

THE AUSTRALIAN

Christian

NATIONAL JOURNAL OF CHURCHES OF CHRIST IN AUSTRALIA

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easter

O Jerusalem, Jerusalem,
you who kill the prophets
and stone those sent to you ...
you will not see me again
until you say,

Blessed is he who comes
in the name of the Lord.

Matthew 23:37-39



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Editorial

Worth the Cost

DON SMITH

As this editorial is written, the film *Saving Private Ryan* continues to be screened in Australian cinemas. The Stephen Spielberg film depicts the D-Day invasion landing of American soldiers on Omaha beach in 1944. The scene is violent, gruesome and unbearable. The central plot device is that three brothers have been killed in recent combat and a fourth may be alive behind enemy lines in Normandy. General George C. Marshall decides that the fourth brother must be found and returned home. The unfolding story is of a small team of soldiers charged to find and return Ryan. * The viewer lurches from one battle scene



to another as the search for Private Ryan goes on. We are spared nothing of the sacrifice, death and dark questioning whether it is all worthwhile, the person worth the cost. * Private Ryan is found and returned home. The film concludes with Ryan, now an aged veteran, surveying a Normandy war cemetery, with its lawn areas and the unending lines of grave-stones. As Ryan views the stones his memories and insights are sharpened by the horror of it all. He turns and asks his family members who have accompanied him, has he been a good man, with the implied question if he has been worthy of the evidence of the sacrifice around him? * Is one's life of such value to merit such sacrifice. In a sense, the film conveys a deep theological perspective. It can be a comment on the parable of the lost sheep. But perhaps, even more deeply for Christians, it raises the question, "Has my life, as it has been lived, been worthy of the sacrifice of Christ for me?" This is a profound question for each of us. It is a question of particular relevance at Easter. When we confront the Cross and the Crucifixion we cannot but be deeply moved. *Saving Private Ryan* makes its own searing comment about the death of Jesus and invites our response. How we respond to the death of Jesus will say something very deep about our understanding of his sacrifice. That sacrifice will continue to influence our lifestyle until the end of our life. It is of the very essence by which we live. *

Contents

Easter

From Jesus' entry into Jerusalem, to the Resurrection, we follow some of the events in his last week.

<i>The Triumphal Entry</i>	11
<i>Entrapped on The Way</i>	12
<i>The Enigma of Judas</i>	13
<i>It's a Shame</i>	14
<i>The Resurrection and Me</i>	15

News

<i>Worth It Worship!</i>	5
<i>Missionary Support</i>	6
<i>National Council</i>	6
<i>Citizen of the Year</i>	7
<i>Easter Awakening Marches</i>	7
<i>Nominate Leaders of the Century</i>	8
<i>NSW Seniors' Getaway</i>	8
<i>Jean Roberts OAM</i>	9
<i>Forging Ahead</i>	9

Regulars

<i>Editorial</i>	2
<i>Coffee Break</i>	16
<i>Late News</i>	20
<i>Previous Matters</i>	17
<i>Snippets from History</i>	20
<i>The Last Word</i>	20
<i>Update</i>	4

Letters to the Editor

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

and encouraged churches and individual Christians to seek opportunities to do likewise, witnessing and giving testimony to Jesus.

—Bruce Hallam

(Mt Kuring-Gai, NSW)

Bruce Hallam will shortly be leading a workshop on market-place ministry. Phone (02) 9457 9601 for details.

Market Place Ministry

To the Editor,

In the news item entitled "Market Mission" ("AC" 25.11.98) the concept that "Victoria Market ... symbolises the place where the mission of the church needs to be" is certainly true. In fact, such places are where more effort in ministry and mission should be centred.

The item described the everyday activities of the Vic-Tas Mission and Ministry team as "ministry in the marketplace". While accepting their ministry to the churches is important, this cannot be described as "ministry in the marketplace".

Markets and Fairs magazine estimates that 220,000 people, in NSW, attend weekly markets and street festivals. Many of these are our next door neighbours, who we so rarely meet due to our "Christian lifestyles", not to mention their lifestyles. Surely we need to be out and among these folk, just as Paul did in Athens; not taking or creating a comfortable, safe zone for ourselves, but ready to cross boundaries back into the lost world from which we were saved.

Here is a mission field right at our back door, with people from all over the world working and earning a living together, or just passing the time of day "window shopping".

For the last four years "Market Ministries" has worked in this real ministry in the marketplace

Gilgandra's Future

To the Editor,

The Church of Christ, Gilgandra, NSW, is facing crisis point. We have been serving the Lord faithfully since 1914 and lives have been changed with many going to serve Christ in other areas of ministry over that time.

However, with ageing members and being without eldership or minister for over four years, we are finding it hard to continue. We are seeking prayer and encouragement regarding our future.

The majority of the congregation want to continue if it is God's will, so it is with this in mind that we need to take a long look at directions and effectiveness. Each Wednesday we are concentrating on prayer and discussion and invite you to pray with us as we face these difficult issues.

—Philip Mackie

(Gilgandra, NSW)

Contemporary Titles

To the Editor,

I recently received a brochure describing the 15th World Convention of Churches of Christ to be held in Brisbane. I discovered that, despite my long-standing involvement in Churches of Christ, I am ineligible to attend. You see, I'm not a Dr, Mr, Mrs or Miss. My correct title is Ms and, apparently, according to the brochure, I can't attend unless I have one of the other titles.

I recognise that some women prefer to be addressed as Mrs or

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Letters to the Editor

Miss, and I address them as such, but at the same time I also expect that my preferences should be given the same courtesy. It's not as if it is some newfangled thing—I've used Ms as my preferred title for 25 years.

I am very disappointed that the Conference organisers should be so out of touch with what is happening in society. I find it hard to have confidence in a Conference that is supposed to address issues of relevance as we enter the 21st century, when it persists in not recognising titles that have been in use both professionally and socially for a considerable time.

To some readers this will appear a terribly trivial issue, but I just don't understand why the Conference wants to know my marital status. Will there be different sessions for married and unmarried females?

—Beverley Maxwell
(Malak, NT)

Logo Competition

To the Editor,
Why not change the name of Churches of Christ? After all its been around far longer than 20 years.

Has anyone considered the cost to every church and department to change all the existing letterheads, signs, even down to name tags.

As a church secretary I continue to receive desperate calls for additional finances from Conference committees and departments. I for one can't see the need for change while we have so many more pressing needs for finance within Churches of Christ. I really cannot see the change to a new logo bringing anyone to a closer walk with the Master, Jesus Christ.

—Garth Rehn
(Kersbrook, SA)

The Sins of the World

To the Editor,

In the article "Passover and the Supper" ("AC" 10.2.99) possibly three references to John 1.29 "taking away the sins of the world" were made. In John 1.29 "sins" is absent, but rather Sin is mentioned.

There is a major difference. Sin refers to the root, sins to the fruit. Christ was the Lamb of God for the root problem of sin as well as the fruit—sins.

The Epistle to the Romans, makes this distinction remarkably clear. Romans 1:18 and 5:11 are the exposition of justification (individually), dealing with the issue of sins. Whereas Romans 5:12 and 8:39 are the same subject, only now (collectively) dealing with the issue of sin.

Nowhere does the New Testament say that Jesus bore the sins of the world. John deals with the

subject of propitiation in 1 John 2:2, where "the sins of" are in italics. The difference between propitiation and substitution is significant. One was a work that God had a special interest in, it was done "for" God, the other is a truth that the sinner has a special interest in, it was done "for" me. If Christ took away the sins of the

whole world, then how can a person die in their sins and thus pay the penalty for those sins under the judgement of God? If Christ has paid the price, it cannot be paid again! Christ died for the sin of the world, but also for the sins of the believer.

—Graeme Ellingsen
(Gympie, Qld)

Update

Dear Readers,

We draw your attention to the opportunity for readers or churches to assist with contributions for subscriptions to missionary personnel overseas and with our Federal Aborigines Board. We appreciate the network of people who already contribute either a part or full subscription payment. (See page six for details.)

Another need is for volunteer assistance in our North Essendon office. As previously noted, one of our two volunteer proof readers is leaving us after this issue to prepare for her forthcoming marriage. We need help for one Monday morning for the 22 issues a year. Someone to assist with office administrative matters on a half or one day per week basis would also be a great help.

Please contact us for details.

We are beginning to develop our new subscriber program for 1999. Already we have two interstate people planning to assist. Local churches can also respond any time by recruiting new subscribers. We can supply sample copies and assist you with the promotion.

At the close of copy date for this issue we are inundated with news, letters and other material. Not everything will fit in the issue! We hope readers will be patient. Keep your material coming, news items from every state are of special importance. Special report forms for "Church News" can also be supplied.

Sam Smith

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 9 April 1999.

Pontius' Puddle



Worth-It Worship!

Leadership 2000 provides some inspiring worship experiences

Leadership 2000 was a hectic 12 days, visiting churches throughout California and Arizona, worshipping with diverse congregations, and experiencing, seeing and hearing the variety of styles and ways churches are ministering in America.

As a "Worship Delegate" I had the privilege of worshipping in many churches. This ranged from a congregation of 40 people with an organ, drums, no books or overheads for the words, and the most powerful singing I've heard; to congregations of 3,000-12,000 with full contemporary band, singers, video, lighting, and so forth.

Passion! Wherever we went, the church leadership and people were passionate about worshipping together and very focussed in how the worship and creative arts areas of their church were managed. It was seen as a vital and dynamic means of not only nurturing "the converted", but also reaching those who do not know Jesus.

The churches we saw exuded a sense of eager anticipation about gathering together to worship. I was encouraged by the variety of programs and ministries that were also offered throughout the week.

I feel inspired about the future of the church in Australia.

Although the Australian church may not be on the same page as the American church, I believe we are in the same book, and we have a lot to learn from each other.

—Cindy Waters.



Leadership 2000 participants, Paul Cameron, Phil McCredden and Cindy Waters

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Missionary Support

Supporters needed for subscriptions to local and overseas missionaries

Over the years, churches and individuals have generously contributed towards expenses for *The Australian Christian* to be despatched to missionaries serving in our overseas and aboriginal mission service. This has kept our missionaries in contact with our overall Australian work during their service.

We currently provide subscriptions to a number of people for whom we need support. There is one subscription for Vanuatu (\$50

pa) and one for Japan (\$52 pa). Two subscriptions to India at \$52 pa each and a half share in an Aborigines Board worker's subscription (\$16 pa).

We would welcome whole or part support from readers, church groups or churches that make a special project of their support. All the recipients are missionary staff recognised by the Overseas and Aboriginal Mission Boards or national workers. Enquires are invited to the "AC" office.

Looking for a real experience of mission?

The Overseas Mission Board has a number of challenging mission opportunities available.

Lecturer Banmatmat Bible College

Located on Pentecost Island in Vanuatu a suitably qualified and experienced person is needed to begin February 2000.

Field Co-ordinator

Two positions available, one in Papua New Guinea and one in Vanuatu/Fiji. Previous cross-cultural and pastoral care experience is required.

Short-Term Voluntary Carpenter

We require a person to supervise and undertake construction of a new building in Fiji. This would be a short-term project for a self-funded person.

A job description for each position is available from our office.

Australian Churches of Christ
Overseas Mission Board Inc
180a Gray Street
ADELAIDE SA 5000

Phone: (08) 8212 4446 Fax: (08) 8212 6388

Email: <omb@netadvantage.com.au>

National Council

Continuing developments on the national scene

The National Council of Churches of Christ in Australia held its first meeting for 1999 in Melbourne on 26-27 February. Representatives from seven state and territory conferences wrapped their collective mind around 50 agenda items of concern to us as a national church.

One item that rated special consideration was the follow-up to the recent International Summit on Mission, which National Council organised last November. The overwhelming majority of feedback received has been positive—some even describing it as the most significant event held in Churches of Christ for many years. Reports from state representatives indicate that at least four of our state bodies have now put the subject of mission to the top of their own agendas.

An international prayer network has been set up by Mike Barker of the ACT, linking people from each Australian state as well as Britain and New Zealand. A group selected by those who participated in the Summit, and now called the International Strategic Missions Task Group, has been entrusted with ensuring that the momentum built up at the Summit is not lost, and that the networks for further inspiration, information sharing and strategic planning are fully utilised. After all this, most of the other agenda items may seem a little mundane. They are, however, the necessary nut and bolt items without which we would not be able to function as a national family of churches.

High on the list was a reworking of our constitution and a new set of articles of association to enable



Bob Smith, National Coordinator

Churches of Christ in Australia to become an incorporated body. We are grateful to Don Stewart of Queensland for his skilful and painstaking efforts in this.

Other important issues included further refining of our National Code of Conduct, an invitation to become members of the company that is producing the new Australian Hymn Book and a decision to increase the National Coordinator's position from half time to three-fifths time.

—Bob Smith

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Citizen of the Year

WA member receives Australia Day honour



Nedlands Citizen of the year, Dot Bennett with Julie Bishop, MHR

Dorothy (Dot) Bennett, the secretary of the Dalkeith Road Church of Christ, WA, received the City of Nedlands Australia Day, 1999 Citizen of the Year Award. She is pictured here (left) with the Federal Member for Curtin, Julie Bishop. The citation recognised her contribution as a teacher at the Dalkeith pre primary for 30 years and her work at the Dalkeith Road Church of

Christ for over 36 years, with youth groups, netball, Wednesday afternoon "Church School" and children's holiday program "Club 4".

Dot has lived in Nedlands for 56 years. She is thrilled that she is now teaching the sons and daughters of the children she first taught. Dot's family and husband Wal are thrilled at the recognition given to her.

Easter Awakening Marches

Making the most of Year 2000 celebrations for promoting the Gospel



Awakening 2000, calling Christians to promote the Gospel, like this Easter gathering outside the Sydney Opera House

At the end of 1999, new millennium or not, the world plans to party like there's no tomorrow. And while most media coverage only mentions Jesus in the light of celebrations in Bethlehem, Australian Christians are already planning to share his caring heart through Awakening Easter and Christmas Festivals.

Mal Garvin, the national coordinator of "Awakening 2000", says that the Easter Sunday marches across the country this year will remind the nation that the Easter message alone holds the key for individuals, nations and civilisations as they deal with the past and find hope for the future. The 1999 Reclaim Easter celebrations will lay the foundations for the most significant series of opportunities and events that the Christian Church is likely to encounter in this nation. As Christians celebrate the momentous

events that took place almost 2000 years ago, they will launch an exciting media network that is capable eventually of bringing the Christian message into every home.

Mal Garvin also noted the opportunity to engage in a process of Reclaiming Christmas outreach events during 1999 and 2000 as a way of reminding our communities whose birthday the millennium celebrates.

Christians will also be encouraged to pray and prepare for the moment when the world will come to Australia for the Olympic Games. Special events are planned to maximise the potential of this significant event. The Global March for Jesus in the Olympic Stadium, 10 June, 2000, will be another major event in "Celebrating 2000". Details of all these events are available from "Awakening" offices in all states.



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South Australia**

70th Anniversary

- 10.00 am Worship
11.45 am Sandwich lunch, interspersed with entertainment, finishing at 2.00 pm.
Lunch \$4.00 each or \$10.00 family. Proceeds to our building fund.
- Speaker: Graeme Rogerson with guest Ron Holmes.
- Theme: "Focussing on Christ—Our Future and Hope".

Nominate Leaders of the Century

Centenary leadership nominations sought

In the second half of this year we propose to focus on men and women within Australian Churches of Christ who readers believe to have had significant influence in our state or national life in the period 1900-1999.

Readers are invited to submit nominations and state their reasons in no more than 100 words, outlining the significance of the leadership offered by the persons nominated. Closing date for receipt is 21 May 1999.

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or

Monday 26 April 1999

Time: 2.15-5.00 pm

Place: Moores Solicitors
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Please contact Lorna Honey at Moores Solicitors on (03) 9843 2142 for details of cost and availability.

NSW Seniors' Getaway

Four days exploring sharing the faith



Pam and Neal Hodgekiss (Berkley Vale) and Fay and Ray Dwyer (Campbelltown) enjoying the Banquet at the fourth NSW Seniors' Getaway

A diverse group of seniors from various parts of NSW and the ACT recently attended the fourth annual Seniors' Getaway at Boronia, Stanwell Tops, NSW, in February. The theme for the four days was "Sharing Our Faith". Studies each morning developed this theme, while electives offered participants the opportunity to explore some of the practical issues. The electives dealt with such topics as "Home groups for seniors", "Impacting the local community", "Reaching the 50+ ers" and "Ministry in aged care establishments".

A highlight of the week was a banquet prepared and served by the catering staff at Stanwell Tops, and compered by John Hunter (North Turrumurra). Entertainment was provided by Lorraine Hensby (North Turrumurra), Dorothy Wilson (Burwood) and Graeme Ratten (Stanwell Tops). It was good to see a number of first-timers at Getaway this year, together with some regulars who have attended and enjoyed the

program and fellowship for the past four years.

—Pam Clapshaw
(Ministry leader—
Seniors, NSW)

Here and There

Theresa Sese Health Problems

While on annual leave Theresa Sese discovered she had developed breast cancer. Theresa with her husband Remy, who are both from Vanuatu, have been working at Normanton, Qld, with the Aboriginal church. Immediate surgery was required on Christmas Eve. Initial pathology tests are good. Theresa has commenced chemotherapy in Cairns. In view of the continuing treatment required, they have relocated to minister at Mareeba. Remy will visit Normanton when possible. The Aboriginal and Islander Christian Fellowship of Queensland Churches of Christ invite prayer and support for the family. For details contact Lyle and Hazel Morris (07) 3848 9466.

Jean Roberts OAM

Services to women recognised

Jean Roberts, a member of the Flinders Park, SA, church has received a Medal of the Order of Australia for services to women through the National Council of Women (SA) and Churches of Christ.

Jean served some fifteen years with the Council. During that time she has been president, a national delegate and secretary, taking in her stride all of the pressures and demands which go with such positions.

These tasks never diminished her work in the Flinders Park church, which even increased when she became an elder six years ago.

When asked why she took on these responsibilities, Jean said, "I was determined that the church



Jean Roberts OAM, determined that Churches of Christ would have a voice

and Churches of Christ in particular would have a voice on this influential national body".

Forging Ahead

Report on the first Forge church planting training course



Some of the "quality" participants in Forge's first training session

The first Forge church planting training course, led by Michael Frost of the NSW Baptist Theological College and Alan Hirsch of the Division of Mission and Revitalisation of the Churches of Christ in Victoria and Tasmania, was completed in February.

Michael and Alan judged the course to be an outstanding success. In commenting on the concept Alan described the dream behind Forge being to provide a self-sustaining system of leadership development and training in and for local churches and missions projects. He said that an integral part of the project was to have the system affirmed by denominations and accredited by various colleges. This has been achieved.

Both Alan and Michael believe that the Forge network will indelibly shape the landscape of mis-

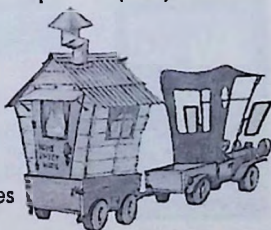
sions in Melbourne and beyond. A new breed of leader will emerge to help lead the church and shape mission in the new millennium. Both leaders were impressed by the quality of the interns and the projects in which they will be working. Alan said that Forge now has access to a dynamic network of the most innovative and adventurous mission projects available in Australia. The projects include outreach to Jewish and Muslim people, four church plants in outer metropolitan areas and the inner-city, tertiary campus ministry, inner-urban revitalisation and a major church plant in middle suburbia.

Additional information is available on the Forge web site at: <<http://www.impaq.net.au/~meladma/>> or by e-mail <foragemtn@earthling.net>. Phone (03) 9326 8900.

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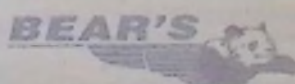
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4 April	Easter	Speaker: Harry Quick Soloist: Aileen Quick. Modbury leading worship. Shared lunch.
11 April		
18 April	Thanksgiving	Speaker: Marlene Hammersmith
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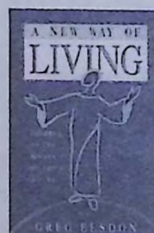
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Applications close 4.30 pm, Friday 14 May 1999.

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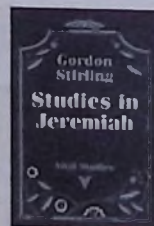
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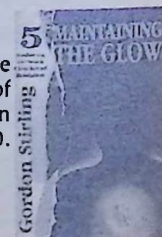
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Easter The Triumphal Entry or who would ride a donkey if the alternative was a BMW?

JENNIFER TURNER

Some years ago we accompanied a member of our home group to his ancestral village in Greece. "John" had done very well financially by immigrating to Australia, and so bought for his use on visits to his home island a beautiful BMW. One day, he introduced us to his brother who still scratched out a living from the rocky soil and the grinding of corn in

It was no accident. There was purpose in his approach to Jerusalem.

the family's wind-driven mill. John's brother rode up on his donkey. We have a delightful picture capturing John standing proud by his BMW, his brother humble on his donkey.

The contrast was something like that for the people who lined the route of Jesus' entry into Jerusalem. The people would have thought a royal stallion, or at least a formal procession, more fitting for the conqueror they wanted to be a scourge from God to rid them of the hated Romans. But riding a humble donkey?

Why did Jesus choose to ride the donkey?

It was no accident. There was purpose in his approach to Jerusalem. He planned to die, and already there was a

price on his head. He was also aware of the expectations that he would bring political salvation to his people. More than two million Jews crowded into the royal capital for the Passover feasts, and there was a danger they would try to make him king by force, or at least prevent the death chosen by God for him on a cross. The donkey, fulfilling the prophecy of a king bringing righteousness and salvation to Jerusalem (Zech 9:9), was a statement of Jesus' intent. He was God's chosen one, the deliverer of his people, but he would do it God's way, as a servant leader.

As we wonder at the love poured out for us by our Lord through his actions, we also see a model for us in his humility. Servant leadership is the way we his followers are to relate to one another. We are to be humble, yet determined, serving yet leading through the gifts given us by the Spirit. Someone has defined humility as "power under control". That describes Jesus on the donkey. Does it describe us?

We are to be meek like a spirited horse broken in— not losing any of the courage or faith which confidence in our God gives us—but under the easy yoke of obedience and responsiveness to our Master. "When Jesus calls, he bids [us] come and die". Bonhoeffer said, modelling it in his own life. Our challenge is to fulfil the mission given to each of us as servant leaders, but to carry it out in the manner of our Lord.

What would it look like for us to be humble servant leaders at home, school, work, in the community, in the church? Not Uriah Heep, kind of self-

demeaning humble, but fully-confident riders of donkeys? If humility is "power under control" then as servant leaders we must use all the power—of personality, education, position, money, family and hard-won experience—whatever God has gifted us with, for the good of others. This is creative power, in contrast to the manipulative and hungry power that we see exploiting others around us.

At home, we will work to allow others' preferences to be expressed and their potential developed. At work, not just content with honest labour, we will look to see where practices and systems demean people. If we are a manager, we will want to empower those under us through developing their skills and confidence. We will sometimes need to speak to those above us about what we see devaluing people in the workplace. In the church, we will expect God to use us creatively to make things happen, and to make space for those he is bringing to our congregation. It will be costly but not passive—humble power put to good use.

Finally, we must pray. As Richard Foster puts it: "If we genuinely love people, we will desire for them far more than it is within our power to give them, and that will lead us to prayer". Prayer too is humble service.

Jennifer Turner is the Minister of our Dianella, WA, church. Her name will be known to readers of "Zadok Perspectives", for which she wrote a column on Christianity and society for 15 years, and as a writer of Scripture Union notes. She is a founding member of the Australian Small Group Network and chairperson of their WA Council.

Easter

Entrapped on The Way

LEEANNE MALLABY

Several coins chink noisily as they tumble into the cash draw. Another sale. A few more cents in the till. Every little bit helps.

In walks Pete, with eyes somewhat glazed, tall shoulders stooping with the weight of the world. I look up, wondering how things are for him now. In and out of hospital, with a psychiatric illness that has led to drugs, his young body shows the wear of hard years. His swaying movements reveal growing unsteadiness. We talk for a while ... about home, about where God fits in, what his

We want to separate into nice boxes our decisions on worldly things from heavenly things.

life means. Profound talk that touches his soul. He came to talk. He often comes to talk, drink coffee, wonder about things.

It's noisy in the shop—not at all what I expected ministry to be about. It's busy, confused, we sell things, and we make money. We are sometimes asked, "How can you mix ministry and money?" I even ask myself, is there a conflict of interest as I seek a profit (albeit a small one to cover costs!), as we undertake ministry.

And yet this isn't just a question of ministry. It's a question we should all ask ourselves. Where do we draw the lines? When do we need money for practical purposes and when do we sell our soul to "the world"?

It's just like the question that the Pharisees asked Jesus in Mark 12:13–17.

Christians often interpret this text in a way that validates the state. We separate the Kingdom of God and the Kingdom of Earth, and like to think there are different rules at play in each Kingdom. But this passage isn't about whether or not we should pay taxes, whether we should offer allegiance to the state. For us, "Caesar" becomes the symbol of that which distracts, controls, possesses us—that which would have us turn away from our real purpose.

Jesus' response reveals much, "Why are you trying to trap me?" Here is Jesus on the journey to the Cross. This is the last week of his life. All around him, the challenge of entrapment—Pharisees closing in on him, the system bearing down. Every question weighted to test. Jesus' way in this week reveals the reality that we can't separate human kingdoms from God's kingdoms. We witness Jesus transcend this division, as he walks a way of integrity to the Cross. His journey in this last week both accepts and confronts the way of the world. The unfolding of the Easter story both transcends the pettiness of what distracts us, and challenges its meaning. The walk to the Cross challenges us to radical discipleship, based on testing where our allegiances lie. Are we prepared to walk the same path, rejecting the distractions, for a greater purpose?

We want to separate into nice boxes our decisions on worldly things from heavenly things. As though we can! We compartmentalise our life into heavenly or worldly bits. And yet, if we know God, our decisions are to be of God totally. Our conviction is one of one Kingdom, which is God's Kingdom. And we need to oppose the "entrapment", which wants to see the world as a tempt-



ing, corrupting place, where we are torn between the two, and seek a path which has integrity within the place we live. If we are to accept the reality of the journey which leads to the Cross, we have to make choices that engage us in a whole life—one of integrity.

Jesus' last week was a walk of integrity. The challenge to those holding the coin, as we do, is to act on our allegiances. What is important to you—work out your priorities. Notice Jesus holds no coin; he needs one brought to him. He stands by his convictions to the end.

So, a disturbed man or woman comes into our little shop—can I separate out the value of our ministry to him as secular or spiritual. My answer is as Jesus'. "Why are you trying to trap me?" The Kingdom of God is here—and stands as a challenge for the whole of life. And is not this the way of the Cross?

Leeanne Mallaby is a minister at The Patch Church of Christ, Vic, which runs the Monbulk Care Network—an op-shop supporting a counselling and tutoring service for struggling families. She works with her husband, Richard, who with their three children, are enjoying life back in Australia after six years in Indonesia.

Easter

The Enigma of Judas

GARRY HARRIS

"Traitor" is an ugly word. It has a decidedly nasty ring to it. It jars. It brings to mind the very antithesis of the noble values of fidelity and loyalty we have come to admire. Judas was a traitor. The betrayal of Jesus is one of the most disturbing in the annals of human behaviour. It perplexes us that anyone with such privileged access to Jesus (who heard his teaching, saw the miracles and constantly observed his life) could ultimately betray him to forces intent on his destruction. Some have suggested that Judas may be best in-

The ambiguity of Judas is disconcerting

terpreted as "a personification of the spirit of Judaism". The testimony of Scripture demands otherwise.

Judas Iscariot, and his father Simon (John 6:71) bore the surname meaning "man of Kerioth" which had been a fortified city in Moab. The Latin interpretation of their name was "assassin" or "bandit", which may suggest association with the revolutionary Zealot party in Palestine.

Many male children of that time were named Judas in honour of Judas Maccabaeus, the famous Jewish freedom fighter of recent history. It may well have been this culture of revolutionary expectation that led Judas to believe that Messiah would foment an armed insurrection to expel the imperialist army of occupation.

Some generous commentators have suggested that Judas was a misguided patriot, who saw his role as bringing about a confrontation between Jesus and the establishment which would result in a popular call to arms. Others

say that Judas saw Jesus as a national threat and delivered him to the Jewish authorities to prevent a holocaust at the hands of Rome. This "national interest conspiracy theory" is unsustainable given Judas' unsympathetic reception by the chief priests and elders when he returned to them filled with remorse and guilt (Matt 27:3-4).

The Gospels paint a less ambiguous picture of Judas. All of the synoptic writers place him last in the lists of disciples, while some simply describe him as "traitor". John clearly denounces him as a thief and alludes to his hypocritical concern for the poor when Jesus was anointed with expensive perfume at Bethany. Immediately after this anointing, which Jesus proclaimed as a preparation for his burial, Judas approached the chief priests to broker a deal for Jesus' apprehension (Matt 26:14-15). Some have seen this as Judas' final attempt to salvage some compensation for his time spent following a worthless cause.

The garden scene where Judas' treachery unfolded was charged with competing emotions and may offer unwelcome insights. Jesus, his Gethsemane vigil complete, faces the approaching band of Temple police led by Judas and is betrayed with a kiss of "intense friendship" (Matt 26:49). Upon his arrest, the disciples react with misguided courage, which quickly fades to fear and abandonment. Dare we examine our resolve had we been in the garden that night? How long would it have taken us to conclude that discretion eclipsed valour before we sought the safety of the darkness?

The ambiguity of Judas is disconcerting, we may well wonder how much of the Judas strain lingers within us? Is Judas alive and well and dwelling in the



darker reaches of our psyche? Do we, at times, give way to the same self-serving ambition? Do we want to run our agenda, rather than waiting patiently upon God? Is there lurking somewhere in our personality that treacherous streak which might, in extreme circumstances, reveal the price placed on our fidelity to Christ? Judas confronts us with these disquieting considerations. At the deepest personal level we may recognise that just as we are, in one sense, "our own Adam", we may also be "our own Judas". The most penetrating and painful questions in this Lenten self-examination may also be the most instructive in our spiritual self-discovery. What name do we give to our "thirty pieces of silver" and in what subtle, incremental ways are we betraying Christ?

Garry Harris is Minister of the Church of Christ, Grote Street, Adelaide, and teaches part-time at the Bible College of South Australia, and the Adelaide College of Divinity.

Easter

It's a Shame

NIGEL PEGRAM

When my three-year-old daughter, Robyn, gets into trouble, usually her first response is to hide behind her arm or behind another object, so she can't see you (and you can't see her). Why? Mostly it is because she is in trouble and doesn't want to be! But also, it is because there is now an "issue" between us. Our normal day-to-day relationship has been disrupted. This is shown quite plainly in that what she wants after the "issue" has been dealt with is a cuddle from mum or dad.

We are not made perfect, but have had our relationship with God restored.

"What has this to do with Easter?" you might ask. More than most of us might consider.

In western cultures, much of the talk about the cross and what Jesus did for us there tends to centre around our guilt and how we have been made righteous in God's sight. It is a legal picture of things.

However, a most useful image of the cross for me is one of shame. (An image brought to me by an American Mennonite, C. Norman Kraus, who had to face this issue when teaching about the cross in Japan.)

Westerners don't tend to think about shame very much, but eastern folk certainly do. For eastern folk, the biggest issue in doing something wrong is the loss of face, the humiliation, the shame. We tend to feel guilty, they tend to feel ashamed. Guilt is about matters of legal fact. Shame is about our relationship with others. (Now don't get me

wrong here, I'm not saying that our involvement with sin has no guilt attached. Of course it does, we have broken God's law. But, most westerners fail to see the importance of the issue of shame when it comes to their sin and Christ's work on the cross.)

What difference does this make? A lot. If we are guilty of something, the solution, usually, is to be punished. If we are shamed, then we need to regain lost honour and esteem in the eyes of those whom we have been distanced from. We need to reestablish the relationships that have been damaged.

We sometimes forget that the Jews were easterners in their cultural thinking. When you go and look at your Bibles for comments and issues dealing with shame, rather than guilt, you'll find them in plenty. If you want to look at Genesis 3, for example, the response of the man and the woman when God comes to walk with them is to try to hide. Their innocent, open relationship with God has been destroyed.

The shame of our sin means we cannot stand before God with our heads held high, because we feel unworthy. Jesus' death on the cross reconciles us with God. Reconciliation means the relationship is restored. Guilt does not break the relationship, shame does. In Rom 5:1 Paul declares that the cross brings us peace (which to a Jew would carry the meaning of *shalom*, wholeness) with God because of Jesus' sacrifice. The image is that of a damaged or fractured relationship being put back together.

This has important meaning for us as we also try to live out holy lives as Christians. People read passages like Rom 5:1 to mean that we have been made righteous. However, we all know that we are not righteous in the true



sense of the word. We still fall short of even our own standards of doing what is right, let alone God's. So many resort to some creative interpretation, trying to reconcile what we experience with what we understand Scripture to teach. Yet, we could translate the same Greek words to mean we have been "set right" with God. The implication is that our relationship with God has now been restored. This fits with our experience of reality and with what we understand of our forgiveness gained on the cross. Yet, we have done no "creative" interpretation, just moved some of our cultural baggage out of the way.

Forgiveness is the key. Without forgiveness, the shame of a wrongdoing cannot be removed. The relationship is never restored. Yet, when forgiven, the way is open for the broken relationship to be healed.

To me it is a powerful image. We are not made righteous, but are forgiven. We are not made perfect, but have had our relationship with God restored. All because Jesus loved us enough to die on the cross.

Nigel Pegram is a staff member of "The Australian Christian".

Easter

The Resurrection and Me

PETER DIXON

Someone I know returned from visiting an African country. He said the people were very, very poor, and very very religious.

He commented that he understood why religion has been called "the opiate of the masses".

In Australia we're not very, very poor materially. But there's not a lot of evidence to convict us Australian Christians of being high on Jesus either.

The Resurrection of Jesus, though, is mind-altering stuff. It does give a completely different perspective on death,

And they, like me and so many others, were too chicken to ask, "Please explain".

The chief priests and the Pharisees thought there was more in it, however. So they arranged for the tomb to be guarded so that the disciples couldn't pull a swifty.

But that was the last thing on the unbelieving disciples' minds.

When the ladies at the tomb heard those fantastic words "He isn't here. He's got up!", they were reminded of what he had predicted.

But the apostles thought their report was nonsense and couldn't believe them.

Coming back to life was just as ridiculous in their world view as it is in ours.

It Changes Everything

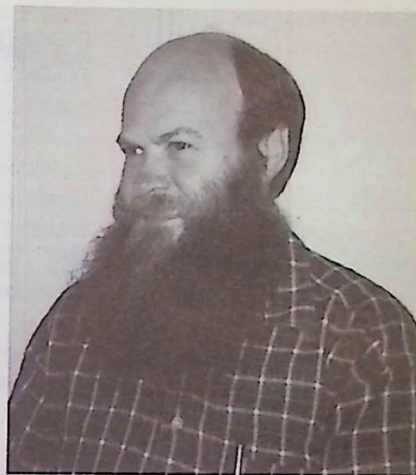
But the apostles did believe when they couldn't deny the evidence before their eyes. Believing it should give us a totally different world view—as it did for them. They saw that God's new world is what counts and their lives were revolutionised by hope.

The resurrection also shows us that the Bible theme of God's renewal in everyday life is true and meaningful.

Death, decay and termination are all around us.

Plants in the garden, planned obsolescence, rust and fatigue, relationships that seem doomed, jobs that are removed, ventures that collapse, aging bodies, betrayal, trouble in court, bureaucrats that don't understand or care, people who are out to trick us, politicians with broken promises, robberies, assaults and break-ins—in all such situations the same renewing God who raised Jesus invites us into his new things.

The resurrection should point us to God's hope in every dark situation.



But Rising Only Comes From Dying

Two Bible passages, Isa 52:13–53:12 and Phil 2:6–12, give me a pattern in Jesus' life—an upside down parabola or arc. They make it clear that it was because Jesus agreed to die God raised him up. He had to die, to go down to the depths in absolute faith, in order to be raised.

And that's just the pattern that he gave for us to follow as well. He taught that to be his disciple I have to be killed with him every day and love every one else the way I love myself. He teaches me to invest for heaven, not put my energy into getting things on earth, to be humble and let God raise me up.

It's true! As I die with Jesus the same Spirit who raised him from the dead gives heavenly life to my mortal body. In the book *Oscar and Lucinda*, Peter Carey wrote that Christianity has the idea that if you sacrifice yourself you will somehow attain the object of your desire. No, if we sacrifice ourselves to Jesus we will attain resurrection, starting now!

Peter Dixon ministers with the congregation in inner-city, multicultural Marrickville, NSW, and with Karen and their five children tries to serve the poor.

Coming back to life was just as ridiculous in their world view as it is in ours.

and it should do the same for life, and every part of it.

But too often we seem to live just like anyone who thinks Resurrection is a band.

Just as Unbelievable Then

Some people seem to think that in the time and cultures of Jesus' earthly embodiment it was easier to believe his resurrection. Today, in our Western culture, we are much smarter, of course, and know it's impossible.

But experience told them just as certainly that it was impossible then.

The Gospels of Matthew, Mark and Luke each record that three times Jesus told his disciples he would be killed, but would be raised to life three days later.

The disciples didn't have a clue what he was talking about. Neither idea, that the One from God would be killed, nor that he would come alive again, made any sense at all to them.

Classifieds

DIAMOND WEDDING

BYWATERS—TIRRELL Gwen and Gabe celebrate 60 years of a happy partnership. Married in the Semaphore, SA, church 25 March 1939, Pastor W.G. Oram officiating. Blessed with a son Gavin and daughter Heather, four grandchildren, one great-grandchild. We give thanks to God for all his blessings.

STRACK—KEMP Congratulations to Jim and Doreen on your Diamond Wedding Anniversary. Married at Essendon Church of Christ, Vic, on 20 March 1939. With love from Peter & Catherine, Greg & Andrea, Julie & Peter (Drew), all the grandchildren, Hazel & James, Stewart & Iris, Audrey, all the nieces & nephews and their families, and friends. Your love for each other and for your Lord has overflowed to cover us all.

DEATHS

HURREN (Torney), Doreen Mavis. Passed away at The Valley Hospital, Mulgrave, Vic, 24 February, aged 87 years. We give thanks to God for a dearly-loved and loving Mum, Gran and Great-Gran. Ron and Stella Hurren—Sarah, Tania, Katie and Amy. Val and Peter Collier (Rotorua)—John, Jenny, Lynette, Michael, Margaret and families. Beryl and Bruce Graham—Kevin and Cathie, Rebecca, Emma and Lachlan Graham—Ross and Gillian, Melinda and Alice Graham—Lynece

and Neil, Michelle, Jennifer and Clare Godkin—Janine and Graeme, Thomas, Timothy and Lauren Mills. Dearly loved, sadly missed, cherished memories. Now at peace, in God's care.

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HOUSEBOAT "White Heron" 8-berth. Moored at Blanchetown, SA. Phone (08) 8365 1153 or (08) 8540 5250 or write 7 Gameau Rd, Paradise 5075.

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Coffee Break Giving and Receiving

CAROL PRESTON

Last month I raised the issue of appropriate boundaries in relationships, and I focussed on those who have problems saying and hearing "No". But there are also problems for other people who find it hard to say and hear "Yes". Some are so self-absorbed in their own needs they ignore the needs of others, and do not say yes to caring and



Being able to say "Yes" to help from others is just as important as being able to say and hear "No" appropriately.

helping other people. There are also those who are too self-sufficient, who find it hardest to receive care and love from others. Sometimes these are the same people who can't say "No" to helping everyone else. People like this can often appear to be selfless and giving, but they don't give others the opportunity to care for them. This kind of independent, or over-boundaried person, keeps others at arm's length and can make them feel rejected and inadequate.

This is the area of boundaries where I have to work hardest. Having a minor operation in the next few months will mean that I will be unable to use my right hand for a few weeks. That will mean what I cannot do with my left hand, I will have to deal with by using my mouth and saying,

"Could you lend me a hand for a while?". There will be many who'll happily say "Yes", but I won't find this easy. I've no doubt that many of you will be identifying with the resistance I feel in anticipation of this.

However, I know this will be good practice for me, and a good reminder that being able to say "Yes" to help from others is just as important as being able to say and hear "No" appropriately. It's so important in relationships that we achieve a healthy balance in these boundary issues, so that we each take responsibility where we ought, and allow others to grow up to maturity. So that we are able to give and receive love and care appropriately. This makes for good relationships in families and also in the church.

Many of our patterns of boundary setting, or lack of boundaries, can begin very early in life, as we model our caretakers, and as we respond to over-protection, intrusive or abusive relationships, or demands for over-responsibility or self-sufficiency. So we must examine our relationship boundaries, as adults, and work towards the adjustments that will make for better relationships. By next month I may be needing a hand, so I'll tell you what it feels like.

Youth worker

Full-time Drop-in Centre and outreach worker required by Operation Hope, Eden NSW. This is a project of Eden Church of Christ.

Applicants should be able to commit to Christian values, work with young people and their communities, have experience in AOD, good communication skills and understanding of indigenous issues.

Applications and inquiries to Brian Dixon, Eden Church of Christ, PO Box 210, Eden NSW 2551. Phone/fax (02) 6496 3367. E-mail <bdedencc@acn.net>.

Preview: Matters Back then and Now—The Fifties and Sixties

ROB CULHANE

My children eagerly pulled the wedding album out of the cupboard and pored over the photos. I braced myself for the inevitable comments about the length of my hair—which was long even though I'd had it trimmed for the occasion! A cluster of pleasant memories are associated with this single event. My children, however, saw only the outdated styles of

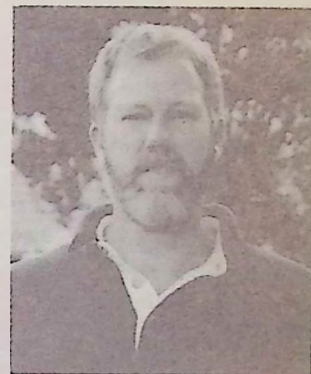
often cast the past into a golden light or believe the present is inherently better—as my children do when they view my wedding photos. The inescapable contrast is then made between what was and the present. The 1950s and 1960s were significant for the Churches of Christ because these two decades marked the transition between the Second World War and the era we now live in. The denomination was moving from being a minor sect toward its place in the mainstream of Australian church life.

Ministers with degrees would list them after their name on the church news. The barn-like chapels gave way to building complexes called churches. Communion was served to the unbaptised or non-member as a symbol of our increasing openness to the world. For the pre-War generation, religion was essentially a private affair—between me and my God. To speak about God in relation to the economy, government policy, the press or the future was to speak out of turn. The avowed Christian kept Christ to himself unless he was trying to evangelise, and then, it was more usual to invite them to a service designed for the needs of the unconverted. Films were the go, particularly in the late fifties, and tent missions too.

By the mid-sixties however, voices were being heard that questioned whether faith should be solely concerned with personal morality and devotion to Christ. Dissenting voices against the policy to send troops to the Vietnam War were raised in 1966 to a shrill. The World Council of Churches provided refreshing streams of water for

some in which flowed new approaches to faith and life. The social conformity and theological homogeneity which characterised the denomination was beginning to break down. Women were conspicuous by their absence from leadership positions, except as missionaries. Devotionals encouraged them to be "meek" or to pursue the quieter qualities of femininity. Often they were too busy raising children and changing nappies to challenge the status quo.

Those raised during the early fifties and sixties now find it difficult to be accommodating to the new styles of worship and leadership. It seems self-evident to them that the old ways and the old hymns of their childhood were better, and perhaps they are in content and cultural relevance for them. Leadership styles were sharply defined and hierarchical. The minister's role was implicitly understood, no job description was necessary, or for that matter, a mission statement to guide the church. Some attractive features of the fifties and sixties should not be overlooked. The children growing up with only black and white televisions probably had richer relationships with their extended family and friends because social mobility was less. Today, children grow up with home computers, CD ROMs and the Internet. Yet one suspects that today our relationships are sacrificed for work or the electronic machines we now serve. The trade unions at least regularised working hours and conditions, whereas today this has been removed. The social cohesion of the era encouraged church stability.



By the early sixties, teenagers were identified as the first subgroup in the church requiring specific ministry. It was common to read reports of new churches opened or extended. Sunday Schools boomed. It was the Menzies era of economic growth, expanding industrialisation, low unemployment and booming suburbs. Conservatism was the watch word in the climate of anti-Communism. Leadership in both the church and wider society was, not unexpectedly, a reflection of the era, conservative and backward-looking to the tried and true. Much of the teaching was on the restoration of the New Testament principles, not because the leadership of the day sensed that the momentum of the "movement" was beginning to stall, but because it was still vigorous and would be preserved by maintaining it. It was the era before the winds of the Charismatic movement, high divorce rates, the drug culture, pluralism and multiculturalism. Each in its own way would erode the certitude about God, the life of the fifties and sixties, and irrevocably change the culture of the church, which makes it difficult for the children of the fifties to find their place in the church today.

The social conformity and theological homogeneity which characterised them was beginning to break down.

clothes, the increase in our weight and the loss of our youth. This selective response is typical of what we do when we study history. We see things from our own perspective and

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•Betty Mitchell, Chinchilla, Qld
•Steven Collins, Ruth Crawford, Launceston, Tas
•Jim Cleland, Kenneth Farmer, Ben Harris, Warragul, Vic
•Ashley Sanders, Seaford, SA

MARRIAGES

•Lisa Wallis and Andrew Tester, Knoxfield, Vic
•Thelma Cornwell and Jack Solway, Barbara Riddington and Gary Heath, Pine Rivers, Qld
•Roslyn Tipton and Graham Williamson, Carnarvon, WA

DEATHS

•Isabell Leng, Nance Jenkins, Chris Norris, Mildura, Vic
•Sam Gamble, Dawson St, Ballarat, Vic
•Mollie Spear, Hartwell, Vic
•Russell Maddern, Seaford, SA

QLD

CHINCHILLA (Rod Feldhahn) Church held missionary thanksgiving weekend, Dec. Speakers Aileen Draney & David Lowe (Toowoomba) & Wal Bridgman (Chinchilla) who works with Mobile Mission maintenance in PNG ... Churches combined to celebrate Christmas, commencing with barbecue & desserts from different countries, ending with carols & items from combined choir ... First months this year have seen 3 dedication services for young children.

PINE RIVERS (Neale Proellocks, Mick Cross) "Listening, Welcoming, Incorporating" workshop held 20 Feb. Leaders Noel & Dianne Crowther ... Series of messages on "Grace" also being studied by home groups during the week ... Cafe One program Sunday evening 7 March. Theme "Does God Care?" ... Church's 21 anniversary to be held 24 March. Guest speaker Gary Hills ... May will be missionary month.

SA

STRATHALBYN (Paul Smalley) Noella, 6-year-old grand daughter to Pam Garwood in need of much prayer as she travels to Colorado, USA, for treatment not available in Australia. Government assistance to cover some costs an answer to prayer. Church members rallying in prayer & financial support, leaving 25 March.
SEAFORD (Rick Sercombe) Church meets each Lord's Day with Uniting Church, for communion & worship. Unity discussion is well advanced ... The ecumenical mission, which comprises Catholic, Lutheran, Anglican, Uniting & Churches of Christ, held a carols by Candlelight in City Square. Approx 1000 attending ... Church made gifts to high school chaplaincy of \$500 & \$100 to *The Australian Christian*.

WA

CARNARVON (Gavin Law Davis) After 4 years in church hall, Christian school has alternative accommodation ... Newly-formed youth group glad of hall facilities ... Ken & Shirley Birch commenced "Kids Club" at Ingada, where 22 unchurched children reside ... Ladies' executive planning outreach meeting on drug & alcohol problems ... Kyalie Moore sponsored by Rotary to attend Youth Suicide Prevention Seminar in Melbourne.

VIC

BAYSWATER (Peter Clayton) Several former members returned to celebrate the 50th anniversary of Tennis Club in November ... Year began with dedication of leaders & workers ... Delighted that Andrew & Janet Martin & Andrew & Karen Nielsen have baby daughters ... Renovations to kitchen & surrounds completed ... Frank & Irene Michau, former members, welcomed back ... Church picnic at Doongalla Forest.
BLACKBURN (David Ratten, John Rowe, Russell Croxford, Anne Spoelder) Church Vision '99 Dinner in World Vision Function Room well attended. Year's plans outlined ... David Ratten & Greg Warmbrunn among 30 ministers & church leaders who went to the Leadership 2000 Conference in USA ... Exciting new Oasis program began in Sunday school ... Roger Bentley appointed again as student minister.
KNOXFIELD (Malcolm Gray, Rohan Waters) Change of ministry workers this year. Elaine McLeod seeking full-time ministry, Peter Rivett left to become youth minister at Mitcham, John Lanaway transferred from Blackburn to assist with pastoral care ... Recent speakers included Gordon Stirling & Rod Brown, who spoke at 35th anniversary ... Church decided to sell a small parcel of land to defray debt.
MILDURA (S. Risson) Year commenced with family fellowship at lo-

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Church News

cal pool ... Young people woken with breakfast before Sunday morning service ... 2 part-time administrators appointed ... 2 young people gave moving testimonies at cabaret-style evening worship ... 4 uni students farewelled ... Dare to Dream stewardship program commenced ... Weekly church study group sharing the dream & commitments being made.

UPPER YARRA (Russell Ames) Russell Ames agreed to conduct interim ministry for 6 months. Ames family has been worshipping with church for 12 months. Church rejoiced to receive 4 of family into fellowship ... 3 of our young people made commitments in recent months ... Senior youth group commenced. Increase continues in the Cool Club at the local school.

BENDIGO (Ross Barnes) David Ratten guest speaker at baptismal service ... Church investigating possibility of starting MOPS group ... Youth group starting Bible study group ... Music group working towards having 2 bands, one for morning service & one for evening ... Church to host Promise Keepers, "Foundations for Christian Manhood" seminar in May.

MAIDSTONE (A. McMillan) During minister's holidays, church privileged to have visiting speakers Dorothy Geyer, Peter Breen, Abdou & Judy Grace (MECO) & Mrs Pearce ... Half-yearly business meeting held ... LBJ group & drop in restarted, also prayer meeting ... Much serious illness among us.

HARTWELL (Malcolm Taylor) Congregation & many visitors joined to welcome Malcolm Taylor as incoming minister. Induction service led by Graeme Chapman. Luncheon followed ... Presentation made to Viney Longthorp who ministered to church for 2½ years. His inspiring leadership, preaching & pastoral care has been greatly appreciated ... Flowers for Therese Taylor & Lois Longthorp ... Ken Byrne now in Caritas Christi.

WARRAGUL (Bill Vassiliou, Anne Prime) Bill Vassiliou (Lite Australia) to continue part-time ministry to mid-

1999, with Anne Prime as part-time pastoral minister ... Work party of 5 Warragul men & one from Hartwell to go to Gandep in June ... 3 men baptised at recent morning service ... Successful Alpha dinner held with 84 attending. 43 have commenced weekly course.

DAWSON ST, BALLARAT (Darren Kittel, Isaac Khan, Pam Harrison) Exciting growth with many new people attending worship. Auditorium

full every Sunday ... Picnic farewell, Robinson family 12 months touring Australia ... Creelman family welcomed back from Nepal ... Pam Harrison awarded scholarship. Joined Leadership 2000. Visited churches in USA, California, Arizona ... February youth camp, Creswick ... New leadership teams for youth ministry ... Surprise party for Max & Sylvia Peacock's 50th wedding anniversary.

TAS

LAUNCESTON (C. Spaulding, W. Kerrison, S. Fitzallen, T. Gray, A. Fair) Baptism of Steven Collins on 14 Feb. Dedication of Cathy & Steven's two children followed ... Men's Breakfast on 20 Feb ... Seniors visited Villaret Gardens & Ashgrove Cheese factory on 3 March ... Church is engaged in surveying 2000 homes during March to ascertain community needs.

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Snippets from History

The Chocolate Factory

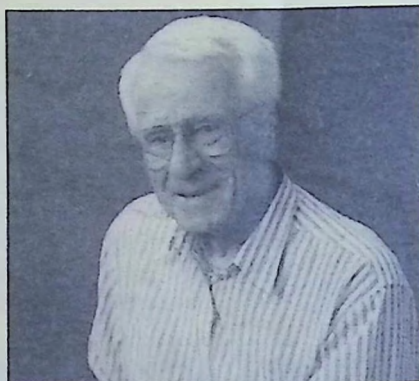
GORDON STIRLING

Early in the century an unusual-looking chocolate and confectionery factory was built on Guildford Road, Mt Lawley, WA. It was set in gardens and built like a castle, complete with battlements. My only visit to it, as a small boy, was at the invitation of the grandfather of Avon Moyle, the present Executive Director of the Federal Aborigines Board, who was the chief chocolate maker. He invited me to dip my hand into the chocolate mixer. I can still remember the "heaven" of licking my hand clean again.

The factory was owned by Albany Bell, the first person baptised by WA Churches of Christ. For a long time they had no church buildings, let alone baptisteries. Later they used the open baptistery in the Trinity Congregational church. But Mr Bell was baptised in the Swan River in the presence of a large crowd. The first Church of Christ service in WA was 2 November 1890. The first baptism was in March 1891.

Albany Bell had worked in the country for much of his youth but moved to Fremantle to join his mother in a confectionery business. His business acumen soon saw him setting up other enterprises in Perth and the country, and ultimately the largest restaurant in Perth. None of the big wholesale confectionery firms were in the West, hence the need for the Mt Lawley factory.

Another result of his move to the city was that he came under the influence of his



godly mother Jane Bell, one of the pioneers of Churches of Christ.

Albany Bell was highly respected in the business community. The *Jubilee History* (1903) says of him, "Making money with him is a duty only that he may use it to God's glory". He made a lot of money and he used it and his time generously for the Kingdom. His special interest was in Aboriginal welfare and he was one of the moving spirits convincing Australian Churches of Christ that they could maintain a significant mission with Aborigines. Already Misses Eadie and Bentley had established a faith mission at Norseman. Eventually a Federal Aborigines Board was established in 1941, with Mr Bell a key member. Albany Bell, with his family, had also set up a Mission at Roelands for the housing and training of indigenous young people, a work that now comes under the management of the Board.

The Last Word

**O Lord Jesus Christ ...
save us from the error of
wishing to admire you
instead of being willing
to follow you and to
resemble you.**

—Soren Keirkegaard
(1813-1855)

*"Teacher, would you punish
students for something they
didn't do?"*

"Of course not."

*"Good! Because I didn't do my
homework."*

*How do fleas get from place to
place? They itch-hike.*

*What do you get if you cross a
crocodile with a cat? Snappy
Tom.*

*Why did the farmer buy a steam
roller?*

To grow mashed potatoes.

*Why are pianos hard to open?
The keys are inside.*

*What travels faster, heat or cold?
Heat, because it's easy to catch a
cold.*

*Where do you get tough chickens
from? Hard-boiled eggs.*

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Late News

Pentecost Earthquake

Earthquake on island of Pentecost, Vanuatu, 1 March measured 5.7. Church buildings at Lemamlege village completely destroyed. Many houses collapsed. Water tanks damaged. No personal injuries. Estimated church replacement costs Vt3,000,000 (\$A38,000).