

THE AUSTRALIAN

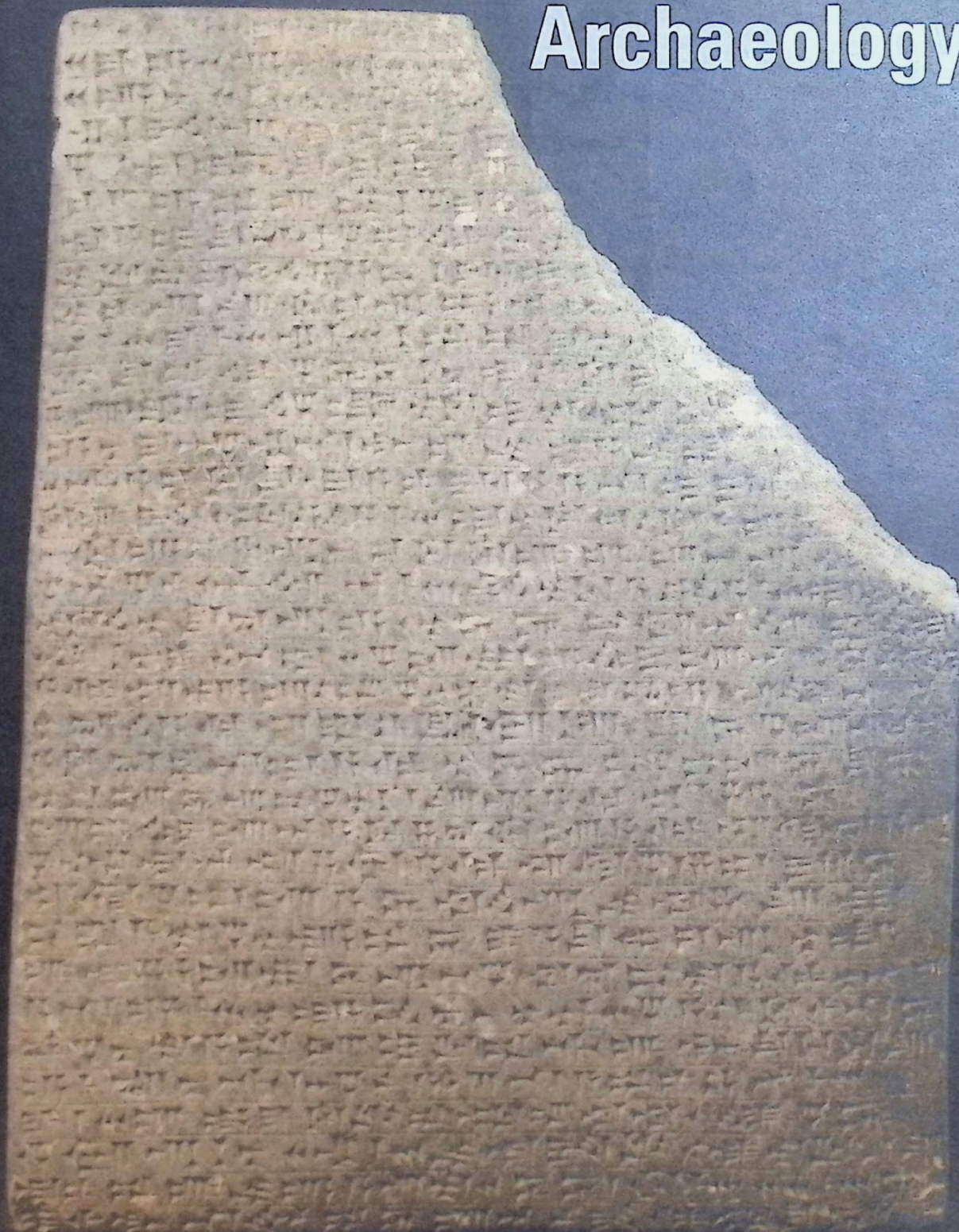
# Christian



NATIONAL JOURNAL OF CHURCHES OF CHRIST IN AUSTRALIA

Vol. 100 No. 20, 15 November 1997

## Archaeology



Stone inscription of the Assyrian king Ashurnasirpal II, from Nimrud.





THE AUSTRALIAN

**Christian**

NATIONAL JOURNAL OF CHURCHES OF CHRIST IN AUSTRALIA

Vol. 100 No. 20, 15 November 1997

Editor: Don Smith, Production Manager/Sub Editor: Nigel Pegram Issue 29 November Deadline 20 November; Issue 13 December Deadline 4 December; Issue 11 February Deadline 29 January. Address for All Correspondence PO Box 101, Essendon North 3041. Telephone (03) 9379 1219, Fax (03) 9379 0015, E-mail <aceditor@ozemail.com.au> Member publication of the Australasian Religious Press Association. The Australian Christian is published by the Board of Management of The Australian Christian, a Department of the National Conference of Churches of Christ in Australia. Keith Aird, Chairman (SA); Lindsay Mott, Treasurer (Vic); John Batchler (Tas); Tom Glynn (NSW); Allen Smyth (WA). Printed by New Litho Pty Ltd, 63 Sunbury Crescent, Surrey Hills Vic 3127. Responsibility for electoral material is accepted by Don Smith, 2 Larkspur Ave, Doncaster 3108. This publication is indexed in the Australasian Religion Index. ISSN 0004-8852. Advertising Rates: Displayed: \$5.50 per column centimetre, Classifieds: \$14.00 for the first 25 words and 25c for each additional word.



# Editorial

## Uncovering Mysteries

DON SMITH

**M**y personal involvement with archaeology is a collection of four small coins from the ancient world purchased at a coin exhibition. What an untold story there is of their many owners, how they lived, how the coins were lost and who found them. \* There is a relationship between the romance of archaeology and the Bible. It is a constructive relationship. Our contributors affirm there is nothing to fear for our faith and indeed everything to gain. \* Archaeology has a place in Christian apologetics, which is the task of the defence and explanation of Christianity. Gerald Mattingley, writing in our US based *Chris-*



*tian Standard*, says the relationship between biblical and archaeological data demands honest scholarship with the adjectives "scrupulous" and "meticulous" as watchwords in both disciplines. \* The story of the ancient world continues to unfold before us. Bill Tabbernee's experiences at Laodicea in Turkey provide indirect confirmation about the background to the Book of Revelation. Archaeological finds indicate that the Bible reports its data accurately. The continuing discoveries affirm this claim. \* For Christians the issue is how archaeological finds bear upon the historical accounts from which our faith grows. These discoveries suggest our faith is not rooted in fiction. We cannot prove "resurrection", but one can examine the trustworthiness of the narratives and their contexts. Faith is not a blind leap in the dark. \* Recently I saw on television William Anders of the 1968 Apollo 8 voyage to the Moon describe how he looked back at Earth which seemed like the size of a fist. One hundred times further away it would have appeared as a speck. Given all that he knew of Earth he was left with a sense of awe and mystery. Several days later I held in my arms a 36 hours old baby. The reality of that new life and my connections left me with a renewed sense of wonder about life. Archaeological finds, the Earth viewed from the Moon, a baby who will one day clutch coins for an ice cream, are all part of the vast mysteries we perceive in life. The Bible's message announces that the explanation is Jesus, the visible expression of the invisible God, the upholding principle by which the whole universe coheres. \*





## Archaeology

Archaeology had long gone hand in hand with Biblical studies. We review some of the issues and hear of some people's recent experiences with the past.

*Archaeology and the Bible*

*The Coptic Sands*

*The Dead Sea Scrolls: Fifty Years on Revelation Revelations*

*Some Current Issues*

9  
10  
11  
12  
13

## News

*From 50¢ to \$1000*

*The 2000 Woman*

*Aldinga Beach Court Opens*

## In the Steps of St Paul

The Airds tell of their journeys among some of the sites visited by the Apostle Paul.

14

## Regulars

*Coffee Break*

*Editorial*

*Media Matters*

*Snippets from History*

*The Last Word*

*Update*

16  
2  
15  
20  
20  
4

**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.**

## Berri Open for Business

To the Editor,

I write to inform your readers that despite the headline, "Berri Closure" ("AC" 18.10.97) the Berri Church of Christ is well and truly still open for business. In fact, the Berri Church is in the midst of an exciting redevelopment program which your article hinted at.

Not only has the Berri congregation purchased a three-acre property on the Sturt Highway as the site of their new worship and community centre, but the formation of a new congregation, invigorated for local mission, in a joint venture with the Berri Uniting Church, is well advanced.

John and Raelene Schulze have been ministering at Berri for

nearly six years and recently accepted a call to a further five years of leadership in ministry.

Look for great news at Berri.

—Ian Corlett

(Associate State Minister, Adelaide, SA)

## Reminders of our Roots

To the Editor,

Several deaths reported in the "AC" recently reminded me again of the Disciples (they were not Scotch Baptists) who came to Australia from the Church of Christ, New Mills, Ayrshire, Scotland in the 1830s to the 1850s.

I refer to Jeff Wylie ("AC" 20.9.97, p. 354) descendant of John Watson; Cliff Jones ("AC" 4.10.97, p. 378) descendant of both John Watson and Alexander Lawrie; and George Carslake ("AC" 4.10.97, p. 378) descendant of John Lawrie.

I also had occasion to travel to another funeral in Albany where one of those attending was Mrs Phyllis Bunny, descendant of Robert Lawrie. The Disciples from Ayrshire, Scotland bequeathed a long-lasting legacy which remains among us as a people.

—Ken Patterson

(Wembley Downs, WA)

## Theologians, "Help, I'm reading the Bible"

To the Editor,

G. Keeler ("AC" 6.9.97) takes the Bible on "what it actually says rather than what theologians say"—the approach that has given us thousands of denominations, and which must confuse because, by John 16:13 revelation never ends.

I also suggest that a few Bible sections show that we can't:

From Cain and Abel, the OT has sacrifices as essential to God, but Jesus refutes this, e.g. Matt. 9:13 "Go and learn what this means, 'I

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# Christian



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# Letters to the Editor

desire mercy not sacrifice." (Amos 5:21-24) Doesn't Jesus with Matt. 5 sections "You have heard ... but I say", cancel several OT imperatives, and Paul, in Gal 6:15, cast aside Gen 17:10-14 re circumcision, while Acts 10:10-15, denies food limitations, and Mark 2:27 with Rom 5:5-9 override Sabbath keeping?

Would our God drown thousands of the descendants of his own Adam and Eve (Gen 6:11,13); (then why not the corrupt Hebrews Exod 32:7-10?), or kill the first born of the Egyptians after he had hardened Pharaoh's heart? And I'm adamant that straight reading, of e.g. Deut 7:2 and Num 31, means God ordered genocide, murder of women and boys, and gave 32,000 virgins for Moses' army—images of God far removed from that which Jesus revealed. Note: Matt 5:44, 48, John 3:16.

Mr Keeler and Mr Luxton, what say you now? And can William Dever, an archaeologist from Arizona University, and several others, be correct in claiming the early OT chapters were written just 1000 years BC?

I urge theologians to share their wisdom, research and knowledge and help unite the body of Christ, his church, in truth and "Godness".

—David Allison  
(Cheltenham, Vic)

## Parkdale Church of Christ Vic

invite you to join them in  
celebrating their

### Homecoming

on Sunday 30 November 1997

10.00 am Worship

Speaker: Charles Bayer  
Luncheon to follow

Inquiries:

A Scott (03) 9580 6224

## Update

Dear Readers,

Welcome to this issue with Archaeology as our theme. I'm sure you will enjoy the features from our two overseas writers, Kate Moyer and Bill Tabbernee. It is always good to renew the association with Bill Tabbernee. We may well hear from Kate again. Kate sent a number of photos from the "dig" to choose from. Because of space limitations we were unable to use them. They told their own story of a great adventure and significant experience with both people and the sites.

We are greatly indebted to Piers Crocker of The Australian Institute of Archaeology for help with the other feature articles. The Institute's resources are readily available to readers and churches. Particulars are noted in the advertisement on page 6. The cover photo and those used in the Institute's features are by Francis Reiss. We also draw your attention to Gordon Stirling's study on the Letters to the Seven Churches of Revelation. Bill Tabbernee's article should be a good stimulus for using this fine study early in 1998. For details see the advertisement on page 5.

We anticipate losing the help of a volunteer who has given us one day each week to assist in our office administration. Readers may know of someone who would be interested in such work. Some basic skills with computers would be helpful. If you can assist for even part of a day we would like to hear from you.

Most weeks we receive notice of the death of members or readers. This issue carries an obituary recognising the death of Allan Clark, one of our retired ministers who served churches in three states and was active at a number of conference levels through the years. Our sympathy is extended to his family. We continue to appreciate gifts from readers and churches towards our centenary thanksgiving.

Copies of our 1998 Churches of Christ calendar are still available. To order your copy before Christmas, contact the National Literature Department on (03) 9379 1219. Cost \$6.50.

*Sam Smith*

## Here and There

### Sorry

Two leaders of our US A Capella and Christian (Independent) churches read letters to recent conferences expressing regret for past tensions and divisions between the groups. Victor Knowles, speaking at the North American Christian Convention, and Rubel Shelly, at the Church of Christ Jubilee in Nashville, with some 12,000 in attendance, acknowledged past problems and a desire for change. They were received with long and sustained applause and some tears. Writing in the latest issue of the World Convention newsletter, Lyndsay Jacobs, the General Secretary, observes that the response of both meetings is an indication of the need for, and possibility of, reconciliation.

### Orthodox Withdraws from WCC

The Georgian Orthodox Church has decided to withdraw from the World Council of Churches. The Georgian Patriarch explained that a negative attitude toward the Council had grown up in the church and that this threatened to divide the church. It was felt that the WCC did not consider Orthodox interests enough and was critical of what it saw as attempts "to confer the WCC with an ecclesiological character". Dr Konrad Raiser of the WCC expressed regret at the decision.

## Pontius' Puddle





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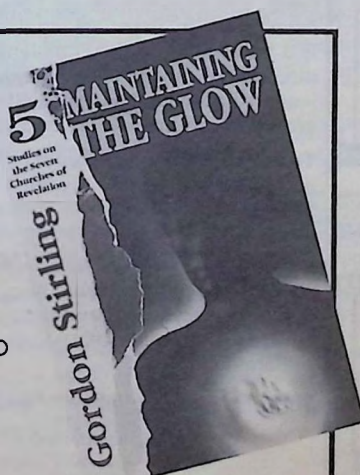
sand dollars for ministry in Mareeba and Normanton so far this year. What an exciting possibility if all our churches attenders saved their fifty cent coins for missions.

—Paul Scully, Minister

## Discover the Letters of Revelation

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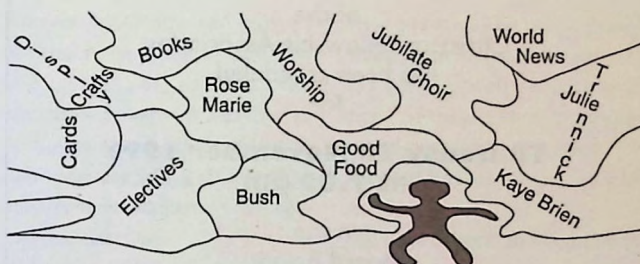


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## The 2000 Woman

I've been, it was great



At Stanwell Tops, NSW, 23–26 October, 280 women and men from around Australia participated in the Second National Gathering for Women. Features were the early morning prayer times and the worship.

Julie Trinnick led a study on Colossians, emphasising that as we put together the pieces of our lives it is in Christ they hold together. On arrival each participant was given a numbered piece to place in a jigsaw. The turning over of the completed jigsaw was a climax to a time of spiritual enrichment and fellowship—putting the pieces together. A Communion offering of \$1,483 was given

for the work of the Khayelihle Children's Village in Zimbabwe. The keynote speaker, Kay O'Brien, spoke on issues relating to the Kingdom of God and challenged participants to live in the Spirit.

Included in the attenders were Marj Dredge, World CWF President, Ron Brooker, President of World Convention and Lorraine Hensby, Australian representative to World CWF. Their reports were most interesting. During the business session concern was expressed about the lack of facilities for the intellectually disabled. States were asked to write to the Minister of Health on this matter.

## ADELAIDE (Grote St) MINISTER

The Church of Christ at Grote St in Adelaide is seeking the expression of interest from a qualified minister to serve in the capacity of full-time minister of the church.

The congregation at present numbers 40 active members and therefore requires a minister with vision for growth.

The position would ideally suit a gifted pastoral minister with strong administrative abilities and a commitment to evangelism.

For additional information please write to:

The Chairman,  
Officers' Board  
Church of Christ  
100 Grote St  
Adelaide SA 5000.

Initial inquiries may be made to  
Miss Tanya Hall. Phone (08) 8271 3081.



## Annual Meeting

### Christian Fellowship Association

Members are advised that the  
**62<sup>nd</sup> Annual Meeting**

of the  
Christian Fellowship Association  
has been scheduled  
for

**Thursday 20 November 1997  
at 7.00 pm**

in the  
Board Room  
at

77 Capel St, West Melbourne

Your attendance is welcomed to receive the reports  
and deal with the general business of the  
Association.

We look forward to seeing you there.  
Tea, coffee and biscuits will be provided.

Please register your attendance/apology with Kerryl  
by 18 November 1997 on (03) 9567 1177.

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Web Site: <http://ariel.ucs.unimelb.edu.au/~archinst>



## 1997 Graduation Churches of Christ Theological College & Ordination National Council of Churches of Christ

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Minister, Marion Church of Christ, SA

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are: a growing heart for God, a passion for ministry among  
young people, vision, the ability to disciple and mentor  
people, good communication skills, and the capacity to  
oversee and organise a growing youth ministry.

As well, the person would need to have a high degree of  
personal motivation, and the ability to work in a team  
ministry situation. Ability to commence early in 1998  
preferable.

Applications and/or Inquiries (treated with strict confidence) to:

Tim Hanna  
Senior Pastor  
Gateway Baptist Church  
PO Box 2033  
Mansfield Qld 4179  
Phone (07) 3849 8833.  
Fax (07) 3849 5496.

Applications should be received by 31 December 1997.



# Aldinga Beach Court Opens

**New Churches of Christ aged care facility opened**

On Sunday 12 October a new site developed by Churches of Christ Retirement Services Inc SA at Aldinga Beach Court was opened by the Chairman, Graham Knight. Chaplain Trevor Lawrie dedicated the facility for the care of the aged. Approximately 230 people attended the ceremony in the

Community Centre and enjoyed afternoon tea in the lounge/dining rooms of Aldinga and McLaren houses. A number of residents opened their rooms to show visitors and staff talked to visitors about Aldinga and it's special features.

Aldinga provides care for 43 residents; the two houses of Noarlunga and Willunga each contain eight rooms as a low care

dementia area. The two houses of Aldinga and McLaren are low care and contain twelve rooms each, three of these rooms providing accommodation for couples.

The four houses are named after the local areas.

The local church and community groups are using the new community centre.

—Kingsley Curtis,  
Chief Executive Officer



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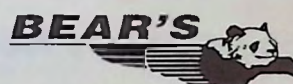
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—Peter Corney

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Your insurance transactions can be of assistance to the Churches of Christ Provident Fund—No. 1 Fund. Accordingly we invite all ministers, church and conference officers as well as church members *who are not committed to other worthy causes* to seek professional advice on their insurance transactions from Rupert Taylor. By doing so you may save on premiums, you will keep your insurance premiums in Australia and you will assist the work of the Churches of Christ Provident Fund—No. 1 Fund.

Jim Ashley  
Secretary

Nicole McGing  
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Closing date 31.1.98

Initial enquiries can be directed to tel/fax (03) 9803 5409 or  
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Adelaide SA 5001, by noon Friday 12  
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## Primary Carer (Female)

Applications are invited from female persons, married or  
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A driver's licence and motor vehicle are essential.  
Remuneration would be in accordance with the current  
SACS award and relevant experience. Inquiries to Mr John  
Duggan on (02) 9668 8077, or to the Engadine Church of  
Christ on (02) 9520 0990.

Applications in writing, with resume, to:  
Secretary, Bethany Cottage Committee, Church of Christ,  
131 Woronora Road, Engadine NSW 2233,  
by Thursday 4.12.97.



# Archaeology

## Archaeology and the Bible

MARIE BRÅTEN

**T**he following is an interview conducted by Marie Bråten with Piers Crocker, Director of The Australian Institute of Archaeology. \*

**Does Archaeology prove the Bible?** That's a big question, and we really need to define what we mean by "The Bible"—because the Bible is different things to different people. For some it is God's Word to man, his Plan of Salvation, call it what you will. For others, it is a history book, for others again, a book of myths. What aspects of it do

*The problem we are up against here is almost a wilful disbelief*

you want to prove, and in what degree of detail? Again, in answer to my own rhetorical question, archaeology **can not** prove anything about the spiritual message of the Bible, because archaeology does not deal with the realm of the spirit. It deals with concrete objects in the past—and thus it has nothing to say about the Second Coming, for example, or the activity of the Holy Spirit in the life of a Christian. \*

**So what does it prove?**

It can prove that certain people—and peoples—who are mentioned in the Bible, really did exist. The Assyrians and their kings—Tiglath-Pileser, Sennacherib, Esarhaddon—all are well-known from archaeological discoveries in Iraq. The Babylonians, and Merodach-Baladan, Nebuchadnezzar and Belshazzar; the Persians, Cyrus and Ahasuerus, and so on. In a way, it's easier for famous kings and large populations to make their mark on

secular history, much less so for more "ordinary" people to do so. But that is where archaeology can be so exciting. It must be a decade or so ago now that archaeologists found a collection of impressions of seals, in Jerusalem, which had been baked hard in a fire when Jerusalem was destroyed by the Babylonians; and among the names found were those of Gedaliah, Shaphan, Jerahmeel, and possibly even Baruch, Jeremiah's scribe. \*

**You say "possibly"?**

Oh, yes, you see the form of the name on the seal was "Berechiah", and Baruch is a form of that—not quite a nickname, but a shortened form. \*

**What about Jesus? Did he exist, and did he say what the Bible says he said?**

Certainly we have references in Greek and Roman writers, and Josephus, to Jesus, and to the practices of the early Christians. They were thought to be quite a menace in fact—eating flesh and drinking blood was supposed to be one of their practices: we call it Communion, but it was rather misunderstood by their opponents! And of course they refused to call Caesar "Lord", which led to a lot of trouble. The problem we are up against here is almost a wilful disbelief, in that we have the Gospels, all written by different people of different backgrounds, providing four versions of the life of Jesus. In places they agree, in places they disagree, and each has parts which the others don't. Now for most secular historians, they would be overwhelmingly happy with such an abundance of evidence for any other character in history. But for Jesus, instead of

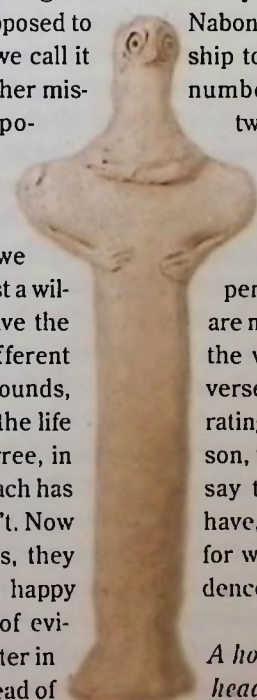
extracting every possible shred of information from the available material, efforts are made to remove every shred of historicity from it! I take enormous comfort from Paul's words in 1 Corinthians 15: "If Christ be not raised from the dead, we are of all men the most miserable ... but he is raised from the dead!" \*

**You talked about "degree of detail"—had you anything particular in mind?**

Well, yes—just as well! The classic examples are Luke's local knowledge when writing Acts. The fact that the local officials at Thessalonica were called "Politarchs", which is a most unusual title. And then an inscription was found at Thessalonica which confirmed the accuracy of Luke's account. Or another example: why was Daniel made **third** ruler in the kingdom—not second, as Joseph had been in Egypt? The answer is provided by a clay barrel cylinder which mentions King Nabonidus, who "entrusted the kingship to Belshazzar". So: Nabonidus number one, Belshazzar number two, and Daniel number three.

One other issue to consider—just because archaeology can definitely show that a Biblical event happened, or a person existed, we are not logically entitled to say that the whole Bible is true—or, conversely, that if there is no corroborating evidence for an event or person, that it is not true. I would still say that on the evidence we do have, I'm happy to believe the bits for which we don't (yet) have evidence. \*

*A household god with a bird head from the time of Abraham.*





# Archaeology

## The Coptic Sands

KATE MOYER

**“Y**ella! Come On! Erfa!” These are the words that burst from my mouth most often while supervising the workers in my area of the dig. Had anyone asked me what archaeology is like in the first weeks of my three-month stay in Egypt, I would have had to answer truthfully, “Yelling!” \*

*Loud “motivation” in any language seemed to keep them moving.*

My area, the wall of the ancient Coptic Christian Monastery of St John the Little (one of the Desert Fathers), had more sand removal than any of the other “squares” (an area of five square meters). Long after treasures (gold coins, pottery, wall paintings) were being uncovered in other squares, the wall, towering thirty feet above the floor of the church, was still covered with the inescapable sand. Sand is extremely heavy, and when the Coptic young men would get to the dump site (out of sight), they would sit down to rest. One of my jobs was to “motivate” them. Loud “motivation” in any language seemed to keep them moving. \* The archaeological dig was part of a study program sponsored by The Scriptorium, a centre for Christian Antiquities located in Grand Rapids, Michigan, USA. The students, archaeologists and teachers lived in the retreat centre of the Coptic monastery of St Bishoi. Located approximately ten kilometres south of Wadi el Natrun in the Sahara (half way between Cairo and Alexandria), we had no telephone, radio or television. Our residence, walled in the ancient tradition of monasteries,

was across the road from the main part of the monastery. We were locked in every night to protect us from the “devils” in the desert. \*

The workers came to us from all parts of Egypt and lived in tents near the dig site. Each of the students had particular tasks in addition to our dig duties. The work was divided into shopping for food and supplies, taking care of the payroll for the workers, hauling water and food to the tents, and my job was to supervise our cooks. Karima and Hannin are shy teenage sisters from the village who speak no English. (I speak no Arabic.) Our meals were quite interesting until we learned to communicate. Their home is extremely primitive, earth floors, no running water or indoor toilet facilities. Teaching these beautiful young women our standards of sanitation (absolutely necessary for our health) was the first order of business. The love, laughter and kinship we shared made language differences unimportant. \*

Despite the schedule of work and study and travel (we visited Christian, Jewish and Moslem sites in Cairo weekly, and travelled to Upper Egypt where we observed signs left by the early Christians who “squatted” in ancient temples for church services), there was time for personal reflection and spiritual discovery. I was honoured to participate when we gave our workers their first (imagine!) Bibles (in Arabic). Like children, they were so pleased and proud, some began immediately to read them. Tearfully, they insisted that we sign their Bibles. \*

I sometimes spent time alone in the desert, walking three kilometres back to the residence after working at the dig. Crossing the dunes in the windy silence brought to mind the time that



*Kate and some of the workers resting on the still sand-covered wall.*

Jesus spent in the desert. Pausing to examine a treasure (an ancient pottery shard, rock or glass) that had “floated” to the surface, a still and mysterious Presence would visit, filling me with wonder and love. These moments of union with God are etched upon my heart. \*

The Copts, those remarkable Egyptian Christians who live in a Moslem country where they are actively persecuted for their religious beliefs, bear a physical mark of their faith: Coptic Christians have a cross tattooed on the inside of their wrist for all to see. Living in a Coptic monastery and observing the thousands of Christians who made pilgrimage there has been a humbling experience for this person from a country where being a Christian is a right. For them, being a Christian is a privilege. And they are right. For me, the archaeological experience has been a gift; an embrace with another culture, a spiritual odyssey, a privilege. \*

Kate Moyer participated in the archaeological dig in January–April 1996. She has a Masters of Theological Studies from Phillips Theological Seminary in Tulsa, Oklahoma, USA, and is currently working on a PhD in Religion at Claremont Graduate University, California. Inspired by her experiences in Egypt, she was ordained as a Disciples of Christ minister in March 1997.

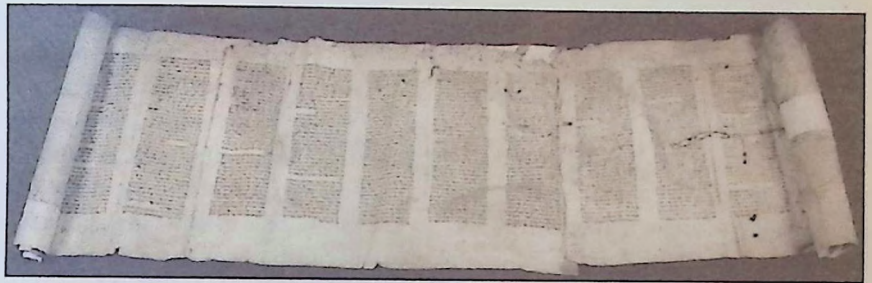


# Archaeology

## The Dead Sea Scrolls: Fifty Years on

PIERS CROCKER

It was in the late spring of 1947 that Mohammed adh-Dhib pursued his straying goat amid the hills bordering the Dead Sea. Thinking that it might have taken refuge in a cave, he idly threw in a stone to disturb it. His action was rewarded by the sound of breaking pottery. He returned later to



An 18th Century scroll, which includes part of Exodus.

*It was the non-Biblical books which drew the attention of the world.*

the same cave, and then to his camp, bearing ancient documents inscribed in strange characters \*

Many of the Scrolls are copies—complete, partial, or fragmentary—of Biblical books, with a preference for Psalms (30 copies) and Deuteronomy (25 copies). \*

But it was, and is, more the non-Biblical books which drew the attention of the world. Academics were interested in the development of the Hebrew language as represented in the Scrolls. Theologians were interested in what the Scrolls might tell us about first century BC and first century AD Judaism, and the origins of Christianity. Were the teachings of Jesus foreshadowed in the Scrolls? The general public was amazed that such a mass of material could be preserved. What new mysteries, cults and sects were about to be revealed? \*

### The Impact of the Scrolls on Biblical Studies

First, the Biblical manuscripts. For a start, the Hebrew text of the Old Testament now had several good copies

which dated back about a thousand years earlier than the earliest then available, and comparisons could be made. Was the text of the Old Testament reliable as the Word of God? Where did the Septuagint (ancient Greek translation of the Old Testament) fit in—could it represent an earlier, better, version of the Old Testament than the later Hebrew copies? What are we supposed to do with six extra Psalms which the scroll community considered as canonical? It must be stated at the outset that 99%, or more, of the Old Testament requires no modification at all in the light of the Scrolls. Furthermore no doctrine requires any change. Many of the changes which seem in footnotes to result in rewriting a sentence may in fact depend on the change of a few letters, or on different divisions between letters in a string of characters. Many Hebrew letters are very similar, (compare E and F, or O and Q in English). Equally, there is a difference between “hothouse” and “hot house”, or “foot-loose” and “foot loose”. If copying were done from dictation, such imperfections could creep in. \*

An area of controversy has been in the understanding of the so-called “Peshar” (commentary) documents—mostly on

the prophetic books—which purport to interpret these books in the light of events around the time of their writing. Dr Barbara Thiering caused a minor stir by identifying a character in the Peshar on Habakkuk—where he is called “The Wicked Priest”—with Jesus Christ. There are at least two published refutations of this theory. Suffice it to say, it did not meet ready acceptance with either academics or Christians. \*

Non-Biblical works include *The Manual of Discipline*, telling us something of the regulations of the life of the community, and *The War Scroll*—a theological composition describing the eschatological victory of “The Sons of Light” over “The Sons of Darkness”. There are the *Thanksgiving Hymns*, *The Temple Scroll*, which describes a future (huge) Temple and its regulations and rituals, based on Exodus and Deuteronomy; *The Copper Scroll*, with cryptic instructions for the finding of fabulous amounts of treasure (so far undiscovered, but not for lack of attempts). \*

Following a concerted campaign to speed up publication of the Scrolls, there have been translations of virtually all the non-Biblical material, and detailed publication is closely following. \*



# Archaeology

## Revelation Revelations

WILLIAM TABBERNEE

**H**usam, our guide, pulled me aside and told me, "I want to show you something." We were at the site of Laodicea, one of the seven churches to which letters were addressed in the Book of Revelation (3:14–22). \*

Ancient Laodicea must have been impressive. Located on a plateau at the junction of two important trade routes, it looked across the Lycus Valley to spectacular mountain ranges. We had just seen the ruins of the stadium built in honour of Vespasian and the Roman

*What a graphic metaphor for an ancient city which already had hot and cold running water!*

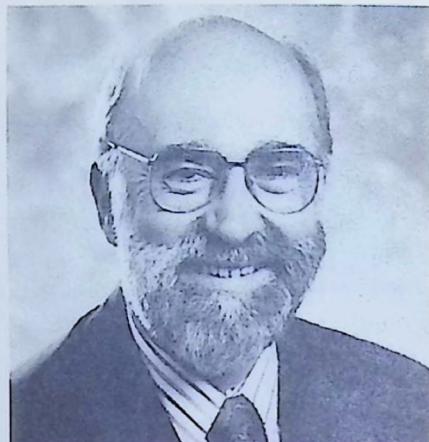
baths dedicated to Hadrian, when Husam showed me a huge stone structure built on the south slope of the hill leading up to the plateau. Husam also pointed out the remains of an aqueduct across the valley which, in Roman times, had brought fresh water from a spring eight km away. Drawing a line with my eyes from the ruins of the aqueduct to the city, it was immediately clear that the aqueduct had originally ended at the base of the stone structure before me. The stone structure was a Roman water tower. Once I knew what it was, it was easy to recognise the still partially visible pipes which carried the water under pressure through an ingenious syphoning device to the top of the tower. When I asked Husam about additional pipes at the other side of the tower, he explained, "They were not part of the aqueduct system, but

brought hot water to the system from thermal springs nearby." \*

Suddenly I understood as never before the charge made against the Laodicean church: "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev 3:15–16). What a graphic metaphor for Christians who lived in an ancient city which already had hot and cold running water! \*

Similarly, when we visited Pergamum, another of the "seven churches of Asia" (Rev 2:12–17), archaeological remains helped to illuminate the biblical text. Pergamum is even more impressive than Laodicea and, unlike Laodicea, its ancient ruins have been restored extensively. The acropolis which towers majestically over the landscape is dominated by the Trajaneum, a white marble temple with huge Corinthian columns, originally containing colossal marble heads of the emperors Trajan (98–117 AD) and Hadrian (117–138). \*

The Trajaneum, the centre of the imperial cult, of course, was not constructed until after the Book of Revelation was written. However, another temple, almost as large and impressive, had stood further down the hill since the second century BC. This temple was built on an elevated rectangular platform surrounded on three sides by walls upon which were placed tall marble columns and statues. It contained a huge altar resting on a 6 m high podium which could only be reached via a 20 m wide stairway. Having already seen a model of this "great altar" dedicated to Zeus, I had no difficulty imagining what the structure would have looked like: a royal palace with an oversized throne. No wonder the letter to the Pergamum



church states—"I know where you dwell, where Satan's throne is." (Rev 2:13) \*

Although the reference to "Satan's throne" appears to relate specifically to the altar of Zeus, rather than to emperor worship, there is no doubt that an underlying theme of the Book of Revelation is opposition to local expressions of the imperial cult. Recent discoveries both at Pergamum and Ephesus (Rev 2:1–7) have produced inscriptions with the word *neokoros*, which was a city title indicating the presence of a temple dedicated to the imperial cult. \*

Of all the "cities of Asia", Ephesus has been restored most extensively. Currently, significant work is also being carried out at Sardis (Rev 3:1–7). Surprisingly, little archaeology, as yet, has been undertaken at Smyrna, Thyatira, and Philadelphia, but such work is now commencing. I look forward to my next trip to Turkey to see what else can be revealed by ancient stones about the book of Revelation. \*

Dr Bill Tabbernee is President and Professor of Christian Thought and History at Phillips Theological Seminary, Enid and Tulsa, Oklahoma, USA. He and a team of other scholars visited Turkey in June and July 1997.



# Archaeology

## Some Current Issues

PIERS CROCKER

**W**hat is out there on the Turkish mountainside? As far as a lot of Christians and secular scientists are concerned, it is not Noah's Ark. Some of the evidence so forcefully presented appears to disappear under closer scrutiny. As often with convincing-sounding claims, things are not so clear when the spotlight of an opposing opinion is directed towards them. Both Christian and secular geologists consider that the "object" being investigated is simply a natural rock formation. Even if it can be shown

*Don't believe everything you see or read just because it agrees with the Bible.*

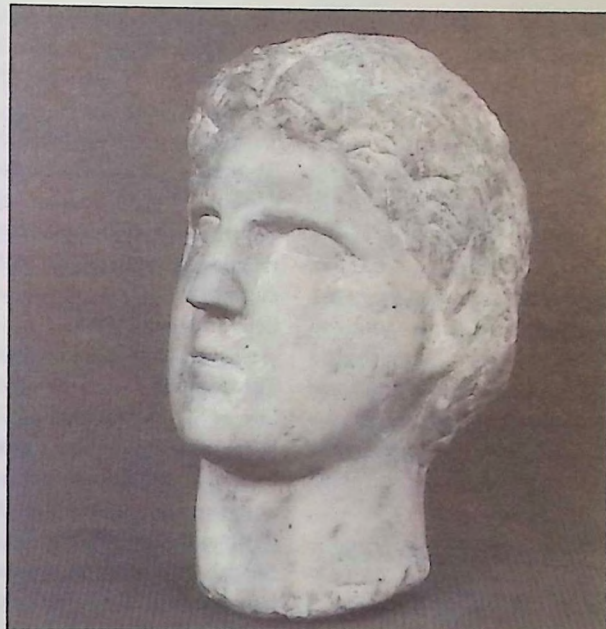
that it is an ancient boat, it is a great leap (of faith?) to say that it is the Ark of Noah. As Christians, we should not believe what can be tested merely because we want to believe. Faith can be described as believing what we can't prove on the basis of what we can. \* Equally spectacular, and susceptible to proof, and needing to be questioned, is the claim that the wheels of Pharaoh's chariotry have been found on the bed of the Red Sea. The claim is that they are made of iron, which was not known to have been used in quantity by the Egyptians until nearly 1000 years later, and indeed chariots of the period - including those from the tomb of Tutankhamun all have wooden wheels, not even bronze. \*

Were the Ten Commandments given in Saudi Arabia? The mountain Jebel alLawz ("Almond Mountain"—not Mountain of Laws) is being claimed as the place. There is the place where the

rock was split to provide water in the desert, there are the remains of the encampments of the "Children of Israel", there is the blackening of the rock to show—after 3,500 years of weathering—that the fire came down. Hang on, there are other explanations, and there are other possibilities for the site of Mount Sinai—22 of them at the last count—and there are other places where rocks are split and nomads have left traces of their en-

campments. Don't believe everything you see or read just because it is published by Christians and agrees with the Bible. Opponents of the Bible (of which I am not one!) will present some convincing arguments on the other side, and both we, and the faith for which we stand, could end up with some well justified egg on our faces. \*

Another issue still being debated is the extent to which the Biblical narratives can be considered as history. Critics consider that the stories of the Exodus, and the conquest and settlement in Israel as portrayed in Exodus, Numbers, Deuteronomy and Joshua-Judges are no more than stories. A few years ago, T.L. Thompson was of the opinion that the first ten books of the Bible were without any serious historical foundation. He is still writing, and others are agreeing with him. \*



*Head of the Roman Emperor Claudius, mentioned in Acts 11:28 and 18:2*

Yet, alongside such onslaughts, it has been interesting to learn of items recently surfacing in private collections which are attributable to Biblical individuals: a seal of King Hoshea, and a seal impression which may even preserve the fingerprint of Baruch himself. The much-heralded inscription containing the words "House of David" for some proves the existence of that monarch. For others there is a myriad of ways of explaining it away. \* Equally, there is the continuing debate about "the historical Jesus". A recent (1993) book reckons that only 91 of 518 sayings attributed to Jesus (18%), from canonical and non-canonical sources, were actually uttered by him. Do miracles fare any better? No. They don't leave any archaeological traces anyway. As for the sites associated with Jesus from Byzantine times onwards, few can be proved to be so in reality. \*



# In the Steps of St Paul

MARGARET, JEAN AND KEITH AIRD

**T**he psalmist lifted his eyes to the hills. So did we—to the hills and snow-capped mountains as we travelled through Syria, Turkey, Greece and Malta to Rome, on an unforgettable journey "In the Steps of St. Paul." The muezzin's call to prayer woke us in Damascus to begin an exciting day. We immersed ourselves in the colour and bustle of the crowded markets and bazaars filled with goods of every description. We drove south to Deraya where a small round white chapel marked the place of Paul's blinding vision of the risen Christ and his conversion. In the distance, snow and cloud

*Paul walked in chains flanked by guards. Our whole journey was in comfortable buses on excellent roads.*

swathed Mt Hermon, reminding us we were in lands steeped in Bible history. Back in Damascus we drove down the mile-

long Street called Straight, visited the little house where Ananias found Paul, and later the place where Paul was let down in a basket. Authentic sites or not we were told the foundations were definitely first century. \*

Turkey is magic—mountains, lakes, rivers, snow, natural wonders, the very ancient and the very modern. Our first day was in Antakya (Antioch) where the disciples were first called Christian. From here Paul set out on each of his missionary journeys. The account in Acts came vividly to life as we stood on the beach at Seleucia with the Mediterranean lapping at our feet and the mountains coming down to the sea. Here Paul and Barnabas took a ship to Cyprus, beginning the first missionary journey. \*

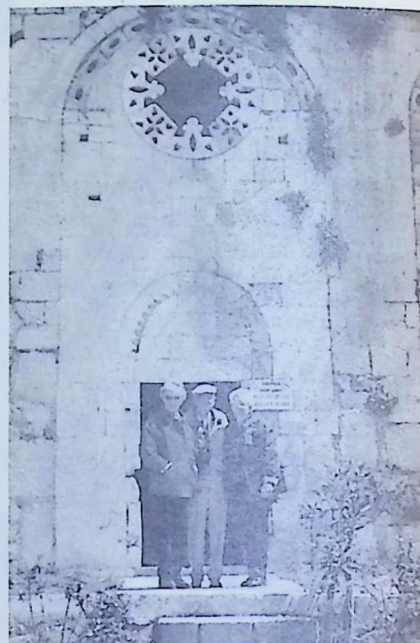
Many of the cities that Paul visited are now archaeological sites. We had not expected to visit Pisidian Antioch because of its distance from the rest of the tour, but our guide was able to include it. Dr Mehmet Taslialan has been excavating at the site for eighteen years and has revealed below the Church of St Paul (fourth century AD) the foundation of the Jewish synagogue. It was moving to stand here as we read Paul's sermon telling the Jews he was there to bring the good news to them. \* At Ephesus it is possible to go back two thousand years in time and to imagine what that great first century metropolis that Paul worked in for nearly three years was like. We walked down the colonnaded marble streets past the remains of private and public buildings, statues, temples, aristocratic houses with frescoes and mosaic floors, public baths and even public toilets, to the restored Great Theatre.

To remember that until 1869 this was all under earth and has been gradually brought to light since (and is still continuing) is awe-inspiring.

As we sat in the theatre (where it is said Paul preached) we read about the riot whipped up by Demetrius, the silversmith. Alexandria Troas, now just a few fallen ruins felt special because it was here Paul heard, "Come over to Macedonia and help us." We stood on the beach where Paul and his friends took a ship to Macedonia. Then we crossed the Dardanelles to Gallipoli and thence to Greece. \*

After one night in the delightful fishing town of Kavala (Neapolis), we came to Philippi where Paul arrived in 49 or 50 AD, bringing Christianity to Europe. We walked through the ancient site, past the bema where the magistrate sat who cast Paul and Silas into prison. We peered into the prison and read again about the earthquake and the conversion of the jailer and his family. We walked on the very marble slabs of the Via Egnatia the great Roman road that Paul walked on to Thessaloniki and Berea. \*

Coming into Athens, the first glimpse of the beautiful Parthenon caught our breath. We peered down from the Acropolis into the ancient Agora where Paul talked to the people and addressed the Areopagus council. Keith climbed on top of the Areopagus hill, and wondered if Paul did too. Despite its barrenness, we enjoyed Malta. There



*The Airds in the doorway of the first Christian church in Antioch*

were reminders of Paul everywhere—statues, churches, paintings, frescoes, a grotto and catacombs named after him. There is St Paul's Bay, where he was shipwrecked. In the St Paul Shipwrecked Church there is even a wrist bone of the saint and half of the column on which he was beheaded in Rome. We did all the tourist things in Rome as well as seeing many lovely churches having some connection with Paul. Most memorable was walking on the flagstones of the Via Appia (still a busy road) on which Paul entered Rome. But Paul walked in chains flanked by guards. Our whole journey was in comfortable buses on excellent roads. Our experiences helped us to a greater appreciation of Paul's strength, courage, dogged determination, love, compassion, humility and his utter devotion to Jesus his Lord and Saviour. \* Keith Aird is the Chairman of the Board of The Australian Christian. The Airds come from SA.

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# Media Matters

## Unreality Principles

VINEY LONGTHORP

**M**ost have heard that well-known saying, that "people cannot stand too much reality". It may sound a bit philosophical, but it goes a long way in explaining much practical living and behaviour. \*

As one instance we have the tragic death of Princess Diana. The outpourings of public grief surprised many of our hard-bitten journalists. After all, aren't we supposed to live in a world where cynicism and apathy rule? Others, however, picked up the realities behind such be-

*"Synthetic Pleasures" poses the question, "Have we gone too far?"*

haviour. For the Princess had been given, by many, fairy-tale status, the focus of a deeply-felt romanticism. But the inexorable fact of death had shattered their insubstantial dreams. For many, grief was a measure of their denying reality. \*

On a totally different level, there was the recent outrage and controversy over Andres Serrano's photograph *Piss Christ* at the

National Gallery of Victoria. In a letter to the press, Professor Gary Bouma, an academic and an Anglican Priest, said: "The Bible is very earthy and not quite so clean as the closely clipped lawns of Balwyn. I do not know which 'deeply held religious beliefs' are being threatened except those that try to portray Jesus as a suburban middle class wowser ... God was not ashamed to take on humanity with all its earthiness, its humus as well as its grandeur." There are other valid points of view to be considered in opposing that particular exhibition, but Bouma's comments are worth noting. God does deal in earthy realities. \*

And these realities of God can be masked. Hence the outraged remark by a shopper in one of our big stores late last year, exclaiming, "What has religion to do with Christmas?" She was not trying to be funny. Unreality also means getting away from spiritual fundamentals. \* All of the above, dear friends, leads me to commend yet another of those highly responsible television programs which we associate with SBS TV. On Sunday, 23 November at 8.30 pm (8.00 pm in SA) an American documentary, "Synthetic Pleasures" will be screened. \* It explores the tensions between the limits of the human body and mankind's endless drive to gain physical control over the world. Life has, in a relatively short space of time, been filled with a dazzling array of such technological breakthroughs as virtual reality, artificial organs and the anti-depressant Prozac. "Synthetic Pleasures" poses the question, "Have we gone too far?" \*

Maybe we are trying too hard to play God with our environ-

ment. A case in point is Seagaia, a fake indoor beach in Japan. Thousands of people visit this climate-controlled leisure centre every day, and the documentary claims that the consensus of these "beach"-goers is that they prefer it to the real thing. Here you have all the comforts of a nice day on the sand without the fishy smell, freezing water and fear of sharks. Instead of people having to adjust themselves to nature, nature is adjusting itself for us. \*

The desire to play God with our environment has also turned inward, focussing on our bodies. Orlan is a French artist who uses herself as a canvas, as plastic surgery makes her into whatever she wishes to become. Orlan says, "I have donated my body to art." But the documentary suggests that Orlan's art form digs deeper into the heart of our struggle for control. It says, "Religion teaches us not to harm our bodies. This artist is an expression of someone remaking themselves in their own image, not in God's." Could the same be said for people who engage in body piercing, transsexuality, mood altering drugs and even virtual reality? It has been argued that these transformations are actually different ways of stealing pieces of one's self back from the technological world that is engulfing us. \* As well as looking at "synthetic environments" and "synthetic bodies", the documentary looks at "synthetic identity", concerning altering our minds through drugs, smart drinks and cybersex. The ultimate extension of virtual reality, the program claims, is the world of the movie *Strange Days*, in which people's experiences are stored, duplicated and wired into other people's brains. "Experiences



will be bought and sold like the commodities they are in the music business and the movie business now," someone claims. "You will plug the ... interface into the medulla oblongata of your brain, and you will experience what I experienced in 1975 on stage with the Doobie Brothers in New Orleans, you will experience a downhill ski race, etc." \*

If virtual mentality ever does enable us to experience other's reality, it may just as easily distance us from our own humanity. The Gulf War, it is suggested, was presented on television like a giant video game in which the United States was "zapping" opponents who were little more than blips on a screen. Could it be that an "upside" in such a process may deepen our compassion should we be enabled to experience the sufferings of others? The program never got around to considering this possibility. \*

That Russian theologian, Nicholas Berdyaev maintained that the truly real are those things of the Spirit of God. Virtual realities of all kinds, such as our technologies are now delivering to us, will become the new idolatries of the third millennium. And like all idols, they will at first delight us, then drive us to distraction, before threatening to destroy us. \*

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# Classifieds

## BIRTHS

**SMITH, Lois and Don** give thanks for the birth of a grand daughter, Imogen May Henshaw Smith, on 27 October 1997. A daughter for Keith and Jacqui (Henshaw), a niece for Katherine, Andrew and Gailann, Craig and Vicki and cousin for Nicole, Lauren, Bethany, Jessica and Dylan.

## ENGAGEMENTS

**PFEIFFER-MCCREDDEN** Danielle (daughter of Robert and Wendy) and Phil (son of Stan and Lorna) take pleasure in announcing their engagement to friends and family.

## GOLDEN WEDDING

**PATTERSON-COVENTRY** Ken and Vera celebrate the 50th anniversary of their wedding, conducted at Balwyn church by Roy Coventry assisted by Harold Patterson, 6 December 1947.

## DEATHS

**FRASER, John William** (Better known as Jack or Uncle Jack.) Gently taken from this life to be with his Saviour in glory on 8.10. 97. His adoring wife Ellen (Netta) and daughters Heather and Glenda and their families will miss him more than words can say. A simply wonderful man who lived to love and serve. Well done thou good and faithful servant. Rest now in the arms of your loving Father until we are together once more. 2.6.16-8.10.97

**GILBERT, Ellen Mary Selina** (known as Nell) nee Skewes 29.12.10-4.11.97. Passed to be with her Lord quietly in her sleep at Glen Waverley Lodge. Much loved wife of George (dec'd) and dearly loved mother of Dianne (Ray) and Erroll Gilbert, loved mother in law of Bert and Margaret and loved grandma to Sharon, Bradley, Alisa and

Jamie. Rest safely and peacefully in the arms of the Lord, Mum.

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# Coffee Break New Beginnings

CAROL PRESTON

Something new emerging in your life? Coming out of a time of major change or loss and trying to re-establish goals and plans? This is where we are up to in our discussions of transitions. Last month I mentioned Saul, confronted with the loss of his previous mission and the challenge of a new one, left in blindness for three days to rethink, sur-



*Transitions can be adventures if we are intentional about growing through them*

render and be prepared by God. These are the first two stages of all transitions: saying goodbye and a time of darkness or confusion. \*

When Saul emerged he was a very different person, made ready to proceed into the future. When we embark on new beginnings we too must be open to being changed within and equipped for a different stage of life. We can't use old ways to accomplish new goals. Children who have moved from home need a different relationship with us. We must renew skills to work appropriately in new workplaces. We must build new activities and expectations after the loss of a loved one. \*

It is impossible to fully prepare for new stages. We can never really know what it will be like when we get married, when children come along, when we retire. We must take one step at a time and be gentle with our-

selves and others while we re-establish support networks, and familiarity with new roles. This is often a time when we become aware of strengths we hadn't realised, of weaknesses we hadn't faced, of new parts of our identity being formed. \*

And this is the wonderful part of transitions, as hard as they often are. We are being continually formed and changed at a deep level! Transitions are not just physical, emotional, mental and social. They are also spiritual. \*

Thomas Merton said, "We are not converted once in our lives but many times, and this endless series of large and small conversions leads to our transformation into Christ." While our initial conversion to Christianity is a deeply significant transformation within us, with every transition we can allow God to transform us spiritually. \*

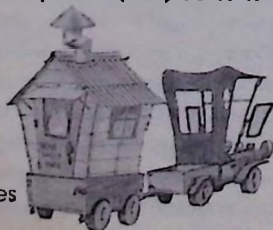
Transitions can be adventures if we are intentional about growing through them, if we wrestle with them, understand what must be surrendered, what can be retained and learned, when we know what is unchangeably true, remain faithful to that, and letting all else go, allow God to move us along in our journey of discovery and growth. \*

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**OBITUARIES are limited to 100 words**  
**CLARK, Allan Beach**

(18.10.97) Allan Clark entered the College of the Bible, Vic. in 1933. Throughout the next sixty years he ministered with churches including Mackay, Kingaroy, Bundaberg, Dalby and Boonah, Qld, Taree and Rockdale, Qld, and Hamilton, Malvern, and Croydon, Vic. His ministries were marked by strong leadership, youth work, sporting teams, fervent preaching, and pastoral care. His Conference committee work included editorship of the *Christian Echo*. A large congregation attended the funeral service conducted by his family, at the Bayswater, Vic, church and grave side. He was the loved husband of Louisa (Cole) for 58 years and father to Glenys, Harvey, Frank, Adrian, and Cheryl. Our lives were enriched by his sense of humour, hard work, interesting conversation, love of life, generosity, encouragement, strong faith, zeal and unwavering example. —Harvey Clark

**FRASER, John William**

(8.10.97) Jack, as he was known, was born 2.6.16. He was a foundation member of Ashfield and Padstow, NSW, and Arana Hills, Qld, churches. For over 60 years he held a wide range of church offices, including membership of Youth and Home Mission Committees. With his wife Ellen (Netta), they opened their home to young people. Jack and Netta were at the heart of Lake Illawarra youth camps for many years. They retired to a Gold Coast retirement village where they participated in every way possible. Family members remember Jack as a man of patience, wisdom and unfailing love. His wife and large family circle give thanks for his memory.

**HARDING, Narelle Gai**

(23.10.97) After a five-year battle with cancer, Narelle died aged 44. The service at Woronora Crematorium, NSW, was a time for farewells and celebration. Thanks were given for Narelle's faith, courage, gentleness and devotion to husband, Neville, and children,

Elise and Andrew. She lived a full life, travelling overseas for two years, playing tennis and serving employers well. She loved her Lord, serving him at Padstow church. At the service, Colin (Narelle's brother) shared how Narelle's depth and strength of character was such as belonged to superheroes. Sympathy is extended to Neville, Elise and Andrew, parents Arthur and Jean, Neville's mother Gloria, brother Colin, sister Chris and their families.

—E. Holt

**HILL, Isabel**

(14.9.97) Six days after her 88th birthday, Isabel went to be with her Lord. She was baptised at Ashburton, Vic, in April 1947 and has served faithfully ever since. Isabel held the position of treasurer of CWF for 49 years, was a delegate to Council, a representative on the Ashburton/Glen Iris Women's Inter-church Committee, a church board member and committee member of the Companionship Centre, as well as laundering communion linen and helping with communion preparation. Sadly missed by church mem-

bers and her children, Margaret, Marilyn and Robert, and five grandchildren. A beautiful Christian lady loved by all who knew her.

—FBM

## CHANGES

**GREENSBOROUGH, VIC**—Minister Keith Pitt, 12 Porter St, Briar Hill Vic 3088. Phone (03) 9432 1681 (res), (03) 9435 8797 (office).

## BAPTISMS

•Laura Perkins, LaTrobe Tce, Geelong, Vic •Andrew Nielsen, Bayswater, Vic •Madeline Rose, Hartwell, Vic •Ruth Clayton, Launceston, Tas •Daniel Ratcliff, David Fuller, Shari Cocker, Happy Valley, SA •Jenny Moyle, Belconnen, ACT

## DEATHS

•Iris Watkins, Allan Clark, Bayswater, Vic •Wyn Brough, Dandenong, Vic •Helen Batchelor, Nubeena, Tas •Norm Odgers, Mount Clear, Vic

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### Hurstville Church of Christ

Is seeking a

### Pastoral Minister

to commence in 1998

The person we are seeking will primarily be a person who loves Jesus, has a concern for people and has gifts in the following areas—

- Biblical Teaching and Communication
- Encouragement—the development of gifts and the encouragement of mutual ministry
- Evangelism—a communicator of the gospel
- Pastoral—an encourager of personal spiritual growth
- A vision for ministry

### We invite expressions of interest.

Please address the ways in which your gifts, vision, training and experience would help us to mutually minister in the Hurstville community and beyond.

Please address your response to:

The Elders  
Hurstville Church of Christ  
PO Box 19  
Hurstville NSW 2220.



## TAS

**DEVONPORT** (Peter Willis) Bill Newman Rally 22 October. Approximately 250 attended, with Bill Newman speaking on "Life Beyond the Grave". Three people made a decision ... Combined churches outreach 8 November at Devonport Town Hall, speaker Pastor Steve Lenon ... Indoor Bowls every Tuesday fun & friendly time. An average of 19 attending, most do not attend church ... Annual end of year luncheon on 25 November.

**NUBEENA** (Keith Moulton) Church saddened by passing of Helen Batchelor ... Geoff Morflew led induction of Keith Moulton ... annual general meeting held 26 October, 5 elected to church board ... 2 members had heart operations recently ... Ladies held cake stall for Miss Australia entrant Nicci Triffett. \$140 raised.

**LAUNCESTON** (C. Spaulding, W. Kerrison, T. Gray) Dedication of baby Grace Peart on 12 October & baptism of Ruth Clayton ... Church annual

meeting 21 October ... Children's Church & Girls' Brigade presentation on 26 October very special & featured children's orchestra ... Lynne & Terry Heier will ride in this year's Bike for Bibles ... 3 young people going to Indonesia with OMF's Tour over the holiday period.

## NSW

**WOLLONGONG** (E. Keating, B. Bruce) 900 attended Geoff Bullock night ... Youth mission team visited Thailand with \$10,000 for World Vision projects ... "Effective Family Ministries" seminar for leaders Australia wide, speaker Carol Kuykendall, MOPS International. Carol spoke at MOPS (Mothers of Preschoolers), "Women Connect" evening & Sunday service ... 120 men attended breakfast with Brad MacKay, "Steelers" footballer & John Doraby, ex player/coach ... Revelation series begun ... "Living Faith" evenings with Keith Farmer & Robert Ferguson, Principal Aquila College.

**STANWELL TOPS** (Ed Holt) Annual meeting elected new deacons Vanessa Fagerstrom, Kay Mowbray & Grant Mundy ... As part of Helensburgh Fair, combined churches of Helensburgh District joined in "Outreach Australia" tent for 6 days of evangelism with 54 commitments. Event considered a great community witness ... Combined churches will also join for Carols in the Park in December ... Church holding a 1998 planning day 29 November.

## SA

**PROSPECT** (Ruth May) Sunday evening a time of reflection—an hour of quiet music, prayer & readings ... Geoff Watson has developed a worship focus on baptistery wall ... Morning special, Sunday 30 November, the last day of the Christmas Tree Festival, special music, singing by Reformed church choir ... Looking ahead plan-

ning dinner 17.1.98 ... Camera club meetings now held daytime after friendship group.

**HAPPY VALLEY** (Andrew Ratcliffe) Daniel Ratcliffe, David Fuller, Shari Cocker recently baptised ... 6 basketball teams made grand final, five won premiership ... Family camp at Parachilna Gorge, Flinders Ranges ... Youth group attended "Youth Alive" ... 50+ had BBQ fundraiser for Mission 97 ... Variety concert also raised funds for Mission 97.

## QLD

**PINE RIVERS** (Neale Proellocks, Mick Cross, David van Lean) "Cafe1" programs proving very popular & well supported, Sunday evenings once a month ... AGM 26 October ... "Discovering Church Membership", "Christian Life & Service" seminars being conducted by Alan Hermann ... Discipleship workshop conducted by Peter Francis ...

### Burleigh Heads Church of Christ

invites applications for the position of

## Full-Time Pastor 1998

Burleigh Heads is situated in the centre of the City of Gold Coast, a major tourist destination with great potential for outreach ministry throughout the year. Membership approximately 140. The person we require will need to fulfil the following criteria:

- Experience in Churches of Christ ministry
- Age 35-50
- Marital status—married
- Bible college graduate (conservative evangelical).

This person will need to:

- Join in ministry with our eldership team
- Take pastoral care of the congregation
- Be strong in preaching, teaching and evangelism.

The Pastor will be backed by a strong oversight, able to assist in many aspects of ministry.

All applications will be treated as strictly confidential.

Please send your applications to:

Mrs Merry Tree  
Secretary, Board of Officers  
43 Palm Beach Ave  
Palm Beach Qld 4221.  
Phone (07) 5534 2675.



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Enquiries and job description requests may be made to Moss Arnot, Pastoral Care Department on:

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Fax: (03) 9656 1855

Email: [marnot@petermac.unimelb.edu.au](mailto:marnot@petermac.unimelb.edu.au)

Written applications with the names of 2 referees should be forwarded to: Moss Arnot, Pastoral Care Department by 15 December, 1997.

*Peter Mac*

**Peter MacCallum Cancer Institute**  
Locked Bag 1, A'Beckett Street, Victoria 3000.

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# Church News

Series of sermons on strengthening Christian community & building one another up ... Ladies Bible studies on Ecclesiastes ... 2 babies dedicated 2 November in morning service.

## VIC

**DANDENONG** (Brian White, Malcolm Taylor) Spring Festival held with donations of food to CCTC, Mulgrave ... Young mums' support group commenced ... Play group has had to close their books due to waiting list ... Harold Jones held seminar on coping with grief. 17 people attended & a good learning experience had ... Church celebrated 105th anniversary with Mark Butler speaker, followed by a basket lunch.

**BAYSWATER** (Peter Clayton) Church saddened by recent deaths of loved members Iris Watkins & Allan Clark ... Successful family camp held at Forest Edge, Neerim ... Church anniversary 12 October. Allan Avery morning speaker. Peter Clayton speaker with several items in afternoon after fellowship luncheon ... Encouraged by recent baptism of Andrew Nielsen ... Brian Smith & Damien Clayton welcomed into fellowship.

**LATROBE TERRACE, GEELONG** (David Jones) Ruth Carr elected CWF President. 50 ladies attended CWF 83rd birthday with theme of "Lights". \$669 raised towards Christian education in schools ... 55 people enjoyed 3-course dinner, catered for by Belmont church ladies ... Minister baptised daughter Laura ... Large number past & present members welcomed past minister Ian Schneider, chaplain with Australian Armed Forces, as guest speaker at 140th anniversary.

**MONASH CITY** (Martin Gillespie, Craig Brown) One Sunday morning service (10.00 am) commenced ... Activities included men's camp, seniors' bus outing, mid-life crisis seminar ... Office assistant Dawn McMillan retired, Priya Devadasan appointed ... Martin Gillespie holidaying with family in Qld ... Martin's ministry con-

cludes end December ... Lindsay Croxford acting as Pastoral Coordinator ... David Moyes (Epping, NSW) appointed senior minister from February 1998 ... Youth minister Craig Brown's ministry affirmed & extended.

**HARTWELL** (Viney Longthorp, Nick Tuohy) CWF Candlelight, Verse & Song Program raised \$400 for COCOA ... Bible study group discussing Norman Pritchard's "The Persistence of Faith" ... Men's basketball team runners-up

in finals ... Mid-winter church dinner at Tay Creggan raised \$600 ... Urban harvest thanksgiving provided a variety of food gifts for students at the theological college.

**MOUNT CLEAR** (Dale White) 134th anniversary celebrations also marked 10th year in current worship centre ... Church hosted Wycliffe musical "Beyond the Bookcase" with 150 attending ... At AGM, James Leviston added to eldership, Chris Hitchcock & Lachlan

Walker added to Board as deacons ... Minister conducting Alpha Group (day-time) & Seekers Bible study group (evening) ... Recent guest speakers include Albert Graham, John Tudball, Martin Goldup & Greg Elsdon (CCTC)

**WEST PRESTON** (Keith & Shirley Ludgater) In a busy week recently a group attended a performance of "Godspell", the CWF ladies learned some line dancing & the annual church fete was a great success.

## COCOA brings HOPE



*COCOA provides finance to develop food crops like this at Londua Training School in Vanuatu.*

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# Good Bishop Murphy

GORDON STIRLING

**O**n 4 January 1846 a group of Scotch Baptists began meeting in a new stone building in Franklin Street in Adelaide. They did not want to be known by a denominational name, so called themselves "Church of Christ". *The Adelaide Register* reported the opening service. It was not a special meeting just the usual communion service with one of the members presiding. The building holding 100 people and costing £65 was opened free of debt. Another member gave the occasional address on the text "Hitherto hath the Lord helped us". The reporter noticed that there was no collection. \*

Some of the members were uncomfortable with the strict calvinism of the Scotch Baptists and there was a division, with the strict people moving out. \*

Those remaining allied themselves to the American Disciples and British Churches of Christ. But they had an early problem. They discovered that their fine building was on land that did not belong to them. \*

George Fife Angas had sold a city acre in three sections., one to the Church of Christ, one to a local business man and one to Bishop Murphy of the Roman Catholic church. Unwittingly the Church of Christ erected their building on Roman Catholic land. \*

The only thing to do was to visit Bishop Murphy to discuss the predicament. He received the delegation graciously and warmly and agreed that they should use the



land freely for the propagation of the faith as they understood it, as long as he did not need it for any other purpose. \*

The building had no vestry or baptistery. Baptisms were in the River Torrens. And they used candles! They had to. It was their only form of illumination. They cut up tins to make candle holders and fixed them to the wall. Cry rooms had not been invented, but there was a large doorway and mothers used to sit by it to keep an eye on their toddlers as they played with the goats tethered on the two other blocks of land. \*

Eventually they built in Grote Street, dismantling the former building stone by stone to become the vestry of the new chapel. \* One hundred and fifty years later, we can speculate on whether the Franklin Street people thought that Bishop Murphy was a Christian!

## The Last Word

Joy is love singing,  
Peace is love resting  
Long suffering is love enduring  
Kindness is love's touch  
Goodness is love's character  
Faithfulness is love's habit  
Gentleness is love's self-forgetfulness  
Self control is love holding the reins  
Love is intrinsic to all the fruits of the spirit.  
—Dr Barnhouse

*An archaeologist is someone whose life is in ruins.*

**Boy:** "Wow! Where did you learn to kiss like that?"

**Girl:** "I used to be a tester in a bubblegum factory."

*"Once when I was shipwrecked," said the teller of tall stories, "I lived on a tin of sardines for a week!"*

*"Really?" yawned a bored listener, "I'm surprised you didn't fall off!"*

*Teacher: "One of the first laws of physics is this: for every action there is an equal and opposite reaction. As an example, can anyone tell me what happens when you get into the bathtub?"*

*Student: "Yes, the phone rings!"*

## Pontius' Puddle



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