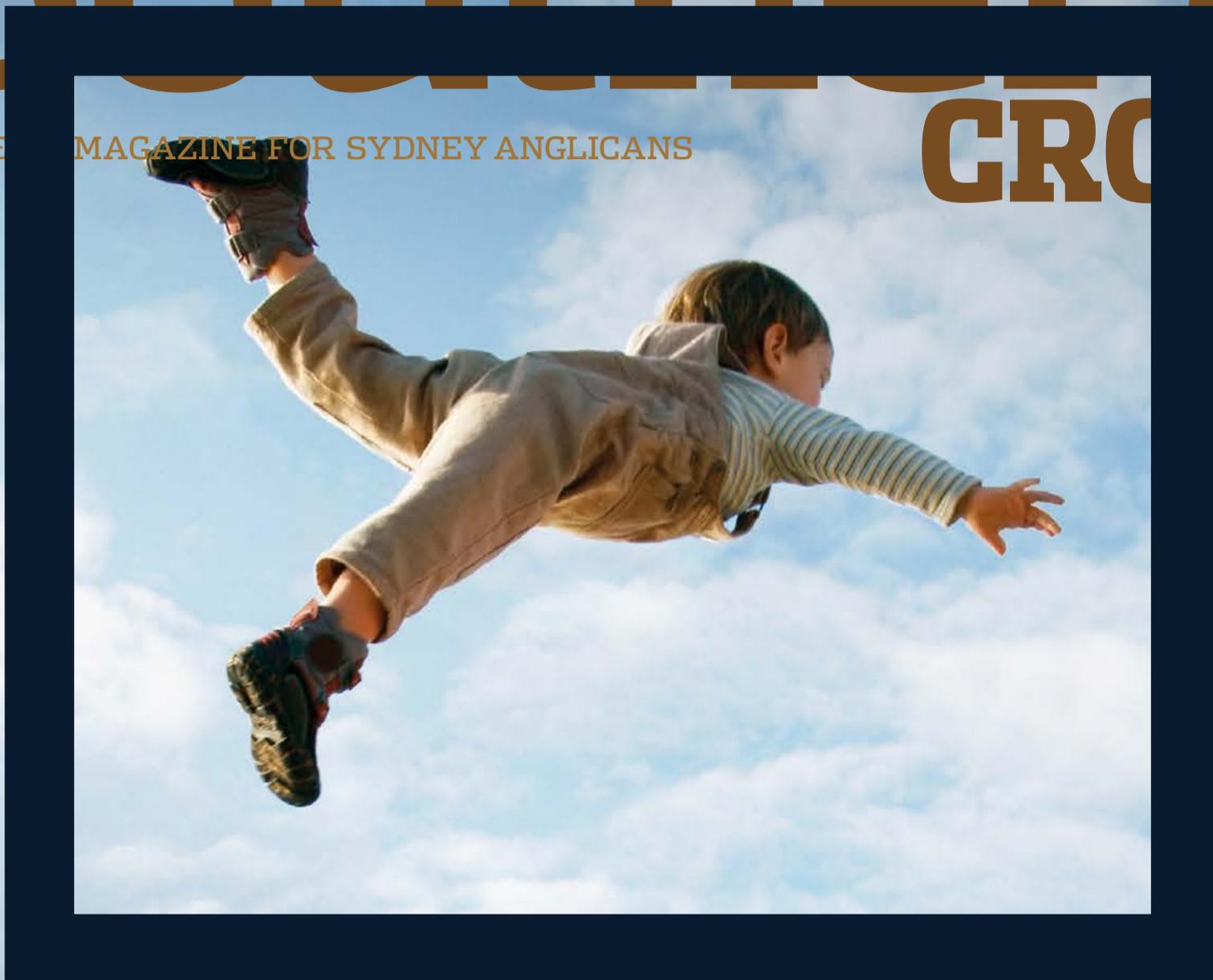


APRIL
2017

Southern CROSS

THE NEW MAGAZINE FOR SYDNEY ANGLICANS



Get the big picture

GOD'S GUIDANCE FOR GOOD PARENTING

- + **The treasures in Proverbs**
- & **Colin Buchanan's road to Calvary**

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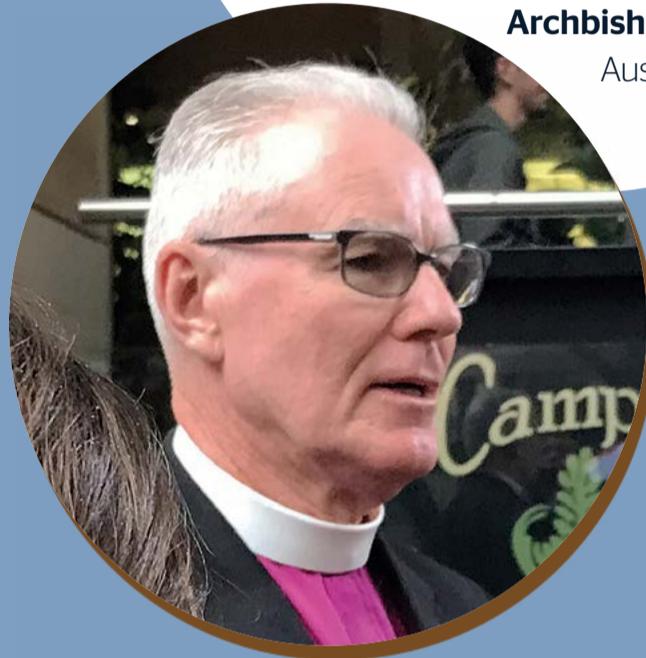
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Anglicans have been truly shocked and dismayed at... the scope of our failure to tackle child sexual abuse within the Church.

Archbishop Philip Freier
Australian News

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100 Waves for the kids

"To know that, on the day, I was surfing for \$60-70 a wave was just amazing". Jordan Gilbert carves it up at Maroubra.

PHOTO: Glenn Duffus

IT MIGHT LOOK LIKE FUN – AND IT KINDA SORTA WAS – BUT MORE THAN A WEEK AFTER HE AND two mates surfed 100 waves each at Maroubra to raise money for aid projects in Asia and Africa, Jordan Gilbert is still nursing sore muscles.

"Yeh, it hurts," he says with a laugh. This is the fourth year I've done it and I am finding it harder... I'm feeling like I have to do a lot of preparation, physically, just to get my body ready. But it really is a pleasure [to do it]. I had an old friend say, 'Good on you for doing this' but my first thought isn't, 'Good on me' – I'm just so thankful people support it and it actually works!"

Gilbert, who is a member of St John's, Maroubra, was inspired to do his first 100 Waves fundraiser on the back of Anglican Aid's 100 Beaches Challenge in 2014, when Anglican Aid CEO the Rev David Mansfield raised funds by surfing 100 beaches across the Diocese in 10 days.

"I wanted to be part of the fundraising for that project... but I remember thinking, 'Are people really going to sponsor me to go surfing?'" Gilbert recalls. "I genuinely thought, 'Who's going to do that?' But people got behind it and were really enthused."

That first year of getting wrecked for a cause, he raised \$4100 for Anglican Aid. The second year he surfed his 100 waves for Sports Chaplaincy Australia. For the past two years he has raised money for the SOAR project in East Asia, where some of the staff are supported by CMS at an orphanage that cares for abandoned children with disabilities.

Three teenage surfers who meet up with Gilbert for Bible study and time in the surf joined him this year, and each chose their own fundraising project: one picked SOAR, another Safe Child Africa, and another Kotdhwara Help (India).

Local cafes and surf businesses also lent a hand, providing the surfers with everything from top-class boards to food, leg ropes and sunscreen.

One of the teens had to postpone his challenge to recover from injury, but on March 6 Gilbert, Jacob Hedges (who attends St David's, Arncliffe) and Ethan Ford (Hillsong) raced into big, powerful surf at Maroubra Beach at about 8am. By the time they called it quits nine hours later – with countless wipeouts, broken leg ropes and rattling heavy impacts to their credit – Hedges had cracked 100, Gilbert had 106 and Ford had surfed 126 waves.

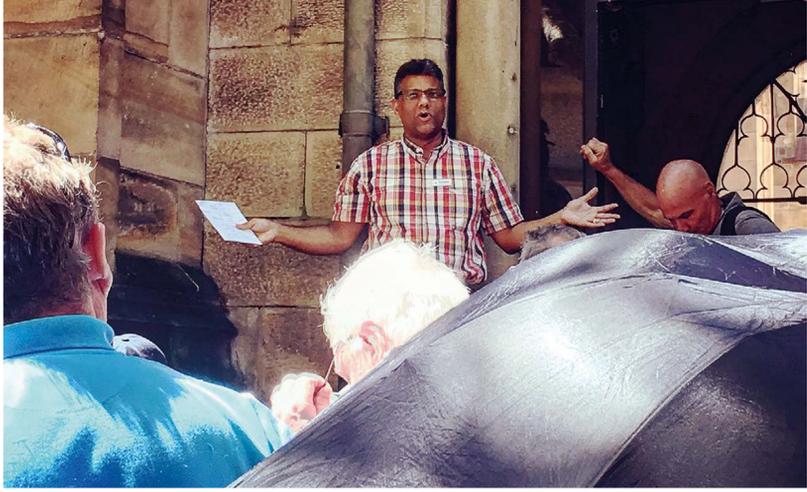
"There were two- to three-metre faces on the bigger sets [of waves]," Gilbert says. "The conditions really pushed us but we didn't want to take short cuts. The plan was to ride waves as you normally would and not try to make it easy. And the guys were great... they just went for it."

Gilbert will raise about \$8500 from his 106 waves and is already planning next year. But for now he's "just stoked" at how his church, workmates and fellow surfers have supported the challenge – sponsoring him for up to \$1 a wave.

"I was really thankful for anyone sponsoring me for any amount, because it creates such a motivation to keep going," he says. "To know that, on the day, I was surfing for \$60-70 a wave was just amazing."

Southern CROSS APRIL 2017

A city's care, two ways



Care and share: Dean of Sydney Kanishka Raffel welcomes people at the Cathedral's first City Care lunch.

ST ANDREW'S CATHEDRAL IS TEAMING UP WITH CHURCH HILL ANGLICAN TO EXPAND THE LATTER'S pre-existing ministry to the homeless, effectively doubling the impact for those sleeping on Sydney's streets.

Church Hill's City Care ministry has centred on a lunch held every second month, followed by a Bible and breakfast ministry held during the week. The rector of Church Hill, the Rev Justin Moffatt, says the ministry's aim has never been about simple food handouts, but rather to share the love of Christ with Sydney's rough sleepers.

"There are plenty of places people can get food around here," he says. "But what we have offered to people through the City Care lunch, and what the Cathedral is joining with us in, is a chance for the city's marginalised to spend time with Christian people. They can see and hear about what it's like to be part of God's people, they can hear of the hope to be had in the resurrection of Jesus, and they can form long-term relationships with others over the Bible, as well as lunches and breakfasts."

When the Dean at the Cathedral, the Very Rev Kanishka Raffel, wanted to expand outreach to homeless people living in the Cathedral's environs, it became clear that partnering with City Care would be an ideal step forward.

"There had been Cathedral ministries to people living in the Square for many years, but there was an opportunity to expand those and take the next step," Dean Raffel says.

"I'd been talking with Justin about my desire to do something more at the Cathedral and he approached me and offered to show some of our people what they have been doing, and maybe look at taking on the alternate month of that. So now we're essentially trading months, which means that the number of lunches has doubled."

Members of Church Hill helped plan and support the Cathedral's first City Care lunch, which was held in mid-March.

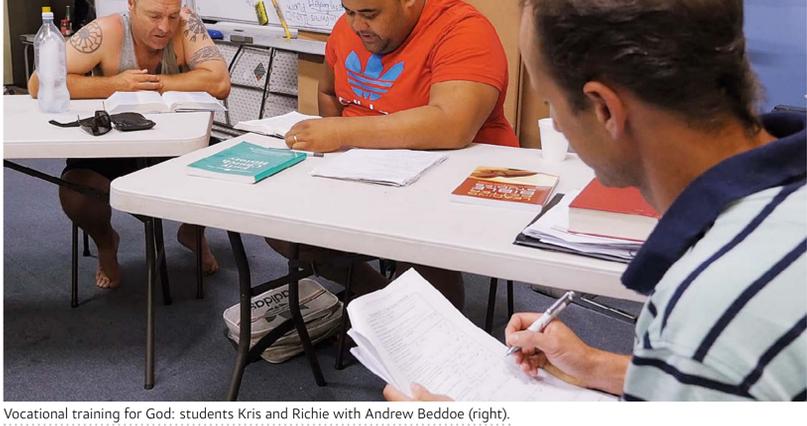
In addition to the Church Hill presence, about 60 people from the Cathedral's congregations were involved in everything from preparing the barbecue to hosting tables – also running a free stall for people at the lunch who were in need of basic items such as hats and water bottles.

"I don't think it's an accident that the Bible uses the banquet as a way of picturing friendship with God," Dean Raffel says. "We certainly hope a nice meal in a warm and welcoming atmosphere will create an environment in which people will hear about the God who deals graciously and generously with us."

The partnership between the two churches also extends to youth ministry, with Church Hill ministry trainee Dylan Chalwell now leading and providing training for the youth leaders at the Cathedral. The youth group has recently been rebranded City Youth to reflect its inter-church nature, as well as the fact it draws from nearby schools such as St Andrew's Cathedral School.

"It's been a great example of city churches, as well as the school, contributing together in different ways to ministry here in the city," Mr Moffatt says. "It's really a perfect gospel partnership."

Not your everyday conference



Vocational training for God: students Kris and Richie with Andrew Beddoe (right).

MANY OF OUR CHURCHES ARE MISSING SOMETHING AUSTRALIA HAS PLENTY OF – EVERYDAY people. Andrew Beddoe is hoping a new conference can continue a much-needed conversation around reaching ordinary Aussies and training them to do extraordinary things for the Lord.

The Reaching Everyday People conference will be held in May at Rooty Hill, in an area where fewer than 20 per cent of the population has a university education.

"Many evangelical churches across Australia are doing well at reaching university-educated professionals, but are not doing so well reaching those who go straight into the workforce – people who become builders, hairdressers, truck drivers or admin workers," Mr Beddoe says. "Everyday people make up the bulk of our population and yet they do not make up the bulk of most evangelical churches."

Mr Beddoe first started training others in 2010 and has learned many lessons since. "We'd like to share these insights with pastors and help the church to reach more everyday people," he says.

After six years of MTS-style training of apprentices and others in the workforce, Mr Beddoe and a group of co-trainers launched the Vocational Bible College in July last year. There are 30 students enrolled across three centres in Sydney, Orange and Adelaide, and they hope to open more training centres in the future.

Samuel Thorne, a student at the college, never thought he would be leading Bible studies or preaching. "I didn't want to try it [at first]," he says. "But in class we practice leading with each other and then we have to do it in our church. It's good. I realised I can do it."

This year Mr Thorne quit his job as a cook to pursue full-time study and work for his church, Guildford Anglican. To his surprise, quitting work was an obvious decision.

"I love God, I love preaching to people and talking about Jesus. I wanted to learn how to do this better," he says. "I don't think I'm a very good preacher, but sometimes ordinary people come up to me and say, 'I understood that' and I'm like, 'Wow'. I can reach different people [to my minister]. Guildford is full of people who are like me and I can reach them. The church has all sorts of people, and God uses all sorts of people."

Mr Thorne is looking forward to the conference and says people from "every church should come". "There's a lot that we can learn from people like us," he adds. "Sometimes people just need help to know how to serve God."

For information about the conference see www.reachingeverydaypeople.com.au

PSU takes on safe ministry



ONLINE COURSES WILL SOON BE AVAILABLE for Safe Ministry training in the Diocese, making training more flexible and easily accessible.

The Professional Standards Unit (PSU) now has oversight of the training, which was previously administered by Youthworks. Safe Ministry training is delivered through courses such as the "Essentials" for first-time participants and a "Refresher" every three years.

From late 2017 course components will be available online, allowing participants to complete training on computer, smartphone or tablet.

"There will still be an element of human contact," says PSU director Lachlan Bryant (left), "but online training also allows a level of convenience and flexibility we haven't had before."

The new elements will streamline the administration of courses, as well as allowing for self-paced learning.

"We greatly value and appreciate our volunteers and leaders who work with children, and our aim is to make training as thorough as possible, but also more efficient," Mr Bryant says. "We've been very well served by local Safe Ministry trainers and their hard work over many years. Face-to-face training will still be available for 2017 but details of how the online system will mesh with the existing training are still being worked out."

The Refresher course is expected online first, with Essentials to follow early next year. There will also be an email alert facility available for those who need to undertake a Refresher course.

A series of regional meetings are being held in April and May to explain the changes. A new website has been set up with information about the online modules and how the system will be delivered. See <http://safeministry.training>

Many generations, one roof



Thinking aloud: children's and youth ministers discuss ideas at a previous House Conference at Port Hacking.

YOUTHWORKS IS SEEKING TO RECONCEPTUALISE ITS INTERGENERATIONAL MINISTRY, spearheading the effort with its Growing Faith week of conferences.

Growing Faith has long focused on how to nurture faith as a family, but the new extended week of events – including House Conference, the Intergenerational Forum for senior ministers and the Growing Faith conference itself – will expand its focus to how the church body as a whole can foster intergenerational connections within the church.

"We are trying to get rid of the myth that intergenerational ministry means making all ministries multigenerational," says Youthworks youth minister Ed Springer. "We are saying rather that one of the key principles of the local church needs to be an aim to build intergenerational relationships across the whole life of the church."

"Where are the opportunities to do what you're already doing, but by mixing the generations? So perhaps instead of having single-generation music teams, we actively look to have multiple generations serving together."

While he says Youthworks isn't trying to provide a one-size-fits-all way of looking at the issue, he believes it's important for Christians and lay people to think hard about intergenerational issues, highlighted as one factor among Christians who have left the church in their late teens or twenties.

"One of the factors [behind drop-out rates] has been a lack of relationships with people older than themselves," Mr Springer says. "Part of that is due to the way we age-segregate ministries and the difficulty many young people have in transitioning into what we would define as family church or adult church – and part of that is due to a lack of those links with other generations."

Growing Faith Week, held in May, will see Dr Timothy Paul Jones – professor of Christian family ministry at the Southern Baptist Theological Seminary – presenting at all three conferences, with other speakers, papers and ideas also included across the week.

Mr Springer says that apart from the pragmatic reasons to look hard at intergenerational ministry, it is also important as a truer reflection of the kingdom of God.

"At a very simple level, 1 Corinthians 12 says that each part of the body of Christ needs the others," he says. "The church is made up of different ages and children, but not only are we all equal, we actually need each other to function well. Throughout the Bible you see children, parents and elders all participating in the life of God's people. It's not just a pragmatic issue but it's to do with what it means to be God's people as well."

Royal Commission ends Anglican phase



Justice Peter McClellan chairs the session.

THE ROYAL COMMISSION INTO INSTITUTIONAL RESPONSES TO CHILD SEXUAL ABUSE HAS FINISHED its investigation of the Anglican Church, with a summary hearing in Sydney.

The commission set aside four days to hear about issues such as church structure, training and formation, professional standards and redress. Commission chairman Justice Peter McClellan and his fellow commissioners have struggled to come to terms with the diverse nature and governance of the Anglican Church.

Counsel assisting the commission, Gail Furness, SC, tabled a set of statistics on abuse within the Anglican Church. Overall, 1082 complainants alleged incidents of child sexual abuse and these were reported to the 23 dioceses across Australia, covering 1980-2015.

The Diocese of Brisbane received the highest number of complaints – 371, or 33 per cent. But the commission stressed that the Brisbane figures, unlike other areas, included complaints about Anglican schools that were handled by the diocese. The Diocese of Adelaide received the second highest number of complaints – 155 cases or 14 per cent, of which a significant number related to the Church of England Boys' Society (CEBS). Melbourne had 96 complaints (9 per cent) followed by 89 (8 per cent) for Sydney and 63 (6 per cent) in Newcastle.

The total number of perpetrators nationally was 569, of whom 43 per cent were clergy, 50 per cent lay people and 7 per cent undetermined. Three-quarters of those abused were male and one-quarter female, with the abuse starting at an average age of 11 for both sexes. The data showed that, on average, the time between the alleged incidents and reporting was 29 years.

The Primate, Archbishop Philip Freier, told reporters, "Anglicans have been truly shocked and dismayed at the unfolding in the Royal Commission of the scope of our failure to tackle child sexual abuse within the Church, and the depth of survivors' pain and suffering".

He said the commission's findings had been eagerly awaited. "The Anglican Church of Australia apologised for its failures in 2004. Since then, the Church has invested a great deal of energy in seeking to understand the nature and cause of our failings. We have improved in many areas, but we are striving still and welcome guidance and assistance."

The head of Moore College's Centre for Ministry Development, the Rev Archie Poulos, along with the Rev Andrew Ford – Anglicare's general manager of mission and partnerships – and the director of the Professional Standards Unit, Lachlan Bryant, participated in panels on their areas of expertise during the hearing. Archbishop Glenn Davies, who was a member of the final day's panel, said the issue of forgiveness was important in considering the past approach to abuse cases.

"I think what has happened in the past is that there has been easy forgiveness, or should I say 'cheap' forgiveness, whereby a person has been forgiven [and we thought] it was not going to happen again. We were not aware of recidivism as an issue – we too easily forgave.

"At heart people almost didn't believe that such behaviour could be engaged in within a church environment... there was actually a disbelief in regard to that. That's why we didn't listen properly to children and when complaints were made they were not properly addressed, and I've spoken publicly about that and given an apology with regard to that. I think those are the causes, or part of the causes, that have allowed this horrific abuse of young people to occur in previous decades."

Just before the hearing, the Bishop of Newcastle the Rt Rev Greg Thompson announced his resignation, citing ill health due to the strain of steering his diocese through child abuse scandals and a culture of "cover-up".

"When I started this journey to right the wrongs of child abuse in the diocese I didn't expect to be in this position, nor did I expect to uncover systemic practices that have enabled the horrendous crimes against children," he said. "The decision to resign was not an easy one... However, I must place the wellbeing of my family and my health above my job."

Archbishop Davies said that during his short tenure Bishop Thompson had "displayed remarkable courage, commitment and dedication in seeking to restore justice for the survivors of sexual abuse".



Street preachers fined

Michael Stockwell, Adrian Clark and Michael Overd in front of Bristol Magistrates Court. (photo:Christian Voice UK)

IN A BLOW TO RELIGIOUS FREEDOM IN ENGLAND, TWO STREET PREACHERS IN BRISTOL HAVE been fined, effectively for saying Jesus is the only way to God. Michael Overd and Michael Stockwell were arrested and charged with a public order offence for preaching in Bristol city centre. A third man, Adrian Clark, was found to have no case to answer.

The men say they were merely preaching the gospel and answering questions on the difference between Islam and Christianity. Their counsel argued they had a democratic right to preach and quote from the King James Bible in a public place. However the prosecution reportedly said, "Whilst it is right that if things are said in the Bible they can be said to be an expression of religious belief, to use words translated in 1611 in a very different context, in the context of modern British society, must be considered to be abusive and is a criminal matter".

The pair was ordered to pay £2000 each in fines and costs. They will appeal the conviction.

South Carolina links with ACNA

THE ANGLICAN DIOCESE OF SOUTH CAROLINA, which withdrew from the Episcopal Church in response to the liberal drift of the denomination, has voted unanimously to affiliate with the Anglican Church in North America (ACNA). In 2012, the Episcopal Church tried to sack Bishop Mark Lawrence, claiming it owned the property and identity of the diocese. A lengthy court case followed, which the diocese won in 2015.

"I cast my vote to affiliate with the ACNA with eager and expectant faith," Bishop Lawrence said. "I believe God has called us to this and I believe we will find a deeper richness in our vocation; fuller fellowship in the Spirit; a more zealous thrust in mission. But most of all, I believe a door will be opened, the fresh winds of the Spirit will blow and a caged eagle will soar."

ACNA has more than 110,000 members in 32 dioceses across Canada, the United States and Mexico.

Compassion exits India

THE Christian charity Compassion International has been forced to close its operations in India, under pressure from the country's government.

"This is an extremely difficult decision that affects more than 147,000 children and 589 local partners in India," the organisation said in a statement to child sponsors. "Our hearts break with yours as we think about what this means for them – and for you, our sponsors and supporters in India."

The decision comes amid a crackdown by the ruling Hindu Nationalists on religious charities and claims that affiliated aid agencies have been trying to convert children, which the group denied.

"Compassion accepts and serves children and communities of all faith backgrounds (or no faith background), and categorically does not require or force conversion to Christianity at any time," the statement said.

Compassion operated in India for almost 50 years and provided aid worth more than \$50 million annually.

Islam rises, atheism declines

FIGURES released by the US-based Pew Research Centre claim Muslims will outnumber Christians by 2070 but atheism will decline.

The figures claim that while the number of Christians will grow by about the same as the population between 2010 and 2050, followers of Islam will increase by 73 per cent, or double the population growth. It also claims that Muslims will make up 10 per cent of Europe's population. The number of atheists and agnostics will drop by 16 per cent over the same period, according to the Pew data projections.

The call – or not

I found Scott Monk's "God on the line" (SC, March) feature about the "call" to ministry so helpful – thank you! We've been reading *Guidance and the Voice of God* (Jensen and Payne) in my Bible study group and were talking about exactly that in this week's session.

There is definitely a fashion for Christians to describe being "called by God" to do something, which is not very biblical. I also appreciated the point that we are all called through the words of the Bible into new birth – which includes ministry, even if that's not paid.

I plan to share the article with the women in my group. May we be inspired by those stories of sacrifice for Jesus' sake.

Katie Stringer
Leichhardt

Theological conundrum

The article "Real Faith in a Performance Dominated World" (SC, March) is commendable in its defining the nature of faith. The author of the article states, "when it comes to God we are 'justified' not at all by our performance but *only* by "faith". While I share the author's commitment to justification *only* by faith, I wish to alert your readers to the fact that such statements can misrepresent the truth taught by our Reformers.

While our Anglican Reformers made a distinction between the meritorious cause of our justification (Christ's merit's alone), they also emphasised the obedience of faith (ie. every work that is an expression of God's commands) as equally necessary for our salvation, though not its meritorious cause.

If you want to split theological hairs and sidestep the fact that such works are necessary for salvation (though not the meritorious cause,) you might say works are the necessary corollary of faith (the author says, "Faith produces works... they are the fruit of it"). The logical conclusion is that if obedience (works) is the necessary corollary of faith, it is also necessary for salvation. On the same page the author says, "faith... must produce results".

A conundrum yes, but crucial in man's present condition, lest concupiscence tricks him into thinking he can presume on grace and avoid what the writer of Hebrews (as well as Paul in Romans 6) plainly declares: "Without holiness no man shall see the Lord" (Heb.12:14).

Without this balance of biblical emphasis so plainly seen in the writings/sermons of the Reformers, we are complicit in a deception of the gospel. We delude hearers into thinking they may have its gift without earnestly striving towards a life of godliness; a life lived in conformity to the stringent requirements of all God's commands as perfected in Christ.

Rev Jerryl Lowe
Moss Vale

Celebrate or condemn

Celebrating the 500th anniversary of the Protestant Reformation has merit (SC, March). Some fine speakers have been engaged by Moore College to address the role of certain key persons in the Reformation.

This is good but let us be careful we don't incur something of our Lord's criticism of the teachers of the law for building tombs for the prophets slain by their forefathers.

In that regard, I wonder if two key Reformation players – Luther and Calvin – would be given access to any pulpits within the Diocese today to preach the doctrine of Creation as they perceived the word of God to present it?

They had the sound basis of Sola Scriptura to develop their doctrine but our "sophisticated" age seems more inclined to ban such doctrine from the church because it is too "divisive". Funny, that – in our age the word of God must not divide.

Well, celebrate as we will... just be careful we aren't celebrating our capacity to condemn those we celebrate, and also condemn ourselves for doing that which Charles Spurgeon once expressed fear of doing – that is, "learning the art of mangling the meaning of God's own words".

Wayne Olling
Leura

Having our perspective challenged is very helpful, hence thank you for printing John Bunyan's letter in your March edition. Relating respectfully with those with whom we disagree is essential, so often not achieved in this Diocese.

The Reformation was, however, critically necessarily from many perspectives. Roman Catholic abbots and clergy had, since Constantine's time, read the Holy Bible and come to the same conclusion as Luther but were hidden away in monasteries, etc – a well-documented fact. Those keen for the Bible to be translated so often paid with their lives.

Only today we attended the recommissioning of a family returning as missionaries to a small Irish Protestant Church, explaining and pictorially demonstrating that Mary is depicted to the Irish as a strong person but Christ as effeminate.

Let us honour the Reformation and those who freed us of the previous tyranny.

Reg Lobb
Stanwell Park

Follow the faith

Peter Jensen's survey of those recent sermons was encouraging (SC, Feb). I wonder whether Jim Bates' report back to the 145 or so men who so kindly submitted their sermons to him in 1996 is partly responsible for the improvement (see the appendix to Marcia Cameron's *Phenomenal Sydney*)?

John Bunyan's letter (SC, March) is also a salutary reminder of some less-than-Christian behaviour on the part of past heroes, but:

Calvin did his level best to prevent Servetus' burning (though not his execution);

The persecution Dr Bunyan lists was before any separation of church and state, still in the days when the "godly prince" was under obligation to protect his subjects from grievous error;

T.C. Hammond pointed out that such varied minds as Thomas Aquinas, the historians Gibbon and Lord Acton, Queen Elizabeth and Archbishop Whitgift all justified persecution under historical circumstances.

I remember Alan Cole's comment about our Reformers at one Reformation celebration: "Whose *faith* follow, not *whom* follow!"

Rev Dr John McIntosh
Artarmon



THE DONKEY'S DAY



I gave my little donkey an extra
feed of hay

I 'ad this funny feelin' it was 'is
special day.

'E never gets much time off,
'e never takes a rest,

No one's ever rid 'im but in work
'e always gives 'is best.

And me and 'im – my donkey –
we never make a show,

We never take the limelight, our
ranks is pretty low.

The passin' crowd ignores us –
they don't see us at all,

The biggest thing about us
is that we're very small.

But blow me down! One reg'lar
day

Blokes came and took 'im right
away!

"Hang on there, sirs", I said. "This
ain't the rustlin' season,

So if you take 'im now you'd
better 'ave a reason."

"Oh yes," they said, "we 'ave
one too – 'e'll lead the great

procession

When our dear Lord goes
into town and takes 'is true

possession."

They went – and then I 'eard this
crowd a-shoutin' out "'osanna!"

And wavin' palms just like they
was a proper greenies banner.

And right there in the midst of
them my little donk was walkin'

And showin' them that workin'
'ard is just as good as talkin'.

And now the whole world knows
of 'im – a creature of renown.

My little donkey was the one
who took the Lord to town!

David Hewetson

MOVING



LACHLAN, LAVENDER, LUNA PARK...

A ministry life that has taken his family around the country has now come full circle, with the **Rev Lachlan Edwards** inducted as rector of Christ Church, Lavender Bay on March 18.

"We were actively involved at St Matt's, Manly for 10 years and had our kids in the Manly area," he says. "Then we spent 11 years in northwest Western Australia – Broome and Exmouth – before being called back over this side to Figtree in 2013.

"Now we've completed the circuit by returning back to the north shore!"

Mr Edwards says Lavender Bay "got wind of my name through some friends", which resulted in contact from the nominators to see if he might be interested in coming to the parish.

"On one hand they wanted somebody who would be willing to support them in their traditional church service but would still give them solid biblical teaching," he says. "On the other hand they were looking for someone who would lead them into whatever the next stage of their church life would be, particularly looking at engaging young families and young adults."

He says words like "vibrant fellowship, unconditional love and traditional Prayer Book service" describe the church well. The harbourside parish also has Sydney landmark Luna Park within its boundaries.

"It's quite demographically diverse here – we celebrated the 102nd birthday of the oldest member on Sunday and we've got babes in arms as well," Mr Edwards says.

"I really want to honour the past, acknowledge the present and provide a vision of hope for the future, and to do that I simply want to be the shepherd of the flock and a teacher of the streets. But..."

"I'm still finding my way around the suburbs and remembering all the streets. Despite the exciting thing is that it's the same gospel no matter what context you're in. That's the thing that keeps you going."

READY FOR CHANGE

The Rev Brian Hall became rector of St Peter's, Hornsby on February.

An assistant minister at two parishes in the past seven years – most recently in Pitt Town – Mr Hall says he and his wife Cathie had begun thinking that soon the time would be right to take on the leadership of a parish.

"In seven years I'd seen two different leaders and varied ways of doing things, and I think that was enough to start to see where God might lead us," he says. "I'd been talking with a few churches. Hornsby has two services of 30 people each so it's small... but as I talk to people here they're ready to move forward and connect with the community, which is great.

"The other thing is that Hornsby is such a growing area. There are a ridiculous amount of apartments going up, a lot of families and people moving in, and a lot of cultural diversity... which means lots of potential opportunities and a lot of need."

A local Chinese Anglican Church plans to link up with the parish later this year, creating a Chinese service at St Peter's, and Mr Hall says the desire of both churches is to "work together and develop a ministry partnership".

He's enthusiastic about the opportunities Hornsby presents. "There's a range of things happening here, which is great," he says. "I walked into the ESL class and there were 45-50 people there, of all different nationalities. Every second person I talk to is a different nationality and they moved into the area a month ago. Our playgroup is made up of all these different nationalities.

"It's exciting and it seems almost like the vision has been made for us. We just need to lead the church, under God, connect with the community and hopefully reflect the community at some stage over the next few years. And we're going to do these things together."



FITZ GOES SOUTH

Following eight years in the parish of Newtown-Erskineville – seven as assistant minister in charge at Erskineville – on January 28 the **Rev Roger Fitzhardinge** became the rector of CrossRoads Christian Community in Fairy Meadow, north of Wollongong.

"William Taylor at Summer School [in Katoomba] this year reminded the ministers present that God puts the right people around them to make up for all their inadequacies, which I think is why there are so many wonderful people at Erskineville," he jokes.

"Once challenge of any inner-city ministry is the constant churn of people who arrive, are warmly welcomed, become part of your urban family, struggle to follow Jesus in the normal trials and frustrations of life, you grow in love together and then they leave. So it's weird to come to a church where there are four generations of a family here – weird but wonderful!"

Mr Fitzhardinge is thankful for the locum work of Archdeacon Deryck Howell and his wife Glenda, who now live locally, describing their decision to stay on in an honorary capacity as "an absolute godsend".

"To have someone of his wisdom and experience on the ministry team is simply wonderful – he's what every rookie rector needs," Mr Fitzhardinge says.

He is also delighted with the gospel enthusiasm of his parishioners, who are "really excited to engage with their local community" and "have their eyes open to the opportunities that God has put in front of them for international students and new arrivals to the Illawarra".

"We know that the gospel is for everyone and Fairy Meadow is the sort of church that's positioned to reach out to everyone – young families, retired people, uni students, people new to Australia – and be the sort of church family that's a light in their community," he says. "It's a place that's ripe with promise."

ANGLICARE'S HEALTH CHAPLAINCY HEAD

After a six-month "break" to write a book about pastoral care, the **Rev Barry McGrath** became manager of health services chaplaincy at Anglicare in December. Prior to this he spent two years at HammondCare, most of which he spent as operations manager of pastoral care.

"I resigned from HammondCare without any firm thing to go to but I was writing a book on pastoral care and I was lecturing in pastoral care, so I did think, 'I want to take 6-12 months off and try to get this book finished,'" he says. "But I haven't finished... I got a job! And my research has taken me in a different direction."

Mr McGrath's role at Anglicare not only encompasses management of all the organisation's hospital and mental health chaplains, it involves oversight of the courses run through the Anglicare Centre for Pastoral Development and separate teaching tailored to particular groups and churches.

"I've had a very blessed time with employment over the years," Mr McGrath says. "[This job] covers my twin loves... I can be involved in supporting and facilitating chaplaincy in many situations, and also develop education and educational models to assist people who want to train for chaplaincy, and people in churches and the general community. It feels like the perfect job."

HOME TO THE HILLS



The **Rev Matt Lemsing** became the rector of St Matthew's, West Pennant Hills on December 12, having previously served for six years as an assistant minister at Naremburn-Cammeray.

"We came in just before Christmas, which meant I could see how things worked here over that time, get to know people and do a bit of planning for the year ahead," he says.

The move wasn't one he was expecting, or even thinking about, with Mr Lemsing describing the family as "happily ensconced at NCA – we love the saints there and loved serving them. Then more or less out of the blue we got a phone call from the nominators at St Matt's! That started the conversation. The next three months involved a lot of prayer, talking with my family and close friends and working out whether we'd be fruitful and useful here. And in the end we thought it looked like a good fit so we took up the offer of the role."

Mr Lemsing says that while St Matt's and NCA are very different, much of the "shape and form" of their ministries are the same. "Both churches have a strong Asian ministry," he says. "Both churches have multiple congregations spread across multiple sites. Both churches have a large and diverse staff team.

"One of the other things that appealed to me about St Matt's is they have a very strong legacy and history of sending and supporting missionaries. I go to India every year with the India Gospel League and I've been doing that for eight years... and I thought, 'Here's a church that already gets global mission and already sees itself as having a responsibility to send others'. It's something I was excited by and wanted to be a part of."

While the family found it "tremendously sad" to leave Naremburn-Cammeray, Mr Lemsing says he and his wife both grew up in the Hills district, so coming to West Pennant Hills felt familiar – "like coming home".

"It's going to be exciting to serve the faithful at St Matt's," he says.

VALE

Deaconess Heather Badgery died on February 25, aged 87.

Born in Heather Margaret Badgery on June 6, 1929, Miss Badgery trained at Deaconess House and was involved in a range of ministries – including the Far West Home, which provided respite holiday camps and health care to children from rural NSW – prior to her ordination as a deaconess in 1959.

Dss Badgery then became manager of the Lisgar Hostel for Girls. She went with them to court hearings, helped them develop social skills and find jobs. She also spent many years as a nurse and nurse educator in a range of Sydney hospitals.

Prior to her retirement in 1989 Dss Badgery worked at the then Sydney City Mission's Vocational Employment Training Scheme in south-western Sydney (1982-85) as well as in medical services at Parramatta Gaol (1986-89).

At her funeral last month Deaconess Badgery did not want a eulogy for herself but instead, in her final year, wrote her own eulogy to God. In it she said:

"It took me a few years to learn (through the school of hard knocks) that when God says, 'This is the job I have chosen for you to do' that he means it. After many Bible verses jumping off the pages – at times over weeks – I got the message.

"The wonderful thing was that God knew what lay ahead of me and as I went he always gave me a promise of his presence... I had a few wilderness experiences but God knew my human frailty and surrounded me with a great family, church family and close friends.

"God's blessings have never ceased to the present. My every need has been met. What a great God we have and his love is beyond expression."

Deaconess Rose Michael died in late February, aged 95.

Born Rosalind Michael on April 28, 1921, Miss Michael was ordained by Archbishop Howard Mowll in St Andrew's Cathedral on August 24, 1946. The chaplain to deaconesses, the Rev Jacinth Myles, said of Dss Michael that, "As far as I can work out, of more than 155 deaconesses who were trained/ordained in the Sydney Diocese since the first in 1886, Rose is probably the only one who reached the 70th year of her ordination."

Dss Michael ministered at the parish of Yarra Bay from 1947-50, which had no rector so she was in charge of the parish's day-to-day services and responsibilities. She also took weekly services at the nearby Lazaret hospital for those who needed to be kept in isolation.

From 1951-1962 Dss Michael worked at St Thomas', Enfield where she is still remembered fondly. "A parishioner of that time remembers her as a tireless worker among the elderly," Ms Myles says. "She taught Scripture in the schools and had a close association with the Young People's Union and the Girls' Lenten Society. She led the kindergarten Sunday school... and she kept in touch with the parents of all the babies who were baptised."

In 1963 Dss Michael became chaplain to the inner-city women's hospitals of Crown Street and St Margaret's, and until 1969 also served at the Lazaret and at two other hospitals for women.

While she retired after this for health reasons, Deaconess Michael remained active in ministry and was the honorary deaconess at North Haven (near Port Macquarie) until 2013 when she needed to move into residential care. "We praise the Lord for this faithful diaconal servant," Ms Myles said.



Medically assisted dying

BARRY WILKINS

CONSIDER SOMEONE SO PARALYSED BY A MEDICAL CATASTROPHE THAT SHE IS ALMOST COMPLETELY locked in, unable to move anything except to blink. She can communicate only using a spelling board laboriously, letter by letter, blinking as the right letter comes up. She asserts repeatedly, "KILL ME". She lives on, her condition grievous and irremediable.

Or consider an adult or child with a chronic condition that leads inexorably to extreme disability and death, and near the end he simply wants to choose the moment of his passing.

I support the stand taken by Megan Best in her recent article (SC, December) and would like to add to the discussion as we think through the complex nature of these issues.

Euthanasia is a word stolen from us. It really means a "good death", or dying well. Surely, we all want this for ourselves and others. It is right, perhaps, that the word is now replaced by "medically assisted dying" or "assisted suicide" – terms which better define the reality of deliberate killing.

Although we all want to die peacefully in our sleep when our time comes, for many the dying process is fraught with varied manifestations of suffering, sometimes unbearably severe and prolonged, not fully alleviated by opioid analgesics and adjunct medications.

Pain is not the only arena of suffering. Intolerable itching, nausea, choking, breathlessness, incontinence, diarrhoea and bleeding also dominate end-of-life issues for many.

Throughout the aeons countless children, women and men have died appalling deaths at the hands of others, or from disease, or accident. There are some scenarios in emergency and intensive care medicine where palliation is the only option but where any dose of morphine may accelerate death. Professional, compassionate management of the patient may require that dose to be given.

Last year the Supreme Court of Canada "struck down the laws forbidding physician-assisted dying because they unfairly restricted individual choice. Access to aid in dying will give Canadians further control over their care and, ultimately, their lives" (quoted from dyingwithdignity.ca). Current discussions in some Australian jurisdictions already involve professional medical societies and associations, as well as politicians. The issue will return to NSW soon. Suicide tourism is a reality already, now that many countries have legalised assisted dying. We shall have to grapple with the issues.

Consent, for example, is complex. While there may be safeguards in physician-assisted suicide scenarios – such as repeated informed consent – there are many to whom this cannot apply: children, the mentally ill, the intellectually challenged and those whose mental state is already muddled by drugs or dementia.

Additionally, there can be confusion over the meaning of "life support" – an extraordinary medical intervention – and the "switching off" thereof, an act of commission that can be used legally and compassionately when continuing is considered futile and all agree. Yet at the same time we face societal demands, in some cases, that we must save life "at all costs". Yes, all these issues are confronting and yes, they are complicated.

To reduce the reality of end-of-life suffering by comparing it with that of Christ is dubious, made worse by a modern misconception of our Lord's passion as consisting merely of physical pain – as was embraced by a movie on the subject that paid minimal attention to the real, spiritual passion, and where the flogging scene lasted longer than the entire crucifixion.

The passion of our Christ consisted of his bearing our sins on himself on the cross. I have seen hundreds of children die, many after weeks, months or years of torment borne with amazing fortitude, some of their prolonged deaths arguably comparable with a crucifixion, but none of them bore our sins in their dying bodies.

May I suggest that we in Anglican Sydney work extremely hard to discuss these complex issues, rather than make quick and easy judgements – especially given their emotional nature.

The author works in the public health system and is a member of Norwest Anglican Church. He is not in favour of any change in the law. The scenarios above are fictional and any resemblance to actual cases is unintentional.

The cup Jesus drank



DR GLENN DAVIES

THE ACCOUNT OF KING DAVID'S DEPARTURE FROM JERUSALEM RECORDED IN 2 SAMUEL 15 is a sad and sorrowful tale. The circumstance requiring David to retreat from his capital city is the revolution instigated by his son Absalom to assume his father's throne and capture the kingdom of Israel for himself.

As the duplicitous activities of Absalom are recorded in graphic detail – his scheming over a number of years, his deception and dishonesty and his ingratiating behaviour towards supplicants for justice – the narrator shrewdly states: "he stole the hearts of the people of Israel" (2 Samuel 15:7). Of course, this was all part of the consequences of David's taking the wife of Uriah the Hittite to be his own, which the prophet Nathan had predicted: "the sword shall never depart from your house... out of your own household the Lord is going to bring calamity upon you" (2 Samuel 12:10-11).

So David flees Jerusalem and takes the forlorn trek across the Kidron Valley to the Mount of Olives along with a company of his household.

"The king crossed the Kidron Valley... and David continued up the Mount of Olives, weeping as he went; his head was covered and he was barefoot. All the people with him covered their heads too and were weeping as they went up" (2 Samuel 15: 23, 30).

While David knew the consequences of his own sin, he also knew that God had forgiven him (2 Samuel 12:13). He could therefore trust God's judgment upon him and rely upon the mercy of the Lord, if he so chose, to bring him back to Jerusalem.

"If I find favour in the eyes of the Lord, he will bring me back and let me see it and his dwelling-place again. But if he says 'I am not pleased with you', then I am ready to let him do whatever seems good to him" (2 Samuel 15:25-26).

A thousand years later, another rejected king took the same path across the Kidron Valley towards the Mount of Olives. It is hard to believe that Jesus did not consciously recall the same journey that his forefather took a millennium ago. As Son of David he too was betrayed by a close friend (Psalm 41:9). As Son of Man he, too, was willing to trust his Father's will to be fulfilled (Mark 14:36). Yet, as Son of God, he became obedient even unto death (Philippians 2:8).

We can sometimes too quickly turn to the joy of Easter Day without appreciating the depth of despair that is liturgically reflected in Maundy Thursday and Good Friday. While it is true that the crucifixion is the climax of Jesus' undergoing for our sake the judgment that belongs to all humankind, the sufferings of Jesus in the Garden of Gethsemane deserve particular attention.

This journey across the Kidron Valley to the Mount of Olives was a lonely journey for Jesus. His disciples did not fully understand what he was doing, where he was going or what would befall him. In terror and confusion they deserted Jesus and fled when his betrayer arrived with a squadron of guards.

Yet the prayers of Jesus in the garden reveal the inner turmoil that he experienced as he contemplated the horror of what was about to happen. In Mark's words, "Jesus began to be deeply distressed and troubled: 'My soul is overwhelmed with sorrow to the point of death'" (Mark 14:33-34).

Jesus's distress was in contemplating the agony of the cross, as he looked into the pit of hell and drew back: "If it is possible, take this cup from me". The language of the cup is a reference to the cup of God's wrath (Isaiah 51:17; Jeremiah 25:15; Revelation 14:10). Yet, "not my will, but yours be done". Jesus was willing to undergo the judgment of God against sin in his own person.

He would endure the judgment that belonged to us. In three hours on that cross, he would exhaust God's wrath that rested upon his people – he would drink damnation dry. He who knew no sin, became sin for us that we might become the righteousness of God (2 Corinthians 5:21).

Only when we have reflected upon the seriousness of sin and the depth of Jesus' suffering can we rejoice with unutterable joy at the salvation that Christ has secured for his people by his resurrection from the dead.

Christ is risen. He is risen indeed!

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



Safe in God's hands

Grappling with the everyday trials and joys of full-time parenthood

sent new mum **HARRIET CONNOR**

back to the Bible for God's wisdom – to help make sense of parenting in the modern world.

MODERN PARENTS

In our society there seem to be so many different ways of parenting. Most young parents I know are confused and uncertain about what to do. Part of the reason for this is that our generation is much more mobile and multicultural than that of our parents and grandparents. We are more likely to move away from where we grew up, or to marry someone from a different cultural tradition. Because of this we are not so firmly grounded in a single, local community, bound together by a common set of values.

For most of human history, parenthood was a skill gained in the way an apprentice learns a trade. My grandmother talks about how she had the chance to practice looking after a baby from the age of 14; her older sister had moved home to have her first child, because her husband was away fighting in World War II.

The "master" parent of the house was my great-grandmother. She was permanently confined to a wheelchair due to rheumatoid arthritis. But while she and her husband were happy (and able) to employ staff to help with the cooking and cleaning, they felt that raising children was something they could never delegate. And so, my grandmother and her sister watched and learnt from my great-grandmother.

By contrast, I am a childcare kid. From a very young age I did not see my parents or my sister during business hours. I had never seen a stay-at-home mother in action until I became one!

In the absence of "master parents" to learn from, our generation usually turns for guidance to our peers or, more commonly, to the internet. But there we find that the field of parenting has become a battlefield, staked out by experts with strong and conflicting opinions about how parents should be doing things, backed up by (apparently) scientific studies proving that any other way is harming your children.

This greater access to information has no doubt improved life for children in many ways. But it feels like there is a parenting expert whispering in my ear all day, and it makes me feel guilty: "Have they had their five servings of vegetables today? Shouldn't they sleep for a bit longer? Have they practiced some age-appropriate gross and fine motor skills this week? Did you check how much sugar was in that snack? Aren't they watching too much TV?"

All this information and advice crowds out the more important questions of parenthood. We are so caught up on the tiny details – all the "shoulds and shouldn'ts" – that we have lost sight of the bigger picture.

As a result, many of us are struggling to make sense of our lives. We know how to make ourselves happy for a moment, but not for a lifetime.

GUIDANCE AND RESPONSIBILITY



The Bible considers children to be fully human – people with a Big Purpose – from the moment they are conceived. They are created to honour God and love others, just like adults. But the Bible also observes that children mature in stages, both physically and in a moral sense.

Consequently, the Bible seems to imply that very young children rely completely on their parents for moral guidance; they need our help to know how to live out their purpose. In Deuteronomy 1:39, children are called those "who do not yet know good from bad". Similarly, when Israel's famous King Solomon ascended to the throne he prayed, describing himself as a child who needed guidance (1 Kings 3:7).

One of the ultimate aims of our parenting is to raise children who are eventually able to make their own good moral choices. When they are very young and do not yet know how to "reject the wrong and choose the right" (Isaiah 7:15), parents act like an external conscience, guiding their behaviour.

As they mature they will gradually internalise the values that we have modelled and taught. As we guide our children towards moral maturity, we ought to understand their capabilities at each stage so that we can know when to start letting them take responsibility for their own decisions.

The key concept here is that children are people on the path towards adulthood. They will always sit somewhere on the scale from the complete dependence of a newborn to the complete independence of an adult. Parents are responsible for helping them move towards maturity in every area, including the development of a healthy morality.

WISDOM FROM THE PAST

A lifeline for me has been talking to my grandmothers on the phone. They can remember what it was like to be at home with small children, and a chat with them always helps to time-test wisdom of generations. I often find myself asking, "What would Granny have done?"

As I have listened carefully to my grandmothers' wisdom I have realised there is more to their advice than just scattered bits of useful information. Their wisdom is embedded in a much bigger picture – a whole way of thinking about the world. Their generation inherited this way of thinking from their parents, who inherited it from their parents before them, and so on. And in the West, that worldview – that "big picture" in which they parented – grew out of Christianity.

One of the most precious things I own is a small *Book of Common Prayer* that my grandmother, Anne, handed down to me. It was originally given as a gift to Anne's mother, Dorothy, from her mother, on the occasion of Dorothy's wedding in 1911. Mine are the fifth set of hands to hold that little heirloom. And for me, the book has become a symbol of the "big picture" worldview that stands behind the wisdom of my ancestors.

I imagine my great-grandmother carrying it to church on her wedding day, and reading aloud its prayers and liturgy – her human response to the words of the Bible that she would have heard in church that day.

Ours is the first generation in the West that has not been taught the Bible. My parents, as they grew up, were handed down a thorough knowledge of the Bible. Even though they chose to reject Christianity as young adults and stopped reading the Bible, they still lived in a society that was shaped by its values.

In a fascinating publication called *The Book that Made Your World: How the Bible Created the Soul of Western Civilization*, Indian historian Vishal Mangalwadi traces the development of key Western values such as the freedom and dignity of humanity, the value of science and technology, universal education, heroism, integrity and compassion back to their origins in biblical Christianity. He demonstrates why these values arose out of a Christian worldview and no other.

In another recent book *The Great Bible Swindle... And What Can Be Done About It* Greg Clarke argues convincingly that, in the West, we need to know the Bible simply in order to understand our own language, literature, art and culture. But he laments that ours is the first generation to be "swindled" out of such an education.

The passing on of the ancient wisdom of the Bible has all but petered out. Most of my friends seem to think that, as a society, we have outgrown Christianity. Many of them have strong beliefs about what is wrong with the Bible, Christians and their message. But are we in danger of cutting off the branch we are sitting on? Our parents' generation at least read and studied the Bible before many of them chose to reject it. But our generation often rejects Christianity out of hand without ever having read the Bible for ourselves.

GROW IN LOVE



God wants his children to grow and mature into spiritual adulthood. The writer of Hebrews contrasts this maturity with spiritual "infancy" (Hebrews 5:12-14).

Maturity for us (and for our children) means choosing to live out our Big Purpose – honouring God and loving others.

Both God the Father and Jesus, his Son, show us how to love – how to give of ourselves for the good of others. Paul explained this in his letter to the Ephesians: "Follow God's example, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5:1-2).

Just as we seek to reflect the values of our heavenly Father, our children will naturally imitate the values they see in us. As parents our aim is to say, along with Paul, "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1).

God kindly makes his expectations of us very clear in the Bible. It is also important for us as human parents to make sure our children know exactly what we expect of them ahead of time, rather than waiting to correct them when they get it wrong.

The New Testament promises that those who trust in Jesus will be filled with God's Spirit, enabling us to love God and other people, in spite of our sinful tendencies. In his speech in Acts 2, Peter specifically says this promise is not just for us but for our children, too. As parents, then, we should not just make "rules" and expect that our children will always be able to keep them.

We need to help our children to connect with the Spirit of God, who gives us an inner, spiritual motivation for loving others. We and our children can ask God to help us do the right thing, by the power of his Spirit. I, for one, have to do this a lot!

LEARN FROM THE PERFECT PARENT

About four years ago we were struggling to manage an emotional two-and-a-half year old and a newborn baby. I spent my days battling with a toddler who would not comply and a baby who would not sleep. I remember the dread that would slowly rise in me as the sun went down. I feared that the hours of broken sleep ahead would not be enough to refuel me for another day in the ring. I was an anxious, sleep-deprived mess, desperate for guidance. But when I looked online for advice about parenting it only confused me even more. To make matters worse, my husband Daniel and I never seemed to agree on how to improve our situation.

It was then that I decided to reach for ancient wisdom. I figured that generations of parents before me had grown up seeing the world, and their children, through the lens of Christianity. So I resolved to read through the Bible from start to finish and find out exactly what it had to say to parents like me. It took me a whole year, but I did it.

What I found was more than I had bargained for. I went looking for little pieces of grandmotherly advice but the Bible gave me something much bigger. It gave me a grand vision, a "big picture", which has put my life and my role as a parent into perspective. As I read, I found that the daily story of our little family began to sink into the strong embrace of a much bigger story; a story that began "in the beginning" and stretches into eternity.

Once you have the big picture in mind you can choose to home in on whatever information and advice supports your aims and values, and confidently disregard the rest.

The Bible creates a true and meaningful big picture in which parents and children can find their place. Gradually you can find your confusion giving way to clarity; your guilt and fear, to freedom; and your uncertainty, to the confidence that comes from being a Big Picture parent.

In the Bible, God does not just talk about parenthood as an abstract concept – he models parenthood in action. God uses the language of fatherhood (and occasionally motherhood) to describe his own relationship with the people he has made. And the foundation of this relationship is God's love and commitment to his children.

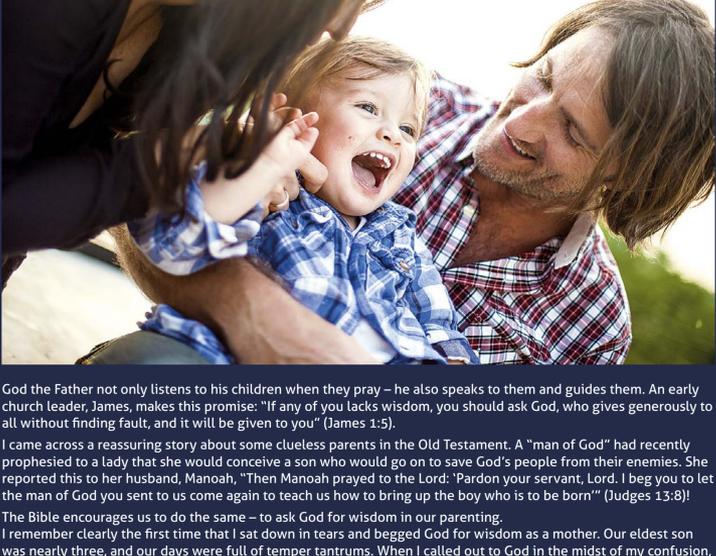
In the book of Hosea, we read about God's fatherly love for his "child" – the group of families he rescued from slavery in Egypt (Hosea 11:1, 3-4). The prophet Isaiah also used the metaphor of the parent-child relationship at a time when Israel doubted God's love and commitment to her:

*Can a mother forget the baby at her breast
and have no compassion on the child she has borne?
Though she may forget,
I will not forget you!*

*See, I have engraved you on the palms of my hands;
your walls are ever before me. (Isaiah 49:15-16)*

When I am at our local shopping centre, I notice many people with tattoos on their bodies. It is interesting to see the different designs they have chosen. One of the most common tattoos people have is of their children's names. The bond between parents and children is one of the few relationships that seems worthy of such a permanent reminder. Maybe that is the kind of sentiment God expresses when he says he has "engraved" his children on the palms of his hands. Both in the Bible and in our experience, having children implies a lifelong bond of love and commitment to them.

DECISION WISDOM



God the Father not only listens to his children when they pray – he also speaks to them and guides them. An early church leader, James, makes this promise: "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you" (James 1:5).

I came across a reassuring story about some clueless parents in the Old Testament. A "man of God" had recently prophesied to a lady that she would conceive a son who would go on to save God's people from their enemies. She reported this to her husband, Manoah. "Then Manoah prayed to the Lord: 'Pardon your servant, Lord. I beg you to let the man of God you sent to us come again to teach us how to bring up the boy who is to be born'" (Judges 13:8).

The Bible encourages us to do the same – to ask God for wisdom in our parenting.

I remember clearly the first time that I sat down in tears and begged God for wisdom as a mother. Our eldest son was nearly three, and our days were full of temper tantrums. When I called out to God in the midst of my confusion, I felt strongly compelled to open up the Bible. And as I read, I felt for the first time that God was truly guiding me through my parenting dilemmas by giving me a new, godly perspective.

Although we might wish it were so, the Bible does not give us specific instructions for every parenting situation we will encounter. Instead, God teaches us clearly about the things that are most important to him; then he leaves us to apply these principles to our own life, with the wisdom he provides.

In a similar way, we cannot possibly prepare our children for every specific situation they will encounter. But we can help them to develop the wisdom to make their own decisions, based on the values we impart to them.

CHILDREN OF GOD

In recent years I have read quite a few parenting books written by psychologists, doctors, and teachers. Surprisingly, they all have the same basic message: the most effective parents are those who are both warm and firm towards their children; they avoid the extremes of being permissive (all warmth) or authoritarian (all firmness).

These parents have a strong relationship with their children – they know them and love them unconditionally. However, they also set strong boundaries around their children's behaviour. These parents take responsibility for helping their children to reach physical and moral maturity.

It is no surprise to find that this is exactly how the Bible describes God, the perfect parent – as a model of unconditional love and clear expectations. Surely the best way to become a better parent is to experience the perfect parenting of God!

We can see evidence of God's unconditional love in three areas: his acceptance of us, no matter what; his provision for us and his attention to us.

These days, there is a lot of talk about self-esteem – our society tries to make us feel good about ourselves all the time. But the Bible's honest assessment of me provides a much stronger foundation for my self-worth than simply telling myself that I am okay. The Bible tells me that I am not at all okay – I have sinned against my Maker and there is nothing I can do to make it right again. However, at the same time, right now, just as I am, I am deeply loved by God; he has made a way to forgive me through Jesus and change me for the better.

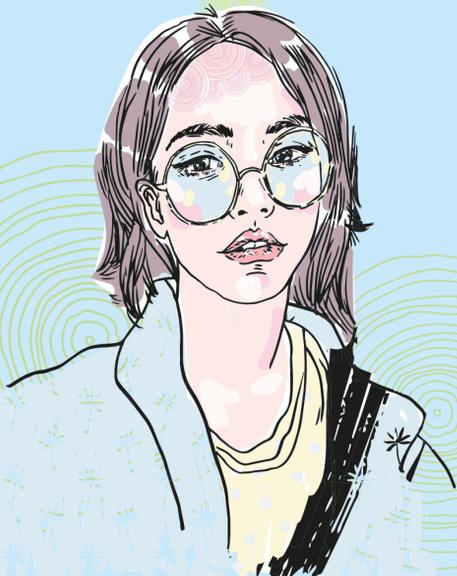
As parents, this more complex view of ourselves – sinful, but always loved by God – frees us to be honest about our failings and our need for grace, rather than trying to maintain a facade of perfection – both in front of God and in front of our children. We can also help our children to acknowledge that they make bad choices sometimes, too. And just like God, we can reassure our children that they are forgiven and loved, by us and by God, no matter what.

Unconditional love, expressed in forgiveness, lies at the heart of our relationship with God and our role as parents.



This is an extract from *Big Picture Parents – Ancient Wisdom for Modern Life* published by Wipf and Stock (www.wipfandstock.com). Used with permission. The book, which also contains a study guide for small groups, is available through Morning Star, Koorong and The Wandering Bookseller.

How the world works



APRIL 2017

Proverbs isn't a random collection of pithy sayings but a source of energy for our Christian lives, writes **DAN WU**.

Southern CROSS

11

I'VE BEEN THINKING A LOT ABOUT WISDOM LATELY AND, AS I'VE DONE SO, HAVE COME to a fresh appreciation for its centrality in the Bible. I've been working through the flagship wisdom book, Proverbs, in my personal reading. It's a book that, unfortunately, can get largely overlooked by evangelicals, except for a couple of "purple passage" excerpts like chapter 1:1-7 with its famous catchcry, "The fear of the Lord is the beginning of wisdom", the Proverbs 31 woman, or random entertaining gems like Proverbs 21:9 – "Better to live on a corner of the roof than share a house with a quarrelsome wife".

There are a few reasons for this neglect of Proverbs. Perhaps most significant in evangelical circles is that it can be very difficult to see any structure, sense or flow to the book, aside from the first and last few chapters. The proverbs that make up the main part of the book can appear to be random in their arrangement (and sometimes their content!), without any logical connection between them. This makes our usual practice of exegetical sermons – working sequentially through a text – very difficult, as there doesn't appear to be a theme to follow.

The book is also quite large (31 chapters), so forming a coherent teaching series on the whole of Proverbs can seem just too complex to consider. As a result, the book is rarely taught in depth, hence we are not familiar with it.

Compounding this problem, critical academic studies on Proverbs have tended to make suggestions that leave evangelicals even more uncomfortable with it. These studies tend to drive a wedge between wisdom literature and Israel's "salvation history" literature (upon which biblical theology, characteristic of the Sydney Anglican evangelical approach to understanding the Bible, is built).

Some suggested that wisdom literature originated from pagan sources and represented "natural theology": human attempts to deduce God from creation, rather than the divine revelation of God characteristic of Israel's historic, covenantal faith. The parallels between some of Proverbs and other ancient Near Eastern wisdom sources in parts of the book were often cited as evidence.

In a variation on this, other significant scholars suggested that Proverbs exhibits a simplistic cause-and-effect approach to life and blessing: if you follow these rules, you will be blessed ("the wise"). If you don't, you won't ("the fool"). This view of Proverbs can make it sound like the prosperity gospel. In light of all this, it is no wonder that evangelicals might have something of an allergic reaction to the book – or at the very least feel the need to "correct" the parts of Proverbs felt to be especially in this vein.

A third branch of study suggests a "story" or downward trajectory to the Old Testament wisdom literature. According to this view, Proverbs sets up a naïve, cause-and-effect wisdom tradition: "Blessings crown the head of the righteous, but violence overwhelms the wicked" (Prov 10:3).

However, because this didn't work in the real experience of life, Job was written to question Proverbs' simplistic triumphalism: "I cry out to you, God, but you do not answer; I stand up, but you merely look at me" (Job 30:20). Then Ecclesiastes completes the journey of completely collapsing its neat worldview into the Teacher's "Meaningless! Meaningless! ... Utterly meaningless! Everything is meaningless" (Eccl 1:2).

However, this actually sets up the need for Jesus, the true New Testament wisdom of God, who in 1 Corinthians 1 renders every worldly wisdom foolish – including that set up by Proverbs.

My own perspective is that this "gospel wisdom narrative" is both unhelpful and inaccurate, not least because a closer reading of Proverbs reveals far more varied perspectives on life than simply "do this and life will go well". Nevertheless, it is a further reason why Proverbs receives little attention in evangelical teaching and preaching. However, we neglect this book to our great loss. It is one of the great treasures of God's word and, for me, the one that has helped me grow most as a Christian in recent times.

The book is obviously about wisdom. But what is wisdom? How do we define it? For many people the word conjures up an image of someone old, sitting around thinking deep thoughts and making up deep ways to say them. Needless to say, this is neither particularly relevant nor beneficial for your average person. And it is not what the Bible means by wisdom.

One of the best definitions I have heard (in a sermon I listened to several years ago) is that wisdom is recognising reality and living in line with it. Or, to put it another way, it is understanding how the world works so you understand how to live in it, for joy and satisfaction. It is not primarily philosophical – it is practical. It is not just for old people, it is for everyone. It is getting a right perspective on life so you can make decisions that will lead to that sense of satisfaction and wholeness we all yearn for.

This is what the book of Proverbs invites us to. It examines the entire created order – all facets of life and experience – and says everything in this world, even the things affected by the fall, testifies powerfully to the glory of God, our deep need to live in him and for him, and the great joy that it is to do so. Although it may initially seem like a jumbled web of stuff, from the right angle you can see that there is in fact a structure and logic holding it all together beautifully.

And right at the heart of the web, holding all its strands together, is Proverbs 3:3:

**Let love and faithfulness never leave you;
Bind them around your neck,
Write them on the tablet of your heart.
Then you will win favour and a good name
In the sight of God and man.**

This is the theological heart of the book and its main message in a nutshell. It is what the entire book seeks to build in its readers and hearers. It made me think of a recent occasion, trying to drop one of my kids at his program at a Christian conference. I was carrying him as we walked towards the drop-off point. With each step closer, his arms tightened around my neck. By the time we got to the sign-in desk he was holding on so desperately it was like I needed a can opener to pry him off me.

After the session I asked him if he had a good time. He replied that he had but, as we left, his arms shot up and latched around my neck again. When I picked him up he grabbed my chin, looked me square in the eye and said, "Dad, never leave me again".

Now, as it happens, the next day he was absolutely fine going to the program. But our little interlude helped me feel the force of the words in Proverbs 3:3. There is something we ought to cling to desperately with our whole lives and never let it leave us: love and faithfulness. This is what Proverbs says we ought to fill our lives with – inside ("write them on the tablet of your heart") and out ("bind them around your neck"). And why are these two characteristics so critical? Because they are what the universe revolves around, and exists to display.

Love and faithfulness are the Bible's summary of God's character and glory (Exodus 34:6). And creation was made for the glory of God – that is, to display and testify that its maker is not selfish or capricious but loving and faithful, merciful and just, gracious and true. But more than that, the world was not made simply to testify to these things in God. The world was also made to *work* by them. That's why lovelessness and faithlessness are such destructive forces in the world, because they stand at the heart of sin. But it is also why the apostle John, for example, describes Jesus' coming into the world as "full of grace and truth" (John 1:14).

The gospel that stands at the heart of all God's purposes for the world is the gospel of the love and faithfulness of Jesus. This is especially so in the cross – his death was both the love of God offering mercy, forgiveness and reconciliation to ruined sinners, and the faithfulness of God in not ignoring sin or merely sweeping it under the carpet but judging it properly, so we know we are truly and justly justified. The gospel is the message of God's love and faithfulness in dealing with sin.

Returning to the message of Proverbs: if wisdom is understanding the world works by love and faithfulness (and breaks down when these are absent), then its observations, reflections and instructions are intended to shape our lives around these characteristics and bring home to us how vital it is to live in tune with our maker so he might give us joy. Every aspect of our lives ought to be an expression of first receiving, then reflecting and returning, God's love and faithfulness.

This may mean, for example, you need to examine how God's love for you is reflected in your love to others. A little while ago I went through a period of particular pressure, which gave me a new appreciation for Proverbs 12:25, "Anxiety weighs down the heart, but a kind word cheers it up". On reflection, God graciously provided many brothers and sisters to speak kind words to me in that time. Some of them are probably unaware of just how important their words were, but the experience has spurred me to think about how my words to others can be driven more by kindness and consideration in turn.

Or perhaps faithfulness may be your challenge. On this front I've been especially struck by Proverbs 10:9: "Whoever walks in integrity walks securely, but whoever takes crooked paths will be found out". As I've reflected on this verse, it's granted a new awareness of the many opportunities to take shortcuts that come across my path, and how hard fighting the temptation to take them really is. But I'm sure all of us are familiar with the way fear of being exposed can gnaw away at us, robbing us of the joy we imagined would come through the superficial, and very fragile, victory won by deceit.

Whatever the case, once one sees that Proverbs is about this sort of wisdom – shaping our lives around the love and faithfulness of God – it is a wonderful source of energy for the Christian life. The entire creation becomes an illustration of the glorious character of God, as we see again and again that love and faithfulness build and give life, while lovelessness and faithlessness destroy and kill.

This illustration invites not mere observation, but observation that ought to lead to transformation. We should not just give assent that the world works by love and faithfulness – we should grab them tight, look them square in the eye and say, "Never leave me again". May God strengthen us to do so. ☺

The Rev Dr Dan Wu lectures in Old Testament and biblical languages at Moore Theological College.

OLONGA APPEALS FOR WATER



Former test cricketer Henry Olonga (left) has headlined a series of Anglican Aid fundraisers for water in the third world.

Mr Olonga, Zimbabwe's first black test cricketer, appeared in Sydney and at the International Cricket Hall of Fame on behalf of the Archbishop of Sydney's Anglican Aid "WaterWorks for a Thirsty World" appeal.

Interviewed by the CEO of Anglian Aid, the Rev David Mansfield, the former pace bowler entranced the crowd with a series of stories from his African childhood, his test career, his Christian testimony and his public stand against the regime of Robert Mugabe – which cost him his test career and has seen him unable to return to his home country.

Mr Olonga spoke at a breakfast at the International Cricket Hall of Fame – linked to the Bradman Museum in Bowral – where he features in the exhibits. The breakfast was on the 16th anniversary of the death of Sir Donald and just before NSW Country took on Canterbury (New Zealand) in a two-day match on the adjacent Bradman Oval.

Mr Olonga, who now lives in Australia, is probably the only cricketer to have also had a number one record. He surprised the crowd on the day by revealing a brilliant singing voice and the event finished with a rousing rendition of his own composition, "Our Zimbabwe" – which hit the top of the charts in his home country.

The WaterWorks challenge is raising money for vulnerable communities around the globe that don't have access to clean water, hygiene and sanitation. Anglican Aid has partnered with schools, churches, organisations and individuals in setting water-focused challenges and events to raise money to support vital water projects in impoverished communities.

The appeal has already raised more than \$150,000. For further information see www.waterworks.org.au

MU SEEKS TO HEAL



Almost 350 people filled the Chapter House at St Andrew's Cathedral late in February for a morning of seminars and interviews on the theme of Fractured Families.

Sponsored and organised by Mothers' Union Sydney, the speakers provided food for thought on issues as broad as forgiveness, same-sex attraction and divorce, with further input on equipping people for the huge range of challenges they face in modern families.

One of the attendees, Karen Beilharz, said she grew up in "a family of divorce... so when I heard that Mother's Union Sydney were running [this] seminar I signed up immediately. The day did not go according to my expectations; it exceeded them!

"Archdeacon Kara Hartley kicked things off with a very thorough and challenging study on the nature of forgiveness. Forgiveness was our starting point because it's 'the way fractured relationships are healed'."

The Rev Rob and Dr Claire Smith spoke on how to love and care for people who identify as LGBTIQ, and Mrs Beilharz said she "particularly appreciated their careful definitions of some of the terms around sexual orientation and gender.

"Their final section on how Christians should respond to believers and non-believers on these issues was especially helpful."

The last series of talks provided an overview of the ministry of DivorceCare, which is held at Village Church in Annandale. The parish's rector the Rev Dominic Steele joined Melinda Hunt and Michael Sheedy to discuss the various issues faced by divorcing couples – Christian and non-Christian.

Said Mrs Beilharz: "Dominic's honesty regarding his own marriage was refreshing as he consciously sought to model the sort of culture of openness and acceptance that he hopes will characterise all churches".

For those who missed the event, audio recordings of most talks are available at www.musydne.org.au/seminar2017.



Clockwise from main: catch-up time during a break; MU Sydney president Wendy Maher (centre) chats with participants; Kara Hartley; Claire Smith.

TO LOVE LIKE JESUS



Plans for Liberty: Dominic Steele, Archbishop Davies, Alan Starr and Dani Treweek at last month's dinner.

The Liberty Christian Ministries annual dinner for 2017 has unveiled plans to begin a new ministry for female sexual minorities, as well as running its first youth event focused on issues around same-sex attraction.

At the dinner, held at the Village Church in Annandale, the chairman of Liberty the Rev Dominic Steele said fundraising efforts this year were focused on securing the role of pastoral worker Alan Starr while also employing a female worker part-time for women from sexual minority groups.

Said Mr Starr: "This work is vital, because for some people who are same-sex attracted it can be difficult or impossible to share that with others. It's important to create spaces where people can be open about their struggles, and also connect people with others who actually do understand because that's where they are, too. [They can] mutually support each other as they strive to serve Jesus."

The dinner was addressed by the Archbishop of Sydney, the Most Rev Dr Glenn Davies, who spoke on the need for the church to love all people in the way Jesus did.

"When you think of the Diocese of Sydney, what word would you choose? Quite possibly, love is not the first word you'd choose," Dr Davies said.

"Liberty is interdenominational, so if you're from another denomination, think about your own church. Would you first think of integrity? Is it preaching, truth, or is it love? That is the first fruit of the Spirit and we need to pursue that foremost, while also encouraging each other to find our identities in Christ."

Liberty also has plans for British pastor and writer Sam Allberry to speak at a number of conferences in Sydney later in the year. Mr Allberry is a same-sex attracted Christian and pastor at St Mary's, Maidenhead in England, co-ordinator of the Living Out ministry and author of the book *Is God anti-gay?*

Liberty Christian Ministries provides support to Christians in sexual minorities and to families with members who are in those minorities. It also offers training and support to churches who wish to grow their own standards of pastoral care.

Wonderfully weird

JUDY ADAMSON

Colossal

Likely rating: M

IT'S NOT UNUSUAL FOR A MOVIE TO COVER TWO GENRES – COMEDY AND DRAMA, FOR example. But to find one that puts these in an indie-style mixing pot with Asian-inspired science fiction and a dash of horror is quite something.

So, forget categories. That isn't going to work here. And while some might argue this makes *Colossal* confusing or less effective, for me it's absolutely part of the appeal. You're never quite sure what genre your scene is about to dive into. It's never dull, often surprising, and keeps you guessing right until the credits roll.

Explaining it is a little trickier, though. But here goes.

Gloria (Anne Hathaway) is a charming, but hopeless, drunk. When she stumbles home one morning with the usual list of tales, her boyfriend Tim (Dan Stevens) has clearly had enough. He loves her, he says, but she's a "mess" and he can't live like this any more.

Kicked out of their apartment and with nowhere else to go, Gloria returns to her home town and the house she grew up in – which, happily, her parents haven't been able to rent – dossing on the bare living room floor.

This would seem like a fairly down-in-the-mouth beginning except that Hathaway manages to give Gloria's crisis a lightly comic touch. As she struggles homeward with a huge inflatable mattress she has bought, it's pathetic but sweet. She's like a kitten that can't find its way out of a box and you're grateful when Oscar (Jason Sudeikis), an old school friend, pulls up and offers her a lift.

Not as great for Gloria is the fact that Oscar owns a local bar. She drinks late with him and his friends, wobbles homeward the next morning and wakes hours later to find the world has gone crazy. A huge monster has terrorised Seoul in South Korea and it's not a Godzilla-like internet prank. It's real.

Even stranger is her discovery that the monster, when it appears, seems to ape her gestures. Before long Gloria comes to the inescapable conclusion that, somehow, she is the monster. People have died and she is responsible.

She eventually pins down the monster "link" to a local park near where she walked to school as a girl. When she walks here, the monster walks there, on the other side of the planet. How is this possible? And then there's the time the creature appeared 25 years ago...

Oscar and his mates think it's all a great lark. A horrified Gloria thinks otherwise, and begins to mend her drinking habit. Then a giant robot appears in Seoul.

On a superficial level you could just see *Colossal* as a quirky take on the giant creatures of Asian science fiction, but that really under-sells it. The origin of the monsters in Gloria and Oscar's past could be explained better – including why neither of them remember it for most of the story – but, on

the whole, writer-director Nacho Vigalondo does well, balancing the film's humour with a range of weighty issues from alcoholism to domestic violence.

The everyday experiences of Gloria and those around her – unemployment, fractured relationships, drinking problems, self-loathing – are familiar. Yet even though we recognise them, we often don't realise the impact they are having on others, or ourselves.

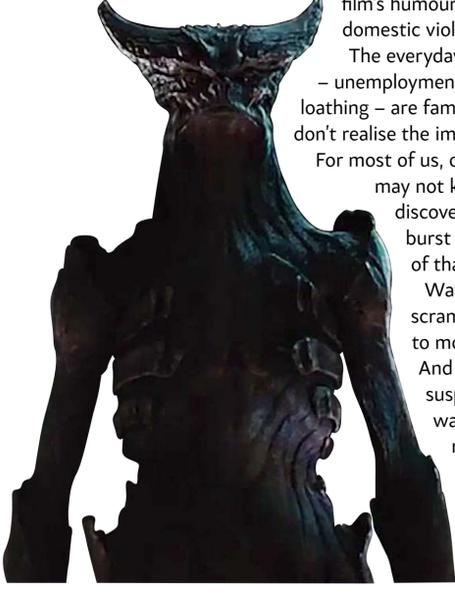
For most of us, our monsters are invisible. Friends and even family may not know what we're grappling with. But, as Gloria discovers, when we least expect it the monster is liable to burst forth and we all have to deal with the consequences of that.

Watching *Colossal* can be a bit mind-bending as you scramble to figure out what genre you're in from moment to moment. But this helps hook you into the story.

And although you need a huge capacity for disbelief suspension, the performances carry you most of the way. Hathaway is fantastic – drunk-sober, reckless-responsible and fragile-strong, while the two faces

Sudeikis displays are compelling.

There's a lot of swearing, but there's a lot to ponder as well. Our lives are complicated, we're all broken and, like Gloria, we all have to decide what do with our personal monster.



Challenge, Christ and critics

GREG CLARKE

Patrick White and God

by Michael Giffin
Cambridge Scholars Publishing,
Newcastle Upon Tyne



MICHAEL GIFFIN'S REWARDING NEW BOOK ON PATRICK WHITE PLACES THE AUTHOR IN a particular setting: the bridge between the world of the Romantics and the world of the Modern. As White strolls somewhat reluctantly across this bridge in his dozen or so major works of fiction, Giffin dresses him in a uniform that only some critics of this period are willing to recognise: Christian aspirations.

No one would call Patrick White an orthodox Christian (certainly not White himself, as Giffin clearly outlines) but it often goes unremarked just how consistently Christ-obsessed our only Nobel-prize winning author was throughout his life as a writer.

Giffin brings White into new dialogues with theological writers, notably Benedict XVI and Alasdair MacIntyre. His contention is that "logos" and "mythos" are categories whose tension we need in order to grasp the Western intellectual tradition, and White expresses this struggle in much of his fiction.

This book is not an introduction to Patrick White. But students of White, literary modernism and 20th century continental philosophy will enjoy Giffin's breadth of reading and critical analysis. While in places *Patrick White and God* suffers from the theoretical confluences of a meandering afternoon postgraduate seminar, there are gems of insight to be found throughout. For instance, White's dense style of writing – criticised once as "verbal sludge" – is best explained as the quest for salvation outside the security of the Church of the Word (as he viewed Anglicanism). After all, White really wanted to be a painter.

The central section of Giffin's book is a mythopoetic reading of four of White's important religious novels – *Riders in the Chariot*, *The Solid Mandala*, *The Vivisector* and *The Eye of the Storm* (now a feature film, which he also explores). Each of these is a respectful analysis of the theological and anthropological concerns of the works – respectful because Giffin deliberately avoids overlaying later theoretical developments in areas such as gender theory and post-colonialism on an appreciation of the novels themselves. This is rare today, when contemporary critics seem to relish berating authors for their ineptitude as diagnosed by the latest intellectual trend.

The 90-page appendix is a discussion of other novelists who were crossing the Romantic-Modern bridge at a similar time to White: Iris Murdoch, William Golding, Margaret Atwood and others.

The author remarks that many people who have read all of White's work like it, and many who have not read it at all proclaim that they dislike it. It's a good observation; when was the last time you tried to read a novel that you expected to disagree with? It's a worthy discipline in empathy.

I agree with Giffin that White's spiritual concerns are not considered carefully enough in David Marr's otherwise superb biography *Patrick White: A Life*, and recent criticism has usually bypassed the religious stuff in preference for focusing on issues of sexuality, race and class identity, and questions of Empire. Books such as this help to correct that imbalance, and no other criticism on White in the past decade has traversed this territory with such intense admiration and seriousness.

I like Giffin's final challenge: are religion and metaphysics still relevant to understanding what literature is all about?

Dr Greg Clarke is the CEO of Bible Society Australia. His PhD was on eschatology in Patrick White's work.

A Road less travelled



NICK GILBERT

A NEW COLIN BUCHANAN ALBUM SCARCELY NEEDS AN INTRODUCTION. WHETHER IT BE his kiddies, or even a selection of topically satirical songs produced for ABC Radio Sydney, most people probably have a taste for his music, regardless of age or religious inclination. That's just the way it is with him.

So it takes something special for a Buchanan release to really make people sit up and take notice. *Calvary Road* might just do that – with its slightly different take on his typical country twang, twinned with some of the clearest and most forthright expressions of faith on any of his records for adults.

Of course, Buchanan's faith has always been clearly on display but this new album, including tracks such as "Outside the Camp", "It Was His Idea" and "It All Comes Down To Jesus", make the point more stridently than ever before, explicitly inviting listeners to respond to the call of the gospel.

"Someone said to me, 'Why did you do it?' as if I'd just hired a skywriter to make a provocative point," Buchanan says. "But there's a lot that's arresting about the actual life of Jesus, and I think I would have failed Jesus if I'd just painted a picture from which people could say, 'Oh, he's a swell guy'.

Jesus was confronting to the hypocrites and those who were marble outside, dead bones inside – but he did also say, 'Follow me'."

In some respects *Calvary Road* is designed not only to rub up against the non-Christian, but also the semi-spoken word meditation on the significance of the incarnation. Buchanan says this track was a last-minute addition, and considers the momentousness of God becoming man and "bearing scars he never had before".

"If there is a heresy, so to speak, in not having correct doctrine, surely there's also a heresy in correct doctrine digested complacently, without actually being a life of Jesuship," he says.

"We can think the gospel call is 'Join my club', but it's actually 'Meet Jesus and follow him'. We can be very reductionist at times without recognising how big a deal the gospel really is."

The record also represents a stylistic departure for Buchanan. While still noticeably country, it makes more than a few nods toward contemporary folk and pop. Producer Matt Fell has worked with the likes of 2016 ARIA nominee Fanny Lumden and Tim Freedman of The Whitlams, and here he helps engineer a wide album for a more acoustic feel, while stripping things back markedly towards the end of the album for a more acoustic feel.

"It's taken some time to realise that children grow up and don't just become big children, but actually adults with their own children," Buchanan says. "I'm conscious of this album trying to speak a stylistic language for that generation, while still also sounding like something I would make."

Calvary Road is available through colinbuchanan.com.au, Koorong and other music retailers, as well as digitally through Google Play, iTunes and Spotify.