

Southern CROSS

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

DECEMBER
2016

Eyes of faith

SCIENTISTS SEE GOD AT WORK, IN THEIR WORK

- + Euthanasia and dying with “dignity”
- & Holiday flicks

CONTENTS



COVER

Cancer research: Rebecca Poulos looks for DNA patterns in the lab. 10

“

Surely the worth of a society lies in how it treats those who can't care for themselves?

Dr Megan Best Feature

”



Sydney News 3

Australian News 4

Letters 5

Changes 6

Essay 7

Archbishop Writes 8

Cover Feature 9

Moore is More 10

Feature 11

Events 12

Culture 13

Southern CROSS
DECEMBER 2016
volume 22 number 11



PUBLISHER: Anglican Media Sydney
PO Box W185
Parramatta Westfield 2150

PHONE: 02 8860 8860

FAX: 02 8860 8899

EMAIL: info@anglicanmedia.com.au

MANAGING EDITOR: Russell Powell

EDITOR: Judy Adamson

ART DIRECTOR: Stephen Mason

ADVERTISING MANAGER: Kylie Schleicher

PHONE: 02 8860 8850

EMAIL: ads@anglicanmedia.com.au

Acceptance of advertising does not imply endorsement. Inclusion of advertising material is at the discretion of the publisher.

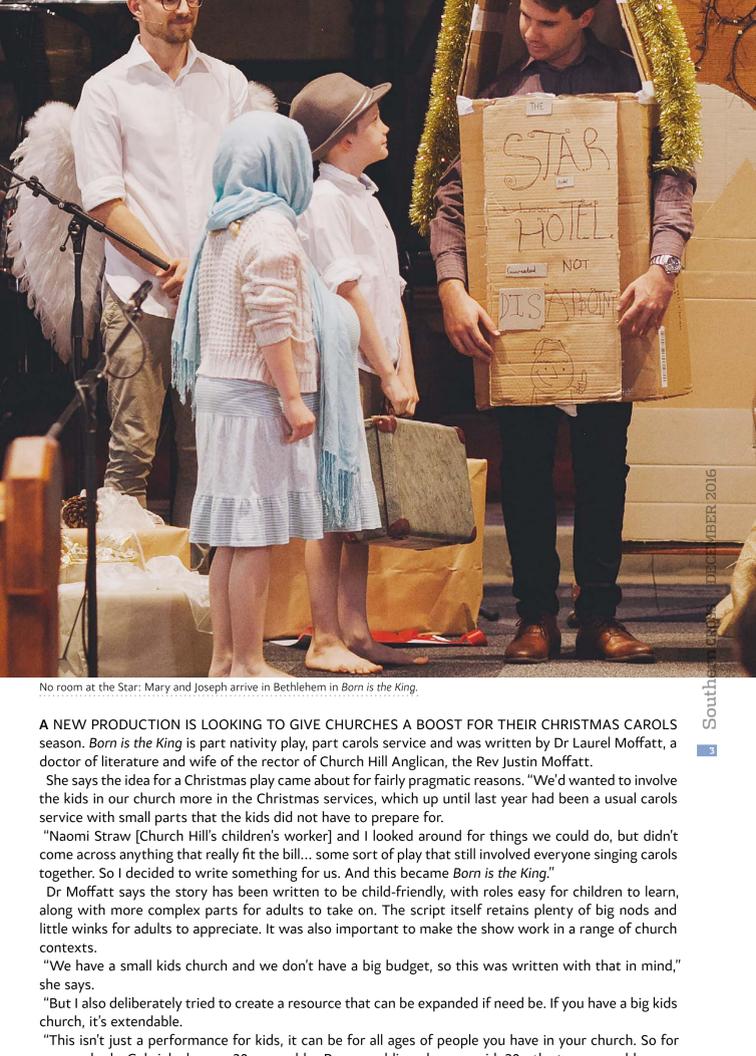
SUBSCRIPTIONS: Garry Joy

PHONE: 02 8860 8861

EMAIL: subs@anglicanmedia.com.au

\$44.00 per annum (Australia)

Nativity star



No room at the Star: Mary and Joseph arrive in Bethlehem in *Born is the King*.

A NEW PRODUCTION IS LOOKING TO GIVE CHURCHES A BOOST FOR THEIR CHRISTMAS CAROLS season. *Born is the King* is part nativity play, part carols service and was written by Dr Laurel Moffatt, a doctor of literature and wife of the rector of Church Hill Anglican, the Rev Justin Moffatt.

She says the idea for a Christmas play came about for fairly pragmatic reasons. "We'd wanted to involve the kids in our church more in the Christmas services, which up until last year had been a usual carols service with small parts that the kids did not have to prepare for.

"Naomi Straw [Church Hill's children's worker] and I looked around for things we could do, but didn't come across anything that really fit the bill... some sort of play that still involved everyone singing carols together. So I decided to write something for us. And this became *Born is the King*."

Dr Moffatt says the story has been written to be child-friendly, with roles easy for children to learn, along with more complex parts for adults to take on. The script itself retains plenty of big nods and little winks for adults to appreciate. It was also important to make the show work in a range of church contexts.

"We have a small kids church and we don't have a big budget, so this was written with that in mind," she says.

"But I also deliberately tried to create a resource that can be expanded if need be. If you have a big kids church, it's extendable.

"This isn't just a performance for kids, it can be for all ages of people you have in your church. So for us... we had a Gabriel who was 30 years old, a Roman soldier who was mid-20s, the two-year-olds were sheep, a nine-year old was Mary and an 11-year-old was Joseph. That was key – it not being just for kids, although it's accessible to them."

This is the second year *Born is the King* has been "out in the wild", with Church Hill and St John's Diamond Creek in Victoria the first to run a production in 2015.

Dr Moffatt says that as of last month 40 different people had bought the show, and productions are taking in Sydney, Adelaide and far away as Kuala Lumpur and Cape Town.

"It's pretty exciting," she says. "It may be a bit of a risk, I guess, for people to try something like this, but the feedback I've gotten on the script has been good, people are enjoying using it, and churches are rehearsing it now for their Christmas events."

Born is the King is available online at citycityaustralia.org.au for \$45. The package includes the script, printable props and illustrations and other materials to be used for print and online advertising.

Southsunday.com.au

Packed with love



Sharing the cheer: Long-term volunteer Joy Austin packs Anglicare hampers. PHOTO: Janine Jones

THERE'S A CHEERFUL BUZZ AT ANGLICARE'S WAREHOUSE IN VILLAWOOD AS A GROUP OF MORE than 20 volunteers busily pack and seal hampers ready to distribute to clients as part of the annual Toys 'n' Tuckers drive.

"I love it – I love doing this and I've met some wonderful people through it," says Joy Austin, who has been a volunteer for the past 18 years and was joined by husband David in 2004 after he retired.

"I started because I saw an ad – it might even have been in *Southern Cross* – saying that Anglicare needed helpers. So I went along and that was it! A lot of people volunteer for quite a few years. It's such a rewarding job."

Teresa Clark, Anglicare's business manager for sustainable living, says there's "no chance" the organisation would be able to prepare its many thousands of hampers in time if it weren't for the volunteers – who, between them, will provide about 3000 hours of labour this year. And that figure doesn't include the school groups who help with set-up or the "buddies" for truck drivers, who help lift heavy bags and boxes of donated food and toys.

"We're hoping to do more hampers this year because there's definitely an increase in demand – an increase in the number of people doing it tough," Mrs Clark says. "Churches are trying to support their local communities through the Christmas period so the orders are going up. Western and southwestern Sydney are always big pockets of need, and there's a lot down in the Illawarra as well. But really, there's need within every community... even in places you wouldn't expect."

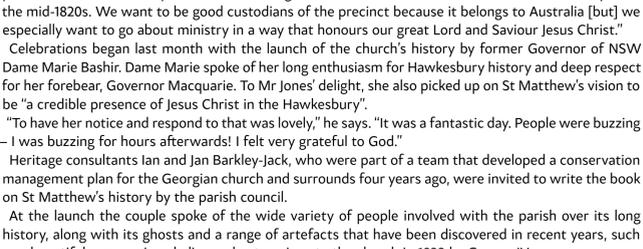
Mrs Austin, who attends St Thomas', Enfield, focuses her attention on food hampers. She says the contents are more general than Christmassy, with basics provided such as coffee, tea, pasta, long-life milk or custard and tinned meat, fruit and vegetables, along with treat extras such as lollies and jelly.

"This year for the first time we're not putting a Christmas pudding in because some of the people receiving the hampers suggested pancake mix instead," she says. "There'll still be puddings available when they pick the hampers up so that, if they want, they can take a hamper and a pudding."

Mrs Austin and her husband originally planned to finish up last year, but still found themselves back and serving when November rolled around. "At some point we'll have to stop," she says. "I'll be almost 80 by this time next year... but it'll be hard to give it up!"

For those interested in helping pack hampers, volunteer spaces are available before the finish date on December 16 – especially for driver "buddies". Email volunteers@anglicare.org.au

Georges River support



Ready to go – with help: the Rev Stephen Gardner and the Rev John Bartik.

TWO KEY GEORGES RIVER PARISHES WILL WELCOME SENIOR MINISTERS IN THE NEW YEAR, looking to turn over a new leaf in some of Sydney's fastest-changing suburbs.

The Rev John Bartik, currently acting rector at Revesby, and the Rev Stephen Gardner – an assistant minister at West Pymble – are moving into the parishes, with Mr Bartik heading to nearby Bankstown and Mr Gardner taking up the post at Canterbury with Hurlstone Park.

"My wife Claire and I have had an interest in working in this area of Sydney for a while," Mr Gardner says. "With the growth and change happening in the region, we wanted to help to see people won't for Christ in the area – and we were also particularly wanting to serve in under-resourced locations as well. We'd been praying about it and early on this year going to Canterbury opened up. It's really an exciting opportunity."

Major demographic changes are taking place in these parish areas, and both are also smaller churches aiming to kick-start new growth.

Bankstown has been without a senior minister for some time, with the rector of St Martin's, Georges Hall, the Rev Gary Bennetts, serving as acting senior minister.

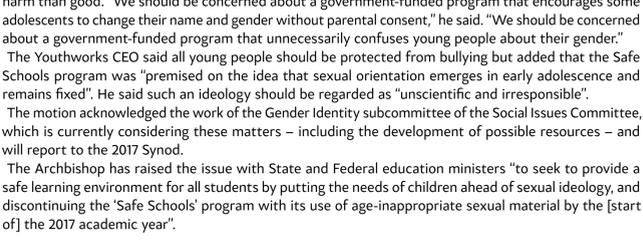
Says Mr Bartik: "Part of what attracted me was that it's a church that's doing things. They have a strong ministry in their ESL classes, and I am the ESL co-ordinator for the region. They also have a full-time evangelist there, Grant de Villiers, who's been doing good work. Given I'll still have to work in my ESL role alongside this role, it's good that those things are going on! There's still plenty to do, of course, because the whole area is in transition, as is the church."

As both parishes are unable to support a full-time minister on their own, Mr Gardner and Mr Bartik are receiving financial support from elsewhere. Mr Gardner is being supported as a missionary by West Pymble and other Sydney churches, while Mr Bartik will continue in his part-time role as Anglicare's ESL co-ordinator for the Georges River region.

Says Mr Gardner: "We certainly have some ideas of what we'd like to do [in the parish], but we also feel that the first year will also be spent discerning where we should go collectively with the people already working hard at St Paul's.

"We'd love to see the church reflect more the kinds of people that make up the surrounding area."

The wraps are off!



Looking good: the new Moore College building in Newtown.

THE SCAFFOLDING HAS FINALLY COME DOWN FROM THE MULTIMILLION-DOLLAR REDEVELOPMENT of the Moore College site in Newtown.

The college's new Teaching and Learning Centre, on the corner of King Street and Carillon Avenue, has been rising since 2014. But this week the wraps have come off and the keys to the new building were handed to the principal, the Rev Dr Mark Thompson.

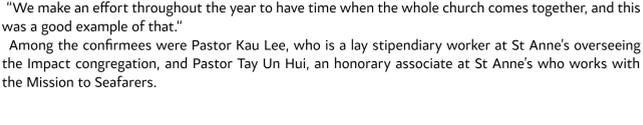
"This is a significant milestone," Dr Thompson said. "In one way or another a building has been planned on this site for 50 years and now in God's goodness it is here."

The centre has one lower ground level and six above-ground levels, providing almost 8000 square metres of space. There is room to expand the Moore College library, which is already the largest theological library in the Southern Hemisphere.

The building also includes a large lecture theatre, new flexible teaching/meeting rooms and spaces, an auditorium large enough to bring together the entire undergraduate student body as well as a purpose-built built research and study spaces for students.

There is much excitement on campus as staff, students and faculty get ready to move into the new building, which will be officially opened on February 11.

The house of Windsor



From left: Chris Jones; Professor Bashir; Susan Templeman MP, Federal member for Macquarie and Mary Lyons-Buckett, Mayor of Hawkesbury City Council.

WHEN YOUR CHURCH WAS DESIGNED BY FRANCIS GREENWAY, HAD ITS FOUNDING STONE LAID by Lachlan Macquarie and was built by convicts, that's an impressive pedigree. But when you lay claim being the oldest Anglican church in the nation by the date of your foundation stone, that's even better – which is why St Matthew's, Windsor has started its bicentennial party a year ahead. There's so much to celebrate.

"It's such a privilege to be here and be part of this," says rector the Rev Chris Jones, who came to the parish a little over a year ago.

"Anyone who's lived in Windsor for any length of time is really proud of its history, and the church is part of a whole historical precinct. The burial grounds date from 1810, and the stables and rectory from the mid-1820s. We want to be good custodians of the precinct because it belongs to Australia [but] we especially want to go about ministry in a way that honours our great Lord and Saviour Jesus Christ."

Celebrations began last month with the launch of the church's history by former Governor of NSW Dame Marie Bashir. Dame Marie spoke of her long enthusiasm for Hawkesbury history and deep respect for her forebear, Governor Macquarie. To Mr Jones' delight, she also picked up on St Matthew's vision to be "a credible presence of Jesus Christ in the Hawkesbury".

"To have her notice and respond to that was lovely," he says. "It was a fantastic day. People were buzzing – I was buzzing for hours afterwards! I felt very grateful to God."

Heritage consultant Ian and Jan Barkley-Jack, who were part of a team that developed a conservation management plan for the Anglican church and surrounds four years ago, were invited to write the book on St Matthew's history by the parish council.

At the launch the couple spoke of the wide variety of people involved with the parish over its long history, along with its ghosts and a range of artefacts that have been discovered in recent years, such as a beautiful communion chalice and paten given to the church in 1822 by George IV.

Mrs Barkley-Jack also noted that 2016 was the "bicentenary of the bricks", as geologists began making bricks for the church locally in 1816.

"This turned out to be one of the most fascinating books I've been involved with," she says. "It had a lot of twists and turns – it really wasn't the usual thing you'd expect for a parade of ministers and the physical history of a church!"

St Matthew's, Windsor – An Anglican Landmark celebrating 100 years (*Rosenberg Publishing*) is \$49.95(hb) or \$29.95(pb). See www.windsoranglican.asn.au/purchase-our-history

Sydney man in dramatic rescue

A SYDNEY ANGLICAN HAS BEEN INVOLVED IN THE rescue of a woman from her sinking car in a lake in Boston, Massachusetts.

Ken Chapman, a member of St Thomas', North Sydney who also sits on the governing board of Moore College, was on leave in the US when he and his friend David Frazier heard the woman calling for help in Spy Pond in Arlington.

Helen Joyce, 68, was parking her SUV at the pond's edge when she hit the accelerator rather than the brake. The car hit the pond and quickly started sinking in 10-metre deep water.

Frazier, Chapman and another bystander, Cesar Arzo, jumped in to help. As Mrs Joyce struggled to get free, she told her rescuers she couldn't swim. Perozo yelled for her to get out but the vehicle sank beneath the water. Dramatic video taken by a bystander shows the rescuers her heading that they had lost her when suddenly her head bobbed above the water.

"All I can say is that the Good Lord was with her," her husband said afterwards. "I'm very thankful for the guys who jumped in the water with clothes on to save her. More than words can say."

Mrs Joyce was treated for mild hypothermia and Mr Chapman said her immediate reaction to her rescue was, "Thank you, Jesus". The group prayed with her and Mr Perozo later said, "I wasn't supposed to be here, but we were all here at the right time and she's alive. We thank God for that."

All three were officially thanked by the Arlington Police Department. The video was aired on local television and the incident received wide coverage.

Reflecting on the rescue, Mr Chapman told *Southern Cross*, "The reason why the video footage is so compelling is not because we wonder, 'What would I have done? Would I have jumped into the lake to save the woman?' I think most people would have done that.

"No, the deeper, more important question is what would I have done if I were the woman trapped in the car and sinking? No matter what car you're in or how good a driver you are, when your car is in the middle of the lake, you're going down! As Mrs Joyce in her sinking car recognised, it's Jesus and only Jesus who saves. That's why all praise and thanks goes to him."

The sunken car is hoisted out of the lake. PHOTO: Arlington Police Department

Safe but not "safe schools"

SYNOD HAS CALLED FOR EDUCATION AUTHORITIES to provide a safe learning environment for students without the "safe schools" program, which it says puts "sexual ideology" ahead of children's needs.

The Safe Schools initiative, which purports to be an anti-bullying course, was designed by gay activists in Victoria and is being run nationally in about 500 schools.

In a motion moved by the chairman of Youthworks, the Rev Chris Braga (right), and seconded by its CEO, the Rev Zac Veron, Synod encouraged "efforts to develop school environments where there is tolerance of people's opinions, the acceptance of all people regardless of ethnicity, religion, professed sexual orientation or gender identity, the absence of bullying for any reason and the freedom to express a person's religious convictions, including the sharing of one's faith."

Mr Braga said there was a "fierce ideological conflict" going on in primary and high schools. "The new orthodoxy is seeking to diminish religious input into the lives of children whilst promoting the construction of non-heteronormal settled sexual orientation and practice in early high school.

"The violence, bullying and verbal abuse towards people who identify as LGBTI is morally wrong. Children and young people should be protected from bullying, whatever the reason. As a Synod, we need to be absolutely clear there is no room for bullying anyone who identifies as LGBTI. But we also need to call on our government to protect children from the indirect early adoption of sexual identities [orientation] and practice, and of the indirect promotion of gender confusion which is one of the outcomes of the Safe Schools program."

Mr Veron described Safe Schools as more than an anti-bullying campaign and said it was doing more harm than good. "We should be concerned about a government-funded program that encourages some adolescents to change their name and gender without parental consent," he said. "We should be concerned about a government-funded program that unnecessarily confuses young people about their gender."

The Youthworks CEO said all young people should be protected from bullying but added that the Safe Schools program was "premised on the idea that sexual orientation emerges in early adolescence and remains fixed". He said such an ideology should be regarded as "unscientific and irresponsible".

The motion acknowledged the work of the Gender Identity subcommittee of the Social Issues Committee, which is currently considering these matters – including the development of possible resources – and will report to the 2017 Synod.

The Archbishop has raised the issue with State and Federal education ministers "to seek to provide a safe learning environment for all students by putting the needs of children ahead of sexual ideology, and discontinuing the 'Safe Schools' program with its use of age-inappropriate sexual material by the [start of] the 2017 academic year".

Kingdom celebration: Bishop Chris Edwards and Pastor Kau Lee at the service.

most of the church turn up as well. We also had a good time together afterwards, with a mix of traditional Chinese food and Anglo fare for lunch.

"We make an effort throughout the year to have time when the whole church comes together, and this was a good example of that."

Among the confirmees were Pastor Kau Lee, who is a lay stipendiary worker at St Anne's overseeing the Impact congregation, and Pastor Tay Un Hui, an honorary associate at St Anne's who works with the Mission to Seafarers.

Nations confirmed

WHEN ST ANNE'S, RYDE RECENTLY HOSTED A 51-STRONG CONFIRMATION SERVICE PEOPLE'S JOY was all the greater to know well over half of the confirmees were from non-English speaking backgrounds who've only recently come to faith.

The service was conducted in both English and Mandarin. Thirty members from Impact, the church's Mandarin-speaking congregation, were confirmed on the day.

"Normally we don't have any confirmations at all, but we had this group of people who were all interested at the same time and we decided to run our own confirmation course – which we did in both English and Mandarin," says the rector of St Anne's, the Rev Greg Burke. "There was an interest not only in the core parts of the Christian faith, but also what it means to be an Anglican. I think that was particularly true among the Chinese group just because the whole Anglican thing is fairly new to a lot of them."

Another seven of those confirmed were refugees from Iran – many of whom have been involved at St Anne's since receiving temporary refugee visas some years ago. Other members of the cohort were from the church's English-speaking congregation.

"We had quite a lot of family and supporters come along, which was good to see," Mr Burke says. "Many of the Chinese folk don't have extended family in Australia with them but they brought friends along, and we had



Ex-missio is new bishop

Bishop Barker (left) is congratulated by Archbishop Stephen Than Myint-U of Myanmar while Archbishop Glenn Davies (rear left) and other bishops look on. PHOTO: Janine Eastgate/Anglican Media Melbourne

TWO ASIAN BISHOPS TOOK A LEADING PART IN THE CONSECRATION OF MELBOURNE'S NEWEST bishop, Dr Paul Barker, at St Paul's Cathedral last month.

The new bishop has previously taught in theological colleges in Malaysia, Myanmar and India during a seven-year assignment in Asia supported by the Church Missionary Society.

He lectured in Old Testament, biblical theology and homiletics, as well as serving as the Asian regional co-ordinator for Langham Preaching and Langham Scholar Care.

Bishop Barker was previously vicar of Holy Trinity, Doncaster, Archdeacon of Box Hill and a visiting lecturer at Melbourne's Ridley College.

He is one of two new bishops in Melbourne – Dr Bradly Billings was consecrated earlier this year. Dr Barker had to finish his commitments in South Asia before returning to Melbourne to assume responsibility for the Jumbunna episcopate.

The Archbishop of Melbourne, Philip Freier, led the service and Dr Barker was presented for consecration by Archbishop Stephen Than Myint-U of Myanmar. Archbishop Ng Moon Hing of South-East Asia welcomed the new bishop as did Chinese pastor Stephen Yu and a host of visitors from Australia and New Zealand.

There was a strong contingent from Sydney including Archbishop Glenn Davies, bishops Ivan Lee and Peter Tasker, and the retired Bishop of North Sydney, Dr Paul Barnett.

Bishop Barnett preached from chapter 21 of John's Gospel, challenging Bishop Barker with these words: "When you are preaching the gospel say to yourself, 'I'm doing this because I love Jesus. And thank you, Jesus, for entrusting the care of your sheep to me!'"

BRIEF, AND TO THE POINT

Your November edition reported on the Synod motion that sermons should be limited to 20 minutes.

On November 6 – Remembrance Sunday – at St Andrew's Cathedral the Archbishop spoke for 15 minutes on Joshua 4, raising engaging points. If he had spoken longer to this mixed audience, it would have been less effective.

In secular staff training sessions, feedback on presenters' effectiveness is continually sought. If trainers prove ineffective they are soon replaced.

Many of our congregations contain highly skilled, experienced individuals keen for clergy to be effective in their multifaceted roles. Don't ignore these people – seek feedback. A true adage from management says, "Feedback is the food of champions". It's often painful but certainly beneficial.

Reg Lobb
Stanwell Park

I agree with the Rev Craig Roberts about the quality of sermons (SC, November). The fact that 233 of the voters at Synod wanted a rule put in place to achieve an effective sermon should send shock waves through the Moore College campus.

Preachers seem to have lost the art of a true sermon, instead relying on the easy Bible study approach. A sermon should start with a text, then an opening statement, a number of points expanding the Scripture referred to, and then a conclusion to bring it all together.

A good-quality 15 minute sermon sure beats a 40-minute, word-by-word dry Bible passage rehash!

Ross Fragar
Kanimbla Valley

ALWAYS REFORMING

I was much encouraged to read Mark Thompson's article on the Reformation (SC, October) – both then and continuing now.

I am a member of the Church of England, currently living and working in Jordan but right now visiting your country where I have found terrific fellowship at Norwest Anglican.

From what I have tasted of the erosion of confidence in the gospel of grace in my home country over the years, and from the watering down of the doctrines of sin, grace and forgiveness there, even in evangelical circles, I heartily concur with Dr Thompson's assessment that the Reformation must not be considered "over and done with", but continually needful today.

Whatever the mistakes of the Reformers, which Dr Thompson does not hide, and whatever our own foibles and faults, we must continue to contend for "the faith once delivered to the saints". The later Reformers had a motto, I believe, namely, "A Reformed church is always reforming". Let it be so in our day, too.

Vernon Wilkins

GENDER BENDING?

I have just read Claire Smith's article on transgender issues in September's *Southern Cross*.

It is good that she has done quite a bit of reading on the topic and is generally compassionate. However it is disappointing that she uses the term "gender bending". This is undefined, so does not contribute to learning about the condition and would very likely be hurtful at best and deeply offensive at worst to transgender people. This obscures God's love and makes it more difficult to communicate with people who are affected.

Renee Skinner
Central Coast



MOVING

**WORKING ON THE MANDARIN**

On January 17 the **Rev Dr David Lim** will become the rector of St Basil's, Artarmon.

Since finishing college in 2004 he has been on the staff at Naremburn-Cammeray – first as a lay worker and then, from 2007, as an assistant minister, beginning its English-speaking Asian service. However, he will soon be using Mandarin as a regular part of his work, as St Basil's has a strong Chinese membership.

"I speak a bit of Mandarin... I grew up with it but I just haven't used it for so long, and you lose it if you don't use it," he says. "I'm reminding my brain now, trying to do some language study over the next few months. It'll be fun!"

Mr Lim was approached early this year by the nominators at Artarmon and, always ready for a "where to next" ministry conversation, they began discussions about a possible move. But while the parish may be geographically close to Naremburn-Cammeray, the area has a very different vibe.

"Artarmon has a huge Asian population, with a lot of high-density living close to the station," he says. "It's got a very good selective school close by with a lot of migrant families, which is a great opportunity for mission. I'm excited about that.

"Our kids will go to local schools and we'll be making connections with families in the area. They'll also be learning Mandarin at school... it's compulsory at a lot of schools on the north shore. The changing demographics mean a lot of families want their kids to learn.

"There are so many opportunities to do good gospel ministry. It's the only church in Artarmon I think, so it'll be great to be serving a multicultural community with the gospel there."

MINISTRY, CONSTRUCTION AND AFL

Next month the **Rev John Forsyth** will become vicar of the Melbourne parish of St Jude's, Carlton – a church he was involved with as a parishioner more than 12 years ago.

"I did a graduate diploma at Ridley [College] after studying at Moore," he says, explaining that people he knew from his time in Melbourne contacted him about the job.

"I don't think it was advertised in Sydney at all but I started getting emails from people in Melbourne saying, 'Hey John, you should look at this'. A few phone calls and emails later we decided we'd better do that. And it also turns out that the local bishop [Genieve Blackwell], who studied at Moore College as well, was my Sunday school teacher at Barney's!"

St Jude's is in the middle of a rebuilding program after the church was damaged by fire in October 2014, so Mr Forsyth and his family will come to a parish that has plenty of building issues to resolve and work to do while its members meet in schools, lecture theatres and other locations for possibly another two years.

What he sees, however, are opportunities. "It's a real mix – you've got the uni on one side, the CBD to the south, families to the north and lots of new migrants in the housing commission to the east, so there are four different groups," he says.

"There are lots of gospel opportunities. For example, the estate one block away has two big tower blocks full of African migrants, mostly Muslims, so we have a big estate ministry to them."

Amid preparations to move there is one big question Mr Forsyth still hasn't resolved yet, and that is which AFL team to support in a city that takes its football very, very seriously.

"It's under prayerful consideration," he jokes. "I'm still working it out, because I realise this decision has more impact than anything else I say from the pulpit! I guess I supported the Glenelg Tigers when I was growing up in Adelaide, so maybe that's a safe option?"

Mr Forsyth will be inducted into the new parish on January 23.

**ST IVES TO NAC**

After 12 years as an assistant minister at Christ Church, St Ives, the **Rev Nathan Walter** becomes rector of Naremburn-Cammeray (NAC) on December 8.

He remembers clearly the day that nominators first visited him – it was his wife Sarah's birthday, and the nominators arrived at their house with a cake. "It was a pretty nice start," Mr Walter says, adding that he had been open to the idea of moving for a while but the opportunity had not arisen.

"We've been really well trained here and believed it was time to put that to work somewhere else," he explains. "With St Ives being a large church there are all sorts of things I've experienced – so many things we've thought through and wrestled with together as a staff team – and it was time for me to shoulder some responsibility elsewhere."

Mr Walter had good conversations with other parishes over the past year but they had chosen elsewhere, and he was

content to see what God had in store – which proved to be NAC.

"Their church helps the gospel ring out pretty clearly on the lower north shore," he says. "Quite typically for many Sydney churches they're after someone who is going to try and courageously lead them in teaching the Scriptures, praying for them and leading the ministry of the gospel in that part of Sydney, as they hold true to the Bible as the word of God and live a godly and obedient life."

While love for the ministry and people of St Ives kept him at Christ Church until now, Mr Walter has a real sense of excitement about moving to live among a "new flock of God's people" – especially given what the Naremburn-Cammeray nominators said they were looking for in a senior minister.

"They had biblical expectations of a man that would come and lead them, and a biblical view of what they're doing as a church," he says. "It's a wonderful prospect to be joining a ministry that you've got a real theological confidence in."

NEW ABBOTSLEIGH HEAD

The principal of Roseville College since 2011, **Mrs Megan Krimmer**, officially becomes the 11th head of Abbotsleigh at the beginning of the 2017 school year.

An educator with more than 30 years' experience, Mrs Krimmer has a range of qualifications including a Masters degree in education from the University of Sydney, where her research topic was "Developing a pastoral care system and curriculum in an independent girls' school".

She is president of the Association of Heads of Independent Girls' Schools and is on the executive of the Association of Heads of Independent Schools of Australia. She also worked previously at Abbotsleigh from 2006-2010 in a range of senior leadership roles.

The Rev Ian Millican, chairman of the Abbotsleigh school council and rector of Berowra, said in a statement that Mrs Krimmer was "passionate about girls' education" and "her

leadership style is grounded in her Christian faith where service to the community is paramount.

"[Mrs Krimmer] and her husband, Mr Ian Krimmer, are active members of St Swithun's Church in Pymble," Mr Millican said. "She embodies the Christian values of care and compassion and shares Abbotsleigh's vision of empowering young women to take their place in the world."

IN BRIEF

The **Rev David Smith** will become the rector of St James' Turrumurra next month. He moves from a position as senior minister in charge of the 10.30am congregation at Holy Trinity in Adelaide.

Just before going to press, the CEO of the Sydney Diocesan Secretariat, **Mark Payne**, resigned from his position after 25 years of service to the Diocese. The Diocesan Secretary, **Robert Wicks**, has been appointed interim CEO of SDS.

VALE

The **Rev Norman Robinson** died on August 9, 2016. Born on July 21, 1928, Norman Graham Robinson was brought up in Randwick and trained as a fitter and turner before beginning studies at Moore College in 1949 – receiving his ThL with honours in 1951.

After ordination in 1952 he spent four years as curate of St Luke's, Mosman (while also completing a BA at Sydney University), then was rector of the provisional district of Belfield for about a year before accepting the position of rector at Canterbury.

Mr Robinson remained at Canterbury until late 1965, when he was offered the rectorship of St David's, Arncliffe – a position he remained in for 28 years, until his retirement in 1994. During his long tenure at Arncliffe he was chaplain of the RSL Scots Club and also served two terms as president of the Arncliffe Rotary Club.

The eulogy prepared by family for his funeral service noted that he was "loved and respected" in his parishes, "never refused to officiate at any christening, wedding or funeral and he always demonstrated a respect for other religions – and he imparted this ethos to us all. He was always available for those who needed counsel and sometimes seemed to have a telephone permanently attached – and this before the advent of truly 'mobile' phones!"

Close family friend and long-time member of Arncliffe, Mrs Beryl Digby, remembers Mr Robinson the same way. "He was a very pastoral, community-minded man," she says. "Anybody who came and knocked on his door at any time of night, he would help them. He was that kind of person."

Deaconess June Horne died on September 6. Born on December 24, 1936, she grew up in Sydney. Her father did not attend church but, at a playground supervised by Brethren, she and her sisters heard the gospel and June believed.

In a eulogy that June helped prepare she said, "I was only 11 or 12 years old, and when I realised that Jesus died for *me* my whole life turned around."

Her parents would not let her go to church until she was 18, but once 18 Miss Horne began attending St Matthias, Centennial Park. Hoping to serve God overseas she saved for college and, in 1961, entered Deaconess House. In 1964 she joined the staff and three years later preached at her sister's wedding – a highly unusual occurrence for the 1960s!

In 1968 her father died and, although Miss Horne returned home to support her mother, she also completed another theology qualification. The following year she became Divinity mistress at SCEGGS Redlands (then an all-girls' school), a position she held until her return to Deaconess House in 1976 as assistant to the new principal, Dss Margaret Rodgers.

She was ordained a deaconess in 1980 and, while still teaching, Dss Horne completed a BA in theology through the University of South Africa, adding a Masters in 1983. These studies allowed her to explore Greek and Hebrew and she became the first woman proficient in Hebrew at Moore College. In 1988 she became administrative officer to the Anglican Deaconess Institution, a position she held until her retirement in 1994.

Dss Horne was diagnosed with leukaemia in 2011. It grieved her that she was unable to contribute to church ministry as she would have liked, but she never doubted the love of God and always knew he would call her home in his time – because "God is never late".



Sex, lies and me

JIM LONGWORTH

JUDGING BY THE PAST DOZEN OR SO ISSUES OF *SOUTHERN CROSS*, SEX, SEXUAL SIN AND SEXUAL ethics seem to be common topics for SC writers. Whether Sydney Anglicans are obsessed with the topic is open to debate. Either way much of the writing tends to cast perpetrators as “the other”. If so, then readers might be tempted to see such behaviour as different to, dissimilar to or, in extreme cases, opposite to themselves. In such a binary opposition we define ourselves by what we imaginatively perceive ourselves not to be.

Sexuality is one of many human behaviours about which God has much to say; yet many of the others rarely receive a mention in the pages of *Southern Cross*. Perhaps some might deserve greater prominence in our Christian dialogue?

One more socially inclusive topic, which surely includes us all, is lying. Exodus 20:16, Proverbs 12:22, Colossians 3:9 etc all denounce lying, yet it remains in common practice across Sydney and our world. Lying is so common in our society and culture that much of it goes without remark, comment, disdain or condemnation. Often it is just accepted. Sometimes lying is excused as trivial and harmless, as in telling “just a little white lie”. Other times lying may even be rebadged as loving to prevent the hearer being hurt by the truth. Lying may be disguised as being humorous... but it isn't funny.

Take the politician who lies about what they will do if elected, then fails to deliver on their promises. Take the builder who lies to their customer that the specifications are sufficient, knowing that what they have built will require expensive repairs after the building company ceases to trade.

Take the university that lies about the capability of a structural engineering student because it feels it cannot fail a full-fee paying student. Then, once qualified, the engineer miscalculates the amount of steel needed in a column, resulting in a building collapse that kills all occupants.

Take the mining executive who lies about mineral resources and reserves, which are significantly lower than the public realises. Take the banker who lies about an investment's future earnings, resulting in the customer losing money. Take the businessman who lies about being at an evening meeting to avoid being home with their young children.

Take the car maker who lies about their vehicle's emissions – and the cars over-pollute our air. Take the doctor who lies about a patient needing expensive tests, wasting the patient's money. Take the pharmaceutical company that lies about its medicine and the patient fails to recover.

Take the boy who says he loves his girlfriend then disappears upon her pregnancy. Take the beautician who lies about an anti-ageing cream – the wrinkles still appear. Take the husband who lies about doing what his wife asks him to, as he actually never gets around to doing it.

Take the driver with a Christian bumper sticker who regularly abuses other drivers. Take the funeral celebrant who lies that the recently departed is in heaven when, without any detectable evidence of faith, the claim is probably unwarranted. Take the church minister who lies that the Christian life results in prosperity when we are more likely to be fellow sufferers with Christ. Take the priest who lies about being a shepherd of the flock while abusing one of the members.

Take a church which lies that justification is not by faith alone (SC, October) when the Bible says it is (Ephesians 2:8-9). Take the new male bishop who has a boyfriend but it's okay because they aren't living together (SC, November). The Bible has something to say about the truth of that, too (1 Timothy 3:2).

Lying promotes increasing secularisation and divides society. Lying undermines Christian claims to present the truth about God and his Son. Lying normalises Satan's lies. Lying damages community through eroding interpersonal relationships. Lying undermines trust. Lying destroys the liar's integrity. Lies tend to propagate more lies. Lying opposes the truth, which sets one free. Lying can have serious, even eternal, consequences.

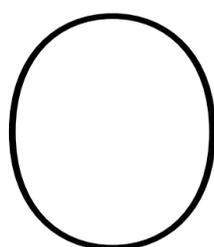
As for me, telling the truth is a painful daily struggle. When caught speeding, yet again, my first thought was to deny having seen the roadside speed zone sign. But fortunately what came out was: “Sorry officer, yes I was”.

Jim Longworth is a member of St Matthew's, West Pennant Hills.



Over us all

DR GLENN DAVIES



ONE OF MY FAVOURITE CHRISTMAS CAROLS IS "WE THREE KINGS". THE opening verse is both lyrical and memorable:

*We three kings of Orient are,
bearing gifts we traverse afar,
field and fountain,
moor and mountain,
following yonder star.*

The author of these words is John Henry Hopkins, Jr, whose "moor and mountain" might have inclined one to think he was an Englishman, whereas he was born in Pittsburgh, Pennsylvania. Ordained into the Protestant Episcopal Church he was an accomplished musician, writing both the lyrics and the music to this carol. It is probably the most well-known American Christmas carol, though regrettably it did not make it into *The Australian Hymn Book* or *Hymns for Today's Church*.

I was somewhat crestfallen, as a young boy, to be told by my rector that the carol was misleading in that the visitors to Bethlehem were magi, not kings; there was no evidence that there were only three; and all depictions of their arriving at the same time as the shepherds were mistaken! Admittedly the last observation, while true (Matthew 2:11), is not mentioned in the carol but regularly gets a guernsey in nativity scenes and Christmas cards.

Yet I am quite content to sing this carol, notwithstanding its liberty of historical interpretation in the opening line. After all there were at least three visitors, even if there were more, and while maybe not kings in the "royal" sense, they represented leading men from the East, much like the Queen of Sheba – who came to do homage to Solomon with bounteous gifts while offering praise to the God whom Solomon served (1 Kings 10:9).

Solomon's later prophecy concerning the Davidic King in Psalm 72:1 reflects a similar scenario: "All kings shall fall down before him, and all nations give him service".

While the magi of Matthew's Gospel are variously translated as "wise men", "scholars" or "astrologers", they stand in stark contrast to King Herod. Herod feigned allegiance to the "newborn king of the Jews", desiring only to eradicate any contender of his throne.

Yet these wise men from the East demonstrated true wisdom, honouring the one whose claim to kingship was universal. Just as a supernatural star had led them to Bethlehem, so God warned them in a dream not to revisit Herod but to return to their country by another route. In many ways they represent the fulfilment of the admonition in Psalm 2:10-12: "Therefore, you kings be wise; be warned you rulers of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry..."

On the other hand King Herod, to whom the following part of verse 12 more readily applies, represents a different fulfilment: "...and you be destroyed in your way, for his wrath can flare up in a moment".

Psalm 2 speaks of two types of king: those who mock at God's anointed whom he has set on Zion (Ps 2:1-6) and those who "kiss the Son" and seek refuge in him (Ps 2:12). These latter kings are like the wise men of Bethlehem who "fell down and worshipped" King Jesus (Matthew 2:11). They submitted their treasures to the infant king, just as other wise kings of the earth will bring their splendour to the city of the King of kings at the last day (Revelation 21:25-26).

John Hopkins' carol is a wonderful reminder of true wisdom and true worship. Each verse reflects upon the nature of gold, frankincense and myrrh as gifts fit for a monarch. Would that all who sing his carol this Christmas not merely mouth the poetry of his composition, but render to King Jesus the homage that is due to him.

*Born a babe on Bethlehem's plain
Gold I bring to crown him again
King forever, ceasing never
Over us all to reign.*

God bless you all this Christmas as you celebrate the birth of our Saviour and seek to see him honoured by every community as Lord of all.

SC

A PRAYER FOR MISSION 2020

Our heavenly Father, fill our lives with the fruit of your Spirit, so that we may walk in joyful obedience, share your love by word and deed, and see Christ honoured in every community as Lord and Saviour.

Amen

Deus ex machina

Finding God in the heart of science

What is it like being an evangelical Christian and a scientist? Is there tension, or do they have more in common than you might think? NICK GILBERT finds out.

IT'S HARD IN SOME QUARTERS TODAY TO REMEMBER THERE WAS ONCE A TIME WHEN Christians were at the heart of the Western sciences. Take Galileo; often remembered purely as a victim of the Inquisition rather than as a member of a collegiate whose curiosity about the earth and the cosmos was informed in part by their attempts to learn more about the mind of God.

It's often one extreme or the other: the claims and thoughts of religion pitted against the new scientific kid on the block with its questioning of methodology and a growing stable of technological accomplishments. Today, in a world where everyone and everything are a few clicks away, one can barely read about either science or religion without encountering the other – usually at odds.

But is it really the conflict of the ages, or do the two coexist more than we might be led to believe? Are scientists and Christians natural enemies, or is it actually the case that one can be both?

NOT ROCKET SCIENCE

For Dr Lewis Jones, it has never been a case of either/or. A trained astrophysicist, the American-born and Australian-resident scientist – who now heads up a Christian community of academics called The Simeon Network – says his formative years were spent never questioning that Christianity and science could peacefully coexist.

"I had a uniquely American experience going to what was essentially a Christian college for my undergraduate studies, and the idea of whether Christian faith and scientific enquiry could coexist simply never came up," he says. "It wasn't until my postgraduate studies that it came up, and interestingly enough it was Christians from my church, who asked, 'So how do you reconcile your astrophysics with the Bible?' It was them rather than my atheist secular physics department, which I've always found interesting."

Jones began his current role – as a worker for the Australian Fellowship of Evangelical Students (AFES) with The Simeon Network – only after many years in the industry as an astrophysicist. He says he'd always been interested in the sciences, dabbling in various fields of physics as an undergraduate before finally finding his home in observational astrophysics, a field that involved him looking towards distant stars, examining them to find what makes them tick.

"A lot of it was essentially using galaxies as time capsules for the early universe," he says. "When a galaxy is formed, all this gas and bits and pieces end up collapsing into big clumps of matter, some of which forms stars along the way. The chemical composition of what formed those stars and galaxies is actually frozen, in a way, into the atmosphere of those stars. So what this allows us to do is decode the spectra of those stars and learn more about their history."

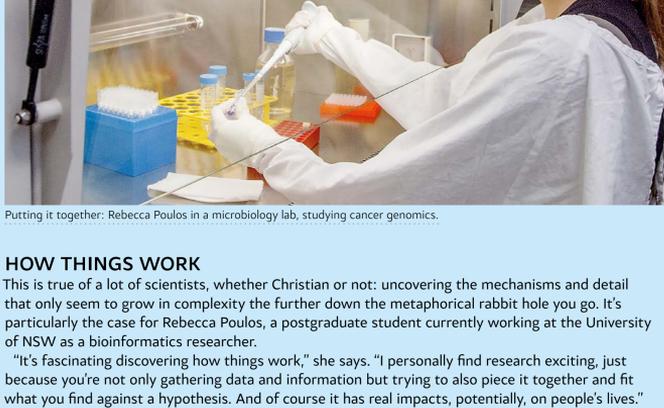
Part of the magic of science, for Dr Jones, is uncovering the universe that God has made – pulling back the layers in a field that is very focused on detail and specific observations.

"I think one of the things that I learned is that when you drill down into the detail of anything, it just becomes fascinating," he says. "It's all part of this world that God has made, and to find just how deep it all goes is fascinating. Of course, I think that's as true of astrophysics as it is of psychology or English literature. You apply your mind to one or another aspect of it, and you end up discovering more of the richness of this creation."

“It's all part of this world that God has made, and to find just how deep it all goes is fascinating.”

Dr Lewis Jones

Dr Lewis Jones



Putting it together: Rebecca Poulos in a microbiology lab, studying cancer genomics.

HOW THINGS WORK

This is true of a lot of scientists, whether Christian or not: uncovering the mechanisms and detail that only seem to grow in complexity the further down the metaphorical rabbit hole you go. It's particularly the case for Rebecca Poulos, a postgraduate student currently working at the University of NSW as a bioinformatics researcher.

"It's fascinating discovering how things work," she says. "I personally find research exciting, just because you're not only gathering data and information but trying to also piece it together and fit what you find against a hypothesis. And of course it has real impacts, potentially, on people's lives."

Those real-life impacts stem from her specific research into cancer genomics, or the study and sequencing of DNA in order to learn more about how cancers form. It's a study that focuses on small details, but finding patterns in those literally microscopic differences can have a huge impact in medical science.

"I spend a lot of my time looking at these sequences and trying to find patterns or relationships, or anything new and unexpected, between mutation profiles among these samples," she says. "You basically gather little bits of data together and build a story over time that describes the data. It's only when we get that baseline knowledge down that we can develop new interventions that target cancer."

While Poulos's research has the potential to change everyday lives, her initial interest in science came about because of a more fundamental question; how did issues of science and her Christian faith interact? Her interest in apologetics led to investigating questions of science, which added a Science degree to her studies in accounting. She says that for her and for many people she has had conversations with over the years – including friends in her university's Atheist Society – the apparent difficulty in reconciling faith and science is a very live, very real issue.

"That has certainly been true in the conversations I've had, perhaps in the last few years especially," she says. "For many other people, people who are not Christians, some questions related to science and religion are huge barriers to them even listening to the gospel. Sometimes I think people give apologetics a knock because we just have to share the gospel with them. It's true we have to tell them gospel, but I think it's also true that some of these barriers mean they can't even begin to listen to it."

Issues such as evolution and cosmology have become specific flashpoints in these discussions, although an examination of history shows that disagreement about such things has rarely fallen neatly along theist and atheist lines. Instead, some think that the issue is more to do with what religion and science tell us about the world (in terms of facts and evidence) and less to do with what kinds of assumptions may be at play in how we interpret that evidence, and what we make of new information we learn – assumptions that may even include whether science can be pro-Christian in the first place.

"It really goes down to the worldview level, I think," Lewis Jones says. "If you adopt a naturalistic worldview, every investigation will conclude with something that's either explained by naturalistic reasons, or has a naturalistic explanation we just haven't found yet. Christians are vulnerable to this as well, of course. The only way to sort the wheat from the chaff is to really sit down and talk through what the issues are and what assumptions people may be bringing to the table that have nothing to do with what, for instance, the Bible says, and what scientific inquiry says."

A BRIEF TOUR OF KEY FIGURES IN WESTERN SCIENCE

Aristotle
Circa 384-322BC

An ancient Greek philosopher and scientist, covering topics such as classical elemental physics, causality, taxonomy and the West. He was the Western originator of First Cause arguments for the existence of God, and his geocentric view of the solar system (where the sun revolved around the Earth) was influential well into the medieval era.

Aristarchus
Circa 310-230BC

An ancient Greek astronomer whose prime contribution to Western science was positing a version of heliocentrism (where the Earth revolves around the Sun) more than a millennium before it became a mainstream scientific view.

Nicolaus Copernicus
1473-1543

A Polish scientist who was the first to revive heliocentrism in the modern era. His works were not widely opposed within his lifetime despite the prevailing geocentric view of the Western world. What opposition there was came not only from theologians such as Martin Luther on theological grounds, but also from others such as Giovanni Tolosani on scientific grounds.

Francis Bacon
1561-1626

An English philosopher considered by many to be the father of an inductive approach to science based on empirical study. An Anglican of the Elizabethan era, he is also known for his poetry and theological works, many of which focused on moral philosophy.

Galileo Galilei
1564-1642

An Italian astronomer, his chief accomplishments include the observation of the phases of Venus and the moons of Jupiter, calling into question the prevailing geocentrism. He was tried and convicted by the Roman Catholic Inquisition, but was criticised on scientific grounds as well. While he was fundamentally right, some of the proofs he used have since been shown to be false.

Johannes Kepler
1571-1630

A German mathematician and astronomer who was responsible for correctly describing the physical parameters of planetary orbits in our solar system, laying the foundation for Isaac Newton's theory of gravity. In his book *Cosmographic Mystery*, he set aside space to demonstrate how heliocentrism could be reconciled with the Bible, and his belief that the solar system was a reflection of God's glory.

Isaac Newton
1643-1727

An English physicist and the founding father of classical mechanics in physics, including the laws of motion and gravity. While a deeply religious man he also held heretical views – including a rejected Trinitarian doctrine – which, for the most part, he kept private. Unlike many other academics at Cambridge at the time he did not hold a clerical position.

Robert Boyle
1627-1691

An Anglo-Irish scientist widely regarded as the father of modern chemistry. Boyle's Law, named after him, had huge implications for chemistry, physics and biology. He also wrote many theological works, and the Boyle Lectures – a series held in the UK examining the relationship between science and Christianity – were founded by Boyle through his will and are still held annually.

Charles Darwin
1809-1882

An English scientist who proposed the process of biological evolution through natural selection. His theory at the time was controversial, scientists from various theological persuasions lining up for and against it. While he originally trained to be an Anglican clergyman, he abandoned Christianity later in life. In a letter dated 1880 he said, "I do not believe in the Bible as a divine revelation, and therefore not in Jesus Christ as the Son of God".

Aubrey Moore
1848-1890

An English clergyman and philosopher who accepted Darwin's theory. He saw evolution as God acting throughout his creation, saying, "A theory of occasional intervention implies as its correlative a theory of ordinary absence".

Adam Sedgwick
1785-1873

English scientist and a principal founder of modern geology. He was critical of Darwin's theory, feeling it undermined God's intervention in creation.

Max Planck
1858-1947

A German theoretical physicist most well known for the physical constant that bears his name, used to underpin many of the most basic measurements of energy required for quantum mechanical calculations. He saw the actions of God in the material universe, famously saying that, "both religion and science require a belief in God. For believers, God is in the beginning, and for physicists he is at the end of all considerations".

Albert Einstein
1879-1955

A German physicist most well known for his mass-energy equation, but also important for his general theory of relativity and the discovery of the photoelectric effect, important in both physics and chemistry. While not a Christian, Einstein believed in a deistic conception of God, famously quipping in his battles against the probabilistic nature of some interpretations of quantum theory that, "God is not playing dice".

REAL TALK

Of course, part of that unity is due to the way discourse has become polarised, not so much within the scientific community itself but more in the popular sphere.

The Christian scientists we spoke to all say they have rarely encountered colleagues who are antagonistic or who can't accept that a Christian can also do good work as a scientist. However, what they have found in recent years is a growth in mainstream society of a perceived bifurcation between the two.

Dr Adrian Paterson, who works as the Chief Executive Officer for the Australian Nuclear Science and Technology Organisation (ANSTO), says he recalls an episode in his native South Africa that highlighted this for him.

"It happened to end up at a dinner in South Africa sitting next to Richard Dawkins and got chatting to him," he says. "We got to talking about Christians who'd been involved in the anti-apartheid movement and the way their faith had played into their motivation. He didn't want to engage with that, didn't want to hear about what scientists and Christians – and often people who were both – had contributed to that process."

"It was almost dismissive. But I think some of the shallowness in the rock-star style of parts of the New Atheist movement has been shown up, and perhaps we can move to something a bit more thoughtful where those surface-level assumptions no longer need to be made."

Paterson's work – first as an applied materials engineer in South Africa, then COO of that country's Department of Science and Technology and now as ANSTO's CEO – has seen him twin the roles of scientist and policy maker. He worked with other agencies and members of South Africa's first post-apartheid government to develop the country's science and innovation policy before arriving here in 2009 to head up ANSTO.

He says that, in all of this, he's tried to keep his faith and his science intertwined, while not abusing his position in secular public organisations for "easy evangelism".

When Paterson first came to Australia for an ANSTO job interview with the then Minister for Innovation, Industry, Science and Research, Senator Kim Carr, he describes their conversation together as "fascinating".

"He'd obviously done his homework on me and asked me some questions about being a Christian – things about whether my faith and science interacted and whether that would be a problem," he recalls. "I told him that they were intertwined completely, but that the role wasn't a platform to use from a position of faith, even though I was always happy to talk about my faith if people brought it up."

"It was actually a very interesting conversation, after only a few days in Australia. It all went well, as it turns out."

Part of that intertwining involves Paterson's passion and motivation for science, which has extended to nuclear research, to medicine and even to space science.

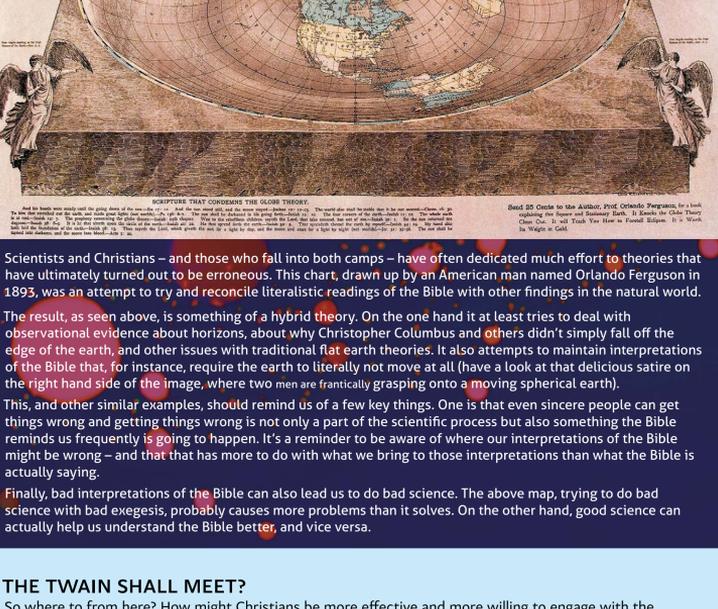
"You might say most of my career has really been spent getting science out of labs and into medicine, into industry, into sustainability of society," he says.

"It's great to be at ANSTO because a lot of what we do with our precision ability to measure things is to look at the history of climate over a long period of time, and it seems important to me for us to have an intelligent conversation about caring for God's planet... that's one important aspect to me where faith and science intersect."

“[God is] beyond his creation... You can't find God in a plant, but I think you can find his fingerprints.”

Dr Adrian Paterson

Dr Adrian Paterson



Scientists and Christians – and those who fall into both camps – have often dedicated much effort to theories that have ultimately turned out to be erroneous. This chart, drawn up by an American man named Orlando Ferguson in 1893, was an attempt to try and reconcile literalistic readings of the Bible with other findings in the natural world.

The result, as seen above, is something of a hybrid theory. On the one hand it at least tries to deal with observational evidence about horizons, about why Christopher Columbus and others didn't simply fall off the edge of the earth, and other issues with traditional flat earth theories. It also attempts to maintain interpretations of the Bible that, for instance, require the earth to literally not move at all (have a look at that delicious satire on the right hand side of the image, where two men are frantically grasping onto a moving spherical earth).

This, and other similar examples, should remind us of a few key things. One is that even sincere people can get things wrong and getting things wrong is not only a part of the scientific process but also something the Bible reminds us frequently is going to happen. It's a reminder to be aware of where our interpretations of the Bible might be wrong – and that that has more to do with what we bring to those interpretations than what the Bible is actually saying.

Finally, bad interpretations of the Bible can also lead us to do bad science. The above map, trying to do bad science with bad exegesis, probably causes more problems than it solves. On the other hand, good science can actually help us understand the Bible better, and vice versa.

THE TWAIN SHALL MEET?

So where to from here? How might Christians be more effective and more willing to engage with the sciences? And in the other direction, how might we allow what science teaches about the universe to positively affect our faith?

Paterson says one key thing to remember is that science can actually help us see God more clearly, reflected in creation, and in itself it isn't something of which we should be fearful.

"Science is not fundamentally trying to say negative things about God," he says. "It's actually what I would call uncovering the revelation of his glory in creation. I see a richness and a beauty in what science can tell us about the earth and universe beyond what one might expect from a purely mechanical system. I think that superabundance is an expression of who God is. He's beyond his creation and separate from it. You can't find God in a plant, but I think you can find his fingerprints."

Ms Poulos also thinks that believing science is perfectly in accord with God's nature and the order he has placed in the universe. She believes that when interpretations of science or the Bible do but up against each other, there's always room for discussion and thoughtful examination rather than a reflexive reaction.

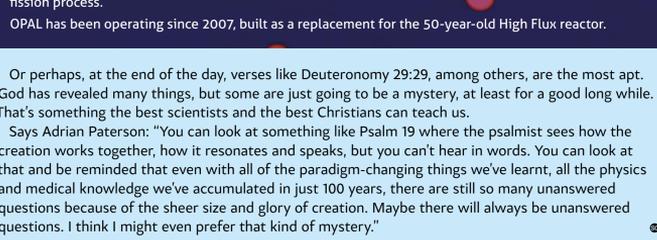
"Issues of science contradicting faith, or science doing away with God, are issues that Christian scientists are uniquely positioned to help answer," she says. "Many of us have spent quite some time thinking about them already and have a sense of what scientists actually think about these issues, which isn't always the same as the average person might think."

Surprisingly, for what science has uncovered and developed – particularly over the past couple of centuries – it may also have uncovered one of those fundamentally Christian attributes: humility.

"I think when you look at what has been achieved, what is being worked on now and just how many scientists in a whole range of disciplines there are now, you're struck by how much we don't know," Lewis Jones says.

"I think one of the legacies of the development of science, for everyone but particularly for the Christian, is how little we know even now compared to the entirety of creation. I think it should also remind us to be humble about what we do know. Even with regard to the Bible, and even though the core of our faith is clear and sound, let's recognise that the Bible has been interpreted in a lot of different ways over 2000 years, and remember to be humble and diligent in how we read the text, because we are unlikely to get absolutely everything right 100 per cent of the time."

GETTING A REACTION



The open-pool Australian lightwater research reactor (or OPAL) is the only nuclear reactor of any type in Australia, located at ANSTO's main site at Lucas Heights, Sydney.

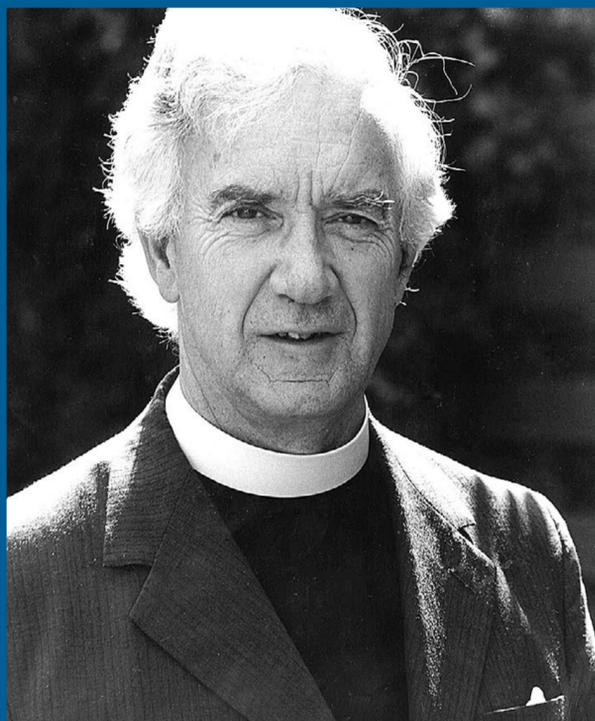
The 20MW reactor makes use of low-enriched uranium to fuel the reaction for various needs. One of its chief uses is in the creation of the radioisotopes used for medical and industrial purposes. It is also used for materials research, making use of the neutrons created as a normal byproduct of the controlled fission process.

OPAL has been operating since 2007, built as a replacement for the 50-year-old High Flux reactor.

Or perhaps, at the end of the day, verses like Deuteronomy 29:29, among others, are the most apt. God has revealed many things, but some are just going to be a mystery, at least for a good long while. That's something the best scientists and the best Christians can teach us.

Says Adrian Paterson: "You can look at something like Psalm 19 where the psalmist sees how the creation works together, how it resonates and speaks, but you can't hear in words. You can look at that and be reminded that even with all of the paradigm-changing things we've learnt, all the physics and medical knowledge we've accumulated in just 100 years, there are still so many unanswered questions because of the sheer size and glory of creation. Maybe there will always be unanswered questions. I think I might even prefer that kind of mystery."

Servant of Christ Jesus



A century ago Broughton Knox, principal of Moore College from 1959-1985 and one of the most influential figures in the Diocese's history, was born.

MARK THOMPSON reintroduces us to this extraordinary figure.

HE WAS A MAN LOVED BY MANY AND YET HE DEEPLY IRRITATED OTHERS. FOR 40 years he was a dominant force in the Diocese of Sydney, shaping generations of clergy and impacting the core convictions of the Diocese.

He shaped its theological college, Moore College, into a modern institution capable of making a significant contribution on the world stage. Then, after retiring from a record principalship of the college in 1985, he accepted an invitation to found another college in South Africa, George Whitefield College, which today is playing a strategic role in equipping the burgeoning churches on that vast continent. What was it that animated Broughton Knox throughout his ministry and his life as a disciple of Christ?

David Broughton Knox was born on Boxing Day in 1916. His father, who had trained at Moore College under Nathaniel Jones in the late 1890s and was ordained in the Diocese in 1899, was serving at the time as rector of St Luke's, Adelaide. He would return to Sydney with his young family in 1922 to become rector of, successively, St Michael's, Wollongong, St Paul's, Chatswood and Christ Church, Gladesville.

So Broughton grew up in a ministry home – one that reflected the conservative evangelical character of the Diocese. Yet a quarrel between his father and T. C. Hammond meant that when the time came for Broughton to undertake theological education he was sent, not to Moore College, but instead to St John's Hall, Highbury, in London.

After ordination in England, parish ministry in the university city of Cambridge and service in World War II – including being involved in the D-Day landings – Broughton travelled back to Sydney to serve as a tutor at Moore College from 1947. He continued in this role until he left for doctoral studies in Oxford in November 1950.

When he returned, in January 1954, he took up the responsibilities of vice-principal under Marcus Loane and, after Marcus became an assistant bishop in the Diocese, he became principal in 1959. He would serve as principal for 26 years. Throughout that time he was active in the life of the Diocese, earning wide respect – even if his pertinacity on matters of policy and biblical principle frustrated some. Then came retirement, which involved, as previously mentioned, a new adventure in South Africa.

Broughton had an extraordinarily fertile and flexible mind. He was well read, but his chief text was always the Bible itself. His theology could certainly be described as Reformed, with an emphasis on the sovereignty of God in all aspects of creation and redemption. Yet he was never imprisoned within any particular theological "system". He was well aware of the Patristic and Reformation debates and was familiar with many of the primary sources. He was perhaps a little less familiar with modern theology but he was by no means unaware of its key issues and personalities.

However, as far as Broughton was concerned, there was little point in being an Augustinian or a Calvinist or a Cranmerian or a Warfieldian or a Barthian. He was convinced that God's people are fed and nourished by God himself through his word, and this conviction was reflected in the way he taught doctrine and encouraged others to teach doctrine. Our doctrine must be biblical doctrine first and foremost, and that meant the long history of conversation about the doctrine of the Bible, though significant, must remain in the background as a servant of the primary task.

For Broughton, the central subject and concern of the Bible was God and so the study of the Bible could not rest content with mere grammatical, historical or literary analysis. He understood that the Bible points beyond itself to direct our attention to the God whose written word it is. So the goal of serious engagement with the Bible is an advance in the knowledge of God, with knowledge understood in its fullest sense to include trust and relationship rather than simply intellectual enlightenment. It was no surprise, then, when Broughton chose as the subject of his public lecture series in 1979 "The Everlasting God". The lectures were later published (Evangelical Press, 1982) and continue to stimulate fresh thinking about God and his purposes nearly 40 years later.

There were at least two remarkable consequences of this confidence in the written word of God as the sure means of our knowledge of God. The first is the freedom it gave him in theological discussion. In stark contrast to the caricature of him drawn by some, Broughton's commitment to the Bible did not lead to him being reactionary or obscurantist but fostered a creativity of mind that was genuinely radical.

He felt free to explore any issue from first principles. He was quite happy to ask probing questions of even the most venerable positions. He also expected God's truth to make sense of the world as we encounter it and so he could appeal to human experience in support of an argument he grounded in Scripture. He felt no need to censor dissent or restrict reading to acceptable orthodox texts.

There was, in short, a relaxed confidence in his approach to theological questions, to the point of playfulness at times. He could be both tenacious in argument and impishly contrarian, though he could be extraordinarily generous as well. One of his colleagues remembers that he approached Broughton with some concern because they differed on a particular doctrine. He was greeted with a warm generosity of spirit and encouraged, "You must of course teach what you believe the Bible is saying".

A second consequence was that Broughton was always ready to re-examine issues in the light of Scripture and change his mind if he became persuaded there was a better way to understand or explain what God had revealed of himself and his purposes. This could be infuriating for those charged with producing the correspondence course notes to which he contributed. He kept revising and rearranging his material and new sets of notes needed to be printed!

Those who taught alongside him have remarked that he could argue a case one day only to argue the opposite point of view the next day. Yet it was not because he was indecisive. Nor was it simply a result of his love of constructing and prosecuting an argument. Instead, it was because he was convinced that true discipleship involved a willingness to follow and be corrected by the word that God has given to us.

Broughton's teaching method has often been described as Socratic. He would invite questions and then respond with questions of his own. The goal was to develop critical thinking and enable the student to trace the consequences of positions taken (though he rarely, if ever, explained what he was doing).

Sometimes he would take an outrageous position in order to provoke questions, debate and clarity in argument. Some students thrived in such an environment, their imaginations fired by the challenge to explain their position and why they held it. Others were less enthusiastic and felt intimidated by his questions. Yet even now those who revere Broughton Knox remember those question times.

As much as Broughton loved theological debate and the opportunity to teach, we have only just touched upon what animated him. His fundamental preoccupation was with God himself. All of life is directed by the person, nature and purpose of God. It is because God eternally exists in loving relationship or personal fellowship as Father, Son and Spirit that relationships or fellowship remain basic in human experience and in Christian discipleship and ministry.

God's eternal fellowship opens up to include a fellowship between his redeemed creatures, which must have a priority among us (see 1 John 1:3). I remember his suggested amendment of the Westminster Shorter Catechism: "The chief of man is to glorify God and enjoy him *in the fellowship of his people* forever". Our capacity for fellowship is where we are most like God. *It matters.*

Broughton was in some ways a child of his times and in others a visionary of the future. His personal piety was rich, deep and nurtured by prayer and his almost constant reading of the Bible. He stood firmly against ostentation or legalism and was appalled by vulgarity and license. Intensely shy, he nevertheless gave himself to others in service and was bold and immovable when it came to biblical principle.

He was a child of a Protestant ascendancy who could rely on considerable common ground with his hearers in the wider community. Yet his financial acumen, his thoughtful principled pragmatism and his unwavering commitment to the best possible theological education – which shaped the entire person and readied them for the service of God's people in a ministry of prayer and the word – was responsible for the modern Moore College. Its full-time four-year residential program, its marriage of high academic standards with practical ministry training and its persistent appeal to Scripture in every subject area and at every level was all creatively shaped and tenaciously defended by him.

But above everything else Broughton Knox was one redeemed by God through Christ who knew that life is not about reputations or personal empires or influence, but about knowing God – genuinely knowing God – and making him known.

The Rev Dr Mark D. Thompson is the principal of Moore College and head of the department of theology, philosophy and ethics.

This is an edited form of an address Dr Thompson gave at the Moore College Library Day in late October. It is hoped that the papers from this event will be published by the Latimer Trust in 2017.



Dying with dignity?

As debate continues about “helping” end a life, **MEGAN BEST** considers patient rights, treatment refusal and society’s unfamiliarity with suffering.

IN MID-NOVEMBER THE SOUTH AUSTRALIAN PARLIAMENT DEBATED AND REJECTED THE Death with Dignity Bill, which proposed to legalise euthanasia. It was the 15th time a euthanasia bill had been rejected by the house. The bill’s proposer predicts that this is not the end of the debate, referring to the overwhelming public support for “the right to choose and have a dignified death”.

With Andrew Denton regularly advertising his desire for legal euthanasia with evangelistic fervour, I agree that we have not seen the end of the debate. But I still hope for a more honest one.

Sadly, Denton’s enthusiasm has its origins in a personal tragedy – the difficult passing of his father. It is true that some people still suffer at the end of life. Many Australians who lobby most strongly for a change in the law have witnessed such a death. While services such as palliative care can do much to relieve the distress dying people experience, many still do not have access to it. We must do better.

But in the public discussion of suffering at the end of life, we are hearing stories that muddy the waters of the euthanasia debate. Definitions are confused. Medications are misunderstood. It is possible that, in reality, public support for euthanasia is not as high as assumed, because many members of the public are not familiar with what normally happens in end-of-life care, or clear about what would change if we legalised euthanasia. Which is understandable in a country where most people die in hospitals, away from everyday life.

Euthanasia laws aim to allow the killing of terminally ill persons by their doctor if they are experiencing suffering. A lethal injection. The intention is to relieve the suffering by killing the patient.

I find it difficult to read some of the stories that have been collected by Denton’s group, ironically called Go Gentle Australia. Such terrible suffering, sometimes so easily avoidable. There are stories of patients receiving treatment that they obviously did not want because they did not realise they had the right to say “No more”.

But you can refuse treatment without legalising euthanasia. This is because sometimes treatments at the end of life, which are aimed at prolonging life, either stop working – they become futile – or the burden of side effects such as nausea and vomiting can rule out any benefits by way of extra time.

In such a situation, the treatment may not be prolonging life so much as prolonging the process of dying. Stopping such treatment is an ethical and legal choice in Australia. No mentally competent person has to undergo treatment they don’t want, even if it means shortening their life. It is not euthanasia because the aim is not to kill the person, but to allow the underlying disease to run its course.

Similarly, some people suffer at the thought of being kept alive by machines long after their quality of life is gone. But you can let your loved ones know this is not your wish, and such treatments can also be stopped legally and ethically without a change in the law. Once again it is not euthanasia. It’s not flicking the switch that kills the patient, it’s the underlying disease that does so. That’s why they were on life support in the first place.

Sometimes at the end of life the distressing nature of someone’s symptoms may require the giving of large doses of analgesics such as morphine to manage pain, or sedatives to relieve symptoms such as breathlessness. This is not euthanasia because the aim is not to kill the patient, but to relieve the distress.

Some people call this process “slow euthanasia” because of an urban myth that morphine shortens the life of the patient. They argue that if you practice that sort of euthanasia, which they call “passive euthanasia”, why can’t we have the other sort of euthanasia with the lethal injection (which they call “active euthanasia”) to make it quick?

But it’s all based on the lie that morphine shortens the life of the patient. In fact, there is much research showing that this is not true. Morphine in therapeutic doses does not shorten life. Therefore this argument for euthanasia is invalid. Any argument in support of euthanasia needs to look elsewhere to justify the change. And it *would* be a change. Doctors are taught to be protectors of life, not executioners.

I don’t think this debate is really about pain and physical distress at all. If it were, we would not have started discussing euthanasia at a time when we have more medical cures than ever before. I think it is about a society that has lost touch with existential concerns and, when facing death, its citizens find they do not have answers to the big questions that arise. Questions about meaning and purpose and what lies beyond this world.

While Christians can understand why we may learn through suffering, such beliefs are not widespread. In a society that has forgotten the meaning of suffering, there is understandably a lack of willingness to endure it. Personally I can understand why you would want to check out of this life if you thought this was all there was and you were suffering. It’s not that I don’t sympathise. I do.

I don’t oppose euthanasia because I don’t care. My main objection to euthanasia is that, in the countries where it is practised, abuses occur and some people are given euthanasia without their knowledge or consent (the number was about 1000 in Holland in 2010 alone). It is dangerous to think that some lives are considered to be not worth living – to forget we are all made in the image of God and therefore to be treated with respect regardless of our physical condition.

It upsets healthcare providers when their patients are distressed. Don’t tempt them. You can’t rely on the rules. It is not possible to write a law that can’t be abused. That’s why euthanasia bills keep getting defeated in parliament. Because even though we ache for those who are suffering and desire to die, we feel responsible to protect the vulnerable who would be at risk of dying under the legislation if it were to pass. Surely the worth of a society lies in how it treats those who can’t care for themselves?

And that is one of my greatest frustrations. This debate is uneven. We hear about the people who wish to die but what about those who wish to live? The frail and vulnerable who cannot go on Q&A and talk about their experiences of coercion and being made to feel a burden. Elder abuse is on the rise. The prospect of inheritance brings out the worst in some people. Are we really so naïve about the consequences of changing the law?

As Christians we know that we live in a fallen world where suffering is inevitable, that there is a better world to come and that it is wrong to kill the innocent, even when they ask us to. This is a challenge for the church – to support those who suffer whenever we can and help them learn from the suffering Saviour, because you can only peacefully let your life go when you understand its meaning.

Dr Megan Best is a bioethicist and palliative care doctor who works for HammondCare.

'FESTIVAL' GRASSROOTS EVANGELISM



Hand-tastic: young women take part in the henna class at Festival.

St Matthew's, West Pymble has taken a novel approach to evangelism by developing a set of grassroots opportunities on a small scale.

Festival – as the collective events are known – was developed in-house by the young adults in the parish. It was designed to lead into a set of evangelistic services that occur at the end of the three-week Festival season, which finished in early November.

"The basic gist was that we wanted to develop a grassroots approach to mission, not a centralised 'top down' one," says the assistant minister at West Pymble, the Rev Stephen Gardner.

"In a way we modelled it after a music festival. We had the services as the main thing – or the main stage acts – and a smattering of smaller-scale events you could join around the edges that hopefully also led people into the main event as well."

The team of young adults planned roughly 30 events, with 20 of them actually being run. The set-up encouraged a large number of ideas, and events ranged from Zumba workouts to card game nights, and climate change seminars to henna classes. Each opportunity catered to different people and was often an extension of the interests of the young adults at St Matt's.

"One of the things we emphasised was there was no one way to do this, or one kind of event," says evangelism team leader Angel Huang. "Opportunities could be very small and private, or big and public. The form was up to individuals, and the most important things were thinking through how to make use of their interests and contacts, and how to use the opportunity to start sharing the gospel with people."

While there are no solid plans at this point, Festival is being looked at as an annual parish activity – with the intent to create an expectation and awareness in the community and among friends connected with people already in the church.

ARCHBISHOP RIDES WITH POLICE



On the road: Archbishop Davies takes the wheel in a fully equipped, state-of-the-art highway patrol car.

Archbishop Davies has gone "hands on" with the NSW Police as one of the community leaders invited to take part in the Community Awareness in Policing Program (CAPP).

The program, begun by Commissioner Andrew Scipione, has been running for the past six years. By involving religious and civic leaders as well as academics, cultural identities, media and business professionals, the three-day course is designed to develop the community's knowledge and understanding of modern policing.

Participants are led through the operational decisions officers make, often instantaneously, and the training and protocols on which they are based.

Dr Davies and the group visited the Police Academy at Goulburn, the Public Order and Riot Squad, Marine Area Command, Forensic Services Group and the Sydney Police Centre. The Archbishop even took part in firearms training and weapons scenarios where he was confronted with "armed" offenders.

He also learned about cyber crime investigation, and was a passenger during a high-speed "chase" (on a closed track) that reached speeds of up to 180 kilometres an hour.

"You don't realise how difficult it is for police to do their work and the split-second decisions that need to be made," Archbishop Davies said afterwards.

Taking part along with the Archbishop were business commentator Ross Greenwood, former Deputy Prime Minister John Anderson, editor of the *The Daily Telegraph* Chris Dore and comedian Sam Alhaje, star of the TV series *Here Come the Habibs*.

NSW Police Deputy Commissioner Catherine Burn said CAPP was a great opportunity for community leaders to better understand the multifaceted world of modern policing. "By visiting different training facilities and participating in a range of simulations, community members can improve their knowledge of what police officers do and, more importantly, why they do it," Deputy Commissioner Burn said.

Love conquers all



JUDY ADAMSON

A United Kingdom
Rated PG

THIS IS A TIMELY, TRUE TALE OF VICTORY OVER TREMENDOUS OPPOSITION AND adversity, for it shows us – on one hand – how far we have come in the fight against racism while also pricking our consciences, pushing us to ask how much has really changed beneath the surface.

The year is 1947 and Seretse Khama (David Oyelowo), heir to the kingship of Bechuanaland (modern-day Botswana), is finishing his law studies in London, preparing to go home and take up the leadership held in trust for him by his uncle. Then he meets a girl and falls in love – which would be simple if it weren't for the fact that the girl is white, and English.

It was more than 15 years before Martin Luther King, Jr spoke of the hope that one day his children would live in a nation where they would "not be judged by the colour of their skin but by the content of their character". The challenge was the same in post-war Britain.

Ruth Williams (Rosamund Pike) is willing to stand by Seretse despite the consequences, but neither of them realise how far-reaching these will be. Ruth's father throws her out, the church (after government pressure) will not marry them and Seretse's uncle demands he leave her immediately. And worse is to follow.

In one sense it's hard to grasp how a marriage could create a political crisis in Britain and send shockwaves all the way to Africa, but this is what Seretse and Ruth faced. Bechuanaland was a British protectorate and the appeasement of neighbouring South Africa was an important British policy – mainly because of trade and self-interest, but also with a fair dollop of racist superiority.

So as apartheid was being written into law in South Africa, the idea of a mixed marriage at the highest level in Bechuanaland was unthinkable as well as distasteful.

The British – represented by the smart, condescending Sir Alistair Canning (Tom Davenport) – fight to prevent the marriage and then, once Ruth and Seretse return to Africa, they work with Seretse's uncle Tshekedi to have him removed as chief.

Tshekedi does not support this from any enthusiasm for Britain's prejudiced policies, but the reverse: he's against the white woman. Locals expect their future queen to be chosen from among their people so Ruth isn't wanted – and if she's with Seretse, neither is he.

If Seretse Khama had not been the man he was, that may have been the end of it. But he loved his country with a passion, wanted to serve and, like Dr King, had a dream for his nation: that it could be a place of equality and justice with no place for prejudice on the basis of race. It's a truth we need to hear as much today as then, for although the racism in our society is not usually as overt it would be foolish to think it no longer existed.

How Ruth and Seretse fought (with care) the British, the South Africans and won over their own people is an extraordinary story. What's even more remarkable is that, to most viewers, the tale will be completely unknown.

David Oyelowo and Rosamund Pike are entirely convincing as a couple who love each other enough to take huge risks to be together, stare down bigotry and political injustice and forge a future for themselves and Bechuanaland. Some of the characters created around them can be a little two-dimensional, but I guess nuance is hard to create in what is essentially – for want of a better way of putting it – a black-and-white issue.

However, the love and persistence that overcame almost insurmountable obstacles make it a story well worth telling, and the commitment and care in the performances (plus glorious Botswana locations) ensure an uplifting film. You'll be glad to have seen it. ☺

Only a Holy God

CityAlight

IT'S BEEN A LITTLE OVER TWO YEARS SINCE CityAlight, the music ministry at St Paul's, Castle Hill, released its previous album of in-house music. Like its predecessor, *Only a Holy God* is a live album with a suite of songs recorded in one session – the congregation audible alongside the band.

In terms of the basic sound, this is very much a CityAlight offering. Soaring choruses, almost hymnic cadences and structures with a modern twist, very strong, simple rhythms to the melodies. You can tell at first listen this is an album built around congregational use: the melodies lend themselves to easy learning, even if perhaps the range will tend to stretch some voices – as do a lot of the more contemporary offerings around.

This also sounds like a more homogenous record than *Yours Alone*. The opener, "Saved My Soul", and the mid-point of the CD, "All my Ways", are the most dynamic and upbeat tunes on the recording, the latter even shoving a near-Motown breakdown around halfway through a bluegrass-style romp. The rest of the record tends to fluctuate between the expansively and intimately pensive modes of much modern worship music, which will be fine for some people and less so for others. Part of what made *Yours Alone* fresh and interesting was the sprinkling of genre, style and dynamic throughout. That seems a little less evident here.

But the strength of the album, in keeping with the previous one, is that while the arrangements are for a big church like St Paul's, the songs are simple and melody-oriented enough to be used in smaller settings to great effect.

Nick Gilbert



The Things Above

EMU Music

EMU'S LATEST SELF-MADE OFFERING IS AN INTERNATIONAL PROJECT TAKING IN SYDNEY, Nashville in the US and Oxford in the UK, with all but one of the tracks on the record being new material. Contributions are made by a wide variety of writers, singers and instrumentalists from the EMU collective, including Garage Hymnal alumni Greg Cooper, Alanna Glover and Andy Judd, as well as Colin Buchanan and US-based Nathan Tasker.

The sound isn't hugely different to previous EMU studio records, sonically speaking. Production quality is high, although in a few places it seems a little excessive and distracts from getting the "guts" of the tune on its own terms. Being a studio album, the way this or that song would work in a congregational setting isn't always apparent but it's fair to say the intent is to have something sitting between a devotional album and a demo of songs for churches. For instance, "One Forevermore" – a Curtis Smith and Andy Judd tune sung by Revive's David Hanbury – is a highlight, but also a little difficult to see working in congregational settings at times.

Perhaps one of the more distinctive songs is the closer, the meditative Buchanan tune "O Come in Humble Prayer", featuring the familiar tones of Nathan Tasker. It's a simple, straightforward hymn in modern clothes. Much of the other material proceeds with a thoughtful chug, even if there aren't quite the lashings of memorable hooks you find in previous offerings. In all this is a record that requires a couple of listens, with some material suitable for churches due in no small part to the ever-accomplished lyrics you expect from an EMU release.

Nick Gilbert



Understanding Sydney

ROBERT TONG

Inside Sydney
by Bruce Ballantine-Jones
wanderingbookseller.com.au



THE SYDNEY DIOCESE HAS A CERTAIN REPUTATION IN ANGLICAN CIRCLES IN AUSTRALIA AND internationally. Mostly, the commentary comes from writers on the outside who do not understand the motivations and theology of those inside. At last we have a contemporary view from the inside.

A moving personal testimony begins this account of the author's involvement in diocesan life. The time span runs from the election of Marcus Loane as Archbishop of Sydney in 1966 to the retirement of Archbishop Peter Jensen in July 2013. What was it like to participate in the election of four archbishops? What personalities, politics and policies were in play? A description of the "working parts" of the Diocese of Sydney lays the foundation for a critical examination of this period.

Many Christians view political activity in the church with a measure of disdain or distrust and see it as ungodly behaviour. This book robustly defends political activism as an essential part of the working framework of the very democratic Sydney Synod. Two matters of great contention – the ordination of women and who could administer the Lord's Supper – occupied the attention of Sydney Anglicans, and others, during the episcopates of Archbishop Robinson and Archbishop Goodhev. Theology and policy and Anglican interests outside Sydney bore down on these questions. The extent of the author's deep involvement on both of these issues is revealed.

"Episcopally led and synodically governed" is a phrase often used to describe Anglican polity. However, a vital element is missing: the parish. The author posits that diocesan initiatives will only be successful where archbishop, Synod and parishes are all of one mind. Visions and initiatives of the several archbishops are measured against this contention. Corporate accountability for diocesan resources does not escape the author's eye. He draws on his PhD thesis for much of the detail and analysis of diocesan synodical life.

Let one should think that church politics filled the horizon of the author it should be noted that for most of the period under review he was an active parish minister who had led and pastored a large parish over several decades. In his own words: "parish work was the main event, diocesan involvement was the icing on the cake".

While a reader may disagree with the author's assessments or conclusions, this book is still a must read for those who want to understand the Sydney Diocese. ☺

HOLIDAY FILMS

December 1

Trolls 3D (G)

If you're looking for cute these holidays, *Trolls* will fit the bill. These trolls are the big hair type rather than the roly-poly creatures from *Frozen*, but rest assured they still sing and dance – a given when the main roles of Poppy and Branch are voiced, respectively, by Anna Kendrick and Justin Timberlake. Branch is a grumpy soul with a sad history and he's all the more so around Poppy, who is happy *all* the time – until a troll-eating ogre finds their village and kidnaps some of its inhabitants. Can Poppy and Branch save them before they get eaten? Timberlake's hit "Can't Stop The Feeling" is in the soundtrack, so viewers can be confident that Branch eventually gets his happy back. The cast also includes Gwen Stefani and, for the Australian release, Dami Im. Aussie chef Curtis Stone also gets a guernsey as a Bergen guard! Scary bits for really small kids but for everyone else! The cuteness flood commences.

December 15

Rogue One: A Star Wars Story

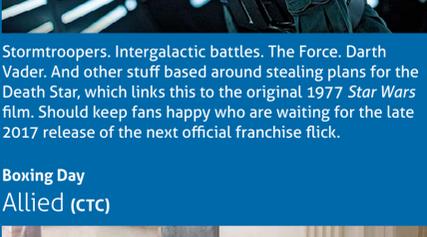
(CTC: Check The Classification)



Stormtroopers. Intergalactic battles. The Force. Darth Vader. And other stuff based around stealing plans for the Death Star, which links this to the original 1977 *Star Wars* film. Should keep fans happy who are waiting for the late 2017 release of the next official franchise flick.

Boxing Day

Allied (CTC)



Apparently based on a true story, *Allied* stars Brad Pitt and Marion Cotillard as assassins who meet on a mission to kill a German official in North Africa. Afterwards they fall in love, get married and live in London, but as the war progresses Pitt's superior officers accuse his wife of being a feable agent and demand that he kill her, or be killed. He has three days to comply, prove her innocence or face the consequences. This has the hallmarks of a good thriller but there wasn't enough detail by press time to be sure.

Moana (PG)



How brilliant to have an English language film – even if it's animated, not live action – in which the story and the characters are all Polynesian. Sure it's been Disneyfied, but it's a girl, Moana (Auli'i Cravalho), who's our protagonist and the demi-god Maui (Dwayne Johnson) of Polynesian legend who's her wingman as she seeks to finish her ancestors' task of exploring the Pacific Ocean. There's a bit of a culture mix going on (apparently you can identify tattoos from pretty much every Polynesian nation on Maui), but recognising the value of telling these stories is a good start. There's also adventure aplenty but no romance (amazing!).

Why Him? (CTC)

This looks like our bad taste film for the holiday season. Ned Fleming (Bryan Cranston) is horrified when his daughter Stephanie introduces him to her boyfriend,

internet bazillionaire Laird (James Franco). Laird swears with every second word, talks in detail about their sex life and then announces to Ned that he plans to ask Stephanie to marry him at Christmas. He wants Ned's blessing and isn't about to get it. Billed as a romantic comedy, it looks as though the bulk of *Why Him?* is taken up with Laird's grandiose attempts to win over the family (making friends with Stephanie's kid brother and giving her mum pot), and Ned's determination to get Stephanie away from him. I expect a happily ever after ending with dribbly encouragement not to judge a book by its cover. The latter is perfectly true, but this film isn't likely to be a good example of why.

Red Dog: True Blue (PG)



The successful 2011 film *Red Dog* was based on a Louis de Bernières novella of the same name, which in turn was based on 40-year-old tales of a wandering red kelpie in the Pilbara. The director of both movies, Kriv Stenders, told the *Herald* that this prequel of a sequel is "more a story about how the Red Dog legend became a legend. It could be the same dog, it could not be. It's up to the audience to decide". In other words, it's probably just a story. But it's a nice, doggie one.

January 1

Passengers (CTC)

Generating quite a bit of talk, this film follows two space travellers (Jennifer Lawrence and Chris Pratt) who wake unexpectedly from sleep on a spacecraft 90 years before it reaches the space colony they – and alone together – were travelling to. Will they live and die alone together in space? And why have only they woken? As things begin to go wrong on the spaceship you're in for a white-knuckle ride through the cosmos to find the answers.

January 5

The Edge of Seventeen (M)



Some people seem to breeze through their teens. They're popular, pretty, buff, smart – whatever. Nadine (Hailee Steinfeld) is not one of these people. She feels every bump of teenage awkwardness, made worse by the fact that her older brother is everything she is not. When he starts dating her best friend, Nadine feels *really* alone – fantasising about the boy she likes, sharing her misery with her favourite teacher (Woody Harrelson) and wondering if anything will ever change. With a nuanced script and performances, and a well-balanced sense of humour, this film presents life as it really is for many modern teens – including the drinking, the swearing and the sex. Nadine feels misunderstood and has had some tough knocks but she's also a drama queen with a mean mouth and, like most of the kids around her, really needs to grow up a bit. Is it over yet?" I expect many of you can sympathise with that.

January 19

Lion (CTC)

Based on the true story of Saroo Brierley (Dev Patel), who was born in rural India and, aged five, fell asleep on a train while waiting for his brother and wound up 1500 kilometres away in Kolkata. Adopted by a childless Tasmanian couple (Nicole Kidman and David Wenham) he grows up confident and safe, forgetting his past until an event unexpectedly begins to trigger memories and heartache, pushing him to search for his birth family. A bit overwrought in the middle but with strong performances from Kidman, Patel and Sunny Pawar as the young Saroo.