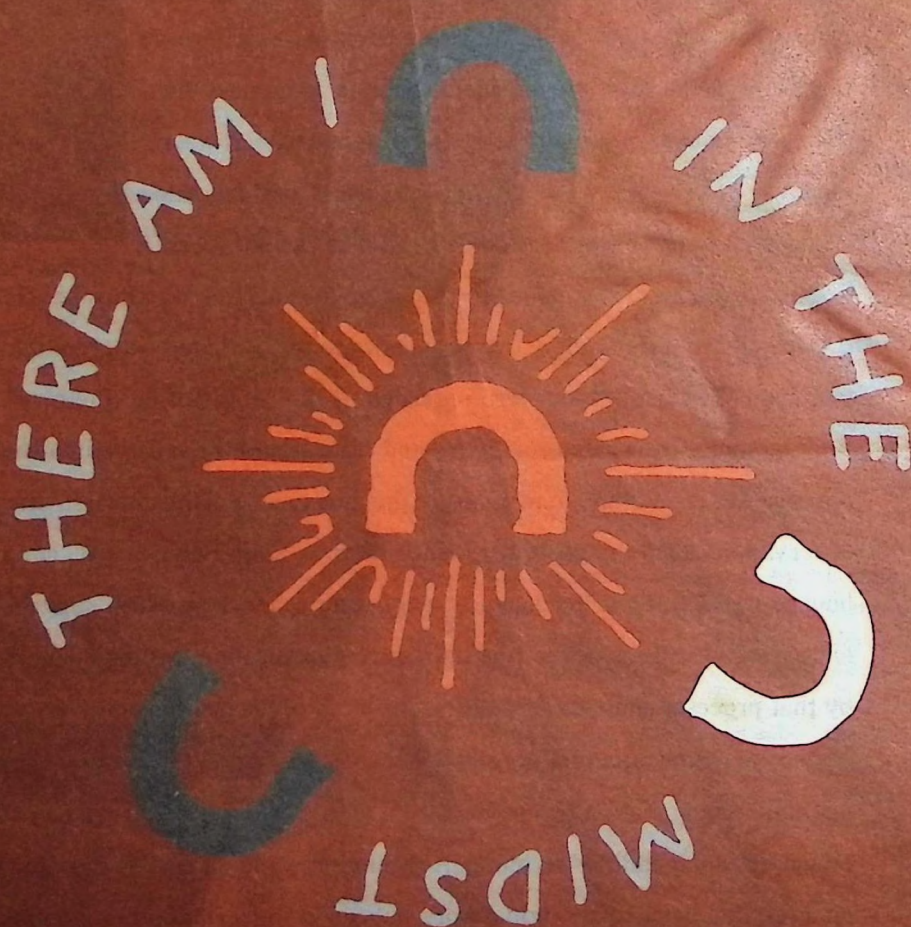


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Aboriginal Mission
Working Together

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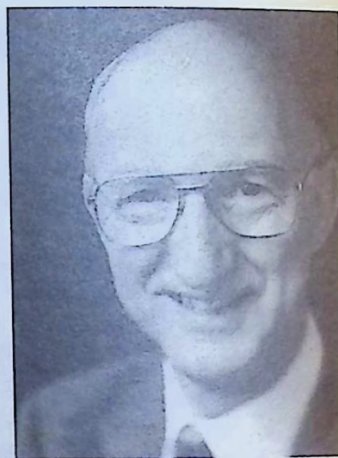


Editorial

Our Responsibility

DON SMITH

Bad news in Aboriginal affairs is everywhere. There have been seven deaths in custody in the first six weeks of 1997. Violent clashes between police and aboriginals in Sydney's Redfern aboriginal quarter, Wik and other Land Rights controversies, health issues, the Stolen Children—all become bad news. Some Aboriginal leaders threaten to unmask Australia's perceived racism at the Sydney Olympics. * It wasn't meant to be like that. When Lieutenant James Cook sailed for Tahiti and unknown southern lands in 1768 he carried specific



instructions about relationships with indigenous people. The Royal Society, as sponsors of the voyage, required that native peoples were to be treated with "distinguished humanity" and made aware that they were regarded as the "Lords of the Country". This was a high Enlightenment view where patience and forbearance were the watchwords. The scientific purpose was even grander, to measure the dimensions of the universe through astronomical observation. A lot has gone awry since then! * Keith Suter in a recent article in the Melbourne press entitled "Racism a scapegoat for other deep fears" suggests that voters look for scapegoats. He says the real issues are globalisation, people being caught unprepared by that process, and lack of political leadership. Racism becomes a scapegoat for deeper seated community uncertainty and anger. This isn't good news either. * What does a smaller mainline denomination or movement do with all this? The record shows we have tried to take our responsibilities seriously. A recent independent survey of giving by denominations on a pro rata basis to aboriginal work puts us in the lead of other denominations. We aren't equipped to debate every issue. We need to be focussed. We need to focus on the strategic issues. Our purpose must be to train and recruit an ever-increasing number of capable young indigenous leaders to offer leadership within our network and beyond. Cec Grant comments on the inspiration he received from the recent international conference he attended in New Zealand. There is much to learn from emerging young Maori leadership on the issues of indigenous culture and mission. Leadership development is fundamental for a reforming movement which takes its responsibilities seriously. *

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We look at both outreach among Aborigines and at some of the things Aboriginal people are doing.

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The International Dimension

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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.

A Sticky Question

To the Editor

With reference to Gordon Stirling's article "A Century of The Christian" ("AC" 1.2.97).

One paragraph reads in part, "In Churches of Christ we have no hierarchy ... no written creed ... no compulsion to cooperate with one another, yet we are united. The glue that has held us together is our cooperative work in Overseas and Aborigines missions and—*The Australian Christian*." Is it really our cooperative work in missions and the Australian Christian that keeps us together? If that is all that holds us together, then it seems to me to provide at least one very good reason why there are so many former Churches of Christ people actively involved in other Christian groups, e.g. the AOG.

Many of our people do not subscribe to or read *The Australian Christian*. (Some do not even know what *The Australian Christian* is.) Many of our church members/attenders are not closely involved with either overseas or Aborigines missions so, what for them, is the glue that holds them to Churches of Christ?

There must be something more substantial/personal than that which has been suggested.

—Ken Wray
(Noarlunga, SA)

The Wheels of History

To the Editor,

I am 82 but I must still be very fit

because single handed I moved two wagon wheels to Ray Lawrie's house in Tumby Bay from his nephew's farm out in the bush. I did this in my latest "Snippets from History" ("AC" 15.2.97). I also denied to Nichol Lawrie the credit for being among the pioneers at Ungarra. This is one of the problems of getting some of my Snippets from historic families whose descendants are still living. But I assure visitors to Tumby Bay who are keen to see the historic wagon wheels that Ray Lawrie can arrange it for you.

—Gordon Stirling
(Boronia, Vic)

When God Became a Man

The Editor,

I can appreciate Steve Fahey saying a good word for God in his article, "What if God was One of Us?" ("AC" 14.12.96), but I stumbled over this: "When Christ was born, God became a man."

If we claim without qualification that when Jesus was born "God became a man," what do we make of statements like these?

Matt 19:17: "Why do you ask me about what is good? There is only one who is good." Jesus, having in view, God.


Mark 1:11: "You are my son, the Beloved, with you I am well pleased." God, addressing Jesus at his baptism.

Luke 6:12: Jesus "went out to the mountain to pray; and he spent the night in prayer." Was God praying to God?

John 1:18: "No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known." How can John claim that no one has ever set eyes on God if in Jesus God became a man?

Paul, 2 Cor. 5:19: "God was in Christ reconciling the world to himself" (RSV). I may stumble

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Letters to the Editor

over Steve's way of putting it, but not Paul's.

—Ronald Graham
(Johnston, Iowa, USA)

Get Out

To the Editor,

I write, to express my disappointment at the Christmas Bowl Edition of the *In Unity* newsletter, Volume 43 No 7 November/December issue, and the inclusion of the Churches of Christ on the list of "Our member churches".

While the Lord Jesus prayed for unity among those that belong to him (John 17) and for those that would come to know him through the witness of his disciples, yet the New Testament teaches quite clearly the features of that unity (Ephesians 4).

The unity was to be based upon adherence to the faith once for all delivered to the saints (Jude 4). A *Queensland Churches Together* newsletter, recently carried an article entitled "Unity and the National Council of Churches in Australia", and I quote:

"True the NCCA is not a church it is a council of churches. It is a council because we are not 'One' as Christ would like us to be, and the only way we can come to each other and work together is under the banner of a Council. But ... when Christ starts revealing himself to every person on earth who he actually is, and whispers gently in every person's ear his or her

name, I would then like to see if anyone has the courage to resist his invitation.

The Churches then will not be getting together any more under the banner of a Council, but under the banner of the one and only true universal Church. There will be only 'One' Church, and the NCCA itself 'is' then a Church."

This, no doubt will be the apos-

tate church, Mystery Babylon the Great, of which Revelation 17-18 records its judgement by God. I urge disassociation from this Council. Heed the call of 2 Corinthians 6 and "get out" and remain pure for Christ alone.

—Graeme Ellingsen
(Gympie, Qld)

Update

Our thanks to all those subscribers who have already sent their payments. Receipts are already 13% ahead of the same time last year. This comment is also an invitation to others to send your payment as soon as convenient. If you cannot meet the whole \$30, you are welcome to send part payment and we shall send an account for the balance at a later date.

Personal gifts continue to accompany the subscriptions. We would like to write to all donors, but time prevents this. Thank you.

This last week we received a further \$1,000 towards our computer fund. We now have \$1,500 to go to meet the full cost. This has been a fine response.

I hope you enjoy this issue with a focus on ministry with Aborigi-

nal people. The feature articles were planned in association with Avon Moyle Executive Director of our Federal Aborigines Board. The material reflects some excellent work by the Board. The aboriginal motifs on our cover are by Flo Grant. The article from Keith Suter came at the invitation of the Editor.

We often have more material than we can cope with, so some items have to wait. With Easter the focus of our next issue, reports on Christmas are becoming dated. Keep your news items coming. We aim to have as wide a national coverage in each issue as possible. Good photos help to get our attention.

Sam Smith

Here and There

Disneyland Boycott

A boycott of the Walt Disney Company has been announced by Southern Baptists. The SBC Convention meeting in New Orleans urged a boycott because of such Disney policies as extending insurance benefits to employees' homosexual partners and allowing homosexual theme nights at its amusement parks. The Assemblies of God has also raised objections to what it calls "increasing promotion" of homosexuality. Disney chairman Michael Eisner has called the comments extreme and commented that the company has produced more family entertainment than anyone else. It rejects the charge that policies favour gay rights over traditional family values. (*The Christian Century*)

Unity Frustrated

"After a century of intense theological activity, the churches seem no closer to unity," Alan Falconer, the World Council of Churches' director of Faith and Order, told a meeting of the Commission in Tanzania. He said that inter-church relations at international, regional and national levels have improved in the course of the 20th Century and that relations between churches and individuals have been transformed at all levels. But "the fruits of the struggle for consensus have not materialised", Falconer said. He noted that there is a growing tendency for churches to assert their confessional identities and to resist change. Falconer said he does not believe it was "hyperbole" to talk about a crisis in respect to the ecumenical movement and the search for visible church unity.

—ENI

Pontius' Puddle



Des Nelson

Years of ministry recognised

A lifetime of ministry by Des Nelson was recognised at a special meeting at the Kelmscott, WA, church 16 November 1996. The chapel was packed with members of Western Australian churches and people from other denominations. They paid tribute to the ministry of Des and Bette over their years of service.

Des was elected to the position of Conference President in Western Australia, but after a time had to withdraw because of the onset of Motor Neurone Disease. In some written reflections, Des describes his work as President and the various roles which had brought such satisfaction. Speech has now almost disappeared. He notes how his wife Bette has come to terms with a less talkative husband. Des who is now 61 years of age, acknowledges the compassion, strength, insightful wisdom and humour which has flowed to him from Bette. Although no one would choose such an experience, he describes himself as being at peace.



Greetings were received from Maryborough, Qld. church, where Des commenced ministry after graduation from the College of the Bible, Glen Iris, Vic. Graham Underhill brought a greeting from the Western Australian Conference.

Those attending were given opportunity to speak. They recalled Des's love of cars, especially VWs, his prowess at fishing, training at College and much more. His commitment to ministry and passion for the Gospel were uppermost throughout his life. His fine qualities and gifts were recognised with a spirit of thanksgiving. It was a very emotional time of joy and victory, laughter and tears as presentations were made and Des's response was read.

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On the first Sunday of Advent 1996 (1 December), past and present members of the Dulwich-Rose Park United Parish, SA, filled the Gartrell Memorial Church to celebrate the 25th Anniversary of the Parish. The Parish was inaugurated on Advent Sunday 1971 and was formed from the Rose Park Congregational and Methodist Churches and the Dulwich Church of Christ. Many parish members took part in the service, which was led by Ken Allison. The Gospel was read by Rev Les Hunt (the founding Methodist minister) and Jeff May (Conference President of Churches of Christ in SA) was the preacher. A beautiful new song

"The Promise" was especially written for the occasion, the music for which was composed by the British composer/conductor Bill Connor and the lyrics by one of the parishioners, Lisa Bridges. After the service a lunch was shared and fellowship enjoyed.

Rev Les Hunt shared some recollections, as did Ken Allison from a Churches of Christ perspective. Ken also read a letter from Rev Arthur Johnston (the founding Congregational minister), who because of his difficult health situation could not attend.

While this Parish is nothing special these days, in 1971 it broke new ground in South Australia, and possibly nationally, as the first cooperative project involving Congregational and Methodist Churches and Churches of Christ. The three congregations came together because they believed that they shared the same Gospel and could be more effective in mission in the community if they worked together.

The theological differences were not swept under the carpet but have been dealt with in the spirit of mutual respect down through the years.

—Ken Allison

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31 Bridge St. Epping NSW 2121.

Here and There

Australia Makes the News

It is not often that Australia makes the news in the United States. It took the Northern Territory's euthanasia legislation to get us a place in the prestigious religious journal *The Christian Century*. It quoted right-to-life activists as saying, "You will see a whole congregation of people arriving there, it will be a wholesale killing of people." A 1995 opinion poll is quoted as saying that more than 70 per cent of Australians backed legal euthanasia.

Eyre Peninsula Activities

Ladies camp and family fun day in SA

Thirty one ladies travelled from as far away as Koonga, WA, Broken Hill, NSW, Poochera, Minnipa, Wudinna, Pt. Lincoln, and Tumby Bay, SA, to attend the Ladies camp in November 1996.

The Eyre Peninsula Women's Conference President, Raelene Fatchen from Ungarra, led us through daily activities and Judith Curtis from Broken Hill was the study leader for a wonderful weekend.

In December over 100 people gathered at Redcliffs campsite for an Eyre Peninsula Conference "Family Fun Day".

People from Whyalla, Ungarra, Tumby Bay, Matilda and Edinborough Street Pt Lincoln attended. A youth band from Ungarra and Mark Pfizner on

trumpet led the choruses. Tumby Bay ladies presented an exciting skit—"Being too Busy". Anne Holmes (soloist) from Whyalla sang "Amazing Grace", and her husband Hugh led Communion. Robert Bramford (Edinborough St) and Trudy Childs from Matilda St, Pt Lincoln, brought two beautiful reflective readings.

Then Robert and Trudy shared with the congregation why that particular reading meant so much to them. Conference President David Jolly encouraged everyone with a powerful message about returning to our grass roots—the restoration movement and restoring our passion for the lost.

Lunch followed, with swimming and games on the beach.

A Bold Vision

New ministry at Lower Blue Mountains



Stephen Templeton was inducted to ministry with the Lower Blue Mountains, NSW, church 1 February. Shown here are members Diane and Mark Hudson and family welcoming Stephen and Dian. A feature of the service was the welcome extended by representatives of the differing age groups in the membership. Colin Bowser preached and Steve Thomas of Penrith led the service. Stephen is enthusiastic about future planning and has a bold vision for the work.

Standing Room Only

Upper Yarra dedication surprise

When our minister Glen Hardwick was asked to conduct a child dedication service by a local young couple, he discussed the request with the Board as the parents had no connection with the church and were not professing Christians. It was considered that this was an opportunity to build a further bridge in the community and we had no problems in giving thanks for any baby. On 9 February the dedication was to take place and we expected some visitors, perhaps two sets of parents. As it turned out we had approximately 60 visitors. We ran out of song books, seats and communion glasses, but we certainly had the opportunity to make a witness.

Other community involvement and bridge-building includes plans for a divorce recovery seminar, holding services in the local nursing home and running an evening program for children in the local primary school.

Our members are also active in planning the local Awakening celebration and in organising opposition to extended gambling facilities. Other members are very much involved in LINC (Love In The Name Of Christ), on the High School Chaplaincy committee and in the running of a women's refuge. We have also been able to distribute hampers to families outside the church.

The church at Upper Yarra, Vic, is in mission.

Due to staff transfers, positions exist for Missionary Personnel at the Olive Laird Hostel, Carnarvon WA

The staff work as a team, providing quality care for up to 12 residents.

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- bus driving, gardening
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- some shift work



Further details relating to salary, conditions, accommodation, etc, are available from the Federal Aborigines Board Office, Po Box 1199, Wangara WA 6065. Phone (09) 309 3922. Fax (09) 309 4101. E-mail cofcfab@msn.com.

Taking Risks

Challenge with induction of Bendigo minister



Alan Hirsh, Director of the Division of Mission and Revitalisation of the Victorian Tasmanian Conference inducted Ross Barnes (right) as pastor of the Bendigo Church on 12 January. The congregation, which over-

flowed the chapel, was encouraged by Alan to be "risk-takers" as we seek to win people to Christ. Ross said he was excited by the church's vision and looked forward to working with them to achieve their goal. Representatives from Harcourt, Spring Gully, Echuca and Boort churches plus local civic leaders attended the induction and luncheon.

David Johnson

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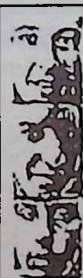
Comfort, privacy, fresh food and limitless water supplies, these are not notable features of a hike in the Kosciusko National Park. However, as 27 walkers discovered on the Churches of Christ Victorian-Tasmanian Adventure Committee trek 11–19 January, a week without such luxuries is a small price to pay for the chance to see the Snowy Mountains in all their summer beauty, and the opportunity to climb the highest peaks in the land. It is not often you can conquer the three highest mountains in one day—Mt

Twynam (2196 m), Mt Townsend (2209 m) and Mt Kosciusko (2220 m).

It's a rare thrill to have snow fights in summer, to slide down a snowy slope, land in a puddle and dry out in the scorching summer sun. It's a fantastic feeling to clamber to the top of a steep, rocky slope, look out and see nothing but mountains and valleys. And even the best camera is inadequate to capture the magnificence of delicate wild flowers or the tortured beauty of twisted snow gums.

It was noticeable that throughout the trek people were looking out for each other and without that thoughtfulness the week would have been a struggle for everyone. It was privilege to witness some of the examples of God's handiwork, not only in the landscape, but also in the people with whom I travelled.

—Leanne Handasyde



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CSF, PO Box 3049,
North Nowra 2541

CCTC's New Beginnings

A new college year and new steps in life

"New beginnings" was the theme of the inaugural worship service at CCTC, Mulgrave, on 10 February 1997.

With these thoughts, the CCTC community celebrated the beginning of the college year.

For some of our new full-time students, life at CCTC is a very new beginning:

Roger Bentley, his wife Christine and their four children come from the Blackburn Community Church of Christ, Vic.

Roger and Christine see themselves as a team and together have been actively involved in church leadership in a variety of capacities for many years.

Annette Fechner comes to CCTC from a Lutheran background.

She has had a breadth of life experiences and is a gifted musician.

She recently spent a year as part of a touring party ministering to churches throughout Australia. Chaplaincy is her current goal.

Reg Lawrence is married to Marceil. They have five children.

Before coming to College Reg was the assistant pastor of the Albury Koori Church, NSW.

He has been actively involved in recent years with Government agencies to help improve the lot of his people.

Reg hopes to become involved in ministry with the aboriginal community in the Warragul area during his ministry studies.

David Neaves is a motor mechanic by trade and has also had a wide experience in the building industry.

He is married to Christine. They have two young daughters. His gift of music has been used extensively in the churches at which he



has worshipped.

David and Christine come from the Gisborne, Vic, church.

Narelle Radford came originally from Naracoorte, SA, but has more recently worshipped at Belconnen, ACT.

Narelle has been actively involved in youth ministry. She has a particular passion to reach marginalised people.

New beginnings are also a reality for ministerial students who graduated last year.

Gary Berry is ministering at Clayton Church of Christ Fellowship, Vic.

Mark Dodd has accepted a position with the Overseas Mission Board in Vanuatu and Nigel Mann is in ministry at Southern Community Church, Vic.

Cathy Matthews has joined the ministry team at Parkdale, Vic, church.

Elaine McLeod commenced a pastoral care ministry at Knoxfield, Vic, and Alf Thistlethwaite has been called to Ormond, Vic, church.

Keith Wiggins has a dual role, ministering at Ashburton, Vic, church part time and serving as Chaplain to the Dandenong Palliative Care Unit. —Greg Elsdon

Farewell to the Carslakes

Significant changes in WA ministry



The Warwick, WA, church was only a few months old when, 23 years ago, Graham & Freda Carlake began their ministry. From its beginning the church has sought to relate to the community and so gain credibility as the gospel has been shared with people. Acceptance has been a strong emphasis as has involving people in all kinds of ministry. Their visionary and virile ministry finished on 9 February. The keynote for the final service was celebration, and the 500-plus worshippers joined enthusiastically in a typical service, which links seven-day-a-week Christianity with a clear focus on the biblical God.

Speakers portrayed Graham's tireless energy, his love for people, his commitment to integrating newcomers with the congregation's life and his stress on being a purpose-driven church. Representatives from the community spoke (and wrote) of the way Graham had been personally involved in many aspects of community life, leading to his being declared citizen of the year for the City of Wanneroo in 1988. The scores of people who stood to indicate they had been baptised under Gra-

ham's ministry or married by him spoke of the way he has entered significantly into people's lives.

Freda has been a tremendous support for Graham both in her public ministries like leading Bethel studies and women's ministries and in her quiet ministries of hospitality and cleaning up when others forgot.

An inscribed silver tray and pot plants were presented together with a two nights' break at a country resort. The rest of the money contributed has been placed in a fund for Graham to draw upon for the planting of a church at Ellenbrook.

Ten days earlier a "This is your life" evening was a great time of remembrance and fun for the present congregation. Video clips, items and script about the major aspects of the 23 years made it a moving and memorable evening. Graham has begun his next ministry—the planting of a church at Ellenbrook in a new area to the north-east, plus the possibility of a second church plant at Bullsbrook in a neighbouring area. The Warwick church is supporting these new ventures with both finances and office equipment.

Aborigines

Being Relevant

AVON W. MOYLE

At a recent Victorian deputation meeting I proudly announced that one of the aims of the Federal Aborigines Board is to build a culturally relevant church—a church most appropriate to the Aboriginal people. *

A student minister spoke to me afterwards and said that this was his aim too. In the multicultural suburb where his church was situated he was as keen to make “church” relevant, as I was to help Aboriginal & Islander people build their culturally relevant church. It got me thinking more clearly about the is-

*He danced, he cajoled,
he laughed and he
sang—and the effect
was electrifying*

sues involved. *

It demands that we in the dominant culture accord trust, respect, support and encouragement to the minority as they seek to present Christ to their people in their way. It means that we allow them the degree of responsibility for the task that gives dignity to their efforts. *

God has brought to work within Churches of Christ a fine group of Christian Aboriginal people—pastors and teachers. Federal Conference in 1989 resolved that Aborigines should make up at least 50% of Board membership. That was a singularly significant decision. Later the Board appointed its first Aboriginal Chairman. *

As never before we are hearing what Aborigines think with respect to reaching their people with the Gospel—in culturally relevant ways—and sometimes we non-Aboriginal members have

not liked what we have heard. We have been disturbed, our particular strategies, ideals, values and methods have been challenged so that, in our minds at least, we have had to re-evaluate ourselves and be prepared to change. It has meant that we “listen” more and speak less. *

Our Board encourages Aborigines and Islanders to worship in ways that suit them—and they vary tremendously according to traditions, locations and personnel. That means for some meeting around a campfire, some use guitars, some a didgeridoo, others clapping sticks. For some it is relevant to meet in a “proper church”, for others a bush shelter on an isolated pastoral property is all that is necessary. Above all, the Board encourages Aboriginal people themselves to take the lead. Two examples in recent years have burned themselves into my memory. At an Aboriginal Convention several years ago in the north west of Western Australia, an old Christian man was encouraged to “say a few words”—and he did! Given the freedom of expression he spoke in his language, he danced, he cajoled, he laughed and he sang—and the effect on his listeners was electrifying. The Christian message went out more effectively in those few minutes than probably would have ever happened using a structured white model. I could not understand a word he said—but I was moved nonetheless. His methods were entirely appropriate for the semi-tribal people he was addressing. *

The second incident concerned the portrayal of the Easter Story by a group in the Northern Territory. Encouraged to do it “their way” the people composed a corroboree in which they depicted all the events of Easter in movement and song. Those watching sat



transfixed. The message burned into their hearts by its expression in culturally relevant ways. The missionary who encouraged them had grasped what it meant to empower those people for ministry. *

Last year I was honoured to be the one non-Aboriginal delegate at a meeting held to formulate a body known as the Indigenous National Council of Churches in Australia. I had little to say—for me it was a humbling and deeply personal learning experience. There I sat among some of the “grand old Christian men”, men of great faith and maturity. Their message was, “thank you for bringing us the Gospel message even where it was done in ways that hurt us. Now, allow us to take that message to our people in our ways. Encourage us, trust us, support us—stand with us”. *

May God help us all to be sensitive to what these leaders are saying, empowering them to take on the task we as Churches of Christ began over 50 years ago. Our pastors remind us at every AGM, “We need you, stand alongside us, trust us”. I think that is what a true partnership is all about. It will be reflected in people truly empowered for ministry—building a culturally relevant church. *

Aborigines

The Gospel: The Key to the Connecting Door

CEC GRANT (WONGAMAR)

Many native people are grateful to European missionaries for bringing the Gospel. They did not bring God, for the creator was known in many indigenous cultures long before the white man came, but they did bring the Gospel. Some made the mistake of equating Christianity with Western Civilisation and set out to "civilise", which meant conformity to western culture, rather than making disciples. Some, reflecting the attitude of their time, held native people in low regard and despised their culture as "totally evil". (One old Wiradjuri woman made the comment, "They

They come because they love God, but they don't like us Aboriginal people.

come because they love God, but they don't like us Aboriginal people".) Because of this, missionaries were seen by many native people as more the instruments of colonial governments, dispossessors, despisers and destroyers, rather than servants of God. * Because of the code of secrecy concerning the sacred in indigenous religion and an air of superiority on their part, early missionaries missed the redemptive principle inherent in their religion and therefore failed to find the "connecting door" and effectively communicate their message. Some even gave up in despair (after many years and much finance), saying that nothing of lasting value could be done for Aborigines. This attitude prevails in politi-

cal and welfare matters also. * All programs operating towards Aborigines throughout the past 209 years have been imposed from the white perspective; yet Aborigines are blamed for their failure! The failure of these policies has proved costly in church and government (taxpayers') money, machines and material goods. But of far greater concern is the woeful cost of Aboriginal lives, i.e. past massacres and current suicides, deaths in and out of custody, breakdown in health resulting from despair, and still, in far too many cases, appalling living conditions. And this after 209 years of failed programs and expenditure of billions of dollars. We must change the system, both within and without the church. We have dug ourselves into a deep hole called "Aboriginal affairs". I believe a complete change must happen if we are to see better conditions, relationships and reconciliation by the year 2000. Governments must recognise that policies have not worked, but have served to confuse the issues and escalate the problems. We can look back and learn valuable lessons from traditional times that stood our people and the ecology in good stead for millennia, and set in place programs that are relevant for contemporary times. The Church must work with and empower Aboriginal Christians to set in place a scripturally right and culturally appropriate worship and ministry. To see "Christ in Culture" is exciting, but to see the "Culture in Christ" cleansed and transcended and made an appropriate means of communicating the Gospel is even more exciting. Traditional ceremonies were to suffice for native peo-



ple, just as for the Jews, until the coming of Christ and the light of the Gospel. Christ did not come to destroy but to fulfil (Matt 5:17). Because redemption was intimated in many indigenous cultures, the shedding and partaking of blood was evident in most, therefore Jesus said, "And I when I am lifted up from the earth (on the cross) will draw all men to myself." (John 12:32) All that is needed is for this Gospel "key" to be taken to the whole human race without alien impositions for the connecting door of redemption to be opened to everyone everywhere. *

In November, I attended the World Indigenous Convention at Rotorua, NZ. It was good to hear testimonies of deliverance from sinful lifestyles, anger and oppression through the Gospel. I was encouraged to hear how many are seeking an indigenous interpretation and expression of faith. *

As we approach a new millennium may we each be willing to learn from our wrongs of the past 209 years and allow God's Spirit to help us find the right connecting door into the hearts and minds of men and women for the betterment and blessing of all. *

Aborigines

The Role of the Aboriginal Educational Worker

SONNY GRAHAM

“Access to quality education is a fundamental right enjoyed by the vast majority of Australians. It provides the opportunity for our human, social and economical development. Aboriginal and Torres Strait people have not been able to enjoy this right in the past to the same extent as other Australians and the continuing level of educational disadvantage is one of the major social justice problems in Australia.” This is an extract from the National Aborigines Education Policy. It acknowledges that there are problems in Aboriginal Education. An initiative of the Education Department of Western Australia along with other states was to employ Aboriginal Education Workers and Aboriginal Specialists teachers in an effort to overcome this problem. I have been employed as an Aboriginal Education Worker for six years and in this article I would like to share something of my role in

this capacity. We work in two closely

related areas: assisting the Aboriginal student at school and by liaising with Aboriginal parents.

We assist the Aboriginal student at school in various ways. In the classroom, we assist the students to understand the lessons or supervise them to keep them on task. Sometimes we need to explain the questions that the teachers are asking as I have often found students have knowledge, but they do not understand the question. We can withdraw students from class and tutor them in small groups. Homework classes that we organise after school assist students with their assignments.

One-to-one tutoring can be organised too if that is what a particular student may need. We act as a resource person to the classroom teacher, especially in

Aboriginal Studies, where we share our knowledge of our culture. We act as friend, counsellor and role model to the Aboriginal students.

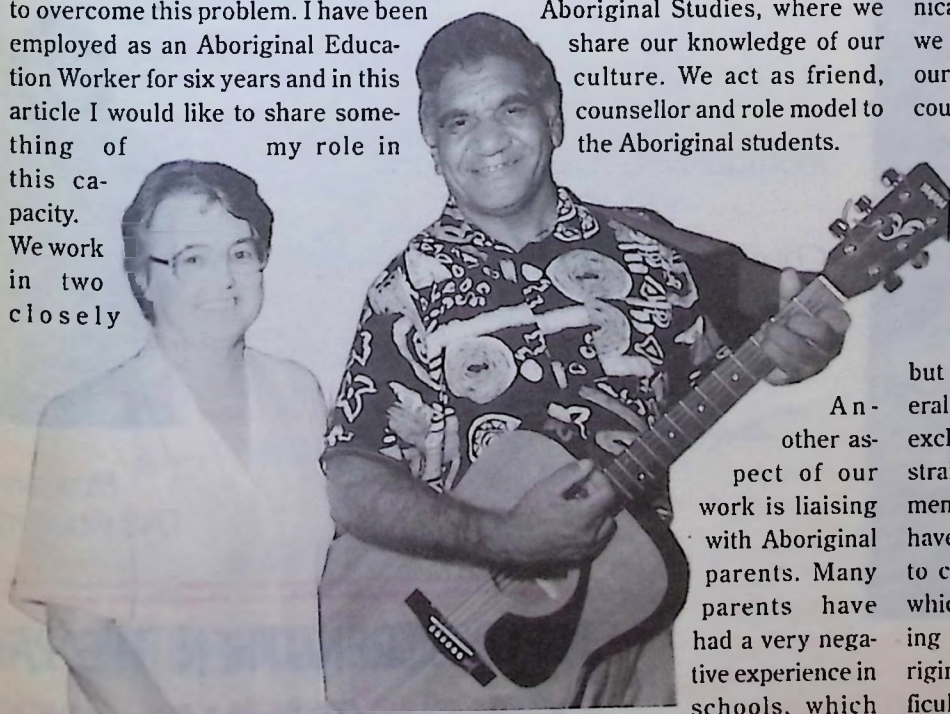
to stay away from schools. We act as a bridge between the parents and the school. They come to us or we go to their homes to discuss the problems. Positive visits are good too, when we take home work by students who have

I have often found students have knowledge, but they do not understand the question.

done well to show their parents that Aborigines can achieve at school. Sometimes the Administration or the classroom teacher may have a communication problem with parents, which we can help to sort out. Schools, with our assistance, can run programs to encourage parents to come into the school in an endeavour to break down barriers. On the whole, I have found Aboriginal parents are interested in the education of their children.

Has this program been worthwhile? I have found it very difficult, but rewarding work. We have seen several Aboriginal students go overseas as exchange students. Others have gone straight to apprenticeships or employment after completing their studies. We have assisted students to stay at school to complete year eleven and twelve, which opens up the opportunity of going to university. The role of the Aboriginal Education Worker is a very difficult one, but on results, it's proving to be very worthwhile.

Another aspect of our work is liaising with Aboriginal parents. Many parents have had a very negative experience in schools, which means they tend



Frances and Sonny Graham

JESUS IN HEAVEN

..... FOR US
MARK 16:19



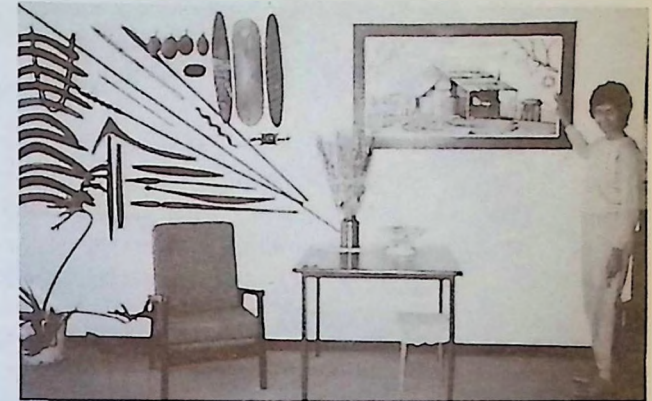
Building under way for Juvenile Justice Program due to commence early 1997—Wagga Wagga, NSW.

IN PARTNERSHIP — with **Jesus** and **Aboriginal Christians** —
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- ★ Provide crisis care and counselling
- ★ Care for the elderly
- ★ Empowering people for ministry

JESUS IN THE WORK

..... WITH US
MARK 16:20



Entrance foyer—
Aged-Care Hostel Carnarvon WA

GOING ON TOGETHER

... IN PARTNERSHIP
1 COR 1:9



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Max and Naomi Wright
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Church development
Community
development
Advocacy role
Education
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Cec Grant—Albury NSW

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Aborigines

An Enterprising People

FLO GRANT

On 1 November 1996, the "Australian History Through Fashion" Parade and Concert featuring Aboriginal design, fashions, dancers, art and music was held in the Great Hall, Parliament House, Canberra. Through fashion, dance and music, we were able to tell the harsh story of the development of our modern history and bring the story of hope, survival and a future with unity. This was also a very successful opportunity to officially launch my "Yaddargu-girri" (dream of the future) Enterprise and five other small business enterprises. * From the time that I was in school I have always been challenged by Henry Kendall's poem "The Last of His Tribe". A young man sits alone with his head on his knees, mourning the loss of his land and culture, as lightning flashes and thunder crashes around him. He is awakened by the sound of the didgeridoo and dreams of the corroboree and hunters—the ghosts of his people around the camp. A woman appears and beckons him to come with her to join them. To me this relevant today as it depicts the young and not so young Aboriginal people caught between two worlds. *

We all know and continue to suffer from the impact of dispossession, the problems of alcohol and other social problems of the indigenous people leading to high imprisonment rates to "deaths in custody", major health problems and such like. However little is told of the positive hard-working enterprising people: the guides for explorers, the police trackers, the land clearers, the trappers, the shearers, stockmen and women, the housemaids and soldiers. In fact the men and women who picked up the menial tasks to help build modern Australia. *

Today many are seeing Christianity as a "White man's religion" because the emphasis was on civilisation to the British Empire and culture, people covered with clothes and oozing self-righteousness who condoned the stealing of our land, murdering our people, raping our women and exploiting everything around them; and labelling everything Aboriginal as evil, including our religion, language, law and lore and ecological skills that were handed down for thousands of years. *

However little is told of the positive hard-working enterprising people: the guides for explorers, the police trackers, the land clearers, the trappers, the shearers, stockmen and women, the housemaids and soldiers.

Pastor Cec Grant, Ivan Williams and I, as Wiradjuri elders are now working to show the beauty of our culture, focussing on the Wiradjuri as that is our cultural heritage, to show Christ in our culture as it all stems from a spiritual hub. *

There is a developing, and some well-established, market for T shirts and casual clothes. Aboriginal prints by Max Conlin, Peak Hill, NSW; Jim Lawrence, Melbourne, and other Aboriginal artists. Fabric designers John and Ros Moriarty—Jumbunna Balarinji de-

signs, Adelaide; Bronwyne Bancroft fabrics, Sydney, and many others throughout Australia, such as the Utopia women's designs, Central Australia; the Tiwi People of Bathurst Island, NT; and the Gurwige Koori Neighbourhood House Melbourne. Fabrics and fashions come from Canberra, Albury and other communities. *

We are working with young people training them to model for fashion parades. Today many of these young people are into designing their own fashions and training models for their own fashion parades. Past parades have been in Albury, Wagga, Melbourne, Condobolin and Canberra. The functions have ranged from community fashion parades to major projects like the Melbourne fund raiser for the Fred Hollows Foundation organised by the Christian Women's Fellowship of Churches of Christ in March 1994. *

Through our language, culture, music and dancers we show the strong knowledge of God and the quiet dignity of our old people to our youth. We are also reaching out to others as they come from other lands and begin to "Call Australia Home". *

As we look to the year 2000, the Olympic Games in Sydney and 2001, the Centenary of Federation, we will see a greater role for aboriginal people with pride in their own identity. We believe that through programs like this we will change the face of Australia. The hard-working community of Aboriginal people will no longer be faceless, but will be clearly seen as leaders in the economic regrowth of a welfare oriented country. *

Flo Grant is a member of the Federal Aborigines Board. She is an ATSIC Bogong Ward Councillor and a senior member of the Wiradjuri Council of Elders.

A World View Crossing the Invisible Line

JEFF WESTON

Recently in India I experienced a border crossing which made me feel like an outsider. What I experienced is a form of racial discrimination that many live with in our Australian culture today, and although new to me, is commonplace for many. * The feeling of alienation was so acute that for the first time in my life I wished my skin was dark brown instead of white. The first incident occurred when I was invited to assist in negotiations over the cost of a lease on Government-owned land. An associate supported by

We are not chameleons but human beings created in God's likeness.

COCOA was attempting to obtain land on which to build a charitable hospital in order to care for poor people. When it became known that an Australian Christian organisation was financially supporting, the price of the lease jumped from \$7300 for the 8 acres, to \$7300 per acre! I was angry but there was nothing I could do. Christianity is not welcome in this part of the country and powerlessness is part of life in India. *

The very next day I went through one of the most traumatic experiences of my life. While visiting an outlying medical clinic, I was arrested and interrogated by the local police for nearly two hours. Why? What had I done so terribly wrong? The answers took a long time in coming. What they amounted to were, that I was a white man in an area where, ac-

cording to the police officer, no white man, especially a Christian, should enter. *

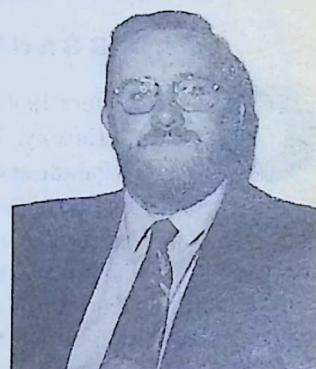
All that I had done was to step outside the property boundary of the medical clinic. Immediately I was taken into custody and questioned by a Senior Officer. I was only released after it was indicated to the Police by my host that I had the permission of the District Magistrate to visit this area and that he would not be very pleased to learn of my incarceration! * Although it seemed to be against his better judgement, after taking down details from my passport, the Senior Officer released me with a warning to be careful about my behaviour. I had crossed an invisible line set by my colour, race and religious beliefs, and now was viewed as an invader. *

The next day as we travelled through a large township on our way to the coast, our vehicle was stopped by a police jeep loaded with heavily armed officers. We were instructed to follow them to the Area Police Compound, no explanations were given as to the reason. On arrival we were bundled out of our vehicle and escorted to a verandah where the District Superintendent of Police was waiting. Fortunately it was a very short visit, he only wished to know where I was going. When I told him of my plans to go to the coast and

Australia he instructed me to "Go with haste!" As I walked away I could hear him say in perfect English to a fellow officer, "Stupid white men, why don't they stay in their own country?" If I hadn't been so relieved to be on my way, I may have answered his cynical question. But, I had learnt to value my freedom. *

A couple of days later a different form of discrimination came my way. I was riding in a taxi from the domestic to the international air terminal in Mumbai—a 15 minute trip! The driver suddenly told me the trip would cost \$100. In the midst of an at times heated discussion, I discovered that some drivers place what is known as a "skin tax" on unsuspecting customers. If you're white you're seen as having money to spare, especially if you are a business man! By this time I had had enough of discrimination, I told the driver to stop the car and let me out! *

Discrimination can only be effective when one party is powerless to fight back. What do you say when one discriminates against you because of the colour of your skin, "Wait a minute while I change colour!" We are not chameleons but human beings created in God's likeness.



No matter what the colour of other people's skins, they are our brothers or sisters and are to be treated with equality and dignity. *

In light of the current race debate in Australia, perhaps my Indian experience is particularly relevant. I for one now know what it is like to be treated as an alien invader. To be treated with suspicion, vulnerable to exploitation, simply because my skin is a different colour to those in the surrounding community, and because I practice a different religion to the accepted norm. Thankfully when God looks at us he isn't interested in the outside colour, but what's on the inside. We who desire to walk with him should do likewise! *

Jeff Weston is Director of our Overseas Mission Board.

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Mabo: The International Dimension

KEITH SUTER

Australia's Mabo debate has forced us to think about the treatment of this country's original inhabitants. But many other countries are now also having to come to terms with their history. * We are seeing the end of the colonial era in world history. This era began around AD 1500 when Europeans commenced sailing to all parts of the globe in search of commodities like gold, silver and spices. Thriving original civilisations were destroyed and European citizens and values were imposed. * The world since 1945 has been transformed. In 1945 the United Nations had 51 members—now it has over 180. Most of this growth has come from the winding up of empires. * This transformation—one of the greatest changes in this century—has come about for four reasons. * First, colonial peoples rebelled against their masters. Japan's entry into World War II by defeating western nations, especially the capture of Singapore,

showed that Europeans were not always destined to win. * Japan may have lost the war, but its example stayed in the minds of people. They had seen a non-European nation defeat, at least initially, the world's greatest nations. White people were not invincible. * Second, the communications revolution, then in its initial stages, meant that ideas on resisting colonialism could be broadcast around the world. * Third, colonial powers had been weakened by the fighting among themselves. The UK, for example, emerged from World War II heavily in debt and unable to maintain the large military force that would be required to put down colonial rebellions. * Finally, the temper of the times had changed. In Europe there was less enthusiasm for maintaining the burden of empire. Economists argued that the money to be made from colonies had already been made, and that continued imperialism would be a financial burden. * That formal process of decolonisation is almost complete. Most of the territories that are left in some form of colonial status have very small populations. In July 1991, the total world population was 5.3 billion and only 1.5 million people lived in some form of colonialism. The UN's target is to end all colonisation by the year 2000. But with the UN being successful in ending the formal system of colonialism, there is the need look at "internal colonisation". This means that independent countries have given poor treatment to the original inhabitants of the land. * Australia's Mabo debate is part

of that process of coming to terms with the suffering inflicted on indigenous peoples. There are problems in many other countries. The UN estimates that there are 300 million indigenous people in at least 5000 groups spread across the world in more than 70 countries. Despite their diversity, they face similar problems. For example, most of India's tribal people live below the poverty line, and the life expectancy of indigenous people in northern Russia is 18 years less than the national average. * The Brazilian government two decades ago set aside a portion of land—the equivalent size of Portugal—for Indians to live on their own. Now gold and oil have been discovered on the land. Miners are invading it, killing the Indians, and going after the resources. * This all sounds very familiar for Australian aborigines! But—as with the Aborigines—the other indigenous peoples are fighting back. The 500 year nightmare is coming to an end. * First, they have survived. Their numbers are slowly increasing. Second, they are learning the strength of networking. Third, they are seeking economic compensation. * It is a great pity that the media coverage of Australia's Mabo debate was so narrow. It gave the impression that Australia alone was having to give due recognition to its indigenous peoples. In fact about 59 other countries are—or will need to—go through the same process. * The era of colonialism took 500 years. The new era can also go on for centuries. The globe will be transformed. * In this new era, we will be able



It gave the impression that Australia alone was having to give due recognition to its indigenous peoples. In fact about 69 other countries are—or will need to—go through the same process.

to mobilise the full range of humankind's brains including female brainpower and non-white brainpower. The globe, for the first time in its history, will be able to make the most of all the world's brainpower. * Keith Suter is President, Centre for Peace and Conflict Studies University of Sydney. This article first appeared in the magazine *Southland* and is used with permission.



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Ignatius, The Letter-Writing Martyr

BILL TABBERNEE

Antioch in Syria was a city of "firsts". There the first non-Jews were converted, the name "Christians" first used, and Paul first set out on his missionary journeys. *

Around 110 AD, Ignatius, the third bishop of Antioch, was arrested during a brief but fierce persecution and taken to Rome for trial. Presumably, Ignatius, like St Paul, was a Roman citizen. He was certainly prominent enough to warrant a guard of ten soldiers, who even allowed him to stop at a number of churches en route, including those in Philadelphia, Sardis, and Smyrna. *

At Smyrna, Ignatius stayed with Polycarp, the newly-appointed

bishop and former disciple of the Apostle John. There Ignatius wrote letters to the churches at Ephesus, Tralles, and Magnesia—each of which had sent delegations to meet with Ignatius as he had been unable to visit these churches personally. *

From Troas he wrote to the churches at Philadelphia and Smyrna and to Polycarp, who collected and preserved all the letters for posterity. These letters were circulated and read publicly in churches, much like the letters of St Paul. Although having no canonical status, they contain much wisdom and practical advice. *

Throughout his letters, Ignatius stresses the unity of the church, which, he argues, derives from

the spiritual unity of Christians with God. He also claims that authentic Christian life and practice is embodied in the bishop who, as guardian of the faith, ensures continuity with the genuine Apostolic Tradition. Ignatius' views led to the "three-fold ministry" of bishop, presbyter, and deacon becoming normative in the church, at least until the Reformation. He wrote to the Smyrnaeans: "All of you, follow the *bishop* as Jesus Christ follows the Father and [follow] the *presbytery* as the apostles. Respect the *deacons* as the command of God" (8.1). *

We do not know exactly how Ignatius died, but there is little doubt that he was martyred. While still at Smyrna, he had

written yet another letter to the church at Rome, asking that people not intervene on his behalf to prevent his martyrdom. "Come fire, cross, conflicts with wild beasts, wrenching of bones, mangling of limbs—only

Throughout his letters, Ignatius stresses the unity of the church

let me get to Jesus Christ," he implored. (5.3) Ignatius was certainly prepared to die for the faith he spelled out so clearly in his letters. *

Churches of Christ in New South Wales

Conference Executive

invite expressions of interest for the position of Ministry Coordinator

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All inquiries will be treated in the strictest confidence. The Conference Board reserves the right to invite people to apply. Our aim is "under the direction of God, to be a Christ-honouring, biblical, relevant, vital, contemporary Australian church which impacts the community by making disciples".

Our Global Village (1)

VINEY LONGTHORP

Some thirty years ago Marshall McLuhan coined the phrase "global village" to describe the effect of the mass media on our world. For him, and others, the world was becoming a small place because communications were annihilating distance. Today the expression "globalisation" is the new buzz word which describes the new order of things, and it is not all good news. *

Our problem is the outmoded belief that nations can maintain prosperous individual economies independently of the rest of the world

As the astute Beatrice Faust of *The Australian* writes: "(Our) problem is the outmoded belief that nations can maintain prosperous individual economies in-

dependently of the rest of the world ... Information technology dissolve(s) national borders creating interlinked economies." *

She goes on to show how this is making government policies quite ineffective for many nations. *

Commencing on Friday 28 February, and for the following nine Fridays nights, at 7.30pm (7.00 SA) SBS TV will broadcast half-hour programs in its documentary series *New Horizons*. These give us intimate glimpses as to ways globalisation is affecting lives in many parts of our world. *

1. From Australia: **Cultural Patterns.** John and Ros Moriarty run a design consultancy business in Adelaide. John's personal history of forced separation and reunion with his tribal community forms a moving backdrop to this story of a successful business based on the unique fusion of cultures in modern Australia. *

2. From Japan: **Good-Bye Japan Corporation.** Since the economic bubble burst, corporate Japan has been restructuring. Yoshikawa is one of the casualties—one who had served his company faithfully for years, but now faces retrenchment. *

3. From the USA: **Clear Cut**

Crisis. Logging in Oregon's ancient redwood forests has been stopped on environmental grounds. Dell St Clair is approaching retirement but his son Rod wants to keep working timber. *

4. From Hong Kong: **When the Wind Blows.** Taiwanese shed manufacturer Chen moved his head office to Hong Kong and relocated his factory to mainland China to escape rising labour costs. But the future is uncertain—after all, this is 1997. *

5. From South Korea: **Fighting to Stay.** Since the restructuring of their industry in 1989, coal miners are struggling to invent substitute local industries. Lee Ki-Yong, a coal miner for 13 years, joins other townsfolk to raise money to build a tourist resort in their remote town. *

6. From Poland: **All Together Now.** With the collapse of communism, Poland's run-down hospital system cannot provide advanced medical treatment for children with serious heart diseases. A charismatic television personality, Jurek Owsiak forms an orchestra to raise the required funds. *

7. From New Zealand: **Finding Solutions.** Rosemary Sharpin set up a company to manufacture biochemical products



widely used in the dairy industry. She juggles her hectic business schedule with family life. *

8. From Brazil: **Anderson's World.** Anderson Messias de Paula is a 17-year-old boy living on the outskirts of Sao Paulo. He is caught between two worlds—the glitzy city centre where he hangs out with a gang of teenage rappers, and the traditional world of his parents. *

9. From India: **In Search of an Identity.** When the rural village of Haus Khas was "discovered" a few years ago by a glamorous fashion designer, the pressures and contradictions of sudden economic and urban development changed village life beyond recognition. *

10. From China: **Swimming in the Mainstream.** Zhou Guojin, an ex-farmer, has established a large eel farm geared for export to Japan. But his limited education poses great challenges for his future. *

The realities of the global village have forced rapid changes in the lives of many people in all the nations of the world, Australia included. Though these changes are mostly couched in economic language they have profound implications for the whole of the life of persons—spiritual, cultural, emotional, and in their family relationships. *



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General info: <http://www2.gol.com/users/tuc>

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VISITING HOBART 3BR fully furnished house, \$40 double, \$50 family. Phone (03) 6234 1637, fax (03) 6223 2446 (or write to Johnson, 75 Mt Stuart Road, Mt Stuart Tas 7000).

Church of Christ Chelsea

73rd Anniversary

Sunday 16 March
10.00 am

followed by sing-a-long
and bring-and-share lunch

Speaker: Tom Frazer

Warm welcome
extended to all.

5 Blantyre Ave, Chelsea Vic.

Coffee Break Is yours a glory story?

CAROL PRESTON

Before you plough headlong into the year and repeat last year's patterns, why not take a few minutes to check in on how your life is progressing? Early last year we talked about our Christian experience being a journey to wholeness, effectiveness and abundant life. * So if you think about last year, was it a good leg of the journey for you? *



Is it a time of transition in life stages for you?

Did you achieve some goals and sense some growth and learning? Or was it a year lived like many others, where goals were frustrated by constant interruptions and unexpected demands, and dreams and hopes seem more and more buried under pressures of everyday survival? Was it a year lived in exciting and challenging relationship with God, or was it just another chapter in what seems like an uninteresting story? In short do you sense that you are being changed from one degree of glory to another into the image of Christ? *

Most likely all of the above have been part of our lives. The balance is the important thing. And some of the good changes and the growing this year will be because we can look back and learn from last year, and let God do some rearranging in our patterns of living. *

As we approached the end of last year, I reminded you of the effects of stress in your life. Can you identify the stressors that negatively affected you last

year? Did you have new challenges in your career? Did you try to fit too much into your available time? Did you have some pressures in family life, perhaps some unexpected crisis? Is it a time of transition in life stages for you? As you head into this year are you considering these factors, so that life has more spaces for planning, for rest and fun? *

And how were your stress responses last year? Did you find yourself more and more irritable and tense, reacting without thinking, heading toward exhaustion? *

Sounds like a recipe for a blow out in resources. Remember that 50% of all first-time heart attacks are fatal. No time for learning and re-establishing the balance. *

Or perhaps your responses were more on line for burn out, feelings of inadequacy, a gradual numbing of responsiveness, a sense of isolation and demoralisation?. Why not use what energy you still have to stop the slide and make the changes needed for a healthier, better balanced life? *

The principles of balance in a healthy life will be my focus next month. Why not reflect on your need for that before we chat again? *

OBITUARIES

Obituaries are limited to 100 words
STIRLING, Lesley (Carnaby)

(24.12.96) Lesley married Gordon Stirling 5.12.36 at Lower Hutt, NZ. She loved ministry and shared it with Gordon for almost 60 years, until more recently becoming increasingly limited with Alzheimer's Disease. Lesley supported Gordon while raising 3 girls and making her own mark at local and state levels. She was a pioneer in youth work, the first President of Girls' Brigade in Australia, a

CWF State president, an author, historian and poet and much more. The daughters, Jeanette (Morris), Beth (Butler) and Heather (Mudie) plus several close relatives took part in the service. Tribute was paid to Gordon for his ministry to Lesley during her final years.

THOMAS, Spencer Bruce

(26.1.97) Spencer passed away suddenly in his 73rd year. From the moment of his baptism at the Camberwell church, Vic, fifty years ago, Spencer's life was one of service for his Lord. At various times he

filled almost every office the church's many-sided ministries could offer. Most recently Spencer was the chairman of the Camberwell Elder's Board. He was also fully engaged in community and service organisations, including the Stroke Support Group, visitor to the Sackville Nursing Home, and Neighbourhood Watch. His wife, Jean, their five children and twelve grandchildren gained much support as they were surrounded by the faith of a packed congregation for the Thanksgiving Service.

—Viney Longthorp

THOMSON Roy

Roy Thomson was born in 1908 in E. Fremantle, the fourth child of Samuel and Elizabeth Thomson. In his early years he played lacrosse and cricket, the latter with the Spartan Cricket Club, composed mainly of men from the Fremantle Church. He was a member of the East Fremantle Football Club and the Western Australian Cricket Association. In later years bowls was the sport he loved. For many years he was the Fremantle church secretary, and was an elder at the church. He served on the Properties Committee and sang in the Conference choir. His funeral was held on 24 January. His quick wit and good humour will be missed.

CHANGES

BENDIGO, Vic—Minister Ross Barnes and church address, PO Box 143, Bendigo Vic 3552.

BAPTISMS

•Elizabeth Bradley, Hobart City, Tas
•Kevin Grunberger, Wendy Grunberger, Natasha Forrest, Pine Rivers, Qld
•Jarrod Bird, Ashley Bird, Knoxfield, Vic
•Adam Reid, Ormond, Vic
•Lachlan Anderson, Grote St Adelaide, SA
•Ian Uppill, Judy Uppill, Nigel Uppill, Brendan Uppill, Simon Uppill, Balaklava, SA

MARRIAGES

•Jane Southwell and Paul Hatch, Trish Keevers and Chris Brunings, Pine Rivers, Qld
•Allison Rowe and Ganesh Pon-nusamy, Knoxfield, Vic
•Michelle Louise Ainsworth and Richard Anthony Nag-orcka, Horsham, Vic
•Natalie Alderton and Andrew Hingston, Launceston, Tas

DEATHS

•Elsie Hartvigsen, Pine Rivers, Qld
•Ted Bain, Port Lincoln, SA
•David Kruger, Eileen Blackebey, Grote St Adelaide, SA
•Roy Thomson, Fremantle, WA
•Gwen Wright, Nailsworth, SA

Applications are invited for the full-time position of

Prison Chaplain

at Long Bay Jail, La Perouse NSW

The successful applicant will be a Minister, with ability to work cross-culturally in an ecumenical situation. He/she will be committed to a local Church of Christ and will involve that church as much as possible in his/her ministry.

The position will be available from July 1997.

Send applications to Wendy Parish, Director, Community Care/Welfare, Locked Bag 1, Pendle Hill NSW 2145. Phone (02) 9636 7400. Fax (02) 9631 0945.

Church of Christ—North Balwyn Expressions of Interest in Church Contents

The Church of Christ at North Balwyn is holding its final service on 16 March 1997.

Expressions of interest to purchase any of the contents of the church buildings are invited.

It would be appreciated if requests could be forwarded by, 12 March 1997, in writing to:

The Secretary
Church of Christ
16 Walnut Road
NORTH BALWYN VIC 3104

Telephone contacts: Answering Machine—(03) 9857 8760.

North Balwyn Church of Christ Final Service

Past members and friends are warmly invited to attend the final service of the North Balwyn Church of Christ, 16 Walnut Road, North Balwyn Vic, on

Sunday 16 March 1997 at 10.00 am

Any enquiries to:
Jan Geyer, Secretary

Phone (03) 9859 2509 (AH)

QLD

PINE RIVERS (Neale Proellocks, Mick Cross) 250 people shared in combined Sunday School/playtime/toddler time/ cradle roll break up 1 December, followed by sausage sizzle ... Very successful Carols by Candlelight held 22 December. Australia Day service 26 January very popular, during Aussie morning tea a sheep shearing demonstration given by one of the members ... Church anniversary 16 February, with speaker Graham Carnell, Wesleyan Methodist Church.

LOWOOD (Noel Smith) Church rejoiced with 3 young men baptised during 1996 ... Sunday School recommenced ... RE Class conducted at State School with 42 grade 5 pupils, a real mission field ... Church celebrated 47 years of witness with pleasant Sunday afternoon concert presented by "AMEN" male singers, 80 in attendance ... Church family gladdened by several new families in regular attendance at morning worship & monthly gospel service.

SA

TUMBY BAY (David Jolly) November visit by State Minister David Brooker gave encouragement as minister will be part-time in 1997 because of finance ... Christmas services included community carols, combined service with Uniting Church, Sunday School presentation, Kid's Club to Port Lincoln Leisure Centre with UC ... Jim Parker & Max Westphal speakers in minister's absence ... Beach Mission 1997 shared Gospel with over 100 kids to teens in January.

GROTE ST. ADELAIDE (P.J. Anderson) Busy time by the church over Christmas season, with services & being host of a luncheon for the citizens of Adelaide & North Adelaide ... Church anniversary held in January ... Many children enjoyed Children's Holiday Club & shared in the life of Daniel ... Lachlan Anderson made his decision & baptised ... Church saddened by

passing of David Kruger & Eileen Blackeby.

BALAKLAVA (Grant Spangenberg) Farewell tendered Morrie & Florence Munyard 29 December, being the final service of 12-month interim ministry ... Northern Districts Conference President Lois Harkness, speaker at worship 12 January ... Dedication of new manse conducted at the property 2 February ... Grant Spangenberg inducted into ministry by Barry Benz. Grant, Helen, Alecia & Luke welcomed into the church. Luncheon held after the service ... Series of house meetings held to help Spangenbergs get to know the people.

NAILSWORTH (Andrew Evans) Minister & youth worker, Andrew Whalland, into second year of service ... Thanks to Paul Charlton, resigning leadership Kid's Club. Marilyn Simms taking over ... 60 attended coffee & dessert night organised by deaconesses. Marlene Hammersmith, Bible Study Fellowship, was speaker ... Karen Purdy spoke at night service & Evening Fellowship about month experience on Operation Mobilisation ship *Doulos* in Philippines.

TAS

HOBART CITY CHURCH (Clinton Wardle, Andrew Tonkin) Attendances at services increasing, new attenders' dinner held recently to introduce 15 newcomers to leadership ... Evening service topics dealing with controversial issues such as euthanasia, abortion, etc. Baptism of young lady a highlight of one service ... Preparations in hand for 125th anniversary over last weekend of February ... Barbecues held after morning services to celebrate Tasmania Day & Australia Day in January.

LAUNCESTON (C. Spaulding, W. Kerrison) Church voted to purchase property in Canning Street that will also give vehicle access to Frederick St ... Dedication of baby Laura Boyle on 2 February ... Afternoon Fellowship and other activities recommenced.

NUBEENA 25 attended sing-a-long evening led by Barry Hinton ... Churches on the Peninsula combined for Saturday Concert (approx 300 attended) and Sunday Morning Worship Service (130), main guest speaker and

artist was Steve Apriana ... Stan & Muriel Ryles to arrive in March to help with church work ... Offers from other churches have been received to assist with preaching.

WA

FREMANTLE (J. Caporn, R. Fairman) Death of Roy Thomson took from church the "walking Encyclopedia" of its history. His father, Samuel was a founding member in 1892. Roy gave faithful service over many years ... Bible study groups opened with a barbecue at which Adrian van Leen made us aware of extreme groups in particular "International Churches of Christ" ... Harvest Festival food donated to Living Stone Foundation.

VIC

KNOXFIELD (Elaine McLeod, Jason McCheyne) Church farewelled Rod & Lois Brown & Jack White at a barbecue ... Ann White continues as office secretary ... Merryl Blair inducted Elaine McLeod as the new Pastoral

Templestowe Orchards Retirement Village

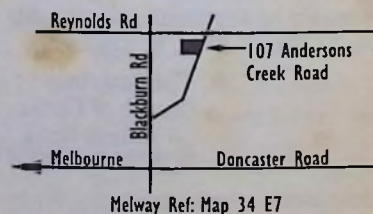
Templestowe Orchards, established by the Templestowe Baptist Church, is a resident-funded village with 44 independent living units and 53 luxury fully-serviced apartments, offering mature residents the security, comfort, support and companionship of a caring environment.

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Templestowe Orchards Retirement Village
107 Andersons Creek Road
Doncaster East Vic 3109.

A ministry of Templestowe Baptist Church.
Telephone (03) 9842 8433 to arrange a visit or further information.



Church News

Care minister ... Until a new senior minister can be found, the church has invited Malcolm Gray to a 3-month interim ministry with the possibilities of renewal ... \$3,950 was given to the Christmas Bowl.

BURWOOD MOUNT WAVERLEY (Peter Wing Tang) Most successful Christmas banquet held, carol service well-attended ... During pastor's annual holiday, services were conducted by Kevin Miller, Ray Graydon & Peter Little, all greatly appreciated ... Planning now well in hand for garage sale to be held 22 February & film night 15 March ... Greatly missed from our congregation due to ill health Edna Ross & Emily Wickham.

NORTH BALWYN (Wayne Allen) Excellent end of year fete raised \$3000

for various causes ... Decision made reluctantly at AGM that because of declining numbers the church should close ... Our last Christmas together celebrated with a series of happy social events & joyful services ... Final service being planned for 16 March to which all past members & friends are invited.

SWAN HILL (Larry Edwards) Presentation to Darren & Lorraine Rogers 19 January prior to departure to Morning Bible College, Sydney, earlier in the service their children Joshua & Alisha were dedicated ... Youth Club project redecorated interior of church hall ... Church Board & youth group leaders both held planning retreats ... Catherine Tilbrook, Lee Voigt, Kate Grierson & Will Holt have begun tertiary education ... Geoff Litchfield, Jason Potter & Mike Berris recent guest speakers.

ORMOND (All Thistlethwaite) Church was full for induction of minister on 2 February. Alan Niven of CCTC who baptised Alf at Werribee, conducted service. Geraldine Morrow guest soloist ... Several visitors attended services during holidays ... Freezer at church used for meals for needy ... Ladies held a Safeway demonstration & raised \$105 ... Church voted to hold one morning service at 10.00 am & continue evening prayer meeting at 7.00 pm.

HARTWELL (Viney Longthorp, Nick Tuohy) Church appreciating the interim ministry of Viney Longthorp ... Advent & Christmas services enjoyed & well-supported, Carols by Candlelight, family service, Christmas Day worship ... All groups now meeting, including newly-formed Men's Fellowship ... Prayer & Study Group participating in Lenten studies arranged by Inter-church Council ... After-church barbe-

cue to mark beginning of year's activities.

ASHBURTON (K. Wiggins) Members delighted that Keith Wiggins has accepted two-day appointment with the church & two days with the Dandenong Palliative Care Unit ... Christmas services on themes of love, joy & peace. Carol singers visited 9 homes of "shut ins" & were appreciated ... Speakers during minister's holidays were Ken Barton & Graeme Chapman ... Church honoured Edith & Ken Barton as they celebrated golden wedding.

LATROBE TERRACE (David Jones) Minister giving series of addresses "Exploring Ephesians" & "Faith for Tomorrow" ... CWF Vic-Tas President Shirley Wallis speaker at CWF meeting ... 60 attended Overseas Mission meeting with Ian Hunt & Mike Folland as speakers ... Keith, Rae, Sarah & Patricia Shrimpton welcomed into fellowship ... Garth Paddle received the "Employee of the Year" Award, Garth also doing interim ministry at Geelong East church.

Youth Minister Part-Time (0.4)

To oversee and develop the Youth Ministry at Mount Clear Church of Christ, with responsibility for outreach and discipleship among young people.

Please forward application, with statement of faith, to: The Secretary, Mount Clear Church of Christ, 1185 Geelong Rd, Mount Clear Vic 3350.

Applications close 31 March. Enquiries (03) 5330 1637.

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Ken Geyer

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Calendar Photographs Wanted



The National Literature Department invites the submission of colour slides for possible inclusion in the very popular Churches of Christ Calendar for 1998.

Photographs are needed from all states and territories of Australia, and from PNG and Vanuatu.

Criteria for selection include photographic excellence, variety of subject matter and the church year.

(Please include location of scenes.)

Forward to: National Literature Department
PO Box 101
Essendon North Vic 3041
by 31 March 1997.

... and the Joy goes on

JANET THOMPSON

Christmas is over. It was only two months ago, but 1997 is under way; school has resumed, work routines and pressures are back to "normal", and life has settled into familiar patterns. The trees have been thrown out (if they were real ones) or packed away (if they were plastic!). The presents have been put into service, or saved for the church fete (or to give to someone else—next Christmas!). The tapes and CDs of carols have gone back into storage. A forgotten banner hangs forlornly in the street. *

I walked into church on Sunday and noticed a glint on the carpet. There were several of them. Each time I moved my head another one shone. As I walked down the ramp from the platform, I saw hundreds of them. They were tiny fragments of tinsel which had dug themselves into the fabric of the carpet and resisted the efforts of the vacuum cleaner to dislodge them. (This is no reflection on the cleaning people—I have the same problem at my house. The only sure way is to collect each piece with your fingers—or a pair of tweezers!) *

The tiny angels in tinsel haloes who visited our Advent services, the gifts and decorations, the props from performances—all left reminders of their presence. The chapel was covered in the sparkle of Christmas. It was delightful. *

Christmas is a brief time of celebration (Yes, I know that the shops start their sales push



in September, but that's not Christmas!), and we sing the carols and share the joy for far too short a time. Then we pack it all away. Where does Christmas go? Well, judging by the sparkle in the carpet, it has not gone. After all, the miracle of Christmas brings us the message of love, and draws us back to worship each week. As we follow the story through to Easter, one miracle piles on top of another, bringing us the message of hope and salvation; giving us our reason for living. The joy of Christmas sparkles in our hearts right through the year. *

I headed home to inspect my own carpet, hoping to find that Christmas had left its mark in my house too. *

The Last Word

TEAM
Together Everyone
Achieves More

A diver in a swimming pool was on the very top diving board, poised, with arms lifted, about to dive off, when the attendant came running up, shouting, "Don't dive there's no water in the pool!"
"That's all right," said the diver. "I can't swim!"

What is the difference between a doctor and a minister?
One practices and one preaches.

The farmer and his wife were discussing how to celebrate their silver wedding anniversary. The wife said "Shall I kill a chicken?"

The farmer replied, "Why blame a poor bird for something that happened twenty five years ago?"

The mother kangaroo said, "I just hate it when it's raining and the kids have to play inside."

A baby is a perfect example of minority rule.



"Noreen's having a tough time coping with the empty nest syndrome."

From *The Honeymoon is Over* by John McPherson (Zondervan 1995).

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