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# Equip.

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## Future Generations



### IN THIS ISSUE

#### **Preparing Kids for Lifelong Learning**

Julia Beaumont

#### **Anchors For Adolescent Mission**

Conrad Parsons

#### **The future of nuclear energy post Fukushima**

Ian Hore-Lacey

#### **Is Nuclear Power Finished?**

Gordon Preece

#### **Book Reviews:**

> **Mentoring Millenials**

> **The Vertical Self**

Darren Cronshaw



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**Equip** is the official journal of EA Australia. Its purpose is to promote Alliance concerns, inform and encourage readers about evangelical initiatives at home and abroad and inspire thinking and action concerning communication of the Gospel in Australia today.

EA does not necessarily endorse all views printed in *Equip*. Instead articles are included to encourage discernment and debate on key issues for Australian Christians.

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*An evangelical is someone who passionately believes the central claims of the Bible and traditional Christian faith: such as that Jesus is both God and man; that he announced the arrival of God's kingdom, that he died for our sins; that he was raised from the dead. Evangelicals emphasise personal commitment to Jesus Christ and a desire to live out that faith together and in the community in words and works of justice and love, anticipating God's promised future.*

# Editorial



Our second edition of *Equip* sees it still evolving, but having our preferred balance of missional and ethical issues. This time it is framed around the theme of Future Generations – firstly their role in

the church in a changing world, secondly, whether there will be a world for them, given climate change and nuclear power issues. It aims to equip you for reaching out to and discipling young people without being generationalist. It also tries to help you think through a complex and literally explosive ethical issue like nuclear power. This is the kind of mutual questioning crucial to maturing young disciples able to dialogue with and engage a challenging world.

How often have you heard older people stereotype younger people as lacking in commitment? I've certainly found myself doing it but fortunately my spirited young adults save me from it most of the time. They'd gang up on me if I tried it. It can take the form of baby-boomer activists saying 'we were marching against Vietnam or burning our bras' (or whatever was the favourite cause) when we were at uni. Or it can take the more conservative, churchy form of complaining that they never put their name on or turn up for the rosters. 'They're just not committed'.

Well ... maybe not to institutions, but they can be fiercely committed to relationships, and a cause that has a face to it. Think of Micah Challenge, Oaktree Foundation, Make Poverty History, or young green activists. Julia Beaumont, a former youthworker now theological student at Whitley College and Conrad Parsons, Australian Director of Youth for Christ provide us with an engaging picture of younger people, some from difficult backgrounds, who long to become mature, questioning, active disciples of Jesus, not dumbed down passive consumers.

Darren Cronshaw, pastor and Baptist Union of Victoria leadership development specialist reviews Mark Sayers' *The Vertical Self*. It's aimed squarely at younger people who have any number of images sold to them in a day using peer pressure to mould their horizontal self. I heard Mark speaking at last year's Surrender Conference about the vertical self in a relationship with God, 'the audience of one', as one old saint called it, as an antidote to this aimless shopping for a self. I promptly bought it for my discerning 20ish daughter who likes Mark's stuff. I commend it and Darren's discerning review to you, and not just to younger readers.

One of our aims at Ethos and EA is to encourage robust but respectful debate among Evangelicals on some Hot Potato issues. If we can't do it among ourselves how will we ever do it with the world? While the Japanese earthquake, tsunami and Fukushima near nuclear catastrophe has been largely forgotten, a bit of time helps us reflect about what the latter might say about the broader issue of nuclear power in the context of climate change. This is the second public 'stoush' my friend Ian Hore-Lacy and I have had on this issue. We hope you find it helpful. Enjoy and be equipped.

**Gordon Preece**  
Ethos Director

# Preparing kids for lifelong learning

By Julia Beaumont



**C**ompleting an arts degree as a young Christian can be a lonely process.

It certainly was for me. I bounced out of youth group bright-eyed and bushy-tailed, ready to embrace my young adulthood with like-minded Christians, only to find a disappointing lack of evangelical young adults in my course. There weren't many Christians in my modern literature subject. There were even fewer in the anthropology units, and virtually none in the philosophy of religion classes. So I started to wonder: "Where are all of my evangelical peers?"

Perhaps it was the teaching practices that had turned them off? Indeed, almost all of my lecturers engaged in practices that some leaders at my church suggested weren't the least bit suitable for young people. Critical thinking, deconstruction, fierce debate and questioning the authority of scholars, to name a few. These were things that were rarely – if ever – encouraged in my youth group, particularly in the context of Bible study. Hence, when the lecturers and tutors encouraged me to criticize the set readings, to undermine a theorist's

argument, and to sit with ambiguity, a gap seemed to open up between the skills of critical analysis and the ways of thinking in my church community.

Most of the Bible studies I attended were principally concerned with learning content. From the time of Sunday School I had diligently memorized Bible verses and the details of the biblical narratives. I had learnt about the books of the Bible and could answer comprehension questions about the passages that we read together. I worked through the study guides and listened to my leaders. I even learnt a four-step model of memorizing the Gospel message itself. But what I hadn't been encouraged to do was to ask questions to which there were difficult, or no answers, to challenge the thinkers who had gone before me, and to strive towards what could be loosely termed 'thinking for myself'.

Maybe, then, those who are interested in doing an arts course feel as though they wouldn't belong in the church? Perhaps they have ceased self-describing as evangelical or even Christian? I suppose many would grow tired of the eyebrow raising that

critical studies produces among many in evangelical communities. I know that when I began referencing Derrida and Foucault in my young adult Bible study, worried looks were exchanged. My frequent questions and organising an "alternative young adult small group" seemed only to confirm for many in my community that critical thinking was a fundamentally bad thing for young people these days. I began to politely (and not so politely) highlight inconsistencies in the study guides we used. I "agreed to disagree" with my leaders. And the result was that before my arts degree was up, I had left the evangelical church of my upbringing on less than good terms.

Now, I was immature at times in the ways I shared the knowledge that I accrued from my studies. I could be arrogant and rude, in a typical adolescent fashion. But I continued to struggle with the inability of evangelical youth ministry to engage with, and implement, critical thinking. I continued to get fed up watching arts students becoming disillusioned with Bible studies, only to slink away into church-free enclaves. And I continued to wonder how we can foster an environment where our young people choose to stick with their evangelical community of origin, rather than taking their questions and closing the door on their way out.

While I have just described my individual experience in a specific church environment, I imagine that much of what I underwent as a young adult is typical of many young people in the evangelical church today. In particular, I suspect it reflects widespread trends among Australian young adults that result from the way we teach our kids in the church, and particularly the way we teach the Bible.

Sunday School is infamous for its presentation of biblical content in a largely concrete and monotonous fashion, centred on the memorization





This naturally requires an investigation into which styles of learning are most fruitful for young people at different stages of cognitive development. While younger children may require more concrete tasks and forms of knowledge in order to learn, as children grow older they develop more mature cognitive processes and can handle more complex modes of learning. They are able to think in abstract and scientific ways, using complex problem-solving techniques to acquire new knowledge and come to their own conclusions. It is unfortunate, then, that many youth ministries continue to teach content in concrete, rigid ways throughout high school and young adulthood, despite the ability of young people above the age of 12 to think more critically. By adopting a 'one-size-fits-all' approach to teaching the Bible, young people in the church are not acknowledged as diverse learners whose questions and ideas are important. What is more, the content of our youth ministries often fails to make crucial links between biblical principles and what kids see as important in the world around them. This is evident in the way many young Christians look to organizations outside of the church in order to feel like they are "making a difference", since what they learn at youth group seems to be so narrowly fixed within a limited framework of Bible study. Indeed, by the time many evangelical young people have finished high school, interest levels in the church have slumped in contrast to their surging desire to work for justice and social reform with other, often non-Christian organizations.

Many who are involved in youth ministry are concerned by how few young people are attracted to the Bible studies and youth events that they have on offer. In my time as a youth worker, I listened to many worried parents who linked this downturn in interest among the young with the 'dumbing down' of content in youth ministry tools. By teaching more complex content, or are at a faster rate, it was suggested that adolescents would feel stimulated enough to retain interest in their faith. However, if young people have limited interest in the content of programs, then finessing the material presented will not suffice in capturing

of Bible stories and Christian values. When kids leave primary school, they graduate into youth Bible studies that explore the questions set by study guides under the supervision of youth leaders. This has certainly led to some wonderful outcomes in our churches, especially in terms of developing friendship among peers and quality relationships between young people and their youth leaders. Indeed, young people in our churches should always be encouraged to study the Bible. However, the problem lies not so much in Bible study itself, but in the inability of many youth ministries to see the process of learning as highly significant. While kids are assisted in the acquisition of knowledge about the content of the Bible, many remain unable to demonstrate how access to this knowledge has a place in the world outside the church, or how it contributes to the wider dimensions of a life journey. When encouraged to share their faith with their peers, kids

are then faced with the challenge of explaining a belief system that they haven't thought about for themselves, and answering their friends' questions when they haven't had a chance to vocalize their own. When biblical knowledge is about the acquisition of content, it is not "owned" in any wider existential sense.

Understanding the nature of learning is a necessary and important step in the maturation process. The learner is an active agent, who requires the space to learn about learning itself in order to effectively gain knowledge. The development of "metacognitive" skills in kids can be as easy as encouraging students to ask questions, to problem solve by thinking aloud and to be flexible in their approach to learning. By not appreciating such skills, the gap between learning in high school/university and learning at church becomes seriously problematic.

their attention. And as long as what is learnt at youth group is relevant only to a narrowly defined religious context, increasing “complexity” will not be enough; young people will cease looking to the church in their attempts to change the world.

The problem with concrete teaching and pedagogy in the church is not simply an issue for the evangelical church because it clashes with broader cultural norms of individual freedom of thought and cognitive development. More importantly, it goes against the entire history of the evangelical tradition and its stubborn belief that individuals do not require a human mediator or priest in order to understand the divine. We believe in the capacity of all individuals to read the biblical text for themselves and meet God in the midst of its pages. Guided by the Holy Spirit, and strengthened by the church community, evangelicals are able to sift theological truth through detailed reading of the text and the application of responsible hermeneutics. All of our Bible studies and podcasts that tell people the answers, therefore, simply miss the point that each generation is called afresh to read the scriptures and hear the word of God anew, with eyes, ears and hearts open to question the assumptions of previous thinkers.

What is more, teaching evangelical kids to ‘think for themselves’ doesn’t entail a rampant individualist ideology in which all tradition and authority is questioned. Quite the contrary. There is an important place for tradition and history in our learning that post-modernity often overlooks, to its own detriment. By creating learning communities in which young people can express their ideas, freely voice their concerns and identify opportunities and threats in what they are learning, we can in fact model responsible learning that does not place the individual in an overstated position. Individual minds need stimulating environments in order to mature, as well as peers and leaders with whom they can bounce ideas off and look to for advice. By facilitating such environments within our churches, we can provide a space in which kids may ask questions and wrestle with forming their own opinions while learning the valuable

skills of active listening, voicing ideas in a respectful way and leaving room for ambiguity and disagreement with one’s peers.

Ultimately, the danger in avoiding the need for revamped youth ministry is that kids will simply take their fertile minds and plant them in other soil. Under-stimulated on an intellectual level, but overstimulated on an entertainment level, the church may come across as hollow and irrelevant. Too often those who remain in the church feel the need to substitute hard questions for the answers provided by pastors and preachers who are prepared to give concrete and literal solutions to their every dilemma. Podcasts, twitter feeds and personal blogs make it even easier to become hooked on a particular leader’s every word. Resource hungry, evangelical young adults are chewing through conferences and books at an alarming rate, sold as much by the reassuring smiles of their authors as by the comfort brought by their two dimensional content. This is not to say that there aren’t critical young people in the church. There are many who have chosen to stick at it and who bring a great depth to the young adult evangelical community. But they constitute a quickly evaporating minority.

**Creating youth ministries that teach kids how to think about God not what simply to think about God**

Thankfully, the church is faced with as many opportunities as challenges. At a time when Australians are more educated than ever and have unprecedented access to education resources, the church is limited only by its imagination in how it might stimulate kids in their reading of the Bible. And while the church shouldn’t be confused with a philosophy discussion group, surely we have some responsibility to teach the Bible in such a way as to not simply appeal to the young, but challenge, provoke and teach ways of thinking that are true to the nature of the inspired and

living word, as well as to the roots of evangelicalism itself. Had I been offered such an environment as a young person, in which questioning was permitted and critical thinking was practiced from the pulpit, I know I would have felt much more at home with my doubts and questions, and less like I had something to prove as a young person in the evangelical church. A culture of critical thinking would also have done wonders for those in my arts degree who, having already left the church, had written Christianity off a religion that is increasingly alienated from broader culture.

As a friend of mine recently remarked, Australian evangelicals must cultivate an environment where young people feel encouraged to question their own faith and learning if the church is to survive into the future. Such an environment where young people learn, not just the content of the Christian faith, but the skills to explore the spiritual life in a lasting and comprehensive way, will enable young people not only to feel comfortable and confident in their faith, but to find the freedom to express this conviction in the ‘secular’ world by engaging in intellectual dialogue. By creating youth ministries that teach kids *how to think about God*, not simply *what to think about God*; by preaching in such a way as to invite questions, not sweeping them under the carpet; by actively engaging the skills of critical thinking, not fearing the implications of new ideas, the church has immeasurable capacity to engage young people on issues that count. In doing so we can hope to radically transform not only how the evangelical church is viewed in Australia but the important role of evangelicalism in shaping our future.



*Julia Beaumont is a former youth worker now studying theology and working at Whitley College*

# Anchors for Adolescent Mission

By Conrad Parsons

**T**eenagers are an easy target for evangelism. Who am I? Is there a God? Am I worth anything? Where will I go? What will I do? Who will show me the way? So many questions make adolescents fertile ground for people with answers. On the other hand, who can boast about their own success in navigating from childhood to adulthood? For many, our love of young people is accompanied by despair about how to help them. Youth leaders and youth pastors passionately evangelise and disciple young people. Parents of teens share this role. Sometimes young people are unable to find those kinds of relationships and are left to work out life by themselves. Many fail and are significantly damaged by others. What can we do?

Traditionally, those most passionate about evangelism have focused on method, strategy and technique. Once communicators are confident they have the message clear, their focus shifts to delivery. This phenomenon is expressed in the old Youth for Christ motto, "Anchored to the rock, geared

to the times." That is, the Gospel remains constant but the recipients keep moving house. Therefore we adapt our methods to ensure safe delivery of the Good News of Jesus Christ. Unfortunately the message is sometimes expressed using language transported from a previous era.

In recent decades, many youth workers have focused on the development stages and felt needs of teenagers. Once the needs of teenagers are discovered, everything can be shaped to address those deficits. Some youth workers may unhelpfully focus on the problems of teenagers and be tempted to sell them a solution. If you feel guilty, I can sell you forgiveness. If you fear death, I can sell you eternal life. The risk, of course, is that the Gospel is either misheard or not faithfully delivered. Steve Sjogren's *Servant Evangelism* is a recent positive derivative of need-based evangelism.

A great deal of success has come from opening up teenagers to new spiritual experiences. This awakening to the supernatural world is very

effective when accompanied by practical tips about how to make life work. The danger is that when the tips run out and the experiences dry up there are teenagers left on the floor of the sea. A stable Christian community can help carry young people through this dilemma. However, it is essential young people turn to God on the basis of who Jesus is and what he has done. Otherwise they may float on a sea of faith without being grounded in the Gospel.

The human potential movement is a powerful force in youth work. Sanitarium declares on my box of Weet-Bix®, 'We're a group of people who believe passionately in the potential of every Australian'. This is a winning message crafted to appeal to the current mindset in our country. Development, growth, progress, enlightenment are all positive messages broadly welcomed today. Generally speaking the term 'potential' is a door-opener in the current climate. Unfortunately it is possible to develop the potential of

young people without ever mentioning the name of Jesus.

Mission among young people is a response to what God is doing. We know the Holy Spirit works with the Bible to bring people to faith and repentance. What we forget is that God is the initiator of mission as well as the responder and helper. We are tempted to drive the process, set the timetable, choose the words, and the moment, and then ask for God's blessing on our plans. God has passed us the footy, we are running down the field and we will kick the goal. Of course this is back to front. Everything we do must be a response to what God is doing. We must join God in God's mission and let God give the lead.

In focusing on the message, methods, needs, experiences, potential and missional paradigms, we often forget about the evangelisers. Atrocities occur when Christians ignore what their lives are communicating about the Gospel. In Western societies awash with words and images, it can be challenging for a teenager to discern reality. What we say, how we say it, how useful it is, what new experiences it brings, how it can grow you and how we explain it, means very little if our lives discount our message. Young people should be given a living example of what new life in Christ looks like within a community. Otherwise they will only have half a chance to hear and believe the Gospel.

Ideally, ministry among young people should integrate all of the above lessons. Even then, however, our expectations may remain unmet and our hopes unfulfilled. We can have the best shaped youth ministry, yet 'The wind blows wherever it pleases.' When we see teenagers turning to Christ it is tempting to examine the factors and derive a formula for effective youth evangelism. Reverse engineering is fun, but only a fool will confidently say "this is what led to those people becoming Christians". The sense of control one might feel would be exhilarating yet it would also be misplaced.

After a number of teenagers recently turned to Christ, I observed several factors that probably helped, more than hindered, their conversion. First,

all staff in Youth for Christ (YFC) value Christ-centred life, responsible evangelism and discipleship, authentic relationships, partnerships and relevance. They are passionate towards God and passionate in their care and concern for young people.

Second, YFC youth workers communicate continually with God and engage passionately in private prayer and group prayer, asking God to intervene for the sake of the teenagers they know. They remember what it is like to be lost and unable to make life work. They care deeply about each teenager and have genuine, positive relationships with them. They meet regularly with the teenagers to discuss challenges they are facing, to encourage self-management and to urge them to turn away from activities that are damaging them. The particular staff involved on

**YFC's '3Story' approach to sharing faith with teenagers, making space for our story, their story and God's story to intermingle.**

this occasion only started following Jesus in the past few years. His grace is very fresh and real to them.

Third, they use YFC's '3Story' approach to sharing faith with teenagers, making space for our story, their story and God's story to intermingle. This does not involve telling inspirational stories about an easy life, enabling therapeutic reframing of personal experiences or delivering a neatly packaged message. '3Story Evangelism' is about real life. It treats with integrity the Gospel, the life of the teenager and the life of the Christian. It is remarkably flexible and adaptable but requires of the Christian a very real and active personal relationship with Jesus and a love for others.

Fourth, each personal faith conversation is set in the context of a broader goal: Within seven years more than half of all YFC ministries will be led by no-longer-at-risk youth. We use the term 'at risk' to mean abused, homeless, isolated, self-harming and

disadvantaged people as we are particularly concerned for them. Also, as an evangelistic youth movement, YFC works in partnership with local churches to reach young people who have no access to the Gospel. We do this because we want every young person in Australia to have an opportunity to become a follower of Jesus. By having this corporate goal we ensure that the young people most helped by YFC can find assistance from YFC to create and lead new ministries that will reach their peers. This assistance is set within an ongoing commitment to the well being of every young person the Lord brings across our path.

Our goal, which is now in its third year, and very much on track, is best understood by illustration. Cleo was just fifteen when she was kicked out of home. This brought her into contact with YFC youth workers who helped find her a home and began journeying life with her. Eventually Cleo decided to start a fresh relationship with Jesus, and when YFC gave her the opportunity to go on a mission trip with the YFC One50 dance team, she jumped at the chance. Taking Cleo away from her iPhone® and into a third world nation with a team of Christian street funk dancers was a transforming experience. After returning from the trip Cleo has been working with YFC to start a One50 dance ministry in her area. "I've been dancing my whole life. So I guess dancing and being able to interact that with God and young people, that just would be amazing." YFC is about to launch a Scholarship Fund and has half the money to offer Cleo paid employment as a trainee youth worker. In the meantime Cleo will continue to grow as a disciple and reach out to her peers.

*Conrad Parsons is CEO/National Director of Youth for Christ Australia. Previously he served 20 years as a Church Army Evangelist.*

# The future of nuclear energy post Fukushima

By Ian Hore-Lacy

**T**he future of nuclear energy in most countries is likely to be much the same after the ramifications of the Fukushima accident are fully considered as it was before the accident.

When all this is sorted, world energy demand will be just the same as it was, the demand for reliable electricity supply will still be on a path to doubling in two decades, and the options for meeting that demand will be just the same. On the basis of calm rational consideration, nuclear power will be looking just as attractive as it did before.

This doesn't mean we won't learn lessons from Fukushima. Clearly, we need to look again and ensure that every reactor in every country has reliable post-shutdown cooling available, and any other vulnerabilities addressed, even after the most extreme environmental events. Fortunately, that challenge has already been met by new reactor designs, including some that use natural physical principles - notably convection - to cool reactors after shut-down. This means they will require no electricity supply or even any human intervention for some days to get this done.

Of course, anyone building new plants will use current technology, not 1960s technology. However, that doesn't mean that old plants are unsafe if properly run, though we hope that safety systems are not tested to near their limit as at Fukushima. While the three Fukushima Daiichi reactors which were operating on 11 March and suddenly shut down in response to the earthquake are certainly write-offs, along with unit 4 which had fuel pond overheating, so far there is no evidence of acute radiation sickness or even significantly elevated exposure by workers at the plant. The



final barrier - robust containment - has substantially done its job. Apart from one unexplained hot-spot, no-one outside was exposed to more than normal background levels, though there was great disruption due to the evacuation, compounding the already miserable situation due to the tsunami and tens of thousands of fatalities from it.

*The context of these remarks:*

*Eleven reactors at four nuclear power plants in the northeast of Japan were operating at the time and all shut down automatically - as designed - when the quake hit. The operating units which shut down were Tepco's Fukushima Daiichi 1, 2, 3, Fukushima Daini 1, 2, 3, 4, Tohoku's Onagawa 1, 2, 3, and Japco's Tokai, total 9377 MWe net. Fukushima Daiichi units 4, 5, 6 were not operating at the time, but were affected, total 2587 MWe net. The main problem initially centred on Fukushima Daiichi units 1-3. Unit 4 became a problem on day five, due to the high heat load in its used fuel pond. Power, from grid or backup generators, was available to run the Residual Heat Removal system cooling pumps at eight of the eleven units, and they achieved 'cold shutdown' within about four days.*

*The other three lost power when the 14-metre tsunami overwhelmed the diesel generators and other systems almost an hour after the quake, and the entire site became unable to maintain proper reactor cooling functions from that time. Ongoing cooling is necessary after shut-down because of the decay heat from fission products in the fuel.*

The 400 staff working to secure the plant and bring it to cold shutdown (under 100°C at atmospheric pressure) were initially under huge pressure and deprivation, sleeping on floors at site without heat or airconditioning, eating inadequate food, keeping a close eye on ambient radiation levels and personal doses, and some knowing that their homes and families were lost in the tsunami. They had to wrestle with replacing pump motors and systems which had been damaged by salt water, so as to get the normal residual heat removal circuits working again for both the reactors and the fuel ponds. But access was hindered by radioactively-contaminated water originally knee-deep in the buildings - this had to be removed and stored on site for treatment.

Most governments have called for a review of nuclear safety standards

following the Fukushima accident, and clearly that makes good sense. However, I personally doubt if very much will show up that hasn't already been built into current reactor designs and national regulations, which are more conservative now than in 1960s.

The public impact of the accident has been greater than any previous one due to the use of social media and the visual impression of three reactor buildings with their upper portions wrecked by hydrogen explosions. (The Three Mile Island accident in 1979 was boring visually.) The release of radioactivity was unprecedented for a western nuclear plant, and reporting of this was predictably hyped and confused, with people asking if it was safe to stay in Tokyo, over 100 km away! Hardly a single report related these levels of either radioactive contamination, or personal exposure, to what we are all subject to every day of our lives. So people freaked out at trivial reported levels while admiring their granite bench tops, going on skiing holidays and flying round the world - all of which would increase personal doses more.

However, as Ziggy Switowski put it: "the saturation media coverage of this nuclear crisis has taught Australians more about the nuclear fuel cycle, spent fuel storage and radioactivity in a week than we learned as a community in the past 30 years. With this understanding should come better informed judgments about the risk-reward trade-offs with all energy decisions." A similar benefit accrued worldwide.

Surprisingly, many writers in the print media came out urging readers to get real and see the accident in perspective. Even veteran critic George Monbiot in the Guardian said that "As a result of the disaster at Fukushima, I am no longer nuclear-neutral. I now support the technology. A crappy old plant with inadequate safety features was hit by a monster earthquake and a vast tsunami. The electricity supply failed, knocking out the cooling system. The reactors began to explode and melt down. The disaster exposed a familiar legacy of poor design and corner-cutting." But "I am proposing perspective. If other forms of energy production caused no damage, these impacts would

weigh more heavily. But energy is like medicine: if there are no side-effects, the chances are that it doesn't work."

"Yes, I would prefer to see the entire sector shut down, if there were harmless alternatives. But there are no ideal solutions. Every energy technology carries a cost; so does the absence of energy technologies. Atomic energy has just been subjected to one of the harshest of possible tests, and the impact on people and the planet has been small. The crisis at Fukushima has converted me to the cause of nuclear power."

Germany, due to its peculiar national sentiment and ideology coupled with a political system which gives leverage to minority opinion regardless of practicality, may well pull back from proceeding with nuclear power on its own territory. This will simply mean that new plants are built in adjacent

countries and the power imported on sellers' terms. Also Italy has delayed plans to rebuild its nuclear power sector by a year. Elsewhere however, no more than a cursory pause in nuclear development is expected.

Ziggy again: from all this "we will conclude that if we want an industrial strength electricity system, while reducing dependence on fossil fuels, then nuclear power remains the best and only option." That view is echoed elsewhere.



*Ian Hore-Lacy is a former AFES staff-worker, Zadok Board member, is an ISCAST member and works for the World Nuclear Association in London. He is married to Libby.*



# Is Nuclear Power Finished?

By Gordon Preece



## Introduction

Using ‘calm rational language’ as if it is nuclear ‘business as usual’ may be ok for my friend Ian Hore-Lacy, but it is really an illusion of calm, given what happened at Fukushima. Faced with either a climate-change or nuclear disaster, the rational thing to do is to warn as many people as possible even yelling if necessary.

That is not to say that Fukushima in itself should be the only reason for not relying on nuclear power as a technical fix for our climate change threatened environment and economy. Yet it is symptomatic of broader issues of the sustainability of a planet threatened by the Promethean pretensions of a humanity drunk on its own pride, manifest in both nuclear power and human-induced climate change, and in the highly arguable assumption that only the former provides the solution for the latter.

This article explores some immediate and broader issues, but for more of the latter, especially theological issues, and my concerns about the ‘calm rational approach’ enabling us to take the higher ground above the tsunami affected, radioactive waters at Fukushima, see my article ‘Nuclear Power: Boom, Gloom, For Whom?’ *Debate*, no. 1, Dec. 2007 in response to Ian’s article there. Yes, let’s take a few deep breaths, but let’s also check that those breaths aren’t harmfully radioactive.

I am no nuclear expert. But I do know some who are and will draw upon them here. And I give ethical investment advice to Christian Super so that, after considerable debate, they do not invest in nuclear power. I’ve also studied theology and philosophy of science

closely enough to prick my ears of suspicion whenever I hear claims to a kind of on-high objectivity, what philosopher Bernard Williams calls the mid-air stance.

## Richard Tanter: An International Relations Perspective

Now to my experts. Richard Tanter is Professor of International Relations, Royal Melbourne Institute of Technology, and Senior Research Associate, Nautilus Institute in San Francisco. He spoke recently on Japan’s nuclear crisis (<http://www.sbs.com.au/search/?query=richard+tanter+japan's+nuclear&category=radio>). I heard him at an Arena think-tank seminar with Professor Jim Falk on April 4<sup>th</sup>.

While speaking calmly he paints a less ‘normal’ picture than Hore-Lacy. North-Eastern Japan looks like wartime. It has approximately half a million internally displaced refugees, not all due to the Fukushima nuclear plant, but enough.

Fukushima no. 1 plant, in greatest crisis, has taken three weeks to re-establish its emergency cooling system. But there are still very high temperatures (over 100 C) and high pressure inside the reactor. Insufficient waters covering the fuel rods caused them to burn and melt. One fractured, causing dangerous levels of radioactivity. The strategy now is to try to flood the reactors. The basements under reactors 1,2,3 now contain c. 70,000 tons of highly radioactive water. Where they’ll put it no-one knows. The spent fuel on no. 4 is full of very radioactive material. They are trying things no-one’s ever done. No solution is visible in under a year, even a temporary solution.

## Nuclear’s Sums Don’t Add Up

The longer-term implication of this is that increased safety requirements will drive up the already high and highly subsidised cost of nuclear compared with gas or coal-fired energy. Safety –based construction costs form most of this cost. A nuclear plant in South Texas has just had its majority shareholder NRG Energy write down \$400 million of constructions costs so far. It will make no further investments. The future development of South Texas Project (STP) units 3 and 4 now looks unlikely; post-Fukushima it is not commercially viable. This is on top of much negative reaction from Left and Right to the economics of President Obama’s expensive renewal of the US nuclear power program. The government is not learning lessons from the bail-out of the banks. Like the banks, nuclear power is too big to fail, and if it’s too big to fail, it’s too big.

## The International Nuclear Tide Turns

International reaction is generally negative to nuclear power post-Fukushima. China, the new global economic and ecological bellweather, ceased all nuclear power planning. Current nuclear plants will be subject, unusually in totalitarian China, to more serious public and media scrutiny, including location of plants. I saw some of this vigorous debate visiting China last year during serious floods, concerning the Three Gorges Dam’s flood-proofing – was it for a one in a ten thousand, one in a thousand year flood, one in a hundred or what?

Soon China will face a possible nuclear NIMBY (Not in my backyard) factor. In Australia,

once possible locations of the proposed 21 nuclear plants were named, (e.g. in Andrew Macintosh, 'Siting Nuclear Power Plants in Australia: Where would they go?' *Australia Institute Research Paper* No. 40, January 2007 in which I discovered my parish listed), Australia's Switkowski report advocating nuclear energy was dead politically.

### Nuclear Japan on its Last Legs

In Japan nuclear power is not dead. But it is 'mortally wounded'. There is a grassroots anti-nuclear movement in Japan. Fukushima strengthens its hand against the incestuous alliances between household-name manufacturers like Toshiba, Mitsubishi and power companies like TEPCO and government departments. The long and more immediate history of disinformation or lack of information regarding radiation and the massively increased costs due to the cul-de-sac of dealing safely with spent fuel has disqualified the nuclear establishment from public trust.

It is likely that corruption charges will be laid against TEPCO, the operator of Fukushima, by Japan and the US. The pro-nuclear alliance will likely break up. TEPCO will be bankrupt, hopefully not before it pays compensation, especially for many of the stoic and heroic low-paid workers battling to contain the disaster, years. They are 'nuclear gypsies', with a maximum allowed radioactive exposure at plant a, then at b. c. and d., and so have 'extraordinary exposures' and life expectancies of about 40.

For Tanter, this all represents the failure of the plutonium project. It was based on the highly radioactive fuel being produced by breeder reactors recycling fuel for future use. This is not working and is massively expensive, with heavy secret subsidies.

### Questions for Australia

Tanter concludes with several questions for Australia:

- Will Australia resist the nuclear temptation?
- Will the pushback from the International Energy Agency (IEA) etc be resisted?
- Will Fukushima feedback into the debate more than just another round of cost increases?
- Will the collapse of the illusion of an environmental option which some environmentalists like George Monbiot (cited by Ian) had up their sleeve generate potential radical climate change action?

### Jim Falk: An Historical, Scientific and Technological Perspective

#### History

Professor Jim Falk is Director of ACSIS (Australian Centre for Science, Innovation and

Society), University of Melbourne. He added a more history and science-based approach to Tanter's more political perspective. He noted that nuclear power has been around since the 1970s. However, since then the Australian Atomic Energy Commission's (AAEC) expectation of 3000 plants operating globally by the year 2000 has been tithed. This was because the constraints around nuclear power narrowed, especially economically, witness the US where not one has been completed since the 1970s. Falk depicts the nuclear industry as like a dinosaur deeply cut in its neck but with its brain so far from its other body parts that it doesn't know it yet. Unlike Ian's calm rational market economy, the socially created conditions for the market demanded options in case of failure. The main aspect of increasing costs was an extended licensing time allowing for legal interventions as a proxy for safety concerns. In the Philippines one nuclear plant was closed two days after it was finished. It was never re-commissioned.

Around year 2000 millennial fever took hold and the nuclear industry got its hopes up. Concerns about climate change expressed by scientist and Gaia guru Richard Lovelace and NASA climate change expert James Hansen started saying that 'nuclear power may be unsafe but not as unsafe as climate change'. This is a legitimate view deserving of debate. All options need to be examined. But not uncritically.

### The Science of Fukushima

The following evidence post Fukushima adds fuel to the anti-nuclear side of that debate. Falk notes that Chernobyl vented quickly like a volcano in two days and then was cleaned up. By contrast in Fukushima 500 tons of water a day is being used, leading to 70000 tons underneath the reactors.

The International Atomic Energy Association (IAEA) admits the reactor situation is very serious. Significant levels of Radioactive Cesium-137 and iodine 131 were deposited up to 40kms away from Fukushima, some in sewage; radiation that won't stop suddenly. Radioactive iodine at 7.5 MILLION times the legal limit was found in water around Fukushima —and Cesium-137 at 1.1 MILLION times the limit. (<http://enews.com/fukushima-forecast-shows-caesium-137-iodine-131-northwestern-5-videos>). A senior official of Fukushima's operator TEPCO (Tokyo Electric Power Company) was quoted as concerned that it could eventually exceed Chernobyl. Some estimate deaths of 30000 to 44000 at Chernobyl.

Nonetheless, nuclear advocates like Ian argue that Chernobyl and Fukushima 'were outdated designs'. In fact, as Falk argues, they didn't build higher walls for tsunamis,

despite evidence they needed to, because it was unprofitable in an already highly uneconomic industry. In the past 1000 years in Japan there has been a tsunami like that. It was an economic decision not to prepare for it. This fact and tendency of the nuclear industry is more important than any particular design feature. And the Catch 22 is that every program reconsidering design finds the price inevitably goes up.

Falk describes a bucket curve for most innovations where costs are high at first then plateau, then increase as they age. 40% of the reactor fleet is now due to be replaced. Decommissioning is very costly due to safety factors and waste measures. But their replacements' capital costs are sky high. Finland's famed new reactor is taking much more time, with costs going ballistic. It is four years behind schedule, 90% over budget, and its predicted price of \$3000 per kilowatt is very expensive. Meanwhile, solar power costs are declining, as expected according to the bucket curve. They are currently at \$6000 per kilowatt, but by 2018 will be \$3000 per kilowatt, way below then nuclear costs. Two years ago the amount of renewable energy projects finally exceeded nuclear worldwide.

### More Than Science Needed

For Falk, Fukushima by itself is not enough to end the push for nuclear energy. He asks whether nuclear activists can use new communication technologies to build a greater understanding of our energy future and nuclear power's negligible position in it. Nuclear power advocate Alvin Weinberg sees many of the issues as trans-scientific. Scientists though necessary, are not sufficient to resolving these dilemmas. They often have the same differences and biases as lay people. The Union of Concerned Scientists is now speaking out about nuclear energy. Before and after Fukushima some Japanese scientists resigned, several seismologists were slammed when they spoke out, others' concerned reports were suppressed.

In Australia nuclear scientists mainly work for ANSTO (The Australian Nuclear Science and Technology Organisation) or universities. This strong economic incentive to silence can corrupt science. It is a small establishment, a shrinking breed, who want more of their business here. Significantly, it is often the retired nuclear engineers who speak the truth.

Science in itself can't settle the right balance between power needs and protection of human populations. Vulnerable parts of the population are vastly more vulnerable to radiation cancers than others, e.g. children 3-4 times more than adults, women more than men.

In Japan, the government announced a month ago that children from kindergarten up can

be exposed to 3.8 microbits of radioactivity per hour. But the best and oldest data regarding follow up of x-rays in the 50s and 60s, show increased risks of cancer. This decision led to the resignation of the chief cabinet adviser. As a scientist and parent he could not condone the radiation exposure of children.

### Technological Fixes?

The large energy companies have a whole spectrum of energy sources from coal to oil to uranium. Many look for quick technological fixes to their ecological problems, for instance carbon capture storage leading to clean coal, but this seems highly unlikely. Many of the new nuclear technologies proposed, like stage 4 reactors, are in fact more worrying concerning their emissions. Their using plutonium as fuel only makes it more accessible as a weapon. Because plutonium can be used for weapons, civil liberty issues, and an increasing security state to protect nuclear power arise.

Nuclear apologists see the Fukushima disaster as a one-off event due to a fluke earthquake and tsunami. But Chubu Electric, which operates Japan's 'most dangerous' nuclear plant at Hamaoka, has been asked to and agreed to temporarily shut down to work on improving its ability to withstand earthquakes and tsunamis. If Hamaoka is more dangerous than Fukushima, heaven help Japan. Nearer to home, in highly volcanic Java, a Japanese company has just given a contract for a feasibility study for nuclear energy. Fortunately it is still only a slim chance to go ahead.

Nonetheless, the nuclear proliferation issue refuses to go away, and is in fact, in our backyard. Besides the notoriously porous Chinese walls between India and Pakistan's nuclear energy industry and their nuclear weapons capability, and especially the latter's openness to terrorists under their noses, there is their selling of nuclear technology around the globe (see Gordon Corera, *Shopping for Bombs*). So some security practitioners in Australia see nuclear proliferation as a real danger in SE Asia, including Indonesia. They therefore say that Australia needs to establish uranium enrichment potential for nuclear weapons, as was advocated by former PM Gorton when a nuclear reactor was planned for Jervis Bay. Fortunately uranium enrichment was rejected in the Switkowski report and BHP and Rio Tinto have said it is commercially unviable.

### Monbiot's Mistaken Faith in Nuclear for Growth

Hore-Lacy cites environmental activist George Monbiot's overconfident argument that Fukuyama is still standing is reason to move full steam ahead on nuclear energy as a climate change antidote. However, Monbiot's figures minimising the effects of

Chernobyl are based on the lowest estimates of numbers of cancers from the most highly affected areas, 'only' 4000 cancers, but in that report if you look at lesser radiated areas doubles cancers to 8000; others estimate 16000. Monbiot allows for no increase in child cancers, a foolish assumption as children are much more susceptible to radiation.

Monbiot doesn't believe that renewable energy sources will be enough if we're to sustain growth. But as former UK Sustainability Commissioner Tim Jackson argues, the growth path is unsustainable. We need, as his book title states, *Prosperity Without Growth*. We can no longer afford to simplistically oppose economic growth to emotional, spiritual and relational growth. Compare the film *The Economics of Happiness* and also US economist Hermann Daly's *Steady State Economics*.

Instead of nuclear, Falk argues that with the amount of power needing to be replaced in TEPCO's systems in the next five years, there is a very good planning and financial case for Japan to rebuild with (and for others to adopt) a mixture of: 1. extreme energy efficiency; 2. smart grids, not like the inflexible national one now; 3. interruptible, renewable energies of solar and wind, which can be established much more quickly than nuclear energy plants; 4. distributed energy which is needed in all countries; 5. better uses of centralised energy.

The standard argument which Ian uses against alternative energy sources is that they cannot sustain based load electricity for a growth economy. But as Falk argues, 'base load' makes sense for coal because it becomes very uneconomic if not on a constant base load. The modern way is for the whole grid to produce statistically reliable levels of power. This gives it the stability, capacity or resilience to respond to demand. But coal and nuclear power are not reliable. Dispersed systems across the country are much less vulnerable.

Further support for alternative energy sources comes from the fact that Labor government energy conservation schemes were massively oversubscribed, and selling back to the grid was too popular in NSW so they closed it down. The new NSW Premier Barry O'Farrell has wasted no time in breaking his election promise to not penalise the 110,000 people signed on to deliver solar power to the State grid at a rebate of 40c per kilowatt hour by retrospectively and possibly illegally cutting it by a third. He has been heavily criticised, even within his own party.

### The Grandchild Test

Where Monbiot is right is in another article regarding the right's emotional and visceral appeal to fear. Climate change and other issues often seem too abstract or complex. Simplistic, short-term solutions

can sound clear. However, the anti-nuclear argument, has considerable visceral and emotional power on its side. Remember the catastrophic consequences of unfettered nuclear proliferation, seen so starkly at Hiroshima and Nagasaki (the most Catholic city in Japan). When I visited Hiroshima I spent a day and a half exploring the moving monuments to and stories of the victims. Seeing innocent young Japanese girls heading off to school I was struck by reading that the bombs were dropped at just the time when children would be heading to school, to have maximum impact. The likely effects of nuclear contamination on children led a key Japanese government scientific adviser to resign. Rightly so. In my ethical investment advice to Christian Super I often canvas generational justice issues. Any Christian with conservative biblical family values cannot countenance leaving a scorched earth to the next generation. Our inability to make such connections shows a lack of imagination, an inability to connect the personal and the political. In ethical investment we call it the grandchild test – what will you say when your grandchild asks what were you doing when climate change was happening or when nuclear energy was canvassed as the saviour without considering the long-term consequences. The grandchild test can work two ways. Climate change Godfather James Hanson's book, *Storms of My Grandchildren: The Truth About the Coming Climate Catastrophe and Our Last Chance to Save Humanity* (2009) uses it against my position. But nuclear energy violates the most basic environmental principle: that the whole life-cycle of any product must be counted and costed. Nuclear energy does not do this, and is thus uninsurable, except by some governments, and is thus uneconomic. Its full costs have not been factored in.

### Conclusion: A Debate Worth Having, But Now Turning

A debate on Nuclear Power at Melbourne Town Hall last year, including Hansen on the pro-side, was lost, with more people being anti-nuclear after the debate than before. This doesn't end the debate, nor does Fukushima in itself, but with a star-studded caste, even before Fukushima, the tide of informed opinion seemed to have turned. How much more so since Fukushima has shown how frail the earth and our supposedly fail-safe systems are.

Though the debate is certainly necessary considering our increasingly dire climate change position, it is clear that nuclear power can't solve the problem of enough energy for 9 billion people by mid century. It would be a case of out of the frying pan into the fire.

*Gordon Preece is Director of Ethos: EA Centre for Christianity and Society and ethicist for Christian Super*

# Book Review

## Mentoring Millennials: Shaping the Next Generation

**Dr Daniel Egeler, (Colorado Springs: NavPress, 2003)**

Reviewed by Rev Dr Darren Cronshaw



An outstanding teacher. A committed coach. A listening parent. A diligent Sunday-School teacher. An interested aunt. An encouraging boss. Daniel Egeler reminds me of some of these important people who mentored me as a young person. Egeler himself is a missionary kid, a soccer coach, a parent and a teacher turned educational consultant. As suggested by the book's title, he brings two passions together in *Mentoring Millennials*.

Firstly, he is passionate about understanding and celebrating the potential of what is being called the "millennial generation". This emerging group of young adults born since 1982 differ significantly from previous Gen-X and boomer generations. They display a relative optimism, a preference for boundaries and rules, healthy attitudes toward education, a desire for tradition and values, intercultural sensitivity, and concerns for the environment and religious tolerance. Perhaps most significantly they are eager to commit wholeheartedly to a cause greater than just themselves. Millennials are challenging assumptions about how "postmodern" young people are supposed to behave. The bad news is they sometimes struggle with

loneliness and loss of moral criteria, but in the face of a September-11 world they want to make the world a better place. Millennials have the potential to be a "hero generation".

Secondly, Egeler is passionate about mentoring. He draws on Bobby Clinton's mentoring models describing different levels of intentionality and intensity, from historical examples and occasional counselling, through to intensive spiritual guidance and coaching. I am convinced mentoring is a key leverage point for leadership development. Egeler describes it as a linchpin between generations. The value of the book is not just in its generational analysis, biblical examples, inspiring stories or easy reading, but catching Egeler's heart for having "mentor's eyes" to understand, take an interest in, cheer on, share wisdom with and learn from the next generation.

*If you are planting for a year,  
plant grain.*

*If you are planting for a decade,  
plant trees.*

*If you are planting for a century,  
plant people. (Chinese Proverb)*

*Darren is the Coordinator of Leadership Training with the Baptist Union of Victoria and pastor of Auburn Baptist Church. of pace from sitting, standing, lying, activity, inactivity – all which needed to be carefully monitored and controlled.*

***If you are planting for a year, plant grain.***

***If you are planting for a decade, plant trees.***

***If you are planting for a century, plant people.***

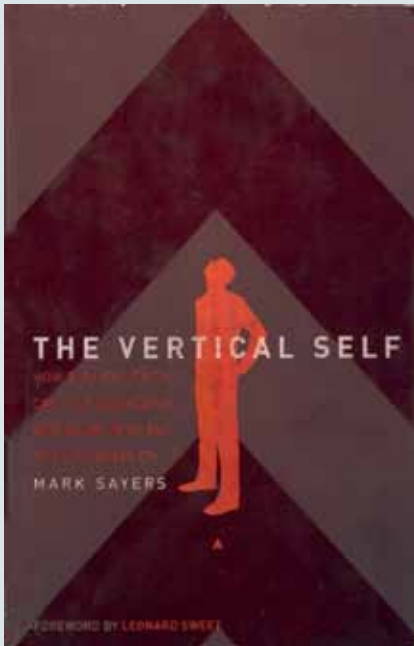
*(Chinese Proverb)*

# Book Review

## The Vertical Self:

**How biblical faith can help us discover who we are in an age of self obsession - By Mark Sayers (Nashville: Thomas Nelson, 2010)**

Reviewed by Darren Cronshaw



Mark Sayers is a theologian and cultural analyst with a particular interest in youth and young adult culture and discipleship. He reflects not just on how to shape church for people today but also how people today are shaped by our culture, and especially how our view of self has been distorted.

Sayers suggests a lot of our problems come from a distorted view of self that evaluates ourselves horizontally according to what other people think of us. In particular, our culture esteems people who are cool, sexy and glamorous or seen as such.

Sayers warns that preoccupation with our appearance is as much a danger

in the church as a preoccupation in our culture. This is one of the most challenging paragraphs of the book: 'Our moral choices do not matter. What does matter is being seen as having the right opinions. ... backing up our opinions with the right behaviour is seen as neither essential nor necessary ... This is because our basic understanding of what it means to be good has changed. It is not as important that we are good as it is that we appear good' (p.28). It is not just the musician with a cause we need to beware, but our own motivations for engaging in social justice and doing good.

The horizontal self looks to the world for acceptance, but a vertical self looks to God. A big part of Christian discipleship is realising we have an audience of One. Spiritual growth is more important than publicity and appearance. Discipleship is about nurturing our souls rather than constructing our image. Instead of defining and identifying ourselves horizontally according to what the world around us says, Sayers invites us to understand that we are created in the image of God. We do not have to build our identity around being cool, sexy and glamorous – we have the calling as disciples to cooperate in the creative efforts God calls us to.

The Vertical Self is insightful social commentary and comes with discussion questions around how our sense of self influences our behaviour. Sayers gives us an invaluable tonic to wean us off a preoccupation with appearance and a timely guide to navigate away from a horizontal view towards a vertical view of self.

*Darren coordinates leadership training with the Baptist Union of Victoria, serves as pastor at Auburn Baptist Church, and is an Honorary Research Associate with Whitley College (MCD).*

## Events Calendar



8 June:

Missions Interlink Special Meeting  
2:30pm, Menzies Hotel 14 Carrington St  
Sydney, NSW [mi@ea.org.au](mailto:mi@ea.org.au)

20-24 June:

MILL (Maximum impact Language Learning) Belgrave Heights Convention,  
Belgrave Heights, Vic [info@mill.org.au](mailto:info@mill.org.au)

26 June – 2 July:

Missionary Enrichment Retreat  
Winmalee, NSW  
[gnewmarch@cms.org.au](mailto:gnewmarch@cms.org.au)

28 June – 7 July:

TT (Transition Training) Belgrave Heights  
Convention, Belgrave Heights, Vic  
[clangsford@globalinteraction.org.au](mailto:clangsford@globalinteraction.org.au)

13-14 August:

ReachOut Mission Conference  
Katoomba, NSW  
[www.reachoutmissions.com.au](http://www.reachoutmissions.com.au)

26-28 August:

MIST (Missions Interlink Short-term  
Training) SA [barryandann@thelocks.net](mailto:barryandann@thelocks.net)

8-11 September:

MIST (Missions Interlink Short-term  
Training) NSW  
[barryandann@thelocks.net](mailto:barryandann@thelocks.net)

15-18 September:

Missionary Transition & Re-entry  
Retreat Wycliffe, Kangaroo Ground, Vic  
[helenmacn@gmail.com](mailto:helenmacn@gmail.com)

11-13 October:

Information & Communication  
Technology Conference Lilydale, Vic  
[davidmiller@globalrecordings.net](mailto:davidmiller@globalrecordings.net)

14-16 October:

MIST (Missions Interlink Short-term  
Training) Moorooka, Qld [smcgeown@cms.org.au](mailto:smcgeown@cms.org.au)

20-23 October:

MIST (Missions Interlink Short-term  
Training) Wycliffe Australia, Kangaroo  
Ground, Vic [cbird@cms.org.au](mailto:cbird@cms.org.au)



Engage faith. life. together.

## New Faces and Farewells



There are a few new faces in the EA family, both in the office and on the board.

Rachel Foyster is our new Administrative Assistant, working two days for EA and also one day for Missions Interlink. After working in the corporate sector within Telstra's Project Management for 5 years, Rachel then completed a Bachelor of Theology at Tabor College. With an additional year of study, she became a qualified Primary School teacher and has been working at Mount Evelyn Christian School ever since. To allow for work opportunities with EA Rachel is now teaching part-time. She particularly enjoys the outdoors, live music, and quality time with family and friends.



EA Insurance is pleased to welcome its newest member of staff Narelle Weatherall, who has joined the team as an Account Executive.

Narelle will be looking after the Missioncare program, processing accounts and general office management. Narelle is passionate about leading young people in her local church in Mitcham. She can be contacted by email at [narelle@ea.org.au](mailto:narelle@ea.org.au) or on 03 9890 6851.

Claire Dawson has also concluded five years on the Board in order to commence in two part-time roles, one as Executive Manager of EA, and the other as Climate Change Action Officer for Ethos.

In addition, we welcomed four new board members at the AGM held in December 2010:

**Jim Reiher** - Jim has worked as an Ambulance Officer, high school teacher and theology lecturer. Since 2007 he has worked with Urban Neighbours of Hope (UNOH) in Dandenong, overseeing their training programs. Jim loves to write and is active politically, and is kept busy by his 9 grand-children.

**Bob Simpson** - Bob is an associate in The Australian Media Engagement Project (AMEP), which aims to help equip Christian leaders to engage with Australians through public media. Bob is also a Board member of P4T (Partnering for Transformation) Inc.

**Andre Van Eymeren** - Andre has been involved in community building in a variety of different spaces and places, particularly in caring for homeless and marginalised young people. Andre now heads up P4T which is a new movement aimed at helping individuals, organisations and communities to discover their true meaning and purpose, their place in God's vision for the world, and live it.

**John Yates** - John is a former pastor and theologian (Tabor College, ACOM) who now operates in an itinerant ministry of spiritual direction and writing. John lives in Perth where he mixes equally between church and marketplace networks.

You can find out more about the other current board members (David Wilson, Chris White, Stuart Brown, Peter Ralphs) via our website <http://www.ea.org.au/About/OurPeople.aspx>

Finally, the Board would like to formally thank retiring board members Ron Clough, Tony McCarthy, Aunty Jean Phillips and Ian Lucas for their significant contributions as board members, and in particular for their contributions as Chairperson (Tony McCarthy), Secretary (Ron Clough), coordinator of EA's Indigenous Ministries Commission (Jean Phillips). We are deeply indebted to them for their faithful service over many, many years and we look forward to their continued involvement in the work of EA in the future.

### CONSUMING CREATION CONFERENCE

In early March approximately 80 people attended the ethos 'Consuming Creation' conference with Michael Northcott, held at Ridley College. Michael's talks were both inspiring and challenging. He provided a lot of food for thought (and action!) as did a wide variety of elective presenters.

### CLIMATE CHANGE ACTION OFFICER

One of Ethos' responses to the climate change challenge is the appointment of Claire Dawson to the role of Climate Change Action Officer. This new, part-time position has been funded by a generous grant, enabling Claire to serve a range of Christian not-for-profit organisations by assisting them in measuring and reducing their carbon emissions. If you're interested in finding out more or getting involved email [claire@ea.org.au](mailto:claire@ea.org.au) or check out [www.ea.org.au](http://www.ea.org.au)

### CLIMATE CHANGE NATIONAL DAY OF PRAYER (Nov. 6)



Another important response is Hope for Creation: A National Day of Prayer on Climate Change, which EA's ethos Environment Think Tank has initiated in partnership with other groups. Make sure November 6 is marked in your church calendar and contact [info@hopeforcreation.com.au](mailto:info@hopeforcreation.com.au) for more information and great ideas to make it a day with a difference for your community.

Stewardship and Fundraising Forum featuring Dr Scott Rodin (former CEO of Christian Stewardship Association, USA) plus an array of other speakers  
Melbourne - 31 August  
Brisbane - 2 September  
Sydney - 5 September



Full details at [www.stewardship.org.au](http://www.stewardship.org.au)

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#### Attendance

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100-250  1 year \$100  3 years \$225

250+  1 year \$150  3 years \$330

### ORGANISATION AFFILIATE

#### Annual Turnover

<\$10k  1 year \$70  3 years \$155

\$10k-\$100k  1 year \$100  3 years \$225

\$100k-\$500k  1 year \$150  3 years \$330

\$500k +  1 year \$250  3 years \$560

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Email enquiries@ea.org.au



Coordinated by ETHOS Environment, TEAR Australia,  
World Vision, and the Uniting Church.

# Hope for Creation

*National Day of Prayer  
on Climate Change*

*Sunday 6 November 2011*

On Sunday 6th November, churches and Christians  
around Australia will join together for a day of prayer  
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Please join the church's response to climate change by  
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