

THE AUSTRALIAN

# Christian

1898-1997  
100  
YEARS OF PUBLISHING

NATIONAL JOURNAL OF CHURCHES OF CHRIST IN AUSTRALIA

Vol. 101 No. 2, 25 February 1998

PRINT POST APPROVED PP349181/00418

CHAPLAINCY



**Industrial**  
**Secondary School**  
**Prison**  
**Defence**  
**Tertiary**



Editor: Don Smith, Production Manager/Sub Editor: Nigel Pegram Issue 11 March Deadline 26 February, Issue 12 March Deadline 12 March, Issue 13 April Deadline 26 March. Address for all correspondence: PO Box 101, Essendon North Vic 3041. Telephone (03) 9379 1219, Fax (03) 9379 0015, E-mail <editor@ozemail.com.au>. Member publication of the Australasian Religious Press Association. The Australian Christian is published by the Board of Management of The Australian Christian, a Department of the National Conference of Churches of Christ in Australia. Keith Aird, Chairman (SA); Lindsay Mott, Treasurer (Vic); John Batchler (Tas); Tom Glynn (NSW); Bev Grenfell (Qld); Lea Nelson (ACT); Allen Smyth (WA). Printed by New Litho Pty Ltd, 63 Sunbury Crescent, Surrey Hills Vic 3127. Responsibility for electoral material is accepted by Don Smith, 2 Larkspur Ave, Doncaster 3108. This publication is indexed in the Australasian Religion Index. ISSN 0004-8852. Advertising Rates: Displayed: \$6.00 per column centimetre, Classifieds: \$15.00 for the first 25 words and 25c for each additional word.



# Editorial

## Something Special

DON SMITH

**O**n the numerous occasions I visited the Hamilton, Vic, church I never ceased to appreciate the memorial plaque to Alan Garland, a previous minister of the church, who died as a prisoner of the Japanese in World War 2. By chance, I found some references to him in the minutes of the then Victorian Home Mission Committee around the time he left for military service. Alan Garland, Duncan Butler and Don Thomas found themselves in Changi POW Camp in January 1943. All were graduates of the College of the Bible, Glen Iris. Fred Adams, who was a



fellow prisoner, in his article "Three Chaplains" ("AC" 20.4.96) tells how the men had chosen to serve as "other ranks", rather than enlist as chaplains. Duncan and Don went to the infamous Burma-Siam Railway and carried out multiple roles, including that of honorary chaplain. \* Alan Garland accepted a posting on the Borneo work party as a chaplain. Only six men survived this terrible experience. One of the survivors tells of the selfless Christian support and succour given by Alan to those unable to fend for themselves along the horrific "Sandakan" forced march. There are other stories of his courage, steadfastness and support. Alan Garland also perished on the "Sandakan" march. Fred Adams notes the contribution of each of these men in situations where "starvation, disease, death and brutality were the norm". I knew nothing of these details during my numerous visits to Hamilton for the Vic-Tas Conference, but had always sensed something special about Alan Garland. \* The stories of our five chaplains tell of service in diverse situations. There are other chaplaincy areas untouched in this issue. \* The danger is for this ministry to be overlooked or sidelined by the local church. Several of our contributors expressed real delight about being asked to contribute. There are times when they feel forgotten or undervalued. \* In our total engagement with our society it is important to affirm and support each chaplain as opportunity offers. Let's keep contact with them at local, state and national levels. Encourage a chaplain to share ministry in your congregation. Chaplains also have a responsibility to actively belong to the local church. We need each other. \*





## Chaplaincy

**Chaplaincy is a ministry with many faces.**

**We look at a few in this issue.**

*Who Needs a Chaplain!*

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*School Chaplaincy*

*The Inside Story*

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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.**

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## Church Leadership Diploma

To the Editor,

Allan Cant's letter ("AC" 11.2.98) regarding the new Diploma in Church Leadership is welcomed. Knowing Allan and the skills he exhibited in ministry, I know he would value the encouragement of administrative skills in pastoral work.

The Graduate Diploma Course does not seek to cover all valid aspects of ministry. Participants will be encouraged to use the Graduate Diploma as a stepping stone towards further post-graduate qualifications.

Theological education needs to maintain a balance of sound theological development and practical skills in ministry. Post-graduate opportunities for ministers need to do the same. —Ted Keating

(Wollongong Campus NSW Theological College)

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## Thanks from Poland

To the Editor,

I write to extend New Year's wishes from the Christian Bible Institute in Warsaw, part of Churches of Christ in Poland. We would like to express our deep appreciation for your faithfulness in sending us a free copy of your magazine. Each copy received is read by us with great interest.

There are many things we find inspiring in your articles—for our personal lives, ministry and fellowship with the Lord. It is always great to learn more about Chris-

tians and God's work in different parts of the world. Although Australia is far away, thanks to your magazine and some personal contacts we have, both the country and Christians who live there have become very close to us. We are encouraged by your testimonies and faithfulness to the Lord that you display in your life. May the Lord continue to use you in his work.

—Micha Weremiejewicz

(Director) Warsaw, Poland.

(The mailing of this free copy is made possible through the donation of a reader. —Ed)

## Insights from Other Traditions

To the Editor,

With regard to "Here and There" ("AC" 11.2.98, page 7), I note also that the assembly in Harare has as a theme: "Turn to God—Rejoice in Hope". Konrad Raiser in *To be the Church* notes that the Orthodox churches' world view is helping all Christians to move beyond the understanding that "Nature has been seen as a resource to be used and exploited for the benefit of the human community, something to be transformed into human culture"—the result of "an interpretation of the doctrine of creation which sees humanity placed in the centre of God's creation with a mandate to subdue and rule over the earth." Whereas "a life-centred vision requires us to learn a relationship of caring for all living beings and for all processes which sustain life", "human history will have to be reassessed as an important but limited part of the history of nature." I am sure we need the various insights of Christians from the different Christian traditions to move us towards the full understanding of God's purpose for creation. —John Somerville

(Wembley Downs)

## Visions of Freedom

**Lesslie Newbigin gives some thought to the oft-discussed issues of choice and freedom.**

## Regulars

*Media Matters*

*Coffee Break*

*Snippets from History*

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# Letters to the Editor

## Archiving our History

To the Editor

Since 1957 the Australian Churches of Christ Historical Society has gathered material relating to the life and work of our Australian churches.

These records are presently stored at the Churches of Christ Theological College, Mulgrave, Vic.

Within the restrictions of space, this material has been organised into different categories. However, to provide access for answering particular inquiries it is necessary to index records more closely and store this information on a comprehensive database.

To provide for such a database the Society is seeking to establish a

register of volunteers who would be prepared to assist in an ongoing project to index this material—and incidentally become better acquainted with the history of our churches.

It is envisaged that time spent would be flexible to suit those who would be willing to work on such a task.

If you are able to share in this project, could you indicate your interest to Arthur Titter (Archivist) on (03) 9792 3142, Robert Clymer (Secretary) on (03) 9701 1887 or by letter to: Australian Churches of Christ Historical Society, c/o PO Box 629, Mulgrave North Vic 3170.

—A.B. Titter  
(Noble Park, Vic)

## Southport Church of Christ

is seeking a full-time

## Children's Pastor

to join their existing pastoral team.

The successful candidate will need to demonstrate relevant training, experience and creativity in the area of children's ministry, as well as being able to work closely with the existing pastoral and lay teams.

Interested persons please apply in writing to Bill Thorburn, PO Box 2472, Southport Qld 4215, by 13 March, giving details of training, ministry experience, recent church history and referees, and any other relevant matters. Job description, etc, available by phoning (07) 5594 6633.

## Multicultural Celebration

A new outreach in Melbourne's north.

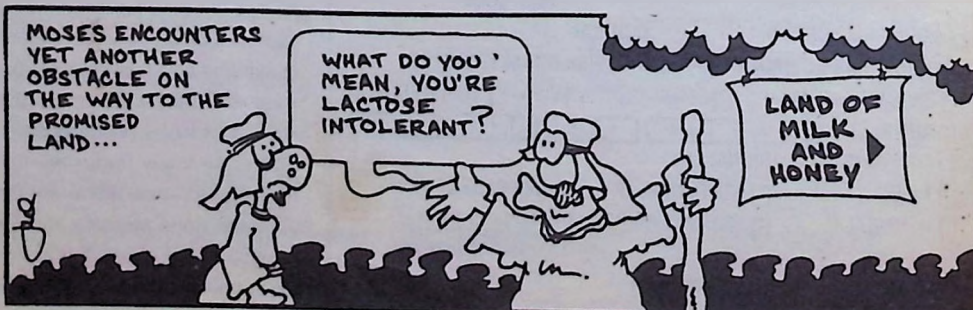
Sundays at Six, commencing 1 March.

Featuring music and testimonies from India, Cambodia, the Pacific, Vietnam, Indonesia, China, Sri Lanka, Africa.

A House of Prayer for All Nations At Church of Christ Thornbury, Vic (Cnr Smith St & George's Road)

Further details:  
Barry Jenkins (03) 9484 2918.

## Pontius' Puddle



## Update

Dear Readers,

Welcome to our second issue for 1998. We are now well under way with planning for future issues and our annual meeting in April.

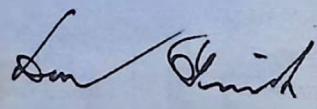
Additional copies of recent issues are always available for promotional purposes. These are especially useful where there has been some reference to a local church or other happening of interest to members.

Chaplaincy is the focus for this issue. Space prevents coverage of every aspect of chaplaincy. Several of the areas omitted have received coverage in the last year or so. The photo used on our cover has been provided by ITIM, Vic.

In this issue we are pleased to introduce Beverley Grenfell, one of our two new Board members. In the last issue we made reference to our two new female appointees and commented that these were the first female appointees. Alas, knowledge and memory failed us and we thank Chris Ambrose who has noted that Merle Peacock represented Western Australia for a period during the 1980s. It is good to

have the past Editor keeping on eye on things for us.

In this issue we present the first of three articles by Dr Lesslie Newbigin, a distinguished missionary statesman, theologian and writer of international significance. The material has been in hand for some months, but has been held over to use as a special feature at the beginning of this year. Dr Martin Robinson of our British churches was instrumental in obtaining these articles for us. He has had close links with Lesslie Newbigin. We have just received news that Lesslie Newbigin died on 30 January at 88 years of age. At a later point we shall carry a tribute. We invite contact from any reader, or someone known to a reader, who may be interested in assisting with proof reading, which is done at the North Essendon office on a Monday morning, for each of the 22 issues of the year.

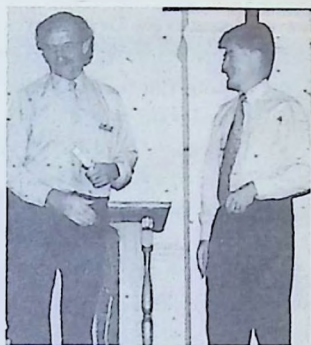




## WA Bible College

### Churches of Christ students graduate in WA

Three Churches of Christ students were among the nineteen graduates who received awards at the 20th Graduation Service of the West Australian Bible College. They were Peter Cowley from the Rivervale Church of Christ, Geoff Glover from the Perth City Church of Christ and Lachlan Spicer from the Kalamunda Church of Christ. The theme of the service was "Holiness", introduced by the senior student, Nigel Britton. At the conclusion of the service an Indonesian choir sang "Holy, Holy, Holy".



*Peter Cowley from the Rivervale Church of Christ receiving his award from the College treasurer, Mr Kevin Dalziell.*

A feature of the College has been the multicultural aspect, with fifteen different nationalities among the student body. After each of the graduates had creatively shared some aspect of their practical ministry or their College experiences, the awards were presented. Ten students received a Certificate in Christian Knowledge, five students a three-year Diploma of Christian Ministry, three a BA in Pastoral Ministry, one a Graduate Diploma in Christian Ministry. Inquiries regarding enrolments for 1998 can be made to the College administrator on (08) 9453 9189.

## Marathon Effort

### Unfamiliar team-mates conquer the Murray Marathon



*Marathon winners: Neville Hiatt (front) and Tim Gledhill (rear) at the finish line*

The winners of the Murray Marathon's Junior Men's Touring Kayak doubles section really did make a marathon effort: Two weeks before the race it looked like there was no-one available to partner Neville Hiatt, from the Horsham Church of Christ, Vic, in the TK2 race along the Murray. Thanks to Melbourne Christian Radio, Tim Gledhill, from Tasmania, heard of the need and indicated his willingness to take on the challenge. With very little time to prepare themselves as a team for the race, Neville and Tim had a major challenge ahead of them. Vin Waters, who assisted them in their preparation, commented that they were

"intelligent, fit and prepared to listen and learn". Vin is full of praise for the pair, who paddled as part of the Explorer Canoe Club team. "They worked as a team. Their timing was spot on. Neville set the pace at the front and Tim responded well to whatever pace was set."

For Neville the final day was a special one. Not only did Neville and Tim finish in winning time, but Neville's family had travelled to Swan Hill to cheer the pair across the finish line. Back in Horsham, relaxing after a successful effort, Neville was last heard making plans for his involvement in this year's marathon!

## Making News

### Festival SA

Festival SA with Franklin Graham reports 3000 responses in a three-night evangelistic event recently held in Adelaide. Report to follow.

### Lesslie Newbigin

Lesslie Newbigin, world missionary statesman and author, died 30 January in the UK.

### Invitation to past member of the Merredin Church of Christ, WA

You are invited to attend the 40th Anniversary of the opening of the Merredin Church of Christ buildings.

Evening of reminiscing—Saturday 28 March 1998.

Sunday Services—combining with eastern wheatbelt churches—Sunday 29 March 1998.

**RSVP 13 March to PO Box 122, Merredin WA 6415.**

Further inquiries (08) 9041 1741—Gloria Banks  
(08) 9041 1230—Rhonda Chapman  
or fax (08) 9041 2570.

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## Leadership 2000

**Applications for leadership training opportunity now available**

The Leadership 2000 program that was to be held in the USA in September this year has been postponed until January 1999. This will enable a leadership conference organised each year by Robert Schuller Ministries to be incorporated into the schedule. This conference brings to the one platform outstanding church leaders from around the world. Successful applicants for Leadership 2000 display a strong desire to enhance their leadership skills in a local church, particularly in relationship to larger congrega-

tions. Leadership 2000, through the support of Christian Projects, has been able to subsidise air fares and accommodation for Leadership Programs in 1989, 1993 and 1996. Forty-five ministers have benefited from this experience.

The first round of interviews for the 1999 trip are to be held at Blackburn, Vic, on Friday, 20 February. Other interviews will be held in Sydney and Adelaide on dates to be announced. Application forms can be obtained by phoning (02) 4226 5022.

## 40°C Heat for Tennis

**Annual WA event feels the heat**

Graham Carslake, coordinator of the WA, Churches of Christ Australia Day Annual Tennis Competition, reports that the competition took place in 40°C heat, with a welcome breeze appearing in the afternoon. The annual competition is an established part of WA

life and draws participants from city and country churches together in a sport and picnic atmosphere.

Freda and Graham Carslake were the coordinators. Tom Morrison, State Conference President presented the trophies.

## Monash Induction

**David Moyes inducted as Senior Minister**

On 1 February, more than 330 were present to see David Moyes inducted as Senior Minister of Monash City Church of Christ, Vic, by the President of the Vic-Tas Conference, Lindsay Dewberry, assisted by the elders and members of the ministry team.

David and his wife Leisl, and their children Brianna and Chelsea, have come to Monash City after completing a successful ministry at the Epping, NSW, church.

Speaker for the occasion was David's father, Dr Gordon Moyes, Superintendent of Wesley Mission, Sydney, who brought a challenge to ministry for David and the congregation on the theme "Adding to your Ministry".



*Lindsay Dewberry, Vic-Tas Conference President, inducting David Moyes into ministry at Monash*

### Here and There

**Answers in Genesis**

The Creation Science Foundation has changed its name to "Answers in Genesis". The Brisbane-based organisation says, "We've long been concerned about the ease with which people can confuse the name of our non-denominational ministry with cultic groups like 'Christian Science' or ' Scientology'."

The church, seeking to implement its slogan: "A community church—In the heart of the community—With the community at heart", readily accepted the charge to support David's ministry and participate in mutual ministry with him.

The Monash Community church looks forward to a significant ministry to the local community under David's leadership. Members and guests were served lunch at the conclusion of the service.

### Visiting Canberra? Stay with a Church Family

A number of Canberra church families offer accommodation in their homes at basic bed and breakfast rates to help raise funds for "Home Mission" extensions in the ACT

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34 Yiman Street,  
Waramanga ACT 2611  
Phone (062) 88 2050

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## New Board Member

### Introducing Beverley Grenfell

Queensland's new member on the Board of *The Australian Christian* is Beverley Grenfell of Toowoomba. Beverley will attend her first meeting on 4 April.

She works as a Clinical Nurse Consultant with Community Health, Toowoomba.

Beverley is a member of the Hume Street, Toowoomba, church.

She has had an active involvement with many aspects of local church life and the state camping program.

Over the last seventeen years she has been involved with the Queensland Social Service Department of Churches of Christ and is currently President of Queensland Churches of Christ



*Beverley Grenfell*

Care.

She also holds office with Queensland's Women's Ministries and the Toowoomba Regional Committee for the Ageing.

## Church Planting Conference

### National conference planned for May



*Frank Retief, a South African church planter, will be the main speaker at a national conference on church planting in Sydney, 4-7 May, under sponsorship of the United Evangelistic Council of NSW. Frank and his wife planted their first church in Capetown 30 years ago and have seen the ministry expand to 20 daughter churches. Other speakers will include Milton Oliver, Director of Church Planting, Vic-Tas Conference, and Alan Webb, former minister of Swanston St, Melbourne, church, now Director of OMF. (For details see insert included with this issue.)*

## Calendar Photographs Wanted



The National Literature Department invites the submission of colour slides for possible inclusion in the very popular Churches of Christ Calendar for 1999.

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

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

(Please include location of scenes.)

Forward to: National Literature Department  
PO Box 101  
Essendon North Vic 3041  
by 31 March 1998.

## One Church

### Two nationalities, two congregations; one church.

In his response to the prayers and welcome as he commenced a new ministry appointment at Thornbury, Vic, on 8 February, Barry Jenkins spoke of the need for a multicultural approach to ministry in Melbourne's north. The church will work closely with Cook Islanders who are a congregation affiliated with the Assemblies of God who use the Thornbury chapel.

"We are two congregations with separate meetings and leadership, but we must not be landlords and

tenants, we must not even see the Cook Islanders as Christian friends using our buildings! We are one church! That is our starting point!"

The Islanders, led by their pastor Geoff Pare and their band, led the worship at the commencement service.

The two congregations are planning to meet together for prayer and are jointly involved in a new series of multicultural celebrations to begin at Thornbury in March.



## Templestowe Orchards Retirement Village

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### DEVELOPMENT OFFICER

The Council for Christian Education in Schools, an ecumenical body responsible for religious education and chaplaincy in Victorian state schools, seeks a Development Officer to work with the Marketing Manager in fundraising and recruitment of volunteers.

The successful applicant should be an experienced fundraiser, a self-starter and a person that enjoys meeting people. An appropriate remuneration package will be offered for this position. Membership of the Fundraising Institute of Australia would be an advantage.

A job description is available on request.

Application should be made by 16 March to:

Mr Keith Amos  
Marketing Manager  
3/377 Little Lonsdale Street  
Melbourne Vic 3000.  
Tel. (03) 9602 1993, Fax (03) 9642 0634.



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## Penrith Church of Christ 50<sup>th</sup> Anniversary

4 April 1998

5.00 pm Fellowship Tea, followed by  
entertainment.

5 April 1998

9.30 am Communion and Worship

12.00 noon Light Lunch

7.00 pm Gospel Service

Special speaker: Bruce Armstrong

For those attending fellowship tea and/or lunch, please  
advise by 14 March to: F. Ellis, 31 Byrne St,  
Lapstone NSW 2773; or phone (02) 4739 3638.

## Full or Part-Time Ministry Position

Salt Ash Community Church of Christ  
Port Stephens NSW

Salt Ash is a small semi-rural community 25 minutes from Newcastle, NSW, at the heart of Port Stephens shire. It has enormous potential.

The Pastor Salt Ash Community Church is looking for is a man who is a visionary, a discipler, an encourager and is keen to work with a strong leadership team.

The position is vacant now.

For further details send introductory letter to:  
The Secretary  
PO Box 19  
MEDOWIE NSW 2318





# Chaplaincy

## Who Needs a Chaplain!

SHIRLEY LUDGATER

**"B**y geez, it's orright fer some people!" one of the wags along the bay of a factory will sometimes say with a smirk when he sees the chaplain sidling through the trappings of machinery and production. "How'd y' be with nuthin' t' do all day, but wander around havin' a chat with everyone!"

"Yeah, it's a hard life," I agree. "How about we do a swap for awhile and let me do some real work!"

"You reckon you can do this?" he challenges.

*A high proportion of people encountered would never be seen within a bull's roar of a traditional church.*

"I might if you teach me," I say, "and you'd do pretty well with the talking part of my job!"

"Ahh no ye don't! I got enough troubles o' me own without worryin' about everyone else's!" he says.

"Charlie, I always thought troubles passed you by like numbers in the Tatts draw."

"Yeah, well I wouldn't mind comin' up with the big one right now, I can tell you! What with a stack of bills from Christmas, and the kids gettin' set up fer school again"

So the talk continues for only a few minutes, but it ends with "Charlie" revealing that his real concern is his marriage of 21 years which is teetering on disaster. It seems that money problems have precipitated the latest crisis, but the foundations have been shaky for some time. This is the "bread and but-

ter work" of chaplaincy. Out of such an ordinary encounter arise various possibilities of intervention, from low-key support as a sounding board, to marriage counselling or family therapy, and referral for financial advice.

Chaplaincy is geared to be preventive, defusing before the bomb explodes and debriefing so that tragedy does not fester into catastrophe. The effectiveness of this kind of work is not so often to be gauged by the outcomes of formal counselling, as by the less-evident successes of people who have been enabled to avert crises and dysfunction.

Because the chaplain becomes a familiar figure, it is not a big deal for someone to stop to chat or to ask the odd question that they have often wondered about, but never had the right person to ask. A high proportion of people encountered would never be seen within a bull's roar of a traditional church. Nor would too many think of using a member of the clergy as a celebrant for significant family occasions.

That is where a chaplain is able to fulfil a unique role. Just as a "user-friendly" computer program can break through the mystique and difficulty faced by a reluctant computer novice, so a chaplain can become the "user-friendly" face of the church, cutting through the perceived "hocus pocus" of alien liturgy and "other-worldliness". At times the task can be quite daunting, particularly when you first move into a work environment where there is no precedent for the role. Though the question has never been asked point blank within my hearing, there have been occasions when you could well feel the sentiment, "Who needs a b\*\*\* chaplain, anyway!" The beauty of working on the site is the fairly free accessibility right across the board; of employees in the factory, of-



fice staff, management and external reps. It also incorporates the broader services of training programs and the use of diagnostic tools to analyse things such as organisational culture, personality types and personal skills.

Regardless of many current requirements to project a clinically professional image and the trend of some organisations to opt for supposedly more economical off-site services, which are also offered, it is still a fact that "walking the floor" as a model of care has no rival for being as close as you can get to people's ups and downs.

Knowing something of the history, the relationships, the temperaments and the natural groupings of people can be a great help in "earning the right" to address their anxieties and to authentically come alongside when people are most vulnerable in times of illness or tragedy. These are the blessings that give reason and fortitude to the more difficult days of loneliness and lack of drive. Chaplaincy is truly a job where God's strength is constantly being made perfect in human weakness.

Shirley Ludgater is a Victorian Churches of Christ minister who is a chaplain with the Inter-Church Trade and Industry Mission (Australia) Limited (ITIM Australia).



# Chaplaincy

## Army Chaplaincy

RUSSELL MUTZELBURG

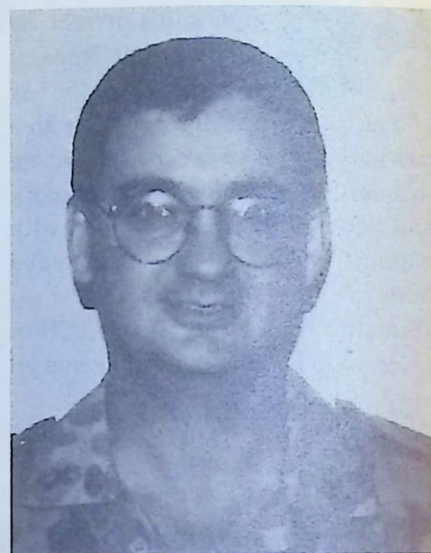
I am sometimes asked by soldiers, "Padre, why did you join the army?". More frequently, they might ask the more awkward question, "What do you do?" At first I found it difficult to answer both of those questions, but I now recognise that they are usually asked in the context of genuine friendliness and sincerity. Most who ask appear to recognise that army chaplains are different from them in some way, and they want to know why. Sometimes my response is quite brief. At other times I might talk about my own faith in God and how various experiences and friends I've had as a Chris-

*Our "parish" is not filled with God-loving, spiritually discerning people, but with honest and happy battlers.*

tian have drawn me into military chaplaincy, where for the time being I believe I can best represent God to people and help them along the way. Military chaplaincy is therefore, in many respects, like all other chaplaincy. We take to ourselves the compassion of Christ and minister to the hurting, troubled, lonely and confused in his name. It means that we have access not only to the soldiers and officers, but also to their families in all sorts of complex occasions. Army chaplains do much the same as any other Christian minister. We marry, counsel, baptise, and if necessary, take their funerals. We visit hospitals, homes and jails. We sometimes come across Christian soldiers and it is our privilege to encour-

age them in their own faith and witness on behalf of their own home church or denomination. More often than not, our "parish" is not filled with God-loving, spiritually discerning people, but with honest and happy battlers, the ones who aren't afraid to swear and curse, or to tell of their anger and fears and prejudices, or even of their exploits of love. They have no reason to hide anything. It was this same sort of person that Jesus found it so easy to love for their honesty and simplistic faith. So, aware of the tender heart of Jesus, army chaplains try to love these people as God would himself love them.

But army chaplains are, I feel, unique in our chaplaincy, in that we ourselves are part of the military life and sub-culture. We wear the uniform. We come under the discipline of military regimentation and law. We go "out bush" with the soldiers, sleeping on the ground under small sheets of nylon that come to be called "home". We take church services in the bush at oddly-timed opportunities, sometimes with a blackened stump or flat rock as our communion table. And, depending on the unit to which we are attached, we might jump from aeroplanes or ride in the back of Land Rover jeeps or trucks, or, more likely, we might walk with all our meagre possessions in a heavy pack on our back. But it is in this that the army chaplain finds his acceptability among soldiers, earning from them the right to be part of their times of crisis or celebration. The suffering or lonely soldier will invariably speak of personal crisis and of spiritual emptiness to a chaplain he knows and trusts. The soldier with a new baby, or who has been promoted in rank, or who has won some award, will share the joy with the chaplain who cares for all aspects of his



life. And, should ever Australian soldiers again be called on to take up arms in defence of this nation, the army chaplain who knows the soldier will be there with him, praying with him, reminding him of home and loved ones and God, and when all is done, rejoicing with him in home-coming.

Army chaplaincy is a privileged service for the Lord. It's often hard and lonely for the chaplain, striving to maintain his faithfulness and devotion, while himself feeling the same strains of separation from family or the pains of taking upon himself the agonies of those to whom he ministers. Army chaplains serve the Lord and the church in the military environment. We have not "left the ministry" as some unknowing Christians sometimes suggest. Rather, we take the ministry of the Lord into the setting of needing humanity. We appreciate your prayers and covet your words of encouragement.

Russell Mutzelburg is a graduate of Kenmore College, Qld, with previous ministries in Vanuatu and Queensland. He holds the rank of Chaplain Division 2 (Major) and is based with the 7th Task Force, Enoggera, Qld.



# Chaplaincy

## School Chaplaincy

JOAN FEWSTER

**S**chool Chaplaincy in my experience is a combination of "being on the cutting edge", like those in the film *Raiders of the Lost Ark*, but in my case on the cutting edge of ministry. Excitement, challenge and a sense of adventure are all part of chaplaincy; together with the need to be a wise, discerning counsellor. Forrestfield Senior High School, WA, had not had a chaplain prior to my appointment, so I felt that we were all learners as to what a chaplain would be. The most significant statement of my role for me, was, "To be a Christian

*To serve Christ in the school with the diverse cultural backgrounds and beliefs is both a challenge and responsibility.*

presence in the school". It was thrilling when a senior staff member, who initially did not agree with the idea of having a chaplain, came to me at the end of the first year and said, "You really have been a Christian witness and presence in this school". I believe this is the underlying criteria for any chaplain, regardless of the activities they are involved in or programs they run.

Abseiling, canoeing and bush walking are not my forte, as they are for some chaplains. You will find a diverse variety of gifts and talents, personalities, age differences and spiritual maturity among chaplains in this state.

My first responsibility was to establish the role of chaplaincy in the Forrestfield S.H.S. After numerous drafts we came up with one that was

agreeable to all parties. Those first few weeks, when I had to share a small office with the Social Worker, find my way around the school, begin to get to know the staff of approximately eighty and a student body of over eleven hundred young people, were rather overwhelming. Some days I would put my head on my desk and say "Lord, what am I doing here? Where do I begin?" Gradually, with the encouragement of another local high school chaplain and the wonderful support of staff members, the local churches' District Council, people in the community and lots of prayer support, I began to develop my confidence, establish programs and build trusting relationships with staff, students and parents.

A motto I found useful was, "Everyone needs a friend sometimes and the chaplain is your friend." Whether I was counselling a student at risk, sorting out squabbles among friends, or dealing with issues related to faith or home and family, each situation required good listening skills, empathy with their situation and identifying their feelings.

Often I was called on to be a mediator between students and staff, students and parents and other community services. The year groups' camping programs are fun to be involved in, providing you are prepared for sleepless nights, early mornings and high noise levels. Camps are great opportunities to get to know staff and students better.

"Crowded House" has continued to be an exciting, dynamic lunchtime program, with awesome fun and competitive games, as well as the all-important "God Spot". This program has been run in the school each Friday by dedicated young adults from local churches who



have a real sense of mission to the local school. As a result, a number of students join local church youth groups.

My role has been that of facilitator, not only with "Crowded House", but in introducing other Christian programs into the school. These programs have included SUIs, Youth Alive bands, the Youth for Christ Multi Media, a locally-produced multimedia by Powerhouse Inc. and Spectrum, which is an adolescents' peer support grief program, which deals with issues relating to divorce, death and significant loss.

To be a school chaplain is a wonderful privilege. To serve Christ in the school with the diverse cultural backgrounds and beliefs of students and staff is both a challenge and responsibility. To reach out to them by the Spirit in love, to pray with them, to share his Word when appropriate, to be a friend and be able to tell them what a friend he can be is a privilege.

Joan Fewster is an ordained minister of Churches of Christ. Joan lectures at the Western Australian Bible College, where her husband Geoff is the Principal. During the past three and half years Joan has been the Chaplain at the Forrestfield Senior High School in Perth, WA.



# Chaplaincy

## The Inside Story

RICHARD HOWARTH

It's been almost six months since beginning my chaplaincy role at Long Bay Gaol, Sydney. Many of my misconceptions about prison life have changed as experience and reality shatter the myths and fallacies of previously ill-informed opinions which I once believed to be fact.

I find the following are the most frequently asked questions about prison chaplaincy.

### **What is it like?**

Appearance wise, it's probably not unlike the prisons you sometimes see in

### *Prison is nothing like a motel.*

the movies. High walls, lots of bars, gates, wire mesh and razor wire, officers or wardens walking around in blue uniforms and inmates wearing green. Looming up amid all this are the places the inmates call home. At the Bay they generally consist of cells no bigger than your bathroom, contained in huge multi-storied blocks.

An inmate once said of a maximum security section of the gaol, "If you want to get an idea of what it's like, lock yourself in your bathroom for six months with another person, getting let out each day to walk around your back yard for six hours." Add to this the words of a Catholic Sister that I read, "First, imagine a world without nature, children, the opposite sex, elderly couples, or where you have literally no choice day after day. Your clothes, food, timetable, contact with your family, leisure and work are determined in most cases for you. Your personal environment is a mix of companions you did not choose: first offenders with lifers, property offenders with offenders against the per-

son, a mix that has led to prison being described as a 'university of crime'.

"Think for a moment what such a combination could mean for personal development, for the establishment of healthy human relationships. It is a recipe for personal destruction, destructiveness which reaches out even to the innocent families of offenders, a destructiveness which extends even to those who work within the system." Prison is nothing like a motel.

### **What are the prisoners like?**

The Australian Institute of Criminology provides what I believe is an accurate, yet superficial, profile of a typical prisoner. "The prisoner is likely to be male, between 20 and 29 years, Australian-born, and in certain states and prisons, aboriginal, a person who has not completed a secondary education and is unemployed at the time of the offence. A relatively large number of persons appearing before the courts suffer some sort of intellectual disability. About 10% of Australian prisoners are intellectually handicapped, and a substantial number are psychologically disturbed. A high percentage of prisoners are affected by alcohol at the time of the offence."

Most of the guys I encounter would fit this profile. What the profile doesn't show is that a large proportion has also, at sometime before becoming offenders, been victims themselves; usually as a result of an abuse of trust by a person who has some degree of power and/or control over the inmate, e.g. parent, relative and such like.

### **What do I do?**

I think an inmate was in touch with the prison chaplain's role when he extended his outstretched fingers over his face and said, "The real prison is not the walls that surround this place, the



real prison is here." When the chaplain looks around his church family in gaol he just doesn't see a killer, a transvestite, a sex offender or a car thief. What he sees are people whom God loved so much that his son was prepared to die for them.

For me, helping them through God's power to know this, is primary to meeting practical and emotional needs. It doesn't mean that such things are not important. Corrective Services employ a whole army of psychologists, welfare workers, education officers and drug and alcohol workers to deal with the many problems. In short my role as chaplain often crosses the boundaries of psychology, education and welfare worker, but underlying all that I do there is a far more important task of assisting inmates, as I journey with them, to find answers to the ultimate concerns of life.

This then is prison as seen through the eyes of a prison chaplain. I hope this brief behind-the-walls glimpse will give you a greater understanding of the environment I minister in, the people I minister to, and how I go about it.

Richard Howarth has previously ministered with Bexley North and Paddington Churches of Christ, NSW. He currently works with Churches of Christ Community Care and Welfare, NSW.



# Chaplaincy

## Tertiary Chaplaincy

CYRIL MULLER

**T**ertiary chaplaincy varies from institution to institution. It is shaped by the particular skills and interests of each chaplain. The profile and style of a chaplaincy depends on the relationship that is developed between the chaplain, the chaplaincy team and the institution's administration. Within tertiary institutions the only rights chaplains have are those that are earned. Chaplains need to be seen as worthwhile by contributing to the good of the institution as a whole.

*Tertiary study can be quite isolating for some students, while for many it's a time of great enjoyment, socially and academically.*

Today tertiary institutions are changing dramatically. There may be several campuses around which students travel. There is an increasing use of "flexible delivery", which means more computer technology and less personal interaction. Tertiary study can be quite isolating for some students, while for many it's a time of great enjoyment, socially and academically.

The University of Queensland Chaplaincy team works together using the diverse backgrounds and abilities of each member to reach throughout the University. Our commitment to our faith and work is recognised by the University administration. Our strategic plan gives us our direction and our action plan assists us in achieving our goals.

The services of our chaplains were sought by staff and students throughout 1997. It was a year of significant changes within the university. Many staff were retrenched, and in some cases whole departments were restructured. Our chaplains form part of the support network for these people.

Chaplaincy conjures many images. Often students tell us that, initially, they had reservations about approaching chaplains. They expected to be told what they must believe or how they must live. When they find the courage to visit the chaplaincy centre, they find people who listen to them, who enter with them into the concerns and struggles they have. Our chaplains encourage students to identify the strengths and understanding they have within themselves. Chaplains can enable students to find ways to deal with the challenges they face.

Students who develop problem-solving and decision-making skills are better equipped to deal with many of the other pressures of life. As they grow in their Christian faith and gain a greater understanding of the world around them, they are more able to adapt to and accept life.

Opportunities available to students in tertiary study are varied and extensive, which is challenging. That's life! I am not concerned for those students who question the faith understanding they have acquired from Sunday School or other sources. These students are usually open and honest in their search for truth.

I am concerned for those students who have a closed mind and who already know "the truth". Many of them have a really hard time. They attempt to keep separate their beliefs about their Christian faith while studying things they



perceive to be unchristian, secular or in other ways perverted. Some of these students are unable to continue with this dualistic approach and drop out of study or lose their faith relationship with Christ. Some are lured to groups that are very damaging. Some opt out of life.

Chaplaincy offers a venue to wrestle with faith issues. Chaplains facilitate Bible study, prayer time, worship, orientation camps, family friendship programs for international students, counselling, and referral to appropriate specialists when required. Chaplains provide opportunities for social interaction. Chaplains assist students when they can't find their way physically, emotionally, psychologically or spiritually. Chaplains link students to a local church when appropriate. Chaplains write letters of encouragement to all students whose names are supplied by their home churches. These are some of the areas in which tertiary chaplains work.

Cyril Muller is a chaplain at The University of Queensland, representing Churches of Christ, Baptist, Presbyterian and Salvation Army denominations. He is the Director of Marriage and Family Ministries and Coordinator of the Cult Information Service.



# Visions of Freedom

LESSLIE NEWBIGIN

**F**reedom is a key word for the definition of contemporary liberal society. But it is usually freedom conceived negatively, freedom as the absence of all constraint upon my actions. "Deregulation" is its master key. The vast proliferation of TV channels is hailed as an increment of freedom; one has the privilege of

*The vast proliferation of TV channels is hailed as an increment of freedom; one has the privilege of choosing between fifty varieties of trash instead of twenty.*

choosing between fifty varieties of trash instead of twenty. If freedom is thus envisaged as the minimalising of external constraints, the ultimate paradigm of freedom would be an astronaut whose link with the space-module has been severed

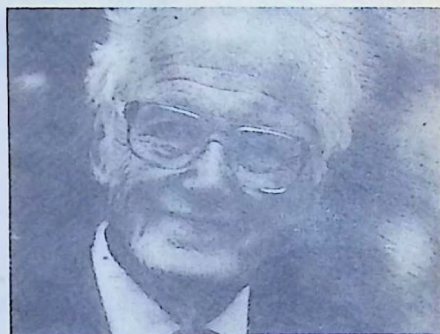
so that he is floating in space, free even from the constraint of gravity. But he would be powerless to do anything. The negative understanding of freedom leads to absurdity.

To have freedom to achieve any purpose, one must be in contact with reality, and reality constrains us. Hence, as Jesus said, it is truth which sets us free. We are free only in so far as we are committed to and bound by the truth. Otherwise, as Jesus said to his indignant hearers, "In your supposed freedom, you will be enslaved by that which is not the truth". Since Jesus is himself the truth, the reality by whom, through whom and for whom all things exist, it is when we are bound to Jesus we are free.

The affirmation of the preceding paragraph is rejected by our contemporaries with the same indignation as that which greeted the words of Jesus to which I have referred. This has particular contemporary importance with the reference to the upbringing of children. The word "freedom" is invoked by parents to affirm the right of children to make their own decisions about what is right or wrong, good or bad, worthy or trivial. And the much over-worked and little examined concept of "rights" is used to defend children against the efforts of

elders and teachers to impose upon them any particular views on these matters.

This seems to be a point at which there is a head-on collision between the Christian tradition and the prevailing contemporary ideology in liberal western societies. (Traditional Asian and African societies are still, thank God, resistant to these ideological pressures.) It is at the very heart of the Christian faith that God has made known his design for human living, in a unique manner, to the people whom he chose to be a royal priesthood for all the nations; that this people have been given in the Torah what has not been given to the rest of humankind; and that it is the duty binding upon all parents to use all possible diligence to pass on this knowledge to their children. And because this is so, children have a corresponding duty to honour their parents. Insofar as this duty is entrusted by parents to other teachers, the same honour is due to these teachers in respect of their discharge of this responsibility. (I realise that one can and must ask questions about the motives for and the implications of the action of Governments in setting up systems of national education in the period since the Enlightenment and the industrial revolution, but these questions cannot wholly invalidate the point I am



making.) Children on the one hand and parents and teachers on the other, are not just friends on equal terms. There is an asymmetrical duty of teaching and guidance on the one part, and of learning and obedience on the other. If we speak of the "rights" of children, we must speak of their right to have good parents and teachers. But to say this is to point to the inappropriateness of "rights" language in this, as in so many other contexts.

"If you abide in my teachings," said Jesus "you will know the truth and the truth will make you free." There is no freedom except in obedience to the truth. In the end we have to learn to obey the Lord, even when that leads us to question and perhaps depart from the earlier teaching of parents and teachers, but there is no way by which we can learn obedience to God, except by first learning obedience to those who brought us into the world and tried to teach us. And all such must have burned into their memories the awesome words of Jesus about those who cause his little ones to stumble.

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# A Miscellany of Fact and Opinion

VINEY LONGTHORP

**R**eligion in Holland A report by the Catholic broadcasting organisation KRORRK claims that most Dutch people "want churches to play a significant role in society even though they find the churches less and less important in their personal lives". Furthermore, "rather than being seen as vital to the faith of their members, churches are regarded as public institutions playing a constructive role in society." In

*Researchers have discovered evidence that the area was overwhelmed by an enormous deluge roughly 7000 years ago*

1966 some 67% of Dutch citizens were church members, but last year that figure dropped to 47%.

This represents a decline of 100,000 in 30 years. And although more people than ever before own a Bible, they read it less. However, at present 67% of the people still describe themselves as believers. Indeed, almost half of the non-church members describe themselves as believers. And 96% of those polled are certain that they can practice their faith without ever attending church services.

—*Christian Century*

Is this an example of Dutch cussedness? Not a bit of it. It sounds just like us.

**Modern Martyrs** Statues of ten twentieth-century Christian martyrs, including Dietrich Bonhoeffer and Martin Luther King, are to be installed in the main, west front of Westminster Abbey. The ecumenical range of stone figures will fill niches that have been vacant for more than 500 years. The church authorities in charge of the Anglican Abbey say that the 20th century has seen more martyrs for the Christian faith than any other period. They also claim that there were more martyrs in Russia under Stalin than in the

persecutions of the Roman Empire during the church's first three centuries.

—*ENI*

**Virtually Your CD** From London comes news of the first virtual record store. Its owners say it will revolutionise the music market. Rather than having to buy complete albums, clients can now use computers to complete their own selection of songs from a databank comprising thousands of titles. Through headphones they can sample a selected piece for 20 seconds. The hand-picked selection will be pressed on a CD for £10 (\$A25). It is conceded that widespread sales of the new digitally-selected CDs, tailored to the taste of the buyer, could deal a serious blow to bands and musicians. In the past, a single track helped make entire albums a hit, here fans can single out their favourites without having to buy the album.

—*Melbourne Age*

Was it Diane Ackerman (*Natural History of the Senses*) who said that "the superabundance of choice often dulls discernment?"

**Origins of "The Flood"** The magazine, *The New Scientist* admits that the biblical story of the flood may have a basis in fact. But they say that it wasn't the whole world that was devastated, just farmers around the Black Sea. Researchers have discovered evidence that the area was overwhelmed by an enormous deluge roughly 7000 years ago—some 3000 years before a Babylonian flood myth known as the Gilgamesh Epic, which in turn predated the biblical story by roughly a thousand years. The scientists say the incoming water would have had the force of 200 Niagaras, and made a roar that could be heard 60 miles away. People dis-



placed by the flood could have returned to Mesopotamia, with an apocalyptic tale that became a legend first for the Babylonians and then the Hebrews.

—*Market Place*  
(Anglican)

Perhaps the results of global warming may complete the work of the biblical flood! Many societies in low-lying parts of the world already fear ultimate inundation

**Aliens on the Way** "They may not look like humans, galaxy-trashing Klingons or gentle long-fingered ET, but intelligent beings exist in the cosmos and scientists are going to find them within ten years." These bold predictions come from Frank Drake, a research professor at the University of California. Moreover, Australian scientists will be in the van of the discoveries which could emerge via the Milky Way. These ETs will be carbon-based and may have been using hi-tech for a lot longer than us. We will be "the new kids, the students, the primitives".

Possibly this confidence comes, in part, from the mathematics of probabilities posited by Paul Davies and the late Carl Sagan. However, given our population problem, would it be an act of galactic discrimination to say to these creatures: "House full. Go home".

## PRESIDENTS' RECEPTIONS

*Lindsay Dewberry, Vic-Tas Conference President, and Liz Tilson, CWF President, invite churches to attend the receptions to be held at:*

**Mossvale Park, Mirboo North, on Saturday 28 February at 11.30 am for BYO picnic and 1.00 pm for the Gippsland Gathering.**

**Sunbury Community Church of Christ on Friday 6 March at 8.00 pm.**

**La Trobe Terrace Church of Christ, Geelong, on Friday 20 March at 8.00 pm.**

**Bendigo Church of Christ on Friday 27 March at 8.00 pm.**

**Southern Community Church of Christ, Cheltenham, on Friday 3 April at 8.00 pm.**



# Classifieds

## ENGAGEMENTS

**RAINES-LEACH** Judy Lander and Ron Raines, with Lynette and Athol Leach are delighted to announce the engagement of Renée and Mark.

## GOLDEN WEDDINGS

**CLEAVER, Don and Peggy** Congratulations to our wonderful parents and grandparents on the occasion of their 50th Wedding Anniversary. The marriage took place at the Margaret Street Church of Christ, Launceston, Tas, on 21 February 1948. With our love, appreciation and best wishes on your special day and always, from Julie and Jost, Michael and Robyn, Martin and Carolyn; and grandchildren Emily, Nicholas, Erica, Laine, Georgia and Alix.

**GLASTONBURY-LAMPSHIRE, Stuart and Flora** married 28.2.48 at the Mile End Church of Christ by R. H. Lampshire and J. E. Webb. Daughter Lorraine and son Trevor with five grandchildren. We thank God for 50 years of happiness together.

**PRINCE-ST JOHN, Rex and June** 6.3.48. Married at East Kew by W.A. Wigney. We give thanks to the Lord for our years of happiness, with family now 17, and many friends in the Churches of Christ.

## DEATHS

**OLSEN, Milton James (Jim)** Called home in his sleep 12.11.97. after a long battle with Pulmonary Fibrosis. Loving husband of Elaine, loved father and father-in-law of Denise & Alan, Trevor and Helen, Sue and Ian, Greg and Lesley, Robyn and Mark. Grandpa

## Here and There

### Aussies in UK

Rick and Heather Lewis, previously of Telopea, NSW, were inducted into ministry at the Trinity Church of Christ, Boumville, Birmingham, UK, on 1 February. Alongside the demands of the local church, Rick has conferred with Springdale College leaders regarding ministry training and met with ministers. E-mail <Rick\_Lewis@bigfoot.com> or fax +44 121 458 5447.

to thirteen grandchildren. A Thanksgiving and Memorial service was held on the 17.11.97 at Liverpool Community Church, where Jim served as an elder.

## ACCOMMODATION

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## WANTED

**"FIRST PRINCIPLES: Studies in Bible Truth"** by A.R. Main. Contact Mrs Faith Ellis, 31 Byrne St, Lapstone NSW 2773. Phone (02) 4739 3638.

# Coffee Break Prizes and Honours

CAROL PRESTON

In 1986 a fourteen-year-old Melbourne boy made history by divorcing his parents on the grounds of irreconcilable differences. This is just one of many stories in our society which point to struggles in family relationships. I think this reflects a general devaluing of relationship in our society which is weakening the very fibre of our lives.



*There are those who tell us that family as we know it is more destructive than healthy*

There are those who tell us that family as we know it is more destructive than healthy, that the millions who are flocking to therapy groups to heal damage done in families are evidence that family as we know it ought not to be preserved. Sadly, my own experience with people shows me that much damage is done in family relationships today, and if we don't take a good look at the foundations of this breakdown, not only family life as we know it, but our society, may well disintegrate.

It is interesting to reflect on the incentive added to the fifth commandment: "Honour your mother and father, that it may go well with you and you might live long in the land God has given you". This is repeated as a promise in Ephesians chapter six by Paul. I think it's unlikely this is a promise of long life to all individuals who keep this commandment, but I suggest it

indicates that there are certain ways of relating and certain attitudes that make a family, a community and a society, strong and united, able to withstand the pressures around them. When those relationships break down, society is weakened and unlikely to be perpetuated.

I think the core of many of our problems in relationships come back to this little word in Scripture, "honour". A word we hardly use in common speech, it means "to have the intention to prize highly, to respect, to care for". That was the attitude God asked us to have towards parents. It is also used in New Testament teaching to the church as an attitude we ought to have towards one another as Christians. It seems to me we live in a society that honours and prizes many things above relationships, above people, and that relationships and people generally are put aside, even abused, in the pursuit of these other things—success, power, knowledge, material gain.

I'd like to reflect with you over the next few months about how we can focus on and promote mutual honour and respect in all of our family and community relationships, in the hope that we can experience more deeply God's intention for life to go well with us, for us to live long in the land that he has given us.



## CHANGES

A.N. Hirsch, Division of Mission and Revitalisation, Vic-Tas Conference—Mobile number 0412 364 725.

## BAPTISMS

•Tanya Butler, Jasmine Wyllie, Jackie Mitchell, Megan Crouch, Lee Chisholm, Portland, Vic •Dion Wright, Lower Blue Mountains, NSW •Simon Diner, Launceston, Tas •Libby Brough, Aimee Walters, Ruth Eldridge, Warrnambool, Vic •Margaret Hanna, Sharon Maloney, Maitland, NSW

## MARRIAGES

•Pamela Cray and Brendan Hillas, Jenelle Christian and Con Apostolopoulos, Horsham, Vic •Fiona Sila and Ron Thomas, Dalby, Qld •Amanda Johnson and Geoffrey Byard, Cave-side, Tas •Karen Peart and Stephen Fitzallen, Launceston, Tas

## DEATHS

•Enid Bowden, Ainslie, ACT

## OBITUARIES

Obituaries are limited to 100 words  
**COLLINS, Olive Naomi (Mudford)**  
(16.1.98) Olive was born in 1906 on Mitchells Island of a pioneering family. Until recently she was an active member of the Taree, NSW, church and

the CWF. In 1932 she married Sydney Collins who predeceased her. Although never having had a family of her own, she loved children and could remember the names of children in many families. Olive was a skilled needlewoman and many homes have had a sample of her work. In 1997 deteriorating health made it necessary for her to enter Manning Base Hospital, where she passed away. Pastor Rick Fulton conducted the service on 19 January in the Taree church and later at the grave side.

### GILBERT, Nell

Nell was born in St Kilda, Vic, in 1910. A life of dedication followed her baptism at Oakleigh in 1928. She married George Gilbert in 1940. Nell served as a Sunday School teacher and in the CWF. Her wit, sense of humour and fun fitted her for many roles in sketches and plays. In Knox Retirement Village, Nell gave leadership in acquiring needed facilities. Failing health took Nell to the homes of her daughter and son, then to Waverley Lodge, where she died on 4.11.97. Sympathy is extended to Dianne and Bert, Errol and Margaret and their families.

—Les Dewberry

### GILLIES, Lillian May

Born to Rose (Hillier) and Jim Gillies 10.5.08, one of five children. Worked as a bookkeeper in a Government office. She never married. Lillian was devoted to God and the church and was a member of Grote St, Adelaide until her passing. She spent her last

years at North Parklands Nursing Home. Lillian played the piano and sang. She loved animals. A reserved gracious lady, always happy and very much missed by those who knew her.

—PJA

### HOPPER, Cecil David

(21.1.98) Cec was born in Wales and came to Australia, aged 9. He married Eileen and had four children and 14 grandchildren. Cec, who had his own electrical firm, was well-known as an A Grade cricketer in the Wimmera and coached many juniors over the years. He and his family attended the Horsham Church of Christ and last Easter Cec, aged 78, was baptised, with two of his grandchildren. He was a greatly-respected, caring person who will be sadly missed. About 300 attended the funeral, conducted by Steve Blacket.

—J. Trinnick

### OLSEN, Milton James (Jim)

(12.11.97) Jim was born in Fremantle, WA, 23.9.24. At fourteen years of age he made a commitment at the Lake St (Perth) Church of Christ. At sixteen he joined the Army and served as a chef. He was discharged from the army in 1945 and studied at Woolwich Bible College, NSW. He married Elaine at Granville, NSW, church. In 1954 Holroyd church (later Merrylands, NSW) was started in their lounge room. Jim served in varied roles at Granville, Merrylands and Liverpool, NSW, churches. His faith and prayer sustained him many years beyond

doctors' predictions about his health problems. He is survived by his wife, five children and thirteen grandchildren.

—Peter Raymond

### ORR, Pauline H.

Born to William and Adelaide 5.12.30. Pauline worked with the Education Department, SA. She distinguished herself as a linguist and taught French, German, Italian and Latin. She also acquired Russian and Gaelic. In the latter part of her career she took on correspondence and remedial teaching for children of the outback, periodically touring to meet pupils. Pauline retired in 1991. After long association with Grote St, Adelaide, church, there followed active involvement with Hawthorn church, where she served as an elder. Sympathy is expressed to her companion Pam and brother Graham and family. Her funeral service on 11.12.97 was conducted by H.M. Long and D. Althorpe.

### TUNE, John Lindsay

Born at Broken Hill 9.9.31, only son of Roy and Gertrude Tune (both deceased). John had many jobs, the last being with the State Taxation Department. He always tried to reach out to other people to help them, though basically a quiet man. He attended Grote St, Adelaide, and maintained that even when living at Seaford. He loved children and animals. At church he served and manned the speaker system. He will be greatly missed. Now with his Lord. Taken very suddenly in his sleep.

—PJA

## SECRETARY

The Council for Christian Education in Schools, an ecumenical body responsible for religious education and chaplaincy in Victorian state schools, seeks a full-time Secretary to the CEO.

The successful applicant should be a self-starter, with an appropriate high level of language and grammatical skills, and proficiency in MS Word 6 and Adobe Pagemaker 6. An appropriate remuneration package will be offered for this position.

A job description is available on request.

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Chief Executive Officer  
3/377 Little Lonsdale Street  
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Tel. (03) 9602 1993, Fax (03) 9642 0634.



## SWANSTON STREET CHURCH OF CHRIST Melbourne (cnr Swanston & Little Lonsdale Streets)

### Sunday

9.00 a.m. & 11.00 a.m.

Worship & Communion  
Services  
Gospel Celebration

7.00 p.m.

### Wednesday

1.15-1.45 p.m.

Lunchtime Service

For further enquiries, please ring (03) 9663 3884



## NSW

**MAITLAND (R.N. Hawkins)** Jeff Morris presented excellent concert in December. His CD is in strong demand ... Creation Bus—Answers in Genesis visited in January ... Dr Ray Yerbury, author & international speaker, shared weekend seminar "Understanding Islam".

**LOWER BLUE MOUNTAINS (Stephen Templeton)** January attendances up by almost 100% on 1997 ... New focus for evening service began February with Dion Wright being baptised ... Len Penrose returns from mission trip ... House being prepared for extended ministries. Air conditioner installed in chapel ... Hold put on second staff person.

**TELOPEA (D. Wilson, L. Berthelsen, J. Berthelsen, J. Elsmore, S. Hall)** Pastoral team once more complete with Lionel Berthelsen full-time. Steve

Hall currently preparing ground for new church in Queanbeyan ... Senior Pastor David Wilson inducted 22 February ... "Swept Away", Telopea's second CD, very successful with songs written & composed by Telopeans ... Church said goodbye to Rick Lewis & family; now in Birmingham, UK ... Lynton & Helen Kallmier, Bangkok, & Craig & Jackie Gibbon, YWAM, North Africa, began ministries in 1998.

## QLD

**DALBY (Tony Ochse)** Drs Barry & Marilyn Pitt, Rachel & David farewelled to Brisbane ... Christmas hampers given to needy families ... Men's camp & week of ministry held at Bunya Mountains. Good time of learning & fellowship ... Church in process of sorting out youth ministry needs ...

Gail Berryman, missionary with Middle East Christian organisation & based in Greece, guest speaker. E-mail link established with Gail.

## TAS

**CAVESIDE (John & Colleen Harrison)** Christmas Eve Family Carol Service well attended ... Church busy with arrangements for hosting Tasmanian Convention 28–29 March, Dr Keith farmer to speak ... John Batchler, Tas Convention President, preached 25 Jan & met with Convention Arrangements Committee ... Amanda Johnson & Geoffrey Byard married 31 January ... Church meeting weekly for prayer regarding future direction & leadership ... J. Harrison preaching series, "Discovering the Church" during February. **LAUNCESTON (C. Spaulding, W. Kerrison, T. Gray, S. Fitzallen)** Youth

minister & Karen Peart married 10 January ... Val Williams of WEC farewelled after 33 years service in Launceston ... David, Deanna & Rachel reported on their tour of Indonesia & Bali with OMF & the resulting challenges ... First working bee at new Canning St property on 7 February ready for overflow from Children's Church resuming 15 February.

## VIC

**CHADSTONE (Malcolm & Yvonne Lowe)** Very good attendance for our Carols on the Lawn ... 25 at church BBQ at Balaclava ... Lowe family had a week at Banksia Camp ... Yvonne Lowe guest speaker at Oakleigh church ... Con Skyllas completed his Bachelor of Education, majoring in children's literature ... Dedication service for school students and teachers held.

PROFESSIONAL INDEMNITY WORKERS COMPENSATION DIRECTOR'S AND OFFICER'S LIABILITY

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## CHURCHES OF CHRIST PROVIDENT FUND—NO. 1 FUND

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Jim Ashley  
Secretary

Lyn Carr  
Office Manager

PUBLIC LIABILITY PRODUCTS LIABILITY VOLUNTARY WORKERS COVER BURGLARY MONEY LOSS

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# Church News

**PORTLAND (Blair & Julie Davis)** Services well-attended, many visitors including SUFM members ... Services taped & videoed for shut ins ... Some visiting speakers during holidays ... Buildings painted & renovated ... All study groups planning year's activities ... Senior students leaving to further their education ... Baptism training classes being held.

**RICHMOND (D. Thompson)** David Thompson has commenced an interim ministry while Linda Pilton is on leave in Darwin ... It has been decided to continue coffee and dessert meetings and monthly house fellowships in 1998 ... Extensive housing development in Richmond provides a challenge for the church.

**BORONIA (Bruce Moore)** Farewell to Keith & Laurel Milne on 1 February: morning service, lunch, speeches of thanks to one who has ministered here for 12 years. Representatives from Conference, local churches and all sections of the church expressed their love & gratitude for the ministry & wished them a long and happy retirement ... Bruce Moore, CCTC student, continues in 1998.

**KANIVA (Paul Bauer)** Welcome luncheon followed Ian Hunt's talk on term in PNG ... Combined Christmas service held in shire hall ... Wilma Nash welcomed back after major surgery ... Conference President, Lindsay Dewberry, spoke & wife Mary gave children's talk at thanksgiving service for Saltmarsh bequest. Rededication of

renovated building followed, prior to luncheon with closest Saltmarsh relatives. Participating tradesmen present ... Minister welcomed home after holidays.

**CROYDON (Ben Richardson)** Commenced our 125th year of service to the Lord & the people of Croydon ... Researching involvement with 15 other churches into rehabilitation of addicts ... Combining with other churches into working together in evangelism &

teaching programs ... Recent fire bombing of church has caused damage, but no disruption to church life. Repairs should commence soon.

**WARRNAMBODL (Larry Holt)** Many family & friends shared in the induction service of Larry & Jo Holt & family by Pastor Don Milne on 25 January, followed by a luncheon ... Boonstra family farewelled ... 3 young people baptised. 2 young people farewelled prior to leaving Warrnambool for uni-

versity ... Many visitors attend over holiday period.

**BAYSWATER (P. Clayton)** "Hearing Aid", a rock band formed from the youth group, performed their first concert successfully ... The TAG group commenced activities with a trip to the "Jars of Clay" concert ... Kitchen renovations in progress ... Three members participated in the Adventure Committee Bike Ride ... Travel club bus trip to Shepparton ... Church picnic planned.

## COCOA brings HOPE



**COCOA brings HOPE to many developing nations, such as Zimbabwe. We assist by providing establishment grants for agricultural projects, such as pig farming and vegetable crops.**

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Post to: Churches of Christ Overseas Aid  
180a Gray St, ADELAIDE SA 5000.

## T.E. Rofe Settlement

Applications for grants to assist with fees and books from the T.E. Rofe Settlement are invited from ministers who are graduates of the Churches of Christ Theological College, Vic, and who are studying at an Australian tertiary institution.

Application forms are available from CCTC (PO Box 629, Mulgrave North Vic 3170; phone (03) 9790 1000) and will close on 6 March 1998.



# "Racoon" John Smith

GORDON STIRLING

**"R**acoon" John Smith came from the backwoods of Virginia and got his nickname from the coon skin cap that he usually wore.

He was self-educated, but became one of the greatest preachers and leaders among the early Disciples. Alexander Campbell was to say of him, "He is the only man I know who would have been ruined by a college education".

He was a rebellious Baptist preacher, objecting to the Calvinism that characterised frontier Baptists of that time.

He had read some of the writings of Alexander Campbell and was impressed by his emphasis on "whosoever will may come", with regard to salvation. So when Campbell came to Kentucky, Smith decided to hear him.

When Campbell had finished speaking Smith said to his neighbour, "Isn't it a hard thing for a man to ride 20 miles as I have done for just 30 minutes?" The neighbour said, "Look at your watch brother." Campbell had spoken for two hours and thirty minutes. (Alexander Campbell was a spell-binding preacher. There is a footnote in one of his published debates wherein the reporter apologises for missing out on a passage as he was so carried away that he forgot to write.)

"Racoon" John Smith was conducting baptisms in a river, with a paedobaptist minister an interested, if somewhat cynical, observer. Smith took him by the arm and be-



gan to lead him to the water. The minister protested that baptism would do him no good if it was against his will. "How can you say that?" said Smith. "The other day I saw you sprinkling an innocent baby against his will!"

Temperance movements came long after the commencement of our Movement. One day Smith sat down with a Methodist minister in a tavern where both had stopped for the refreshment of a mug of wine.

The Methodist suggested saying grace before partaking. His prayer lasted for a long time. Meanwhile Smith drank both lots of wine. To the surprised look on the Methodist's face Smith said, "In the New Testament, brother, we are told to watch and pray."

It was the handshake between Smith and Barton Stone that sealed the union of the Disciples and Christians, 1 January 1832.

## The Last Word

As one lady said in a Bible class that was trying to decide what to study next, "We don't want to study anything we don't know already".

—Philip Black, Wineskins

*I met my husband at a travel agent's. I was looking for a holiday and he was the last resort.*

*We were in Spain for our holidays and saw this sign that said "TOPLESS BAR". It turned out to be a cafe without a bar.*

*Church Notice courtesy the "Canadian Disciple": The outreach committee has enlisted 25 visitors to make calls on people who are not afflicted with any church.*

**Hysterical Headlines:**  
*Two Sisters Reunited After 18 Years at Checkout Counter.  
 Killer Sentenced to Die for Second Time in Ten Years.  
 War Dims Hope for Peace.  
 If Strike Isn't Settled Quickly, It May Last a While.  
 Cold Wave Linked to Temperatures.  
 Deer Kill 17,000.*

## Pontius' Puddle



God quickly came to regret his more relaxed "All right, you can take one thing with you" policy.

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