



Southern
CROSS

JUNE
2016

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

Created to create

CHRISTIANS WHO SERVE GOD IN THE ARTS

- + Moore “treasures” revealed
- & Why reality TV is going too far



Every breath I took was a gift, a prayer of thanks, and an affirmation that Jesus was with me.

The Rev Sarah Plummer



COVER

Rachel Cole prepares for the stage.

(Image altered)

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Synod approves merger

"Outstanding care": Bishop Chris Edwards addresses the merger Synod.

THE SYNOD OF THE DIOCESE OF SYDNEY HAS VOTED TO MERGE ANGLICARE AND ANGLICAN Retirement Villages (ARV) to better meet the need for their services in the future.

Anglicare is celebrating its 160th anniversary, having been established as the Sydney Church Society in 1856 by Bishop Barker. ARV was founded by Archbishop and Mrs Mowll in 1959 and has grown to be a significant force in aged care services. But Archbishop Glenn Davies told a special Synod called to consider a merger that the landscape of aged care in Australia has dramatically changed.

"The future will see constraints placed on government funding of aged care services and development of the practice of consumer-directed care," he said. "Users of aged care services will be required to pay more and will be given greater say in the way their services are delivered.

"This is a dramatic shift in social policy by the Commonwealth Government, which has significant ramifications for both organisations. New players are entering the field of aged care services. These are large, international, for-profit organisations that are growing at a rapid rate. Scale will be vital for growth: scale is the new criterion for survival."

Dr Davies said he was thankful for the strengths of Anglicare and ARV: "Strong financially, strong in reputation and strong in the foundation of their work on the love of Jesus Christ," he said. "I am thankful that we are able to look with confidence to the future and are able to plan that future from a position of strength." He also paid tribute to the 4000 staff at Anglicare and ARV and the thousands of volunteers who, he said, "contribute greatly to our Mission" (see Dr Davies' edited address on page 16).

The Bishop of North Sydney, Chris Edwards, moved the merger motion saying there was an overlap in the work of both organisations.

"Many of you would have seen the care that's provided – as age robs people of dignity, they are cared for and protected and dignity is restored," he said. "Both organisations provide outstanding care. We cannot leave care of the broken and needy to those who will only do it if they profit from it."

Lawyer Gillian Davidson, a Synod lay member and board member of Anglicare, called the organisation's work "incredibly important and yet particularly complex".

"The ministry opportunities of this merged organisation are significant, exciting and – with God's blessing – a chance to reach the lost from the Shoalhaven and Illawarra to the full extent of this Diocese," she said. "The implementation of this merger will require from us all a tenacious and determined commitment to shaping an identity that flows from the gospel. We have the chance to capture and shape a fresh expression of two organisations combined into one, bringing together welfare, community services, aged care and retirement services throughout our Diocese in a cohesive and unified way with gospel priorities at the core."

The merger motion passed overwhelmingly.

A proposed nine-member board will be established, including three members of the current Anglicare council, three from the current ARV board and three other people. Greg Hammond OAM has been invited by the Archbishop to be chairman-designate and will help oversee the merger process, which is due to be implemented from July 1. The logos and name for the merged organisation will also be announced next month.

After the merger vote the two CEOs, Rob Freeman from ARV and Grant Millard from Anglicare, spoke to staff and residents about the future.

"For our residents and our clients there won't really be any change to service," Mr Freeman said. "Our objective is to ensure life carries on as it always has with no change to daily life and the relationships we've got and the service we provide.

"The vast majority of our staff – Anglicare and ARV – will continue, and the 1st of July will look much like the 30th of June in terms of their work situation, as will the future."

Mr Millard said there would be some changes as the organisations' systems were brought together over the next 18 months, with the aim being to improve efficiency in order to enhance the delivery of services.

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Moore's treasures preserved

A CAMPAIGN HAS BEGUN TO PRESERVE A MAJOR collection of Australian Christian history at the library of Moore College, including two of the first books ever printed by press, the first book distributed in Australia, an ancient Hebrew parchment, a first edition of the King James Bible and rare photos of the building of the Sydney Harbour Bridge.

The historic, and eclectic, group of "treasures" is to be housed and exhibited in the college's new library, due for completion in 2017, and the college is raising funds to display and preserve the irreplaceable collection.

"Some of Australia's priceless national heritage is found in the Moore College library – not surprising, since the college is one of the oldest tertiary educational institutions in the country and it became the repository of special books and artefacts from the earliest days," said Moore's former principal Dr Peter Jensen, who is backing the effort to conserve the collection.

One of the most historic items of Australiana is *Address to the Inhabitants of the Colonies* by the chaplain of the First Fleet, the Rev Richard Johnson. It was printed in England in 1794 with editing by the slave trader-turned evangelist John Newton. Johnson used it in his work in Sydney, making it the first book conceived and distributed in Australia.

The collection houses many iconic pieces from the first years of the colony, including a volume of *Cook's Voyages* (1785) and one of the few books which arrived with the First Fleet: a concordance given to Richard Johnson by a member of the Clapham Sect, the London-based evangelical group which included William Wilberforce and is credited with founding the British and Foreign Bible Society and the Church Missionary Society.

Johnson passed the book on to his chaplaincy successor in the colony, the Rev Samuel Marsden. The library holds 98 of the second chaplain's handwritten sermons and, as Marsden was the first missionary to New Zealand, there is also an early Maori New Testament.

"Friends in England wanted to ensure that the infant church in NSW was provided with the resources of the Christian tradition and they gave generously," Dr Jensen said. "So our library links us directly with such famous leaders as Newton, Wilberforce, Henry Venn and John Henry Newman. In fact, it contains about 70 books from the very first lending library in Australia."

There are various papers and artefacts from elsewhere in the South Pacific, including some possessions of the Rev Charles Godden, killed in Omba, Vanuatu, in 1906, the first graduate of the college to be martyred.

As well as Australiana, significant pieces of ancient and Reformation history will be housed in the new library. There is a Hebrew parchment used by Deaconess Sophie Newton, who was a CMS missionary in China in the early part of the 20th century.



Church history: the KJV Bible, Richard Johnson's address to the colonies, Dr Cash's camera and Harbour Bridge prints.

Reformation documents include a Greek New Testament from 1549, a Hebrew Bible from 1608, a first *Book of Common Prayer* (1549) and a first edition of the 1611 King James Bible, famous for a mistake in printing in Ruth 3:15, where "she" is incorrectly printed as "he".

Highlights of the collection include *Augustine's City of God* (1473) and the *Epistles of St Jerome* (1487). They are known as *incunabula* – books published during the cradle period of Western printing.

Among the more modern-day artefacts are photos taken by the Rev Dr Frank Cash, who was rector of Christ Church, Lavender Bay while the Sydney Harbour Bridge was being built. A keen amateur photographer, Dr Cash documented the construction of the bridge in more than 10,000 photographs. In the collection is his camera, many of the glass slides he made as well as two rivets from the bridge given to him at its completion.

"The collection reflects not only the history of NSW, but of Christian history from the early days of printing," Dr Jensen said. "It is a heritage which belongs to us all and it is our responsibility to display and protect it."

A donation facility is available through a website which gives background to all the objects.

See treasures.moore.edu.au

Planters on the ground



Archbishop Davies and Glenn Gardner review plans with the Rev Geoff Bates (far left) of Life Anglican Quakers Hill – which is establishing the Stanhope Gardens church – Mark Collins (fourth from left), Luther Symons and Steve Reimer.

CHURCH PLANTERS FOR THE FIRST THREE PROJECTS OF THE ARCHBISHOP'S NEW CHURCHES FOR New Communities program have met to discuss the vision for Sydney's growing new suburbs.

The edges of the Sydney basin are expected to become home to an extra 750,000 to 1 million people in coming years and the State Government is already preparing infrastructure such as rail links.

"It is our responsibility to ensure that we are there from the beginning as these new communities are being established," said Glenn Gardner, the executive director of New Churches for New Communities.

The NCNC – along with the Mission Property Committee, Evangelism and New Churches and area bishops – have identified Stanhope Gardens and Marsden Park, both in the north-west growth corridor, and Leppington, in the south-west growth zone, as key sites.

"Just about all the land has been sold here and earlier this year there was a land release which saw people camp out at the local shopping centre, in the rain, for three nights, just to get their 400 square metres," said Steve Reimer, the church planter appointed for Stanhope Gardens.

A development application for a ministry centre at Stanhope Gardens has already been lodged and it is hoped construction can begin in the first quarter of 2017.

"Our plan is to build the church here and have the auditorium so we can keep preaching the gospel and reaching out to the thousands and thousands of people who move into this area over the past few years, and just continue to do so," Mr Reimer said.

At least \$2.5 million will be needed to complete the project, of which \$1.3 million has already been raised. In addition to the contributions all churches make through a 2 per cent levy to fund land acquisition in developing areas, a number of churches have pledged extra donations.

"St Luke's, Miranda has committed to donating \$50,000 over five years and another two parishes are considering how they can support New Churches for New Communities," Mr Gardner said. "This is a great encouragement, especially considering that Miranda parish has its own development plans under way."

A grant of \$1 million over three years has also been received from the Vincent Fairfax Family Foundation.

Church planters Luther Symons at Leppington and Mark Collins at Marsden Park are watching the preparations at Stanhope Gardens closely as they are the next projects on the NCNC drawing board.

See ncnc.org.au for more details.

Destined to serve

JANINE JONES

IT SEEMS THE REV SARAH PLUMMER WAS DESTINED TO serve and care for others. Raised in a Christian home, her early childhood experiences in Granville shaped her desire to reach out to others with the love of Christ. At 16 she had already formulated a 12-year plan for her future that included becoming a teacher, working, studying theology and then going to China as a missionary.

Trained and ordained in the Sydney Diocese, Mrs Plummer (right) has ministered in various churches, at St Paul's Grammar School and two international not-for-profit organisations. Mission in China hasn't happened yet, but something else remarkable has. She is now the first full-time female chaplain in the NSW Police Force, with responsibility for the pastoral care of sworn male and female officers and unsworn staff members statewide.

Mrs Plummer joins a team of five senior chaplains of different faiths. They are available 24 hours a day, but are specifically on call for a week at a time. They also mobilise honorary police chaplains across NSW.

The new chaplaincy team under Commander Chris Clark currently reports to Detective Acting Superintendent Demby-Lea Eardley, who Mrs Plummer describes as "a collaborative leader [who] works with our individual strengths. We're encouraged she wants us to be the most effective chaplaincy team in the Police Force".

With any critical incident, the attending police officers experience a level of trauma. As chaplain Mrs Plummer provides pastoral care and support either at the location of the incident or back at the police station. She is always available for a one-to-one chat and says she has had some amazing conversations since she began work six months ago.

"I want to build a bond of trust," she says. "You can't force conversation. I take my lead from the officer, whether they want to process what they have just seen with someone or if they need some space. Sometimes they want an ethical sounding board. Other times, they just want to make sense of the world after seeing some horrific incident."

Mrs Plummer is writing a police work manual for effective work-life balance and wellbeing based on self-management. This approach focuses on relational connectedness – family, peers, community and spirituality. Another aspect of an officer's self care is to be aware of their trigger points. They need to assess how they are physically and emotionally responding to a critical incident and what connections they are having with the trauma.

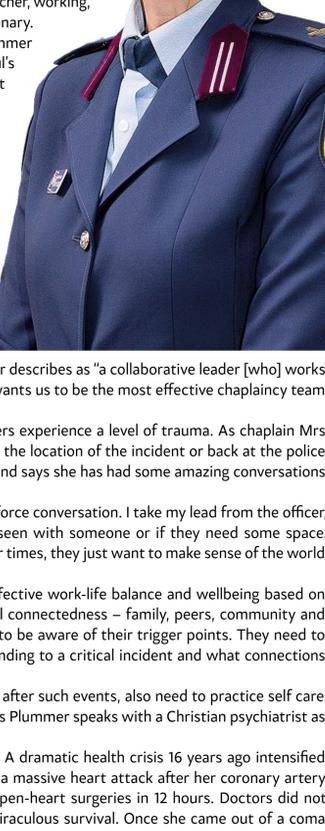
The chaplains, who may experience vicarious trauma after such events, also need to practise self care. The team regularly checks in with one another, and Mrs Plummer provides a Christian psychiatrist as part of her monthly supervision.

Prayer is also essential to her pastoral and self care. A dramatic health crisis 16 years ago intensified her prayerful dependence on God. Mrs Plummer had a massive heart attack after her coronary artery spontaneously dissected, requiring two emergency open-heart surgeries in 12 hours. Doctors did not expect her to live. She gives thanks to God for her miraculous survival. Once she came out of a coma and off life support, breathing on her own was agony. Although in severe pain, she was aware of God's presence strengthening her.

"Every breath I took was a gift, a prayer of thanks, and an affirmation that Jesus was with me," she says.

Mrs Plummer is still conscious that every breath is a gift from God and prays spontaneously throughout the day – sometimes even for the person she's about to email. She also makes a specific time daily for prayerful reflection, and makes sure she debriefs with God at the end of each day.

"I can't take the content of what happens in my work day home with me, and often the intense emotions I've experienced aren't helpful to the family either," she says. "So I make use of the long drive home by praying to God and 'dump the day' with him."



NCLS 2016 to target youth, gifts and culture

THIS YEAR'S NATIONAL CHURCH LIFE SURVEY IS GEARING UP TO TAKE A CLOSER LOOK AT THE multicultural make-up of Australian churches, as well as giving more of a voice to young people and their views.

The survey, which began in 1991 supported by the Sydney Diocese and Anglicare (then Anglican Home Mission), and pioneered by the late Bishop John Reid, is due for its sixth incarnation in October and November. It is undertaken by members of more than 20 denominations around the country.

"The survey this year is particularly looking at the mix of cultures and ethnicities in our churches, as well as trying to get a better idea of how young people are being nurtured in faith and hearing about that directly from them," says the director of the NCLS, Dr Ruth Powell.

Some of the key trends the survey has detected in recent years have been the greater mix of people from non-English speaking backgrounds in local areas and in churches, as well as an increasing connectedness of parishioners with the mission of their local church.

"We've gone through a phase where people have not been sure about the place of church in society, wondering where people are going, and now into a phase where churches, and the people in them, are thinking hard about their place and their mission in concrete ways," Dr Powell says.

"It's not really possible any more to be just the church on the corner. We have to engage intentionally and purposefully and we can see that recalibration – people having a clear idea of their role as the church much more so than a decade ago."

Yet she notes church members have increasingly indicated they are not sure their specific gifts and abilities are being adequately used in service of that mission. This year's survey will look more closely at that and its relationship to the paradoxical trend of increasing commitment to mission.

"In this survey we want to ask people about their gifts and skills specifically, and then whether those gifts are being utilised as much as they would like," she says. "We hope that kind of information will then go back to local churches and give leaders a clearer sense of the gifts and needs in their parish."

Dr Powell is asking for churches to advise NCLS as soon as possible about the number of surveys they are likely to need and in what languages, as well as beginning to plan which weekend in October or November they will hold the survey in their church.

"It's also important to have a plan about what they will do with the results," she says. "They will come back by Easter next year, so there's time to plan about evaluating that information and acting on it."

"Nothing will change from just doing the survey – it's actually about what we do with the information in our churches that is important, and it's just as important local churches have a plan as it is for the Diocese or national church to have theirs."

Surveys can be ordered online at 2016ncls.org.au

Paid surrogacy ban to stay

A FEDERAL GOVERNMENT INQUIRY HAS RECOMMENDED A CONTINUATION OF THE BAN ON commercial surrogacy, which was a key argument in the submission from the Diocese of Sydney.

The House of Representatives Standing Committee on Social Policy and Legal Affairs began an inquiry last year into international and domestic surrogacy, taking more than 100 submissions from the public, medical and legal organisations, and community groups.

The submission from the diocesan Social Issues Committee, written by medical ethicist Dr Megan Best and endorsed by Archbishop Glenn Davies, argued that commercial surrogacy could not be justified in any context.

"It commodifies children [and] exploits financially needy women, who may engage in surrogacy for profit when they would not do so otherwise," the submission said. "Such concerns are evident in developing countries involved in the international surrogacy trade. The socio-economic disparity between commissioning parents and surrogates is often great, leading to unequal bargaining power... and reports of unfair and dangerous treatment of vulnerable women."

The Social Issues Committee argued that a "harm minimisation" approach in developed countries had not resolved ethical issues, such as disputes arising when a surrogate wanted to withdraw from a commercial contract.

The parliamentary report agreed Australia's ban on commercial surrogacy should remain in place but said State and Federal governments should work together to develop a model national law facilitating "altruistic" surrogacy.

It said the law should ensure the best interests of the child were protected, the surrogate mother should make a free and informed decision about whether to act as a surrogate, and there should be legal clarity about the parent-child relationships that result from the arrangement.

The Diocese of Sydney submission began with a major statement on marriage, parenthood and the sanctity of human life from conception, underscoring that parenthood is "a blessing, not a right, and children are not commodities to be commissioned at will".

The submission supported developing State and Federal government regulations in non-commercial surrogacy, as well as legal clarity and the paramount role of the welfare of the child. "We object to surrogacy arrangements that prioritise the preferences of commissioning parents," it said.

"The value of the human embryo leads us to support the transfer to a uterus of all embryos created through ART (Assisted Reproductive Technologies). Once a child is conceived, their life should be preserved regardless of a change of preferences by the adults involved."

Reflecting recent controversies over international surrogacy arrangements, the committee urged that "commissioning parents should not be able to withdraw their intention to parent, once a surrogate is pregnant".

"We believe this should be an absolute responsibility, regardless of any unexpected events such as multiple pregnancy and/or detection of abnormality in the child. The risk of this occurring is real, as illustrated by the much-publicised example of Baby Gammy in 2014."

The committee said if a surrogate was unwilling to bring up a child, the commissioning parents should be legally and financially responsible for the ongoing nurture of any children born until they reached adulthood.

Richards pass the baton



At Ashford (from left): Warren, Jan, parish secretary Kerry and parish warden Tom.

WARREN AND JAN RICHARDS HAVE WRAPPED UP THEIR TWO-YEAR SELF-SUPPORTED MINISTRY in the Armidale Diocese, working in a small parish that can't sustain its own minister.

The ministry opportunity – in the parish of Ashford, with a town home to just over 500 people – came from Bishop Rick Lewers, former rector at the Richards' church of Engadine.

"I just fobbed it off at the time, as I didn't have any experience in running a parish," Mr Richards says. "But about 12 months later he asked me out to look at Ashford, and my wife Jan and I decided to really look at it and pray about it. We visited over a June long weekend and what struck us was how faithful the people there were but how under-supported and under-resourced they were. So we just took the plunge in the end, thinking we'd see how we went, and we've been seeing how we go for two years."

Part of what made the work possible, Mr Richards says, was the willingness of his employer – the Archbishop of Sydney's Anglican Aid – to let him intensively work part-time hours in Sydney over a week so he and his wife could then spend two weeks at Ashford. Their ministry there quickly evolved from sermons and painting the vicarage into having connections with youth group, Scripture and networking with the local school.

"The school has been pretty open door about our involvement in school life," he says. "I've preached at the ANZAC services that they run. If we want to run a youth bonfire night out at someone's farm, they just let us make use of the school bus for nothing. I think they see the value that the church adds to the school community."

While the Richards have already been farewelled at a special service at Ashford, another couple from Toowoomba has been lined up to take over in June, allowing a continuity in ministry that can be quite rare in more remote or small communities.

"If you look at Sydney, you have many places with multiple full-time staff across a range of ministry areas, and there are always more people who can take up those roles," Mr Richards says. "At Ashford, before I got there, they would have a lay person from Inverell preach once a month, and the other weeks would listen to a sermon on CD and sing."

"They were committed to God's word and meeting together regardless. There are faithful people in these churches who have gifts that can be used – they just need people to help develop those gifts."



GAFCON's new chairman

Primates gather in Nairobi: Archbishops Beach (North America), Rwaje (Rwanda), Wabukala (Kenya), Okoh (Nigeria), Ntagali (Uganda) and Chimeledya (Tanzania).

THE PRIMATES OF THE GLOBAL ANGLICAN FUTURE CONFERENCE HAVE CHOSEN NIGERIAN Archbishop Nicholas Okoh as their new chair to replace Kenya's Eliud Wabukala. Archbishop Wabukala stepped down because of his retirement as Primate of Kenya.

"His six years of service came at a critical time in the life of our movement, and he has put us on a good footing as we enter this next chapter of our life together," the primates said in a statement issued after their April meeting in Nairobi.

Archbishop Okoh is joined in his leadership role by GAFCON's new vice-chairman, Archbishop Stanley Ntagali, Primate of the Anglican Church of Uganda. "Archbishops Okoh and Ntagali have been deeply committed to the GAFCON movement since its founding, and are well prepared to lead," the statement said.

The meeting gave its full support to the founding of the FCA in New Zealand (see p12), saying the movement for biblical orthodoxy and renewal in the Anglican Communion had also grown in Congo, Kenya, Myanmar, Nigeria, North America, Rwanda, South America, South Sudan and Sudan, Tanzania and Uganda as well as Australia and the UK, many of whom sent representatives to the April meeting. Archbishop Glenn Davies represented Sydney.

The gathering was told of preparations for GAFCON 2018. "This will be the third conference since our founding, and the 10-year anniversary of the Jerusalem Declaration," the statement said.

"The GAFCON movement uniquely draws together the majority of the world's Anglicans, both clergy and laity, into one proportional and representative body," the primates said. "We are excited to gather for worship that represents the breadth of the Anglican Communion as we come together under the authority of the Bible. The conference will provide teaching from God's word, fellowship that spans continents [and] breakout sessions that teach on the themes of mission, discipleship and evangelism, especially in places where persecution is rife."

In the meantime, Bishop Jackson Nasore Ole Sapit has been chosen to succeed Archbishop Wabukala as Primate of Kenya. The 51-year-old will be enthroned at All Saints' Cathedral in Nairobi on July 3. "I am coming as a humble servant," Bishop Sapit told the election Synod. "The focus now is to unite this church so that we can unite this country."

GAFCON general secretary Dr Peter Jensen congratulated the new archbishop. "Under successive archbishops, the Kenyan Church has been an inspiration to many," he said. "It has stood firm for biblical truth, courageously defended democracy and the rule of law, and kept its spiritual vigour."

Takeli new Primate



Archbishop George Takeli surrounded by traditional dancers after his installation in Honiara Cathedral. Photo: Anglican Church of Melanesia

ARCHBISHOP GEORGE TAKELI HAS BEEN INSTALLED AS THE NEW ARCHBISHOP AND PRIMATE OF the Anglican Church of Melanesia before 4000 guests in the Solomon Islands' capital, Honiara.

Sydney's Bishop for International Relations, Peter Tasker, was among the Australian guests at the four-hour service at Saint Barnabas' Cathedral, as was the Bishop of Newcastle, Greg Thompson.

In front of leaders of the Solomon Islands – including Prime Minister Manasseh Sogavare – Archbishop Takeli preached about his vision for the province, which includes the Solomons, New Caledonia and the Republic of Vanuatu.

He said the Melanesian church faced many challenges and "must push through active work of evangelism and renewal in order to give birth to this new emerging church".

"The call to build this emerging church... is urgent, because it is a call that will bring new meaning and hope to our people for today," Archbishop Takeli said. "This message of hope is founded on the belief that a strong church will make a strong family. A strong family will make a strong community.

"This makes the call to build this new emerging church... a national call. And I invite you all to join in building this church in the Province of Melanesia, beginning from today, for the glory of God in our islands."

Bishop Tasker said after the service that "it was a privilege to see Archbishop Takeli taking up the legacy of the pioneering work of mission in Melanesia and looking to build further. Several Sydney churches have taken a strong interest in Melanesian churches and are helping with clergy and lay training."

NZ launches FCA

NEW ZEALAND HAS BECOME THE LATEST COUNTRY TO LAUNCH A BRANCH OF THE FELLOWSHIP of Confessing Anglicans (FCA), just weeks before its General Synod made a crucial decision on homosexual "blessings".

Nearly 500 Anglicans from around New Zealand met in Auckland and Christchurch in April to launch the Fellowship of Confessing Anglicans NZ (FCANZ).

The FCA was set up out of the Global Anglican Future Conference in Jerusalem in 2008 and has become a force for orthodoxy in the Anglican Church worldwide. The NZ conference heard messages of support from the Most Rev Dr Eliud Wabukala, chairman of the GAFCON primates. Video greetings were also received from the Most Rev Foley Beach (Primate of Anglican Church of North America) and the Rt Rev Richard Condie (Bishop of Tasmania and chairman of FCA Australia).

The Rev Canon Vaughan Roberts from St Ebbe's, Oxford spoke on "True Gospel, True Sex, True Love and True Unity" and was joined by the Rev Canon David Short (Vancouver), Dr Peter Adam (Melbourne) and the Rev Dr Sarah Harris (Auckland).

"This week has been a hugely significant moment for orthodox Anglicans in New Zealand," said the Rev Jay Behan, chairman of FCANZ. "FCANZ is committed to promoting faithfulness and providing fellowship, and orthodox Anglicans now know that through the FCANZ there is a place for all orthodox Anglicans in New Zealand, whether they are inside or outside the current Anglican structures."

One of the first decisions of the new branch was to recognise West Hamilton Community Church as "authentically Anglican". From that church the Rev Michael Hewat and his wife Kimberley spoke of their experiences of being excluded from existing Anglican structures due to their stand against doctrinal change. Mr Behan commended the Hewats and the church for their stand for the truth.

"We rejoice in our fellowship with you, we stand shoulder to shoulder with you in gospel ministry and we recognise you as authentically Anglican," he said.

Mr Behan stressed that FCANZ was not advocating a split from the Anglican Church in Aotearoa, New Zealand and Polynesia and would promote faithfulness to the gospel with grace and truth, and provide fellowship to all orthodox Anglicans.

FCANZ's launch was timely, as three weeks later the General Synod of the NZ church took place. The Synod deferred consideration of a report on the "blessings" of same-sex couples until its next meeting in 2018 with, in the words of the motion, "a firm expectation that a decision to move forward will be made". Some newspapers said this outcome was influenced by a petition circulated by the FCANZ.

Christchurch General Synod delegate Ruth Wildbore, who opposes same-sex "blessings", said, "We are grateful for the time we now have to put structures in place. We are grateful that you didn't put us in a position where we felt we had to leave this General Synod."

IF THE CAP FITS

I am grateful for the bravery of those who shared their struggles in "The Burnout Burden" (SC, May). It is easy for many of us to miss it in our ministers. It can feel easier to just keep it private.

The new Clergy Assistance Program (CAP) provides help where anonymity is respected. One brief clarification on what appeared in SC: the CAP is for *all clergy* licensed to a parish in the Diocese and not just for rectors.

The Rt Rev Chris Edwards

Bishop of North Sydney

Ben McEachen's article "The Burnout Burden" brings to mind another issue – clergy control.

In his article "Encountering Critical Issues for the Church in the West", the Rev Stephen Hale states: "Amongst more conservatively Reformed ministers there is an unhealthy model of high-control leadership that leads to significant disengagement by the lay members of the church".

Our churches contain a healthy volume of lay people who have the character, competence, conviction and chemistry (ie. interpersonal skills) to undertake many of the roles with which some clergy burden themselves. If these lay members were allowed to use their God-given gifts, perhaps some of the stress of clergy burnout could be alleviated.

Two recent books on this issue I found very helpful are *Relational Leadership* by Walter C. Wright and *The Speed of Trust* by Stephen M.R. Covey (recommended by a clergy friend).

John Emmett

Sylvania

THE WORLD WATCHES

Thank you for a wonderful publication – specifically well done Irene Voysey (Letters, SC, April) for "speaking up" in the graceful way you did, and thanks and praise to the Lord for the positive outcome.

In the same edition the article by Archie Poulos on "When we Disagree" highlighted some very appropriate biblical truths: the need for truth to be taught, and error to be corrected, in our disagreements; that we must watch behaviour, as well as theology; and God's word being the final authority.

May the Lord enable all of us who are his to be teachable, open to correction and accountable – with privilege comes responsibility. The "world" is watching us (Romans 12:1-2).

Mrs Kris Proskafalas

Koolewong

IN SUPPORT OF THE POPE

As a keen evangelical Protestant I appreciate the journal *Southern Cross* and the good stand the Anglican Diocese of Sydney has taken on many issues, but I was saddened and concerned about the article which appeared in March entitled "The Pope, the Pearl and the Power".

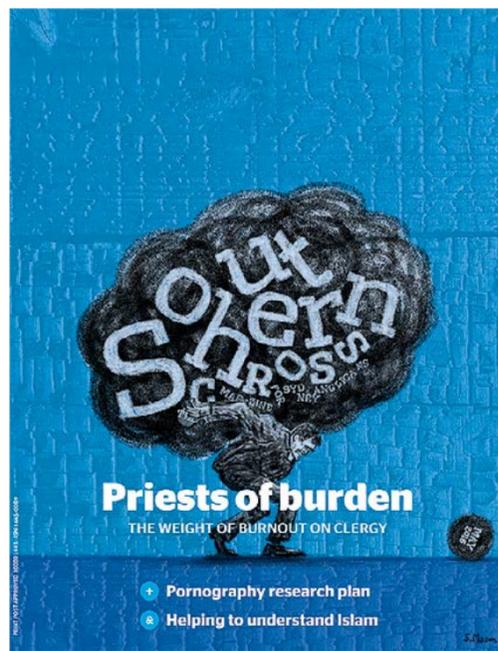
I was appalled at the article's lack of justice to a humble fellow believer. Pope Francis is a wonderful example of the transforming grace of our Lord Jesus as demonstrated by the following few examples:

Pope Francis, when possible, travels by public transport instead of using an expensive motor vehicle. He has removed the gold throne from the Vatican office and has brought in a wooden chair for himself. He went personally to the Waldensians, got on his knees and apologised for the six centuries during which his church had persecuted them. In meeting with some folk he shared personally what would be important for them in their Christian life – one was to love Jesus, and the other was to read the Bible.

We should be praising God for the various people in history like Lord Shaftesbury, and now Pope Francis, whom the Lord has raised up.

Ron Gibbins

Adamstown Heights





South Cross JUNE 2016

FROM TAMWORTH TO TRAFFIC

The Rev André Grassy became rector of Holy Trinity, Baukham Hills in April.

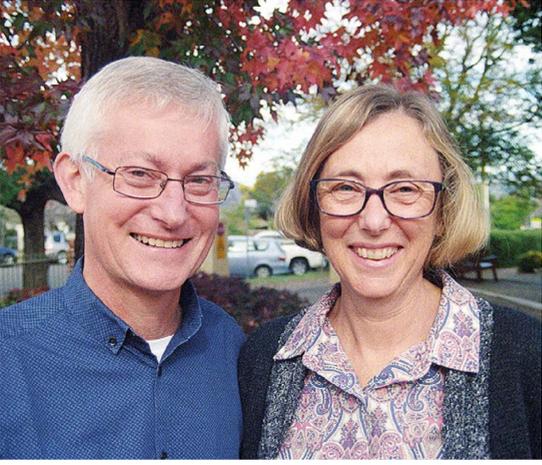
While his family migrated to Sydney when he was 12 and he trained at Moore College, Mr Grassy has ministered in the Armidale Diocese for the past 30 years, and at St Paul's, West Tamworth for 17 years. He and his wife Angie had been considering what their next ministry step might be, but an invitation from Sydney was "completely out of the blue".

"We prayed about it... and thought 'This is a great opportunity' – it seemed right that we should pursue it," he says. "In a way it seemed like coming home but the traffic is something else!"

The Grassys took a tour to Turkey and Greece a few years ago, travelling with a group that – just by chance – included about 10 people from Holy Trinity. Even more providentially, one of the church's nominators happened to have regular business in Tamworth and had attended Mr Grassy's church on numerous occasions.

"A number of things fell into place," he says. "We had a really precious time in the Armidale Diocese and it was a time we valued greatly. But Baukham Hills is a new season and time of opportunity for us and that's a great thing. We're looking forward to the contribution we can make here under God."

CONDIES' NEW CHALLENGE



After almost 20 years at Moore College the Dean of Students Dr Keith Condie and his wife Sarah are leaving to establish a Mental Health and Pastoral Care Institute. The Condie's will be directors of the institute, developed by Anglican Deaconess Ministries (ADM) to help churches minister to those with mental health issues and strengthen the provision of pastoral care.

"This is a marvellous opportunity for Keith and Sarah to use the gifts God that has given them in an exciting new venture," says Moore's principal the Rev Dr Mark Thompson. "But it is sad for us to see them leave our fellowship, at least in this full-time way, after serving us so well these past 19 years."

Dr Condie has had extensive teaching and pastoral experience in the Diocese and, apart from his PhD (USyd), holds an MA in Theology and BTh Hons (ACT), Dip Th (MTC) and a BSc (Psych.) He has served on the diocesan Social Issues Committee and is a member of the Taskforce for Resisting Pornography and chairman of the Safe Ministry Board. Sarah Condie holds a Bachelor of Arts (UTS) and is women's pastor at Church by The Bridge, a position she will retain after she begins working part-time with the institute.

The couple says their vision is that the institute "will equip churches to minister Christ to all people, including those struggling with mental health issues. In fact, we believe that the church can play a vital supportive role for such individuals alongside the work being done by medical and psychological professionals".

Keith and Sarah Condie are also well known for a ministry of marriage enrichment through courses they have developed and present together. It is expected that the strengthening of marriage and family life will be one of the aims of ADM's new institute.

PASTORAL CHANGE

The Rev Stuart Holman has moved from the parish of Barrenjoey to become senior assistant minister at Roseville.

For almost 12 years Mr Holman was rector of Barrenjoey (a parish stretching from the Bilgola Bends south of Avalon up to Palm Beach), but late last year his wife Cate saw an ad that changed their direction.

"She saw the position advertised and said, 'Hey, this is that ideal job that you've always spoken about'," he says. "At that time we were thoughtfully praying, with no urgency, about where we were up to with Barrenjoey and what the future might hold. Then all of a sudden this caught our attention.

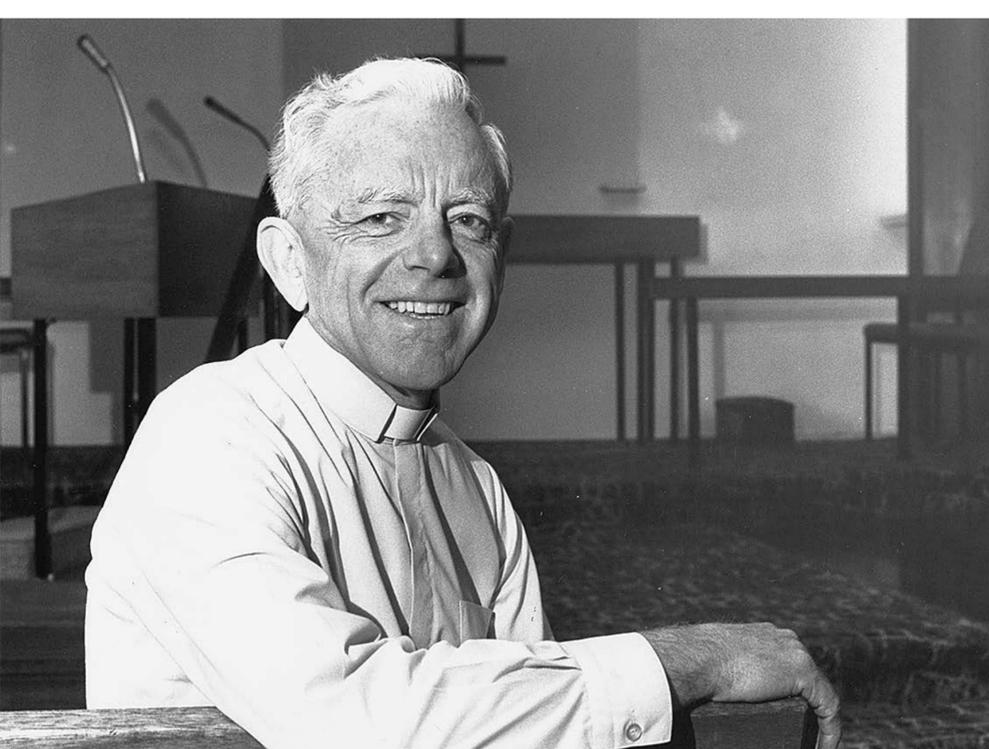
"The funny thing was that when John [Dickson, Roseville's rector] was drawing up the job description ... he was thinking about calling me up directly and saying, 'Stu, what about this, mate?' Then he thought it was a bit presumptuous to just call up another rector that way, so he said nothing. But when I called up to express my interest it came out that he had been thinking that way. So God has a lovely sense of humour sometimes."

Reflecting on his years at the upper end of the northern beaches Mr Holman describes the area as beautiful but very resistant to the gospel.

"The church there has wonderful gospel-hearted people, and a mission-minded frontier-ness to it," he says. "Though it's a lovely place to live, there's a kind of Bohemian outlook on life up there that is very caustic, and Christian high school students experience active persecution. These guys really need Jesus!"

Mr Holman says the nature of the leadership team at Roseville means the job of rector is "divided three ways", and his position focuses particularly on pastoral care in the parish – from discipleship and training to small groups and visiting.

"For me it's an opportunity to focus my ministry in an area where God has gifted me," he says. "We also work very closely together as colleagues, which is part of the attraction of the role for me: working closely with two brothers in Christ, providing leadership to a larger parish staff."



The Rev Fred Hanson died on February 28, aged 89.

Fred Gordon Hanson was born on August 3, 1926 in Hornsby, attending primary school locally before going to North Sydney Boys' High School. Mr Hanson had a long association with the scouting movement, which in his youth had very strong connections to the church – in his case, St Peter's, Hornsby.

He became a clerk in the forerunner to the Department of Transport after leaving school, and married his wife Milva at St Peter's in 1950. His links with the scouts continued, and as the family grew he and Milva were also youth leaders at church.

Mr Hanson attended the first Australian Billy Graham Crusade in 1959 and, like so many others of his generation, felt called by God to ordained ministry. He studied at Moore College from 1961-63 before becoming curate at Wentworthville (1964-65), Wilberforce (1965-66) and Katoomba (1966-70).

In 1971 the family moved to what was then the "provisional district" of Waitara, where Mr Hanson remained until 1988 – guiding the church to full parish status in 1984. His ministry at Waitara was complemented by voluntary chaplaincy duties at Hornsby Hospital, where he was instrumental in the establishment of a chapel and chaplaincy services. In 1988 he moved to Putney, where he spent the final three years before his retirement as rector of St Chad's as well as being part-time chaplain to the Royal Rehab Centre in Ryde.

Mr Hanson's love of the Australian bush took him bushwalking, hiking and camping whenever possible. As a teenager he began to locate and map Aboriginal rock carving sites with local scouts and rangers – a practice he continued throughout his life at sites around Sydney and beyond for as long as he was able to visit the bush.

His daughter Nola said that when she took Mr Hanson to events at Waitara or Putney over the past five years she was "really bowled over by the number of people who came up to me and said, 'Your father's ministry meant so much to us – we remember him after even all these years'.

"He lived a life of faithful ministry and service and had a deep impact on many people that way. I think that's his legacy."

Better together



The Archbishop delivers a special Presidential Address at the start of the Synod called to vote on a merger of ARV and Anglicare.

Drawing on the history and shared vision of Anglicare and ARV, **DR GLENN DAVIES** looks to the future of Christian proclamation and care in the century ahead.

MEMBERS OF SYNOD WILL BE AWARE THAT ANGLICARE IS CELEBRATING the 160th anniversary since the Sydney Church Society, as it was then called, was established by Bishop Barker in 1856. My enterprising predecessor, within a year of taking office, had established not only Moore Theological College but also St Catherine's Clergy Daughters' School in the same year.

Bishop Barker saw the needs of a growing Sydney and the importance of theological education to supply locally trained ministers of the gospel for this expansion; he recognised that the education of the daughters of these clergyman, as well as their sons, ought to be a priority; and he sought to find ways of promoting a home mission society (as it was later to be known) to bring the love of God into the life of the colony by word and deed. Anglicare today is no doubt larger than Frederic Barker envisaged, but its reputation as a provider of care in the name of Christ is well acknowledged not only by Anglicans, but also by the general public as well as our Federal and State governments.

In 1959 Archbishop Mowll and his wife Dorothy developed a vision for Anglican Retirement Villages, including special provision for retired clergy. Over time, residential aged care homes developed and, under God's good hand, the current shape of ARV as a gospel-centred, Christ-honouring organisation in aged care services is a testimony to their vision.

Yet over the past 55 years of ARV's operation there was little, if any, collaboration between the two organisations. In fact it may not be an exaggeration to say that many of our diocesan organisations have tended to do their own thing, and fulfil their charter under their respective ordinances in isolation from each other and the broader mission of the Diocese.

In this century, under the initiative of Archbishop Peter Jensen, the CEOs of diocesan organisations began meeting together with the episcopal leadership twice a year to learn from each other, to share with each other and to develop ways in which they could all participate in the Diocesan Mission. To the best of my knowledge, this had never happened before. Occasionally Dr Jensen also gathered the chairmen and women of these organisations for the same purposes.

In many ways the Diocesan Mission was the catalyst for these meetings, enabling our major organisations to see themselves as part of the Diocese and, therefore, part of the mission of the Diocese. In the case of both Anglicare and ARV, under the guiding hand of their respective CEOs at the time, we saw a closer alignment of both organisations with not only the Diocese but also the gospel of Christ.

Grant Millard and Rob Freeman, the current chief executives, have successfully built upon this legacy. From the middle of 2014 both CEOs began to look at ways of working together in their common objectives and their common commitment to Christ and his mission. The respective staff of their executive teams followed their lead and so conversations began, shared opportunities were explored and a new collaboration between Anglicare and ARV emerged.

Much of this may have gone unnoticed by members of Synod and the Standing Committee, but changes were taking place in these two organisations that have brought us to this day, where a renewed vision for a combined diocesan organisation to proclaim the love of Christ to the aged, the poor and the socially disadvantaged, the most marginalised and vulnerable in our society, now comes before us for consideration.

In the two years since 2014, the landscape of aged care in Australia has dramatically changed. The future will see constraints placed on government funding of aged care services and development of the practice of consumer directed care. Users of aged care services will be required to pay more and will be given greater say in the way their services are delivered.

From the beginning of next year the method of government funding for home care service delivery will be customer directed, rather than provider directed. This is a dramatic shift in social policy by the Commonwealth Government, which has significant ramifications for both organisations. New players are entering the field of aged care services. These are large, international, for-profit organisations that are growing at a rapid rate. Scale will be vital for growth: scale is the new criterion for survival.

In 2014, as the two organisations fruitfully began to work together, it became increasingly obvious that the merits of a merger were more and more compelling. So in mid-2015, the management of both organisations presented to their council and board respectively that the time had come to reconsider the option of a merger. Both governing bodies agreed and, over the following six months, the management teams collaborated in a joint work of research and due diligence, with financial projections and legal advice, so that by early 2016 both the Anglicare council and the ARV board had endorsed the merger.

This in itself was a significant decision in the life of these two organisations, especially ARV, which had been concentrating on aged care services and whose charter as a public benevolent institution did not include a broad benevolence to all who are in need. This was a new step to take and I am particularly pleased that, through rigorous debate and careful assessment of the risks, the ARV board was willing to take this step.

The breadth of the benevolent activities currently undertaken by both organisations is expressed in the objects proposed to be included in the amended ARV Ordinance. It is important to note that Anglicare and ARV are both public benevolent institutions, entitled to significant tax and other concessions under current law, and we need to be mindful that any changes to their objects do not prejudice the PBI status of the merged organisation.

The Anglicare council and the ARV board are well aware of the risks of a merger. Would a new board be able to effectively govern such an organisation with significantly increased assets? Would Anglicare's traditional activity in the alleviation of the effects of ageing, poverty and social disadvantage in our society be adversely affected by the merger? Would the traditional focus on aged care services and retirement living in ARV be diminished?

I have received petitions from a number of people expounding these fears. On one hand, I was informed that the merger would swallow up Anglicare so that our ability to provide for the needs of the aged, the poor and the socially disadvantaged would be jeopardised. On the other hand, I was informed that the merger would reduce the focus on aged care services and retirement living and jeopardise the assets and lifestyle of seniors and aged care residents.

While I recognised the sincerity of these concerns, they were voiced out of ignorance and fear rather than being based on knowledge and faith. None of these respondents had access to the documents that Synod members have, so gentle replies needed to be given. For Synod members, all of these questions and more have been answered by the material that was circulated to you. Yet, if fear of the future had dominated the decision-making of Frederic Barker or Howard and Dorothy Mowll, then we would probably have had neither organisation in our midst today!

Of course, it would be within the mandate of Standing Committee to pass the legislation for this merger to occur without involving the Synod. While this was considered a possibility, it quickly became apparent that the Synod needed to be involved in the decision. First, because the Synod is the governing body of the Diocese and in matters of policy of this order and magnitude it is right and appropriate for the Synod, as stakeholders, to consider the merits of the proposal.

Furthermore, there is much to be said for buy-in. We are a family. Both Anglicare and ARV are members of our family and we, through our individual and parochial donations, support the work of these two organisations because they provide the kinds of services that are beyond the reach of the local parish.

For Synod to consider and approve of this merger would send a significant signal to all Anglicans in our Diocese that this is a good proposal, that we support it and we consider that the newly merged organisation is worthy of our continued prayerful and financial support as an agency which can reach the most marginalised and vulnerable in our society with the life-giving news of Jesus and the care that emanates from the love of God in Christ to a fallen world.

I am very thankful that we are making our decision this evening in the knowledge that we are considering two strong organisations. Strong financially, strong in reputation and strong in the foundation of their work on the love of Jesus Christ. I am grateful that we are able to look with confidence to the future and are able to plan that future from a position of strength. I am thankful for the 4000 people who work at Anglicare and ARV and the many volunteers who contribute greatly to our mission. I am excited about the prospect of one formidable agency working alongside our parishes to share the gospel by word and deed.

In 2014 we committed ourselves afresh, in prayerful dependence on the Holy Spirit, to glorify God and love our neighbour by proclaiming the Lord Jesus Christ, calling people to repent and living lives worthy of him. We addressed four priorities in Mission 2020, each with measurable goals linked to NCLS statistics, noting that this is the year we all participate in the National Church Life Survey.

Our first priority is to reach the lost in our Diocese with the life-giving gospel of Christ, with specific emphasis upon mobilising more people to share Christ's love in word and deed. Our fourth priority is to respond to the changing face of our society, with specific emphasis on connecting with people over 60 years of age.

In the merger proposal before you tonight we have these two priorities clearly addressed in the mission vision of both Anglicare and ARV. It is my prayer that we might pave the way so that a newly merged organisation will strengthen and enhance the opportunities for us to contribute to our vision of seeing Christ honoured as Lord and Saviour in every community.

“ I am grateful
that we are able to
look with confidence

to the future. ”

Stage fright



Rachel Cole (far left) in Opera Australia's 2011 production of *The Love of the Nightingale*. PHOTO: © Keith Saunders

Southern CROSS

Do evangelical Christians have a problem with the arts?

MICHELLE HAINES THOMAS spoke to Christians in a number of creative industries to find out.

“MUM, DAD... I'VE DECIDED WHAT I WANT TO DO AFTER THE HSC – I WANT to be an actor!” Cue chills down the back of parents' neck.

You could substitute any branch of the arts – dance, music, painting or (heaven forbid) poetry – and you'd still come up with many Christian parents' worst nightmare.

While a desire to study medicine or law will earn young people a pat on the head, and an apprenticeship as a carpenter or hairdresser is seen as sensible, the arts are often regarded as dangerous.

According to musical theatre performer Rachel Cole, a serious plan to enter a career in the arts is likely to be met with caution at best, and outright hostility at worst, from church leaders as much as Christian parents. She believes this not only hampers Christian engagement with the arts as a concept but has had the effect of abandoning a whole sector of society.

“It's heartbreaking because I'm the only Christian in my whole workplace – but there are several who grew up in the church and have left,” says Cole, who is currently touring in the Australian production of *Matilda*, where she is understudy for the two main female roles of Miss Honey and Mrs Wormwood.

“Growing up, I was told by my church leaders that it [the theatre] was a godless world. I was asked how I could justify the life of a Christian in musical theatre when they're not contributing anything more than a time step.

“It was well-intentioned, and I took it on board, but I think that sometimes people are giving out advice in an area they're not qualified for... They believe the arts is a 'godless industry', when really the whole world is godless and we are meant to live in it.”

Actor and presenter Yannick Lawry, who attends one-seven church in Redfern, says when he became a Christian about five years ago he realised how easy it would be to “compartmentalise” life and separate his faith from his work.

“I work in non-Christian circles and I wanted to reflect on what I can celebrate about this broken world and what I need to struggle with,” he says. “What's helpful? What's godly? He is the Lord of my life wherever I am – at rehearsal, on stage, at church.”

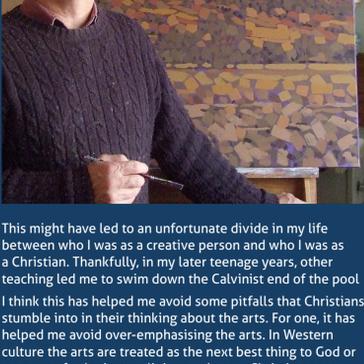
It's the kind of response you would want faithful people to make in every industry. Yet young Christians interested in the arts frequently feel judged and misunderstood, says Dr Mark Stephens, who is both chaplain and co-ordinator of integrative studies at Excelsia College (formerly the Wesley Institute), a Christian tertiary institution attached to Macquarie University.

“The arts are risk-taking areas,” he says. “For some people, those risks are confusing. It's easy to see something you don't understand as sinful. What we're ignorant of, we fear.”

Stephens' job is to teach students to read the Bible well and, in the case of students of drama and music, challenge them to integrate their creative pursuits with how they follow Jesus. “We believe in art, but why are we interested in art?” he asks. “Is it just to put a 'Jesus' bumper sticker over it? God has made us to be artists and creators – he is passionately interested in the nuts and bolts of what we do.”

THE ARTIST

Philip Miles



This might have led to an unfortunate divide in my life between who I was as a creative person and who I was as a Christian. Thankfully, in my later teenage years, other teaching led me to swim down the Calvinist end of the pool

I think this has helped me avoid some pitfalls that Christians stumble into in their thinking about the arts. For one, it has helped me avoid over-emphasising the arts. In Western culture the arts are treated as the next best thing to God or as a sort of substitute religion, and many Christians seem

As it turned out I actually did very little painting for about 25 years. I originally thought about pursuing a career as a painter but decided instead to train to become a Bible teacher, and then spent 15 years working with students in

Something that Christian artists themselves seem to struggle with is feeling undervalued by the church if their art form isn't used in running church services. Unless you're a certain

This sort of thinking, however, shows a lack of understanding of the New Testament view of the church and of the role of the arts in human life. “Church” is not just what happens on Sunday. Being part of the church involves every day and all

So I carry on my art career in the wider world, not in some sort of “churchy” context. My Christian friends know what I am doing but so also does the public at large. My work is profoundly affected by my faith but I don't try to make it

It would be great if creative people were made more use of in the wider life of the church but this will take church leaders who can see past the slight weirdness of most artistic people. It may not be their particular artistic talent which

I remember as a teenager one conversation with someone who said that Christians shouldn't read novels because they are just lies. I also heard stuff from time to time about the evils of rock music.

Christians from an Arminian tradition put a lot of emphasis on human effort in achieving godliness and as a result tend to make a lot of rules about what you can and cannot do. The arts tend to be treated with a lot of suspicion in that context.

My background was not normally as extreme as that, though. It wasn't particularly critical of the arts and there was no thought that Christians shouldn't be involved in painting or drama or other forms of creative work. However, there also wasn't a sense of how the arts might relate to one's faith.

Creative activity might be fine but it didn't relate to directly Christian activities such as running church services or gospel outreach – unless there were skills such as music or graphic design, which could serve that work.

and explore things further. For one thing, my art teacher in senior high school was a Dutch Calvinist and he had an enormous influence on my blossoming as a painter. Secondly, I discovered the writings of Francis Schaeffer, especially his small book *Art and the Bible*. This Reformed teaching helped me to see how the arts and my own creative ability fit into wider biblical thinking and this had an integrating effect on me which would be hard to exaggerate.

to have similar attitudes. I remember a conversation with one guy (who was not an artist, as I recall) who was rather shocked at the idea that I didn't treat my artistic gifts with more respect.

Japan where I used my creative abilities in other ways. It is only after our return in 2007 that I have been pursuing part-time a career as a painter.

type of musician you don't get to be involved in church services much. This fact motivates some Christian artists to try to have their particular art form included at church.

parts of our lives. Being part of the life of the church as an artist should be no different to how this is for plumbers or brain surgeons or garbage technicians.

something that is going to communicate the gospel by itself. Instead, as I move in the world of the arts and artists, I have a chance to talk to people about my faith, just as anyone in any other work environment does.

gets used, but their particular way of seeing the world can be of great use in many parts of the church's life, from thinking about evangelistic strategies to running Bible studies to caring for others who don't quite fit in to “normal society”.



Philip's painting, *Through a Misty Veil*.

Churches do not necessarily embrace this view, not least because there are often few artists in the pews to explain it. There may be practical reasons for this – artists' schedules rarely match up with Sunday church times – but perhaps a history of discouragement is also to blame.

The result of that discouragement, for Rachel Cole, was several years wandering in the desert of a university degree she didn't want before finally taking the plunge into a full-time singing career. Further study in dance led to being cast in a number of Opera Australia productions, before landing an ensemble role in the Australasian tour of *Wicked*.

She found herself surrounded by people who were incredibly accepting of her faith, and curious about it, too. She agrees it has its challenges, but points out that this is true of every workplace.

“There are different challenges in each industry,” Cole says. “If you're a lawyer or a banker it might be greed and materialism, but no one mentions that. Do we think some sins are worse than others? There's a realness to people in my industry – it's very intimate.”

Stephens agrees there may be an unspoken hierarchy of occupations among evangelical Christians that ought to be brought into the light and evaluated.

“Yes, there is the danger of snares and temptations [in the arts],” he says, “but that's the same as in the legal or financial or sporting worlds where it might be booze, drugs, corruption or greed. It's just that a lot of us haven't experienced the arts from the inside. If our only question for the artist is whether they'd get nude or swear, that's very reductive. It's potentially unhelpful, if that's all you'll say.”

Painter Philip Miles says that although he has been unable to integrate his faith with his art, “being part of the church as a creative person has not been without its frustrations”.

“On reflection, I think that the biggest issue for me has been church leaders who simply don't understand how creative people function,” he says. “The church is for all people and that includes artists, but some leadership styles tend to shut down variety and I think the first people to feel the rub, and maybe even move on, will be the creative people.”

THE MUSICIAN

Zac Anderson



I'm a freelance trumpeter for a number of orchestras and I teach trumpet in schools. I went to the Conservatorium of Music, Sydney, between 2011 and 2014, and my sister is a student there now. I grew up in a Christian family that was very supportive of music (which is an understatement – it was compulsory to study piano to fourth grade in my family!).

My parents met studying music at Sydney University in the 1980s, so it was important to them.

We were a missionary family in Darwin and my dad is now the Bishop of the Northern Territory (Dr Greg Anderson). Faith and music have always gone together.

My church experience – with regard to the arts – has been positive. I'm currently at Village Church, Annandale, which looks after creatives really well. My previous churches were very small and they were always appreciative of my musical services. I've heard that it is a lot harder for some.

Music and ministry have always battled it out for my future and there's no doubt being a musician can be tricky. I think it's a “grass is greener” thing. A lot of musicians talk about

having a Monday to Friday, 9 to 5 job – “Imagine waking up and going to the same place every day! That would be so great!” – and I suppose some non-musicians would think my life is amazing, but sometimes I just want to be a bus driver, a really good bus driver, who smiles and tries to make people's day better.

Being a musician who happens to be a Christian is like being a missionary. There are so many people who don't know Jesus.

When you're studying music at the Con (and I suppose this is the same with other subjects) you are there to worship the God of music. You're expected to live and breathe it, study it, listen to it, go and see performances, just be constantly thinking about it. Being part of the Con Christian Group was very helpful for thinking it all through. If everything we do is for God's glory, how do you do music for God's glory? Can you do scales for the Lord? I came away thinking that music is work, and work has a God-given dignity. You can work for him in everything you do.

Stephens believes Christian leaders – and believers in general – should seek to understand both artists and the industry.

“Like any group of people, creative people can take time to get to know,” he says. “If we don't understand the grammar of their art, we can't understand what they're saying. We need to be patient, to take time to learn.”

Cole adds that the wider arts world also needs more of that patience and understanding.

“There is a huge need to see people beyond their sexuality, marital status, gender and so on,” she says. “We just need to love them for who they are. A non-believer's biggest problem is that they don't know Jesus. Not that they are gay, not that they are divorced, nothing.”

Rather than warning people off pursuing their artistic passions, Cole believes Christians should acknowledge the high place given to the arts in Scripture and embrace their role in the spiritual life.

“Seeing someone move, hearing a harmony, telling a story – these can be direct gifts from God,” she says.

As to potential career advice, she suggests choosing the “safe” option might mean you are not trusting God. “If it's about making money, that's a shallow reason to choose a career,” she says. And having passion and ambition for your chosen career will not have to be in competition with following Jesus, but rather an outworking of it.

“You need to work out what makes you feel alive,” she says. “We're all different. If God has given you the ability, opportunity and desire [to create or perform] then go for it. Otherwise you're wasting your life.”

Those convinced that Christians have no place in the professional arts world might be surprised to hear that Lawry always sees his work as an opportunity to witness for Jesus.

“Actors have to put a little bio on the program for a play,” he says. “I decided that I would include a reference to the fact that I was studying for a theological certificate at Moore College in all of my bios. God was gracious and used that in every play I was in for 2013-14, and I was constantly getting stopped and asked about it. Because of that I probably met nine or 10 other Christians in the theatre world.”

“I thought it would be really good to get together and talk about it – not because we're 'special' but because we share something. In our line of work, you might not get a chance to read a full script before you commit and then you're just grateful for any work, so you stifle little qualms. I'm not always comfortable with that.”

“So we started the Acting in Faith Bible study. We began by using a course from Regent College called ReFrame, about where faith and life meet. It's not specific to people in an artistic space, it's more about work in general and how faith in Jesus interacts with every day life. It was about not assimilating, and not withdrawing, but being ambassadors in our culture – in it, but not celebrating aspects of it. There are many living in darkness in the theatre world who need to be won for Jesus.”

“It came as a huge blessing for me as I rethought how my work life was part of my Christian walk.”



Performance with a purpose: Yannick Lawry in *The Screwtape Letters*.

Stephens sees the value of the arts as a matter of human flourishing.

“Human flourishing is how I define goodness in the world,” he says. “If we absent art from the world we are decreasing the flourishing of the world as much as if we took antibiotics away.”

Do our churches hold artists to a standard that they would never expect of a receptionist or a truck driver? The answer to that encompasses more than the significant principles of “working as for the Lord” in whatever industry we find ourselves, or “living such good lives among the unbelievers” that they will be challenged by the gospel. It comes down to whether there is any purpose to the arts at all.

“Do you actually think being an artist is a worthwhile use of your time as a Christian?” Stephens asks. “How you answer that will determine how you treat them. I see them as image bearers of the creative God, to be nurtured and treasured. But if you feel the need to ask, ‘When are you going to get a real job?’ you'll treat them accordingly.”

Acting in Faith's sellout adaptation of *The Screwtape Letters* by C.S. Lewis will return to the Seymour Centre later this year.



Jane Sophia Barker. CALOTYPE: David Octavius Hill and Robert Adamson, 1844. © National Portrait Gallery, London

Serving the Lord

The wife of the second Bishop of Sydney lived her life to the glory of God, writes **JANE TOOHER**.

JANE SOPHIA BARKER (NEE HARDEN) WAS BORN IN ENGLAND IN 1807. ON OCTOBER 15, 1840 she married Frederic Barker who, at that time, was serving as a rector in Liverpool, England. They had no children and served in parish ministry together for 15 years until Frederick was asked to be the second Bishop of Sydney. They arrived in Sydney in May 1855 and Jane would remain in Sydney until her death 21 years later.

Jane kept a private diary – unfortunately we only have a very short section of it, but you can read it in the Moore College library – along with letters she wrote to her sister. And it's in her diary and personal letters, things she probably never imagined to be public, that we get to know Jane as she really is, a woman whose life was one of submission to Jesus Christ as her Lord and Saviour.

Jane's diary and letters to her sister record ordinary life in so many ways, yet it is diagnostic about what she thinks is important as they reveal her theology. Two things that I want to briefly touch on are, firstly, her priority of the preached word of God, and secondly, her good deeds.

The word

Throughout her writings it is clear that Jane is an evangelical. It is clear she has a personal relationship with God and that she places a great importance on the preaching of God's word. She often mentions Frederic's preaching and other clergy sermons, noting what passage they preached from and commenting about the sermon. She notices when they preach against false teaching and she's glad when they do.

Money was a priority to her, but only in order to raise up clergy who would preach the word of God. Jane mentions several times her great desire for good clergy to come from the UK and how painful it is that they don't have more, as well as the need for more new churches to reach people throughout the Diocese. Both she and Frederic write of her being a spiritual mother to the younger clergy.

"Frederic finds that no less than 30 stationary clergymen with 30 churches, as well as 10 missionary clergyman, are required to meet the present wants of his See," she wrote. "For this a large sum and a large income will be needed, and I hope obtained. What a blessed thing it would be to pour in such a band of faithful ones to evangelise the land."

Another time she wrote of how Frederic was keen for German speakers in Berry to be given German bibles so they could understand God's word and be saved.

Yet despite her passion for the gospel and its proclamation in the colony Jane Barker also found it hard to be a faithful servant of Christ to those around her.

"I feel it very difficult here to be openly Christian but hope that lending books will help me on," she wrote. "I try to do this especially in cases of sorrow with a few kind words, which is calculated to pave the way for further attempts." She hoped to have Christian conversations with others and thought this would be made easier by lending Christian books to other women.

In addition, Jane taught Sunday school and had a great desire to see people become biblically literate. She hated that children were taught like parrots to repeat answers without exercising their minds. She knew people needed to be individually saved, that ministry to children was powerful and that they could and should know God's word.

The effort

Jane found it very hard at times, especially when reflecting on the first six months or so she and Frederic spent in Sydney. However, throughout her struggles she continually made clear that they were in Sydney to do God's will, because they were submissive to God's greater purpose for their lives.

"We must have patience and try to be busy doing our Master's work until he bids us rest," she wrote, adding this on another occasion: "Frederic said yesterday that God had brought us into this wilderness to teach us to look to him for our happiness and to find that he could refresh us with his peace in the midst of so much that was distasteful."

Gradually the couple settled into life in Sydney and began to make the most of their time. Regular prayer meetings were held at their home where those present prayed, sang hymns and read Scripture. And many times Jane Barker's diaries and letters speak of the value of a Bible college that would train Sydney men to have good and right theology (Less than a year after the Barkers arrived in Sydney, Frederic opened Moore College on March 1, 1856. It began with three students and a tutor in Liverpool, before moving to its current premises in Newtown).

Jane says about the potential graduates that, "the word faithfully preached by these excellent young clergyman will, by God's blessing, soon produce an effect upon the city of Sydney".

The deeds

After Jane's first visit to an infirmary she wrote of her desire to go again soon, the value of being close to the "sick and sorrowful... to sympathise with them and read to them out of the counselling words of Scripture".

She made regular visits to the School of Industry, which was a children's home that provided domestic training for girls aged four to 14, and also made visits to people's homes. These weren't all neat and cosy with pleasant cups of tea – they could be harrowing, as evidenced by her description of a scene of domestic violence.

Education was high on Jane's list of priorities. As someone who was well educated and loved books, she saw – amid her travels around the Diocese with Frederic – the need for clergy daughters to be provided with a place of education, as some of these clergy were now quite isolated geographically.

She started soliciting help to begin a clergy daughters' school. It began 160 years ago as quite small, with only one teacher, but still stands today and has grown enormously – St Catherine's School at Waverley. There are women throughout our Diocese who are alumni of St Catherine's, groups of men and women who have served and are currently serving on its council, serving as teachers and other staff, as well as female and male graduates of Moore College who have served or are currently serving as chaplains and Christian Education teachers.

Jane travelled a lot with Frederic, which wouldn't always have been easy in the mid-19th century! However, she did it to be a good helper (language she used of herself) and companion to him, and also to be a source of encouragement to people in the parishes Frederic was visiting. Jane recognised that she also played a part in God's plan of salvation and she had the word of God to share with others. She expressed her loneliness at times in not finding too many women who were like-minded, but even when she did this she often remarked on the strength of her marriage to Frederic and the joy they found in each other.

Jane Barker could not have known people would be reading her diary and letters so many years after she wrote them, but they reveal a woman who is extremely honest yet committed to submitting her life to the purposes of God because of what he did through Jesus on the cross.

God's Spirit worked through Jane Barker to bless the Sydney Diocese in so many ways. Much of her ministry was behind the scenes, yet her commitment to the priority of the preached word of God and the importance she placed on good deeds are an excellent model to us – whether we're male or female – of a life lived in submission to our Lord and Saviour, Jesus Christ.

In God's mercy we have Christian women from the past and in our own time – women in our own churches and ministry settings – to encourage us to live a life of submission to Jesus Christ. Let's be encouraged by them to submit ourselves to Jesus and so live our lives as they were created and redeemed to be.

Conference flourishes



Mr White, Dr Shortt, and chairman of EdComm Professor Chris Bellenger.

Anglican EdComm, formally the Anglican Education Commission, recently hosted its first annual conference for teachers at St Andrew's Cathedral in Sydney.

The Christians in Teaching conference saw roughly 300 teachers, school heads and executives come together for a series of keynote talks and workshops over two days. The keynote speakers were Simon Smart of the Centre for Public Christianity and Dr John Shortt, senior advisor to the European Educators' Christian Association and Professorial Fellow in Christian Education at Liverpool Hope University in England.

"What we were really trying to get all the talks to do was to explore what human flourishing means in a Christian context and an educative context," says conference organiser and EdComm staff member Mr Peter White. "So, for instance, what do things like humanism mean in that context? John and Simon in particular focused on pedagogy and worldview, and to look at them in a Christian context and help us be clear about that in a secular setting."

The April conference also saw a number of specific breakout sessions and workshops across a range of areas, including development of practical methods in particular subject areas, leadership forums, insight from academics into teaching philosophy, and school governance.

"The plan is now to make it an annual thing," Mr White says. "We want to try to keep it just after the long weekend in April, as well as run it on a weekend so Christian teachers in public schools can be more able to attend. We want to expand the resources available to educators, and have thinkers and speakers from across Australia and the world involved."

Eagle Vale's new old building

Eagle Vale Anglican Church has just seen a demountable transferred onto the church site – a plan six years in the making.

"There was a really good vibe about the opening day, a number of threads in our church history came together and it was a good time to celebrate what might also be ahead for us," says Eagle Vale's senior minister, the Rev Craig Hooper. "It's been in the works for a while, so it was good to have it finally happen."

The demountable began its life at a classroom in the nearby St Peter's Anglican Primary School, then became the church building for Claymore Anglican – which has since become part of the parish of Campbelltown.

The refurbished demountable now supplements Eagle Vale's main ministry building, which itself was built as a result of the Diocesan Vision for Growth in the late 1980s.

"Room for growth has been an issue but this will allow us to do things like run youth programs in the demountable while having adult programs in the main building, and make full use of all the space," Mr Hooper says. "We also will be able to run more programs simultaneously and potentially offer more use of our facilities to more local community projects as well."

One church member, Sylvia, was originally a member of the Claymore church. She made a speech at the formal opening of the demountable, recalling some of the history of ministry in the local area.

"I was terribly saddened when finally we had to close the doors [at Claymore Anglican]," she said. "I started then to attend Eagle Vale parish, and I knew this parish was for me. Then with God's blessing I was so overjoyed when I heard that our little demountable would soon find a new home and a new purpose in this welcoming parish of Eagle Vale.

"To my even greater joy I see how beautiful it looks after much-needed tender loving care and I hope it can be of benefit to the youth of this parish for many years to come."



Opening: assistant to the bishop Tony Willis, Sylvia, and Craig Hooper.



Outpost on the edge of indie music

NICK GILBERT

SOME MAY REMEMBER "WE ARE THE OUTPOST" AS THE YOUTH BAND OF MBM Rooty Hill. In addition to music work at the church, they were also involved in other youth-related events, including for the youth arm of Voice of the Martyrs, Thirteen Three.

But a lot of that took place some years ago – practically a lifetime in the music world. Since then band members, many of whom began to play together while at youth group, have moved into different phases of life: marriage, work, even moving churches. But the band has continued on in a different form, focusing less on church services than on house gigs and performances at live music venues such as pubs and theatres.

"Our new direction isn't seeking to move on from our existing audience, but rather expand our audience and invite people on this journey with us," says guitarist and manager Steve Vassallo. "I don't think we could sustain being a 'youth group band' forever with me being 29 and Joel being 20. Our music needed to mature and move with us. We're all still involved in serving in our local churches, however it's felt really natural to move from church to pubs. 'Jesus the friend of sinners' comes to mind, and I guess he'd probably be hanging there with us."

Part of the change has been in terms of personnel. Previously an eight-piece outfit, the group has been distilled to a more familiar five-piece: the Viglione brothers Ethan and Joel on vocals-guitar and bass respectively, Steve Vassallo on guitars and keys, Simon Rahtz on guitars and Jono Maran on drums.

To listeners familiar with the group's old material, particularly their 2012 *Awaken* EP, this new sound will be noticeably different. Instead of their previous harder pop-punk feel, they have instead adopted elements of soft, melodic grunge and neo-psychedelia, lending an ethereal quality to the music. Their latest song and accompanying video clip, "The Motions", is a slow-burn cut, combining a wistful rural vision and alternative rock groove into a meditation on loneliness and loss, with a weather eye on hope beyond. But there is another big difference: the lyrics, at least in this single, are not as explicitly Christian as before. No name-dropping Jesus, no reaching for the familiar insider terms of the faith. The gospel is still detectable if one knows where to look, but this new material has a vastly different aim.

"My gut feeling gauging the climate of things is that we desperately need to engage with the culture in which we're immersed to receive and redeem the good things like music in our culture for God's glory," Vassallo says. "The lost aren't generally within the four walls of a church building, and since we are the church it makes perfect sense to me to encourage one another to inconvenience ourselves for the sake of the gospel."

"The Motions" is available on iTunes, Google Play, Bandcamp and Triple J's *Unearthed*.
[facebook.com/wearetheoutpost](https://www.facebook.com/wearetheoutpost)



Reality bites



JUDY ADAMSON

WHEN I WAS A KID I LOVED WATCHING *THE GOODIES*. THE CRAZY situations they got themselves in, combined with silly songs and satire I only half understood, was always hugely entertaining.

But some of it isn't really that funny anymore, and it's not because I've grown out of the humour. It's just that some things Graeme Garden, Bill Oddie and Tim Brooke-Taylor made jokes about in the 1970s now seem quite prescient, as life – or should that be "reality TV life" – imitates art in a pretty unfortunate way.

Yes, for years we've had cameras in people's faces as they sweat over a cooktop, sing to judges, renovate or spend weeks together in a house, a jungle or on an island. Millions have been transfixed by relationships begun in the unstable crucible of the public eye, with most falling apart just as quickly as they start, and the only winner being TV ratings (cha-ching).

It's these relationship programs that provide the most uncomfortable viewing. The episode of *The Goodies* (it speaks strongly to this is set in the year "2001 and a bit" – a long time away in 1976 when it was made. One of the chaps grumbles that everything has been legalised and everything's been done, so life is "boring". Kids' magazines are now devoted to porn, and even "jolly King Charles" has his own popular TV show. Ouch.

When the TV is switched on, the announcer intones dully that next up on the BBC will be the "further adventures of a group of sexual deviationists", followed by a show entitled *Mother Makes 22 – and a Dog*. The audience at the time laughed heartily. And I'd laugh too, if it didn't sound oddly similar to what now passes for entertainment on our TV screens.

In 2016 we may have entertained a relieved goodbye to the second season of *Married at First Sight* (Nine) but sadly there are plenty of relationship-as-entertainment programs to take its place. Take *Adam Looking For Eve* on SBS (right). It's a European show that puts a man and a woman together on a tropical island, naked. After a night together a third person arrives. Will the original Adam/Eve or interloper be selected? And will the chosen lover decide this is worth pursuing once the cameras switch off, or will they take the centrefold route and choose cash instead?

The Seven Network has been busily cranking out relationship shows this year. In the *Seven-Year Switch* (left) four existing couples (some with kids), whose relationships are on the brink of breakdown, were separated and then paired up with someone else's other half in an "experimental marriage". They may have wanted help but ratings, newness and potential shock value are what the network was after.

These men and women needed serious counselling, together and off the air. A really painful moment was hearing a number of those involved, together and off the air. A really painful moment was hearing a number of those involved, together and off the air. A really painful moment was hearing a number of those involved, together and off the air.

Seven also provided us with the dreadful, and awkward, *First Dates* – title says it all, really – and the latest off the conveyor belt is *Kiss Bang Love*. A woman or man is blindfolded and then pushes 15 people of the opposite sex. The five kissers he or she likes most are then invited back for another go, with blindfolds removed. And so the "relationship" begins.

If we as Christians are getting hooked into these shows, we need to ask ourselves why. Is it simply vicarious interest in other people's experiences (however forced they may be through the presence of cameras), or are we buying into the premise that this might be a way to true love?

We should be challenging each other, and ourselves, about the false hope and attitudes held out on television – for the sake of our faith as well as the God in whom we trust. If he graciously provides us with someone to share our lives he will do it in his timing and for his glory, not ours. It certainly won't be for the glory of the TV networks!

There may also be a need for us to reflect on why our idea of what constitutes good viewing has been reduced to an endless navel-gazing critique of other people's relationships, looks and talents rather than working on our own.

Pass the remote. I have a bad case of reality overkill.

