

National Journal of  
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# THE AUSTRALIAN CHRISTIAN

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## Heartfelt Thanks

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(Photo courtesy of Arthur Reed Photos)

Conferences

John Locke

NSW Conference Restructure

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## Guest Editorial

# Six-Sided Christians

John Somerville

I think of myself as an "eclectic bibliophile" in the sense that I am, among other things, an avid reader in a wide variety of subjects. My reading allows me to share the perspective of many of God's people, from which I have been greatly enriched in my understanding of life. Among books read in recent days is *Confessions of a Conservative Liberal* by John Hapgood (SPCK 1988). This is a collection of

occasional pieces, including letters from the Archbishop of York to his people on aspects of Christian faith.

One letter suggested that there are six dimensions to being a Christian. A sermon in 1985 included this passage: "an intellectual dimension certainly, but also large components of feeling, deep rooted symbolism, stories which echo in the subconscious. Then there is the ethical dimension and the social one; the realm of ritual action, public and private, and those inner experiences which differ so startlingly from one person to another."

Christian commitment to Christ is a mixture of the following ingredients:

1. An intellectual response to the world and people whom we encounter;
2. An emotional response to the world and people whom we encounter;
3. An imaginative response involving a person in worship and ritual;
4. An ethical response demanding responsible attitudes and behaviour;
5. An involvement in the community life of the church;
6. An intense individual and personal experience of the living God.

John Hapgood says: "All six dimensions belong together, like the six faces of a cube. But different individuals and different traditions put the emphasis in different places. This is why Christianity is such a marvelously complex and varied phenomenon.



Six sided Christians manage to have something of everything, but even the most balanced of them look lopsided to those who build their cube a different way."

I grew up in the days when the YMCA motto was based on Luke 2:52: "Jesus increased in stature and wisdom and in favour with God and people". We spoke of providing a program to meet the physical, emotional, spiritual and social needs of people.

It was a four-square program. I find it a new challenge to consider life with two more dimensions to live with and develop!

There are some who leave out all together one or other of the six dimensions, or are so committed to one dimension that they do not allow themselves to develop in all six areas of life. It is something we need to watch.

Meanwhile, we should rejoice in the fact that some of our sisters and brothers experience life in Christ with a different balance from us. We do not need to impose our form of religious experience on others, but rather encourage each in the task of being Christian.

As Hapgood says: "The permutations are endless, which is why there is no one simple answer to the question 'What is a Christian?'"

May God be with you, and fill you with the Spirit to enable you to become a six sided Christian, serving Christ in today's Australian society. May you also appreciate the way the Spirit forms and shapes your brothers and sisters in Christ, with whom we are seeking to do the will of God. *John Somerville, an "eclectic bibliophile" (librarian-chaplain), lives with Margaret (Family Day Care provider), Robyn (Occupational Therapist) and Susan (teacher); six sided Christians and members at Wembley Downs, WA, church.*

## Goals Achieved

Healing, Personal, Practical



Photo courtesy of Arthur Reed Photos

### • Dayna, Eugenie, Russ, Leigh and Ben Wesley

How does one assess healing when it comes to transplant surgery? I guess you could say healing has reached a pinnacle when after a heart transplant four years ago the recipient has been selected to represent Australia in the IX World Transplant Games to be held in Vancouver, Canada commencing 4 July.

Russ Wesley, a Churches of Christ minister and full-time Chaplain at Geelong High School, has been selected to represent Australia in cycling (20 km road race), athletics (200 and 400 meters) and badminton (singles and doubles).

Australia is sending a team of 63 to the Games where over 26 countries and 2500 athletes, all who have had either a heart, heart/lung, liver, kidney or pancreas transplant, will be competing in all Olympic sports, with times close to world standards.

Russ writes: "On a personal level this is more than just a trip

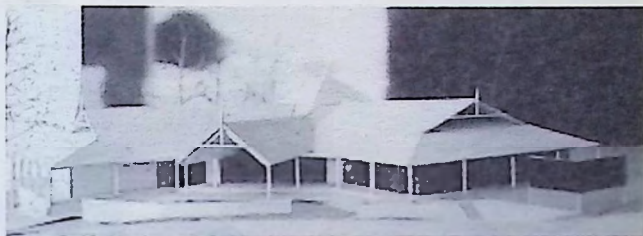
to do with sport—it is to do with faith and opportunity. Just prior to my transplant, I made a commitment in prayer "that if God should grant me an extension of life I would use all opportunities God provided to share my faith and testimony". Many such opportunities have come my way, especially to secular groups and people living without faith. In Canada I will also be sharing with members of our Disciples Church, and no doubt many athletes during the Games. God keeps his promises, and indeed holds us to promises we make that are in line with his will!

On a practical level, I want to say thank you to the Churches of Christ and their caring members that have made my goal of raising half the sponsorship required from a Christian base become a reality.

In total, over \$1500 has come in sponsorship from the Bellarine Peninsula, Belmont, Boronia, Frankston, Geelong

## Building Time at Maitland

Now comes the hard part



### • A model of the proposed new buildings at Maitland

It is building time for the Maitland, NSW, church. After a number of years planning and researching alternative types of buildings, we are near to "digging dirt". A final choice is between concrete tilt slab and light weight concrete brick construction. Price and speed of building are the two major factors that will influence the final decision.

One of the great things that has happened is that the Taxation Office has granted us a tax deductibility number as we qualify as a Christian Education complex. This has taken us five years of planning and working to achieve. As we make the final arrangements for financing our building there may be those who might like to make a tax deductible gift to the work here. This should be made out to the Maitland Church of Christ School Building Fund. The address is The Finance Committee, Church of Christ, PO Box 88, East Maitland 2323.

The building design was created by Bill Watson, architect and member of the Northside church, Sydney. It will allow us to exercise our teaching and welfare ministry as well as our worship services without intruding upon each other.

The church in Maitland was commenced in 1980 through

the foresight of the Mayfield church under the then ministry of Max Hall. The associate minister at that time, Ray Hawkins, was commissioned to be the pastor/teacher of the new work which has grown from the original 27 members. The morning service is now averaging 165 in a building designed for 175.

Pastoral care and teaching, through its various classes, is still our main priority, although growth requires a building to allow it to meet an ever widening need.

At present we meet in hired premises for Sunday services and use other buildings for our mid-week programs.

We have just entered into an arrangement with the NSW Community Care Department to place a marriage and individual counsellor in association with the church. At the moment this will be situated in an office in the Nursing Home until we complete our building.

The church has set its ministry goals and defined its mission. It has secured much of the internal furnishings and has refined its building needs.

The location of our building is in a strategic part of the city and will give us great visibility and accessibility. The church has handled the frustrations of delays and research and uncertainties with tremendous patience and faith. It is now faced with the next test to its character and faith. Now comes the hard part.

—Ray Hawkins

East, Greensborough, Hamilton, La Trobe Terrace, Manifold Heights, Mulgrave, Norlane, Nunawading and Victor Harbor churches."

## Shortage Leaves Kids Homeless

People needed to help



Every year more than 2,500 "volunteer" households provide temporary homes to 6,000 Victorian kids who, for a short period of time, must live apart from their families. Victoria urgently needs to increase its number of "volunteer" households, also known as care givers or homesharers, in order to meet the number of agency referrals received. Homesharers are the key ingredient of a number of Victorian home-based care services that enable children and young people to retain their normal lifestyles in their local communities—attending school or work, pursuing their outside interests, and seeing their friends and family. Without homesharers, home-based care services would be unable to meet the temporary accommodation needs of children, adolescents and families in their areas.

The Homesharer's Information Project, based at the Children's Welfare Association of Victoria Inc. (CWAV), recently conducted a survey among

services providing home-based care in Victoria which revealed that, on a state wide average, for every 15 kids accommodated, approximately five were unable to be helped.

As a result, the Homesharer's Information Project will conduct an awareness, education and recruitment drive to encourage more Victorians to become homesharers. It is hoped that the campaign will highlight the need for more homesharers and break down some of the barriers associated

with providing temporary care and support for kids.

People from all walks of life are needed to volunteer as homesharers. Almost any responsible person can become a homesharer as people are not excluded on the basis of age, relationship status, or whether they have children of their own.

"We're certainly not looking for super people or saints. Virtually any person who has an interest in children or young people and is willing to share their home and provide care and support can become a homesharer. There's no special prerequisites," said Janet Murphy.

"Homesharing is not necessarily a full-time commitment. Homesharers can choose the contribution they can afford to fit in with their lifestyle—a day, a weekend, a week—anything up to two years depending on the individual situation of the homesharer, child or young person, and his or her family," she said.

The 70 home-based care agencies in Victoria need more homesharers to provide temporary care, regular relief care, or emergency care for children from birth to 17 years, for special needs children with a developmental delay or intellectual disability, and for adolescents between 12–18 years who are homeless or at risk of being homeless. Homesharers are reimbursed from \$55.50–135 per week depending on the age of the child.

"Homesharing is a proven strategy for preventing youth homelessness, institutionalisation and family breakdown,"

said Janet Murphy. "It's really about people helping people. Homesharers support kids and their families through difficult times".

People interested in homesharing can make contact through their state contacts: Victoria—Children's Welfare Association of Victoria Inc, phone (008) 013 088; New South Wales—Bonita Evans, Open House, phone (047) 51 3105; ACT—Jenny Kitchen, Bernardos Australia, phone (06) 241 5466; Queensland—Katie Clemson, Child, Adolescent and Family Welfare Association of Queensland, phone (07) 839 1150; South Australia—Emergency Foster Care, phone (08) 364 4063; Tasmania—Lyn McLeavy, Department of Community Services, phone (002) 33 8629; Western Australia—Western Australia Foster Care, phone (09) 388 1911; Northern Territory—NT Health & Community Services Department Adoptions & Substitute Care Unit, Ian Butt, phone (089) 22 7077.

### Help Maitland Build



Donations towards this project are tax deductible  
Any donations will assist this growing congregation

Send donations to:  
Maitland Church of Christ School  
Building Fund  
The Finance Committee  
Church of Christ  
PO Box 88  
East Maitland 2323

### The Need Continues

At Kensington the need for intercession and practical expressions of support continue. Mike Esbensen and the leadership team appreciate the commitment of many friends to their ministry. Your help is needed now.

**Department of Mission,  
Education and Development  
77 Capel St, West Melbourne 3003.**



## Sales Tax Legislation Affects Churches

### Knowing our rights and responsibilities

The Federal Government has recently passed legislation to overhaul and streamline the sales tax system with a view to reducing complications and anomalies.

Churches and religious institutions are affected by the changes and need to be aware of their responsibilities and exemptions available under the legislation. Some of the major changes include:

New Exemption Declaration forms must now be provided to suppliers of goods in order to claim sales tax exemption instead of the previous Certificate "A" declarations.

The relevant exemption item numbers have been changed and new item numbers must be quoted to obtain exemption.

Exemption can now be claimed for goods used mainly (more than 50%) for the purposes of church services or religious devotion. From 1 July, belated quoting of exemption declarations will not be accepted and no refunds of sales tax will be available from either the supplier or Taxation Office. Heavy penalties apply to persons, whether intentionally or otherwise, incorrectly quoting an exemption declaration to obtain goods tax free.

The onus is on churches and religious institutions to be aware of their sales tax responsibilities and determine whether or not goods can be purchased sales tax free.

To assist churches and religious institutions in coming to terms with how sales tax affects them, Saward Dawson Wright, Chartered Accountants, has prepared a comprehensive and practical *Sales Tax Guide for Churches*. A free copy is available by contacting Megan at Saward Dawson Wright on (03) 898 9531.

## FAB News

### Happenings around Australia



#### • Avon Moyle

The 1993 Federal Aborigines Board deputation team, lead by Avon and Deslee Moyle, were in New South Wales visiting churches during March. They voted it a busy, but worthwhile, trip.

Dennis and Wilma Jetta, formerly of Mooropna, Vic, have settled in well at Katanning, WA. They were inducted into the church there on 7 February, and have been extremely busy since, with their involvement in a gospel concert and Easter Convention.

They have moved into a Homeswest house and have a reliable vehicle for use in the work in the Great Southern region. Both Dennis and Wilma intend to commence part-time courses at the Perth Bible College.

The Hedland Aboriginal Fellowship is under the guidance of Sonny and Frances Graham. Services are still being held in the Anglican Church, but as plans for their own building are now being considered, they are hoping that work will begin shortly.

At Carnarvon Christian Centre in March, new pastor Kevin O'Brien and his wife

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## Girls' Brigade Celebrates 100 Years

### World-wide celebrations

Following the industrial revolution, there was a great need to provide stimulating activities for young people. Considering the culture of the day, it is understandable that Boys' Brigade began first and then, in 1893, the first Girls' Brigade company commenced in Ireland.

The idea soon caught on, but slightly different names were used. In Scotland, it was called The Girls' Guildry and The Girls' Life Brigade in England. As people began to travel, companies formed in most parts of the world. The aims of each of these organisations were so similar that a combined conference in 1965 agreed to amalgamation under the banner of The Girls' Brigade.

In this technological age, providing a program which is interesting and relevant to youth is a tremendous challenge to

Jillian and the 18 month old twins were welcomed.

Marceil Lawrence, of Albury North, was a popular speaker for the Aborigines Mission Department during their focus time at Vic-Tas Conference.

—Betty Bantow



#### • National Commissioner, Mrs Helen Stafford

the dedicated leaders. A world-wide membership of 170,000 in over 50 countries (14,000 in Australia) attests to its success.

The aim of Girls' Brigade is to help girls to become followers of the Lord Jesus Christ. The spiritual, social, educational and physical program encourages girls to live well balanced and meaningful Christian lives. Companies are an integral part of churches in all mainline denominations.

Further information may be obtained through Girls' Brigade State Offices or from the National Secretary, PO Box 293, Strathfield 2135.

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## Vic-Tas Conference

*The challenge and celebration of faith*

The Victorian-Tasmanian Annual Conference has been judged one of the best for many years. Morale was high, capacity attendances were well in excess of normal, and business was debated with clarity, and intent. Worship was celebrative and alive.

Each component of Conference reflected the enthusiasm for the future as Churches of Christ adjust to fulfilling the vision of being a dynamic and contemporary movement, implementing New Testament Christianity in ways which make sense to contemporary Australians.

The Presidents' Reception, hosted by George Warren and Glenys Reaby, was well attended, and reflected the mood of friends enjoying each other's company in the context of Churches of Christ and a sharing of faith.

The Saturday business sessions enabled wide participation in the discussion of issues and debate, and those present caught the impression that Churches of Christ have a lot to offer and are serious about engaging in contemporary mission. A highlight was the participation of members of the Albury Koori congregation in a focus on strategic issues implied in our partnership with Aboriginal Christians. The hospitality of the Nunawading church for these sessions was particularly appreciated.

Conference was at its best with the over 2500 capacity attendance at the World Congress Centre. It was a marvellous celebration of faith involving children, youth and adults in a multi-cultural and challenging night—witnessing to the theme of Jesus Christ as the Light of the World.

Particular appreciation is expressed to Alison Pitt and Frazer Wood-Burgess from the Doncaster church for their excellent production of the worship event. It involved over 150 different people in numerous facets of production and presentation and enabled the congregation to worship and commune in a contemporary and meaningful way. It will long be remembered for the quality of its creativity and content in sharing the challenge of the faith.

Highly successful Youth and CWF Conferences and events, held prior to the weekend, contributed to a sense that Churches of Christ in Victoria and Tasmania are seeking to address some contemporary cultural needs with vitality and a effective presentation of the faith. However, we are challenged by the wide gaps between what was an outstanding Conference and the realities of much of our society. To become the church which is truly relevant to society, we will need to develop a much deeper sense of mission with numerous other sectors of our culture. The wide cultural and social diversity of Australia, and Victoria and Tasmania is not represented fully in our churches. We recognise, in humility, that we have a long way

## Churchgoers Opt for Middle Ground

*Results from the National Church Life Survey*

Despite widespread media attention on the perceived growth of Christian fundamentalism, the National Church Life Survey (NCLS) has revealed that most Protestant churchgoers are more likely to hold a moderate view of the Bible.

Some 68% believe that the Bible is God's word, but 47% believe it should be read in the context of its times, whilst only 21% believe it should be read literally. A further 29% believe the Bible to be a valuable book with much to teach them.

These are some of the latest results from the NCLS which questioned 310,000 attenders from 19 Protestant denominations in 1991.

According to project director, Dr Peter Kaldor, "One significant factor has been the growth of the charismatic movement in the churches in Australia—churches which have a strong emphasis on the Holy Spirit seen in healings and speaking in tongues. We see this in the growth of Pentecostal churches but also in changes in all denominations."

The NCLS revealed that 37% of all attenders approve of Christians speaking in tongues while a further 32% had no opinion. Some 31% disapproved.

to go to become the reality of our vision.

—Ian Allsop

"Most attenders are choosing the middle ground when it comes to questions of belief," Dr Kaldor said.

"What was true in attitudes to the Bible is also reflected in other questions of belief. For instance when asked whether they would rather join a congregation focused on evangelism or social concern most attenders (53%) opted for congregations that incorporated both." NCLS researcher, Ruth Powell, said generational differences had an impact on the shape of belief.

"Compared to those under 50 years of age, older people are more likely to have a liberal view of the Bible. If they have an opinion, they are more likely to disapprove of speaking in tongues. In contrast, attenders in their 20s and 40s display an openness to speaking in tongues ... If these differences are generational then patterns of belief in the church of tomorrow may be significantly different to what exists today."

## Churches of Christ Logo



*New competition*

We have had several queries lately regarding the meaning of the national Churches of Christ logo. One or two suggestions were made by those contacting us.

We have decided to award the prize of a book to the most fanciful interpretation of the logo. Entries to reach our office by 24 July.

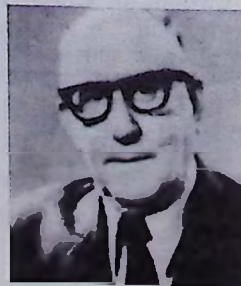
The winning entry will be published in the issue of 7 August along with the official explanation of the logo.

Entries should be sent to The Australia Christian, PO Box 101, Essendon North 3041 or faxed to (03) 379 0015.

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## SA Convention

*Highlight of the year's activities*



### • Parade of banners from the churches

South Australian Conference held its annual conference during the first week in May.

The conference, in a desire to change the emphasis from structure to relationships, developed a convention which ran over a week and involved the whole range of churches and ages.

First in the program was a Youth Spectacular on 30 April, which filled the Blackwood

church with an enthusiastic crowd who found out that being Christian is cool. Contemporary music, a high level of involvement, and good planning made the night a good starter for Convention.

Convention continued on the following Monday with the men's dinner at Marion. Richard Lawton encouraged the men with the theme of "Being a Man".

## WA Women's Conference

26 March was an exciting day as 150 from metropolitan and country churches gathered to enjoy the 88th Women's Auxiliary Conference.

The day was chaired by Mrs Elma Ewers, because there was no President this year.

The theme "Love Gives" was brought through messages in song and from speakers, Mrs Laura Manning, Mrs Robyn Spence and Peter Clayton.

A very important aspect was the presentation and adoption of the new restructured Constitution. We are now to be known as WA Churches of Christ Women's Ministries.

New President, Mrs Shirley Burton was inducted by her mother Mrs Elma Ewers who read from Ephesians and then passed on to Shirley a text that

was given to her by her mother, Mrs Elliott, when she was President, taken from Isaiah 41:13 "For I am the Lord your God who takes hold of your right hand and says to you, "Do not fear I will help you."" She responded and gave her text for the coming year "Reaching out in Ministry", based on 1 Peter 4:11.

An hour of music and song arranged by Mrs Roma Armstrong brought the day to a close.

Office Bearers for 1993/94:

President Mrs Shirley Burton, Secretary Mrs Betty McIlwraith, Treasurer Mrs Bronwyn Patterson, Outreach Coordinator Mrs Betty Sewell, Editor Mrs Elsie Taylor, and Mrs Beth Smyth.

—B. McIlwraith (Secretary)

Tuesday was Reunion Day when those with 45 years or more service with Churches of Christ were invited to Grote Street to enjoy lunch together, to sing some of the great old songs (led by Maureen and Adrian Clark), to hear and see some of the work of Retirement Services and to indulge in seniors aerobics.

Wednesday evening saw an innovation. The program, held at Brooklyn Park, was designed for married mums with families. After dessert and coffee 120 women (and three brave men) got actively involved in "putting the fun back into marriage" and in finding out how "teenagers cope with parents".

Thursday morning saw the more traditional location for women's day at Grote Street, but with a varied and exciting program where the women were encouraged to become involved with Christian community care, to find out how FAB is working amongst Aboriginal people and to hear how one of our smaller churches (Milang) is tackling a very successful kids club.

Friday's ministers' lunch at Brighton was an opportunity for those well known in the state and for those new in the ministry to get to know each other over a barbie. Ministers were particularly pleased to welcome Keith Horne and Anne Mitchell, both recovering from major surgery.

Friday night and Saturday morning saw a new style of information and business sessions. Each work group of Conference presented a display which not only described past

activities, but looked towards the future. Drama, sketches, music, film and slides were all used to help delegates understand that State Board, through its work groups, is active in a whole range of, sometimes new, areas. Friday evening's program commenced with a parade of banners from the churches. Many of these banners were made especially for Convention.

Convention reached its climax with Saturday night's celebration. Performers (all home grown) presented a spectacular festival of talent and praise. The program was arranged and presented by John Mathieson. Items ranged from a contemporary rock expression of faith, through musical items, (including a stunning performance from Magill's "Vision") to Victor Harbor's traditional, but top quality, church choir. Drama, enthusiastic singing and instrumental items all made up the night.

At the Thursday, Friday and Saturday meetings, Kevin Ward, (Bible College of New Zealand) presented "spots" and major messages on the theme of "Chosen to Go", placing particular emphasis on the need for the church to be relevant and real to the communities which it seeks to serve.

During the conference a exquisite set of embroidered wall hangings was dedicated. These panels, which will hang in the North Adelaide conference office, were created by Glenda Lawrie (Magill) as a continuing reminder of the work and commitment of women in South Australian churches.

## Overseas Mission

(Vic-Tas Committee)

## Annual Rally

Sunday 11 July 3pm

Hartwell Church of Christ

Guest Speaker: Pastor Benjamin Tiwari  
From Daund, India

# Letters to the Editor

## Letters are limited to 200 words

### Encouragement

To the Editor,  
What a joy it was to read about the Seaford Ecumenical Mission ("AC" 8 May). The enthusiasm of our South Australian friends in their involvement with other Christians in the area is encouraging to all of us. Rick and Bev Sercombe, may God continue to bless you and all of those who meet with you as you work for the Lord in Seaford Heights.

—Joan Pye  
(Richmond, Vic)

### Cooperation

To the Editor,  
For quite some time I have been concerned with our inability as churches to become real partners in the Gospel. By that I mean, it appears that smaller churches are disadvantaged when it comes to having some of the resources that would enable them to cope with work in areas where there are real financial strictures that prohibit development and outreach, and may finally lead to death. We glory in what we describe as freedom, or congregational independence. It may have some very real advantages, but may not lead to outreach.

At one time I challenged a congregation which had no indebtedness to take out a loan and provide that to another congregation in order for them to proceed in a different district. And so it happened. But I see more than a congregation to congregation provision, rather the churches at large providing resources for the weaker and needy congregations to maintain their work and outreach and move into a future that otherwise may not be possible. This is one area where congregational independence is at fault. Departments may do some things, but forget the smaller groups for whom ongoing ministry demands more resources and aid as part of our total stewardship. In part, the location of some of our "best" ministers in congregations.

needing their help would be part of this movement.

—Bruce Burn  
(Morwell, Vic)

### Beyond What is Written

To the Editor,  
Like Geoff Keeler ("AC" 8 May) I also read Doug Fergusson's "Comment" ("AC" 3 April), but with a different reaction. My own feeling was one of surprise that such an illogical and contradictory article should somehow have slipped under the Editor's guard.

The article was illogical in that it began with the astonishing declaration that a passage from the ancient book of Daniel specifically indicates that we, today, are living in the "last days"; and Doug endeavoured to support this by quotations from slightly less ancient writings (Paul's).

Having now committed himself to this extreme piece of interpretative speculation he concludes his article with a stern warning against doing that very thing. "Do not", he says, "distort the truth by going beyond what is actually written."

I think Doug would have been wise to have ignored Geoff's "apostrophe", and to have allowed his curious article to disappear into its deserved oblivion.

—H. Perry Head  
(Rye, Vic)

### Lost Hope of Unity?

To the Editor,  
The Guest Editorial of 22 May raises some questions. Why should some "have lost any hope of unity" when the ecumenical movement is alive and well in Australia today? What is meant by "essentials of the gospel of Christ"? Surely those "essentials" are that one acknowledges Jesus Christ as God's Son, who died for our sins to make us acceptable to God. I never yet met a Christian from another denomination who did not believe that.

Norm Flett sees a need for restoration in our churches and gives three examples: restoration to holy living, to godly

leadership and to discipleship. Are other churches holier than we are? If not, how does such deficiency in our holiness hinder Christian unity? Every church would agree that such restoration is desirable.

It is suggested that there are other necessary restoration points. Maybe the key to lack of unity is in these. Or is it that some have developed their own idea of what comprises essentials of the gospel? If so, I ask them to examine themselves. Perhaps the reason for lack of unity lies with the very people who lament it. —Joan W Pye

(Secretary, Department of Christian Union)

### Sexual Harassment

To the Editor,  
John Alderson in his letter ("AC" 22 May) gives the im-

pression that if a man is accused of sexual harassment his reaction is to wonder how he could possibly have been accused of such a thing, and that any such accusation is unfair. He does not have the courage to ask what it was that he said or did that caused the woman to be offended. Is he suggesting that women do not have a right to speak up about behaviour that makes them feel uncomfortable? If women are not able to speak for themselves, what does this say about the value we place on women if they are not allowed to have their voice? As a mother of a daughter and a grandmother of several grand-daughters I not only represent my own generation, but speak on behalf of succeeding generations. I admire Community Care for hav-

## Letters from Tertius

### Surprise! Surprise!

To the Editor,

Isn't it strange how Bible stories you've heard dozens of times suddenly leap out at you with new meaning!

My wife and I have been going through Acts for our bedtime readings. It's exciting stuff and I haven't nodded off once since we started.

I had heard many times of Peter's escape from prison and here it was again in Acts 12. But the bit that came as alive as a TV movie was Peter's arrival at Mary's house. There was a prayer meeting for him going on. The prayers were no doubt very earnest and the atmosphere highly charged, for their beloved leader was in danger of death. Already Herod had slaughtered one apostle and Peter was next on the hit list.

Then came a knock on the door. What a nuisance! Somebody at the door when they were busy praying! "Rhoda, go and see who it is!" And it was Peter. Rhoda was so excited that she left him standing there with the "local gestapo" just down the road. No wonder Peter "continued knocking".

So Rhoda burst in and interrupted the prayer meeting, to every one's annoyance. Surely even servant girls should know that you don't interrupt prayer meetings! She excitedly announced Peter's presence at the door and that their prayers had been answered. But of course it was impossible. After all they had just started praying and you couldn't expect God to get on to the job that quickly. They called her mad. They said that it must have been Peter's ghost. But there was a sound of distant knocking. And surprise, surprise, Peter was there!

As far as praying is concerned I've always been a real amateur. But the new look Peter story left me wondering if there would be more Peters knocking on doors in the middle of the night if we really expected God to answer our prayers in seemingly hopeless situations.

—Tertius

# Letters to the Editor

ing the courage to speak up for the women who are not able to speak up for themselves.

—Valerie Bush  
(Greensborough, Vic)

## Violent Towards Men

To the Editor,

I too, abhor violence of any kind but I believe that *Naming Violence Against Women* is itself violent towards men.

It makes statements of "fact" without any substantiation eg "a range of (sexual) behaviours and practices (against women) which are common in our church community".

Again, sexual violence resulting in a "shattering image of church and church people". Surely this is untrue.

Then it infers that all males are potentially sexually violent, which is a totally unacceptable claim.

Perhaps the most violent scenario is the laying of complaints which could be on the basis of: a man is thought to be hovering around and this is felt to be uncomfortable and annoying; a physical contact is thought to be deliberate and provocative; a compliment or a smile is thought to be a message of improper intent.

It is not only men who may be in the wrong in these cases, but there is also the possibility of false witness, foolishness, and vindictive claims for one reason or another, which would reduce the church family to a shambles.

Isn't it strange that women have been working so hard, using the anti-discrimination legislation where possible, to get into those clubs, associations and confines, previously designated "men only"? Now they want to throw men out of the church or let them remain under sufferance and suspicion.

Is this what women really want?

Let us hear it from the broader membership of women.

Perhaps also, from the ministers, who apparently have had this book for some time.

—Colin R Johnson  
(Preston, Vic)

## Corresponding College

To the Editor,

The whole question of training for Christian service (Bruce Burn's letter 22 May) is dear to the heart for staff at Pacific College. We believe that every Christian is called to minister—whether paid or not, whether full or part-time.

Therefore, we see great value in God's people improving their ministry skills by formal training mixed with practical experience. Correspondence study allows students to stay at home—learning the theory while putting it into practice within their home church and community.

Pacific College was established to meet the needs expressed in Bruce Burn's letter. As a correspondence college it reduces the need for a proliferation of smaller colleges that he was concerned about. It provides quality degree training up to doctoral level, as well as simpler certificate and diploma level study. It is non-denominational and evangelical.

—David J. Chambers  
(Principal, Pacific College  
of Graduate Studies,  
PO Box 475, Glenroy 3046)

## The Good Pagan

To the Editor,

The Bible tells us: "Judge not, that you be not judged."

When Professor Fred Hollows was described as the "good pagan" by Ken Dawson in his Letter to the Editor ("AC" 22 May), I saw red.

Professor Hollows was my eyespecialist for five years; and he saved me from going blind; following neglect of another specialist.

I have great respect and love for this brilliant human being; who brought sight to many

thousands of people in many countries, including our own.

On my very first visit to him he used a four letter word that offended me (it was regarding the other doctor's neglect) and I told him that was not nice. From that time on he never said anything out of place to me.

When he asked me what I used my sight for I said, "driving, craft, and playing the organ for my church". "What church is that", he inquired. "The Church of Christ at Hurstville", was my reply. "Well then we had better make sure, that we fix this problem, for I used to belong to that mob, way back in New Zealand." He told me of his early days and asked if I knew Gordon Stirling. When I told him yes I did; he told me how he loved that man and why; I guess you would know his reasons.

When he became ill and was diagnosed as having terminal cancer; I told him, that my husband (who was also a patient of

his) and I would pray for him and that I would ask our church to also pray for him. He patted my shoulder and said, "Thank you Nancy, I would really appreciate that". From then on until he died, we had prayer on his behalf. He always asked me to keep up the good work (prayer) and always enjoyed getting any of our church papers that mentioned him.

To observe the Professor in his clinic, attending the old Aboriginal people and children, would warm anyone's heart. He showed so much empathy and kindness; that surely must have been a God given gift.

At his funeral service which I attended, the Uniting Church minister gave a eulogy, and told how Fred had at last come to grips, once more, acknowledging, that God was all powerful and his Creator. I do hope that Gordon Stirling, has his reply.

—Nancy Souness  
(Hurstville, NSW)

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Theme: 'Preaching O.T. Narratives with  
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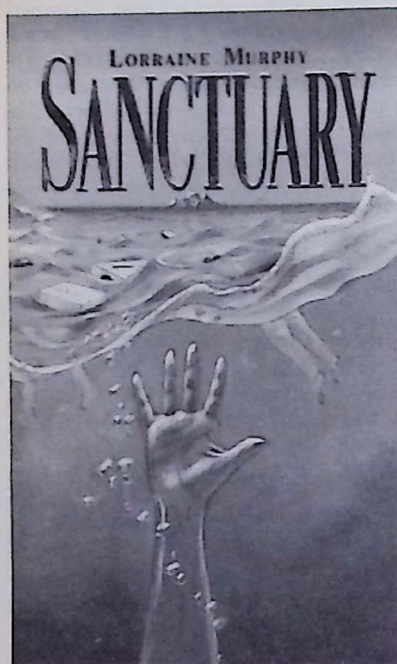


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## Media Review

### Books



#### Sanctuary

by Lorraine Murphy (Albatross Book) \$6.95.

The main character is Jennifer Morrison, "a huge bulk", "a failure", unloved and contemplating suicide. "Five steps down into the warm, salty Sea of Cortez ... the dark waters closing in ... Easy ... no blood or pain like the other times ... sanctuary ... sanctuary". So the novel begins, full of doom and gloom, but that same cold empty world that Jennifer faced in her fantasy world is the same that thousands of young people face every day.

With that in mind, I read on. How would the author deal with the

tragic issue of suicide? What could she offer to a young person contemplating suicide? These questions will be answered when you read the novel which is what I would call "a page turner", with a free flowing, readable text.

The yacht she was on explodes, killing everyone on board except, so it seems, Jennifer. However, Jennifer finds that she is the only fit person out of three who made it to the island. She, therefore, has to care for their needs if they are to have any chance of survival.

Jennifer learns to cry again, to put other people's needs before her own. She discovers God again through memories of what her Grandmother taught her as a little girl, finding peace in those thoughts, but terror lurks, will her newly found hope be enough to sustain her? You'll have to read it to discover Jennifer's fate.

I have one negative criticism, however. Comments are made about Jennifer's "huge bulk" or "she's so fat it's obscene", etc. Surely one's size is irrelevant to God and to what one is as a person! People can be just as attractive and well adjusted—'Beautiful', in all shapes and colours.

Also, being a novel for young people, with the emphasis on being slim, these references to Jennifer's size would only serve to reinforce the ideas and exacerbate the problem; particularly as Jennifer's ordeal transforms her into a different "tan and slim", person who receives 'admiring glances'. To be blunt, I would not recommend this novel to a young person with such inclinations.

—Julie Pegram

#### In the Eye of the Storm (A day in the life of Jesus)

by Max Lucado (Word Books) \$12.95.

This book with its racy style, colourful imagery and excellent word pictures is easy to read. It is written to our pressures and stresses, our doubts and fears, and our failures, by a man who is often experiencing these, but finding in them the grace and love of an enabling God. He tells the story of what he calls "the second most stressful day in the life of Jesus", and looks at how Jesus handled stress. Lucado stops off along the way to reflect. His use

of stories, observations and some humour enable the reader can see light in today's tunnels. He refers to "the piranha hour", occurring at about 6 pm daily, when every one wants a piece of Mum.

He emphasises the true humanity of Jesus, who identifies with our pressures because he has been there. He highlights Jesus' revelation of God. God who came in Christ to live in this pressure-cooker world.

The chapters are made up mainly of short sections so that busy people can take it up, read it, and put down again. There is a study guide for individuals or for small groups.

Max Lucado is minister of the Oak Hills church, San Antonio, USA. (I was interested to see in his "Notes" a reference to a commentary by J.W. McGarvey)

—GRS

#### 201 Great Questions

compiled by Jerry D. Jones (Minstrel-Kingsway) \$6.95.

These 201 questions cover all aspects of life and experience, and are designed to stimulate thinking.

There are no answers, just questions. They can be used by individuals who do not mind having their minds stretched. They can be used in small groups, with people of any age. Perhaps the best way to use them in groups is to have several of the questions on a chalk-board, with members writing their own answers and then sharing what they have written.

They could be used as conversation starters at "house parties" or at church and life nights. If churches still had Sunday night question boxes, there are a few "beauties" to confound preachers.

Here are a few of the questions: "If God put you in charge of creating heaven what would it look like?" "Is it ever OK to waste time?" "What is your definition of success?" "How would you explain the meaning of love to a child?" "What question would you most like to ask God?"

A very useful book, especially for ministers and leaders with a bit of imagination about how to use questions.

—GRS



## People

### Associate Minister For Nollamara

Tom Quinlivan inducted



• Dennis Nutt, Carlingford lecturer, with Tom and Alison Quinlivan and John Morrow at Tom's induction service

Tom Quinlivan is the latest addition to the ministry team at the Nollamara, WA, church. Tom functions in various capacities as an associate pastor with John Morrow in the life of the congregation and in the community.

He has recently finished his theological training, completing a four year degree in Theology and Diploma in Ministry at the Churches of Christ in NSW (Carlingford) College. In NSW he ministered on a part-time student ministry basis at three different churches gaining a variety of experiences at Marrickville (1989), Bexley North (1990) and Greenacre churches (1991-92).

Tom, his wife Alison, Luke (three years) and Ruby (14

months) are slowly settling into life back in the West where they originally came from.

Tom has a trade background in automotive electrical fitting, with experience in sales and marketing. He plays a variety of sports including cricket, hockey and squash and his latest passion is a new found love for golf.

Apart from the various pastoral demands of ministry, currently Tom has been working extensively with both youth groups in Nollamara, particularly the 16-25 year old group, discipling a core of six leaders and others amongst the group. He also preaches on a regular basis, coordinates the Home Groups in the church and leads worship.

### 50 Years in Ministry

All to God's glory



• Arthur and Connie Pigdon

It was a time of rejoicing recently at Red Hill, Vic, when 50 years in the Master's service by Arthur and Connie Pigdon was celebrated.

Various members spoke of their ministries and associations with them over this "Jubilee" period, emphasising the faithfulness and integrity in all they did.

Arthur entered the College of the Bible in 1939 and was ordained in 1942 at a service conducted by the late Thomas Haggard. After marriage and graduation, Arthur and Connie had their first appointment at the Port Pirie, SA, church. Ministries followed at Geelong, Dandenong (Vic), Gawler (SA), Jewish Evangelical Witness (now David House Fel-

lowship), Bentleigh, North Balwyn and Red Hill (Vic). Since retirement from Red Hill they have remained as members in that church and Arthur has served on the board as an elder for the last eight years.

Connie was presented with flowers and Arthur was presented with a modern version of the Bible to supplement his well worn Bible.

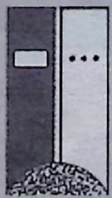
Connie and Arthur responded, acknowledging the love and fellowship they have enjoyed at Red Hill. They commented that the call to serve their Lord was the overriding influence that proved to be a very fulfilling experience in their service, all to the glory of God.

—Berta Smith

### Centenary Celebrations November 6-7 1993

Persons wishing to register their interest as participants in the planned activities are invited to forward their names and addresses to the church office as soon as possible.

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# Happenings

About 1% of American men consider themselves exclusively homosexual, according to a national survey of male sexual behaviour. The study conducted by the Alan Guttmacher Institute, has been called the most thorough examination of American men's sexual behaviour since the 1948 Kinsey report. Kinsey said that 10% of men were mainly homosexual, as were about 5% of women. Kinsey's methodology has been criticised, but the 10% figure has been frequently cited. The 1% figure is in line with other studies of sexual practices that have been done in Britain, France and Denmark, and at the University of Chicago.

An Egyptian Court has decided to proceed with an investigation of 3 Americans, a New Zealander and an Egyptian arrested for allegedly forming a "secret organisation" and conducting Christian "missionary" activity. Egypt's official charges against the five are unclear, but they are reportedly being held on suspicion of "the crime of exploiting religion to debase Islam and to foment sectarian sedition".

The town of Cotocia, Bolivia, site of a popular Roman Catholic shrine, passed municipal ordinances in March prohibiting the establishment of non-Roman Catholic

churches within the city limits. The edict also restricts the activities of Protestant churches already functioning in the town. The law affects at least seven Protestant congregations including Assemblies of God, Baptist and Pentecostal churches.

Greek legislators have voted to uphold a law requiring citizens to state their religious preference in all identity cards and passports, making it the only country in the European Community to do so.

Ridley College in Melbourne is offering a Preaching School 12-16 July. The theme this year is "Preaching Old Testament Narratives with focus on Exodus". The school leader is Dr Roberta Hestenes, President of Eastern College, Pennsylvania. She is known internationally for her effectiveness in ministry as a preacher, educator, public speaker and consultant. She will feature preparation, content and construction of the sermon or sermon series; concentrating on O.T. narrative material and how to use illustrations and applications. Full fees are \$150. For details contact: Preaching week 1993, Ridley College, 160 The Avenue, Parkville 3052. Phone (03) 387 7555.

Lay involvement in short-term missions

projects jumped from 22,000 in 1979 to 120,000 a decade later, according to a study by the Missions Advanced Research and Communication Centre (MARCC). One minister said churches increasingly use short-term missions to build mission vision and "shock" church members out of apathy.

Stress-related burnout, emotional breakdown and interpersonal conflicts with other missionaries are some of the reasons why Western missionaries leave Japan, according to a survey conducted by the Japan Evangelical Missionary Association. The survey also indicated that mission agencies do not have adequate pastoral care for their missionaries, thus contributing to the return rate. Up to 58% of the mission agencies that responded said they have had personnel leave Japan in the past 5 years due to emotional, psychological and other relational problems and conflicts.

In Melbourne an interdenominational service is being held on 13 June as part of Schizophrenia Awareness Week. The service "Metal Illness—A Challenge to our Faith?" is being held at St Ignatius Catholic Church, Church St, Richmond at 3.00 pm and is organised by the Schizophrenia Fellowship of Victoria.

Ten unemployed, homeless young people have put together an album of 12 original songs. Called "Sounds of the Streets". The album was released in a special ceremony on 27 April in Sydney. The young people have all completed the Sydney City Mission's "Sounds of the Street" music course conducted over the previous 10 weeks.

A two week course on "The Art of Preaching" is being offered by the Pacific College for Evangelism, 18-29 October at the College in Sydney. Some of Australia's best preachers will be leading the course. Back to back with this course is a week-long course on "Personal and Social Holiness" (31 October-5 November). Details of the courses can be obtained from Dr Alan Walker, Pacific College for Evangelism, 6 Lincluden Place, North Parramatta 2151. Phone (02) 630 0777. Fax (02) 630 0678.

The WCC Refugee and Migrant Services Coordinator, Melaku Kifle, will be the special guest of the ACC for National Refugee Week (20-26 June). Mr Kifle, originally from Ethiopia, will be in Melbourne 19-21 June. He will speak on several occasions, including the ACC forum "Welcoming the Stranger—Your Church and Refugees" on 19 June 1-5 pm at the Uniting Church Centre, 130 Little

Collins St. He will address the world refugee scene, others will address the Australian setting, torture and trauma, skills and strategies for local churches, and the refugee and asylum seeker experience. Details from John Ball on (03) 650 6811.

For every two churches started in the US Southern Baptist Convention, one disbands, reverts to mission status, or for some other reason ceases to be a church, says a study by the SBC's Home Mission Board. During the past 19 years, Southern Baptists averaged 430 church starts annually; an average of 233 churches were removed from association rolls each year. On average, all Protestant denominations lose the same percentage of churches each year, explains church consultant Lyle Schaller.

John Keefe, the Chief Executive of the Confederation of Australian Motor Sport, was voted the 1993 Friend of SLM. The annual award, inaugurated in 1990, goes to a professional sports coach or administrator who has been of tremendous assistance to the chaplaincy ministry. Previous winners were 1990—Dav Whatmore (Victorian Cricket Association), 1991—Max Garske (General Manager Professional Golf Association) and 1992—Jack Gibson (Rugby League).

## Pontius' Puddle



### Half his Life as Church Secretary

*A tribute, and thanks*



• **Bruce Graham**

Not only did Bruce Graham celebrate his 60th birthday on 2 May, but a few weeks ago (without realising it) he also completed 30 years as church secretary at Nunawading, Vic.

Bruce was secretary from 1962-66 (a five year "stint") and was reappointed in 1969.

Bruce has helped pioneer great changes during his time of leadership. Nunawading (then Blackburn) was one of the first suburban churches to appoint secretarial help, to develop two morning services (1968) and to initiate planned giving.

Bruce has helped lead the church through many property developments and manse purchases. Along with Ray

Drayton, he formed a two man committee that oversaw the building extension in 1984. This was a large job. More recently, he was the "project manager" for the function room development, the stage redesign and the upgrade for Room 4. In 1979 he oversaw the complete transformation of the former manse into the Pastoral Care Centre, he also supervised the complete renovation of 13 Clare Street in 1991.

Bruce realised what a valuable tool computers would be in the church, well before other churches had considered them and, despite some opposition, helped with the purchase of the church's first word processor in 1982. He has many of the church records computerised and the systems are a model for many churches, for many of which he has become an unpaid consultant.

During his time as secretary, Bruce has been part of the negotiating team that, in his 30 years, has made 14 staff appointments.

Is Bruce, with such influence and so many achievements, a dictator? Nunawading has rarely, if ever, seen him lose his cool. Not only is he conscientious and thorough, he has re-

### Church in Mercy Mission Across Australia

*Digging deep and reaching out*



• **Jeff Deuble, Ashleigh, Sharon and Grant Austin, and Judy Gordon**

Castle Hill, NSW, church has helped a member of its congregation on the road to a more comfortable life, with the support of the NSW Churches of Christ Community Care Department.

Grant Austin, from Toongabbie, suffers from chronic arachnoiditis of the lumbar spine—an incurable disease which scars the nerves and causes numbness, weakness and lack of use of the lower limbs. He went to Perth in February, hoping to have surgery to help relieve the pain, but the cost involved nearly put a stop to it. However, the Castle Hill church, family and friends helped raise more than \$15,000 within a few days to ensure Grant could have surgery. The Castle Hill church was de-

lighted to ask the Dalkeith Road church in Perth, to take up the pastoral care and support for Grant and Sharon during the weeks of hospitalisation and convalescence.

On 12 February, a syncromed infusion pump was implanted in Grant's torso. It is about the size of a tuna can and regulates medication flow direct to the spine. The church has continued to raise money for the family to help pay medical, travel and accommodation bills by holding garage sales and hosting a movie night.

Grant, 28, has had the disease for eight years, but his condition deteriorated following an epileptic seizure 12 months ago. "There were no impulses getting through, except for pain," he said.

He was receiving morphine sulphate and Valium injections, but because the medication was flowing through his whole body to reach the spine, it was destroying his body's organs. Grant was vomiting, had ulcers, had no memory and his eyesight was failing. "I couldn't get out of bed," he said. The operation was his only chance. Now Grant is able to walk 50 metres with the help of callipers.

Grant has a wife, Sharon and children, Joshua, 4, and Ashleigh, 2.

tained a flexibility in his approach to church government and always is a great supporter of the various ministries. He is also gracious and sensitive and, along with his wife Beryl, has provided great leadership to Nunawading during a time of development and change.

Throughout the 30 years Bruce became a father four times and a grandparent nine times. He has been as fully involved in his family as he has been in his church.

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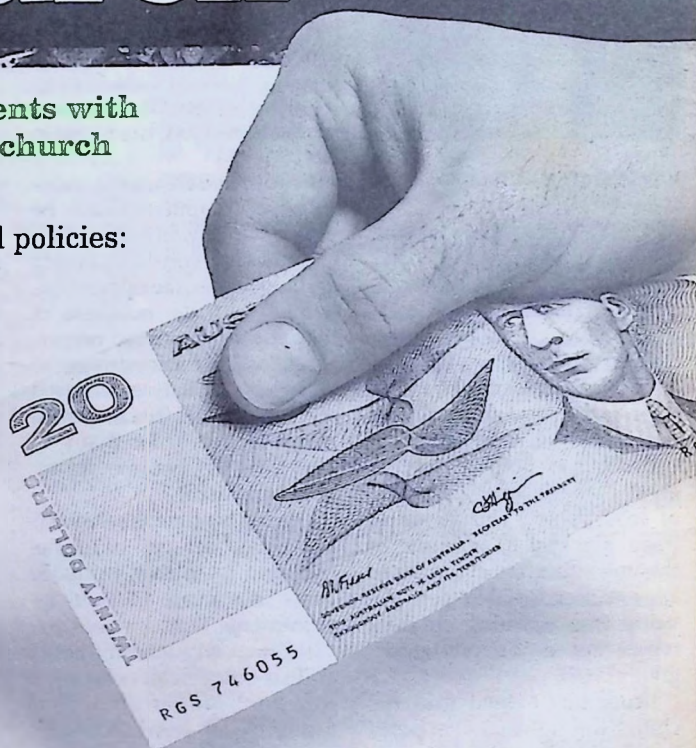
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## Rebuilding Bopanten

### COCOA assists

Late last year the Churches of Christ mission in PNG was involved in a relief effort to the Bopanten people who were burnt out. While people were away from the village, 53 extended family homes were destroyed by arson. They lost almost everything. We have spent about 2,000 Kina (approx. \$2,700) on axes, knives, mosquito nets, clothes, hammers and nails and pots. We asked the Churches of Christ Overseas Aid (COCOA) fund to help. The matter was urgent, so Max Thompson and I decided to go ahead trusting on the basis of word of mouth from the Overseas Mission Board that the money would be given.

The delivery of the goods purchased was a bit of an ordeal. After the Grin convention, Ros Kelly (a Conference representative) and I travelled by river down to Angoram and met Ati and John Kitimun (members of Conference Executive). We left Angoram going via Kambaramba to go to Bopanten. However, we found the river blocked with a mixture of weeds in a drifting bed about three feet thick, extending the full width of the river. The Wom and Bopanten vil-

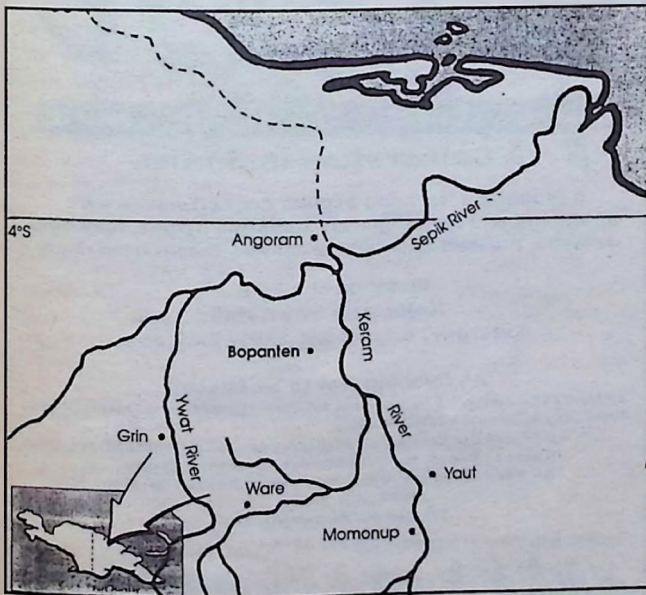
lages, upriver, had cleaned their rivers and the rubbish had drifted down. It came against a headwind and accumulated a few miles above Kambaramba.

We penetrated this rubbish about a mile by pushing, shoving and rocking the boat and oscillating the motor, but after we had used five of our 12 gallons of fuel, it became obvious, there being no end of the rubbish in sight, that we would not have enough petrol to return were we to keep going.

We decided that it was best to turn back and try and deliver overland via Biwat. First, we went to an oil company at Angoram and asked them for assistance. They agreed and so we went back to Kambot, which is their base on the Keram River, and the following morning they lifted all the goods by helicopter out to Bopanten for us. For this I was very thankful to God and company. I don't know why we didn't try this in the first place!

I couldn't go with them because of other commitments. John and Ros Kelly went in the helicopter to officially hand over the goods to the village on behalf of Conference.

—David Harmer



• Map of the Bopanten area

## Waco—Can It Happen to Us?

Bruce McIntosh

**T**he terrible disaster at Waco, USA, in which 80 or more members of a Christian sect, including many children, lost their lives recently was caused by religious fanaticism, and it sounds very dramatic to say that it can happen to us. The equally shocking Jones-town mass suicide of 900 members of the People's Temple, Guyana 1978, involved a church leader and a congregation that at one time was affiliated with our American churches. It has happened to us.

How is it then that a movement such as ours, with its emphasis on liberty of thought, freedom of expression, congregational government, and a non-clerical ministry could ever be influenced by the kind of dominating, suppressive, and mind-destroying authoritarianism that brings this about?

Easily:

By allowing ourselves to forget, depreciate and ignore the basic principles, mentioned above, that underpin our movement.

By allowing our leaders to assume positions of authority beyond that which is responsible to and answerable to the total congregation.

By accepting a position of unquestioning submissiveness to leaders who claim exclusive authority over the church by nature of special revelation, ordination, appointment, or their personal interpretation of biblical passages on authority.

### Far fetched?

All of the above propositions have been put forward in seminars in our churches, and/or in debates on church leadership in *The Australian Christian* in recent years.

Jim Jones and David Koresh did not start out with absolute authority over their followers.

They built it up over time. It does not matter so much what they taught, what matters is that they were able to obtain complete submission from their followers. So the lesson is: authoritarians cannot proceed to these limits if they are not given credence in the first place, and people should learn to reject authoritarianism as an acceptable form of leadership for today.

Can it happen in Australia?

It has. There are numerous sects here whose leaders claim authority over their members. The ABC's 7.30 Report program on the Exclusive Brethren, coupled with a counselling session I had earlier in the day with a person whose life has been virtually destroyed by a destructive church environment, and who appears to be about to enter into an equally repressive one, finally triggered off these comments.

My counselling to him?

If a religious experience adds value and dignity to your life, accept it for what it is worth. If it does not, reject it.

Never allow any human being to convince you that your salvation depends on what they teach.

Do not accept any religious situation that robs you of your freedom to think for yourself, and your right to challenge and, if necessary, reject the leader's point of view.

Reject any attempt by a religious group to isolate you from your family, or those who disagree with their teaching.

Never hand over your personal decision making to those in control.

Maintain a healthy scepticism of those who claim to have the exclusive rights to the truth.

These guidelines may be of assistance to others who are battling against religious authoritarianism.

## Classifieds

### BIRTHS

**ARMSTRONG** Phillip and Tania give thanks to God for the safe arrival of their daughter Laura Alice on 24 May 1993 at Launceston. First grandchild for Lynette and Tony Armstrong, Dianella, WA.

### ENGAGEMENTS

**SPIKER—BADENHOP** Gwen and Alan Spiker (Dunolly), with Jean and Ron Badenhop (Benalla), are pleased to announce the engagement of Amber and Rohan. We ask God to richly bless our children at this special time.

### GOLDEN WEDDINGS

**McARTHUR** Malcolm and Laurel of 43 Catherine Cres, Ballina, NSW 2478, were married in the Church of Christ Epping on 22 May 1943 by Haydn McCallum who had succeeded his father, the late P.D. McCallum. Congratulations from Valerie, Douglas, Carol, Shirley, Janine and Lorraine and their families. 15 grandchildren. A function was held at their "home" church at Epping exactly on 50 years when "old" friendships were renewed.

### DEATHS

**ADAM** Doug On May 13. Loving and loved husband of Lola. Father and friend of Tim and Julie, Jill and Mike, Rod and Suzi and Caitlyn (Dec). Wonderful Pa to Roxie and Mia. Suddenly taken from us but safe with the Lord he loved to serve.

**CARNIE** Sydney. Passed away suddenly on May 16 1993. Beloved husband of Anna. Loving father of Pat and Graeme. Much loved Pa to Zachary and Hanna. Sadly missed by his family and his dogs Benji and Bicky.

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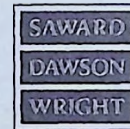
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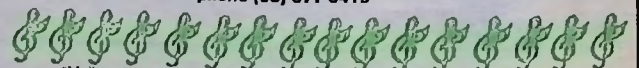
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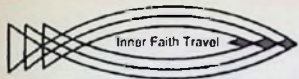
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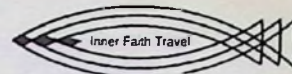
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## Media Matters—Television

# Mr Curly and his Friends

*Viney Longthorp*

**T**he modern newspaper cartoon has rich antecedents. As far back as the days of Queen Victoria's forebears, Thomas Rowlandson's cartoons were offering biting satire on the behaviour of the upper crust, sparing no one. Some go so far as to claim that he had a lot of influence on those who pressed Victoria's claim to the throne. Then there are those who consider that the cartoons of David Low, in the dark days of World War II in which he depicted Hitler as a fool, trapped in his own dream world, did as much to raise the morale of the British people as did the defiant and heroic speeches of Churchill.

Enter Michael Leunig who addresses, through the cartoon, our own dangerous and violent times—the Michael Leunig who grew up in Footscray, Victoria, within the sounds of the agony and ecstasy of the Western Oval. Leunig's cartoons, poems and prose-prayers have won him a wide and appreciative audience, both at home and overseas. At the same time he manages to puzzle many who wonder what his zany characters are all about—those laughing ducks; angels who look in wide-eyed wonder at that odd little man who has a penchant for hurtling through the skies on bedsteads—of mirrors which reflect another reality. And there is Mr Curly himself, whose huge eyes alternatively weep and laugh, or look on to the world with dismay or intense expectation—sometimes all at once. It is easy to see, as Leunig admits, the influence of Chagall and Klee, but his work

is often full of that dark, "Hobbit"-like landscape, "where things go bump in the night."

There is an old saying that "the style is the man". We will soon have a chance to test this for ourselves. On "Compass", on ABC-TV on 13 June, Leunig (as we may call him) will be interviewed by Mark Warren.

Mark Warren admires Leunig and finds him a most attractive person. He describes him as being sensitive, gentle and caring. He possesses a dry sense of humour, his cartoons certainly reflect this. Does he have a message? The interview brings out Leunig's convictions that life is good and full of meaning. At the same time, life is a struggle where darkness and light are in constant conflict. There are no surprises here for readers of John's Gospel.

Leunig has a deep conviction about life being essentially spiritual. Perhaps it was this realisation that drew him to the church. Since his marriage, he has regularly attended a local Anglican Church. Here he enjoys the sense that life is an adventure in faith and a pilgrimage wherein people are in the making. His views on God are far from dogmatic, seeing the Almighty in largely "poetic terms". He values Christian teaching as having a humanising effect on people. Again, he sees spirituality as lying in the freedom to be what we are, as freedom to be human. These views are very close to those theologians who urge us, "to become what you are".

Like many true artists, Leunig does not always rely on

flashes of inspiration which may catch him unawares. Rather, he is a deep thinker and a wide reader who approaches his work with a full consciousness of what he wants to say.

He is deeply aware that many people have a great fear of life. It hurts him that so many cannot express "the poetry in their souls" and expresses clearly what he calls the "otherness of life". In the cavorting of Mr Curly and co., Leunig likes to confront us with the incongruities of life, as a means of seeing the sense of it all through the comic touch. This Shakespearian approach has won wide appreciation, with much of his work being hailed by others.

Last February, the British Trestle Theatre Company produced, in the Sydney Opera House, *State of Bewilderment*, based on Leunig's cartoons and prose. The National Gallery of Victoria has displayed many of his drawings, a dozen or so books of his collected works have been published by Penguin.

If that other fine artist, Bruce Petty, offers us comments on our time by means of appar-

ently chaotic lines, which like the intellectual pursuit move out in many directions, Leunig's almost meticulous draughtsmanship gives us situations full of serendipity. He would say to us: "Stand back—you may see a reflection of your own situation—and the omens are good."

And this parting word,  
"God help us

*To rise from our struggle.  
Like a tree rises up from the soil.*

*Our roots reaching down to  
our trouble,  
Our rich, dark dirt of existence.*

*Finding nourishment deeply,  
And holding firmly.  
Always connected.*

*Growing upwards and into  
the sun.  
Amen."*

From *The Prayer Tree*,  
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### Compass—Leunig

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# How Good Is Good?

Gordon Stirling

**W**hy are people good? Here are some reasons.

- There are laws and people are afraid of punishment if they break them.
- People have found out that most times it pays to be good.
- Some people have inherited natures that make relationships easy and thus goodness comes more naturally.
- Some people have very tender consciences and fear the guilt pangs that follow bad behaviour.
- Some are afraid of losing popularity with their friends if they do the wrong thing.
- Others have been conditioned by their environment to a good life style.

But how good are these kinds of goodness?

Well they are all better than badness. But they are still forms of goodness for utilitarian purposes, which is not real goodness.

We started with reasons why people are good. Now we come closer to home and ask ourselves why Christians are good.

• We have been conditioned in the family and the Sunday School and the church to the idea that if you are good you will go to heaven when you die and that if you are bad you run the risk of going to hell. In spite of the popularity of this point of view it is not supported by the New Testament writers.

• Some of us are scared that if we do something wrong then

sooner or later God will catch up with us and something unfortunate will happen by way of punishment, or at least God may withdraw some of his favours. However, the New Testament makes it clear that while bad behaviour brings its own judgment, often in very subtle ways, God does not "hit us over the head with the ten commandments". He pours out his favours on the just and the unjust alike. (Matt. 5:45).

• Some of us work hard at being good in "pay God back" for his goodness in saving us. Again the New Testament writers do not suggest this sort of response to God's gift of salvation.

• Some of us are good because the Christian community frowns on those of its number who are involved in certain forms of badness, mainly those that are associated with sexual deviancy, but not so much on sins of temperament, unless these latter upset the status quo.

But the New Testament makes it clear that goodness is not a way of getting to heaven. None of us is that good! Nor is goodness a pay back for the grace of God or a way of getting God on side. In the New Testament goodness is the natural result of God's work of creation in lives that are open to his creative activity. If we are genuinely loving and gracious it is because God is making us into people for whom loving and graciousness come natu-

rally. Being a Christian is not trying hard to be good, but trying hard to remember to stay open to God's moment by moment work of creation in us (See 2 Corinthians 5:17).

In Jesus' life and words he showed us the sort of lifestyle that God intends for us in order to live fully and abundantly. For him it was the life of the Kingdom, or the sort of life naturally lived by people in whom God is king.

In his parables and in the Sermon on the Mount Jesus was not giving a set of ideals to be striven for. He was simply describing the natural life of the Kingdom people, the common sense lifestyle of people being recreated by God. He attacked the "goodness" of the Pharisees as a bogus goodness that arose from wrong motivations, rather than from being in fellowship with God.

Paul tried harder than anyone else to be good and ended up claiming to be the world's worst sinner (1 Tim. 1:15). He describes his unsuccessful efforts at being good and admits that only through Christ was he able to get the victory over badness (Rom. 7:21-25). He asserted that love and joy and peace and gentleness and self control, the true marks of goodness, are the result, not of trying to be good, but of the work of the Spirit (Gal. 5:22-23).

So genuine goodness does not come from a variety of motivations from human effort. It is the result of life created within us by the Creator. Christ-likeness comes from constantly practising the presence of Christ. True spirituality is not the result of trying hard to love, to be joyous, to have peace within, to be patient, to be kind and to be faithful. It is the result of being filled with the Spirit.

No doubt most of us with our independent spirits would sooner be successful at goodness by our own efforts so that we can take the credit for it. But we may as well accept the fact that such success is not possible. So why not admit it and get off the treadmill of sweating and puffing and blowing, and open up to the Creator of the universe who is eager to continue his great work of creation in the likes of us.

"By the grace of God your life is being renewed because you believe that God can do it. This is not by your own efforts, lest you boast and brag about how good you are. This new life is God's continuing gift. We are thus the result of God's workmanship as he creates in us Christ-likeness and genuine goodness." (Eph. 2:8-10).

(Next time we will look at the question, "Are we wrong about Christian unity?")

—Gordon Stirling

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# What That Kid Needs is a Good Swift Kick in the Pants!

Dennis Ryle

**A** frustrated exclamation from a harassed kids' club leader perhaps? Sometimes a word of condemnation aimed at beleaguered parents in a shopping mall. Words that most of us have heard, thought or said when confronted with a bundle of loud-mouthed, abusive, disruptive, hyperactive, mischief-making pre-pubescent (or adolescence).

We are parents of a child diagnosed with ADD (Attention Deficit Disorder). We are also church leaders who have had to respond pastorally to those "uncontrollable kid" situations in various youth activities. We've heard (and uttered) our fair share of words of frustration and condemnation. Recent current affair programs have highlighted this common disability in children, claiming it affects 19% of the population. It is only recently that it is being more readily recognised and treated as a medical condition with profound psychological and social ramifications.

Late development of chemicals involved in the transmission of information between brain cells gives rise to the condition known as Attention Deficit Disorder. It often does not become apparent until 2-3 years

of age (although some have sensed "something wrong" earlier) and is frequently marked by late speech development. The disability really becomes noticeable by late preschool years. The child is unable to settle to tasks, relates poorly to peers and is given to impulsive and, sometimes, obsessive and aggressive behaviour.

Treatment options vary between behaviour management programs, diets, and medication. Sometimes none of these options work. In other cases, one or more provide a resounding success. With careful management, it is possible for families with ADD children to live fulfilling lives. It is not a life sentence, for the medical con-

dition generally rights itself during mid to late adolescence. Often, however, negative psychological and social patterns have set in and the stage is set for an unhappy adulthood.

How do ADD kids get on in the church? They cause a lot of heartache and provide a testing ground for a lot of patience and grace. But the

**How do ADD kids get on in the church? They cause a lot of heartache...**

church is good at grace, isn't it? Our four-year-old could never sit through a service. He shot through whenever the opportunity arose. Eagle adult eyes did not prevent him slipping out one Sunday morning and letting down quite a few car tyres! Not malicious, just impulsive fascination with the sound of escaping air! The con-

gregation was most forgiving! How might children's program leaders and other "friends of children" in church cope? Here are some things we've discovered.

- ADD kids respond well to routine and responsibility. A well defined task to be carried out at a regular time is great for building self-esteem.

- Try to create a physical environment that is uncluttered and orderly. ADD kids cannot distinguish between stimuli. A clean, tidy environment is like tuning a fluttering TV screen into sharp focus.

- Do not expect tasks to be completed. ADD kids (like most kids) will "catch" the faith from their relationship with you rather than finishing a questionnaire, looking up a passage or finalising a cut and paste task.

- When possible, recruit a "helper" to be with the ADD child. They respond well to sensitive one to one learning.

- Above all, model God's love and acceptance. ADD memory is often short-term, but in terms of receiving and giving TLC, their recall is elephantine.

(Recommended reading—*The Hidden Handicap*, by Dr Gordon Serfontein)



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# John Locke (1632-1704) The Enlightened Reformer

Bruce McIntosh

**C**hurches of Christ historians acknowledge the influence of the 18th century Christian philosopher, John Locke on the thinking of Thomas and Alexander Campbell. Both father and son studied at Glasgow University where Locke's ideas were popular. Thomas Campbell's "Declaration and Address" is based on Locke's work. Early British Churches of Christ were also strongly influenced by Locke's teaching, and this is one of the reasons why the British and American movements were able to come together.

It is only when the writings of Locke are examined that it can be appreciated just how many of his ideas influenced the thinking and practices of Churches of Christ.

Locke was an Anglican who opposed the belief in the divine right of kings. He argued that authority is conditional on acceptance. He believed that the people were the ultimate sovereign. He is regarded as the father of English democracy. He greatly influenced the ideals of the French Revolution and the American Constitution. Locke supported religious tolerance and freedom of thought and expression. He sided with the dissenters, therefore his ideas were regarded as dangerously radical by the established church, and for a long time he lived in the more liberal Holland, in fear of his life.

John Locke was a remarkably independent, non-conformist thinker. He wrote widely on such diverse subjects as science, philosophy, politics, education, language, and religion. He put great store in knowledge and experience, and rejected speculation and sensationalism. He taught that true knowledge came only through the senses aided by reason. He is regarded as one

of the first persons to distinguish between behaviour and belief, and therefore contributed to the development of psychology as a separate discipline from philosophy. His works are still widely read and his influence on liberal thinking, widely acknowledged.

Locke put his brilliant analytical mind to work to discover for himself what was, in essence, "the faith that justifies". He determined not to be influenced by prevailing doctrines, but to study only the New Testament in the light of human reason. Locke came to the conclusion that the early church did not demand that new converts accept a creed, but that a simple confession of Jesus as Lord was the only requirement. He maintained that all that was essential to Christians was contained in the teachings of Jesus, and the New Testament was the only rule of faith. Creeds and Councils were unnecessary, the only courts of appeal were the New Testament and human reason. Locke was criticised for his refusal to consider the Old Testament as a Christian authority. Locke's principal works were: *Concerning Human Understanding*, *Concerning Tolerance* and *The Reasonableness of Christianity*. Locke was widely read in the 19th century and influenced several religious movements, some of whom were the forerunners of Churches of Christ in Britain.

The influence of John Locke is seen in the following approaches taken by Churches of Christ, as expressed in many of our early slogans:

- the plea for the restoration of New Testament practices, e.g. "No Creed but Christ", and the simple confession of faith of Jesus as Lord

- The clear distinction between the Old Testament law and New Testament practices,

e.g. the Sabbath and the Lord's Day

- Tolerance and acceptance of other Christians, e.g. "We are Christians only, but not the only Christians", "In things essential unity, in things non-essential, liberty, in all things love"

- Insistence that salvation and the gift of the Spirit were assured by undertaking the re-

quired reasonable and logical steps of faith, repentance, confession and baptism, and were not dependent on an emotional experience

- Membership in the Body of Christ for "whosoever will may come", and not just for the predestined elect of God as taught by their Calvinist forebears.

The understanding of the origin of these convictions is important to an understanding of our separate identity, and mission. These convictions are just as relevant and necessary in today's church life as they ever were.

Readings on John Locke include: *A History of the English Church*, Vol 7, W. Stephens; *One Lord, One Faith, One Baptism*, G. Chapman; *Western Philosophy and Philosophers*, J. Urmsom; *Encyclopedia Britannica* Locke, J. and *The Story of Philosophy*, W. Durant.

A recent work (1985) *The Works of John Locke*, J. Attig, traces the influences of Locke to the present day. The Lockean Society produces an annual *John Locke Newsletter*

Only when  
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writings are  
examined can  
it be  
appreciated  
just how many  
of his ideas  
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# Covenant Theology

Ken Stothard

It has been said that whereas Luther distinguished sharply between law and gospel, Calvin identified them. Calvinists are rightly proud of the fact that they have done more to uphold the unity of the Bible than any other branch of the church and are quick to indicate the dangers of "splitting the covenants". However, from the point of view of Churches of Christ, Campbell sided with Luther (as did the Dispensationalists). Was he right to do so?

Calvin's contention was that "the covenant made with all the patriarchs is so much like ours in substance and reality that the two are actually one and the same" (Inst.2.10.2), differing only in their mode of administration. This fundamental idea, elaborated by his later followers, propounded that God deals with all humanity on the basis of covenant. It was asserted that God first made a covenant or pact, of works, with Adam as a public person who represented all his offspring, promising him life for obedience and death for disobedience. When this covenant failed, because Adam sinned, God made a second covenant, of grace, with Christ, the second Adam, and in him all the elect as his seed from all history (see Westminster Confession, ch.VII and Larger Cat-

echism questions 22 and 31). It is this one covenant of grace which is held to undergird and determine the nature of all the other divine covenants in the Bible. It was suggested that prior to these covenants a third (chronologically first) covenant of redemption was made. This was essentially the plan of salvation involving a pact between the Father and the Son in eternity. It is against this background that the unity of the covenant of grace must be seen, for the covenant of grace is the covenant of redemption worked out in history.

But, where does the Bible present matters in this way? For while we can all agree that there was a plan of salvation (eg Eph.1:3-14; 3:9, etc.) and that Christ was every bit as much the Saviour of OT believers (Rom.3:25f., Heb.9:15) as he is of us, it is far from obvious that the former were aware of it. After all, such revelation as

they had scarcely enabled them to scale the heights of the covenant of grace as it appears in the NT, not least because it hadn't been established. Indeed, the Mosaic covenant tended to take on the fearsome aspect of a grim reaper, slaying

all who fell foul of it (Ex.20:18ff; 32; Heb. 12:18ff; 2 Cor 3, etc). In stark contrast Christ came into the world not to condemn it but to save it (John 3:17; cf Rom 6:14). The truth is that the concept of a single covenant of grace operating from Genesis 3:15 to Revelation 22 is mis-

leading. Inevitably it has the tendency to erode fundamental distinctions clearly evident in the OT itself and upheld in the NT.

Campbell put the matter bluntly, "Christians live not under the Law of Moses but under Christ" (see Cochran, Captives of the Word, p.18). In his Christian System Campbell rejects the Reformed teaching on one covenant in two dispensations saying, "This is but a 'show of wisdom'. The Holy Spirit calls them 'two covenants', or 'two institutions', and not two modifications of one covenant." (p.148). In denying their unity, but not their relationship, Campbell apparently saw them as progressive and successive. He asserts, "The Paedobaptists ... will have

Abraham, Isaac, and Jacob, Moses, David, and all the circumcised Jews, in the Kingdom of Heaven .... because Christ was promised and prefigured in the patriarchal and Jewish ages, the Paedobaptists will have the kingdom, of Heaven on earth since the days of Abel" (CS, pp.174f). He concludes, "Christ's ascension to heaven, and coronation, were indispensable to the commencement of this Reign of Heaven" (ibid p.180).

It must be evident, then, that what Campbell is complaining about is the process of identification which obliterates the distinction between the OT and the NT. For if the covenants are the same then there is no essential difference between law and gospel, both of which spell grace. All this, I suggest, has never been, and never can be substantiated. At bottom, it rides roughshod over the fact that all Abraham's posterity (Israel) was of the flesh, while all Christ's seed are spiritual. Thus the cleavage between those who stress the old covenant's continuity with the new and those who hold to its discontinuity runs so deep as to divide and fragment the whole church and give it its present schizophrenic character.

In view of what has been said thus far, it would seem that Campbell's criticisms were entirely justified. Why then did he not carry the day? One of the answers to this seems to me to lie in the fact that, like many a brilliant debater, Campbell was stronger on destructive criticism than he was on positive construction. His basic beliefs would appear to have been correct as far as they went (cf Yancey ibid. p.257) but they constituted an unfinished symphony. In other words, as a leading Catholic scholar has said, we still don't have an adequate theology of covenant. So we are forced to ask, Can we find one?

**It must be evident, then, that what Campbell is complaining about is the process of identification which obliterates the distinction between the OT and the NT**

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# History in the Footnotes

Stephen Curkpatrick

**H**istory belongs to the winners.\* Those who wrote our histories, whether from social, economic, or religious perspectives, have been cultural winners. Their rendering of "history" emerges as a dominant, and therefore "authoritative", narrative for the genesis of "the way things are". However, the historian's work is inevitably interpretative. He or she selects some and omits other materials in their rendering of history. This is inevitable given the overwhelming quantity of sources available to any historian, including legislation, census figures, records of organisations, tabloid publications, apologetic and polemic tracts and literature, memoirs, diaries, and incidental writings from a specific period of time, much of which has been preserved selectively in the first place. Choices are inevitably made. Some features will be highlighted, others will be omitted in the interest of presenting a unified narrative or ideological argument.

It may not be possible even for experienced historians to extricate themselves from presuppositions which they will assume in rendering their text. These presuppositions will influence their approach to the "original material", which in its own time and context has been rendered and preserved because it affirms a prevailing cultural ethos. Subtle, but emotive signatures indicate an historian's bias for or against aspects within sources. For example, a certain person or group of people may be chronicled with pejorative phrases and adjectives. This has occurred in numerous instances of "objective history" in relation to women, indigenous, ethnic and religious minority groups.

Historians leave traces of their social and ideological signature in a residue of unwitting

attitudes in the rendering of their narrative. Historians will implicitly direct their readers attention toward or away from certain data. Whether aspects of their sources are interwoven into the narrative or relegated to footnotes is a choice they make. Therefore, an historian is not only the collector and arranger of relevant sources, but also the interpreter who inevitably makes decisions about the relative importance of those sources. By doing so they can give or deny access to the past by their shaping of it.

In this International Year for the World's Indigenous Peoples we must recognise that our histories have, until recently, been predominantly written by cultural winners, and therefore have significantly eclipsed the lifestyle, spirituality and integrity of those cultures. Their existence, until recently, has been discreetly relegated to the footnotes of "official" histories. While genocidal atrocity cannot be erased from the data, it may be discreetly footnoted, the evidence of dehumanising marginalisation sinks silently behind the narrative. Awareness of these dynamics is vitally important for us to grasp as "God's people" as we seek to be a community not of the historical winners—but of all people.

History, therefore, must be a continual dialogue between past and present, not as the past is rendered by a few, but as it is rendered by a commu-

nity of enquiry which includes those whose version of history is found in the footnotes or disturbing silences of the historian's text. History is indispensable. It represents our memory as a society. Without it we would not know who we are. However, a selective, myopic memory will give us a false impression of our identity. We must always be in dialogue with the footnotes and silences

of our histories which remind us that, as "historical witnesses", we are implicated knowingly and unwittingly in the suffering, pain and spiritual anguish of others.†

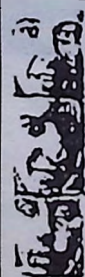
We are now more conscious of the presuppositions which we can bring as a community to our constructs of the past. In seeking to be more stringent in examining our assumptions about history and how it is eventually rendered, we have inevitably discovered other suppressed versions of history through the fissured "cracks" of our collective memories. Our most honest historians will declare that their renderings of the past are feasible possibilities

rather than absolute reconstructions. However, even at this point, they are unlikely to declare their most pervasive presuppositions. We tend to remain blind to our deepest assumptions. There is an imperative for the people of God to constantly review its own culturally bound assumptions about others. Even if this means reviewing and revising out assumptions about "writing history", which, whether we realise it or not, influences our present understanding of community, in church and society. Such a review will occur as repentance and liberation. Repentance as we recognise our complicity in the eclipsing of the lives and cultures of others. Liberation as we seek to change our attitudes in order that others may experience the necessary prerequisites for human dignity—food, education, health, employment, justice and identity, amongst others. Things we take for granted, because we have been "historical winners".

\* Elisabeth Schussler Fiorenze following Simone Weil's comment that "History is written by the conquerors".

† For example, Norman Habel stated that Joshua became "the charter document for the crusades", and indeed, colonialism. (*Pacifica*, February, 1991)

**An historian is not only the collector and arranger of relevant sources, but also the interpreter**



## ON YOUR OWN, YOU'RE NOT ALONE

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# Tax Deductions for Giving to Churches

Allan Swan

In Australia, most members and supporters of churches (and most other Christian organisations) do not receive a deduction or exemption for the often considerable financial support they provide to churches. This lack of a tax deduction reduces the level, and increases the cost, of giving to churches.

Most churches have focused only on ways of increasing the level of giving and not on ways of reducing the cost of giving. The purpose of this article is to highlight how this situation can be improved and how the income of churches can increase without an increase in the cost of giving.

Set out below is a summary of the steps that need to be taken by many churches if they are to achieve at least a measure of tax effective giving for work of the church.

## Step 1. Identify Potential Tax Deductible Areas.

Identify all the areas of church expenditure (including tracing church expenditure through denominations and other church bodies). Identify which of those areas are potentially tax deductible.

Examples of potentially tax deductible areas include benevolent work (such as welfare and most types of counselling); caring for the sick and needy; church libraries; buildings used for educational purposes; marriage guidance; cultural activities; Christian education in Government schools; government school chaplains; environmental activities; church camps; overseas aid. Note: There are specific taxation requirements that need to be satisfied for many of these areas.

## Step 2. Identify Suitable Bodies.

Identify what (if anything) needs to be done to utilise or establish funds or incorporated

bodies that would satisfy the Taxation Office's requirements in a particular area of tax deductibility. Identify any funds or incorporated bodies that already exist that could be used by the church/Christian organisation.

These could be controlled by the local church, related body or denomination.

## Step 3. Identify All Potentially Tax Deductible Expenditure.

Identify all costs associated with the potential tax deductible activities. Remember to include all direct and indirect salary, property and administrative costs and to attribute costs between different activities if necessary.

## Step 4. Trust/Public Benevolent Institution (PBI).

Unless the denomination or a related body has a suitable trust or PBI, it will be necessary to utilise or establish a local PBI or church tax deductible trust, depending on which is more appropriate. Australian Taxation Office approval will need to be obtained. The question of ensuring that the church maintains control of such a trust or PBI should also be addressed.

## Step 5. Establish Separate Bank Accounts.

Establish separate bank accounts for general church monies and for the one or more tax deductible funds or entities.

## Step 6. Separate Giving.

Identify those members and

supporters who would benefit from a tax deduction for all or part of their giving (usually most salary and wage earners) and who would like to receive a tax deduction. Apportion their giving between the tax deductible

fund and the general fund.

## Step 7. Giving to General or Non Tax Deductible Fund.

Place all giving from members and supporters that is

a. Unidentified (eg anonymous donations, loose offerings);

b. From people who do not wish to receive a tax deduction;

c. From people with insufficient income to benefit from a tax deduction;

d. From people with at least some business or investment income. (These people should not need a tax deduction. They should not need to pay tax on their giving in the first place. They can usually give tax exempt income to the church, eg by utilising family trusts or

church trusts or by making interest free loans).

A portion of the giving from those people giving to the Tax Deductible Fund may need to be placed in this Fund if there is insufficient tax deductible expenditure to cover the level of their giving.

## Step 8. Issue of Receipts for Tax Purposes.

A receipt should be issued by the tax deductible trust/PBI to each of its donors at the end of each financial year.

## Step 9. (The last and most important step) Ensure that all or some of the Tax Savings are passed on to the Church.

Members and supporters who receive a tax deduction for the giving, or who pay no tax on their giving (ie because they are giving from trusts or interest free loans) should be encouraged to pass on all (or at the very least some) of the savings that they receive from being able to claim a partial or full tax deduction or exemption. This aspect should be highlighted whenever the question of giving is being addressed, eg in planned giving program material.



• Allan Swan

**How to  
increase  
Churches'  
incomes,  
without  
increasing  
the cost  
of giving**

# NSW Conference Changes

Laurie Larcombe

If you've attended Conference recently, or spoken to anyone else who has, you're probably aware that some changes are afoot and you may be wondering what it's all about. Why do we need to change? Most of us don't like change - certainly not just for the sake of change. What was wrong with the way things were before? Why do we need a new Conference structure, a new constitution?

In August 1991 Conference Executive became concerned about future directions for Churches of Christ in NSW and decided to appoint a "Vision and Strategy Group" to "consider issues of Vision, Mission and Strategy" to report to the 1992 Conference.

This group met on a number of occasions and held a number of seminars—one with our ministers and seven regional meetings with church members.

The starting point for inquiry, was how the churches currently related to Conference, and as we looked at this, a number of worrying trends became apparent. Possibly the most significant were:

- Giving from the churches to Conference (to support the work of the Departments) had been steadily declining over a period of 12 years. In constant dollars, giving per member had decreased by about 60%.

- There was a growing, and very vocal view, that Conference had become irrelevant to the churches.

Our churches were in fact growing, their total giving was being maintained, but their support of Conference, and their dependence on the work of the Conference Departments had been steadily declining over a long period.

The group came to the view that what was needed was a strong statement of Vision and direction—both for Conference itself and hopefully also for the member churches, together

with a change in the basic structure of Conference to make it more relevant to the local church and more responsive to local church needs and more flexible to cope with those needs as they would probably continue to change in the future.

The 1992 Conference resolved to hold a special conference in September 1992 so that all the issues could be considered in depth. That conference approved the Vision Statement. It agreed in principle to the proposed changes to the structure of Conference and directed that a new constitution be drafted to put those changes into effect and presented for the consideration of the 1993 Conference. On 1 May 1993 the new constitution was approved by Conference and will come into effect on 1 July 1993.

In summary, the previous fixed Departmental structure is now replaced with a flexible structure of Ministry areas (designated as "Ministry Functions"). While these will initially mirror the previous departments so that the change of direction and emphasis will be gradual, it is almost certain that in time the number and make-up of the Ministry Functions will change to meet changing needs. In essence, their roles will be primarily to serve the needs of local churches; to facilitate and co-ordinate the matching of local church ministry resources with local church ministry needs and to link through networking, as much as is practicable, the Conference sponsored ministries (eg Aged Care, Training) with the local churches. The key Conference function will be, therefore, to serve the local churches. This does not deny or seek to diminish the reality and value of Churches of Christ in NSW as a corporate entity. The new structures are designed to foster a unified vision within Churches of Christ in

NSW, with specific ministries being flexible and designed to help realise the Vision.

Each Ministry Function will be under the direction of a Ministry Leader who is supported by a Ministry team appointed under the direction of Conference Executive. The Ministry leader may be a full-time worker in that role, or may be involved part-time in some other ministry—possibly in a local church. The key principle is that each Ministry Leader should, as far as possible, be a current practitioner in their ministry field and have a desire to assist other churches develop their ministries in that field too.

In addition to the Ministry Leaders, there will be a Ministry Coordinator and an Administration Coordinator each of which will be directly responsible to Conference Executive.

The Ministry Coordinator's role will be to facilitate encourage and assist the Ministry Leaders, and to negotiate new support networks, both between local churches and between churches and the Conference Ministry functions in order to meet identified needs.

The Administration Coordinator's role will be to oversee administrative support services for all Ministry Functions and ensure that they are applied as efficiently and effectively as possible.

Conference Executive will continue with a particular emphasis on coordinating all ministry functions and maintaining the vision and direction. It will comprise:

- 9 elected members
- 4 Conference Officers
- Conference President
- President Elect
- Ministry Coordinator
- Administration Coordinator
- CWF President

We will be prayerfully seeking the right people for initial appointment to all the positions by vote of a special "Election

Conference" to be held on 30 October this year by postal ballot of church delegates.



• Laurie Larcombe, NSW Conference President

## Vision Statement

Under the direction of God, to be a Christ honouring, Biblical, relevant, vital contemporary Australian Church which impacts the community by making disciples.

This will be achieved through a passion for:

- i. Loving, Worshipping and Serving God with all of our heart
- ii. An absolute reliance on the saving grace and Lordship of Jesus Christ and the power and inspiration of the Holy Spirit
- iii. A full restoration of New Testament Christianity in faith, practice and unity
- iv. Every member ministering to one another in the love, power and gifts of the Holy Spirit until we all attain to our full maturity in Christ
- v. A strong accountable participating leadership
- vi. Freedom to express the Gospel vigorously in local contexts
- vii. Reaching people where they are through the Good News of forgiveness through Jesus
- viii. Caring for people in practical ways which seek to bring justice and express grace.

# Churches of Christ in New South Wales

Following extensive discussions and the decision of a Special Conference in September 1992, leading to Constitutional changes adopted at Annual Conference 1993, a renewed focus on Conference as a facilitator and coordinator of various ministries to the community through local churches has led to new positions being created.

An important aspect of these changes is that of servanthood: Conference as servant and supporter of local church ministry in and to the community. Accordingly, the following positions are advertised, with Conference seeking to appoint persons who will work in accordance with this servant ethos.

**All applications to: The Conference Secretary, Churches of Christ in NSW,  
Box 140, Carlingford, NSW 2118.**

## Ministry Coordinator

Responsibilities include the provision of support, coordination, inspiration and facilitation for Ministry Leaders, together with the creation of a well-integrated and effective team.

The position requires a person with proven leadership abilities, with a keen and clear goal of facilitating the ministries of our churches.

Remuneration package will be related to that of a minister with at least 3 years experience, with appropriate house and car allowances, superannuation and long service leave.

The successful applicant should, ideally, commence duties early in 1994.

Applications in writing, together with a current CV, and marked "Application: Confidential" should be submitted by 2.7.93.

## Administration Coordinator

Responsibilities include oversight of all administrative functions of Conference and of ensuring administrative support for all ministry teams.

The position requires a proven ability in administration, organisation and financial management, coupled with the desire to serve Christ and His Church through the ministry of Conference.

Remuneration package will be related to that of a minister with at least 3 years experience, with appropriate house and car allowances, superannuation and long service leave.

The successful applicant should, ideally, commence duties early in 1994.

Applications in writing, together with a current CV, and marked "Application: Confidential" should be submitted by 2.7.93.

## Ministry Leaders

in the following areas:

Training

Christian Education and Evangelism

Community Care (Aged Care)

Aborigines Missions (honorary)

Youth Activities

Community Care (Welfare)

Overseas Missions (honorary)

Advisory (honorary)

Church Planting

Those currently fulfilling Departmental Directors' roles (including College Principal (Ministry Leader: Training in the new structure) and Conference Secretary) have agreed to vacate those roles in order to facilitate the transition to the new Conference structure. They are free to apply for the equivalent new positions.

**Elected personnel will be expected to assist local churches and Conference in the development of ministry in the designated area(s).**

A creative approach will be evident in all of these positions. They will range from full-time paid, through part-time paid, to part-time unpaid positions. Remuneration, proportion of time and other matters will be by negotiation. Innovative proposals to implement the spirit of the servant function of Conference in ministry development are encouraged.

Enquiries and expressions of interest are invited from suitably qualified persons, with applications to close on 30.7.93.

Contact Conference office on (02) 630 7533 to make enquiries and/or seek position description(s).

## Personal

### Changes

**MIDLAND:** Associate Minister—Tom Morrison, 1075 Katharine Street, Helena Valley, WA 6056. Phone (09) 274 7080.  
**MOUNT CLEAR:** Minister—Dale and Wendy White, 5 Quinta Drive, Mount Clear, Vic 3350. Phone (053) 30 2716.

### Baptisms

•Ralph & Denise Coster, Ourimbah, NSW •Simon Condon, Dalby, Qld •Kellie Brophy, Nubeena, Tas •George Hotham, Dianella, WA •Melissa Barnett, Trung Nguyen, Louise Brown, Julieanne Foley, Travis Vidaic, Gary Greville, Valerie Orrock, Leonie Philippe, Doug Smart, Mount Clear, Vic •Gary Thorley, Michelle Adams, Tuggeranong, ACT •Frank Giles, Linda Caruthers, Robert Biro, Manifold Heights, Vic •John Bell, Talitha Powell, Pauline Smith, Launceston, Tas

### Marriages

•Dianne Sheppard to Colin Shand, Sharlene Ryan to Gordon Dowthwaite, Vanessa van Egmond to Rick Clarke, Albury, NSW •Sue Jordan to Craig Baker, Thelma Tait to Alf Owens, Cathy Ammenhauser to Mark Sorensen, Maryborough, Qld •Margaret Rodgers to Greg Brewster, Mitcham, Vic •Christene Hateley to Mirko Zlatkovic, Cindy Clearwater to Allan Hocking, Mount Clear, Vic •Ruth Vinicome to David Curtis, Manifold Heights, Vic

### Deaths

•Ann Coupland, Bob Neill, Albury, NSW •Inis Lawrie, Bill Pedler, Hampstead Gardens, SA •Syd Carnie, Bambra Rd, Caulfield, Vic •Alf Chandler, Swan Hill, Vic •Arnold Ford, Chatswood, NSW

### Obituaries

Obituaries are limited to 100 words

**Crosby, Pauline**  
(23.5.93) Gartrell Memorial Church, Rose Park, SA, was packed for Pauline Crosby's thanksgiving service, an outstanding church and community leader. She had strong Christian influences all through her early life. Orphaned at four in Burra, SA, she was nurtured by aunt and uncle, Lilian and Perce Roberts, at Prospect, growing up in the church there. She married Keith Crosby in 1939, sailing for England for Keith's post-graduate studies in engineering. Pauline was involved in women's voluntary services in wartime London. Returning to Australia in 1946 they resumed membership at Prospect. They had three children, David, John and Ruth. She brought practical vi-

sions to women's conference work and Christian education, was a gifted speaker and Women's Conference President 1957-59. Pauline gave notable service to Girls' Brigade as State Commissioner for three years and National Commissioner for six years. Pauline was awarded the British Empire Medal in 1982 for her many years of community work, especially at the Royal Adelaide Hospital. In 1971 she was invited to coordinate voluntary services within the hospital and so began the Lavender Ladies and Lads with their distinctive uniform. Her strong interest in Australian Church Women led Pauline to be State President. Another activity was the development of ACW groups in suburbs and country towns, also of Community Concern Luncheons in SA. Pauline and Keith have been

ardent supporters of Dulwich/Rose Park United Parish from its formation.  
—RB & JL

**Patterson, William John (Bill)**  
(9.5.93) Bill was born at Albany, and grew up in Perth, attending school there until age 14. He enlisted in 1939 with the 11th Division Signals (WA), serving until 1946, including three years in PNG. Recovering from malaria at Strathalbyn in 1943, he met Gladys Langford and attended church with her. They were married 14.12.46 and made their home in Strathalbyn. Bill worked as a mechanic, and was baptised in 1952, becoming an active member. Frustrated by frailty in recent years, he continued to give as much as health and strength would allow to his family and church. His presence amongst us is sadly missed.

We give thanks to God for his life and faith.  
—Grant Simpson

**Smith, Lorraine.**

(24.2.93) Tragically killed by a motor vehicle in Springvale Rd, Nunawading, the loss of Lorraine is still keenly felt by all at Box Hill, Vic. Lorraine was an only child, born 3 May, 1921. Married in Ormond in 1942 to Stanley, who died in 1975. She is survived by her three children and eight grandchildren. Lorraine was 72, but was not an old lady, she retained a spark and vitality for life, which we often saw as she read in church of a Sunday morning, when she would preface the reading with a comment of appreciation for flowers, or the day, or the children. We rejoice that she is in a better place.

—Jim Longbottom

### Churches of Christ in Queensland Social Service Department Administrator for Brisbane Regional Committee

The Social Service Department invites applications for the position of Administrator for Brisbane Regional Committee, Brisbane, Queensland.

This is a full-time position which will involve responsibility for the administration of the Brisbane region of the Social Service Department which presently includes the following: 133 nursing home beds in 3 nursing homes, 80 hostel places in 2 Hostels, 10 place active aged hostel, 11 CHP Units in 2 locations, 97 ADPCA Units in one location and some other houses. A Plan is currently being worked through to rebuild certain properties and rearrange bed/place allocations. Consideration is currently being given to a reorganisation of the Brisbane Region into two regions and may result in two appointments instead of one.

The successful applicant will be required to coordinate the operation of the aged care services, work in close cooperation with and under the direction of both the Social Service Department and the Brisbane Regional Social Service Department committee. The Administrator will need to develop working relationships with other Social Service Department Administrators and with local churches. The Administrator is responsible to the Executive Director of the Department and to the regional committee for the local management of the aged care services.

**Commencement Date: 2 August 1993, or by negotiation.**

The Brisbane Homes under the control of the Brisbane Regional Committee are Hillcrest Nursing Home, 43 Dudley Street, Annerley; Brig-o-doon Nursing Home, 117 Park Road, Yeronga; Burdeu House, 363 Gregory Terrace, Spring Hill; Clive Burdeu Centre (including Gleneagles) 79-85 Moray Street, New Farm, Buckingham Gardens, Buckingham Court, Alexandra Hills; Kedron Hostel, 6 Emerald Street, Kedron.

Terms, conditions and job description and other information are available on request. Salary is based upon the salary of a Director of Nursing Grade 2 under the Nurses Aged Care Interim Award—State, and a Department vehicle is available for the use of the Administrator. Salary can be converted into salary and fringe benefit package.

Applications will be treated confidentially and should be made on the form provided with supporting information.

Applications close Wednesday 30 June 1993 and should be addressed to

The Executive Director  
Churches of Christ in Queensland  
Social Service Department  
PO Box 508  
Kenmore 4069  
Phone (07) 378 0400 Fax (07) 878 1268

# Church News

## NSW

**ALBURY (Alex Wilson)** Regular evening services commenced in March ... Well attended Easter reunion ... Christianity Explained & Pastoral Care courses underway ... Discussions re proposed expansions to church facilities ... Alex Wilson reappointed for an open-ended term ... Open house for Ron Spencer's 60th birthday ... Fishing day planned for 30 May.

**MAITLAND (Ray Hawkins)** Karen Walker commissioned as marriage counsellor in special morning service. Jack Murphy (Community Care), Ian Richer, Lex Doornbos (regional conference) shared in the service. She is with us one day a week ... Marriage Refreshment seminar led by Ray & Mary Hawkins—30 couples attended. Great time ... Bob Bye from Gospel Service Mission took Kindergarten Department "anniversary" program in morning service.

**CHATSWOOD (I. Alves, R. Rofe)** Peter Dixon leads discussions on "Unity" at Winmalee family camp ... Chatswood part of combined churches "Spirit Alive" prayer program ... Elders & deacons enjoy hospitality of counterparts in Chinese Church ... Training program to improve quality of worship ... Winter evening services commence 5.30 pm followed by soup & sandwiches fellowship ... Monthly Saturday morning prayer breakfasts continue ... Board planning retreat held at Golden Grove.

## Qld

**MARYBOROUGH (David Woodward, Alan Weedon, Allan Cunningham)** Visiting speakers Amy Tydd, Doug Smith, Christopher & Caroline Braun, Frank Beale ... Joined combined churches for Bill Newman Rally ... Much prayer & preparation for Bill Thomas Crusade ... Meetings of CWF well attended, joined camp at Highfields, pack clothes for missions.

**DALBY (A. Ochse, S. Colyer)** Jeff May addressed church on behalf of OMB ... Board prayer breakfasts held monthly ... Congregational meeting discussed matters from Conference Strategic Summit.

## SA

**HAMPSTEAD GARDENS (Keith Ridge)** Three home groups for Lenten studies ... Easter services well attended. Services benefited by contributions from drama group ... Alison McPharlin elected an elder ... Church strongly supporting preparations for Northfield Outreach next year with Roger Brown ... Several attended Owen harvest festival as part of Coun-

try-City link. Owen joined us for our annual picnic ... Drum set & keyboard purchased to form youth band.

**VICTOR HARBOR (Don Wesley)** Church camp coming up in June at Point Sturt ... Fund raising night in May to help repay debt on church centre & to show appreciation to Ruth May before she leaves for studies at Mulgrave ... Don Wesley is representing our church in July by riding 556 kilometres for Bikes for Bibles between Adelaide, Leigh Creek, Quorn, Laura, Riverton & Adelaide.

## Tas

**NUBEENA (C G Henderson)** More visible celebration of Easter brought record attendances ... Longest married couple, Lucy & Ossie Hawtree, celebrated 60th wedding anniversary 12 April ... Kellie Brophy baptised 25 April ... Luke Williams gained third prize in senior section of computer competition held in Tasmania ... Special Mother's Day service held with children participating. Later entertained mothers with morning tea & presented them with cards & chocolates.

**HOBART CITY (J Weston, G Hush)** Denis & Regina Jacobson employed as pastoral care workers one day per week ... Graeme Hush resumed position of minister to youth after extended leave ... Uniting Church used facilities for baptism ... CWF sent generous parcel for Aborigines Missions ... Committees set up to recommend nominations for new elders & review church structure ... New study groups commenced in addition to weekly prayer groups ... Ladies holding monthly luncheons during winter.

**LAUNCESTON (C Spaulding, D Tobler)** 180 attended parade of Girls' Brigade & Boys Club on 16 May ... Two WEC students doing personal visitation in Invermay area ... Three baptisms on 23 May when nearly 200 present ... Don Cleaver has constructed servery from church kitchen to foyer ... CWF ladies attended study day at Ross on 30 May.

## Vic

**REDCLIFFS (S. Mackle)** On Anzac Day Steve Mackie the speaker at combined churches service (half yearly) & Anzac Day ceremony at Barclay Square ... Mother's Day service children distributed shoulder sprays. Afterwards Mrs Sires gave each lady present a Mother's Day cake, which she had made ... Kids' Club attendances keeping up & interest keen.

**NORTH ESSENDON** Congregation joined Keilor Rd Uniting on Palm Sunday ... Chapel & foyer decorated with large numbers of plants, bringing to

mini Garden of Gethsemane ... men participated in last Supper drama on Maundy Thursday ... Recent guest speakers Chris Ambrose & Athol Leach ... Annual general meeting held 16 May. Linda Lycett elected secretary. Congregational tasks elaborated on & defined. Possible future directions outlined.

**MITCHAM (Mark Butler)** Record attendances during May ... Creche & bus service available for morning services ... Cake stall raised \$2,300 for building improvements, progressive dinner \$340 for youth clubs & Somalia appeal ... Church very grateful to East Kew church for donation of PA system, furnishings & hymn books ... Rob Runge & Rupert Darby speakers at men's teas ... Guest preacher Graeme Chapman representing CCTC.

**MOUNT CLEAR (Dale White, David Jones)** Evening service attendances up 65% on last year ... Music ministry constantly improving ... Nine baptisms in last two months ... Week of outreach entitled "Break Free 93" held May with John Bond as guest communicator. Many responded in deeper commitment to Christ ... Alex & Marge Whalen heading new fellowship group for adults called "Action 45" ... Youth groups growing under Craig & Belinda Farrow's leadership.

**GARDINER (Paul Creasey)** Auxiliaries functioning satisfactorily ... Successful garage sale held ... Regretfully farewell Jyme & Alan Mudge ... New Focus Group formed for discussion on aspects of Christian living & faith ... Several of our members have been hospitalised & we mourn the passing of members' loved ones ... Dedication of baby Annaliese Gallen ... Special monthly Sunday services have commenced.

**NUMURKAH (Bryan O'Neill)** Local church mission program nearly completed, hope to get into practice very soon ... saddened over the death of Bob Gillespie. Our prayers are with Betty & family ... Play area recently fenced off for the safety of the children ... Two members are going as road support on Bikes for Bibles in September. We are getting excited about it.

**TOOTGAROOK (MGiezendanner)** Church continues to value minister's faithful preaching of the Word ... CWF Sunday well attended. Service conducted entirely by CWF. Speaker Maureen Daniels, incoming CWF President ... 10 ladies attended State Conference ... Dorothy Quantrelle, Supt Dorcas Committee, visited & brought us up-to-date with outreach to others. Our ladies gave a garments for Dorcas ... Beetle night at Bryant's raised \$60.

**ECHUCA (Arthur Symes)** Church held garage sale early in May—over

\$1,000 raised. Congratulations to all who helped make it wonderful day. Praise the Lord the weather was sunny & warm ... Kids Club has commenced again for this year with about 40 children attending & about 16 helpers ... Church is encouraged by two & sometimes three families who have recently started to attend.

**CAULFIELD (Andrew McMillan)** 73rd church anniversary held 16 May. W.W. Saunders speaker. About 100 attended. Very happy time of fellowship but everyone shocked & upset at the very sudden collapse & passing of Syd Carnie, a very long time member of Bamba Rd. Syd will be very much missed by us all.

**MANIFOLD HEIGHTS (Greg Illingworth, Rick Wright)** Future prospects good ... AM youth service including sermon ... AM Mother's Day special speaker Mrs Jennifer Higgs ... Attendances being maintained at services & cell groups ... Chris O'Dempsey as speaker on ministry to Vietnam ... Three baptisms.

**SWAN HILL (Lindsay Mayes, Tim Green)** 11, including four married couples, welcomed into fellowship during May ... Sadness at passing of Alf Chandler after long illness. 600 plus attended funeral service ... Castlemaine youth group visited on weekend 29-30 May & presented musical "First Love" ... Church supporting Uniting Church in their recent outreach program with Dan Armstrong ... Morning services now at 9 am & 10.30 am.

## WA

**FREMANTLE (J Caporn)** Kaye Caporn spoke at coffee morning honouring mothers ... At pm services John Somerville on National Social Justice Committee, Kerry Bartlett on work as Defence Forces chaplain & three YP from local schools presented play ... Roger Ryall (Conf Pres) guest speaker 23 May ... Fruit Project, benefiting Life in Focus & FAB, underway ... 90th birthday congratulations to Alice Taylor ... 5 pm evening service from 6 June.

**DIANELLA (Tony Armstrong)** Held Maundy Thursday service & many members participated in Easter '93 activities ... Two made decisions at Easter young people's camp ... George Hotham baptised ... Special Children's Church held ... May evening services have included films & guest artists—Vicki Meyer, Stephanie Truscott, Bob & Irene Fraser, Perth Chorale & Romanian Baptist Choir ... Baby dedication for Tanya & Jeremy Nichole, parents welcomed into fellowship from Zambia.

## A Sustaining Faith

*Faith is not strong belief;  
But simple recognition  
Of what is so central to our being,  
That to abandon it,  
Is to deny ourselves.*

(13 June)

## Cross-Bearing

*The pseudo-crosses of eager martyrs  
Trivialise crucifixion.  
Crucifixion is a way of death.  
It was the way of Christ.  
Cross-bearing is a solemn and decisive act  
of will,  
Which may cost you everything.*

(27 June)

—Garry Harris

## The Last Word

**Alienation from self and from one's fellow men has its roots in separation from God.**

—Fulton J. Sheen

A congregation was about to erect a new church building. The building committee, in consecutive meetings, passed the following resolutions:

1. We shall build a new church.
2. The new building is to be located on the site of the old one.
3. The material in the old building is to be used in the new one.
4. We shall continue to use the old building until the new one is completed.

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As they were leaving church one Sunday, a member confided to his friend that he was suffering from insomnia. The friend asserted he had no trouble getting to sleep.

"Really?" the member inquired. "Do you count sheep?"

"No," was the retort. "I talk to the shepherd."

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Motorist to mechanic: "Would you fit a new dipstick in the motor please."

Mechanic: "Why, have you lost the old one?"

Motorist: "No, but it doesn't reach the oil any more."

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Quiz-master: "Now for the \$64,000 what was Ghandi's first name?"

Contestant (hopefully): "Was it Goosey, Goosey?"

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Foreman to apprentice: "What seems to be the problem?"

Apprentice: "I can't seem to hammer in half these nails."

Foreman: "You're trying to hammer them in head first, you idiot! Those nails are for the other side of the house."

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Definition of an optimist: The person who reaches for their hymn book when the preacher says "And finally..."

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"What happened to my new record, the one I played all day yesterday?"



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