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THE AUSTRALIAN CHRISTIAN

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THE AUSTRALIAN CHRISTIAN

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Guest Editorial

God is in his Heaven

Wendy Hunter

After some very stressful and hectic weeks at last came a day when I had no commitments; many things that could still be done, but I decided to take time out and have a day off to leave the ringing phone and chores and relax. Mother nature had forgotten to look at the calendar and provided the most beautiful spring day, with just a slight breeze to keep the heat at bay, after some of August's horrible winds.

As we live close to Manly, my day out of time was spent walking along the Corso watching the crowds and feeling the beautiful warmth of the sun. I spent some time just sitting quietly in St Matthews, the Church in the Corso with the open door. I prayed for my family, world events—as the media headlines had been horrific just then—those who are ill and less fortunate than our family and the many blessings God had given me personally. I admired people's handiwork in the beautiful old building, the stained glass, carved stone and soaring roof.

While sitting on the ocean front I watched some board riders. I compared their skill to our Christian life, as they paddled just enough to stay beyond the breakers until they felt the swell build to a large wave then paddled furiously to catch a wave. Because of the mild weather, the waves were small. Sometimes the more advanced riders would ride almost all the way into the beach, others would fall and need to struggle and paddle hard to return to the

calmer deep water. Sometimes, in our Christian life, we only paddle enough to keep going, at other times we catch a wave—an exceptional church meeting, an answer to a concerned prayer—and we are riding high, at other times we feel despair and only our connection to God through prayer and fellowship with our Christian friends keeps us going and believing. Like the leg rope of a board rider, we are connected to God, we would flounder and sink, but we are able to get up and paddle back to the calm water.

I came home rested and thankful to God for his beautiful world and the ability to recognise that it is through him we can really take time out to pray. God is in his heaven and all's right with the world. Maybe the people in the world need a great deal of help, but on such a day the evidence is clear, God is in control.

I joined the church through a tent mission, these were popular during the 1950s. I am married to David and we have three children. Because of work commitments we have lived and worshipped in three states. I've held office in many different Christian Women's Fellowships till becoming NSW State President. As NSW Women's Conference enters its 100th year, my theme for this year is "Stepping Out in Faith". We worship at the Northside Community Church, Narrabeena.

Loneliness

Loneliness is a matter of the heart
not locality.
Within the depths of a person's soul
there dwells
a vacuum.

Where, oh where, can an answer be found
resolving the
isolation? Come! Be touched by Calvary
unleashing
Communion.

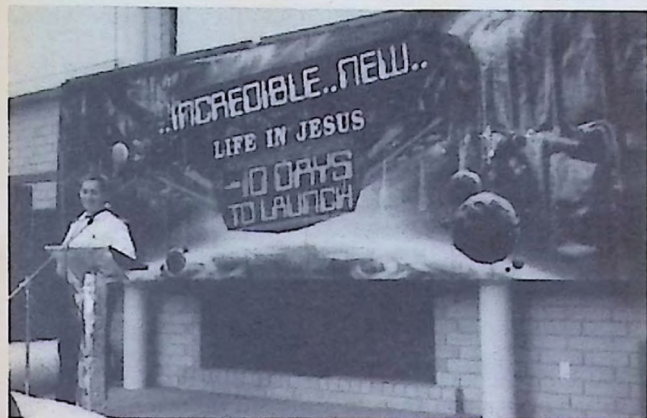
The void within craves for relationships
not possessions.
Unfulfilled, it turns dark with bitterness
creating
alienation.

In the fellowship of spirit with Spirit
Darkness
fades in the glowing, transforming love
of God's
Presence.

—R.N. Hawkins

Having a Blast

One Way Space Club



• Commander Dorrington

South Perth Church of Christ, WA, was transformed recently into Cape Collier, for a period of five days at the end of the July school holidays. This was an exciting adventure time for 191 children aged 5-12 years. Space cadets gained entry into the day's adventures by producing a security pass. Commander Dorrington arrived daily by Space Rocket. Visiting celebrities from the West Coast

Eagles and the all winning Wildcats team also "rocketed" in for a visit.

A craft program added interest with Space Cadets making moon buggies, flying saucers, robots, kites, moon creatures, etc.

Four hundred attended the final parents' night on 25 July, with Robert Adams as speaker.

—Joy Turnell,
Communication Officer

Quarter Century

Tweed Heads 25th

25th anniversary celebrations were held at the Tweed Heads, NSW, church on 7 and 8 August, with Gordon Moyes as guest speaker. He brought messages to a men's breakfast, ladies morning tea, leaders' afternoon session and the anniversary dinner at night. This was held in the Civic Centre, as was the Sunday morning worship service when Gordon again brought the message.

At the dinner, Don Bartrim, former member, brought greetings on behalf of past members. Special greetings were received from past ministers and also Maureen Steele, first church secretary and the one who door-knocked for members 25 years ago, who was unable to be with us. Ann and Don Bigelow brought special

music. On the Sunday morning, Max Boyd, Mayor of Tweed Council, was present with his wife and brought a greeting. Our ministers, Richard Oakes and Paul Hodgson, and Janet Oakes took part in morning worship. Don Whittaker was a special soloist.

Many past members came from near and far to join with local members and friends to make the whole weekend one that we believe will continue to bear fruit in God's Kingdom. Well over 200 joined in worship.

A special church paper was produced marking the occasion, including photos (where available) of past ministers, plus a brief resume of the 25 years.

—B. Wylie

Can You Help?

Copies to missionaries

Each issue of *The Australian Christian* is sent to church leaders and missionaries involved in countries with links to the Overseas Mission Board. Copies are also sent to missionaries involved with the Federal Aborigines Board. Copies to people overseas are sent airmail.

In some instances, it costs more than \$50 a year in postage for these people to be kept up to date with what is happening in Churches of Christ around Australia.

Currently, we have several churches, auxiliaries and indi-

viduals who help us cover some of the costs of supplying these issues. We are always looking for others to help us in this ministry to missionaries.

If you are able to help assist in this way (minimum cost per annum is \$12.50) please contact Chris Ambrose at The Australian Christian, PO Box 101, Essendon North 3041. Phone (03) 379 1219. Fax (03) 379 0015. Possibly an auxiliary in the church can look at helping sponsor a missionary and sharing in a small way in their ministry.

Parkrose Village

Residents move into new wing

Following six months work, the new Parkrose Village Nursing Home wing (15 beds) is complete and residents have moved in. Parkrose Village is run by the Churches of Christ Retirement Services Inc in South Australia.

On 28 July, staff, volunteers (off duty staff and friends of Parkrose Village), relatives, the Chaplain, and a board member worked to assist with the move of residents, their personal belongings, the equipment, records and linen.

This was a major exercise, coordinated by the Director of Nursing, Lynn Rice and her staff. Lunch was provided for the workers and a special cake was cut.

This process will be repeated in six months at the completion of Stage II, the upgrade of the old Nursing Home section (19 beds).

Stage III includes new hostels adjacent to the dining room.

The project managed by Brimblecombes Builders and Contractors has flowed smoothly and residents and staff have enjoyed keeping a close watch on all work.

The final result has provided our residents with a beautiful home and our staff with very pleasant and effective working areas. We look forward to the move into Stage II which will complete the Nursing Home upgrade.

—C.K. Curtis
(Administrator)



• One of the views in Parkrose Village

The Yalga-binbi Statement

In early August Aboriginal church leaders met at Yalga-binbi in Townsville to discuss the Mabo High Court decision and the Government's response to it.

The following statement was signed by members of that group. Signatories included representatives of the National Aboriginal and Torres Strait Islander Catholic Council, the Uniting Aboriginal and Islander Christian Congress, the Federal Aboriginal Board of Churches of Christ (Cec Grant was the signatory), the Christian Missionary Alliance, Assembly of God: Gospel Light-house, Aboriginal and Islander Baptist Council of Australia, Aboriginal Evangelical fellowship of Australia, the National Aboriginal Anglican Council, the Lutheran Church Australia and World Vision Australia: Aboriginal program.

The Statement

We the spiritual elders and servants of our Lord Jesus Christ and of our people, representing our Indigenous Aboriginal and Torres Strait Islander Churches from across Australia, met at Townsville 9-11 August to hear reports and prayerfully examine the issues in relation to the Mabo High Court decision and its relevance to the indigenous peoples.

The following are our carefully considered conclusions:

We are deeply concerned that the Federal Government at this

time when the High Court decision has presented an historic opportunity to address the dispossession of Aboriginal and Torres Strait Islander peoples, vacillates between acknowledging the needs of Aboriginal and Torres Strait Islander peoples and responding to the pressures applied by mining, pastoral and other vested interest groups. In all talks with Aboriginal and Torres Strait Islander peoples, we want to hear a clear commitment to just legislation, protecting Native Title in ways that are agreed upon by Aboriginal and Torres Strait people.

As Australians we all need to cleanse our consciences from the results of the lie we have been living under for the past 223 years by completely removing Terra Nullius from our statutory law and history books and replace it with Native Title. We believe the invasion of this country and the resulting dispossession of the original inhabitants has caused a breakdown of culture resulting in real hurt and pain and has built a wall of separation. The wall that separates white from black is made up of the bricks of injustice, murder, greed, robbery of land, genocide, racism, systematic exclusion from resources, assimilation, and legislation that cares for the majority and powerful lobby groups. Only when this wall is dismantled and the bricks of injustice are crushed will there

be true reconciliation. There can be no true reconciliation without justice.

There needs to be movement from both sides. From our perspective, Aboriginal people are being asked to give more than they are receiving in the present process of reconciliation. We believe that God's law is a spiritual law but is broken through violation of human rights of indigenous peoples. Until God's laws of justice, righteousness and truth are acknowledged and restored in this nation, and recognition given to the God-given role of Aboriginal and Torres Strait Islander peoples as custodians of the land and territories, there can be no true reconciliation in the nation.

We believe that the way this should happen is by involving the appropriate Aboriginal and Torres Strait people in official dialogue with government thus giving credibility to the High Court's decision.

There can be no cheap reconciliation.

We believe that the International Year of the World's Indigenous Peoples 1993, which has as its central theme, a New Partnership, provides the opportunity for us as indigenous people to speak out about the issues that have affected and continue to affect our hopes and aspirations.

The year also provides another opportunity for all Australians to listen to the voices of the indigenous peoples of Australia, recall the injustices the Aboriginal and Torres Strait Islander peoples have experienced since colonisation, and make restitution for past injustices.

The Aboriginal and Torres Strait Islander people have already offered genuine solutions to the problems brought about by colonisation in this country but continue to be conveniently ignored by the governments of this country. We continually pose the question to those opposing forces as echoed by the Old Testament prophet, Amos,

"How can two walk together unless they have agreed to do so?"

We see the High Court decision on Mabo being another opportunity for the people and the government in Australia, to negotiate with ATSI people toward a meaningful resolution of the situation that confronts our nation.

We must play an active role in these negotiations and we call on the churches to support us in these negotiations and to stand with us in our continuing struggles for justice and truth.

We call upon our Federal Government to include us in meaningful negotiations leading to the framing of national legislation on Land Rights.

We call upon our Federal Government to amend the Constitution of Australia to ensure that the rights of indigenous peoples are protected along with all other Australians.

We call upon our Federal Government to form national legislation on land rights after consulting with representatives appointed by Aboriginal and Torres Strait communities, including close consultation with our tribal elders so as to ensure long overdue justice for Aboriginal and Torres Strait Islander peoples and restitution for all the injuries suffered as a direct result of dispossession and dislocation from our tribal lands.

We call upon churches, their leaders and other interested groups who may have either knowingly or unknowingly cooperated with the colonisation of this country by coercing Aboriginal and Torres Strait Islander people to conform to the European way, to the detriment and in some cases the destruction of our culture, to repent and stand with us in our ongoing struggle for justice, restoration of culture and restitution for loss of land.

We need to work together for reconciliation throughout our nation based upon righteousness, truth and justice.

90th Anniversary Church of Christ Northcote

Invites friends and former members to the
BBQ and Social Evening Friday 22 October
Sunday Services 24 October

10.30 am Morning Service (guest speaker
Max Gowty—Conference President)
12.30 pm Luncheon
2.45 pm Pleasant Sunday Afternoon

RSVP Monday 18 October
Joyce Huggan (03) 489 8746
Patricia Gluyas (03) 470 4846

CCTC Spring Festival

Art and craft display



It will soon be Spring Festival time at the Churches of Christ Theological College, Mulgrave, Vic.

The committee has aimed high, wide and handsome and the result of all the hard work is going to be a festival of huge proportions, well worth a visit.

The festival will open at the College in Jacksons Road, Mulgrave, on Friday night, 1 October. The Waverley Concert Band, conducted by John Sewell, will commence playing at 6.45 pm and the newly elected Mayor of Waverley, Cr Pat Cotton, will declare proceedings open at 7.00 pm.

Well known artist Margaret Crompton (water colours), member of the Victorian Artist's

Society, and Val Davis (oils) will have their work on display and sale in the lecture theatre. The theatre will also be the display gallery for the beautiful quilts of Glenda Kaabar and high class pottery.

Detailed maps will be handed out at the door so that visitors can find their way around.

Every available area, inside and out, will be filled with arts and crafts on display and for sale.

There will be lead lighting, Faberge eggs, hand-painted porcelain, porcelain dolls, plants in fancy pots, hand knitted jumpers, children's wear, jewellery, greeting cards, Christmas decorations, folk art

and much more. Mal Austin will host a photographic display and Jim Larkam will be doing sketches on the spot.

Primary schools and secondary colleges in the area have entered the Spring Festival Art Competition and the walls of the College will be ablaze with the colour, each class in every school bringing their two best paintings to be hung for judging.

The theme for the primary school entrants is "Today the World is Bright". The secondary College theme is "People in Places". The Art Competition for the schools will be judged by Professor Michael Field from the Department of Fine Arts, RMIT.

The festival will continue on 2 October, 10.00 am-4.00 pm. The highlight of the day may well be the auction at 2.00 pm of Pro Hart's three beautifully framed and personally signed prints. The prints measure approx. 75 by 65 cm and are "Wildflowers", "The Swamp-Waterbirds" and "Knocking Around by Henry Lawson", the latter in naive art style.

Music will be provided by buskers, some of whom are members of the Mulgrave church youth band.

The entrance fee of \$3 for adults will include a Devonshire tea/coffee or freshly made pancakes. There is no charge for children.

—Betty Bantow

Aboriginal Christian Convention—Carnarvon

Many lives touched

The Aboriginal Christian Convention, held in July at Carnarvon, WA, was attended by visitors from as far afield as Esperance in the south, Hedland in the north and Victoria in the east. Pastors Sonny Graham, Dennis Jetta, Len Wallam and Harry Graham ministered over the three days of meetings. A combined music team inspired a spirit of worship at each gathering.

A youth team from the South Perth, WA, church, led by pastor David Stanford, arrived early in the week and conducted a basketball coaching clinic for local teenagers, culminating in the showing of the film "More than a Champion". This youth team also provided the special ministry to the children and young people at the Convention meetings.

On the Saturday the Olive Laird Hostel catered for an anticipated 200 at a "cook out" lunch, specialising in roo tails baked in the ground. Yummy!

Praise God, his Spirit has touched many lives in this time of worship, learning and sharing.
—Lyn Price

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Jesus Still Leads On

Port Fairy's 110th Anniversary

Not many years ago a handful of elderly folk doggedly refused to close the little Port Fairy, Vic, church and gathered each Sunday to share in communion and worship.

The Lord has honoured their efforts and over recent years the work has developed and stabilised. We did need the help of a DMED subsidy for a time; but recent years have seen us engaging a part-time minister (Roy Hope) and consolidating a witness in Port Fairy.

The little chapel has been renovated, kitchen added and generally made more practical and comfortable with new furniture and enhanced with garden and lawns. We still have a program of improvements ahead of us. We are purchasing a manse due to the sterling efforts of our ladies.

Our service program includes weekly communion and worship, Bible study and prayer, Playgroup, KYB, Sunday School, and fortnightly prayer meetings, youth group, and monthly family service and tea and CWF.

The ladies are recognised around the town for hospital and hostel visits, Op Shop duties and Meals on Wheels deliveries.

Our theme for our centenary in 1983 was "Jesus still lead on" and with our 110th anniversary on 3 October we can only underline this with a shout of praise, "Jesus still leads on!" Our guest preacher will be Harvey Clark, who led us so capably in our centenary celebrations.

Past members, visitors and friends are encouraged to sup-

Leprosy and Graffiti Art

Raising awareness

In Melbourne, The Leprosy Mission has invited Godspeak Ultimativart (GSU) to participate in a joint "awareness raising" event as part of Leprosy Awareness Week in September.

The event will include a "full-on" concert and street art display at the Box Hill Town Hall on 18 September.

Along with the "pieces" (Spray-can graffiti art) on display, will be a huge stage backdrop prepared by GSU for The

Leprosy Mission. This is being prepared on 4 September by experienced spray-can artists.

Noel Buchanan (GSU youth worker) will speak briefly during the concert on the meaning of "creative cure" and the work of GSU and The Leprosy Mission. Kathy Johnson and Andy Sorenson and band will be performing at the concert. The art display is open at 6 pm with the concert commencing at 7.30 pm. Entry cost is \$10.

port us. The 11 am communion service will be followed by a luncheon and a 2 pm Pleasant Sunday Afternoon. RSVPs should be to Jack Hindman, 16 Philip St, Port Fairy 3284 by 20 September.

—Jack A. Hindman

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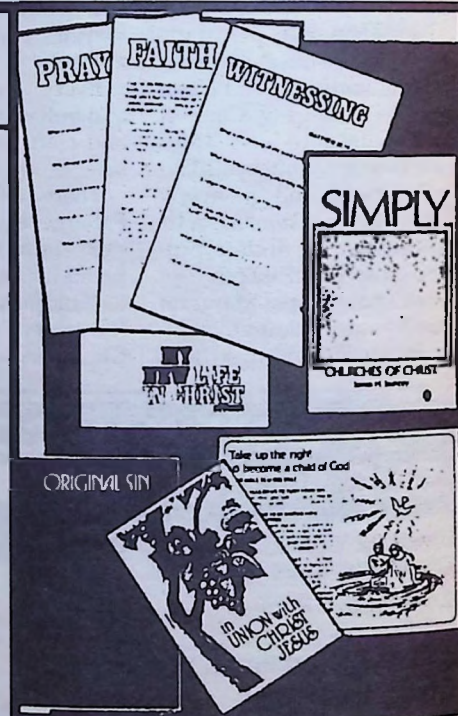
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70 Years of Ministry

Epping celebrations



• David Moyes, Harold Long, John Howard, MP and Lester Sutton

On 24-25 July the Epping, NSW, church celebrated 70 years of ministry and proclamation. It began on Saturday night, with over 200 attending a dinner (organised by Christine Liddle, Joy Thomas and Jenni Gainer). At the dinner, greetings were sent on cassette from Bob Whan and Keith Farmer (former ministers) and Ron Hewitt also shared. Significantly, 20% of those who attended have been attending the church for no more than two years. Marj Elsmore (member for 40 years) and Kelly Brownsey (member for one year) shared what Epping means to them. To finish the night, David Crawford, with assistance from Doug Edwards, presented a delightful audio-visual of Epping's history.

On Sunday morning, nearly 250 gave thanks and praise to God for 70 years of ministry. A choir of 20, conducted by Helen York, presented two items. John Howard, MP, gave a greeting and shared his testimony. Our guest speaker was former minister, Harold Long. Our night service had over 170 attend. The night was joyful, with bright singing and items by Linda Quinn and Rosemary Walker. Harold preached another thought-provoking sermon.

It was a weekend of memorabilia and celebrations. Throughout its history, Epping has supported various churches, conference committees, and community groups. Many people have received Christ, been baptised and gone into various ministries across Australia. Its past ministers and members have paved the way for an exciting future. Today,

Multiculturalism

An Anglican Review.

For two days (5-6 August) the Anglican Church in Melbourne conducted a major review on their church's progress in the area of relating to our multicultural society. This was arranged by Rev Jim Houston, who is part-time multicultural officer for the Anglican church in Melbourne. Over 60 church leaders were involved, including observers from the Baptist, Uniting and Churches of Christ.

In 1986, the late Archbishop David Penman had a commission to bring recommendations to the church, but very few of the changes were actually implemented. The Anglicans are weakest where non English speaking background people are in the majority, as for most churches. It's time for us all to welcome our ethnic community into our church buildings and involve them in the life of the church. This is not just an option for a few churches, it is an urgent matter for the survival of the church in Australia.

The Anglican Church in NSW has a Coordinator of Crosscultural Ministries, Mrs Mersina Soulos, who pre-

sented a report on churches in Sydney and showed the video "Today's Anglicans" as an example of how local congregations can adapt to our changing society. The video describes four congregations and their multicultural ministries. The video, with study guide, is available from The Anglican Home Mission Society, St Andrew's House, Sydney Square, 2000. Phone (02) 261 9500. —Barry Jenkins

Paddo's Centenary

Looking forward to looking back

The Oddfellow's Hall in Woollahra was the original meeting place for the fellowship that became the Paddington, NSW, Church of Christ. Those meeting together on that first Sunday in the 1890s would not have been thinking 100 years ahead. Even when the foundation stone for the current building was laid in 1901, the centenary celebrations of the church would have been far from the minds of those present.

However, those now attending the church have these very thoughts on their minds. The church is looking forward to celebrating the past 100 years.

With this in mind the church has set aside the weekend of 16-17 October as this time of celebration. The program will involve a musical concert starting at 5 pm on the Saturday, followed by 6.30 tea. On the Sunday, there will be two services of celebration, at 10 am and 7 pm. Importantly, there will be ample time to reminisce.

The church would be thrilled if past members and friends could share with them on this weekend. For further information or to book in for the tea please contact John Adermann, 116 Paddington St, Paddington 2021. Phone (02) 363 9681.

Port Fairy

110th Anniversary

Sunday 3 October

11 am and 2 pm

All Welcome

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Letters to the Editor

Letters are limited to 200 words

A Simple Faith

To the Editor,

Thank you Keith Crowley for your timely call for help ("AC" 7 August) regarding Stephen Curkpatrick's articles.

I have long since ceased using my simple brain capacity to absorb or even to decipher so much theoretical and seemingly pure intellectual interests. I gave up because I felt some of Stephen's articles seem to cast some doubt on the interpretation of Scripture as so many of us have observed over our adult years.

Mr Editor, how about some articles along the lines of the purpose and function of the church, to stimulate the thinking of the down to earth believer like myself.

In other words, let us get back to basics and not succumb to the temptation of making Christianity as espoused in the Scripture a complicated affair. I am glad I have a simple faith.

—L.W. Marshman
(Victor Harbor, SA)

Christian Endeavour Moves

To the Editor,

Christian Endeavour has been operating in Victoria for 110 years, strengthening the junior church in Christian experience and extending the Gospel—and it is just as vital and valid for the needs of today.

For many years CE has been operating from Bible House in Flinders Lane, but with the transfer of the Bible Society to Burwood, CE now has a new address—530 Elizabeth St, Melbourne, in Loyal Orange House, phone (03) 347 4335.

All churches are encouraged to consider Christian Endeavour as a child and youth training program in spiritual knowledge and use of natural gifts. It is obvious that there are few such ordered programs available to the churches in general that provide for the above needs. A resurgence of interest in Christian Endeavour as an inter-church activity can only

serve to strengthen the spiritual quality of our growing generations, leading them on in the faith of our Lord Jesus, refining their abilities in the service of the Gospel.

The CE office is attended each Tuesday from 10 am–3 pm. Please contact us and we shall be glad to be at your service. Should you be one of that great army of people blessed by the training and fellowship of CE, and want its work to continue, please call or write as we very much need your assistance and experience. —Rev K.W. Eddy

(President, The Victorian Christian Endeavour Union)

Guilty Unless Proved Innocent

To the Editor,

I want to thank Reg. Brand ("AC" 21 August.) for his kindly and considerate letter. He touches on the nub of my correspondence, which has not been to deny violence but to oppose the acceptance of an attitude "that all men are potential violators".

We are called to be true, but this attitude is not true (see letter as above). It is a generalisation which discriminates against a group on the basis of activity by a minority, and would seem to be contrary to our anti-discrimination principles. It declares, in effect, that all men are guilty unless proved innocent. This is a principle which can not be accepted in our society under any circumstance and must at all times be opposed.

It is surely an impossible way to build a Christian community by encouraging one half to actively distrust the other. There must be a better way of dealing with the problem than that which has been done to date. Is it too late for our Department of Community Care to review their strategy and put some specific recommendations to the churches, together with appropriate supporting material?

I'm sure that our churches would respond to a sensible approach and establish procedures for consultation, reporting and counselling, in the light

of such expert advice, in a manner appropriate to their situation.

—Colin Johnson
(Preston, Vic)

Appreciation

To the Editor,

As chairman of the Australian Churches of Christ Historical Society, I write to congratulate Graeme Chapman and to express our deep appreciation for the mammoth research project he has undertaken in producing this history of Churches of Christ in Australia (see review page 10).

We also express appreciation to Mrs Margaret Watkins for typing up the first volume, to Mrs Ethel Rankine for typing up volumes two and three and to Ken Barton who photocopied the 25 copies of each and arranged for their binding.

Each member of the Australian Churches of Christ Historical Society has enthusiastically supported this production as it represents a unique contribution to our history and thought as a people. —Ken Clinton

(Historical Society)

Buy Australian

To the Editor,

We are writing to you with a positive story about our car. We purchased our Holden Torana new on 1 March 1976. On 23 July, 1993 at 7.10 pm, on the corner of Seymour Grove and Burke Road, Camberwell, it clocked over 500,000 kilometres. It has the same engine and the same tappet noise that it had when it was purchased!

It has done many interstate trips in its lifetime and has towed many a trailer load of furniture, wood and other things. Although it has had its fair share of "bingles", it has come through very well.

The car would have spent about 16 years of its life parked out in the open, yet it has proved itself to be very reliable. The mechanic who services it says he hasn't seen another car of this age, with so many kilometres on the clock, still able to pass all the new cars which have stopped broken down on the side of the road!

This should be an encouragement to the Australian car

Letters to a Travelling Companion

Dear Daniel,

Thank you for your recent letter in which you wrote anxiously about doubts you have concerning the more intangible issues of the faith. I am rather puzzled that your acquaintance would recommend writing to me for assistance with these inevitably difficult questions. I wrestle with them no less than anyone else. Perhaps, however, I might be able to offer you some peace of mind in place of the tidy answers you seek.

Doubt is simply a human reaction to proposals our mind cannot fathom. Experiencing doubt does not prevent us from growing in faith. I can't help thinking that greater maturity comes through our willingness to intelligently acknowledge our natural doubt, whilst trusting Jesus enough to set our minds on practising his lifestyle in spite of that doubt.

Our problem is that we live in, and are influenced by, a society that often mistakenly assumes that reality is restricted to those things which can be grasped logically by our finite minds. I think we need to take heed of Job's story in the Old Testament. Trying to explain his doubts away did nothing for him. He only began to truly know God when he simply allowed himself to bask in his wonder and mystery.

So, Daniel, relax and enjoy the mysteriousness of God. "Pat answers" can be terribly boring and rarely help us to grasp the "bigger picture"!

Kindest regards,
Pastor Salt

A Great Weekend

Red Cliff's 70th

A great weekend was held 14-15 August for the 70th anniversary of the Red Cliff, Vic, church.

A boat trip in Mansell's paddlewheeler *Impulse* was held on the Saturday afternoon. In the evening, an anniversary dinner was held in the Masonic Hall. Items were given and slides of earlier days shown between courses, with Steve Mackie as compere.

Guest speaker was Stan Bannon, minister from 1958-63.

After the morning service, all were invited to stay for dinner, provided by the ladies. After an enjoyable PSA afternoon tea, the visitors, some



• Mrs Bannon cutting the anniversary cake

from Perth and South Australia, were farewelled.

State Youth Games

Through wind, hail and cold

The sleepy town of Queenscliff on the Bellarine Peninsula, Vic, came alive on the long weekend in June, when 200 young people from Churches of Christ across Victoria converged on the main recreation reserve for the annual State Youth Games. The event was organised through the Department of Mission, Education and Development Youth Vision Committee. In just three years, this event has become one of the most popular and exciting fixtures on the youth calendar—and it promises to keep growing as the word spreads! There was no stopping the en-

thusiasm at the camp. Plummeting temperatures, hail and strong winds weren't enough to dampen the spirits of the participants, who enjoyed an action-packed weekend. Basketball certainly proved the most popular sport, but many interests were catered for. Triathletes and chess-fanatics alike benefited from the healthy competition. Fun, fellowship and outreach were key themes at the "Games".

Top worship segments in the evenings, with messages from Rohan Waters and Howard Sanders, helped achieve our goals. A number of successful teams and individuals went home with trophies and we congratulate Glen Waverley who were overall "champs" for '93. Not everyone won their competitions, but all those involved had an excellent time and took home great memories of the camp. A big thanks to the organising committee and all those who helped on the weekend.

And what about the '94 "Games"? Get there—it's not to be missed—watch for details!

—Russ Croxford

Continued from page 8

manufacturing industry, and to the public, as it reinforces the fact that, with a bit of care, Australian products can last well, and perhaps outdo the competition.

We have been very pleased with our Torana, and hope to have many more years of reliable motoring with it.

—David and Jean Hillier
(The Patch, Vic)

Potential Victims

Firewood fundraiser

The advertisement in the church paper read, "Firewood available to assist Natalie Hays' return to Tasmania."

As I stood chopping wood in the drizzling rain, mud squelching around my ankles and in what felt like sub-zero temperatures, I thought about Natalie Hays. At the rate I was chopping, she probably would be swimming home from Europe! Natalie has been serving with Operation Mobilisation for two years in Eastern Europe, based in the office in Vienna, Austria.

Natalie's friends and relatives decided to raise the necessary funds to fly her home at the conclusion of her time with OM, instead of her having to pay her own air fare.

The idea to chop firewood to raise money sounded great, at the time. Unfortunately, we encountered a slight splinter in our strategy—our original wood collection site became unavailable, and with 22 tons of orders to fill, local picket fences were starting to look like

good fodder for firewood. My conservationist principles were thrown out the window (or should I say up the chimney?) as every tree in sight became a potential victim.

But then, just before felling the front garden liquidamber, a log company came to our rescue. We were able to have access to a logging region somewhere in remote (and cold) North-East Tasmania. (I'm still not exactly sure where I was that day!)

However, the orders are well on their way to being filled, and we decided that it will have been well-worth braving the inclement weather when we see Natalie's smiling face again, later this month. A big thank you to all those from the Launceston Church of Christ who donated their chain saws, trucks, utes, trailers (and big toes) to the cause. Beware, though—rumours have it that more firewood could again be a fundraiser at our Church. Any volunteers?

—Kylie Birtwistle

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and

Brian Burdekin

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Friday 8 October 1993

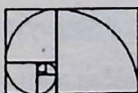
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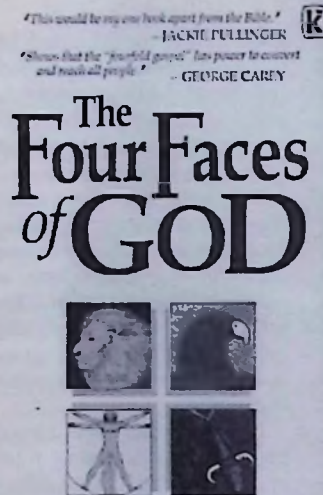


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Books



JOHN BICKERSTETH and TIMOTHY PAIN

The Four Faces of God

by John Bickersteth and Timothy Pain (Kingsway Publications) \$14.95.

Endorsed by such notables as the Bishop of Gloucester, the Bishop of Chester and the Archbishop of Canterbury, I am reluctant to speak negatively of this volume. The truth is, however, that I found this book to be incredibly tedious.

John Bickersteth, an Anglican priest, completed the initial draft of this manuscript just a few days before his death. I am inclined to think that the glowing reviews it garners from such

ecclesiastical notables is more a tribute to the life of the author, than an objective assessment of the manuscript.

The thesis of this work, revised and edited by Timothy Pain, is that God embraces a fourfold formula to reveal himself in Scripture. Much is made of the fact that there are four canonical gospels each presenting particular facets of Jesus: "the kingly face can be seen more clearly in Matthew, the serving face in Mark, the perfect humanity of Jesus in Luke and his divine holiness in John". (p. 15)

The first half of this book is a laborious elaboration of this familiar theme. To his credit Bickersteth deplores forced harmonisation of the Gospels. He states: "The differences between the four Gospels, far from being embarrassing, needs to be recognised as vital to the revelation of Jesus and to be valued as important elements of the good news." (p. 22)

The second part of this book, unfortunately, does not improve. The author's obsession with the four-fold formula results in strained interpretations singling out the four names of God most frequently used in the Old Testament; the four results of the Fall; the four ministries of the church; and the church's four-fold message to the world. The author even cites the four modes of transport used in the Bible and the four-fold colour scheme in the Tabernacle as evidence supporting his thesis.

At this point the book becomes pedantic and any credibility accumulated in earlier pages is lost. The reader may well wonder how the author accommodates the Trinity into his four-fold schema. Regrettably, he makes a vain attempt to do so, alluding to Father, Son, Spirit and the Three in One.

I cannot recommend this book. It may appeal however to a small number of unflinching devotees of Biblical numerology.

Distributed in Australia by Christian Marketing.

—Garry Harris

No Other Foundation

by Graeme Chapman (Churches of Christ Historical Society) \$35 per volume (3 vols)

Graeme Chapman, Senior Lecturer at the Churches of Christ Theological College, has completed the documentation of the history of Churches of Christ in Australia. This work is in three volumes under the heading, *No Other Foundation: Vol. 1 1846-1864; Vol. 2 1864-1930; Vol. 3 1930-1990*. Each volume contains

nearly 300 pages. They are companion volumes for Graeme's earlier book *One Lord, One Faith, One Baptism*.

As Graeme says in his introductions, he has "tried to capture the broad sweep of our history, to highlight significant events and to focus on critical doctrinal developments". He also explains that "part of the reason for compiling this documentary history is to make available periodical and occasional literature that is not easily accessible to researchers". He has succeeded admirably on both counts.

There is a remarkably comprehensive and well-balanced selection of documents, which is clearly illustrated in the list of contents at the beginning of each volume. These are important and unique documentary records. Indeed, they constitute a major contribution to the literature of Churches of Christ in Australia—there is nothing comparable to them. We are greatly indebted to Graeme for his unflinching dedication to such a task and his service to us in this way.

Copies of the books are available from Graeme Chapman, The Australian Churches of Christ Historical Society, c/o PO Box 629 Mulgrave North, 3170, for \$35 per volume.

—Ken Barton.

Papers

Working Towards Community in our Institution

by Dave Andrews (Zadok, Series 2 Paper S59)

This is the second paper in the Zadok Institute's Developing Community Series. This paper describes some characteristics of institutions and bureaucracies (including churches) and argues that these systems carry inherent forces which dominate, disempower and alienate individuals. In this paper, Dave Andrews looks at ways that groups and individuals can influence and transform these institutions. There are some very important issues and strategies that are raised in this paper that Christians should be looking at applying in their situations.

This paper (and others in the series) are available from the Zadok Institute, Locked Bag 23, Kew 3101. Phone (03) 816 9367.

—CRA



Towards Koinonia

A call to unity

"Towards Koinonia: in Faith Life and Witness" was the theme of the 5th World Conference on Faith and Order, held in Santiago de Compostela, Spain 3-14 August. I had the privilege of attending as delegate for Churches of Christ in Australia, and the experience ranks as one of the highlights of my life.

This year is a jubilee year in Santiago de Compostela, with pilgrims from all across Europe and beyond, pouring into the city to worship at the Cathedral of St James. Some 400 delegates, representing almost all denominations and cultures, were invited to consider this conference as a pilgrimage also, as we move towards greater understanding of each other's traditions for the purpose of presenting a common witness to our God, throughout the world.

Since the last world conference (30 years ago in Montreal) there have been significant changes, as were evidenced by those present this year. There were many more representatives from Asia, Africa, Latin

America, the Caribbean and the Pacific region. There were many more women delegates. A large group of younger theologians participated with great enthusiasm. For the first time, the Roman Catholic Church sent official delegates to a world conference and the Pentecostal churches were also strongly represented.

The importance of such a conference was expressed by one speaker, who stated that: "it is impossible to separate the church's mission from the destiny of the whole of humanity." (J.M. Tillard) For this reason, and especially considering the chaotic situations from which almost all came, it was seen as urgent for the churches to seek mutual understanding, cooperation and communion to show a broken, hopeless, loveless world the true nature of our healing, reconciling, loving God.

Koinonia was the focus of our discussions. This word from the Greek New Testament describes the richness of our life together in Christ: commu-

nity, communion, sharing, fellowship, participation, solidarity. The koinonia we seek is not just words, springing as it does from the Word of Life. It is played out in daily life where churches have come together ecumenically to share in worship, mission and community service. It is nothing less than the reconciling presence of the love of God, made visible in the world through his church. Where we in the church lose our desire for unity with other Christians, what message are we giving to the world about our God?

My discussion group, consisting of a cross-section of races, denominations and cultures, dealt with the potentially explosive issue of women in ministry, episcopacy and the primatial office. I entered the discussion room in great trepidation, expecting much heat and no progress. What I experienced was Christian grace and love in a greater degree than ever before, as we all listened to one another, affirmed one another and recognised the presence of God among us.

No one pretended that the way to koinonia was easy: there were enough representatives of ecumenical communities present (such as the Church of South India) to witness to the pain of the process of uniting. However, it was recognised that our common witness to the world is severely diminished by our divisions, and for the sake of the world, and God's love for the world, we must find a way to move towards

each other. In the words of Tillard, "All of us have experienced this degree of koinonia. We must find the means to translate into action what has been achieved, to give it a concrete enduring form, and, I would venture to say, to embody it in institutions and structures. Otherwise it will evaporate." To this end, discussion papers will be coming out to all the churches from the Conference, and we are urged to participate in these.

The challenge is back with the churches—are we doing all we can to manifest the oneness of the people of God? This is a question close to the hearts of the Churches of Christ movement, for which we must not lose our eagerness. The final paragraph in the Conference report reads:

The world was made for this koinonia in God, a koinonia that has been won by the life, death and resurrection of Jesus Christ. We stand before God and our final words must be prayer:

Holy and loving Trinity,
—we come to you in thanksgiving,
for the gift of koinonia which we now receive as a foretaste of your kingdom.
—we come to you in penitence, for our failures to show forth koinonia where there is division, hostility and death.
—we come to you in expectation,
that we may enter more deeply into the joy of koinonia.
—we come to you in confidence,
to commit ourselves anew to your purposes of love, justice and koinonia.
—we come to you in hope,
that the unity of your church, in all its rich diversity, may be ever more clearly manifest as a sign of your love.
Kindle our hearts. Direct our wills. Deepen our understanding. Strengthen our resolve. Help us to be more open to you and to our sisters and brothers, that we may together witness to the perfect unity of your love.
Amen.

—Merryl Blair



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Happenings

For the first time in 13 years, the number of Roman Catholic priests in the world has increased. It's only a fraction, but it's up. There are now 404,031 priests, which is a rise of 0.2% from last year, along with 4091 bishops and 153 cardinals. But they still have a very Western base. Half the priests are European and 30% are American, while church growth is elsewhere in the world.

The Dominican Republic has the Bible on its national flag. Since 1984, the government has designated 27 September as the National Day of the Bible.

Baptist World Alliance General Secretary Denton Lotz says his organisation is concerned about "Lone Ranger" evangelists and sectarian and heretical types that are invading Eastern Europe. "While most of the more than 1,000 para-church organisations operating in eastern Europe have the aim of leading men and women to faith in Jesus Christ, when it comes to methodology, ecclesiology, doctrines and finances, Baptists—along with other Christian churches—are concerned. We are concerned about the integrity of the Gospel and authentic and meaningful evangelism," he said. He described "Lone Ranger" evangelists as "individuals who feel called to ministry in Eastern Europe, who start their own evangelistic associations, hire a translator, visit churches and are free to preach wherever they gain access."

The trend for declining church membership continued for the Christian Church (Disciples of Christ) in 1992. While 7 of the denominations 36 regions marked growth, the overall number of church members dropped. At the beginning of 1993, Disciples had 1,015,568 members in 4,031 congregations in the US and Canada. Total membership is down 1.1% over the 1991 figure of 1,027,117 members in 4,066 congregations.

3 American missionaries kidnapped in Panama more than 6 months ago remain in the hands of their captors. The 3 are "alive and well", according to their agency, New

Tribes Mission, which is negotiating for their release. But the kidnappers demand millions of dollars. New Tribes refuses to pay ransom as a matter of policy.

The first Christian radio station in the former Soviet republic of Estonia began broadcasting in July in the facility the Soviet KGB once used as a communication centre. Estonia Family Radio offers spoken programming, Christian music and light classical music and is accessible to a third of Estonia's 1.6 million people.

The Council of the Australasian Christian Training Centre offers the 1994 Crestonby Fellowship (value up to \$15,000) to enable a Victorian minister, priest or Salvation Army officer, ordained at least 4 years, to undertake special study, special training, research or further experience in their calling in Australia or overseas. Full information and application forms are available from Rev Rodney Horsfield, 73 Walpole St, Kew 3101. Phone (03) 862 2000. Applications close with J.R. Ham, Trustee, Australasian Christian Training Centre, 97 Broadway, Camberwell 3124 on 4 October.

The Australian Council of Churches Refugee and Migrant Services in Victoria has won the support of the Mornington Uniting Church and an Anglican couple from Baringhup in the launch of its Refugee Holiday Program. The plan is that more parishes or interested people outside Melbourne, or in holiday locations, in or near Melbourne, will offer hospitality and a different, relaxing experience to refugees, e.g. on a farm, at the seaside, river, mountains or snow, or in a provincial city. At the same time, the host family, church and their local community can meet refugees and so put a human face to different world situations. Those interested in exploring involvement in the Refugee Holiday program contact John Ball, Victorian Field Worker, Refugee and Migrant Services, ACC, 4th floor, 306 Little Collins St, Melbourne 3000. Phone (03)

650 6811. In NSW, Jenny Johnston at the NSW Ecumenical Council (Phone (02) 299 2215) is operating a similar scheme. Other state ecumenical councils may be interested in talking to churches and individuals interested in such a scheme in their state.

The vice-president of Albania has asked the European Christian Mission if he could send his daughter to their summer camp. This followed the presentation of the first Albanian Bible to the country's president.

Barry McMurttrie will be contributing to a preaching course sponsored by the Pacific College of Evangelism, North Parramatta, NSW. The course is being held 18–29 October. Other leading preachers and Christian leaders will be contributing to the program. Themes include: The Centrality of Preaching, The Message of the Preacher, Sermon Preparation, Worship and Preaching, The Art of Evangelical Preaching, Preaching a Total Gospel, Preaching for a Verdict, Open Air Preaching, Preaching to the Poor, Charismatic Preaching, Narrative Preaching and the Spiritual Life of a Preacher. Further details from Don Smith, Australian Board of Church Development & Education, 77 Capel St, West Melbourne 3003 (Phone (03) 326 8900) or the Pacific College (02) 630 0777.

Six of America's largest 14 Christian groups have a predominantly African-American membership according to the Yearbook of American & Canadian Churches 1993. The largest growing religious denomination, with a membership of over 1 million, is the predominantly black Pentecostal Church of God in Christ, a Memphis based church with an estimated membership of 6.3 million. This church has averaged gains of nearly 200,000 members and 600 congregations per year since 1982. The largest denomination is the Roman Catholic Church (58.3 million), followed by Southern Baptist Conven-

tion (15.2 million), United Methodist Church (8.8 million) with the African-American National Baptist Convention, USA, fourth, with 8 million.

The world's first museum devoted exclusively to religious art opened in April, in Glasgow, Scotland. The £4.5 million Saint Mungo Museum features works from the world's "six major religions": Christianity, Judaism, Buddhism, Hinduism, Sikhism and Islam. Nearly all the financing came from government tourism and development sources.

Despite repeated assurances by Sudanese government and religious leaders that Sharia (Islamic law) is not being imposed upon its non-Muslim citizens, a Christian bishop and one of his female parishioners were both given 90 lashes by an Omdurman court order in early July.

Chinese authorities in Henan Province are reportedly arresting Christians from unregistered Protestant churches and fining them to pay for construction projects. During a two-week period in July, authorities arrested nearly 1000 Christians, detaining them until they paid fines.

To raise the awareness of the spiritual needs of Turkey, Friends of Turkey has declared 7 November "Turkey Sunday". Churches are called to set aside 15 minutes of their service to learn more about the needs in Turkey, to pray and mail Gospel letters into Turkey. All the necessary information is supplied by Friends of Turkey (PO Box 10154, Brisbane 4000, phone (07) 261 4037), which is an interdenominational organisation committed to seeing Turks won for Christ.

Youth For Christ's national leadership team have met in recent months and adopted a vision for YFC that will drive the organisation into the future. That vision is, "That every young person in Australia has the opportunity to be a follower of Jesus". In order to achieve the goals set, it was decided to appoint a national director.

David Wraight (Melbourne YFC) has been appointed to this role and will begin as National Director of YFC in March, 1994.

Nearly half (46%) of American adults believe they have a personal responsibility to share their religious beliefs with others, a Barna Research Group survey has found. America's 115 million "evangelisers" are disproportionately conservative Christians. Yet many of them hold beliefs that could put them outside of classic Protestant thought, and many pastors are unsure of their people's evangelistic competence.

A month long Jews for Jesus witnessing campaign in New York ended with a record number requesting more information about Jesus. Jews for Jesus missionaries and interns distributed 1,132,065 gospel tracts on the streets, 6,969 responded with 414 coming to faith in Christ as their Saviour.

An Israeli archaeologist has discovered a fragment of a stone monument with inscriptions bearing the first known reference outside the Bible to King David and the dynasty bearing his name, the House of David. The broken monument was found in the ruins of a wall at Tel Dan, the site of an ancient city in northern Israel. Archaeologist Avraham Biram made the discovery this northern summer.

The International Bible Society and Joni Eareckson Tada have developed a New Testament and Psalms for the Physically Disabled, a special edition NT that enables physically disabled people to have greater access to the Bible. Combining easy-to-read large print, easy-to-grasp, high quality paper, and an aspiral format that keeps the book open and flat, the new Bible eliminates some of the tactile problems physically challenged people encounter when handling a book. Introductions were written to each NT book and Psalms by Joni, highlighting passages of special significance to physically disabled people.

People

An Exhilarating Experience

Flo Grant

There were more than 50 at the Uniting Church Centre, Melbourne, lunch-time on 9 August, to hear Flo Grant. She captured our interest immediately; there is something exhilarating about being taught by such a competent Aboriginal teacher.

Here is a woman of the 20th century who has her roots in the antiquity of Aboriginal history, a drop-out from school at age 15 who lectures at tertiary level, one who came from a humpy in central NSW to travel Australia and the world. As Flo herself puts it, she walks between two worlds.

And the things she taught us in that short hour! We learnt about the concept of Aboriginal tribal territory, about "between tribe" meeting places, the importance of body language and something of the history of the Wiradjuri people.

Flo is appreciative of her Christian upbringing and gave some of us a new insight into mission work among Aboriginal people. Missionaries did not

bring God to us, Flo said, but they did bring the Word, the Good News that we can all belong to the family of God.

At question time, inevitably, there were questions about the Mabo ruling and these were answered simply and informatively, and with good humour. The Aboriginal people, Flo told us, are not against mining or development. In fact, they need white people, they need private enterprise and development. She dispelled any suggestion that people were in danger of "losing their back yards", saying that she had a back yard herself and did not want to lose it.

We were left with admiration of Flo and her achievements, appreciation of her knowledge and teaching ability and love of a warm Christian woman who made us feel we were her friends. If Flo Grant passes your way, don't miss her! This meeting was arranged by World Christian Action as part of One World Week.

—Joan Pye

Ministry Cut Short

Denby Holmes

After a ministry of only two and a half years, the church at North Turrumurra, NSW, has been saddened by the departure of Denby Holmes due to

ill health. A ministry that God was greatly blessing has been cut short by recurring back and other health problems. The church wanted a continuing ministry despite the difficulties, but Denby believes a complete break and time of rest are God's will at present.

Denby and Marie will be living in their own home at Ourimbah, NSW. The North Turrumurra church and a wide circle of Christian friends in all states deeply regret the loss from the full-time ministry, at least for the present, of a gracious evangelist and Bible teacher. All are united in praying for Denby's health and future.

—John Saxby

Graham Hyman featured at Magill

Youth ministry

Magill, SA, in cooperation with the Church Development and Education Work Group of SA Conference, recently sponsored a series of seminar sessions with Graham Hyman of Youth Specialties Australia. The program was held over the weekend of 7-9 August in the Magill complex.

On the Saturday, Graham dealt with issues related to youth ministry in a culture of deceit, components of an effective youth ministry and creative teaching strategies. This all-day session was attended by young people and youth leaders from a wide range of churches, including Roman Catholic, Salvation Army, Lutheran and Uniting Churches.

Graham was guest speaker

at both morning services on the Sunday and then, over lunch, led a review and direction setting session with Magill's young people, board members and elders.

At 5 pm, the church was full again for the first of two sessions on being a teenager/parent of a teenager/grandparent of a teenager! With a break for tea, this followed through into the evening service.

The following Monday in the SA Conference Centre, Graham led discussion on future directions in youth work both at a state level and in the local church.

Graham's presentation was of the highest quality, supportive, challenging, encouraging and practical. —Brian Phelps

Ron Roberts

Glenelg induction

Ron Roberts was inducted as minister of the Glenelg, SA, church on 9 July. Robert Leane, President Elect of National Conference, led the service which had been specially written for the occasion. In attendance were South Australian Conference President Marj Dredge and Acting State Minister Colin Dredge, as well as members of the State Board and Ministry Work Group. There were also a number of clergy

from local and suburban churches, as well as members from churches and the Adelaide Emmaus gathering. Ron was welcomed by Rev. David Hand on behalf of the Glenelg Intercity Churches Council and the Glenelg Ministers Fraternal. Mel Baker, City Manager, welcomed Ron on behalf of the Glenelg community. After the service, the congregation adjourned to the lower hall to share a light supper.

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Started in 1974, the Belconnen, ACT, church is located some 20 minutes from Canberra in the northern region of the ACT. The church began with 17 families from the Ainslie, ACT, church meeting in the Holt primary school, with George Warren as the minister for the first 5 years.

In 1986 the church relocated into the town centre, a tremendous leap of faith, into buildings that could accommodate about 200 people. With the move came an influx of people to check out the church and the new buildings.

In the years from 1979-85 three ministers shared the ministry across the ACT churches. Even though the team ministry situation in the ACT has changed, the churches still work as a unit, pooling their resources, with most of their funds going to conference and being redistributed for ministers' salaries and repayments on buildings and properties. In 1987, Paul Potter came as minister, in that year the church started having evening services which were further modified to become contemporary worship services in 1989. Currently, these night services are the best attended with congregation usually numbering over 100. The morning services focus on ministry to families with young children and to older folk. The evening services focus on youth, young adults and their parents. These evening services are one of the centre-points of the church's ministry to youth and young adults in the community.

Youth and young adults are a primary focus in the church, the church particularly sees that

they have a ministry to the wider church in encouraging youth in their faith and training them for leadership. The Sunday School now runs for the whole of the morning service and once a term, for outreach, they have a games morning in a local playground.

Each year the church has a focus around which their ministry revolves. 1993 was the year of mission. 1994 will be the year of vision. The focus will be on seeking God's vision for their ministry, who to reach out to and how to best focus their energies in this direction. Previously, the church has been rather eclectic in their approach, if someone had the idea and the drive, they were given the go-ahead. Now, they want to be more intentional in the use of their resources.

Belconnen itself has a large youth population. With the proximity of Canberra University, a number of these are stu-

30 Years of Mission

Diana Catts concludes with OMB

In 1964 Diana Catts went to Papua New Guinea as a school teacher. Diana had been to PNG previously on a short visit and had seen the need for teachers. She was initially located at Tung.

Since that time, Diana has taken on a wide variety of ministries including translation and Christian Education. She has served as chairperson of the Overseas Mission Committee several times and has been part of Conference Executive.

In 1991, Diana returned to Australia to continue preparing studies on particular themes for use in PNG. She has been back to PNG and taught these studies so that others might take them and present them to a wider audience. Diana has indicated that she wishes to con-

clude her service with the Board at the end of 1993. She is still preparing materials for use in PNG and is willing to help in any way possible in the future.

On behalf of Churches of Christ in Australia, the Overseas Mission Board wishes to thank Diana for these 30 years of faithful and costly service. She has represented us to the Conference in PNG in a way that has brought credit to the Gospel and to the Australian churches.

We wish also to thank those churches and individuals who supported Diana financially and prayerfully during her mission service.

Her address in Australia is now 201 The Promenade, Sans Souci, 2219.

—Jeff May



Focus on Belconnen

dents from all over NSW, especially country areas. Many of those the church has contact with are from other church traditions such as Uniting, Baptist and Anglican. The church has a friendly working relationship with the Belconnen North Baptists and also participates in an ecumenical youth outreach—BYOG (Belconnen Youth Outreach Group). This group runs the "Rock Pile" a nightclub in a local youth centre, as an out-

reach, and a child-care centre, as a service to the community. They also work in partnership with Fusion and Teen Challenge. A recent venture the church has begun—Mitchell Go-carts—was highlighted in 6 March and 20 March issues of the "AC" (page 3 in both issues). At present, Heather, Paul's wife, is working 2 days a week as pastoral minister, with the church looking to appoint a youth minister 3 days a week in the near future.

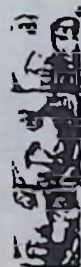
One of the problems facing any ACT church is the high level of turnover in population. In response to this is an intentional decision to treat the youth as the present church, encouraging their participation in the work. The church does not just perceive their work with youth as being the future of their church, but as a contribution they make to the wider church, even those outside of Churches of Christ. In all aspects of the work the church benefits from an exceptional lay leadership and the energy and enthusiasm that comes from the active participation of youth.

Another challenge the church faces is having ideas and concepts that are bigger than the budget, added to this is the fact that youth work does not produce much in the way of funds. The church is also seeking to address the efficiency of the administrative and organisational structures, trying to make it more productive. Finally, the church has the ongoing problem of trying to 'glue' these new people into the church community, as such is always seeking to be a welcoming and friendly church.

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BIRTHS

DEWILDT-ROGERS. Paul and Lynn are thrilled to announce the arrival of Emily Lynn born on 22 July 1993. First grand-daughter for Marie and Arthur of Sydney and Hennie and Peter Dewildt of Culburra, NSW.

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DAVEY-SOMERS. Richard Howard and Lorna Joyce, married by Roy Raymond 16 October 1943 at Subiaco Church of Christ. Congratulations, love and best wishes to you both. Rick, Julie, Andrew and Melissa; Helen, Ian and Anthea; Anne, Ian, Donna and David; John.

DEATHS

BRYAN Mary. Suddenly at her home, 9 Christo Rd, Georgetown, NSW 6.8.93. Foundation member Georgetown Sunday School and Church of Christ and friend to all she met on World and Federal Conventions. "What a friend we have in Jesus".

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Faith Speaking to Faith Again

Stephen Curkpatrick.

A careful reading of the Gospels will indicate that they have different styles, emphases, selection and narrative framing of their sources. According to Elizabeth Schussler Fiorenza, narratives purporting to be historical are written not only "of" past events, but also "for" receiving communities. This kind of narrative construction is evident in the Gospels. They do not attempt to be biographical reportage or documentary, they are interpretation and proclamation, faith speaking to faith. They depict not only a world behind the text (historical events), but also a world of reception in front of the text (reception within a community). One cannot be extricated from the other. Jesus' words and actions are retold in distinctly different narratives which are inextricably interwoven with expressions of faith of early Christian communities. These communities also define, as they are defined by, the tradition surrounding Jesus of Nazareth. The interaction is dynamic.

Access to the theological claims of the Gospels is not possible on any so-called "value neutral, objective historical" grounds. We only have access to their claims through faith. They are confessional, and scandalous documents to their

core. Therefore, the integrity of the Gospels' claims are to be trusted and interpreted by faith, in communities of faith, or rejected as impious scandal.

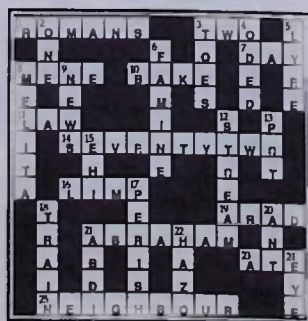
Each Gospel writer's handling of the tradition of Jesus is itself an interpretation of the sources available to them, and indeed a reflection of the pastoral and mission concerns important to their immediate communities. It has long been established that each writer has used unique sources not included by the others while Matthew and Luke following Mark have many common encounter stories, incidents and sayings which have either been modified, placed in a different narrative frame, or both. Therefore, the Gospels are inescapably interpretative in their depiction of Jesus' ministry and message. Hence, Luke depicts Jesus telling many parables which are not found in other Gospels, as indeed Mark has narrative techniques and emphases not shared by Matthew or Luke, while John provides a radically alternative tradition not common to Mark, Matthew or Luke. Jesus of Nazareth compelled his contemporaries to interpret him, which belies a fecundity, not paucity, of perceptions of him.

Therefore in four distinct narratives of Jesus, Christologies (plural) surface, models of discipleship emerge, spiritual sensibilities are sustained, diverse perspectives of the passion are portrayed, divergent resurrection accounts follow.

Our approach to mission should be equally fecund, for these narratives contain irrepressible surplus of meaning. "Definitive" interpretations are always fissured by the texts themselves, which will not be constrained by our paucity of reference. The rich, polysemous texture of the gospel narratives

provides us with an equally textured approach to mission in our world; mission which is not homogeneous, but fecund in diversity. The passion for homogeneous mission solutions for our world is endemic, and somewhat inimical. A diverse world of life engaging issues, peoples and cultures, even in Australian society, necessitates an unprecedented capacity for sensitive theological flexibility, creativity and diversity in Christian mission. Ultimately, we only have access to Jesus of Nazareth through the interpretative memories of specific Christian communities, reflected in distinctly different narratives, each telling their own unique story of Jesus. Why the memories of Jesus' words and life became significant and the subsequent interpretations given to them by the Gospel writers became imperative is that these Christian communities found in such memories, the saving, liberating presence of God, which they communicated creatively to their contemporaries. In this sense, the Gospel traditions continue to be creative, living traditions for us today.

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Gordon Stirling

Abortion

Gordon Stirling

Some medical students were doing case studies, including one on abortion, they were asked to consider a real situation. The father is a victim of venereal disease. The mother is tubercular. Already she has had four births. The first child is blind. The second was still-born. The third is a deaf mute. The fourth also has tuberculosis. The mother is pregnant with a fifth child. The question put to the class was, "Should we recommend the termination of the pregnancy?" The students agreed that there should be an abortion of the foetus. The lecturer replied, "Congratulations, you have just killed Beethoven!"

In Madras I saw a large free abortion clinic. Nearby, I saw a sheet of old canvas with one end attached to a wall and the other held to the ground by large stones. It was home to a family of six. The mother was cooking over a fire of leaves and twigs while a new baby suckled at her slender breast. Her naked children were playing nearby. There was no way she could have afforded contraception; likewise those who were patronising the clinic.

I remember as a youth, when pregnancies were much more risky than they are today, that good Church of Christ mothers made sure that their pregnant daughters were not attending Catholic obstetricians. "They save the child rather than the mother" was the consensus of

opinion. It was said that Catholic doctors saved the child in a birth crisis rather than the mother to ensure one more potential member of the church, whereas if the mother died, the father could always marry again and produce more potential church members. (We now know that the Roman Catholic philosophy of life goes a lot deeper than that.) It was assumed by these good Protestant mothers that if necessary for the survival of their daughters, the foetus should be aborted, even at the last stages of development. And there are the tragic misshapen and grossly deformed and mentally defective beings, unwanted and rejected, existing, but incapable of living, whose reflexes are being attended to in institutions. Midwives used to refer to them as "monsters", and most of them fail to survive, but a few do. Medical science has advanced to the stage where such gross malfunctions are able to be detected early and parents are faced with the problem of what to decide.

All of what is written above shows that the abortion question is a very complex one.

There are two extremes of thinking. At one extreme are those who believe that under no circumstances should a pregnancy be ended, even if the mother risks death or serious physical or emotional impairment, even if the pregnancy is the result of rape, and even if

the foetus shows such abnormality that it cannot survive as a human being. Some extreme supporters of this point of view are prone to using highly emotive language referring to those concerned with abortion as murderers.

At the other extreme are the supporters of "abortion on demand". Inevitably, those wanting such abortions in affluent Australia could well afford contraception and thus avoid the need for abortion, with its attendant emotional and physical and mental risks. "Abortion on demand" is the product of a permissive society, where self discipline, self control and the so-called Judao-Christian ethic are scorned as being old-fashioned. The supporters of abortion on demand also tend to use emotive language as they cry out for women to be given the right to do whatever they like with their own bodies. (It's not as simple as that!)

So the question for Christians is whether there is a middle ground between the extremes. It has been suggested by some Christian medicos that in rare and extreme cases the termination of a pregnancy is not "taking a life" if it takes place before the foetus has reached the stage where it could survive outside of the womb.

Does the Bible give us a lead on this question? Is there a "Thus saith the Lord"?

The Old Testament insists that none has the right to take

the life of another. But at times the Hebrews believed that they had the divine right to wipe out whole peoples, including pregnant women. However children were held in such high regard and were desperately wanted in large numbers, that apparently the question of birth control never arose, let alone abortion.

The New Testament (NT) is silent on the matter, although some Greek and Roman fathers of the time "exposed" unwanted children in the wilderness for nature or wild animals to take their course. Indeed, there are many contemporary issues on which the New Testament is silent—if we are looking for suitable texts to quote.

However, the NT does give a lead. One of its basic principles is that of responsibility. Christians are responsible to God, responsible to and for other people, responsible for their own behaviour and responsible for maintaining community standards that are essential for viable community life. So wherever we stand between the extremes, on matters such as abortion, we will seek to think and act responsibly in each situation, considering all of the facts, without prejudice, self-interest or judgementalism.

In closing, I refer to a matter that contemporary Christians should do a lot more thinking about. That is, "What do we understand by life?" With respect to those whose slogan is "Right to Life", is life the same as existence? Are medicos doing the right thing when they use artificial means to prolong existence when there is no quality in it? Under circumstances where a foetus will, after birth, merely be a bundle of reflexes, does it have life? Life and the right to life must be preserved, but it is important us to be sure what life is.

(Next, "Hooked on Feelings", being addicted to our own emotions)

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"Desert Brothers"

Viney Longthorp

The program "Compass" presents issues which affect faith and examines aspects of church life; the net result, a lot of soul-searching and discomfort. Other programs offer viewers an appreciation of the work of churches in their missionary and ministry activities. The program "Desert Brothers" to be broadcast on 26 September (10.30 pm) is of this latter type, having all the ingredients of heroism and high romance.

"Desert Brothers" tells the extraordinary story of a French aristocrat who became a Roman Catholic priest living among many of the nomadic tribes of the Sahara Desert. He made little immediate impact, yet today has followers worldwide. This documentary depicting the life of Charles de Foucauld and the religious order he founded is filmed in the very locations in which he lived in Southern Algeria; the film also shows many of the places where the Little Brothers (as they are called) minister. They continue faithfully the work of Foucauld who founded this monastic order to share the life of the poor and those who were ignorant of Christ. Up to the time of his death in 1916, Foucauld had converted but one person to Christ, today there are many who follow his rule in all continents. They have had a remarkable spiritual impact among the poor and the ignorant to whom they minister. In many ways, their methods closely resemble those of Mother Teresa.

The program profiles one of these present-day brothers, Brother Guy Jarroson who works as a process operator in the chemical factory.

Charles de Foucauld was born in Strasbourg in 1858. His ancestors had fought in the Crusades. Several of his immediate ancestors suffered for their royalist connections in the French Revolution.

Foucauld had an undistinguished career at school. To avoid the harsh study necessary to make a worthwhile profession, he joined the army. As a result of the scramble to make colonies in Africa, Foucauld's unit was called to action in Algeria and Tunisia, chasing rebel tribesmen.

Foucauld was entranced by the deserts. Thus "Foucauld the debauched, dissolute subaltern became Foucauld the explorer and ethnographer". He resigned from the army and set out to explore Morocco.

In order to facilitate his exploration, Foucauld worked hard to master Arabic languages and dialects. For his efforts he was later awarded the coveted gold medal of the Geographic Society of Paris. But all this time he had been restless with "eternal longings"; his life of hedonism no longer satisfied. In 1886, a good friend, the Abbe Huvelin, began to influence Foucauld about the truths of the Gospel. In 1889, after a visit to the Holy Land, he became a novitiate in the Trappist monastery of Notre-Dame-

des-Neiges in the south of France. From that time on he tested the limits of self-denial.

Foucauld roamed widely in the north-west regions of the Sahara, living the life of an Arab.

As expected, World War I further destabilised relationships, putting Foucauld at great personal risk. It heightened Arab opposition to French rule and there was much undercover work among the tribespeople on the part of the European powers. Thus, in a skirmish near Fort Motylinski, Foucauld was killed by armed spies when they panicked.

It is often said that "the blood of martyrs is the seed of the church". Many people were fired by Foucauld's life and example to follow in his work. Today, the rule of Foucauld, the practice of self-denial, to live in utter humility, and to identify with the poor, is the lifestyle of hundreds of his followers.

One of the values of viewing the story of such a person is the exercise of what a missionary friend used to call, "discursive thinking".

One such reflection on Foucauld's life provides an answer to those cynics who claim that missionary work either "followed the flag of conquest" or invited in the exploitations of metropolitan commerce. Foucauld did neither. In his work he was Christ's own man, who followed only that path which the Spirit opened to him.

There were flags and commerce aplenty in the desert regions where Foucauld ministered, but they were no part of him.

Such a story helps us broaden our ecumenical sympathies by breaking down stereotyped thinking about other Christian bodies. How remarkable it is that the Roman Catholic Church, which on one hand seems so authoritarian and conservative, can produce people such as Foucauld and his order, people who can engage in such radical ministries.

Finally, what a debt humanity owes to the deserts of this world! These "wastelands" almost appear to be a forcing house of spiritual insights and an environment which encourages a deeper understanding of the way of God.

Foucauld, like many others, found his soul in the desert. We hardly need reminding that the Old and New Testaments were produced by peoples of the desert and that the language of both is a cry for the need for "living water" in a dry and thirsty land.

Desert Brothers

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No Mountain Top Experience

Debbie Buesnel

The invitation to be a part of the Leadership 2000 Conference in Los Angeles was an exhilarating and exciting part of my life. I felt an enormous sense of affirmation and encouragement when I realised that the senior ministers had seen some potential worth fostering within me.

I have never doubted my call to ministry, nor even that God has gifted me for this task, but there have been countless times when I have questioned whether my contribution was making any real difference and if anyone cared.

This invitation communicated to me the sense of "well done" that we all need to hear so desperately at times and also made me conscious of the fact that others are interested in and

fully aware of the work which has been invested in the development of the church at Warragul, Vic.

Although familiar with the itinerary and program of Leadership 2000, I, nevertheless, had formed no expectations about what it was that I would gain from this time away. With the advantage of hindsight, I can now say that it was no mountain top experience! I could not equate it with those times when the Lord has so blessed and so ministered to my spirit that I have felt lifted up and removed from the practicalities and demands of ministry.

Instead, it was an opportunity for the Lord to meet me down at the grassroots of ministry where the crucial issues of leadership must be addressed.

During the days of learning, sharing, listening and observing, a tremendous sense of clarity began to emerge regarding future plans and directions for our church. Objectivity returned, as it so often does when you are removed from your everyday situation. A renewed sense of commitment to the tasks of leadership, ministry and motivation began to replace my somewhat jaded and frustrated feelings about the church.

I began to experience a strong sense of "team" as other ministers shared their stories. My feelings of isolation were replaced by the realisation that I was part of a company of fellow pilgrims, all heading in a common direction, who all struggled with similar issues.

There was never a sense of the greater to the lesser, the senior ministers who attended became friends who, at times, needed the ministry of those of us who had been invited to attend.

But perhaps the greatest thing to occur while I was away was the restoration of my passion for ministry, the confirmation and affirmation that our task as leaders and as churches is to build the Kingdom of God and the restoration of my belief in the church as one of the most powerful ways in which this Kingdom building can occur.

It was a crucial, pivotal and timely opportunity that I shall never forget and I sincerely thank Christian Projects for its initiative and commitment to the future of Churches of Christ in Australia.

Growing Spiritually

New Beginnings

Jenny Jeffery

A new wave was rumbling towards me from far away. I felt ocean wind blow through my wet hair and the salt water spray on my face. I stood shivering, my toes barely reaching the sandy sea floor. I waited with icy excitement as I let smaller waves carry me up then down in a single small bounce. I waited, nervously anticipating the huge wave I could see approaching.

This one was going to be the best. It was going to carry me, with its amazing force, all the way back to the shore. I could almost feel the thrill as I waited. Hoping that this time I would catch the wave. More experienced friends called out instructions as we all waited.

Finally the moment came. The wave towered above me.

Should I swim with it, or dive through it? I swam with it. I could feel it sweeping me along.

The feeling of achievement, ecstasy overwhelmed me as I realised yes, I finally got it right.

The wave was carrying me—it felt like this was how it would be forever. But then the wave broke, the amazing force which had carried me was now pushing me down, around, upside down. I gasped for air—my mouth filled with salty water, so did my nose and ears.

I struggled this way and that, as I was forced upside down, head first to the ground. I felt my back bend and hurt badly.

I needed air desperately. Now it felt like this is the way it would be forever. Then I prayed—Lord, rescue me! The wave calmed and I emerged

from the waist deep ocean. I gasped for air and ran up to the safety of the sand, not sure whether to laugh because of my freedom, or cry because of my hurt.

For a while, I stood looking at the ocean. The waves crashed down and the spray soared into the air. I thought about how the ocean could be really dangerous in a rough storm way out at sea. But I also thought how much fun it could be and how beautiful it was. Part of me wanted to retreat to the sheltered beach, searching for comfort. But part of me said "No! Try again. You won't want to be scared of the ocean, do you?"

I prayed "Lord, what do you think?" The Lord said "You can go back to the sheltered beach if you like. You will be fine out

there, I'll be with you, but if you stay here, you know I will be with you too. You may need me more where the water is rough, and you might have more fun there too, and achieve more." When the Lord gives us a new beginning, it is like the wave; we look on, waiting for it to come, and when it does, we can ride the wave. It's great for a while until the wave crashes, then we are tempted to give up. We need to remember that God is always with us.

He can bring the excitement of the fresh start, but we have to go through the hurt of the ending, where the wave crashed all around us, before we can start again.

(Jenny is a year 11 student and member of the Box Hill, Vic, church)

Paul—The Liberating Reformer

Bruce McIntosh

Paul's writings provided inspiration to all the major reformers: Luther, Paul's proclamation that we are justified by faith (Rom. 5:1); Calvin, Paul's assertion that those who have been justified, have been called (elected) by God (Rom. 8:28-30); and Zwingli, Paul's distinction between the spiritual man and the natural man (1 Cor. 2:14-16).

Early Churches of Christ drew strongly on Paul's statements on liberty and freedom in Christ, and equality within the Body of Christ.

Paul's Liberating Gospel

In the early church, the more conservative Aramaic speaking Christians emphasised the coming of the Kingdom of God made possible through the death and resurrection of Jesus, the Messiah. The more liberal Greek speaking Christians proclaimed that salvation was no longer found in the temple and the law, but in Christ Jesus who died for the sins of the whole world, who is the universal Lord. Paul on his conversion took the more liberal and universal (catholic) concepts of Christianity to new heights of understanding of humankind's salvation as an act of God's grace received through faith in the Lord Jesus Christ (Rom. 5). To Paul, this sense of freedom from the law, sin and death is expressed in a life lived out in love for others (1 Cor. 13) and in those behav-

iours that demonstrate the fruits of the indwelling Spirit (Rom. 8).

Paul's two great principles: catholicity and liberty underpin the ethos of Churches of Christ. Principal Emeritus E.L. Williams in his book *Churches of Christ—An Interpretation* writes: "From their beginning Churches of Christ have made a plea for the principle of catholicity." (page 10) This, he says, is the reason why our forebears chose the universal name, Churches of Christ. (Those congregations who have been persuaded to change their name to Community Church should ponder hard and long as to what they are doing to our witness as Churches of Christ.)

Principal Williams also states: "The application of the principle of liberty is the democratic way of preserving unity in community without conformity. From the beginning Churches of Christ have emphasised the principle of liberty as an important part of their witness." (page 35) The principle of liberty was important to all non-conformist Christians in recent centuries in their struggle for freedom to worship according to their own dictates.

Early Churches of Christ drew heavily on Paul's writings as evident in their belief in the following:

- The New Testament as the only rule of faith (2 Cor. 3 [sic]);

- The essential unity of the church (1 Cor. 1);
- Equal status for all believers within the Body of Christ. A mutual ministry with no distinction between clergy and laity (1 Cor. 12);
- Baptism of believers by immersion as a confession of faith in the death and resurrection of Christ (Rom. 6);
- The importance and correct order of observance of weekly breaking of bread in remembrance and thanksgiving for the atoning death of Christ (1 Cor. 11);
- The role of deacons and elders in the local church (1 Tim. 3) (based on the belief that the Pastoral Letters were written by Paul);
- A name which unites all Christians to their Lord (disciples of Christ/churches of Christ) (Rom. 16:16)

Does all this matter any more?

I believe it does. We are told that historical differences between denominations are no longer relevant. I have seen little evidence of that. The most successful way to prove that the historic position of Churches of Christ is irrelevant, is for our churches to behave in a way that proves it. The basic principles that flowed through to our churches from Paul, Erasmus, Locke and other 16-18th century nonconformists

are values we must preserve and take with us into the 21st Century as a witness to the whole church.

If we cease to be truly churches of Christ, we cease to be churches of Christ. This I believe is already happening in some of our congregations.

Readings

G. Bornkamm *Paul*; M. Hengel *Between Jesus and Paul*; H. Maccoby *Paul and Hellenism—A Jewish Perspective*; B.F. Myer *The Early Church—Their World Mission*; C.J. Roetzel *The World That Shaped The New Testament*; F.J. Cwiekowski *The Beginnings of the Church*.

Bruce McIntosh is a member of the Upper Yarra Region Fellowship, and Manager of Human Resource, Shire of Lillydale.

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Marsden

God's Love

Neil Marsden

None of us have to face what we have to face, alone. No matter how it feels sometimes, no matter what people say, no matter how many come along or go away, we don't have to face what we have to face, alone.

Our hearts may be empty of human love, our souls may cry for something that may never come along, our mind may be full of fear and anger, but there is more to being human than mere human desires. There is more to the heart than pangs of pain, cupid, flowers or poetry.

The world is wrong—as always. We don't have to face what we have to face, alone.

Ours souls, our hearts, our lives are all designed for a relationship with God, everything else ultimately falls short and pain fills a void God created to be filled with his love and strength.

Through faith, Jesus offers us the hope of tomorrow and the strength to get us through it. We don't have to face what we have to face, alone. The love he offers us is for everyone on earth. You, me, everybody.

Yesterday, today and forever.

The desire to do his work, to be the best we can be, to give to him of what we can, comes from the love we also have for him. It doesn't matter how our human relationships work out, a relationship with God is altogether different.

God doesn't jump to conclusions, he doesn't talk behind our backs, he doesn't insult us, he doesn't reject us when we come to him, he doesn't do and say things off-the-cuff he may later regret, he doesn't laugh at us, he doesn't try to irrevoca-

bly hurt us or do any number of things humans can be guilty of.

As God loves us, we too should love him and get to know him through his everlasting Word. A two-way love is always the strongest and most powerful form of love. We have to allow God's love and grace to fill our lives as we reach up to him through faith. By giving all the glory to him, we bring glory to his name for all the people around us. God will always honour his promises. None of us have to face what we have to face, alone.

Comment

The Lifeline of Faith

Bill Mills

Have you ever found yourself in difficulties where you have had a lifeline thrown to you? It can happen in a lot of situations and places. People get into trouble in the water, in a rocky place, scaling a precipice, falling from a height. Maybe it's not been your misfortune to suffer a bad mishap such as this, but perhaps you have known an occasion when someone has helped

you out of an unpromising situation by lending you some kind of aid. You will know only too well what relief this brought you.

The experiences of daily existence can sometimes put us in need of a lifeline. People reaching the end of their tether through drugs or alcohol often need one badly. Fortunately, there are many groups who are ready to throw them one. But the fact is we all need a lifeline. We all need saving from the consequences of our own sin. The Bible tells us plainly that every person ever born needs salvation. An old preacher once said salvation includes pardon from sin, deliverance from hell and a ticket to heaven. And, headed, it includes all that we shall need on our journey towards eternity.

The one lifeline we can receive to gain all this is thrown to us by Jesus Christ.

We read in the New Testament that Jesus stood up on a boat that seemed about to sink and saved his disciples from a watery death. And to all others, he is prepared to throw that lifeline out to the

He stands ready to throw us a lifeline

water that is already beginning to claim them. The Bible tells us that unforgiven sin will drag us down and drown us.

But once our sin is forgiven at his hands and we claim Christ as our Saviour the danger is over. And when this has been our experience it is up to us to tell others about it.

Jesus Christ wants us to support him in his work of search and rescue. There is an old hymn that calls on believers, once saved, to throw out the

lifeline to others. The famous old hell-fire preacher of years ago, Billy Sunday, once said we deserve damnation but God offers us salvation.

When we get this firmly in mind we ought to be ready to help throw out that lifeline wherever and whenever we can. All it needs is an expression to others of your own saving experience and what it can do for them.

L. C. F. Higgins

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Changes

North Turramurra: Secretary—Andrew Ross, c/o 215 Bobbin Head Rd, North Turramurra, NSW 2074.
Nailsworth: Secretary—Paul Charlton, c/o 40 Derfanger Avenue, Nailsworth, SA 5083.

Baptisms

•Nell Thistlewood, Rangeville, Qld
 •Craig Williams, Stephney Jones, Paul Murray, Belinda Chatfield, Bradley Wiese, Megan Durbridge, Debbie O'Brien, Bordertown, SA
 •Bob Lambert, Deborah Lewis, Bruce Gibbons, Jim MacLaren, Vic
 •Donna Pallant, Mornington, Vic
 •Peter Shanhan, Melissa Cosh, Kalamunda, WA
 •Lorraine Muir, Bruce Gibbons, Jim MacLaren, Brooklyn Park, SA
 •Justin Bellchambers, Devonport, Tas
 •Simone Fox, Ross Freiberg, Jason Lyons, Maldstone, Vic
 •Sarah Rippin, Happy Valley, SA
 •Kelly Wilson, Luke Wilson, Ben Goode, Karen Purdy, Janice Purdy, Tamra Maddox, Nailsworth, SA
 •Kristy Kirwood, Rick Johnson, LaTrobe Terr, Geelong, Vic

Marriages

•Jhodi Bradley to Drew Bennett, Scarborough, WA
 •Leni Bonner to Ken Stuy, Horsham, Vic
 •Kerry Webb to John Whitehouse, Brooklyn Park, SA
 •Jessie Marshall to John Gardam, Devonport, Tas

Deaths

•Mrs Beryl Yesberg, Rangeville, Qld
 •Mrs Ivy Baldock, Bordertown, SA
 •Auda Rogers, Caveside, Tas
 •Kath Forrester, Brooklyn Park, SA
 •May Nash, Dandenong, Vic
 •Mary (Maisie) Gent, Oakleigh, Vic

Obituaries

Obituaries are limited to 100 words

Barker, Gladys
 (5.5.93) Baptised and married at Middle Park, Vic, church. Because of her 60 years of membership at Surrey Hills, Vic, David Brooker conducted the thanksgiving service. A valued office secretary before marriage, friends remember her enjoyment of tennis and arranging flowers from her magnificent garden. She cooked, sewed and cared for others all her life. Family was important to her. They cared for her mother in their home until her death. Inseparable from her sister Rene. Above all, her

daughter Barbara and husband Kevin and children were a source of love and pride. A friendly person, generous, compassionate and loving. Beneath her good-humour was a deeper joy, coming from a vital life-related faith.

—Gwen Pallot

Langford, Beryl Lillian

(26.7.93) Beryl was born on 3.11.17, the third child of Karl and Ada Boe. An active member of Blackburn church in her early years, she married Frank Langford in 1944. Frank was ordained in 1949 after studies at COB, and began a ministry at Yarrowonga. Ministries at East Preston, Kedron (Qld), Bordertown (SA) and Belmont followed. When Frank began to have health problems, her loving care made it possible for him to continue longer in ministry than could have been expected. She had many skills and talents, but we loved her most for the warmth and brightness of her personality, the irrepressible fun and humour, the genuine generous caring love she bestowed on those around her. Deepest sympathy is extended to her husband Frank, son Peter and wife Julie, her sisters and grandchildren.

—JW

Luff, James Arthur (Jim)

(13.8.93) A capacity crowd attended the funeral service of Jim Luff at the Hampstead Gardens, SA, church. Born in Adelaide in 1920 and described by his friend Ron Saunders as a "gentle, gracious, humble and learned pastor, father, counsellor and friend of many", Jim served as one of the "Mice of Moresby" in an aid post before and during the Coral Sea Battle in WWII. Upon discharge, he enrolled at Woolwich Bible College, graduating in 1947 to serve in ministry at Enmore (NSW), Margaret St., Launceston (Tas), Coburg (Vic), Gawler, Mile End, Forestville, Fullarton and Victor Harbor (SA). Jim married Nancy in 1943 and is survived by their four children Kathy, Tony, Bronnie and Peter, and two grandchildren Tanya and Kylie. Jim was renowned for his scholarly approach to ministry, with a reputation for well-researched, quality sermons, the product of his keen love for books and an inquiring mind. He practised what he preached by having a pastor's heart for his people, working hard to create harmony and peace in his churches. In 1987, Jim coordinated a relief shipment of donated fuel, building materials, and teaching resources to be sent from Australia to a remote school at Luesalemba in the Solomon Islands, where his daughter Kathy and her husband Neil were teach-

WA

SCARBOROUGH (Nigel Merrick, Raye & Mike Haselby) Parker family recently home due to Judy's ill health have returned to work with WEC in Indonesia ... Church information night well received & attended ... Youth continue to take lead in evening worship ... Recent speakers Ken Laffer & Mike Halseby.

KALAMUNDA (David Shalley, Paul Sanders) Church family camp at Northam planned for 3-5 Sep-

ing. In retirement, Jim has served at Hampstead Gardens as an associate minister and elder, and late last year they became residents at our Parkrose Village, Everard Park, SA.

—Keith Ridge

Pellas, Geoffrey Francis

(2.8.93) Born 21.3.16 at Harcourt, the third son of Herman and Ethel Pellas, Geoff was baptised at Harcourt 1937 and enlisted in the RAAF in 1940. He married Gwen Symes that same year. Following war service, Geoff returned to the family orchard. This, together with a keen interest in, and loyal service to the Harcourt church, became the family focus. Geoff and Gwen were Sunday School teachers for many years and both served on the church board until recent years. Geoff was church treasurer for some 40 years, up to 1988. He helped build the church hall and was an active maintenance man. Phil Arnold conducted the funeral service in Geoff's lifelong church—Harcourt. He will be sadly missed by his loving wife Gwen, children Carole, Kevin, Ian and Trevor, 14 grandchildren and two great-grandchildren.

—EFP

Rogers, Auda Susan Ellen

(11.8.93) Born 7 February, 1916 at Chudleigh, Tas, the daughter of Frank and Claudia Cooke, she grew up as part of a large family living in the bakery house at Mole Creek. In June 1938, Auda married Basil Rogers and together they raised their three children—Owen, Selwyn and Helen. Auda had a lifelong association with Churches of Christ, first at Mole Creek and more recently at Caveside. She will be remembered as a quiet, unselfish and generous person, never possessing a lot of this world's goods, but always prepared to share what she did have with others. She loved the simple things in life, had a strong faith in God and a deep love for God's Word and will be greatly missed by the Caveside church.

—John Harrison

tember. David Shalley will lead studies on "Time for God" ... Start of special Discipleship Training School, initial involvement of three of our youth studying full-time for six month period & involved in various church ministries, including outreach in local schools ... Phil & Lorraine Sheedy appointed house parents at WA Bible College ... JCE's visited Sunshine Park retirement village on Orange & Flower Sunday.

FREMANTLE (J. Caporn) Annual meal service, 5 pm 15 August ... Church considering plans for forward moves into the community made at board's retreat ... Dorothy Holstein highlighted some of ladies' problems to CWF and Bible study group ... A contemporary sketch of Job's story presented by HS young people ... Life in Focus received 710 litres cooked fruit and 23 boxes of fresh fruit through Apple Project ... Members donated \$452.70 for other fruit for FAB.

SA

BORDERTOWN (Noel Baxter)

Church experiencing much blessing as many people responding to recommitment of lives to Christ ... Many first time commitments following senior youth camp at Halls Gap ... Fortnightly youth worship & praise service commenced Friday nights ... Kid's Club camp at Victor Harbor a great success ... Church rejoicing in seven recent baptisms ... Kingsley Congdon from Compassion very challenging ... Exchange weekend at Victor Harbor well received.

BROOKLYN PARK (P. Webber)

15 August meeting of Brooklyn, Henley, Flinders Park church. Report from Cooperation Task Force. By August 94 three boards to set time frame for decision re amalgamation. On amalgamation, new church to decide future—buildings, ministers/staff, programs ... Camp for three churches at Mylor 21-22 August ... Four additions at Brooklyn.

VICTOR HARBOR (Don Wesley)

25 people came down from Bordertown church—great time had by all ... Two musicals put on in church: "Turning Point of Time", written and produced by Christine Hutchinson; other musical presented by "The Endeavourers" included testimonies and song. ... Don Wesley leaving on 22 September for his ride to Canberra with Bike for Bibles.

HAPPY VALLEY (Russell Allison)

Elders & executive held review & planning breakfast ... Dedication service for Alicia Anson ... Sarah

Church News

Rippin baptised ... Great debate well organised by Jenelle Baggs ... Square dance raised money for Radio Alta Mira FM ... Russell preached at Pt Lincoln ... Ken Martin (Gideons) guest speaker.

NAILSWORTH (Daryl Telfer) Six young people baptised 1 August, four by fathers ... Monthly visitation of contacts by members commenced in June ... Community Contact Week led by Alan Bailey & Rob George, OAC Ministries. Home meetings, prayer & men's breakfasts, special services (informal coffee set-up, drama) & afterschool Adventure Time at Nailsworth Primary ... recognition & prayer for elders, deacons & deaconesses Sunday after AGM 25 July.

Tas

CAVESIDE (John & Colleen Harrison) Good attendances maintained through winter ... John Harrison preached winter series "Tending the Inner Fire" ... Young people meeting fortnightly for Christianity Explained series ... Plenty of snow ensured an enjoyable bus trip to Cradle Mountain 14 June ... J & C Harrison attended Rick Warren conference in Melbourne ... Sjaak Loef (MAF) shared testimony 11 July ... Tom Edge, Tas Convention President, preached 15 August.

DEVONPORT (R. Chapman) Worship Task Force implemented first part of Meta Church concept "God's church growing larger through worship"—overflowing congregations. Pastoral Care Task Force implementing second part of concept "God's church growing smaller through small groups"—14 small groups meeting during the week ... Membership increase from 65 to 91 this year ... Deacons increased to eight. Director of music ministry & pastoral care coordinator appointed at AGM.

LAUNCESTON (C. Spaulding D. Tobler) Girls Brigade and Boys Club parade on 15 August following tea in Hall ... A representative Building Task Force formed to look at future needs ... Stan Strutt new Prayer Convenor ... Spaulding family on annual leave ... Stuart Arnot and family moving to Ulverstone for new employment ... Church sad to learn of death of former minister Jim Luff ... W. Howard (Bible Society rep) preached am 22 August.

Vic

HORSHAM (Harvey Clark) Bridal gown parade & wedding memorabilia evening held to raise money for Christmas gifts for missionary

families. Gowns modelled covered time span from 1927-93. Many happy memories revived in appreciative & enthusiastic audience. \$330 raised for Christmas fund.

MORNINGTON (Ian Cartmel) \$670 raised for World Vision ... Baptism of Donna Pallant. Commitment by Mick Fremlin. Recommitment by Marj Bidgood, Heather Preston, Alan Kingstott, Ray Morgan ... Isabel Stirling, May Barnett & Glenys Groves visiting new babies & mums with gift & card at Mornington Bush Hospital. Valued June Andrews help with arrangements ... Worship service creche commenced ... More worship banners appreciated W.W. Saunders message great encouragement.

ROWVILLE (J. Sutton) Two exciting initiatives commenced September ... Tuesday morning Playgroup saw six mothers and 10 preschool children attend the first meeting ... After school Fridays, "Power Kids" for primary children—12 attending the inaugural meeting, nine coming from non-member families ... Minister chosen to represent Victoria at the interstate in-line roller hockey championships at Coolangatta, October.

PORT FAIRY (Roy Hope) Annual business meeting Hazel Watson reappointed deaconess ... All auxiliaries functioning enthusiastically ... 110th anniversary, 3 October, to be marked with special services. Harvey Clark guest speaker. Visitors welcome ... Roy Hope invited to continue ministry a further two years ... Hazel Watson, Ivy Dumesny and Roy's father all progressing well after surgery ... Painting of text (John 14:6) on wall & convection heating appreciated.

DANDENONG (G. Foon, D. Perkin, R. May) Two youth services with 130 at first service & three baptisms. 80 at second service ... A new young adults group formed—Samuel (Singles and marrieds under everlasting love). These young adults are very active in church programs ... Church saddened by the passing of May Nash ... Playgroup now meeting on Wednesday & Friday ... manse sold.

MAIDSTONE (Andrew McMillan) Church thankful for visiting speakers during six months awaiting our new minister Andrew McMillan ... He was inducted by Graeme Batley & he, Sally, Stephen & Cheryl welcomed. Lunch followed, then AGM ... Elected Ilma Boettcher elder, Melba Colwell & Jean Cooper deacons ... Several involved in World Vision famine relief appeal ... Church rejoices as three more young people to be baptised.

KANIVA (Martin Goldup) Church appreciated visit of Lynette Leach (MED) who addressed CWF, Girl's Club, open afternoon at private home, am service combined with Serviceton & brief afternoon meeting ... Elder Doug Thomas home & improving after hospitalisation in Melbourne, likewise Elva Crouch after knee surgery in Stirling.

PEEL ST, BALLARAT (Wayne Allen) Attendances improved during winter months ... Visiting speakers two former ministers—John Timms (Indian Village Evangelism) & Jim Cunningham returning to take up ministry at Elkhart, Kansas, USA ... Two informal 7 pm services including raisin toast, coffee etc ... Bill & Betty Smith made welcome by transfer & Marg Rees taking up active membership after three years in Wales ... Grace Lewis recovering after knee replacement.

MOUNT CLEAR (Dale White, David Jones) Administration office recently set up with new computer, laserprinter & office furniture purchased. Bev Sutcliffe & Dorothy Hughes working voluntarily in office ... Church will celebrate 130th anniversary on 24 October with special services (10 am & 7 pm) & a "Nostalgia luncheon". Past members welcome ... 11 from church enrolled in Bible College short course in New Testament theology (BCV) ... Youth groups growing.

TOOTGAROOK (M. Glezenanner) Numbers still down due to sickness & those holidaying in warmer climes ... PSA on 22 August with the Lowana Singers who gave an excellent concert. Offering of \$285 given for DEBRA, the Lowana Singers 93 project. Afternoon tea served to enable congregation to meet the artists ... 87 attended Open Door outreach for lonely people. All enjoyed entertainment & lunch.

OAKLEIGH (W.J. Edwards) Jack & Barbara Edwards visited Boort & Pyramid Hill on behalf of OMB ... Peter Ponteir, Clyde Taylor still unwell ... Church appreciated visit of Pastor Benjamin Tiwari ... Ladies charity day realised \$950 ... Michael Knowles spoke on work of Bible Society ... Mid-morning Bible & prayer meetings well attended ... Food basket for CCTC students well used.

LATROBE TERR, GEELONG (G. Wegner) MAF representative led July family service ... Deafness Awareness week service led by Claxton family ... CWF coffee mornings raised money for missionary project, organ fund & orphan support ... 38 young people from Geelong churches enjoyed ice skating trip ... Three families were hosts

for Japanese exchange students ... Two young people baptised by Dr Mackenzie ... Paul Bauer speaker 29 August ... Mr Laney in hospital.

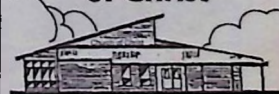
Qld

RANGEVILLE Small church of older folk. Aussie Lack ably gives messages when visiting speakers unavailable, also takes Rangeville Rangers ... CWF follow interesting program arranged in February. Glad Pedler president, Carole Hall secretary, Marie Rub treasurer. Devonshire morning tea held 11 August, Hazel Morris guest speaker ... Church saddened when Beryl Yesberg passed away in April ... Juanita Mutzelburg, organist, leaving for Bribie Island.

BRISBANE NORTH Church celebrates its first anniversary on 5 September—Allan Male guest speaker ... Mission Statement established & task groups formed to look at needs of members & community ... Overjoyed that Graham & Sheila Woodward, Evan & Andrew (Morwell, Vic) have accepted offer of ministry to commence in new year ... Peter Overton (chaplain Toowoomba Homes) & Anna visited to show us their newest addition, Lauren.

PINE RIVERS (Neale Proellocks, Ian Todd) Following special meeting of church 22 August, we are happy to announce the appointment of Wayne Kirk & Alan Hermann to the ministry team 1994. Wayne will concentrate full-time on pastoral care & youth whilst Alan will lead Christian education (part-time) ... 200 enjoyed bush dance at Handy's barn ... Number attended Gordon Moyes' lecture "Church Planning in the Twenty-First Century".

Mt Clear Church of Christ



130th Anniversary 24 October 1993

10.00 am	Worship
12.30 pm	Luncheon
7.00 pm	Celebration

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Past Members and Attenders
Welcome

Verandah Views

A change of perspective



• A new outlook

I don't know what you see from your verandah, or wherever it is you view your world from in moments of contemplation, but I think it would be reasonably safe to suggest it's a different view to mine. Jeff May spent 10 days with us in July. I would like to share a little of how I saw this visit and the results that have come from it.

Since Jeff's visit, I can see all kinds of ways it has been very beneficial to my family and profitable to the work we are doing. Many of the visions we were struggling to clarify have become clearer and we find, on a personal level, our burdens seem much lighter. Even our sense of humour has received a boost, allowing us to once again rise above many of the frustrations often encountered when living in a new culture and country.

New mission work brings with it all kinds of strange, wonderful and often very

stressful events. These events can overshadow your lives and colour or inhibit your ability to flow with the work, make good decisions or even relate to others. I can really thank God our family is in mission work with a church and Board who have the wisdom and insight to realise the "pastoral" needs of their workers overseas. It's my impression that there are some groups today who treat their missionaries thoughtlessly, happy to focus on the

task as important, but overlooking the pastoral needs of their people. Some of these missionaries return home bitter, left with unresolved hurts and feelings which even affect their lives on returning home.

My view from my verandah encourages me and my family immensely as we realise our Board and staff, as well as our churches, have the capacity to trust the judgments of those on the job; to pastorally care for and to guide those who work in team with them as an extension of the church at home. This must certainly place Churches of Christ in a unique position in mission work to be able to reach groups of people in pockets throughout our world in a very effective way.

As I said before, "Your view may be different". I guess what you see depends on how close you stand to some things.

—Peter Clegg (Fiji)

The Last Word

Forgiveness is the fragrance the violet sheds on the heel that has crushed it.

—Mark Twain

What would you get if you cross a chicken with an elephant?
I don't know, but Colonel Sanders would have a lot of trouble trying to dip it into the batter.

If a dog lost its tail, where would it get another one?

At the retail store, naturally.

"I think we need to change the final hymn," said the minister to the song leader. "My topic this morning is 'gossip'. I don't think 'I Love To Tell The Story' would be the best hymn to follow."

During a seminary class, the lesson centred on the problem of King Herod offering up half of his kingdom for the dancing of the daughter of Herodius.

"Now, what if you had this problem and you made the offer of anything she wanted and the girl came to you asking for the head of John the Baptist, and you didn't want to give her the head of John. What would you do?" asked the professor.

Soon a hand was raised, "I'd tell her," said one student, "that the head of John the Baptist was not in the half of the kingdom I was offering her."

Do you file your nails?

No, I just cut them off and throw them away.

"Who was that at the door?"

"It was that new minister. This is the fourth visit this week."

What is his name?"

"I think it's Pester Smith."

Student: "I hear that fish is brain food."

Roommate: "Yes, I eat it all the time."

Student: "Well, there goes another theory."



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"Who writes your stuff?"