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# THE AUSTRALIAN CHRISTIAN

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## News

# Joy And Celebration Marks "Easter '93"

The joy and celebration of Christ's resurrection was evident around Australia as the "Easter '93" event took place. From Perth to Sydney, from Darwin to Hobart, Christians of every denomination, in every capital city and hundreds of regional centres, affirmed that "He Is Risen—He Is Risen Indeed!"

Although the number of participants was perhaps less than last year, the spirit of unity and celebration was greater than ever before. Over 8,000 marched in Sydney; 2,000 in Hobart; 3,000 in Launceston; 6,000 in Perth and 7,000 in Melbourne.

The 300 who marched in Darwin were led by a group of Aborigines and Torres Strait Islanders.

The smallest known number of marchers would have to have been on King Island where 30 marched through the centre of their town. All three denominations in the area were represented.

In each centre, organisers told of the new awareness of what Easter was really all about as onlookers saw Christians in unity, worshipping and celebrating together.

First held in 1990, this, the fourth "Easter—An Aussie Awakening" project, attracted overseas interest and participation. Already plans are underway for an "Easter '94" in South Africa, Fiji and Boston, USA.

In Sydney, a group of Chinese Salvation Army officers, from San Francisco, marched at the head of the procession along Sydney's main thoroughfare, George Street—the longest route of all!

The program in each of the capital cities, commenced with gatherings at various points

of the cities. Then, marching from usually three different directions, they converged on a central location where a human cross was formed and was filmed and photographed by the media.

Over 34 broadcasters linked the capital cities with each other, through the facilities of such stations as 2CBA—FM in Sydney, 7HFC—FM in Hobart, Perth's Sonshine FM and Brisbane's Family Radio, via the local 4RPH transmitter.

Many of the Easter songs were taped on cassette by Western Australian musicians who then travelled to each of the capital cities to teach the coordinators any songs that may have been new to them.

Thousands of yellow and green balloons were released at the climax of the main rallies, usually following the Easter Christian greeting "He is risen—He is risen indeed!"

Churches leaders led in prayers for the nation, the unemployed, the struggling families and individuals under extreme pressures in these days. Scripture readings told of the original Easter happenings and the events which led to Christ's crucifixion.

It was a sense of joy that was carried into the Festival activities that followed each of the main marches. Fun games, for every member of the family, together with refreshments, were freely given to all who went along after the main ceremonies. Next year the "Easter '94" event will lead into 12 weeks of outreach and, finally, participation in the international March For Jesus, which commenced in England and has spread to many other countries.





## Aboriginal Deputation

Special services at Maitland



• Ray and Mary Hawkins, Len and Melba Wallam and Avon and Deslee Moyle

The recent visit (24 March) of Avon and Deslee Moyle and Len and Melba Wallam was a highlight for the Maitland, NSW, church. The midweek meeting took the form of a sausage sizzle in the grounds of our Greenhills Nursing Home. About 50 shared in this time. Following the "sizzle" a meeting was held in the hostel's lounge room, enabling the residents to attend.

All who attended the evening voted it a great time of fellowship, information and inspiration. Earlier in the day Avon, Deslee, Len and Melba had been interviewed by reporters from the Maitland Mercury. The photo and story came out a few days later. The church celebrated

Senior Citizens week with a special service recognising the work of our nursing home, hostel and retirement units. The response from staff and residents was pleasing. The Director of Nursing, Sylvia MacGregor-Skinner and the Hostel Supervisor Patricia Ogilvie brought greetings as did Mrs Borrow on behalf of the residents. The church's Friendship Group and Retirement Village auxiliary were also highlighted. A special letter of appreciation was given to all senior citizens in the morning service by some of the young people. Ray Hawkins reminded us that God wants our senior years to be "fruitful" according to Psalm 92.

## Explorers

Part of Vic/Tas children's ministry

With the formation of Kidsmin (Vic) to oversee state wide children's ministry issues in Victoria, a small group of Explorer leaders continues to meet to discuss and plan for Explorer Club activities. The group is an integral part of Kidsmin. Planning for forthcoming events which includes interclub activities, camps, conferences and training for leaders, continues as an important part of the Explorer Club network. Club development is a basic concern,

with new clubs continuing to link up with the network. The committee members believe there is an important role for boy's club work and invites enquiries to the Department office or Explorer Chief, Russell Croxford (phone (03) 783 3235) who is also the youth minister at Frankston church. Kidsmin (Vic) and Explorers are part of the children's ministry services of the Vic-Tas Department of Mission, Education and Development.

## Third Test Broadcast

777 FM



• Frank Clark in the Triple Seven studio

"Christian Radio With a Difference" came potentially one step closer when Triple Seven FM conducted its third test broadcast during March.

For nine days Melburnians enjoyed a mix of contemporary secular and gospel "light hits" as the enthusiastic group of 300 volunteers tested their skills as announcers, journalists, counsellors, technicians, publicists and telephone workers.

Personnel, representing a cross-section of denominations, came from all areas of Melbourne and provincial centres. Frank Clark, from the York Street, Ballarat, church, who hosted the morning program each day, said Triple Seven

aimed to present Christianity as something positive and interesting in as professional a manner as possible.

Station manager, Bruce Upton, said thorough preparation was necessary in the presentation of submissions to the Broadcasting Authority. He said he hoped these would be successful and that Triple Seven could become a full-time station in the future.

Triple Seven has recently acquired a transmitter and has launched an appeal for the purchase of further equipment.

Anyone wanting further information should contact Bruce Upton at PO Box 117, Glen Waverley, Victoria. 3150.



• Russell Croxford, Jacob Altes, Ken Salmon, Russell Kilgour and Deputy Chief Tim Adam.



## CareSearch

*A resource for pastoral carers*

Inter-Church Trade and Industry Mission (ITIM) has recently made a special service to churches and other helping organisations more widely available. The program is CareSearch, a computerised research listing of helping agencies across Australia.

ITIM is working with the creator/developer of CareSearch, John Schultz, to offer 24 hour access to the database.

Joining the system will cost a church \$50 a year (a considerable reduction on the commercial subscription rate). This enables the minister or carer in the church to have 24 hour telephone access to an operator who can provide listings of the appropriate caring agencies (local, state or national) that will meet the needs of the people the church is in contact with.

CareSearch was developed because John Schultz had an accident in April 1985 and spent 18 months in hospital. While undergoing rehabilitation he commenced a Safety Officers' Course at the Prahran Institute of Technology. Part of the course was to develop a listing of 400 groups that offer help. Whilst undertaking the assignment the course was cancelled.

John believed that such a listing would be useful, so he developed the database in his own time on a personal computer.

John was a regular listener to the late Hal Todd on 3UZ in Melbourne. One night three people rang in after assistance and Todd and his assistant could not provide them with anywhere to go for help. John used his database and rang in with places to go for assistance. Since then he has helped extensively in providing research to talk-back segments on 3UZ and even helps produce one of the programs. Other stations, including the ABC, have been using John as a means of locating helping groups over the years.

ITIM has joined in working with John to develop the program so that it can be offered to

many helpers throughout the community. They saw the potential for giving assistance to their own chaplains and have now worked on the administration side to offer the service to all ministers and other groups.

Stan McCredden, a lay Churches of Christ Industrial Chaplain, in membership at Mulgrave, Vic, is managing the service for ITIM.

Currently the CareSearch database contains details of more than 62,000 caring agencies and emergency services. These are listed under a variety of topics and within seconds the operator is able to identify and rank the nearest agency to the person requiring help. Many of the agencies listed are self-help groups and much work is undertaken to ensure that the listings are up-to-date, with new entries being added continually.

The service could be invaluable to most ministers and in watching the operations over a morning it was interesting to see how queries were handled and the operator helped the chaplains involved locate the appropriate helping body. For just \$50 a year (which allows 100 accesses to the database a year) it is an excellent, cheap, resource.

Details can be obtained by phoning Stan McCredden of ITIM on (03) 816 9522 (fax (03) 816 9617).

## Fringe Benefits Tax Concessions

*A new ruling*

The Fringe Benefits Tax concessions available to churches and other Christian organisations have meant a saving of several thousand dollars a year for those bodies when employing their ministers. An important Ruling has just been issued by the Commissioner of Taxation. This Ruling sheds light on the Commissioner's view as to the meaning of some of important terms that are to be found in the Section dealing with the Fringe Benefits Tax concession. These terms include: Religious Institution, Religious Order, Religious Practitioner and Pastoral Duties.

The effect of the Commissioner's view is that many educational bodies run by the churches will be considered Educational Institutions rather than Religious Institutions for the purposes of the Fringe Benefits Tax Legislation. Therefore, Fringe Benefits are provided to pastors employed by schools will not be exempt from Fringe Benefits Tax unless the benefits are provided to the pastor in any other capacity, eg, if the pastor also had pastoral responsibility for a church congregation and received Fringe Benefits from that church.

Interestingly Clause 10 of the Ruling states that Theological Colleges, Bible Colleges and Seminaries do come within the

scope of the term "Religious Institution". That means that a minister lecturing at such an institution is in a position to receive exempt Fringe Benefits.

Other definitions also discussed in the Ruling include the meaning of the term "Religious Practitioner". A Religious Practitioner may be a minister of religion, a full-time member of a Religious Order or a student studying to become either a minister of religion or a full-time member of a Religious Order.

Clause 14 has particular implications for the many Protestant mission organisations. There is scope for such organisations to qualify as Religious Orders and thus be in a position to provide tax exempt Fringe Benefits. One hurdle that frequently needs to and can be overcome by mission organisations is the Tax Office assumption that members of a Religious Order are generally separated from secular society.

Missionaries will only qualify as "Religious Practitioners" if they are either ministers of religion, members of a Religious Order or studying for the ministry or admission to the Religious Order.

The Ruling also covers the question of pastoral duties and directly related religious activities. Tax exempt Fringe Benefits can only be provided to a minister of religion or a member of a Religious Order if the duties of the recipient are approved duties for Fringe Benefits Tax purposes. Thus a pastor of a church would clearly qualify for the concession.

However, a minister working for a secular institution would not qualify, nor would a pastor working for a Religious Institution qualify if their duties fell outside those permitted under the Fringe Benefits Tax Legislation e.g. if the duties were principally administrative.

—Allan Swan  
(Moore Solicitors)

### Mile End Church of Christ 85th Anniversary Sunday May 30 1993

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Roger Hage work (08) 294 3657  
home (08) 352 4634

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## Qld Aboriginal and Islander Fellowship

### Moving On

Ben and Kathy Bird have received a call to move on to another field. They came to Logan City, Qld, in November, 1990. They have taken the church from virtually no membership up to an active, growing fellowship. The church now runs a Sunday School, has an expanding youth group and conducts a vacation care program in most school holidays. Ben instigated a prison visitation scheme. The church keeps in regular contact with other Aboriginal churches in Brisbane and shares its facilities with a Tongan fellowship.



• Ben and Kathy Bird

Ben and Kathy will be working in a team ministry at the Murrie Baptist Church at Dinmore, Qld. Working along with Pastor Festus, Ben will still be involved with prison and hospital visits and pastoral care. About 50 worshippers, mainly adults, farewelled the Birds at a special service on 14 March.

### Moving In

Lindsay and Nola Grant have accepted the call to the Logan City Aboriginal Church. They bring with them a wealth of experience. Lindsay began by ministering to Baptist churches in NSW for six years. He has also pastored Aboriginal Evangelical Fellowship churches and has had a wide preaching and teaching ministry throughout Victoria and Western Australia. At this time he was involved in prison ministry in both states. He has spent 10 years in Canberra working full-time with government departments on Aboriginal issues. For

the past two years Lindsay and Nola have worked with Baptist ministries on the north side of Brisbane.



• Lindsay and Nola Grant

### Lyle Morris at Normanton

Lyle Morris is the State coordinator of the Churches of Christ in Queensland Aboriginal and Islander Christian Fellowship. Currently he is acting as the relieving minister at the Normanton Aboriginal Christian Centre until a new minister has been found to take up this challenge. So far, he has been in Normanton for almost a year apart from brief visits home to Brisbane and his family.

At Normanton, Angie Bynoe, a mature age lady, gave her life to the Lord on 14 March. Around 40 ladies supported a recent ladies' meeting and clothing sale and the World Day of Prayer was well attended. Sixty children now come along to Sunday School, with more coming each week.

### Mareeba

Vincent Mathieson has returned from his chaplaincy course in Brisbane and has the honour of being the first Aboriginal prison chaplain to Lotus Glen Correctional Centre.

A new bus arrived in Mareeba. Ray Ritmeyer, church administrator from Southport, heard of the need and he and his wife drove the bus up.

### Eidsvold

Hazel and Kathy Bird visited for three days in early March and catered for the 37 strong Wontulp Christian Leaders'

## From Burning to Booming

### Exciting events at Boronia

Just over two years ago things were burning, now they're booming at Boronia, Vic. Over the last 12 months, 12 babies have been born—most to young couples who have only been worshipping with us for a year or two. A study group meets each Thursday for these young mothers.

Boronia's Kid's Korner is thriving with up to 50 primary school children attending.

Andrew Henley has been conducting discipleship classes for youth and adults, and our chapel, family room and foyer were packed with almost 250 on 25 April for the baptisms of Mandy Ball, Becky Cotton and Ryan Condron. More baptisms are expected shortly as membership moves towards an all time high.

The Youth Executive are excited about the growing response of the young people, some of whom took part in an excellent Conference Youth Night.

Keith Milne is leading study

Field Study Group. There is to be an AEF Women's Convention in Eidsvold on the May long weekend. Don Gehrke is leading a work party and ministry team from the Leichhardt church up to Eidsvold over the Anzac Day weekend.

groups and all clubs and auxiliaries are going well. A recent seminar on "Growing Through Divorce" with Cheryl Johnston met some real needs.

Overall attendances for April were up over 50% on 1992.

The church has a large advertisement in the Knox Community Directory which is distributed to over 100,000 homes.

Co-ministers Keith Milne, who is in his eighth year of ministry at Boronia, and Andrew Henley, in his fourth year, believe things never looked better, and so far the church has only applied itself to two of Kennon Callahan's "Keys to an Effective Church". A select group is now studying Callahan's latest books on "Effective Church Management".

The church was thrilled to learn of Keith Milne's election as Vic-Tas Conference President Elect. —Bev Jeffrey



• Andrew Henley



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# Flight Planning

Ros Beale

It was the day the in-service students were going home from Momonup, Papua New Guinea. There were 21, with wives and children. The pastor from Madang and his family (six people) were going back to his village after two years with the church in Madang. They said they wouldn't have much cargo to take with them. David Harmer would be needing to go from Momonup to Chungribu, Yamli and Rosa had been working in the Anangalo area and were ready to go back to Momonup. Manus was going to Momonup to build a shed for the benzine, he'd need to take tools and some materials. He'd also like to take his wife and the two younger children. A mower had to go from Bunapas to Momonup and another bigger one had to go to Gokto. There were also the missionaries' fortnightly supplies and mail bags to be sent from Madang. I thought that preparing a flight plan for all the movements wouldn't be too bad.

At this same time we had three lads at a trade school needing to return home. The two families at Christian Leaders Training College were also wanting to return home with two other men who'd been visiting there. As they were all going to different places it was suggested a Twin Otter bring

them to Chungribu and then we move them in our normal run. Could I try to get the weights of the passengers?

Everything seemed to be falling into place until the radio sked. "Tony Williamson will be bringing Karika, Awis and families back to Chungribu on Monday after the baptisms at Umsa and they will need to go to Momonup on Thursday".

"Ok, what about Konambe what is he doing?"

"Sorry, he's coming too. As soon as Tony gets here we'll weigh them and their cargo and

Wednesday morning I make a decision on a plan and fax it to MAF Madang. There's still some uncertainty about who is going where so I do five flight plans. At 1 pm I give out the plan I've faxed to Nigel (MAF), using the Twin Otter from Chungribu to Momonup and our local pilot doing all the rest. Could the tarps for the youth camp be hired and sent on the plane? The phone rings, it's MAF Hagen. We can have the Otter from Hagen. to Chungribu. I ask about the Momonup leg but have to wait

Thursday morning Frank takes one car and picks up the passengers. Max, Rae and I load the van and head out to the hanger. As we pull I up I see a heap of cargo and tell myself it can't belong to our passengers. They were only going to have 30 kg. There is no way everything can go on. Their cargo weighs 89 kg. Some of it will have to go another day. I get the weather from the stations, tell them there's been a change and that I'll give the plan on our 8.15 sked. Bunapas has a medical emergency and request some medicine on the plane. Sorry, the plane is taking off. I come back up on the radio and tell Chungribu there's more cargo on than expected. They will need to take off all the cargo for Bunapas. Karika and Awis are to go on the plane. Weight-wise they will fit but bulk-wise probably not. So more cargo will have to come off and be stored at Chungribu till the next plane day. At 8.15 I give out the change of plan and weights and time. There's nothing more to do so it's back to work at the office. By now I'm not feeling very well at all. I go home for dinner and lie down and that's where I stay for the rest of the day. Next day it's confirmed I have malaria.



let you know how many passengers." (Karika and Awis are Pidgin School teachers and Konambe is pastoring in the area.)

At church on Sunday a lady asks if we'd have room on the plane on Thursday to bring her daughter into Madang.

It's now Monday of plane week and I don't have a plan. Lunch time sked I find there will be 10 adults and 14 children needing to go from Chungribu to Momonup (total body and cargo weight of 988 kg!)

On Tuesday morning Jose mentions that two drums of kero and a drum of oil are needed at Momonup. I'm also told of an outboard motor at Chungribu that needs to go to Bunapas. At lunch time David Harmer asks if the plane was going to Samban would it pick up John Kitimun and take him to Bunam?

for a reply. I ask if that can be before 4 pm as I need to give times. But I don't have a plan worked out not using the Otter. I sit down and work on it. It works out but it's 7.1 flying hours, too much for one day.

I wonder if there's ever been a time that a flight plan hasn't been given till after the plane has taken off. The phone rings. Yes, you can use the Otter from Chungribu to Momonup. Thank you Lord. It's 3.56 pm. I don't have times but I do have weights so give them out on the sked and remind everyone to come up at 7.15 in the morning for weather reports. 8.30 pm I get a call from MAF Hagen. I'm given the flight times for the plane out of Hagen, ETA at Chungribu 9 am. The flight warrant for the next morning shows 18 landings moving 59 people and cargo, totalling at least 4,273 kg, at a cost of Kina 1466 (\$2,182.87).

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## Water Brings Joy

*Drilling for water in India*



• **Bhumiya tribal women express their joy by giving floral garlands for the provision of water**

In the rural area of India where Dr Iris Paul works there are some remote villages without reliable water supplies. Many people are forced to collect stagnant water lying in fields for all their needs. EFICOR, a Christian aid agency in India, recently sent a rig for drilling bore wells. Dr Paul was leaving home early each day and returning at midnight while the rig was available. More than 12 wells have been drilled in very remote villages. "It is a joy to see fountains of water gush out

during drilling. We are experiencing the joy the Israelites had in the desert when water gushed out of the rock," wrote Dr Paul in a recent letter to Jeff May. The tuberculosis eradication program, for which Churches of Christ Overseas Aid (COCOA) is providing funding assistance, continues to be a valued ministry which Dr Paul provides, despite opposition from some in the community who are against any Christian presence in the area.

—Julie Trinnick

## Plastic Bags

*Looking at "progress"*

After a five years absence from India, I was saddened to see the extent of environmental pollution caused by "modernisation". It is not for me, or any visitor, to say that a developing country should not "develop" in certain ways, when every Western country has been down the same path. It just

seems a pity that mistakes often seem to be repeated.

The skies of Delhi reminded me of the skies I saw in Los Angeles in 1976, and sadly, as we approached the foothills of the Himalayas, passing many belching chimneys en route, there was still no blue above to be seen. Even at Mussourie, a hill station 7500 feet above sea level, we were looking through a haze at the views below, and the grander mountains beyond, were invisible. Pink, green, white and blue plastic bags littered the streets and became entangled in the trees, and I mourned the days when old school exercise books were torn up, and old newspapers were cleverly wrapped around parcels and bound with cotton thread. The pigs and goats don't eat the plastic like they used to eat the paper!

But then, one Sunday we were taken to a house in one of

## Stories from the Bible

*The whole Bible on TV*

Television sets are commonly found in the homes of the emerged Middle Class in India; but for those who do not own one, there are still the public sets in village squares.

Beginning last December, and set to run for 39 weekly episodes, is a tele-series shown throughout the country entitled *Stories from the Bible*.

The idea came from an elderly film-maker who is well respected in Malayalam cinema. Popular producers and actors were chosen for the production. Much research was undertaken in order to give a true Eastern perspective, and the musical directors recreated some Mesopotamian and Jewish music.

The story begins with Adam and Eve, and ends with the life and message of Jesus Christ,

and although there is continuity, each episode is an independent story. There are three episodes spent on the life of Abraham, and eight on the life of Christ. It is claimed that it is the first time the entire Bible will be presented in audio-visual form, anywhere in the world.

A similar idea was used with a series on the Hindu Scriptures, (Ramayan and Mahabharat), and proved so popular that streets were deserted and weddings re-scheduled.

That's the reason some Christians in Kerala (South India) were complaining when the prime time slot of 9 am Sunday mornings was allotted—they felt church attendance would be affected. What a worry!

—Edda Thomas

the extensive hutment colonies of Bombay, where 20 Christian families meet for worship late on Sunday nights. The reason they meet at 9 or 9.30 pm, is because the men are busy at work every day and night of the week, and this is the only time they can spare. Their work is that of "pickers", that is, they pick through the rubbish which is purposely dumped along each side of a main bitumen road nearby, and they separate the metal, paper and plastic waste, which is then sold. And so I didn't feel so bad about those plastic bags any more, because without them these men may not be able feed their families, and the tiny twins who were brought to the gathering might otherwise starve.

This group of worshippers was previously under the care of a Baptist pastor who is no longer there, and so a representative had approached Sam Mantode to see if he would look after them.

Sam is a member of the Bombay Churches of Christ in Chembur, and, with the help of some other members, already cares for a church in a

more established slum at Ghatkopar. He is the honorary treasurer for the Conference of Churches of Christ in Western India, which requires frequent trips, (six hours by express train) up country, for which he uses holidays or leave without pay from the large firm where he is employed as an accountant. He is also in charge of the three story Christian Centre complex in Chembur. He is married to Flora, who works as a nursing sister; they have three children doing tertiary studies, and recently because of tragedy, have taken two more children of relatives into their home. Sam was the guest of the OMB when he visited Australian churches in 1990.

—Edda Thomas



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# Letters to the Editor

## Letters are limited to 200 words

### "Black Lists"

To the Editor,

E.C. Keating's response to my recent query about "Black Lists" ("AC" 20 March) was what I would have expected from the perspective of a particular Department or Committee.

That reply alone suggests the need for some court of appeal to exist to which ministers may refer. Present Departments, Committees etc, have their part to play, but I do not think that they are sufficiently at arms length for some to feel confident enough to approach. All ministers should have an inalienable right to pursue matters and I know that that is not always the case. I do not take sides, but I strongly believe that whilst we are not in need of a legalistic body or group, we do require a humane and concerned group to deal with such

problems that ministers may have, or perceive.

Since my earlier letter I have had a phone call from someone who feels the need for an independent group. Otherwise we may continue to wonder why AB or XY are not in ministry these days. I wrote on this issue as a matter of principle without any question of animosity on my part. I am not saying that everyone who trains for ministry should be automatically included by any or all churches etc. in the years that may follow graduation.

As churches we have not, I believe, given enough consideration to these matters.

—Bruce Burn  
(Morwell, Vic)

### Reader's Digest and the WCC

To the Editor,

In the 20 March issue, K.W. Ludgater raises the question as to whether the Reader's Digest February article tells the truth

at last about the WCC.

The Reader's Digest previously attacked the WCC in 1971 and 1982. In all three instances the WCC has responded but the Digest has refused to print these responses.

The Christian Church (Disciples of Christ) last year gave \$674,762 to the WCC, most of which went to the Week of Compassion and was used for world-wide relief and development efforts. I have mailed Kevin Ludgater a copy of the six-page responses by the Christian Church and the WCC to the Digest's February criticisms and would be glad to send a copy to any who ask.

—Ronald Graham  
(6118 Terrace Drive,  
Johnston, Iowa 50131, USA)

### Phenomenon, Phenomena

To the Editor,

In my Comment, "The Resurrection of the Body," ("AC" 3 April), the statement is made in one place that "the phenomena was so unique." The noun should have been "phenom-

enon." The error was partly mine in that my manuscript had a typo: simply "phenomen."

—Ronald Graham  
(Johnston, Iowa, USA)

### Going Beyond what is Written?

To the Editor,

I refer to Doug Ferguson's "Comment" ("AC" 3 April) in which he exhorts us not to go beyond what is written. Yet, in his quotation from 1 Cor. 3:21-23, he appears to do just that. Maybe it is a misprint, but in my Greek text it clearly reads *Christos de Theou*, which is literally "Christ, on the other hand is God's", but Doug is presented as stating "Christ is God"—omitting the 's. I must once more ("AC" 13 August 1983) rise in defence of true understanding of what is really written rather than what men over the years have interpreted and, indeed, mistranslated what they think is written. If it is not a misprint, what translation was Doug using?

—Geoff Keeler  
(formerly of Boronia, Vic)

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## Letters from Tertius

### Euthanasia

To the Editor,

Don't be scared by the heading, I'm not going to put out my neck or yours by making a statement on such a controversial issue. I just want to tell you a story I once heard. It was about a dear old lady. Asked what she thought about euthanasia she replied, "I'm sick of all this talk about youth in Asia, Why can't we show a bit more concern for our own youth?"

I told the story a few times before I realised that there is a subtlety in it. We are very concerned about our own youth; that's why we want to keep them off the streets, because they make the place look untidy with their odd gear and weird hairdos and uninhibited noise. But above all we want to look after them so that there will always be enough of them to fight any future wars for us. I once heard wars referred to as "the practice of youthenasia". The systematic destruction of the young people of a nation for the benefit of the old people.

We are a strange lot! We get very emotional about destroying the life of foetuses. We are horrified at the thought of people who have lost quality of life being assisted to end their existence. But with great feeling and fervour we happily send off the cream of our society to be destroyed by the "youthenasia" of war.

Or maybe we have at last learned that war solves no problems and is rapidly becoming obsolete.

Yours hopefully,  
—Tertius



### Intensive

#### *Intensely stimulating*

In February this year, I had the pleasure of doing an intensive course through CCTC, Mulgrave, on Evangelism in the Modern World. The lecturer, Raymond Fung, was brought to Melbourne especially for this excellent course.

Fung has practical experience in social justice and evangelism, plus the understandings of the worldwide picture. He writes a great book, *The Isaiah Vision* (WCC) outlining social justice-evangelism strategy based on Isaiah 66:20-21.

Fung's attitude to people is that they have been "sinned against" by unjust laws and economic structures, as well as the personal immoral actions of others. It makes sense. This puts us as Christians in the same situation as those who are not Christians: as people who have been sinned against. And so we are enabled to come alongside as partner and friend. We don't need to raise the issues of their sins against others because they, like Simon Peter, will admit their own sin (Luke 5:8).

Once you get in touch with being the victim of the sins of others, the realisation of your own perpetration of sin victimising others follows soon enough. From this perspective, it becomes possible to address the good in people and empower them to become responsible towards overcoming their situation.

For example, recall the embarrassment of Japan with the revelation of their military's enslaving of "comfort women".

Fung was one of the Christians involved in helping this truth go public. The women were seen as sinned-against. This led to them telling their story to their partners and friends.

Since they were not condemned as evil for the actions that they were forced into, the women were empowered to tell their story. They are taking charge of their own lives and acting in ways that will lead towards God healing their emotional wounds. They are gaining hope.

This process is nudged along by Fung's Isaiah agenda. We work together, regardless of faiths, towards social justice. We make no secret of our need to worship God to maintain our justice efforts, and welcome others to join us in that. When people want to know why our God is the driving force behind our work for social justice, discipleship has begun. The people will come to baptism at some stage in that conversion process. That fits my understanding of the great commission.

You missed an excellent course. A whole semester of tuition delivered in the mornings of three short weeks, plus the stimulation of conversation with faculty and students from a wide range of backgrounds, made a great opportunity for Christian growth and a holiday. I enjoy the opportunity to study through intensive courses, it's an excellent opportunity for country and interstate students. This was the fourth intensive for me. I'll be there again in winter this year for courses on Worship and the Experience of God, and

### MCD Affiliates with Melbourne University

#### *New opportunities for theological studies*

Ending an unfortunate division in Victorian education, the Melbourne College of Divinity (MCD) and the University of Melbourne have agreed that the MCD should become an affiliated institution of the University.

The University is prevented by legislation from conferring degrees in divinity and, until 1972, the MCD was prohibited by Act of Parliament from affiliation with the University.

The affiliation will enable the University to overcome the handicaps of its 19th century legislation and will mean a broadening of the western intellectual tradition within the University.

The Dean of the MCD, Rev. Harold Pidwell, drew attention to the significant educational benefits the affiliation

could bring to theological students with closer integration into the University structure and, in particular, postgraduate students would have access to joint supervision and seminar programs, as well as the opportunity to compete for University and Commonwealth scholarships. It is probable that University students would in future be able to include some theological subjects with certain degree programs. These subjects would be undertaken at the various associated MCD teaching institutions.

The MCD would retain its autonomy and status under the Act of Parliament which empowers it. The two institutions have co-operated in offering a combined BA/B.Theol program since 1992.

urban mission (Faith in the City). Again top quality lecturers will be provided from interstate and overseas. I'm sure it's

not too late to enrol for one of these courses. Just contact CCTC on (03) 790 1000 for details.  
—Lyz Reynolds

### Caloundra Church of Christ

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Expressions of interest should address the ways in which your training, experience and giftedness would enable you to lead the Church in attaining its potential for growth over the next decade, and should be addressed to:

The Administrator  
Caloundra Church of Christ  
PO Box 26  
Moffat Beach Qld 4551

LMCT  
6549

## Ken Geyer

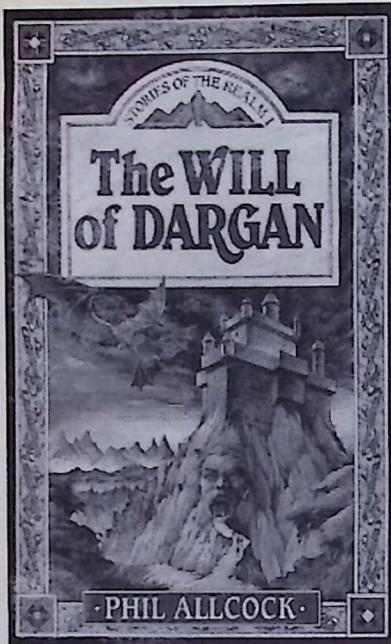
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## Books



### The Will of Dargan

#### In Search of the Golden Sceptre

by Phil Allcock (Phoenix-Kingsway Publications) \$5.95 each.

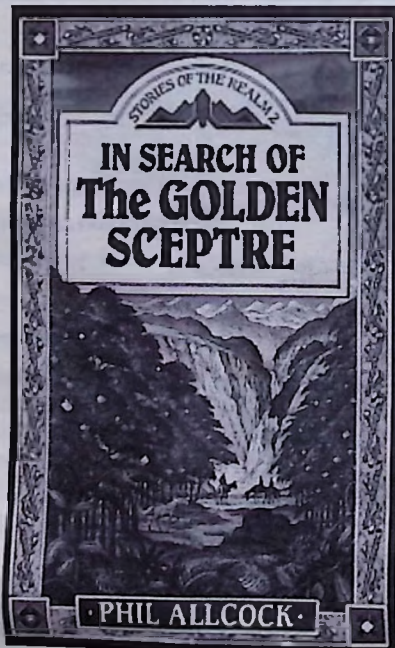
These two novels are the first two in "The Will of Dargan" trilogy. They are similar to many in the fantasy genre. Trouble is brewing in the Realm and two young people volunteer to seek help from various Elves and Crafters to see if they can overcome the forces of evil. Their journey takes them through many perils and to the stronghold of Dargan the Bitter. After a struggle

in which the forces of good almost fail, they eventually succeed. The final outcome depends on the courage, friendship and trust of those working for good.

The first two books in the series were sent for review. Unfortunately each book leaves the story up in the air and I am going to have to purchase the third in the series—"The Fading Realm"—to discover the final outcome. This was a little frustrating and usually when series such as these are published each book is a discrete story that, read with the others in the series, makes great sense as a whole.

Enjoyable books for anyone interested in fantasy literature that can be read in the light of Christian truths.

—CRA



### The Majestic Son (Reading Hebrews Today)

by Peter Adam (AIO Press) \$13.50.

This small commentary on Hebrews is one of a series being published by the Anglican Information Office in Sydney. Peter Adam is a graduate of Ridley College and is Vicar of St. Jude's in Carlton, Vic. It is a simple and easy to understand commentary for the ordinary reader, especially those who find Hebrews difficult to understand. C.H. Spurgeon, in referring to his boyhood memories of the study of Hebrews, wrote, "I wished fre-

quently that the Hebrews had kept the letter to themselves, for it sadly bored a poor Gentile lad." It also puzzles many Christians who do not have a background in Old Testament culture. It was written to Jewish Christians, being persecuted by fellow Jews, needing the encouragement of knowing that Christianity was really the fulfilment of Jewish hopes. Peter Adam helps his readers to understand the letter against its cultural background. In the text and in the group discussion questions he relates the message of Hebrews to contemporary situations. However he does not take the great Christian truths, clothed in ancient Jewish imagery, and reclothe them in the contemporary idiom. Perhaps this is beyond the scope of a commentary.

—GRS

### Women and the Ministry

A Study on Women and the Office of the Public Ministry. (Lutheran Publishing House) for the Commission on Theology and Inter-church Relations of the Lutheran Church of Australia. \$2.95.

In 1966, the Lutheran Church of Australia adopted "a clear statement opposing the call of women into the office of public ministry". This informed, 10 chapter, 47 page booklet is part of a new in-depth study by a committee appointed to review this "important and controversial issue". Chapters contain Biblical quotes, "What does the Lutheran Church say?", discussion, and questions for debate, covering: Interpretation; Precedent; Culture; Scripture in Creation; Subordination and Submission; Headship; and Ordination; The Pastor and Authority. It aims for Lutherans to be well informed and come to clear convictions, eventually enabling a definitive statement to be adopted.

Arguments again, are based on Creative Order (man created first), and the Apostles' words. Arguments for are based on the Gospels and historical framework and perspective (summary page 42). Although sincerely questioned and debated, this study still comes across as within the Lutheran context. Churches of Christ would not readily identify debate on any prime factor (as above), but certainly this available booklet is well worth study as an aid to clarification and evaluation of our own position and in the understanding of the stance of others.

—Glenda Hurst





## Seaford Ecumenical Mission

*Christians working together*



• Children's vanguard for march on Foundation Day

Several hundred Christians from the Anglican, Roman Catholic, Uniting and Churches of Christ gathered recently for Foundation Day of the new Ecumenical Centre to be built on a hectare of land in the very centre of the rapidly expanding new subdivision of Seaford Heights, SA.

Local Christians have agreed that we will do together all that conscience will allow. We will be exalting our Lord in building a Centre where Christian worship, education, counselling and welfare will be warmly and lovingly given to the surrounding community.

We have asked the architect to draw up detailed plans for Stage 1 that includes a large ecumenical chapel seating 300 and featuring an open baptistery, a small prayer chapel seating 50, plus offices, counselling rooms and toilets. This has become possible through a generous grant from the Uniting Church plus loan money made available from the Catholic Church.

The Anglicans, Churches of

Christ and Lutherans, who have recently joined the venture, are contributing much smaller amounts, but are still considered equal partners in the whole venture.

We have agreed on a Visionary Statement that sets out our aims; we have also practically agreed on a constitution that is very similar to a typical Church of Christ constitution.

We recently enjoyed a United Good Friday service, attended by hundreds, and an early morning Easter Sunday service at nearby Ochre Point.

We meet every month for a Sunday evening united service at the local Uniting Church.

About 20 Churches of Christ members in the area meet monthly at the home of Rick and Bev Sercombe to foster enthusiasm and commitment to this exciting new combined venture in Christian mission.

—Rick Sercombe

## Pro-Fam

*A new family resource*

Pro-Fam Consultants is a Melbourne based non-profit, interdenominational network of Christian psychologists, family therapists, counsellors and consultants. Their goal is to present a positive and proactive model of God's intention for the home, based on the Bible.

The focus of the ministry is to address family issues preventively by: promoting relevant seminars and workshops (they have a quarterly magazine that includes articles about forthcoming events, speakers and available resources); working with Christian counselling agencies and other related ministries; and providing personal and professional development programs which helps business to select, evaluate,



• Glenn Williams—Director

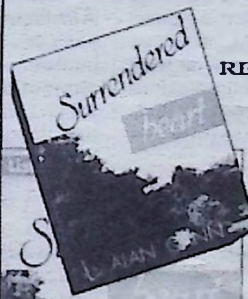
train and promote the right people.

A range of workshops and seminars will be conducted in various churches throughout Melbourne this year. For further information contact Glenn Williams on (03) 888 6176, fax (03) 894 2705.

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# Happenings

A cell-group church of 150,000 in Portugal, previously unknown to the rest of the world, came to light at an international conference of cell-group churches in Singapore in February.

The 150 year-old Baha'i faith now claims 5 million followers worldwide, an increase of 1.5 million in the last 6 years. Its leaders have declared Haifa, in Israel, to be the Baha'i "Mecca", and members are expected to make at least one pilgrimage.

The Bible Society in Argentina will reach 2 million a day through an agreement with 4 bus companies to place Bible verses on the back of bus tickets.

The church continues to lose its appeal for Canadian teens, with only 18% of 15-19 year-olds attending, compared to 23% in 1984. Despite the disdain for organised religion, the researchers found that belief in supernatural phenomena remains high, with 80% believing in the divinity of Jesus and 66% believing in supernatural forces.

There are 1,898 cross-cultural Brazilian missionaries from 43 different agencies, according to the 1992 Directory of Missionary Offices and Agencies. 1,110 are working in Brazil, and 788 are working in 44 other countries. 451 are working in Spanish-speaking countries in the Western Hemisphere, and 337 are working in other parts of the world. After Brazil, the largest receiving countries

are Portugal, Argentina and Mexico. Two-thirds are couples, while of the remaining 632 unmarried missionaries, 437 are women.

There were 2,576 Korean foreign missionaries in 1992, according to a report from Global Missionary Fellowship. This is an increase of 57% from 1,645 in 1990. The number of Korean missionaries has expanded almost 24% a year from 199 missionaries in 1980.

Church membership in Ireland is on the decline. In 1980 63% of the population of Northern Ireland were church members; 10 years later the figure had dropped to 56%. The decline in the Republic of Ireland was less pronounced, dropping from 85% to 81%. The overall decline masks gains by the independent house church movement.

Ireland has one missionary for every 180 church members. The majority (61%) of Irish missionaries serve in Africa. Africa is far more popular with Roman Catholic missionaries (64%) than with Protestant missionaries (30%).

The government of North Korea has officially sanctioned a third Christian church in the capital of Pyongyang. As with the other two official churches in the city, however, the Communist government maintains tight control over services, attendance and even hours when the building is permitted to be open.

The Anglican Diocese of Sydney recently elected Right Rev Harry Goodhew as the 10th Archbishop of Sydney. Archbishop Goodhew grew up in the inner north-western suburbs of Sydney, qualifying as an accountant. Ordained in 1958, he spent 18 years working in Sydney and Brisbane parishes before becoming Archdeacon of Wollongong in 1979. In 1982 he became Bishop of Wollongong. Along with the other main contenders for the position, he is opposed to the ordination of women to the priesthood.

An international tender is to be issued shortly to raise \$28 million to build a biblical theme park at King Solomon's Mines in the Negev Desert, Israel. The local tourist administration wants to turn the abandoned copper mines near Eliat into a Disney-style attraction.

A Christian Conciliation Service has been formed in Melbourne by the Christian Lawyers' Society, an interdenominational organisation of lawyers which aims to help Christian lawyers integrate their faith with professional practice. The purpose of the Conciliation Service is to help Christians solve their own disputes in an informal, private and cooperative manner—without having to go to court. The service provides a problem solving structure and appropriate expertise to assist the parties in reaching their own settlement.

Details can be obtained from Jeff Tanti at McCracken & McCracken on (03) 670 9661.

The Zambian government has stopped churches from meeting in schools and other public facilities. The rapidly-growing evangelical churches have been meeting in school classrooms and public halls while awaiting sufficient funds to build their own accommodation. However, the Zambian education minister has served the churches with eviction notices saying that it is an effort to curb vandalism, an accusation the churches deny.

A national interdisciplinary conference "Studying Australian Christianity" is being held at Robert Menzies College, Macquarie University, NSW 14-16 July. Over 60 papers under 11 major themes are to be presented at the conference. Information and registration forms can be obtained from The Director, CSAC, PO Box 1505, Macquarie Centre 2113. Phone (02) 888 7133. Fax (02) 805 1582.

The theme of the Week of Prayer for Christian Unity (23-30 May) this year is "Bearing the Fruit of the Spirit" (Galatians 5:22-26). Orders of service on this theme are available at a cost of 25 cents each and are available from State ecumenical council offices. The order of service was developed from a draft that had been prepared in Zaire by an ecumenical group in Kinshasa.

The North American Christian Convention which gathers members of Christian Churches (Independents) in the United States is being held in St Louis, Missouri, 6-9 July under the theme "A Focussed Church in a Fragmented World". Two of the many featured speakers will be Don Posterski, Vice President of National Programs for World Vision, Canada and Rebecca Manley Pippert, an author and speaker.

Results are just being released from the 1991 Australian Census. The question of religious affiliation is the only non-compulsory question in the Census. In 1991 78,039 people identified themselves as Churches of Christ (0.5% of the population) compared to 88,511 in 1986 (0.6%). 74% of Australians identified themselves with some Christian religious group (up from 73%) whilst 2.6% identified with some non-Christian group (up from 2.0%). Only 10.2% of the population did not answer the question.

Between 125,000-150,000 US children will be orphaned by the year 2000 as a result of AIDS, says the Centre for Disease Control. AIDS is increasing most rapidly among black heterosexual females. Of the 21,225 women currently infected 55% are black, and 22% are Hispanic. Of these women, 84% are of child bearing age.

For the first time in 40 years the Chinese government has released what is believed to be an accurate estimate of the size of the Christian Church in China. The *South China Post* cited a survey by the State Statistical Bureau which indicates that the Chinese Protestant church has 63 million adherents. Previously, the Chinese government's official position had been that there were only 10-12 million worshipping Christians in China.

## Pontius' Puddle





## Missionary Convention

*From Jerusalem to the ends of the earth*

"From Jerusalem to the Ends of the Earth" was the theme chosen by the Swanston Street, Melbourne, Vic, church to highlight their 22nd Annual Missionary Convention. Dr Isabelo Magalit, President of the Asian Theological Seminary in the Philippines, was the keynote speaker.

Dr Magalit preached on seven separate occasions and each time his messages were clear, concise and spirit-anointed. Many within the congregation were deeply touched and, on the final Sunday night, eight committed their lives to cross-cultural missionary service. All were either University graduates or students, including two medical doctors.

On the Sunday morning a love offering of \$26,344 was given and a faith promise renewal offering was received of \$3,781 per week. This means that during this year some \$223,000 will be given in missionary support, the largest amount ever given by the church in any one year.

The church now supports a missionary family of 43 (consisting of 22 adults and 21 children) who are working in eight different countries within Asia and the Pacific. All are members of the Swanston Street church.

Within the next 12 months another 10 new members will be added to the church's missionary family as two doctors and their families will be com-

missioned to serve in South Korea and Turkey.

One of the highlights of this year's convention was the very strong emphasis given to prayer. The convention began with a half night of prayer which was preceded by a 40 hour prayer-a-thon. During the convention itself a Prayer Brunch was held where specific prayer was focused on the needs of the 43 members of the church's missionary family.

Other highlights included personal audio-visuals from each of the missionary families, magnificent singing from various ethnic choirs (Mandarin, Filipino, African, Malaysian and Children's), a parade of the nations, featuring national costumes and flags, an international food night, displays from 10 missionary organisations and magnificent music from the church's 14 piece orchestra. The weekend meetings were held at Pharmacy College and the Sunday morning service attracted a congregation in excess of 500.

Many who have been part of Swanston Street's ministry for over 20 years have testified that this year's Convention was the best ever. Certainly the church can never be the same again, for once again indelibly imprinted upon our hearts is the commission that we are to be Jesus' witnesses both in Jerusalem and to the ends of the earth.

—Allan Webb



• Dr. Isabelo Magalit

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## Sport Chaplaincy

*Expanding the ministry*



• Paul Burnham, AFL Ministry National Coordinator, with Peter Nelson, Canberra Cannons NBL team

A restructuring of chaplaincy to professional sport has provided an expansion of ministry. Sports and Leisure Ministry (SLM) now has a National Coordinator for each of the professional sport chaplaincy ministries. Garry Coleman has been functioning in this manner, as National Coordinator of Motor Racing ministries, for two years. SLM is now expanding this to other sports.

It relieves this role from SLM National Coordinator Mark Tronson who was being run-down having to maintain links with 93 chaplaincies to professional sport around the nation.

New National Coordinator appointments are: AFL—Paul Burnham; Cricket—Barrie Sutton; PGA—Graham Lawrence; Rugby League—Graham Crew; NBL—Paul Creasy; ABL—Tim Smith; Tennis—Timothy Harland; Ski—Colin

McPhee and Rodeo—Arthur Bartlett. New chaplaincies have been established in the NBL: Canberra Cannons—Peter Nelson; Gold Coast Rollers—Allan Bartlem; Townsville Suns—Peter Patterson; Brisbane Bullets—Rob Mann; Perth Wildcats—John Bond; Hobart replacement chaplain—Noel Mundy. We are negotiating with the two teams without chaplains. New AFL chaplains are Paul Cameron—Richmond and Neil Fong—West Coast. Paul Tronson visited West Coast last year and as a result former football star and public Christian, Neil Fong, took on the task this year. Paul Cameron was Sydney Swans' chaplain when in Sydney. Negotiations with the five teams without chaplains are progressing.

ACT Tennis has a new appointment, Detlev Vos Gerau, SLM's first Lutheran member.

### Churches of Christ—Carnegie 100th Anniversary

We praise and thank God for 100 years of fellowship and 80 years of the present chapel on

**Sunday 30 May 1993**

- 10.30 am Worship Service, Guest Preacher: Don Smith
- Buffet Lunch, Pleasant Sunday Afternoon
- 3.00 pm Afternoon Tea

Enquiries or RSVP for catering Mrs May Nelson  
29 Blackwood Street  
Carnegie 3163  
Phone (03) 569 5028, (03) 571 2867



## Vic-Tas President Elect

### Introducing Keith Milne

Keith Milne was baptised along with most of his family by Frank Hunting at Dawson Street, Ballarat. He early became involved in local and inter-church youth work, Christian Endeavour and, later, lay preaching. He served his apprenticeship as a glass cutter then responded to a call to ministry by entering the College of the Bible. He served as Student Secretary and student minister at Colac. Health problems prevented him from completing his final year. He settled in Colac, married Laurel and stayed on to become youth leader, deacon and board chairman.

After seven years he returned to Melbourne to manage Scripture Union's Melbourne Bookstore then later the Baptist Bookstore (four years). During this time he and Laurel worshipped at Glen Waverley where he served as youth teacher, small group and worship group coordinator, elder, and, for a time, church secretary.

In 1976 he accepted a call to ministry with Coburg, Pascoe Vale and Brunswick Regional Churches (five years), then into team ministry at Glen Waverley (one year), followed by four



• Keith Milne

years ministry at Stawell/St Arnaud, serving one year as President of the North west District Conference. He is now in his eighth year of ministry at Boronia where he has been re-appointed until 1998.

Keith has had extensive contact with other churches through his bookshop work and serving in two cities as Council of Churches President.

He has served on the Federal Literature Department, State Advisory Board (now Department of Ministry) and Nominations Committee. He also served on the Ministers' Association Executive, on two occasions as Treasurer.

## National Launch

### Gospel music launch on national TV

In mid 1992, Victorian gospel artist, Arch Stevenson was assisted by some of the nation's finest producers and musicians, and the Australian Girls Choir, to record a unique debut album. Since recording the album Arch's scriptural, gospel work has gained wide support from significant quarters in the secular music industry to the point where "Only say the Word" is to be featured on a number of national television programs, commencing with *Good Morning Australia*. On Wednesday 12 March, Arch will be performing live backed by 12 of Australia's leading mainstream musicians including Darryn Farrugia (*Hey, Hey It's Saturday*) Alex Pertout (Australia's leading percussionist) Roger McLachlan (original bassist of the Little River Band) Simon Patterson (*Hey, Hey It's Saturday*) James Uluave (Internationally acclaimed vocalist) and Suzee Lowe (John St. Peters' Band).

We invite you to support this public proclamation of the Gospel by: Praying for Arch's "equipping" and anointing (pray also for the industry executives, producers and musicians who have "donated" their talents to the project; tuning in to the album launch on May 12 and calling Channel 10 in Melbourne on the day of the performance (television producers will respond to a positive audi-



• Arch Stevenson

ence response demonstrated by phone/mail).

Arch Stevenson is a member of the Gisborne, Vic, church, where he was actively involved as music director and praise/worship leader until recording the album.

"Only Say The Word" is available from all major Christian book stores. It is also distributed by JB Hi-Fi, and Drumtek in Victoria.

If you have any enquiries regarding the album address them to Arch Stevenson, PO Box 27, Macedon 3440.

## Tarralla Christian Retirement Village

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on (03) 723 6500

Keith returned to the College of the Bible (part-time) to complete his B.Theol. and Graduate Diploma of Ministry.

Laurel is a Rehabilitation Coordinator and services Churches of Christ, Anglican and Uniting Church work injured. Keith baptised Laurel at Colac and has since baptised their sons Peter (who is married to Rona) and Robert, and daughter Sue, who all worship at Boronia.

Keith's brother Don is minister with the Coburg, Vic, church.

Keith enjoys reading and he and Laurel are keen bush-walkers.

Keith has experienced many emotions since learning of his appointment—surprise, apprehension, pride, humility and gratitude.

He loves Christ, his church and the ministry, and believes his experience in country, inner suburban and outer suburban churches will help equip him to serve our churches with understanding, joy, enthusiasm and humility.

—Ian Allsop



## People

### In Debt

#### Thanks from the Thodays

After five years of ministry in Kensington, Vic, we are profoundly in debt. It may be a debt that we can never repay. At the end of 1992 it was with great sadness that Heather and I decided to conclude our involvement with Kensington Christian Network (KCN). While we would be the first to admit that this ministry was not without its difficulties, we found it hard to leave the people and the place in which we had immersed ourselves. We give thanks for the opportunities we have had.

The learning experiences were as numerous as they were precious. The call to inner-city ministry at the close of the 20th century has been infused on our hearts. It is a call, then, to which we must eventually return.

Heather and I wish to take this opportunity to sincerely thank the countless individuals, churches, groups and CWFs who supported us in the missionary enterprise in Kensington.

It is impossible to put into words the indebtedness we feel toward you all. We remember the many times when God motivated different people to give food, furniture, money and



• Kim Thoday

time for KCN. There were many occasions when we had literally run out of food items; a day or so later a food parcel would arrive on the doorstep. I never once got sick of rushing out of the door in the morning and crashing headlong onto the concrete having not seen the strategically placed food parcel.

As I now take up full-time study and part-time ministry at Launching Place, (Upper Yarra, Vic, church) Mike Esbensen takes on the leadership of KCN in a full-time capacity. Please continue to pray for him and help resource and equip him. We have the utmost confidence in Mike for the de-

manding task ahead. His ministry in KCN has been powerful. He is a person of great integrity, courage and vision.

We simply say thank you to all those who have made and continue to make KCN possible. When most of our church's evangelism occurs amongst a clearly defined clientele, it is essential that projects like KCN become a priority so that evangelism also happens in areas of

high welfare dependency, poverty, unemployment and related social and economic problems

As more people become involved with groups and churches such as KCN the church as a whole will move closer to a Jesus-centred mission. To those who have already caught hold of this gospel vision, we all forever remain in your debt. —Kim Thoday

### Great Opportunities in Ballarat

#### Ministry appointment

The York Street Ballarat, Vic, church has appointed Larry Galbraith to the position of senior minister. For the past two years, Larry has been a member of the ministry team at Wollongong, NSW.

He said he believed Ballarat was a great city with a lot of historical appeal and that York Street was a great church, recognised as a key centre in the development of a vision for the 90s. He and his family were looking forward to settling in Ballarat.

He will be inducted at a special service at 10 am on 25 April.

—Frank Clark



• Larry Galbraith

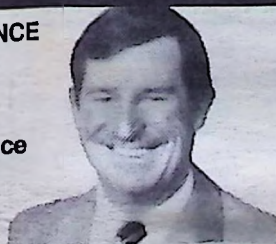
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### Forbes Farewelled

#### Moving to Madang, PNG

Representatives of a dozen churches met at Burwood, Vic, on 21 March to farewell the Forbes family who have been accepted to go to Papua New Guinea to work as Business Manager at Madang for the Overseas Mission Board. The program included a testimony by Fred Forbes who believes he knew he would go to PNG even as a schoolboy! He also introduced his wife Tricia and children Brenna, Leisl and Alexander. The video *On the Wings of Eagles* vividly depicted the work of communications and transportation in PNG

from the viewpoint of MAF; it bore a lot of similarities to the Forbes' workload.

A very special surprise was the arrival of Frank and Ros Beale at the meeting as they "just happened" to be making a rare visit to Melbourne. Frank was able to give a personal report on how much the missionaries and pastors will appreciate the Forbes' ministry.

David Starr brought a greeting from the Forbes' home church Yarrowonga, Vic. Lois Harmer (David's sister) also brought a message of appreciation and encouragement.

A farewell tea was held at Yarrowonga on Palm Sunday (5 April). Prayer is requested for work permits and for final arrangements for leaving home and travel.



## Classifieds

### GOLDEN WEDDING

**BOURNE** (nee Henry) Alf and Grace married 15 May 1943 by Mr A. Hinrichsen at Rockdale Church of Christ. Congratulations and love from Bob, Lyn, Stuart and Juliet and your extended church family.

**MURRAY-SMITH** Fred and Win Murray of Crescent Ave, Taree, NSW, were married by J.C. Cunningham at Kingsford Church of Christ on May 22, 1943. Congratulations from children Ross & Philippa, Bruce & Theresa, Lindall & Garry, Narelle & Martin & grandchildren Heather, James, Rosalie, Christina, Belinda, Joanna, Jillian, Megan, Andrew, Geoffrey, Murray, Amalie.

### DEATHS

**BRODIE** Charles William. Dearly loved brother of Jean and the late Bob Addicott and uncle of Graeme, Glenda and Philip.

### IN MEMORIAM

**MURNANE** Treasured memories of Jack. Beloved husband, father and grandfather. Died 11 May, 1973. "Beyond the sunset."—Amy and family.

**SCOTT** Bob. Passed away 1 May 1989. Those we love don't go away, They walk beside us every day, Tears in our eyes we wipe away, But love in our hearts will always stay. Your loving wife Betty and family.

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### THANKS

Thanks to my family and friends for helping me celebrate the 80 wonderful years the Lord has endowed me with. Young Jim Strack.

## Ambrosia

# Aerosol Outreach

**R**ecently in Melbourne:

A tour was organised of some legal (permitted) spray can art that had been arranged by Godspeek Ultarnativart (GSU). The art was in a large warehouse/factory that the Richmond AOG's were about to use for their Vital Youth Victoria youth centre in Abbotsford. They had arranged for GSU to organise various spray can artists to use their walls to decorate their hall.

According to Noel Buchanan, who is the guiding light in GSU, Melbourne is the graffiti capital of Australia, with the best spray can art and artists at work and one of the larger populations involved in this sub-culture. He calculates that there are some 3,000 identifiable hard-core graffiti artists in Melbourne. Most are younger males, with only about 30 girls involved in the art at all, but numbers of girls hang around on the edges of the scene.

GSU started in 1989 following a tragic accident in which a

young boy lost both legs after falling from a moving train. Noel and others in GSU began riding Melbourne's public transport system to meet and maintain contact

with those who were part of the graffiti world.

Currently there are nine committed Christians who are members of GSU and they hold weekly meetings at Hawthorn each Sunday afternoon. These are times of sharing and Bible study with contacts made with members of the culture who know they are welcome to attend.

Much of the time of GSU members is spent making contact with kids in the graffiti culture. Many of them have problems with relationships and counselling is given in many situations.

GSU does provide an avenue for legal spray can crews to work on their art. So far they have organised over 50 projects in a positive, hassle-free and enjoyable manner.

Melbourne City Mission is assisting GSU by providing oversight, the chair for the supporting management committee is Ross Bourdon, minister of the Ascot Vale, Vic, Church.

GSU also organises presentations at schools and to groups of young people on graffiti, life and God. Information about their work can be obtained by contacting them at Godspeek Ultarnativart, PO Box 530, Kew 3101. Phone (03) 818 0731. Fax (03) 380 1227.

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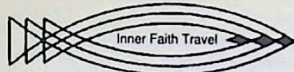
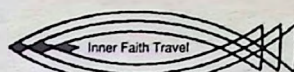
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## White Papers

# My Life with Tertius

*A.E. White*

One of the most famous paintings in the world is the *Mona Lisa*, by Leonardo Da Vinci, but his fans were shocked when it was revealed that the painting was not by Leonardo at all.

It was actually painted by a chap named Smith who dashed it off one wet afternoon when the TV was on the blink. He used his wife Merna as a model. She was not used to posing and this accounts for Merna's rather shy look.

This revelation ruined Leonardo's reputation and it took him quite a few years to recover!

Of course, this story about Leonardo is not true. Leonardo and Mona still belong together. I made up the yarn to indicate the problem I have had since the man behind Tertius revealed himself. So many people had believed that I was Tertius that his reputation enriched mine. Not only did readers appreciate me, I had the deep respect of other writers. Even if I wrote nothing my standing kept rising so long as Tertius kept going.

I received letters and phone calls congratulating me on this letter or that, and was even offered advice as the best way to deal with "my mate from St. Chad's". At meetings and conferences when I truthfully declared that I was not Tertius I was greeted with a wink a nod and a nudge.

Now that is all over!

The letters I now receive suggest that in some way I have been an arch deceiver and that the faith folk had in me was misplaced. My reputation as a writer has been ruined, and I shall have to work on rebuilding it.

Fortunately, a way has been opened. You may find this hard to believe, but in the very week in which I lost my place in the life of Tertius, I received a letter which seemed like a virtual replay of that time in the 60s when a similar letter arrived on my desk to

begin the Tertius legend!

This new letter is from someone who calls himself Quartus. There was a man in the church at Corinth of this name, and he is actually mentioned in the letter the real Tertius helped Paul write to the Romans. Tertius means third and Quartus means fourth.

In his covering note Quartus offered his services in the unlikely event of Tertius ever giving up. I can't see this happening.

I expect Tertius to go on and on. However, if you are interested, and even if you are not, here is the Quartus letter...

## Letter From Quartus

### At The Table

To the Editor,

Last Sunday at church, as our minister was concluding his sermon, I felt the cold wind that comes when the church door is opened and someone enters. It is very unusual for anyone to be as late as this, except of course at daylight saving time when half the congregation gets it wrong. I looked round and to my surprise the latecomer was my mate from St. Chad's!

Last Sunday, communion was at the end of the service instead of in the middle. My wife was presiding. Although I say it myself, she leads the communion with dignity and reverence. She is appreciated for using Scripture which not only captures the deep emotions of New Testament times but is also relevant to our present daily experiences.

Well, the service ended and the chatting and coffee began. I was waiting for my wife who is nearly always the second last to leave. My mate from St. Chad's asked me how long women had been taking part in the services of our church I told him since about 54AD! I said that while Paul sometimes got it wrong, in the more important things he usually got it right. For example Paul said that when we are baptised we all put on Christ and men and women are the same before him. We are all one in Christ Jesus. Four of the daughters of Philip the Evangelist were Christian teachers with authority. Phoebe was a deaconess and Priscilla, Aquila's wife, had significant ministry. I reminded him that women outnumber men in the churches and they often lead us in service and sacrifice. Why can't they lead us in worship?

My mate seemed to be a bit put out so, to change the subject, I asked him why he had come to our service and why he came so late. He replied that one of the newly ordained women priests was ministering at St. Chad's that morning, and when it came to communion time, he left.

He can't stand seeing women presiding at the altar!

Have a nice Sabbath!  
—Quartus

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Well, there it is! The first, and maybe the only letter from Quartus! However, with a little bit of luck people will think that I wrote it and my reputation will be back to the place it had when I was thought to be the Leonardo of Letters, Tertius!



# The Selfish Soliloquy

Stephen Curkpatrick

A certain man, esteemed in his community, anticipates a bumper harvest which exceeds his capacity to conserve the crop. To the community, God has blessed them in the harvest of a rich man, for an abundant harvest is a sign of God's presence among them. They will watch and consent to his tearing down barns to build bigger barns. They will see the extraordinary harvest, being conserved by a true patron and benefactor of their community. He is already a rich man, and therefore in the community's eyes, a righteous man, whose wealth is a sign of God's blessing on his righteousness. So who better to manage this expression of God's providential goodness in their community!

In this patron-client society, abundant wealth was ideally distributed by certain patrons or benefactors of the community, usually in times of hardship such as drought and famine.\* A patron gained status and loyalty for their providential stewardship of resources for the community; however, it was an elitist system open to exploitation.

According to Bernard Scott, the parable of The Rich Fool begins with the potential to

resonate with the story of Joseph, storing up the abundance of seven prosperous years against the bad years of drought and famine.† From the community's perspective, an extraordinary harvest is to be wisely conserved for the benefit of all, and this is what they anticipate the rich man will do. He will build bigger barns and store the abundant harvest. In their eyes he would be a fool not to, for in the cycle of seasons, they know bad times will inevitably come.

But the parable takes us from a narrative which the community observes, to a soliloquy in which only we observe this man's motives. The selfish soliloquy reveals to us that he is not at all a good patron concerned for the community, but only for himself.

This dual stratum of narrative and soliloquy is the parable's genius.

The community's needs are potentially frustrated by the intentions of an evil man, who assumes the status of a righteous benefactor, but who we know, through the soliloquy, is a selfish hoarder. In the fictional world of the parable, his selfish soliloquy is only frustrated by an unpredictable death, which happens to us all in the course of life.‡ The rich man, who has

the status of a righteous man and potential benefactor, simply dies, and ironically, his soliloquy of selfishness remains unknown to the community. This, I suggest, also happens today. The selfish soliloquy goes on, both intentionally and unwittingly.

There are scientists who tell us our world has ample resources for all, but such abundance is exploited by an insatiable, and ultimately collective, appetite for security. Today, we have the ridiculous situation in which two thirds of the world do not have enough basic resources to live with human dignity, while one third have more than enough. Yet God's world has the capacity to produce plenty for all. This is an audacious exploitation which far exceeds the rich man's potential to exploit an abundant harvest for a village community, but not his capacity for selfish soliloquy.

In the immediate context in which the parable is framed, the writer reminds us not to be obsessed with material security.

Indeed, to do so is foolish and spiritually impoverishing. Within the Lukan narrative, with its powerful social and economic emphases, the author points us to another possible

frustration of the exploitation of God's generosity in our world. This is the Christian community. Luke consistently undercuts an assumption prevalent in orthodox Jewish society and indeed among some Christians, that wealth is to be equated with righteousness, integrity and generosity. That is not so.

This clever story of inner selfishness, culturally masquerading as righteousness and potential generosity, is a powerful motivation for the Christian community to share generously, wisely, and justly as community, God's abundance in our world. That has tremendous political, economic, and environmental implications for Christians—but that is another story.

\* The concept of Client-Patron society can be explored in Moxnes, H. *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke's Gospel*.

† I am indebted to Bernard Scott *Hear then the Parable*, for the rich man-benefactor motif in Palestinian village life.

‡ Images of "the final tap on the shoulder", the "Grim Reaper" or the "Angel of death" are metaphors of the unpredictability of death, and are not to be understood literally.

Pentecost was the day when God gave his spirit to everyone, no matter who you are, no matter what language you speak, no matter if you're black or white, red or yellow, no matter if you like country, soul or jazz, no matter what you think, no matter if you know all the Bible, half the Bible or even just one page of the Bible. God offered his love to the entire human race. He gave everyone the chance to gain the Holy Spirit in their lives.

All racial barriers and human restrictions that have been

## Pentecost

Neil Marsden

created over the centuries were shown to be against God's will by the fact that the apostles spoke other people's languages, and were asked to tell the world about Jesus Christ. The Lord loves every single person, even the pig-headed ones, even the supposedly unlovable.

Some people get carried away and rest their faith on

theology, or procedures or even tradition.

These are all wrong foundations.

Our faith should rest on the Holy Spirit and the love and happiness it brings. No matter what problems come our way in this world, with the Holy Spirit, with our attitude focussed on our love of God and everyone else, we can be

full of joy and rejoice in the Christian faith we hold.

We all have gifts we can use and develop, and these we should think about at Pentecost, where we remember that the Holy Spirit came to humanity to give the strength we need to tell the world about our Lord and Saviour Jesus Christ. No matter who we are, no matter what we think, everyone has a talent they can use and develop to help spread God's Word. With God everything is possible, because the Holy Spirit gives us the strength and joy God knows we need.



# Pentecost 1993

## A Message from the Presidents of the World Council of Churches

**D**ear Brothers and Sisters, Although the cold war has ended, our message for Pentecost this year comes to you in a world full of menace. Our world is still broken and divided. The poor and the weak are still exploited and oppressed. Ethnic, religious, linguistic, racial and social divisions are being fuelled by an uncertain economic situation.

Yet it is in this world that we celebrate the breaking-in of the Holy Spirit on this day of Pentecost.

Pentecost reminds us first of all that God keeps promises. Jesus had promised: "I will not leave you orphaned; I am coming to you" (John 14:18 NRSV). In a hostile world, the Comforter is with us.

But the Spirit came down on a gathered community living together in unity—a community of sharing and mutual understanding, welded together by study of Scripture and by prayer. If this condition had to be fulfilled before the Holy

Spirit could descend on us, in our local church, our country, our ecumenical movement, would we be worthy to receive the gift?

When the Holy Spirit was poured out on the first Christian community the Spirit broke down all the barriers of language, of nationality, of tribe, sex, race and social class. In July this year, young people from all over the globe will dare to gather under the banner of LIFE, in our world facing death and destruction. 1993 marks the mid-point of the Ecumenical Decade of Churches in Solidarity with Women. It is also the year of the World Conference on Faith and Order, with a theme focussing on *koinonia* (fellowship, partnership). With the explosion of ethnocentric feelings and the resurgence of racial discrimination and religious intolerance in almost all our countries, we who are a community created through the work of the Holy Spirit, must continue to affirm more

strongly than ever that the marks of a community willed by God are union, mutual understanding and sharing.

To counter fatalistic acceptance of division and exclusion, we are called to seek a "communion" which is first of all spiritual, but which also involves sharing between brothers and sisters within a church or a nation as well as between churches and nations. With the boldness of Paul, we have to reject the isolationism and arrogance of the rich and powerful and preach the hope founded on the faithfulness of God whose plan is that the world should be one.

If we are to be credible, we have to practise what we preach. "Breaking bread and praying together" was a central element in the daily life of the church which received the Holy Spirit. Is it a reality among us? Can we hope, in our communities and among the different confessions, to see practical steps towards the breaking of

the bread in common which, with baptism, makes us what we are?

Can we as the church demonstrate our solidarity with women through action that will eradicate all sexist attitudes among us? Can we be challenged by our young people as they strive to gather the forces of life, and bring about a new community?

The world today needs men and women of courage to affirm hope in face of defeatism, compassion in face of hatred, unity in face of division, sharing and solidarity in face of exclusion and exploitation. Pentecost reminds us that the one who steadfastly keeps promises is there. Let us pray that God will continue to pour out on us the gift of the Holy Spirit and that, with his help, we may in a true sense become builders of unity, ambassadors of peace, advocates of justice and witnesses to his power.

May each day that God sends be Pentecost for us.

## A Church ABC

**"T**he Place to Be." This is the current vision theme for the Ringwood church. They want their church to be a place where people can be fed, clothed, helped, accepted, healed, restored, and be-friended, not just in a spiritual way, but in real, practical ways.

The church is situated in the outer eastern suburbs of Melbourne, close to the Dandenong ranges in an attractive city of undulating hills, trees and gardens. About a 40 minute drive from Melbourne, Ringwood is a busy city with a lot of housing and thriving businesses. Yet there are parts that still retain the older village community feel, from the not-so-distant past when it was an orcharding

area. The population is quite mobile ranging from people who are reasonably well off to the unemployed and those on



Social Security, with a growing representation from our migrant communities.

The church, now in its 74th year, has an average attendance of 200 between the two morning services, and tries to be a practical and down-to-earth group whose faith results in action within the community. The membership reflects a wide range of ages and of

socio-economic status. A strong emphasis in the church is that everyone has a role to play, that God gives everyone gifts

## Focus on Ringwood

so that they might be used in the body. Thus, the emphasis is not on the minister as the leader and doer, but on enabling people to make best use of the gifts that God has given them.

Thus there is an intentional involvement of a number of the congregation in worship, as opposed to the "expert" approach, even to having lay

preachers from the congregation regularly on the preaching roster and a pastoral care group who participate in visitation and bringing communion to those unable to attend. The minister is seen as a resource person, an equipper and enabler, so that all may make their own contribution.

Some of the practical areas of ministry that have evolved out of this focus are: free meals to any who want them each Thursday; emergency accommodation, both in members' houses and in a place owned by the church itself; assisting with rent; providing transport; doing gardening for the elderly and disabled; supporting caregivers of the aged and disabled also, and supporting those in-



# Take Two

Viney Longthorp

**A**t present, two films set in religious institutions are being shown on our major commercial circuits. *Sister Act* is from America and *The Best Intentions* is from Sweden—a Palme d'or winner at Cannes in 1992. The respective countries of origin give us early warning that they are quite different from each other, both in style and content, but they also have a lot in common.

*Sister Act* takes place in a nunnery. Here, Dolores, seeks refuge until the trial of her boyfriend takes place. He is accused of murder and Dolores is a key witness. For a financial consideration, the Mother Superior (wonderfully played by Maggie Smith) agrees to harbour Dolores. Dolores is not well received. She is given menial jobs and is the subject of snide remarks about her colour (black). But she has a remarkable effect on the nuns. As a club singer who at least can hold a note of music, she agrees to teach a pretty awful convent choir how to sing. But more. She challenges them how to go out into the community and there express their faith in practical ways to those in need.

The ending is a happy one, due, in part, to a literal *Deus ex*

*machina* involving the Pope. In best Hollywood tradition the villains get their just deserts. There is no sex and very little violence.

Even so, the film makes us reflect on the malaise which many people experience in our modern world. We see people in situations where ethics are ignored or dismissed, often in contexts of religious beliefs. There are many scenes which illustrate Stanley Jones' words about "the compartmentalisation of religion".

*The Best Intentions* is a study of a marriage at risk. Young Pastor (Hendrik) Bergman, of the Lutheran state church, is sent straight from college to his first charge, a remote industrial centre in Sweden's sub-arctic north (the breathtaking scenery is a bonus). With him is his new wife.

They are both totally committed to their work. But there are pressures. The year is 1909 and there is much industrial unrest. Bergman allows workers to use the chapel for a protest meeting. The company director confronts the pastor at his own daughter's confirmation class. The town becomes divided in its attitude to Bergman. But the main pres-

sures come from within the marriage. Anna's wealthy mother and her family opposed the marriage and, with ostensibly good intentions, seek to undermine it. The danger of presuming to know what is best for others, even out of pure motives, is starkly seen. The revelation of Bergman's previous liaison with a waitress adds to the emotional pressures. However the breaking point comes when an act of goodness to a maltreated boy results in near tragedy for the Bergmans own child. There is no happy ending as in *Sister Act*. At the close the camera lingers on two lonely people on separate park benches and the mood is one of complete ambivalence—will they or won't they find a future together? No hints are given one way or the other.

The fact that the script of *The Best Intentions* is by the great Ingmar Bergman and is largely autobiographical, tells us what to expect. The camera lingers on the faces as Bergman uses the visual rather than the verbal to convey meaning. Bergman always had a fascination with religion. If *Sister Act* is a religious "romp", the Swedish film makes us more aware of religion as introspection and

existentialist. It is no coincidence that when Bergman decided to put an opera on film, he chose Mozart's *Magic Flute*—with its emphasis on light and darkness, truth and falsehood. Thus, when Hendrik Bergman is asked a leading question by a member of royalty about suffering being the will of God he replies honestly and from the heart. His reply is not what people in power wanted to hear and he nearly blows his chances of obtaining a plum position under court patronage.

*Sister Act* would fit Sandy Stone's ideal of a "nice evening's entertainment". It makes few demands. *The Best Intentions*, however, does make demands. For one thing it needs a bit of stamina to sit through its three hours duration. Those who are not used to sub-titles will find it heavy going and though the two brief sex scenes are not gratuitous or very explicit, some could be offended.

In both films religious issues are shown with intelligence and sensitivity, it is good to see the public offered such fare. And mercifully, our film makers have moved a long way from those Old Testament blockbusters of Cecil B. De Mille.

(Continued from page 19)

involved in domestic violence.

The church encourages its folk to take risks and make themselves vulnerable so that by their openness and love others might find out something of the way in which God approaches us. Of course, there is always the worry that some are ripping us off, or that we are being used. But the church has consciously focussed on getting a real sense of what Jesus' ministry of reconciliation entails, both in spiritual and practical terms. If God came to us whilst we were still his enemies, then we too should accept risk

and go to those who need to hear and experience the message of reconciliation.

Just like anyone else, the church faces the difficulties of financing such enterprises, especially in the current economic climate. Yet, even though it is often a near thing, the necessary funds usually appear. A lot of giving also takes place above and beyond the normal monetary giving. People give of their time and personal resources to help with things such as the community gardening, providing transport and accompanying people to lawyers, etc. The church has a strong focus on prayer and also en-

compasses the usual church activities such as home groups, women's craft groups, youth and missionary activities. But above all they want to be a church where people feel welcomed and able to achieve their potential in "The Place to Be".

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## Personal

### Obituaries

Obituaries are limited to 100 words

#### Crossfield, Clarence Ernest

At two Clarrie contracted polio. So began a life that experienced much suffering. Dedicated parental and medical care enabled him to progress ultimately to dancing, swimming, cricket and a normal working-life. Disappointment in marriage was more than outweighed by a specially happy marriage to Mary whose life was prematurely taken in a motor accident, and by the prospect of another happy marriage to Rita. Clarrie's church life began at Newmarket, and developed at La Trobe Tce where he was baptised at 12, Drumcondra (now Manifold Heights), Reservoir where he was secretary, and Bellarine Peninsula. Interested in music, light opera, church choir and song-leading. His Christian upbringing and indomitable spirit made him an overcomer. Sympathy is expressed to his sister Merle, brother Len, and Rita. Services were conducted by Glen Stibbe, with the eulogy being given by Bruce Alcorn. —FBA.

#### Marshall, Alan

(4.4.93) Alan died after a short illness. He had a long association with the Moreland, North Essendon and Bellarine Peninsula (Ocean Grove) churches. A cabinet maker by trade he was a fine craftsman and many churches, especially North Essendon, gained a great deal from his help. He was a Leading Aircraftsman with the RAAF in Papua New Guinea in WWII. He was a committed churchman. In sport he was prominent in the North Essendon church cricket team. At the time of his death he was President of the Ocean Grove Bowling Club. Alan is survived by his wife, Marjorie, their daughters and sons-in-law, Lynne and Ray, Val and Rob. They have five grandchildren as well as nieces and nephews who all felt a strong bond in a close family. —A.E. White

#### Pain, Margreta Zyzette

Greta Pain died aged 93; born Narre Warren, 24 December 1899. Married Albert Pain 8 November 1925; there were two children, Beryl and Jack. Her interests included lifesaving with the Mordialloc Club, weight lifting, long distance swim-

ming, Red Cross in World War II, and floral art at which she won many awards. Greta was a member of the Ashburton church for 46 years—a tower of strength: member of the Officers' Board, hard working, enthusiastic member of CWF, and regularly used her car (she drove until she was 86) for the church. In 1983 she became a guest at the Emmaus Rest Home, and in 1990 moved to the Murrumbidgee Nursing Home where she died peacefully. We praise and thank God for our memory of her. —Ken Barton

#### Yelland, John Pearce

(27.2.93) John was born at Pt Sturt, SA (10.12.13) and spent his life there as a farmer. On 18.9.48 he married Florence Allison at the Unley church, settling at Milang. John gave his life to Christ at Pt Sturt on 6.12.29, taking an active role in the church's ministry. He was secretary/treasurer from 1933 until his death. Secretary of the Southern Districts Conference for 15 years, a talented bass singer, and a key worker in the development of the Church of Christ campsite at Pt Sturt. A Justice of the Peace, a Patron of the Milang Netball Club, and a keen gardener. John is greatly missed, evidenced by the 200 who came to his funeral to give thanks to God for his life and contribution to church and community. —Grant Simpson

**BELLARINE PENINSULA:** Minister—Glen and Betty Stibbe, 28 Tuckfield Street, Ocean Grove, Vic 3226. Phone (052) 55 2025.

**KALAMUNDA:** Minister—David Shalley, 51 Coral Road, Kalamunda, WA 6076. Phone (09) 293 2380.

**BERWICK:** Minister—Tim & Chris Hanna, 79 Cheviot Avenue, Berwick, Vic 3806. Phone (03) 702 2308 (Home).

**LLOYD, Arthur R.**—139 Atherton Road, Oakleigh, Vic 3166.

### Baptisms

•Dean Foster, Jason Gurr, Erica Freitag, Montrose, Vic •Leanne Mackley, Horsham, Vic •Josephine Pearce, Andrew Bass, Yeng & Mai Moua, Xiong Chang, Hobart City, Tas •Kym Chapman, Nicole Burgess, Howrah, Tas •Amanda Peacock, Rowena Haise, Jay Castledine, Kalamunda, WA •Ryan Condron, Becky Cotton, Mandie Ball, Boronia, Vic •Hugh O'Dea, Harcourt, Vic

### Marriages

•Kylie Williamson to Andrew Smith, Montrose, Vic •Bov Brown to Ron Hammond, Horsham, Vic •Kristene Deacon to Mark Peters, Tanya Long to Shane Slatter, Dalby, Qld •Rachel Howard to Mark Young, Kerrie Bigg to Martyn Bell, Balaklava, SA •Helen Bridger to Ron Jenkin, Thomleigh, NSW •Dot Sheffield to Bob Finn, Springvale, Vic

### Deaths

•Harry Carslake, Balaklava, SA •Mrs Alice Page, Boronia, Vic •Sid Pocock, Springvale, Vic

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Mr Trevor Blood

CYTA Lodge

Cooma North 2630.

Phone: (064) 521 375 or

Fax: (064) 524 180

### Changes

**HURSTBRIDGE:** Minister—Andrew George, Unit 3, 771 Whitehorse Road, Surrey Hills, Vic 3127. Phone (03) 890 2730.

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- Record of past experience, including references
- Personal Philosophy of Ministry
- Doctrinal position held.



# Why our Kids Reject our Faith

Jim Davidson

**W**hy is it that so many children reject their parents' Christian faith? We all know of rebellious children—they're all around us. And there are sad parents in our churches, fellowships, house groups and other gatherings to prove it.

Our children could give reasons for their rebellion: "Your religion isn't relevant. Going to church, singing hymns and reading the Bible. It's not real in today's world"; "Christianity is a load of old traditions. You've got to do this, and you can't do that. Laws and rules which don't mean anything."

It comes as a shock to realise that the revolutionary ideas in church worship and service which we thought daring, can be "just a load of old traditions" to our children who've grown up with them.

Sometimes our children think we are hypocrites. Saying we believe one thing, but doing the opposite. Our children are not impressed by a "Sundays only" faith.

Another reason why children rebel against our faith is that independence is a part of growing up. And rebellion is a way of showing independence.

Most children who rebel, do so in their teens—the decade of developing sexuality. New desires, powerful forces, bubble and burst forth from beneath the surface of their lives. And if they've been taught that sex is

"dirty" or "wrong", and their feelings tell them otherwise—then they'll be sceptical about whatever else we've told them.

Very often quoted as a reason for rejection of a parent's faith, is that the "world" is more attractive. Especially if it's gaudy and bright with a good strong rhythmic beat, and there're lots of other teenagers to share it with.

Our children may have to choose between membership of a church of mostly old people, or their peers at a disco. And can you

blame our youngsters for choosing their own age group? I mean, don't we also prefer our age groups? So what can we do about it?

First, we must have a living Christian faith, live it out in our everyday lives, not just on Sundays, and show that it works—not only when everything is going well, but when the roof falls in and we're faced with a crisis. Let our children see that our religion is real in the rough and tumble of life because they're going to need something to depend on when the going gets tough in their lives.

Part of that reality of faith is putting God's will before men's traditions. Which means living according to Christian principles and not according to other people's standards.

We have to accept teenagers developing independence as natural, part of God's plan for their lives. No one wants children to depend on others all their days. So welcome the

growth of independence in your children.

Never tell children that sex is "dirty" or "bad". It is a gift from God, to be used according to his will. So don't be coy about discussing sex. They may know all about the biology of sex from school, but the best place to learn about the Christian expression of sex is within

a loving Christian family.

Christian parents should read their Bibles, and be able to explain why they believe what they believe. Reasoning with

your children is better than trying to bludgeon them into accepting your faith because you say so. If you don't know an answer, be honest, tell them you don't know, but you'll make it your business to find out.

But what if—after you've done everything you can—you still end up with a rebellious child who has rejected your faith? What then?

Commit your child into God's hands.

In Psalm 103:17 we read that God's righteousness is with the children and grandchildren of those who fear and obey God.

Another text I hold on to is 1 Cor. 7:14, which says our children are holy. That doesn't mean they're already Christians, that they don't have to accept Jesus as their Lord and Saviour. But it does mean that because we parents are Christians, God regards our children as belonging to him. And he won't let his possessions go without a fight.

How much you fret or worry about your rebellious children measures your faith in God's promises.

The final point I wish to make is this: the teachings we put into a child in its formative years, that is, from its earliest days, are never lost. That's more than just explaining our ideas and beliefs. It also means teaching by the way we live.

Over the past decades of serving God, I have again and again met and counselled adults who came back to the faith they learnt as small children. Adults who had not forgotten what they learned in their early years, although they rejected it for most of their lives.

So, Christian parents, the odds are stacked in your favour. You are best placed to show your children the love and spiritual security they—and everyone else—long for, no matter how rebellious they act in later years.

**It comes as a shock to realise that the revolutionary ideas in church worship and service which we thought daring, can be "just a load of old traditions" to our children**

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# Church News

## NSW

**THORNLEIGH** (Franklyn Elliott, Stuart Wesley) Easter program at Thornleigh commenced with Christian interpretation of Passover conducted by Dr D. Chapman on Thursday followed by traditional lamb dinner ... Well attended Good Friday service conducted by Franklyn Elliott ... Both services on Easter Sunday good attendances, Franklyn Elliott speaker ... Over Easter weekend Soncity Easter Camp held at Otford at which 36 shared, led by Stuart Wesley.

## Vic

**MONTROSE** (John Houston) New minister, John Houston, with wife Jane & their four children welcomed into church & community ... Rohan Barnes appointed part-time youth worker to coordinate leadership & programs ... Second worship service commenced at 8.45 am ... Church actively involved in Montrose Festival weekend, in leadership of ecumenical service on Sunday morning & serving "heavenly hamburgers" to raise over \$800 for funds.

**MORNINGTON** (Ian Cartmel) Visit of Barry Goode from Adelaide very challenging ... This mini-mission followed by inspiring Easter services ... Many visitors on both occasions ... Praising God for healing of Phyl Young & Mim Field after cancer surgery ... Thanks to Jean Preston for our first inspirational banner & to young people for colourful Easter banner ... Sandra Gibson speaker at CWF service ... Ladies' choir a blessing.

**BORONIA** (Keith Milne, Andrew Henley) Church congratulates Keith Milne on being elected President-Elect, Vic-Tas Conference ... Keith Farmer speaker 72nd church anniversary ... Easter week meditations led into combined service with Uniting Church Good Friday & dawn service in Dandenongs Easter Day ... Men's breakfast held. Executive elected to plan program ... Church welcomes four new babies to member families ... Living Springs presented "Soon" a comedy about Judgement Day.

**SHEPPARTON** (Robert Hough) Host to NE Vic & Riverina Conference 27 March. Speaker Ian Allsop with input from Don Smith & Trevor Gilles. A good time of learning & fellowship ... Church member, Max Gowty, to be inducted as President Vic-Tas Conference ... Robert Hough appointed chairman of School Chaplaincy committee ... Home groups continuing, new term's theme "Spiritual Gifts" ... Easter services well attended.

**SPRINGVALE** (John Carmichael) Church car park extended & paved ... 32 enjoyed Labour Day bus outing to Begonia Festival ... Bethel Bible study launched, 54 at dinner, 23 enrolled ... Church shared bilingual service with Vietnamese. J. Carmichael speaking, translation by Linh Doan, Vietnamese youth pastor ... Pearson & Mona Clayton celebrated 50th wedding anniversary ... German Lutheran lady baptised in chapel ... John Sutton, Rowville, guest speaker at youth service.

**RED HILL** (Bruce Butler) Series of home meetings to get to know minister & family successfully completed ... Arthur & Connie Pigdon honoured in special morning service for 50 years service for the Lord ... David & Valda Smith (formerly Red Hill) interviewed re work Roelands Village, WA ... Successful "Coffee by Candlelight" evening raised \$600 towards manse fund ... POL group enjoyed wonderful camp at Cowes early May.

**HARCOURT** (Phil Arnold) Members of CWF state executive made a much appreciated visit to our ladies & other nearby church CWF reps ... Several members involved in gospel radio test transmission (FM 104.7) in May. Permanent licence for this area being negotiated ... Baptism of Hugh O'Dea conducted in home dam.

## SA

**BALAKLAVA** (Graham Lawrie) Northern District centenary conference held at Balaklava ... Sympathy to Margaret Greenshields on the death of her brother Roy Arnold ... Richard Webb commenced full-time study at Tabor College ... A march to town centre with banners, singing & waving branches celebrated Palm Sunday ... Junior Church for primary aged children commences in May. All age groups rostered as helpers.

## Qld

**CENTENARY** (Reg Charles) Elders instituted seven portfolios to make work & witness more effective. Church has shown enthusiasm for this ... Kiah (occasional child care) held fashion parade, about 100 attending, most users of Kiah & friends ... Attendances at 9 am Sunday services average 110 & about 35 at bi-weekly evening meetings ... Over more recent years church has grown considerably, this includes many young families.

**DALBY** (Tony Ochse, Sue Colyer) Young families camped at Bunya Mountains & others enjoyed day visit ... CWM entertained residents

of Ningana Village ... Good Friday service well attended & on Easter Sunday many folk joined March of Witness & combined churches "Easter Alive" rally in Thomas Jack Park ... Pot luck dinner held to welcome Tony & Gail Ochse to ministry, Dr Don Stewart conducted induction service.

## Tas

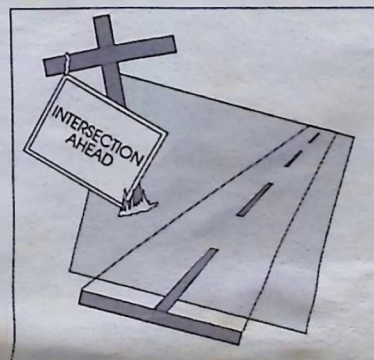
**HOBBART CITY** (J. Weston, G. Hush) Three of Hmong congregation baptised. These are first baptisms of people converted in Australia ... Annex renovations providing improved area for Children's Church & Hmong program ... Held Maundy Thursday service & members participated in Easter '93 activities. Easter Sunday service included child dedication & singing from Hmong women ... Graeme Hush & "No Alibi" band touring interstate. **HOWRAH** (Allan Blyth) Easter camps. 31 attended family camp at Camp Seaview (Bicheno); 27 attended senior youth camp at Port Sorell ... Spiritual retreat conducted in March ... Small group leadership training course held ... Geoff Morfiew (elder) & Shirley Cooke, Ian Cumine & Des Robertson (deacons) re-elected ... Guest speak-

ers at morning services included Bob Frazer & Hank Petrusma ... Future building needs under review.

## WA

**KALAMUNDA** (David Shalley, Paul Sanders) Rejoiced as David & Audrey Shalley commence ministry. At morning service 4 April Conference President, Roger Ryall, led induction of David as senior pastor. Many visitors present. "Kid's of the Cross" presented welcome item & John Crosby, pastor Wambro, guest speaker. Family tea held as part of special weekend program ... Easter services time of great blessing ... 33 young people attended Easter Camp at Roelands. **BRUCE ROCK** (David Jolly) Visiting speakers G. Carslake, T. Morrison, L. Fitch, Beadles, J. Fabry (Conference President) while Jollys enjoyed holiday ... Auxiliaries & Bible study groups resumed ... Monthly evening praise services great success ... David conducted a Vision meeting for 1993 ... Sunday School committee formed ... Youth group resumed with increased numbers. Steering committee formed ... M&M's led by Val Baum doing quilting & organising quiz night.

# Creating DISCIPLES of CHRIST



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**Ministers of Churches of Christ**  
31st Aug - 3rd Sept



## Comment

# Working Together

## The church and women in South-East Asia

In February I was privileged to attend a conference organised by the Christian Conference of Asia (a group of Christian churches from 14 countries in the Asian region). The Conference was for women leaders. The reason I was asked to go with another Perth woman, Carol Henderson, was that we both are members of the Australian Council of Churches Commission on the Status of Women.

The theme was "Working Together Towards a New Community". Participants came from Myanmar (formerly Burma), Indonesia, Taiwan, the Philippines, Aotearoa-New Zealand, Hong Kong, Thailand, Korea, Malaysia and Australia. Delegates from India, Pakistan, Sri Lanka and Bangladesh were prevented from attending by visa restrictions.

One of the most important aspects of the conference was the sharing by each country of the work being done on behalf of the churches, for the advancement of women. In Myanmar because there is very little medicine available and most of it is very expensive, the women's unit of the Myanmar Conference of Churches runs workshops to explain the use of herbal remedies. The women's work in the Philippines works in education, strengthening families and teaching Bible reading. I was greatly challenged by the women of Aotearoa-New Zealand, who talked of their efforts to become bicultural, using both Maori names and English names for places in their country and encouraging Maori women to have a greater respect and understanding of their culture.

I came away with a new appreciation of

the problems which face women in our region. I have felt an even greater sense of the important place for the church in furthering the status of women in Australian society.

The final act of worship included a symbolic act of decorating a palm leaf with flowers to indicate the beauty of the "new community" for which we are all working.

—Eira Clapp

(Eira will report to the next meeting of the WA Churches of Christ Ecumenical Fellowship on 11 May at 7.30 pm at 10 Bournemouth Cres, Wembley Downs, WA. Readers are invited to attend.)



## The Last Word

Behaviour is a mirror in which everything displays its image.

—Johann Wolfgang von Goethe

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★★★★★

A glum person said to a friend: "My doctor prescribed tablets for me to take for the rest of my life?"

"What's wrong with that?" said the friend. "He only gave me two."

★★★★★

Small boy to his mother who is doing the family wash: "Mum, where did you work before you got your job with us?"

★★★★★

"What time is it?"

"Ten to."

"Ten to what?"

"Dunno. Things are so tough I had to lay off one of the hands."

★★★★★

"Mum, I There's a man at the door collecting for the Old Folk's Home. Shall I give him Grandma and Grandpa?"

★★★★★

"I say, your umbrella's seen better days, hasn't it?"

"Yes, it's had its ups and downs."

★★★★★

What did the doctor tell the patient who kept seeing a spinning insect?

"Don't worry, it's just a bug that's going round."

★★★★★

What do you call someone with custard in one ear and jelly in the other?

A trifle deaf.

★★★★★

What is an orphan rice bubble?

One with snap and crackle but no pop.

★★★★★

"There is a man outside with a wooden leg named Martin."

"What is the name of his other leg?"

★★★★★

One time a friend was in the breeding business and crossed a parrot with a tiger. They don't know what it is, but when it talks, everybody listens.



Source: *The Lighter Side of Campus Life* (Zondervan Publishing House, 1990)

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