

THE AUSTRALIAN

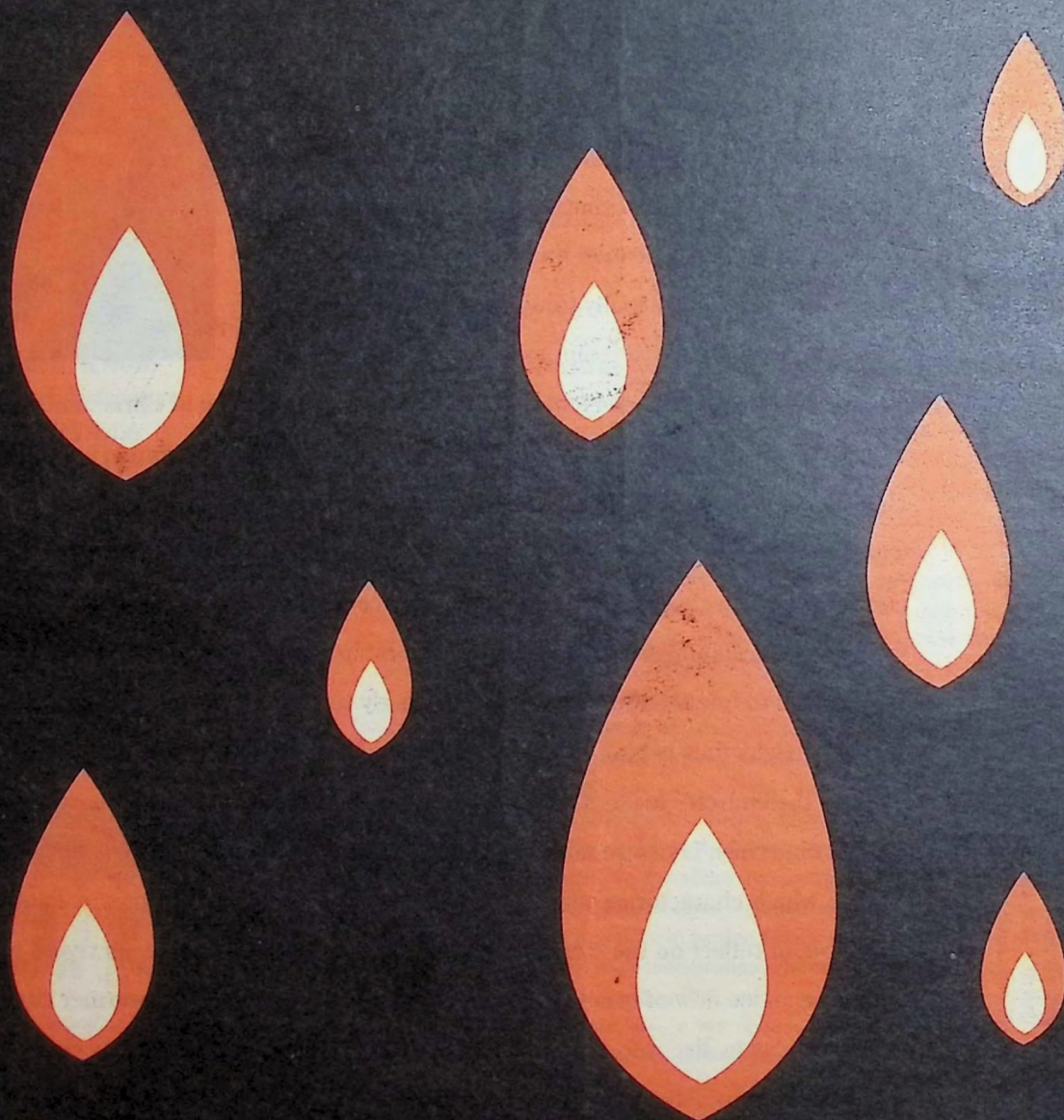
# Christian

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100  
YEARS OF PUBLISHING

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**"Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them." Acts 2:2-3 NIV**





# Editorial

## Tongues of Fire

DON SMITH

It is easy enough to use "Tongues of Fire" as a heading, but what does it mean in the churches? There is a sense of mystery and wonder about the events on the day of Pentecost. They seem to be outside everyday experience. They may not sit well with us. \* Some decades ago when we were experiencing the first bloom of charismatic expression within Victorian churches, the question was raised as to what ought to be done about this potentially troublesome issue. How foolish we would have been to attempt to suppress this new thrust.



Not everyone will be comfortable with a charismatic expression of Christianity, but there is no escaping the impact the modern charismatic movement has had upon us, and indeed the church universal since those days. \* How significant it is that Mt Evelyn church, the largest within the Victorian-Tasmanian Conference and our whole national network, is avowedly charismatic. The church has a growing influence within and well beyond us because of its vitality, practical ministries, its vibrancy in worship and its evangelistic dynamic. We would hardly want to quench the Spirit! \* Interestingly too, their leaders possibly have a clearer grasp as to why they belong within our fellowship than some long-standing congregations. I am sure the church's leaders would disavow the extremes sometimes associated with charismatic churches. Likewise most of us would abhor the deadness, legalism and reaction to change which characterise some of our non-charismatic congregations. \* Pentecost challenges us to reflect on the "tongues of fire". We are not called to be survivors huddled together on an ice flow of ever-decreasing size as we drift further into warmer currents. Pentecost calls us to discover our personal meaning of "tongues of fire". How great it would be to receive enthusiastic reports on Pentecost, as we do about Christmas and Easter observance. \* The presence of the Holy Spirit will mean a sense of power in mission, deep convictions about the Gospel, clear evidence of the fruits of the Spirit and a spiritual energy which flows through our common life. The Holy Spirit gave what must be described as apostolic confidence to the leaders of the early church. That confidence must be our unswerving goal. Apostolic confidence is the very core of the life of a reforming movement. \*



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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.**

## Euthanasia

To the Editor,  
 I identify with the wise views expressed by Glen Wegner, ("AC" 29.3.97) having seen the demise of my mother with Parkinson's disease, my father-in-law with mesothelioma and my dear friend Mary with leukaemia. The quality of life is so important, the ability to ease suffering with compassion a God-given gift.  
 As a Christian I do not fear death and when it is my time I will be glad to be with my saviour. What I do fear is the manner of my death. I do not wish my loved ones to remember me as an incontinent idiot, bereft of the ability to communicate, feed or tend myself.  
 As Jesus felt the strain of healing the woman who had touched his cloak, how much more must those in palliative care face this strain daily. Similarly the compassion of those in the medical profession who have the ability to face the impending death of their patients and ease their burden need our love, not condemnation. The media in making this issue a political one has, in my opinion, reduced the decision-making ability of caring medical workers, inflicted a further dimension of fear and disrupted a process that I suspect has been going on for a long, long time.  
 May God grant us the understanding to forget the hype and consider what Jesus would have done.

—W. Wright  
 (Curtin, ACT)

## Cultural Charismatics?

To the Editor,  
 One wonders what motivation H.E. Hayward ("AC" 15.3.97) has in expressing his obvious distaste for Pentecostal churches ("sects") in the pages of *The Australian Christian*. Surely he doesn't expect our journal to be widely read in Pentecostal circles!

No, I suspect his target is the "card-carrying and cultural charismatics" within our own ranks. (Of which I suspect I am probably one, though I confess I don't know where to apply for my card!)

I have appreciated the fresh life and power that the charismatic renewal has brought to my own life, and to the church generally, and would make the observation that divisions within the church are not unique to the Pentecostal side of the spectrum.

In addition, my observation would be that far from being affected by postmodernism, these churches are generally fundamentalist. However, whatever our personal opinions, one stands on dangerous ground when one attributes growth in these churches to the same causes for growth in New-Ageism and Buddhism.

If the Holy Spirit has had any significant role in the charismatic renewal (and I think he has), I for one, would not want to be found attributing his work to the enemy.

—Russell Kilgour  
 (Croydon Vic)

## Postmodernism and Pentecostalism

To the Editor,  
 With respect Steve Blacket's comments ("AC" 19.4.97) regarding my letter, I would point out that the main thrust of my letter was about the tragedy of divisiveness flowing from an experience that was meant to unite. Jesus prayed

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# Letters to the Editor

that his disciples might be one "that the world might believe". (John 17.21, 46) Pentecostal sects along sundry denominations with internal factions cannot be helping this process. In attempting to account for the success of modern Pentecostalism, I did point to congruence of key emphases of that group with postmodern ideology. My guess is that many Pentecostals would be delighted that they have so successfully tapped into the spirit of this age.

—H.E. Hayward  
(Pymble, NSW)

## Homosexuality Treatable

To the Editor,  
The publication *Human Rights for Australia's Gays and Lesbians*, recently published by the Human Rights and Equal Opportunities Commission is based on pretty debatable assumptions and comes up with debatable conclusions. The whole document rests on the assumption that homosexuality is irreversible that homosexuality is something genetically predetermined and you can't change it. Which is simply untrue. There are many cases of persons changing from homosexual orientation to heterosexual orientation. Nobody's saying it's easy. And not every case is completely reversed. But it can happen. It would happen more often if groups like the Human Rights and Equal Opportunity Commission stopped spreading the lie that the homosexual disorder can't be treated.

—Dr Arnold Jago  
(Mildura, Vic)

## Aboriginal Policy

To the Editor,  
Why is it that church leadership constantly tries to make members along with the community to feel

guilty because the Aborigine was dispossessed of the land? If we can believe media hype the Australian Aborigine has had at least 40,000 years of occupancy, yet we see not one substantial building as evidence of their passing.

In comparison, with a little over 200 years since white settlement began, we can all see the benefits that all can share today. Sure there were casualties on both sides, but show me a time in recorded history where progress did not produce casualties.

A few years ago many people deplored the cargo cult prevalent in New Guinea, but let's face it, the Australian Aborigine has perfected the idea of something for nothing. Their cargo cult is paying big dividends. You preach about reconciliation, why?

—Garth Rehn  
(Kersbrook, SA)

## Euthanasia—An End to Suffering?

To the Editor,  
In the midst of the current debate on euthanasia there is a basic assumption that the death of a person will result in an end to their suffering. This presupposes that the suffering person will either cease to exist or be guaranteed a "better life" when they die. Does this fit in with Christian thought and theology? According to Scripture, all who die will face

a final judgement. (Heb 9:27) Some Christians would argue for the case of annihilation of the unsaved (i.e. they will cease to exist). Others would argue for the case of eternal and painful punishment. Scripture describes this punishment as: "The outer darkness" (Matt 22:13), "The worm

that does not die and the fire that is not quenched" (Mark 9:48), and "The lake of fire" (Rev 20:11-15). If the latter is the case, it begs the question: "Does euthanasia really end the suffering of an unsaved person?"

—Andrew George  
(Hurstbridge, Vic)

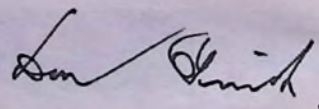
## Update

Dear Readers,

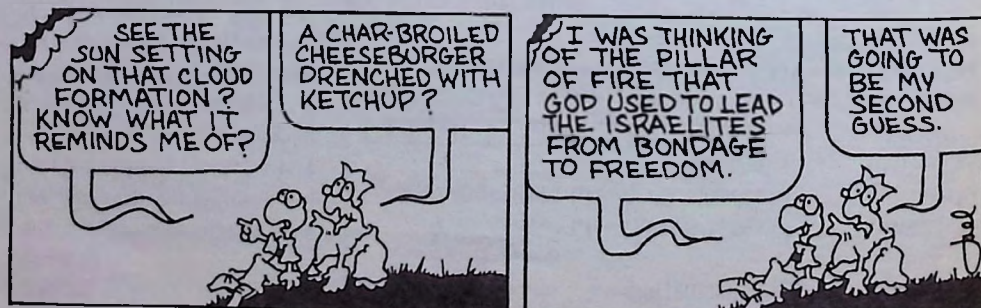
The annual meeting of the Board of *The Australian Christian* held 19 April left us in high spirits and with optimism about the future. These occasions are important for hearing first-hand reports and the views of our state and territory representatives. They also give us opportunity to plan together. We would appreciate your intercession for our ministry. Our next issue will focus on the family.

Positive comments continue to be received about the paper, with hardly a day passing without a comment. A number of readers have spoken appreciatively of the Anzac and Postmodern issue. Thank you. Your affirmation stimulates and encourages our ministry.

Copies of the Index for 1996 are available at \$5.00 each. Copies of the 1996 issues will be bound shortly and forwarded to regular recipients. In our last issue we mentioned a request from a worker in Zimbabwe for copies of the paper. A gift of \$60 pa will enable us to send a copy for twelve months, or \$35 for the remainder of 1997. Your church or group may be able to help. Readers will have noted the Centenary cake. Pieces have been sent to past editors and others related to the paper. The crumbs have been nice!



## Pontius' Puddle





## Ethnic Expansion

**Eight percent of Vic-Tas membership now Asian**



*Choir from the host church's congregation*

Representatives from Asian Churches of Christ in Melbourne participated in the inaugural meeting of the newly-formed Asian Ministry Council, held at Gardiner church on 22 March. The new council is a part of the Division of Mission and Revitalisation of Victorian and Tasmanian Conference.

During the meeting, it was noted that attendance at the nine churches represents at least 8% of the current Victorian membership.

The figure would be even higher when other churches with a substantial Asian component such as Swanston St, Melbourne, are taken into account.

Chek Chia, a member of the Vic-Tas Board and minister of the International Christian Community church and chairperson of the new council, said the purpose of the council is to draw churches together on matters of common interest, strategic planning, fellowship and furthering links with Conference.

During the meeting, musical items were presented by mem-

bers of the Korean and Vietnamese congregations.

The Korean church, which acted as host congregation, meets at Gardiner and now has an attendance of some 125 at Sunday services.

The largest group in the Council is the Indonesian congregation, whose attendances have now reached 400.

Lynette Leach, the Conference Executive Officer challenged the churches to a commitment to mission and deepening partnership with the Conference.

Jack Edwards, representing the Overseas Mission Board, and Don Smith presented greetings.

A greeting from the Conference President, Dr Greg Elsdon was read.

A new venture by the Council is the development of an Asian Restaurant Ministry under the leadership of Kenny Leong and Vicki Wong.

Both were present at the service and were introduced.

Members of the Council are Chek Chia, Agus Budiman, Won Joon Park and Nathan Nhan.

## Great Start For 1997

**Two new beginnings for the year, new ministers and new shop premises**



*The gamble pays off—Community Connections opens in new premises*

The church at Hampstead Gardens, SA, got off to a great start in 1997.

On 2 February, our two morning congregations combined to celebrate the induction of Graham and Beverly Burgan into a joint ministry.

The chapel was full as 125 people witnessed Brian Phelps perform the induction.

Between them, Graham and Beverly are providing the equivalent of 1.2 ministers; we see this as important as we are at the stage where one minister alone would find it difficult to meet our pastoral needs and lead our outreach program.

For the last year or so, our outreach through our Community Connections shop has been flagging because many people have moved out of that particular locality.

A real challenge came with the suggestion that we move to a

large shopping centre nearer the church where a shop was available at four times the rental we had been paying.

The church decided to make the move, and on 3 March, State Minister David Brooker officially opened the new premises.

The move has proved to be a great success, as the shop takings have risen to more than cover the higher rental.

We are now left with the pleasant task of working out how we can best spend the extra income in outreach in the community.

We gratefully acknowledge the contribution made by those who worked so hard to make the move, and by those who regularly give of their time to serve in the shop and keep up the supply of the good clean clothing we sell.

It was no coincidence that there was a great spirit among our members as we celebrated Easter this year.



## When We Outgrow It ...

**An amazing story of growth—Sunbury Community Church**

The Sunbury Community Church, Vic, celebrated its fifth anniversary on 6 April.

The church plant, as it was in 1991, commenced in the home of Milton and Anne Oliver, which we soon outgrew as people were won to Christ.

We publicly launched as a church on 5 April 1992, in the Sunbury Secondary College—with 41 people.

Forty more turned up.

From then on the growth was rapid, as non-believers kept coming to faith.

Baptisms were conducted in Jacksons Creek and then a heated pool.

We moved to two services. The morning service being a genuine seeker-sensitive service, and an evening worship service where Lord's Supper and extended worship was geared more for the believer.

Within a year we had outgrown the High School and moved to a larger venue. We outgrew it in 8 months.

We came to our present venue two and half years ago, with an average morning attendance of about 110 people and an evening attendance of 50.

It is a renovated turn of the century building, which was converted to a dance studio. The business foundered and we leased the premises. God provided yet again! We wondered how we would ever fill such a large meeting place. But two and half years later attendances are heading towards the 300 mark in the mornings and the 200 mark in the evenings.

Over Easter it was standing room only! The church now cares for more than 480 people—from new sometimes-attenders (who are not

yet Christians), to regular members with a high commitment to our mission and vision.

Our church structure has changed since breaking through the 200 barrier so that growth may continue—both numerically and spiritually.

We've embraced a full "meta-church" model, and that transition is continuing with a base of 45 small groups.

We have no committees at all—praise God!—but an eldership and a leadership community of 50 plus leaders.

Again we have outgrown our venue, and are negotiating with a developer to construct for us, on a lease-back arrangement, an auditorium which will seat 600 people in stage one and 1000 people in stage two.

The facility will also comprise offices and meeting rooms. Leasing a purpose-built facility will protect our ministry priority from the traumas of a building program, and will release finances for additional staff and ministry needs. When we out grow it—we can simply walk away.

To accommodate the growth, the ministry staff has needed to expand.

We now have three full-time pastors, three part-time pastors and a full-time administration officer—seven paid staff.

We're looking for a fourth full time pastor to assist the team.

An integral part of our vision is



church planting.

The Roxburgh Park Community Church was planted in 1995 by our Senior Pastor Milton Oliver, and in 1996 Matthew and Marie Salvador joined the team and oversee its development. Roxburgh Park will affiliate with State Conference in May as an independent congregation.

By year end, they will be fully self-sufficient.

Sunbury will plant the new Sydenham Community Church in the second half of the year in similar fashion, and another new church plant in Melton next year. God has done mighty things among us.

Each Sunday someone comes to faith for the first time—we pray that never stops! By the time you read this, eight more will have been baptised into Christ. The kingdom of God continues to grow soul by soul, week by week. To God be the glory!

—Milton Oliver

## Here and There Song Divides

The song "The Great Southland" chosen by the Canberra committee for the recent National Anglican Conference won a mixed reception from conference participants. One participant confessed that each time the song was sung she felt moved to tears. An alternate view saw the song as idolatrous, "It is God who is our future, not Australia," he said. A youth worker walked out each time the song was sung saying that "the emphasis on our land, our nation is domination gone mad". Another observed: "Why do we have to learn a song that does not mention God or Jesus?" A mini-survey of 20 people rated the song 4/10 which caused the Anglican paper *Church Scene* to comment: "What hymns does the Australian church have to celebrate the work of God in and through this land and its peoples?"

## Kissing Problems

Fear of litigation forced a Lexington, North Carolina, school to banish first grader Jonathan Prevette to colour alone in an empty classroom and miss the school's ice cream party. Jonathan's crime was to plant a kiss on the cheek of a female classmate. The punishment and the charge of sexual harassment were issued by the school administrators, who were endeavouring to hold to the school's harassment policy. The officials have been subject to considerable ridicule because of their actions. The school administrators were fearful of facing an irate parent accompanied by a lawyer ready to sue the school for not adhering to stated policies. A commentator in *The Christian Century* notes the options of taking Paul's counsel of Galatians 6:1 of "Setting someone right gently," as against being caught up with legalism.

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## How the Other Half Lives

Experiencing life with Christians on the other side of the globe

I was privileged to be in the group of sixteen West Australians and four South Australians who went to Zimbabwe in January 1997 under the leadership of Jeff May, past Director of the Overseas Mission Board.

We went to meet and get to know the local people and see the mission in action.

We also saw some of the customs, particularly among the women. After they have been shopping, they carry all their parcels on their heads, sometimes in a basket, or in a sack (e.g. rice or flour), or in a carton (e.g. margarine).

Babies are carried differently too. The baby is placed on the mother's back above the waist and a shawl wrapped around mother and baby and tied at the front. The shawl is then tucked in at the back under the baby to hold it in. The babies seem very content on mother's back and can be rocked easily as the mother moves.

Meal times are different too. The hostess brings a jug of water to the table with basin and towel. She places the basin near the guest and pours water over the guest's hands and then offers the towel. She follows the same procedure for everyone at the table.

In some homes, especially in the rural areas, there are no knives, forks or spoons on the table and one eats with one's hands.

School in Zimbabwe starts at 7.00 am, so everyone is up early. Many leave for school or work soon after 6.00 am.

Everyone is enthusiastic about worshipping God. The church services we attended were crowded out. Their singing is wonderful and they harmonise without the use of musical instruments. After church, visitors must shake hands with everyone present. We went to the door and everyone filed past us to shake our hands (around 400 to 500 adults and children). They then formed a circle outside, as everyone continued around the circle shaking hands.

In the home, family prayers were conducted at bedtime. The whole family was there, including the little children who sat quietly taking it all in. Sometimes a hymn was sung. It was inspiring to hear their prayers and to get an insight into their personal commitment to the Lord.

This was a great opportunity to meet Christians in a different culture and see them in action in



*Carrying the shopping, Zimbabwe style*

their churches, schools and do wonderful things in Zimbabwe.

—Joy Threadgold

[There are 1000 churches in Zimbabwe associated with our Movement, with some 40,000 members.

—Ed]

## E-mail and World Convention

Lorraine Jacobs of the Nashville World Convention of Churches of Christ office is inviting members with an e-mail address to advise her of their address.

The office will supply you with news releases and stories relating

to our world fellowship. The office would also like information on home pages/web sites of church groups or Conference agencies.

The World Convention office address is [worldconv@aol.com](mailto:worldconv@aol.com)

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## A Piece of the Action

**Special cake to celebrate 100 years and a great year for the "AC"**

Cutting a cake to mark the Centenary of *The Australian Christian* was a happy interlude at the annual meeting of the paper's National Board. The cake had been iced to reproduce the cover of the first issue for 1997, marking the beginning of the 100 years of publishing. Pieces of the cake have been distributed to past editors and others associated with the "AC".

The meeting was marked by numerous highlights. Lindsay Mott reported on a successful financial year, where deficit expenditure of recent years had been reversed. The forward budget also showing a surplus was approved. Further commitment was made for the purchase of new equipment to improve the paper's presentation. State and Territory representatives reported positively on re-

sponse to the paper and expressed optimism about future growth. Representatives endorsed the new format and content and noted further initiatives, with the new format having been used for twelve months in June. Plans were discussed and approved for major national developmental initiatives to enlist new subscribers and strengthen the financial base of the paper. A subcommittee under the chairmanship of Keith Aird met in March and reported on a strategic planning conference with Eugene Cheah, consultant from Corporate Directions Australasia and a member of the Doncaster church. Recommendations included proposals to further develop the paper over the period 1997-2000. Nigel Pegram and Geoff Alves will represent the Board at the forth-



coming annual conference of the Australasian Religious Press Association in Hobart, where we have submitted entries for a number of awards.

The meeting was held at Doncaster, Vic, on 19 April. Pictured are (left to right) Nigel Pegram, Production Manager/Sub Editor,

Lyndsay Mott, Vic, (Treasurer), Lois Smith, Bob Smith, Qld, Dr Kevin Bray, ACT, Tom Glynn, NSW, Don Smith, Editor, Allen Smyth, WA, and John Batchler, Tas. A greeting was received from Keith Aird, SA, chairman of the Board, who was unable to be present.

## Bill Hybells Conference

**Conference has a significant impact**

Twenty-four members of the Berwick Church of Christ, Vic, attended the recent Bill Hybells Conference in Sydney.

The fellowship as we travelled together and as we shared our experiences at the end of each day was great. The joy of being able to share with others on our return as a group was also pretty spiritual.

But what of the Conference? Bill Hybells and his team from Willow Creek Community Church in Chicago and members of the Australian Willow Creek Association led us in a series of key note sessions and workshops.

The challenge to the Australian Church was to focus on the "great

commission"; "To go and make disciples". Reach the unchurched with the gospel then nurture them toward spiritual maturity. Bill Hybells in his first address repeatedly said "there is nothing like the Church". He is totally committed to the ministry of the local church, which he defines as a "biblically functioning community".

I was greatly impacted by his ten-point checklist for maintaining a biblically functioning community.

1. Are we committed to anointed teaching?
2. Do we believe that lost people matter to God?
3. Are we culturally relevant and doctrinally pure?

4. Do we expect authenticity among the believers?
5. Are we a unified community of servants?
6. Do loving relationships permeate all aspects of church life?
7. Are we committed to life-changing small groups?
8. Do we believe that excellence honours God?
9. Is our church led by people with leadership gifts?
10. Are we a community where full devotion to Christ and his cause is normal?

For the 3000-4000 people who attended, it was a deeply challenging and hugely valuable experience. For our church, we are al-

ready feeling the value of having many of our leaders there, as much of what has impacted their lives begins to impact their ministries.

—Graeme Cann

**Counterpoint**  
JUNCTION

### CHOIR

If you love to sing, groove & make harmony in worship to God, please call Grant or Deborah on (03) 9567 7014 for further information.



## Horsham Celebrates

**Enlarged chapel dedicated as 110 years celebrated**



*Thanking God for great events in Horsham's life*

Horsham's refurbished chapel was full on 13 April to celebrate several events. The regular congregation, was boosted by many visitors, including some of the tradesmen who helped with the renovations and representatives from other churches.

Dr Greg Elsdon, President of the Victorian-Tasmanian Conference, was the guest speaker for the weekend, which commemorated the 110th anniversary of the Church of Christ in Horsham. Greg spoke on thanking God for

the past and trusting God for the future.

He encouraged the congregation to look on thanksgiving as a way of life that can change negative attitudes to positive.

Jim Kollmorgen, chairman of the Elders' Board, dedicated the newly renovated and enlarged chapel designed to accommodate 250 people. During the service, twelve people were welcomed into membership by the minister Steve Blacket. The church has an average morning attendance of 206.

## New Youth Program

**Facilitating spiritual growth and vision for mission**

A group of young adults from South Australia are involved in a new and exciting mission program. Developed by the Overseas Mission Board in association with Youth Vision SA, the program aims to facilitate the spiritual growth and mission vision of young adults.

Titled the Discipleship Development Program (DDP), it is aimed at young adults aged 18-28. Unlike previous "taste and see" and "work party" programs, DDP is offering intensive discipleship training. Participants will be encouraged to explore and develop their relationship with God. They will also be encouraged to discover their gifts and skills for ministry and explore ways these can be used in mission, both at home and overseas. This not a program for those who are wishing to have an overseas holiday. The overall aim is to encourage development and expression of faith.

The three-month program is made up of four weekend courses in Australia and a one-month intensive at Ranwadi High School on Pentecost Island, Vanuatu, in

December. Following the intensive, participants will be invited to live and work alongside national pastors in local Vanuatu churches for a further month.

Sessions in Australia will be lead by people experienced in cross-cultural ministry and spiritual direction training. In Vanuatu, experienced national pastors and church leaders will share in leading the intensive. That this program is undertaken in a cross-cultural setting alien to their own, adds an extra challenge.

It is hoped that a new group of spiritually aware disciples will return to their home churches ready for active service.

This year the program is being offered to young people from South Australia as a trial. If successful, it is hoped to expand it nationally next year.

Sponsors are needed to help meet some of the cost to participants. Here is a great opportunity to invest in the spiritual development of young Christian people. If you can help, or would like more information, please call the OMB Office on (08) 8212 4446, or write to 180a Gray Street, Adelaide.

—Jeff Weston

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### Here and There

**US Disciples Evangelism  
Strategy**

The National Evangelistic Association led by Herb Miller and the Disciples' nationally based Center for Congregational Growth and Vitality have agreed to cooperate to create a joint evangelism strategy for the denomination.



# Pentecost

## Why was the Spirit Given?

RANDY EDWARDS

**H**ow do you know when a prediction is fulfilled? For some, the answer is very easy. For others, the fulfilment of prophecy is sufficiently cloaked in "correspondences" that almost line up but not quite, that they sceptically judge all fulfilments as "maybe" or "maybe not". Often the problem is not with the prediction or its fulfilment, but with the way in which the prediction is understood, or more often misunderstood. The misinterpreting of the prophecy in the first place leads to confusion over its fulfilment. \*

Jews in the first century anticipated the fulfilment of a coming Messiah, a leader who would change the world forever.

*The disciples had witnessed the work of the Spirit in Jesus; now they experienced it in their lives.*

For them, the leader would throw off all foreign powers, establish the Jewish nation as supreme and even destroy the present world and replace it with a new order entirely. Their expectations were raised by the numerous Jewish rebels that had arisen in the past 150 years, but had failed to bring about the expected result. When Jesus of Nazareth appeared on the scene and performed miracles, their expectations were once again brought to a boil. \* Yet the people were cautious. Many times before they had identified what they thought as the Messiah, the Christ. How would they know for sure when he arrived? The answer was found in Scripture: he would be en-

dowed with the Spirit of God and would bring "spiritual" renewal to the people of God. When Jesus announced at Nazareth that he was the fulfilment of the one who was "anointed" by the Spirit to bring about the miraculous, everyone knew what he was claiming, and many wanted to kill him on the spot (Luke 4:18-30). \*

The miracles were proof that he was the promised Messiah, the introducer of the coming Kingdom of God (Matt 12:28). The new era so excitedly anticipated by the Jews had arrived and Jesus of Nazareth was the leader of the new Kingdom. In light of this, there was great confusion when Jesus was crucified like a common thief. Was he really the Messiah, or just another faithful Jew who suffered the fate of all who went before? \*

The resurrection transformed the disciples. Their shattered hopes and understandings of Jesus were transformed in one mighty act of God. Suddenly they realised that the kingdom of God, this whole new way of approaching life (and death), had arrived, but they still expected it to create political waves (Acts 1:6). When Jesus told them they were to be his witnesses, perplexity must have filled their thoughts, and then in the next moment he was gone, ascended to his Father in heaven, and the disciples were seemingly left alone. \*

No doubt over the next ten days the disciples struggled to understand what had happened. Feelings of anticipation and fulfilment mixed with uncertainty and powerlessness must have engulfed them. Then on the Day of Pentecost (Acts 2), God broke forth in a new manner with a sign that indicated not only the presence of the Kingdom in Jesus, but its presence in his followers. The



"baptism of the Holy Spirit" was a sign of the arrival of this Kingdom, not just in one person, but in sons and daughters, young and old, men and women. \* The disciples had witnessed the work of the Spirit in Jesus; now they experienced the same Spirit in their lives. They knew Jesus was still at work, ushering in the Kingdom of God. The sign of its arrival was given at Pentecost and repeated again when the gospel broke through the walls of Judaism (Acts 10). However, the Spirit's presence was not limited to these disciples, but was promised to all who became members of this Kingdom—to the repentant and baptised (Acts 2:38)—whether they be present or future. The proof that the Kingdom of God had arrived was in the presence of God's Spirit with his people. While only a "deposit" on the totality of the Kingdom (Eph 1:14), the giving of the Spirit to the church assures it of its present participation in God's new order of life. \*

Randy Edwards is the Principal of the Kenmore Christian College, Qld.



# Pentecost

## The Holy Spirit in the Life of the Congregation

ALLAN MEYER

It has been a good service. The worship has been warm and animated, the visiting preacher has been stirring and insightful, the congregation is standing on its feet ready for a final time of worship before they are dismissed and the service is concluded. An invitation is given to all who would want to make the most of these final moments, those who are hungering for a closer walk with God (aren't we all?) to gather at the front of the auditorium and form a holy cluster of worshippers. \*

*I feel that tinge of helplessness I am certain every pastor feels at times*

Perhaps a hundred or more leave their seats and crowd into the empty space between the front row and the platform, many of them happy to be part of the throng in love with Jesus and aware of a divine desire to draw ever nearer to him. I am standing on the platform looking over this little sea of faces. Husbands and wives arm in arm in love with their Lord, children with little hands raised in the protective care of their parents, struggling people with pained faces and tear stained cheeks shuffling their way in the press, aware that there is no one who can help them if God does not show up in their hour of need. Single people, single parents, teenagers, elderly folk—they are all there in the throng. \*

This is church. People made for God responding to God. People with hurts and fears, needs and longings, lives

with diverse histories of wins and losses, pains and distresses, hopes and dreams, disappointments and tragedies—all coming as one with their own private concerns to the foot of the same cross. A wonderful mixed bunch called the family of God. \*

I stand there looking over their various faces, my heart crying out with them that God would touch them. I observe various faces, knowing something of the need and pain they bring to that place of worship, and I feel that tinge of helplessness I am certain every pastor feels at times, knowing that the depth of need in this group of people is so far beyond my capacity to meet. Helplessness is the only appropriate response. How we need the Lord. \*

The musicians begin the strains of that final gentle, sweet and moving chorus and everywhere hands are raised, heads tilted toward heaven, some eyes open, others closed, tears are common. \*

Suddenly I hear the voice of our visiting preacher calling above the sound of the worship, "There's someone down here who has rheumatoid arthritis". There is no response so he calls out again. In front of me, not two metres away a husband and wife are standing together and her face is glowing. The woman raises her hand and I am aware that her face is radiant, her face alive with expectancy—I've seen this before. My wife and I step off the platform and join with her in prayer. She slumps gently to the carpet and her husband kneels there beside her, praying over her as all the pain in her arthritic feet and hands instantly drains away leaving her lying there in awe and a flood



of worshipful gratitude. I find myself weeping too. Jesus, you are wonderful. \*

The following Sunday I find myself standing with her and her husband, moved again with thanksgiving as she tells her story and recounts what it has meant to be able to do sewing that last Wednesday free from the pain in her thumbs that has plagued her for so long. \*

The congregation is standing again. They clap and clap and clap—and I join them gladly. This is the Holy Spirit in the life of the congregation—this is but a portion of our inheritance as believers in the New Covenant. "And everyone kept on experiencing a sense of awe" (Acts 2:43). Holy Spirit we welcome you. I am so grateful for the presence of the Holy Spirit in the life of the congregation and I am hungry for more of his wonderful works. \*

Allan Meyer is Senior Minister of the Mount Evelyn church, Vic.



# Pentecost

## The Holy Spirit in the Old Testament

DENNIS NUTT

**O**ften when we think of the Holy Spirit we think in terms of the Spirit as presented in the New Testament. We think of the birth of the church, the graces and gifts he brings and the part he plays in a Christian's life. We think of the characteristics which he possesses and his personality. But it is a profitable and enriching study to consider the role and ministry of the Holy Spirit in all of God's dealing with his creation. \*

*We find anticipated in the teaching of the Old Testament many of the characteristics revealed about the Holy Spirit in the New.*

This "Spirit" is described in the Old Testament as the Spirit of God, the Spirit of the Lord, my Spirit, the Spirit, your Spirit, his Spirit, the free Spirit, the good Spirit and the Holy Spirit. All are references to that Spirit who is the effective divine power. \*

"And the Spirit of God was hovering over the waters" (Gen 1:2), introduces us to the idea of the "Spirit" right at the beginning of the Old Testament. It is an idea that is represented by two words, *ruach* and *neshamah*, both of which mean "spirit" or "breath". By far the most common of these is *ruach*. We find anticipated in the teaching of the Old Testament many of the characteristics revealed about the Holy Spirit in

the New. It is profitable to reflect upon some of them. \*

Genesis tells us that the Spirit of God moves (1:2), strives with men (6:3) and indwells them (41:38). We learn in Exodus that he fills (31:3, 35:31). He fills with wisdom (Deut 34:9), skill, ability, knowledge (Exod 31:3), insight and intelligence (Dan 5:14). \*

All these activities are repeated in the Church age. The books of Samuel open up to us another aspect of his ministry: he causes men to prophesy (1 Sam 10:10, 2 Sam 23:2). \*

The Day of Pentecost was the fulfilment of that activity of being poured out foretold in Joel (2:28-29). When Jesus wanted to define who he was and what he had come to do he did so in terms of the anointing of the Spirit of the Lord as revealed in Isaiah (61:1), "The Spirit of the Sovereign Lord is upon me, because he has anointed me to preach the good news to the poor." What a way of letting the world know who you are and what you are doing! \*

In the Old Testament it is the Spirit who creates physical life, while in the New Testament he creates spiritual life. He strengthens (Jdg 13:25), inspires the prophetic message (Zech 7:12) and endows leaders with power (Jdg 6:10). A recurrent theme of Judges is that "the Spirit of the Lord came mightily upon ..." and always to empower for service. \*

While in the New Testament the phrase "Holy Spirit" is common, it appears only three times in the Old Testament. In David's cry for mercy after his moral fall with Bathsheba he asks God to "take not your Holy Spirit from me". Later, Isaiah, in a passage of praise and



prayer, reflecting on the disobedience of his people, mentions that they "rebelled and grieved his Holy Spirit". He asks, "Where is he who set his Holy Spirit among them?" (Isa 63:10-11) \*

The personality of the Holy Spirit is also foreshadowed. Many characteristics of personality are attributed to the Spirit. The Spirit can be grieved, as we have noticed, can strive with people, can depart (1 Sam 16:10) and can lift up a standard in battle (Isa 59:19). \*

What a beautiful picture we have of God's Spirit portrayed for us in the Old Testament. The depth and richness of the teaching prepares the way for the fuller exposition of the person and work of the Holy Spirit in the New Testament. So when Peter referred to the outpouring of the Holy Spirit on the Day of Pentecost as, "This is what was spoken by the prophet Joel", he was highlighting the continuity between the Old and New Covenants. God had spoken and his word had been fulfilled. \*

Dennis Nutt is Lecturer at Churches of Christ Theological College, Carlingford, NSW.



# Pentecost

## Unity

JOHN GILMORE

**W**e lose our heritage at our peril. A vital component of our heritage is to bring into being the visible unity of the Church. This is a core commitment, not an optional extra! Barton Warren Stone, Alexander Campbell, Thomas Campbell and several others among our early pioneers saw the divisions of the Church as the greatest barrier to the proclamation of the Gospel. It seems that the prayer of Jesus "That they might be one ... so that the world may believe." (John 17:20-21), was taken very seriously.

*That which was the basis of union could only be founded on the "spirit of Jesus Christ".*

The unity of the Church was to be the background for evangelism. \*

Thomas Campbell wrote, "The Church of Christ on earth is essentially, intentionally, and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures that manifest the same by their tempers and conduct and of none else as none else can truly and properly be called Christians." \*

They described themselves as "reformers of the church". The word "movement", rather than denomination, was chosen to describe the groups of people who joined them. The basis of this movement for unity was to be "simple and uncluttered New Testament Christianity". \*

Our existence accordingly is ongoing evidence of the divided state of the church. Paul understands such division within the Christian community to be

evidence of sin. He calls us to be involved in the ministry of reconciliation (2 Cor 5:18-19). What does it say when within, and between church communities, there is ongoing division? The challenge from our pioneers to the divided church of today remains the same, "The Church of Christ on Earth is essentially, intentionally and constitutionally one". \*

A thoughtful response to such a challenge, to the prayer of Jesus and the words of Paul, leaves us with few options. We must take up the many opportunities to work for the unity and reconciliation of the whole church. \*

The people that are Churches of Christ must be involved in inter-church, para-church and ecumenical networks and be working towards the unity of the Church. \*

Many opportunities exist for inter-church reconciliation and unity. There are new international and national bodies that call ministers to pray together for the witness of the Church. Programs such as Awakening 97; Christian education in schools; chaplaincy in hospitals, prisons, armed forces, and schools; Australian Church Women; inter-church and para-church mission agencies; state and national heads of churches; World Day of Prayer; and local ministers' associations must not be neglected. State, national and international gatherings under the umbrella of the Lausanne movement, or ecumenical church councils are valuable forums for the Church to come together in common witness. There are many avenues where we can work to create unity and bring about reconciliation within God's Church. \*

Some, for various theological and historical reasons, will find it hard to work with some of these bodies and will



make us increasingly insular as a denomination. Churches of Christ bring to the inter-church community distinctive understandings of ministry, baptism, lay presidency at the Lord's Table, a commitment to the proclamation of the gospel and a desire to work for the unity of the church. However, absence from any one of these bodies will lead us into an ongoing insular existence as a denomination. \*

In 1833 Barton Warren Stone wrote that union based on creeds, human understanding, or on water (baptism) had no place. That which was the basis of union could only be founded on the "spirit of Jesus Christ". This he described as "fire union". Today we exist as a separate Christian movement. \*

Our existence in separation is now long-term. However, let us stay a movement and not be in isolation or competition. Let us take every opportunity to be reconciled to each other and to our Christian sisters and brothers from whom we are separated, and thus bring into historical reality the prayer of Jesus, "That they might be one ... so that the world may believe." \*

John Gilmore is on the faculty of CCTC Mulgrave and newly-appointed Director of Ministry Division, Vic-Tas Conference





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# Charismatically Challenged!

MARTIN ROBINSON

**O**n the basis of numbers alone, we can hardly ignore the impact of the Pentecostal/Charismatic movement on the 20th century church. The most recent figures indicate that there are currently some 500 million members of this movement, a staggering 40% of the total active Christian family. Some observers have called this the fastest-growing human movement of all time, whether religious or

*The future of the church ... will increasingly be shaped by the Pentecostal/Charismatic movement.*

simply social. Even more significant for the future of the church, the percentage impact of Pentecostals is greatest where the church is growing fastest. Some 80% of all the Christians in East Asia think of themselves as members of this movement. The future of the church in the first century of the next millennium will increasingly be shaped by the Pentecostal/Charismatic movement. This represents an astonishing development given that there was not a single Pentecostal in existence before the year 1906. \*

So given its growth, its ability to cross denominational and cultural boundaries, and its considerable vitality, what are we to make of Pentecostals? As with so many movements, its roots reveal its significance. Three keys help us to open the door of understanding. \*

## Breaking the Boundaries

The early church broke the boundaries of existing religious norms. In the ancient world, each race and class formed its own religious cult. Even Judaism contained a strong racial ingredient. The first Christians reached across these barriers, so that in Christ there might no longer be Jew or Gentile, male or female, free or slave. In a similar fashion, the Pentecostal movement was born in a black religious consciousness and spread to whites as a gift from the black community. Contemporary observers wrote of the colour bar being washed away in the blood of the lamb, quite something for turn-of-the-century America! \*

Since that time, other bridges have been crossed. The first studies of Pentecostalism in the 1930s spoke of it as the Christianity of the poor and dispossessed. By the 1960s some of the most wealthy in society were embracing a Pentecostal experience. In a similar way, Pentecostals have demonstrated (sometimes despite themselves) an ability to cross cultural, racial and class boundaries, bringing ever new expressions of the Pentecostal experience to bear. Whether it was Swedish missionaries who could not speak Portuguese yet working in Brazil, or whether it was Afrikaners struggling to keep up with black South African expressions of the faith, the Pentecostal movement has demonstrated an almost infinite ability to assume a diverse range of cultural expression. \*

## Intrinsically Ecumenical

Those who first became Pentecostals did so in many cases because they saw Pentecostalism as a revival movement that would bring Christians to-

gether in the cause of Christ. Many of the first European Pentecostal leaders never left their denominations. Ironically, Pentecostals have sometimes been viewed as deeply divisive. Their official stance has often been hostile to that of the institutional ecumenical movement. Yet despite this public position, members of virtually every denomination, including a significant number of Roman Catholics, are part of the Pentecostal movement \*

This reality has occasionally presented a puzzle to Pentecostals themselves. Some have insisted that those who receive a Pentecostal experience should leave their church and join a Pentecostal church. Yet this is to misunderstand the Pentecostal movement. It is not a denomination, or even a series of denominations, it is a spirituality, and as such can exist in any and every Christian church. The Pentecostal/Charismatic movement increasingly provides a practical ecumenism based on a commonality of experience. It offers a shared language of understanding that transcends theological categories and encourages leaders to work together. Many of the most significant boundary-crossing experiments in mission today are made possible by means of shared experiences of the Spirit, much more than by doctrinal agreement. In this sense, the Pentecostal movement is intrinsically ecumenical in its nature. \*

## Spiritually Dynamic

The first African Christians often felt cheated by the missionaries who brought the gospel to them. They were aware that white Christians had a certain power and that the Christians in the Bible seemed to be power-



ful. Why then did they not become powerful when they joined the mission churches? To a large extent, the Pentecostal experience has spoken into this perceived power vacuum. That has also been the impact of Pentecostalism around the world. It has offered direct religious experience to a postmodern soul which has felt that scientific explanation has removed both mystery and meaning from the universe only to replace it with an inadequate, one-dimensional picture of how things happen, but not of why they happen. \*

In the early 1950s Lesslie Newbigin, the missionary statesman and theologian, wrote a book entitled *The Household of God*. It was intended as a reply to Karl Barth's lectures in Amsterdam at the 1948 World Council of Churches Assembly. In it Newbigin described the two great forces of Catholicism and Protestantism, with their great contributions of sacrament flowing from institution and word flowing from the Bible. He pleaded for a third stream which alone could enliven the other two. He gained this insight simply from studying his Bible. He called it a Pen-

*Continued on page 16*



# Perpetua: The First Woman "Journalist"

BILL TABBERNEE

Continued from page 15

tecostal impulse or movement of the spirit. Interestingly, at that time, Newbigin had never heard of the Pentecostal movement. It was as if he was pleading intuitively for something to be invented that had already come. \*

But it is also possible to revisit that Newbigin book from another perspective. The Pentecostal movement is undoubtedly helping the church in terms of equipping the church for mission. But as the next millennium dawns, it may also be the case that the Pentecostal movement will itself need to be enlivened and informed by sacrament and word if it is not to become directionless, and so less powerful. \*

The Toronto blessing, called by some the Jerusalem blessing, has swept across the church in England to a considerable degree. In most places the tide is now subsiding, leaving many to wonder what it was all about. The one church most associated with that experience, Holy Trinity Church, Brompton (HTB to many), regularly uses Lesslie Newbigin to conduct Bible studies. In that church, the combination of word, sacrament and spirit has allowed the Toronto blessing to become deeply harnessed to mission. I dare to believe that the example of HTB is a prophetic statement of what might come in future years. We need the life of the Spirit, the direction of the word and the objectivity of the sacrament to guide, empower and enrich our future mission. \*

Dr Martin Robinson is a UK Churches of Christ minister and Director—Mission and Theology with the British and Foreign Bible Society.

**P**erpetua is the earliest Christian woman whose own writings have survived the ravages of time. These writings are extracts from a journal she kept while in prison awaiting her execution as a martyr. \*

The extracts from Perpetua's journal have survived because they were incorporated into the account of her martyrdom by an anonymous editor, who not only

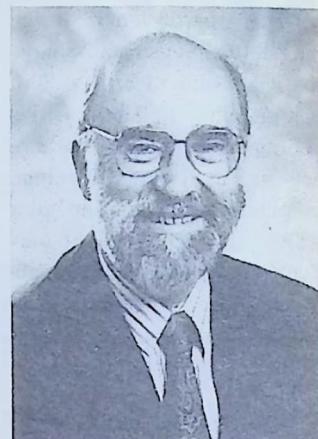
described in horrifying detail the sufferings of Perpetua and her companions, but also quoted Perpetua's journal as evidence of the fulfilment of Joel 2:28-29. \*

In her journal, Perpetua described dreams and visions she had while in prison. According to the anonymous editor, these "new visions", which resulted in "new prophecies", should be considered even greater and more relevant than earlier outpourings of the Spirit. There is no doubt that the editor considered that he had been the eyewitness to a new Pentecostal experience, as he had heard (and later read) Perpetua's description of her dreams and visions. \*

The visions have a common theme: victorious deliverance from suffering and evil. In one vision, Perpetua sees her brother, who had died at the age of seven as a result of cancer of the face, playing in heaven with a beautiful clean face. In another vision, Perpetua (in the form of a man!) defeats a wrestler, stepping on his head and coming to the realisation that, in the amphitheatre, she would be victorious over evil, even if she were to lose the physical fight with wild beasts or gladiators. Perhaps her most significant vision was the one in which she is instrumental in reconciling opposing factions within the church. \*

Perpetua's journal also provides a poignant personal account of her experiences as a martyr. \*

We learn that she was a woman who belonged to the upper echelons of Roman society. Her father went to great lengths to try to persuade her to recant Christianity. She refused to do so,



*The extracts from Perpetua's journal have survived because they were incorporated into the account of her martyrdom*

even when her newborn baby, whom she was still nursing in prison, was taken away from her. \*

On 7 March 203, Perpetua was thrown to the wild beasts in the amphitheatre in Carthage. She was first gored by a mad heifer and then beheaded by a young gladiator. \*

According to the anonymous editor, her final words were, "Stand fast in the faith and love one another. Do not be weakened by what we have gone through." \*

Dr. William Tabbernee is President of Phillips Theological Seminary, Oklahoma, USA.

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## The English Bible and the Seventeenth Century Revolution

by Christopher Hill (Allen Lane/Penguin). \$14.99.

This is a witty and magisterial study of a crucial issue.

The seventeenth-century in England was a turbulent period, marked by civil wars, the execution of Charles I, insurrections, popular associations, a proliferation of dissenters, and free thinking and disregard for moral restraint. And the Bible was used in support of opposing views, such

as: monarchy and democracy, slavery and freedom, order in the church and what amounted to anarchy, celibacy and polygamy. Among the more radical dissenters, what was often most striking about the Bible was its various silences: the lack of warrant for: clerical ordination, justification for a distinction between clergy and laity and infant baptism. What did I learn from this book? Among other things, these three: One, when we seek to closely correlate the Bible and politics and economics, the Old Testament is a much more fertile source than the New. (But this is the Jewish Bible; in what sense can it be the Christian also?) Two, the plethora of correlations cries out for a determination of the most authentic

CHRISTOPHER HILL  
—The—  
**ENGLISH  
BIBLE**  
—and the—  
SEVENTEENTH-CENTURY  
REVOLUTION



"Hill must have read more of the literature written in and about seventeenth-century England than anyone who has ever lived. He knows nothing!" — Keith Thomas in the Guardian

principles of interpretation of Scripture. Three, God might have given us an infallible Book, but we have not been blessed with infallible interpreters. That was the rub in the seventeenth-century and it still is in the twentieth.

—Ron Graham



## You Name It, It's Burning

by Ruth Ford (Hexagon Press) \$16.95 (postage \$1).

The bushfires around Sydney of January 1994 are the setting for this novel. The story recounts the experience of a family with two teenage children who live in a Sydney suburb close to the Lane Cove National Park. It is an account of their family life which is suddenly invaded by the threat of bushfires. The account of the oncoming fire and the efforts of the family to save their luxury home is gripping. There is an authentic touch to the storytelling. The events and the aftermath are all too familiar to Australian readers. The story concludes with family members looking at outcomes of the experience. Through the responses of each family member there is a reassessing of values and lifestyle with reflections on

Christian perspectives. Available bookshops and Hexagon Press, PO Box 337, Blacktown NSW 2148.

—DHS

## Going to Church in the First Century

by Robert Banks (Hexagon Press) \$7.50 (postage \$1).

This is the story of a young Roman who goes with some friends to the home of Aquila and Prisca in first-century Rome to attend a meeting of Christians. This short book gives a fine account of life and customs in Rome at that time. Publius experiences dining together and then Christian house church worship. He is surprised at the lack of ritual and the absence of a priest. There are discussions on contemporary issues including multiculturalism, slavery, freedom of religion and worship styles. The book would be useful for students of ancient history and especially for study groups looking at Christian lifestyles, worship and house churches. Excellent illustrations are a feature of the book. The author acknowledges the help of Dr Scott Bartchy of the Tübingen Institute for the Study of Christian Origins, a US Churches of Christ sponsored body in Germany.

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# The A Cappella Churches of Christ

RONALD GRAHAM

**T**he first issue of the "AC" celebrating its centenary featured "family greetings" from the *Disciple*, the *Christian Standard*, and *Wineskins*. They represent respectively, the Christian Church (Disciples of Christ), the non-denominational Christian Churches/Churches of Christ, and the "vocal music only", or a cappella, Churches of Christ. These are the major groups into which the Stone-Campbell movement has divided in America. \*

*Only belatedly has a minority within the a cappella Churches of Christ come to follow the later Campbell.*

Some Australians at the Calgary World Convention's meeting thought that too much was made of these divisions, but I think that they embody tensions within the Australian Churches of Christ. \*

First, in North America, the first generation "fathers" were Barton Warren Stone, Thomas and Alexander Campbell, and Walter Scott. (In Australia, Alexander was by far the most influential.) For one thing, at some important points these four did not agree among themselves. For another, Alexander and Scott significantly changed their minds in the course of time. \*

Second, these differences and changes are internal factors that

caused division. But, there have also been external factors, such as the Civil War. \*

Third, if our authority is in the past, we have but three options: make the present conform totally to the past; make the past conform absolutely to the present; or select from the past, add from the present, and constitute a new whole. All three movements have adopted the third option. \*

Fourth, the Stone-Campbell movement has had four intertwining emphases: the restoration of the primitive church; the unity of the church, with restoration as the means to that end; evangelism, with restoration and unity as the means to persuading the world to believe in Christ; and liberty, meaning the freedom of the local congregation to order its own life and the freedom of the individual Christian to interpret Scriptures without benefit of clergy or commentaries. \*

None of the three movements has been able to sustain an equal stress on all four emphases. \*

Alexander Campbell edited the *Christian Baptist* 1823-1830. His perspective was rational, legalistic, and exclusivist. He castigated the denominations, creeds, missionary societies, clergy and the training programs that produced them, and every departure from the primitive church as he defined it. \*

It was one thing for Campbell to claim that his movement was the first in history to seek to "build upon the Bible alone". It was another thing altogether for him to claim that it had restored the original church in its entirety. \*

Campbell understood that primitive Christianity displayed a "pattern" to be reproduced and that the gospel presented a "plan" to be followed. Central to his vision was the immersion of adults for the forgiveness of sins, the weekly observance of the Lord's Supper and the strict independence of the local congregation. \*

The a cappella Churches of Christ, which in large measure have stridently attacked the denominations and had nothing to do with them, have been acting out a script written by the early Campbell. \*

But Campbell changed. When in 1837 he debated Bishop Purcell, he championed American Protestantism against Rome. When that year he replied to a Lunenburg correspondent he rejected immersion as essential to one's status as a Christian. In 1840 he established Bethany College and committed it to the cause of that "common Christianity in which all good men of all denominations are agreed". When in 1849 the American Christian Missionary Society was formed, he became its first president. He was in the process of making the transition from a sect to a denomination. \*

Only belatedly has a minority within the a cappella Churches of Christ come to follow the later Campbell. \*

Stone's restorationism had to do with a lifestyle of simple holiness that cut across all denominations. He refused to restrict the label "Christian" exclusively to the immersed. A religion that concentrates on immersion and weekly Communion to the neglect of love for God and the brethren, he declared was "not



worth a straw". He was no sectarian. \*

Stone's loyalty was to the Kingdom of God and this called for separation from the world. In his *Christian Messenger* (1827-1844) he called upon his followers to avoid extravagant dress, care for widows and orphans, minister to the poor, and free their slaves. His stance was a powerful motif among many in the a cappella Churches of Christ until well into this century. \*

Ron Graham is a retired lecturer from Lexington Theological Seminary, USA, and a Churches of Christ minister.



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## Personal Profile Someone Cares

MARILYN JUDD SMITH

**"**It's better to build a boy than mend a man."

"An investment in youth is cheaper than paying bail."

"The most important piece of real estate in Australia," he says, pointing to the spot between his eyebrows, "is right here. The other important piece of real estate is the area just behind the third button down on your shirt or blouse."

Your head and your heart, according to Allan Male, AM, MBE, Director-General of the Department of Families, Youth and Community Care in Queensland, are the key to a successful life. He should know. His successes have seen him leaping from good work, to great work, to greater work.

Trained as a Churches of Christ minister, Allan's specialty was youth work. He was Director of our Department of Youth and Christian Education from 1965 to 1985, and vowed he would never forget what it was like to be 14 years old.

Probably because of that vow, he founded the Shaftesbury Citizenship Centre in 1966 and opened the campus at Burpengary in 1987, for young people who have been suspended or expelled from school for behavioural problems and have been referred to the centre by the courts and welfare agencies.

And now, he's Director-General of the whole lot!

Truly, he is one who has "made a difference" in the lives of countless young people. Now in government he's determined to go on making a difference.

The new Mission Statement for the Department of Families, Youth and Community Care is, "Working with communities to create a caring society". He's determined to do that with his



Curtain of Care. Various community bodies will be (and have been) working with the government in relating to people, helping when they need it, where the people are and how the situation demands.

Churches of Christ Care have been part of this process for some time now. In 1995-96, we received over \$1.7 million from the Queensland Department of Families, Youth and Community Service for our caring programs throughout the state. This is a recognition by government of the enormous contribution to family and community welfare being made by Churches of Christ.

"The extent of our caring programs speaks highly for our community involvement, and the amount of faith the government has in us speaks highly for our quality of care," affirms Dr. Don Stewart, AM, Executive Director of Churches of Christ Care.

When asked why he went to Bible College, Allan responded, "Because of an overwhelming desire to serve people".

He's never lost that. In his present position, he has more opportunity than ever before to do precisely that!

Marilyn Judd Smith is a staff member of Churches of Christ Care, Queensland.

## Letter to a Minister Mother's Day Sermons

TED KEATING

Dear Terry,

I can remember a similar thing happening to me on Mothers' Day about twelve years ago. It is an unforgettable experience to be told off about your "sweet" Mother's Day Sermon at the church door when there are visitors all around you. \*

The lady who was angry with me had a different problem. Unlike your complainant she had not experienced a poor mother-daughter relationship. Instead, she and her husband had been trying to have children for years and she felt that we were "promoting a fertility cult" by handing out flowers to the new mothers. \*

Like you, I have now learned to be sensitive about what I preach about on that day. \*

We need to be not only aware of people who have had bad experiences with their mothers, but also the singles, the childless couples, single parents, as well as the many (so-called) "blended" families in our churches. (If our churches are doing what they are meant to be doing, our congregations should be full of such people.) There are also many who feel guilty about their own track record as parents. \*

Now I prefer to preach about relationships with the relatives



and friends, rather than about "Mothers in the Bible" or similar topics. When you think of the different type of family structures in our churches we are better off discussing issues like "Forgiveness", "Promoting Peace In The House", "How To Love Those Closest To You", rather than making out every mother to be a saint. \*

It is tempting to ignore this day altogether because of these problems. However, it is still a great opportunity of outreach and ministry to families, as long as we appreciate that the concept of "family" has changed drastically during the past twenty years. \*

Thanks for sharing your insights with me. \*

Christian Greetings,

E.C. Keating

### Youth Minister Part-Time (0.4)

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

Enquiries, please call Dale White on (03) 5330 1637.



CAROL PRESTON

**Here and There**  
**Modern Slave Trade**

The enslavement of blacks by Arabs in North Africa is a major problem in the Sudan and Mauritania. The US journal *The Christian Century* notes the plight of millions of women and children who are sold into slavery, branded, raped, tortured and forcibly converted to the religion of their masters. United Nations and independent investigators confirm this frightening practice. Slavery is used as a weapon in the civil war between the Khartoum-based Arab National Islamic Front Government and the black Christian and animist populations of the south. Two US reporters recently visited the Sudan and bought the freedom of two young boys who had been abducted from their village. A coalition of modern day abolitionists and church leaders has called on the US Government to help end the market in slaves.

**South Africa's New Mainline**

Black South Africans are joining African "Independent" churches in large numbers, but not the churches of mainline origin. The new churches are purely black controlled denominations with no membership links to any non-African church. Mr Jurgens Hendriks, a Lutheran Reformed theologian, is reported in *The Christian Century* as saying that there are about 4000 independent churches with a membership of 10.5 million. African churches are reclaiming what they regard as of special value in their traditional spiritual heritage and culture. With the decline of Western oriented churches Hendriks observes that the Independent black churches are becoming the new mainline. These churches are among the poorest of the poor, and have a commitment to helping one another in all walks of life for spiritual and material survival.

**IN MEMORIAM**

**SCOTT BOB** Died 1.5.86. Although nine years have passed, we still will have loving memories of him. Loved by all. Wife Betty and family.

**HOLIDAYS**

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

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**WANTED**

Reliable Car for a financially challenged student in desperate need, studying at CCTC Mulgrave. Preferably small automatic. Can you help? Please phone (03) 9790 1000 (BH).

I am imagining you all taking long Saturday afternoon walks, returning home to rest in the sunshine and spend a couple of hours reading some stimulating new ideas. I'm encouraged about what that might mean for your quality of life and your journey to wholeness and preparedness for the future. So let's move on in our consideration of how to have a balanced, healthy lifestyle. \*

*We don't need  
more intelligent  
or gifted people,  
but deep people.*

Having looked at promoting physical well being and resourcing your minds, I would encourage you to think about the time you have for spiritual and personal reflection. How long is it since you had a period of serious solitude and silence, where you shut out the world and all its demands and gave yourself space to talk to God and to hear what God might want to say to you? Space to reflect on your goals and needs, on where you've been and where you are heading. We talk about a "quiet time" as Christians, but most people admit they struggle with the discipline of perhaps an hour a day. Being serious about a healthy spiritual life means that time must be scheduled into our life such that we have significant times with God. Like a whole day occasionally! Or what about the idea of a few days, even a week's retreat?



It's not really impossible, if it's a priority. There are places for this, there are resources, and God is always ready and available. The question is, "How important is it for us to give quality time to our spiritual growth and our relationship with God?" \*

If you haven't read a book like Richard Foster's *Celebration of Discipline*, I highly recommend it. I agree with Richard that we don't need more intelligent or gifted people, but deep people. He advocates the spiritual disciplines as an answer to a hollow world. And I would add these lead us not only to depth of living, but health of living, a wholeness and balance we desperately need to be effective and to find joy in all else that we do. They help us to live our lives conscious of the big picture and to keep the day-to-day challenges in right perspective. They make it possible for our reality to be encompassed by the greater reality of our spirituality, our lives not just touched by God, but wholly immersed in God. I encourage you to nurture your spiritual life. Whatever it costs, the blessings and benefits will be worth it, for you and for those around you. \*



# What are they Saying about Us?

VINEY LONGTHORP

**I**t was Oscar Wilde who said: "It is better to be talked about than not be talked about." Which is all very well for celebrities, but we lesser mortals prefer our anonymity. However, when it comes to religion, and especially Christianity, the media is having a great deal to say. \*

What follows are some representative offerings. Make of them what you will. They are not without interest and may even contain some useful insights. \*

Readers of *Winds of Change* are aware that in most churches numbers are a cause for concern. The print medium seems to keep harping on this fact. In a recent series in the *Melbourne Age*, the leaders of our two largest denominations were asked to give some reasons for the empty pews. Both Archbishops Keith Rayner and George Pell "believed society's decision-makers were now hostile to the church" and "for the first time Australian Christians had to realise they were a minority". Archbishop Rayner said, "Today's values were some of the most anti-Christian that the churches had faced in the 2000 years since Christ." For Archbishop Pell, "Seventy percent of the population was at least nominally Christian, but among societies opinion-formers, the media, academics, bureaucrats and senior business people, it is reversed with only 30% being Christian." Jeff Kennett, the Premier of Victoria, was quoted as saying to a delegation of churchmen, "You are yesterday's people", which seems to offer a QED on the above. \*

Geoff Strong, a media man, wondered if our national tradition may not make it difficult for Christianity to take a real hold.

In an almost tongue in cheek comment he wrote, "When the founders of the US first landed ... they held a prayer meeting. When the first fleet landed at Sydney Cove, the ... convicts had an orgy on the beach". \*

However, the historian Geoff Blainey seemed less fazed by this apparent gloom and doom. As becomes an historian, his comment in one of his regular newspaper columns was more objective: "Some observers see the Christian churches—but not Islam—as in their twilight in the Western World. I doubt if this interpretation is backed by strong evidence. The religion so central to Western civilisation still has power in its batteries. A wide range of factors affect churches. Their long-term vigour in Australia remains an open question". \*

But there were other reportings of the way some churches respond to changes in society. In many respects, the Baby Boomers seem to have made their mark. "Out in Wantirna things are warming up at Melbourne's largest Pentecostalist church. Waverley Christian Fellowship has evolved to speak the language of the suburbs. It has a car park the size of a supermarket and can squeeze in 1300 for each of its two Sunday services. The building is vast, with a feel more like a regional shopping centre than a traditional church." \*

Is this a sample of the new wineskins needed for the new wine of the Gospel? \*

But another journalist, Madeline Bunting noted how complex is the religious scene. "The decline of church-going has not led to a decline in belief. Vestiges of Christianity such as cards and cribs now jostle alongside neo-paganism, astrol-

ogy, tarot cards, palmistry, self-help New Age therapies and transcendental meditation." \*

This DIY religion gets worse. Helen Pitt reported on a recent conference on "Religion, Literature and the Arts": "Australians have renounced the cult of the Madonna and Jesus and have replaced them with the cults of the singers Madonna and Michael Jackson." But "having killed off one true God we are left with a legion of strange and often sinister replacements."

## *The decline of church-going has not led to a decline in belief.*

(Now where have we read something like that before?) \*

But many sections of the media do attempt a more even-handed approach to religion. Here are some samples to conclude. \*

From Errol Simper of *The Australian*: "The media enjoys the supernatural elements of Christianity. I'll happily ignore the broad spiritual message which—unadorned—is a simple, unspectacular one: fundamental support for moral rectitude and love for others. But a hint of something paranormal will quicken interest (in television features)." \*

Then from Dennis Pryor, a TV critic: "Observers of the scene are saying that religion is making a comeback. The evidence is a mixture of theology and scandal, but when a physicist writes a book titled *The Mind of God ... something is going on.*" Going on indeed. A recent ABC *Compass* program showed a veritable library of science-based books (real science,



note), all containing the word God in the titles. \*

Finally a leading British publisher was reported as considering the need for a new biography of Jesus. He wrote: "Whether people go to church on Sundays or not, our prevailing system of belief remains a Christian one. Even atheists and agnostics define themselves in relation to Christianity." \*

Are any conclusions possible from this miscellany of opinion? Professor John Baillie may be right when he says, "That in the heart of man there is a blank and that it is a God-shaped blank." But it is not necessarily a church-shaped blank. There will always be faith in the world but we can never be certain what institutional forms it will take. \*

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# Pastoral Care—Whose Responsibility?

RAY HAWKINS

**W**hen I went to Woolwich Bible College, the ministry was a breeze. Or so I thought. Some prayers, a few sermons, some visitation would fill in the weeks. No one told me about board meetings, elders meetings, auxiliary and committee meetings, community involvement and doing your own secretarial work. Also there was Pastoral Care! What is that? \*

*Can I encourage all who enjoy God and care for his church to consider carefully how you use the term pastoral care.*

Now, I enjoy people. God has seen fit to give me a personality that would rather be with people than be meticulous in planning and preparation. So I have done the "PR" often called Pastoral Care, with gusto. Of late I have been questioning what is meant by "Pastoral Care". \* Most people within the church scene equate pastoral care with a visit from the minister or elders. They must have some special unction from God to do this and their prayers and "sighs" are more efficacious than church members'. It seems that a pastoral call is not made unless the minister does it. \* The only reference I can come up with about visitation is from

James 1:27. This has no specific reference to "the minister" but embraces every believer. \*

What then is pastoral care? One thing it isn't, is being a public relations person for Sunday attendances. One minister I talked with years ago said that if he didn't visit one family they didn't come to worship. When he called by, they returned the compliment by visiting him at church. That is not only weird, it is stupid. Other more vital work was being neglected just so a family without gratitude to God would take up pew space. \*

Of course members and friends of the church need to have a visit by the minister. The bigger the church however, the greater the space between visits. May I say, however, that such visits may not constitute pastoral care. It may simply be PR or socialising. \*

I believe real pastoral care is being there for the people when they are bruised, battered or torn by life. When the wolves of the cults prowl; when the robbers of integrity and morality "ooze" their way into unsuspecting lives; when the Devil uses life's circumstances to "steal" faith and hope from their hearts. Then the pastor and the elders expend the time and energy required to guard, heal and restore that person. \*

Pastoral care is preparing young couples for the demands and delights of marriage. It is providing programs and opportunities for single parent families to experience acceptance and support. It is sitting beside the bed of someone dying and sharing the hope of the Christian faith, even if they cannot make a significant response.

Pastoral care is training others to be involved in the lives of people in important ways such as calling by to inquire into welfare, in hospital visitation, aged care, children's work in school and such like. \*

If people consider the minister to be there simply to make them feel good and equate that with pastoral care, then such thinking is dishonouring to God's calling. \*

It means they imagine the minister can conjure up a sermon in five minutes, do administrative work on one's own in ten minutes, be up to date on critical issues in seconds, and roll up to committees fully briefed and prepared in moments. This would leave loads of time for calling by to pass the time. Then they would scratch their heads after a morning service and complain that the sermon had no substance, the prayers were without warmth and numbers not what they used to be. \*

In a complex society where lives are stressed out, where Government requirements are more and more impinging upon the church scene, where time is at a premium and expectations of quality sermons and services are getting higher, pastoral care is needed by the pastors too. Who is giving this to them? \* So, how would you define pastoral care? \*

As you define it, ask yourself if you are called to do it. Maybe you are God's answer to the church's prayer, or at least to a minister's or elder's one. \*

Can I encourage all who enjoy God and care for his church to consider carefully how you use the term pastoral care. It is not meant to be a club to flay ministers and elders whose skills are



in other caring roles than home visits. We have used such thinking to pander to our own weaknesses by relying on the soothing words of the "professional" rather than seeking to be individually reliant on the grace of God. I would imagine that the end result of any real pastoral care is when an individual believer is self reliant in the grace of God, ministered to their hearts by the Holy Spirit in and with his Word. What do you think? \*

Ray Hawkins is minister at our Maitland, NSW, church.

## Brunswick Christian Fellowship

(Affiliated with Churches of Christ Conference, Victoria and Tasmania)

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# Church News

## CHANGES

**LIVERPOOL COMMUNITY**—Minister Henry Jacotine, 17 Bencubbin St, Sadlier, NSW 2168.

**RISSON G. K.**—16 Brooklands Circuit, Forest Lake Qld 4078. Phone (07) 3279 1570 work, (07) 3278 7730 home.

## BAPTISMS

•Trevor Krone, Knoxfield, Vic •Matt Wheatley, Frankston, Vic •Brianna Kruger, Sarah Rose, Victor Harbor, SA •Cecil Hopper, Matthew Ainsworth, Tiffany Ainsworth, Colin McDonald, Len Parfett, Horsham, Vic •Aron Penney, Belconnen, ACT •Katie McCarron, Elizabeth McCarron, Alex McCarron, Swan Hill, Vic

## MARRIAGES

•Cindy Dumesney and David Mason, Warrnambool, Vic •Tricia Willson and Grant Stewart, Dalby, Qld •Merindah Rivers and Richard Bopping, Lyons, ACT

## DEATHS

•Annie Fergus Anderson, Perth, WA •Lillie Agnes Barnett, Horsham, Vic •Vera Reid, Northcote, Vic

## SA

**VICTOR HARBOR** (Graeme Rogerson) Brianna Kruger & Sarah Rose baptised on Easter Sunday ... Sunday School teachers, students & mums & dads walked from a nearby park to the church with Ben Turner riding a donkey ... *Welcoming Church* Bible Studies have been completed with approximately 50 people taking part ... Soccer match planned for May long weekend against Goolwa church.

## TAS

**HOWRAH** (Louis Clun) Girl Guides' Parade 13 April ... Louis Clun inducted to interim ministry 20 April. David Preston led service, Denise Mundy

represented Conference. 123 at luncheon. Pantry gifts in manse before arrival of Clun family ... Church encouraged by monetary gifts sufficient to cover cost of transfer. Church looking forward to ministry & revitalisation of the fellowship.

**NUBEENA** Brett Nichols, Wayne Henderson and locals have filled the pulpit. Philip Bloomfield preached for first time ... 65 attended Easter Sunday service, evening service numbers are encouraging ... Allan Anderson met with Church Board ... Muriel & Stan Ryles here for some time to assist in church work ... Ethel Mundy has been in hospital.

## VIC

**KNOXFIELD** (Malcolm Gray, Elaine McLeod, Jason McCheyne) Malcolm Gray led a meditation service on Good Friday ... At an evening service he challenged our young people to explain why they hold to the faith ... Sunday School breakfast was very successful, Elaine McLeod gathered up the leftover pancakes to distribute to needy ... Jason McCheyne will lead our young people in a mission outreach in Sydney.

**WARRNAMBOOL** (Peter Broadbent) Peter & Margie sadly concluding 10 years' pastoral ministry here end 1997 ... Joy Irvine, Chris Walters & Carolyn Tonkin involved in Theatre Group's presentation of *Godspell* ... Fellowship thankful for successful surgery & recovery of Joyce Gordon ... Moving garden service Good Friday ... Church cooperating & preparing with others for Bill Newman in July ... Andrew Mason baptised at Doncaster.

**FRANKSTON** (Tom Ede, Jason Potter) Interim ministry of Tom & Julie Ede commenced ... Cape Patterson youth camp very successful ... Over 30 at working bee 15 March ... Cyril Westgate, Edna Buckeridge, Jean Harper, Marion Iles, Jack Rumble, Beryl Douglas, Tristan Cole, Catie Gypstra unwell ... Large numbers at

tending Good Companions ... April included church dinner, Easter camps & visit by "Hungry" from Belconnen.

**MONTROSE** (Harvey Clark) New elder Andrew McDonald elected at AGM ... Meaningful Palm Sunday & Easter services ... Sunday night dinner for community groups & church members very successful. All challenged by Cheryl Johnson's message ... Great day of fun & fellowship at church garage sale which raised \$1100 ... Monthly communion services held at nearby hostel & nursing home.

**IVANHOE** (Mavis Uldrich) Emily Grace, newborn daughter of Rick & Sue came to church for the first time ... Manse being used as a student house is now full ... Five new members welcomed into church & sadly Robyn leaves as she moves to Queensland ... Planning of our 80th anniversary later this year has begun.

**NORTHCOTE** (Rod Brown) Lunch held after church service to welcome Rod & Lois Brown into an interim ministry, Bruce Alcorn welcomed them both into the fellowship ... Ivy Crisp back after heart surgery, Elva Faulkner home after stroke ... Good fellowship with northern churches with regular 5.00 pm tea & service ... Church represented at President's Reception at Footscray.

**SWAN HILL** (Larry Edwards) Baptismal service for Katie, Elizabeth & Alex McCarron on 13 April ... Vicki Mustafa, who spent 14 years as a missionary in Middle East countries, recent guest speaker ... Church represented at Vic-Tas Conference President's Reception in Shepparton ... Kids' Club for 8-11 year olds commenced 2 May ... Church manse has been sold.

**MT CLEAR** (Dale White) Formal dinner organised by youth groups attracted 120 people & raised over \$1,800 for youth mission trip to Vanuatu ... 4 young people attended Wycliffe Missions Camp ... Lorikeets CWF group organised World Day of

Prayer service ... 7 members teaching religious education at local primary schools.

## WA

**PERTH** (George Powell, Alex Laloh) Our two services, traditional in chapel & international in youth hall, now combining for sermon & closing exercises & for Bible School ... Church witness strengthened by 6 home groups ... Series of half-nights of prayer planned ... CWF recommenced fortnightly meetings in Audrey Nicholas's home, Dulcie Blackstone chose theme 'Women of the Bible' ... Family camp 3-4 May.

## NSW

**GILGANDRA AGM** held recently, David Mudford, Secretary & Cheryl Jackson, Treasurer ... Church grateful to all speakers who travelled long distances bringing helpful messages ... Good attendances at monthly services at Coo-ee Hostel ... Coffee morning well attended ... Dorothy Butler our representative at Ministers' Fraternal.

**LIVERPOOL COMMUNITY CHURCH** (Henry Jacotine) In past two months, 14 members have been added to church ... Some baptisms have taken place & some people are being counselled concerning baptism ... Church is halfway through an Alpha course, which is well attended ... The whole church looks forward to what God is doing & will do soon.

## QLD

**DALBY** (Tony Ochse) Guest speakers Carey Mansfield, HCJB, Nemuel Lafulu, Bible Way church, Honiara, Solomon Islands, & locals Barry Miller & Geoff Bullock ... CWM had lace demonstration with Margo Heyburn & annual visit from folk of Ningana Retirement Village ... Drama class at Dalby Christian School presented Easter story in modern form. Very well received & appreciated.



# Exploring the Day Off the Planet

JANET THOMPSON

**T**he C.S. Lewis book, *Out of the Silent Planet*, was my first taste of science fiction, and I have been a fan ever since. When *Star Trek* began, I was delighted ... and I have followed the exploits of the Starship *Enterprise* for thirty years. I watched in awe as Neil Armstrong set foot on the moon, and I'm sorry that I will never have the chance to leave this planet and explore other worlds. \*

Escapism? Maybe, but I don't apologise! Contrary to popular belief, SF is about real life and real problems. \*

Alien landscapes are used to focus attention on the things that are important—living in harmony with our world and the people who share our lives, attitudes, and strategies for dealing with tough situations. There is trashy SF, just as there is trashy fiction, but the good writers open our eyes to the human condition, and encourage us to explore a world of possibilities. \*

So it was disappointing to read about the "Heaven's Gate" cult, and to hear the members declaring that they were leaving this planet to find a better life. \*

The idea of a spaceship riding the wake of a comet, to whisk these people away to a carefree future was bizarre, to say the least. What saddened me most was hearing people who claim to have a vision of a better life deciding to shed all responsibility and run away. This picture of unreality was sharpened by the news that one cult member was the brother of one of the original *Star Trek* cast. \*



How does someone lose touch with reality so completely? \*

Imagination is a gift and a tool. It can furnish our lives with hopes, dreams and visions; it can inspire our planning and action; it can enhance our communication of ideas; it can help us to keep our perspective without losing our sense of wonder. But using it to confuse and misdirect the thinking of others, leading them to the point of opting out of the human race, is an abuse of intelligence. \*

In Colossians 4:11, Paul wrote, "I have learned to be satisfied with whatever I have." (CEV) \*

It is always sad when people with potential choose to step aside and leave others to do the hard things. \*

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## The Last Word

**The Peace of the Father  
The Love of the Son  
The Power of the Spirit  
Be with me today**

*My husband said that if I didn't stop shopping he'd leave me. No one will ever know how I'll miss him!*

*They found a skeleton in the bush and around the neck was a medal engraved with the citation, "1910 Hide and Seek Champion".*

*Satisfaction: If you don't get everything you want, think of the things you don't get that you don't want.*

*Experience: Experience is a wonderful thing. It enables you to recognise a mistake when you make it again.*

*"Why do you like being a policeman?"*

*"Because in my job the customer is never right!"*

*"I found this dry leaf in this old Bible. Do you suppose it belonged to Adam & Eve?"*



*Vera ignores the first rule of grocery shopping:  
Never shop when you're hungry.*

**From The Honeymoon Is Over**  
by John McPherson  
(Zondervan, 1996).