dependent, [and] on a spiritual level, there's very low self-esteem."

This life is pretty familiar to Ash, who was on the streets of Melbourne at 14 before being taken in by drug dealers. They taught him to believe in their code of ethics — "that we were doing it for the good of everyone" — even though this involved the sale of drugs and robbing people at gunpoint. "It was insane," he says now with a shake of his head.

Ash came to Sydney in 2007, and before long was busted and in Bathurst Jail. A cellmate invited him to chapel because there was free tea and biscuits, but the service provided more than he bargained for. "God just poured out his love on me... it just blew me off my feet," he recalls. "I'd felt nothing like it before."

After his parole, Ash continued to struggle with addiction, and spent several months at the Church Army's restoration centre in the Blue Mountains — first in rehab, then helping others through the same process, while learning more about what it meant to be a Christian.

He volunteered to be a cook on a summer beach mission and was struck by the love and enthusiasm he saw in the team members. "They had something different in their eyes, and I wanted that."

While still amazed at God's power of forgiveness, Ash is now confident his maker is renewing him, heart and mind, and is happy to trust in him — whatever the future holds. "I don't plan for

### AIRDS CHURCH PLANT

IN four months, a new church-planting model has seen five people come to faith in hard-hit Airds, one of Sydney's most disadvantaged communities with 80 per cent unemployment.

Bishop Al Stewart first brought the suburb to the attention of Church Army's national director, Tim Scheuer, suggesting an initiative similar to Berkeley's Adopt-a-Block program. The needs of the area are so raw that conventional strategies have generally failed.

"You can't just put on another service or program and invite people and expect them to show up because they won't, and they haven't," Mr Scheuer says.

So he is leading a core team of eight, who spend time in the local community intentionally seeking new connections. The team includes locals who have been converted through the ministry in the past few months.

tomorrow, 'cause God may have a completely different plan," he says. "But I've finished with all this worldly stuff. I'm working for God now."

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

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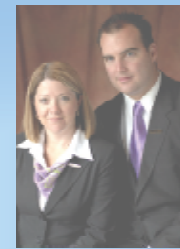
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# Looking Within, Above and Ahead

**ARCHBISHOP  
PETER JENSEN  
addresses  
the impact of  
the Diocese's  
financial  
losses.**



**T**HE severe loss to our diocesan finances is not something to be brushed aside easily or taken lightly.

We have to think carefully why this has happened and how we can ensure, humanly speaking, that it does not happen again. It is obvious a significant decline was likely simply because of the global financial crisis. But our loss has been magnified by the need to reduce bank debt and what proved to be inadequate risk management policies for the once-in-a-century stock market fall.

The Chairman of the Glebe Board has publicly apologised for this and outlined the steps now being taken to remedy the situation. This includes a thorough review of the board itself. I understand that there will be significant changes to the membership of the board as the board implements a refreshment policy. The analysis, reconstruction and renewal will have to continue as we learn the necessary lessons. It is true that during better times we strongly benefited from the policies of the board. But the losses we have sustained are long-term and changes must ensue.

We cannot rush such a process. It takes time to absorb the realities and time to communicate them. Furthermore, we must not ignore the cost of this downturn in terms of ministry and people. To put the matter over-simply, for the time being there will be more than \$5 million per annum less from the Diocesan Endowment to fund Christian work in our Diocese than there was before. While we are attempting to deal with job losses in a way which respects and cares

for those whose ministry is curtailed, there is inevitable grief and dismay. Opportunities will be lost, good work will come to a premature end, support will not be available and existing ministries will be diminished.

One of the first duties we have at such a time is to look up — look up to our God. What wisdom does his word give us for such a time as this?

It is right to ask whether we have been acting in accordance with his word. Are our motives right? Is our spirit honouring to God? Are our methods godly? We cannot assume that all we have been doing must be wrong in some way — Scripture shows us the people of God may suffer through no fault of their own. On the other hand, our present experience is one which summons us to self-examination and reflection in the light of the word of God and, where necessary, repentance and amendment.

It is right to meditate on God's sovereignty. After all, some of the greatest spiritual work is conducted with little or no money. In any case, God is in charge of all our affairs and he can give or take away as he pleases. Our business is to trust him.

## Looking forward

I do not want to suggest that we are merely moving on without reflection and change. But at the same time we must look forward — and this task cannot wait either.

As soon as it became apparent that we would have far less money available in the next three years, the Mission Strategy Committee and the Mission Board began to think and pray about our options. They have been working for several months and have now presented their proposals to Standing Committee before advancing them to the Synod.

As you can imagine, this has been a complex and extremely difficult task, and I am very grateful to the chairman of the group, Mr Peter Kell, for the diligence and wisdom which he has brought to the job. Part of the complexity is that it is not only the Synod money which is affected, but also the money from the Endowment of the See. This money has been used to fund the office of the Archbishop, the regional bishops and archdeacons, the Dean and the Archivist, the Archdeacon for Women (in part) and a myriad of

other roles. So, two interconnected budgets have to be brought into line. It has not been easy!

Given the magnitude of the change, tinkering is not enough: we have to restructure. **The key is to do it in such a way that we are looking to the future and driven by our mission.** The downturn is a tragedy; but it is also an opportunity to seek new and even better ways of fulfilling our goals. We have been forced as never before to look to priorities. Let me illustrate by working through one of the big proposals.

Since the middle of the 1990s, we have been able to fund the organisation of the Diocese into five regions with five bishops, five archdeacons, five offices and staff. As well as doing the important work of the bishop in providing episcopal oversight of the parishes, the regional bishops and archdeacons have been charged by me with the task of keeping the parishes working on the Diocesan Mission. Much good has come out of this arrangement, but the annual cost — which comes from the Endowment

CONTINUED PAGE 21 ▶

## MISSION PRAYER

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

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# Best Build Ideas

**This month the first two out of nine churches being redeveloped thanks to a one-off grant of nearly \$9 million from the Sydney Diocese for brownfields projects will be completed. JEREMY HALCROW investigates what the trends in church architecture really say about our theology of worship.**

**D**OMINIC Steele, pastor of the Christians in the Media congregation at Annandale, appears pretty chuffed when *SC* rings and informs him that he is likely to win his friendly ‘bet’ with the Rev Rick Smith from Naremburn-Cammeray over which of their churches is opened first. Both ministry redevelopments had been slated for completion on September 9.

A morning visit by *SC* to Annandale found builders screwing in doorknobs and shelving while it was still hard hats and loose cabling at Naremburn.

This month will see the opening of the new Annandale and Naremburn-Cammeray ministry centres: the first two church redevelopments completed from the nine projects that received a slice of the special one-off \$10 million in grants to parishes from the Diocesan Endowment.

In 2006, the Diocese’s Mission Board allocated \$8.6 million to ‘brownfields’ projects in areas experiencing a rapid increase in population or projects deemed likely to see a rapid increase in the number of persons attending the church.

A further \$1.4 million went towards the completion of the long-running ‘greenfields’ Hoxton Park project opened earlier this year.

The similarities between the Annandale and Naremburn projects — especially the beautiful mix of old stained glass with modern steel — are obvious. But they are not merely superficial.

Together the designs of the two new ministry facilities highlight a number of the key trends in contemporary church architecture. Most interesting is the debate around worship. The architectural trends expose the reality of church practice beneath theological rhetoric.

Three issues stand out.



The Rev Dominic Steele speaks to foreman Dave Steel during the redevelopment of Annandale’s church building..

## WORSHIP V SERVICE

**T**HE controversy around our church architecture and what it says about our theology of worship is not new.

In the late 1970s, architect Ridley Smith designed St John’s, Sylvania Heights. It was the first non-traditional Anglican church building in Australia, with the congregation facing each other rather than the ‘holy table’ at the front of the church.

“I wanted to recapture a sense of the whole congregation serving each other... this is the way the early church met,” he says.

Ridley Smith adds the then Archbishop of Sydney, Sir Marcus Loane, was not a supporter of the design until he came to preach at the opening.

“Afterwards I asked him what he thought.” — Ridley Smith then raises his voice, imitating the former Archbishop’s distinctive tone — “Sir Marcus replied: ‘I quite like it.’”

This legacy can be found in the design of Annandale’s main church space which is ‘in the round’.

“Absolutely crucial for our ministry is question time,” senior minister Dominic Steele says. “We are dealing with journalists: highly intelligent people who are used to interrogating the truth. There has to be a back and forth teaching style, not preaching from up on high... therefore

the main teaching space is designed in the round, not in straight lines.”

It is hardly surprising that the home base of Christians in the Media is investing heavily in sound systems and video production facilities. They already have a well-developed vodcasting sermon website.

“We are in an area where a high percentage of people work in the media, communication and music industries,” Dominic Steele says. “We want to be generous about the media, positive about [the membership’s] skills and a blessing to the wider church. We have structured our ministry to reflect that... Our aim is to empower as many people as possible to execute the vision.”

Many spaces in the new building have been cleverly designed as multi-function rooms. For example the crèche will have a green screen and sound-proofing to allow it to double as a small television studio during the week...

Dominic Steele says it is “clear twenty-somethings need us to invest seriously in cutting-edge audio-visual”.

However Naremburn-Cammeray’s architect Paul Campbell-Allen, who has more than 25 years’ experience in designing Sydney churches, says spending big dollars on professional sound systems and cinema-quality video screens is a trend right across the church.

## 2 CHURCH AS ENTERTAINMENT

**R**IDLEY Smith says many Sydney Anglicans say they are as committed to the idea that all of life is worship to God, but “our buildings show that we actually don’t implement our belief in practice”.

Any church that uses a stage is problematic, he says. “In a lot of old buildings the minister was the performer. Now that has been replaced with performance by the so-called worship team. That’s quite a worry. We need to recapture the idea of the congregation serving each other,” he says.

A big issue is how we design a church that works acoustically for contemporary music, but doesn’t undermine congregational singing. Paul Campbell-Allen says he has tried to resolve this tension through architecture and it “is an impossibility”.

As a result, some churches are now building rock auditoriums. Or even the parallel of the home entertainment centre with data-casting and live video-streaming.

Ridley Smith, the architect of Hillsong’s centre at Norwest, says he understands the desire for churches to utilise the latest technology but decries the trend towards building what he calls ‘the black box’.

“Today the trend for churches is to build black boxes so the technical boys can control the artificial lighting,” he says.

It is no surprise then that some churches are following that logic and renting cinemas.

After having the massive redevelopment of its Waterloo centre rejected, Hillsong is in the process of establishing ‘overflow’ congregations throughout the inner-city. For example a congregation of more than 200 now meets every week at the Bondi Junction multi-plex. This has allowed them to live stream the main church gig from their Waterloo HQ.

On a much smaller scale, CityWest Church — a church plant affiliated with the Baptist Union — will launch its first weekly meeting in the Palace Cinema, Leichhardt, in October.

Ridley Smith says the black box approach not only “wastes energy” through artificial lighting, but creates a church that is unfriendly to strangers and undermines fellowship.

He says that in his ideal church, all the seating would be in the round — or at least in a semi-circle — with the table and pulpit in the middle. Natural light would stream in from the roof to create a focus on the centre.

“We Australians are scared of beauty... [But] it is worthwhile to uplift people when we meet together as a congregation. Beauty can also be about serving one another... It is possible to do this and still use video.”

Both Annandale and Naremburn churches apply these principles: they aim to be welcoming to the stranger and enhance fellowship through the use of light and space. In both cases the results are beautiful buildings.

Dominic Steele was once a vocal advocate for planting churches in school halls. But he is now convinced that spending money on buildings does matter for urban ministry.

“We think what we have done is good for the gospel,” he says of the way the new building showcases its heritage. Some of the old stained glass windows were salvaged for the new extension.

“Even if there wasn’t a heritage issue we would have kept the shell of the old building. In the design we cherish the old and celebrate the new. We live in a district of renovated Victorian terrace-dwellers. The look and feel of our new church will reflect that... it is a renovated traditional church building.”

Likewise Naremburn-Cammeray’s architect Paul Campbell-Allen says the use of huge slabs of glass to link the extension to its heritage church building is not merely aesthetic but an attempt to create a more welcoming vibe.

“With the traditional church buildings people had to make a conscious decision to step inside,” he says. “This design is meant to welcome you and draw you in from the street.”



New dawn: Naremburn-Cammeray’s new ministry centre nears completion.

### PROGRESS OF OTHER BROWNFIELDS PROJECTS

| CHURCH                     | PROGRESS   | TOTAL COST    | DIOCESE GRANT  | SEATS                       | SCALE  |
|----------------------------|--|---------------|----------------|-----------------------------|--|
| St Thomas’, Auburn         | Appointed architects / project managers. DA is with Auburn Council. Aiming for completion early next year.   | \$450,000     | \$450,000      | N/A                         | The church is the base for highly strategic Mandarin ministry. Current halls are in very poor repair. The refurbishment will help boost youth and children’s ministry and community outreach programs.   |
| St Barnabas’, Broadway     | The DA has been approved by Sydney City Council and the building tender process begins this month.   | \$15 million  | \$1.75 million | 600                         | Fire destroyed the historic church so this is a complete rebuild. A highlight for ministry will be the creation of multi-purpose lecture and seminar facilities that can service the inner city’s entire tertiary ministry precinct. This is a boost for the various campus ministries reaching the 110,000 students who attend nearby Sydney, UTS and Notre Dame universities, as well as Sydney TAFE.                  |
| St Mark’s, Berowra         | Minister Ian Millican says: “God’s people here have given wonderfully generously over the past 15 months... and we are now in the final stages of our fundraising campaign.” Their prayer is to have a building contract by year’s end. “Slow progress but it is happening — thanks to God!” | \$3.8 million | \$900,000      | [100+ in new hall facility] | The project will replace the existing halls with a larger educational facility, five smaller meeting rooms, a new office and administration area, new toilets, new kitchen and refurbished outdoor area. “This complex will be linked through to the existing worship area via a new foyer,” Mr Millican says.   |
| Dapto Anglican             | Approval from Wollongong Council was delayed due to ICAC investigation of the Council. Exhibition stage has been completed with no complaints and one letter of support. Dapto say they are praying building will commence by Christmas.   | \$3 million   | \$1.1 million  | 500                         | The complete redevelopment of the existing ministry centre will add a large café “fellowship” area, a clamshell auditorium and a new preschool. Like a number of the other churches on the list, Dapto is an area earmarked for new housing and has already outgrown all its current facilities.   |
| Glenmore Park Anglican     | The development plans are still with Penrith Council. Concerns raised include parking, drainage and disability access.   | \$2 million   | \$900,000      | 450+                        | The redevelopment will expand all aspects of the current facility: extra meeting rooms, larger foyer gathering area, larger kitchen and offices. This will enable the church to accommodate more people at Sunday service in an area earmarked to grow by up to 10,000 more residents. The church is already experiencing severe pressure due to the size of its school holiday program and other children’s ministries. |
| St Clement’s, Marrickville | New toilets completed. Architect revising plans for hall renovation.   | \$210,000     | \$170,000      | 200+                        | The aim is to turn the old hall into a ministry centre for the new church plant that is currently meeting in a nearby coffee shop.   |
| Rooty Hill Anglican        | Foundation laid. Aim is to complete by Christmas, though January more likely.  | \$3.3 million | \$1.1 million  | 500                         | Ministry centre will include auditorium, chapel, hall, kitchen, offices and six small activity rooms   |

## COMMUNITY HUB

THE street frontage of the renovated Annandale church building looks like a coffee shop. Inside this café space is a commercial standard kitchen.

“Our vision is to be the village hub of Annandale,” senior minister Dominic Steele says. “We want our church to be that third place between home and work.”

He pays credit to Tim Foster, former minister of neighbouring All Souls, Leichhardt, for pioneering the shopfront café space as a ministry tool.

“Tim was right about that,” Dominic says. “The inner west is a café culture and [both Annandale and Leichhardt churches] are right in the middle of a café strip. We want our mid-week ministries to look like they are being run from a café.”

Due to the inner-west baby boom and the dearth of child-friendly facilities in the area, Annandale has put a great deal of thought into a design that will work for mid-week parent groups.

Annandale church has one of the biggest backyards in the area and it will soon be filled with children’s play equipment. Mr Steele says he can imagine mums coming to the church for a playgroup, sitting in the sun, chatting, enjoying the church’s coffee and watching their kids play.

“There is a massive opportunity for ministry in filling this gap for our community.”

While the architects say its has become common for church to brief them on providing community spaces, there are big differences in the way suburban and urban ministries are building them.

“Suburban churches are less diverse socio-economically,” Paul Campbell-Allen says. “In inner-city churches there is a diversity of people who

come through the door and their range of needs will vary greatly. For example, how do you cater for people with mental health issues who might provide disturbances to the congregation?” Mr Campbell-Allen says this translates into a more complex design, such as including ‘chill-out’ spaces.

There is also a tension between creating a building that is more welcoming to strangers but also provides security for ministry staff. This is apparent in his designs for a potential redevelopment of his own church, St John’s, Darlinghurst.

“We want to give community services such as counselling and legal advice far more space. But there also needs to be control over entry and surveillance in order to provide personal protection... today you have to take issues like child protection very seriously.”

At Naremburn-Cammeray, Rick Smith also plans to use “mercy ministries” as a witness to the community and has been speaking to Anglicare about potential usage of their new ministry centre.

“Connect09 has really shown all our church the importance of building community links,” he says.

The parish has three congregations ministering to the area’s Japanese and other Asian communities, and Mr Campbell-Allen adds that the new building’s flexible-sized meeting rooms were designed to allow ESL classes to run during the week.

It also reflects Rick’s ministry strategy: the building has been designed as the ministry centre for the entire Naremburn-Cammeray parish which is made up of eight congregations.

“We’re not aiming to become a mega church. Our strategy has been to grow a congregation until

it is big enough to become two congregations. Pastorally this has served to keep closer ties between a pastor and a congregation. Though having lots of congregations means that co-ordination becomes more complicated, we hope it will keep relationships more intimate and give more people more opportunities to serve.”

The church’s project manager Brian Holt explains: “Our church has been designed with no fixed interior walls which means it has maximum flexibility.”

It is also a ministry solution, allowing Naremburn-Cammeray to possibly save on current rental costs and bring its two Asian congregations onsite by running parallel services. One congregation can meet upstairs in a smaller seminar space, while the larger Sunday assembly gathers in the larger old church.

With a cheeky grin Brian adds that the design will promote healthy competition between the Asian and Anglo congregations: “We are saying whichever congregation grows biggest can have the main space.”

GIVEN that both ministry and community needs can change, Rick Smith is glad they built a church at Naremburn that allows for versatility.

“I’m very thankful that the Diocese’s architectural panel advised us this way,” Rick says, “to ensure we have versatile space for future needs”.

As the old proverb goes: the best laid plans of mice and men...

You never know really know what God has in store for your church.

### GRAND DESIGNS – TV REVIEW

How is popular culture changing our expectations of our churches? »p28

## The big challenge: money v ministry

THIS month St Barnabas, Broadway is launching a campaign to raise the \$5 million it needs to complete its ambitious \$15 million building.

Designed to replace the 150-year old building destroyed by fire in 2005, it will be the first new Anglican church built in inner-city Sydney since World War II.

The new church is an aesthetic statement. Designed by Francis-Jones Morehen Thorp, one of Sydney City Council’s preferred architects for public buildings, the design boldly proclaims the church’s vitality to a surrounding culture convinced Christianity is dead, fit only as a museum. But not all are convinced.

“We are well aware that people have criticised our large curved roof as excessive,” admits the Rev Michael Paget from St Barnabas, Broadway. “What they don’t realise is the roof is actually entirely functional; the exterior is simply an expression of the kind of internal space we are seeking to create.”

The brief was a 600-seat church that wouldn’t feel empty for a congregation of 150 people. The curved roof creates an optical illusion so if the back isn’t lit, Mr Paget says, the space feels smaller and more intimate. The roof also permits natural light and ventilation, minimising environmental impact.

In context the cost is not extravagant. The building offers “at least twice the functionality of the old facilities, which could have cost [about] \$10 million to



Forward thinking: Barneys’ Ian Powell, David Britton and Mike Paget with FJMT’s model of the new church.

reinstate,” says David Britton, a Barneys churchwarden — and a solicitor at Snowy Hydro with project management experience. “We believe this design is actually a relatively inexpensive way to achieve a fantastic outcome.”

It is also important to see the new Barneys as part of a much wider push to revive Christianity in inner urban Sydney.

There is a spate of multi-million church redevelopments in inner Sydney, and the Anglican approach typified by the Barneys fundraising model is not the only option.

### Developing for profit?

The \$10 million allocated to the nine redevelopments by the Anglican Diocese

of Sydney is dwarfed by the more than \$100 million Presbyterians are spending to boost ministry in just three locations.

In April, work began on a \$25 million development to help re-establish a vibrant Presbyterian church in Kogarah under the leadership of Steve Chong, the well-known leader of Asian ministry RICE. The project is the denomination’s biggest development since 1927.

Wayne Richards, general manager of the NSW Presbyterian Church, is pleased to have solved the dual challenge of having two disused heritage-protected buildings on a prime land, and a congregation meeting in the nearby Carlton School of Arts desperately wanting modern facilities.

The Kirk Place development is marketed as a high-tech facility purpose-built for medical clients adjacent to St George Public and Private hospitals. Office suite sales have been brisk and the development looks like a stunning commercial success. Mr Richards predicts a \$2 million profit, which will be used on further projects.

The Kirk Place redevelopment is not a one-off. After a land-swap deal with the Roman Catholics at Chatswood, the Presbyterians are ready to demolish their old church and build a \$50 million twin-tower aged care facility with expanded facilities for the existing congregation.

Meanwhile, a \$30 million aged care partnership at Hurstville will allow the burgeoning Chinese ministry access to 1300 square metres of ministry space, with shop frontage boosting the church’s interface with Hurstville’s bustling CBD.

“We think we have the model down pat,” Wayne Richards says. “It’s about affordability and risk-management... this isn’t a one-off and there will be more in the pipeline.”

The ‘property development’ model does have limitations. Mr Britton says Barneys commissioned an expert report on a high-rise development, and visited an example completed by the Uniting Church. It was not a viable option for Barneys, and may not be for most churches. At Broadway a major constraint was that the site has

CONTINUED PAGE 23

# How the new structure will work

**JEREMY HALCROW'S**  
quick guide to the radical  
restructuring of the  
Diocese of Sydney.

## WHAT IS THE KEY DIFFERENCE?

Regions will be far less important in the new structure, with 20 smaller 'mission districts' the key to the new strategy. Since 1997 the Diocese has been split into 5 regions, each run by a bishop, archdeacon and a regional council:

- 1 Northern Region (North Shore, Northern Beaches, Ryde)
- 2 South Sydney (Eastern Suburbs, City, Inner-West, Strathfield)
- 3 Georges River (South-West Sydney stretching from Marrickville to the new growth areas west of Liverpool)
- 4 Western Region (Parramatta, the Hills, Hawkesbury, Blacktown, Nepean Valley, Blue Mountains and further west as far as Lithgow.
- 5 Wollongong (Sutherland Shire, Illawarra, the Shoalhaven, the Southern Highlands and the Macarthur area).

## MINISTRY TRAINING FIRST PRIORITY

DIOCESAN GRANTS:

MINISTRY TRAINING (POLICY 3): \$ 3.1 million

Peter Kell in his report on the Diocese's new strategic direction concludes that "recruitment and training of gospel workers... is the best strategic use of central funds for church growth in the long term".

Ministry training is to be given first priority for funds and will be cut by \$600,000 from \$3.7 million. In other words, Mr Kell says, funding of ministry training — Moore Theological College, Anglican Youthworks College and the Department of Ministry, Training and Development (MT&D) — has been maintained 'as much as possible'.

Moore College's funding has been cut by 10 per cent, but the money will be delivered in one block rather than as specifically targeted 'line items'. This will give the College more flexibility in spending.

"However, we are asking that Moore gives priority in its spending to training future ministry leaders," Mr Kell says. "We are looking for them to provide specific training in leadership and church planting."

Separate Synod funding for the Social Issues Executive, chaired by Moore ethicist Dr Andrew Cameron, has been cut. But Moore College has been asked to provide research support for the Social Issues Executive.

A big winner is the Year 13 training program at Anglican Youthworks for young people in their gap year between high school and tertiary study. The future of this pilot program has not only been assured but it will actually receive more funding. Research has shown that retaining twenty-somethings is a weak spot for Sydney Anglicans.

## PARISH SERVICES CUT HARDEST

GRANT: PARISH SUPPORT (POLICY 2): \$2.3 million

While efforts have been made to maintain funding of ministry training, the second tier of diocesan organisations known as 'Policy 2' — those that directly support parish ministry — has been cut hardest, down by \$2.9 million.

The overall strategy principle is this: the centre must fund what local parishes can't. Yet there is a flipside to this principle.

"In the relative abundance of the past, some central funding flowed the other way and was well used as seed funding for new ministries and pastoral staff through regional grants," Mr Kell writes. "However, in the changed conditions central funding must consolidate around Policy 3 [Ministry Training] and local projects will need to be funded through local fundraising." This means funding of regional councils — whose main task was allocating grants to parish ministries — has been slashed by about 90 per cent. (see the cross-cultural ministry 'cog') Other services in the Policy 2 category will be funded if they jump two hurdles: if the services cannot be provided by parishes at the local level; and if they directly contribute to the goals of the Diocesan Mission.

As a result, Anglican Media's grant will be cut by 45 per cent.

"We are happy to fund those [services] which directly support parishes to grow," Mr Kell said.

These new priorities see Anglicare take the biggest percentage cut of the organisations. It will no longer receive diocesan funding for counselling.

However Mr Kell said he could confirm, wearing his hat as CEO of Anglicare, that the number of counsellors serving the Diocese would not be reduced.

"We will be able to maintain counselling services through our own funds," says Mr Kell. "It has also been fortunate that the Government has significantly increased its support of counselling by organisations such as Anglicare in the past two years through their funding of Family Relationship Centres."



"We don't want a catchphrase for brought on by its fi to SC numerous tim the Mission Board re 2010-2012", which outl The crisis provides an with the goals of the D and momentum of Conr Kell says.

"Because of the sheer sc appropriate to simply app activity," he says. "All pre growth in the long term, funded, and others unf

In some other Anglica parishes to fund cen soundly rejected.

In other words, th of the parish outreach" is assessm to m

## REGIONS FOCUS ON CROSS- CULTURAL MINISTRY

DIOCESAN GRANT:  
\$600,000 p.a

The decision to focus diocesan money on 'core' activities that parishes cannot provide, means regional councils will have their budgets cut by 90 per cent, or some \$5 million.

In the past most regional grants went to fund ministry workers in parishes, particularly seed-funding for new initiatives.

From 2010, the remaining amount will be largely earmarked to kick-start ministries that can reach new migrant groups — a task that is difficult to co-ordinate from the local level.

The five regional councils will be asked to give 'priority in the grants' to cross-cultural ministries.

Peter Kell, author of the Mission Board report on the Diocese's new strategic direction, says many parishes do not have the resources needed to reach all 'the lost tribes' in their suburb.

"Most of our churches have a long way to go to reach out beyond Anglo-Australians," he said.

The grant allocation will no longer be evenly divided between each region. Mr Kell said that the new approach may mean the more ethnically diverse regions get more of the money.

Bishop Ivan Lee agrees, adding that it's hard to estimate whether the new situation will mean total funding for cross-cultural ministry will increase or decrease overall.

"In some regions this may actually mean more money for cross-cultural ministry," he said.

Bishop Lee expects that about 50 per cent of the regional council budget will need to be spent on some secretarial and executive property support to the bishops. The five regional archdeacon positions are being made redundant, so there will no longer be an archdeacon to oversee property issues in each region.



## OVERALL FUNDING STRATEGY

...nt to waste a good crisis," has become the ... the radical review of diocesan structures ... nancial losses. This phrase has been repeated ... es by bishops as well as by Peter Kell, author of ... port "The Diocesan Mission: strategic directions ... nes the new overall strategy.

... opportunity to align funding priorities more closely ... ocesan Mission, as well as build on "the insights ... nect09 to reconnect with the wider community", Mr

... ale of the reduction of funds, it is neither strategic nor ... ly a 50 per cent reduction to every presently funded ... sently funded activities are worthwhile. But to ensure ... some things are more heavily funded, some partly ... rtunately unable to be funded."

... n dioceses, a levy or assessment is used on local ... tral Diocesan activities, but this option has been

... e Diocesan Mission's fundamental principle ... as "the basic coalface of our gospel ... to be maintained, and so therefore "no ... ents are imposed on parish giving ... ake up the shortfall in central ... income," Mr Kell says.



## NEW LOCAL MISSION DISTRICTS

DIOCESAN GRANT:  
\$200,000 p.a. — \$300,000 'one-off' for training

The centrepiece of the Diocese's brand new structure, is the devolution of ministry strategy to 20 new mission districts, each overseen by a mission leader.

"I must emphasise the mission leader is not a replacement for archdeacons. This is a brand new role," says Bishop Ivan Lee, who has been working on the details of the proposal.

"We think our rectors have good ideas. This is a way of bringing them together."

"The aim is to see Connect09 embedded," he explains. "We want to keep the momentum going."

A key observation behind the proposal is that individual churches, left to their own devices, can focus too much on transfer growth.

"We have observed that often in a local area one church will grow at the expense of another. This is about providing strategy for a local district," Bishop Lee says.

Each mission leader will be a full-time parish rector who will be asked to inspire and motivate his neighbouring colleagues, providing strategic planning at the local district level.

Each mission leader will receive about \$10,000 each year from the diocese to implement this work.

An initial \$300,000 will pay for the training of the 20 mission leaders once they are selected.

"We will listen to the mission leaders and then work out their needs and requirements," Bishop Lee says.

Aren't the most competent rectors already too busy to take on this kind of role?

"The mission leader will be a natural leader. In many cases they will be doing this role informally already. They are the sorts of guys who are always helping the Diocese in lots of ways," Bishop Lee says.

The vibe at the pre-Synod briefings was generally positive towards the idea of bringing mission strategy closer to the front line.

"The regions are too big," Bishop Lee says. "It is too hard to develop a strategy that is applicable across a whole region. This is a good idea that should have been implemented regardless of the cutbacks."



## NEW TERTIARY CHAPLAINCY BODY

DIOCESAN GRANT:  
\$300,000 p.a

A tertiary chaplains oversight committee has already been elected, chaired by Andrew Frank. This new body will oversee funding of both university and TAFE chaplaincies.

Effectively, this change means there is no cut to university chaplaincy. The 2010 diocesan grant is equivalent to the amount given by regional councils in previous years, although there may be some redistribution between individual chaplaincies.



**BRIAN ROBERTS says influential New York church leader Tim Keller is encouraging Australian Christians to focus too much on urban ministry at the expense of the bush.**

**M**ANY of our up-and-coming Christian leaders are reading him. *Christianity Today* recently ran a huge feature on him. And he's becoming a popular talking point on blogs around the Sydney Anglican diocese. Tim Keller, the Senior Pastor at Redeemer Presbyterian Church in Manhattan, is sending ripples through evangelical circles worldwide.

Much of what he has to say is right on the money. It's no wonder people are tuning in. He makes some groundbreaking observations about sharing the gospel in a post-Christian world. Of all the commentary I've read on the topic, his is some of the clearest and simplest to grasp.

He wrote a chapter in John Piper and Justin Taylor's book *The Supremacy of Christ in a Postmodern World*. In it he outlines the challenges the church faces in sharing the gospel. He suggests many of our methods for evangelism are obsolete. Where 'truth' and 'guilt' were once key concepts in any gospel explanation, according to Keller they don't feature in the postmodern vernacular. He calls for a rethink of how to evangelise.

He talks of the attitude many postmoderns are prone to, even after they have become Christians. Using the example of some young people in his church that seemed to be living for Christ but abandoned their faith when "desirable sexual partners came along", Keller writes: "When Jesus didn't 'work' for them, he was no longer their Truth."

In the short chapter Keller masterfully articulates what many of us come up against when trying to share the gospel

with our neighbours. We would do well to take on many of his suggestions. I won't outline them here.

But when it comes to Keller's ideas about ministry in the city I have to restrain my 'Amen'. Drawing on the story of Jonah, he outlines that God repeatedly calls Nineveh "that great city". "Cities are disproportionately important with respect to culture," Keller says. He quotes a friend who said: "The cities are places where there are more people than plants, and the countryside is the place where there are more plants than people. Since God loves people far more than plants, he must love the city more than the countryside." Keller states: "That's exactly the kind of logic God is using on Jonah here."

Is he really suggesting God loves big clusters of people more than small gatherings? That he loves Melbourne more than Kununurra? Or Sydney more than Tibooburra? Is this logic actually found in Jonah?

In fairness Keller does acknowledge churches are needed wherever there are people, and that the Bible never says Christians must live in cities. But in the same breath he seems to perpetuate placing greater importance on urban ministry.

While I'll let the theologians assess Keller's exegesis, I wonder where this leaves rural ministry. Is Keller saying it is second-rate? It seems he's suggesting a hierarchy with city ministry at the top.

It's traditionally been hard to get people to minister in the bush. Many ministry graduates jump into suburban or urban ministry without giving remote areas

## CLEM SHARES A VERY SPECIAL 90TH BIRTHDAY

Three days after he was born in 1919, Clem Kirkby's father gave birth to the Bush Church Aid Society, which remains one of the most significant organisations for funding Christian ministry in remote Australia.

Most extraordinarily Clem still volunteers two days a week for the mission organisation his father founded.

"It's a thing that grew up with me," says Clem, who has been working in the BCA archives for the past 18 years. "I have benefitted mentally, physically and spiritually from doing the archives work."

Clem's earliest memories of BCA is a visit to Cann River in remote Gippsland, Victoria, in 1929.

"My father took our family there in a newly acquired BCA vehicle. It was a four-and-a-half day trip. I specifically remember the contact we had with the BCA Deaconess in the area, Miss E Reece. I was asked to water her horse, which was a great honour."

Brian Roberts, who now heads BCA, has the same challenge as Clem's father, SJ Kirkby, who had a vision "to send gospel workers beyond the end of the railway line".

"[He] began sending men and women as lay people to rural Australia to test their suitability for ministry there. Following their placement they were encouraged to study at Bible college. This allowed Kirkby to gather leaders who not only had a heart for rural ministry, but had refined their skills in that context."

Fast forward 90 years, the philosophy is the same but technology means new opportunities. The society has begun partnering with Ridley College to deliver eRidley. The online course allows students to study the first year of a Bachelor of Theology from home. To date 80 people have utilised eRidley, 40 per cent from regional settings with no Bible college nearby.



a second thought. Partly this may be that graduates have no heart for rural Australia and aren't called to remote areas. Another factor may be the scant attention given to rural ministry in our city-based training colleges.

I don't want to take away from strategic city ministry. It's important. But whether someone lives in a high-rise apartment in the city, or a small rural town in a country diocese, they need to hear about Jesus.

Surely people everywhere need the gospel urgently.

Keller's insights into the mindset of postmodern people are worthy of our attention. But by saying God has a particular heart for the city, he's missed the mark.

*Brian Roberts is the National Director of the Bush Church Aid Society. The Supremacy of Christ in a Postmodern World can be found free on the Desiring God website.*



CARTOON SPOT



SYDNEYANGLICANS.NET BLOG OF THE MONTH

# Negotiating family size

This is an edited extract of Nicky Lock's blog and subsequent discussion

by Nicky Lock

One, two, or three, or four, or more — and how do we decide?

That was the question on the lips of the young married workers at a recent church staff lunch, where these parents were discussing the difficulty of working out what size family they would like to have, and then the problem of them not agreeing with their spouse.

I remember the dilemma well when my husband and I often tossed around that question after our second child...

Here are some tips on talking this through:

1. Approach the decision prayerfully, even though you may not receive a clear answer from God.

2. Ask yourself honestly the question about why you wish to have another child, or not.

3. Be aware of your own 'intra-psychic drivers' behind your heartfelt desires. Most of us unconsciously attempt to either recreate, or avoid recreating, our family of origin, depending on whether the home we grew up in was functional.

4. Listen respectfully to your partner's reasons for wanting or not wanting another child. Don't try to convince them of your own opinion until after you have fully heard what they have to say. Even then, stating one's opinion, rather than trying to persuade them, is more respectful.

5. Something as businesslike as a list of everyone's pros and cons to having another child can allow for both persons' desires and fears to be given equal weight before the decision is made.

6. Sometimes 'scaling' the importance of someone's objections or desires can indicate whether one person might consider the other person's views more strongly than their own. Invite each person to 'rate' their pro or con on a scale of 1 to 10.

Finally, continue to be prayerful about the gift of children and how they fit into the couple's missional role of "being a daily, living demonstration to a watching world of the relationship of Christ to his bride, the church".

*Nicky Lock is a clinical consultant at The Cottage Counselling: a team of Christian professionals based at Belrose, Chatswood, Narrabeen and Manly.*

## Discussion

**Andrew White:**

Nicky said: "Most of us unconsciously attempt to either recreate, or avoid recreating, our family of origin..." I can relate to this one, as it was a big deal

for my wife... Deciding to stop at three actually involved a grieving process, since it required her to deliberately give up this subconscious ideal.

**Michael Canaris:**

How susceptible to human planning is ultimate progenitive size? While I can understand a couple planning their next offspring, leaving aside drastic anti-reproductive measures such as castration, I don't understand how one can foresee the outcome of decisions which occur subsequent to contingent events.

**Nicky Lock:**

As to planning for family size — thanks for the reminder, Michael, that these things may not be completely under our control. Couples struggling with infertility will particularly understand that they cannot necessarily expect the family they had dreamed of.

**Timothy Swan:**

What about biblical reasons for having more or fewer children? While our society is pushing us towards having fewer children (for largely selfish reasons), God pushes us the other way. Right from the beginning, God gives his people a mission: "Be fruitful... multiply and fill the earth". What a blessing it is to give birth to children, who fill the earth with the image of God, and who will fill heaven with worship to our creator.

**Leanne Carswell:**

Nicky, these things are never under our control. Infertility (primary and secondary) certainly highlights this, but so do miscarriage, stillbirth, pregnancy complications, birth complications, multiples, gender, unwanted pregnancy ... All of these should reinforce the truth that really nobody can 'plan' their family with any great certainty. God's plan will always prevail. It is important for people who had an easy experience of conception/pregnancy/birth/family size to humbly accept that this wasn't due to their own plan (or cleverness, holiness, godliness...) but God's gift to them.

## Thanks for your Passion!



I have just finished reading your *Passion* magazine for women (SC August). I was particularly interested in "Loss of Innocence" by Melinda Tankard Reist on the sexualisation of girls.

I couldn't agree with Melinda more and plan to present this topic on my gospel radio program in the Nambucca Valley.

I hope you can continue to promote *Passion* via *SC*. God's richest blessings as you pursue your passion for making Jesus known.

**Robbie Handcock**  
Via email

## Sharing the pain

As a church, God has allowed us to lose quite an amount of money in the GFC. It is enormously sad to read in the last *SC* of good people losing their jobs.

There is a Biblical principle of 'loving our neighbour' — helping one another. Therefore, during this difficult time, how about all of us who work in diocesan organisations take a 10 per cent pay cut. Perhaps there are other measures that can be taken as well but this would be a start!

It is not unusual in the commercial world to keep good staff through pay cuts for all, or a cutback on days worked, or both!

As God's people we must be able to manage better than this. How about it?

**Sue Bennett**  
Mosman, NSW

## Question about Calvin

Mark Thompson's defence of John Calvin in August's *SC* raises many issues, but one that stands out is his quoting of Calvin saying the true believer is firmly convinced... that "God is a kindly and well-disposed Father towards him...", with the object of refuting suggestions of those who say that Calvin's God is harsh, arbitrary and loveless.

One should not find it difficult to see why the 'true believer' will be convinced of this because in the construct of Scripture which is called 'Calvinism', the believer, having been specially chosen by God, is assured of eternal life.

But those whom God did not choose must accept the fate reserved for them; without help — and unable to help themselves.

Mark cautions us against recasting God as simply a larger version of ourselves. OK. But how do we reconcile Calvin's version with the God 'who is not wanting anyone to perish but everyone to come to repentance'?

**Colin Bartrim,**  
Neutral Bay, NSW

september 2009

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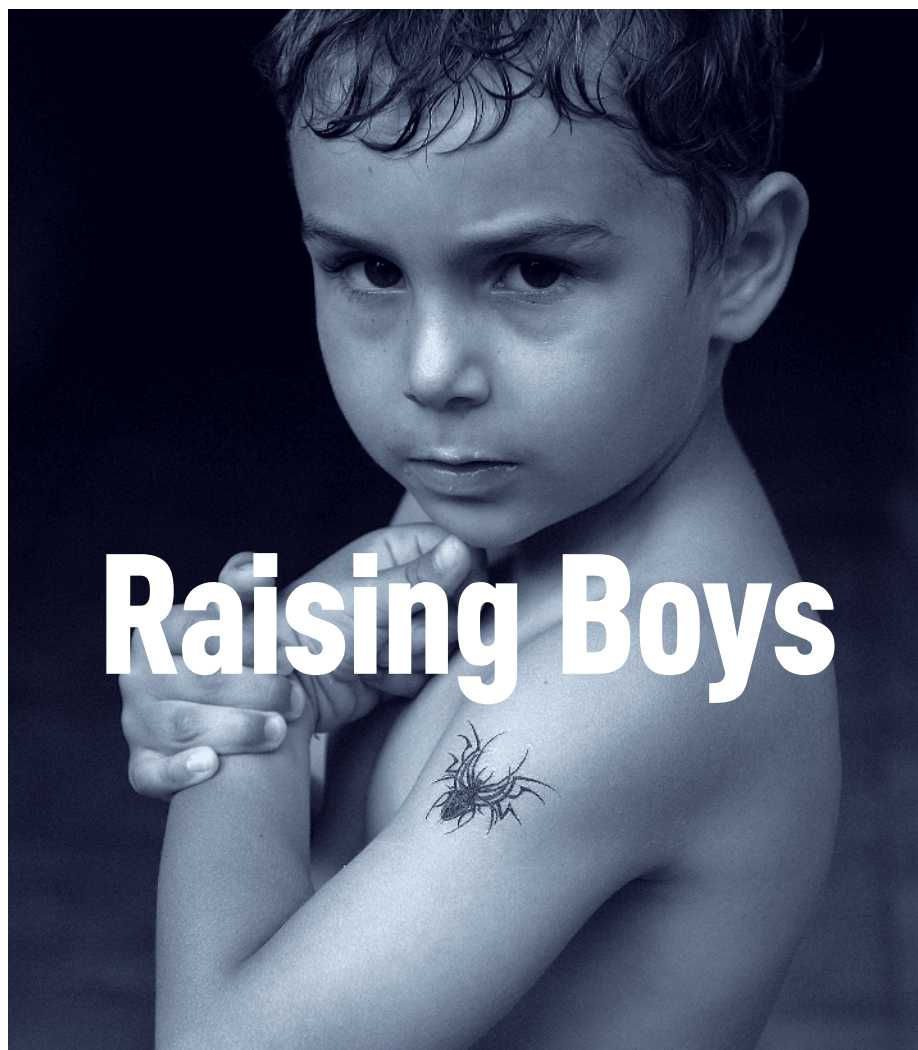
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# Raising Boys

**While the last issue of SC presented the challenge for today's parents of raising girls, there are also disturbing social trends impacting boys. A key one is the 'Absent Dad Disorder', argues BARRY COSTELLO.**

It was great to see women making a stand against the sexual exploitation of our daughters in the 'Raising Girls' cover feature in the last edition of *Southern Cross*. The pressure on young girls is enormous. The over-emphasis on body image and beauty is out of control.

I heartily support the work of people like Melinda Tankard Reist and Maggie Hamilton from the Australian Women's Forum and others like them.

Since reading the last edition of *SC*, I have discovered their brilliant project, 'Faking It', a magazine produced by Australian Women's Forum that undermines the power the fashion magazine industry holds over young girls.

As Christian men we need to take up a similar challenge on behalf of our boys.

I have just talked with a mother who had purchased a set of weights for her 11-year-old son. He wanted to develop his biceps. I wasn't sure that 11-year-olds had biceps!

Although there is some overlap with the problems around self-image, the issues that are facing young boys are

somewhat different to those confronting young women.

Of the range of disturbing social trends impacting boys, the key is what Steve Biddulph in his book *Raising Boys* calls Absent Dad Disorder. The number of single-parent families and blended families continues to climb. A high percentage (90 per cent) of single-parent families are led by women. Even in two-parent families, many dads are working long hours. Where is the time to be a good dad?

The Absent Dad Disorder is compounded by what is happening in NSW public primary schools. According

to Department of Education figures, 81 per cent of teachers are female and 19 per cent male. Two primary schools in the south-western suburbs that I know of have 100 per cent and 96 per cent female staff respectively. Please do not misread me: there are many great female teachers. However the lack of male role models for young boys is a major concern. One of those schools reported that 50 per cent of the children in their school are from single-parent families.

Boys learn much by seeing and doing. Where are the boys learning what it means to be a male if they do not know any well enough?

How do we raise these boys into men who are confident in their own skin, know the Lord Jesus well and know how to treat females with respect (in all purity)? If there is no dad or significant male, boys are forced to look to other role models. Many boys (and girls) will look to sporting heroes as role models.

As I write, another high-profile NRL player is in court for allegedly assaulting his girlfriend. Six weeks ago that same player, because of his indigenous roots, was invited by police to a small country town I know well, because the indigenous boys were out of control. The NRL player was meant to set a good role model for the young males.

What the boys in that little country town need is what boys need all over the world: male role models who can set the standard of what a real man looks and acts like.

Who is mentoring or guiding teenage boys into sensible mature adulthood? Many dads start to lose touch with their sons during early adolescence, this increases the proportion of young males who do not connect well with adults.

Boys-only ministries across our church attract a high percentage of boys from sole-parent families. I am launching an organisation called Boys2men Ministries that will work to promote and train Christians (especially men) in setting up boys-only ministries. We will also assist Christian dads to mentor boys into a mature and godly young adulthood.

*The Rev Barry Costello has just left Anglican Youthworks to start a new endeavour to tackle this problem: Boys2Men Ministries.*

## Boiling pewstoppers

JOHN SANDEMAN says your home church may be hot after all.

A COUPLE of pewstoppers bush relos came to stay during the school holidays. We put an extra cup of water in the soup, put some beds on the floor, and taught them about the transport website 131500.info. It was squeezey but nice.

But one of them wanted to go to church at "Praise-mountain" out in the north-west. So Mrs Pewstopper made the trek out.

It had a very odd effect. She came back impressed with the cultural diversity of the gathering, surprised that the music was no better than at our normal St Pewstoppers, and dejected by the preaching.

I've seen it before, though: you take someone who is so Sydney Anglican that they have

convict ancestors and expose them to another sort of church and they find out how good their home church is.

It's a sort of boiling pewstopper effect. Immerse yourself in a church culture long enough and it can be hard to tell if it is hot, cold or lukewarm. But go somewhere else and your feelings about your home church are made clearer.

That's why I like church on holiday.

Fallen wretches that we are, and Australian to boot, we are prey to cynicism about our leaders. Yes, there is such a thing as a healthy scepticism, or at least realism, about their weak spots. But cynicism will make these things into the main game.

Rather, we

should start with gratitude for those who teach us God's word. They should be helping us look past themselves, and equipping us not to rely on them. So pastor worship is not desirable or helpful. But gratitude is, because it will help us get the message.

We might be brighter or less intelligent than our minister. There's probably some things we are better at, even churchy ones. Like Paul, he may not be charismatic (in the old-fashioned sense) or much to look at. Or he might be cool and trendy (bet most ministers who sneak into the non-clergy zone here think this means them).

In the nicest possible way, we don't want to take any notice of them. Rather as the Bible verse once written on the floor of Baptist pulpits had it: "Sir, we would see Jesus".

But being human we do take notice of the person up front. And our attitude should be one of gratitude.

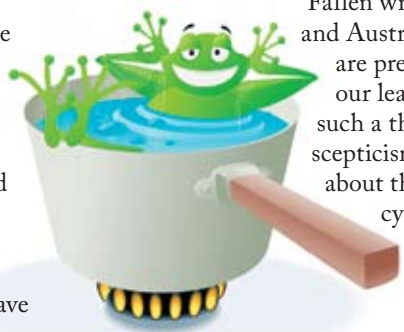
This is a useful diagnostic tool for the pewstopper. If after adjusting for humility (we need to check our pride in at the church door) we are not grateful to the minister, we need to do one of three things:

1. listen to the sermon next time
2. admit they are preaching rubbish and we might have to leave
3. work out why we can't be grateful for having the Bible explained to us.

We don't have to like our minister. But if the word of God is setting us off — there's a problem.

Years ago my flatmate told me, "You always come back from church angry".

The minister was fine. I was the problem.





PETER JENSEN

## 向內、向上、向前看

分題：本文章摘錄自大主教對教區經濟損失所帶來的衝擊一文。

教區在經濟上損失所帶來的衝擊無法輕描淡寫或忽視。我們必須仔細的思考發生此狀況的原因并尋找如何避免類似的錯誤重演。很明顯的，由于環球經濟危機所帶來的影響導致財政上顯著的減少是必然的。可是，我們的投資虧損額若與平衡所拖欠銀行

## 我們要適應不斷的更新過程。

的赤字，加上缺乏妥善的投資風險管理，面對稱于本世紀空前的股市風暴，我們在經濟上的損失就可想而知。

Glebe局的主席公開的為這次事件表示歉意之外，也列出處理這事件的方案程序。這包括了由本局主動的展開內部審核檢討。我知道接下來本局將會進行大幅度的改革，以實施新的政策。從這次的教訓我們明白到中肯的分析、重估及更新必須不斷的推進的重要性。在好時機之際，我們的確從本局的好政策實踐中得到許多的好處。可是，損失所帶來的長期影響是肯定的，我們也要因而適應不斷的更新過程。

這樣的過程不能過於倉促。要穩定實況需要時間，同時也需要時間來給予溝通傳遞。更重要的是我們要緊急關注由于此次的經濟蕭條給事工和同工的深度影響。簡單的來說，眼目前我們從教區基金所能撥出來支持事工的經費將少于過去所撥給的款額，大約是五百萬元左右。正當我們嘗試去面對因而產生的失業，其中的傷痛及

沮喪是無法避免的。機會或許會失去，慈善工作或許提前結束，贊助也許不再有，甚至一些現有的事工可能也將面對萎縮的現象。

在如此的狀況中，我們首要的任務應當是仰望—仰望我們的神。如此狀況中，神的話語中到底有何指引呢？

指一個十分重要的問題必須要提出的就是‘到底我們是否是按照神話語的原則來行事’？我們的精神榮耀神么？我們所采用的方法是否敬虔的？我們不能只認為我們所有的作法一定是出現錯誤—聖經向我們顯示出神的子民可能本身沒有錯誤但一樣面對挫折。另一方面，我們眼前的狀況足以呼喚我們自我檢討，并在神的話語光亮中反省，若必要，悔改并修正。

思考神全能是正確的。至終，許多偉大的屬靈工作是在少許甚至是没有經費下展開的。無論如何，神始終我們所有事務，神擁有絕對的權利將我們手中所擁有的賞賜給我們或是拿走，這都是隨神自己的意旨行事的。至于我們呢，就是要依靠他。

(這是從大主教以英語的講稿中的摘錄。全文可在第九頁中閱讀到。)

## 華人事工消息

### 悉尼華人牧者退修會

悉尼聖公會華人牧者將在九月28-30日舉行第二屆華人牧者同工退修會。正像去年一樣的，此屆退修會將在武龍港的一個營地舉行。

本屆同工退修會將主要由楊振華會督帶領。根據消息，這次的退修會也將有可能有機會接待從國內來的華人同工參加。這將是一次據有特別意義的一次華人同工退修會。

### 華人事工諮詢委員會

華人事工諮詢委員會在西區李會督及楊振華會督的帶領下，繼續推動本地華人福音的事工。

讓我們繼續在禱告中為這個委員會成員們禱告，盼望華人福音事工能繼續在眾領袖的推動下，向更廣大的華人社群分享基督救贖的大好消息。并推動本地、海外華人福音宣教大業。

## 楊振華會督專欄



### 主題：末世的警鐘

經文：提摩太後書三1-9  
馬太福音廿四1-35

引言：  
目前世界的局勢顯示了末世的時間越來越靠近了。例如：911事件及印尼爆炸事件，還有其他的迹象，好像嚴重的地震和自然禍害等。

### 一、新約聖經中提及世界末日的觀念

### 二、世界末日的徵兆

- 馬太福音第24章
  - 打仗和打仗的風聲。V.6
  - 國與國之間的爭戰。v.7
  - 多處必有饑荒和地震。V.7b
  - 基督門徒受到仇視。V.9-10
  - 好些假先知的出現。V.11
  - 不法的事增多，許多人的愛心漸漸冷淡了。V.12
- 提后三1-9
- 彼得后書二1-3

### 三、假先知的特徵

- 他們對名譽的興趣多于真理。  
耶利米書六14；以西結十三16；列王記上廿二；彼得后書二1-3
- 他們對個人益處興趣多于真理  
彌迦書三11；提多書一11；提摩太前書六5
- 他們私生活的腐敗。  
以賽亞書廿八7；耶利米書廿三14、32；提摩太后書三5-7
- 他們把人帶離神而不是靠近神  
申命記十三1-5；十八20
- 彼得后書二4-11形容這些假先知是‘不義者’。

他們的特征是：

- 隨肉體而活。V.10
- 膽大任性者。V.10
- 傲慢不恭的天使。V.11-12

### 四、假先知教導的因素

- 邪惡的意願
- 使用手法：將不正確視為正統
- 果效：腐敗并對基督徒的不敬重。
- 最終結局：必遭敗壞。  
彼得后書二12

### 五、結語

我們應當怎麼作？  
彼得前書五8-9。務要警醒。  
以弗所書六10-11  
當剛強壯膽；  
穿上神全副軍裝；  
知道神的的話語。

## 大學學子福音事工

新的學期成為向特別是在大學內接受進深的學子們分享福音的好機會。

隨著從大陸來本地的學子的增加，更加了我們向這些學子們分享福音的責任和機會。

根據消息，在麥克理大學、悉尼大學、悉尼科技大學UTS、新南維爾大學等校園內均有活躍的福音事工推動。

眾華人教會都十分積極的參與及鼓勵在這些學府內的福音工作。當然，若是有更多的華人教會參與支持將對於這方面的事工推展是十分有力的。

與此同時，你也可以介紹所認識的學子們參加在校園內的基督徒團契聚會。這樣，對於其他還未接觸福音的學子們將是一件美好的見證和榜樣啊！

我們有幾位華人牧者也直接的參與在大學校園內的學生事工；若你的確有認識的學子，在以下大學校園內就讀的話，可以鼓勵他們考慮與這些牧者聯系，并認真的考慮參加校園內的團契生活。

### 麥克理大學

詹啓豪牧師 0416-214-820  
鐘惠源牧師 0433-694-678

### 悉尼大學

劉孟萍牧師 0410-089-039



## MOORE COLLEGE 摩亞神學院延伸課程

藉神的話語齊成長

我們提供以下兩類課程：

- 神學證書…函授課程
- 聖經科文憑…夜校課程

任何人均可報名參加，不需要有何教育程度的限制。歡迎踴躍報名參加。

有關詳細資料或有意收到宣傳單請電雪梨電話

(02) 9577 9911, 免費電話 1800 806 612 外地來電或傳真

(02) 9577 9922 網頁: external.moore.edu.au



請加入我們國際大家庭的行列

摩亞神學院詢問電話：(02) 9577 9911

## 賓士鎮開始 普通話的崇拜了！

### 請紀念我們

華人到悉尼西南區的賓士鎮(Bankstown)一般會做些甚麼呢？吃越南粉、抑或購買食物，因為那裏的東西既便宜又新鮮？很多華人都不太熟悉賓士鎮，一般以為這只是個越南人和中東人聚居的地方。其實，隨著澳洲的大門向新移民打開，賓士鎮內說普通話或廣東話的新移民，近年人數節節上升，華人已成為區內第三大族裔。2006年人口普查顯示，在家中說粵語或普通話的華人顯著上升至超過8500人(注)；區內因有大學和專上學校，海外華人留學生數以百計。

這是一個極大的福音禾場。這樣一個逾17萬人口的大區，賓士鎮市中心竟一直沒有普通話教會。

賓士鎮聖公會聖保羅堂兩年多前開始普通話查經班；教區和一些有心的牧者都認為這是時候開始普通話事工，且得到聖保羅堂弟兄姊妹全力支持，決定在8月30日舉行首次普通話崇拜，9月6日敦請楊振華會督證道，為中文堂奉獻和感恩。

與所有新開始的事工一樣，聖保羅堂亦有人手不足情況。請為我們祈禱，紀念我們的需要；求主親自帥領和動工，引領更多人歸向主、事奉。

賓士鎮聖公會聖保羅堂中文堂崇拜時間：上午11時30分。地址：461 Chapel Road Bankstown NSW 2200。負責同工：人：梁銘源牧師，電話：0425 766 991。

注：根據2006年人口普查，賓士鎮大區內，家中說粵語的人口為5351；普通話283。



ST Paul's Bankstown: A New Mandarin Work 賓士鎮普通話事工

### 國語電腦學習課程

奧本聖公會在過去幾年來，都十分積極的提供學習電腦操作課程，特別是為年長者提供學習的機會。

更加難能可貴的是一這學習電腦的課程是以國語進行授課。

根據消息，這課程的導師是位十分耐心、講一口流利國語的邱穎豐老師親自提供教學。邱老師也是位具有本地大學學位及資格的導師。

與此同時，這課程有一個特點：每課所接受的學生不超過十五位，而且每位學員都在課堂內，提供一臺電腦親手實際的學習，較比一些只能‘眼看、耳聽，手不動’的學習班強的多。

目前在奧本聖多瑪聖公會及卡格拉聖保羅聖公會都有設課。

奧本Auburn聖多瑪聖公會授課日期

逢星期一、二授課

卡格拉Kogarah聖保羅聖公會授課

逢星期三上午

凡有意學習者，可以直接撥電給邱老師聯系 0405-539-506

卡格拉聖保羅聖公會慶祝牧區成立140周年

成立於 1869 年的聖保羅聖公會在過去六年來，經歷了神的帶領與祝福，教會逐步的從不到 40 位的教會增長至目前300 位左右的教會。其中有兩堂英語崇拜，一堂國語崇拜，一堂印尼語崇拜及最近開始的馬來雅蘭語的印度語聚會。本月 20 日，此教會將舉行教會成立140周年聚會。讓我們祝願神加倍的賜福給這個成長中的教會。允許這教會能更加有效的服事主！

### Looking Within, Above and Ahead

◀ FROM PAGE 10

not the Synod and not the parishes, is approximately \$2.5 million. Another \$2.5 million per annum has been distributed from the Diocesan Endowment by way of grants to specific projects. We can no longer keep doing this on this scale. We must be more disciplined and more intentional.

Two things need to be done. In the first place we simply must cut costs dramatically while finding new methods of delivering the necessary services. In the second place, however, we must look for a better way of continuing our main purposes. To fail in the first would be a dereliction of duty. To fail in the second would be a loss of vision and energy. We would be allowing the circumstances to dictate our mission.

To achieve our goals the Archbishop and the Synod have to work together.

First, I am going to reduce the number of Bishops to four (the number which used to be the case before the mid-90s). I am hoping that the Synod will resource them with part-time executive assistants and shared PAs. This will help make good the loss of Archdeacons while at the same time the other jobs done by Archdeacons will be re-assigned in various ways. Much of the thinking necessary to achieve this has been done, and I am confident that the new system will work.

I still hope to retain five regions. For the time being, therefore, all five will continue even though one region (Georges River) will be led by Archdeacon Ian Cox rather than having a Bishop as such. We will make other provision for Episcopal ministry in the George's River for the time being. This will give us time to introduce the re-organisation necessary to best serve the interests of on-going ministry. I also want to take more advantage of the specific leadership qualities of the Bishops in driving forward each policy of our Mission – prayer and preaching, evangelism, multiplying trained persons, and reform. I am asking each Bishop to take a special responsibility corresponding to the four policies of the Diocesan Mission to make sure that we continue to give focused Episcopal leadership in the Diocese.

Second, how do we continue to deliver the Mission with energy and purpose? We need to move mission leadership closer to the frontline of ministry in the parishes. The next stage of our Diocesan Mission requires that Connect09 become part of the ordinary thought world of Sydney Anglicans. Key components of Connect09 include research and partnership. One of the things that the present system did not deliver as well (given the work-load of Bishops and their relative fewness) was direct local leadership in the Mission.

The next development is therefore one which we may have put into effect whatever happened. It is a flow-on from the principles of Connect09.

I aim to divide the Diocese into about twenty mission districts and to invite

suitable Rectors from each district to become a Mission Leader. This is not a new form of Archdeacon or Area Dean. The goal is to seek for those who by their natural leadership gifts will be able to draw together the local Anglican parishes, clergy and lay, to research the district they are in more closely than is possible from a regional office, and to strategize and partner together in reaching out effectively. Is there a suburb or a village without any overt Christian presence? Is there a school with no Scripture being taught? Can we combine to train lay people? How can we best work together on teenage evangelism?

One of the observations made by the researcher who worked for us as we were preparing Connect09 was how little mutual support and interaction there was between parishes. He thought that there were many good ideas to share but no mechanism for doing so. As an important new initiative, this development should find its place in the Diocesan budget and be backed by training. It is a different way of supporting and invigorating whole districts through existing parishes.

Obviously there remain all sorts of questions about how this new system will work. But as I have talked to Rectors and lay leaders about it, I can see how the concept of local partnership in mission appeals, and will work itself out in fresh and innovative ways. We are not simply standing back and bemoaning our lack of money. We are here, and in other places, acting with strategic intent.

Let me give you some other illustrations of strategic decisions which the Synod is being invited to take – bearing in mind that as we say ‘yes’ to one thing, we are saying ‘no’ to others with regret. The proposed budget:

- continues to support women's ministry through the Archdeacon for women.
- continues to support work outside the Diocese.
- continues to offer support to cross-cultural ministries through regions. I intend to supplement this with strategic initiatives helping us to face the huge challenge of the many new citizens within our Diocese
- continues to support university chaplaincies.
- emphasises policy three of the Diocesan Mission, namely training and education, and thus invests in the future.

There is a lot of pain in this budget – how can it be otherwise? But those who have framed it have not taken the simple way of merely reducing everything by half. They have decided as a matter of principle not to ask the parishes to make good the shortfall by way of an assessment or tax. Parish money is to stay in the parishes. And they have decided to keep funding mission and the recruitment and training of workers as far as possible. I have tried to make sure that for my part these will be able to be followed through if the Synod agrees to the proposed budget.

In the meanwhile, we continue to trust our sovereign God to supply all our needs through Jesus Christ our Lord.

堅持拒絕不道德和越軌行爲

聖公會的防止侵犯行爲舉報熱綫

Anglican Abuse Report Line  
1800 77 49 45  
www.psu.anglican.asn.au  
abusereport@sydney.anglican.asn.au

 **SAFE MINISTRY.**  
Professional Standards Unit

## positions vacant

### DIRECTOR

#### Arundel House

The Council seeks a Christian woman for the position of Director of Arundel House, a small residential college for female tertiary students. This position involves the pastoral care of the residents and the oversight of the safe running of the house. There are many opportunities to encourage students in the Christian life and see students come to Christ.

This is a live-in position and is open to a single or married woman and will commence in January 2010.

The House is close to the University of Sydney and the University of Technology, Sydney. It is managed by a Council responsible to the Rector of St Barnabas, Broadway.

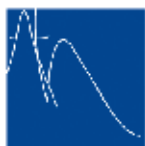
This is a strategic 4-day position for someone committed to student ministry.

For more information and an application package please contact:

Caroline Evenden  
Arundel House, 29 Arundel Street, Forest Lodge, NSW 2037.

Phone: (m) 0410 681 264.  
Email: caroline.evenden@barneys.org.au

The closing date for applications is the 2nd October, 2009



arundel house

### Senior Minister, Roseville, Sydney Australia

St Andrew's is a diverse, vibrant and loving church - our mission motto 'following Christ for good' says it all - the good of saving others, the good of serving others, the greater good of God's glory for all time.

We seek to attract a new senior minister of godly character, passionate about serving God in ministry and with a love of people, who's able to lead and manage a strong, energetic and committed staff team and diverse congregations.



St Andrew's is a strategically distinctive Anglican church in Sydney, marked by...

**Our heart** - seeking after God and a heart for each other.

**Our worship** - services not meetings. And a range of traditions and worship forms affirmed, encouraged, and run well. An open welcoming church to the outsider.

**Our music** - pursuing excellence, all for God's glory.

**Our promotion of the gospel** - through prayer, proclamation, good works and the praise of God's people.

**Our commitment to the poor** - recognising the need, giving generously.

**Our service** - good works among our St Andrew's community and beyond.

A copy of St Andrew's parish profile is available at: <http://www.rosevilleanglican.org/parishprofile.pdf>

Expressions of interest with details of ministry experience: [cath9992@bigpond.net.au](mailto:cath9992@bigpond.net.au)

**Advertise here! Call 02 8860 8888**



Passionate about Leading Youth to Christ!

Bobbin Head Anglican Church (North Turramurra, Sydney) will employ a

#### part-time Youth Minister

to oversee its new youth ministry commencing 2010.

We are looking for a leader who is passionate about following Jesus, is gifted and enthusiastic to teach, train and nurture BHAC youth (Year 6+), helping them to make significant steps in their Christian maturity, and preparing them for a life of Christian love, service and outreach. Support and mentoring provided by Minister.

The position will involve:

- Co-ordinating and attending Friday-night relationship-building events
- Initiating and implementing a Sunday morning program for Years 6-8 and setting up a Sunday night youth congregation.
- Equipping and inspiring youth for Christian life and ministry
- Preparing and delivering talks each week as required

Essential: previous leadership in youth ministry; demonstrated ability to lead and disciple youth, and to be an excellent youth role-model: godly, committed to Christ, team-worker, and a servant leader.

Please send your resume in strictest confidence to the Rev Stephen Calder by 17th Sept.

[stephen@bobbinheadchurch.com.au](mailto:stephen@bobbinheadchurch.com.au)

Detailed job description provided upon request.

### 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.



#### Office Administrator

#### Part-time, flexible hours

Our energetic ministry team needs the assistance of an experienced, enthusiastic office administrator. Your excellent organisational skills, ability to take initiative, knack for getting things done with volunteers, heart to use your gifts to serve Christ's church, proficient computer literacy and strong interpersonal and communication skills will be well suited to this role. The hours are flexible, however they would ideally be around 20hrs p/w over a five day period.

For more information about the job contact Rev Dan Evers on 0425 232 207 or forward your CV to [ouroffice@sylvania.anglican.asn.au](mailto:ouroffice@sylvania.anglican.asn.au)



The Council of Arden Anglican School invites suitably qualified applicants for the position of:

## PRINCIPAL

Arden Anglican School is an independent, coeducational, non-selective, Preschool to Year 12, school located at Beecroft/Epping in Sydney.

After 17 years of outstanding leadership, Principal Colin May has retired. We now seek a dynamic, visionary and successful leader who can build on the school's achievements to date. The successful candidate must be able to contribute to, and implement, the comprehensive plans already in place for the School's future development, identify improvements for continued success and lead the school with its traditions and values through the next exciting phase of its development.

The successful applicant will be an experienced educational leader who will implement the goals of the School Strategic Plan, with particular emphasis on enhancing the high academic standards of the School and:

- Be a committed Christian man or woman, who is an active member of a worshipping church congregation
- Have significant and proven experience in successful school leadership at a senior level
- Be a graduate of a recognised tertiary institution, with appropriate qualifications in education, have demonstrated high academic calibre, and preferably hold postgraduate qualifications
- Have empathy with, and an understanding of young people, and excellent pastoral and relational skills with children, parents and staff
- Demonstrate outstanding communication skills, both written and oral, to enable the development and maintenance of positive relationships with, and within, the School community
- Have a clearly articulated educational philosophy appropriate to Arden Anglican School and the role of Anglican schools within the Anglican Diocese of Sydney

#### APPLICATIONS:

An Information Package containing the Application Form and other necessary information about the School and the position can be obtained by contacting:

**Dennis Doherty, Pathways International Consulting Pty Ltd** on (02) 9476 2896 or 0412 636 899 or [dennis@pathwaysic.com.au](mailto:dennis@pathwaysic.com.au)

Applications must be forwarded using the Application Form and should be received no later than Monday, 28 September 2009.



### NEW COLLEGE

#### Positions for Senior Resident Adviser and Academic Tutors 2010

Applications are invited for the position of Senior Resident Adviser as well as Academic Tutor positions in New College, the Anglican Residential College on the Campus of UNSW.

The **Senior Resident Adviser** works closely with the Dean of Residents coordinating the pastoral care program provided by the team of Resident Advisers. He/she will receive free board and lodging in a two bedroom apartment on campus during the period of employment. It would be possible for the role to be shared by a married couple.

**Academic Tutors** provide academic support within the college, and should have expertise in a specific academic discipline. Tutors will receive a reduction in fees, but will reside in the normal single study rooms of the College.

All applicants should be in sympathy with the ethos of the College, which is based on Christian faith and values.

Applications in writing, together with current CV and the names of two referees, should be sent to the Dean of Residents, Dr James Pietsch, New College, Anzac Parade, Kensington 2033.

Enquiries: Phone (02) 9381 1999, Fax (02) 9381 1909, Email ([j.pietsch@newcollege.unsw.edu.au](mailto:j.pietsch@newcollege.unsw.edu.au))

The Master reserves the right to appoint by invitation

Applications close on Friday 9th October, 2009.



### Youthworks Webmaster

Youthworks exists to work with churches and schools in word ministry to children, youth & families to raise missional disciples for the glory of God.

Are you the person to join our Ministry team to make this happen?

The role of Webmaster is to manage Youthworks' Internet and intranet presence. You will work collaboratively with the various ministry units to develop a new web presence, co-ordinate email newsletters and to harness social networking and other new technologies alongside the maintenance of the current website. The Webmaster will liaise with the various parts of the organisation to continuously improve the site and its usage.

Experience with appropriate technologies and multimedia development tools and applications essential.

We are seeking a committed Christian who is active in their local church and has a passion for using their gifts for ministry.

We prefer full-time applicants but are also willing to consider part-time.

Please forward your resume to [info@youthworks.net](mailto:info@youthworks.net).

Applications close September 31st.



## ASSISTANT MINISTER

We are a Multicultural Anglican church eager to see lives transformed through Jesus Christ to the glory of God in the west of Sydney and Rooty Hill in particular.

We are about to enter a new phase in our ministry with the construction of our new church building. Our goal is to grow to a 1000 by 2012.

We are searching for a pastor who has an infectious love for Jesus, his family and is above reproach (1 Timothy 3).

As we grow we are moving our staff into more specialised roles. The primary focus for this position will be to specialise in the pastoral oversight of our young adults and young families with special attention to the men. Importantly, we are looking for someone who has demonstrated an ability to be a leader of leaders and who can identify new initiatives and make them happen.

We are in search of a person with strong gifting in preaching and in two other areas. These may include but are not limited to the following: evangelism, recovery ministry, training, small groups, music or the creative co-ordination of services.

We require the candidate to:

- be theologically trained.
- love working in a multicultural context.
- value working in a team.

Enquiries and Applications:

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# SMBC

Sydney Missionary & Bible College

POSITION

## POSITION VACANT

### REGISTRAR'S ASSISTANT

FULL TIME

SMBC is seeking new applicants for the full-time position of Registrar's Assistant. This position is responsible for:

- Assisting with student academic records and database management;
- Assisting with student admission, enrolment and accommodation processes;
- Providing information to prospective and current students;
- Assisting with administration and reception desk support for general enquiries.

Reporting to the Academic Registrar, the Registrar's Assistant will be a 'people person', a team worker and have an eye for administrative detail.

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Enquires and information: Jane Robertson, 02 9747 4780 or email cv to [jrobertson@smbc.com.au](mailto:jrobertson@smbc.com.au). Applications close when position filled.

## VACANT PARISHES

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

### GEORGES RIVER

- Christ Church St George
- South Carlton

### 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

### NORTH SYDNEY

- Forestville

### WOLLONGONG

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

\* provisional parishes or Archbishop's appointments

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## The big challenge: money v ministry

◀ FROM PAGE 13

floor space ratio restrictions. This would have meant only one available floor for office rental, or sacrificing ministry space.

"We found that limitations on our project meant the risk was too high," he says. "There is a lot of vacant office space in Broadway."

There was also an overwhelming view amongst Barneys' congregation that ministry would be boosted if they built a recognisable church building.

"We knew that to build a stand-alone church facility required substantial fundraising from the congregation, but that is what our people wanted. In fundraising for ministry, we have been told, you have to go for the vision that captures people's hearts and minds. We believe this church building will do that."

David Britton's pastor, Michael Paget, adds that building a profitable high-rise development may also trade off ministry objectives. Barneys wants to look distinctly like a church as part of its vision to be a Christian ministry centre for the entire 110,000 student tertiary education precinct, which includes Sydney, UTS and Notre Dame universities.

"We have found that a lot of overseas students will use their time in Sydney to explore Christianity. In the past we found that they would just walk into the old church building and from there find a home in our congregations."

### New Barneys too big?

Yet, at 600 seats, is the new Barneys just too big? This is a question of ministry strategy. In stark contrast to the predominant church-planting philosophy of the Diocese, Barney's is aiming at fewer but larger congregations.

Against all common wisdom Barneys has actually seen total attendance at its Sunday services grow after cutting its Sunday congregations from four to three, and now down to two. The remaining morning and evening congregations currently meet at Moore College. In the past year, average attendance at the student-oriented PM service has grown from about 190 to 270, peaking at 325.

"Some demographics want the energy and vibe created by a larger congregation," Mr Paget says. "This is certainly true of university students. Larger congregations also facilitate a capacity to deliver specialist ministries with far more depth than is possible in smaller churches."

His rationale is that if you want to reach most urban-dwellers, then "using grungy community halls for church plants does not cut it... At Barneys over the past decade we tried planting congregations offsite at various locations in Newtown and they just didn't take," he says. "It takes a lot of energy to run a church in a community centre — pack up and pack down — and often the ambience is pretty grimy."

"In the inner west, one issue is that we are experiencing a baby boom. The first thing that parents look for in a church is a ministry that looks clean and safe for their children. That's what our new building will provide."

VALE

**A life of dedicated service**

**T**HE Rev Canon Howard Dillon AM RFD died last month at his home in the Southern Highlands of NSW after a short illness.

Born in 1939, Canon Dillon was educated at St Andrew's Cathedral Choir School and Canterbury Boys' High. Graduating with honours from Moore Theological College in 1963, he spent the rest of his life as a dedicated servant of the Lord Jesus.

Following his curacy in Willoughby, Canon Dillon became a Regular Army Chaplain — which included a 12-month posting to Vietnam. His courage in active war zones and devotion to the men was widely appreciated. Upon his return to Australia he was responsible for training soldiers in relationship to each other, their families and the community. He developed a character guidance course for this purpose, which has been influential in the subsequent training of military personnel.

He began ministering in Bowral in 1973 and, with his very supportive wife Aileen and their family, assisted the church in its growth and community witness. From Bowral he was invited in 1977 to the Melbourne parish of St James, Ivanhoe, followed by a number of years at Holy Trinity, Doncaster.

In 1987 he became executive director of the Melbourne Mission of St James and St John, which ministered across the city to families in need. Appointed an archdeacon within the Melbourne Diocese, his leadership and tutelage were enhanced by his broad life experiences, which were a great encouragement to those for whom he had such a caring role. In 1991 he was made an honorary Canon of St Paul's Cathedral.

Canon Dillon returned to Sydney in 1996 to become executive director of the Anglican Home Mission Society (later Anglicare). It was a time of great change, and government regulations were hampering the organisation's freedom to expand and develop. Yet Howard, in his quiet and determined way, was able to streamline administration so donated funds could be released to more generously meet the needs of the poor and disadvantaged, while at the same time improving working conditions for staff.

He also strengthened links between Anglicare and parishes to help people see welfare was not separate from evangelism. He was a visionary who had the ability to explain clearly where he was heading and to carry people with him as he challenged them to accept new and progressive ideas.

In peace he has gone home.



John Livingstone

**Business exec to head ARV**

**A**LLAN Fife, Chairman of the Anglican Retirement Villages (ARV) Board, has announced the appointment of experienced metal industry executive **Mr Rob Freeman** as ARV's new Chief Executive Officer.

Mr Freeman will replace retiring Chief Executive, Mr Ken Barber.

"Mr Freeman is no stranger to ARV," Mr Fife said. "He was a director of ARV between 2004 and 2007 and took an active interest in all aspects of ARV's care delivery. During his board tenure he chaired the Finance Committee."

Rob Freeman has held a number of senior executive roles for some of Australia's biggest companies. He was Managing Director of Capral, Australia's leading supplier of aluminium products, from 2005 until March this year. He was previously executive General Manager of OneSteel Limited. And in his earlier career he was a NSW-based managing partner for Deloitte Touche Tohmatsu.

Mr Freeman is married to Judith and has four children. He is an active member of Narraweena Baptist Church and a keen ocean swimmer.

**City switch for ex-Archdeacon**

**T**HE Rev Paul Perini, a former Archdeacon in Sydney, becomes rector of St John's Glebe on September 9, after leading Melbourne's largest Anglican church — St Hilary's, Kew — since 1999.

"St Hilary's is a very special church... it has a passion to live out an integrated

discipleship, with a commitment to leading people to Jesus and a commitment to promoting justice," he says. "It has been an honour for us to minister in such a healthy church for over a decade."

Mr Perini and his wife Michelle are "looking forward to serving in the inner city and ministering with a great group of people who are passionate about presenting Jesus to Glebe."

**Skype chat sends ex-pat back**

**T**HE Rev Darren Hindle begins his ministry at All Souls', Leichhardt on September 24, after two years as associate minister in Hong Kong at St Andrew's, Kowloon. He was previously a naval chaplain and from 1997 to 2005 was associate minister under the Rev David Short at St John's, Shaughnessy in Vancouver, Canada.

Nancy Costello, warden and nominator at All Souls', says the church was looking for someone with vision who was enthusiastic, interested in community outreach and working with families and youth. Once they had interviewed Darren over Skype and heard a few of his sermons, she says, "[We] were unanimous that he was the person we were looking for... we're getting excited now".

**Editor to boost kids' resources**

**N**ATASHA Percy, news editor of *Southern Cross* since 2007, has been appointed managing editor of CEP at Anglican Youthworks. Ms



Percy will work on developing children's ministry resources including the flagship production *Connect*.

"My years at Anglican Media have been such a privilege and have encouraged and challenged me in many ways — I will miss it," she says. "I have had a bit of a dormant hankering for publishing for a while, and to be able to work on resources, which have so much potential to impact young lives, is a fantastic opportunity. Out of 'crisis' God has made a new way for me."

Former *Sydney Morning Herald* journalist Judy Adamson is occupying the news editor seat part-time until the future shape of *SC* is announced later this year. Mrs Adamson is a member of St John's Anglican Church, Maroubra.

**Ministry changes in brief**

**A**FTER 18 years of service as rector of St Philip's Turramurra South, the Rev **Max Boys** retires later this month.

**T**HE Rev **Mal York** will take up the position of rector at St Columb's West Ryde in October, after three years as assistant at Shellharbour City Centre.

**T**HE Rev **Christopher Pears** becomes rector of St Luke's Hornsby Heights in December, after seven years as vicar of St John's Uralla in Armidale Diocese.

**T**HE Rev **Paul Davey**, who has spent the past four years as vicar of St Barnabas' Boggabri, has accepted the position of rector at St Luke's The Oaks.

**DIARY**

Saturday September 5

**Ignite Christian short film festival: Awards Night**

Time: 7.30pm,  
Location: The Independent Theatre,  
269 Miller Street, North Sydney.

Wednesday Sep 9 to Saturday Sep 12

**CMS Mission Summit 09**

Hear leading thinkers on world mission, including Rev Dr Bruce Dipple (SMBC), Rev Dr Greg Anderson (Moore College) and Dr Peter Riddell from the Centre for the Study of Islam and Other Faiths.

Location: SMBC, Croydon.

Saturday September 12

**Mega Training Day 2009: Wollongong**

One-day training event to equip church teams in children's, youth and schools' ministry. 15 workshops to choose from.

Time: 8.30am - 3.30pm  
Location: Figtree Anglican Church  
Register: (02) 8525 3143.

Wednesday September 30

**Theology of Youth Ministry forum**

Engage with Dr Timothy Paul Jones while he is in Australia.

Time: 11am - 2:30pm  
Location: Bishop Barry Centre,  
51 Druitt Street, Sydney.  
Cost: \$20  
Register: (02) 8268 3367



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*What does the Lord require of you? But to do justice,  
to love kindness, and to walk humbly with your God. (Micah 6:8)*

**THE ESSENTIAL JESUS**

**Bible Studies 25-28**

Archbishop Peter Jensen

Dr Jensen's weekly Bible study series on *The Essential Jesus* (Gospel of Luke), designed to use with a 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 25: Luke 14:1-35** (pages 48-49)

Jesus frequently encountered sharp criticism — which is not surprising because he was a sharp critic of his generation. They put legalism above love; they enjoyed the praise of others more than praise from God; they were generous only to friends who could repay them. But these spiritual failures meant they did not see the obvious — that Jesus was the King in God's kingdom. They were like those invited to a great banquet who simply found an excuse not to attend. The result was that the invitation then went out to the totally unexpected, and people thronged in from everywhere. The rejection of Jesus led to the massive extension of salvation all over the world.

But Jesus once again warns that following him is not going to be for the faint-hearted. Only those prepared to sacrifice all for Christ will be his true followers. Count the cost!

1 What does it mean to hate 'father, mother, wife, children...'? What does it mean 'to give up all that you have'?

2 Jesus is not simply giving advice about good manners when he talks about where to sit at table. What is the deeper spiritual point? Does the context help?

3 Was the extension of the invitation to the poor, disabled, blind and lame evident already in Jesus' ministry? Does this have any bearing on our own evangelism?

**WEEK 26: Luke 15:1-32** (pages 50-51)

The hopelessly wrong people gathered to Jesus. They were the spiritual no-hopers who hoped in him because they had no hope. Where else could they turn? But Jesus searches until he finds the one lost sheep, or the one lost coin. He will go to that extreme, and then rejoice over the one who is found. The newly found person turns away from the old life and is transformed, however painful repentance may be. Jesus did not leave sinners where they were, in their sins. They must come home like the lost son, to rejoin the family of the Father. The only one left out in the cold is the 'good' son, stuck fast in his self-righteousness. He has never left home, but he has never shared the Father's heart. Jesus' parable ends with the elder brother having to make a decision. He too needs to come home.

1 Which of the two brothers represents the real point of the parable? Who are we more likely to resemble?

2 People speak of an 'inclusive' Christianity in which all sorts of people may enter. Is this the sort of inclusion which Jesus portrays here?

3 Would this sort of teaching make some people angry? Why?

4 How often do food and drink come into this chapter? Why? What does this tell us about the nature of Christianity?

**WEEK 27: Luke 16:1-31** (pages 51-53)

You cannot serve God and money, said Jesus. These Pharisees loved money, so much that it deceived them. They appealed to the Law. They thought it was on their side in the things of God. But they could only rely on their outward obedience to the Law, because they did not understand the love of money in their hearts. Look, said Jesus, even an unscrupulous manager would manage money better than you do - he would give it away when he needed to. You love it so much you worship it and cannot be generous. And you bend and twist the Law to make it suit your sinful desires, as in using divorce to commit adultery. And although you rely on the Law, when the Law tells you how to treat poor people, you refuse and so are condemned. Even a resurrection would not wake you up!

1 Why does Jesus so strongly endorse the Law? How is that compatible with the grace he proclaimed?

2 What can we see here about the attitude of Jesus to the written word of God?

3 What is there about the dishonest manager which Jesus commends? Is he saying that we can purchase a way to heaven?



**WEEK 28: Luke 17:1-37** (pages 54-55)

Fair question for Jesus: when is the kingdom of God coming? We already know his two-part answer. First — it is here already, in the midst of you. I am here, and I am the King. Second — the final coming of the kingdom of God at the end of history when the Son of Man is revealed will be sudden, unexpected, catastrophic, divisive. Get ready now; it will be too late then. In the meantime, how should the disciple live? Forgiveness, faith, obedience, gratitude. To the brother or sister who repents even many times, extend forgiveness. Increase our faith? It is not how much faith as much as the God in whom you have faith. By the obedience of the servant who deserves no reward. In gratitude for the mercy of God's blessing on you. These are marks of the disciple.

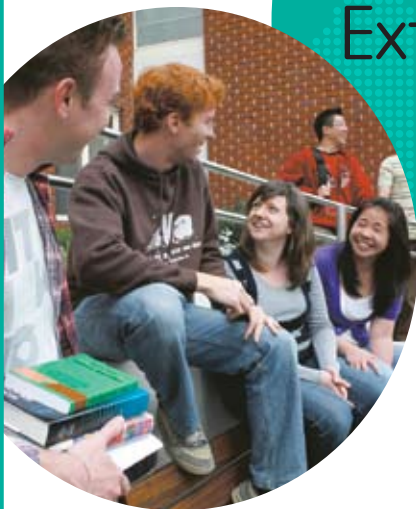
1 Why is the teaching of Jesus so strong on the judgement of God?

2 Why did Jesus not give the disciples an answer which would actually increase their faith? How much faith do we need?

3 Do we forgive only when a person repents?

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# Truths to face in dolphin deaths



**MARK HADLEY plunges into *The Cove* and discovers the world of the eco-warrior has lessons for Christian ministry.**

Champion free-diver, Mandy-Rae Cruickshank with friends in *The Cove*.

**W**HERE does your dolphin come from? I'm not suggesting you have a personal Flipper in the backyard pool; I mean the one that's in your local zoo or aquarium. How did it come to be in that tank?

For some reason I just assumed that my local marine mammals were the beneficiaries of some benevolent back-story. You know: a baby dolphin, separated from its mother and caught in fishing nets, is rescued by marine biologists and nursed back to health in a nice, safe swimming pool where it simultaneously develops a love for its rescuers and a playful desire to do tricks. And sure, that might be where your dolphin did come from — but it can't be the origin of every performing porpoise on the planet, right?

Enter the makers of *The Cove*. Before watching this film I had never even heard of the term 'dolphin slavery'. Now I'm wondering how I ever managed to think it could work any other way. This documentary is likely to sow the ground broken by that other environmental think-piece, *An Inconvenient Truth*. If it gains anywhere near the same amount of exposure then Christians should be aware of the significant impact it is likely to have on Gen Y — a generation that is rediscovering communities built on common causes.

*The Cove* revolves around the revelations of environmental activist Richard O'Barry. In the 1960s O'Barry introduced the world to *Flipper*, capturing and training all five dolphins used in the series. However his 'road to Damascus' moment came when he watched the last "Flipper" die in captivity. O'Barry realised he had been instrumental in helping create a multi-billion dollar industry of aquariums and swim-with-dolphin parks that required captured dolphins to survive.

"I spent 10 years building that industry up and the last 35 years trying to tear it down," he says.

*The Cove* purports to reveal how that industry feeds its need for friendly dolphins. On the coast of Japan is a village called Taiji where, each September, the local fishermen herd up to 23,000 dolphins and porpoises into a highly protected cove. The lucky ones are selected by international aquarium buyers who will pay up to \$US150,000 for a good performer. Those who don't make the cut face the chop. In what can only be described as some of the most distressing footage since the world first witnessed the clubbing of baby seals, the leftover

dolphins are systematically stabbed until the cove's waters literally turn red.

*The Cove* is unashamedly partisan and emotive in its storytelling. The plot is borrowed from an episode of *Mission Impossible*. The documentary makers have to assemble a crack team of diving and surveillance experts to circumvent obstructionist Japanese officials. However, their covert operation eventually results in their success in filming the slaughter

with military-grade infra-red lenses and cameras disguised as rocks.

If there is a fault it's that the documentary tries to cover too much ground, moving back and forth from Taiji's secret to Japanese

whaling policies, the increasing amount of mercury in dolphin meat, and the resultant birth deformities in humans. Despite this, the message remains clear: people affected by the dolphins' plight have a responsibility to act. As director Louie Psihoyos puts it: "To me you're either an activist or an inactivist. I wanted to be an activist and help stop this."

There is a zealous environmentalism here that borders on an alternative religion. The dolphins are frequently

raised to human status — and beyond. Discussing the training of captured dolphins, O'Barry says, "They are always trying to communicate with us... We have something to teach them [but] maybe we should be listening to them."

But more significantly, *The Cove* zeroes in on the current generation's emerging activism and its desire to make a difference. The whole burden of *The Cove* rests, in the end, on stopping the slaughter at Taiji. "If we can't stop that — well, forget about the bigger issues," O'Barry says. The focal point is small and above all achievable. The film ends with the warning: *The Taiji dolphin slaughter is set to resume every September — unless we stop it.*

The question is, can modern Christianity rise to the challenge represented by *The Cove's* message? Twentysomethings know that they can't save the world in a day or even a year but they are looking for a place to begin.

The Christian message is still hampered on many fronts by attendant requirements — a fully redeemed lifestyle, regular attendance at a good church, daily Bible studies. However, repentance and conversion do not depend on these things. In fact, our theological debates can actually detract from the message. Are younger people attracted to alternative causes because they offer a simple action plan and a clear point to start?



SAS-style dolphin squad

## Grand Designs

CONTINUED FROM PAGE 28 ►

structures will look like once they've been exposed to the elements and toddlers for a couple of decades. Things get scarred and worn, however well built they are. The grandest building program can't guarantee eternal happiness — just ask King Solomon: "I undertook great projects: I built houses for myself and planted vineyards... Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind" (Ecc. 2:4-11).

But before we become too smug in the knowledge of the rising damp and roving tree roots that will assail all things, *Grand Designs* underlines that people are profoundly affected by the architecture they inhabit.

For the last couple of generations Christianity has been undergoing a widespread rejection of the architecture traditionally associated with its faith. Cathedrals have been widely criticised for their upkeep and ministers have longed for structures more suited to the teaching they hope to carry out. The result has been a drive towards buildings that more resemble schools and corporate offices than anything else. But the emotional impact of *Grand Designs* creations illustrates that churches are far more than rain shelters.

When Sir Christopher Wren presented the completed St Paul's Cathedral to Queen Mary, the British monarch complimented the architect by saying, "Christopher! It's awful!" And it remains so today. Awe-ful. Awe-inspiring. In the past church structures have effectively communicated to our souls our smallness in the presence of the Creator, and inspired us with hints of his majesty.

Even today non-believers will seek out the solitude older chapels provide for the spiritual introspection they encourage. Sacred architecture cannot provide the whole Christian message, no matter how extensive its collection of stained glass windows, but it can prepare the heart by providing a supportive context. It is part of the method of our communication of the gospel. In the end it is not just about whether or not we have an effective seating arrangement. As Kevin McCloud puts it:

"All good architecture adds to places by enriching our environment, not by ticking boxes and conforming to a series of policy requirements."

Does the world have trouble distinguishing our message from the slick campaign of other corporations? Are our congregations as little inspired by the preached Word as they are by a lecture on algebra? Could this be in part due to the physical environments we have created? At the most basic level, could the average Australian distinguish our modern suburban church from any other social club? *Grand Designs* demonstrates that all architecture conveys a message of some kind — whether we like it or not — and it is worth considering what sort of messages our current buildings convey for us. ●

# What India can teach Australia

**M**AN-BOOKER prize winner *The White Tiger* has become a publishing phenomenon around the world, and made a celebrity of its author, Aravind Adiga; he was even asked to provide commentary on Obama's election and its impact on world politics.

It has been received heartily in India and the West, and yet it is devastatingly critical of its own country, as well as the corrupting influence of Western consumerism.

Aravind spent some time being schooled in Australia. I wonder what he observed here?

At first, I found it difficult to get into the book. Yet a fascinating literary device conveys the narrative: a letter from our hero, Munna, to the Chinese Premier about the problems that he sees in modern India, based on his own life story. And the narrative is so compelling, the insights so revealing, the dialogue so real... I did get caught up in the world of modern Bangalore, wondering how this boy from the slums could possibly have established himself as an entrepreneur in the Silicon Valley of the East. The answer is only revealed at the end of the book.

So Munna took me on a great ride that challenged some of my stereotypes of India and the West; especially pointing out the growing disparity between the wealthy and the poor. "These days there are two castes: Men with Big Bellies, and Men with Small Bellies."

However, the book introduces some more challenging thoughts. How much do we take for granted? Education, secure housing, employment with good conditions, hygiene, choice, egalitarianism... How necessary are the things we want over and above the things we need?

One of the interesting contrasts is between the Darkness, where 99.9% of the population live, and the Light. The light place where Munna ends up is not as illuminating as he would have us believe.



In fact he is in an even darker place than when he began.

Beneath the fast talk, the justification and the caustic observations is a question of integrity. There are certainly only lies, deceit and corruption within and around Munna. I found myself panting for truth, for a sense of what is real, by the end.

This savage and funny book deserves its acclaim, but may also lead people to respond to the hard questions raised by its unreliable narrator. A report from the London School of Economics has praised the novel for making development issues more accessible to the public, and for its "passionate depiction of the perils and pitfalls of rampant capitalism in modern India".

There are some even deeper questions at stake, as well. Questions of the heart. ●

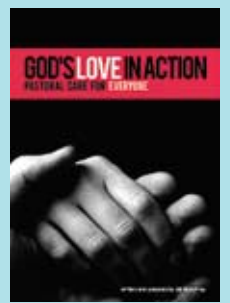
**Kara Martin**

Kara Martin is a lecturer with Macquarie University's School of Christian Studies and is an avid reader and book group attendee. Kara also does book reviews for Heart 1032's Open House program ([www.theopenhouse.net.au](http://www.theopenhouse.net.au)).

## GOD'S LOVE IN ACTION: PASTORAL CARE FOR EVERYONE

Jill McGilvray

*A mate has just lost his dad. A faithful old stalwart of the church is in failing health and can't get out any more. The family next door has just had their first baby and are walking around with haggard looks...*



**T**HESE are the sorts of pastoral situations that arise all the time in the life of a local church and yet are not always dealt with very well. Jill McGilvray's little book on pastoral care offers some insights that can help churches deal with them better.

Based on her experience in parish ministry in Sydney and as a bereavement counsellor at the National Centre for Childhood Grief, the book is only 80 pages long and is set out in such a way that it can profitably be read through by an individual or used as the basis of a training course.

*God's Love in Action* begins with a survey of the biblical basis for 'caring'. It then provides an example of a structured approach a church could adopt to ensure its members are cared for — especially those who 'slip between the cracks' of a growth group set-up, maybe because they are 'frail, shy or just not comfortable in groups'. If there is a weakness in the book it lies in the fact that ideas such as 'love', 'pastoring' and 'caring' are collapsed together and 'care' becomes such a broad and all-encompassing concept. However, the 'lay pastors' structure (if maybe not the title) is a fruitful idea to consider, and the material on skills and principles for caring for people with illnesses such as depression and dementia provides some very helpful advice for those new to these situations. These approaches reflect Jill's extensive experience and I wish they had been available to me earlier in my own ministry.

If you'd like to be better equipped to respond to pastoral situations in God honouring ways, then *God's Love in Action* is a good place to start.

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### Guest Panellists

- |                      |                      |                    |                    |
|----------------------|----------------------|--------------------|--------------------|
| Alana Nobbs          | Davyd Thomas AO, CSC | Julia Anderson     | Peter Costello MP  |
| Allison Shreeve      | Donald Robertson     | June Dally-Watkins | Phillip Cave AM    |
| Andrew Scipione APM  | Ewen Crouch          | Justin Langer AM   | Roger Climpson OAM |
| Anne Robinson        | Graeme Clark AC      | Karin Sowada       | Roger Corbett AM   |
| Brad MacKay          | Ian Harper           | Ken Handley AO     | Sharon Williams    |
| Chris Hayward        | James Millar         | Kim Oates AM       | Simon Pillar       |
| Colin Buchanan       | Jason Stevens        | Megan Best         | Steve Mortimer OAM |
| David Bussau AM      | Jim Wallace AM       | Michael Spence     | Tim Mander         |
| David Hurley AO, DSC | John Anderson        | Nick Farr-Jones AM | Toby Hall          |
| David Simmons        | John Best            | Paul Osborne       |                    |



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Moderator



**Justin Moffatt,**  
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# Message in metal and glass



As homes truly become castles, MARK HADLEY ponders the good and bad in our architecture.

WHAT is it that makes a house feel like a home? The times you have spent there? The people who share it? The television series *Grand Designs* suggests that, in part, it is the architecture speaking to your soul.

For much of the past 10 years television has been obsessed with lifestyle 'makeover' programs. In the rush to reinvent every aspect of our lives, the home became a prime target. Programs such as *Changing Rooms*, *The Block* and *Better Homes and Gardens* led the charge to the local hardware outlet.

*Grand Designs* has a similar theme, but differs altogether according to its scale. Episodes follow the trials and tribulations of couples determined to build the perfect home. Interviewed along the way by designer Kevin McCloud, these hopefuls seek to coerce architecture and technology into innovative and experimental — even startling — new structures. The series so far has seen the transformation of a dilapidated French workhouse and the construction of an eco-friendly home made almost entirely of recycled tyres. Escalating costs add a bit of tension but the main focus is on the attempt to build something that represents the individual owner's dreams.

*Grand Designs* is a fascinating program, though I can understand why some Christians would question the value of the vicarious experience it provides. The majority of the homes built are the indulgent projects of the extremely wealthy

and the budgets they expend can be as startling as their creations. I live in a very comfortable home but find that an hour's exposure to these sorts of fabricated dreams can still produce an unhealthy case of envy. However, Kevin McCloud would suggest the dissatisfaction that flows from these sorts of 'grand designs' is essential, in part, if housing is going to progress: "Experimental projects are essential. The rest of the [housing industry] feeds off the crackling brilliance of edgy invention. Sustainable development would not be possible on a large scale if there were no straw bale houses..."

Innovation aside, though, *Grand Designs* illustrates how, in the West, the home is becoming not only the definitive means of displaying wealth but a way of cutting ourselves off from the rest of the community. The truly stunning architectural fantasies are frequently as removed from the rest of society as

possible. Their designs emphasise privacy and if they face out it is usually onto wide unpopulated vistas.

Yet, a world away in suburban Australia the intention seems to be the same. Ever larger entertainment areas, surrounded by inward-facing rooms and higher walls, separate us further and further from the outside world. Truly a man's home is fast becoming his castle; I expect drawbridges and moats to be offered shortly.

Watching *Grand Designs*, though, I cannot help but think of what these grand



Kevin McCloud: *Grand Designs* can feed our envy or inspire our soul.