

JULY
2015

Southern CROSS

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS



Hands on

WHY CHURCHES HELPING CHURCHES REALLY WORKS

- + The simplicity of evangelism
- & Grey nomads and rural parishes



COVER
Not alone: Andrew Levy from the One1Seven Green Square church plant, surrounded by ministry staff from the six Sydney parishes that support his work. P11

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“ God blesses me,
God gives fruit.

God humbles, and he provides
everything we have.”

The Rev Ijaz Gill
Sydney News



Southern CROSS
JULY 2015
volume 21 number 6



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

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\$44.00 per annum (Australia)

Biblical marriage unpacked

NICK GILBERT

MORE THAN 250 PEOPLE ATTENDED A LECTURE AND Q&A LAST MONTH AT ST MICHAEL'S CATHEDRAL in Wollongong to examine the same-sex marriage debate. Primarily designed to inform Christians about the debate's implications, it was also intended to be accessible to non-Christians and gays and lesbians. "Substantially, people were church-goers from a variety of backgrounds," says St Michael's rector, the Rev Canon Sandy Grant (left), who gave the lecture. "There were a few non-Christians in the crowd...

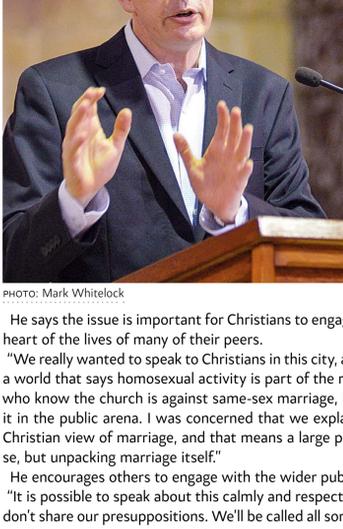


PHOTO: Mark Whitelock

He says the issue is important for Christians to engage with, particularly young Christians as it is at the heart of the lives of many of their peers.

"We really wanted to speak to Christians in this city, and especially young people, who have grown up in a world that says homosexual activity is part of the regular fabric," Canon Grant says. "There are many who know the church is against same-sex marriage, but don't get it, or don't get why we campaign on it in the public arena. I was concerned that we explain the deep, biblical, theological rationale for the Christian view of marriage, and that means a large part of the lecture wasn't about homosexuality per se, but unpacking marriage itself."

He encourages others to engage with the wider public on the issue.

"It is possible to speak about this calmly and respectfully into the public sphere, even with people who don't share our presuppositions. We'll be called all sorts of things... people will suggest we are bigots for putting a case forward, and while we can respond to that, it's likely still going to happen. But we should take courage and still speak as clearly and calmly as possible."

There was one Muslim lady who I had a chance to speak to, and while I don't know if there were people in the crowd who identify as gay and lesbian I had some interaction with people on Facebook in the lead-up to the event."

The lecture focused on defining marriage from a biblical point of view, and then moved to a discussion of why this was worth defending in and outside the church.

"There were really two main ideas," Canon Grant says. "First... that marriage is fundamentally oriented towards children. That's not to say all marriages can or should have children, but that the gendered nature of the union models a kind of relationship oriented towards children. The second issue is that a redefinition of marriage results in a redefinition of family at the institutional level, and therefore institutionalises the ability to deny a child a mother or father. For various reasons, many quite necessary, some children don't have that anyway, but this is about potentially institutionalising that denial at the first point."

Stance against violence

THE STANDING COMMITTEE OF THE DIOCESE OF SYDNEY HAS VOTED TO APPOINT A TASKFORCE that will develop a diocesan response to domestic violence.

At the committee's meeting in late May it appointed the first members of the task force – including Canon Sandy Grant, who has led debate on the issue in Synod.

In 2013 Sydney's Synod voted unanimously in support of a resolution calling for greater education among clergy with regard to domestic violence.

The taskforce also includes a chaplain, a professional counsellor, the Archdeacon for Women, Kara Hartley, and several other members.

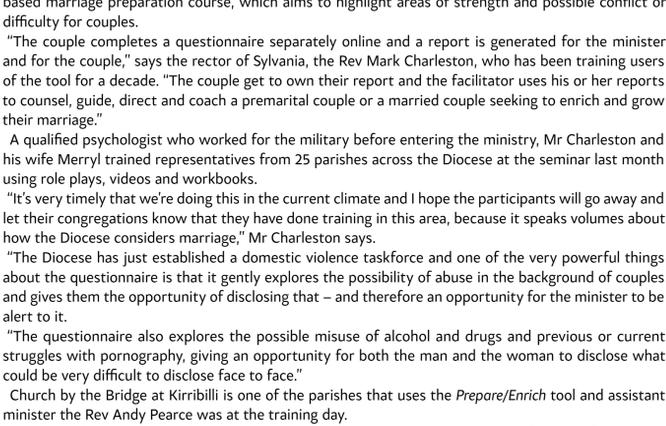
The group has been instructed to consult with domestic violence victims and also has a brief to consult with the Diocesan Doctrine Commission.

The motion by Standing Committee foreshadowed the development of a diocesan domestic violence policy statement, along with advice for good pastoral practice.

It also called for education of lay membership of Sydney's churches on the issue, education of youth with regard to the recognition and prevention of domestic violence, and encouraging further developments in the education of clergy and church workers. This would include how to spot the warning signs of possible domestic violence developing.

Prior to the motion, the committee had received reports from Moore Theological College and Ministry Training & Development about diocesan training on the issue.

"Prepare" prepares the pairing preparers



Mark Charleston (centre left) makes a point during a role play with Brendan Moar from St George North parish.

IT MAY BE A DESIRE TO HIGHLIGHT THE PRIORITY CHURCHES PLACE ON MARRIAGE, OR SIMPLY a jump in interest, but Ministry Training & Development has just hosted its largest training day for the *Prepare/Enrich* marriage tool.

Anyone who's been married in the Diocese over the past 20 years will be familiar with the questionnaire-based marriage preparation course, which aims to highlight areas of strength and possible conflict or difficulty for couples.

"The couple completes a questionnaire separately online and a report is generated for the minister and for the couple," says the rector of Sylvania, the Rev Mark Charleston, who has been training users of the tool for a decade. "The couple get to own their report and the facilitator uses his or her reports to counsel, guide, direct and coach a premarital couple or a married couple seeking to enrich and grow their marriage."

A qualified psychologist who worked for the military before entering the ministry, Mr Charleston and his wife Merryl trained representatives from 25 parishes across the Diocese at the seminar last month using role plays, videos and workbooks.

"It's very timely that we're doing this in the current climate and I hope the participants will go away and let their congregations know that they have done training in this area, because it speaks volumes about how the Diocese considers marriage," Mr Charleston says.

"The Diocese has just established a domestic violence taskforce and one of the very powerful things about the questionnaire is that it gently explores the possibility of abuse in the background of couples and gives them the opportunity of disclosing that – and therefore an opportunity for the minister to be alert to it."

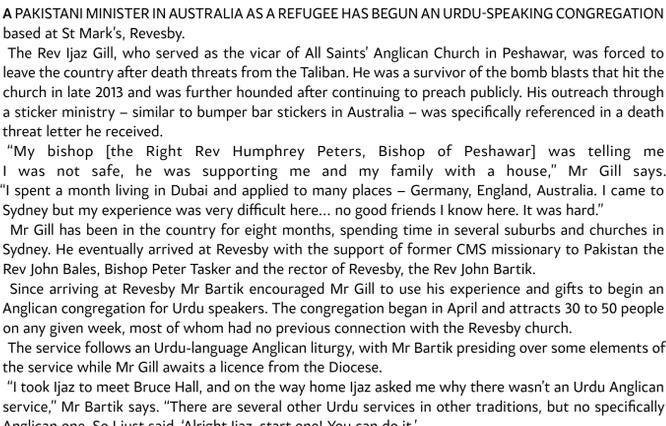
"The questionnaire also explores the possible misuse of alcohol and drugs and previous or current struggles with pornography, giving an opportunity for both the man and the woman to disclose what could be very difficult to disclose face to face."

Church by the Bridge at Kirribilli is one of the parishes that uses the *Prepare/Enrich* tool and assistant minister the Rev Andy Pearce was at the training day.

"Although it's not a 'Christian' tool with explicit gospel content it acts as a very helpful bridge," Mr Pearce says.

"The assessment tool enables couples to see potential pressure points for their future marriage. Its genius as a gospel ministry tool is that it shows optimistic, loved-up couples that putting two sinners under one roof won't always be a barrel of laughs. This then allows us to point people to the gospel and the hope for sinners found in Jesus."

Refugee minister leads new Urdu congregation



Ijaz Gill (centre) and John Bartik (back) preside over Communion at the new service.

A PAKISTANI MINISTER IN AUSTRALIA AS A REFUGEE HAS BEGUN AN URDU-SPEAKING CONGREGATION based at St Mark's, Revesby.

The Rev Ijaz Gill, who served as the vicar of All Saints' Anglican Church in Peshawar, was forced to leave the country after death threats from the Taliban. He was a survivor of the bomb blasts that hit the church in late 2013 and was further hounded after continuing to preach publicly. His outreach through a sticker ministry – similar to bumper bar stickers in Australia – was specifically referenced in a death threat letter he received.

"My bishop [the Right Rev Humphrey Peters, Bishop of Peshawar] was telling me I was not safe, he was supporting me and my family with a house," Mr Gill says. "I spent a month living in Dubai and applied to many places – Germany, England, Australia. I came to Sydney but my experience was very difficult here... no good friends I know here. It was hard."

Mr Gill has been in the country for eight months, spending time in several suburbs and churches in Sydney. He eventually arrived at Revesby with the support of former Diocesan minister to Pakistan the Rev John Bales, Bishop Peter Tasker and the rector of Revesby, the Rev John Bartik.

Since arriving at Revesby Mr Bartik encouraged Mr Gill to use his experience and gifts to begin an Anglican congregation for Urdu speakers. The congregation began in April and attracts 30 to 50 people on any given week, most of whom had no previous connection with the Revesby church.

The service follows an Urdu-language Anglican liturgy, with Mr Bartik presiding over some elements of the service while Mr Gill awaits a licence from the Diocese.

"I took Ijaz to meet Bruce Hall, and on the way home Ijaz asked me why there wasn't an Urdu Anglican service," Mr Bartik says. "There are several other Urdu services in other traditions, but no specifically Anglican one. So I just said, 'Alright Ijaz, start one! You can do it.'"

"It was a lightbulb moment. We got home and he just went to town, calling people, and they all turned up at once."

Mr Bartik says that apart from the obvious value of having a space for Urdu speakers in his church to meet and worship together, it has also been a boon for Mr Gill, who can now continue his ministry in a new country.

"It's had a big effect on him personally, being useful and making the most of his gifts, even though he's in a different country," Mr Bartik says. "When I first met him, my first impression was that he was in this deep sadness that wasn't going to go away. He knew no one apart from his wife; his children were in Pakistan; he had left home under threat of violence – there was that trauma there. But in that first service, I hadn't seen him more happy."

It has also allowed for connections with other Urdu-speaking Anglicans from similar backgrounds. So many of the people in this congregation left Pakistan in similar circumstances and have families back home or in other locations, going through refugee processing of some sort."

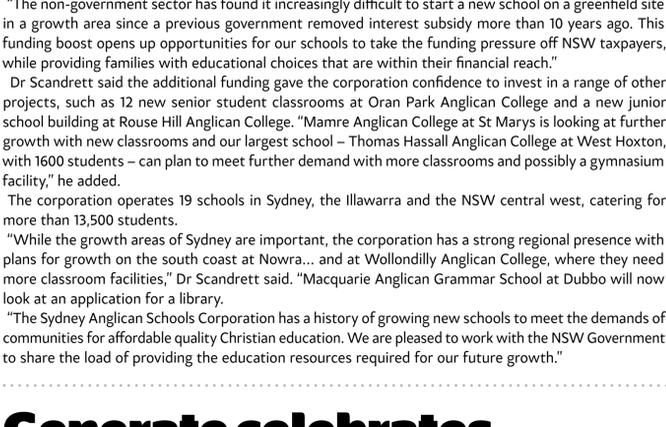
Mr Gill says the experience has humbled him, moving from a relatively important position in the church in Pakistan to beginning again in a new country, with a new language and new partners in gospel work.

"In Pakistan, my lifestyle is different," he says. "I have a driver, I have a person who cleaned my house, I have a verger who would iron my cassock. I have three assistants, I am area dean, assistant to the bishop, it was very different."

"Life is different. I talk to my bishop in Pakistan, he says I am king in Peshawar – but I am not king in Sydney."

"God blesses me, God gives fruit. God humbles and he provides everything we have. I give thanks to him for what I have here."

Boost for low-fee schools



Educational choice: students perform at the opening of Oran Park Anglican College.

THE CEO OF THE SYDNEY ANGLICAN SCHOOLS CORPORATION, DR LAURIE SCANDRETT, HAS welcomed the announcement of extra State Government funds for the low-fee school sector.

"[The] announcement by Minister Piccoli of a further \$50 million injection of funds over the next four years, targeted at low-fee schools, is just what the growing communities of northwest and southwest Sydney need," Dr Scandrett said. "It could also mean support for the establishment of our newest school at Marsden Park, scheduled to open in 2016."

"The non-government sector has found it increasingly difficult to start a new school on a greenfield site in a growth area since a previous government removed interest subsidy more than 10 years ago. This funding boost opens up opportunities for our schools to take the funding pressure off NSW taxpayers, while providing families with educational choices that are within their financial reach."

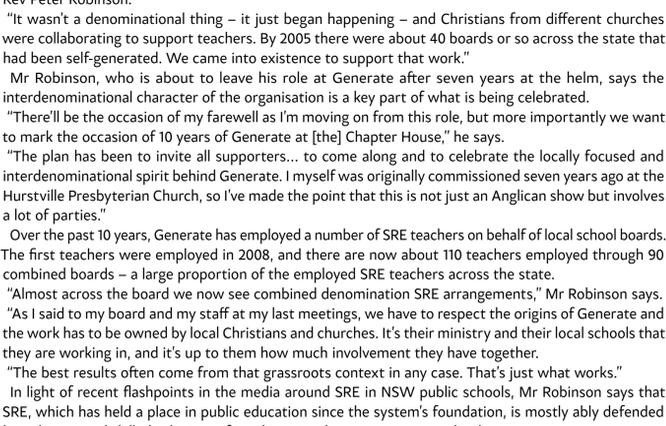
Dr Scandrett said the additional funding gave the corporation confidence to invest in a range of other projects, such as 12 new senior student classrooms at Oran Park Anglican College and a new junior school building at Rouse Hill Anglican College. "Mamre Anglican College at St Marys is looking at further growth with new classrooms and our largest school – Thomas Massall Anglican College at West Hoxton, with 1600 students – can plan to meet their demand with more classrooms and possibly a gymnasium facility," he added.

The corporation operates 19 schools in Sydney, the Illawarra and the NSW central west, catering for more than 13,500 students.

"While the growth areas of Sydney are important, the corporation has a strong regional presence with plans for growth on the south coast at Nowra... and at Wollondilly Anglican College, where they need more classroom facilities," Dr Scandrett said. "Macquarie Anglican Grammar School at Dubbo will now look at an application for a library."

"The Sydney Anglican Schools Corporation has a history of growing new schools to meet the demands of communities for affordable quality Christian education. We are pleased to work with the NSW Government to share the load of providing the education resources required for our future growth."

Generate celebrates



Peter Robinson (fourth from left), along with Generate staff and partners, celebrating 10 years of operation.

NICK GILBERT

GENERATE MINISTRIES, AN INTERDENOMINATIONAL ORGANISATION THAT PROMOTES AND supports Formerly Religious Union in high schools, has notched up its first decade of operation.

Generate, formerly known as Genr8, exists as a partnership between Anglican Youthworks, Scripture Union, Presbyterian Youth and the NSW & ACT Baptist Union.

"Generate really came about first of all because people began employing Scripture teachers for schools in the late '70s, people who could focus on that as their main task in ministry," says Generate's CEO the Rev Peter Robinson.

"It wasn't a denominational thing – it just began happening – and Christians from different churches were collaborating to support teachers. By 2005 there were about 40 boards or so across the state that had been self-generated. We came into existence to support that work."

Mr Robinson, who is about to leave his role at Generate after seven years at the helm, says the interdenominational character of the organisation is a key part of what is being celebrated.

"There'll be the occasion of my farewell as I'm moving on from this role, but more importantly we want to mark the occasion of 10 years of Generate at [the] Chapter House," he says.

"The plan has been to invite all supporters... to come along and to celebrate the locally focused and interdenominational spirit behind Generate. I myself was originally commissioned seven years ago at the Hurstville Presbyterian Church, so I've made the point that this is not just an Anglican show but involves a lot of parties."

Over the past 10 years, Generate has employed a number of SRE teachers on behalf of local school boards. The first teachers were employed in 2008, and there are now about 110 teachers employed through 90 combined boards – a large proportion of the employed SRE teachers across the state.

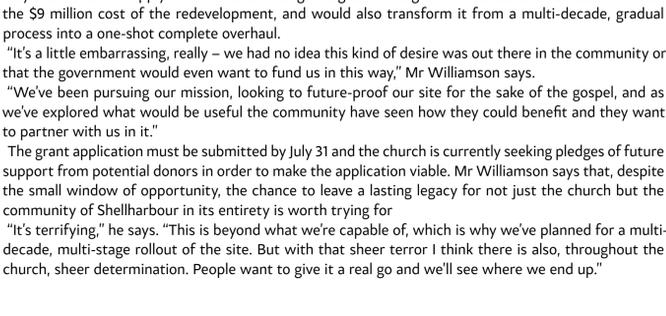
"Almost across the board we now see combined denomination SRE arrangements," Mr Robinson says. "As I said to my board and my staff at my last meetings, we have to respect the origins of Generate and the work has to be owned by local Christians and churches. It's their ministry and their local schools that they are working in, and it's up to them how much involvement they have together."

"The best results often come from that grassroots context in any case. That's just what works."

In light of recent flashpoints in the media around SRE in NSW public schools, Mr Robinson says that SRE, which has held a place in public education since the system's foundation, is mostly ably defended by a diverse and skilled selection of teachers, teaching across many schools.

"I think having as many teachers in schools as possible... particularly in our case good, trained, professionals with good relationships with schools at the local level – and good coverage of students with classes – is, I think, one of the most eloquent arguments to show that SRE has value in schools and that it is not this dying, outmoded thing," he says. "That's what we promote and it's worth defending."

Shellharbour City to 'future-proof' church site



What the future might hold: an artist's impression of the Shellharbour City Church redevelopment.

SHELLHARBOUR CITY CENTRE ANGLICAN CHURCH IS LOOKING TO FUTURE-PROOF ITS SITE IN A multimillion dollar development, and may be able to apply for a dollar-for-dollar Federal grant scheme to make it happen.

The church's current site was opened in 1997, but it quickly became apparent that facilities and size were going to become issues, particularly in one of the Diocese's high-growth areas.

"I believe it was only around 2001, which was before my time, when discussions began about expanding the premises," says the rector of Shellharbour City Centre, the Rev Michael Williamson. "When I came here I basically had three tasks: get discipleship happening for believers, focus on evangelism and get the site developed and expanded."

The church planted congregations and churches offsite in order to facilitate growth, but looked again at expanding the main site in 2009, fundraising for an initial DA while exploring alternate sites. The church contracted architects for designs on the current site in 2012.

The new church design has the future in mind, being in excess of the church's current size but with an eye on further growth in the Shellharbour area – and particularly the city centre precinct where the church is located.

"The proposed site will have the usual set of things, including an auditorium, meeting rooms, breakout spaces, but we're also interested in ways we can connect with the community through that," Mr Williamson says.

"When it's built it will be the largest auditorium within Shellharbour City. There's not really this kind of space anywhere else. So we've been having conversations with TAFE about ways it could use the space for training; with local bands and creative groups who might use the space for events; a church day care, a cafe – these are all the things that we're looking at."

It wasn't until a chance conversation with a local politician that Mr Williamson discovered the church may also be able to apply for a National Stronger Regions Fund grant. If successful this would fund half the \$9 million cost of the redevelopment, and would also transform it from a multi-decade, gradual process into a one-shot complete overhaul.

"It's a little embarrassing, really – we had no idea this kind of desire was out there in the community or that the government would even want to fund us in this way," Mr Williamson says.

"We've been pursuing our mission, looking to future-proof our site for the sake of the gospel, and as we've explored what would be useful the community have seen how they could benefit and they want to partner with us in it."

The grant application must be submitted by July 31 and the church is currently seeking pledges of future support from potential donors in order to make the application viable. Mr Williamson says that, despite the small window of opportunity, the chance to leave a lasting legacy for not just the church but the community of Shellharbour in its entirety is worth trying for.

"It's terrifying," he says. "This is beyond what we're capable of, which is why we've planned for a multi-decade, multi-stage rollout of the site. But with that sheer terror I think there is also, throughout the church, sheer determination. People want to give it a real go and we'll see where we end up."

Students return to Penrith school that grew their faith



(Back row, l-r): Jessica Thorpe, Nathan Tuckwell, Joshua Goscombe. (Front row, l-r): Jessica Lawrence, Natalie Wildig, George Statheos.

NICK GILBERT

TEACHING HAS COME FULL CIRCLE AT PENRITH ANGLICAN COLLEGE, WITH A NUMBER OF FORMER students involved in ministry and further theological education returning to speak to and encourage the current crop of pupils.

The former students, all of whom are involved with the Ministry Training Scheme, were guests at a recent chapel service at the school. They spoke about the impact the college had on them and what they are doing in ministry now.

"They were all people with whom we've had ongoing contact – it's always our desire to build links beyond the school years and keep in touch with former students," says the senior chaplain at Penrith Anglican College, the Rev George Statheos.

"We managed to get a group to come back on the same day and I think the students, and perhaps even more the staff, were amazed to see the kind of impact a Christian school can have on people that extends beyond exams and things like that."

The five students are trainees in Anglican churches across Sydney, where they are involved in a range of ministries.

"One of the former students, Jess, works in a role that is possible through a partnership between the college itself and Christ Church, which meets here," Mr Statheos says.

"Several of them also lead youth groups that current students at the college go to and have contact with. Others actually became Christians while studying here, so those are all valuable links and connections to have."

Mr Statheos says continuing links with students after they leave, and encouraging them to pursue ministry opportunities, is a key part of the school's ethos.

"We are set up to impact people with the gospel, and it's really close to our heart to make disciples of all nations," he says.

"In doing that we're really wanting to see people not simply become Christians, but Christians who themselves take the gospel out. In some ways – for a school that is about 18 years old – we're only now beginning to see, in a broader view, the fruit of the school's work into the long term."

Cross rises over Muslim hotspot in Karachi



The 42-metre Christian cross under construction. PHOTO: AP/Shakil Adil

A GIANT CROSS MORE THAN 40 METRES HIGH IS BEING CONSTRUCTED IN PAKISTAN'S BUSINESS capital, Karachi, amid inflamed tensions targeting the minority Christian community.

Christian businessman Parvez Henry Gill has had workmen on the project for the past 18 months, but the project is so sensitive that at first he didn't tell them what they were building.

When the shape of the cross became clear, 20 Muslim labourers walked off the job.

Since then Gill has had numerous death threats, but he says he wants the structure to serve as encouragement for the Christian population of Pakistan. "I agree that minorities have problems here and that is why some of them are migrating. I want Christian people to see it and decide to stay here."

The cross stands inside the gates of Karachi's largest Christian cemetery and bamboo scaffolding is covering its concrete, steel and iron construction and six-metre-deep foundations.

Gill says when complete, it will be the highest Christian cross in Asia.

Despite its purposely formidable construction, it is expected to be a target for extremists – although Gill says, "It is God's work. We are not scared of anyone but God."

Persecution of Christians has intensified recently in Pakistan.

In Lahore last November, a Christian couple was burned alive in a brick kiln by a Muslim mob who had falsely accused them of burning pages of the Koran.

In April this year, also in Lahore, 15-year-old Nouman Masih was attacked, beaten and burned by a mob. He was set upon as he walked in a street during Jummah prayers. The youths asked him what he was doing out during this time and whether he was Muslim or Christian.

When he told them he was Christian they started beating him. One attacker poured kerosene over him and another lit a match and threw it at him.

Masih suffered burns to 55 per cent of his body. Although he was interviewed by police in hospital, no action has been taken. He succumbed to his injuries less than a week after the attack.

Just before he died, Masih told the British Pakistani Christian Association, "I have no enmity with the boys and I forgive them. However for the protection of other Christians I want the men to be brought to justice, so that no-one else would suffer the same pain that I have."

Pastors face death penalty

SERIOUS CONCERNS ARE HELD FOR THE WELFARE OF TWO SOUTH SUDANESE PASTORS JAILED in Sudan on trumped-up charges of waging war against the state and espionage.

The mainly Christian South Sudan declared independence in 2011 but, in the north, the Republic of the Sudan and its capital Khartoum are under the control of President Omar al-Bashir, who wants to create a full Islamic state with strict sharia law.

The Rev Yat Michael Ruot and the Rev Peter Yein Reith, both from the Presbyterian Evangelical Church, had been working at the Khartoum Bahri Evangelical Church in North Khartoum.

Last December, Mr Yat Michael was taken away by Sudan's National Intelligence and Security Service minutes after delivering a sermon expressing concern about the persecution of Christians in Sudan. He was held with no explanation of the charges he was facing.

Mr Yein Reith was also arrested after he wrote a letter to the Religious Affairs Office in Khartoum asking questions about the arrest.

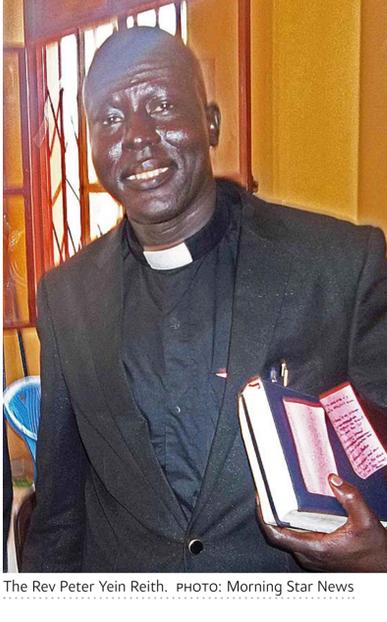
The pair, who are both married with children, are being held in separate cells and have been denied most family visits. At their trial the state announced the charges of "espionage" and "undermining the state", but lawyers for the men say no evidence was forthcoming.

Penalties range from 40 lashes to life imprisonment and even execution.

Mr Yat's wife was allowed one visit with him in June. She told the Open Doors organisation that he seemed physically well and spiritually strong. "I thank God for what is happening to my husband and only pray that God may be glorified even in this temptation," she said.

"Romans 8:31 says: 'What then shall we say to these things? If God is for us, who can be against us?' It is giving me hope to hold on."

Since the arrests, the Khartoum Bahri church has been shut down and its property seized by the state. The land had been the subject of a dispute with authorities who had attempted to sell the property to a Muslim businessman.



The Rev Peter Yein Reith. PHOTO: Morning Star News

Faith at work upheld

A CHRISTIAN NURSERY WORKER HAS WON AN APPEAL AGAINST HER SACKING FROM A LONDON childcare centre for telling a lesbian colleague homosexual practice was wrong.

Sarah Mbuyi was dismissed by a West London nursery for gross misconduct. She appealed on the basis of European laws on religious freedom. Miss Mbuyi denied she had harassed her colleague, saying she spoke only after she was asked about her views on religion and same-sex marriage.

"The conversation started about what we did on our holidays and then she asked whether I was Christian," 31-year-old Mbuyi said, adding that her co-worker expressed interest in a same-sex marriage in a church. "She eventually said something that sounded like, 'I think God would condone what I am doing'. That's not true. That's not biblical. So I said to her, 'No, God is not okay with what you do. However, if I tell you that he hates you because of it, then I am lying to you.'"

An employment tribunal ruled that the nursery had discriminated against Miss Mbuyi on the basis of her religious beliefs.

"I only ever responded to questions that my colleague asked me and wanted the very best for her. I give glory to God for the decision," she said after the ruling.

Britain's Christian Legal Centre, which supported her during the case, noted that the tribunal said Miss Mbuyi's Christian faith was "worthy of respect in a democratic society, is not incompatible with human dignity and is not in conflict with the fundamental rights of others".

Andrea Minichiello Williams, chief executive of the Christian Legal Centre, called it "a commonsense judgment, which shows understanding of the Christian faith and Miss Mbuyi's freedom to live and speak it out in the workplace. We have been in the employment courts for over a decade now and at last we have a sensible decision."



Sarah Mbuyi. PHOTO: Christian Concern

C of E message drifts

A GROUP OF PROMINENT BRITISH MINISTERS HAS SPOKEN OUT ABOUT A SERIES OF HIGH-PROFILE actions they believe compromise the doctrine of the Church of England and biblical witness in the UK.

Their concerns follow events such as a sermon at Westminster Abbey by Katherine Jefferts Schori, the Presiding Bishop of the Episcopal Church of the USA, with whom large parts of the Anglican Communion are out of fellowship.

In York, Canon Michael Smith of York Minster "blessed" the York Gay Pride March, which began at the steps of the church, while the Bishop of Buckingham, Alan Wilson, appeared at a tribunal where Canon Jeremy Pemberton was claiming discrimination after being refused a hospital chaplain's licence due to his civil same-sex marriage. Bishop Wilson supported Mr Pemberton, saying C of E teaching that marriage was only between a man and a woman was a "lousy definition".

A joint statement from the conservative evangelical group Reform UK and the Oxford Diocesan Evangelical Fellowship took strong exception to the bishop's comments.

"Sooner or later everyone in the Church of England will have to decide whether they have confidence in what God says about marriage and human sexuality in the Scriptures," said the Rev Mark Burkill, vicar at Christ Church, Leyton. "If we are not willing to trust what God says is good for us... we lose the claim to be authentically Christian."

Buckingham rector the Rev Will Pearson-Gee called for Bishop Wilson to resign if he could not support Anglican doctrine. "Describing the Church's teaching and doctrine as 'lousy' is quite breathtakingly arrogant and not language that one would expect from a senior leader in the Church," he said. "Were I in secular employment and so at odds with the leadership and core values of [my] company... I would resign forthwith as a matter of conscience."

In Scotland, the Episcopal Church has begun a two-year process to remove reference to 'one man and one woman' from its marriage canon.

Mission shaken, not stirred



Year 13-er Jennifer Coleby with students from Nasikawa Vision College

THE ANNUAL YOUTHWORKS YEAR 13 MISSION TO FIJI BEGAN WITH A BANG THIS YEAR: A MAGNITUDE 6.5 earthquake off the coast of the islands.

Quakes are not uncommon in the area and this tremor struck about 400km south-east of the capital Suva, posing no risk to the populated areas.

Year 13 assistant director Trinette Stanley said the quake occurred as the group had just arrived at Korolevu on the south coast of Viti Levu, but they had not been affected in any way.

Seventy-seven students and 21 leaders are taking part in this year's mission from June 18 to July 16. The mission work includes classroom and sports ministry at a Christian school, Nasikawa Vision College, as well as youth club activities in Suva and provincial towns. The students will also be visiting a prison as well as providing manual labour at the Homes of Hope women's refuge.

Year 13-er Alex Woof said a visit to churches and an orphanage at Sabeto, between Nadi and Lautoka, had really challenged the team.

"We were forced to realise that we would only get through this trip on God's strength alone and that no matter how prepared or otherwise we might feel, any good we contribute on this trip is only because of God working," he said.

Passing through gates of splendour

PIONEERING 20TH-CENTURY MISSIONARY ELISABETH ELLIOT DIED LAST MONTH AT THE AGE OF 88 after suffering dementia for more than a decade.

She was the widow of Jim Elliot, one of five missionaries martyred in 1956 while trying to contact the Huaorani (sometimes known as Auca) Indians in the jungles of Ecuador. The men had landed in a jungle clearing and were making the first peaceful approaches to the tribe when they were speared to death in a surprise attack.

Elisabeth Elliot wrote two best-selling books about the martyrs, *Through Gates of Splendour* and *Shadow of the Almighty*. The first book, published just one year after the killings, ranked No. 9 on *Christianity Today's* list of the top 50 books that shaped evangelicals.

In 1958 Elliot returned to the Ecuadorian jungle with her 3-year-old daughter to continue the work her husband had started. During a lengthy stay among the Huaorani many were converted, including some who had taken part in the killings.

After this Mrs Elliot exercised a worldwide speaking and writing ministry, including extensive broadcasting work, cut short in 2003 by advancing dementia.

Among the tributes paid to her was one from Steve Saint, son of Nate Saint, the pilot who flew her husband Elizabeth and the other missionaries to the Amazon jungle 59 years ago.

"I think Elizabeth would be happy just being remembered as not much of a woman that God used greatly," he said. "To the rest of us mortals she was an incredibly talented and gifted woman who trusted God in life's greatest calamities, even the loss of her mind to dementia, and who allowed God to use her. He did use her."

PRICELESS PEOPLE

Hearing aid loop installation: \$2000. Disabled bathroom addition: \$40,000. Full disabled ramp and parking spaces: \$100,000. Seeing people with disabilities singing at church: priceless.

In response to your cover story on disability (SC, June), we've always had a limited number of people with disabilities attend St Michael's. But to those unnamed ministers in your story who said, "We don't need a ramp because we don't have anyone with a disability", I categorically state that these improvements have made it possible for more to attend who had either stopped or never before started.

The prices are just my estimates from memory and, like others, we also had significant help subsidising the cost from government and community grants.

I am looking forward to lifting our game further. Large-print bulletin, here we come.

Canon Sandy Grant
St Michael's Cathedral
Wollongong

LOVE AT WORK

In response to a range of articles in *Southern Cross* – about reaching out to our multiethnic Diocese and those of other faiths – let me tell you a story.

My wife and I had an amazing God-blessed experience on May 31 while in Wollongong. Walking through a beautiful beachside park we saw a large group of Muslim men. We sensed God wanting us to walk over to them and for me to say, "Hello". I was wearing my "Jesus all about life" hat and my Compassion jacket.

Well, the response was amazing. Several came over to shake hands and meet us. They gave us some barbecue steak and salad and all they wanted to do was talk and show love and acceptance to us. Two of them were very up on what Muslims believe.

We did not say much but politely listened. They were so nice and friendly. They talked about the need to love one another and accept each other. We said we wanted to do the same.

They knew where we stood with our Christian faith, but I said that we did not want to discuss and argue about differences. We just want to be friendly and show I-o-v-e.

They told us one of them was a sheik, looking at a big man who was obviously from another country.

Just before we left the lovely man we had been talking to said, "We thought you would avoid us and walk away like many people do". I said we never intended to do that. We wanted to talk and meet with you. I suddenly felt an overpowering love for this man. Almost at the same time our arms opened wide and we hugged each other. We then said goodbye.

Jesus' love was showered on this group of 25-30 Muslim men. Jesus' love reached them through our love for them. Praise be to our all-loving God.

Dave Vincent
Bidwill





Portrait of Sir Harold Knight by Bill Leak, 1990. Reserve Bank of Australia Collection

A memorial service was held at St Andrew's Cathedral for leading layman, World War II veteran and senior public figure, **Sir Harold Knight** – who died on June 19 at the age of 95.

Sir Harold served as a Lieutenant in the Australian Imperial Forces and Royal Australian Navy in World War II, and was awarded the Distinguished Service Cross.

After the war, he worked for the International Monetary Fund before moving to the Reserve Bank of Australia in 1960, ultimately rising to become its third Governor in 1975, a position he held until 1982. He was made a Knight of the British Empire in 1980 for his services to the banking industry.

Sir Harold served on Standing Committee from 1969-1990 and as a Trustee of the Estate of Thomas Moore from 1971 to 1986.

After retirement, he served on the boards of several major public companies and organisations, including as president of Scripture Union NSW from 1983-2002.

He was married to Gwenyth Knight for 62 years and leaves five living children, 15 grandchildren and four great-grandchildren.

Standing Committee noted Sir Harold's passing "with sadness" while Bishop Forsyth, as Commissary for the Archbishop, described Sir Harold as a servant of God in the world and the Church. "He regarded himself as being called to be a banker and did it with integrity and wisdom. He served the Church in its important lay councils... but also had a real heart for the gospel and for spiritual priorities, which, in his personal life, he expressed."

MOVES

NEW CEO FOR ADM



also worked as an adviser to former Prime Minister Julia Gillard.

In announcing the appointment, ADM chairwoman Gillian Davidson said, "I am delighted that Kate has agreed to take on the responsibility of leading ADM into its next phase. The board has ambitious and exciting plans for the organisation and is confident that with Kate, all the benefits of her entrepreneurial experience, fierce intellect and commitment to the flourishing of women in the service of gospel work, will see these plans realised".

Dr Harrison Brennan said, "To be entrusted with the leadership of ADM is a gift. ADM has an incredibly rich history. My connection with ADM's history is personal – my grandmother was a nurse at the Greenwich Home of Peace Hospital. But our story as an organisation is also ahead of us, with the opportunity for ADM to be part of what God is doing in the world right now and in the next generation.

"I come to this role with a bold vision for the kingdom: to raise up women with theological formation for practical and public engagement. I look forward to working with the ADM board and team, our members and all those in ministry with the organisation.

"I invite you to join us as we raise up women for faithful witness to the gospel of our Lord Jesus Christ."

Anglican Deaconess Ministries has announced its new CEO will be **Dr Kate Harrison Brennan**. She replaces Dr Karin Sowada, who stepped down as CEO in February.

Established in 1891, ADM has had a distinguished history in women's theological education, health and seniors services as well as resourcing ministry initiatives. It runs Mary Andrews College in Sydney, which has a range of theological and pastoral care courses.

Dr Harrison Brennan is a Rhodes scholar who studied international development and politics at Oxford and Princeton universities and was the NSW Young Australian of the Year in 2006. She is founder and CEO of design and technology company Global & Smart, and has

SURPRISED BY SYDNEY

Late in May the **Rev Mark Leach** became rector at Darling Street after 4½ years as rector of Trinity Anglican Church in Toronto, Canada.

"We thought the nature of the role there could be done in four or five years," he says, "and we just felt a very strong sense from God that we needed to be in Sydney, which was very confusing. I thought, 'Sydney churches are thriving and bursting with clergy everywhere – what role is there for Margo and I?' And we thought, 'Lord, we'll come and see what you've got in store. Guide us and you'll provide for us and we'll trust in that'."

Mr Leach has not ministered full-time in Sydney since 1996, when he was assistant minister at Lindfield after graduating from Moore College. Since that time he has served in Melbourne for 14 years, first as assistant minister at St Hilary's, Kew and then as vicar at Christ Church, Hawthorn, before moving to Toronto.

The family returned to Sydney in January with only some part-time work for Mr Leach in leadership development and consulting – which is one of the strings to his bow, and something he will continue to do for the Centre for Ministry Development at Moore College. But before long he received a call from the nominators at Darling Street about the rector's position.

"It's been the most amazing journey of God providing," he says. "If you'd ask me to construct a role, a situation in life where I could best use the gifts, experience and passion that God has given me, this would be it. I'll be doing inner-city ministry, coaching clergy and I get to work with a wonderful, well-resourced church whose members have a real heart to connect with people in the community and in the inner city. So I couldn't have structured it in a better way."



KENSO TO COAST



After 6½ years as rector of the parish of Kensington with Eastlakes, the **Rev Kevin Wares** moves dioceses this month to become rector of St James', Wyong.

Ministry change wasn't on his mind but he says when the nominators made contact he and his wife Kim "needed to think about it seriously. It's an evangelical parish so they were looking for an evangelical who could work in another diocese. I've had experience in the Bathurst Diocese at Oberon, and I was also an army chaplain for five years so I've worked in the Northern Territory.

"There are a number of evangelical churches [on the Central Coast] but some people want to have a church that's also Anglican... There's a lot to do in making disciples and setting a direction for the parish – a mission action plan. So that's what I'll be doing. My focus is on growing disciples in an area that has a lot of retirees, commuters and high youth unemployment."

Mr Wares expects mixed feelings in coming weeks as he abouts out the natural grief of saying farewell to whoever will replace him.

"It's been great to see people from a multicultural background become Christians and grow as disciples, and good to have seen the development of Kensington-Eastlakes' 'Mission, Vision and Values'," he says. "That's developed separately from the diocesan [Mission] but providentially overlaps, with an emphasis on growing disciples. It's a good direction to build on."

Grey nomads, rural churches



Brian Peacock puts the finishing trim on the Adelong church hall.

JIM LONGWORTH

ONCE ICONICALLY AUSSIE, COUNTRY AUSTRALIA NOW FACES POPULATION DECLINE, PRODUCT devaluation, service withdrawal and loss of cultural status as *Southern Cross* so clearly showed in its February cover feature.

In a now-multicultural Australia, country culture has been relegated to just one of many others. Nevertheless, the once widely shared Australian rural ideology often referred to as “country mindedness” – that is, being positively minded towards the country and the bush – is still held by many regional communities. According to country mindedness, this positive attitude should manifest itself in *all* Australians supporting country communities.

The rapidly increasing number of retiring Baby Boomers releases professional expertise, money, time, ministry skills, labour and personal energy into the Australian community (*Southern Cross*, April). Some of those resources, readily available in the Sydney Diocese, can be used to support the Australian bush church through “grey nomads”.

The Bush Church Aid “Nomads” scheme maintains a spreadsheet of locations by work needing to be done. Thus grey nomads can choose where they want to go, and/or what they want to do. They can offer their skills and fellowship to bush congregations and church staff for a long or a short time. In return, the grey nomad receives the satisfaction of supporting the work of the gospel and the opportunity to visit and work in country Australia.

Our recent experience of maintaining church property in the small rural community of Adelong is but one example. Adelong is a small and pretty former gold-mining town with a small and ageing but active Anglican congregation. The attractive stone church building is augmented by a weatherboard hall.

During April six members from St Matthew's, West Pennant Hills spent nine days living and working onsite. Norm and Arthur slept in the hall, Brian and Chris slept in a caravan kindly provided by a member of the congregation, and Judy and I slept in our hired motor home. We cooked in the hall kitchen and showered every couple of days in a flat that the congregation rents for the part-time visiting minister to live in while he is in town.

The church provided all the materials and specified the work that was to be done. We provided the requisite tools and labour for free.

Our work included sorting out what they wanted to keep from what they wanted to throw out, building storage shelves in the hall storeroom, preparing and painting the interior of the hall and storeroom, preparing and painting the inside and outside of the toilet block, clearing out rubbish, pruning overhanging plants, chopping back woody weeds and taking rubbish to the tip. Simple enough.

We participated actively in the first and second Sunday church services – a novel and exciting experience for us, and making us more thankful for our larger Sydney church.

While we were only working in a material sense, God was adding value to our efforts. We were loving our neighbours as ourselves (Luke 10:27). We were sharing what resources we had (Luke 3:11; Acts 4:32). We were encouraging the people in the church (Romans 12:8). We shared fellowship (Galatians 2:9). We were serving the Adelong congregation (Galatians 5:13). We were supporting a poorer church (Acts 11:29). We were no burden on them (2 Cor 11:9).

It would be easy to over-spiritualise the relationship between the nomad and the local congregation. I kept thinking of *The Lord of the Rings* when Samwise says to Frodo on the slopes of Mount Doom: “I can't carry it [the Ring] for you, but I can carry you and it as well”. We were but blow-ins. The local congregation is the body of Christ in Adelong. We could only help support them in a relatively minor way – a sobering humility.

We were a group of city Christians supporting a country congregation and were being country-minded towards them.

Unconsciously we were conforming to Australian country cultural ideology so were being culturally sensitive towards that bush church. The congregation were more than appreciative of the work being undertaken.

Indeed, the local congregation found our fellowship, prayer, inclusion in their worship and sharing our common faith encouraging and inspiring as they sought, and continue to seek, to see their church grow in the knowledge and love of Jesus.

Well-considered essays in response to issues raised by *SC* (700-word maximum) can be emailed to newspaper@anglicanmedia.com.au

Love endures



DR GLENN DAVIES

GOD IS LOVE. THIS IS A FAIRLY SIMPLE STATEMENT, AND YET AT THE SAME TIME it is quite profound.

While love does not exhaust the attributes of God, it describes his essence, what he truly and really is, not just what he might display upon certain occasions. God is loving in all his actions in the same way that his goodness, truth and wisdom are integral to all that he does and all that he is.

It is not that God attains to some external quality of love, existing independently of himself; rather, it is that love is defined by God himself. For us to understand the quality of love we must first know God. In the words of the apostle, our notion of love can only be derived from the God who is love. "Whoever does not love does not know love; for God is love" (1 John 4:8). Conversely, those who abide in love abide in God, and God abides in them, for "God is love" (1 John 4:16).

The contemporary clamour for same-sex marriage has experienced a renewed vigour in Australia following the recent Irish referendum where a majority of votes favoured a change in the status of marriage. Yet it is not often observed that only 60.5 per cent of the adult population voted in the referendum where 62.1 per cent voted yes. This means only 37.5 per cent of the adult population voted yes, while 62.2 per cent did **not** vote yes!

In Australia, the proponents of same-sex "marriage" are seeking to win the argument on the nature of love: "If two people love each other, why can't they get married?" The equation of love and marriage is at the heart of the problem. True love, according to the Bible's teaching, is knowing God's love. While all men and women can experience something akin to this love by virtue of God's common grace to all his image bearers, it is only when we abide in God's love that we can truly love God and truly love each other.

John's first description of love may have a specific application to marriage, yet it is love among the Christian community that is his prime purpose (1 John 4:7f). For just as love is a defining characteristic of God, so it should be a defining characteristic of God's people.

The reason why the Bible is opposed to same-sex marriage is not because God discourages true love between individuals, whether they be men or women. Rather, the Bible sees the unique relationship of a man and a woman, bound together in love, as the foundation of the family, the place where children can be born and nurtured. It is actually God's idea that a man should leave his mother and father, cleave to his wife and the two become one flesh (Genesis 2:24), and it has been universally recognised as the foundation of human society ever since God spoke these words.

Yet love is not restricted to marriage. A man should love his neighbour and a woman should love her friend, regardless of gender. One of our problems in Western society is that we are surrounded by so many sexual temptations that we so readily equate love with self-fulfilment in the sexual arena. But this is not God's plan. We should celebrate love in holiness. Hence the Bible records the love of David for Jonathan (1 Samuel 18:1), exhorts Christian men to treat "younger women like sisters in all purity" (1 Timothy 5:1), invites all to "greet one another with a holy kiss" (Romans 16:16) and also teaches husbands to love their wives (Ephesians 5:25).

Marriage is only for this life. It is not an institution that will exist in the new heavens and the new earth (Matthew 22:30) because the need for procreation will have ceased. This is the link that advocates of same-sex marriage do not grasp, for same-sex unions cannot by their very nature produce children. Marriage is not principally about love. Love is principally about relationships and, as Christians, we should rejoice in loving relationships wherever they are found. While sexual relationships have certain boundaries, as the Bible prohibits sexual intercourse outside of marriage, love has no boundaries. Marriage is only for this age but love remains forever (1 Corinthians 13:13). ⁹

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.



Front from left: Caitlin Hurley, Andrew Levy and Matt Johnson from OneSeven. Back from left: Alex Zunica (Carlingbah), Mat Yeo (Hurstville Grove), Simon Manchester and Chase Kuhn (North Sydney), Simon Flinders (Northbridge) and Andy Pearce (CBBT Kirribilli).

Many hands make lighter work

We're all aware of the needs and ministry at our own church, but more and more Sydney parishes are taking a wider view – supporting work in the next suburb or across the Diocese, writes **BEN McEACHEN**.

JULY 2015

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HERE'S NO DENYING THAT, AS JESUS' DISCIPLES, WE WANT TO FOLLOW HIS "NEW commandment" and love each other well. We want to encourage our own congregations and provide support and love to other churches in the Diocese. But there's also no denying that loving one another as Jesus loved us can be lacking.

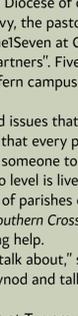
Why say this? Because if we're honest with ourselves – and the state of our hearts before God – we know it's true. Not that long ago an assistant pastor at a church with substantial professional skills and financial resources failed to muster interest in providing expertise to churches in lower socio-economic areas. The suggestion of offering legal or financial counselling was met with resistance and lament. Concern about asking too much of people dealt an instant death blow to the inter-church plans. Adding to the assistant pastor's disappointment and embarrassment was the frank realisation that his own duties and busy-ness made it hard for him to pursue his own idea.

This real-life anecdote is anonymous because this isn't a name and shame exercise. Rather, it's representative of what we all have probably witnessed or been part of. Whether your congregation is tiny or enormous, blessed with abundant coffers or struggling to pay the electricity bill, supporting another church can be far from our priority list. Be it time, money, resources or attention, our reasons may be sound. They also can be selfish, as availability and concern only extends to our front door. We guard what happens on our patch, not wanting to share the precious people or proceeds we require to look out for "us".

WHY WE DON'T HELP OTHERS

Confronting. That's what the subject of inter-church support can be. Especially if, like me, you know your service of God's kingdom does not frequently extend beyond the walls of your own church. Digging deeper can be painful, guilt-inducing

The senior minister at Carlingford-North Rocks, the Rev Gary Koo, thinks it's "crazy" to want to do it all ourselves. Yet he understands why it's so common in our Diocese and suggests three quick reasons: "One – they're Koo believes that overcoming these issues can help to foster better approaches to our multicultural Diocese. "Partnership is really important, especially reaching people



or overwhelming. Why don't we help other churches more? Why don't we share more of what we do? Why not reach out to other churches for help, support or partnership rather than try to do everything ourselves?

gospel-hearted people, so they want to minister to people in front of them. Two – it's a numbers game. There is a pride and energy about 'we're doing something'. Three – there's a lack of communication [between churches]." with culturally diverse backgrounds," he says. "In each of our churches... we might not be able to do that well. So we need to be clever about how we use our resources to reach diverse people groups."

So we are not the perfect example of Christian unity described by the apostle Paul in Ephesians 4. But rather than descend into a black hole of blame and grievance, let's turn that around and look and how and why churches support other churches within the Sydney Anglican Diocese – not because they are the only examples, or because they demand the spotlight, but in order to spur on the sort of corporate care that comes when we cultivate "encouragement in Christ" (Philippians 2:1-4). The sort of Christian unity we ask God to enable us all to prioritise and participate in.



HELP

A church supporting another church tends to begin with answering a need for help. Sounds fair enough, it's the diocesan framework points towards a bond of support already shared.

"I think it's a wonderful privilege being in a Diocese of connected churches where we can be – should be – for each other," says Andrew Levy, the pastor at OneSeven's Green Square campus. Launching its Sunday meetings this year, OneSeven at Green Square was intentionally founded by Levy upon a "network of missional prayer partners". Five established churches that Levy has been associated with, as well as OneSeven's Redfern campus, provide Green Square with prayer support, volunteers and some funding.

"The parish model has lots of problems and issues that need to be overcome but one of the great things about the idea of the parish model is that every person in Sydney is covered by someone who says 'I'm responsible for trying to bring that someone to the gospel,'" Levy says. "There are no gaps."

What Levy has attempted to do on a micro level is live out the macro "no gaps" vision for parishes within our Diocese. But the patchwork quilt of parishes doesn't always function as seamlessly as the design indicates. The ministry leaders *Southern Cross* spoke to couldn't point to one channel or mechanism within the Diocese for requesting help.

"It's the kind of thing we don't necessarily talk about," says the Rev Dr Michael Stead, rector at St James', Turramurra. "You don't come to Synod and talk about 'Oh dear, it's terrible. I don't have anybody to help me to do this.'"

Since the Connect09 campaign, the church at Turramurra has financially and practically supported St James', Mount Druitt, including providing Scripture teachers and food donations on a weekly basis.

Stead and his congregation advocate taking the initiative to seek out churches that can do with help – a straightforward recommendation for combating the myopia that can set in when caring for your own parish.

"I think ministry to people in front of you is right but, at some stage, we also need to share resources and work together, to leverage the strength we have in the Diocese," says the Rev Gary Koo, senior minister at Carlingford-North Rocks. Their parish has provided "infrastructure and basic oversight" to St James', Berala since 2008, with the aim of helping this smaller church to "get back on its feet and running independently".

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SUPPORT

While the relationship between Carlingford and Berala isn't based on financial outlay, plenty of us think of that when inter-church support is mentioned. Much money flows generously from church to church in our Diocese, from the funding of church buildings (such as St Philip's, South Turramurra donating to Hoxton Park's facilities) to staffing appointments (St Stephen's, Normanhurst helped Peter Lin at Fairfield-Bossley Park for 17 years).

And this isn't just a stereotype of wealthier churches in the north propping up the west or southwest. Since the GFC hit hard St Mark's, Darling Point has given rental income to its neighbouring parish of St John's, Darlinghurst. This significant sum partly funds Brad Lovegrove's position as pastor at the Rough Edges café and community ministry, a vital service for an inner-city area afflicted with social, emotional and mental health problems.

"The relationship that we have with St Mark's, it is a relationship – it's more than just a transfer of cash," says the Rev Ed Vaughan, the rector at Darlinghurst. Members of St Mark's volunteer regularly at Rough Edges, while people from St John's often visit St Mark's to provide updates about its ministries.

Vaughan compares the relationship with that demonstrated by the Macedonian church's generosity in 2 Corinthians 8, particularly verse 13: "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality". In this case, the "wealthiest suburb in Australia" providing for the needy in their own neighbourhood.

Like all those contacted for this article, St Mark's rector the Rev Dr Michael Jensen doesn't want him and his congregation painted as a "great saintly example". But the rationale behind supporting Rough Edges is worth noting as it also extends to other nearby ministries, including the Living Waters Aboriginal Fellowship at Glebe and Redfern.

"It's really vital, and our responsibility to fund," Jensen says about churches giving to nearby ministries that cannot fund themselves. "I think committing financially actually then enables you to invest yourself, your own community, into it."

Not that money grows on trees in the church grounds, waiting to be picked and handed to whoever asks. Glenquarie rector the Rev David Ould has approached many churches on the north shore and inner west with a bold proposition: "donate" a student minister to his church and pay their wage. Ould's "quite outrageous" request was made to those he had a relationship with, and he made it understandable that "it's very simplistic to say they've got more money".

"Funding is a real issue for them as well," Ould says. "But, at the same time, I know a lot of the guys – they do want to help."

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SHARE

Knowing how to help, without passing the plate or debating directly, is an issue. Think about it. Do you know whether your closest Anglican congregation – let alone one on the other side of the Diocese – could do with your assistance?

"Among Sydney Anglicans, I think we have a clear sense of common purpose," Ould says, about the drive to see people hear, accept and live by the gospel of Jesus Christ. "But we actually don't know half the time quite what it is we can do for each other. I think possibly we do overestimate the free resources that people have. I think we need to look for more creative ways of partnering that link up with what we are already doing."

As a simple example, Ould sings the praises of his fellow ministry leaders in Sydney's southwest. Through phone calls, emails, catch-ups and practical and theological resourcing, these neighbouring Christians make an effort to do what they can for each other's church. The newly appointed Bishop of the Georges River Region, Peter Lin, agrees, speaking of the tight-knit fellowship within his area, as well as Ould's. It's an attitude of commonality and solidarity they encourage others in the Diocese to activate, if they haven't already.

"The support, the co-operation and doing of things together... between churches out here has really helped strengthen the ministry of the gospel," Lin says. But it's not just the immediate links that assist his former parish. Along with an ongoing partnership with St Clement's, Mosman, the 17-year bond Fairfield-Bossley Park had with Normanhurst extended way beyond dollars. "They said that they're a big church that has a lot of people with gifts, talents, skills and abilities you don't have," says Lin about how Normanhurst strived to complement what Fairfield already had. "They didn't just want to write a cheque and say 'Do your best'. They wanted to be involved and that's what they did."

"They never forced themselves on us or changed how we did it. It was a very genuine partnership."

Stead describes Turramurra's partnership with Mount Druitt in similar terms. Citing Jesus' pronouncement that "much will be required of everyone who has been given much" (Luke 12:48), Stead has been excited by the two-way partnership that has developed between the disparate congregations.

"It's about helping them but we're in this together. It's really great to hear about the two ladies' Bible study groups praying for each other, and things like that."

Across the Diocese, like the women of Mount Druitt and Turramurra, other examples of support occur each week. People from one church provide treasurer or warden assistance to another. The Bread of Life ministry at St Michael's, Surry Hills is a Sunday breakfast provided to homeless and marginalised people with committed volunteers from a range of Anglican churches. There's also help with special events or needs.

SUPPORT IN ACTION

Christine Bransdon of St Barnabas', Bossley Park

What involvement have you had with other Sydney churches?

This year I have tried to work alongside other churches to understand more about their asylum-seeker and refugee ministries.

Why did you get involved?

A few churches came together earlier this year to assist with an asylum-seeker/refugee film and panel night. I invited some people from churches that are heavily involved in this ministry to come and meet others and share

Why would you recommend more sharing of resources?

It's tricky because we're all short on people and resources, but there is such an encouragement that comes from getting alongside others from different churches. It has also been a great

learning experience for me. There are people at other churches who have flourishing asylum-seeker ministries and have a lot of knowledge and experience. I am always able to turn to them when I have a question or idea.

I wanted to know what worked for them, how they had involved their congregations, what resources they have and where they need assistance. I want to see how we might be able to work together or share ideas and resources.

How have other churches helped yours?

their experiences. About 10 churches were represented from the area. It is always really great to see us come together and encourage each other in what we're doing.

Green Square's network of supporters includes St Thomas', North Sydney and Church By The Bridge, which have provided OneSeven with kids' ministry teams for specific programs. Shellharbour City Centre rector the Rev Michael Williamson and St Augustine's, Neutral Bay rector the Rev Craig Roberts did a "swap" for their churches' weekends away; Williamson and his kids ministry team led the teaching for Neutral Bay, while Roberts and his team did the same at Shellharbour's house party.

Beyond such examples of regular and intermittent help, Carlingford-North Rocks and Berala share a memorandum of understanding about their partnership. This official arrangement was implemented to provide clarity and clear objectives. Koo acknowledges that risk was involved on both sides, so formalising the scope and intent was crucial.

"The objective wasn't that Carlingford take over another parish," says that Carlingford provide support so another parish would get back on its own feet," he says. "Part of the memorandum of understanding was a ministry plan: what the pathway would be and what steps we would need to take to get there."

Koo believes "we're almost there" in terms of St James' standing on its own under the leadership of the Rev Mike Doyle, adding that the success of the partnership has had "very little to do with Carlingford. It's really the hard work of the saints at Berala. We just provided the trellis for them to do the vine work."

Recently Oak Flats rector the Rev Jodie McNeill was also appointed the acting rector of Jamberoo, 20 minutes' drive away. The reasons reflect those that already drive inter-church relationships such as the one between Berala and Carlingford.

"Rather than merge the Jamberoo parish with another, we hope to see the parish return to full status within a decade," Jodie says about an inter-church relationship not uncommon across the Diocese.

"After all, if there wasn't an evangelical church in the village of Jamberoo, we'd probably want to plant one there. So why not work to rejuvenate the ministry that's already there?"

SEND

Seeking to work co-operatively and in a complementary way with an existing parish helps ensure any outside help does not seem like an invasion or coup. However, such feelings of competition and takeover have been felt within our Diocese, and some continue to feel this way. Without negating hurts or offence caused, can they be remedied or forgiven so the body of Christ in Sydney can continue to look outward, increasing unity and relationship across the spread of parishes? After all, as Michael Jensen observes, there remain plenty who are not convicted about the One our churches proclaim.

"We've got lots of pagans out there," he says. "As many open doors as we can have and as much diversity of approach as we can have, the more people that can come to know Christ. That might involve sharing of buildings and resources. Especially for ministries like Rough Edges and the indigenous ministry (Living Waters) which will never be able to fund themselves, we've just got to pitch in."

Such pitching in to reach those who don't yet know Jesus Christ might also involve sending some of the "mature Christians" most of our churches do not want to give up. Village Church Annandale's rector the Rev Dominic Steele knows the sting of investing in those who then move away from the inner west. But the wider benefits to the body of Christ are consequences he knows are enjoyed by many.

"It's a win for me when others at other churches are doing well," says Steele, who also tries to use social media and online tools to promote the efforts of other Christians. "If you didn't have a gospel heart you would approach ministry differently; you wouldn't try to raise up and train leaders."

The next step from raising and training is sending: the active sharing of ministry skills and dedication. As indicated by David Ould's bold requests for student ministers to be provided and paid for by other churches, he would love to see a more deliberate "sending" of people to the Macarthur area where his church is based. "I had to work very hard to get some really good student ministers and the further away you go [from the centre of Sydney] the harder it is."

As these words ring in the ears of church members who are not in the farther reaches of the Diocese, consider a positive example of missional sending. The Rev Tim Cocks was an assistant minister at St John's, Asquith before considering the senior role at St Philip's, Auburn. Cocks started at Auburn in late 2013, taking over from acting rector the Rev Bruce Hall. Having been involved with the relationship between Carlingford-North Rocks and Berala, Hall had brought key leaders with him to Auburn, to assist in its revival.

Cocks is thankful for the example of Asquith rector the Rev Brian Heath for his "incredibly generous" leadership in response to the Auburn opportunity. "He was incredibly supportive and generous and gospel-hearted, right from day one," Cocks recalls. "I said to him, 'Here is a great mission field and ministry opportunity. How would you feel about Asquith sending me as a missionary, half an hour south of here, into the multicultural heart of Sydney, to lead a church that needs revitalising?'"

Heath and his congregation gladly sent Cocks as if he were a CMS missionary. "This isn't something we do in opposition to reaching the nations around the world," Cocks says. "It must be a both/and. As the Lord Jesus commands us to make disciples of all the nations, for us in Sydney – and Australia – those very nations [have been brought] right to our doorstep. That is an incredible blessing, a phenomenal privilege and incredible responsibility. It's an opportunity not to be missed or turned aside from."

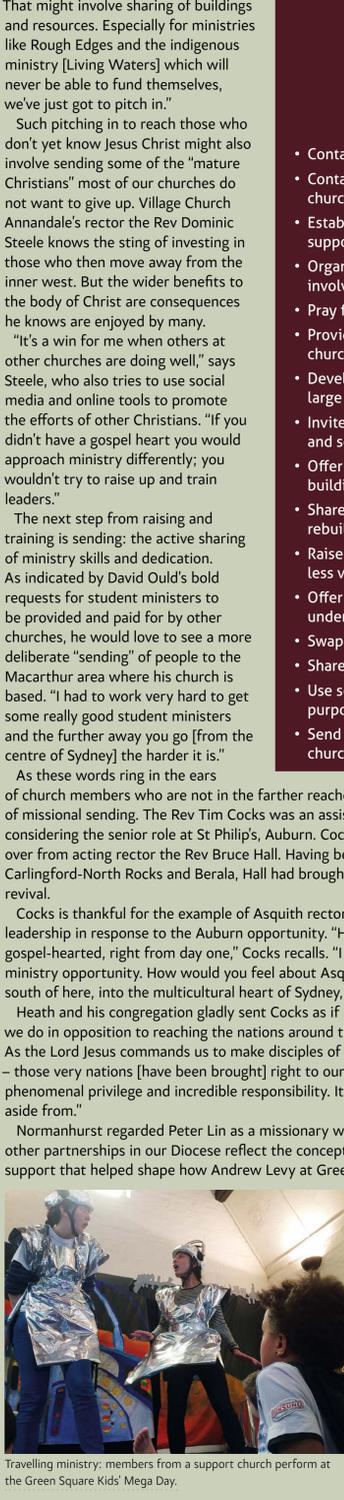
Normanhurst regarded Peter Lin as a missionary within their city and supported his work, just as other partnerships in our Diocese reflect the concept of sending. It's a model of gospel service and support that helped shape how Andrew Levy at Green Square developed his network of missional prayer partners. And as he says, the goal of investing in the lives of other Christians is to encourage them to go forth and do the same.

"I'm really indebted because these mature churches – and the ministers at these churches – had a hand in encouraging me towards ministry," he says.

"In some ways, South Sydney is benefiting from having a minister whom others have invested in. It's come at no cost to them but it's come at a cost to mature churches. We need [strong churches] so that they are raising up leaders and sending them to keep the work of the gospel alive. Our church provides a focal point and encouragement to those mature churches to not lose that mission."

HOW TO SUPPORT EACH OTHER

- Contact other churches to ask if they need help
- Contact other churches to ask them to help your church
- Establish networks of local or cross-Diocese support
- Organise events, programs or ministries that involve many churches
- Pray for other churches
- Provide volunteers for Scripture teaching and kids church programs
- Develop partnerships that can provide small or large amounts of assistance
- Invite other churches to share their ministries, joys and sorrows with your church
- Offer professional skills such as accounting, legal, building, mechanical and IT
- Share rectors or key ministry staff with the aim of rebuilding a struggling church
- Raise viable help pay for ministry positions at less viable churches
- Offer rental income or other revenue to underfunded ministries or projects
- Swap ministry teams at a church weekend away
- Share knowledge, equipment, training and talent
- Use social media or online assets to serve gospel purposes throughout the Diocese
- Send mature Christians and key ministry workers to churches requiring help



Travelling ministry: members from a support church perform at the Green Square Kids' Mega Day.



Some Christians make evangelism look really hard, but in reality there's nothing easier. **PETER BOLT** explains why.

ONCE UPON A TIME IN A LAND FAR AWAY, I HEARD A SPEAKER AT A conference insisting that evangelism ought to engage with the cultures around us. The task seemed so complicated. Mapping conceptual worlds. Integrating lofty ideas into unseen mental frameworks. And all of this was to be done well before you opened your mouth about Jesus. Everyone I spoke with at morning tea had been thoroughly convinced of one thing: they could never do the kind of thing the speaker was calling for. And most of them were ministers who had gone through a full theological education! What hope would the "unlettered and ordinary" among us have (as the apostles were called in Acts 4:13)?

In contrast, the view of evangelism in the book of Acts is refreshing for its simplicity. It shows evangelism by everyday people, through everyday words, in everyday places. And as some of its opponents recognised, this kind of evangelism "turned the world upside down" (Acts 17:6).

Perhaps learning four simple lessons from Acts can help this happen in our day, too.

1. EVANGELISM IS THE SIMPLE PURPOSE OF THESE LAST DAYS

On that extraordinary day when Jesus rose from the dead, evangelism became the ordinary activity of his people for the rest of time. When he was crucified, his friends thought everything had come crashing to an end (Luke 24:19-21). In fact, everything was just beginning.

As he walked along the road with Cleopas and friend on resurrection afternoon, and as he appeared to the rest of his disciples on resurrection evening, Jesus gave them all a Bible study. The Scriptures foretold that the Christ must suffer and then enter his glory through rising from the dead. Once these two great events in God's plan had come about, there was a third and final thing that would take place: "repentance for the forgiveness of sins will be preached in his name to all nations" (Luke 24:25-27; 45-47).

Evangelism is this proclamation of the gospel of forgiveness to the nations. Evangelism is necessary because Jesus Christ has risen from the dead (Acts 3:15, 17-19, 26). Evangelism is necessary because Jesus Christ will return to judge the living and the dead (Acts 3:20-21; 17:30-31). Evangelism is necessary because it is the last step in God's three-step plan, as promised in the Scriptures and as demonstrated in Christ's resurrection from the dead.

We human beings can only know about ultimate reality if God tells us about ultimate reality. God reveals ultimate reality to the world by raising Jesus from the dead. We human beings crucified Jesus of Nazareth, but God raised him from the dead (Acts 2:23-24; 3:15; 4:10; 5:30-32), showing that he is "Lord and Christ" (Acts 2:36). As the one who has been raised from the dead, he is the one who will judge the living and the dead (Acts 10:39-42; 17:30-31).

"All people everywhere" need to take this reality seriously and live in the light of the Judgment Day, whose date is already circled on God's fridge calendar. And that means repentance: turning towards God and living for Christ in the expectation of his promised kingdom.

Reality – as revealed by Jesus' resurrection – leads to a simple purpose for these last days. It is the time for the gospel of forgiveness to be taken to the nations.

2. EVANGELISM HAS A SIMPLE MESSAGE FOR THESE LAST DAYS

The message to be proclaimed is so simple a child can grasp it. Because Jesus died, we can be forgiven. Because Jesus rose from the dead, we can be saved and receive the Spirit of God to transform all of life (Acts 2:38-39).

But of course this is not an ordinary thing to talk about. A man has risen from the dead?? Although simple to say, its uniqueness makes it strange. And its strangeness makes us fearful to speak it, so we can be tempted to modify the message.

Rather than speaking about Jesus' resurrection from the dead that guarantees our own future resurrection from the dead (Acts 4:2; 26:22-23), we can be tempted to make the Christian message all about this world. If we waltz down this track, the Christian movement becomes just another voice attempting to make this world a better place. Worse still, once Christianity wrongly gets the label "religion" it starts to look like any other human attempt to find a god or propagate an odd way of life. Like those many other very human activities, it quickly takes on "a form of godliness but denies its power" (2 Tim 3:5).

But in the first instance, evangelism is not about this world at all. It is about the world to come. What we do in this world then falls into line with the next. A man has risen from the dead. There is a resurrection day for all. Everyone needs to reckon with this future day of giving account (Acts 17:30-31; 24:25). Once the risen Christ brings the refreshing hope of life in the world to come, he then transforms life in "this present evil age". The message of resurrection is always current and never needs updating. It is suitable for all occasions.

At a much later date, Swiss theologian Karl Barth opened his *Letter to Great Britain from Switzerland* with a simple statement of this fact of immense significance, even in the midst of the carnage of World War II: "The world in which we live is the place where Jesus Christ rose from the dead". In making this bold statement of a strange event in the far-distant past – an event which many would deem ridiculous, contentious, or irrelevant to the current needs of humanity – Barth followed the boldness of the apostle Paul.

This was Paul's simple message to the people he spoke to, whether they were Jewish Pharisees who expected a resurrection day, or Jewish Sadducees who denied it (Acts 23:6-8). He spoke of "Jesus and the resurrection" (Acts 17:18) to Gentile philosophers, who would consider resurrection either impossible or distasteful (Acts 17:30-31). To the pragmatic ears of Rome's military and political rulers, his message of resurrection appeared weird and a waste of time, and yet that's what Paul still gave them (Acts 18:14-16; 24:1, 21, 24-26; 25:13-14, 18-20; 26:22-26).

But, if you think about it, why wouldn't he keep on speaking like this? A man had risen from the dead!

This is the simple message that turned the world upside down (Acts 17:6) before starting to rebuild human beings according to God's designs. If we fail to speak this message, we lose its power.

3. EVANGELISM POINTS TO SIMPLE PROOF IN THESE LAST DAYS

With such a message – simple, but strange – hearers will ask for proof. God has given the proof we need. The resurrection of Jesus is the demonstration that there is a Judgement Day fixed in God's calendar and that Jesus, the Saviour, will be our Judge (Acts 17:30-31).

So that the world might know the certainty of his resurrection, Jesus appointed a special group who would provide the necessary eyewitness testimony for all people down through time. "You are witnesses of these things", he said (Luke 24:48). They knew him before he died, so they could recognise him after he rose (Acts 1:21-22). After he rose from the dead, he ate and drank with this group to demonstrate he was alive again (Luke 24:36-44; Acts 10:39-42). They heard him, saw him, touched him and even ate with him. So many senses pressing upon them the reality of this most remarkable event!

Not only was this extraordinary event demonstrated in thoroughly ordinary human ways, it was then *communicated* in thoroughly ordinary human ways. Those that heard, touched and saw Jesus alive from the dead then spoke about it to every person they could find – just as you would expect! And just so all people everywhere for all time might have the opportunity to hear, their eyewitness testimony was not only proclaimed, it was also written down. Thank God! Even those who live way beyond the lifetime of the witnesses can now read this evidence for themselves.

In God's kindness, he provides one simple proof (Jesus' resurrection), reported in exactly the same simple way that we learn about anything else in life (eyewitness testimony).

4. EVANGELISM IS A VERY SIMPLE ACTIVITY IN THESE LAST DAYS

For the rest of us, evangelism is not complex at all. The eyewitnesses have done the heavy lifting already. We simply repeat their word. As we read Acts we hear their message. As we believe, we speak (2 Cor 4:13). The gospel message in Acts works to change our hearts by faith (Acts 15:9). Out of the overflow of our heart, our mouth speaks (Matt 12:34). We simply say what they said. We simply say what the original eyewitnesses said they heard and saw. Forgiveness of sins can be ours, because a crucified man has risen from the dead. The world has been turned upside down forever.

And evangelism simply does that all over again.

“CHINESE TO CHILEANS” FOR NEW BISHOP



The Rev Ray Galea, Bishop Lin and Archbishop Davies at the Cathedral.

Peter Lin was reminded of the significant responsibility he was taking on as he was consecrated Bishop of the Georges River Region by Archbishop Glenn Davies at St Andrew’s Cathedral on May 30.

Mr Lin is one of the youngest bishops in the history of the Diocese and only the second of Chinese descent. Clergy and congregants from across the Georges River Region and bishops from around Australia packed the Cathedral, while multicultural broadcaster SBS covered the event for its world news bulletin.

The Rev Ray Galea, rector of Multicultural Bible Ministries at Rooty Hill and one of Bishop Lin’s mentors, spoke from John 21 about Jesus’ miracle as the disciples were fishing.

Referring to the multicultural nature of the new bishop’s region, Mr Galea said, “The beauty of the Georges River Region is that there are so many species of fish to go fishing for – from Mediterraneans to Middle Easterners, from Chinese to Chileans, from Kenyans to Colombians, from Anglos to Aboriginals. I think Peter Tasker [the previous bishop] said, ‘If there’s a people group in Australia, you will find it in this region.’”

Speaking of the urgency of mission, Mr Galea told Bishop Lin and the congregation, “This is vital work, this is urgent work – moving men and women, boys and girls, from death to life through the proclamation of Jesus Christ and him crucified.”

There will be a local commissioning and welcome service for Bishop Lin in Bankstown’s Bryan Brown Theatre on July 30.

CEP REJOICES IN ITS ONGOING MINISTRY



Marshall Ballantine-Jones leads the gathering in a spirited version of “Father Abraham”.

Christian Education Publications (CEP) recently celebrated its ministry, and particularly its relationships with authors and content creators, which stretches all the way back to 1922.

The celebration, held at Bishops Court in Darling Point, featured several contributors and co-workers from over the years, including the Rt Rev Dr Paul Barnett, the Rev Dr John Dickson, Dr Patricia Weerakoon and Archbishop Glenn Davies.

The evening was spent networking and commemorating, while also taking the time to reflect on the legacy of CEP and the years ahead.

“CEP has an enormous impact year after year,” said its director of publishing the Rev Marshall Ballantine-Jones. “Recent statistics reveal each year we reach approximately 380,000 school students, sell over 30,000 children’s resources, supply tens of thousands of leadership resources globally, as well as receiving over four million hits every year on our Fervr and Growing Faith websites.

“Over time we have also established direct distribution in New Zealand, the UK and Europe, with growing or emerging markets in Singapore, the US and Africa.”

The night also celebrated the musical contributions to word ministry, with attendees dancing along to the song “Father Abraham” – a version of which features on the new CEP-published Quizworx album *Rise Up and Rock* featuring Colin Buchanan, Ben Pakula and Scruff the Dog.

CEP is a brand of Youthworks Media, providing educational materials for churches and schools. CEP also operates the Growing Faith and Fervr.net websites.

GRAND OLD LADY

One of the oldest churches in the Diocese, St Mary Magdalene Anglican Church at St Marys, recently marked its 175th birthday by rejoicing in its history and looking to the future.

“It was a wonderful day of celebration,” said St Mary’s assistant minister, the Rev Mark Collins. “The church was filled – it was standing room only – with regular congregation members, members of the public and also many visitors who have been particularly involved in our parish. “[The principal of Moore College] Mark Thompson opened God’s word, speaking from Colossians chapter 1. His message was a clear presentation of the gospel and he also spoke about Anna King, who was really the driving force behind establishing St Mary’s.”



The foundation stone for the church was laid in 1837 by Bishop Broughton – the first Bishop of Sydney – built to a design by architect Francis Clarke. Bishop Broughton consecrated the church on April 29, 1840 when the now-western suburb of St Marys was just the locality of South Creek.

Mr Collins said the church had touched many people in the community over its history – in everything from major life events to Sunday school and ministry to the underprivileged – adding that, “We look forward to serving Jesus and our community for much longer into the future”.

The Rev Neil Atwood, who is assistant to regional bishop Ivan Lee, was also at the celebration. He said it was “exciting to pause and reflect on how many people have passed through the doors of St Mary’s over the past 175 years – and how many of those have had their lives changed by Jesus!

“Even more exciting is to consider what can be achieved in the next 175 years as we seek to share the love of Jesus with the community around us,” he said. “With God’s help that’s exactly what we are focused on doing.”

Detecting age

JUDY ADAMSON

Mr Holmes

Rated CTC

HERE HAVE BEEN SO MANY ITERATIONS OF SHERLOCK HOLMES THAT FANS OF SIR Arthur Conan Doyle's detective genius have the luxury of choosing the one each likes best and ignoring the others.

This has become more complex in recent years, given that our screens (large and small) have been inundated with Sherlocks as original stories move out of copyright and into the public domain. We're surrounded by razor-sharp, flawed individuals solving mysteries with ridiculous flair – and we love it because, despite his poor social skills and lack of empathy, we love Sherlock Holmes. He is brilliant. He can see what we cannot, pursues the truth at all costs and is always proved right.

So how will we love a Sherlock Holmes who is losing – and some cases has already lost – these very essential parts of his being? That is the question put before us in *Mr Holmes*, based on the 2005 book *A Slight Trick of the Mind* by American author Mitch Cullin.

It is 1947 and the world's best detective is now 93 years old, frail and forgetful, living in quiet retirement in Cuckmere Haven, a swooningly beautiful part of East Sussex.

Dignified and difficult, Mr Holmes (Ian McKellen) is clinging to the shreds of his memory, ruling widowed housekeeper Mrs Munro (Laura Linney) with an imperious hand and writing people's names on his shirt cuffs so he can look them up at need.

The film begins as Holmes returns to his pretty country home from a trip to Japan. Travelling from England to Asia in the 1940s seems an unnecessarily dangerous journey for such an elderly man until we discover the reason: he had been seeking out prickly ash, a plant famous for its capacity to restore and strengthen the mind. This, he hopes, will cure his failing memory.

While Mr Holmes takes great pleasure in being home it's clear Mrs Munro enjoyed the house much more without him in it. Her young son Roger (Milo Parker) has also been sneaking a look at the notes Holmes is writing about the final case he took before retiring almost 30 years earlier – and when caught out, admits he is keen to know what happens next.

Holmes is pleased by Roger's interest and cleverness, feeding him each new section as he remembers it, in between teaching him how to care for his bees. But Holmes isn't writing up the case for his own pleasure, nor for posterity. It's because he cannot remember the resolution, and knows he must. All he can surmise is the case did not end well, given that he chose disappearance from public view rather than continuing his illustrious career.

The case involved a beautiful young woman, Ann Kelmot, who had been consumed with grief since miscarrying two babies, "talked" to them often and assuaged her grief in learning and playing music. Her husband Thomas – a rather controlling and oppressive chap – was suspicious of the motives of Ann's music teacher, Madame Schirmer, and asked Holmes to follow his wife to ascertain what kind of hold the teacher had over her. We see snippets of this last London case in flashback, woven seamlessly into the story along with Holmes' unexpectedly emotional trip to Japan.

Ian McKellen is the heart of the film, in every way. His aged Holmes is so affecting in his physical and mental fragility that when we see him as a younger, active man in London it's quite a shock. And despite the antisocial attributes Holmes possesses, McKellen's performance – with its windows into the detective's inner world – makes us able to care not only for the old man but the younger one. We see a very different Sherlock Holmes, and that is a welcome avenue to explore.

Laura Linney is a little less successful as Mrs Munro. Her grasp of a regional English accent is less than firm at times, which distracts from her very fine portrayal of a woman frustrated by the circumstances of working for others. As her son Roger, however, Milo Parker is excellent – all *Boys' Own* curiosity and post-war eagerness as he enjoys having an older man to interact with and learn from for the first time.

Mr Holmes isn't an active film. It's about the mind, yes, but that's not all. It takes in its surroundings, as well as those in them, at a confident, unhurried pace, presenting us lives with everyday beauties and sorrows, along with the effect – sometimes years later – of choices made. It is a very satisfying piece of cinema. SC

Thou art with me

JUDY ADAMSON

Fear No Evil

By Paul Kraus
Published by Ark House Press



IT MIGHT SEEM STRANGE TO TITLE A BOOK REVIEW WITH A REFERENCE TO PSALM 23, YET IT is totally appropriate here – not just because the book's own title does the same, but because nothing highlights what is in the pages of *Fear No Evil* more than these few small Old Testament lines.

Written by Paul Kraus, *Fear No Evil* follows the story of his mother Clara, who was born in Budapest in the first year of World War I into a loving Jewish family. It's a very personal account of how the storm clouds of anti-Semitism, war and Jewish genocide swept into their lives, as well as detailing the extraordinary trust Clara had that God would keep her safe. This trust encompassed quietly placing her faith in Jesus on Christmas Eve, 1944, while interned in a labour camp with an infant Paul and his two-year-old brother Peter.

As Kraus writes, "She was now in spirit a Christian, despite the fact that no priest or minister had witnessed this covenant or brought her to be part of any church. She belonged to Jesus, despite the fact that ethnically she remained a Jew. In her eyes the two were not mutually exclusive".

As you read Clara's experiences you are struck, over and over again, by a sense of the miraculous. When she was rounded up along with other Jews in her area in March 1944, she was put on a train to Auschwitz but "changed lines" at the last minute and was sent to an Austrian labour camp. A pregnant woman with a small child could not work and, once discovered, she could easily have been shot. But her strength and her God saved her each time, making guards and commandants amazingly sympathetic and ensuring her safety.

There is no doubt that Clara and her family, along with so many others, travelled through the valley of the shadow of death during these years. The reader's capacity to appreciate this fully is helped by the detail Kraus includes of Clara's early, happy life in Budapest – the friends, the family time, the cultural pursuits, busyness and the joy of her marriage to Emery Kraus. These stand in stark contrast to the descriptions we read of destruction in the cities where she lived, anxiety about attacks from the air and the ground, the separation of the family and the constant flight to seek a place where she could be safe.

It's not surprising, once the war was over, that Clara and Emery determined to emigrate and make a new life for themselves and their children outside Europe. This, as much as the wartime part of the story, is filled with interest as the family settle on Sydney's north shore, Clara starts a business and immediately links up with a local church – St Paul's, Chatswood, with St Barnabas', East Roseville to follow. Eventually Clara and Emery are confirmed into the Anglican Church in Sydney, and their boys both grow up to know and love the Lord.

Amid these life-changing experiences the reader is given a strong picture of life for post-war migrants, some educated and wealthy, others like the Kraus family but determined to work hard and succeed in their new country.

At its heart *Fear No Evil* is a testimony to the power of God but it also provides a fascinating window into one family's journey before, during and after the war. The tragedy, hardship and real horror never overwhelm as they are balanced by Clara's unwavering faith and optimism – not to mention her extraordinary rescue.

Readers need to note, however, that flaws in the editing process mean there are some errors in the book. These will be dealt with in its second print run, but don't wait until then to read this remarkable story. SC