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Short Story

Sydney Happening

Olive M. Watson

Why had I come from Melbourne to Sydney at my age? Here I was, living on "borrowed time", asked to speak to a group of Tom's friends, most of them comparatively young, on what I believed about life. I was out of practice at public speaking and they'd not want to listen to me.

There was to be a dinner the next night, just a simple meal of salads and sandwiches, each of the 20 persons bringing their own. Then, as Tom said, "It'll be over to you, for whatever you feel led to talk about."

I spent most of the day sitting in the sun, thinking, praying and reading. I thought of how always I put the emphasis on "person to person" and that it'd be best to tell this group, interested in spiritual healing, stories of experiences in my personal life. Surely there'd be one person who could be helped by some rich, personal experience, for so many times I'd received a wonderful blessing in this way.

The dinner went wonderfully well, everyone so friendly, so responsive. Tom led us in prayer and we moved to form a circle of chairs, opening by singing, "Amazing Grace". The place was filled with a beautiful atmosphere, "Tell them exactly what you believe and why," said "The Voice". That wasn't what I'd planned, but I found myself pouring forth words effortlessly, talking of suffering, my husband's death and emphasising the wonderful power of love I'd found that enabled me to surmount hitherto insurmountable difficulties.

We'd arranged a time for questions. I particularly asked about problems concerning human relationships, explaining I'd been trying to help people for many years and had learned a little from these experiences.

A few queries were put to me, but not of any great depth.

Suddenly a young woman arose, her face flushed, her voice filled with emotion. "I have a son," she stammered out the words, "And I don't love him at all. Does anyone know a mother like me? He's a Downs' Syndrome, 10 years old, and I can't feel softness for him ever. He never ever improves. He refuses to be toilet-trained, he eats like a pig," she stopped for breath, "And I hate him!"

She sat down. Most of us were moved to tears. I felt totally inadequate, "I think we'll all join hands in deep, caring love for you, Claire, and while we bow in silent

prayer, those who feel led can pray aloud for the agony of your situation."

Immediately voices were raised gently, with feeling, in loving, caring prayer from most of the group. Arms were around each other, "Amazing Grace" was being sung gloriously from the hearts of these caring people. I wondered how I could answer Claire and prayed for the right words. Not mine, but God's.

"Not one of us can begin to understand the deep agony of your suffering Claire," I said, "You say you don't love Tony, but of course you do! That's why you made the effort to be here tonight. In your desperation, you're calling to us, and beyond to the Father, for the power, love and light, through Jesus Christ our Lord, which will overcome your agony. I know, because I've been through a similar experience. Right now let your heart fill with love from all of us here, because we love you very deeply. As you become aware of being filled with this soft, reciprocal love, let it merge into the totality of love, for that is God, for God is love. And having become part of the tremendous, eternal light, love and power of our Father, revealed in our Lord, Jesus Christ, as it fills you, and overflows, beam it to your son, Tony. When you arrive home and every night as he sleeps, stand over him, touch him gently, allowing the healing love of Jesus to enter him. Share this with your husband and beam love to your boy every night, before you sleep. Touch him every time in the day, when you are near him and it'll become such a beautiful habit, so important to you, that things will alter. None of this is my idea, but derived from the writings of Agnes Sandford, whose book, *The Healing Light*, taught me how to live."

I heard nothing from Claire, for I returned to Melbourne next day, but always I prayed for that family.

One day, four years later, the phone rang. It was Claire over from Sydney, asking if she could come to see me.

She arrived, aglow with light and love, carrying a beautiful gift of flowers. She breathlessly told me of the wonder of what had happened. Their house had become "A Home of Love", Tony became toilet-trained very soon and was able to eat in public perfectly, and had improved in many other ways. "That happening that night changed our lives," she said, "That's why you came to Sydney." And of course, that's why I did go, that a miracle could happen. ❖

Camp Waterman Celebrates

50 years



• Some of the original work party who built the pump house. (L-R) Les Crisp, Bert Kemp, Bob Muir, Wally Pearce, Alex Ferguson, Bill Alves and the caretaker.

Some hundreds of visitors joined in the 50th anniversary of Camp Waterman, Monbulk, Vic, on 26 November. Stalls, children's entertainments, ample catering and times of reminiscence were all part of an interesting program throughout the day. A special attraction for past campers was the photographic display. This included

photos of camps held throughout the five decades and construction work from earliest times.

The camp was completely rebuilt after the bushfires of January 1962. During the afternoon, Kidsmin (Vic) awards were presented to local church children's groups by past managers.

Russ and Thelma Pearce, the retiring managers at Camp Banksia, were also farewelled. They were presented with a painting by Ray Drayton of a coastal scene of the Banksia Peninsula.

The organisation of the day was done by Camp Waterman managers Paul and Linda Fry and Geoff and Kendra Caldwell. A number of local people offered enthusiastic help. This reflects the good community relationships the camp has with nearby residents.

The Vic-Tas Department of Mission, Education and Development gives thanks for the vision of the Waterman family who made the property available to Churches of Christ. Waterman family members were present for the occasion. Since its opening in 1944, it is estimated that the camp has ministered to well over 150,000 campers. It continues to be well



• No arguments with these guys!

used by many school, community and church groups.

Sunbury Vision Sunday

Setting goals for the future



The Sunbury, Vic, church held a Vision Sunday on 6 November. Seen here are some of the members after a church luncheon.

During the service, leaders traced the rapid growth of the congregation from 12 people, at commencement in January

1991, to an average of 175 attenders in October 1994.

Goals of 250 attenders by the end of 1995, the multiplication of cell groups, a new staff and a church planting initiative at Coolaroo-Roxburgh Park are included in the vision for 1995. Provisional goals for an attend-

Plans for New Hymn Book

Opportunity for comment

Proposals for a revision of *The Australian Hymn Book* and *Sing Alleluia* have been published in the *Hymn Book Report 1994*. This is the work of a committee consisting of repre-

sentatives of the following churches in Australia: Anglican, Churches of Christ, Lutheran, Presbyterian, Roman Catholic and the Uniting Church.

Copies of the Hymn Book Report are now available through religious book shops. Comments are invited from all clergy and church musicians. A similar process was followed when preparations were being made for the publication of the *Australian Hymn Book* in 1977. This feedback made a significant contribution to the success of the hymn book.

The "response by" date published in the report is 28 February, but this has now been extended to 30 April 1995 to ensure greater participation of all who are interested in the music we sing in church.

ance of 850 by December 2000 have been established, together with the establishment of six new church plants.

The church is led by Milton Oliver who is also actively participating in the Victorian church planting CROP initiative. Church leaders recently reaffirmed their willingness to make Milton available for consultation and assistance in church planting.

Don Smith, of the Vic-Tas Department of Mission, Education and Development, took part in the service.

A Turning Point

Never the same again

Can you recall a time when something very special and significant happened and you were never the same again? You had grown spiritually. The following experience was such a turning point for me.

Early one morning, we received a telephone call to our home (Pendle Hill, NSW). The caller was a former close friend of my wife, Dianne, and an acquaintance of mine. He phoned about once a fortnight to ask after the family. However, on this occasion, "Neil" didn't seem to be his normal chirpy self. I inquired, but he assured me he was fine. What seemed like a long silence followed. Then, through tears and almost uncontrollable sobs, he said "'Heather' has left me!" "Heather" was his second wife.

Normally, such a call for help would have been quite straightforward for me. However, this was a new experience, another learning experience in my journey through life. For the caller was Dianne's first husband.

"What would Jesus do?" For the first time in my life these four words leapt into my mind. "What would Jesus do in this situation?" The thoughts and emotions took but a few seconds. However, the answer, which must be put down to God's leading, has transformed my life and ministry. Jesus would love "Neil"—show him bucket loads of unconditional love, compassion and support.

I offered to meet him at 9.30 that night, simply to be a listening ear. We went to a place in Parramatta and for nearly four hours his devastation and hurt was clearly evident. I referred him to another counsellor.

Over the following days, which turned into weeks and then months, Dianne and I, with our two boys (Neil's children), shared hundreds of cups of coffee and many meals. On a number of occasions, when the sheer pain and loneliness was too much, Neil slept in our home. Throughout those early months, and now four years

on, I have, on many occasions, asked "What would Jesus do?"

Neil has access to his boys every three weeks. Dianne and I keep him informed and include him in matters related to the children. Our relationship, a rather unusual one, I suppose—is strong and continues to grow.

It was out of our experience of separation and divorce that both Dianne and I had separately started singles ministries in Sydney in 1986.

Singles For Christ, our current joint ministry, is an interdenominational Christian ministry for separated, divorced, never married or widowed men, women and their children. It has grown from a 10 hours per week ministry, to having two full-time staff and 20 vol-

unteers. With an office situated in Parramatta, it offers a range of services which include social programs, retreats, seminars, state wide singles happenings, "Growing Through Divorce" workshops and Singles Line Counselling Services.

Singles For Christ is available for consultancy to help churches establish a single adult ministry in their church and to run workshops.

Our motto is "Enhancing, Enabling, Encouraging and Enriching People's Lives".

More than 42% of the community in NSW and throughout Australia is made up of

people who are single or single again. This mission field is ripe and waiting to be harvested.

Colin and Dianne Murdoch have been involved in Churches of Christ for more than 25 years. Colin graduated from the College of the Bible in 1982 and later obtained a B Th through the Sydney College of Divinity. He has ministered at Wesley Mission, Sydney, coordinating over 1,000 volunteers for four years. Colin and Dianne can be contacted on (02) 893 7799 or by writing to Singles For Christ, 45 Hunter St, Parramatta 2150.

—Colin Murdoch

Calendar

Blake Prize Exhibitions

The winner of the 1994 Blake Prize for Religious Art, "Veiling Silence" by Sydney-based sculptor Hilarie Mais, was announced on 8 December at the Blaxland Gallery, 6th Floor, Grace Bros City store, Sydney. The judges selected Max Gimblett's "Laid in that White Rush" as highly commended from among the 400 entries received. The judges in their comments said: "Significantly, both Hilarie Mais' and Max Gimblett's works could more easily be described as 'spiritual' rather than explicitly religious in that they evoke a presence rather than describe or refer to themes or narratives of a particular religion. Their concern is with mystery of transcendence rather than illustration." A selection of 31 of the entries for the award will be on exhibition at The Blaxland Gallery until 8 January 1995. A smaller selection of 18 works will then travel to be on view at the Waverley City gallery in Melbourne (8 April–14 May), St Peter's Cathedral in Adelaide (26 May–6 July) and the Wollongong City Gallery (14 July–27 August). The Blake Prize was established in 1949 to promote a greater understanding of all forms of religious art in the community.

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Anniversary Celebration

Strathalbyn celebrates 125 years



On 6 November, a morning congregation of 150 attended Strathalbyn, SA, to hear former member, Allan Moyle, now minister of the Uniting Church, speak on "Pioneers and Settlers".

Descendants of foundation member families included the names of Taylor, Gordon and Dawson. Don Reid came from New Zealand for the occasion. Joyce Boxhall (nee Durdin) and husband Lawrie came from Hobart, and recalled teaching Allan in Sunday School. She served as Junior Christian Endeavour superintendent and was married in Strathalbyn in December 1945. Laurel Pettet (nee Verner), who was also married here 50 years ago, recalled her mother was church organist for many years. Roly Bartlett, from Goolwa, grew up in the church with his parents Steve and Edie. Glad Pat-

terson (nee Langford) also has a long association with the church, serving in many positions, and still plays the organ.

During lunch, a display of memorabilia brought many interesting comments.

For the afternoon program in the form of a PSA, the church was again filled to capacity. Several former ministers and wives attended, including Will and Melva Philp, Ralph and Heather Oke, Cliff and Mary Perkins and Mern Prime. Present ministers, Grant and Julie Simpson, entertained with a comical musical "The Circuit-Riding Preacher". Bob Bell, a past member and secretary, led a song service of well-known hymns, reminiscent of "The Old Days". Clarice Walladge (nee Wilson) a "preacher's kid", spoke of her childhood memories. Will Philp humorously answered queries about his speedy trips between circuit churches and

spoke seriously about the times of spiritual growth, followed by an exodus of members called to mission across Australia and overseas. He and Melva sang a duet. Items were also presented by Mary Langford, and Glad Patterson and her daughter Heather Maddern. Alan Bell,

a junior of 40, spoke of more recent times in the church.

The anniversary cake was cut by the oldest man and woman member of the church, Alex Keast and Ivy Dugmore. Ivy has attended church for 81 years.

—Glad Patterson

1994 PBC Graduation

Awards for labours

Scarborough, WA, Church of Christ was packed on 26 November for the 66th Annual Perth Bible College (PBC) Graduation Service.

College Chairman, Dr Alan Mitchell, said that in 1994 the College had its largest number of full-time students ever. In addition to WA students, the college had students from SA and Tasmania, as well as overseas students from Malaysia, Singapore, and Mauritius.

After a time of praise and worship led by second year student, David Hill (Whitfords), the College Choir sang.

The Dean of Women, Miss Maureen Ambler, led in the opening prayer and the Director of the Centre for Biblical Counselling, David Michie (Subiaco), presented a Bible reading.

Fourteen awards from the Central School of Religion were then presented. John Newton was awarded the Licentiate in Theology for his thesis, "The need for discipleship in Australian churches". Thirteen A.Th's were also presented, including Glen Bergsma and his father, Hans Bergsma (Whitfords). In addition to the CSR awards, various PBC

awards were also presented, including: Certificates of Biblical Studies to Peter Dines (Nollamara); Sarah Soon (Subiaco); and Warren Green (Warnbro, now a pilot with Missionary Aviation Fellowship); and an Associate Diploma to Craig Riggio (Subiaco).

The graduating students shared their experiences of the past three years and highlighted areas in which they had grown. In his charge to the graduating class, the Principal, Dr Alan Meers, challenged them to provide godly leadership and shared with them some principles from the life of Nehemiah.

In his report, the Registrar, Graeme Michie, mentioned that the college expects an even larger student body in 1995. Applications are now being accepted and it is anticipated that there will be over 20 students in the first-year class. Because of this, the Board has approved the construction of a mezzanine floor in the library, to provide study accommodation for 20 students. This is expected to cost about \$12,000, and donations towards this project are tax deductible.

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Pontius' Puddle



Something's Cooking

Ingredients for the future



• Enjoying a meal whilst cooking

Over the past three years, **Box Hill, Vic**, church has been planning and looking for new directions. This culminated recently in a Friday evening-Saturday seminar led by Ian Allsop, involving the whole membership. The following is a summary of what was involved in this process, how we achieved it and the positive outcomes to date.

A Recipe For The Bread Of Life

Ingredients:

Jim Longbottom
Box Hill Church of Christ
eldership
Church membership
Board of deacons/workers
Moffat Zimba
Ian Allsop
Neighbouring churches
Time and patience
A weekend of consolidating ideas and resources

A dedicated Gang-of-Seven to implement policies

The God of power, humanity and presence.

Method:

1. Ration the time and patience ingredient carefully.
2. Add ingredients slowly and carefully together, allowing proper time for dough to rise before cooking. Three church board "retreats" on an annual basis gives best preparation to ensure bread has adequate raising agent.
3. Good communication ensures all ingredients are will-

ing to change, be shaped and raised to a common goal. Four church dinners were used to ensure opinion was canvassed from all—children/aged, conservative/modern, active member/associates.

4. Utilise the most powerful equipment possible. Our church linked to the prayer "Internet" of our surrounding churches, who all offered help and support.

5. On final cooking day, assemble all ingredients, now being satisfied preparation is complete. A Friday evening and Saturday were selected for what turned out to be a session of brain-storming and focus on priorities for change and new direction. Ian Allsop proved to be a masterful facilitator and there was definite consensus about our tasks as a church in the community.

6. Never forget the nature of bread. Successful completion of the first batch is just the beginning. Our church is so enthusiastic about our bread-making experiment, we have set aside raising agent to be used in further bread-making. A group of seven enthusiastic, gifted and willing members were selected unanimously to oversee our new direction. Only two weekends later, they have already completed two working sessions.

7. Just as the smell of baking bread is pleasurable and stimulating, we at Box Hill, believe

the huge amount of preparation we have put into arriving at the beginning of a new direc-

tion in our work and spiritual lives is exciting. We can't wait to taste more!

Keilor Hostel

Making homes for the aged

In cooperation with the Keilor Hostel for the Aged Association, the Vic-Tas Department of Community Care will manage a new hostel built primarily for elderly people in the Keilor area.

Opening in December 1994, the new hostel begins with 30 beds, with a further 10 beds to be established in 1995. Each of the rooms have en suites and are in 10 room units, with lounge room, kitchen, dining room and laundry facilities.

Underlying the establishment of the hostel is a commitment to the right of elderly people to pursue a full and satisfying lifestyle. Dignity, privacy and freedom of choice will be encouraged, with opportunities for social interaction in a "homelike" atmosphere.

The Department has appointed Ms Cherie Brewster as Manager. Ms Brewster has 11 years experience working with older people, having worked for six and a half years as an allied health assistant at Queen Elizabeth Centre in Ballarat and four years as a home support coordinator in local government. She is a psychologist in training, a volunteer

counsellor with Doncare, a keen trail bike rider and recently went for her motorcycle learners permit.

Ms Brewster sees the Keilor Hostel "as an opportunity to integrate older people into the community and to empower them as they age". She believes "ageing can be a positive process and that people should never stop learning. The hostel is to be home for the residents and they will be involved in the decisions that affect their lives in their home."

Australia

Bible Society in SA

200 attended the Bible Society in SA's annual meeting and celebration at Maughan Church on 6 November. The focus was on young people with children taking part in a Bible reading or recitation competition. Rev John Pfitzner was re-elected State President. It was reported that \$1.25 million was sent from South Australia last year to help provide God's Word to people throughout the world. 150th anniversary celebrations are planned for 17-20 March 1995.

Warehouse Fire

Fire completely destroyed the storage facilities of Sydney Wesley Mission's David Morgan Enterprises, destroying materials valued at \$200,000. The fire on 11 November is believed to have been deliberately lit. The nearby workshop of the David Morgan Enterprises employs 55 disabled and 13 able-bodied staff. The warehouse involved 15 disabled and four able-bodied staff who will be redeployed in other areas. David Morgan Enterprises is regarded as one of Sydney's main employers of disabled people.

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Byron moves to Suffolk

Changing focus

The mission to Byron Bay, NSW, has moved to be focussed on the community of Suffolk Park. This has been sparked by the fact that Suffolk is the second fastest growing community in the Shire and the only community without a church. Therefore, the church has become a community church made up of people from most of the mainline denominational backgrounds.

Due to the new focus, we have moved from being a Shire ministry and thus have accidentally discovered that even our name has changed. Where, we were once known as "Byron's Family COC", now we are "Suffolk's First Christian

Church". The name and slogan, "We're here for you", demonstrates the heart of the church, in the sense that we are a church which wishes to embrace people from all backgrounds, presenting to them the bases of the Christian faith, being community focussed and always available.

Since Sunday worship services began only seven weeks ago, we have averaged about 20 in attendance. Last Sunday, we reached our target of 30 and in the past month we have seen one baptism and two rededications. All in all, God is blessing this new church and its attempts to reach out into its community. The target to be



• Enjoying a break from ministry. (From left) Alana and Dian Templeton, Margret and Meghan Cottle

set for next year is to reach an attendance of 80 by December 1995.

Recently, the Cottle family came up for two months from

Ballarat, Vic, to help with the ministry, in which Margret lead some of the services and brought some items.

—Stephen Templeton.

Night of Celebration

CCTC Graduation



• Some of the ordinands

Dr Keith Farmer was guest speaker at the Graduation Service of the Churches of Christ Theological College, Mulgrave, on 18 November. Blackman Hall, at the Hawthorn Institute, was crowded for the occasion.

Following a brief praise session, led by Jenni Georgiadis, a music teacher and a student in her first year at the college, Stephen Curkpatrick, lecturer in Theology and New Testament, led the congregation in

prayer. After the College Singers had rendered "For the Beauty of the Earth", Dr Lyn McCredden, Deputy Chairperson, welcomed those present.

Dr Greg Elsdon gave a brief review of the college year, which had been marked by enthusiasm, excitement and the development of future initiatives. He emphasised that during 1994 the college had benefited from the energy and creativity of new faculty members Stephen Curkpatrick, Merryl

Blair and John Gilmore. He also indicated that Alan Niven, who had been appointed full-time from the beginning of 1994, had been on study leave during the second semester to complete requirements for a Master of Social Science degree in Family Studies.

He expressed appreciation to Eileen Chapman, who will retire at the end of the year after five years as college caterer. Greg mentioned that Eileen had given herself unstintingly, catering, not only for students, but for many groups, whose use of the facilities enabled the college to remain financially viable during several difficult years. In the first semester of 1995,

Eileen will be accompanying her husband Graeme to the US where he will lecture at Phillips Graduate Seminary in Oklahoma and work on several books.

During the evening, awards were presented to graduating students: the Certificate in Christian Studies to Paul Webber, the Associate Diploma in Pastoral Care to Ruth Reader and Jack White, the Diploma in Theological Studies to Anita Hickling and the Diploma in Ministry to David Akesson, Mikel Barker,

Stephen Blackett, Darryn Hickling, Andrew Ratcliff and Debra Short (in absentia). Stephen Blackett, 1994 Student President, responded on behalf of the graduating class, who then led the congregation in a graduation prayer.

Following a dramatisation of Luke 4:14-21, Dr Keith Farmer challenged graduating students to "Look to Jesus" for inspiration in their ministry. He focussed in on what he called the "Jesus model of ministry", which included narrative preaching that was easily understood, a mentor style of discipling, a compassionate approach to pastoral care, encompassing both love and justice, and a deep spirituality that resulted in effective, powerful ministry.

The graduation service was followed by a moving Ordination Service conducted by Rob Leane, National Conference President. Those ordained were Mikel Barker (Lyons, ACT), Paul Bauer (Kaniva, Vic), Stephen Blackett (Horsham, Vic), Paul Creasy (Chadstone, Vic), Darryn Hickling (Boronia, Vic), Andrew Ratcliff (Happy Valley, SA) and Robert Smith (Churches of Christ Department of Church Development and Education, Qld).

Letters to the Editor

Letters are limited to 200 words

Trade Unions

To the Editor,

As a life-long Trade Unionist and office bearer of the Printing & Kindred Industries Union and an active member of Churches of Christ for 73 years, I wish to take issue with Jack Marshman in his letter in *The Australian Christian* of 3 December.

It must be understood that the role of the Unions is to bring about a more just and equitable share in the profits of industry and also to strive for reasonable conditions for all. In this respect, they have been singularly successful from the Tolpuddle martyrs, to the present day. The stand taken by Unionists has been beneficial to all society, particularly in helping us to see that all people, whatever their station in life, have a right to enjoy the prosperity to which all have contributed. Regrettably, in the union movement (as in the churches), a minority give the whole a bad image through their excesses. This does not negate the historical good that the Unions have contributed to our society.

Personally, my prayers and good wishes are with Alan Matheson and all who, with good will, seek to serve their co-workers and society.

—Ern Baxter
(Mornington, Vic)

A Distorted Viewpoint

To The Editor,

The provocative and often challenging articles written by Alan Matheson make for good reading and stir the mind and soul about faith and, indeed, the future of Churches of Christ.

However, Alan betrayed his own commitment to research and scholarship in the concluding paragraphs of his article, "A Distorted Ministry?" ("AC" 19 November). I agree with the major thrust of the article and have long advocated the need to broaden our view of ministry and reflect that in our training and through the processes of Conference.

However, Alan's references to "old boys" networks and departments that "increasingly do not advertise vacancies", that no department has "an equal opportunity policy for staffing or Committee appointments", and that there are "no external review processes in place" of departmental offices, is certainly not true of the Vic-Tas Department of Community Care. I am not aware that Alan contacted this department for information. He certainly did not speak to me. Did he speak to other departments in Victoria or the other states? For the record, Vic-Tas Community Care has a policy to advertise vacancies, is finalising its Equal Opportunity policy for staffing and conducts annual reviews of senior appointments. It is always dangerous to make broad-sweeping, generalised statements without contacting the proper source.

—Trevor Giles
(Vic-Tas Department of Community Care)

Trade Unions

To the Editor

Alan Matheson ("AC" 5 November) led with his chin by proposing that the church (which seems to me to be largely conservative and middle class) should support unionism. I think he's right however and I am on his side.

I joined the Association of Professional Engineers, Australia at about the time of its founding and waited 10 years whilst it negotiated its way through the Arbitration Court, eventually achieving a registered minimum award. This award gave professional engineers, as individuals, an authoritative basis on which to negotiate salaries appropriate to their skills and responsibilities, which previously had been grossly unjust. It was especially valuable in dealing with bureaucracies.

My personal experience is obviously quite different from that of Jack Marshman ("AC" 3 December). But apart from this, if one looks at the history of employee conditions, their state has been a very sorry one. Read,

for example, *Trinity* by Leon Uris. Only unionism, whether employees are members or not, has protected them from exploitation. To do this, surely is one of the Christian virtues.

—Colin R. Johnson
(Preston, Vic)

International Year of the Family

To the Editor,

The underlying intention of the above was to focus world-wide attention on the importance of the family to society in general and particularly to the development and well-being of children. It seems to me that you have "missed the boat", for *The Australian Christian* has been singularly outstanding in its neglect of this matter.

Tell me, is it our fault (as readers) that you have not been

motivated—eg telephone calls, letters, references to suitable material—or is "the family" not really that important in the Christian context?

Perhaps you can make a valiant effort to effectively answer my criticism by placing an emphasis on "the family" in the final issue of 1994.

—Vin Waters
(Footscray, Vic)

Women and Gifts

To the Editor,

I feel hesitant in replying to the comments made by H.L. Pietzsch ("AC" 3 December) because I find it difficult to address such comments constructively due to my amazement and unbelief that these comments continue to be made.

H.L. Pietzsch is strong on the point of obedience, which I

Letters to a Travelling Companion

"Seeker-Friendly Worship"

Dear Daniel,

Thank you for your last letter. In it you talked about the fact that your church has moved to a more "seeker-friendly" style of worship. (Does this mean a service at which Judith Durham would feel welcome?) I am not surprised to hear that the new format has brought negative reactions from those who are used to, and prefer, the more traditional style of worship.

Here-in lies one of the greatest dilemmas facing the Australian church today. Do we keep worship exclusively for those who are familiar with traditional church culture, music, language and expression? Or, do we allow worship to become another avenue of mission, requiring a radical change in the way we express the essentials of the faith toward a form of worship more appropriate to the "unchurched" Australian? This may, of course, require those of us who prefer the traditional styles of worship, to yield to a style of worship that could be unfamiliar and, at times, uncomfortable.

I don't know what the answer is! It seems that, as a minister, whichever way I advocate will exclude people who should not be excluded. I am convinced, however, that we can no longer arrogantly expect "seekers" to make a cultural quantum leap every time they walk in the door of the church. The reality is, if we are to take the Gospel to the world, then we must proclaim it in a way the world understands and in a way that meets contemporary needs. This must surely include relevant styles of worship, no matter how uncomfortable we "traditionalists" may find them.

Until next time,
Pastor Salt

Letters to the Editor

commend him on. Has it occurred to him that many women are being obedient to the call that God has placed on their lives by being responsive to the commandment that Christ gave us all—to make disciples of all nations. As a result of this obedience, men and women are gifted in areas such as full/part-time ministry, preaching God's Word, presiding, reading, singing, helping, teaching, encouraging,

cleaning, counselling, serving and being a witness of God's love and power in the home, church, workplace, school, etc.

The Holy Spirit does not discriminate on gender when he gives his people gifts and talents to build up the body of Christ. I believe such comments as made by H.L. Pietzsch only serve to build barriers and undermine the ministry of Christ's church.

May I suggest that he reads Matt 25:14-30 concerning the Parable of the Talents and in particular what happens to the servant who doesn't use the talent that his master gave.

—Liz Tilson
(East Keilor, Vic)

Attack on the Bible

To the Editor,
I was stirred in my heart after reading the article several

weeks ago which suggested that some books should not be in the Bible. I was saddened to read that some people wish not to believe the Word of God.

I believe the whole Bible is inspired by God. It is God's Word to us and it is full of life and power. It has had great impact on my life and I am not ashamed to declare my commitment to it. The New Testament seems full of references to the Old Testament by Jesus and Paul, as well as by other writers. Just taking the Old Testament references out of the New Testament would leave it full of holes.

I was specially blessed when our church did the "Faith Comes By Hearing" program with the Bible Society earlier this year. I bought the dramatised New Testament and my wife and I were so blessed by it

we listened as much as we could. I found my spiritual life encouraged and my faith strengthened.

I was so blessed that I then purchased the dramatised Old Testament and found that inspiring and full of value—I had never noticed before. The Bible is more alive to me now than ever.

It is not a dead book. I get inspired by reading both the Old and New Testaments and I have no desire to miss out on any of the blessings they bring.

If people are speaking against the Bible it must be that they are not reading it and believing it to be what it is, God's Word. If they would read it in faith, they would have no doubt about its importance and the value of every word.

—Ron Hooper
(Preston, Vic)

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by Tertius
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Media Review

Books

Shared Journey—Beyond the Spoken Word

by Ray Vincent (Self published) \$9.95 (plus \$2 postage).

Ray Vincent is a retired Churches of Christ minister and university lecturer. His wife Jean suffered a stroke in 1987 in which she lost her speech, gradually slipping further into dementia until she died in 1992. In this 60-page book, Ray lets us into the hallowed ground of their relationship in these six years. In a series of separate stories, he describes how they communicated in spite of Jean's silence. It is a privilege to be allowed to be with them in the intimacy of their experiences, both before and after Jean's admission to "Carinya"; to walk slowly beside them in God's wonderful world, to witness experiences of love and courage and to share Ray's honest expression of a gamut of feelings, but above all, to share his insights into the nature of God that came from this experience. In her foreword to the book, Eira Clapp writes, "With careful economy of words and without excessive emotionalism, Ray succeeds in giving dignity to the final stages of Jean's life and a rare insight into the hope, joy and sorrow that accompanies such a time." Very highly recommended for general reading, and especially for carers of those suffering from the various forms of dementia.

Further comments on Ray's book were made by Lyn Sampson, the Senior Medical Officer at The Cottage Hospice in Perth, WA: "I work as a doctor in Palliative Care, an essential element of which is walking and watching with someone in their dying days and hours. Such also was Christ's desire of his friends in the Garden of Gethsemane.

I have found, within these writings of Ray Vincent, both an example 'par excellence' of true palliative care and a privileged glimpse into the way love works.

I enjoyed the generous revelation of special moments shared, these are the small intimacies that bind us together so strongly over time; the threads from which a marriage is woven, the 'blending of all beauty and goodness'.

I commend these reminiscences to all who love and who know the courage and strength that love affords. This 'shared journey' is a personal journey, but many of us will recognise within it—sometimes with joy, and sometimes with pain—parts of it we ourselves have walked and will, perhaps, find comfort in the reassurance that 'beauty and love are never wasted, never destroyed.'"

Available from Churches of Christ offices in WA and Vic; leading bookshops in WA, and from Ray Vincent, 45/39 Hertha Road, Innaloo 6018.

—Gordon Stirling

Making Sense of the Cross

by Alister McGrath (IVP).

Alister McGrath is an Oxford theologian and world-wide convention speaker. In this book he sets out to give his readers a fresh look at the cross. He aims to put "the theology of the cross into the vernacular". As the New Testament writers mused on the cross, they used what were then contemporary thought forms, words and idioms to express the meaning of the cross to Jews and Gentiles of their day. Alister looks at these figures of speech and images that were so relevant then and tries to express them in language, thought forms and idioms familiar to modern Christians. He does this very well and the book is worth reading for this alone. However, the next step for us is to take these meanings and to express them in the language, idioms and thought forms of

contemporary Australians who have little or no Christian background, and they are a rapidly increasing number. Alister McGrath starts us off, but leaves us to finish the job.

—GRS

Victory Over The Darkness

by Neil T. Anderson. (Monarch Publications.) \$12.95.

"I cannot recommend this book highly enough." I wholeheartedly agree with that endorsement of Neil Anderson's penetrating first book by Colin Urquhart.

The author's stated purpose is to deal with the foundation issues of maturity in Christ. Through reading this book you will discover how to walk by the Spirit.

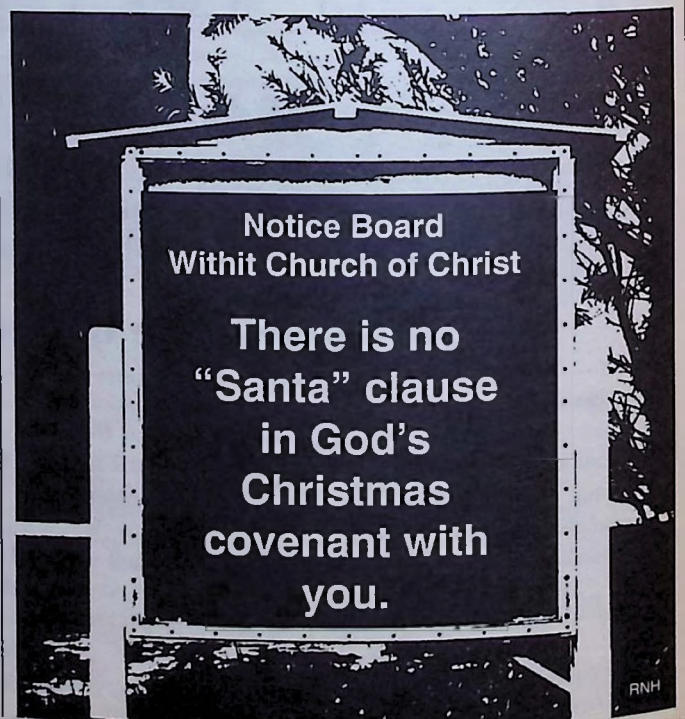
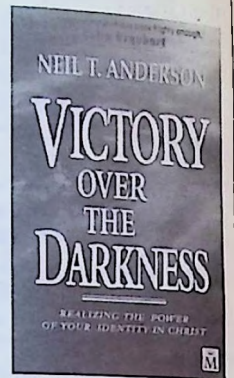
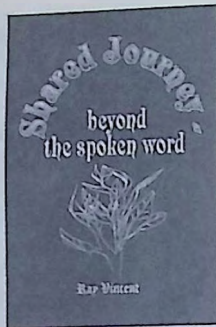
One of the foundation issues of maturity he deals with most effectively is our sense of identity and self-worth in Christ. In fact, he marshals two lists of Scriptures specifically designed to build up a Christian's identity and self-worth.

He states that there is a battle for our minds and that we need to be transformed in order to grow spiritually. The title of the book, *Victory Over The Darkness*, has to do with gaining insight into how to manage our emotions and to be set free from the emotional traumas of our past life through faith and forgiveness.

There is an excellent chapter on forgiveness headed "Healing Emotional Wounds From Your Past", that enumerates 12 simple steps to forgiveness. The book is packed full of case histories of ordinary people and of the liberation that results when these Biblical principles are applied.

As the author states, *Victory over The Darkness* is laid out something like a New Testament epistle. The first half of the book lays a doctrinal foundation and defines terms which are necessary for understanding and implementing the more practical chapters which follow. Practicality is the essence of this marvelous little handbook for those on the growing edge.

Distributed by Christian Marketing Australia. —Bob Whan



Henley on Atherton

Dry land regatta

Emmaus staff are celebrating their win in the first inter-homes open-bottom boat race. Progressing through the heats, they withstood strong competition to take the inaugural **Henley On Atherton Trophy**. They now claim the honour of staging the event next year.

Central Office staff won the first heat in "Muriel", outwitting the "Betheden Wizards" at the turn for home. The Wizards were outmanoeuvred rounding the Lincoln Avenue buoy and their mast became entangled in low branches on the riverbank.

The second heat was less successful, with Muriel capsizing

and returning to the finish line upside down.

Henley on Atherton was the climax to three days' adventure in Central Australia for the residents at **Christian Guest Home, Oakleigh, Vic.**

Tents, bush tucker and camel rides became the order of the day. Staff provided events and activities on an outback theme.

The Manager, **Kate Duggan**, Recreation Coordinator, **Mary-Lou Murphy**, and all the staff are thanked for the many hours of hard work they put in to make the day a wonderful success.

The boat race was an opportunity for teams from the vari-



• Running the regatta

ous sections of the **Vic-Tas Department of Community Care** to mix socially and competitively.

Each of the homes entered boats, building relationships between staff members, and providing an enjoyable and

entertaining afternoon for the residents.

Proving a successful event, the race will become an annual event held at the location of the previous year's winner.

Crews are already refining their boat designs for 1995!

Homely Developments

Christian Guest Home

Residents are now enjoying living in the first new twelve-bed house at **Christian Guest**

Home, Oakleigh, Vic. With supervision from staff, they are developing an independent

Church Robbery

Dampening Christmas Spirit

Northside Community Church, well known for its work among people in trouble and the disadvantaged, was robbed of all its electronic and music equipment last week. The robbery, still being investigated by the police, seems to be the work of some highly skilled crooks who somehow circumvented the security system to take away their haul. CDs, cassette decks, microphones, video cassette recorders, television sets and electronic keyboards, all used as a modern means of communicating the Christian faith in this contemporary church, have been stolen.

Senior minister **Jay Bacik** says: "I suppose when you say the church is open to all kinds of people we had better be just that. Sometimes some of those people will take advantage of us and rip us off. I feel sorry for people whose need for money

is so bad that they will steal from others. In fact, in robbing the church, the thief or thieves, have robbed their neighbours who have provided the equipment for the church to make its communication more effective. It looks as if the church will be without insurance as the thefts do not involve an obvious break-in!"

"We will manage, our people sing like angels without the microphones, but we are disappointed that our communication will be thwarted by the greed of a few. **Northside Community Church** will press ahead with its plan to have its **Home Alone Christmas Day lunch** on December 25 in the car park in Hume Street. We intend to have a happy and joyous Christmas and we intend to share that with hundreds of people, with or without electronic gear."

lifestyle in the close, home-like environment of the house. It is designed for maximum privacy, and provides accommodation that is appropriate to the needs of elderly people. The house has en suites, kitchen and lounge facilities and a gas log fire.

This house is the first to be completed in the redevelopment of the **Christian Guest Home** site. Houses two and three are currently being built.

When completed, residents will be relocated from part of the old building complex. This will then be demolished and two more houses will then be built.

The Victorian house will be refurbished. New interior decor will restore the building to its original style and will provide a more attractive and useable facility for recreational activities and social interaction for the residents. The refurbishment will complete the current building project.

Ross Lloyd

As we were going to press, news arrived that **Ross Lloyd**, one of our retired ministers, died on Saturday 10 December 1994. An obituary will follow in a later issue of the "AC".

Hymn Book Report

The proposed contents of the revised Australian Hymn Book are set out in this report, now available from religious book shops. Additional stocks may be ordered by book shops from **E.J. Dwyer** (Tel: (02) 550 2355, Fax: (02) 519 3218).

Comments on these proposals are now invited. The "response by" date has been extended to 30 April 1995 to allow greater participation from all interested participants.

Sexual (Mis)behaviour

Keeping sex out of pastoral relationships

Marie Fortune, a world authority on dealing with sexual abuse by church leaders and clergy, recently reminded Melbourne audiences that sexualising a pastoral relationship is never right and is always the responsibility of the minister/leader involved.

Marie argued that the inherent or perceived power attributed to a minister within the parish, or a superior within denominational structures/agencies, makes a myth of "informed consent". Such labelling also misrepresents the betrayal of the pastoral relationship when sexualising behaviour occurs. The minister/leader is trusted both by God and the believing community with the well-being of others. In sexualising a pastoral relationship, the minister (or superior within an agency) exploits the personal needs of the other person.

Marie further argued that, within church situations, potential leaders/clergy have to receive a clear message that one of the responsibilities of being

entrusted with their role is to never sexualise a professional relationship. Furthermore, ministers must understand that it is always their responsibility to ensure this standard of behaviour. She suggested that the focus should be on behaviour, not the needs of the persons. Did the minister/superior/leader sexualise a professional relationship? Then wrong has been committed by that person and that person must be dealt with.

What intrigued me was the focus by some of those present on what this would mean for single ministers, when clearly the reason for the church re-examining this area of conduct is because married ministers/leaders engage in this behaviour. However, Marie did suggest various ways single ministers could pursue romantic interests. Marie acknowledged that sexualising pastoral relationships was done by women as well as men, by homosexual as well as heterosexual persons, but was mainly perpetrated by heterosexual men against het-

erosexual women. It seems to me that her message will be heeded over time, because of the financial costs of potential lawsuits against ministers and the church. Women involved in these sexualised situations will realise that it could be argued that they were not in a position to give informed consent and that their trust in a minister was betrayed. Husbands have also claimed damages to compensate them for the betrayal of trust by the minister when he engaged in sex with the claimant's wife.

We need a clear ethical policy which spells out that the sexualising of pastoral or professional relationships will be regarded as an abuse of power and a betrayal of trust, and therefore contrary to the Gospel. This policy also must indicate clearly that the minister/superior is the one held responsible for any sexualised interaction. It must state that this unacceptable behaviour demonstrates an unsuitability for leadership positions.

—Louis van Laar

Cancelled!

Unheard of decision

That's exactly what the Bathurst, NSW, church did during the entire month of November. We made a decision to forego our Sunday morning services in order to facilitate a series of outreach seminars entitled "Coping With Change".

Radio advertisements and newspaper articles advertising "It's not Church but it's happening this Sunday ..." saw our average attendance rise from 100 to 125. The church family were encouraged to invite their friends and neighbours along, not to church but to a seminar that would be of benefit to them. Other people came as a result of the advertising. The seminars included "Coping with Change in the Church, in the Family, in the Society and in the Person" and were given by Dr Keith Farmer (Principal NSW Theological College), Graham Jones (Counsellor, Castle Hill), Graham Long (Senior Minister Castle Hill) and Major Geoff Whybird (Salvation Army).

The seminars were directed to non-church people and, in order not to overlook the needs of our own church family, we ensured that everyone was invited into one of our nine home groups where communion was shared. We also gathered for a special evening service of worship, prayer, praise and thanksgiving. The entire month was very successful and we are still reaping the benefits. Our God is a creative God and he will use even "crazy" ideas such as cancelling church to bring his lost people back to himself. Lateral thinkers be encouraged!

KENMORE CHRISTIAN COLLEGE External Studies 1st Semester 1995



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Tin Shed To Lighthouse

Relocation Celebration.

3-4 December was a big weekend in the life of the Launceston, Tas, church. Saturday saw a monster Garage Sale of building materials, radios, videos, books, bric-a-brac, etc. A Devonshire Tea and conducted tours of the premises were also enjoyed by the patrons.

Graeme Agnew of the Marion, SA, church was guest speaker at all three services on the Sunday. The afternoon saw the official opening of our new premises at 71 Frederick Street and had been eagerly anticipated by all.

Federal, State and local Government officials, representatives of the Council of Churches, the Ministers' Fraternal and Don Smith of the Vic-Tas Department of Mission, Education & Development were present. The business and tradespeople who co-operated so magnificently to provide what we feel is a wonderful worship centre and a functional plant that is already being used to service groups such as "Skillshare" (a community based group with Government funding to assist the unemployed) were also special guests.

The seating capacity of the worship centre can be enlarged to 500 by opening a folding wall in the foyer and by the use of a mezzanine floor looking down on to the auditorium.

In anticipation of large crowd in the afternoon, arrangements were made for the use of the

nearby Catholic Church's two car parks in addition to our own 55 parking spaces. Some of the morning worshippers living a distance from the church brought lunch with them, ensuring a seat for the afternoon meeting!

Craig Spaulding led the service and the Chairman of the Elders Board dedicated the premises. Jeff Weston, the Project Manager, handed the key to Darryl Peart, Chairman of the Board, and the plaque commemorating the occasion was unveiled by "the Children of the Church of Christ".

Guest singer, Tammy Tolman of Wollongong, presented items and led a children's segments at all services. A thanksgiving offering was received to be divided between local City Care, City Mission and Temcare and the Churches of Christ Overseas Mission Board.

Graeme Agnew challenged us to the pursuit of excellence which generates enthusiasm or drive, it elevates us and liberates us as we continue the development of our premises from a tin shed to be a lighthouse in the community.

Following the service, afternoon tea was served and it was a time when many visitors from other states and locals were shown over the premises. The weekend culminated on a high note, when two decisions, a married couple, were made.

—P. Harrison.

Appeal to all generations

Launceston's new facilities



• A children's playground is one of the new church's features

After 81 years in the same building, members of the Launceston Church of Christ have decided on a change.

And it's not just because of a regular Sunday attendance of more than 330.

Youth minister Darryl Tobler said that various new facilities will provide all generations with something to do outside of the chapel.

"The facilities for people of all ages are much more adequate," he said.

"Programs are being run for babies through to elderly people."

The new worship centre and multipurpose halls, meeting rooms, creche, mezzanine lounge and kitchen will be complemented by off street parking, lawns, gardens, barbecues and a safe children's playground.

Mr Tobler said that the playground in particular was part of the church's central theme of families.

"We have plenty of young families who are members here, so we are happy to be able to cater for them," he said.

"We're very proud of our new outdoor facilities and hope for many years of use."

The new chapel will hold up to 380, with flexible door facilities to make way for a further 120.

Months have gone into renovating the former plasterers factory and adjacent vacant land.

Regular working bees involving up to 50, many of them local tradesmen who donated their time, kept the renovation on schedule. Project manager Jeff Weston has overseen similar church renovation projects in Hobart and Darwin.

CHAPLAIN

Applications are invited for the fractional-time position of Christian Chaplain at Swinburne University of Technology main campus, Hawthorn, Victoria. The Chaplain is accredited by the Council for Chaplaincies in Tertiary Institutions.

A description of the position is available from: Dr Stewart Gill, Secretary, CCTI Presbyterian Theological College 684 Elgar Rd, Box Hill North 3129. Tel (03) 898 9384, Fax (03) 898 9872; to whom applications should be sent by 17 February 1995

EDUCATION

A Christian Academy (ACE) at an Eastern suburbs Baptist Church is seeking a

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Kenmore Graduation

"When the End is the Beginning"

Graduations are very special events. They bring to completion years of study and hard work, and are usually very happy affairs, to be celebrated as such.

Kenmore Christian College's 1994 graduation, held in the Uniting Church, Kenmore, was all of that.

This year the College acknowledged the work of Professor Allan and Mrs Betty Wilson. Professor Wilson has served for 26 years as chairman of the Board and Mrs Wilson has given many years of devoted service to the Ladies Auxiliary. The newly elected chairman, David Lowe, "drew" a portrait of these faithful people and their devoted service.

Pam and Gary Hine, home on furlough from Papua New Guinea, were welcomed. Fay and Jan Christensen, also graduates of Kenmore and home on furlough, were remembered in the recent death of their father, Horace Christensen. Horace and Shirley Christensen have been faithful supporters of Kenmore for many years.

Daryl Thorpe represented those celebrating their silver anniversary of graduation.

Bill Thornburn, senior minister of Southport, Qld, spoke on the theme "When the End is the Beginning".

In spite of their continuing illness, John and Bernice Hicks were able to train the students as a choir. Alan Hermann, Conference President, led the dedication.

Neil and Tony O'Hare, a father and son combination, graduated together. Prior to coming to Kenmore Christian College, Neil was a barrister and Tony a psychologist. Tony's wife, Joanna, also graduated. Neil was dux of the College and, between the three of them, they accounted for half of the prizes presented at graduation.

Students graduating and the churches they will serve in 1995 are: Ian and Judith Flood (Marburg), Tony and Joanna O'Hare (Logan West), Neil O'Hare (Garden City, Toowoomba), David Forbes (Mt Tamborine Presbyterian), Richard Joseph (Caloundra) and David McAllan (Eagleby).

Other states and New Zealand have followed Queensland's lead and changed their name. WA and NSW are both working on this new model, with Victoria contemplating the change early next year. Other states also looking at this change.

The Victorian Temperance Alliance is making the move for a variety of reasons. One is the need to bring new people into the movement and give a new range of leadership. There is also the advantage of tapping into already successful programs that Queensland has developed. There are also advantages in that material used then becomes interchangeable.

Drug-Arm can be described as a drug awareness and relief movement. They are working at providing good resources

A Great Celebration

South Australian Ordination Service



• (L to R) Keith Ridge, Debbie Short, Carl Lee, Russell Mountford and Robert Leane

On the afternoon of 27 November, around 250 filled the Grote Street church for a Service of Ordination and Commissioning.

Debbie Short (Torrensville), Russell Mountford (Croydon) and Carl Lee (Mt Gambier) were ordained into ministry with Churches of Christ in Australia, and Carl was also commissioned as a chaplain with ITIM.

What a great celebration it was! Robert Leane, National President, led the ordination

segment and Keith Ridge, SA State President, conducted the ITIM commissioning. Representatives from ITIM and the wider church participated in the service and a team from the Blackwood church led some inspirational singing.

The occasional address was given by Julie Simpson, minister with the Southern Circuit Churches of Christ, who urged the candidates and all present to grasp the gift of true wisdom offered by God as a pathway to an effective and satisfying life.

Drug Arm

Ambrosia

The Temperance Alliance is looking closely at the way it operates in today's society. From the beginning of the 1980s the various state Temperance Alliances found that they were having a significantly reduced activity. They were consulted less and their message appeared to be being ignored.

Starting in Queensland, they started to make radical changes. Instead of just concentrating on the abolition of alcohol they looked at educating on all drugs. Queensland changed its name to Drug-Arm and also started looking at activities that would help communities with any problems they have with drugs.

and aid research in all drug areas. They are also working on providing drug education from an early age, including developing a program for primary school children (IDEA). They are also concerned with counselling and providing support groups for both the sufferer from drugs (including alcohol and marijuana) and their families. They are also developing a caring ministry through street vans which are currently operating in Queensland, NSW and New Zealand, with plans in hand both in Victoria and Western Australia to introduce this service. (This aims to involve young people in helping fellow young people.)

Alcohol is still the most costly drug in its effect on society. They still aim to lobby govern-

ments on various issues. Readers interested in this should contact their appropriate state organisation as they have upgraded their image and are looking at educating Australians about all drugs in a new and vibrant way.

—Chris Ambrose

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International

Vietnamese New Testaments

The publication of 30,000 copies of the Common Language New Testament by the Roman Catholic Church in Vietnam was celebrated in Ho Chi Minh City on 13 August. Permission was granted by authorities in January to print and distribute the New Testament, which is the work of Roman Catholic translators within Vietnam. About two-thirds of the cost of the initial print run was met by the United Bible Societies. The UBS is also expected to assist with a print run of 190,000 copies in three different formats in the coming year. The Old Testament translation is likely to be completed around 1997.

Soviet Christians On-Line

ASSIST Ministries and the Christian Interactive Network in the US are using the CIN on-line services, accessed through CompuServe, to recruit and link together pen pals as part of a discipling project. The "Bridge of Friendship" program is to link new Christians in all of the 15 republics of the former Soviet Union with believers in North America, who can write to them and also help them grow in their faith. The ministry has already received 47,000 letters from new believers requesting pen pals.

Good News Bible

Harper Collins and the British and Foreign Bible Society have launched the second edition of the *Good News Bible*, first published in 1976. Over 35 million copies have sold. One of the features of the new edition is the use of inclusive language—terms like "men" or "brothers" are no longer used where women were clearly included in the original texts.

NT for NZ Troops

The Bible Society in New Zealand presented 2000 Good News New Testaments to the Principal Chaplains of the New Zealand Defence Force, as armoured personnel carriers and 200 troops left the country for Bosnia.

Exciting Times

East Tamworth church



• Meredith Ramsey's baptism

It's more than "Country Music", the big "Golden Guitar" or the new guitar shaped tourist centre. More than a city of 35,000 in North West NSW. Tamworth was also the first city in Australia to have electricity supplied to street lighting, hence "The City of Lights".

Those of us who live in Tamworth also have a desire to see it become a hub of Christian activity, which will bring about an eternal glow and brighten up more than streets.

At East Tamworth church recently, we have had a flicker of some great things happening.

Being a small fellowship, we needed to see things more from a Kingdom perspective, so our focus has now been lifted, thanks to Castle Hill church. Castle Hill's elders decided to lend East Tamworth their support by encouragement, prayer

and showing some interests in the work up here. Whilst we have yet to get together in some formal way, the spirit has been greatly lifted by the knowledge of this support.

On 27 September, the church took its service out of town onto George and Yvonne Hobbs' neighbour's farm, beside the river for a baptismal service. Just one week before, the river had stopped running and we were not sure if the selected location was to be the place. However, God sent rain and the river was up and running, so Meredith Ramsey became our first baptismal candidate for this year.

The following Sunday, we declared "Membership Sunday". Eight new members were welcomed into the fellowship and some 40 existing members reaffirmed their membership.

What else has been happen-

ing? Without a lot of detail, yet equally as exciting ... We have seen, four home fellowship groups established; Kids For Christ, a Sunday afternoon program for young people up and running; Sunday afternoon prayer hour; a new musical group called "Calala Brass", with two of our musicians involved to reach out into the community through this music.

Hopefully, in the near future Tamworth will be known as more than just a tourist attraction. It will also be known for what Christ is doing in the church. Already, we are beginning to see what he is doing with one small fellowship like ours. Please join with us in prayer so that Tamworth will become a real "City of Lights".

Proofreader Needed

Participate in the AC's ministry

For several years, Joan Pye has been of great assistance to *The Australian Christian* by coming in twice a month and proof-reading each issue. She has indicated that she can no longer do this on a regular basis.

We are looking for anyone who is able to come to our office in North Essendon, Vic, twice a month (on a Monday) and assist by proof-reading each issue. We offer great company, plenty of reading(!), a chance to do the crossword before anyone else and an opportunity to be involved in our ministry. Anyone with a good knowledge of English, a good eye for detail and a willingness to join in debate with the editorial team over sometimes obscure points of English grammar, who has free time on Mondays (about 3-5 hours) should contact Chris Ambrose on (03) 379 1219.

We are also looking for people who would be willing to be contacted when we are looking for an occasional replacement proofreader for an occasional issue.

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PO Box 932
Swan Hill Vic 3585
Telephone (050) 32 9719.

Classifieds

APPROACHING MARRIAGES

COTTLE—WRAY Kaye and Reg Wray, Owen, SA, are delighted that their only son, Peter, and Lindy, elder daughter of Bronwyn and Garry Cottle, Balaklava, SA, will be married in Balaklava on Saturday 7 January 1995.

GOLDEN WEDDING

EVANS Jeannette and Dennis praise God for 50 years together. Married at Church of Christ Prospect, SA, on 13 January by A.E. Brown. Parents of Adrian, Carol and Judyth and 11 grandchildren.

WATSON-BERLIN Eleanor and Alan were married on 6 January 1945 at Ann St Church of Christ, Brisbane, by F.C. Hunting. Eleanor, Ian, Meagan, Darren and Natalie Roberts join with them in thanking God for 50 wonderful years together and for our family friends who have shared with us over these years.

WHITING—MCCALLUM Marjorie and Geoffrey were married at the Unley Church of Christ on 3 January 1944. Congratulations Mum and Dad on your golden wedding anniversary with love from all your family.

DEATHS

BISCHOFF Harold Charles, passed away 22 November 1994 as a result of a car accident. Dearly loved and loving husband and companion of Muriel for 58 years. A life committed to God's service now fulfilled in glory. Aged 86 years.

BISCHOFF Harold Charles on 22 November at Peninsular Private Hospital. "Uncle Harold", loved and respected friend and mentor of Gwenda Rogers and Eunice Reidy. A faithful servant at peace with his Lord.

TIPPETT (Pascoe) Gwendoline Laura passed away (peacefully) 30 November in her 83rd year. Loving wife of Ran. Loved mother of Rod and Jenny, Daryl (dec), Pam and Frank, Barbara and Russel, Ian, Joan and Eddie. Loved Nanna of 15 grandchildren. Forever with our Lord.

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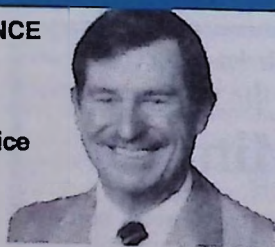
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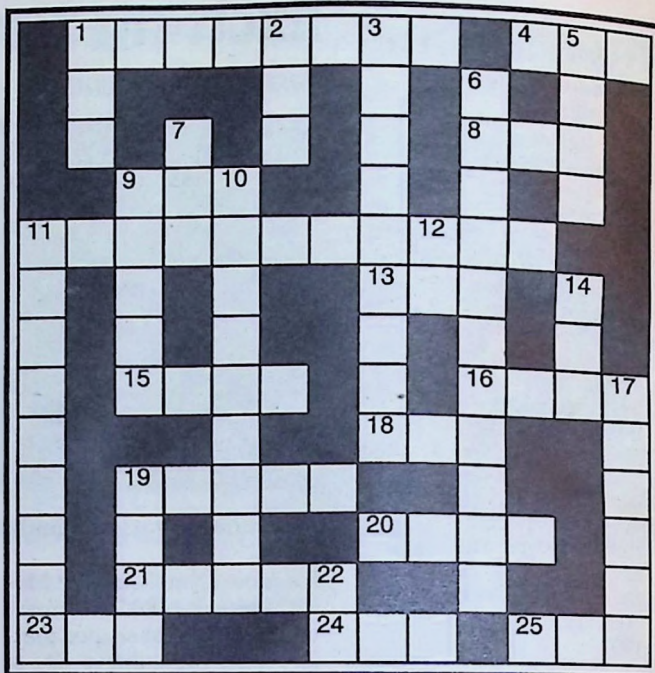


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Crossword



Clues

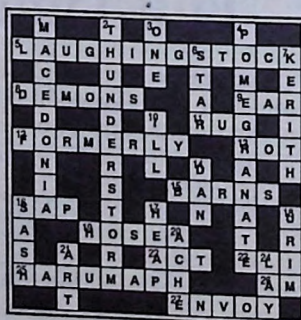
ACROSS

- 1 Wife of Felix (Acts 24)
- 4 Reply—"It's no ___" (Jer 18)
- 8 The other disciple ___ faster than Peter
- 9 Paul said "I ___ will boast"
- 11 Description of plants given to Adam
- 13 John did not want to use this (2 & 3 John)
- 15 Jewish month (Deut 16)
- 16 Even the sparrows build one (Psa 83)
- 18 Wrong-doing
- 19 David wept at his tomb (2 Sam 3)
- 20 Akabbim is one (Jud 1)
- 21 Heroic son of Gad (Gen 46)
- 23 Son on Noah
- 24 Number of wise virgins
- 25 What a leopard will do in Jer 5

DOWN

- 1 Type of bones (Ezek)
- 2 Type of blast in Psa 147
- 3 Description of Babylonian palace in Isa 13
- 5 Stars as numerous as this
- 6 One of the acts of the sinful in Gal 5
- 7 Descendent of Asher (1 Chr 7)
- 9 Amos was at home here
- 10 Paul was confidant of this from Philemon
- 11 Name listed in 1 Chr 8
- 12 Preposition (used 11,277 times in Bible)
- 14 Response of Baruch in Jer 38
- 17 Peter fell into one in Acts 10
- 19 Enoch was seventh in line from this person
- 22 Pronoun used 5,147 times

November Solution



Red Hill Church of Christ 110th Anniversary and Homecoming

Saturday—Sunday,
4–5 March 1995

For inquiries contact
Secretary, Thelma Littlejohn
on (059) 89 2243.

Human Rights

Indonesia: Systematic Violations

The 1991 Dili massacre, where Indonesian troops opened fire on a peaceful protest procession to the Santa Cruz cemetery, killing up to 270, brought the plight of the East Timorese under Indonesian occupation to the attention of the world. Since Indonesia invaded East Timor in 1975, a third of the island's population has perished and extensive human rights violations have been committed.

The atrocities in East Timor are the most widely known of those committed by the Indonesian government, but they form only part of the picture of a repressive and authoritarian regime.

The Indonesian government has not depended exclusively on overt violence to achieve its aims. It has also maintained tight ideological control, enshrined in the 1945 Constitution as the state ideology *Pancasila*.

Pancasila embodies five principles: belief in one God, humanitarianism, national unity, democracy and social justice. Criticism of, or deviation from *Pancasila* is punishable by law. Since 1985, all social organisations have been required to adopt *Pancasila* as their sole ideology. When it was tabled, the law provoked a storm of protest, principally from the religious and human rights community.

The preoccupation with national security, stability and the enforcement of strict ideological conformity, contributes to human rights violations, by restricting fundamental political and civil rights and providing a veneer of legality behind which to hide blatant abuses.

Advocate of independence for East Timor, Aceh and Irian Jaya, farmers who resist the exploitation of their land; writers who challenge the state's interpretation of history; Muslim preachers who challenge *Pancasila*, workers who exercise their right to strike; activists who call for democratisa-

tion; students and human rights lawyers who criticise government development policy and urban squatters and traders who create "disorder" by their mere existence are all vulnerable to accusation of being subversives, communists, terrorists or traitors. This puts them at risk of arbitrary detention, torture, imprisonment or death.

The New Order government professes a strong commitment to religious freedom, but severely limits this in law and in practice. The State recognises only five religious faiths—Islam, Catholicism, Protestantism, Buddhism and Hinduism. It also acts as the final arbiter and enforcer of religious orthodoxy. According to the Attorney General, the government has disbanded or banned 517 religious groups and sects between 1949 and 1992, and has arrested members of such groups on charges of subversion and involvement in illegal organisations.

Four members of **Haur Koneng**, a small religious community in West Java, were shot and killed in July 1993 by government forces. At least ten others were injured in the raid. While police claimed the community members were shot because they resisted arrest, eye witnesses say the troops attacked without provocation, launching grenades and tear gas into the small compound, then shooting the occupants as they fled the burning buildings.

National human rights organisations investigated the incident and concluded that security forces had deliberately killed unarmed civilians. Despite a police investigation, no member of the security forces has been charged, though several Haur Koneng members have been sentenced to jail terms, accused of failing to surrender during the assault. The judge said that rather than surrender, the three women had "gathered together and chanted prayers until the clash between

the police officers and the sect's followers occurred".

Using the protection of national security and public order as a justification for their actions, military authorities have also interfered directly, sometimes with force, in the internal affairs of authorised religious bodies.

Indonesia's Government has killed, tortured and jailed its opponents at will for almost three decades, under the guise of fighting communism and instability. For most of that time, the international community has remained silent.

With the 'fourth-largest population in the world, a vast store of natural resources and an enormous supply of cheap labour, Indonesia is seen as an economic prize. The decimation of the Indonesian Communist Party (PKI) in 1965 and the establishment of a staunchly anti-communist military regime improved economic opportunities and offered substantial political benefits of the West at the height of the Cold War.

Indonesia sits aside critical sea-lanes which link the Pacific and Indian Oceans, giving it considerable strategic importance. Thus the USA and other Western governments have provided the New Order Government with abundant economic, military and political support, whilst ignoring clear evidence of human rights violations.

Human rights abuse is not confined to East Timor. Killing, torture and political imprisonment reported in vari-



• **Wawat Setiawati, gaoled for praying rather than surrendering to police**

ous parts of Indonesia are not isolated incidents, but part of the pattern of gross and systematic human rights violations which have unfolded over more than a quarter of a century. To be a human rights activist in Indonesia is to put the basic principles of right to life, freedom from hunger and freedom of speech, association and belief, before one's own life and liberty. The best way we can support the bravery of those who choose to do this is to publicise and be aware of the grave violations of human rights for which the Indonesian Government is responsible.

For more information please contact: **Amnesty International**, 14 Risley St, Richmond Vic 3121. Ph: (03) 427 7055.



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A Place to Eat and Meet

New hall at Shrigonda



• Shrigonda's hall near completion

The assembly and dining hall at Shrigonda, India, was close to completion in August, as shown in this photograph. By October it had been painted and, when the Committee of Management for Churches of Christ in Western India visited the Girls' Home, they were pleased to see the new hall.

The official opening is planned for December, when Jeff May (Executive Director) and Jeff Weston (the new As-

sistant Director of the Overseas Mission Board) will be visiting India.

There are 121 girls at Shrigonda Girls' Home. The Churches of Christ Overseas Mission Board is seeking sponsors for several of the girls at the Home. The support scheme fully covers the Board's budget commitment each year for the Girls' Home and Baramati Boys' Home.

—Julie Trinnick

Life in the Biblical Era

Experience how it was



The Ein Yael Living Museum in Jerusalem offers a "hands on" biblical era experience. Visitors can create their own mosaics, harvest crops as if they were farmers living 2,000 years

ago, practice ancient crafts such as weaving, basket making and pottery, and participate in archaeological excavations.

Located in southern Jerusalem's Refaim Valley, Ein Yael is on the site of a beautifully preserved second century Roman villa, replete with bathhouses, attractive mosaic floors, an olive press and aqueducts and reservoirs for irrigating the surrounding fields.

The Jerusalem Foundation and the Israel Antiquities Authority have restored the estate, capturing as much of the original splendour as possible. The site now includes a biblical era farm in which participants learn to cultivate, harvest and thresh crops using channel irrigation. A particular highlight of the agricultural year is the

Vanuatu Snippets

News from Londua, Banmatmat and Santo



From 14-22 October, some of the Londua School students from second and third year carpentry spent a week in Luganville, Santo. The purpose of their visit was for the boys to have some fun playing soccer matches against some of the stronger teams in the town. It was a good challenge and experience for them.

While in Santo they did a good job in completing the Vunamele church hall. In fact, they were the ones who had started the foundation late last year and again they have come to complete it. The Vunamele church members are very thankful to the students and Londua school for all they have done.

The Principal and the students of Banmatmat Bible College and the people of surrounding villages have wit-

nessed, for the first time in the history of Banmatmat, the opening of a new water supply. Since the college opened in 1965 it had been using water tanks and ground wells. Now, 30 years later the college is thankful they have a new system and also thankful to the Vanuatu Government for their help. It is good to see that God can also use little ones to share the Gospel. For the first time in history of the Vanuatu church in Santo, the children were invited to take part in celebrations of revival at the Church of Christ on Tutuba Island. Their performance included singing, dramas and skits, making it a great challenge to the people of Tutuba. The ministry was lead by Mrs Anneth Tabi, Alice Boe and Miriam Tura.

—Joseph Tabirap (Churches of Christ, Vanuatu)

process of olive picking and the production of olive oil from the site's press.

Children especially enjoy milking the goats and participating in the production of goats' cheese.

In addition, Ein Yael features archaeological workshops held in conjunction with experts that immerse visitors in excavating, collecting, washing, classifying and photographing artefacts.

Ein Yael's workshops provide an authentic taste of how it must have felt to live in the biblical era.

—Simon Griver

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in your will:

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Zimbabwe Connection

Visit from Zimbabwe Conference Secretary

Manikidza Nyoni, the Secretary of the Associated Churches of Christ, Dadaya, Zimbabwe (ACCD), passed through Adelaide recently. Mr Nyoni had attended the 150th celebrations of the New Zealand Churches of Christ and was returning to Zimbabwe when he took the time to stop over for two nights in Adelaide.

As well as meeting with members of the Churches of Christ Overseas Mission Board over lunch on 26 October, Mr Nyoni was the guest at an evening meeting held at

Brighton church, where over 100 represented 20 South Australian churches. He spoke of the current work of the churches as well as the issues and benefits of partnership with the New Zealand and Australian churches.

Mr Nyoni is a member of the Governing Board of Dadaya High School and Secretary of the National Conference of Churches of Christ.

He is a former Mayor of Gweru City and continues in his role as City Councillor. While in Adelaide he visited



the Town Hall to present a crest of Gweru to the Adelaide City Council, represented by Coun-

cillor B. Taylor (pictured with M.M. Nyoni).

—Julie Trinnick

Passing of a Princess

Josie Grant

Josie Grant died a short time ago (3 October). She was an Australian Aboriginal lady aged almost 80 years, a Christian who had several among her family who became faithful and worthy preachers of the gospel. (Her son Cecil is pastor of the Albury-Lavington Aboriginal Church and is involved in the Churches of Christ Federal Aboriginal Board. Cec along with his sister Flo (Canberra, ACT) are well known in the Aboriginal community as strong workers for both the church and their people. Bob Brown, Josie's son-in-law, is also a minister and was recently elected President of the Congregational Churches in Australia.)

Josie was raised on a mission and became a born-again believer early in her life. Her education was scanty, her possessions few and she had no great earthly talents. But she was a believer and those who knew her were convinced her entrance into heaven would be welcomed by a burst of trumpets.

Josie was a loyal member of her race, but she never involved herself in controversy. She was not an active protester in regard to matters like Mabo, land rights or sacred sites. But she

welcomed anything that, through peaceful means, would bring her race a greater measure of the dignity and independence they had lacked for so long.

Her outstanding trait was her Christian faith, which shone within her, not with the blaze of a neon sign, but with the pure, soft glow of a candle. And that candle, once lit, never went out. She was an object lesson for all believers, with her steady, unfading faith that carried her through the years.

Josie saw many hard years in her life. She was born in the middle of the first World War, came through the devastating depression of the 1930s and the bad years of World War II. Through a childhood mishap, she acquired a permanently stiffened leg, which was a hindrance to her but one she gallantly overcame.

Josie had no cause to rejoice in some of her treatment by the white race. Her husband, an Aboriginal, went away and fought for Australia in World War II, but because he was an Aboriginal, was barred from receiving the common privileges waiting for white soldiers when they returned. But Josie did not store up malice and resentment, she went on qui-



• Josie Grant (seated) surrounded by family

etly living a life of honesty, goodwill to all, high principles

and strong Christian faith.

—Bill Mills

Ross Bourdon

Moving ministry

After 13 years ministering with the church at Ascot Vale, Vic, Ross Bourdon has accepted the call to the Castlemaine, Vic, church. Over the years at Ascot Vale, some of the highlights have been:

Effectiveness of the Half Way House, seeing men rescued from the abuse of drugs; growth in the spiritual life of the church and an openness to the healing influence of the Holy Spirit;

unity and love in the church; food ministry to the unchurched in the Housing Commission Estate; growth in the lives of the youth—both in Christian Education and youth group.

Ross commented, "We have been greatly blessed to spend these years with our wonderful friends at Ascot Vale, with their acceptance and willingness to experience worship and the ministry of the Holy Spirit and to grow in the fruit of the Spirit. Our lives have been enriched by sharing here and we leave with expectant hearts for the future of the church."

Man of Vision, Man of Mission

Patrick Johnstone

Patrick Johnstone is one of the world's top mission researchers. A former missionary to South Africa with the Dorothea Mission, he is now a member of WEC International and is based in England where he is International Research Secretary. He has authored numerous editions of *Operation World*, the latest being published in 1993.

Patrick has been International Research Secretary for WEC for nearly 15 years, following his 17-year stint in Africa as an evangelist and compiler of mission information.

Patrick's influence within WEC has been highly significant. It is through his research and subsequent strategy innovations that WEC has embarked on a wide variety of new and sometimes unorthodox advances during the last 10 years.

His role with WEC meant not only providing the leadership with relevant data about unreached groups in the mission's existing fields and in other nearby countries, but also coming up with strategic proposals for reaching them. His wife, Jill, undertook the role of collector and arranger of the vast pile of information that kept pouring into the office.

In 1964, Patrick was asked to compile a little booklet of prayer needs covering different countries. This 32-page booklet was used in a Week of Prayer in Soweto, South Africa. It was duplicated rather crudely and stapled by students at the Bible school. Two years later, it was typeset and printed in Germany. It was Hans von Staden (leader of the Dorothea Mission) who suggested the title *Operation World*.

In 1970, Mr von Staden asked Patrick Johnstone to produce an update. Patrick comments, "Trashily said that I felt it would be only right to cover the whole world and each significant country in it. I did not realise what I was getting into! It took two years of hard work fitted

in between evangelistic activities. I was still leading outreach teams. In the afternoon, when members were doing visits, I worked in the back of the mission van."

What is the goal of *Operation World*? It is very simple, though far reaching. To provide information on every country of the world in a way that will motivate Christians to intercede for the lost. Patrick writes, "As I compile information, I set out the positives—what God is doing—and then give future possibilities, so that people are encouraged to pray and believe for spiritual breakthroughs."

"Never before have we had such a clear picture of what remains to be done, and it can be achieved! There may well be viable witnessing groups of believers in about 8,000–9,000 of the world's people groups (even though the actual number within each group may be quite small). That leaves 3,000 with inadequate Christian witness or with none at all. Some of these are quite small minorities within a nation, while some are larger.

Patrick lists the following as the major challenges before churches and missions today:

1. The Hindu world is often overlooked. About 60% of the world's population that has never heard the gospel live in South Asia where Hinduism predominates.

2. Islam is our biggest challenge. Islamic Fundamentalism is also turning many Muslims away from their faith. There is a considerable harvest among these.

3. The increase in the urban poor will cause much social and economic breakdown. Christians must be able to cope with new structures and a new dynamism. Our old methods are not going to work in the urban slums.

4. HIV and AIDS infect 21% of the population of Zimbabwe. Demographically, this means that by 2012 the population will be 7 million instead of 17 mil-




• Patrick Johnstone

lion. Some countries such as Thailand, Myanmar (Burma) and India may lose a third or more of their population. Only Christians have the moral answer and the spiritual stamina to do something effective about all this. They have the message of hope for those affected.

Patrick Johnstone will be visiting Australia, 8 March to 24 April 1995.

Further information on public meetings, etc, in each state can be obtained from: Qld (8–16 March) Brian Allbutt on (07) 262 1577; NSW (17–23 March) Warren Griffin (02) 747 5577; WA (24–30 March) Chas Osborne (09) 470 2725; SA (31 March–6 April) Dennis Matiske (08) 371 2190; ACT (7–12 April) Margaret Price (06) 231 5327; Vic (13–18 April) Keith Stevens (03) 808 8334 and Tas (19–24 April) Don Barns (003) 39 1204.



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People

Masters Medallist

Since 1984, Tom Treseder, NSW Director of the Bible Society, has won 13 gold medals at World Masters Games. This years World Masters Games, held in Brisbane in October were the biggest multi-sport event in the world. There were 23,500 competitors from 71 nations participating in 31 sports over 10 days. Tom Treseder, who was one of 900 rowers, competed in nine races in the 60–65 age bracket. He won two gold medals and five silvers. He raced in the pair oar, four oar, eight oar, quadruple sculls and single sculls. Tom did not compete on the Sunday and this again stirred much interest in the minds of competitors and officials.

Guns of Fire Farewell

The band "Guns of Fire" is ceasing to operate as a band in December. The Sydney based band commenced in 1989 and has toured in Australia and New Zealand. Their farewell concerts are being held in Sydney at the Ryde Civic Centre on 2 December at 7.30 pm (Tickets \$5. Bookings on (02) 620 1658) and in Melbourne at Oakleigh Christian Centre (Surrey Cres, Oakleigh) on 17 December at 7 pm (Tickets \$7. Bookings on (03) 749 8182).

Bible League Director

The Bible League, Australia, has appointed a new Australian Field Director, Bob Cole, who will commence full-time in January 1995. Bob, Janet and their three children have just returned from Thailand after six years as independent, non-residential missionaries to Myanmar (Burma). Prior to this, Bob worked for Open Doors as their representative for six years. He can be contacted at the Bible League on (02) 673 3055.

MacFarlane Music Ministry

Doug MacFarlane in his music ministry during 1994 will have shared in ministry with 83 fellowships in 34 different country towns and capital cities. It is estimated that he has reached 21,000 people and, at the start of December, 58 have recorded first-time decisions and 100 have made rededications. He is anticipating releasing his third album in 1995.

People

Good Citizens Awards

The annual Good Citizens Awards by the Festival of Light were presented on 21 November in Sydney. Awards included International Year of the Family Award—to the Simpson family for their helping others following the murder of their nine-year-old daughter; National Leadership Award—Major-General "Digger" James (RSL); Malcolm Muggeridge Award for services to the media—Ramon Williams (Worldwide Photos); Mother Teresa Pro-Life Award—Dr Kevin Hume; Parliamentary Service Award—Chris Miles MHR; Police Service Award—Commissioner Tony Lauer; Services to Radio Award—Russell Powell (ABC News radio); Services to TV Award—Roger Climpson (Channel 7) and Annual Award for Courageous Service in War-torn Nations—Phoebe Fraser (CARE).

Church Scene Editor

Gerald Davis, the founding managing editor of *Church Scene*, the national weekly Anglican newspaper, has announced his retirement from that position at the end of 1995. Rev Dr Charles Sherlock will become Associate Editor as from February 1995, with a view to assuming the senior editorial role by year's end.

Desmond Ford

Leading evangelist, theologian and author, Dr Desmond Ford is to visit Australia in February and March 1995. Ford, Australian born, is President and Founder of Good News Unlimited. Good News Unlimited in Australia is a ministry dedicated to making the Gospel known and understood by publishing books, distributing tapes and music ministry. Ford will be speaking in Rockhampton, Brisbane, Newcastle, Sydney, Melbourne, Adelaide and Perth. Information can be obtained from Good News Unlimited on (066) 74 2271.

South African Murder

South Africa's Dutch Reformed Church has been rocked by the murder of the church leader who was influential in turning his denomination away from support for the nation's former racist system of apartheid. Johan Heyns was shot and killed by a single shot to the head late in the evening of 5 November. Heyns served as moderator of the white "mother" Dutch Reformed Church from 1986-90.

Who's where and why?

OMB Staff movements



• PNG mission staff and Conference leaders pictured in July (not pictured are the Temas and Hunts)

Australia

If you want to send a Christmas card to a missionary with Churches of Christ overseas, you will probably need to use an Australian address. About half of the Overseas Mission Board personnel are in Australia for Christmas. Some are enjoying furlough, some are on medical leave and others are

making private visits.

Fay and Jan Christensen are in Toowoomba, Qld, spending time with family. Gary and Pam Hine are also in Toowoomba and it's expected that Tony, Janese and Amy Williamson will be back in Toowoomba for Christmas.

Gerry, Joy, Timothy and Rachel Weatherall are in Bris-

bane. Craig Francis is in South Australia. Peter and Vivienne Clegg, with Carla, Adam, Whitney and Jesse, are in Victoria.

The Williamsons are concluding their service with the Board. All the others mentioned above expect to return to their work overseas in January or February.

Overseas

Graham and Jeanette Warne are going overseas in December. They will be spending two months in Fiji during the Clegg's absence.

Frank and Ros Beale; Shem, Elizabeth and Steven Tema; Joses, Mina, Gloria and Terry Sali; Ian, Cynthea, Sarah and Caleb Hunt and Fred, Trish, Brenna, Leisl and Alex Forbes will all celebrate Christmas in Papua New Guinea.

Dorothy Holstein continues her work in India, where the Emmanuel Hospital Association, for whom Dorothy works, has just celebrated its Silver Jubilee. Many overseas Conference leaders and church workers will be returning to their homes to spend Christmas with extended families. Wherever it is celebrated, we can give thanks to God that Christmas is the sign of the divine love for all people of the earth.

—Julie Trinnick

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AND YOURS.

I HOPE YOU REALIZE
YOU JUST BLEW A
PERFECTLY GOOD
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Unto Bethlehem—To Celebrate and Cerebrate

Viney Longthorp

For true believers, all of God's wondrous works in the world are a cause for celebration. Above all, this is true of Christmas, when with Mary and Joseph, the wise men and the shepherds, we set our feet in faith for Bethlehem.

But in these latter days, the forms of the celebration of Christmas (if much of it can be called that) is becoming of deep concern to many thoughtful Christians. This concern has resulted in much cerebation, if you will. At high levels, there are many discussions and consultations about the way our modern consumerist society appears to have "squeezed into its own mould" this season of joy, adoration, giving and receiving.

We may be certain that from many pulpits this Christmas we will be exhorted to "put Christ back into Christmas".

In a recent issue of *Australian Catholics*, Tim Stoney told of his visit last Christmas to Bethlehem. He had hoped to get away from the Australian cult of conspicuous consumption. "In Bethlehem I had hoped for something different. But as I stood in Manger Square, watching shops close up for the night and the last taxi drivers hustling for a fare, I felt profoundly disappointed. Midnight Mass in the Saviour's birthplace had been a let-down. I was haunted by the words of a friend who described Jerusalem as 'the best place in the world to lose your faith'; he could have included Bethlehem in that description too."

Another Catholic writer called Christmas, "slop 'Days Of Our Lives' stuff". Then an Anglican leader admitted that he hated "Christmas being trivialised, reduced to the level of a nice story for children".

A leader in the Uniting Church of Australia called for a

change of date for the "real" Christmas festival. This, he claimed, "would free people of the humbug of a religious veneer to the end-of-year holiday". Go for mid-July maybe. Then the true believers could celebrate "Incarnation" Services, as one Liturgical Commission has suggested.

In reporting this, Muriel Porter of *See* commented, "[In July] we would have plenty of time to practise our music and polish up our sermons, undisturbed by that other secular end-of-year festivity with its quaint and meaningless name".

But in that same periodical, this same writer had to consider another aspect of Christmas. She went on to admit that, "We have become so used to being on the fringes of modern society that we cannot cope any longer with the one season of the year when the community actually speaks our language. For all the trivialisation and greedy nonsense that we would prefer to see modified, Christmas remains a Christian festival at heart. The supermarkets play our carols, postage stamps bear a Christian theme, children whose families never take them to church, play a part in school nativity plays. Despite the drop in attendance numbers Sunday by Sunday in the past twenty years, the Christmas communion figures have remained relatively constant. We are doing something right at Christmas. The Christ child of Bethlehem is not just a romantic story for children, it is the most engaging image in every generation of "God-with-us". It breathes good news, beyond the power of words. Who needs more?"

Maybe these commentators are also saying that religion never exists in a "pure" state, free from secular accretions, but that Christian truth is always

having to be refined out from worldly dross in each generation, as people with new minds are able again to rediscover the true meaning of the mystery of the Good News. Maybe true religion, like happiness, always comes mixed up with something else.

Not long ago, Dr Ian Guthridge, a renowned historian of western art, reminded us that many of the traditions and forms by which Christmas is observed, are in fact, pagan in origin. During times of deep faith, Christian "baptised" some of these pagan institutions and forms and used them for the transmission of Christian meanings.

So, perhaps, in our modern consumerists razzamatazz, in this new paganism, historical pagan elements are having their revenge as they appear to be reshaping the Christmas story to their own liking.

All in all, it may come down to a question, now as in every other age, as to whose faith and philosophy is the stronger and truer, and who can point to the deepest significance and meaning of life and so truly satisfy the eternal longings of humanity.

The words of that fine poet, John Betjeman have both poignancy and point. He concludes his poem *Christmas* thus:

"And is it true? For if it is,
No loving fingers tying strings
Around those tissued fripperies,
The sweet and silly Christmas
things,
Bath salts and inexpensive scent
And hideous tie so kindly
meant,

No love that in a family dwells,
No carolling in frosty air,
Nor all the steeple-shaking bells
Can with this single truth compare—
That God was Man in Palestine
And lives today in bread and
wine."

Saints and Missionaries

Margaret Coninon

Mary was used to a protected life in England, but God had called her to a life of self-sacrifice and extreme hardship. She could have worked in the slums of London, but God's "still small voice" kept calling her to Africa, eventually naming the Ivory Coast (West Africa).

But ill-health claimed her and the medical profession advised remaining in England. Her family and friends pleaded with her to stay, but Mary was contrary. Within a few weeks black faces in Calabar were surrounding and staring at this tiny white woman with few worldly possessions. Her assignment was to the tribal people of the inland.

Learning the language as best as she could, eventually she moved among head-hunters who learnt the love of the Lord from her. She later became

known as "The White Queen of the Calabar". She was a saint. She was Mary Slessor.

Some years later a young man in Adelaide was being challenged by Mary's story to take up missionary work—not in Africa, but in India.

Obedience to "that still small voice" persuaded this young man to spend over 30 years in India, establishing a work that would have been abandoned if he had not gone. Today that network of good works and influence follows him and others who worked with him.

That young man seemed unsuitable as well for he only went to school till he was almost 12. His name was Roy Coventry and he went to Baramati and he was a saint.

Missionary and saint Hazel Skuce did not find College of the Bible studies easy, making it difficult to conquer the clas-

sical Marathi language of India. But God put his hand on her. She not only learnt the language, but inaugurated The Way of Truth Bible Correspondence Course, sending out an annual average of lessons to 30,000 in India and surrounding countries. (This work is now supported by the sale of stamps and postcards).

It was because she obeyed her Master's call, even though she lacked confidence and was not a natural student, that God reversed her talents and made her a great teacher.

She was also a builder of Christian enterprises, the most notable being the construction of over 300 large lake-like tanks bring water to thousands of families in the Baramati area.

Many thousands of these tales could be told of other saints and missionaries over the centuries.

There is a need for personal and corporate prayer to make us and our leaders see the truth of Christ's teaching both in the church universal and the community. We find saints and missionaries in many unexpected corners of the community. His Spirit is working even when we are asleep.

One recently discovered saint, Elizabeth J, is now taking three Scripture classes for children who speak Macedonian, because the priest has said he hasn't the skills or been trained for that work.

Pray for more saints and missionaries to move into the community fearlessly. Talk to your neighbours, acquaintances or anyone you meet. God will bless your efforts and you will have the joy of being a saint and missionary! ❖

Margaret is from Fairfield, NSW.

God and Inclusive Language

Gladys Butler

The article by H.P. Head ("AC" 15 October) has prompted me to reply. He makes the statements: "It seems clear that, in the Kingdom of God, gender has been left behind, discarded, superseded, so that we cannot think of God in human gender terms and beyond this point human understanding fails."

This statement summarises our traditional acceptance of Jesus' statement to the Sadducees concerning the woman who had married seven brothers, in accordance to the Mosaic Law of producing an heir to the first brother (recorded by Matthew, Mark and Luke). It was an attempt to trap Jesus on a principle of Law, for the Sadducees didn't believe there would be a resurrection. They were not really interested

in the marriage question. But it has been used to give us a "non-gender God" whom we address under Jesus' teaching as "Our Father who is in heaven".

Tentatively, let me introduce another line of thinking which cuts across the traditional (if that is really what it is). A non-gender, or neuter gender society in heaven has little appeal to the average human being. Was Jesus really God made manifest in the flesh? Was Jesus a real man, tempted in every way as a human man? Or was he, as a "non-gender" man—God spared that temptation? I don't think Mr Head's interpretation of Jesus' reply to the Sadducees holds water. It obliterates half of humanity (the feminine half). For instance he implies that angels are non-sexual beings! Where does he

get that idea? Hasn't he read about the fallen angels who changed their natural state and mated with women in the pre-flood era? (Gen 6:1-4)

To say that Jesus' reply: "The men and women of this age marry, but the men and women who are worthy to rise from death and live in the age to come will not then marry. They will be like angels and cannot die. They are the sons of God, because they have risen from death," (Luke 20:34-36), denotes a "non-gender" society in heaven is stretching the truth. Stretching it to fit in with a man-made interpretation of the future state of all those who have been raised from death.

A marriage law was not introduced until the Law came, with its knowledge of sin. Adam and Eve, before the Law,

were just told to go ahead and populate the earth, bringing it under their joint control (Gen 1:26-27). After the Fall came the Law, "as a schoolmaster to

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Making Relationships Work

Mary K. Dewberry

No-one just "lives happily ever after". Relationships do not just happen. Ministry is so relationship focused, it is worth pausing to reflect on the ways in which we foster intimacy within our congregation and personally. God made us for each other, as well as for God; let's make the most of it!

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bring us to Christ" (Gal 3:23-28).

Today we have been brainwashed to accept an unnatural tradition that excludes gender and sexuality from heaven (making sex wicked). Scripture cuts right across this "vain tradition of the fathers". Jesus spoke of himself as the "Bridegroom", inferring that he would have a bride one day! But it would be in the age to come. How queer it will be if, when we are invited to the "marriage feast of the Lamb", there are millions of people waiting for the bride to appear and she's not just late, but non-existent. But she is there, for those who have not been blinded by tradition. She lives and rules with Christ forever! She has been foreshadowed in many passages of Scripture (Psa 45:10-17; Song 8:12-14; Matt 21:1-12; Rev 12:1; 19:7-9).

Yes, there is mystery here. Paul says, "which I understand as applying to Christ and the church" (Eph 5:32).

Jesus and his blood bought bride is a mystery. Eve caused tragedy by sinning; she brought a curse upon the whole earth, but Jesus has redeemed her as well as Adam, but at what price? Let us all reverently wait and praise him, humbly waiting for the great revelation at the end of this age of grace, when we begin the millennial reign of Christ and his bride on earth. (Rev 20:1-6) ❖

Promoting Harmony: Household Happiness

Whether we live as part of a family (e.g. nuclear, separated, blended, extended) or share a place with others who are not our family, the challenge is to live safely and securely together in peace and harmony.

In one study, Stinnett found that families functioning well have the following six qualities: appreciation for each other, spending time together, good communication patterns, commitment, a religious orientation and an ability to deal with crises in a positive manner. How can the church enable families to achieve these qualities? Do we run enough joint activities for families (and especially couples!) to attend together? Do we balance the activities—spiritual, social, outreach, etc.

In another study, Green found that couples who are happily married are emotionally stable, considerate of others, yielding, companionable, self-confident and emotionally interdependent. Distressed couples are known to engage in fewer recreational activities together, to spend less time together overall and to rate the time spent together more negatively.

What are the implications of this type of research for our ministry? How do we model at a congregational level what we encourage within other relationships?

The First Encounter: Impressions that Count

When a new person arrives at church, what criteria determine whether that person comes again? Obviously, the style of worship, the preaching and the music all make an impression (positive or negative), but it seems to be the personal contact made, the warmth of the welcome and the prompt follow-up that are more influential.

In what ways do we welcome newcomers to our congregation? Do they feel threatened and overwhelmed, or secure and comfortable? How well do we match them in with people with whom they will feel comfortable? (Generally, we like people who are like ourselves more than we like people who are different.) First impressions and first relationships make a big impression!

Who Fits Where? Closeness in the Congregation

Each week we preach it and teach it ... but does it really make any difference? Is a loving, caring, empathetic approach any more prevalent within the congregation than it is elsewhere? Check the following suggestions to find any that may be helpful:

- Ensure that all church members and contacts are linked with someone who will care for them pastorally
- Encourage small group participation (make it easy for people to link in with an appropriate group)
- Run programs and activities that will build friendships, eg camps, creative worship, social activities
- Facilitate each person to locate their area of service within church life
- Encourage people to develop their own and be part of the support networks of some others.

Equality with a Difference: Gender Perspectives

According to the Australian Census (1991), 55.5% of Churches of Christ affiliates are women and 45.5% are men. Although the proportion of female ministers is slowly increasing, males in local church ministry still outnumber female ministers 15:1.

Do we still stereotype our members according to their

gender? Do we still think the men more gifted at church visitation, presiding and moving the chairs? Are the women necessarily better at hostessing, child care and making the tea?

It is not just in role allocation, but also in behavioural responses that we find gender differences. In my recent research on marital satisfaction and commitment, women scored higher on emotionality (in this context meaning having a more negative view of life and a tendency to worry) and sociability (preferring company to being alone). Often women are more in touch with their feelings and are more expressive. Men and women also often experience different types of stress because of their unique positions in the family.

Beneath the Surface: Relationship Counselling

In relationship counselling, it may be helpful to encourage the person to:

- Recognise what each brings to the relationship (early childhood influences—helpful and damaging, temperament, personality, previous experiences, expectations—often unrealistic)
- Identify the specifics (emotions, needs, problems) and encourage them to explore possible solutions
- Develop qualities that will

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Lifeguards

Orrell Battersby

Paul reclined in the comfortable chair in the counsellor's office. He always tried to give the appearance of being relaxed. Unable to maintain eye contact for more than a few seconds at a time, he had visually explored every inch of the room. He had established a favourite spot in the reference section of the book case. A safe place, a place to retreat to whenever things got uncomfortable.

Paul had been seeing this counsellor for three months, and had been attending college for four. Encouraged by his room mate and driven by his pain, he made his first appointment. The first session put Paul

at his ease. Counselling was not anything like he had initially imagined. Encouraged by the sharing experience with his counsellor, Paul made weekly visits. By the fifth visit, Paul felt able to share about the attack. He had not spoken about the attack for years. It happened 10 years ago, when Paul was nine years old. The attack had left him severely scarred. The physical scars were impressive, his left thigh resembled a patch work quilt.

It had taken four hours of surgery and 220 stitches, expertly placed, to create that permanent motif. The emotional scars, though invisible to the naked eye, were no less

imposing. Nightmares, bed wetting up to the age of 12 and an intense fear of water.

At the end of that fifth counselling session in which he shared about the attack, the counsellor told Paul that he was the first client he had ever had that had experienced an attack of this nature. This made Paul feel distinctive, but not in the positive sense, he felt distinct in the freakish sense. He felt chosen, not in a constructive sense, in a destructive sense. He felt that God had allowed the shark attack to happen.

This was now Paul's twelfth visit to the counsellor. Paul leaned forward slightly and risked momentary eye contact as the counsellor again approached the subject of the attack. "The sea can be a hazardous place," remarked the counsellor. "As a youngster, did no one ever warn you of its potential dangers?"

"Several people warned me," Paul replied. "My mother in particular warned me a thousand times. She told me all about sharks, what they looked like, where they were usually found, what to do if ever I saw one. I was very careful whenever I swam in the sea, very watchful. Trouble is, this attack did not happen at sea, it happened in my own swimming pool!"

Sharks in our Swimming Pool

Children are often warned about "Stranger Danger", predators out there somewhere. The fact is that most child molesters are not strangers to their victims. Children are in far more danger from family, friends, neighbours, and trusted adults, than from the relatively rare kidnapper. The greatest dangers lie in our own homes, schools, and Sunday Schools.

Andrew Vachss describes perpetrators of sex offences against children as: "Individuals with intense, recurrent sexually arousing fantasies and urges involving prepubescent children. Such feelings are 'sick'. To act on such feelings, to make them reality, is evil. Their camouflage is our unwillingness to see the shark in our own swimming pool." We post lifeguards on our beaches where shark attacks are a real threat. We use shark nets and spotter planes to guard ourselves. It is time we posted lifeguards in our homes and our churches. We must guard the lives of our children.

Confront the Myths

The tragic fact is that child sex abuse is practised by many professing Christians. Regrettably, many believers are unprepared to confront the myths that perpetuate our denial. This denial provides a safe harbour for predators. The perpetrators of sexual crimes against innocent children, are as dangerous, and as invisible, as cancer. Like cancer, their presence becomes known only by the horrendous damage they inflict. The abuser may be a man or a woman. They may be a teacher, a doctor, a lawyer, a judge, a scout leader, a police officer, an athletic coach, a religious counsellor. They are protected not only by our ignorance of their presence, but also by our unwillingness to confront the truth. ❖

Continued from page 24

enhance their relationships (effective communication and conflict-resolution skills, developing intimacy and emotional interdependence, caring behaviours, proactive positive approach to relationships)

- Seek further ongoing professional help where appropriate—perhaps a psychologist, marriage counsellor, family therapist or an agency such as Relationship Australia (formerly Marriage Guidance). Ring the Department of Community Care for details.

The Minister's Favourites? Personal Support Network

Who are the minister's friends? Does anyone appreciate how difficult it is to not allow yourself to get too close to some people in the congregation you may like to be your close friends? And then, just when you have been able to carefully, subtly, so as not to offend anyone, make some close friends, it is time to move on and leave them behind. It is not easy.

Do you:

- Maintain some good friendships outside of your con-

gregation?

- Develop a trusting relationship with at least one or two people within your congregation with whom you can be yourself?

- Educate the congregation to respect your needs for personal friendships?

- Meet with a spiritual mentor, independent of your own congregation?

May God enrich your relationships and your ministry! ❖

Resources

Henslin, J.M. (ed.), *Marriage and Family in a Changing Society* (4th ed.), The Free Press.

Nouwen, H.J., *The Wounded Healer*, Image Press.

Vanier, J., *Community and Growth*, Society of St Paul.

This article was taken from the "Life Issues Resource Kit" issued by the Vic-Tas Department of Community care for the International Year of the Family.

Mary is a psychologist and marriage counsellor, is in membership with the Southern Bayside Community Church and is a Board member of Community Care.

To recognise the great contribution of

Phyl Davis

prior to her retirement to Ballarat, the North Balwyn Church of Christ (16 Walnut Road)

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Sunday 15 January 1995, starting around 11.00 am.

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Inquiries to Don Russell (03) 857 7318.

Comment

Some Myths About Sexual Abuse

Myth: To protect your children from sexual abuse, you should teach them to beware of the "dirty old man" and strangers in the park.

Fact: All children should be taught the dangers of the unknown. In most instances of sexual abuse however, the abuser is someone the child knows and trusts. The abuser may be a member of the family, a relative, a baby-sitter, a neighbour. In only 20% of the incidents of sexual assault is the abuser a stranger to the child and in only 10% is the abuser over 50 years of age.

Myth: You can usually spot a child sex abuser.

Fact: Unless you are clinically trained and given the opportunity for diagnostic assessment, it is unlikely that you could identify a child sex abuser. He or she appears normal. They usually do not suffer from pathological mental illness. They engage in normal work and social activities. The best line of defence against sexual abuse is education. Parents must educate their children concerning the dangers of sexual abuse. Child sexual abuse prevention programs aimed at school-aged children appear to be useful in helping children avoid sexually abu-

sive situations and to say no to inappropriate touches by adults. The second is communication. The parents must teach their children how to protect themselves, by the child informing the parent of any person who touches them in an inappropriate manner. Sexual abuse offenders interviewed by various researchers report that they are deterred by a child who indicates that he or she would tell a specific adult about the assault.

Myth: The sexual abuser can be the victim of the seductive or sexually promiscuous child.

Fact: The child is always the victim. One characteristic common to sexual abusers is a capacity for rationalising their own actions. They are clever, calculating criminals. They stalk their victims with great care. Passive, troubled or lonely children, are easy prey for abusers.

Consequences

The consequences of sexual attacks on young children are devastating. Many victims carry tremendous guilt into their adult lives, resulting in long-term therapy, psychiatric treatment, low self-esteem, broken marriages, sex abuse cycles, child prostitution, and imprisonment. For some children, the consequence is agonising

torture and death. It is time we faced up to the reality of the shark in our own pool.

The Church

The church is an easy target for the predatory paedophile. If we carry the analogy of the shark over to the paedophile, then he is a great white! Paedophiles do not regret their actions, they glory in them. The essence of criminal rehabilitation is remorse, they have no remorse. They regret only the possibility of consequences on themselves, not the permanent damage which is inflicted upon their victims. A sexual abuse prevention program in the church should only include the identifying and reporting of the paedophile, rehabilitation is out of the question.

Lifeguards

The Scriptures carry the concept of God placing watchmen over his people (Isa 62:6; Jer 6:17; Ezek 3:17). "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account." (Heb 13:17) We tend to spiritualise these passages. "The watchman is only guarding another person, spiritually." "The watchman is not responsible for the physical well-being of those in his care." This kind of interpretation be-

trays a superficial understanding of Scripture and a gross misunderstanding of God. Those of us who are in positions of leadership in the church have a responsibility for the people that God has entrusted into our care. We are to keep watch as those who must give an account. Children may be being abused under our very noses. In our own church! I believe that Jesus loves children and that it breaks his heart to see them mistreated.

I believe he has called us to provide love and protection for little ones who cannot protect themselves. Let us be careful not to confuse the title "watchman" with "witch-hunter". This is not a witch hunt! I would prefer it if we used the title "lifeguard".

Lifeguards are well-trained. They are trained in the art of lifesaving. They know the signs of a person in distress. Once they have observed the signs, they act quickly to rescue the person. Let us keep watch as those who will have to give an account. ♦

* Andrew Vachss, "How We Can Fight Child Abuse", *Parade*, 20 August 1989.

† Vachss, "How Can We Fight Child Abuse".

Orrell Battersby is Senior Minister at our Nambour, Qld, church.

Whither Churches Of Christ? (2)

Australian, British and American Disciples

Ronald Graham

I want to assert four things about Australian, British, and American Disciples. They have much in common, which is the rationale for the World Convention of Churches of Christ, whose first meeting was held in Washington, USA, in 1930. What unity they have is marked by consid-

erable diversity. There are differences within each of these national Restoration movements. In the course of their respective histories, there have been notable developments.

Reference will be made to Graeme Chapman's three-volume documentary work, *No Other Foundation*.

British and American Disciples

The American Disciples formed the Foreign Christian Missionary Society in 1874 and oddly enough chose England as one of the first fields to evangelise. (H.S. Earl was one of the first "missionaries".) This was resisted by the British for sev-

eral reasons. The "missionaries" had adopted Alexander Campbell's stance toward Communion: "We neither invite nor debar" communicants. British churches permitted only immersed believers to commune. They were "one man ministers", whereas the British practised "mutual edification"

Whither Churches Of Christ? (2)

by lay men. Offerings were accepted from all worshippers present and sometimes pew rents were charged. They used instrumental music in worship. Some had a choir not confined to membership.

Instead of breaking new ground, some of the "missionaries" commenced a rival cause beside an existing Church of Christ.

Fifteen of these "new" churches formed their own Christian Association. Fusion with the "old" British churches was not effected until 1917-30.

Australian and American Disciples

There were reasons for the Australian success of the American Disciple preachers 1865-75.

They were college-educated, undermining the defence of the "ignorant Galilean fishermen". Where possible, they hired "the largest building [they] could get", as H.S. Earl did: St. George's Hall in Melbourne, the Town Hall in Adelaide, and the Odd-Fellows' Hall in Willunga.

They came to Australia at a time when revivalism was influencing American Disciplesdom. So they often held "protracted meetings", from four nights to four weeks, and these were supported by well-attended prayer meetings.

They preached for decision. Listeners were invited to come forward to indicate repentance for sins and confess Christ.

This was different from the Scotch Baptist examination by elders. Whereas early Australian Disciples won many (though still few in number) from the "sects," most of the converts the Americans were instrumental in winning came by primary faith and baptism.

As full-time evangelists, they could give greater time to sermon preparation and pastoral visiting. For the most part, their ministries were longer and more sustained than had been possible with lay leaders.

In 1868, T.J. Gore and H.S. Earl, in Adelaide, and G.L. Surber, in Melbourne, proposed to publish a 16-page

monthly magazine, *The Australian Christian Pioneer*.

Their purpose was to plead for the "restoration of the ancient order of things" in order that "the progress of Christianity [might] be accelerated and Christian union promoted".

They pledged to advocate that "the Bible and the Bible alone [should be] the only rule of faith and practice".

But that advocacy did not eliminate all differences between Australian and American Disciples.

One difference had to do with the leadership of worship.

When, in 1879, the evangelist at Collingwood sought to make his re-engagement conditional on his having "uncontrolled disposition of the platform on the Lord's Day mornings", the Melbourne churches censured both the church and the evangelist on the ground that "mutual teaching" was a part of "the faith".

("Mutual teaching" meant that any brother who so desired, no matter how ignorant or ineffectual a speaker, might command the platform. However, when O.A. Carr returned to America he wrote back in 1878 castigating "the one man ministry", claiming that it made "dwarfs" of the members.)

Secondly, there was a debate over the appointment of elders, their qualifications and their relationship to the evangelist. The church Gore served, Grote Street, split over this issue in 1869. A third difference, more hotly debated, was over who should partake of Communion.

The British were "close Communion" Disciples, restricting the Supper to immersed believers, the "Old Brethren" even first interrogating baptised believers over points of doctrine.

American Disciples contended that though the New Testament presumes that only baptised believers communed, their plea for Christian unity presupposed the existence of Christians in the "sects", and if Christians, members of the Body of Christ. American Disciples increasingly became "open Communion" people.

A fourth difference was over accepting money from the unimmersed.

When, about 1855, Alfred Shaw and his wife happened in on a service of worship at the Mechanics' Institute, Melbourne, they were pleased to find that there was "no set sermon, no form of prayer, no organ" and, most astonishingly, that their offering was returned to them because they were unimmersed. The last they appreciated as being an act of "obedience to (God's) will". (I, 165)

American Disciples were not so scrupulous, arguing that "if ungodly men wished to give of their substance to the cause of religion, this, by so much subtracted from the power of Satan to do harm". (II, 286-328)

American Disciple Divisions

American Disciplesdom was a loosely organised movement and has divided into three main streams.

(1) When the religious census listed the Disciples of Christ and the Churches of Christ separately (at the latter's request) in 1906, it was a recognition of a division that had been in progress for 40 years.

The immediate theological issues were rejection of the use of instrumental music in worship, missionary and benevolent societies, and other "innovations".

What first held the movement together was millennial fervour, an enthusiasm for the simple truths central to the reform (such as immersion for the remission of sins) and an optimistic hope for Christian union based on these truths. But there was always a tension between the idea of restoration and the desire for union.

Both held to the Bible alone as authoritative, but they differed over its interpretation.

Churches of Christ contended that what was not prescribed in Scripture was forbidden.

Disciples of Christ argued that what was not explicitly forbidden was permitted. The first principle forbade the use of an

organ in worship, the second permitted it.

But there were non-theological factors in this division. Churches of Christ were generally the poorest congregations in Disciplesdom.

The division reflected a growing urban-rural tension, especially in Tennessee, the heartland of the Churches of Christ. They were overwhelmingly southern, and slavery and the Civil War (1861-65) pushed Northern and Southern Disciples in different directions. In some respects, Churches of Christ dissented from the dominant values of American society in that many leaders were pacifist, apolitical, and pro-worker.

(2) The second division also took place over some 40 years. (1920s-1960s.)

Again, it was the restoration ideal that was in the foreground. This time it was focused on the issue of "open membership", or the question of how Disciples were to regard those who had been baptised as infants rather than as confessing adult believers. Disciple missionaries in China were charged with "opening" the membership to unimmersed believers.

Some missionaries did not always insist on immersion, giving greater value to cooperation and even unity with other Christians (of whatever baptismal tradition), because the Christian presence in China was so tiny.

This led to the rejection of the Disciples' United Christian Missionary Society and their International Convention, with the dissenters called the Christian Churches and Churches of Christ.

(3) The third stream goes by the name of the Christian Church (Disciples of Christ).

Very few Australian Disciples have ever been attracted to the non-instrumental movement. Many feel most at home with the independent "non-denominational fellowship" of Christian Churches; others have a greater affinity for the Christian Church (Disciples of Christ). ♦

Reflection

Minister's Musing

Sunday

"Where your priorities are, there will your heart be also." Didn't Jesus say something like that? Increasingly, we are seeing football matches played on Sundays. I've no quarrel with that. If faith does not mean anything for many people, they may as well be playing or watching football as putting their stamp collections together or watching TV.

It is a pity, though, when our football playing young people are presented with a choice: play football on Sunday or forget it.

I am also disappointed when otherwise committed Christians opt for the football match over the church service. If I do this I am saying, "Right now I prefer to go to this football match than to worship God with my church family." I'd like to think that neither hell nor high water would get in the way of worship!

Monday

As I went to an appointment, the car radio had a person calling the talk-back show to talk about politics. He said that the last national election went the way it did because of a few whingeing ministers of religion who claimed that if the losing side's policies were adopted the poor and needy would be disadvantaged. I didn't know we were that powerful!

But the idea was good: in an election, should we not think of the impact the various policies would have on the disadvantaged of our society and vote accordingly. That is, we put their needs before our own desires. It would not necessarily lead to perfect government, but we would have our priorities right.

Tuesday

Three or four of us went to the airport to see Betty off. She was an exchange student from the USA who worshipped with us for a year, while she had been staying with one of our fami-

lies. For that time, she had been part of our church family. One of the beauties of the Christian church is that people from any part of the world can have an instant family in another part of the world.

But there were only three or four of us.

There had been only three or four at Fred's funeral a few weeks ago. Fred was not a prominent member of our church, but had been there all his life. If we were a real family, we would have been at both places in our droves to say farewell to those people. How come we care only about those we get particularly close to?

Wednesday

Had coffee at lunchtime with one of our men, near where he worked. Early in my ministry, I was out most nights, with meetings and visiting. Most families in those churches included people who went out to work during the day and the only way to see them was to go to their homes at night. I did not mind doing that—it was part of my work—but it must have been awful for my wife and small children.

Now I find that a number of my people are happy to have a visit from their minister in their lunch hour, and it makes a huge difference to my evening timetable. Ministry includes keeping in touch with people and

knowing where they are at, even when they are not in crisis. That way my preaching tends to be less crisis-centred and more down-to-earth. Routine visiting has to be part of ministry.

Thursday

Tonight a woman asked about membership in our church. She had been a committed Christian in the Uniting Church for years, an elder and lay preacher who had led many people to know Jesus. Under our rules, we could not admit her as a full member of the congregation because she had not been baptised in our understanding of the word. It was tantamount to saying that we did not consider her fully Christian. Last year, we received into membership a man who had been baptised as an adult by immersion by the Jehovah's Witnesses: no problems.

Surely God does not have categories of member, full member, Christian in fellowship, active, inactive. It's time to consider changing the rules. God probably does not have many of those either.

Friday

Rhonda is confined to bed this week with a serious complaint. She is in her 70s, chronically unwell, and can get out very little these days. Her husband cares for her well. They do not have children or other close relatives and have had only a minor attachment to the church.

I wonder what is in life for Rhonda and people like her. If they are well enough, people of faith will want to be keeping in touch with other people, sending letters and cards, making phone calls, especially to the lonely and sick, praying. That sounds as though there is still plenty left in life for them. Again, if the family of the church is worth its salt, we'll be giving Rhonda and her husband as much contact as we can, even if she has not always bothered with us.

Saturday

The local fruit and veg shop had some real bargains today. It always sacrifices on one or two items, no doubt in order to get us in to buy their other products. How does that principle apply to the church? I suppose that is part of the rationale for the church running low-key social events and sporting teams. We could trivialise the church that way. The risk is that people will come in just for the bargains and spend the rest of the time in the other shops or doing without fruit and veg altogether. On the other hand, shops that carry only quality and expensive produce often attract only a clientele that is already sold on their products. Come to think of it, Jesus obviously did not come across as an attractive package to some of the consumers of his day. Interesting to play around with the idea of marketing the church, or the gospel!

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			(light luncheon)
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Focus on Foothills



Foothills Church of Christ, WA, is located in semi-rural surroundings at the base of the Darling Range, some 15 km east of Perth. The church is located in Forrestfield, but its ministry extends to the neighbouring suburbs of High Wycombe and Maida Vale, and beyond. The area is predominantly middle-class, with a reasonable number of young families purchasing homes in the area due to the housing being cheaper than closer to the city or more established suburbs.

Currently, the church is going through a time of consolidation whilst seeking a new senior minister to replace David Timms, who left Foothills to lecture at our Carlingford, NSW, college in 1994. Greg Halpin, Associate Pastor, attributes much of the church's early growth to David's teaching and preaching. This year, the ministry team has been supplemented by the part-time work of Ken Laffer, with Greg Halpin full-time. Whilst the church is waiting to see which way the Lord will lead them through their new Senior Pastor, they are seeking to consolidate the work already in effect. Actually, the absence of a permanent senior pastor means that this is the most difficult period the church has faced since its beginnings in 1988.

The church's children's ministry is well-established and, given that the 5-14 year-old age group is one the largest in the area, it is a part of the work which the church is seeking to expand. A five-day holiday club held this year attracted 70 children each day. The Sunday School is traditional, in that it is held before the worship service, yet it is not limited to children, but is an all-age affair, enabling parents who wish to stay. Sunday school attendance includes about 50 children,

with Greg commenting that few parents just drop the kids, having no contact with the church themselves. During services, a creche is provided for pre-school children.

Youth ministry is another area which they seek to strengthen. At present young people are being trained to build on the current outreach into the high school themselves, connecting with the chaplain and youth worker there. This is being done through a camp, held in January, and subsequent teaching, particularly in the basics of the faith.

The church has experienced growth, both in attendance and in contacts through its ministry, with a current membership of around 150. In 1991, the church conducted Carols by Candlelight in the community recreation grounds, with 800 attending. In 1992, that swelled to 1,500. As the fellowship grew, 1992-93 saw the construction of classrooms for the creche and Sunday School.

The emphasis on youth does not mean that other ages are forgotten. The seniors' ministry is showing real promise for outreach, expanding its contacts from being just church folk and those on the fringe, to non-church people. The group's activities are based around a social event, which have included a picnic, a tour of Alcoa and a river cruise (the older group finds this sort of thing quite suitable, as they usually have the time and money to participate). There is always some sort of devotion during their time together, which is usually given by one of the group themselves, rather than by one of the ministry team.

A craft group is also run along similar lines to the seniors' group, but due to the nature of the activities, it is basically an outreach to women. ♦

Obituaries

Obituaries are limited to 100 words

Thomson, Hazel

Born Ethel Hazel Bailey, at Leederville, WA, on 11.1.1903, Hazel was baptised at Fremantle in 1926 and thereafter lived for God. She taught Sunday School and served on youth committees. Hazel kept an open house and many remember the Sunday roasts at the Thomsons'. When unable to offer hospitality, Hazel found other ways to serve—with rugs, chocolate sponge cakes and wisdom. Hazel was an ideal elder's wife, exemplifying commitment. She always attended church, Bible study, CWF and women's ministries, praying for and encouraging missionaries. Hazel Thomson leaves husband, Roy, daughters, Val and Olwyn, and families, and sisters, May and Ada. —John Caporn

Tippett, Gwendolne Laura
(30.11.94) Gwen was born in Broken Hill and moved to Adelaide to work. She was baptised at Glenelg

and was married at Forestville 58 years ago. She moved to Geelong and then to Melbourne. Gwen was a keen hospital visitor and an opportunity shop volunteer. Her love in life was to care for her family and she gave her children great support. A member of the Fairfield church, she was the president of their small CWF group for a number of years. Gwen is sadly missed by Ran, Rod and Jenny, Pam and Frank, Barb and Russ, Ian, Joan and Eddie, and her grandchildren.

Baptisms

•Richard Bejah, Stuart Main, Launceston, Tas •Garth Harris, Ashburton, Vic •Kim Male, John Whitaker, Dandenong, Vic •Louise & Tanya Wagner, Caveside, Tas •Hannah Ellingsen, Paul Brown-Duthie, Jeff Bannah, Paul Mutzelburg, Harlaxton, Qld •Peter Frazer, Murray Bridge, SA

Marriages

•Donna Harrison and Andrew Hale, Launceston Tas •Julie Benson and Doug Adams, Nallsworth, SA •Kym Rothel and Ian Cooper, Joanne Barreau and Matthew Holland, Glen Waverley, Vic •Sue Beaufoy and Peter Black, Harlaxton, Qld •M. Cunningham and W. Comber, Bendigo, Vic

Deaths

•Mrs Joyce Dodd, The Avenue, Surrey Hills, Vic •Geoff Beard, Bill Kenny, Hamilton, Vic •Mrs Ruby Davis, Launceston, Tas •Sylvia Wright, Ashburton, Vic •Horace Christensen, Harlaxton, Qld •Hazel Thomson, Fremantle, WA

Changes

CAVESIDE: Secretary—Rodney Stockman, 43 West Goderich St, Deloraine Tas 7304. Phone (003) 62 3239.



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Church News

Qld

HARLAXTON (Daryl Thorpe, Frank Langford) Bruce & Lyn Pederson guest speakers at annual missions weekend ... Jan & Fay Christensen, Pam & Gary Hine, Tony & Janese Williamson & Patsy Cunningham have shared with church while on furlough ... "Planting Seeds for Jesus in PNG" theme of Men's Society dinner ... 86th anniversary of Sunday School celebrated ... Church joined Mrs Kuss in celebrating her 100th birthday ... Vacation Bible Schools held during each mid-year vacation period.

SA

BLACK FOREST (Ronald Bassett) Life was enhanced in church on 20 November when, to celebrate 75th anniversary, a past minister, Morris Munyard (1972-76), invited to speak. Message was applicable & relevant. Service made richer as Dean Whitford (past deacon) led service & Mrs Maureen Symonds (past member & SS teacher) sang appropriate solos. 130 present at 10.00 am service & involved in reminiscing afterwards, whilst ladies prepared lunch of which 140 partook.

DULWICH ROSE PARK UNITED (Garry Harris, Tricia Spargo) David Brooker, State Minister, preached at parish's 23rd anniversary ... Deane & Winsome Dinning welcomed into fellowship by transfer from Mundulla; Roy & Anne Davies from Para Hills Uniting Church ... Hand-made Christmas Bowl presented by Alison McAllister of St Bartholomew's, Norwood ... After sojourns at various nursing homes, Mavis Cartwright has settled into Glenrose Court, Glen Osmond.

NAILSWORTH (Daryl Telfer) Senior & junior youth combined to present musical "People Need the Lord" twice. Great enjoyment & challenge for some 250 audience. Superbly produced by Warrick & Gaye Dillon ... Rosemary Telfer received Girls' Brigade Queen's Award in October from SA Governor, Dame Roma Mitchell ... Many Sunday Schoolers visited "Pip" Taylor's farm & participated in Nativity presentation—great witness to her Gawler community.

MURRAY BRIDGE (Morrie Munyard) Brian Phelps & Marj Dredge visited, received comments from members, composing a picture of where the church stands now & what of future. Positive reports have resulted, new Mission Statement formed, Sunday evening meeting, discussions on new steps

... A spirit of enthusiasm & expectancy apparent ... Action Stations Kids Club presentations coincided with church auxiliaries finale 1994 ... Craig Francis from Vanuatu visited CWF. Good ambassador.

Tas

LAUNCESTON (C. Spaulding, D. Tobler) Girls' Brigade Parade on 13 November ... Wendy Lewis recently presented with Queen's Award by the Governor of Tasmania ... David Lewis & Stan Strutt elected to Elders Board ... Congratulations to Jodie Foster who has received an award for outstanding achievement in dental technology ... Two baptisms on 27 November.

CAVESIDE (John & Colleen Harrison) Personal Evangelism seminar led by Lynette Leach greatly appreciated ... Rod & Lyn Dowling led YP camp as part of National Gideon Convention ... Ladies' fellowship day enjoyed by ladies from Launceston, Ulverstone & Caveside ... Sales totalled over \$1,100 at annual book & gift sale ... Bill Howard guest speaker 20 November ... Large crowd at baptismal service 27 November ... Planning under way for area Harvest Thanksgiving service March 95.

LAUNCESTON (C. Spaulding, D. Tobler) Jeff Weston moved to SA to become assistant director of Overseas Mission Board ... CWF held break up lunch at Cripps' home at Deviot ... First wedding held at 71 Frederick St ... Two decisions at evening service.

NUBEENA (G. Henderson) Basket tea & meeting held 2 November. Nawni Duma guest speaker, Partners International ... CWCI dinner held at Laetare Gardens, Hobart. Jean Radden guest speaker. Enjoyed by all ... Church commenced a carpet fund ... Monthly cake stall raised nearly \$3,000 towards new minister expenses ... Willing deacons to preach evening meetings to enable minister to visit more ... Three attended annual Council meeting at Bicheno, 19 November.

NSW

THORNLEIGH (Franklyn Elliott, Stuart Wesley) Guest speaker 6 November was Brian Pickering from Spirit Alive team ... 43 Days of Prayer program commenced 30 October ... 27 November Deanne & Franklyn Elliott, Jan & Tony Harris, Robyn & Steve Lynn reported on visit to Argentina ... Special feature on 4 December was first graduation service of School

of Ministry at which Tony & Jan Harris, Andrew Bishop, David Elliott, Margo Hews-Taylor & Diana McKie received Certificate of Applied Biblical Studies (two year full-time course).

WA

FREMANTLE (John Caporn) Mother & daughter, Julie Nutt & Samantha Cross, welcomed in church family ... Missing Hazel, wife of elder Roy Thomson ... Outreach with Aerial Missions resulted in six requests for Bibles ... CWF luncheon held. K. Caporn (Pres), A. Marshall (Sec), E. Onions (Treas) re-elected ... Younger families picnic at South Beach ... Christmas cantata (morning service) ... Two students WA Bible College led evening service, with Principal G. Fewster preaching.

Vic

THE AVENUE, SURREY HILLS (Julie Adam, Frank Langford) AGM positive & encouraging. Following deaths & transfers, membership numbers now fully recovered & average age much younger. Deacons elected for first time, Andrew Clinton & Fiona Crow. Other officers re-elected ... 1995 theme "Renewing Our Vision". Program preparation involved minister-elect Geoff Merritt ... Donations to Robinson House Family Refuge & Urban Neighbourhood of Hope ... Crowded thanksgiving service for the loving life & strong faith of Joyce Dodd.

HAMILTON Rumour had it, (also the local paper) that meeting to be held to consider closure of Hamilton church. Annual meeting quashed rumours by voting unanimously to remain open. Numbers definitely declined, several lost by death, three transferred to other areas ... Received four by transfer over 12 months ... In healthy state financially ... Don Smith took morning service & attended annual meeting.

ASHBURTON (Irls Lawson) Faith Comes by Hearing program undertaken by members ... Minister conducted children's activities during school holidays ... Call for Care demonstrated to Companionship Centre ... Lynette Leach speaker on CWF Sunday ... Ken Barton & Harold Steele speakers during minister's vacation ... CWF meetings include shared day with Camberwell, Beethoven presented by Viney Longthorp & luncheon attended by Gardiner CWF featuring "Melbourne as we Knew It" talk by Bruce McBrien.

International

French and Morals

According to a recent study, 89% of French people think that religious belief is irrelevant to moral behaviour. In contrast, only 1% look at the teachings of the church on such matters.

Branch Davidians

Branch Davidians plan to build another church at the Mount Carmel site where cult leader David Koresh and his followers perished in an inferno. Amo Bishop says the church will abandon the teachings of Koresh, who believed that he was the Messiah. She invited all Branch Davidians to attend a week-long meeting in October, during which a new spiritual leader for the group would be chosen. While Koresh followers will attend, Bishop expects them to be a minority, but Koresh followers say they will fight to lead the new church.

Russian Church

The Russian government has given its approval to a US \$150 million project to rebuild Moscow's largest church, as part of a program to renovate the capital's Orthodox places of worship for its 850th anniversary in 1997. President Boris Yeltsin, who approves the plan, said the restoration of churches would create an atmosphere "in which there will be less room for sinning". The Church of Christ the Saviour, which was opened in 1883 as a memorial to the Russian Army's 1812 defeat of Napoleon, was blown up in 1931 on orders from Josef Stalin, to make way for a city council building. A public swimming pool on the site was closed three years ago.

Cuban Scriptures Continue

Despite the American blockade of Cuba, the supply of Scriptures has not dried up. The Scriptures are shipped to Cuba through the Bible Society of Mexico and a large shipment of New Testaments is currently being processed through Mexico. Bible work has continued uninterrupted during the present crisis, although fuel shortages restrict Scripture distribution.

Church News

DANDENONG (Ruth May, David Akesson) Church saddened by the deaths of Charlie Hansen & Clarrie Brough ... Christian Women's Fellowship celebrated their 67th birthday ... Eris Thane, Peter Jenkins & Bruce Critt elected to eldership ... David Akesson concludes interim ministry on 11 December ... Ruth May & Peter Pitts will continue for the next year ... Christmas carol service to be held at 7.30 pm on 18 December.

PRESTON (Mike Janssen) Ian Allsop at church breakfast ... Blackets farewelled at after church luncheon. They commence in ministry at Horsham 1995 ... New ministry team for 95 is Mike Janssen assisted by Kaye Twining who will be children & family worker ... 100 present at Boomerang Kid's Club service, at which Hayley Weir was dedicated ... Ron Mill unwell.

GLEN WAVERLEY (Ron Elbourne, Martin Gillespie, Howard Sanders) 41st church anniversary held ... Men's Breakfast, 80 men attended, civic leader speaker ... Church leaders camp, teaching program from senior minister setting directions for future growth ... Section 4 tennis team won winter pennant ... Youth ran crazy auction for Living Link & YFC outreach ... Martin Gillespie completed one year of pastoral ministry ... Young people involved as leaders at DMED September camps.

KANIVA (Martin Goldup) Martin concludes ministry early January ... Paul Bauer to begin 12-month ministry in February ... Lil Main now in retirement village in Adelaide ... Dorothy Williams & Margaret Gordon home after surgery & long hospitalisation for Dorothy ... Kingsley Condon of Compassion International speaker at pm service ... Sunday School anniversary held followed by church luncheon ... Paul & Jenny West moving to Horsham.

ESSENDON (Ken Stothard) 81 attended CWF annual luncheon. Tom Travis entertainer. Various churches in attendance. Well received ... Temple Day speaker Rupert Darby. Offering over \$5,000 ... Christmas carol service held on 4 December, with North Essendon, Strathmore & East Keilor participating ... Friendship Group meets second Wednesday in month. Next meeting February 1995 at 1.30 pm.

TOOTGAROOK (Mal Giezendanner) Annual meeting November, new officers appointed ... 108 attended Open Door Christmas dinner ... Sewerage completed by willing workers, special thanks to Jack Burgam, own Master Plumber ...

Members donated liberally to Food For All, including nine plum puddings ... Also donated cash & toys to Prison Fellowship ... 4 December dedication service for Adele, daughter of Philip & Madeline Palmer. After service, congregation enjoyed Christmas dinner served by Open Door.

BENDIGO (John Sweetman) Morning attendances keeping up ... Countdown to Commitment Service average 44 pm ... Recent speaker M. Drummond chaplain KFSC at CWF Sunday ... Second Missionary Convention launched on 4 September by Barry Jenkins

... M. Selwood & R. Broad spoke while minister on holidays ... Robyn & David Harmer special speakers at both morning services 9 October ... Greg Elsdon spoke 16 October ... Over \$4,000 given at Missionary Weekend has been distributed to missionary families.

NORTHCOTE (F.B. Alcorn) Geoff Crossman was the speaker when our minister was at the past presidents' service at Boronia ... Glad Harvey with her daughter in Malanda, Qld, Flo Prideaux with daughter at Caloundra, Qld ... Jack & Win Timmins moved from unit resident to apartment in Donvale

Retirement Village ... Lenna Chen in China on holiday prior to moving to Canberra ... CWF final meeting for year held Lil Nation's home after lunch together.

SUNSHINE On 13 November, church celebrated its 68th anniversary. This was a combined service with Chinese Church who share our buildings. Ian Allsop guest preacher, Kimberley & Vincent Chan from Doncaster presented musical items. An item from combined Sunday School. Service was translated into Cantonese by Sonny Tang & morning concluded with a combined fellowship lunch.

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New Church Gateway

A statement from two churches

The message behind this new concrete block "Gateway" to the Lyons, ACT, church is that the church is open to the community, including the many pedestrians and cyclists who are in the habit of short-cutting across the church property. For commuters crossing the heavily trafficked Melrose Drive/Launceston St intersection, there is also a challenging biblical truth of the month displayed in the "Wayside Pulpit" mounted above the concrete block gateway structure.

Not visible to the public is the project's expression of goodwill between different branches of the Christian community. The "gateway" and other recent landscape improvements to the site are the direct result of an unsolicited gift of \$5,000 to the Church of Christ from the small independent Bread of Life congregation, which meets in rented basement premises at the Curtin Shopping Centre.

Late last year, Tim Janes, pastor of the Bread of Life church, made this donation "out of the blue" and with no strings attached. He explained that this was his congregation's current savings which they felt should be put to use rather than sit in a bank account. They had concluded that the Lyons church would be able to put it to better use than they could at that time.

The "trigger" for their action was a phone call received from the Church of Christ, inquiring whether there were any points

for prayer which might be incorporated in their weekly church prayers. (Lyons has a weekly cycle of prayer to cover one of the 24 churches in its locality each week.) It was this call that led Tim Janes to take note of the Church of Christ's very prominent corner site and to reflect on its potential for making some kind of visible witness to the community.

While the gift was given without any specific suggestions as to what the church should do with it, the "gateway", wayside pulpit and other improvements were the church's natural and enthusiastic response to the challenge it represented. Tim Janes dedicated the "gateway" on the 28th anniversary of the Lyons church.

Lyons has long enjoyed close working relationships with other churches—at different times the Canberra Aboriginal Church and several Roman Catholic groups use its building, and it jointly runs a Kid's Club there with St Alban's Anglican Church.

The Bread of Life Church is an independent congregation working closely with others generally following the charismatic tradition. It also conducts a well-attended Kid's Club from its basement premises (which may not be very visible but are extensive and well-equipped, and are used to provide a very vigorous Christian witness).

—Ron Fergie

The Last Word

Christians can rejoice in tribulation because they have eternity's values in view.

—Billy Graham

Why is the theatre such a sad place?
The seats are always in tiers.

★★★★★

Why did the cleaner stop cleaning?
Because grime doesn't pay.

★★★★★

Why did the thief take a bath?
So he could make a clean getaway.

★★★★★

Report in local newspaper: "While the band from the local school entertained, the bishop walked among the crowds eating their picnic lunches."

★★★★★

A Canadian TV guide reported, "The creation of the Universe is made possible by a grant from Texas Instruments."

★★★★★

Naming what the rector saw as the main contribution after a year in the parish, the rector offered, "People here didn't know what sin was until I came along."

★★★★★

A parish newsletter reported that, "At the picnic, the Sunday School teachers cooked and served the children".

★★★★★

The ship was sinking rapidly. The captain cried out: "Does anybody know how to pray?" "Yes, Captain, I do," said a minister who was a passenger.

"Wonderful," said the captain. "You start praying; the rest of us will put on life belts—we're one short."

★★★★★

Some people spend six days a week sowing wild oats, then go to church on Sunday and pray for a crop failure.

★★★★★

"I don't think my parents liked me very much. 'What makes you say that?'"

"Every day when I left for school, my lunch was wrapped in a road map."



"No, Simpkins, I don't see how you'll destroy the delicate ecological balance of nature by cutting the park grass."



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