

APRIL
2018

Southern CROSS

THE NEWS MAGAZINE FOR SYDNEY ANGLICANS

Community focus

HOW OUR CHURCHES REACH OUT

PLUS

Billy's crusade legacy

Help for Tathra

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**“Persecution is double ...
they are crushing down
all the Christians in
Pakistan.”**

Angela Michael
World News

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Jesus is... relaunching a church

Commissioned to serve Wollondilly: the Rev Jim Dayhew and Jenny Dayhew.

RELAUNCHING A CHURCH IN A FAST-GROWING AREA AT THE START OF A MAJOR MISSION CAN BE DAUNTING but the folks at Christ Church Anglican, Wollondilly are made of strong stuff.

One hundred and twenty people gathered at Wollondilly Anglican College in Tahmoor, a fortnight before the Jesus is... mission began in the Wollongong Region, to relaunch a church originally established in 2004, when the college began.

The congregation included some foundational members, representatives from local churches as well as school leaders and staff.

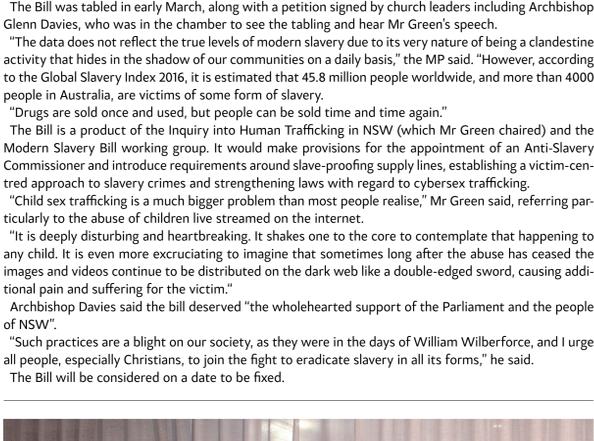
When the church initially met it was a plant from other Anglican churches in the Wollondilly parish, but it has now relunched as an independent congregation under the umbrella of Evangelism and New Churches.

It was time for a designated minister, a focused vision and a realignment of resources. The area is already seeing residential and commercial developments as Sydney continues to sprawl further southwest.

At the relaunch, lead pastor the Rev Jim Dayhew was commissioned, along with his wife Jenny.

"We are focused on serving Wollondilly Anglican College and the broader local community in the southern Wollondilly area," Mr Dayhew says. "As a former Anglican school chaplain I see lots of opportunities to connect through chapels, pastoral care, sport and events like the Moore College Mission coming to the region for the 'Jesus is... mission'."

The regional bishop, Peter Hayward, agrees. "There are huge opportunities across the whole greater southwest area of Sydney," he says. "The relaunch of Christ Church Anglican, Wollondilly under the leadership of Jim Dayhew is exactly the initiative that is needed to meet the rapid growth."



Faith leaders gather with the Premier, who is flanked by Christian Democrats Paul Green and Fred Nile, in support of the Modern Slavery Bill.

Bill echoes Christian abolitionists

"YOU MAY CHOOSE TO LOOK THE OTHER WAY BUT YOU CAN NEVER SAY AGAIN THAT YOU DID NOT KNOW."

William Wilberforce made this statement about slavery to the British Parliament in 1791 and, in tabling a Modern Slavery Bill to the NSW Upper House last month, Christian Democrat MP Paul Green ended his speech with the quote.

Mr Green, a member of the NSW Legislative Council in the Christian Democratic Party, has taken a stand against human trafficking – a modern form of slavery that includes practices such as servitude, forced labour, debt bondage, organ trafficking and deceptive recruiting as well as forced marriage and childhood brides.

The Bill was tabled in early March, along with a petition signed by church leaders including Archbishop Glenn Davies, who was in the chamber to see the tabling and hear Mr Green's speech.

"The data does not reflect the true levels of modern slavery due to its very nature of being a clandestine activity that hides in the shadow of our communities on a daily basis," the MP said. "However, according to the Global Slavery Index 2016, it is estimated that 45.8 million people worldwide, and more than 4000 people in Australia, are victims of some form of slavery."

"Drugs are sold once and used, but people can be sold time and time again."

The Bill is a product of the Inquiry into Human Trafficking in NSW (which Mr Green chaired) and the Modern Slavery Bill working group. It would make provisions for the appointment of an Anti-Slavery Commissioner and introduce requirements around slave-proofing supply lines, establishing a victim-centred approach to slavery crimes and strengthening laws with regard to cybersex trafficking.

"Child sex trafficking is a much bigger problem than most people realise," Mr Green said, referring particularly to the abuse of children live streamed on the internet.

"It is deeply disturbing and heartbreaking. It shakes one to the core to contemplate that happening to any child. It is even more excruciating to imagine that sometimes long after the abuse has ceased the images and videos continue to be distributed on the dark web like a double-edged sword, causing additional pain and suffering for the victim."

Archbishop Davies said the bill deserved "the wholehearted support of the Parliament and the people of NSW".

"Such practices are a blight on our society, as they were in the days of William Wilberforce, and I urge all people, especially Christians, to join the fight to eradicate slavery in all its forms," he said. The Bill will be considered on a date to be fixed.



Working to make a difference – participants in The Hub 2018 (from left): Megan Presbury, project leader Kara Martin, Penny Antwells, Deborah Vickers, Wendy Noble, Mignonette Murray, Krystyna Kidson and Maryann Webb.

Hub for change

ANGLICAN DEACONESS MINISTRIES HAS BEGUN ITS FOURTH YEAR OF THE HUB, A MENTORING PROGRAM that coaches and encourages Christian female entrepreneurs to grow and develop projects designed for the benefit of others.

Seven women are taking part in 2018, involved in work as diverse as fair trade, support and outreach to those in Bible training or whose first language isn't English, dealing with stress, helping underprivileged children play and learn, and caring for women who have been in slavery or grappled with postnatal psychosis.

Eleven women have taken part in The Hub since its inception in 2015, and those involved this year meet regularly for group coaching sessions with Christian women who have decades of experience in the business world, the law, non-profit organisations and in founding companies designed to bring about societal care and change.

Kara Martin is project leader for The Hub, and also fills the same role at Seed – a Christian organisation that supports the design and creation of God-honouring businesses, products and services. Seed has made its coaching programs available to ADM since The Hub began.

Says Ms Martin: "Many entrepreneurial incubators are short-term and focused on business outcomes, but The Hub runs over a year and is focused on kingdom change with a sustainable project also a goal. We have three intensives: the first aimed at aligning the projects with God's purposes, the second looking at financial structures and the third working on a strategy for long-term sustainability."

"In between we focus on understanding beneficiaries, using kingdom imagination, designing for change, pitching practice, forming collaborations and fundraising."

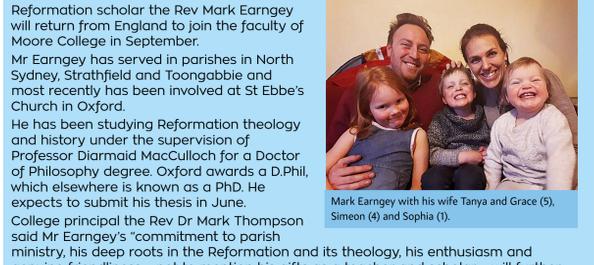
The CEO of ADM, Dr Kate Harrison Brennan, says that ADM seeks to support the women who take part in The Hub "to grow more like Christ while they lead and grow work in his name".

"As a former founder of a tech company, I was blessed by a church that sought to support my work, and by wise mentors," she adds. "But I simply didn't have the time to seek out a community of other Christians to be running partners specifically in my work. ADM provides that solution, and focuses on Christian women."

"We have heard time and again from women who have been through the program how valuable it has been, and how God has continued to work through the community that he has built."

The work of each of the women relates to ADM's three key areas of ministry: theological formation, mercy and justice, and public engagement, and they were chosen for the program after a competitive application process. Previous Hub participants include the founder of the Jesus Club ministry, Dr Mel Fung; the founder of the Fixing Her Eyes website, Jen Barker; and Ruth Lewis-Jones, creator of the Esteem Design program for women and girls.

Says Ms Martin: "I am always amazed at the fabulous ideas that women have to honour God and serve others, but many of them lack the methodology, confidence and community of support to turn their ideas into reality. The Hub provides those resources, thanks to the generosity of ADM and the tools from Seed. "There is a common hope that God will be glorified by what we achieve together."



Moorsih: Talar Khatchoyan, Brad Konemann, Ben Lattimore, Josh Lewis, Lauren Mahaffey, Cam Maxwell and Martin Robinson.

Busy month for Moore

AS 105 MOORE COLLEGE STUDENTS GRADUATED IN A CEREMONY IN SYDNEY, THE REST OF THE college and faculty were preparing to head south for the annual mission which, for the first time, was centred on one region of the Diocese.

Graduation night is always a celebration of achievements, a chance to give thanks to God and set a vision and pray for ministry ahead. Six hundred people filled the City Recital Hall in Angel Place to spur on graduates bound for England, New Zealand, Taiwan and New Caledonia, as well as rural Australia and across the city of Sydney.

"We not only get to congratulate those who have studied with us, but we get to delight at what the Lord is doing with them now that they've left us," college principal Dr Mark Thompson told the crowd.

"It is thrilling to see our graduates going out into all the world with the life-giving message of the gospel. I can't wait till next year."

A former principal of the college, Dr Peter Jensen, gave a gospel charge to the graduates.

"You may have done four years' study, or now have the MA or the MTh," he said. "Whatever you have done, your family and friends have every right to be proud of a very, very considerable achievement. But let me remind you: it will all have been wasted if you are not prepared to tell the world this great truth: God so loved the world that he gave his only begotten Son, that whosoever believe in him shall not perish, but have everlasting life."

With a week of the graduation the current student body had spread out across the Wollongong Region in a dovetailing of the 2018 Moore Mission with the Jesus is... campaign being run in local churches. Teams were marshalled for the Shire, Macarthur, Highlands, Lake Illawarra, Wollongong and Shoalhaven areas and members reported a warm welcome from churches, even as temperatures neared 40C on the first day.

At Wollon Anglican Church, Macarthur, team member Dan McKinlay was helping at an afternoon kids' carnival. "Like so many areas in Macarthur, Wilson is undergoing rapid expansion and the church here is planning for growth," he said. "We were delighted that over 50 kids turned up, and that many more parents joined later on. We had inflatables, games and a puppet theatre to help kids find out more about Jesus the rescuer."

Once the working week started, members of the Wollongong team integrated with locals to meet commuters from 5.45am.

"Our team spread themselves across various train stations in the Wollongong area to connect with the early morning commuters," Mitchell Albert said. "We had the great pleasure of serving alongside members of the local church as we offered 'Jesus is...' flyers to the public."

For some team members, it was their own testimony as much as their work on the mission that hit home. Student Michelle Polley told of a particularly warm service at Keiraville International Church.

"One of our team members, Faraj, shared his testimony, recounting the merciful way God drew himself and his father to know the true and living God," she said. "Tears of joy and gratitude flowed as the room hung onto every word. Even the sweat pooling at my feet faded into the background as I was reminded of the power, love and grace that our Lord and Saviour has and continues to exhibit."



Above: Sarah Thompson and Clarence in the Shire.



Below: Jireh Jang and Joey Cheng's memory verse.

Heading home from Oxford

Reformation scholar the Rev Mark Earngey will return from England to join the faculty of Moore College in September.

Mr Earngey has served in parishes in North Sydney, Strathfield and Toongabbie and most recently has been involved at St Ebbes' Church in Oxford.

He has been studying Reformation theology and history under the supervision of Professor Diarmuid MacCulloch for a Doctor of Philosophy degree. Oxford awards a D.Phil, which elsewhere is known as a PhD. He expects to submit his thesis in June.

College principal the Rev Dr Mark Thompson said Mr Earngey's "commitment to parish ministry, his deep roots in the Reformation and its theology, his enthusiasm and genuine friendliness – not to mention his gifts as a teacher and scholar – will further strengthen our faculty for the years ahead."

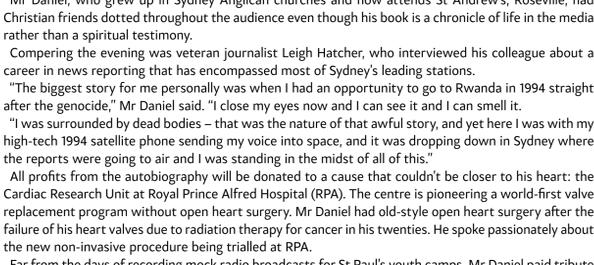
As well as his studies, Mr Earngey has co-edited a book on resources from the Reformation for contemporary liturgies and is working on a more popular book on singleness.

"The Earngey family are really excited at the prospect of rejoining and serving the Moore College community," Mr Earngey said. "I'm particularly looking forward to the teaching and pastoral work of the college, which I want to do to the glory of God and the wellbeing of his people."



Mark Earngey with his wife Tanya and Grace (5), Simeon (4) and Sophia (1).

Ramon caps his lens



Ready to shoot: Ramon Williams at the Cathedral ordination service in 2013.

A SIGNIFICANT FIGURE IN THE AUSTRALIAN CHRISTIAN MEDIA LANDSCAPE FOR THE PAST 50 years has been forced to close his ministry due to ill health.

Ramon Williams, 87, whose pictures have regularly featured in *Southern Cross* magazine since it began, has issued his last news release from Worldwide Photos – the Religious Media Agency.

A career that included photographing worldwide religious leaders, Christian musicians and royalty began after a missionary stint for Mr Williams and his wife Dorothy in Asia with WEC (Worldwide Evangelisation Crusade). Worldwide Photos was established in the late 1960s, initially to provide audio-visual material for WEC.

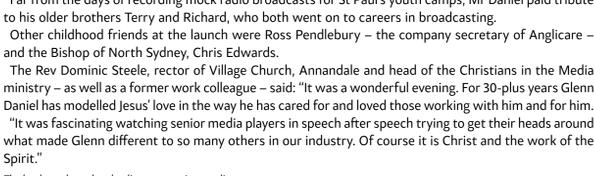
A lack of Christian media outlets during the 1968 Billy Graham crusade was a catalyst for Mr Williams' work to expand, and since then a steady stream of news releases, press information and photographs has been issued by the agency.

His assignments have included photographing every Anglican Archbishop since the time of Sir Marcus Loane – and even photographing Glenn Davies from his ordination as a deacon in 1981 to his inauguration as Archbishop in 2013. He has documented generation after generation of Anglican ministers at ordination and photographed every Royal visit to St Andrew's Cathedral since 1973.

Each assignment was treated with his trademark humour. "An outstanding memory of the 1973 Royal visit was that the media was instructed to stand within an enclosure, or security 'will block your view,'" Mr Williams told SC.

As Her Majesty came forward, a little old lady ducked under the public barricades, took her photo with her pocket camera (blocking the view for the press photographers) and then went back into the crowd. No security in sight!"

One of his singular achievements was being among the first photographers flown into Darwin after Cyclone Tracy in 1974, documenting the damage to churches and reporting the news for the outside world. The Australian Religious Press Association honoured him in 1987 with the Gutenberg Award and in 2013 with a Citation for Outstanding Service to Christian Media. Two years later it established an annual scholarship named in his honour, hoping to inspire future generations of journalists to follow Ramon's ministry motto: "Telling others what others are doing for the Lord".



Radio reminiscences: Glenn Daniel (left) at the launch of his new book with Leigh Hatcher.

Journo opens his heart on radio

FROM THE YOUTH GROUP AT ST PAUL'S, CASTLE HILL TO RADIO STARDOM AND ASSIGNMENTS during the Gulf War, Bosnian conflict and the Rwandan genocide – with a bout of cancer and open heart surgery along the way. These are just some of the events which make up the autobiography of Sydney radio journalist Glenn Daniel.

News Time – A Life in Radio was launched before a crowd of media luminaries in Sydney by Mr Daniel's station, Smooth FM, where he presents news and co-hosts the More Music Breakfast Show.

Mr Daniel, who grew up in Sydney Anglican churches and now attends St Andrew's, Roseville, had Christian friends throughout the audience even though his book is a chronicle of life in the media rather than a spiritual testimony.

Compering the evening was veteran journalist Leigh Hatcher, who interviewed his colleague about a career in news reporting that has encompassed most of Sydney's leading stations.

"The biggest story for me personally was when I had an opportunity to go to Rwanda in 1994 straight after the genocide," Mr Daniel said. "I close my eyes now and I can see it and I can smell it. "I was surrounded by dead bodies – that was the nature of that awful story, and yet here I was with my high-tech 1994 satellite phone sending my voice into the space, and it was dropping down in Sydney where the reports were going to air and I was standing in the midst of all of this."

All profits from the autobiography will be donated to a cause that couldn't be closer to his heart: the Cardiac Research Unit at Royal Prince Alfred Hospital (RPA). The centre is pioneering a world-first valve replacement program without open heart surgery. Mr Daniel had old-style open heart surgery after the failure of his heart valves due to radiation therapy for cancer in his twenties. He spoke passionately about the new non-invasive procedure being trialled at RPA.

Far from the days of recording mock radio broadcasts for St Paul's youth camps, Mr Daniel paid tribute to his older brothers Terry and Richard, who both went on to careers in broadcasting.

Other childhood friends at the launch were Ross Pendlebury – the company secretary of Anglicare – and the Bishop of North Sydney, Chris Edwards.

The Rev Dominic Steele, rector of Village Church, Annandale and head of the Christians in the Media ministry – as well as a former work colleague – said: "It was a wonderful evening. For 30-plus years Glenn Daniel has modelled Jesus' love in the way he has cared for and loved those working with him and for him. "It was fascinating watching senior media players in speech after speech trying to get their heads around what made Glenn different to so many others in our industry. Of course it is Christ and the work of the Spirit."

The book can be ordered online at newstime.media



Ready to reach out for Jesus: members and supporters of Aastha at Rosemeadow-Appin Anglican Churches.

A heart for Subcontinental people

WHEN NELSON JADAV CAME FROM INDIA TO AUSTRALIA 10 YEARS AGO, HE CAME WITH A HEAVY burden.

"It was very hard in India to proclaim the gospel," he says. "When I came here we saw the environment here, I thought 'God has given us a chance and an opportunity to do something we could not do back in India'."

This burden is what motivated Mr Jadav, along with a group of others, to launch "Aastha" in February in partnership with Rosemeadow-Appin Anglican Churches.

Aastha is a group seeking to reach people with Subcontinental heritage. Named after the Hindi word for faith, the group hopes that through regular Bible studies, prayer meetings and outreach events it can strengthen the faith of brothers and sisters, as well as share the gospel with those who do not yet believe.

"These are guys that have had a heart for Subcontinental people," says the Rev Brett Hall, senior minister at Rosemeadow-Appin. "We want to engage with and reach the 10,000 Subcontinental people in Campbelltown."

The first Aastha Bible study consisted of Gujarati and Hindi speakers. While the study was in English, the group sang praises in Gujarati and worked hard to accommodate all who attended.

Mr Arpit Gamit, who is also involved in Aastha, believes it is important to have this kind of ministry with those who understand the worldview of Subcontinental peoples.

"For example, the Hindu background has many gods and goddesses," he says. "When they hear the gospel, they will think it is one of [these] gods, but we know Christ is the only God."

"When we share the gospel with them, we need to make it clear that God is the only God, knowing how to approach them and what kind of language won't hurt them."

As a pastor, Mr Hall is encouraged by the heart for the lost that members of his congregation have. "This is being driven by the Indian members of my congregation and they have a strong desire to reach out into our surrounding areas," he says. "In that sense, my job is to help train and encourage them and give them whatever it is they need to do this ministry better."



Above: Dianne Watson, left, with her mother Margaret Smith. Top: Reading a devotional book together.

Remembering Jesus

AS MARGARET SMITH'S MEMORY FADED, HER daughter Dianne Watson wanted one thing to stay clear in her mind: the hope and promise of the gospel.

"I struggled trying to bring the Bible to my mum through the years as her dementia got worse," says Mrs Watson, a member of St Luke's, Miranda. "As she stopped speaking and became bedridden, it was hard to know what she was thinking, and whether she was understanding anything."

Mrs Smith spent her last years living at HammondCare Miranda where Mrs Watson would visit and read the Scriptures aloud. She found that her mother responded best when shown Bible verses with visual aids.

When Mrs Watson heard that HammondCare was working on a series of resources designed to help people living with dementia continue their faith, she was overjoyed. She told HammondCare she would "love a simpler way of sharing the whole story of Jesus with my mum... something that could take me through all of the special promises that she might recognise and remember, even though she couldn't say she did".

Faith for Life: Biblical resources for people with dementia recognises the dignity of each person diagnosed and seeks to help them explore and express their faith while also recognising their needs and abilities will change over time.

The layout and practicality of the resources was what most impressed the Rev Andrew Nixon, head of pastoral care at HammondCare.

"I'm really excited to have a Bible-based resource to help people living with dementia to grow and be encouraged in their spiritual lives," he says.

Developed in consultation with families and carers, as well as people living with dementia, the resources can be used by anyone at any stage of their spiritual journey. The materials include A4 and A5 cards, devotional books and desktop devotions – using attractive images and themed material such as Bible verses, prayers and lines from hymns that older people will be familiar with.

Although Mrs Smith passed before the resources were complete, her daughter has since used them in her role as a volunteer at HammondCare Miranda. "I was able to use the calendar so easily with the ladies I was sitting with," she says. "It gave me a lovely starting point for initiating some talk about Jesus and how much he loves them."

Faith for Life: Biblical resources for people with dementia was launched late last month by HammondCare Media in association with the Bible Society. It is available at www.faithforlife.com.au

Aid flows for Tathra fire victims

Devastation: burned out homes dot the Tathra landscape. PHOTO: courtesy Airlie Walsh, Nine News (Twitter)

THE ARCHBISHOP OF SYDNEY'S ANGLICAN AID HAS OPENED AN EMERGENCY APPEAL TO RESPOND to bushfires in the southern NSW coastal town of Tathra.

Sixty-nine houses were destroyed and 39 damaged as well as dozens of caravans, cabins and other buildings.

The area is part of the Canberra and Goulburn Diocese and Bishop Stuart Robinson, in his final statement before his departure, said he had reports that 100 homes were listed as having being destroyed and many hundreds of people were homeless.

"There is also very good co-operation between the different relief agencies as needs are being assessed and as interim shelter and care programs come online," Bishop Robinson said.

Diocesan officials met with clergy, school and community leaders and the bishop said they "expressed their gratitude to our diocese for the rapid and generous response. Anglicare has been universally praised".

The Anglican camping and youth centre in Tathra, know as Wambiri, escaped the flames, but the smoke damage is likely to be significant.

Anglican Aid is accepting donations on its website (anglicanaid.org.au), by cheque or by phone on 02 9284 1406. Money raised will support the response of the Canberra and Goulburn Diocese.



Pakistani persecution escalates

Protestors call for a judicial inquiry into the case of Sajid and Patras Masih.

THERE'S BEEN A SHARP UPTURN IN THE PERSECUTION OF CHRISTIANS IN PAKISTAN SINCE THE start of the year, with increasing numbers of "blasphemy" cases.

In addition, a recent ruling by Pakistan's High Court that all citizens must declare their religion when applying for identity documents will probably increase pressure on minorities. Christians make up less than 2 per cent of Pakistan's Muslim-majority population of 200 million people.

Pakistan has strict laws against insulting the Prophet Muhammad and these blasphemy cases can attract the death penalty. Even rumours of blasphemy can trigger mob violence and death or severe injury to Christians.

"Persecution is double – if you see the persecution rate after New Year 2018 till now you can see double the number of blasphemy cases," says Angela Michael, who operates an anti-slavery project in Pakistan supported by Anglican Aid.

The most famous blasphemy case in recent years is that of Asia Bibi, sentenced to hang in 2010, accused of insulting the prophet of Islam when she drank water from a well in her village and then offered some to a Muslim woman. A crowd gathered, claiming she had polluted the well by drinking from it and demanded she become a Muslim. She was arrested when she refused to convert and remains on death row.

Two men who supported her and campaigned against blasphemy laws – the governor of Punjab, Salmaan Taseer, and Minority Affairs Minister, Shahbaz Bhatti – were assassinated in separate incidents.

The most recent high-profile case involves 21-year-old street sweeper Patras Masih, who was accused of having shared an allegedly blasphemous image on a Facebook Messenger group, showing a man standing with his foot placed on the dome of a mosque.

After his cousin, 24-year-old Sajid Masih, was called in for investigation, Sajid said investigators tried to get him to sexually assault Patras and he jumped from the fourth floor of the Federal Investigation Agency's headquarters in Lahore to escape their demands. Friends say he broke almost every bone in his body and is still in a critical condition.

Angela Michael, who recently toured Sydney promoting the work of the Miracle School among slave workers in the brick kilns of Lahore, says the persecution is in retaliation for international political events.

"There are some people, presidents, who are pretending they are very Christian and crushing the Muslims in their countries," she said. "It is a concept in Pakistan that all white people are Christian. That's why they are crushing down all the Christians in Pakistan."

As for Asia Bibi, Michael said, "She has been in jail and many lawyers tried to save her but... no one knows where she is now."

MAJOR MOVE FOR SUTHERLAND

After spending more than 14 years as a hospital chaplain with Anglicare (10 years at the Prince of Wales Hospital and another four at Concord), the **Rev Tracey Sutherland** has taken up a chaplaincy post at the Royal Military College, Duntroon – made a presbyter for the role in mid-February by the outgoing Bishop of Canberra-Goulburn, Stuart Robinson.

She has been a chaplain to the Army Reserve since 2004 and says, “I knew it was the time to move on from hospital chaplaincy and I loved Army chaplaincy, but I thought I was too old to go ARA [Australian Regular Army] full-time... then God just opened every door.

“All of a sudden I got a phone call asking whether I’d consider transferring from the Reserves to serve in the regular Army, and then everything fell into place. Every potential difficulty has been fixed up, here I am, and I know this is where God wanted me to be. It was just really unexpected.”

Defence has a high priority on recruiting more women, particularly chaplains – although with chaplains, she says, “it’s hard to recruit people with the experience who are physically fit enough to do it, and who want to do it. This is a calling. In the army we work long hours and this is a lifestyle, not a job.”

Chaplain Sutherland, who has the nominal rank of Major, has a number of roles at Duntroon that include running Anglican services, weddings, baptisms and funerals. But she is also assigned to First Class – or senior – cadets, and at the college or in the field it’s her job to provide pastoral care to them and their families (particularly important during times of long separation), as well as to staff.

“I look after all of them,” she says. “So with the Muslim cadets, for example, it will be my responsibility to get them to the mosque on Friday. I facilitate the religious practice of all the cadets while maintaining the fact that I’m a Christian chaplain, and an Anglican, so when I do a service in the chapel it will be an Anglican service.

“We also lecture in ethics and leadership, as well as getting [cadets] to look at their own lives and faith and understand that everybody has a faith of sorts. They have to understand this, because when they go overseas there are many different traditions and they’ve got to see that those traditions are all serious... The cadets have got to have a wider worldview to operate effectively as leaders and serve overseas.”

Chaplain Sutherland regards her role as “absolutely pivotal”, because through Duntroon the Army is forming its leaders for the next generation and beyond.

“I want these cadets to be the best officers we can possibly produce, and I want them to be spiritually aware and to have the opportunity to think about the claims of Jesus on their lives,” she says.

“They know I’m here for them whatever they believe, and there’s a significant group who are committed Christians – who we are trying to help align their faith with their military service so they’ll be faithful Christians and good officers. But even if they’re not Christian I want them to be good officers!”



VALE

The **Rev Clive Brown** died on February 23, aged 84.

Born Clive Lindsey Brown in Lincolnshire, England on May 15, 1933, Mr Brown received a Bachelor of Arts from the University of Southampton in 1955 before undertaking training for the ministry at Oak Hill Theological College in London.

He was ordained by the Bishop of Chelmsford (Essex and East London) in 1959, and became curate of the local parish of St Mary’s, Becontree that same year.

Mr Brown and Frieda Marshall were married in 1960, and moved to Sydney in 1962 for him to become curate-in-charge of the provisional parish of Balgowlah with Manly Vale. St James’, Balgowlah Heights was added to the role in 1966, and in 1969 he was made rector when the churches achieved full parish status.

In 1972 the family moved to Roseville East, where Mr Brown remained as rector until his retirement in 1998. During that time Frieda Brown was very active in Christian campaigns – helping found the Australian Family Action Movement in 1974, and running on its Senate ticket in the 1974 and 1975 national elections and 1978 NSW election. She was also national president of the Festival of Light (now FamilyVoice Australia) from 1976-78.

The rector of St Michael’s Cathedral in Wollongong, the Rev Canon Sandy Grant, grew up under Mr Brown’s ministry in Roseville East and recalled a man who “believed the Scriptures [and] loved the Lord Jesus. And in a day when it wasn’t much encouraged, he said, ‘You young people should consider full-time Christian service’. And I was one who did.”

Speaking at Mr Brown’s funeral, Mrs Brown recalled her husband’s continued involvement in locums and a range of ministries for many years after his retirement. She also spoke of his “great passion for evangelism... reflected in his love for teaching Scripture in both primary and high schools, which he did throughout his ministry”.

Mrs Brown said word of her husband’s preaching got around and a young Glenn Davies came from his own parish one year to hear Mr Brown’s Christmas sermon.

“He was one of the first clergy in our Diocese to have healing services and anoint with oil,” she added. “He did this not to be an innovator but because he loved the people in his parish who were distressed.

“Clive was a good example of someone who is all things to all men. He could talk about Jesus to the Prime Minister of Australia or the homeless tramp who came to the rectory door. In fact, he would invite the tramp into the rectory and make him a cup of tea!”

JOY IN GENEROSITY

What joy I felt in reading of Watsons Bay parish's recent decision to donate funds from the sale of their chapel to Fairfield-Bossley Park parish and to NCNC (SC, March). It caused me to thank God for the generosity and gospel vision of the Rev Scott Newling and the wardens and parish council at Watsons Bay.

We need a lot more of this sort of thing. It's my belief that across the Diocese there are a good number of "lazy assets" that could be converted into resources to propel gospel ministry forwards in other places. What a good example the brothers and sisters in Watsons Bay have set for us.

Simon Flinders
Northbridge

FAST SOLUTION

Thank you to Archbishop Davies for his comments on Lent in the March edition, and the articles on failure and restoration and the sovereignty of God.

The Archbishop mentioned the Lenten practice of fasting and might I suggest, in addition to Steve Kryger's 14 ways to combat pornography (from "Failure and Restoration"), that another way to help deal with sexual impurity is to take up this practice? Fasting, along with praying and meditating on God's word, is useful in overcoming a big and ongoing sin as a practical way of repenting.

By depriving ourselves of food for a time, we realise our brokenness before God (Joel 2:12-13). Fasting also states to ourselves, and to God, boldly and clearly, "I desire God more than the sin I'm committing, so much that I desire God more than food".

Alfred Johnson
Kellyville

GET THE WORD OUT

I was impressed by Simon Gillham's article "The Evangelistic Habit" (SC, February). When it comes to talking about Jesus in general conversation I am a complete failure – either because of embarrassment, or not knowing quite what to say, or being too slow to take up an opportunity. But I have found something that abundantly compensates for my limitations, and much more. It is *The Essential Jesus*.

We pray and wait a long time for opportunities, but with *The Essential Jesus* every door is an opportunity.

After introducing myself I say, "We are trying to connect with people who might like to hear more of the good news about Jesus". Following a brief silence I continue, "The good news is that he is risen from the dead and he turns bad things into good things". After elaborating on a few points I say, "That's good news, isn't it?" They usually reply, "Yes, very good news".

At this stage I pull *The Essential Jesus* out of my bag. Such a magnificent cover! And Jesus is front and centre. The screen door opens. A hand comes out and they look at it as though they would like to eat it (not all contacts by any means).

I continue, "Would it be alright if I share a short passage with you?" They usually agree. We look at Luke 15:1-10. This brings in God's love for the individual, repentance, heaven and the hereafter.

The Lord has given me words to say to Catholics, Muslims, people of all religions and atheists. Even some people with the prevalent attitude of "Not interested" have ended up accepting a book.

God's word gives us many encouragements to keep going. Mark 4:26-29 tells us God is working when no one can see what is happening. Also Ecclesiastes 11:1-6, Isaiah 55:11, John 4:35-36, Psalm 126:6 and 1 Corinthians 15:58.

There are probably thousands of *The Essential Jesus* books lying on shelves in various churches waiting to go out into the community. I like the Bible Society logo "G2" – that is, G-TWO: "Get The Word Out"!

R. Doran
Padstow



Youth revival: the impact of a Billy Graham crusade



Surrounded by the next generation: Billy Graham at the 1979 crusade in Sydney. PHOTO: Ramon Williams

RUTH LUKABYO

HOW MUCH HAS BILLY GRAHAM CHANGED SYDNEY? THE HEIGHT OF HIS FAME WAS WELL BEFORE my time, but his influence touched me through my Dad, Bill Holland, who came to know Jesus during the 1959 crusade. If Billy Graham hadn't come to Sydney, would I still be the person I am today? Would I even be a Christian?

Dad was not the only young person whose life was transformed that day. A statistical analysis of the 1959 crusade, published the following year, showed that 60 per cent of those who signed the decision card were under the age of 21. The age most highly represented was 12-15 years (28 per cent), followed by 16-21 years (19 per cent).

Many call the 1959 Billy Graham Crusade a revival, but it was not only a revival, it was a *youth* revival. Apart from the work of the Spirit, why did the crusade have such a marked impact upon youth? Graham's message was a traditional gospel message of the sinfulness of people and their need for forgiveness through the death and resurrection of Jesus. This was not new. What was new was the way it was communicated and Graham's focus on young people.

Youth nights were organised that were full of energy and infectious enthusiasm, and were perhaps the most fruitful of the crusade meetings. Associate evangelists spent hours at secondary schools, speaking at assemblies and lunch meetings. Graham spoke outdoors at the University of Sydney to a crowd of 4000 students. Even at the main crusade meetings he would address young people separately and call them to dedicate themselves to Christ.

Graham knew how to communicate to young people. He had learnt his craft speaking at large Youth For Christ rallies across the US in the 1940s. He empathised with young people and their problems and addressed issues such as broken families, alcohol, sex and fear of atomic war.

In one youth meeting he explained that adolescence is the hardest stage of life, when a young person is making life decisions and their body is maturing. In Stuart Barton Babbage and Ian Siggins' book *Light beneath the Cross: the Story of Billy Graham's Crusade in Australia* (1960), they quote Graham, showing how he sought to communicate his understanding of youth culture:

"Teenagers have a language and a style and a philosophy of their own," he said. "In the United States, to the teenager, grown-ups are 'squares' because they can't 'dig the jive'". He reassured teenagers that though adults didn't understand them, they were created by God and understood by him. He called young people to give their life to Christ, to live a more challenging but also a more joyful life.

The other new element was the focus on making a "decision for Christ". Like my Dad, two-thirds of those who signed the decision card went to church or some kind of youth ministry before the crusade. There was a fertile ground for revival, cultivated by the instruction that young people had received in their churches, Sunday schools, fellowships and schools.

They were taught about a creator God and their accountability to him, so that when Billy Graham spoke of the need for repentance and offer of forgiveness, many responded. What was needed was a challenge to the will, to make a decision for Christ. Graham called on young people to give their life to Christ *tonight*, to have an encounter with Christ that would change their life.

The crusade also had a significant impact on young people because of the encouragement to consider their future.

At the main meetings youth were called not just to accept Christ, but there was also a separate appeal to witness and dedication. Many young people, like my Dad, dedicated themselves to full-time gospel ministry.

The numbers at Bible colleges increased. Forty-four men enrolled at Moore College in 1960 – the largest intake to date. At Deaconess House the female candidates had all either been converted at, or participated in, the crusade. At missionary societies such as CMS many of the candidates were converted at the crusade.

Our context today is, of course, very different. Our society is post-Christian. Parents do not send children in droves to Sunday school and youth ministries like they used to. And if we say, "The Bible says" the way Graham did, people won't respect our words in the same way.

It has become more important to communicate the gospel in a way young people understand, engaging with their context and the problems they face. We also need to keep calling on those within our orbit at Christian schools and church youth groups to make a "decision for Christ". In Anglican parishes in Sydney, the majority of members still become Christians before the age of 20.

Finally, we need to nurture disciple-making disciples as Graham did. Young people who not only believe the gospel, but are dedicated to a life of service.

My Dad made a decision for Christ at the crusade, but Billy Graham had also challenged him to think about future service. A year later, Dad dropped out of his science degree and signed up to study at Moore College. After that, he was an Anglican minister in Sydney for 50 years.

Like many of the young people who made a "decision for Christ" in 1959, he lived a more challenging, but a more joyful life thanks to the preaching of Billy Graham.

Ruth Lukabyo teaches church history at Youthworks College and will speak about youth revival at the International Association of Youth Ministry Conference in Melbourne this month.

Rejoice in the resurrection every week



DR GLENN DAVIES

CHRISTIANS REJOICE IN THE RESURRECTION OF JESUS CHRIST FROM THE DEAD – not only at the annual festival we know as Easter but every Sunday, the first day of the week, as we gather to hear God's word, sing his praise and bring our thanksgiving and requests to him in prayer.

While other religions may share some rituals of prayer, scripture readings and singing, they neither comprehend nor believe in the resurrection of Jesus of Nazareth. Resurrection is unique to Christianity.

Yet resurrection is a strange concept to many people. Despite its sense of familiarity through the writings of J.K. Rowling in the seventh and final volume of Harry Potter's adventures, the resurrection stone of the Deathly Hallows is merely make believe, isn't it? No one really believes that anyone can actually break the bonds of death and come back from the dead, do they?

Yet this is the core of our Christian faith; without it, Christianity is powerless and useless – literally a dead end! As the Apostle Paul plainly declares: "If Christ has not been raised, your faith is futile; you are still in your sins"

(1 Corinthians 15:17).

However, even in Christian academic circles, and most regrettably among some church leaders, there have been attempts to accommodate the world's scepticism about bodily resurrection by spiritualising Jesus' resurrection into a force of divine nature, an impulse, a renewed spirit, that has nothing to do with Jesus' physical body or his human mortality being reversed. It focuses rather on Jesus' spiritual existence after death.

This is dangerous doctrine, and those who hold to the teaching of the Bible should not be hoodwinked by such nonsense. Paul's extended commentary on the resurrection in 1 Corinthians 15 is based upon the resurrection of Jesus' corporeal and somatic existence – his physically resurrected body.

Likewise, the Gospel accounts of Jesus' appearance in his crucified, yet risen body, bear testimony to the reality of Jesus' physical presence in a body that can be touched, a body that walks, talks and consumes food (John 20:27; Luke 24:43).

Of course, the disciples had seen Jesus raise people from the dead during his earthly ministry, such as the widow of Nain's son, Jairus' daughter and Lazarus, the brother of Mary and Martha. While these were clearly "death reversals", they were not "death defeaters". For while Lazarus and the young boy and girl clearly died, Jesus' miracle of raising (what we might usefully describe as a "resuscitation") was to bring them back to this world – only to die again!

The difference which uniquely defines Jesus' resurrection is that it actually broke the bonds of death and defeated the enemy who has the power of death, effectively putting death to death. In this victory Jesus was raised incorruptible in a resurrection body – real, tangible, physical and sensate.

Article IV of the Thirty-nine Articles of Religion explicitly refers to the flesh and bones of Jesus' resurrected body:

IV. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

Jesus' resurrection was nothing less than the dawning of a new age, a new aeon of God's redemptive activity, as his resurrection was the first fruits of all those who belong to Christ (1 Corinthians 15:20-23).

When God made humanity in his own image, he created both body and soul. This duality of existence reflected his image, and of course was to be perfectly reflected in the incarnation of Jesus.

Yet, when sin entered the world, humanity's body and soul were both affected with the disease of death. For God to remedy the effects of sin in the children of Adam, the corruption of both body and soul needed to be remedied and redeemed.

Thus Jesus' resurrection is essential if God is to redeem his people. By raising Jesus physically from the dead it is his whole humanity, body and soul, which is raised to new life.

Let us therefore grasp this wonderful truth of Jesus' bodily resurrection, which guarantees our own resurrection bodies when Jesus returns in all his glory.

"O death, where is your victory?

O death, where is your sting?

But thanks be to God, who gives us the victory through our Lord Jesus Christ."

(1 Corinthians 15:55, 57).

SC

A PRAYER FOR MISSION 2020

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

Amen



Reach out, Sydney!

Getting youth involved: the computer club at Life Anglican in Riverstone.

One of our priorities as Sydney Anglicans is to reach all the lost in our Diocese with the life-giving gospel of Christ, but what steps are churches taking to do this?

TARA SING writes.

COME AND MAKE A CARDBOARD roll ninja!" Who could resist such an invitation? Interested kids at the Ingleburn Alive Festival wander over to the St Barnabas', Ingleburn stall with their families. They do craft while parents chat with church volunteers.

Members of Life Anglican in Riverstone are picking up toys from local homes, preparing to clean and catalogue them for a community toy library that will soon be launched. And once a month Christ Church, Mortdale shares soup and sandwiches with residents in the nearby nursing home, bringing a gospel message and lots of laughter.

Across our Diocese churches run playgroups, youth groups, ESL classes, community food pantries, and the list goes on. All different activities, done in different places by different people, but all serving one common goal: to connect with, and care for, those in our community who don't know Christ.

Last year Synod was provided with an analysis of data that showed, as a Diocese overall, our churches are struggling to reach out to their communities well.

And while these results might alert us to the fact that we aren't reaching people with the gospel in the way we once were, Lin emphasises that "our response is the same whether the stats are strong or weak. Reason being, it's not the numbers that ultimately drive us. Nor is it the Mission 2020 document itself. No, it is God's word.

"So, good or bad, what makes us get up tomorrow morning – what drives us – is the gospel itself. What ought inspire us is the clarion call of the Lord Jesus to go and make disciples of all nations. What ought fire urgency in us is the reality that people are going to hell and that Jesus is coming back. And we do this no matter what the figures tell us."



The first of four priorities of the Sydney Diocese over the next four years is to reach all the lost in our Diocese with the life-giving gospel of Christ.

"We'd all like to see more and more people come under the sound of the gospel and turn to Jesus," said the Rt Rev Peter Lin at Synod last year.

Lin is Bishop of the Georges River Region and also a member of the Strategic Research Group, the think tank responsible for Mission 2020 and articulating the four missional priorities of the Diocese.

"We'd like to see more and more people join with our church families and grow in their knowledge, faith and service of our Lord Jesus," Lin (right) says. "And we'd all like to do these things better or more effectively."

Last year Synod was provided with an analysis of data that showed, as a Diocese overall, our churches are struggling to reach out to their communities well.

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SYDNEY'S REACH-OUT REPORT CARD

To get an idea of how we are going as a Diocese, the Strategic Research Group examined data from the 2016 National Church Life Survey. Data was then compared with the previous survey results from 2011 to give a clearer picture of how we are going in three key areas of reaching the lost with the gospel.

1. Increase our members reporting a willingness to talk intentionally about their faith from 18 per cent (NCLS 2011) to 22 per cent across the Diocese by 2020.

The results so far?



So, we saw a 1 per cent increase in people willing to speak intentionally about their beliefs. However, this is still less than one fifth of our churches.

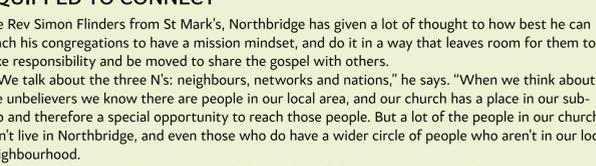
2. Increase the proportion of Sydney Anglicans reporting that they have invited someone to church in the past 12 months from 40 per cent (NCLS 2011) to 45 per cent across the Diocese by 2020.

The results here are not as positive.



In the past 15 years we have seen a downward trend, dropping from almost 45 per cent to a little under 40 per cent of our church members inviting people to church.

3. Increase newcomers in church from 9 per cent (NCLS 2011) to 12 per cent across the Diocese by 2020. According to the NCLS survey a newcomer is considered to be someone over the age of 15 who was not regularly attending any church five years ago.



So, in the past 15 years there has been another clear downward trend.

Bishop Peter Lin acknowledges that while there's a slight increase in those confident to speak of their faith, on the whole we are trending down and this isn't good news.

"Although they are seemingly small decreases, that they are in decline must make us stop and take a hard look at why these declines are occurring – but more importantly, how do we implement a reversal?" he asks.

"And although we are talking numbers here, let's remember that each number represents a person. That's why numbers matter."

For more on the goals of Mission 2020 visit www.sydneyanglicans.net/mission

EQUIPPED TO CONNECT

The Rev Simon Flinders from St Mark's, Northbridge has given a lot of thought to how best he can teach his congregations to have a mission mindset, and do it in a way that leaves room for them to take responsibility and be moved to share the gospel with others.

"We talk about the three N's: neighbours, networks and nations," he says. "When we think about the unbelievers we know there are people in our local area, and our church has a place in our suburb and therefore a special opportunity to reach those people. But a lot of the people in our church don't live in Northbridge, and even those who do have a wider circle of people who aren't in our local neighbourhood.

"We're also conscious that through our links with global mission partners we have opportunities to serve the gospel in far-flung places beyond our city. We want to bring those three horizons into people's view at church and remind them we have opportunities in all three places."

In order to help people see opportunities for spreading the gospel, Flinders and the team at Northbridge have encouraged a bottom-up approach, rather than top-down.

"We are convinced that the right strategy is not the church putting on more events, but that our emphasis should be on prayer – not just for the lost but for God to stir up the hearts of our church to care about the lost," he says.

During evening services he also encourages people to tell "stories of connecting".

"It's a really little thing that has punched above its weight. We give people an opportunity to share how they've connected with a non-Christian in their networks and shared something of their faith. It has proved to be really encouraging and it dignifies the small steps people take.

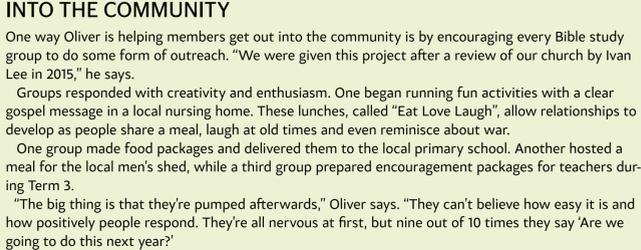
"Pastors like me would like to have a strategy that's going to transform the suburb, and we pray for that kind of revival," he adds. "But I'm convinced that it looks like a small moment here, a conversation there and some steadfast faithfulness and prayer. Dignifying those small steps is what we're trying to do."

Christ Church, Mortdale is keeping evangelism and mission front and centre with a parish-wide mission goal. "Our mission statement is five by five: 5000 people connected with our church every year for five years," says senior minister the Rev Denis Oliver. "We have a thermometer that tracks how many people we are connecting with in our church foyer. Whenever we have an outreach event, we try and present all the contacts we've made for that outreach event."

Oliver doesn't consider his parish to be doing anything out of the ordinary when it comes to community evangelism, but this doesn't stop the people working tirelessly to share the gospel with Mortdale. "If our vision is five by five, we've got to make that real, so we need things to appear on the calendar," he says. "We take stuff off that doesn't work, we keep stuff on that does work. When we're too inward-looking, it kills our church. Our church has to do this."



How much fun can you have with a cardboard box?: Barneys' Boys Club at Ingleburn.



Busy making connections: Blacktown Anglican's free coffee and cake stall at the Blacktown Festival.

INTO THE COMMUNITY

One way Oliver is helping members get out into the community is by encouraging every Bible study group to do some form of outreach. "We were given this project after a review of our church by Ivan Lee in 2015," he says.

Groups responded with creativity and enthusiasm. One began running fun activities with a clear gospel message in a local nursing home. These lunches, called "Eat Love Laugh", allow relationships to develop as people share a meal, laugh at old times and even reminisce about war.

One group made food packages and delivered them to the local primary school. Another hosted a meal for the local men's shed, while a third group prepared encouragement packages for teachers during Term 3.

"The big thing is that they're pumped afterwards," Oliver says. "They can't believe how easy it is and how positively people respond. They're all nervous at first, but nine out of 10 times they say 'Are we going to do this next year?'"

"I've got this one Bible study group... the youngest lady is 72 years old. They're from an age where you don't ask the minister questions and they're all shy. They wanted to sing some carols at the local nursing home and share a gospel message. They had 40-50 people come in, more and more, and the nursing home said 'Can you come back next year?'"

"These women, they expected six people and they were blown away because God went next level. They're still scared, but not of failure... they're afraid of being too successful now, which is really cool."

Another way churches have been making the effort to connect with their communities is by getting involved in local activities such as community fairs and festivals.

For the past decade Blacktown Anglican has taken part in the council-run Blacktown Festival, giving away tea, coffee and cake to those who pass by.

"We wanted to let people know that the church is part of the community," says senior assistant minister the Rev Graeme Marks. "We wanted to break down barriers because there's lots of preconceived ideas about church – we decided to give away tea and coffee rather than selling it, because it was more important in a tiny way to show something of God's grace. God's gift of salvation is free to the recipient but is costly to him."

Church members also give away gospel tracts, bibles, flyers and some years have handed out showbags as well. But the biggest opportunity they have to speak of Jesus is when people ask them why they're doing it.

"In the early days we had funny comments like, 'You'll never make money doing this!'" Marks recalls. "It's really hard to have gospel conversations with the community. Doing this for free gives us a soft introduction. Our approach is a soft approach where we invite people to church."

He says it is a huge encouragement to see people in the parish work so hard at the festival to engage with the community.

"We haven't seen a huge direct result but God is in control of all of that. Results are in his hands, not ours. We have to be faithful to the opportunities that God gives us.

"[Being at the festival] is successful because it is God's people out doing God's work, and God will bring fruit when he wishes. It wouldn't be surprising if, when I get to heaven, someone taps me on the shoulder and says, 'You don't know who I am, but I'm here because of the Blacktown Festival'. We may not see results this side of glory and that's okay."

The team at Ingleburn takes a similar approach with the Ingleburn Alive Festival, hosted by Campbelltown City Council. Members use the day as an opportunity to engage with the community, advertising their Year 5-6 Boys' Club and ESL classes.

The festival fits in with the church's four "E" strategies to engage, evangelise, establish and equip. "We're not setting out to do evangelism – no street evangelism or cold calling – but there are incidental Jesus conversations," says Ingleburn's assistant minister David Blowes. "The focus is 'engage'. The Boys' Club come and run one of their fun activities – this year it was making cardboard roll ninjas! It's an easy invite and we get a chance to chat with the parents."

The festival isn't the only way people at St Barnabas' are reaching out to their community. Blowes says God has been incredibly kind and blessed the parish with a number of people who are not just on the lookout for opportunities to engage, but busy creating opportunities.

"One lady is an absolute gun with her neighbourhood and once every couple of months she runs a street party and tasks her husband to invite people," he says. "She befriends the neighbours and has them over for meals. She organises a trip into the city with these people and spends time with them. She pours herself out to her neighbours with no embarrassment.

"After the street party she asked people, 'Who wants to watch the Jesus DVD?' For six weeks people came to her house and they watched the Gospel of John DVD. She's clearly very intentional. If you find people like this, make sure you look after them. They're gold."



From top: showing off cardboard roll ninjas and ninja stars; chat time at the St Barnabas', Ingleburn Boys Club; Christ Church, Mortdale's Eat Love Laugh team.

BRING THEM IN... GO TO THEM

While the church at Riverstone recently celebrated its 133rd birthday, members hit "reset" on their services last year in an attempt to relax and grow. Part of the process saw lead pastor the Rev Daniel Walmsley and his team ponder how to meet their community in a way that was needed.

"I spent a lot of time trying to find community gathering places in Riverstone and see what impact we could have in those places, but the old gathering places may not be the [right locations] to try and gather and connect with people," he explains. "We have made a shift from trying to find where people are gathering to trying to think what people gather around."

With many young families moving into new estates and surrounding suburbs, Life Anglican is trialling different ways of connecting with people around children. Two ideas gaining traction are a toy library and a holiday computer club.

Walmsley and his wife Suzi were floored at the positive response to the toy library.

"After Christmas we put a post on social media asking for toy donations, and people were sharing our posts and tagging friends," he says. "We still get questions to this day asking, 'Do you still take toys?' We have more toys than we can catalogue and clean and prepare. This has hit a need that the community is interested in and it's a place where they feel the church can be a blessing to them."

The holiday computer club, a chance for school-aged children to participate in different computer projects, proved to be just as popular. "We had to close registration," Walmsley says.

He believes the key to effectively reaching people is to work together as the body of Christ. "It's helpful for the church to focus on gospel confidence and remember that Jesus does change lives," he says. "We're working to find ways to participate in the community as a community, because we are one body working together."

"We want to find ways to bless the community and show God's love in different ways... to scratch where the community itches without watering down the gospel. And we want to find ways to invite people into our community and share love with them."

The challenge now for Walmsley, and all churches, is doing this in a post-Christian culture. "Less and less people are coming to us and we have to go to them," he says. "Participation in community has died off... people are not participating with us and we're not with them. We try and connect as individuals but when we don't do mission in community, we're not using the body working together as effectively."

Peter Lin agrees: "The most significant human resource is all of you, sharing with each other and helping each other, because we are a family. As a family, we are committed to this mission for the sake of the kingdom of God. And it's my view and experience that when we do mission together, we do mission better."

HAVE A GO

As the Rev Simon Gillham, head of the Mission Department at Moore College, wrote in February *Southern Cross*, Christians still need to "have a go" at sharing the gospel despite their fears.

"We're so worried about what other people might think or say, or the questions they might ask us, that we end up saying nothing," he wrote. "Evangelism is scary. It is risky. If we try talking about Jesus, maybe our friends won't want to hang around with us as much. Maybe our workmates will ridicule us. Maybe our family could even disown us. It might happen... But me not knowing is not the disaster that I might imagine – not if I trust the God who knows all things, is in control and is working for my good. So, my fear should not lead me to analysis paralysis, it should lead me to have a go. In fact, not just to have one go, but to have many goes."

This is an attitude that we need to adopt as individuals and as churches. Sometimes it's about making the opportunities that present themselves within the community; other times it's about making opportunities to share the gospel with others. Either way, the mission from Christ is clear: we are to take the gospel to the nations around us who desperately need to hear it and be saved.

Denis Oliver insists that we all need to keep doing what we can to share the gospel, especially when it's hard. "I'm not the one responsible for the conversions," he says. "It's a grind, but that's all right. It's about persevering and serving faithfully."

Hope in death

In this centenary year of the Great War's end **COLIN R. BALE** considers the difference faith makes to an Australian soldier's epitaph.

EPI TAPHS ON GRAVE MONUMENTS AND HEADSTONES ARE OFTEN INTERESTING to read. The inscription is meant to praise and pay tribute to the deceased person, but this is not always the case. Sometimes an epitaph is chosen to convey something more than telling the reader about the person interred below the marker.

After World War I, the Australian next-of-kin of service personnel who had died during the conflict were able to choose a personal inscription for the headstone of their relative if the burial site was known. Many of these epitaphs contain the kind of messages you would expect but there are some that make you stop and ponder as you read them.

Take, for instance, the epitaph on the headstone of Sergeant Philip James Ball, buried in the Villers-Bretonneux Military Cemetery in France. This Australian soldier, aged 21, was killed in action in France on March 28, 1918. His parents chose an inscription capturing the sentiment that many of those who lost loved ones in World War I must have asked themselves in the years following the war's end:

I FOUGHT AND DIED IN THE GREAT WAR
TO END ALL WARS
HAVE I DIED IN VAIN?

Was the sacrifice worth it? What did it achieve?

This Anzac Day we recall the centenary of the last year of the Great War of 1914-1918 and reflect, not only upon the contribution of Australian service personnel to the final victory, but the cost of that victory, which was most keenly felt by those whose sons, brothers, fathers... were counted among the Fallen.

At the end of hostilities almost 61,000 Australians had died on war service. This is a staggering number considering that our population in 1918 was just under 5 million. War memorials in country towns and the older suburbs of Australian cities testify to the extent of the loss. Australian historian Ken Inglis explains that if we think of an extended sense of family to include grandparents, aunts, uncles and cousins, then statistically every second family in Australia experienced direct loss.

How did those who suffered the loss of these family members understand the purpose of the sacrifice and what, if anything, consoled them in their grief? The epitaphs on the headstones give us an insight into those questions. My research into the inscriptions of World War I Australian headstones found four major themes: family connection, memory, loss and religious devotion.

Of these four, the most prolific is that of religious devotion. The religious inscriptions range from clichéd phrases to carefully chosen statements of personal belief. As a Christian, I found reading some of the latter ones encouraging and even challenging.

There is one religious inscription on an Australian headstone in the same cemetery as Sergeant Ball's grave that I often recall because it contains both a statement and a question:

REDEEMED WITH THE PRECIOUS BLOOD OF JESUS
IS IT WELL WITH THEE?

The inscription is on the headstone of Private William Leonard Walker, aged 18, who was killed in action on August 8, 1918. The first line of the inscription is taken from 1 Peter 1:18-19a, and it is slightly altered but not significantly: "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ".

The concept of redemption, or ransom – for the terms can be used interchangeably – is well known in Scripture. Most probably the best-known reference to ransom in the New Testament is found in Mark 10:45, when Jesus said, "For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many". The apostle Peter knew this word and understood its significance for the Christian faith.

In the context of 1 Peter 1, three questions need to be asked of this redemption: What have believers been redeemed from? What have they been redeemed by? What have they been redeemed for?

First, what have believers been redeemed from? Verse 18 spells that out – "from the empty way of life handed down to you from your ancestors". Life before they became Christians, says the apostle, was an empty life, a futile life, for life lived without reference to God as he has revealed himself in and through his Son, the Lord Jesus Christ, is futile and empty. It is not leading to anywhere but God's anger and judgement.

Of course, people don't see it this way. It is only as the gospel is preached and its line is run over their lives that they are confronted with the reality of how God sees their lives.

Second, what have they been redeemed by? That is the heart of this little section: "not with perishable things, such as silver and gold, but with the precious blood of Christ, like that of a lamb without blemish or spot". The costliest things of this world were not sufficient to pay the ransom price to redeem us from futility and emptiness.

Perhaps you can think of things more precious than silver or gold today in our 21st-century world. They are still not sufficient for the ransom needed.

The Lord Jesus did not die for his own sin but as a redemption price to release people from their bondage to sin by taking on himself the wrath of God directed at sinners. How do we know this redemption price was the right one, acceptable to God? His stamp of approval is all over it. Peter tells us in verse 21 that "God raised him from the dead and gave him glory" – a sure indication of the bona fides of the redemption price. Our salvation is a very precious thing because of what it cost the Lord Jesus.

Third, what have they been redeemed for? In verse 21 we read: "through him you are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God".

Christians have been redeemed for right belief! It is through Christ that we come to God; it is through Christ that we know how to relate to God. The apostle picks up two features – faith and hope. Faith unites us to Christ. In the first part of the chapter Peter wrote about Christian faith: "Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory" (1 Peter 1:8)... and faith in the Lord Jesus will keep us trusting to the end.

And hope? Trusting in God's promise of redemption we hold to the certain prospect of the inheritance kept in heaven for us that is imperishable, undefiled and unfading.

I know very little about Private William Walker apart from what can be deduced from his service record. His headstone states that he was 18. He may have been younger. He joined the army in November 1916 when he was 17. Perhaps this is the reason he spent all of 1917 and the first half of 1918 in Australia: he was too young for overseas service. He did eventually go to the Western Front where he joined the 19th Battalion (AIF) in July 1918. He was killed in action 19 days later.

What must it have been like for William's parents to have learnt of his death: the loss of expectation they would have felt, the pain of having a child predecease them, the immense sadness of not being there with him as he died? And, yet, when they came to choose the personal inscription for his headstone they chose something that spoke of hope and life rather than hopelessness and death.

For that is how Christians respond to death: grief, yes, but hope built on the certainty of Jesus' death and resurrection that transcends the grief and pain. And so, they chose REDEEMED WITH THE PRECIOUS BLOOD OF JESUS. For the grave and headstone was not the end, is never the end, for those who have been redeemed by Jesus.

And note the second part of the inscription: IS IT WELL WITH THEE? This could be a question directed at William himself, or a more general question directed at the reader. Most people I spoke to who have read his inscription have opted for the latter reading: Is this how it is for you? That is what it is asking.

William Walker's epitaph speaks of the assurance of those who have trusted themselves to the Lord Jesus. And yet it does more because it challenges all who read to consider where they stand with regard to the Lord Jesus. A thoughtfully chosen epitaph can certainly engage and challenge the reader. William's thoroughly Christian inscription certainly does that for me. 58

The Rev Dr Colin Bale is the vice principal and academic dean of Moore College as well as head of the department of Church History.



MU fills the Cathedral

Plenty to smile about: two attendees at MU Sydney's conference – with just one of the many babies that came along too.

"PUT YOUR HANDS ON YOUR RIBS, FEEL YOUR BELLY – are you breathing?" This is how author and psychologist Dr Jenny Brown (right) began her session as keynote speaker of this year's annual Mother's Union Sydney conference, giving participants a hands-on introduction to one of the God-given tools we have to help us manage stress and anxiety.

More than 600 people filled St Andrew's Cathedral on February 23 to hear the Dean, Kanishka Raffel, and Dr Brown address the twin issues of contentment and living in a stress-filled world.

Dean Raffel said, "The secret of contentment is not how much you have but what makes you happy". He talked about the architecture of a global, multi-billion dollar industry that is reliant on our discontent.

"We don't know what we need," he said, then opened the Bible to explain that "we were made for God and not for the things we've put in place of him". Speaking from Psalm 16 he added, "We find contentment when we find our refuge in God".

Dr Brown spoke about the small daily choices we can make to avoid stress becoming chronic. She discussed emotion regulation and focusing on facts, or the "What nows", instead of hypotheticals – "What ifs".

She emphasised that successfully managing this was one of the most important factors in having a healthy life in a stress-filled world.

Emma Waterhouse, who attended on the day, said, "Often there's a feeling of helplessness amidst stress and anxiety – what part do I have to play in it? You can feel like things are just happening to you.

"I appreciated Jenny reminding me that there's always choices – the possibility to make those different choices reclaims ownership over the stressors in your life."

Dr Brown was a huge draw for people eager to hear from an expert in the field approaching the issue from a biblical worldview.

"As a Christian professional I cannot think about managing my stress without taking myself out of that small context and reminding myself of the bigger picture: that there is a sovereign God that runs behind our stress," Dr Brown said.

The day ended with a half-hour Q & A session where people could anonymously text in their questions. This was very popular and Dr Brown answered some great questions about boundaries and guilt, making a careful distinction between helpful guilt and unhelpful guilt.

Responding to a question from the audience about being too depressed to even open the Bible or pray, she said, "If you think about 'What is my best capacity today?' maybe my best capacity today is to read the Bible Society's one-minute reflections. That's all I can manage. That's okay."

Participants left feeling that they had tools and strategies to attempt to manage stress and anxious thoughts.

"I like the way she didn't let us off the hook totally, and that even in a dark time we are still responsible and have agency over our choices," said another participant, Katie Stringer.

"I found the day helpful personally and pastorally. We want to help people to help themselves but also remember, as Christians, that we have the Holy Spirit's regenerating power to help us change."

Because of its popularity a seminar on the same topic with different speakers will be run at Fairy Meadow on May 11 from 10am. Register by May 4 at www.musydny.org.au – where you can also go to listen to the February 23 talks or find out more about Mothers' Union.



Water, water...



About 300 people from a dozen churches in the Wollongong Mission Area, and The Illawarra Grammar School, joined forces to raise more than \$2500 for Anglican Aid's Water Works appeal at the "Jesus is Living Water" picnic last month.

In addition to running, swimming and cycling to raise money, there was a range of water games as part of the fundraising fun at Towradgi Beach Park – including one in which local clergy lined up to be "bombed" by a water catapult (above right, from left): the Rev Fitzharding (Fairy Meadow), the Rev Tim Riley (Port Kembla with Warracop) and the Rev Canon Sandy Grant (Wollongong). Figtree and West Wollongong parishes also held baptisms in Towradgi Rock Pool (above left).



153 "fish" graduate

Ready to catch more fish: Year 13 and Youthworks College graduates after the ceremony and, below, college principal Dr Bill Salier (left) interviews Josh Hayward.

THE LARGEST EVER YOUTHWORKS COLLEGE GRADUATION was celebrated last month at Moore College, joining college students with participants from Year 13 for the first time.

At the ceremony Youthworks College principal the Rev Dr Bill Salier noted the graduates (23 from the college and 130 from Year 13) were the same in number as the 153 fish caught by Jesus' disciples – the fishers of men – in John 21.

"I'm not sure exactly what that means, but I'm sure John would see it as a sign," Dr Salier joked.

On a more serious note, he spoke after the ceremony of his joy in the number of graduates.

"Young people matter to God, and more than ever they need discipleship that speaks God's truth effectively into their world and gives them the foundations to live their whole lives for Christ," he said.

"That's what Youthworks College and Year 13 are all about, and that's why it's so exciting to see so many graduates going back to their churches and out into the world, equipped to disciple others."

Archbishop Glenn Davies preached from Ecclesiastes 12 about the importance of remembering your creator, and trusting and obeying the Lord as the path to wisdom in an age characterised by meaninglessness.

One of the college graduates, Josh Hayward, who now works as the youth and families' minister at Christ Church, St Ives, took part in Year 13 in 2014 and then dived straight into a double advanced diploma of ministry and theology.

"I absolutely loved my time at Youthworks College," he says. "Having dedicated teaching and training in order to teach young people God's word and to raise young disciples of Christ was incredibly helpful.

"It's a great joy to see what God is doing in the lives of others, and to have worked hard alongside the dear brothers and sisters I've shared life with for the past few years.

"What we learned gave us the ability to think critically about different issues, what the Bible has to say about them and how to convey this to young people in a helpful and engaging way – as well as thinking about leading teams and how that works.

"A lot of the practical side of what we did at college was beautiful in helping to equip me for what I'm doing now."





The good things about *The Good Doctor*

RUSSELL POWELL

The Good Doctor
7Plus

HOSPITAL DRAMAS ARE UP THERE WITH POLICE SHOWS AS THE MOST COMMON form of TV drama. So why should another one spark any great interest – let alone become America's most watched program in its third episode – and quickly achieve similar success in Australia?

There is good reason. *The Good Doctor* stars English actor Freddie Highmore as Dr Shaun Murphy – a young surgical resident with autism and savant syndrome who joins the prestigious St Bonaventure Hospital's surgical unit in San José. Thus the show's main premise and its chief charm.

There's a battle over whether Murphy should be there at all. In the first episode, he is proposed for the job by hospital director, Dr Glassman (Richard Schiff), who met Murphy when he was a teenager. Murphy's traits as an autistic man are given a full airing.

"A surgeon needs to communicate... not just information, but sympathy, empathy. Can Dr Murphy do that?" complains the senior surgeon.

"We hire Shaun, and we give hope to those people with limitations that those limitations are not what they think they are – that they do have a shot!" Dr Glassman replies. "We hire Shaun, and we make this hospital better for it. We hire Shaun, and we are better people for it." And so the stage is set for the rest of the series.

In many ways, *The Good Doctor* is standard modernist TV fare, taking on dilemmas with all the progressive ethics of US network television. Euthanasia, transgenderism and other topics *du jour* are here. But there are other things that make the show stand out and, I think, are the basis for its popularity.

Not being an expert on autism, I took to the internet to find out whether those with autism, and those close to them, actually approve of the onscreen portrayal. As a savant with rare surgical gifts bordering on the genius, Dr Murphy is not representative of every person with autism, or even most.

Freddie Highmore was in Sydney last month and explained his approach. "I had personal connections to people who have autism," he said. "I undertook research to portray someone with autism as authentically as possible. Shaun was never going to represent everyone who is on the spectrum."

Even so, there's been a very positive reaction from autism groups. Author Kerry Magro, who is on the spectrum himself, talks online about the "razor's edge" between portraying autism realistically and not clearly understanding the individuality of each person.

"*The Good Doctor* does a fine job of navigating this razor's edge," he says. "Freddie does well in his debut, showing several characteristics that can accompany an autism diagnosis. Things such as social awkwardness, lack of eye contact, playing with his hands during stressful situations... that last one is still something I do to this day as an adult who is on the autism spectrum. Freddie's take will resonate with many in the community."

The fact that Dr Murphy is often seen walking with hands clasped together in a technique known as "ready hands", as well as his "no filter" habit of saying exactly what he is thinking, is commended as true to life. The hope is that the series may also do something to help the significant unemployment issue for people with autism (see above).

Not everyone has the stunning gifts of the onscreen surgeon but Dr Glassman could be right about giving hope to people with limitations, and especially helping potential employers understand people on the spectrum a little more.

The other significant thing about the show is that it has divided viewers and critics. Viewers gave it a 90 per cent approval rating, loving Highmore's portrayal of the guileless Shaun and his rough life (no spoilers here – but watch the first episode on catch-up TV). On the other hand, critics on the Rotten Tomatoes review site gave it 37 per cent. As the series has gone on, the gap has narrowed but critics still see it as overly sentimental (although fans will be happy to know that didn't stop it being renewed last month for a second season).

My own view is that Highmore nailed it when he said, "I like the humour of the show. I think a lot of that comes from Shaun's hopeful, optimistic outlook on life. He always tries to see the good in people. It's nice to play a role in which you can be happy a lot of the time."

It's also nice to watch someone playing that role, too.

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Disability, employability



Employable Me

ABC 8.30pm Tuesdays

IN A PERFECT ANSWER TO THE QUESTION ABOUT THE WORKPLACE VALUE OF THOSE with disabilities, *Employable Me* follows nine Australians with a range of neurological conditions such as autism, Fragile X, Asperger's and Tourette's Syndrome as they desperately try to find a job.

The point of the show is, of course, that at the outset all of these people are being overlooked – either because they have the "disability" tag, or because that disability makes it harder for them to communicate about who they are and what they can do.

Like Shaun Murphy in *The Good Doctor*, they need someone to stand up for them and insist they're worth employing. But unlike Shaun, they need expert help to discover where their greatest strengths and skills lie, so they can be matched to jobs and industries that suit them. All they want is a chance, and to be taken seriously.

Employable Me originated on the BBC in Britain two years ago, and has also been made in Canada.

The makers here spent four months filming and, without creating spoilers for the three-week show, the results will fill you with hope, and with joy.

To give you an early taste of the dramatic change the series can bring about in people's lives, watch the last part of Brett Davies' (pictured above) story from the first BBC season of *Employable Me* (bit.ly/2G0l6rj).

I defy you not to be moved.

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Stone Age winner

JUDY ADAMSON

Early Man
Rated PG

ANEW AARDMAN RELEASE IS ALWAYS WORTH THE WAIT. THERE'S SOMETHING about the everyday characters, gentle humour and Nick Park's extraordinary inventiveness that creates a winning combination every time.

If you don't know Park's name, you'll know his characters: Wallace, Gromit, Shaun the Sheep, or the "girls" from *Chicken Run*, all made with old-style stop-motion animation and a delightful lightness of spirit.

With *Early Man*, we start back at the end of the dinosaur era – in northern England, naturally. The meteoric demise of the dinosaurs creates a lush valley for the locals to enjoy, but I won't spoil the joke by explaining what else is created along the way.

Suffice to say that, from here, viewers are moved forward to the cusp of the Bronze Age, where we are introduced to Dug (voiced by Eddie Redmayne) – a cheery Stone Age chap whose best friend is a pig (Hognob, voiced by Park himself).

Dug is young and adventurous and would love it if his little tribe could be more daring and hunt mammoths instead of rabbits. If only his chief (Timothy Spall) was willing to have a go at something different.

However, the tribe's everyday concerns are quickly forgotten when their home is invaded by the greedy Lord Nooth (hilariously voiced by Tom Hiddleston) and his soldiers – all armed to the teeth with metal – who want to create a "bronze" mine in their valley.

Yes, the film does ignore the fact that bronze is an alloy, usually of copper and tin, so this pronouncement has the capacity to totally confuse kids. But if you can live with that, read on.

The Stone Agers are driven into the desert-like Badlands, populated by a succession of odd creatures and overseen by a volcano.

Accidentally transported back to the Bronze Age town, Dug discovers the locals there are all obsessed with football and challenges their snooty team to a match to try and save his

home and people. Only problem is his tribe can't play the "beautiful game" at all and they have just a few weeks to learn it.

Let me say that I am not a fan of football – the soccer version – at all, but despite regular allusions to the game in the film (and the big challenge match between "Real Bronzio" and Dug's village) that didn't detract one bit from my enjoyment. The situations Park creates, his cracking ideas and the dialogue had me laughing aloud on numerous occasions, just enjoying the fun. For example, Hognob as a masseur and harpist. I will say no more.

There are so many loving little details throughout that I can't wait to see *Early Man* again to pick up things that I missed the first time around.

Rest assured there is no mocking of belief or snide comments about evolution here, just what the layers of the earth have revealed such as dinosaur skeletons and old artefacts. There is even prayer – although it's not clear who to.

In the end, while football is a central character the film isn't about that. It's about valuing yourself, where you're from, those close to you and the skills you have, no matter who you are. Also looking beyond yourself to support and love others. And that's always worth seeing.

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