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# THE AUSTRALIAN CHRISTIAN

## Jerusalem 3000 Years



Jerusalem, from the Mount of Olives

From *The Land and the Book* by William M. Thomson; volume 1 (London, T. Nelson & Sons, 1881).





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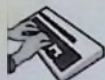
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## Editorial

# "Now is the Winter of our Great Content"\*

A.E. White

"If winter comes,  
can spring be far  
behind?" That is  
what Shelley asked.  
Why did he say "If?"  
There is no "if" about  
it. Winter will surely  
come. He should have  
asked, "When winter  
comes..." It will come,  
and I am glad. I was a  
redhead. If spring  
comes, summer won't  
be far behind and sum-  
mer is the season for  
sunburn. I loved win-  
ter.

Strangely enough,  
when I try to remem-  
ber my early winters, I  
think of tadpoles. I was  
a little boy in Moreland. In those days  
there was plenty of open ground and I was  
free to roam. On cold mornings there would  
be a thin layer of ice on the many ponds  
and the morning sun would glisten on  
busy tadpoles just under the ice. For some  
reason, the memory of the beauty of those  
tadpoles still stays with me. I hardly no-  
ticed my cold bare feet. (Because of the  
raging war and as the White family was  
large, the consequent cash flow problem  
delayed the invention of shoes for some  
time!)

As I grew older, I realised that cold is  
relative and those to the south of me and  
those in the far far north had to face much  
lower temperatures. I never saw snow until  
I went to New Zealand in the 1940s. Being  
in between the extremes has much to com-  
mend it, apart from the wretched sunburn.

It puzzles me that many Victorians head  
off to Queensland every year to escape our  
mild winter. I wish them luck. I worked  
there for some years. Queensland, perfect  
one day, freezing the next! On a farm near  
Proston there were 21 frosts in 21 days!

The Bible, generally, doesn't think much  
of winter. Winter is usually something to  
leave behind. The Song of Solomon says,  
"For, lo, the winter is past, the rain is over  
and gone, the flowers appear on the earth  
and the time for singing has come."

Winter has its religious significance.



When Dr Frank  
Edmund See came from  
Oklahoma to the World  
Convention in Aus-  
tralia, I picked him up  
at his motel one Sun-  
day morning to take  
him to a preaching ap-  
pointment. For no ap-  
parent reason we talked  
about Easter. He ex-  
pressed his sympathy  
for his down under col-  
leagues who had to face  
Easter when winter, the  
season of gloom, was  
approaching, whereas  
in the northern hemi-  
sphere spring was com-  
ing with its promise of  
new life bursting out all

over. An ideal time to celebrate Easter.

I said that we didn't see it that way. It  
seems to us most appropriate that when  
nature is dying at the onset of winter, the  
resurrection of our Lord is not only the  
confirmation of our own place with him,  
we can also have the assurance that death  
in winter is only an illusion. Nature isn't  
dying, it is just resting.

I have travelled far and wide since those  
days in Moreland. The ponds have gone,  
surrendering their place to houses, and  
with the ponds have gone the tadpoles. I  
confess that when winter comes now, I  
cheat a bit. On the beach I wear a pullover  
and a jacket. Maybe Richard Adams was  
right when he wrote, "Many human be-  
ings say that they enjoy the winter, but  
what they really enjoy is proof against it."  
But winter is still my favourite season.

The feet are no longer bare, and even  
the red hair has been replaced by a much  
older colour. Today's winters have their  
own beauty and it is exhilarating to walk  
the beach at Point Roadknight with the  
east wind blowing off the sea. The waves  
crash into the rocky Point creating giant  
lacy curtains of spray, and beyond this  
furious activity, as far as the eye can see,  
the ocean is waving white caps for joy at  
the season of my great content. ♦

\* Richard III Act I Scene I (seasonally ad-  
justed)



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## Letters to the Editor

**The Australian Christian welcomes letters from its readers. Short letters up to 175 words stand the best chance of publication. All letters may be edited. We reserve the right to omit letters altogether.**

### Church Standing Tall

To the Editor

On Sunday night (19 May) I was so glad I had recorded the ecumenical service held at Port Arthur to pay tribute to the people who had been so deeply involved in the massacre and its aftermath.

So often these services become an occasion of pomp and ceremony that does little to enhance the image of the Church in the mind of common folk.

This was a time for simplicity and sincerity, and, in that beautiful setting, this service had the added dimension of serenity. Glen Cumbers and those who worked with him are to be commended for a service that spoke to our hearts from the opening remarks to the beautifully symbolic release of the white doves at its closing.

Many of the people gathered there and certainly many more who viewed the program on television would not be regular church goers. The Governor, Tasman Peninsula Mayor, the community service representatives and the address of Craig Spaulding blended into a touching tribute of faith and hope.

Glen Cumbers is, I believe, the only resident minister on the Peninsula and he will need our prayers as he shepherds that little community through its time of grief and rebuilding. For now, I would like to say, "Thank you Glen", your ministry has helped the Church once again to stand tall in difficult days.

—Keith Horne  
(Clovelly Park, SA)

### Response Commended

To the Editor,

Sometimes I'm proud to be a Christian. Like in the aftermath

of the Port Arthur tragedy. There were many wonderful displays of the Gospel, where and when it counted. Instances, some public, many private, that placed Christian care and compassion central to the healing process.

It started with the Governor General urging church leaders to organise services to help our nation express grief, and to support survivors in prayer. It continued when our Prime Minister transcended politics and reached out to physically support one who was wearing the responsibility of care so heavily. His strong stand on changes to our gun laws took this even further.

There are times too when I'm proud to be part of Churches of Christ. Often we make an impact far beyond our movement's size. The very public ministries of Glenn Cumbers, Alan Anderson and Andrew Henley are evidence. I'm sure there were many more behind the scenes.

Then there was the recently televised Memorial Service. It was organised by Glenn. Craig Spaulding from Launceston spoke. The service was very real. It involved ordinary people. Practitioners. Not academics or ecclesiastical bureaucrats from head offices. Even the politicians seemed like normal folk, united with others in a common grief, and a common belief that good and hope will prevail.

Congratulations Glenn. You planned well. Congratulations Craig. Your simple, straightforward message was a poignant reminder that while we cannot choose what happens to us, we can choose how we respond. And we must.

—Paul Cameron  
(Doncaster, Vic)

### Standing with Kim

To the Editor,

As there seem to be no letters supporting Kim Thoday's gutsy criticism of Leadership 2000 trips to America, let me be foolish enough to stand with him. As someone who applied for, received, then declined involvement in this program, let



## Letters to the Editor

me say how tempting a trip to Disneyland really is. Free plane tickets, recognition by your peers, the father-figure approval of the Senior Ministers club. After Kim's recent trip to the poverty and dangerous faith of a refugee camp on the Thai border, I both understand and affirm his prophetic anger! And what irony in the letters criticising Kim. Each one appeals to unity in diversity. No talk here of Biblical truth and what it really means to be a New Testament church. And isn't that the point? Where do we look for guidance? From the Bible? From God in our own people and culture? No! We go to Uncle Sam for the best of corporate management and marketing techniques. And the defence for this cultural and spiritual cringe? Diversity! Is it not diversity that is the very thing at stake here?

—Mike Janssen  
(Reservoir, Vic)

### Never War

To the Editor,

In wars the motivating view of each side has been and is, "God is on our side"; e.g. in WW 1 and 2, both English and Germans prayed "Please God destroy the enemy". Other nations or races claim "God" (in their perception), as superior to all others. Over the centuries, untold millions have died or are being killed, in such wars.

A God of war and violence is certainly depicted in the OT's early books, of which Harper Study Bible on Deut. 7:2 claims "God's righteousness" justifies such actions. What? Destruction of seven Canaan nations (Num 21:1-3, 21-31), the Midianites (Num 31; esp. vv. 17-18, 35), plus five kings of the Amorites (Josh 10:5-11) and

making slaves of survivors—all non-Israelites nations!

To get the real impact of that violence, I suggest one reads those verses, at least, as though you were a citizen of one of those nations. Think over your emotions. And then bring to mind Jesus the Christ, who revealed God (John 1:18, 14:9, 17:21), emphatically showing God loves the world and is love and peace.

Surely now, 2000 years since Christ's birth, it is time for Christians to reject or deny all violence attributed to God and never again accept that perverse image of our Creator as a basis for violence or war. (Such rejection, I see, would include of the Holy Spirit's hand in the deaths of Ananias and Sapphira (Acts 5:1-11).

—David Allison  
(Black Rock, Vic)

### Making Solemn Vows

To the Editor,

Should Christians make vows, solemn vows such as in a court of law, or at a marriage service?

It has been stated that some "faith missions" require brides to vow to obey husbands in a marriage service. Is this New Testament teaching? And do Churches of Christ practise this manner of marriage service? It is noted that there is no form for a marriage ceremony set out in either Old or New Testament. This leaves an open arrangement for marriage ceremonies.

In recognition of this freedom, should any bride be required to pledge her betrothal with a vow of obedience to her husband?

There are many Church of Christ missionaries in "faith missions" and because of this our members send substantial support to them. In view of the current breakdown of marriages, how can we say that any marriage, Christian or otherwise, will last "until death do us part"?

In Old Testament days, a vow was honoured whatever the cost. From Jephtha, who sacri-

ficed his own daughter, to King Herod, who had John the Baptist beheaded, we see that men honoured a vow made before witnesses.

I would like to hear this topic aired, either by letters or articles.

I believe it is a very important one and well worthy of our stand on the Word of God.

—Gladys Butler  
(Bruce Rock, WA)

## Update

Dear Readers,

In this issue we welcome Alf White as the writer of the editorial. Alf was editor of this paper 1964-1979 and will be remembered by many of our long-term readers. I have been reading the issues of 1966 to select items for the back page feature. It has been an interesting experience. This was a time of controversy over the Vietnam War and considerable upheaval in the life of the church as we faced the many changes emerging in society. All of these were reflected in the "AC". There were also some internal tensions within the national conference, which have long since passed. Alf handled all these with skill, wisdom and strength. He is a great example to younger editors!

We also include a further report on Port Arthur. It tells its own story. This is a time for our churches to continue to remember the Nubeena church and the leadership in our prayers.

The feature on Jerusalem commemorates the 3000th Anniversary of the city. Our writers share with us a range of perspectives. We especially welcome the contribution of Rabbi John Levi. In the Melbourne scene John Levi is an active contributor in the area of Jewish-Christian relationships and is a member of the Fellowship for Biblical Studies which publishes the *Australian Biblical Review*.

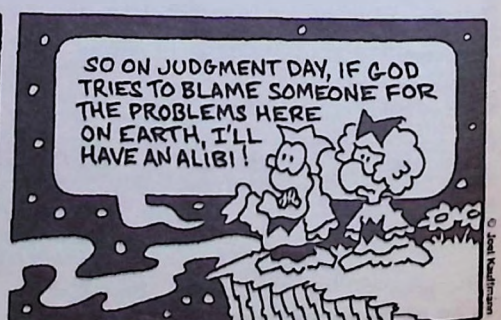
In our centre pages we welcome a special insert provided by CCTC, Mulgrave.

The recent reports on Port Arthur and our features have meant some backlog with news items. We hope to overcome this situation in future issues. However some items which are significantly dated may have to be passed over. We invite you to keep your reports coming.

*Sam Smith*



### Pontius' Puddle



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## 800 Million in Congregation

### Televised Port Arthur memorial service

An estimated worldwide television viewing audience of 800 million people had the opportunity to join with the 4000 people who gathered in the grounds of the historic Port Arthur site for a memorial service on Sunday morning 19 May. This was three weeks after the dreadful events of 28 April and the loss of 35 lives, where so many others were maimed and injured. Seven of the victims who lost their lives had their funerals conducted by our ministers in various states.

The service was planned by local people under the leadership of Glenn Cumbers, minister of the Nubeena Church of Christ. Clergy from the region, the Port Arthur Site staff and emergency personnel participated in the planning with community leaders. Some of these also participated on the day. The service was televised by the ABC and the Seven Network at 11.00 am and broadcast around the world. None who watched could fail to be moved by the singing of the Rosny Children's Choir, the music of the Hobart Salvation Army Band and speakers and readers ranging from Sir Guy Green, State Governor, and Tony Rundle, Premier of Tasmania, through to a policeman, ambulance worker and Site staff. The mayor of the Tasman Municipality, Neil Noye, (a member of the Nubeena church) made a speech which reflected his deep emotions, alongside his strength, statesmanship and deep commitment to rebuilding the life of the Tasman community. Father Morgan Batt, the Roman Catholic priest in the area, read a message of sympathy from Pope John Paul II. Representatives from other churches and community leaders also took part in the service. The heroism, the love, the compassion and service of so many on 28 April was acknowledged with thanksgiving.

Craig Spaulding, senior minister of our Launceston church,

preached the sermon. Craig's great-grandfather George, was a pioneer in the area and one of the founders of the Church of Christ on the Peninsula. Craig, who was born in the area less than four decades ago, preached a message of hope and encouragement, challenging the hearers to personally choose to make a difference, and in doing so to choose the wisdom which comes from God. The sermon's power was in its simplicity, relevance and direct challenge to a response of faith and new relationship with God. Craig said that in the preparation during the preceding week he had never felt more aware of the prayer support of so many for a message to be beamed so far. The release of 35 doves in memory of the dead, as two pipers played, was a moving moment concluding the service.

In a humble way, we can be thankful for the part our ministers have played. Glenn Cumbers, after a few weeks in the area, has won the respect, trust and love of a rural community. Glenn and Ann have given themselves totally to the ministry. Their praise is on everyone's lips. And for Craig Spaulding we can recognise that it is given to few to speak a message of such spiritual power and insight to so wide an audience.

My own response is to say thanks be to God for the Everlasting Gospel and thanks for two young leaders who have ministered the message in word and deed in these days.

In a recent conversation with Neil Noye, he noted the com-

mitment of people to begin again. The task force which he chairs has a long agenda. Items include an appropriate memorial at the Historic site and rebuilding the spirit of the community. On the next Sunday there will be a picnic in the grounds with band music and entertainment. Neil is also part of a three-person Tasmanian group working on the use of the substantial funds which are flowing in from all over the world. There are seven widows from the day and these will be provided for. Funeral expenses will be met and other assistance will be available as needs are discerned.

Glenn and Ann Cumbers plan to return to Wollongong church and campus, where Glenn did his theological training. This will allow for reflection time with Dr Carol Preston and Wollongong staff. They will then return to Nubeena.

Neil Noye and all involved are loud in their praise of Alan Anderson, minister of Nowra church who offered outstanding service in grief counselling, community consultation and with planning groups. His strength, insight and spiritual sensitivity have won him wide recognition in the community. Alan also conducted the funeral service in Melbourne for the wife and two children of Mr Walter Mikac.

There is need for prayer for all concerned. Glenn speaks of much counselling and new



• Glenn Cumbers

opportunities to discuss faith issues. I find it both deeply moving and stimulating that one of our smaller churches in our Australian network can have responded with such leadership, imagination and sensitivity. Meanwhile, Neil Noye must work as a farmer and give much time to his civic leadership role. He says at the moment that his cows are calving without much help from him!

—Don Smith

We are who we are, not because we have no troubles or carry no burdens. Rather we are who we are, because we have "chosen" to go on. As a nation we have made a legend of our mateship. Now more than ever before, our mateship needs to be legendary.

—Craig Spaulding  
(Extract from  
Memorial Service message)



• Craig Spaulding

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## Albert Jones, OBE

*Tribute to a man of vision and compassion*

The name of Albert Jones is closely associated with the establishment and growth of welfare services and aged-care ministries conducted by Churches of Christ in SA.

Albert was born in Adelaide in 1911 and died 20 April 1996, at the age of 85 years. He was baptised at the St Morris Church of Christ in 1925. He entered the College of the Bible, Melbourne, in 1933. Prior to entering ministry, he was a motor vehicle upholsterer, until the depression forced him out of work. Using their enterprising skills, his family established a milk round and they supplemented their income by forming a jazz and dance band. Albert made his way through College serving as the "College cobbler", and continued to enjoy playing popular music (much to the disgust of some) on his violin and saxophone. In recent years, Albert still enjoyed playing in a church band.

He graduated from COB in 1936 with an open and liberal mind. He had ministries at Owen and Henley Beach, SA, before serving as a RAAF chaplain during World War II. Following his discharge, he completed a Social Studies course at the Adelaide University and went to the Norwood, SA, church as minister and there established a Christian Welfare Centre. Such was the success of this work, the State Conference called Albert in 1954 to serve as the initial full-time State Director of Welfare Services. (Now known as Churches of Christ in SA Community Care Inc). He continued to conduct this work from his base at Norwood, but it was soon transferred to the Conference Centre in Adelaide.

Through the 50s, 60s and 70s, Albert led our churches through an amazing period of development in social service. Churches of Christ gained the reputation of being leaders in the field, with Albert winning the respect of the leaders of other churches, the media, busi-

ness and government agencies. He served with and also assisted in the establishment of a number of community-based welfare and support organisations. These included: The Good Neighbour Council, the Marriage Guidance Council (now Relationships Australia), the Mental Health Association, the Supporting Mothers' Association, the Committee on Alcoholism, Council of Social Services, Prisoners' Aid (now OARS), Morialta Children's Home, Council for Charitable Organisations and ITIM. From 1957-1972, he served as Chaplain to the Yatala Prison and last year released his book *Captive Audience* based upon his experiences in this work.

He joined our SA Homes Committee (now Retirement Services Inc) in 1950 and was appointed director in 1962, until his retirement in 1978. While jointly directing the work of aged care and welfare services, many initiatives in aged care took place. These included an extensive development of the St Georges (now Glenrose Court) complex, the purchase and development of the Everard Park village in 1962

and the purchase of land for the Joslin complex in 1975.

Albert was instrumental in creating a film lending library for the Conference as well as raising funds for and opening a girls' hostel at Medindie for country-based students needing accommodation in Adelaide.

Albert certainly was a man of vision. So much of what we have today in South Australia in the provision of care services is the result of his energy, courage and personal compassion for people in need.

In 1978 Albert retired from ministry and was awarded an OBE for his contribution to community services. He continued to serve the Lord in part-time and supportive ministry at Hampstead Gardens church until his recent illness and death, thus completing 60 years in ministry.

A man with a generous spirit, a positive outlook and a practical faith, he established many life-long friends through his ministries. He was greatly supported and loved by his wife Thelma and their children Trevor, Helen, David and Dianne.



• Albert Jones

A capacity crowd attended a memorial service at the Hampstead Gardens church, with tributes being offered by Keith Horne and Ron Holmes.

Albert's book *Captive Audience* is available through our Federal Literature Department, the Resource Centre of Churches of Christ in Adelaide or from Ron Holmes (phone (08) 363 9008) for \$10.00 plus postage. —Keith Ridge

## How is your Spiritual Life?

This is an important question for every Christian, especially leaders. Without a growing faith, leaders impart only their human resources, which are insufficient for the demands of their task or the needs of people whom they lead.

Spirituality for leaders is the theme of the Kidsmin Dinner for all children's ministry workers to be held at Box Hill Church of Christ, Vic, on Wednesday 19 June at 7.00 pm. The speaker will be John Sharpe (minister Ringwood, Vic). Entertainment will be provided by Ric Cutler. Craft resources and books will be displayed. Bookings can be made through Andrea Salmon ((03) 9879 5014) or Churches of Christ Centre (Vic-Tas, (03) 9326 8900).

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## The Cunningham Connection

### Actions with far-reaching reactions

Some of you may remember Allan and Marjorie Cunningham. Allan worked with Youth for Christ and held evangelistic tent meetings for them in the early 50s in conjunction with a daily morning devotional radio broadcast on 4BK-AK.

For 22 years Allan reached people for the Lord from the Darling Downs to Bundaberg and Rockhampton, and as far south as Lismore. Then he ran a Youth Centre in the Wynnum area east of Brisbane on Moreton Bay, reaching young people through sports teams, punctuated with youth round-ups in an outdoor amphitheatre setting, running a lively evening featuring Billy Graham films, live artists and top sports celebrities presenting sports trophies.

He served as minister at Burleigh Heads, Qld, for seven years from 1984-1991, then as chaplain at Churches of Christ Care's Aged Care facility in Maryborough, Qld. Now he and Marjorie reside at our Golden Age Retirement Village on the Gold Coast.

In late 1995 Allan was diagnosed with cancer. His three daughters serving on the mission field in China, Nigeria and India flew home to be with him. Allan and Marjorie had their whole family together for the first time in 27 years. They met two of their grandchildren, born on the mission field, for the first time. Allan and Marjorie also have two sons in the Brisbane area.

During Festival '96, one of the Cunningham grandchildren, Zachary, answered Franklin Graham's invitation to give his heart to the Lord. This brought full circle a process that started in a tent meeting many years ago. Here's the story:

Franklin Graham spent most of the first half of his life running from the Lord, his dad's work and the spill-over effect his dad's work for the Lord would inevitably be expected

to have on his life. He wasn't going to have any part in that. No way. No siree! Not him.

Then one night in a motel room, God took care of that. And so Franklin Graham. Billy's oldest (and most rebellious) son turned toward his destiny, no longer running from it. We in Churches of Christ in Australia can take pride in the fact that we had something to do with that. Or at least one of our ministers did. Our well-loved and highly respected Allan Cunningham provided a link in Franklin Graham's turnaround.

When Allan Cunningham came back to Australia after the war, he was an evangelist with Youth For Christ. For one meeting, he packed his tent in the truck, and went to Bundaberg, Qld. A nurse named Aileen Coleman took care of his baby daughter at the back of the tent. Well, almost. Her version is that she was inebriated. Marjorie, Allan's wife, kept her quiet by having her play with Patsy while they participated in the meeting. One day, Al challenged Aileen, face to face. "When are you going to get real with God?"

That's when Aileen's life turned around.

Some time after that, when Aileen was in the Middle East nursing, a bearded young man who seemed to have a grudge about who he was turned up for a "holiday". He was a rebel and heavily into booze, just like Aileen had been when Allan influenced her life for the Lord. And so Aileen put him to work patching the roof and took the opportunity to befriend Franklin, whose story bore such a parallel to her own. She challenged Franklin just like Allan had challenged her: "God's got a purpose for your life. You'd better get real with him." And he did.

Over the years, Aileen has kept in touch with Allan. She phoned from Jordan earlier this year and Allan mentioned that Franklin Graham was coming



Photo: Davies Photography

### • Allan and Marjorie Cunningham

to Australia for an evangelistic crusade. "And you should be with him," Allan told her.

So she was. Despite still being in much pain from a serious car accident in Jordan a year ago, Aileen made the trip with Franklin. Each day she phoned to report to Allan on the crusade's sessions. Allan was unable to attend because of his cancer, but he and

Marjorie prayed mighty prayers for the crusade to bear fruit. And it did.

On Sunday, Allan and Marjorie received another report. Their nine-year-old grandson, Zachary, phoned to say he had asked Jesus into his heart at the crusade on Saturday evening.

The process had gone full circle.

### *An opportunity not to be missed!*

## The Bader Lectures on Evangelism

### Dr. Darrell Guder

Professor of Evangelism and Global Mission,  
Louisville Presbyterian Theological Seminary

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## Canada Bound

### *Biking for Bibles around the world*

On 22 August approximately 30 Australians, aged 20-58, will leave our shores for Canada on a four-week 4400 km bicycle ride, from Vancouver to Toronto. This is a Bike for Bibles mission. The aim is to raise money to buy Bibles for such countries as Sudan and Ghana.

Only three Tasmanians are going on this trip, two of them

being husband and wife David and Natalie Richards of Devonport. They have been married for only ten and half months and as they have always discussed important matters that affect their lives, they came to a mutual decision to take the challenge and participate in Canada. David has previously biked for Bibles when

he rode from Smithton in Tasmania's north-west to Hobart in the deep south, a distance of 430 km, just under a tenth of the distance he will travel in Canada.

Having no children or other commitments has helped their decision, their employers being supportive is also an asset.

Riding six days a week and resting on every Sunday will take its toll on some riders, but David and Natalie are willing to give it a go as it is rewarding for them to help those less fortunate, being involved in doing God's work and meeting people from different countries.

Their fund raising has so far consisted of selling chocolates, holding a concert and visiting churches state wide, explaining what their aim is—to raise \$8,000 for their cause. They have found this the most difficult part so far, as neither realised the preparation involved and both are relatively inexperienced in fund raising. They have also been disheartened by a poor response—out of 400 churches who received their



flyers, only two replied. But they are praying and working hard toward their goal. Airfares, accommodation, etc, have come out of their own pockets. They have raised in excess of \$2250 towards their \$8000, and anyone willing to assist with donations (tax deductible), letters of support or contribute in any way can contact: Bike for Bibles, c/o Devonport Church of Christ, PO Box 676, Devonport Tas 7310; or fax (004) 23 2815.

## Leadership 2000

### *Third USA study tour*

Congratulations to: Russell Croxford (Frankston, Vic), Ron Chapman (Doncaster, Vic), Ian Docker (Campbelltown, NSW), Tony Sands (Campbelltown, NSW), David Moyes (Epping, NSW), Andrew Ranucci (Hardy's Bay, NSW), Chris Rubie (Berkeley Vale, NSW), John Sharpe (Ringwood, Vic), Paul Hodgson (Blackwood, SA), Craig Spaulding (Launceston, Tas), Steve Blacket (Horsham, Vic), John Cosby (Rockingham, WA), who have successfully applied for Leadership 2000, a study tour organised by a group of senior ministers and sponsored by Christian Projects.

This is the third Leadership 2000 program sponsored by Christian Projects and brings to 42 the number of ministers who have benefited from this intensive training program. The focus of the study tour will be on the leadership models of

various large churches in the Los Angeles area.

The group will be accompanied by some senior ministers from Australian Churches of Christ. (Their costs are not being met by CP.)

Leadership 2000 participants will be involved in a follow-up program after the tour. Accompanied by representatives of their church boards, they will meet at the Wollongong Church of Christ to "translate" the concepts studied back to the Australian scene in general and their own church scene in particular. This follow-up program will be held in early November.

In addition, the study tour can be incorporated as an optional part of a Graduate Diploma in Leadership Development being sponsored by the New South Wales Churches of Christ Theological College.



## EXPERIENCED ACCOUNTANT

required for a thriving tax practice in Maryborough, Qld.

Must be experienced in all aspects of general taxation and have good computer and people skills.

Please send resume to Chris Foley, PO Box 77, Maryborough Qld 4650, or phone (071) 22 4588 (Bus).

## THE LEPROSY MISSION AUSTRALIA Donor Liaison/Bequest Coordinator Part-Time 3 Days Per Week

We are an international Christian mission well-respected for our ministry to those with leprosy, currently working in over 30 countries.

If you are a self-starter, well-organised, relate well to people, have a concern for people in third world countries and can support the ethos of this organisation, then we welcome your inquiry. Previous experience in this field would be an advantage. This is a newly-created position.

Write or call for a position statement.

The Leprosy Mission  
PO Box 293  
Box Hill Vic 3128  
Phone (03) 9890 0515  
Fax (03) 9890 0550.





## Adelaide Hills Churches to Relocate

### Historic amalgamation

The Churches of Christ meeting at Aldgate Valley and Stirling in South Australia have decided to accept an option to purchase a large property in the Adelaide Hills to develop as a community ministry centre.

They will begin an immediate process of amalgamation (subject to the sale of historic properties) in order to be on site as soon as possible.

The new property originally accommodated the Aldgate Primary School and until recently the regional TAFE college.

It includes a cottage, an administration centre with sev-

eral large rooms and offices and a number of sheds and transportable classrooms.

The option to purchase is supported throughout the district.

The churches will maintain community-based programs commenced under the auspices of the TAFE college, as well as adding its own ministries of youth work, drop-in centre, pastoral services and life enhancement courses.

The shared vision of the two churches is "By the love of Christ creating a community of empowerment, compassion and hope in the Adelaide Hills and beyond".

## Old Aboriginal and Islander Christian Fellowship



Remy and Theresa Sese have accepted a call to Normanton! The Aboriginal Community at our church there are excited about this. Currently Barbara, a church member there, is helping with the after-school program with 50-60 children each day. She reports 21 children at Sunday School last week. And they'd love to get their youth group going again. Remy and Theresa can make a huge difference to the ongoing work in Normanton, but we need your help. \$10 a week from 45 share supporters can make our dream come true.



## Does the Church Shoot Its Wounded And if so, Where do they Hide the Bodies?

This is the topic for the second forum to be conducted by the  
**Churches of Christ Theological College**  
(The National College of Churches of Christ in Australia)

at the  
**Doncaster Church of Christ**

680 Doncaster Road, Doncaster, Victoria  
at 7.00 pm

**16 June, 1996**

**Alan Niven**

will introduce the topic  
and invite response from a panel and those gathered.

This forum is designed to involve local congregations in Biblical and theological reflection on issues intrinsic to our roots as a people of God seeking to be both Biblical and contemporary in their proclamation and practices.

### Other Topics in This Series

Male Spirituality  
with Graeme Chapman at Southern Community Church of Christ

The Church's Call to Participation in Justice  
with Meryl Blair at Willemstown Church of Christ

*Come and grow  
through serious dialogue.*

## Upgrading Your Marriage

### Marriage seminars

You have the opportunity to gain new insights and encouragement from a married couple who have a wealth of experience in helping married couples to grow in their marriages.

David and Sarah Catron will be visiting Victoria in the last week of June. David and Sarah are Executive Director Couple of ACME (USA).

They both have an extensive education in the area of psychology, counselling, and child and family relations, and have been co-leaders of marriage and family enrichment events throughout the USA and beyond.

They will be the presenters at two marriage seminars to be

held in the Conference Room of the Blackburn Community Church of Christ on 26-27 June at 8.00 pm.

The first seminar will be on "How can I make time for our marriage and everything else?" and the second seminar on "What can I do when I've lost that loving feeling?"

Another occasion to hear the Catrons speak will be at the Annual Dinner of the Couples for Marriage Enrichment to be held at Donview Heights on Saturday 29 June 1996 at 7.00 pm

Further details can be obtained from John Rowe on (03) 9877 6077.

[See also ad on page 16.]



## Here and There

### Youth Ministry Conference

An Australian Youth Ministry Conference was held in Sydney 6-9 May. Youth workers from across the country participated. Speakers included Hugh Mackay, a social researcher, Tim Costello, community activist, and youth worker Michael Frost. Churches of Christ workers participated.

### MCD Graduation

185 students received degrees and diplomas at the graduation service of the Melbourne College of Divinity on 19 April. Included among these were students from CCTC Mulgrave and John Gilmore, who received the degree of Master of Theology in the area of New Testament studies.

### Vic Uniting Church Charismatic Congregation

Charismatic Renewal people in Victoria's Uniting Church want to set up their own congregation where it will be quite normal for signs and wonders and the miraculous to be seen. They will ask the Victorian Synod for financial help for a pilot program. Neville Burrows the group's chairman says the goal is to prove to the church that charismatic renewal is a viable proposition and comes within the will of God. He says the likely location is Melbourne's eastern or south-eastern suburbs.

## Travel Grant for Asian Study

A travel grant is available from the Christian Conference of Asia for participants to do degree or Masters work or specially arranged studies at a number of locations including Korea, Philippines, Hong Kong, India and possibly Indonesia. Language need not be a problem. Development is one area of study with a focus on rural areas, resource projects and techniques. In the theological area options include theological study in primary and masters courses, leadership development, clinical pastoral education, liturgy, music and ecumenical studies. Inquiries should be directed to Rev Glynthea Finger, CCA Education Desk, 96 2nd District, Pak Tin Village, Mei Tin Road Shatin NT, Hong Kong. Students would need to cover living expenses and tuition fees where these apply.

## Think

Vision is the ability to see the future which does not yet exist and to be motivated and empowered to make it a reality in the present.

—Martin Robinson,  
*Celebrating the Small Church*

## A Day in the Life of the Conference President

Marilyn Smith

**R**ob Warwick, the Queensland Churches of Christ Conference President, took office in October, 1995. Since then he's been attending lots of extra meetings and functions. Here's a "typical" day—just to sample a bit of his presidential life:

5:30 am While eating breakfast, phone rings. It is Rob's neighbour, telling him his cattle have gotten out of the paddock. He changes clothes, gets some hay and coaxes them back into the paddock where they belong.

6:30 Takes another shower and sets off for office at Fassifern Retirement Village in Boonah to catch up on what's been happening at the village overnight, the health of the residents, and do a little paperwork.

8:30 Off to Brisbane for a meeting at the Churches of Christ Care office on industrial issues.

11:30 Conference arrangements committee meeting to look at the details for Sunstate '96—the greatest event that will be happening in Churches of Christ this year (by his own admission). Martin Robinson, an expert in what's happening in the Christian church from a global perspective, will be coming from London. He's been invited because of his good understanding of how to attract the secular culture we Christians are struggling to operate in with our message of hope. Michael Frost will join



him in addressing the issue, with a special interest in outreach ministry to youth. Big names with an important insight into perhaps our most pressing problem. Watch for it in October–November '96!

1:20 pm Lunch with Care's publicity officer, being interviewed between mouthfuls for an article in *Who Knows?* or *Who Cares?* or *The Australian Christian* or *The Christian Echo* ... or something.

2:00 Begins three-hour drive to Inglewood to inspect building progress and talk to the local shire council. Then out to dinner with the local Doctor and his wife whose vision the new hostel has been.

7:30 Following is the regional committee meeting to plan the opening of the hostel in July.

9:30 Begins (he hopes) the two-hour drive back home. Thank goodness he has his Scripture on cassette as his companion during the six hours driving time he's put in on this typical day. Driving time doubles as worship time and thinking time.

11:30 To sleep, perchance to dream ... zzzZZZZ.



### SWANSTON STREET CHURCH OF CHRIST Melbourne

(cnr Swanston & Little Lonsdale Streets)

#### Sunday

9.00 a.m. & 11 a.m.

Worship & Communion Services  
Gospel Celebration

7.00 p.m.

#### Wednesday

1.15–1.45 p.m.

Lunchtime Service

For further enquiries, please ring (03) 9663 3884



# Reconciling our Theology with our Cosmology: Heaven

Gordon Stirling

If the top storey of a three storey universe is not there, where do believers go when they die?

The New Testament affirms life after death. Paul longed "to be with Christ which is far better". He also used the phrase "absent from the body, present with the Lord".

But the New Testament writers did not go into detail about what the life after death is like. Paul loosely quotes from Isaiah in 1 Cor 2:9 saying that, "Eye has not seen, nor ear heard, neither has entered into the heart of man the things that God has prepared for those who love him." The context indicates that he is talking about both this life and the next. In John 14 Jesus refers to dwelling places ("mansions") in the Father's realm ("house"), but with no detail.

John in Revelation uses vivid metaphors to give some feel of the glory and wonder of life after death for believers, but his figures of speech are so obvious that we can see that he did not mean them to be taken literally. His "heaven" is a great cube of 2500 kilometres each way. But even so there would still not be enough room for all of the saints of the centuries, and it would not be very comfortable for them to be stacked up on top of each other.

So the obvious conclusion that we must come to is that human language is not adequate to describe the indescribable—life with God in another dimension of being in which time and space and the material are irrelevant. If our life after death could be imagined in our finite human minds, we would be bored with it before eternity had scarcely begun.

So heaven is not so much a place as we know this planet, but rather it is life with God

who does not need a material dwelling place, for "God is spirit" and we will be like him. Paul hints at this in 1 Corinthians 15 where he makes it clear that the relationship between our earthly form and our heavenly form is as different as the seed is from the plant that springs from it.

When faced with this concept a woman said, "But I don't want to be a disembodied spirit!" So we cling to the familiar, when infinite but unfamiliar possibilities are open to us! God himself has no trouble being spirit without physical form. In fact, if he were in physical form he would cease to be God for he could not be omnipresent, omniscient and omnipotent. And you would think that after 70 or 80 years in a human form, so wonderful in many ways but also so limiting and prone to trouble, that we would welcome something infinitely better, no longer shackled by time and space and the limitations of earthly dimensions.

So our cosmology has taken away a place above the solid blue dome with literal streets of gold and gates of pearl. But it has left us with something far greater, life with God "in communion with the saints" in another dimension of being that does not need the trappings of our "civilisation" which only give us at best a bit of transitory excitement.

And the New Testament makes it clear that believers, in

their experience of life with God here, are already tasting something of what is yet to be. It is called eternal life and in the New Testament eternal life is

the present possession of the believer (John 10:10; 11:25; 17:3; 1 John 5:11,13). It is continuing life with God that death cannot stop. Death for the believer is passing from one phase of eternal life with God into another, freed from the limitations of human life on planet Earth. This life with God after death does not



need the top storey of a three storey universe.

In passing, we may ask, "What then has happened to the bottom storey (hell) in the light of our cosmology?" The answer is simple. It is the condition of those who say no to God's gift of eternal life and all that it implies both here and hereafter. ❖

**If the top storey of a three storey universe is not there, where do believers go when they die?**

## BIBLE SOCIETY TASMANIA STATE DIRECTOR

Bible Society in Australia (Tasmania) Inc invites applications for the position of State Director which will become vacant following the retirement of the Rev W.D. Howard on 31 January 1997. Applicants should possess the following qualifications:

1. A strong commitment to the Christian faith and unquestionable integrity.
2. A strong commitment to the aims and objectives of the Bible Society.
3. Proven leadership and management skills.
4. Competence in public speaking and the ability to relate to people.

The position is based in Launceston.

Copies of the duty statement and further information may be obtained from the Bible Society National Office: phone (06) 248 5188, fax (06) 249 6168.

Applications marked "Confidential" close on 19 July 1996, and should be addressed to:

The Australian General Secretary  
The Bible Society in Australia Inc  
GPO Box 507, Canberra ACT 2601.

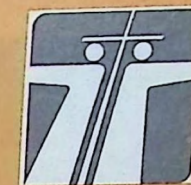




# Churches of Christ Theological College

Mulgrave, Victoria

(The College of the National Conference of Churches of Christ in Australia)



## COME AND JOIN US!

The notion of journey has been used by countless generations of Christians to describe their relationship with God through Jesus Christ. For 2000 years Jesus has been calling people to follow him on the journey of discipleship.

At CCTC we are strongly committed to walking this journey of faith and discovery. I challenge you to consider joining us on this journey of a life-time.

- It is an **exhilarating journey** as we discover together new insights into the relevance of the Bible's message for us today. We are challenged, inspired and affirmed.
- It is frequently a **surprising journey** as familiar traditions and symbols take on new meanings and significance. Words and ideas we have known for so long begin to erupt with new life and vitality.
- It is a **rigorous and demanding journey** and requires high levels of commitment and discipline. It is a journey during which we are encouraged and strengthened by our fellow travellers.
- It can be a **painful journey** as we explore the depths of our own personality and spiritual experience.
- It is a **life-empowering journey** as we discover more about the grace of God and the gifts we have been given for life.
- It is sometimes a **dangerous journey** as we hear with new clarity the call to take up our cross and follow Jesus of Nazareth.
- It is a journey of personal **growth and development** as we discover together more about being the people God intends us to be.
- It is also a journey of **joy and hope** as new horizons begin to open up before us.

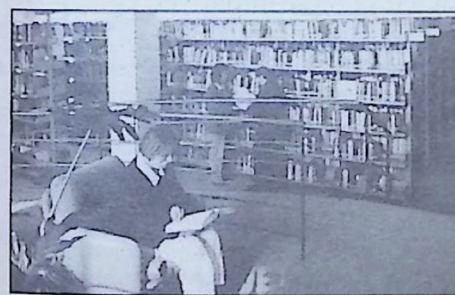
Are you interested in sharing this journey with us? If so, I'd love to **hear from you soon and talk with you about what we can offer you** in your journey of Christian faith and discipleship.

Yours in the service of God's Kingdom

**Greg**

Dr Greg Elsdon  
Principal

## Please Support CCTC College Offering Sunday 2nd June 1996



### Who studies at CCTC? *All sorts of people*

- People wanting to learn more about the Bible and explore their own Christian faith with courage and openness in a supportive environment.
- People wanting to be better equipped members of local churches and other Christian agencies.
- People wanting to discover creative and faithful ways to be Christian in today's constantly changing world.
- People preparing to be ordained ministers of Churches of Christ.

Send your donation to  
**Churches of Christ Theological College**  
PO-Box 629 Mulgrave North, Victoria 3170

## BUILDING A LIVING FAITH

Life often presents us with problems that raise theological questions which are not easily answered. After almost ten years in ministry with Fusion Australia, I had many unanswered questions. This was combined with a desire to seek new levels of personal growth and discipline which would equip me to serve God more effectively.



I applied to the Churches of Christ Theological College at Mulgrave, Victoria, hoping it would provide me with the reflective tools and space I needed to define more clearly the issues I was facing. I needed to develop a thought-through theology of my own, not just 'ideas' that someone else had projected on me.

At CCTC I am being equipped with the tools to do my own Biblical interpretation and my own theological thinking. An important part of this has been the interaction with both lecturers and other students, which often occurs outside the classroom as we grow together in community.

In all, college has challenged me to work on my life in a way that is in tune with the life of Jesus. After two years in college I have found a new desire to respond to the challenge of Jesus' call and to search for realistic and relevant ways of 'doing' theology in the context of our own society.

**Roy Tansey** (Student Minister at Mulgrave Church of Christ)

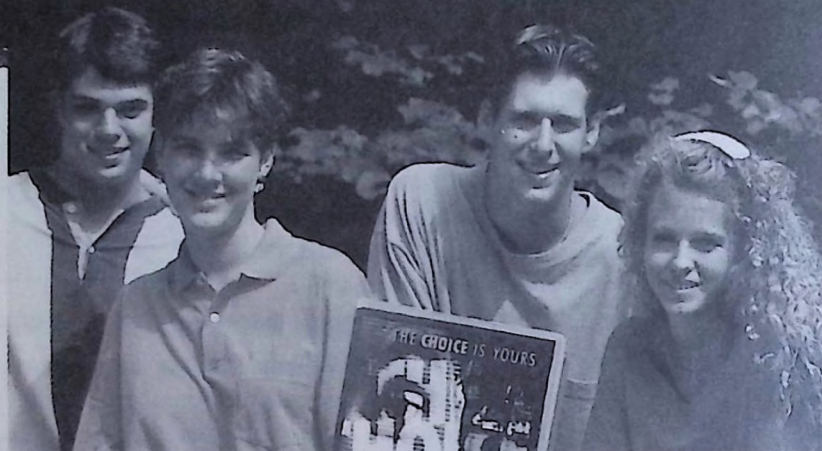
## Take the next step now!

Call the College on (03) 9790 1000

- to arrange an **interview** to discuss course options
- to request a **copy of the College Handbook**
- to **book your place** at the **College Discovery Day** on **Saturday 25 August 1996.**



# Helping You, Helping Young Australians



**When you insure your home, contents, car, church or business with ANSVAR Australia, you can be assured of all the benefits you would expect from one of Australia's most respected established insurers.**

**Competitive rates. Fast, professional handling of claims. Individual attention and care.**

But when you insure with ANSVAR you're doing much more than ensuring your peace of mind. You are ensuring a brighter future for Australia's youth.

That's because ANSVAR has no shareholders requiring dividends, so all surplus profits can be put back into the community

through education and support initiatives which address some of the key concerns in today's society.

Developing alcohol awareness and education programs for young people is just one of these initiatives. Recently, ANSVAR distributed a special alcohol education film to all

Australian secondary schools. "The Choice is Yours" challenges viewers to consider the way in which alcohol can impact on their own lives and on society. Similar products are available throughout Australia from all ANSVAR offices.

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202 Glen Osmond Road, Fullarton 5063. Phone: (08) 338 1900  
8 Clive Street, West Perth 6005. Phone: (09) 321 6291  
157 Ann Street, Brisbane 4000. Phone: (07) 221 8449





# Jerusalem—A Potted History

Merrill Kitchen

**S**ituated on the fertile central mountain spine of the Holy Land, Jerusalem is an important city in Jewish, Christian and Islamic traditions. Strategically located between two major trade routes linking Mesopotamia with Egypt and the Mediterranean region, it has been continuously occupied for more than five thousand years. The area known as the "old city" today with its Turkish wall and golden-domed mosque is, in fact, relatively modern, having been established less than five hundred years ago on a Roman architectural base.

Prehistoric traces of the earliest inhabitants of Jerusalem indicate that they gathered on a steep twelve acres above the spring of Gihon, which emerges from a cave in the valley beneath the eastern ridge of a hill called Ophel. The name Urushalim has been noted in Egyptian texts dating from the 19th and 18th centuries BC, suggesting that it was named after Shalem, an ancient long-forgotten god.

In the biblical tradition it is first mentioned in Genesis 14, when Abraham encountered the king of Salem, Melchizedek. It is also the assumed location of Mount Moriah, the place where Abraham went to sacrifice Isaac. This easily defensible Jebusite settlement was a challenge to the Israelites in their plan to occupy the land of

Canaan. Joshua was unable to conquer it, but around 1000 BC David's forces entered the city by sneaking under the ancient Jebusite walls through a water course leading from the spring of Gihon to the inside of the walled city. David refortified the city and establishing it as his capital. He built himself a palatial home and initiated plans for a permanent temple to be constructed at the highest

point overlooking the three steep valleys which marked the boundaries of the Ophel. His son, Solomon, built the temple but within five years of his death (about 922 BC), the kingdom was divided into two, and Jerusalem remained the capital of the southern kingdom of Judea. Over the next five centuries it survived attacks by invaders from Egypt.

Philistia, Arabia, and Assyria, finally succumbing to the Babylonian army in 586 BC. Ten years later its temple and walls were in ruins.

After more than fifty years of desolation, Jerusalem was reinhabited when the Persian conquerors of Babylon encouraged their Jewish captives to return to Judea and rebuild their cities. The book of Nehemiah describes this process of faith, courage and vision, which led to a renewed city which prospered under Persian and early Greek (Seleucid) rule. After the death of Alexander the Great, Ptolemy acquired Egypt and Palestine, holding it until 200 BC, when the reform-

ing Seleucids took over. These new rulers infiltrated and compromised the temple hierarchy, resulting in a Jewish backlash as the Maccabean brothers staged a revolution in 167 BC securing Jewish dominance of the Palestinian region for the first time since David's kingdom.

The Roman conquest overturned Greek rule throughout the Mediterranean region and

the Romans entered into an arrangement with the Jewish rulers whereby Palestine became a client state of Rome, with Herod as its representative in Jerusalem. During his lifetime, Herod began a massive rebuilding program in Jerusalem, which continued after his death in 6 BC, even though the Roman headquarters shifted to Caesarea on the coast. It was during this pe-

riod that Jesus' visits to Jerusalem occurred. The political and religious turmoil of the time is discernible within the New Testament texts. A widespread Jewish revolt began in AD 66, with the temple being destroyed by the Romans four years later. Jerusalem ceased to be the cultic centre of Judaism, becoming a pagan city instead, as the Romans, under Emperor Hadrian's instructions, rebuilt it and renamed it Aelia Capitolina.

When Emperor Constantine embraced Christianity in the early fourth century, Jerusalem became a focus for the renewed interest in Jesus' birth, death, resurrection and ascension. The

city grew dramatically as churches were planted, monasteries founded and pilgrim centres established. The city was full of energy. Theological controversy raged throughout the Byzantine period (324-640) until the passion of the new religion of Islam inspired Arab conquest of the Holy Land and the long struggle between Christians and Muslims which is known as the Crusades. The Crusaders conquered and occupied Jerusalem in 1099, massacring all the Muslim inhabitants of the city. They built new religious structures and refurbished many of the old holy shrines. Their rule was efficient, cruel and short-lived. Crusader control of Jerusalem was lost early in the thirteenth century when once again the city walls were effectively destroyed by the Mamluks, and Jerusalem was left as a place for pilgrimage and scholarship, but not of political power.

The walls of Jerusalem which can be seen today were built by the Ottoman Turks under the administration of Suleiman the Magnificent (1520-1566). They enclosed a city occupied by Muslims, Jews and Christians. With the defeat of Germany in the First World War, the lands of their allies were divided between the victors. So the Turks were compelled by the League of Nations to transfer government of Palestine to Britain in 1918. The British mandate to rule Jerusalem remained until 1948 when they withdrew because of intense racial strife. The Old City of Jerusalem became a part of the West Bank of Jordan while Western Jerusalem was given to the new Jewish state of Israel. This uneasy division remained for almost twenty years until the Israelis occupied the West Bank, including the Old City, in the 1967 "six day" war. In 1982 the city was proclaimed the "eternal, undivided capital of Israel".

Have you thought of helping  
"The Australian Christian"  
in its ministry among  
Churches of Christ?

Why not include us in your will?

The following wording could be used in your will:

I give and bequeath \$ ..... (or a percentage of the total estate) to "The Australian Christian", the national journal of Churches of Christ in Australia, absolutely for the use and benefit of the organisation free from all debts, funeral and testamentary expenses.



## Classified

### 80TH BIRTHDAY

**STRACK** Doreen General invitation to all to celebrate Doreen's 80th birthday on Saturday 22 June, 2.30-5.00 pm, at the Family Centre, 52 Buckley Street, Essendon. Phone Julie Langford (03) 9888 6458. You are welcome to bring a plate.

### HOLIDAYS

**AYR, NORTH QUEENSLAND** Travelling up the Queensland coast? Stop over in the "Bountiful Burdekin" at Ayr Shamrock Motel. Friendly service, reasonable rates. Phone (077) 83 1498. Owned and managed by Dudleigh Oakes.

**GRAMPIANS SUNRISE HOLIDAY UNITS** Modern FSC, 6 2-BR units, 13-BR cottage, games room. Superb views, farm setting with hand-fed animals. Suit family holidays, reunions, small group camps

or retreats. Speak to Bruce or Merilyn Bertram (053) 56 6300.

**HERVEY BAY, POINT VERNON** Whale watch or explore magical Fraser Island. Premier holiday position. New 3BR house, lock-up garage. All modern cons, has everything. Fully furnished, carpets, colour TV, washing machine, dryer, microwave. Short stroll to Bay, boat ramps, shops and parks. Bookings phone (02) 790 3710.

**HOUSEBOAT** "White Heron" 8-berth. Moored at Blanchetown, SA. Phone (08) 365 1153 or (085) 40 5250 or write 7 Gameau Rd, Paradise 5075.

**PORT ELLIOT & VICTOR HARBOR SA** are perfect holiday spots. 2 and 3 bedroom self-contained units in each location for hire. More Uniting Church owned units at Belair, in the Adelaide foothills. Phone UCA (08) 212 4066.

## Make Your Marriage Better

Hear David and Sarah Catron

Executive Director couple of ACME (USA)  
Co-leaders of marriage and family enrichment events

at

### Annual Dinner of Couples for Marriage Enrichment

Donview Heights, Doncaster, Sat 29 June 1996, 7.00 pm

and at

### Marriage Seminars

26 & 27 June 1996, 8.00 pm  
Blackburn Community Church of Christ

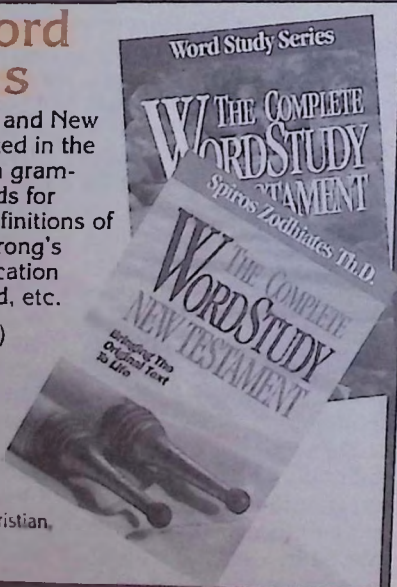
For details contact John Rowe, phone (03) 9877 6077

## Bible Word Studies

Each word in the Old and New Testaments is presented in the original language with grammatical and lexical aids for study. Included are definitions of key words, links to Strong's Concordance, identification of forms of words used, etc.

Normally \$60.00 (OT) and \$45.00 (NT), we offer them for the special price of \$55.00 and \$40.00 respectively (including postage).

Contact, The Australian Christian,  
PO Box 101,  
North Essendon Vic 3041.



## Hospital Chaplaincy

# A Pastoral Visit to Hospital

Glen Wegner



**S**o you've been asked to be a pastoral visitor to the hospital. A good place to begin is to consider the needs of the person you are going to see.

The pastoral needs of patients vary. Some may feel a sense of isolation or loneliness as hospitalisation removes them from the familiar. Twenty four hours can be a long and boring day for some, while for others it may be a good opportunity for rest. Some patients find the hospital environment unsettling, as there may be an unfamiliar routine, lack of privacy and loss of control. Illness may cause feelings of anxiety and insecurity about one's well-being for the future.

The pastoral visitor must be sensitive to the needs of the patient. The visitor may then be helpful in providing support, encouragement and fellowship. A pastoral call may help reduce feelings of isolation, provide company and help the patient keep contact with life outside the hospital. Keep in mind the patients relatives, they may need as much support as the patient.

There are some practical points to keep in mind. Don't rush straight in to see the patient. Check first with someone such as a senior nurse, introducing yourself, and if possible wear some form of identification. Respect privacy, don't

go behind a drawn curtain, but seek permission to enter the patient's private space.

Rather than going with the attitude to "cheer up" the patient, go with the attitude of "being there" for the patient. Go

with an open agenda to see your patient. Don't jump to conclusions about how your patient must be feeling. Allow the patient the opportunity to talk as you listen. Be sensitive and don't overstay. Don't give nursing or medical advice or suggest alternative treatments. Don't rush into conversation about "God talk" or preaching,

instead be open for opportunities for prayer, but offering such at carefully chosen moments. Take care before engaging in discussion concerning the theology of illness and healing, as there is much imprudent teaching in this

area.

Your visit was likely to be appreciated if you were relaxed and confident in your role, and accepted the patient as you found him or her. If there was sense of mutuality as you and the patient started dialogue, then you probably provided encouragement and support. Remember the importance of confidentiality. When you leave the hospital reflect on your visit, as this can provide learning that may enhance further visits.

**The pastoral visitor must be sensitive to the needs of the patient**





# A Mantle of Safety

Viney Longthorp

In one of his inimitable essays, the late F.W. Boreham related how the little central Victorian township of Moliagul was famous for two things: the discovery in 1869 of the largest gold nugget ever and as the birthplace of John Flynn in 1880. He went on to ask the inevitable (and rhetorical) question: In which fact lay the town's chief claim to fame?

Can there be any doubt? For John Flynn became a truly great Australian, one who contributed mightily to the spiritual and physical well-being of the people who live in our vast inland. Indeed, he has almost become another of our national icons, possessing the primal aura of such people as Fred Hollows, "Weary" Dunlop, Caroline Chisholm and Howard Florey. He thoroughly deserves having his image on our \$20 note; much better than being inscribed on the \$100 note, since on the former more people are likely to see it!

Over past years, several people have given us excellent biographies of him, notably Ion Idriess, *Flynn of the Inland* and Ernestine Hill, *Flying Doctor Calling*. Now we have a brand-new biography by Ivan Rudolph, simply entitled, *John Flynn* (Dove, 284 pp. \$19.95). One reviewer offered a mild criticism of the book on account of its style, its dependence on first-person narrative. I agree that this device can wear a bit thin if overdone, but significantly, the same reviewer added that the strength of this story lies not in the telling.

That comment goes to the very heart of the matter with regard to John Flynn. For the story is one of heroic and consistent action—all for the sake of others.

His father was a school teacher and lay preacher. John followed his father's religious leanings and at one stage was a leader of the Footscray Young Men's Bible Class. A born

teacher, he became a staff member of the Victorian Education Department, 1898–1902. He then felt the call to ministry and joined the Home Missions Department of the Presbyterian Church of Victoria.

From the very beginning of his ministry he was involved with the people of the Australian outback. At first he served with the Dunesk Mission in South Australia. Later he was invited to report on the needs

of the people of the Northern Territory. What he saw there in those days appalled him. For instance, most of the hospital cases were the result of alcohol and drugs. It did not escape his attention that delays in getting sick or injured people to the far distant hospitals contributed to their plight. Much of the sexual immorality, a result in many cases of some white men's attitude to aboriginal women, deeply disturbed him.

His greatest contribution in meeting the special conditions encountered came in 1928 with the formation of the Flying Doctor Service. This was first controlled from the tiny vestry of the Presbyterian Church in Cloncurry, Queensland. Then, in collaboration with Alf Traeger, he developed the famous pedal radio transceiver. These innovations formed the basis of that "mantle of safety" which was such an effective and uniquely Australian response to the spe-

cial conditions presented by Australian geography. For not only are we the "hottest, driest, flattest" continent, but when the vast distances are added, it makes us one of the most dangerous as well. All this is also conducive to terrible loneliness.

"Nowhere in the world had there been an inexpensive pedal wireless, a 'plane converted into an aerial ambulance or a school of the air'."

John Flynn was a dogged perfectionist who always looked for more effective ways of implementing his ministry. In spite of serious financial setbacks due to two world wars, the Flying Doctor Service evolved to what it is today.

It is an interesting comment—and one not lost on many of those who work within church structures, that Flynn's church often complained that he appeared not as intent on "spiritual matters" as they wished. But community appreciation

was enormous. He was created OBE in 1933.

In 1939 the Presbyterian Church of Australia conferred on him its highest honour, that of Moderator-General. The following year the prestigious McGill University in Canada gave him an honorary Doctor of Divinity.

An Australian academic who was deeply influenced by Flynn, Hans Mol noted how this man of action was also a



man of old-fashioned decorum. "Even when his Dodge broke down, as it often did, in the middle of Never-Never, he would rarely take his coat off, and his waistcoat never." The same writer spoke of Flynn's "inner quality of unassumed integrity and natural tranquility squeezed out of the metropolis but vibrantly present in the Australian outback".

To be sure, it takes all types to make a saint, and pioneers can never be stereotyped.

Flynn died on 5 May 1951 of cancer of the liver. His death was marked, as our biographer tells us, "by a two-minute silence over national broadcasting services, a sign of respect unprecedented in Australian history". His ashes were interred with a simple ceremony at the foot of Mount Gillen, near Alice Springs. Read and be proud to be an Aussie. ❖

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## Jerusalem 3000

# How to Visit Jerusalem

Rabbi John Levi

**A**ny city that can celebrate 4000 years of turbulent existence demands time and respect.

It is a mere 3000 years since King David captured the Jebusite town perched on a cliff above a bubbling spring and made it the capital city for people of faith.

So, rule number one about a visit to Jerusalem is, **don't hurry!** You must give yourself a week to begin to understand the magic of the Holy City. For one thing, the Sabbath in Jerusalem takes three days. On Friday all Moslem shops are closed. On Saturdays Jews celebrate the Sabbath and on Sunday morning the bells ring out as dawn approaches and a dozen different Christian liturgical traditions celebrate the Lord's Day.

The second rule is **obtain a guide!** There are very good bus tours. There are wonderful walking tours organised by the Israel Society for the Protection of Nature. Their tours are fabulous and they are designed for intelligent people! The Society also manages a wonderful bookshop where you can purchase books which describe do-it-yourself walking tours. You need time to orientate yourself, for Jerusalem is a bustling city with distinct areas and quarters and most of it is in walking distance of most hotels.

My third rule suggestion is that there are a number of visits you should make on your own. (Which brings us back to the issue of time!) You don't need a guide to visit the fascinating Israel Museum, but you can't possibly see the Dead Sea Scrolls, the Archaeological Galleries, the Judaica rooms and the Art Exhibits in one day. And then next to the Israel Museum is the Bible Lands Museum with its own fabulous collection. Don't overlook the Holocaust Memorial (Yad Vashem). It is a very sad place but it is a "must". By the way,

the restoration of the Tower of David by the Jaffa Gate in the walls of the Old City has its own museum and is well worth visiting. Don't miss the walking tour along the new tunnel that has been dug alongside the western side of the Temple Mount. In the tunnel is the ancient gateway through which the High Priest would walk to reach the Holy of Holies. You have to spend time in the Archaeological Park built around the ancient City of David. You must explore the excavations that are south of the Temple Mount and walk up the steps that led to the Double and Triple Gates. By now I hope you are all looking at your calendars and wondering how you could have thought, "We will see Jerusalem on Wednesday."

The fourth rule is **don't allow yourself to be shown around by an unlicensed guide.** Licensed guides do a very intensive course ... unlicensed guides are usually undereducated rogues.

Fifth rule is find a decent hotel. There is a Government Tourist Office at the airport, but it is probably sensible to book a hotel from Australia, but don't tie yourself down to pre-booked tours. That you can do in Jerusalem. There is an excellent YMCA opposite King David Hotel. (There is another YMCA on the other side of town which is just okay.) St Andrew's Presbyterian Church runs a good Guest House with splendid plates of porridge for breakfast. There are serviced apartments available.

Hotels are graded by the government and three stars and over are okay. I would also, if

possible, avoid the months of July through to September. Summer can be very hot and the place is overrun by Americans ... so prices are high.

My sixth suggestion is geographical. Remember that Israel is a very small country. Everything, by Australian standards, is amazingly close by.

Jericho is thirty five minutes away by bus. Massada is a couple

of hours down the road along the Dead Sea. The major bus companies run three day tours to Galilee. Make sure you choose the tour that stays overnight at the Kibbutz Guest House at Ginosar, which is beside

the tranquil Sea of Galilee and actually houses the 2000 year old fishing boat which has been brought up from beneath the waves.

Finally, if you like music, don't forget that Israel has a wonderful collection of symphony orchestras and a host of talented musicians. In the complex called the Jerusalem Theatre there are always concerts and visiting theatrical groups,



Photo: Sam Sledge Photography

and some Hebrew plays come with simultaneous translations via earphones.

At sunrise and at sunset Jerusalem really does turn into gold. By law every building is faced with local stone. The air is clear. The ancient walls and gates are a perfect setting for this most magical time in a miraculous and vital city. ❖

*Rabbi John Levi is Senior Rabbi at Temple Beth Israel in Melbourne.*

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# Jerusalem At 3000: The Struggle Intensifies

David Dolan

**J**erusalem became ancient Israel's capital when King David conquered the town 3,000 years ago. Hosting a record number of foreign visitors, modern Israel is celebrating that historic fact throughout 1996. In May of this year, the city that is holy to Jews, Christians and Muslims also became the main focus of ongoing peace negotiations between Israel and the PLO.

As was true in David's time, modern Jerusalem is "built as a city that is compact together" (Psa 122:3), with close to half a million people living inside municipal boundaries that are only about seven kilometres wide and ten kilometres long.

No one can say exactly why the God of the Universe chose a small town in the semi-arid Judean hills as his resting place on earth. Yet the fact that he chose Jerusalem is confirmed by his own words, recorded in the Bible. Therefore, it is little wonder that the end-time political and spiritual struggle over Jerusalem is intensifying every day.

Local Christian, Muslim and Jewish religious leaders have been busy preparing themselves for the upcoming political battle over the final status of Jerusalem. Palestinian leaders want the city to serve as the capital of their emerging Palestinian state. Israel plans to strongly resist that demand.

Local Muslim leaders are not happy that Israel is celebrating King David's ancient conquest of Jerusalem. They cannot accept Jewish control over the city, which seems to contradict several important tenets of the Islamic faith.

There seems to be only one thing that most of Jerusalem's Christian, Muslim and Jewish religious leaders agree upon—the sacred writings of all three faiths predict that the final bat-

tle of this age will be fought over the holy city.

Many Orthodox Jewish religious leaders take no public stand on the question of Jerusalem's future political status. All agree that religious Jews must continue to have full access to the venerated Western Wall of the Temple Mount. However, a majority seem ambivalent about maintaining Israeli political control over the walled Old City, since they see the modern Jewish state as basically irreligious and therefore illegitimate. They prefer to ignore the intensifying political struggle over King David's capital city, believing that the prophesied Jewish Messiah will sort out the question when he finally arrives in Jerusalem. They trust that the expected Messiah, whom they generally see as a great political and religious leader, will restore the Temple Mount to Judaism and build the third Jewish Temple.

Activists repeatedly try to enter and pray on the Temple Mount, sometimes disguised as tourists. Israeli officials have prohibited open Jewish or Christian prayer on the disputed holy site since 1967, saying it provokes Muslim wrath

**There seems to be only one thing that most of Jerusalem's Christian, Muslim and Jewish religious leaders agree upon—the final battle of this age will be fought over the holy city**

and endangers public security. Eight *Hai V'Kayam* members, including its founder Etzion, were detained when they attempted to enter through a Temple Mount gate in May 1995.

Many Christians, including this writer, have experienced official Muslim anger when trying to pray or read the Bible on the Temple Mount. Muslim guards physically assaulted one small Christian group in 1995 when they held hands and began to softly pray in a corner of the stone plaza which covers the Mount.

Why do Muslim officials get so agitated when Christians or Jews try to assemble and pray on the venerated Temple

Mount? This question once puzzled me. Now, I believe I know the answer.

In a real sense, it is correct to say that Jerusalem's Temple Mount is the most sacred site in the Muslim world. Everyone knows that Mecca, the city in Saudi Arabia toward which Muslims pray every day, is the centre of Islam. Yet nobody on earth, except Muslims, really cares very much about the Islamic holy city. However, that is not the case with Jerusalem. Without a doubt, Israel's capital city is the most sacred place on earth for both Jews and Christians.

After many hours of intense discussions with local Muslims and others I came to understand that, emotionally speaking, Jerusalem is actually Islam's most important holy site on earth. It is the very place where Muslims believe that Allah demonstrated to all the world, and especially to Christians and Jews, the veracity of the Islamic faith. Muslims think that by delivering the Jewish and Christian holy city into Islamic hands in the year 638, Allah forever demonstrated to both religions, and to the wider world, that Islam is the final revelation of truth, and not the two older religions.

If the Muslim conquest of Jerusalem supposedly demon-



• Worshippers at the Wailing Wall





## Jerusalem 3000

strated the truthfulness of Islam's claims, then any overturning of Muslim control would naturally call into question that faith. This is exactly what happened when European Crusader forces conquered King David's ancient capital city in 1099. Defeated Muslims had to regain control of Jerusalem in order to supposedly prove once again that their faith is the final and supreme revelation of truth.

It was humiliating enough to have European armies conquer the Holy Land. But at least the Crusader forces came from large and powerful countries that were also colonising other parts of the world. However, the rise of a Jewish State in this century is much more humiliating to Muslims, since the Jews did not have powerful armies backing them, apart from some assistance early in this century from Great Britain.

It was a terrible blow to Islam when Jewish forces defeated five invading Arab armies in 148. But that 1055 was nothing compared to the Israeli capture of Jerusalem's Old City in 1967. The Jewish victory was the worst disaster in Islamic history since the Crusader conquest of 1099. Every day that Israeli troops patrol around the Temple Mount, and every time that Jewish police limit the number of Muslim worshippers allowed onto the Temple Mount, the veracity of Islam is called into question! To say the least, this does not sit well with most Muslims.

If Allah has forever cursed the Jews—as the Koran emphatically states in two places—then how can Muslims explain the fact that Jewish people have successfully established a sovereign state in the heart of the Islamic Middle East and captured the Noble Sanctuary, or "Haram al Sharif", the Arabic Muslim name for the Temple Mount? No satisfactory answer has been found, and this bothers many Muslims every day.

Jerusalem's Arab Christians—only about three percent of the total population—generally try to position themselves somewhere between the politi-

cal positions of the much larger Jewish and Muslim communities. Many church leaders, especially non-Arab clergymen, say privately that they prefer continued Israeli control over the eastern half of the city to authoritarian PLO administration. But that is usually not the case with their mostly Palestinian congregants, who are often as nationalistic as their Muslim cousins.

With the violent Palestinian uprising raging all around them, Church leaders took an increasingly anti-Israel public stand in the late 1980s. The trend accelerated in recent years as Islamic fundamentalism gained strength in the Arab community and as the final political status of Jerusalem moved closer toward the negotiating table.

Just before Christmas 1994, several church leaders presented their most direct challenge yet to continued Israeli control over Jerusalem. The leaders included Greek Orthodox Patriarch Diodorus, head of the largest Christian denomination in the Holy Land, and Roman Catholic Bishop Michel Sabbah, an Arab who was born in Nazareth. They circulated a carefully-worded statement saying that, "The final status of the city should be guaranteed by the international community." Some Israeli leaders and commentators viewed this as an indirect call for United Nations supervision over Jerusalem.

Israeli officials said the Church statement strongly indicated that continued Jewish control over Jerusalem will be

resisted by the city's ancient churches, who apparently prefer international supervision. Church leaders frequently refer to the 1947 United Nations Partition Plan, which, they note, called for Jerusalem to become a UN-supervised city.

Speaking at a reception for local religious leaders soon after the Church statement was released, the late Israeli Premier said Jerusalem "will remain united under Israeli rule," adding that Christians will "continue to enjoy freedom of access to your holy sites under our administration."

The post-Rabin government headed by Shimon Peres has taken steps to insure continued Israeli control over Jerusalem. When Palestin-

ian self-government officials tried to hold a high-level economic meeting in the city, government officials blocked it. They noted that the Israel PLO accord states that the Palestinians will not conduct any official business in Jerusalem. The PLO tried to get around the ban by holding their economic meeting at a Vatican-owned complex near the Old City. Israeli leaders charged that Arafat blatantly used the Roman Catholic Church in an attempt to circumvent the Israel-PLO accord.

It is more than apparent that the intense struggle over Jerusalem will escalate in the coming months as Israeli and Palestinian negotiators begin negotiations over the city. Whatever outcome the talks produce, it is revealed in the Bible that Israel's God has strategically placed Jerusalem "at the centre of the nations, with lands all around her". (Ezek 5:5) No matter what the PLO or the nations demand, Jerusalem will remain where she has always been—at the centre of the world and of God's heart. ❖

*David is an author and journalist working in Israel since 1980. He is the author of a new novel, The End of the Age (Baker/Revell).*

**No matter what the PLO or the nations demand, Jerusalem will remain where she has always been—at the centre of the world and of God's heart**

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# Jerusalem—The Heart of a Jew

Lawrence Hirsch

**"T**he heart of a Jew is Jerusalem and the Messiah, his only King" are the words of a messianic Jewish song. The sentiment of this song is perhaps a little idealistic, but it does reflect the general feeling amongst Jewish people towards the city of Jerusalem for the past 3000 years. Ever since King David moved his capital from Hebron to Jerusalem and the Ark of the Covenant from the house of Abinadab in to the city, Jerusalem has been both the political and religious centre of world Jewry.

As a Jew and as a Christian, Jerusalem and Israel represent for me the geographic centre of my faith, even though I do not feel a present urge to live there. Since I have come to faith in Jesus as the Messiah of Israel, I have noticed that many Christians have an ambivalent attitude towards Jerusalem, and hence Israel. This ought not to be so! Whether we are Jewish or Gentile believers in Jesus, Jerusalem is still essentially the heart of our Christian faith. Everything that has come to us in the Bible has been given through God's revelation to the Jewish people in the historical and geographical context of Israel.

It is not hard to see why Jerusalem plays such a major role in the hearts of Jewish people throughout history and in the present day. Jerusalem or Zion (an alternative designation for the city) is mentioned some 782 times in Old Testament. All sorts of terms of praise and endearment are used for the city in the Scriptures. The greatness and the splendour of Jerusalem are described in the Bible in hyperbolic poetic imagery, capturing the feelings that were provoked in the imagination of the divinely inspired writers of the Old Testament Scriptures.

In the New Testament, Jerusalem continues to play a primary role in the ministry of

Jesus and the birth of the church (Jerusalem and Zion is mentioned 148 times in the New Testament). Jerusalem was the centre of the early church for many decades until the destruction of the city in 70 AD. Perhaps, if it had not been for the anti-Jewish paradigm of the early church Fathers and the succeeding church of the Roman empire, Jerusalem may have continued to be the centre of the historical church until this day.

Allegorical interpretation of Scriptures, a hermeneutical trend that was taught and popularised by Origen in the third century, also had a negative effect on the role of Jerusalem in Christian faith and understanding. Rather than first applying a literal interpretation, especially in reference to future events surrounding Israel

and Jerusalem, the Church preferred the allegorical approach. This led the Church to teach that the Church was now the "New Israel" (a term not found anywhere in Holy Scripture) and placed an emphasis on the heavenly Jerusalem, rather than the earthly one. This approach to understanding the Bible, especially the Old Testament, was continued through the Middle Ages until it was finally rejected by the Reformers. However, the damage was already done and many churches still prefer this hermeneutical approach above a more literal one, and still mistakenly think that the Church has replaced Israel.

However, a plain reading of the prophetic pictures given to

us in both the New and Old Testaments, place the earthly Jerusalem at centre stage of the events that lead up to the return of Christ. And when Jesus returns, his feet will stand, not on the streets of Rome nor the lawns of the Whitehouse, but on the mount of Olives in Jerusalem.

Ultimately, Jerusalem does not belong to the Jewish people, it belongs to God. Therefore, it is his right to give it to

any people of his choosing. If we believe in the Bible, we cannot make excuses, in order to be "politically correct", for the fact that God has given this land, the land of Israel, to the Jewish people as an inheritance according to his promises to Abraham, Isaac and Jacob.

So as Bible-believing Christians, we ought not be ambivalent towards the celebration of Jerusalem 3000.

wards the celebration of Jerusalem 3000. Rather, I would love to see my Gentile brothers and sisters in Messiah, rejoice with me at the faithfulness of God towards the Jewish people in restoring Jerusalem as the undivided capital of Israel.

I believe we live in a day when we will witness the return of our Messiah to Zion. This will not happen before Jewish people, en masse, come to faith in Jesus as Messiah. As Jesus himself said, "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See!



Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'" (Matt 23:37-39)

And so we, as the body of Messiah on the earth today, are left with this task of bringing the gospel to Jewish people so that they, together with those who already believe, may be able to say together "Baruch haba Bashiem Adonai!"—blessed is he who comes in the name of the Lord, even Jesus the Messiah. Amen!

❖ Lawrence Hirsch is a church planter in Melbourne who has links with our South Melbourne Restoration Community.



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# Jerusalem—The City of Gold

Ron Elbourne

**T**he sight was breathtaking. Jerusalem, the mystic city of my imagination over many years, lay glistening in the afternoon sunshine of early spring. The view from Mount Scopus was both panoramic and deeply moving.

Bathed in sunlight, the city gave off a golden glow, living up to its title, "Jerusalem, the City of Gold". This is because only one type of external material is used for all buildings in the city. It is a light golden stone called dolomite. When the sun's rays reflect from it a mystic, almost surreal effect is created. Perhaps that is how it should be for a city that has historic roots for the world's three great monotheistic religions, Judaism, Islam and Christianity.

That first night of our visit was memorable. Our tour guide took us on a walk through the Old City. As we entered through the Damascus Gate, bullet pock-marks all around the entrance were a stark reminder of the modern tensions in this ancient city.

Over much of its 3000 year history Jerusalem has been the centre of wars and occupation by different armies. In more recent years, as the new nation of Israel has been established, there have been some bloody battles in this city.

As we walked through the four "Quarters" of the Old City (Arab (Islamic), Jewish, Armenian and Christian) I was amazed at how comparatively small it is. Our tour guide suggested it is about half a mile square. For some reason, in my imagination it had always seemed much bigger.

We viewed traces of history; evidences of Roman occupation, Turkish occupation, and Crusader buildings. However, nothing prepared me emotionally for my first glimpse of the Western Wall (the Wailing Wall). Arriving there about 9.30 pm, I was amazed to see scores of Jews in fervent prayer at the

Wall. A few of us Gentiles, having been given yarmulkas, were able to join them in prayer. That was a remarkable experience. It was even more remarkable when we returned to the Western Wall a couple of days later on the Sabbath. There were literally hundreds of Jews, with separate enclosures for men and women, the males gathering in groups of ten or more around copies of the Torah. The fervour of the worship and prayer has to be experienced to be believed. Again, I joined the gathering. As the Jews around me prayed for the restoration of the Temple and the coming of the Messiah, I thanked God that the Messiah had come as the Saviour of the world.

Our journey to the Mount of Olives was intriguing, as we noted many tombstones on the slopes of the mountain. When I inquired about this I was told they were the graves of orthodox Jews who wanted to be buried there so that when the Messiah comes and sets foot on the Mount of Olives, they will be the first ones resurrected! Again, I thanked God for the certainty of the resurrection we have in Jesus Christ.

One of our most deeply moving moments came when we crossed the Kidron valley outside the walls of the Old City and on the lower slopes of the Mount of Olives reached Gethsemane.

Mavis and I both burst into tears as we looked at the olive grove and "by faith" could see the Suffering Servant of God agonising in his decision to commit himself to the Cross. The garden is fenced off with

wire. On the inside of the wire were small rubbish bins where tourists could place their litter. This seemed symbolic to me of all the garbage of human sin which was dumped on the sinner of the world as he committed himself to our reconciliation with God.

The Museum of the Holocaust touched at a deep spiritual, emotional level. To see in graphic detail the story of the

extermination of six million Jews left me totally drained. The world must never let anything like that happen ever again.

I had always understood how orthodox Jews avoided work on the Sabbath. This was reinforced when in our hotel one of the

lifts was programmed to stop at every floor so that a Jew would not even have to press a button to open and close the doors. We Gentiles quickly learned which lift to avoid, particularly when our room was on the 10th floor!



A highlight of our Jerusalem visit, of course, was to walk the Via Dolorosa and to visit the Garden Tomb. It was an intensely personal time of reflection and communion with Christ. Sufficient to say that I came away from that experience more in love with Christ than ever, more grateful to him for his love and sacrifice, and more committed to the mission of his Church in evangelism. We dare not fail the Lord of the Church who gave his life for the whole world. ❖

*Ron Elbourne is Senior Minister of Monash City Church of Christ, Vic. Ron and Mavis visited Egypt, Greece and Israel in March 1996. Their trip was a gift from the Monash church to mark the completion of 25 years of ministry there.*

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was  
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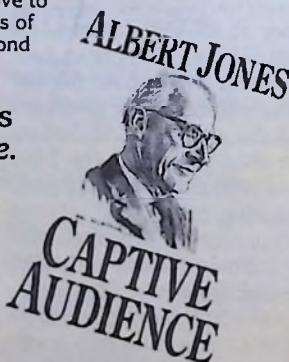
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### Obituaries

Obituaries are limited to 100 words

**RODGER, Jack**

(18.4.96) Jack was born at Beech Forest, Vic, in 1918. A Trades Assistant by occupation and a keen Geelong footy supporter, he gave much of his time and energy for the benefit of the community. Jack was a great storyteller and humorist who often spoke in rhymes. He had a keen

mind for justice and was active in the ALP. In 1995 he was baptised, supported in a wheelchair. Jack was a man of determination who struggled in health over recent times, but was well supported by his family. Margaret and their children John, Bill, Robert, Alan, Margaret, Lorraine, Brian, Faye, Barbara, Gayle with their spouses, together with their children and grandchildren will miss him.

—AM

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## Church News

### NSW

**FAIRFIELD** (Darren Harwood) After escaping from Iraq, Amal & Khalid found a Bible, asked for baptism & membership. The same day, Erik (German) baptised before Spanish church. Anglican lady baptised 11 May ... Spanish hold prayer vigil & street presence & music twice monthly ... Fairfield-Wakeley 7.00 pm celebration bi-monthly ... Darren's leadership effective ... All buildings renovated ... Large street sign: "Repent, be baptised" Acts 2:28.

**SUFFOLK PARK** (S. Templeton) Church's spiritual health high with 18 adults involved in weekly study groups (3 groups in operation) ... Playgroup attracts up to 24 on Mondays ... Church services averaging 30, after losing a few families ... Everyone excited with the arrival of Mildred & Al Downs into area from New Zealand.

### Vic

**SWAN HILL** (Larry Edwards) "Call to Commitment" held 18-28 April was time of blessing. Guest speakers Allan Meyer (Mt Evelyn), David Harmer (York St) & Carl Clayden (Brighton) ... Young married lady baptised at 10.30 am service 14 May ... Minister has purchased home in Swan Hill ... Sunny Philip (on furlough from India) visited 19 May. Lunch provided by youth group after service.

**PRESTON** (Roger Bone, Mike Janssen, Kaye Twining) Fusion Arts Colony 10-day visit much enjoyed. 12 musicians & artists produced banners, murals, street & house concerts, oral history tape & more ... "Open Door" club for adults yachting on Albert Lake ... 10 participate in parenting seminar ... Church involved in Darebin festival ... "Foundations" discipleship course commenced ... New constitution, goals & vision being considered prior to AGM.

### SA

**BALAKLAVA** (Morrie Munyard) Church will be assessing a new format for morning service, with a worship leader assisted by a communion leader ... Pastor Munyard conducted an Anzac Service in the town centre ... Evening ecumenical service held in chapel 26 May involved 7 churches within the community ... Annual Junior Camp to be held 7-9 June at Halbury Campsite.

**SEMAPHORE** (Roger Brown) Western Districts Churches of Christ held combined service at

Semaphore 21 April ... Members joined in Palm Sunday march down main street ... Ted Coyle appointed to Planning Committee for John Bond Mission in September ... Alf Ryan baptised on Pentecost Sunday ... PSA program with the Victor Harbor choir on 5 May much appreciated.

### Tas

**LAUNCESTON** (C. Spaulding, W. Kerrison, J. Ratcliffe) Mum's Coffee Morning with pre-school & younger children held 8 May ... Boots & all Bushwalk to Quamby Bluff 11 May ... Day of Prayer & fasting, 16 May, for special guest service 19 May ... Phillip Mutzelberg of Ipswich City Council met with elders, deacons & worship teams on providing worship for the whole community ... Craig Spaulding speaker at Port Arthur Memorial Service ... Wayne Kerrison accepted invitation for an extension of his ministry until end 1998

**NUBEENA** (G.C. Cumbers) Church & community are recovering after Port Arthur tragedy. Pastor has been assisting in the community helping & arranging meetings, services, funerals & pastoral care. Church received faxes, cards & messages, very encouraging. Thanks to all ... Approximately 5000 attended a very moving memorial service held 19 May with Craig Spaulding speaker ... Church looking forward to be of further help to those recovering.

### WA

**HEIGHTS** (G. Doyle) Gerry Doyle appointed as chaplain to Edith Cowan University. He will continue as part-time minister to local church ... Congregation being prepared for elders to be appointed & affirmed for next 18 months ... G. Underhill & Mike Birch (youth worker) coopted to board. Thelma Pyne elected board chairperson. Roger Ryall, Secretary, is new WA President of Health & Welfare Chaplains' Association.

**NOLLAMARA** (John Morrow) Church continues \$3000 support for Brian Stitt's chaplaincy at Mirrabooka Senior High, while Student focus team of Dianne Birch, Bethany Heslop, Julie Edwards, Brett Morrow & David Cohen spend time each week on school campus. Dianne Birch of PBC works as chaplain intern. Building packed for Chaplain's Quiz night which raised over \$1500 ... 14 couples all married less than six years had a weekend away with study program conducted by John & Shirley Morrow.



# What the World Needs ...

Janet Thompson

**A** radio has many uses—weather reports, the latest news, information programs, as a forum for discussion and a variable music source (very variable). Most of the time I use mine for background. It is pleasant to have music in the house and the car, screening out some of the neighbourhood noises and creating an environment in which I can work, think or read. ABC FM is my first choice, because I love classical music, but I will flip across to "Easy music" now and then, for a change of pace. The tunes burble along and I don't notice the details, except for the odd moment when a word, or a line makes me pause and listen properly. *What the world needs now is love, sweet love ... O listen, Lord, if you want to know ...*

The words of the popular song caught my attention, and I focussed on the idea. The lyric writer thought God should be told that love is what the world needs! I laughed. I have a sneaking suspicion that God had precisely this in mind when he sent Jesus—almost 2000 years ago. It takes some ideas a while to catch on.

I agree that what the world needs now is love, but what the world has now is people who want to tell God how to run things. Which of us can claim to be not guilty of this one? How often have you heard some-



one complain that God didn't answer a prayer? This usually comes with an explanation—that it was an important prayer and not an unreasonable request. It reminds me of Tevye in *Fiddler on the Roof*, who sang, "Would it foil some vast eternal plan, if I were a wealthy man?" How often do I pray for someone and lay out before God my ideas of what should

be happening in the life of the person I am praying for?

We get a bit above ourselves at times. All of this is saying, in effect, "If I were in charge of the universe I could sort out the priorities and fix up a few things!" Hold it right there! I wouldn't like to be Prime Minister of the world's least significant country (if such a place exists), let alone be in charge of the universe. I know my limitations and they stop a long way short of absolute power.

Take it, or leave it, either God is in charge, or he isn't. If we pray to him we tacitly acknowledge his position ... his omnipotence and omniscience. So perhaps God is not expecting us to tell him how to run things, or even how we would like them to run. Perhaps there is something else we should be doing when we pray.

What are you praying for at the moment?

## The Last Word

Encouragement is the oxygen of the soul.

—John Maxwell

Why do white sheep eat more grass than black sheep?

Because there are more of them.

★★★★★

Do you need training to be a litter collector?

No, you just pick it up as you go along

★★★★★

What's the difference between a mouldy lettuce and a dismal song?

One is a bad salad, and the other is a sad ballad.

★★★★★

What's the best thing to give as a parting gift?

A comb.

★★★★★

What is the best way to make a fire with two sticks?

Make sure that one of the sticks is a match.

★★★★★

I keep seeing little black spots before my eyes.

Have you seen a doctor?

No, only little black spots.

★★★★★

The doctor said I could get rid of my cold by drinking some medicine after a hot bath, but the bath water went cold before I could drink it all.

★★★★★

Parent: "Do you think that your teacher likes you?"

Child: "Oh yes! I keep getting a big kiss beside all my sums."

★★★★★

Shaggy dog story: An old English sheepdog had her puppies in a rubbish bin because the sign said: "Place Litter Here".

★★★★★

A boy was fishing from the bank of a river when he slipped and fell in. A passer-by pulled him out and asked, "How did you come to fall in the river?"

"I didn't come to fall in the river," the boy replied. "I came to fish."

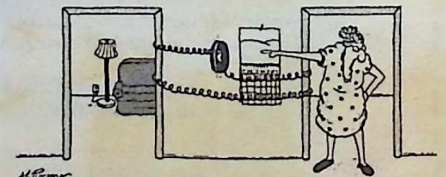
★★★★★

I just saw two policemen chase a hold-up man through the fishmonger's.

Did they catch him?

No. He stepped on some scales and got a weigh.

★★★★★



"All right! Who's the dingbat who used the phone last?!"

From *Dangerously Close to Home* by John McPherson (Zondervan, 1995).



**30 Years Ago** Explorer leaders in Melbourne held a tea at the Conference Centre. W.A. Thompson, chairman of the Home Mission Department, and Gordon Moyes, minister of the Cheltenham church, spoke on the theme "Publicity to Make a Club Succeed". Ken Patterson of the WA Home Mission Committee announced the appointment of Bruce Clapp to the new church at Albany, with Federal Home Evangelism help.

**60 Years Ago** As the "AC" went to press, a telegram arrived from Subiaco, WA—"Tent wrecked Thursday's storm; another erected; splendid meetings, 16 decisions—Hurren". J.E. Thomas was the missionary. After deputation in WA, Mr and Mrs R. Bolduan left for India on the *Mongolia*. Our missionaries in India reported temperatures of 110°F [over 43°C] during April.

**90 Years Ago** D.A. Ewers reported on the Norwood, SA, church having a membership of 760. 127 were added in a recent mission, with 500 children in the Sunday School.