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THE NEWS MAGAZINE FOR ST

Faith on the wards

CHAPLAINS SHOW GOD'S LOVE IN HOSPITALS

+ Being Christ's without being "bookish"

& *Ben-Hur* and body image

Southern CROSS
AUGUST 2016

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“
...we're a
group that wants to
tell people about Jesus,
and about being a
safe place where
people can do
that
”

Rev Alex Purnomo

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Social disadvantage plan

A NEW DIOCESAN COMMITTEE has been given the go-ahead to promote gospel ministry in areas of social disadvantage.

The Bishop of Wollongong, Peter Hayward, is chairing the committee, which also includes representatives from Anglicare and Anglican Aid. Among its tasks will be to develop a network of local church support so ministry in disadvantaged areas can be assisted with personnel and other resources.

Even gauging the scope of social disadvantage has been difficult. Initial work has been based on the landmark *Dropping off the Edge* report, which uses postcode areas to rank areas of disadvantage including lower income, health issues, unemployment, levels of education and community safety issues such as confirmed child maltreatment and criminal convictions.

However, Anglicare research has found difficulties in meshing

postcode data with parish boundaries. "Areas of deep disadvantage in certain locations were hidden by the proximity in the parish of other areas of higher relative advantage," the committee's report said. "So Claymore (postcode 2559) is the second most disadvantaged area in NSW [yet it] is in the parish of Eagle Vale, which ranks as the 25th most disadvantaged parish."

After intensive work to balance out parish boundaries and postcodes, the committee was able to produce a list of the top 10 most disadvantaged parishes in the Diocese (see table).

"The strength of our parochial system has meant that church-based ministry has continued in most of the identified disadvantaged areas," Bishop Hayward commented in the report. "By comparison, many other church groups have closed regular church meetings and instead now

THE DIOCESE'S 10 MOST DISADVANTAGED PARISHES			
Rank	Parish	Mission Area	Region
1	Mount Druitt	Blacktown	Western Sydney
2	St Marys	Penrith	Western Sydney
3	Guildford-Villawood	Parramatta	Western Sydney
4	Sadleir	Liverpool	Georges River
5	Cabramatta	Liverpool	Georges River
6	Auburn – St Thomas'	Parramatta	Western Sydney
7	Port Kembla	Wollongong	Wollongong
8	Merrylands	Parramatta	Western Sydney
9	Granville	Parramatta	Western Sydney
10	Chester Hill-Sefton	Bankstown	Georges River

focus on mercy ministries, which rely on sending in willing workers providing various services to help the people in these areas."

Bishop Hayward said there were numerous examples of "extraordinary ministry", but churches in socially disadvantaged areas often shared common struggles. These included a lack of

strong and well-trained leadership, few resources and a sense of isolation from the broader church.

The report said the unwillingness of many clergy to move to socially disadvantaged areas represented "a significant spiritual challenge for our Diocese." The new committee will report to Synod each year, starting with the 2016 session in October.





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Anglicare re-emerges

THE NEWLY MERGED GROUP formed from Anglicare Sydney and Anglican Retirement Villages has officially begun, using the name Anglicare. The merger took effect on July 1 and although its legal name will be Anglican Community Services, it will use the trading names Anglicare and Anglicare Sydney.

A statement from Anglicare said the new board made the decision to retain the name because of its recognition and prominence. "As a highly respected organisation, Anglicare is regularly referenced by different political parties in parliament for its research and advocacy," the statement said. "[We] agreed that this level of recognition among clients and residents, government, donors, parish supporters and the community was too valuable to overlook and replace with an unfamiliar name."

A new logo was also unveiled with the design depicting heritage,

stability and growth. The logo's three branches illustrate three integral aspects of Anglicare's work: retirement living and residential aged care; home care; and community services.

"Anglicare's new brand identity will be rolled out slowly but consistently across all aspects of the organisation from 1 July," the statement said. "While it will be 'business as usual' for Anglicare's clients and residents with no disruption to service delivery, the large scale 'back-of-house' merger is expected to take from 18 months to two years to complete."

The merged organisation has about 3800 full-time and part-time staff as well as 2900 volunteers. The board said this would give Anglicare a greater capacity to serve: "Preserving more than 200

years of combined service from its antecedent organisations, Anglicare will build on this foundation, expand its reach into the community and share the gospel with people who are yet to know Jesus".



In addition, the board named Grant Millard as CEO of the new Anglicare. Mr Millard was previously a partner in an international accounting firm before spending 13

years in senior management with Coca-Cola in Sydney, Athens and London. On his return to Australia Mr Millard was general manager of Moore College before becoming CEO of Anglicare Sydney in 2011.

The scale of the new organisation is significant. Anglicare will operate a range of services across Greater Sydney and the Illawarra, including migrant and refugee services,

emergency relief, counselling, foster care and adoptions, disability support for young people as well as chaplaincy services. About 4700 people live in its 22 retirement villages and 22 residential aged care facilities. Home care services are provided to another 1500 people and there are more than 6000 others in Commonwealth home support programs, either in their homes or through 20-day and respite centres.

In praising the merged organisation's long history of community service Archbishop Glenn Davies said, "We intend to build on this expertise in the service of Christ and for the benefit of our communities. Anglicare will continue to work in partnership with parish churches across the Sydney Diocese, providing services that address the needs of the marginalised and disadvantaged, as well as accommodation for retirement living and aged care."

Joy at Doony youth growth

AFTER FOUR YEARS WITHOUT A youth group Doonside Anglican Church now has 15 kids attending weekly, most of whom have no church background. DYG, as the group is called, started last year with two kids, and now in addition to regulars also has about 10 occasional contacts.

"Within 12 months we had a good core group after starting from nothing," says Doonside's rector, the Rev Alex Purnomo. "We had to start dealing with problems that we hadn't had to deal with for years, like catering to different ages, different interests and backgrounds and people's familiarity with the Bible. They're good problems to have, though!"

The church had struggled to find enough long-term volunteers to make a regular group viable, but a contact of Mr Purnomo's in another church helped kickstart the process. "I got talking to a friend of mine



Growth with help: members of DYG – Doonside's youth group.

named Daniel at Toongabbie Anglican – just talking about some ideas and about wanting to restart a group," Mr Purnomo says. "He mentioned this to one of the youth leaders at his church and they offered to contribute some leaders to help us... So Daniel, a woman from our church and myself started it and we've gone from there. We've since had more people from our church and a couple of others from other neighbouring churches pitch in as the group has grown."

While most kids who come along aren't otherwise connected to church, the emphasis at DYG has been talking about the Bible and most of the kids are happy to be a part of a group that makes this the ethos, Mr Purnomo says.

"From the beginning we've been big on saying we're a group that wants to tell people about Jesus, and about being a safe place where people can do that," he says. "We don't just want to hang out – although we do do that – and some

kids come because of particular friends who come along rather than any other reason, but they know that's what the group is about and the understanding that this is a safe place for people to discuss God."

The next step is to find ways to be age- and interest-appropriate within DYG, which currently hosts kids from Year 5 to Year 10. But Mr Purnomo says the progress already made wouldn't have been possible without support.

"Leaders from other churches came with a real willingness to help," he says. "They contributed ideas and their own expertise... and genuinely wanted to serve another church."

"I didn't grow up in Australia in a Christian family, so I don't have a lot of first-hand experience with youth groups – and there weren't many people in our church who [did]... it's been very encouraging for me just how gracious the other leaders have been."



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Prayer Support Group
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WHERE: The Principal's Garden, Newtown
RSVP: kathryn.thompson@moore.edu.au



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- **Fundraising revenue around \$10m**
- **Targeting Growth and Change**

Anglicare Sydney exists to serve people in need in our community, enrich lives and share the love of Jesus. The organisation is recognised for its effective and visible programs that enable the vulnerable and marginalised to live with dignity and hope. With over 3800 employees across multiple sites, this new role is part of the larger division that includes Communications, Marketing and Research.

The Head of Fundraising will develop strategy and provide support and input to new and innovative fundraising and donor engagement programs. With oversight of four direct reports charged with raising funds with supporters, major donors, bequests and through a separate foundation, the role will ensure that campaigns and collateral reflect the organisational strategy for growth and change. Critical to the role is the ability to actively support the integrated strategy of the Communications Division and also participate keenly across related functions in parish partnerships, marketing and research.

Anglicare Sydney has strong and clear Biblical values. Your enquiries are welcome to Judy Wong-See on **0412 032 296** or email judy.ws@credenceintl.com

anglicare.org.au

“Splendid” youth history



Say cheese: kids at an early junior camp at Chaldercot.

A NEW BOOK CHRONICLES THE past 70 years of youth initiatives in Sydney. *The Vision Splendid: Anglican Diocese of Sydney Children's and Youth Ministry 1943-2003* was written by Rex Harris, a former camp director with the Anglican Youth Department (Youthworks), and contains plenty of photos, first-hand stories and histories of camps and properties.

“The thing that impressed me in all that time was seeing the hand of God moving in what we did,” Mr Harris says. “Not just in one incident, but in many. I felt it important, given a lot of this hadn't been written anywhere, for people to read what God has done. And the impact was huge. With Camp Howard, you had something like 2000-3000 young

people in that period involved as counsellors, all going back to their churches and being involved [there].”

The book begins in another era, when society was transitioning back to a period of relative peace, before Australia's own independent national identity was firmly established, and when a family car was almost unheard of, let alone the internet.

“If you think back to Howard Mowll, who was the Archbishop at the beginning of all this, you have to admire the foresight that he, in particular, had,” Mr Harris says. “Overseeing things like the purchase of the property at Port Hacking, in what is now national parkland, that has huge ramifications today. That property is worth millions by now, and is still in the hands of the Diocese for the purposes of youth ministry, in the middle of what is otherwise national park.”

Many properties and programs

can be seen in their infancy. The original facilities at Rathane are shown mid-construction, along with the noted involvement of Sir Vincent and Lady Fairfax, who donated \$580,000 to refurbish the site. Mr Harris says it is gracious gifts such as these, and the many thousands of smaller gifts of time and money, that generated the legacy available to the youth of today.

“Many of the cooks we had at Camp Howard, for instance, were working voluntarily,” he says. “Many of these... were grandmas who just dropped in to cook and were very much part of the program. And the activities, from sailing to archery to canoeing and even at one stage riflery, were done mostly at that time by volunteers. There were so many people who were just giving up their time in all sorts of ways. It was the most amazing thing.”

The *Vision Splendid* is available through CEP.

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Ropes Crossing turns five

ROPES CROSSING CHURCH IN western Sydney has recently celebrated its fifth anniversary as a church plant.

Began as a plant of seven adults, it has since grown to an average adult Sunday attendance of 70, but the senior minister at Ropes Crossing, the Rev Pete Wood, says it has been hard work.

"I reckon the general trend has been growth but it's been slow,, as you might expect with a church plant in the west," he says. "The thing that's encouraged us the most in the last year is seeing those marks of maturity increase in terms of people committing more time to come, and having more visitors as well.

"We had some people become Christians at the end of last year, and watching their lives change has been pretty great, and seeing them be excited about Jesus and wanting to serve is great to see as well."

The celebration was marked by



Time to celebrate: Pete Wood helps prepare the cake for Ropes Crossing church's fifth birthday party.

a service, lunch and of course a birthday cake, with a particular focus on welcoming visitors and local connections to join and celebrate the the occasion.

"We've made a point of structuring our birthdays that way, and we've actually had more visitors on the birthdays than we have on any

other given day in the year," Mr Wood says. "So we try to use those as an outreach day in particular. But of course, we also use it as an opportunity to celebrate and spend time together, and basically to express our gratitude to God."

The church is continuing to expand ministries and look at new ways to serve, including an upcoming Man Camp weekend away , and helping support a local Anglicare mobile pantry.

"I also think it would be lovely for us to have our own building within another five years," Mr Wood says. It's not an imperative, but it would help us to do more things and help run things like the mobile pantry.

"We also have a lot of migrants in the area, particular people from north India, and we want to reach out to them and others like them. So we'd love to have ESL ministries going at some stage, and I guess I'm hoping also to see our youth group

grow and see people from that generation grow up and become part of the leadership of the church."

Like any church plant, Mr Wood says Ropes Crossing has benefited enormously from contributions across the Diocese from churches and individuals.

"When we first started, a guy from down the south coast heard about us and told us he couldn't move up to where we were, but was very keen to support us in whatever way he could," Mr Wood says. "He's actually probably been one of my strongest supporters through the whole process. He rings regularly and comes to visit and is involved without actually being here.

"That's so valuable to planters like myself – to have people who see it as part of their mission to be involved in the work of others outside their own local field, but a bit closer to home than overseas missions as well."

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Partnership in the Solomon Islands

CHURCHES AND ORGANISATIONS within the Sydney Diocese are looking at strengthening ties with the Solomon Islands, particularly through parish partnerships.

The Rev Ray Robinson, rector of St Hilda's Katoomba, has had connections with the Solomon Islands for a number of years, after beginning a mission partnership with the help of retired missionaries the Rev John and Clare Dowe, who had previously worked in the Islands. He says a short-term mission trip in 2008 was not only beneficial for the churches visited, but also for St Hilda's.

"The churches were encouraged by the effort and the trip, but I think, at least in those early days, the greatest benefit was quite possibly the one to St Hilda's," he says.

"People came back and told stories, there was an energy and I think we even took some lessons from the Islanders on singing as well. Things

proceeded from there. There was a connection where we've gone back and helped with evangelism training and even an Oxygen-style conference."

The connection has continue over the years in co-operation with other organisations in the Sydney Diocese and the Diocese of Armidale. Mr Robinson has recently returned from a visit to the Islands to assess where Sydney churches might best be able to serve. He says some of the key needs are resourcing and training, particularly in biblical theology.

"For a lot of people in the Islands, being able to afford resources and training is a big deal," he says. "Someone who does theological training over there might leave with a Bible but that's often about it, just because many people can't afford to have commentaries.

"Many people go to church every morning and night in the villages, but



Ray Robinson (right) with the Rev Zaku Atkin and Bishop Patteson Theological College staff.

often don't have a lot of opportunity to have it explained to them or to study the Bible on their own.

"Smart phones are starting to appear in the Islands, so offline software that can run on them is being looked at as a way to resource

people cheaply and efficiently."

Aside from resource and training, Mr Robinson believes the greatest value in a potential mission partnership is from ongoing contact through short-term mission trips, where people from Sydney churches




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Islands



Faith struggles

"I'm still talking with the Diocese of Guadalcanal in particular about what smaller group initiatives might be useful for them, with teams of five or six people going in. But the idea at the moment is that we want to encourage churches here to partner with a parish over there – and maybe once every two years send a small team and help out in that way."

Mr Robinson plans to head back to the Solomon Islands within the next 12 months to continue fostering partnerships with individual churches, which he believes will lay the groundwork for long-term co-operation in ministry in the Islands.

He says any parishes in Sydney who would like to connect with a church in the Solomon Islands are welcome to contact him. Go to the website www.sthildas.net, then click on the "Solomon Islands Ministry" link.

AS CHRISTIANS GRAPPLE WITH their culture's increasingly antagonistic attitude to views of faith, a conference has been set up to tackle this hot-button issue.

Titled "Religious Freedom in an age of 'equality'", the event will be held at St Andrew's Cathedral on August 12 and take stock of recent issues here and overseas and ways in which Christians can respond.

"The culture is shifting and the things we believe just aren't held in common, so how do we respond to that?" asks the Rev Michael Kellahan, rector of Roseville and executive director of event host Freedom for Faith. "It's going to change things like how we speak – and I think that's already happening."

Keynote speaker is the principal of Oak Hill College in England, the Rev Dr Michael Ovey (right). A former barrister and drafter of parliamentary legislation, Dr Ovey will talk about Christians and the law – God's law and man's, providing a



theological and international perspective.

Others on the program include constitutional and human rights lawyer

Professor Iain Benson, who has been involved in many of Canada's recent religious freedom cases; the Dean of Sydney, Kanishka Raffel; and medical ethicist Dr Megan Best. The day will also include forums with those who have had their freedoms restricted and how they have responded.

"This is what the future could hold," Mr Kellahan says. "We need to think about that and prepare for what it might look like to be faithful citizens... but democracy can be a place where people of different beliefs can sit beside each other. It's not just looking at how we lobby our own case, it's how we can contribute to the common good."

See www.freedomforfaith.org.au

can work with and prayerfully support churches in the Islands.

"Putting together large things, bringing in people from outside the Islands and hundreds of locals, feeding them and housing them, can all get pretty complicated," he says.

ANNUAL MOORE COLLEGE LECTURES

2016

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SPEAKER

Paul Williamson

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Russia restricts Christians

RUSSIAN PRESIDENT VLADIMIR Putin has signed into law a range of restrictions on religious freedom, despite objections from human rights advocates and church leaders.

Touted as surveillance and anti-terrorism measures, the laws place the most significant restriction on religious activity since the Cold War.

The "Yarovaya law", named after Russian politician Irina Yarovaya, cracks down on those supporting or financing terrorism – including extremists on social media. But it also restricts any missionary work to official church workers and religious buildings. Such a crackdown could outlaw house churches, home Bible study groups or even Christians emailing non-Christians to invite them to church.

Joel Griffith of the Slavic Gospel Association told Mission Network News that this depends on how the measures are enforced. "It's been signed into law – now it's all going to



The law: Vladimir Putin has approved new faith restrictions. PHOTO: The Kremlin

depend on how this gets interpreted down the food chain within the Russian Federation," he said. "It could stop missionary activity to anybody but representatives, registered organisations and groups. It would require every missionary

to have documents with specific information proving connections to a registered religious group."

There is particular concern that President Putin, a former KGB agent, may have been influenced by the Russian Orthodox Church, which

is being used as a force for Russian nationalism but has been hostile to Protestant evangelistic work.

The head of the Protestant Churches of Russia, Sergei Ryakhovsky, and several other evangelical leaders, issued a public letter directly calling on Mr Putin to strike out what they called a "repressive and unconstitutional" law.

"The obligation on every believer to have a special permit to spread his or her beliefs, as well as hand out religious literature and material outside of places of worship and used structures, is not only absurd and offensive but also creates the basis for mass persecution of believers for violating these provisions," the letter said.

"Soviet history shows us how many people of different faiths have been persecuted for spreading the word of God... This law brings us back to a shameful past."

Archbishop honoured

ARCHBISHOP GLENN DAVIES returned to Westminster Theological Seminary in May – having studied there in the mid-1970s – to attend the seminary's 87th graduation ceremony, where he was awarded an honorary doctorate.

Seminary president the Rev Dr Peter Lillback, in bestowing this award for exceptional contributions in the fields of ministry and academics, declared: "For your long and dedicated service to the ministry of the word, the life of the church and the true gospel proclaimed, we are pleased to bestow upon you the degree of Doctor of Divinity". Also honoured with Dr Davies was American scholar and political scientist Dr James Skillen.

Established in Philadelphia in 1929, Westminster Theological Seminary has been a leading centre for theological study. It was founded by Princeton scholar Dr J. Gresham Machen – the author of



Doctor Doctor: Archbishop Davies receives his honorary doctorate at Westminster Theological Seminary.

the landmark work *Christianity and Liberalism* – along with professors Oswald T. Allis and Cornelius Van Til. Dr Davies was awarded a Master of Divinity and Master of Theology, both with first class honours, at Westminster in 1979.

Dr Davies was also invited to deliver the address to the 126 graduating students of the seminary. He said it was a "great honour to be invited to deliver the address at the ceremony – but to receive Westminster's highest academic

accolade was an incredible privilege and a humbling experience".

New Testament scholar the Rev Dr Peter O'Brien, a former vice principal of Moore Theological College, was awarded an honorary doctorate from Westminster in 2014.

MOVING



new moore staff

The board of Moore Theological College has announced that the **Rev Paul Grimmond** and the **Rev Peter Tong** will join the faculty in January next year.

Mr Grimmond (above), who has been senior assistant minister for Unichurch at the University of NSW since 2010 (and is a busy MTS mentor, pastor and conference speaker) will become the college's Dean of Students.

The principal of the college, the Rev Dr Mark Thompson, said Mr Grimmond's acceptance of the role was "a wonderful answer to

prayer".

"I am excited by the prospect of Paul joining the faculty and the particular gifts he will bring," he said. "He understands the theory and practice of ministry deeply and so will make a very significant contribution to our ministry courses as well as his oversight of the pastoral care of students."

Mr Grimmond has also written a number of books including *Right Side Up* (for new Christians), *The Archer and the Arrow* (about faithful, biblical preaching, with Phillip Jensen) and *Suffering Well*.

Mr Tong (right) will become a part-time lecturer in New Testament, formalising the role he has been undertaking in a "visiting" capacity since last year. He will fulfil his college responsibilities while continuing as an assistant minister at St Andrew's, Wahroonga.



"Peter's availability to join the faculty in a part-time capacity

VACANT PARISHES

Parishes and provisional parishes, vacant or becoming vacant, as at July 22, 2016

- Arncliffe*
- Artarmon
- Barrenjoey
- Canterbury - Hurlstone Park*
- Chester Hill - Sefton*
- Cremorne
- Enmore - Stanmore*
- Epping
- Fairfield - Bossley Park*
- Fairy Meadow
- Hornsby
- Lavender Bay
- Minchinbury
- Naremburn - Cammeray
- Randwick
- Sadleir*
- Shellharbour City Centre
- South Coogee
- Watsons Bay
- West Pennant Hills

*Provisional parish or Archbishop's appointment

in 2017 is a wonderful provision of God," Dr Thompson said. "His remarkable teaching gifts and pastoral heart, his theological insight into the New Testament as well as into evangelical ministry – particularly children's and youth ministry – together with his continuing engagement in parish ministry are precisely the combination we need."

IN BRIEF

The **Rev Michael Williamson** has been announced as the new director of Youthworks' Year 13 program.

The **Rev Rick Smith** becomes the cccc at Moore College's Centre for Ministry Development on August 14.

The **Rev Shane Dirks** became the rector of South Turrumurra on June. More on this and the changes above in the September edition.

VALE

The **Rev Canon Barry Marsh** died on April 21.

Born Barry Graham Marsh on December 13, 1931 in Grafton, his family moved to Moree when he was a child, and then to Sydney in his mid-teens so he could take up a scholarship at Fort Street High School. Mr Marsh was involved in the youth club at the old Russell Lea Anglican Church and began studying to be an accountant after he finished school, but left after deciding God wanted him to go into the ministry.

He studied at Moore College from the mid- to late 1950s, marrying his wife Gloria in 1958, the year he was ordained. He spent a year as curate of St Paul's, West Manly, then the family travelled



to Norfolk Island, where Mr Marsh stayed for the best part of three years as chaplain. He returned to the mainland in 1961 as rector of Padstow with Revesby, and four years later moved to the parish of

Harris Park and Rosehill.

In 1970 Mr Marsh became rector of Narellan – a ministry he was to remain in for 27 years. He was instrumental in the founding of Macarthur Anglican School at its original Narellan site in 1984, adding the role of school chaplain to his parish duties. When the middle and senior schools moved to Cobbitty in 1997, a school house – Marsh House – was named in his honour.

Mr Marsh became an assistant minister at St Andrew's Cathedral in 1997 for what was intended to be one year of part-time service, but grew into another eight years of full-time ministry. He was made an honorary canon of the Cathedral in 2002, retiring from

official ministry in 2005.

Gloria Marsh says that, at her husband's thanksgiving service, St Andrew's Cathedral "was filled with love for a man who had touched so many lives. I said what a privilege it had been to be in ministry with him from 1958 onwards, and one of our daughter's friends said how he was always available for people, and patient with people. He was filled with the love of Christ, then able to give."

"In 1955 when I first met Barry, the first thing he read to me was Romans 8:37-39. These verses were the last thing I read to him on April 21. There's an overwhelming sense of joy that he's now in the presence of his Lord with no more pain or discomfort."

Remember the third “lens”

DAVID SANDIFER

IT IS ONE OF THE CORE existential questions for the life of the Church: what ought the relationship of Christians be to the larger culture? It is also one that has special urgency today, because of the rapid changes in society. Many Christians feel increasingly alienated from the wider world, and many non-Christians feel Christianity is either irrelevant or actually harmful to social progress.

This has resulted in fresh thinking on the question of the right relationship of Christ to culture. A great deal of this has been fruitful. Yet there has often been a glaring omission in recent approaches. If we look at the different “lenses” the Bible uses to describe our relationship with the world, three stand out – yet, lately, one of these has been largely ignored.

LENS NO. 1

The first lens through which the Bible presents the world to us is as a place of *need*: the world is lost and in need of a Saviour. “For God so loved the world, that he sent his only begotten Son, so that whosoever believes in him should not perish, but have everlasting life” (John 3:16). This is the evangelistic mandate of the Church.

Historically, this has been the dominant lens through which evangelicals have viewed the world, hence the very name evangelical – of the gospel. We have rightly placed this at the forefront of our engagement with society, making gospel proclamation the centre of our activity and sending missionaries throughout the world, in obedience to the Great Commission, to make disciples of all nations. It is fair to say that, by God’s grace, we have been astoundingly successful at this, as witnessed in the phenomenal growth of evangelical Christianity in the developing world.

LENS NO. 2

Nonetheless, in the past 20-30 years there has been a growing backlash to this focus on evangelism as the primary mode in which Christians engage the world. A number of key Christian leaders and theologians have encouraged a more positive and comprehensive vision.

In so doing, they have pointed out a second biblical lens: the world is not just needy, it is also God’s. And he is establishing his rule over it through the Lord Jesus Christ. As Abraham Kuyper famously put it, “There is not a square inch in the whole domain of our human existence over which Christ... does not cry, *Mine!*” This is sometimes referred to as the cultural mandate.

Seeing the world through this lens calls on us to be participants in God’s grand process of re-creation in Christ. God’s purpose is not just to save some souls out of the world, but to remake the entire cosmos and to bring it under the lordship of Christ: for “the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God” (Rom 8:21). Accordingly, we are not just to share the gospel with people but live our lives in every sphere of human activity to reflect God’s will and give him glory. We are to transform the surrounding culture, not shun it.

This “cultural turn” is welcome and can potentially restore a greater balance to our witness. It does have its dangers – it can tend toward triumphalism or political power grabs, and sometimes turns into little more than a gospel veneer on career ambitions. Yet on the whole it represents an important corrective.

LENS NO. 3

Contemporary conversations about the right relationship of Christians to the world often revolve around accommodating the first two lenses and finding the right balance between them. However, the Biblical witness on the question includes a

third – that the world is dangerous.

Some of us will balk at this. We remember how, not so long ago, conservative Christians stressed the “worldliness” of the world and this often resulted in legalism, self-righteousness and ineffectiveness witness. Surely we don’t need to return to those bad old days?

Yet the Bible speaks with unmistakable clarity about the danger the world presents for Christians. Consider Jesus’ prayer for his disciples in John 17. In his last moments before going to the cross, he trains his sight on the vulnerability of his disciples in this world: “I kept them in your name... I have guarded them... but now I am coming to you... the world has hated them, because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from evil” (John 17:11-15).

We know the “set-apartness” of the people of God is a major theme of the Old Testament – and the Israelites’ failure to do this was one of their major sins. But lest we think this dynamic is completely displaced in the New Covenant, consider Paul’s words to the Corinthians. He calls on them not to be “unequally yoked with unbelievers” (2 Cor 6:14), because light can have no fellowship with darkness. Quoting from Leviticus, he then urges his readers to “come out from among them and be separate”.

Likewise, Peter calls on us to think of ourselves as “sojourners and exiles” in the world because of the “passions of the flesh” which “wage war against the soul” (1 Peter 2:11). John tells us “not to love the world or the things in the world” and that if anyone does, “the Father is not in Him” (1 John 2:15). James says, “friendship with the world is enmity with God” (James 4:4).

THE HOLINESS MANDATE

I am not suggesting we should be cowering in fear – we know he that is in us is greater than he that is in the world. Yet one of the ways the Bible describes the world to us as Christians is as something which

can corrupt us, and that we are to be intentional about remaining separate from it. Let us call this the holiness mandate. If it is fair to say that Christians in generations past – some of whom obsessed over length of hair, card playing or alcohol – may have made too much of this mandate and distorted it, it is also fair to say that today we make too little of it.

This is more than a little ironic. When cinemas were showing *It’s a Wonderful Life* 60 years ago, evangelicals were telling young people not to see it. But today you’ll hear nary a peep from Christians about watching such soft-core porn as *Game of Thrones* for fear of sounding like a legalist.

It doesn’t seem particularly adventurous to suggest this easygoing attitude might have something to do with rapidly eroding convictions among evangelicals. Arguably, the most intense flashpoint we face with our surrounding culture is over the meaning and use of our sexuality. If this is a bellwether for how well we are resisting the world’s ways, the signs are not encouraging. For those of us who have grieved as we have watched Christian friends gradually fall away from their faith – something that many have observed seems to be happening with increasing frequency – the threat the world represents is not an abstraction but an all-too-present reality.

It seems we have forgotten something that even the Greeks knew: we will be shaped by our environment, for good or for ill. Consider how Plato, in *The Republic*, described the ideal education of rulers: they should not “grow up among representations of moral deformity” lest they gather, little by little, “a mass of corruption in their very souls”. Instead, they should be guided to “whatever is lovely and gracious” in order to be drawn into “harmony with the beauty of reason”. Paul took this perspective for granted. Not only are we to think on “whatever is true, honourable, just, commendable” and “excellent”

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

(Phil 4:8), we are to be "innocent of evil" (Rom 16:9).

We can learn from Christians in ages past. Many have been inspired by British evangelicals of the early 19th century, the so-called "Wilberforce generation". They are most remembered, perhaps, for the energy with which they carried out the cultural mandate – particularly in the fight to abolish slavery. But they were also at the forefront of call for a renewed emphasis upon holiness.

This is how Wilberforce's friend Hannah More put it: "the sense in which [we should] know the world is to know its emptiness, its vanity,

its futility, and its wickedness... for how can they be said to *know* it, who go on to love it, to value it, to be led captive by its allurements, to give their soul in exchange for its lying promises?"

FINDING BALANCE

None of this is meant to suggest that the holiness mandate should dominate over the evangelistic or cultural mandates in our relationship with the world. Biblically all three lenses are needed, and there should be some kind of rough balance between them. Furthermore, they are not opposed, but mutually supportive: our witness to Christ

is most effective when we are holy, our holiness is expressed in every sphere of life as we glorify Christ, and so forth. But we need to give serious reconsideration to an aspect of our calling with respect to our relationship with the world that has lately been neglected, namely, the danger that it presents to our growth in Christ.

This would be true in any age but is especially true today, as the surrounding world increasingly deviates from basic Christian assumptions about reality. It may sound silly to say that the world is scary but, well, the world is scary. It would conform us to its own way

of thinking if we let it and sabotage our faith in Christ. We are not to be afraid but we are to be alert and on guard.

We have forgotten that the world is worldly. That is not all is, but it is that also. We are called to love it, we are called to change it and we are also called to resist it. As Flannery O'Connor put it: "You have to push back as hard against the world as the world pushes against you". In our baptismal covenant we vow to fight against "the world, the flesh, and the devil". It is time we remembered it. *The Rev David Sandifer is rector of St Alban's, Leura.*

God's choice as PM

I find Archbishop Davies' comments on our electoral process (SC, July) very confusing.

We all know the way the political process works in a democracy, and how a Prime Minister is chosen, firstly as party leader and then voted in by the electorate. The Archbishop says that God overrules and places the Prime Minister of His choice in the position, but if God overrules the decision, what is the point of voting? This would mean that God had a directive role in the replacements of Kevin Rudd by Julia Gillard, and Tony Abbott by Malcolm Turnbull, and raises the question why we have had so many Prime Ministers since 2007.

As Christians we believe that



God is with us, whatever life throws up or whatever bad choices we may make, but it is another matter to say that God selects our governments and Prime Ministers.

James Moore
Kingsgrove

VISIBLE CLERGY

How many of your readers would agree with me that it can be important to recognise a uniform, so we know that the person representing themselves in whatever category is recognizable as a member of that category?

In June SC on page 4 is a photo of six men – three in business suits and the others in shirts without ties. Some of them are clergy, the caption tells us. Why are they so pleased to be unrecognisable as such in the clothing they are wearing? One, the caption tells us, is an archbishop!

Move on to page 6. The Rev Sarah Plummer is easily identified from her police uniform and its badges affirming she is a chaplain. At least we know where we stand

when we come into contact with her!

Now we move to page 10 – GAFCON's new chairman. Wow! A photograph of six archbishops *looking* like archbishops. They wear the appropriate purple shirts with episcopal crosses on their chests. We know who they are. A couple of pages further, Archbishop George Takeli proudly wears his cope and mitre – his proper dress.

Will our Sydney clergy every look like clergy again?

Peter Bonsall-Boone
Balmain

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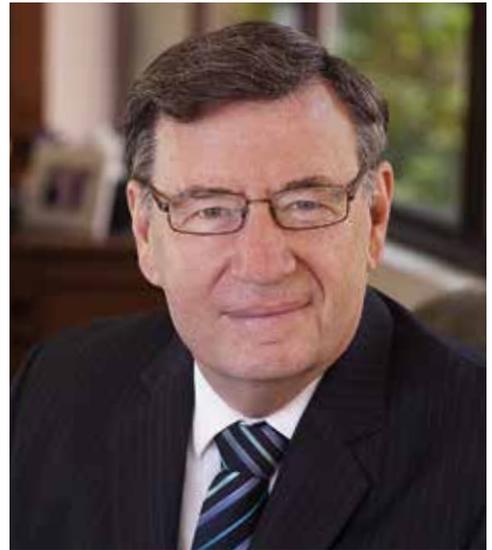
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Not ashamed

DR GLENN DAVIES



PERHAPS NO OTHER statement from the New Testament characterises the path of discipleship more clearly than the words of Jesus recorded in Luke 9:23:

“Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.”

The image of carrying a cross was a gruesome portrayal of a “dead person walking”, as it was the Roman custom, for those found guilty of a crime deserving death, that they should carry their own cross to the place of execution. Along the way they would suffer the humiliation of bystanders who came to witness the guilty one’s walk of shame, carrying their own instrument of torture and death. Crucifixion was a shameful, public death.

For Jesus, of course, this very scene is played out in the Gospel narratives as he bears his own cross (until physical exhaustion prevents him carrying it further) to Golgotha, the place of crucifixion in the public sphere. Furthermore, the cross of wood signified not only death, but also curse – the curse of God, as the apostle Paul explains in Galatians 3:13, citing Deuteronomy 21:23:

“Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree.’”

Yet Jesus uses this startling image to characterise his disciples. Moreover, it was to be a *daily* experience to take up one’s cross. The cross speaks of death in its most profound sense – identity with Jesus’ death in his substitutionary, sin-bearing and curse-removal death – and thereby death to self:

“I have been crucified with Christ. It is no

longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20).

The cross is central to Christianity, as the death of Jesus is central to the matrix of salvation encompassing the life, death and resurrection of Jesus. However, the cross is also central to our way of living, as it speaks of sacrifice and self-denial, or as Paul says: “those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24).

The cross, therefore, has been a Christian symbol for nearly 2000 years. For Protestants it is not the crucifix, depicting a tortured image of Jesus, but an empty cross (like an empty tomb) depicting victory over death. Thus a simple cross will adorn the grave of a Christian, a reminder that death has been defeated because Jesus has died the death that we deserve so the victory of his resurrection belongs to us.

Of course, the imagery of death is sometimes obscured by ornate crosses of gold and silver, whereas an instrument of death is never pretty. There is something very powerful in a wooden cross, with jagged edges reminding us of the curse of death. Some readers may remember the two nails (reportedly from the ruins of Coventry Cathedral) forming the image of a cross that used to hang in the chapel at Gilbulla, graphically reminding us of the curse of death.

Yet for others, the cross is the cause of offence (Galatians 5:11). Since 2014, thousands of church crosses in China have been removed as part of the Chinese Government’s bid to regulate, if not eradicate, Christianity in their

country. Since the government launched its campaign against crosses two years ago in religious establishments, 2000 crosses have already been taken down in the coastal province of Zhejiang. Several members of the public have since been arrested for attempting to halt the government’s crude attempt to suppress the Christian faith.

In the UK, in the Oak Church of England Primary School in Huddersfield, the offence was clearly too much for the school’s governors – who created the school by amalgamating three other schools into one. Two months after opening, they chose to remove the cross from the school’s logo. This decision was approved by the Diocese of Leeds, which oversees the running of the school. While such a decision may appear minor, it clearly wasn’t seen as such by a large contingent of angry school parents.

Symbols, of course, are not reality. However, they testify to a reality. We should never be ashamed of the cross, nor should we be ashamed of carrying our cross daily in the public sphere. SC

*Lift high the cross,
the love of Christ proclaim
till all the world adore his sacred Name.*

George William Kitchen and
Michael Robert Newbolt, 1916

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

Love at the coalface

Hospital chaplains experience the pointy end of life with patients and families each day – and they feel privileged to do so, writes **BEN McEACHEN.**

THE REV DAVID PETTETT VIVIDLY REMEMBERS getting the phone call at 3am. An Anglicare hospital chaplain at the time, he rushed to the bedside of a man he had never met.

"This fellow had been told he didn't have very long to live," Pettett recalls over a flat white at Parramatta, near his Anglicare office. "He was an old bloke. The first thing he said to me was 'I'm scared'. Then he said, 'I've been a good bloke. I used to teach Sunday school when I was young. [But] how can you know you're going to go to heaven?'"

"So, we talked about that – how you have to put your trust in Jesus. He obviously knew the gospel... As we were talking,

he started to cry. From having introduced himself as being scared, he said through his tears, 'I feel so much at peace.' He died a couple of days later.

"What a great privilege to be there in the last days of a person's life and to share the gospel with them, so they have peace with God."

This striking story of deathbed assurance is one example of what Pettett calls the "very significant conversations" hospital chaplains can have. Manager of Anglicare's diocesan chaplaincy department for the past five years, ▶



The joy of "significant conversations": the Rev David Pettett.



THE VOLUNTEER

EVERY week for the past 10 years, Pat Eisenhauer has visited patients and their families at St George Hospital in Kogarah – and she loves it.

A member of Sylvania Anglican Church, Eisenhauer (above) is one of about 35 people who regularly dedicate time, energy and empathy to total strangers at the hospital who are doing it tough. When asked why she does it, her simple answer is, "I think it's because Christ cared for us. It's 'Love one another'. I've been a Christian a long while and it isn't about me – it's about God. I want to bring to people a sense of that.

"I want to bring to people that there is someone there they can talk to. Someone who is listening and hears what they are saying... let them be who they are and say what they want and how they feel."

Despite considering herself a people person, Eisenhauer was surprised to discover through chaplaincy training and regular debriefing sessions that listening is a difficult (yet vital) skill. And she says some of the things she hears can be "pretty full-on".

She remembers meeting a man in the oncology ward who told her straight away he had six weeks to live and added, "I'm concerned about

my spirituality." Such an extreme introduction is rare but she describes it as a privilege to be able to share in the journey of anyone's suffering.

"I didn't come with a heavy gospel message about 'repent and be born again' because, even in that situation, it's still about them," Eisenhauer says. Allowing the man to steer their conversation, she learned he couldn't understand why God would allow terrible things to happen. He also confessed to praying for his friends but not for himself.

"He said it was because he felt it was self-centred and selfish," she recalls. "I reflected back to him and said, 'You said bad things happen in the world; why do you think that is?' He said, 'Because people are selfish'.

"He answered that himself. So, the conversation was not about me talking about 'God things' to him but letting him work through to see himself."

Like the bulk of the patients she meets, Eisenhauer doesn't know exactly what happened between that man and the Almighty. "I have to entrust [him] to God – that God will continue that work."



The Rev Katherine Hilton with the Prince of Wales Hospital's Jewish chaplain, Rabbi Mendel Kastel.

☉ Pettett takes another sip of his coffee and marvels at what God does through his servants on the wards.

We should do the same. Paid and volunteer hospital chaplains bring Christ's love and consideration to patients and their families when times are tough. From ICU to palliative care, mental health struggles to dead babies, brain injuries or terminal diagnoses, our chaplains offer a compassionate ear and empathic heart to the wounds, woes and worries of our local communities.

"First and foremost I see it as Christian ministry," Pettett says about the supportive and loving presence chaplains bring to hospitals. "There are [plenty of] Bible passages that talk about caring for the sick; it's a Christian obligation. Christians very early on were setting up their own hospitals because they recognised this is a good thing for Christians to do – looking after people who are in hard places or in circumstances that are very difficult."

RESPECT

If you have ever stopped to think about what Anglicare's army of hospital chaplains do, perhaps you feared for them. Perhaps you thought they must encounter constant opposition or rejection from patients or staff. Or you feared that stifling regulations would crush any ability to proclaim the good news on the wards.

Not so. Speaking to a broad range of

chaplains across our Diocese reveals a thriving ministry of public witness that sees opportunity, not limitation. "It is Christian ministry in the public sphere," Pettett says. "You've got to respect that and understand how to communicate the gospel in that situation."

The Rev Lindsay Johnstone has been the Anglican chaplain at the Royal Prince Alfred Hospital in Camperdown for a decade. Like many of his peers, Johnstone segued into hospital chaplaincy from years in parish ministry. "I feel no restriction whatsoever in the ministry I exercise," he says. "[The] restriction that I exercise is based on the respect and observation of people's personal boundaries."

This approach to chaplaincy is echoed across our Diocese by those on the frontline and those in leadership.

"We do not have the right to deliberately go with an agenda to preach a message," Johnstone adds. "However, we have the unrestricted right to respond to patients and, within respect for their boundaries, raise possibilities for what they might be thinking about. To offer Bible reading, discussion, prayer or the sacraments.

"We can make offers but it always needs to be done within the context of respect."

Pettett believes the workplace limitations in hospitals provide "some very good guidance". Most hospitals where Anglican chaplains work have protocol set by a Memorandum of Understanding – developed by industry body the Civil Chaplains Advisory Committee

along with hospital and government health representatives.

"The government actually says to us that you cannot proselytise," Pettett says about a key parameter around chaplaincy.

"I think that's quite sensible. To walk up to someone in a hospital bed and to simply start saying, 'Righto, you've got to put your trust in Jesus right now and I'm not leaving until you do', or something like that, is just silly. It doesn't work."

CONSIDER YOUR APPROACH

Pat Eisenhower is one of about 35 volunteer chaplains at St George Hospital in Kogarah. Plenty of our hospitals are served by Christians like Eisenhower, who regularly offer spiritual and emotional support. As there are always more patients than a paid chaplain can visit, volunteers are welcomed and respected members of the chaplaincy body.

Like her fellow chaplains across our Diocese, Eisenhower knows she is a guest of the hospital and must not force her Christian support onto anyone. "You would just be thrown out and the opportunity to be in there is gone," she says.

Eisenhower once met a patient who swiftly said, "I'm not interested, thanks" when she approached her. A week later, Pat saw the same lady again and mentioned how sorry she was to see she had not been discharged. The lady immediately gushed about the "really bad experience" she had in hospital when a local minister, visiting a nearby patient, "came over

full-on with 'You've got to be born again. You've got to know God'.

"She told them to go away," Eisenhower recalls. "But they didn't. They absolutely hounded this woman in the hospital. She shut her eyes and closed her arms and pretended they weren't there.

"The wonderful thing was she trusted me and then she asked me, 'Can you tell me who you think God is?' Whereas that terrible experience had just closed her up completely. I didn't come in like that... I showed love and gentleness.

"I think we just have to win people with a reflection of who Jesus is in our life."

LISTEN UP

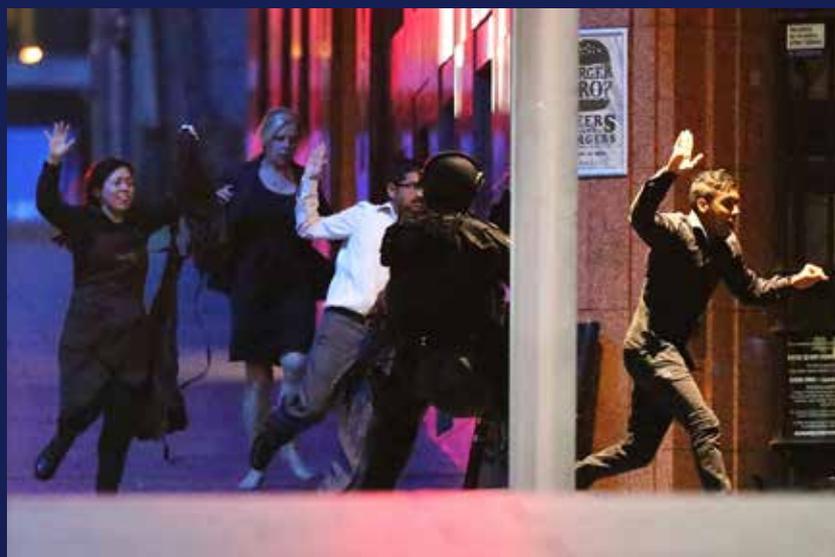
During his eight years at the Westmead Hospital campus, including the past year at the Children's Hospital, chaplain the Rev Peter Ellem has maintained the same perspective upon his role. "I'm not in the job to do evangelism," he says. "But when people are in need, they re-evaluate their values and world view. They are reaching out for something. So, there are a lot of opportunities to gently and sensitively share faith. Not in a preachy way but in a conversational way."

Although Ellem's statement might shock some of us, what he's not saying is also what the rest of our chaplains are not saying. Chaplaincy might not be about "evangelism", but our chaplains wish to share the gospel message however they can. Ellem encounters people every day "who would not normally go to church. They are quite willing to open up and talk about, at least, 'religious' things. They [also] know you are a Christian minister, so they expect conversation about Jesus."

What staff, patients and their families might not expect, yet what our chaplains strive to provide, is a listening ear and empathic heart. Anglicare's training for paid chaplains involves an 18-week advanced pastoral care course that, among other things, prioritises listening and empathy skills. These are similarly stressed during Moore College's fourth-year elective in advanced pastoral ministry, as well as in the short introductory pastoral care course (available to those wanting to become volunteer chaplains).

The Rev Katherine Hilton moved 18 months ago from church work in Brisbane to become one of the chaplains at the Randwick campus of the Prince of Wales Hospital, the Royal Hospital for Women and the Sydney Children's Hospital. Through her chaplaincy training and experience, the professional development she focuses upon most is to be a better listener.

"I try to really listen to them properly," says Hilton of those she meets on the wards. "If I was stuck in hospital I wouldn't want to be forced to talk about something I didn't want to talk about. So I try to not force God on them. ▶



THE LINDT CAFÉ SIEGE AND THE CHAPLAIN

THE Rev Peter Frith (right), the Anglican chaplain at Macquarie Hospital, is a member of the disaster and emergency support team of mental health professionals from the North Sydney Local Health District.

On December 15, 2014, he was among a handful of people called in to debrief hostages from the Lindt Café siege in Martin Place.

"I'd just gotten home from work, so it was about 5.30pm," he says. "[The co-ordinator] said, 'We're putting a mental health team together to go in. Are you interested and available?' I said, 'Oh, yeah. I'm not doing anything else', not knowing what it would entail."

Frith says waiting near the scene with family members of the hostages was extremely tense, with everyone waiting for news.

The support team was given a short break in the early hours of the morning, then urgently called back in when police stormed the café.

"All of a sudden we were thrust into this room – it's pandemonium," he recalls. "There are people crying and sobbing and screaming. We didn't know who the heck was in the room. There were police everywhere and dogs everywhere and guns everywhere – not in the room, but outside. The [hostages] came in at around 2am... it was sunrise when we finished up."

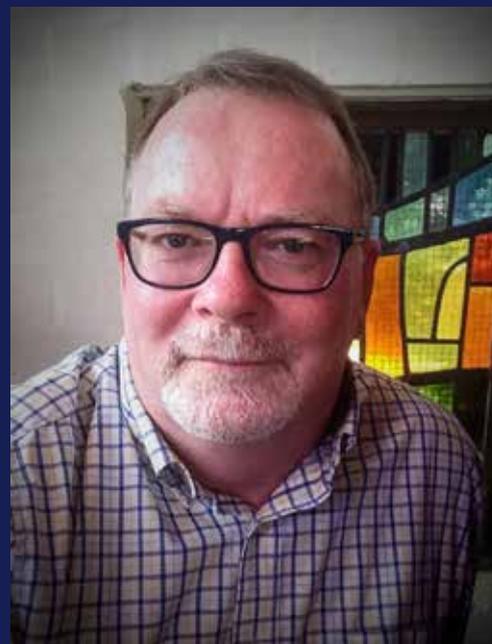
Frith supported one of the male staff from the café who, after the siege, was yet to talk to any member of his family. "I sat with him as he rang his dad," he says. "There was a lot of weeping and swearing.

"First and foremost, I saw my job as debriefing hostages. You sit there and – this is most important – it's not what you say. It's what you *don't* say. You don't state the bleedingly obvious and you don't say or ask things that are going to re-traumatise the person.

"So, I just said, 'Do you want to talk about it and tell me what it was like in there?' And off he went. Most people, given the opportunity, will blurt it out." He says the details were horrendous, but adds "you've just got to be unshockable".

After the Lindt café reopened, the hostage Frith had debriefed went back to work. He decided to go in and get lunch in the café and the man was there, serving customers.

"I went up to him and said, 'G'day mate. I'm Peter. I'm the guy who talked to you after you came out'," he recalls. "We exchanged a few words, but then he just got on with it."



PUBLIC PROCLAMATION

HOSPITAL chaplaincy is Christian witness in a public place. There are rules, protocol and sensitivities to navigate. But despite sowing in such soil, Anglican chaplain Lindsay Johnstone has witnessed shoots of gospel propagation at Royal Prince Alfred Hospital in Camperdown.

One of the most notable is an annual event he describes as "quite significant". "We have a special Christmas service with the hospital choir," he explains. "We have the opportunity in that process to give a short Christian talk and we share the gospel in that context."

Even more incredibly, this annual Christian showcase isn't hidden away. It takes place smack bang in the middle of RPA's main entrance. Last year, Johnstone was the chaplain who gave the five-minute talk to the passing throng. Knowing visitors and patients would be rushing by and most would not even expect such a Christmas service, he planned to provide something helpful to every single person within earshot.

"I was very conscious to keep the presentation of it such... that whatever sentence was uttered, there would be the potential for them to pick up something significant that relates to the gospel," he says.

Just as I would want to be treated with respect as a patient, I want to treat them with respect.

"But the hardest thing I have learned is that when someone says [something like], 'I don't believe in God because of all the suffering in the world'... I've been trained to really listen to what their feelings are. Help them talk that out, before I come in with 'the answer'.

"I could give the theological answer but I really want them to be able to hear about Jesus. I want to so listen to them that they will be willing to listen to me, and hear the gospel message that Jesus was willing to suffer in this suffering world – for us."

ON-THE-JOB REPORT

Along with what our chaplains are listening out for, the word around hospitals in the Diocese is positive about our chaplains. For almost six years the Rev Ian Rienits has been the co-ordinating chaplain of the Illawarra-Shoalhaven local health district's pastoral care chaplaincy department. In short, this means he is responsible for looking after about 70 volunteer chaplains across nine hospitals. He and his volunteers are a good example of how chaplaincy can be a laudable public witness.

"There is a high regard for the volunteers and for the whole chaplaincy department," Rienits says of their reputation with staff and patients. Other chaplains indicate the same

about their standing, just as they report that most people in hospitals are civil or interested – rather than hostile or rude – when they speak with them.

The chaplains who share wards with chaplains from other denominations or religions (mainly Muslim or Buddhist), enjoy cordial and respectful relations. Interestingly, many chaplains say they interact, in general, with far more people of different beliefs than they did when working for a church.

Rienits describes what is a common refrain among our chaplains: "I have the opportunity of having in-depth conversations with a large number of people, which move to spiritual issues fairly often. Far greater opportunities than I had as a parish minister."

He spent about 15 years working in local churches, while the Rev Rick Sewell worked for 25 years in parishes before becoming Anglican chaplain at Cumberland Hospital, Westmead. About to retire after 12 years at Cumberland, Sewell has appreciated not having the various other demands of parish life that compete for a minister's attention. Plenty of his chaplaincy peers also value being able to dedicate themselves to getting "alongside people", free of the demands of property, programs or blurry business hours.

"It's a very incarnational type of ministry," says Sewell, who has ministered exclusively



PROTECTION AND CARE
FOR EVERYONE



**ZERO
TOLERANCE**
For Misconduct
& Abuse

"I am committed to strengthening our culture of 'safe ministry' through education and professional development of our clergy and lay people, as we seek to maintain the standards of Christian ministry which are grounded in the teaching of the Bible."

Glenn Davies, Archbishop

The Professional Standards Unit receives and deals with complaints of child abuse or sexual misconduct by members of the clergy and church workers.

A Pastoral Care and Assistance Scheme is available to provide counselling and other support to victims of misconduct or abuse.

The Safe Ministry Board formulates and monitors policy and practice and advises on child protection and safe ministry for the Anglican Church Diocese of Sydney.

Abuse Report Line 1800 774 945

with mental health patients at Cumberland. "I'm so pleased the Lord didn't stand out on some other planet with a big megaphone, but he actually came into the bedlam of Bethlehem and was willing to enter into our darkness and actually deal with it.

"In a way [chaplaincy] is really following what the Lord did. Of course [when you come alongside patients] then you actually have their trust to be able to talk about the Lord. That is not there – on so many other occasions – when we talk about the gospel."

HOW TO COPE

"It's more dramatic than parish ministry in some ways," Peter Ellem adds. "It's quite traumatic, the work." That understatement barely acknowledges how difficult being a chaplain can be, let alone one at Westmead Children's Hospital where you daily meet the anxious parents of sick newborns and infants. Or worse: "I have journeyed with a number of families whose child has passed away. So that's obviously a very traumatic experience for everybody involved. Every day, I'll visit a couple of families who are facing the possibility of losing their child."

Being able to sustain ministry as a chaplain is hard, deliberate work. Supervision is mandatory for all Anglicare chaplains, and many attend regular debriefing sessions with



A "dramatic" ministry: the Rev Peter Ellem.

colleagues or co-ordinators.

Surrounded each day by people who lament and wonder where God is, Ellem is resourced by the Bible's "raw prayers of human anguish", the psalms. But his biggest inspiration is reflecting upon "the suffering servant Jesus – [particularly] his suffering on the cross. He took all our pain and suffering, so that's a place where people can find that God comes near, because we have a God who knows what

suffering is like."

At RPA, Johnstone has also ministered to parents whose babies have died. Like his fellow chaplains, he upholds regular prayer, Bible reading and downtime as key ways to allow God's Spirit to replenish and sustain him. With a long pause and sorrow causing his eyes to glisten, Johnstone explains how he believes it possible to cope with the weight of chaplaincy: "Dealing with people's pain is never 'easier,'" he says. "With growth and the help of the Lord, it's possible to handle the situations in a better way than previously. But that doesn't make it easier."

WORTH IT

What further sustains Johnstone – and his peers across our Diocese – in their vital roles shouldn't be hard to work out. "It happens not infrequently that you get a person who wants to make a commitment to Christ," Johnstone says.

"There was one man from the country who was offered a visit and he said 'Yes'. I left him a John's gospel. The next day I went to him... and he told me, 'That business about being born again; you couldn't get a better offer, mate!' I said, 'Has that happened to you?' And he said, 'Yes, I was reading it last night and it happened'.

"The Holy Spirit is at work here and he uses all sorts of things to make that happen." 



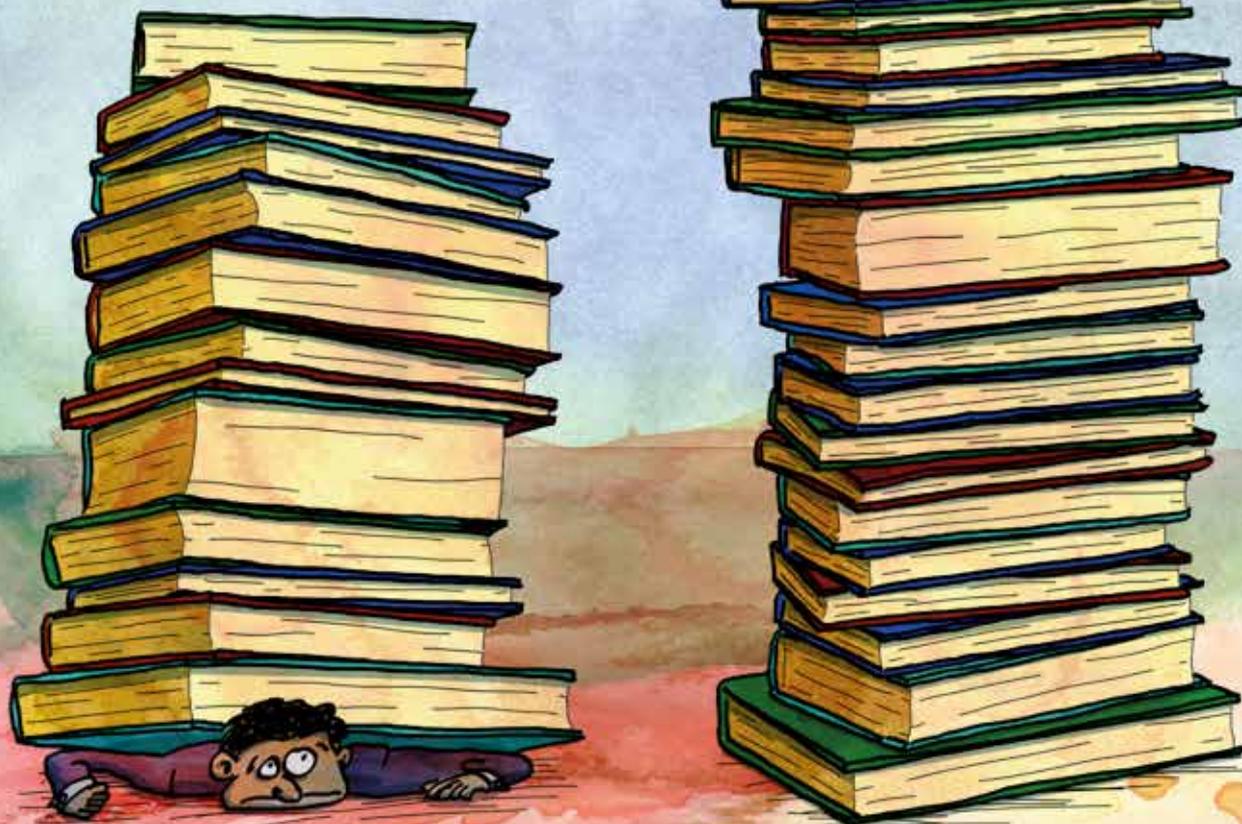
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Inclusive people of the Word



Christians are right to be people of the book, but **SIMON GILLHAM** asks if we can we do it without being quite so “bookish”.

A FEW WEEKS AGO I MET WITH JIMMY (NOT HIS REAL name) for the first time. Jimmy is a Christian man, regularly goes to church, and is striving to follow Jesus as a husband, father and worker in the city. I’d been asked to meet up with him because others were worried that he was stalling in his Christian life, not growing in maturity and maybe beginning to drift away. (What a great thing to have brothers and sisters who love you enough to notice and try to do something to help!)

As I got to know Jimmy over a cuppa, I started asking him about how things were really going. I looked for ways in which I might be able to give some help and encouragement. The struggles in his marriage with communication issues, misunderstandings and breakdowns in trust

were nothing out of the ordinary. I suggested a few books I had read and found very helpful.

The fears he had for his kids growing up in a diverse and often hostile environment were real and heartbreaking – the rush of hormones, the confusing search for identity and affirmation. Again, all pretty normal stuff, and again I was able to suggest things I had read and found helpful and that my kids read and found helpful.

And so we steadily came to the heart of the matter: the matter of Jimmy's heart. How was Jimmy walking with God? Did he have confidence that because of the Lord Jesus he was forgiven and at peace with God? Yes, all good there.

What areas of his life were still places of temptation, sin, guilt or shame? A few important points for prayer there. Did he feel he was growing as a Christian and making progress in living more as Jesus would have him? Well, not so much. In fact, not so much for quite a long time. And, knowing the word of God brings maturity and growth, "How are your quiet times going? Do you regularly read the Bible and pray on your own? Are you a part of a Bible study group?"

Silence. His gaze dropped and his eyes welled with tears. On a hunch, "Are you much of a reader?" His eyes lifted and his head tilted to one side.

The weight of guilt that Jimmy had been carrying now fell on me. It dawned on me that everything I had said, and every suggestion I had made, just heaped on more shame and a growing sense of helplessness. I should've known better!

"I'm guessing reading is a real battle for you, champ. Is that about right?"

According to the Australian Bureau of Statistic, 44 per cent of Australian adults don't have the literacy levels they need cope with everyday demands in life and work. The literacy demands of fitting into the average Anglican church in Sydney would rule out even more. Only about a quarter of Australian adults complete university education of any level, and roughly the same number didn't finish Year 12 at high school. My church friends almost all come from the most educated quarter of the population.

In different parts of our city those stats are wildly skewed one way or another. People who come from a non-English speaking background are really up against it in terms of literacy. This goes some way to explaining why many of our churches struggle to welcome, integrate and care well for them.

Evangelical Christians are rightly insistent on being people of the word. The word of God is living and active. God creates and sustains all things by his powerful word. Specifically, God brings salvation and new life to all who believe that word, the gospel of the Lord Jesus. The Bible is God's word in written form, and so naturally it is right to make sure that the Bible is at the centre of our life and ministry. Evangelicals then are people of the word, or in other words, people of the Book (the Bible). But must we be so "bookish"?

One of the great steps forward for Christians at the Reformation was that, for the first time in history, ordinary individuals got access to their own bibles, and increasingly in their own languages. We can't overstate what a tremendous and liberating blessing this was. That's why the translation and distribution of God's word in as many languages as possible ought to be one of our highest priorities.

Today we enjoy extraordinary access to the word of God, in so many forms and often for very little cost – or even for free! This access has, over the years, dramatically changed the dynamic of how we approach and interact with the word of God. We now have expectations about patterns of what Christians do with the Bible that have served so many of us so well over such a long time that we find it difficult to question them. It is important to question them, though, because I fear that we might be unintentionally creating elitist roadblocks for many ordinary Australians wanting to follow the Lord Jesus.

Many or most of us would consider the personal "quiet time" (where one sits alone, reads the Bible and prays) as the bedrock Christian

devotional activity. I am convinced that life goes better when I start my day in this way. It's a pattern that helps me to grow in faith, hope and love. And so for the whole of my Christian life I have enthusiastically encouraged others to have a quiet time with God every day. I have often talked about how it is an *essential* part of the Christian life.

What am I saying to Jimmy and the hundreds of thousands of people in our city who struggle to read and understand for themselves? Have I made the ability to have a quiet time the new qualification for being a Christian? Of course I would never say it like that. I certainly don't believe it for a moment, but I fear that is exactly what newcomers to our churches might "hear".

In the Old Testament overwhelmingly it was priests, Levites and kings who would read the Law – the people would listen. Jesus chided the Pharisees and scribes with a series of rhetorical questions about what they should've *read*, but the vast bulk of the people were expected to *listen* and *hear* the word (there are about six times as many references in the Bible to hearing or listening to the word than there are for reading it).

One of the obvious differences in dynamics, then, is that throughout the Bible and for most of church history, reading the word of God was primarily a group activity. At the Reformation, under Thomas Cranmer, the Church of England adopted a pattern of morning and evening prayer. Twice a day the people of a village would hear the church bell, gather, pray a series of familiar prayers and hear the word of God read to them.

Part of the genius of old school Anglicanism is that, after a little while, anyone could follow and take part in the services whether they could read or not. There was an expectation that you would come each day and hear the word of God together and respond.

I am not arguing for a minute that we should just adopt 450-year-old ways of doing things and expect them to work the same now as then. I do want to ask, however, that we consider what are the new ways of ensuring that those who can't read are embraced and included in our

☉ fellowship, and regularly fed on the word of God?

If we are serious about reaching our city with the good news of the Lord Jesus – serious about reaching the 44 per cent who struggle with literacy, including many migrants from non-English speaking backgrounds – we need to boldly reconsider how they will hear the word of God.

Let me quickly suggest some ways forward. Let's actively recapture a habit of reading the Bible out aloud with one another, with no expectation that everyone will read. This should happen first at home with flatmates, couples, families, extended families, dorm groups – whomever we live with. We can do it in our workplaces or meet in parks, cafes, churches, trains – wherever works. Hebrews 10:24-25 is not just about turning up to church on Sunday.

We can publicise some of the many ways in which people can hear the word of God electronically these days (www.faithcomesbyhearing.com, www.megavoice.com, www.biblegateway.com etc).

Let's make our Bible study groups look and feel less and less like school, and more and more like brothers and sisters hearing and obeying the word. We must understand the word or there is no point reading it, but understanding cannot be the goal of Bible study. Some of us may help others with the understanding bit and different people may come to the fore as we get serious about application and transformation. One body, many parts.

We need to think through the demand that novelty in church services makes on literacy. New songs every week and different corporate prayers each week are stimulating for the highly literate, but intimidating for the person who is trying to memorise things to fit in.



The Rev Simon Gillham is head of the department of mission.

There's also a need to rethink our habits of relying on books to deal with pastoral issues. If you have the extraordinary privilege of being a good reader and you read a good book, perhaps you could make the costly decision to spend time talking about it with others at church rather than just passing it on. If you think that you will not learn anything by having a conversation about something you read with someone who can't read, with all respect, I think that can only be because you've never done it.

Over the years, mates I've read the Bible with who struggle to read themselves have noticed things that I missed and asked questions that I don't know the answer to. Because they have relied on me to do the reading, they've been a huge help in keeping me consistent. Because I'm not doing it alone, my prayer life is far less self-centred and I am much less easily distracted.

To Jimmy's great credit he will still take my calls, but it doesn't take a genius to figure out that we have a mountain to climb to re-establish some level of trust and genuine mutuality in our relationship. His willingness to forgive and readiness to listen tell me that he may not have wandered that far from Jesus after all.

SC

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PREMIER VISITS MOORE



From left: Moore College vice principal the Rev Dr Colin Bale, Archbishop Davies, Premier Baird and college treasurer Tony Clemens.

NSW Premier Mike Baird has visited Moore College to meet a group of invited guests and hear about progress on the long-awaited campus upgrade.

Moore's new learning and teaching centre in Newtown, on the corner of King Street and Carillon Avenue, is now at its full height but still needs its façade and internal fit-out to be completed. Premier Baird was introduced by Moore's

vice principal the Rev Dr Colin Bale and Archbishop Glenn Davies, and spoke to a gathering in the T.C. Hammond common room.

The Premier joked about the fact that the fundraising still needed to provide for a roof, then underlined the importance of the college in theological education – after reminiscing that he had once planned to come to Moore but was convicted that he should serve in

the political arena instead.

The treasurer of the college, Tony Clemens, told the gathering that \$15.5 million had already been raised for the new building and \$4.5 million was required to meet the fundraising target. When completed the centre will have one lower ground level and six above-ground levels, providing more than 7800 square metres of space. It will house an expanded Moore

College library, which is already the largest theological library in the Southern Hemisphere.

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

2016 NEW COLLEGE LECTURES 20+22 SEPT | DR SIMON GATHERCOLE

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Tuesday 20 Sept, 7:30pm
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The idea that there is nothing particularly special about the four New Testament gospels has appeared in both the popular media and in biblical scholarship, from references to the Gospel of Philip in *The Da Vinci Code*, to the publication by the Harvard Theological Review of the so-called "Gospel of Jesus's Wife" fragment. These lectures will discuss the relevance of these gospels outside of the Bible, comparing them with Matthew, Mark, Luke and John.

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CHURCHES SHARE THE GOSPEL – and a LOT OF CRAZINESS – at HOLIDAY KIDS' CLUBS



If it's school holidays, that must mean kids' club – or at least, that's what happens at many churches across the Diocese.

Whether it's the suburbs or the country, every school holiday or once a year, members of parishes get painting, building, planning and practising to provide everything from games to songs, and craft to Bible time, for kids of primary school age – and sometimes preschoolers, too.

Here are some examples from the July school holidays:

Above is a photo from Toonie Kids Week at Toongabbie Anglican

Church – some inventive ball games (amazing what you can do with ice cream containers and enthusiastic kids), as well as the Toonie teaching time (centre).

To the right is a photo from St John's, Maroubra's "Bolt for Gold" Olympic-themed kids club where, in the dramas every day, the slightly crazy Australian walking "champion" Willy Walker encouraged kids to train for the best prize – faith in Jesus and the promise of heaven.

PHOTOS: person XXXXX (above), person YYYYYY (centre) and Lizzy Adamson (right).



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The art of speaking up

RUSSELL POWELL

Jesus the Game Changer DVD series and discussion guide

Presenter Karl Faase, Olive Tree Media

HAVE YOU EVER STOOD, DRINK OR PIE in hand, at a social gathering while a friend or relative has made some outrageous statement about Jesus, God or the Bible?

How you reacted at that moment will determine whether or not you need to watch the new 10-part DVD series by Baptist pastor Karl Faase. If you have the most common reaction – “I’m not saying anything because I am just going to get my head kicked in”, or “I have no idea how to respond”, then you are in what Faase believes is the generation badgered into silence.

“There is this lingering pressure that you constantly feel in our community now where Christian faith has been pushed to the edges, and it is the whole idea that it used to be seen as irrelevant but now it is seen as dangerous,” Faase said at the launch of the new series in Sydney last month. “The only way to move past that is to give them [Christians] confidence. I know theologically the power of the Holy Spirit but I think we need confidence in what we believe. We stand on a firm foundation and it’s what gave our community the foundations on which we stand.”

Faase is talking about the person and teachings of Jesus, seen in this series from almost every possible angle.

“Firstly we wanted to tell the story of Jesus



John Swinton

from the New Testament account and secondly, look at how Jesus changed people’s lives,” he said. “From the Apostle Paul through to William Wilberforce, Dietrich Bonhoeffer and right up to today with Christine Caine and her founding of the anti-human trafficking organisation – The A21 Campaign. Throughout history, Jesus has changed people’s lives in remarkable ways... in turn, they have gone on to change the world.”

The problem is that Western society has now forgotten its foundations. Former Deputy Prime Minister John Anderson describes it this way: “We talk about standing on the shoulders of giants but we can’t remember who the giants are”.

Apart from Faase, Anderson is the other famous Christian export from the Anglican parish of Tambar Springs in the Diocese of Armidale. At the launch he warmly commended the series, in which he also features. “The message never changes, the need never

changes,” he said. “The context might. And this [series] is a unique attempt to be relevant, meaningful and authentic to today – an age of ridiculous secularism... when we face great hostility.”

Jesus the Game Changer is a follow-up to Olive Tree Media’s 2013 series *Towards Belief*. The interviews with thinkers and theologians are both pithy and beautifully filmed. The series can be watched alone or with a group to work through an accompanying discussion guide, either on paper or with its own smart phone app (search for “Jesus the Game Changer”).

To call this pre-evangelism would be too dismissive but neither is it a knock down, drag-em-out gospel presentation. It is introducing an unchurched society to some giants of the faith and to the game changer himself. More Francis Schaeffer than Billy Graham but just the thing to help you put down the drink (or the pie) and speak up. 

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Bigger than Charlton Heston

JUDY ADAMSON

Ben Hur
Rated M

WE HAVE A FAMILY FRIEND WHO loves the 1959 film *Ben-Hur*. A lot. At some point everyone who visits his house has been invited to watch it, so goodness knows how many times he's seen it himself.

The Charlton Heston epic is certainly something that appeals to his faith – this was the era when making films of biblical proportions meant just that, in content as well as in size. So what would he make of another film (in cinemas later this month) retelling the fictional story of Jewish nobleman Judah Ben-Hur, his family's mistreatment at the hands of his former best friend Messala, his desire for vengeance, and his redemption and change of heart after meeting Jesus?

Like many of us, our friend will be interested to see what has been done with Lew Wallace's original tale. And, like many of us, there's doubtless a nagging suspicion that anything to do with Jesus and faith will be treated clumsily, to say the least.

However, the news about the new *Ben-Hur* is that strong efforts have been made to avoid this. There isn't a huge amount of information in public circulation, but Christian cinematic power couple Mark Burnett and Roma Downey have producer credits – which presumably wouldn't be the case if this were another

Nutcase Noah piece of cinema. In addition, *Christian Today* quoted the vice chairman of Paramount Pictures, Rob Moore, saying he had asked for Burnett and Downey's help "to make sure the telling of Christ's story in the movie worked well together as a great story".

Jesus appears to have a bigger role in this remake than the 1959 version, as well as the original 1925 film and (in terms of physical presence) Lew Wallace's book. A so-called "faith trailer" shows a number of interactions between Ben-Hur and Jesus, and also begins with a quote from Jeremiah 40: "Now, behold, I release you today from the chains on your hands". Shortly after, we see a shipwrecked Ben-Hur (Jack Huston) lying on the cross-shaped timber remains of his slave ship. Ben-Hur still receives a drink of water from the hands of Jesus (Rodrigo Santoro), but here for the first time we see Jesus' face and hear him speak. There's also a scene at the crucifixion.

The Christian Post has reported Downey saying that our hero carries his desire for revenge throughout the film but "through an encounter with Jesus he ultimately lays this down and it's an extraordinary moment".

Of course, none of this provides any certainty that *Ben-Hur* Mk III will be any good, but I guess we'll find that out soon enough. **SC**

from page 32

shows how the body hate problem for women is, sadly, global (Brumfitt asks 100 women to describe their body in one word, and so many say "disgusting" it almost brings you to tears). The documentary shows that age, race and beauty aren't barriers to hating one's body, or to loving it. It also makes clear that accepting and embracing who you are has virtually nothing to do with how you look.

There's a resonance for us as viewers simply because the filmmaker, and many others who take part in the film, are Australian. Brumfitt travels to the US, the UK and a number of other places to fill out her story, and is also courageous enough to literally put herself out there – one example being a consultation with a plastic surgeon in Los Angeles who gives her plenty of advice on how her body could be better.

The focus throughout is the breadth of the body problem, how it can be challenged and how society and its views about what is valuable in a woman have made it so much worse. Some of what we're shown is truly shocking, while other elements are tragic, infuriating or inspiring.

Brumfitt's style is conversational and approachable as she interviews everyone from activists to photographers, actresses, talk show hosts and everyday women. Some are physically damaged after accidents, illness or surgery, others have struggled with emotional scars from their own – or other people's – views about beauty. But all are determined to go against the tide of public opinion.

You can't help but be challenged, for example, by the self-belief of Englishwoman Harnaam Kaur, whose polycystic ovary syndrome caused facial hair to sprout from the age of 11. She now allows her beard to grow, saying, "Beauty is what you make it". At the other end of the spectrum is a woman whose anorexia has ruined her health and her life. Emaciated, sick and weak, she begs other women not to give up eating.

It would be great for men to see *Embrace*, and extremely valuable for women, but it's important to be aware that the film contains a lot of nudity. Much of this is in a segment about body acceptance, and it's the reason for the MA15+ rating – a decision Brumfitt is furious about because of her desire to encourage younger girls to "love themselves exactly as they are". There is also quite a bit of swearing in places. If you're easily offended or titillated by such things, don't see it. But the ideas it contains are well worth supporting.

Brumfitt makes no claim to faith of any sort, but championing the value of each woman and girl as they are – without Photoshop, fad diets, sexualisation or expecting them to be a size 4 – is something any Christian would be happy to agree with. **SC**



More than skin deep

JUDY ADAMSON

Embrace

Rated MA15+

IMAGINE A SOCIETY WHERE GIRLS – and women – didn't hate their own healthy, normal bodies. Where airbrushing, "fat shaming" and anorexia/bulimia didn't exist, along with the desperate avoidance of sport and beach events. No one's going to see me in sports shorts or swimmers, right?

It's these ugly, self-defeating beliefs that Aussie mum Taryn Brumfitt (above) sought to challenge by making this documentary. Her first act of challenge – the catalyst for the Body Image Movement that led to this film – was to post "before" and "after" images of herself on social media: images that flipped the usual idea of thin = happy. Brumfitt was slim and tanned in heels and a bikini for the before shot, and soft and curvy for the after shot.

Her reason for posting these images? To encourage friends who just couldn't get past their bad body image.

Brumfitt had fought hard after having children to become super-fit and fabulous for a bodybuilding competition, yet although she looked amazing this hadn't changed the

negative view she had of herself. Being thin on the outside didn't create inner happiness.

She was one step away from plastic surgery to "fix" herself when she was brought up short by the thought of what this would do to her own little daughter: "What message will [this operation] send to her? I wanted her to embrace and love her body just as it was."

Gradually, Brumfitt learned to achieve balance – being fit without faddish, and able to see her "imperfect" form in the mirror and rejoice in it.

The outworking of this – the two simple photos she posted to friends online – had more impact than she could possibly have imagined. The photos were seen, shared and reshared millions of times, and before long Brumfitt's inbox was crammed with thousands of messages from women across the globe, many with heartbreaking stories of misery about their bodies. And the Body Image Movement was born.

As a tool of education and encouragement, *Embrace* does a few simple things very well. It

continued on page 31