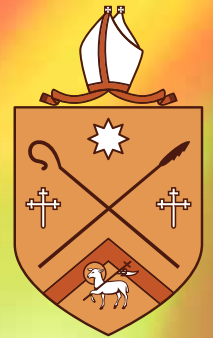


# TOP CENTRE

issue 23.2

THE ANGLICAN DIOCESE OF THE NORTHERN TERRITORY



Life and learning in the Red Centre



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# A fond farewell

Obituary Jim Taylor (1932-2023)

*Greg Anderson*

We thank God for the gift of life to Jim Taylor, and for his many years of service as an Anglican minister in the Northern Territory. After finishing his studies at Moore College in Sydney in 1957, and serving as a curate at St Anne's Ryde, Jim and his wife Wilma were accepted as Church Missionary Society (CMS) missionaries. They arrived in the North in 1960, with Jim appointed as the chaplain to the Groote Eylandt mission at Angurugu. Soon after, he was appointed mission superintendent, a role he wrote about in his book *Change in Paradise: Groote Eylandt Development, 1960-1974* (available in the diocesan library). He was instrumental on Groote in developing a good working relationship between the Aboriginal community and the mining company. In 1977, after a few years back south, Jim was appointed as rector of St Peter's, Nightcliff, where he ministered for five years. Jim and Wilma then moved to Adelaide where Jim headed the CMS South Australia branch for the next five years. Jim returned to the Territory alone in 1988, and served as assistant priest in Alice Springs, before returning to the Top End in 1990 and becoming rector of Fred's Pass. After a stint in industrial chaplaincy, he was appointed as rector of Sanderson in 1996, and served there until retirement in 2001. He and his wife Tine moved to Denmark in southwest Western Australia soon after.

Jim was also a fine musician with a beautiful voice, and a founding member of the Darwin Chorale, which grew from the combined churches choir in Darwin. He had frequent solo roles, including in Handel's *Messiah*. He was a great storyteller, but was always very interested in other people's stories as well. His ministry centred on sharing the love of God with people, and demonstrating that in practical action.

Please keep in your prayers Tine, and Jim and Wilma's children Pam, Dave, Ken (priest at St Luke's Palmerston), Phil and Mark, as they remember Jim and adjust to life without him.

## TOP CENTRE

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Editor: Anne Lim  
Graphic Designer:  
Melati Hewison

PO Box 2950  
Darwin, NT 0801

T: 08 8941 7440

E: rannelim@gmail.com

Front cover: Zac Anderson  
preaching in Alice Springs.

*Please feel free to submit your ideas for  
stories to the editor.*





The Top End is in the Dry season and the Centre has been freezing in recent days. The aircons and swampies are not running, and I hear about some of our churches having weekend camps as they make the most of the easier weather. It reminds me that our spiritual lives often run in seasons as well.

We have times where we feel very close to God, very fruitful in the ministries that God has given us, having new insights about the Christian life and what it means to trust and follow Jesus just at this time. But then, we also have times that feel less exciting, where praying seems harder, where we struggle to see how God is working everything together for the good of those who love him (Romans 8:28), where we are burdened with concern for family, friends, our own church, our wider community, and indeed the wider church and world. At the beginning of the year, in the Wet, my home garden was full of ornamental leaves and flowers (caladiums, zinnias, marigolds, gerberas) which gave me such enjoyment each day. Now in June, there is a lot of bare dirt, and just keeping the plants alive seems the important task. Two things come to mind about this parallel between our life with God and the seasons.

First, unlike the local climate, not everybody in our churches will be experiencing the same spiritual season at the same time. If we are leaders of churches, Bible study groups, children or youth groups, or various other ministries, the people that we care for may well not be in the same spiritual season as we are ourselves. Whether we are leaders or not, it is always good to listen to other people – not just what they are saying, but how they are saying it – to get a sense of what season they are in. The apostle Paul tells us, “If somebody is happy, you be happy with them too. If somebody is sad, you be sad with them too” (Romans 12:15). There may be words of gentle encouragement that we can share with those who are experiencing dryness: to let them know that we care and are praying, to pray with them if they are open to that, to offer something pleasant or helpful if that is possible – a picnic together, some babysitting, mowing a lawn, sharing a book or something good online. And when we are in a time when all seems well, there might be ways that we can bring blessing to others: not imagining that what is going well for us will automatically have the same fruit in another person’s life, but sharing how we are seeing God’s goodness at work.

Second, and related to that, the same life circumstances, the same church program, the same Christian activities, don’t always produce the same outcomes in everybody’s life. Because I enjoy my garden, I really struggle with the Dry season, and my body (believe it or not) doesn’t feel overly stressed by the Build-up when it comes. But I know that many people love the Dry, knowing that the weather will be

predictable and stable, and they can go camping or have southern relatives visit comfortably. I’m about to have a weekend in Melbourne, dreading the cold; but other people I know love getting rugged up and really enjoy winter. Some people will really enjoy a particular preaching series (or even a particular approach to preaching); others will benefit from something different. Some people experience difficult personal circumstances such as illness, bereavement or conflict in ways that boost their faith in God’s goodness. Others might find them completely crushing and a real challenge to faith. To make it more complex, the same person might respond to a similar situation in different ways, depending on other things going on for them.

How can we respond to this variety in our seasonal spiritual lives? Well, to start with, not comparing ourselves with others unhelpfully. There is so much about each of us that is individual. We never know the whole story of someone else’s experience. Then, remaining in touch with God. The Psalms reflect people being honest with God about how they are feeling: happy, angry, bitter, lonely, trusting, hopeful. We don’t have to pretend. Finally (for now), remembering that Jesus knows what it is to be human, to be in a seasonal world, to have people around him who react differently, and yet knowing all the time that God loves and is working.



# Working together for the gospel in the Top End



*Greg Anderson*

Katherine Christian Convention (KCC) is a great way to begin the Dry Season in the Top End. The Dry officially begins on 1 May, and the first weekend in May is a public holiday, so it is a happy alignment – unless there have been late rains and roads are still blocked by floodwater, as happened this year.

In a normal year, people come from all over the Top End, and beyond, for KCC – Darwin, Arnhem Land Aboriginal communities, the Katherine region, Tennant Creek and increasingly in the last decade or more, volunteers from “Down South”. In recent years, there have been more than 500 people attending.

KCC has been running for more than 50 years. It has evolved during that time, but has always been bicultural to some extent, with Aboriginal and non-Aboriginal Christians coming together to have fellowship, to be fed by Bible teaching and to express their oneness in Christ. Many times, the Bible input has been given by more than one person – combining Aboriginal and non-Aboriginal speakers, including local pastors and other church leaders, Bible translators and teachers at Nungalinga College Darwin.

As Christians from across the Territory, and beyond, we are bound together in a common task ...

This year, I had the privilege of leading the four Bible studies on Philippians, under the title “Working Together for the Gospel”. We did not cover the whole of this beautiful and warm letter from Paul to the church he had planted, but by choosing a short passage from each chapter, we considered the major themes. The point is that as Christians from across the Territory, and beyond, we are bound together in a common task, just as Paul was with the Philippians. There was mutual support and encouragement then, as there is now, as we celebrate God’s rescuing work through Jesus, and understand more clearly what it means to follow Jesus.

We know what a blessing it is to be in God’s family, and we want others to join us in the life that God’s people share together. We recognise, as Paul reminds us,

that there are big challenges along the way, but we trust that God will bring to completion the work that he has begun in us. Partnership can involve prayer, care, financial support and visits, as we all recognise the place of Jesus as supreme, downsizing all other loyalties.

Because of the launch of the Plain English Version (PEV) mini-Bible (which includes almost all of the New Testament and some parts of the Old Testament), I used this as the text, as requested by the KCC committee. The PEV has been designed primarily for Aboriginal people whose own







*Bishop Greg Anderson is interviewed by Marlene Andrews (Teaching Assistant at Nungalingya College) at KCC.*

mother tongue is not English, and uses English in a way that mirrors the speech patterns of traditional Top End languages. This includes grammar (for example, no passive-voice constructions), vocabulary (for example, limiting the use of abstract nouns) and sentence construction (for example, shorter sentences with fewer embedded clauses).

Many Aboriginal people in the Katherine region speak the new Aboriginal language Kriol, and because so much Kriol vocabulary comes from English, it is often not too difficult for English speakers to understand (especially when it is a non-first-language Kriol speaker like me using it). But Kriol is not a lingua franca for Aboriginal people across the Top End. There were also Aboriginal people at KCC from Groote Eylandt and Western Arnhem Land, which are not Kriol-speaking areas. Using the PEV created something of a level playing field for everyone attending, while not being any one group's heart language.

Using the PEV text also reminded me how easily we slip into Christian dialect jargon. Paul says in Philippians 3 and 4: "Rejoice." PEV expresses this as "be happy." For somebody used to English translations, this sounds too simple, but it is a phrase that people understand easily. I don't imagine that Paul's original readers needed the word he used here to be explained – it was a word they understood.

One of the regular ingredients at KCC, at least for the past 20 years, is the celebration nights where groups or individuals present Christian songs or dances. People from remote communities enjoy being able to share their own Christian artistic expression in this way with everybody else, and often the celebration nights continue for many hours. A favourite form is what we call "action songs" (or just "action"). These days this usually consists of a commercially released Christian song being played from a smartphone, and the dancers doing actions that underline the meaning of the key words in the song. This taps into traditional public dance forms, particularly for women: women would remain in one place along the edge of the dance ground (while men danced across the whole length of the dance ground), performing unified actions with their arms while gently kicking up the dust with their foot movements.

Another regular feature is a forum for Aboriginal church leaders to come together and share the joys and challenges in their own communities. Every community is unique, but there is a lot in common across all of them. In particular, there is a great desire to reach out with the gospel more effectively to men and to young people. There is also a desire to have more resources available to help people engage with the Bible and to think about what it means to have a contextualised approach to being Christians in the remote Top End.

In recent months, there has been considerable media attention given to trouble, violence and crime in the Northern Territory. KCC demonstrates such a different situation, with people from so many different communities and backgrounds coming together peacefully and with real enjoyment in being together, because they have given themselves to Jesus and are trying to live as his followers. Two days together seems so short a time and many might be glad to have a whole week for the convention. But we are grateful for this annual opportunity to be together and to express our unity in Christ across so much human variety.



# A grand adventure

## A KCC Reflection



*Kylie Garrett*

I could hear Elsa from Frozen 2 ringing in my ears as we drove into Katherine early Saturday morning, the somewhat eerie echo of, 'into the unknown' reverberated around my being. We were off to run a kids' program in a place we've not been, in a space we've not seen, for an unknown number of children, for sessions of loose time, without knowing nor potentially seeing parents, where our language may be unknown, with only the resources we bring. It had all the makings of a grand adventure!

When I began with Scripture Union at the beginning of the year, supported by Bush Church Aid, BCA's national director Greg Harris said with a cheeky grin, 'you thought you were applying for a position, but you're actually being sent on mission!' He could not have been more right! BCA sends the family and for this adventure it was an all-in occasion. Matt and I have done kids ministry in varying capacities for a whole bunch of years and never enjoy it more than when we get to do it together and with our kids is even better.

We arrived at the venue – through the wrong gate – to find the showground shed that would be our program base. Dirty concrete floors, noisy fans and some dusty carpet scraps for luxury seating were our setting. We strung up the sheet for the projector screen, unpacked the truck of all the necessary goodies including the cute little name tags I made all the leaders... As I looked around, I realised how completely unnecessary such a thing was! This is a place where you are met and known; connection is the currency and no label on a shirt can achieve it or even impact it.

After discovering I needed to introduce myself in the first main session I headed over promptly. There was no one there. Some tech issues being worked on, some other 'whitefellas' keeping step to the ticking on their wrists that so often schedule ministry time. I waited around. I got frustrated. I looked around the showgrounds and saw groups sitting around under shady trees. I saw kids running and exploring. Life in community is not about the hands on the clock, but more by the sensing of right timing rather than a time. No rush.

Playing is a learning experience. In relational culture even more so. To laugh together, to drop water on each other's heads and to triumph in a team game do a deep work in a child – of any age. I've always valued play, but I was again reminded of its true value and worth in living, learning, connecting and being community. Language barriers are much less obvious in play. Differences fade away in play. Joy is found in play. As we played, we too were drawn into community. When I got water dumped on my head the second time, I knew I'd been accepted into this mish-mash of a mob. What an honour!

Being on mission as a family is the most fun way to do it. Partly because you play together in the process, partly because you can pre-empt each other through the depth of relationship and you can also take more risks. When you are on mission as a family, your heart and spirit are buoyed and secure to embrace unknowns. We saw it in our own family and we saw it in the family of our Scripture Union team as well. It produces exponential results for everyone and faith is stretched together. It is one of the best discipling tools parents have at their disposal. Go on mission adventures with your kids! You'll love it!

Kylie Garrett works as the Scripture Union NT Field Development Manager. In this role, she oversees and coordinates the Religious Instruction and Chaplaincy programs, SUPA Clubs and ISCF groups in the Darwin area.



*Top & middle: Kids in action at KCC.  
Bottom: Nightly celebrations are a highlight of the weekend convention.*



# Encouragements and inspiration



*Maryanne Cameron*

A silent hush hangs over the Katherine River. A stillness infuses the last of the night's cool darkness and gradually the sun rises. The sunlight welcomes me with rich ochres and vibrant greens left over from the wet season as they shout out abundance, in anticipation of dry season browns. Whistling kites begin to drift lazily overhead. Slowly a breeze sneaks around the edges of creation and life begins to stir.

The Katherine Christian Convention, a short walk from the River, is gradually coming to life also. Anticipation is building among the volunteers who have travelled from more urban areas of Australia, specifically to help The Convention happen. As they complete final preparations for the arrival of both Indigenous and non-Indigenous people who are coming to participate in The Convention, enthusiasm, commitment, and devotion is almost palpable. These eager volunteers, most of whom are retirees, pause for shared prayer and then finish off preparing camping areas for language groups, setting up the meeting hall, cleaning shower blocks and organizing canteen food.

Then in dusty, travel-weary vehicles, quietly excited Aboriginal people began arriving from various remote communities around the NT. Happy reunions between Aboriginal people of diverse languages and different cultures can be seen; this is particularly poignant as points of difference are often of more significance than similarities. Jesus is their connection. Then reunions between Indigenous and non-Indigenous people can be seen – the face-to-face connections being treasured after years of COVID separation. Jesus is their connection too. Even though I do not know these people, the delight on their faces is something I treasure greatly and gain immense encouragement from. It's these cheerful faces of people from different cultures, brimming with the confident assurance of acceptance by

Jesus and others, that I will carry with me into my times of discouragement. Witnessing their joy gives me hope

**“Witnessing their joy gives me hope.”**

that Jesus can be the bridge between differences, that the love of Jesus can be the common thread that ties us all gently but firmly together. This is what I loved most about Katherine Christian Convention 2023.

*Maryanne Cameron is literacy development consultant for Bible Society Australia.*



*Johan Van Leeuwen, Matt and Kylie Garrett with Rachel Borneman and children at KCC*



**Anne Lim**

*Top Centre's editor, Anne Lim, visited Israel in March with US-based Australian author and Bible scholar John Dickson and 45 other travellers. Here she recounts how seeing the landscape where Jesus walked and hearing about the Jewish cultural milieu in which he grew up brought the Bible into full colour.*

As I stand on a ridge at Wadi Qelt, overlooking the Judean wilderness next to the famous Roman road from Jerusalem to Jericho, it all becomes clear.

To the right we see where Jesus was baptised in the Jordan River and we can easily visualise how Jesus then just kept walking into the adjoining wilderness, where he was tempted by Satan.

Suddenly it makes sense that Jesus spent 40 days and 40 nights wandering up and down these rugged hills and valleys, ruminating on the journey ahead of him and being tempted to turn these stones into bread as he suffered intensifying hunger, yet clinging on to his Father's promises.

I'm touring Israel with ancient historian and author John Dickson and 45 of his new "besties", as he calls this Origins of Christianity Tour group, organised by Selah, a Christian tour company.

One of our "Origins" group has tears in her eyes as her tender heart feels the pain of her Saviour's ordeal, and we all see with new eyes how it must have been for Jesus, wandering up and down and around these hillocks and gorges as he pondered his destiny.

Seeing the land where Jesus walked 2000 years ago is a revelation. When I read this scene in Matthew's Gospel, it now pops out at me in full colour and vibrancy.

But I'm not only seeing with new eyes but hearing with new ears – thanks to the powerful storytelling of the Wheaton College professor and host of the Undeceptions podcast.

As the sun sets over the rocky landscape, Dickson gives a lecture explaining how Jesus affirmed and critiqued a new strand of Judaism that emerged in opposition to the four other sects of the time: the Pharisees, Sadducees, Essenes and Zealots.

This Baptist Renewal Movement within Judaism proclaimed that there was no way to be purified by the law, but that everything was wrong, including themselves, and the only way to avoid the forthcoming judgment was to be washed in baptism and begin anew.

As we know from the Bible, crowds of people came to John the Baptist to be baptised in the Jordan River to escape "the coming wrath," but Dickson tells us there was another wilderness baptiser called Banus. Like John, Banus also lived in the desert and, according to ancient historian Josephus, "used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity."

Dickson leaves us with the sense that, as Christians, we are simply Jews who have been grafted in by Jesus' sacrifice, which washes us clean.



Seeing Jesus in his historical Jewish context is key to this cultural and historical tour of Israel, which Dickson stresses is not a pilgrimage. He has been leading tours here since 2007 and with Selah Travel since 2018. I ask him what he gets out of it. "Seeing all your faces," he says.

There is no singing or praying and scant attention is paid to early churches of gaudy religiosity. As a biblical scholar and ancient historian, Dickson is interested in highlighting how radical Jesus' teaching was when set against the expressions of Judaism in Jesus' day.

Hence, when visiting Qumran, the monastic community in the wilderness of Judea where the Dead Sea Scrolls were found, we learn about the Essenes, a separatist group who shared possessions, ate communally, practised ritual immersion and worked at disciplined study and worship.

At Masada and Gamla, we learn about the Zealots – Pharisees with a military theology – who gave their lives fighting against the Romans in an attempt to establish a kingdom of God on earth.

We shiver with terror at the hilltop fortress of Masada as Dickson recounts how the Zealots under leader Eleazar had retreated there after the fall of Jerusalem in AD70 and then watched as the Romans, under commander Silva, stormed the ramparts of their refuge at the end of the war with Rome in AD73.

We imagine their despair as, assailed by a battering ram, fire and finally an assault by stone ramp, this holdout of Zealots decided to commit suicide rather than be taken and tortured as slaves by the Romans.

According to Josephus, "the husbands tenderly embraced their wives, and took their children into their arms, and gave the longest parting kisses to them, with tears in their eyes" before slaying them "as the lightest of those evils that were before them ...

"They then chose ten men by lot out of them, to slay all the rest; every one of whom laid himself down by his wife



*From above: John Dickson gives a lecture at Wadi Qelt in Israel, The Judean Wilderness where Jesus wandered for 40 days, Gamla*

and children on the ground, and threw his arms about them, and they offered their necks to the stroke of those who by lot executed that melancholy office; and when these ten had, without fear, slain them all, they made the same rule for casting lots for themselves, that he whose lot it was should first kill the other nine, and after all, should kill himself."

From Masada on the southwest shores of the Dead Sea, we travel north to Galilee, where we suddenly understand the biblical promise of the "land of milk and honey." While Judea had its own beauty, it was very rocky and stony, whereas





*The Roman road from  
Jerusalem to Jericho*

Galilee is so lush, green and fertile that the laziest farmer could make a living, in the words of the trusty Josephus.

Here the climactic day is spent at Gamla, Dickson's favourite place in Israel, where the Origins saw their leader at his most excited.

Gamla, a camel hump of a city in the Golan Heights (northeast of the Sea of Galilee) became a rebel stronghold during the Jewish uprising against Roman occupation and their puppet king, Herod Agrippa, until the Romans took it in AD67 in similarly apocalyptic style to Masada. About 4000 rebels lost their lives in the fighting and the remaining 5000 chose to die rather than surrender by jumping off a precipice.

"The man who founded Jewish 'zealotry' – basically, Pharisaism with a military theology – came from this city in ancient Galilee," Dickson tells us.

"His name was Judah of Gamla and he started a full-on rebellion against Roman taxation and occupation in AD6, when Jesus was a young boy.

"Judah's rebellion was crushed, but his sons – Jesus' contemporaries – and grandsons kept the flame of revolution burning until the great Jewish revolt of AD66-73.

"Near the beginning of that war, in October-November AD67, the Romans attacked Gamla and destroyed it, with thousands of men, women, and children being slaughtered or else jumping to their deaths over the precipice."

After Dickson tells the chilling story of Gamla's fall, we all sit in the remains of the city's large 1st-century synagogue, and he asks us to imagine Jesus teaching here, the home of zealotry, and urging his hearers to love their enemies, do good to those who hate them, and become peacemakers.

We know how radical Jesus' teaching was. And yet it seems even more dramatic when set against the militaristic expressions of Judaism of Jesus' day.

Dickson says: "I think of [Gamla] as the perfect place to reflect once more on Jesus' vision of what that Jewish phrase kingdom of God would look like. All Jews believed in the kingdom of God, except for the Sadducees – they were quite happy with their kingdom running the temple, running industry – but every other Jew believed in the kingdom of God.

"In fact, our Orthodox Jewish friends today pray for the kingdom of God on a daily basis, and Jesus almost certainly taught in this synagogue."

Dickson says the reason for historians' confidence that Jesus taught in this synagogue is from texts such as Matthew 4, which says, "Jesus went throughout Galilee teaching in their synagogues, proclaiming the good news of the kingdom."

**"I believe [Jesus]  
came here and  
taught his vision."**

"This is so well within his field of Galilee and ministry, and this synagogue was such an important synagogue, a synagogue that represented so much of what Jesus opposed. I think it's extremely likely Jesus came here deliberately to preach ... And so I do believe he came here and he taught his vision of the kingdom of God."

Dickson then reads from a Pharisaic zealot text from slightly before Jesus, giving a vivid idea of what the Zealot Pharisees hoped for.

"We hope in God, our Saviour, for the strength of our God is forever. The kingdom of God is forever over the nations in judgment. See the Lord raise up for Israel their king, the descendant of David, to rule your servant Israel. Undergird him with strength to destroy the unrighteous rulers, purging Jerusalem from the Gentiles to smash the sinners out of the inheritance, to smash their arrogance like a potter's jar.

"There will be no unrighteousness in those days among them. For everyone shall be holy and their king shall be the Lord Messiah."





*Ruins of the city at Gamla.*



*John Dickson and entourage at Masada. The fort is in the background.*

Dickson explains that the Zealots regarded Roman taxation as no better than slavery, and exhorted the whole nation to assert their liberty “and the nation was infected with this doctrine to an incredible degree.”

“Now, not all Jews believe this, but the Jews of Gamla did and from AD6 to 67 when the Romans took this city, there’s a strong tradition of Zealotry. The Jews here minted coins that we found and are in the museum up the hill. They’re very bold because it’s an act of rebellion to mint a Roman coin. And the coins say ‘Year 1 of the liberation of Jerusalem.’ They were confident. And in the war, people who survived the wars around Sepphoris [the ancient capital of Galilee] flocked here as a refuge town, as a town where you’d be safe.”

In a high point of the tour, Dickson then reads a selection of Jesus’ teachings and invites us to imagine being here, hearing these shocking teachings.

He enacts walking over to where a wash basin would have been in the corner, where an attendant would have washed his hands.

“Then he’d walk over to this little room here, this little cupboard where their Scriptures were all stored, and the scroll would’ve been brought to Jesus. The scroll would’ve been read – who knows what the reading was that day? – and then Jesus would be invited to speak.

“Imagine him saying stuff like this. ‘Blessed are the poor in spirit, for theirs is the kingdom of God. Blessed are the meek, for they will inherit the earth. Blessed are the peacemakers, for they are the children of God. If someone strikes you on the right cheek, turn the other cheek also.’”

According to Roman law in occupied territory, a Roman could stop a Jew and

ask him to carry his bags for one mile – but Jesus takes this and urges his followers to go the extra mile.

In diametric opposition to the Zealot philosophy, we are reminded to: “‘Love your enemies. Do good to those who hate you. Bless those who curse you. Pray for those who mistreat you. Be merciful just as your father is merciful to you ... Truly, I tell you, unless you change and become like one of these children here sitting in the synagogue, you will never enter the kingdom. Whoever wants to become great must be your servant. Whoever wants to be first must be a slave of all. For even I, the Son of Man, did not come to be served by you, but to serve you and give my life as a ransom for many.’”

As we imagine the Zealots hearing this topsy-turvy message that clearly contradicts their mindset, Dickson concludes: “I’m sure you now are sensing the tension and how some of the Pharisees and Zealots sitting in the positions you are sitting may be shouting at him at this point, but maybe just being polite, muttering. Others are saying, ‘Gosh, it sounds beautiful.’”

“Jesus likely came here pleading with Gamlans not to follow a kingdom of military force but to follow a kingdom of humility and love and ultimately of his own self-sacrifice. He was the one to die for the nation.

“And I can’t help but think of Gamlans 37 years later, anyone over 50 in the last moments on the back of the hill, as the Romans are bringing down this city. I can’t help but wonder if they remembered Jesus’ teaching here and wondered if he was right after all.

“I’ll just let you sit with that information. Let your imagination run wild.”

Comments Selah director and tour organiser Lisa Tarzia: “My biggest take home having done this tour three times is how radical, controversial, offensive and counter-cultural Jesus is. He is not a nice bloke, a good teacher or a figment of the imagination. This tour gives space to dig deep and look at the evidence. It’s nothing short of compelling. Selah!”

# Working out body ministry in the 21st century



*David Pohlmann*

I grew up in the Methodist Church in the 1960s. As kids, we had a joke that went something like this: the Parson is paid to be good – the rest of us are just good for nothing!

As a teenager, I remember my dad going to offer his services to our circuit's superintendent minister to do some of the admin work of the church to free up the reverend for other duties. The minister hastily took umbrage at this suggestion and my dad found himself promptly outside the front door of parsonage.

For me this picks up the notion of the separation of clergy and laity, and the idea of clericalism, which is still alive and well in some parts of the Church universal.

In this piece, I want to pose four questions.

- How should we define clergy and laity?
- Is a division of the church into clergy and laity a valid one?
- What would the early Christian leaders have made of this division?
- How should the church in the 21st century reflect the 1st century understanding?

The Cambridge dictionary defines clergy as “the religious leaders whose job is serving the needs of their religion and its members; priests, ministers, rabbis, etc.” Merriam-Webster refines this by suggesting it’s “a group ordained to perform pastoral or sacerdotal (priestly) functions in a Christian church.” In the Anglican Church, a person may be ordained to the order of bishop, priest or deacon. These are known as Holy Orders. As we will see, the division of the church into laity and clergy is somewhat evident in the very early church, but not necessarily straightforward.

From earliest times in the Church, it's clear that some were called to specific ministry roles. In the Book of Acts, Dr Luke's account of the early church, we read about disagreements concerning how Jewish and Greek widows were being cared for among the fledgling Christian community. In verse 3 of chapter 6 we read,







“Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.” This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.”

So, only a couple of months after Jesus’ resurrection, we see the early church prioritise “prayer and the ministry of the word” as a valid occupation for the Apostles, but also ordain seven men to a particular service to free the Apostles for theirs.

How are we to understand what the early Christian leaders would have made of this division between clergy and laity?

The word laity may be defined as ordinary people who are involved with a Church but who are distinct from the clergy. Yet the Apostle Peter writing to Christian believers scattered all over the known world reminds the Church that each member has a part to play in ministry through Jesus.

You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. (1 Pet 2:5, NIV).

Peter is not the only Apostle to speak this way. St Paul in his letter to the believers in Colossae refers to the Church as the body of Christ, and in this body Jesus “is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.” Col 1:18, NIV).

So, how should the church in the 21st century reflect the early Church’s understandings of the role of the laity? We wouldn’t want a lay doctor or lawyer would we? So it’s easy to understand that members of churches are looking for well-trained and appropriately gifted and suited professional ministers. But having appropriately trained and selected ministers is not really the issue. The pressing issue is what does body ministry look like today?

The whole people of God have been given tasks to do and the gifts to do them. As Paul told the Corinthians, God “arranged the members in the body, each one of them, as he chose” (1 Cor 12:18, NIV). We lay folks are meant to be equipped

for works of ministry or service, so that when people see the Church they see Jesus at work!

- Some of us might do some of the admin work of the church to free up the professionals for the prayer and the ministry of the word.
- It might be reading the Bible or preaching in church, it might be making a cuppa for someone, it might be serving on the cleaning roster, or sitting on Parish Council. It might be allowing oneself to be nominated as a Warden. It might be giving a frail or older person a lift to church, or helping with the food-parcels or the Op-Shop. It might be helping with RI, or the kids talk, or Sunday school, or youth group, or the music. It might be having a cuppa with someone and letting them talk. It might be inviting someone to an event at church. It might be opening up your home for growth groups or Bible studies.

In this crazily-busy 21st century, we may need to think outside of the box in order to find the time and energy to be Christ’s body at this point in history. But that’s always been true – the church has looked different in different ages, but at every stage it has been called to serve a world in great need of a saviour. It is we (the laity – the people of God) who need to work out what that looks like in 2023 and beyond. I guess the bottom line is like the communion liturgy says...

**We are the body of Christ. His Spirit is with us.**

And his Spirit gives us the gifts and enabling to fulfil that role to which he’s called us, in the whole Body of Christ.

*Over his life, David Pohlmann has been a pastor, musician, author, chaplain, teacher and academic. He is currently a performing arts teacher and attends St Luke’s Palmerston.*



# THE JOYS OF STUDENT MISSION IN ALICE SPRINGS

*Jared Lidgerwood*

It was my first time in Central Australia when I went to Alice Springs in March 2023 as part of a team of 16 from Sydney's Moore Theological College. We went with the aim of learning about life and ministry at Alice Springs Anglican Church. While it was exciting to see the vast red dirt of the beautiful landscape and the presence of Aboriginal culture, it was even more powerful to see the gospel being lived out in a different place and pace of life. It's the same gospel that binds us together as his people, despite culture, geographical distance, or personal differences.

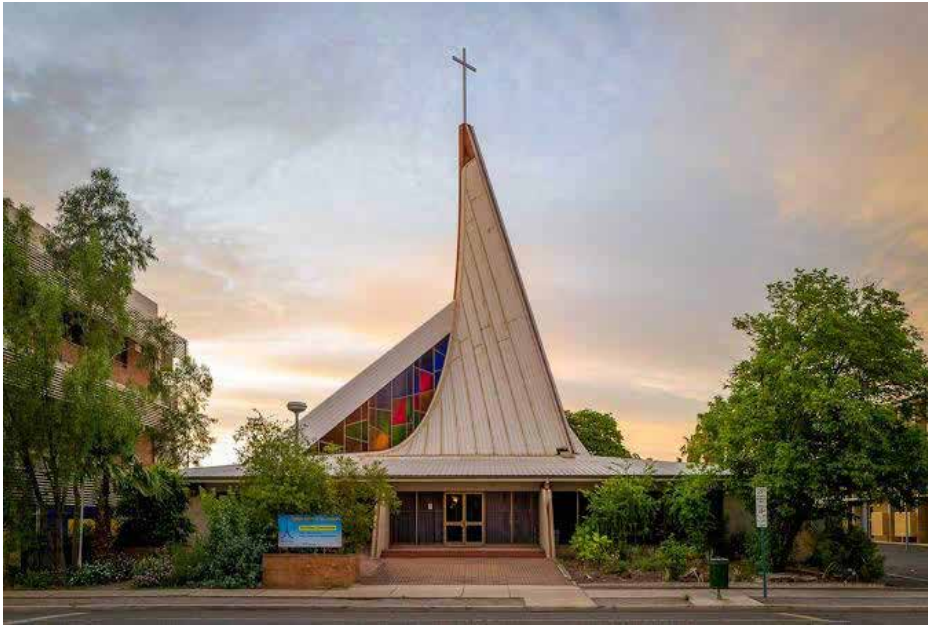
Our team was made up of students and chaplains from Moore Theological College, where men and women are trained for a lifetime of ministry, Bible teaching, and service of Jesus. We were from a variety of backgrounds, some older, some younger; some had lived in Sydney all their lives, while others came from rural and remote areas. At age 36, I was one of the older ones, having worked as a social worker in Armidale, rural New South Wales, before deciding to train for ministry.

My wife and I have been married for 16 years and we have two kids, aged eight and three. I saw the need for the gospel to change people and bring them hope and life. As a case worker, you're working with people who may have horrific stories of abuse and trauma. I could help them navigate the child protection system, and try to give them skills and support them in caring for the children that they were looking after. But, at the end of the day, I didn't feel that was an adequate offering when what people really need is the gospel.



*Above: Zac Anderson preaches at Alice Springs Anglican Church. Top: Nikhil Kurien, Hamish Sullivan, Ed Lau, Josh Hoole, Zac Anderson, Annika Jolliffe, and Lauren Dewhurst visit Araluen Christian College.*





Whatever our ministry experience, our team were all keen to live and work alongside our hosts for our short stay, and to see how Christian life plays out in Central Australia.

We learned about the unique challenges of isolation and distance. We saw people in town who came from far away for medical appointments or other business and who were experiencing difficulty in returning home, and we heard people lament the logistics of keeping the shelves stocked at local supermarkets. A small group of us drove 508km with Assistant Minister Topher Hallyburton up to Tennant Creek. We marvelled at the beautiful landscapes along the way, and wondered at the fact that when you drive 508km away from Sydney in any direction, you will pass through many major population centres before reaching your destination. We used this time to learn about Topher's history, his love for the people of Alice Springs and his commitment to the gospel and its power to save. In Tennant Creek, we visited Christian brothers and sisters at an Australian Indigenous Ministries congregation and prayed with them that they would grow to trust Jesus more and more, and for Jesus to be known among their family members and community.

“We learned about the unique challenges of isolation and distance.”

*Top: Alice Springs Anglican Church; below, from left: Jared Lidgerwood, Josh Keatley, Hamish Sullivan, Josh Rich, and Topher Hallyburton at the Devil's Marbles on their way to Tennant Creek.*







Meanwhile, other team members served alongside those who regularly minister at Araluen Christian College, where testimonies of Jesus' work in our lives were shared with the students and teachers, and the hope of the gospel was presented in the lead-up to Easter. We also experienced a worship service at the chapel of Alice Springs Hospital, helped run the vibrant and exciting youth group, and had the privilege of inviting local people to Easter Services (which turned out to be well received, with many visitors coming to Good Friday and Easter Day services at Alice Springs Anglican after we returned to Sydney).

Each of us was billeted with members of the church, and got to hear their cares, concerns, stories of trusting Jesus, and their hopes for future growth of the church. We also got to hear the sadness of life in a town with a high crime rate, fear and worry among lots of people, which is compounded by the media reports of crime and violence and the perception of outsiders who see Alice Springs as a dangerous and frightening place.

The father in the family I was staying with works at an office in the CBD which was broken into at night twice during the week and he wasn't able to go into the office the next morning. He wasn't shaken by it but just brushed it off.

So while people were keenly security conscious about the need to protect themselves and keep their possessions safe, at the same time, people didn't like seeing Alice Springs run down in the media because it was their home and they love it.

A highlight of the week was the church's first Women's Coffee and Dessert Night, which was attended by 50 people – many who were not church members. It was so encouraging to see how excited the women of the church were to be able to put on this event, and we were able to help with some manpower. One of our team members, Anna, proclaimed the beautiful and life-giving truth that real satisfaction is found in Jesus, and not in the hopes of the world that inevitably let us down and make us empty. Hopefully, lives may be changed through that.

We also learned about the huge need for continued gospel partnership with remote communities. A visit from Greg Harris and John Warner from the Bush Church Aid Society confirmed the need for full-time gospel workers to be raised

“People didn't like seeing Alice Springs run down in the media.”

*Photo: The mission group at ANZAC Hill, overlooking Alice Springs. Back row, from left: Josh Hoole, Jared Lidgerwood, Annika Jolliffe, Hamish Sullivan, Josh Rich, Josh Keatley, Zac Anderson; front row, from left: Tim Young, Sam Begg, Louise Cunningham, Lauren Dewhurst, Ed Lau, Anna Hoole, Nikhil Kurien, Max Brewer, and David Hohne. Chaplains David and Louise were leaders of the mission team.*





up and sent to small communities all across the Northern Territory and throughout Australia. We were inspired by the vision of long-term gospel work in small, isolated places, where God still loves people and seeks to bring them into his family and his kingdom.

Returning to Sydney, we all agreed that we had learned and seen so much from our brothers and sisters in Alice Springs, and we hope that we were a blessing to them as well. We hope that our visit gave them reassurance there are Christians from all over who care deeply about the gospel being proclaimed in remote places, and that we will seek to support the work of their church and their ministry to one another through prayer for years to come.

We also hope that they were reminded that Scripture is central to all that we do as Christians, and that we are united by faith in God, who reveals himself by his Word. We hope that our brothers and sisters at Alice Springs Anglican were refreshed by the support we came to give, and were not burdened, though we believe we received more than what we gave.

Please pray for all of us as we work toward completing our studies at Moore Theological College; pray for our future ministries that we will be prayerful, and that we will trust in Jesus and his Word and not in our own abilities. Pray for Alice Springs Anglican Church, that many people will come to know Jesus and be saved, and that the church will grow in love and unity.

*Above: The Tropic of Capricorn marker just north of Alice Springs.*



# Walking forward together

Greg Anderson

After many months of planning and postponement, the first meeting of WALK (Wed/Ayakwa/Lhaawu/Kunwok – the word for ‘word/story’ in the four major Aboriginal languages of the Diocese) was held in the week after Easter.

Representatives came to Riyala campsite from the various Aboriginal parishes to share together about what their concerns and hopes are for their churches, and to have fellowship and discussion together. Despite coming from a diversity of languages and eight different communities, there was a great sense of unity and common vision.

Some representatives came with church experience over very many years, including as leaders; others were more recent Christians. But all came with a very strong sense that God had brought them together on this occasion for a good and particular purpose.

There was deep discussion about Christian faith and traditional Aboriginal culture. Across denominations and the breadth of the world there are different ideas about what it means to contextualise Christianity. The WALK representatives were keen to express that in whatever ways their Aboriginality is expressed, their commitment to God who is Father, Son and Holy Spirit must take first place. There was also discussion about how God’s power is seen and to be shown in the life of the church and in individuals.

Some concerns were common across all communities. In particular, representatives spoke about the great need to reach more men and young people with the gospel, and how to teach them the word of God in language that makes sense and resonates with their experience. People were enthusiastic to learn more about how to run children’s and youth ministries. There was lively consideration of Action Songs and particularly their place in modern Arnhem Land funerals.

“There was a great sense of unity and common vision.”

Edwin Rami, deacon at Numbulwar, presented a major piece of work that he has been developing over the last year around the short-term, medium-term and long-term goals that Aboriginal churches might have. He expressed particular interest in how each individual member of a church might be seen as contributing their own gift for the building up of the whole body.

The plan going forward is for WALK to meet together face-to-face once each year, with other meetings in between to be conducted online.







## Cathedral evening service turns one

Anne Lim

Christ Church Cathedral celebrated the first anniversary of its 5.30pm evening service on June 4 with about 50 people in the congregation including a newborn baby.

This compared with a mere ten people at its first service a year ago.

Reflecting on the growth of this church plant, founding leader Ben Staunton said as much as he was encouraged by the growth in numbers, what was more remarkable was the community that had been built, with members regularly meeting socially and helping each other in their daily lives.

"After the service I like to look around make sure no one's sitting all by themselves playing on their phone or trying to sneak out the back because no one's talking at them," he said.

"What's encouraging is 99 per cent of the time, people are chatting to people, whether they are new people who are here for the first time or people that have known each other now for a little bit longer. I'm just really encouraged by the community that's already been built."

Ben thanked Joshua Kuswadi, senior minister of St Peter's Nightcliff, who had encouraged his members to think about supporting the new contemporary style service at the cathedral. Many of the regulars at the anniversary service had come from other churches but others had reconnected with church after time away, or were discovering Jesus for the first time. And there were also some visitors.

Ben mused: "Our spot here [in the city] is really cool because people walk past and see there's a church. And so we've had people from all over Australia, all over the world who have dropped in, got to meet with God's people in Darwin, hear God's word and sing his praises, and just hang out."

Ben explained that he got involved in spearheading the church plant after moving up to Darwin from Sydney to do outreach, to talk to people about Jesus and show Jesus' love.

"As I looked around the city, I realised there was a massive need for a renewed focus on having a night service in the city that builds a Christian community that can then reach the city around them," he said.

"I'm encouraged by the community that's been built."



Matt Goldman



“We want our lives to be drenched in Christ.”

“About 18 months ago, about six or eight of us met in the Harbour Room and we just started talking and praying that there might be opportunity to kick off something at night here in the city. And so, we started some informal meetings in the lead-up and then a year ago today, we kicked off our first service.”

Looking ahead to the next phase, the cathedral’s new assistant minister Matt Goldman pointed out that the growth of the congregation was not about promoting the name of Christ Church Cathedral or its leadership, “but it’s about us as a church, growing in faith, growing hope, and love and wanting to reach Darwin because of what Christ is doing in us.”

In planning for the next five, ten, 20 or 50 years, “we want to be setting up practices as a church that we might not necessarily reap the benefit from but that Christians in Darwin will into the future.” Since Darwin is a transient place, with many people staying no more than three years, he said the goal was to help its people be stronger, firmer in faith when they left than when they arrived so they could be blessing to their next church and the one after that.

“We want to develop things that we do as a church, to help grow each other and help grow our church, help grow our diocese. We want to be known as a Christ preaching church full of humble followers firm in faith, hope and love for Jesus.

“Hopefully, as we grow, our hearts and minds are changed and that will then overflow, and we will share that love, that faith, that hope we have with others. Bring others to know Christ.”

Matt said that as a church that wants to look outwards, it was important for its member to first work on themselves.

“We need to be strong; we need to be firm. We do want to be an outward facing church, a church that sees people coming in, not just from other churches, not just from other cities, but our friends, our families, our work colleagues, strangers who we don’t know yet. We want them to come to know Christ. We want them to meet Jesus.”

Acknowledging that the idea of sharing the gospel can be daunting for some people, training will be offered to help people grow in confidence.

“We also want to offer some preliminary theological study so that we can encourage one another and grow a little bit deeper. We’re hoping that this will also help us articulate the gospel, articulate our faith better, to share what we know as believers and be confident.

“We want our lives to be drenched in Christ. We want to walk down the street and have people see we are Christians. So we want be strong, firm and steadfast.”

Other initiatives include a weekend away in August, personal welcoming dinners and prayer triplets to keep people connected as the congregation grows and it becomes harder to know everyone.

“We’d love to see this church full of opportunities for us to grow together, grow in our faith, hope and love, grow in our community, grow in our love for Christ,” Matt said.



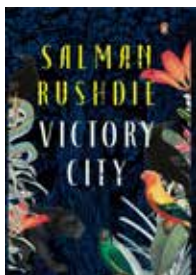
*Ben Staunton, top, and Epi Richardson*



## BOOK REVIEWS

### Victory City by Salman Rushdie (2023)

In Rushdie's latest novel, Victory City, there are legends within legends, and myth-making beyond myths. Set in India from around the 14th century, the key character is a woman who lives for over 200 years and magically gives birth to cities and dynasties, with varied consequences and legacies.



A serious scholar of the rise and fall of kingdoms in the subcontinent may be annoyed by his new twists: Rushdie openly revises, reuses, and possibly abuses known myths and legends, taking great liberties with Indian gods and goddesses to spin tales and pose moral dilemmas.

The odysseys are outrageous, and the characters fantastical while also being what they are – ordinary, farting humans. Now and then Rushdie throws phrases into the mouths of his characters that come directly from the 21st century, causing this reviewer quite a few “LOLs”.

Pointedly, in a hilarious recap of colonial history, “pale monkeys” are feared to be arriving, and these hairless, tailless beasts yabber away in something that mimics language. They try to assure the forest creatures that they “only want to trade”, leaving no doubt as to who Rushdie wants us to imagine here.

As in all of his works, Rushdie challenges the idea of the novel, pushes modes of dialogue, re-examines truth/s, and subverts known historical narrative. In Victory City we have a new version of old India chronicled for us. We know that the winner always writes history – how do we deal with that in post-colonial times?

This novel may also leave us asking: where have (our) traditions come from? What traditions, myths, symbols and rituals lead to human flourishing? And who influences how societies “rise and fall”, and why?

The sage, old-but-ever-young woman lives and flourishes, and is a life-giver to many. But she also suffers greatly, and causes much suffering. What place do our own choices play in our own suffering? Are we just pawns in a mind of a wrinkled deity? Rushdie will not tell.

Reading for enjoyment, or reading to understand history, legend or ourselves as humans, there is something for everyone in this superlative tale! Five stars!

## PODCASTS WORTH PONDERING...

### undeceptions with John Dickson

Leading the undeceptions label is Australian historian, theologian and Anglican priest, Rev Dr John Dickson, founder of the Centre for Public Christianity (CPX), and current Jean Kvamme Distinguished Professor and Distinguished Scholar of Public Christianity at Wheaton College, USA.



Dickson skilfully makes Christian history, theology, and current topics accessible and easy to listen to. He is a gentle and generous host, questioning the world's great theologians, scholars and experts on topics such as Vikings, The Reformation, Science and Christianity, Animals, The Apocalypse, Venerable Bede, C.S. Lewis' Narnia (and more Lewis!), Jesus Quests, Byzantine Empire, Dorothy L. Sayers, and much, much more! The conversational style is lovely, with smatterings of gentle music, bringing enjoyable learning to the listener and leaving me always wanting more.

### With All Due Respect (WADR)

Two people of different Christian denominations who are open and honest about their disagreements share lively and honest conversation on a variety of topics.



Rev Dr Megan Powell du Toit, ordained Baptist minister (NSW) and editor at The Australian College of Theology spars respectfully with Rev Dr Michael Jensen, Sydney Anglican minister, writer and speaker. They have a great friendship and are not afraid to voice their concerns and sometimes their diametrically opposing views. There is nowhere they will not go for laying bare both sides (or all three or five or 12 sides!) of an argument or topic: prayer, media, church, women, gambling, death, politics, Christmas, sex, leadership, fashion, loneliness – just to name but a few.

These two wonderful Australian Christian leaders have forged a strong bond over the years. Through their example of vigorous debate and care-filled attention to friendship, they both set out their views, examine ideas and challenge current (and past!) notions on a diversity of topics affecting us all.

They are fun to listen to, and absolutely dependable in maintaining respectful dialogue with each other, with Megan often interjecting using the show's title phrase.

## The Catholic Midlife (USA)

Discovering this podcast was through the tried-and-true method of aimless wanderings on social media that led through a maze of cat videos before chancing on a couple talking about parish revival in the USA. I thought at first that it may be about "mid-life", something that the calendar has clicked me over into... not exactly, but what followed in that first episode I heard (Ep. 55) was my delight in hearing how God is at work in many Catholic parishes, especially through a marriage-strengthening program they outline and examine.

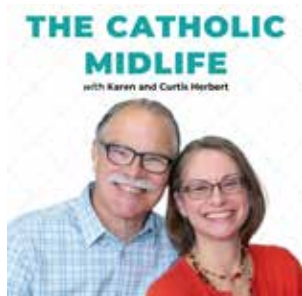
As I forgot to stop the podcast when that episode concluded, I was taken straight into a gentle but challenging Lenten reflection on forgiveness, which ran for several episodes (Ep. 56 and onwards). By then I was praising God for this part of the Body of Christ. While I have differences with some important things which the Catholic church teaches, I hear in the reflections of this lovely couple that they have gleaned much from the Protestant church. May we be open to learning from others too?

Across a variety of topics related to church, life, and the family, Karen and Curtis Herbert speak calmly and carefully about pertinent issues and reflect on how God is at work in their lives personally and in their parish. It is a pleasure to listen to.

## Theology in the Raw (USA)

This podcast seems to take any topic and lots of different speakers from all sorts of Christian traditions and make episodes! It is eclectic, interesting, eye-opening and wonderful.

Issues that have been covered include the US political divide, the US political scene, the US church scene, divorce and remarriage, resilience, the military, Christians and marijuana, complementarianism and egalitarianism, asylum-seekers, early church context of the pastoral epistles, animals, Christian journalism, racial reconciliation, micro-churches, and heaps of other interesting things.



While the hosts, speakers and experts are generally from the USA, there is a lot that also relates to the Australian context. These topics are for all of us – in the world, but not of it. Here is another podcast for generating thought and contemplation about what is happening now in our churches, homes, cities and countries.

## FILM REVIEW

### Women Talking

#### *Listening and learning for action against Domestic and Family Violence*

*\*Rated MA+: sexual violence – rape and abuse*

Women Talking is a truly sad movie, based on true events. It imagines the conversation among a small group of women who are to decide 'what next' after male abusers have been found out, removed from the community, and are about to return. The women talk – something they are not really able to do openly in the restrictions of their culture and beliefs.



The community in question is Mennonite – non-violent through strong convictions that have come from being persecuted and having suffered much violence from others. They are extremely isolated – in a remote rural area of South America. And the women are prevented from schooling and other education, so access to information affects their agency. What is clear, though, is that these women are strong, intelligent and able to discuss logically.

A small group of women are tasked with leading all the women of their community – to either stay, or to go, in response to this abuse – as well as some other choices that are flagged throughout their dialogue. In case you have not seen it, I won't spoil what eventually happens.

The group the film centres on have all been drugged and raped by males in their community. They talk about it, each in their own way. They demonstrate their suffering individually, but together.

The pain that each one bears, and the pain of having to make a choice with deep and lasting consequence flows like a river of blood through this film. There is blood in this movie – horrible, realistic portrayals of the abuse that these women have suffered.





There is friendship – beautiful touches of kindness, comfort and hope in the circle that must decide the women’s future. This kindness and hope reach out beyond the small group to all the women of the community.

Why see this film? Abuse is still happening – to women, children, men, boys and girls – in our churches, homes, communities and countries. When women talk about it, the silence is broken. When women talk, healing can occur. When women talk, future generations can be protected. Women are talking, and it is time to listen.

When communities – men and women – join together to stop abuse, prevent abuse, to speak against abuse, and to bring perpetrators to justice, health and healing is enabled. When they don’t, there will be continued destruction.

Women Talking reminds us all:

- When abuse happens, finding physical safety away from the abuser is the first step.
- Honesty must prevail: victims must be allowed to speak and tell their truth of what happened
- Listening is key: there is time given for each to have their say while others listen
- Accept emotion: all feelings are valid as the truth is told and the options are laid out. Further harm to survivors is rejected through careful discussion and reflective practice.
- Sometimes radical action is needed, so act. There are consequences for each of the courses of action. Acting to protect survivors and prevent further abuse is courageous, and not easy.

Why make films like this? Life is depicted in art, and the sins of humanity must be laid bare for examination and condemnation. Domestic and family violence must be called out.

The Synod of the Anglican Diocese of the Northern Territory has stated that:

“Recognising the existence of, and the signs of, family violence and intimate partner violence, are a necessary first step to dealing with this issue. We need to go further and be aware of what resources are available in our communities for those who need immediate help and safety.”

If this article has affected you, please call someone today:

**Lifeline 13 11 14**

**National Domestic Family and Sexual Violence**

**Counselling Service: 1800 RESPECT or 1800 737 732**

**Mensline 1800 789 978**

**Kids Helpline 1800 551 800**





Members of Christ Church Cathedral 5.30pm service celebrate their first anniversary on June 4.

## UPCOMING EVENTS AROUND THE DIOCESE

Clericon  
July 10-14

Diocesan Synod  
September 21-23

Aboriginal Children's Ministry  
Workers Gathering  
September 25-28

### ADVERTISING

If you would like to book advertising space, please email us at [topcentre@ntanglican.org.au](mailto:topcentre@ntanglican.org.au) for further information.

## Safe Communities of Faith

### Spiritually | Physically | Emotionally

- Respect each other
- Care for each other's safety
- Report concerns about people's safety



Report Abuse and Bad Behaviour at Church.

**1800 070 511**

In case of emergency, call Police (13 14 44), Lifeline (13 11 14) or Medical (000).