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## ***Blackwood Is 75***

*This historic home, over a century old, was the original meeting place of the Blackwood, SA, members. On 4 November the church will celebrate its 75th anniversary with a lunch on the property —page 3*



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## Guest Editorial

*The leaders of the church are called to be dispensers of the minestrone of the Gospel*

# Soup and Service

by Brian Phelps

**T**he early Christians created problems for themselves and their communities because they "turned the world upside down".

No wonder!

If they went around the ancient world talking about the teachings of Christ in the Sermon on the Mount, if they applied the principles behind many of the parables, if they were consistent with the life and death of Christ they were called to reverse the world order.

We live today in a world where the most powerful is the boss, where the fastest is the best and where the richest is the most admired and we have transferred this attitude into the life of the church.

We assume that those who are the most public are the most important. We attribute to the "leaders" of the church the qualities of "boss". And sometimes we who have been placed in "positions of authority" take on the aura of the manager.

We have introduced a power structure into the church.

For example it seems to me that much of the fuss over the role of women in the church is really a struggle over power. We take our stand on what we claim are scriptural principles, but we behave as if we are threatened that someone whom we have historically seen as inferior might exert power over us.

The rift that sometimes appears between churches and state boards or state officers is often based on the same fear. We attribute to these people and structures a desire to order us around, a management authority that is not based on fact.

Sometimes we who are called to be elders see the role as making spiritual decisions for other less spiritually competent people. In other words we want, often for what seem like good reasons, to exert power over those "ordinary" people who make up the congregation. And sometimes the "ordinary" people assume that elders and secretaries and board chairmen are there to exercise that power.



Those called to be ministers sometimes behave as if, somehow, God has made them general managers of the local branch of the Christian Church Inc. and seek to control the congregation. Occasionally the congregation looks to the minister for that kind of control.

And we have got it wrong!

The New Testament model of leadership is different to that of the Old Testament and to that of the corporate

structure.

Old Testament leaders heard the word from God and because they were the only ones who knew the word guided and directed God's people on his behalf.

The New Testament model turns the world upside down and says of leaders in the church, "The first shall be last and the last first," and "The greatest in the Kingdom of heaven is the one who becomes like a little child," and, "If one of you wants to be great he must be the servant of the rest."

The model of ministry, of eldership and of any form of leadership within the life of the church is not a model of authority, nor of democracy, nor even of theocracy. It is the model of the servant.

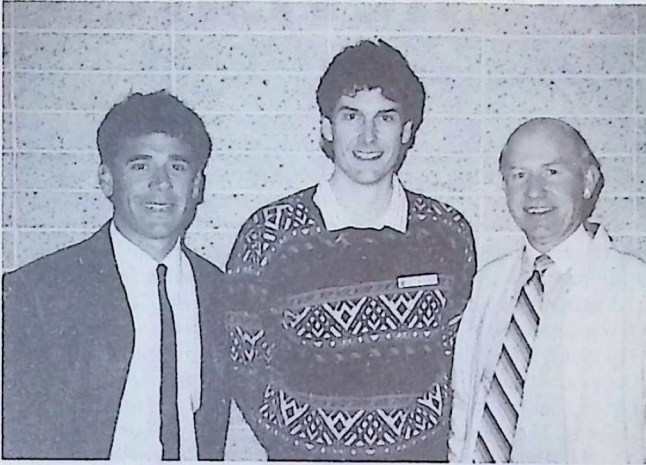
I am a fond of minestrone soup. Minestrone (the word comes from the same base as "minister") soup was prepared in the monasteries and kept on hand in case some poor traveller needed it. In the same way the leaders of the church are called to be dispensers of the minestrone of the Gospel.

To be the servants and not the served.

• Brian Phelps is a primary school principal in South Australia. He is an elder of the Magill church, has served as Conference President in South Australia, worked for 12 months as assistant to the State Minister in that state. He is currently a member of the SA State Board and Executive, as well as being secretary of the State Ministry Committee. He is married to Beverley and has two married children.



## New Team at Launceston



Darryl Tobler, Craig Spaulding and Rod Foster

It was a red-letter day in the life of the Launceston, Tas, church when two assistant ministers were inducted into the ministry team.

An experimental rearrangement of the pews allowed 260 to be seated. Rod Foster led the service and Sir Geoffrey Foot inducted Darryl Tobler as youth minister and Craig

Spaulding as pastoral minister. A morning tea and a dinner enabled many to personally meet Darryl and Sharon and Craig and Joy and their families.

The evening service was conducted by the young people and titled "Hey, Hey It's Sunday with Darryl and Sharon". —P. Harrison

## Dawson Street Growing

The Dawson Street, Ballarat, Vic, church has made a dramatic turn. In the last 12 months, the church has grown in membership from 104 to 132 and has moved from a one-minister church to a team ministry. Stephen Templeton began his ministry with Dawson Street in February after a very positive interim ministry by Jim Cunningham,

which set the church on the growing edge. This was shortly followed by Tracey Wickham joining the ministry team in May. Both Stephen and Tracey are enjoying the ministry of such a positive church.

The church believes it can maintain a 20% growth rate, which will result in attendances at worship by the year 2000 of around 1,000.



Tracey Wickham and Stephen Templeton

## Blackwood Is 75

On 4 November the Blackwood, SA, church will celebrate its 75th anniversary.

A feature of the day will be a lunch held on the property of Dr and Mrs Arnold Caldicott. Their home, over a century old, was once the home of T.C.A. Magarey, son of Thomas Magarey, who founded our churches in Australasia. T.C.A. Magarey lived in this house from 1903 until 1914, when it was purchased by the late Claude Verco, Mrs Caldicott's father. This house was the original meeting place of the Blackwood members. Baptisms were celebrated in the bathroom of the house before the installation of a baptistry in the building erected in Shepherd's Hill Road.

Following the lunch, to which all past members and

interested persons are warmly invited, small groups will be shown through the house and grounds, which include a summer house, stables and an underground well. The house is listed by the National Trust.

Some of those present will be dressed in the fashion of 75 years ago, and a display of photos and other memorabilia will be held.

Claude Verco sometimes maintained a lonely vigil, particularly during early evening services when no-one arrived to worship and he stood alone in the building. During these times he kept the church doors open, hoping for better things in the future. That his faith was rewarded, as present numbers show, is a tribute to the steadfastness of the early membership.

## WA Centenary Celebrations

During the year Churches of Christ in Western Australia have been celebrating their 100th anniversary in a variety of ways. The centenary celebrations come to a climax in the next two weeks with a series of special events.

It begins on Friday, 26 October with a Centenary Celebration Rally at 7.30 pm at the Christian Centre. The speaker for this evening of praise and worship will be Gordon Stirling. On Saturday, 27 October there will be a Centenary Music Festival at 7.45 pm at the Perth Concert Hall. Friday, 2 November, is the big day. On 2

November 1890 the first Churches of Christ communion service in WA was held in Perth. On 2 November 1990 a Dawn Communion Service will be held at 6.30 am in Kings Park at the Pioneer Women's Memorial Fountain.

The 100th birthday party will be on Saturday, 3 November, the Gala Centenary Banquet at 6 pm at the Christian Centre to be followed by a Historical Pageant at 8 pm. A Final Evangelistic Rally with Gordon Stirling at 7 pm on Sunday, 4 November, at the Perth Concert Hall concludes the celebrations.

## Through the Years

An evening through drama and music was organised by the Women's Auxiliary Conference for the Churches of Christ in WA Centenary Celebrations. The evening depicted the women's work from the first women's conference in 1906 to the present day.

Maureen Furr led in singing some grand old hymns from Alexander's Hymn Book. Fol-

lowing this compere Roma Armstrong went through the years with the ladies suitably dressed for each era enacting various aspects of the work. The scenes were interspersed with messages in song by Maureen and organ solos by Ron Raymond.

Thanks to Elma Ewers, who wrote the script for the night.

—B. McIlwraith



## Christians Meeting in Kuwait

Reports are being received that Christian churches are meeting again in Kuwait and feeding the hungry.

Several Philippine evacuees have reported to Jerry Zanstra, minister of Kuwait's National Evangelical Church, who was in the United States for the summer when Iraq invaded Kuwait, that five Philippine lay leaders are conducting worship services at the church. The evacuees also told Zanstra that Iraqi soldiers are attending services and are not disrupting worship.

Maurice Graham, a Southern Baptist worker still in Kuwait, has sent messages to family and friends in the United States saying the church is feeding hungry Asians.

Graham, the church's assistant pastor, is among a handful of Americans living inside the US embassy compound.

Before Iraqi troops stormed into Kuwait City, the church had an extensive ministry to Filipinos, who work as domestics. The church provided food, shelter and employment assistance to runaway and abused household workers.

One of the Filipinos who has fled Kuwait reported that the church had been turned into an Iraqi military compound. The refugee, Flora Labuguen, a nurse, worked at a Kuwaiti hospital.

Several other Christian nurses who also attended the church reported to Labuguen that anything of value inside the church had been looted and everything else destroyed. An apartment above the church where Maurice Graham and his family had been living also was looted.

The English-language congregation is about one-third Philippine, one-third Indian and one-third a mixture of other expatriates. Before the invasion about 10,000 gathered for services Sundays and Fridays.

# Pentecost Revisited

by Dorothy Smith

I think it is not given to every missionary to see the "fruit of their labours on the field". I thank God that this was my privilege during the month of August.

I had long been thinking of making a trip to Vanuatu, then suddenly, miraculously, the way opened up in May, when I saw advertised a holiday package to Vila for less than the ordinary airfare. I made plans to go in August. The package included eight days at a hotel in Vila. After the eight days I was to make my own way to Pentecost.

I left Rosebud in the early hours of the morning to arrive at Tullamarine to catch the 6.50 am plane to Vanuatu. On arriving at Vila airport, I met quite a few Pentecost people, who were in Vila for the 10th anniversary of independence, including Josés Sali and his wife, who will shortly go to New Guinea as missionaries.

On Sunday I was able to attend Sarabetu church, which has a large, beautiful building, under the leadership of Wilson Wabak. The church was packed as so many of the congregation work in Vila. I was very impressed by the service, beautifully conducted, the singing, as always, magnificent with a band and sound equipment. The service lasted three hours, but I was soon enjoying the worship and fellowship and sitting on a hard backless form was good therapy after cushioned ease and short services in Australia! (Of course I was well trained during our years on the field.)

The elders and deacons and ministers were the descendants of those men and women who came to the Lord in 1948 when 68 people were baptised in the river at Ranwas. They left their heathen village behind and commenced a new village centred on the Christian church and now 40 years later I was to see the result in the thriving work in Vila.

They need upholding in prayer, they need to be encouraged by the church in Australia. Vila is not an easy field, there is much evil due to alcohol, kava bars, discos, a casino and a brewery being built, even though the women of Vanuatu protested vigorously against it. Alas, the government was wooed by big business. I appealed to the Christians to protest to the Prime Minister to remember his motto "In God We Trust". I told them they cannot serve God and the Devil, and Satan is trying his best to take over once again. The Prime Minister has encouraged the return to "custom", which, in effect, is the return to heathenism.

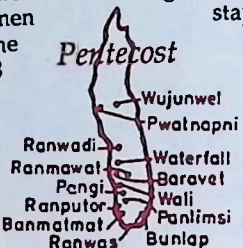
We must pray for the church to be strong, to protest against evil and maintain a faithful

witness for Christ. Pray for the church to be united in the fight against the power of evil.

My time on Pentecost was all too short. I was received with great ceremony and love. I stayed a week at Panas and a week at Baravet and my adopted daughters and their husbands were my hosts, together with all the people I have known and loved. I visited Banmat-

mat and Ranwadi and was thrilled to see those men and women who were infants in our time taking positions of responsibility. They were all so pleased to see me, and paid such loving tributes to my husband. I was touched by the memories they hold of him and how they remembered his words. They told of how he said, "One day these empty villages will be filled with people," and how it is true that once there was so much sickness that the race was dying out. Now these villages are filled with people, healthy happy children and lovely young women and men and I thanked God that I was privileged to see it and know that these people of Pentecost are once again a strong virile nations. Pray they will remain a Christian nation.

• Dorothy Smith was a former missionary in Vanuatu.



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## Korean Medical Conference



Dr Kolhatkar (centre) and Dr Pawar (second from right) with members of a deaf church in Korea—part of the ministry of World Opportunities International

Dr Philemon Pawar, medical superintendent of the Ashwood Memorial Hospital in India, had the opportunity earlier this year to attend the World Congress of Christian Doctors held in Seoul, Korea. As well as learning from the congress, Dr Pawar was encouraged by the churches he visited and the Christians in Korea who assisted to make sure his visit was a happy one.

Dr Pawar was accompanied by Dr Reg Kolhatkar. The two men were met on arrival in Seoul by a staff worker of World Opportunities International. Dr Pawar writes:

"On 22 July we had a great privilege of attending the largest church in Korea, and the world too! The Yoido Full Gospel Church of Pastor Yonggio Cho has at present 630,000 church members on its

roll with a rise of 11,000 to 12,000 per month. There are 630 district pastors under Pastor Cho. The secret for the growth of this church in Korea is the home cell system and constant prayers till you get the answer. In 1958 the church started in a tent with 120 members. It has grown like anything. It is said the growth rate of Christianity is more than the birth rate in Korea.

"The theme of our congress was 'Biblical Ethics and Oriental Culture—Light from East and Law from West'. There were many excellent papers read and wonderful discussions in different groups took place, which helped me to think in a broader sense and have revitalised and reshaped my commitment in the healing ministry at Ashwood Memorial Hospital."

## Immigration Debate at Northside

Shadow Minister for Immigration, Philip Ruddock, had his hands full when he debated immigration with Graham Long from the NSW Department of Social Service, John Lynch from the Department of Immigration and Ethnic Affairs, and Jay Bacik, senior minister of the Northside Community Church in a public debate at Crows Nest, NSW.

This was the first in a series of "Couchman"-style evenings designed to offer the opportunity to participate in debates on current issues with the newsmakers and informed Christian leaders.

Philip Ruddock said, "The government claims that its approach to immigration has been formed in a 'trial and error' manner...it is a pity that it has been more error than trial."

On the other hand, Graham Long claimed that there is a lack of meaningful difference

between the opposition and government approach on immigration. He was also critical of the Liberal Party's retreat from their previous stance that immigration should be slowed in the interest of social cohesion. "For one country to be swamped by another is at least threatening and potentially a violation," he said. "Thinking people must develop an attitude that keeps the community compassionate to people of all cultures...including our own."

The third speaker, John Lynch, from the Department of Immigration and Ethnic Affairs provided some useful statistical and procedural information.

Jay Bacik had the unenviable job of bringing the ends together in an area where the church has been accused of inconsistency.

Further "Currents" evenings on the media and the environment are planned.



Graham Long, Phillip Ruddock and Jay Bacik

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## Hearing God's Word Loud and Clear



Photo courtesy Post Newspapers, Perth, WA

**Minister Barry Ryall outside the Dalkeith Rd church, now fitted with an audio loop**

The Dalkeith Road, Nedlands, WA, church has just installed a new amplification system that includes an audio loop. The loop enables people with hearing difficulties to hear the service direct to their hearing aids.

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It is usually difficult to install the loop system into an older building with a concrete floor and fixed seating unless it is installed under the carpet. The system at Dalkeith Road, however, was installed using a series of detachable plugs to enable the pews to be moved if desired.

About 60 people can use the loop at the same time. The church has more than 10 regular worshippers with hearing difficulties and recently a funeral, a parent-child dedication service and a wedding all had more hearing impaired people who were able to hear these services clearly.

Dalkeith Road did not listen to experts who said the job couldn't be done. "Let he who has ears, hear!"

## Gardiner Anniversary

The Gardiner, Vic, church celebrated its 76th anniversary in September. The morning worship service was led by the minister, Paul Creasey, and the message brought by the previous minister, Harold Steele. A luncheon in the church hall after the service was attended by 60 past and present members.

Gardiner is an established Melbourne suburb and church membership had been in steady decline as the demography of the area has altered. In 1985, Harold Steele came to the church for a short interim ministry and stayed for five years in a part-time capacity. Harold led the church as it faithfully maintained its witness to the surrounding area in a time of great change. At the beginning of this year, the church farewelled Harold and his wife, Irma, as they began a well-earned retirement and welcomed Paul Creasey with his wife, Irene, as Paul commenced a full-time ministry.

The church is now beginning to experience signs of growth and outreach. Church membership has increased for the first time since 1972 and the church witnessed its first baptism for four years on 30 September. A monthly evening

service, led by Peter Fleming, student at CCTC, has been recommenced and a singing group adds variety to the worship.

The traditional concept of worship is foreign to many local people. To counter this, common interest groups have been started to provide contact with them, and a social committee arranges events for all associated with the church. In addition to the civilian widows and early planning for retirement groups, who have used the buildings for many years, the HODOS program of the Vic-Tas Department of Community Care and the local Neighbourhood Watch committee are now making use of the church facilities and this will provide more opportunities to establish contact with the surrounding community.

The Gardiner church gives thanks to God for his faithfulness and for those members who struggled to keep it alive.



Gardiner's present minister, Paul Creasey, with past minister Harold Steele



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# Zimbabwe News

**B**arry Jenkins, Ringwood, Vic, has returned from a visit to Zimbabwe representing the Overseas Mission Board. He was accompanied by Garry Hills, Margaret St, Toowoomba, Qld, who travelled at his own expense. Since August is holiday month in Zimbabwe, they were guests at three "revival" meetings, two conferences and the opening of a new church building. Everywhere they were referred to as "Barry and Garry".

## Barry and Garry in Zimbabwe

### Impressions of the Church

We were impressed by the strength of the church. 1,000 attended the National Conference of Churches of Christ in Gutu. 500 attended the opening of Bilashaba Chapel. 200 attended the local revival meetings.

The welcomes we received, the singing in harmony, spontaneous prayer, response to the teaching and a readiness for change are all vivid impressions in our minds.

### Zimbabwe: An Emerging Nation

Although the towns, cities, industry and agricultural pat-

terns are well established, the nation of Zimbabwe is only 10 years old. The emergence of women is one feature of the new Zimbabwe. They head up the schools and government departments, are government leaders and are increasingly involved in the leadership of the church. The emphasis on self-reliance, "we can do it ourselves", is a strong theme in development projects in the rural sectors.

Many rural Zimbabweans are subsistence farmers on drought-stricken marginal communal lands that are crying out for water, good land management and additional income-earning projects.

### COCOA Goes Into Action

36 churches in the Zvishivane area have grown out of the witness of the New Zealand Churches of Christ. Following a survey conducted among 1,000 people in the area, a project committee has been established to use COCOA funds to help these rural people on communal lands. We would hope one water bore will be established each year. (Some women still carry water 6 km every day.) We will also invite local churches to submit micro projects with the emphasis on income generating projects, e.g. chickens, tools, fencing, and skills training.

## COCOA in Zimbabwe

The primary purpose of my visit to Africa was to see how we could be involved with development programs in Zvishivane area of Zimbabwe. Many of our church families live in communities where there is very poor soil and unreliable rain. They are subsistence farmers depending on the corn they grow each year as their staple diet.

A project committee has been formed of 10 experienced people representing the churches, young people, women and the wider community. They are already seeking out the poorest areas to help them with projects that will generate income. The greatest need is water. It is obvious the difference a water bore makes in these communities. In the next three years we

hope that COCOA will finance one water bore in three different centres and will find a dozen or more micro projects, e.g. poultry, provide tools, adult literacy programs etc.

How can we help? COCOA is a tax-deductible means of giving to these projects. COCOA is open all year round. If we are to give the support to Zimbabwe they need we will need to raise a minimum of \$25,000 per year for the next three years. Can your church make a special effort for COCOA between now and the end of 1990?

## Want a Penfriend in Zimbabwe?

Bill Keddie has the names and addresses of more than 20 high school students in Zimbabwe who would like an Australian penfriend. Write for details to Bill Keddie, Church of Christ, 50 Tom St, Yarrawonga 3730.

## Dadaya High School

One of my tasks in visiting Zimbabwe was to find out the latest situation at Dadaya High School. The school had two headmasters in recent years who were not Christians. This year a new headmaster, Noyce Dube, has been appointed. A very practical man and an active Christian, Noyce is from our church in Bulawayo.

He is but one of several active Christians on the staff. The deputy headmaster serves as acting chaplain, Mr Mapira (geography department head) is leader of the Scripture Union work, Philip Mazambara (head of divinity) has an MA in divinity from Harare University and comes from a Churches of Christ background and a teacher from New Zealand (David Beecroft) is also active in Christian witness in the school.

The SU group meets every day, with up to 200 attending for singing (Zimbabweans will sing for hours, unaccompanied, in beautiful harmony), Bible study and prayer. The SU chairman, Enard, a sixth-form student, led the services when I spoke. He was magnificent. He was able to quieten the 800 students and direct their thoughts to the Lord. He involved many students in singing, scripture reading and prayer.

Zimbabwe needs teachers as it has made secondary education for all one of the major thrusts since self-government. Dadaya has two overseas teachers (Canada and NZ) and more would be welcome. Visiting teachers can live on African salaries and the school provides accommodation. This would be an ideal opportunity for teachers who are open to serve the Lord in a positive Christian environment with students who are eager to learn. Opportunities abound (especially for maths and science teachers). Enquire to the Overseas Mission Board, Box 320, Unley 5061, or Barry Jenkins (03) 870 7520.

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## • What happens when World Vision Comments on Israel and the Intifada?

# A Case Study

by Philip Hunt

**A**t World Vision we have discovered that there are many things that cause people to be poor. One must ask why people are poor. It is one thing to give the hungry a fish. A long-term solution is teaching them how to fish. Perhaps they are prevented from fishing by economic or political barriers. World Vision tries to empower people to deal with all the factors that cause and sustain poverty.

### My Visit to Gaza

On 20 May I was in Israel when a gunman killed seven people, opening fire with a machine gun on a group of Arabs going to work inside Israel.

On my return I issued a media release, with two major sections. The first section expressed my concern that time was running out for peace; that the present situation was bad for all people in Israel; that there was danger of Israel heading down the Lebanon road to an increasingly violent and stupid conflict. ("AC" 21 July)

The second section listed some options available for the world to consider in response to the situation I described:

- Pray that there will be no escalation in the violence on either side.
- Urge our government to increase its commitment to bilateral aid to Palestinians.

• Let us consider sanctions against Israel. Given the low level of trade between our two countries this will not likely have a huge economic impact, but we have seen in South Africa that sanctions do send out a powerful message of disapproval.

I now regret that this minor comment I made about sanctions has been misrepresented as if it were the entire World Vision commentary. Officials of foreign governments with whom I spoke in Israel commented upon the idea of sanctions. In listing the various options available to encourage peace, I therefore included them. Personally, I think they would not be effective. Indeed, sanctions are a form of low-grade violence against Israel, more likely to entrench violence than relieve it. In the context of a list of options available for the world to consider, sanctions make some sense. As a single methodology for dealing with intransigence in the peace process it has neither our enthusiasm nor our recommendation.

The reaction to my comments certainly doesn't compare to the usual response World Vision gets to an appeal: hundreds of phone calls and thousands of dollars. Nevertheless, the response has not been insignificant. It has come from two major areas: Jewish and Christian.

### Jewish Reaction

Among Jews who have reacted, there have been two kinds:

- We like what you say, but not how you say it.

There are those who express appreciation and support for what I have said, but regret the way I said it. Some have been offended by what they discern as a pro-Palestinian slant to my commentary. For most this

means, by their definition not mine, an anti-Israel slant. These people have wanted to express their concerns about what is happening in Israel and to say they are not surprised by my reports. Nevertheless they wish I had taken more trouble to put this reality into a better historical and political context. I think that is reasonable. Where people have written to me I tried to show that World Vision is neither unaware nor naive about that context.

- We don't like what you say, or the way you say it.

Some Jews like neither what I have said nor the way I have said it.

*Remember the Holocaust.*

To address the present situation without reference to the Holocaust and the profound concern of many Jews for a safe place of refuge is, for these people, offensive (or, at best, as one Jewish friend said "indiscreet").

*Recognise genuine Jewish fears and the need for a refuge.*

I think this is more than reasonable. Indeed, I think this is

one of the keys to progress between Palestinians and Jews. Palestinians, and their spokespersons, need to be conscious of and sensitive to the Holocaust.

*You're picking on us. What about all those other bad guys?*

Another concern has been that World Vision is being selective in its criticism. Some Jewish friends have shared commentaries from this point of view, and I saw it expressed in print in Israel in response to the international outrage over the 20 May murders.

In World Vision's case I found this criticism a bit hard to take because World Vision speaks only from experience. We also condemn Arab violence. In my recollection this is only the second or third time in our history that we have made a comment on Israel. Our record as advocates for the poor in Cambodia, Ethiopia, El Salvador, and Mozambique is rather longer and noisier. I feel the idea that World Vision had exhibited "a continuing pattern...of...anti-Israeli state-

## Letters from Tertius

### Mindless

To the Editor,

As I watched the TV account of some soccer hooliganism the news reader used the word "mindless" to describe it. The word "mindless" seems to be used a lot in reports of violence, rape and other forms of irresponsibility.

But I wonder if that's the right word. These problem people know very well what they are doing. Their minds are very much at work as they pull pickets off fences and select their victims. Their minds may be fouled up, but their actions are actions out of that sort of mind.

I think that the word "faithless" might be more accurate. I have a hunch that how we behave depends mostly on what we believe.

I know that my beliefs determine the things I do or don't do. I don't think of myself as being a very virtuous person, but I know that I could never lift my hand against a woman. My belief system simply has never had room for such behaviour. Sometimes on a hot summer morning I go reluctantly off to church rather than to the beach. What I believe about the church determines that.

I'm all for education and what it can do to develop the minds of people towards thinking and acting right. But after all that education they often do these so-called "mindless things". So maybe faith building is even more important than mind building.

Yet in our town they are building new schools and some erstwhile churches have become funeral parlours, restaurants and antique shops.

—Tertius

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ments" is rather hard to prove. *Other reactions.*

Some have wanted to argue various points about the stubbornness and violence of the Arab world. This also is not unreasonable. As I left Israel the news came through of the stupid raid on the Tel Aviv beaches. And I know that being targeted by intifada rocks is not like participating in a peaceful demonstration. My concern about such "eye for an eye" reactions is that they lead down a path of ever-escalating violence. Hitting back because someone hits me is the value system of six year olds. Israelis and Palestinians need to react with more maturity, difficult as that may be.

## Christian Reaction

Christian supporters of World Vision have reacted in two ways.

- World vision is becoming political!

Some cannot understand why World Vision would want to make political statements about Israel or any other place. Sometimes political factors are the cause of poverty. Since we speak on behalf of the poor, World Vision therefore has the responsibility to address those political factors that cause poverty.

- The modern State of Israel is the fulfilment of prophecy.

There are those who have a

fundamentalist view of the modern State of Israel as the fulfilment of Old Testament prophecy. In its most extreme form, these critics accuse me of standing in opposition to God's will. In other words, since the modern State of Israel is God's will, any criticism of it is a criticism of God. I take the practical view that even if the first premise is correct (that Israel is the fulfilment of prophecy) this does not relieve Israel of the responsibility to live up to other prophecies or commands of God in the Bible. (Ezekiel 47: 21-23)

There are, of course, many references in the Old Testament (the Hebrew Bible) to the return of the Jews to the Promised Land. The boundaries of this land are even delineated. Some Christians say that since these promises were not fulfilled in the Old Testament literally, so we look for a fulfilment in the future. It is a reasonable view to hold. Many do hold it.

As the Rev. John Stott suggests in a paper titled "The Place of Israel", "others do not hold that view" and he looks at the Biblical arguments for an alternative view:

- The Old Testament promises about the Jews' return to the land are comforted by promises of the Jews' return to the Lord. It is hard (Stott says) to see how the secular, unbelieving State of Israel can possibly

be a fulfilment of those prophecies.

- The Old Testament promises about the land are nowhere repeated in the New Testament. The prophecy of Romans 11 is a prophecy that many, many Jews will turn to Christ, but the land is not mentioned, nor is Israel mentioned as a political entity. So we need to be very cautious in simply jumping back to the Old Testament promises and ignoring how they are handled in the New.

- The Old Testament promises, according to the apostles, are fulfilled in Christ and in the international community of Christ. The New Testament authors apply the promise of Abraham's seed to Jesus Christ. And they apply to Jesus Christ the promise of the land and all the land which is inherited, the land flowing with milk and honey, because it is in him that our hunger is satisfied and our thirst quenched. A return to Jewish nationalism would seem incompatible with the New Testament perspective of the international community of Jesus.

Now most Jews and Muslims would not accept the validity of our perception of the New Testament as a continuation of the prophetic tradition. I understand that. Indeed, it is clear, if a little more surprising, that some Christians do not accept it. We must love and respect those who hold these views.

To all these critics I have attempted to respond openly to their perspectives. There is much common ground and understanding to affirm. Recognising the wider issues, but

responding from our basic commitment to the poor, we make a call for negotiations that will lead to peace.

## The Silent Majority

There is a third group who have responded with a blanket of silence.

### Australian Palestinians

I have heard little from the Australian Palestinian community and I am not sure how to interpret this. I have appreciated the tone of most of the critical comments I received. Jews and Christians alike have tended to be articulate and friendly, even while they have been critical. It is the nature of controversy that only the negative voices are heard and reported. I think this is disappointing.

I'm Interested because World Vision said it.

Finally the rest of the silent group are those who had no awareness or interest in Israel, Palestinians or the issues. For some, the fact that World Vision has spoken will cause an awakening to the issues. I believe this is an international community service that World Vision can do. Part of our role is to help people to care about poverty and its causes. If, because we have taken the risk to speak, more Australians are sparked to think about these issues, whether or not they agree with us, we have done a good and worthwhile thing for the poor.

- Philip Hunt is Executive Director of World Vision of Australia and a member of the Doncaster, Vic, church.

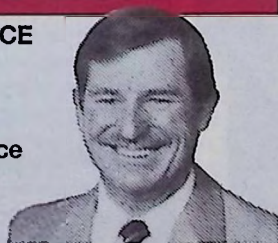
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## Media Review

### Books

#### New Church, New Land

The Korean Experience by Sang Taek Lee (Uniting Church Press) \$17.95  
New Church, New Land—

The Korean Experience by Sang Taek Lee is an important book about new church development and our neighbours. The author is the minister of the Sydney Korean Parish of the Uniting Church.

He describes the history of church planting among Korean immigrants in Sydney from the beginnings in 1974. Out of this 16-year history he draws important implications for future strategies in evangelism, new church development and the many issues relating to church order and structure. While the particular orientation relates to the Uniting Church, there are implications for all churches.

Sang Taek Lee displays a broad understanding of contemporary theological and sociological issues. A strong concern for the human issues that surround him as pastor and leader is also evident.

We can immediately rejoice in his account of the multiplication of Korean churches and disciples. There are 33 Korean churches Australia wide with 30 located in Sydney. The book includes a useful summary of immigration issues from 1788 to the present day, plus an objective analysis of contemporary theory and issues surrounding assimilation and multiculturalism.

We are introduced to who the Korean migrants are, why they opt for Australia and what has been their experience. Lee asserts that Koreans come to Australia basically for self-improvement, freedom from exploitation and oppression and better opportunities for their children. He outlines six stages that most immigrants pass through in their adjustment here. It is a complex experience marked by much that is less than ideal. Many feel left on the margin of our society.

The upsurge in new Korean churches and community groups springs from this situation. The Korean experience presents a strong case why churches need to reach migrant groups through their own culture.

The author presents a powerful argument for those of us who ask why they won't come and join us. By implication, churches that fail to come to terms with these issues will struggle to adjust in an increasingly diverse society. If well-educated and highly motivated migrants find the going tough in Australia, what must it be like for others?

Issues of church structure and management; and how problems arise from Korean and Australian cultural differences are highlighted. Implications and suggestions for Uniting Church practice are dealt with. This important section contains a number of transferable concepts for the whole Australian church and its outreach to migrant communities. The Joint Board of Christian Education has done good service to the whole Australian church in venturing into this publication area.

—Don Smith



#### Patterns of Faith in Australian Churches

Report from the Combined Churches Survey for Faith and Mission

by Philip J. Hughes and Tricia Blombery (Christian Research Association) \$16

The Christian Research Association was established in the mid-1980s to conduct research on behalf of Australian churches. Its second project was a major national survey of church attenders. This book is the last of eight reports that the staff have prepared on different aspects of the data.

In the preface the authors comment: "This report is largely interpretive rather than descriptive. It will help clergy, church leaders, lay people and others in understanding the people who are in the churches. It will display something of the logic of their patterns of faith and what is important to them in the faith."

This book also looks at what ministry involves for different ages, genders and educational groups, urban and rural congregations and the core and the fringe people in local churches.

There is some very interesting information available in this book that could be studied by people looking at the future of the church in Australia and the directions in which we should be aiming our message. Interestingly the researchers found four groups in the church: conversionists, devotionalists, conventionalists and principalists. These categories are defined and their traits examined. The final chapter on the "Issues and Directions for the Future" would be helpful to church planners.

Most good Christian bookshops should have copies of this book, otherwise it is available from the Christian Research Association at 161 Sturt St, South Melbourne 3205.

—CRA





# Media Review

## From Every People

A Handbook of Two-Thirds World Missions with Directory/Histories/Analysis

by Larry D. Pate (MARC Publications)

15 years ago no one had heard of "Two-Thirds World missions". Today there are almost as many mission agencies from developing countries as there are in North America and the number of professional missionaries is also comparable.

The first section in this book examines some of the statistics about Two-Thirds World missions. Larry Pate has catalogued about 1,000 such mission organisations, ranging from one-person groups to very large organisations. He shows that many of these are innovative in their methodology and effective in the use of scarce resources. The definition of "missionary" in this context are all those who are sent to preach the gospel across cultural boundaries, even where they are still within the one country. The regional statistics give some fascinating facts: India sends about three times as many missionaries as second-ranked Nigeria and Korea is only in 10th place. The largest sending agency is the Burma Baptist Convention with 1,400 missionaries.

The second section contains three fascinating case studies from Malawi, Argentina and India. The final section is a directory of mission organisations in the Two-Thirds world.

—CRA

## Healing the Masculine Soul

by Dalbey Gordon (Word) \$9.95

Many titles of this theme are merely defensive reactions to society's experience of the emancipation of women. Gordon Dalbey's approach is refreshingly different. Shunning both the popular tend to overcompensation by males as they "explore and embrace their feminine side" and the opposite assertion of macho Rambo toughness, Gordon Dalbey invites men to recognise "the wound in the the masculine soul" and with the help of Christ as healer reclaim an authentic masculine self.

This book is a thoughtful treatment tackling some controversial and tender areas. Chapter titles such as "Warrior Redeemed" and "Lost among Men: A Nonpolitical View of Homosexuality" hint at some of the areas covered yet the views expressed are not predictable and invite deep consideration. One fascinating chapter drawing on the author's experience in Nigeria contemplates a Christian male initiation rite! This reviewer, initially repulsed at such a notion, felt strangely drawn to the concepts expressed in the rite.

In this decade of the media-created "New Man" this book offers Christian men (and women!) much food for thought.

—Dennis Ryle

## A Man Called Norman

by Mike Adkins (Word Books) \$10.50

One could be forgiven for thinking as one begins to read this lovely little book that it is a work of fiction, but it soon becomes apparent that it is very much a true story. Not only that, it is an autobiographical account of the author's experiences in Christian living when he moved into a new neighbourhood. It is described as "the unforgettable story of an uncommon friendship".

Little did Mike Adkins know, when he moved, that one of his neighbours was an eccentric man, which every town seems to have. Norman was very strange indeed. His speech was very limited and restricted, his cleanliness left much to be desired, and his general demeanour was not at all usual. But God used Norman to teach Mike what it means to obey one of the great commandments of scripture: "Love your neighbour as yourself."

Mike Adkins became a director of an evangelistic organisation and is an accomplished speaker, singer, and songwriter, and has recorded at least two albums of his own songs. The story of

Norman has been featured in Christian television broadcasts in America. The book is very easy reading and certainly will be enjoyed by young and old alike. There is a message in it for us all. Recommended.

—Paul Payne

## The Vital Congregation

by Herb Miller (Abingdon Press) \$19.75

The "Effective Church" series by Herb Miller will seek to give answers to the "how to" questions churches often face in their planning. Leaders will be given practical insights and methods to increase effectiveness in leadership, worship, spiritual growth and evangelism. Ideas for prayer, stewardship, small groups and administration will be part of the series. *The Vital Congregation* begins with a discussion on the importance of church leaders. Their positive attitude directly influences the directions of the church. Miller introduces the importance of worship as an introduction for people into the life of the church. It needs to express warmth and reduce anxiety for the unchurched. Churches need a variety of opportunities for service and the use of people's gifts and skills. *The Vital Congregation* is a valuable resource if you are working towards a vital, caring, growing congregation.

Available from the Federal Board of Christian Education, Churches of Christ Centre, 52 LaTrobe St, Melbourne 3000, Phone (03) 662 2377, for \$19.75 plus postage.

—Ian Tippet

## More Poems for Everyday

by Lesley Stirling (Berwick Church of Christ) \$8 posted

This new collection by Lesley Stirling follows *A Poem for Everyday*, now sold out. All of its 90 pages are profusely illustrated with line drawings by folk artist Joan Armitage of Beaconsfield. A frequent comment from readers of the first collection of poems was that they liked them because they reawakened in them familiar thoughts, feelings and memories. The same is true of *More Poems for Everyday*. The collection is varied, with devotional poems, nature poems, poems of the Australian bush, poems about people, poems about issues and, scattered here and there, a few fun poems.

Copies can be obtained for \$8 including postage from the Berwick Church of Christ, PO Box 75, Berwick 3806.

—Beryl Chandler

## Something I've Never Felt Before

How Teenagers Cope With Grief

by Doris Zagdanski (Hill of Content) \$7.95

This is a book based on conversations with teenagers about loss and change.

It gives an accurate description of the experiences and feelings of young people in times of crisis, using clear, simple language.

Useful for young people, parents, teachers and anyone with a caring interest in the experience of grief.

—Mary Ambrose





# Happenings

In recent weeks several fires are reported to have severely damaged Eastern Orthodox church buildings in Poland, according to the organisation Belief in Eastern Europe. The most serious case was the gutting of a famous pilgrim church in Grabarka. BEE attributed the attacks to "the intolerance of some Catholic extremists" in Poland.

Norway holds the world record for missionaries sent per capita, according to new statistics. About one in every 2,500 Norwegians is a missionary in some other country—a total of about 1,600 in 58 countries. The largest numbers work in Ethiopia (127), Japan (117) and Kenya (76). By way of comparison, West Germany sends one missionary for every 28,000 residents, the US one for every 3,500.

The Bible Society in Australia has received pledges from 450 families willing to finance the supply of Christian Scriptures to 1,000 Russian families each month for the next 4 years. Each of the 48,000 Russian families will receive a Bible in their own language, an illustrated Children's Bible and/or a New Testament to share with a friend. The package will cost \$15 for 2 families. The project is named "Operation Family" by the Bible Society.

There are more than 340 million handicapped people living in the Third World and more than 120 million of these are children. Inadequate food intake and a lack of medical care during pregnancy are the main reasons why millions of children are born with physical and mental deformities.

Australia's first archives of Christian art are being established at the new Institute for Theology and the Arts, based at Paddington, Sydney. Over 100 items have been donated to develop an archive and research collection of brochures, books, magazines

and papers on all areas of Christian art. A slide archive of the visual arts, illustrating the wide range of Christian art and craft, has been initiated with two sets of slides being donated, featuring liturgical vestments and altar furnishings.

Couples who deliberately exclude children from a marriage through continuous birth control or contraception may have invalidated their marriage according to the laws of the Roman Catholic Church.

For the first time in New South Wales a Roman Catholic diocese has joined the NSW Ecumenical Council. The Roman Catholic Diocese of Parramatta was formally admitted into the council on 2 June.

Research group O'Keefe, Panas & Partners have announced a comprehensive survey into the allegiances of Australians to religious groups. The 1990 National Giving Trends Survey gives groups detailed information on who gave what to their organisation and why. Their survey last year revealed that the average donor is over 25, professional, more likely to be female and a resident of Western Australia or Queensland.

The world's largest weekly Anglican healing service, based at St Andrew's Cathedral, Sydney, celebrated its 30th anniversary on 3 October. The founder of the healing ministry, Canon Jim Glennon, preached at the anniversary service.

Crosses, statues and other religious objects are now banned from prisoners' cells in NSW, following the introduction of stringent prison regulations by the State Government in September. The new list of approved cell property allows one Bible in maximum security cells, and a Bible plus one other religious book in the cells of lower security prisoners.

Prison chaplains have met with the Correctional Services Minister, Michael Yabsley, to express concern at the ban.

A proposal that the Baptist Union of Victoria rejoin the Victorian Council of Churches was to be considered at the church's annual state assembly 15-17 October. Victorian Baptists participated in the founding of the VCC in 1892, but the church withdrew in 1974 because of "serious potential division within our union which far outweighs any possible advantage".

During a recent 5-day crusade in Long Island, New York, Billy Graham set four consecutive stadium records. The crusade also realised one of the highest percentage responses of any of his campaigns held in America. Crowds averaged 19,740 per night. An average of 1,740 came forward to commit their lives to Christ.

Pastor Steve Ripley, of the Deaf Bible Fellowship Church, in Sydney, Australia's first deaf missionary to go overseas, has arrived in Mexico, where he will work among the deaf.

A Baptist congregation in the city of Kobrin, southwest of Moscow, was allowed to demolish an abandoned Soviet army barracks and use the bricks for a new church building. "Thank God there is disarmament," said the pastor. "Now churches are being built from materials which were previously used for war."

There are 189 Baptist Union Churches in Victoria, with 16,000 baptised members. In the last census 39,784 Victorians said they were Baptists.

The new State Director of ITIM (SA) from January 1991 will be Ruth Prescott. Currently Mrs Prescott is South Australian State Manager of the Commonwealth Department

of Community Services and Health. She is married to Justice Kelvyn Prescott and they are very involved in St Stephen's Lutheran Church in Adelaide.

Song Tianying, eldest daughter of Chinese evangelist John Sung (Song Shangjie) (see "Happenings" "AC" 6 October), has been released after being held for more than a month in police custody in Zhangzhou, Fujian. Miss Song, who is in her seventies, had been arrested while holding training courses for house-church Christians. Authorities in the area are now forcing other house-church Christians to attend political study sessions.

2000 marched in the "Kings Cross Jesus March" through Sydney on 1 October to launch "Southern Cross Crusade 2000 AD", a ten-year crusade organised by the Festival of Light.

President Mikhail Gorbachev has ordered an immediate investigation into the murder of Fr Alexander Men, a prominent Russian Orthodox priest and a founder member of the Bible Society of the Soviet Union, who was killed with an axe on his way to church. The Bible Society in the USSR was founded only last January, with 20 members from Orthodox, Lutheran, Catholic, Baptist, Adventist and Pentecostal churches.

The Soviet Union has passed legislation ending the policy of atheist education and state control of religious institutions. The law permits schools to allow organised religious instruction in schools, declares all religion equal under the law and bars the state from interfering in religious affairs.

Dr John Brown, the Uniting Church's national director for mission, has called for an "end of marriage" ceremony to set divorced people free from their feelings of failure and guilt. He

said services were also needed to help people cope with domestic violence and business failure.

The Mormons have changed some of their sacred rituals, eliminating aspects of secret ceremonies that had been deemed offensive to other faiths. They have quietly dropped a temple practice in which women pledged obedience to their husbands, the practice of women wearing veils and the portrayal of non-Mormon clergy as servants of Satan.

Sun Myung Moon, founder of the Unification Church, declared himself the new world messiah at his "Assembly of the World Religions" a lavish, all-expenses conference he bankrolled at the San Francisco Airport Hyatt Regency.

A study commissioned by High Adventure Ministries in the USA found little difference in the behaviour of born-again Christians before and after their conversion experience. Use of illegal drugs, driving while intoxicated and marital infidelity actually increased after the born-again experience.

A detective in Chicago has been able to have his dog ordained as a minister. He sent \$3 to the American Fellowship Church, a mail-order religious organisation, and back came the supposedly legal credentials. The Rev. Fluffy Walstead finds the ministry a dog's life.

A number of church leaders in New Zealand say the country has been "conferenced to death" and that Christians should stop attending seminars and go out and start acting on what they have already learned.

In many Third World countries children as young as 5 are working for wages to keep their families from starvation. The ILO estimates 58 million children under 16 go to work.



# Lands of the Unexpected

Keith Farmer interviews Rosalie Rofe

**Keith:** Rosalie, what are your impressions of Australian society and the major changes that have taken place in Australia in the 28 years that you have been in Papua New Guinea?

Rosalie: The thing that really struck me when I flew into Sydney was the lack of space in which people live. There was a lot of concrete around and people could very well be isolated inside those little concrete cells. As I've been in Australia a little longer it has been confirmed in my mind that people like to keep to themselves a lot, probably more than they used to.

I've also noticed a preoccupation with being secure financially and with the possession of things. Probably everyone would say these things don't bring happiness, but they still chase them.

Another change is the amount of choice that there is available in anything. On the grocery shelves there are so many things that you can choose from that it creates in people a sense of covetousness that in some ways makes them want more than they can really afford. That's one thing I'm afraid I might get sucked into.

And I've also noticed the amount of violence that comes onto the television screen, which people probably just take as being very ordinary these days and accept quite readily, but to me it seems to be quite shocking. I really hope I won't become so accepting.

The kinds of things that people do morally I just can't understand any more. There's been a big increase in what's become known by the community, simply because the screen shows it to you.

There doesn't seem to me to be much privacy any more. Since I've been home I've had to get insurance for the car etc. and I worry about how many computers I'm on. It's a bit frightening what people might do with that information if they ever wanted to.

**Keith:** That's interesting to me because I think many Australian people would consider that the Papua New Guinea society is a violent society and maybe might

also have an impression, because of its relatively primitive nature, of it being an immoral society.

Rosalie: The Papua New Guineans have guidelines for their morality and they stick within them more than we stick within ours here in Australia. While Papua New Guinea seems to be a violent society—and there is a lot of violence—in times gone by that violence was within certain limits. You are not violent to just anyone. You can only be violent to certain people and certain groups. They've got this thing: "If you are not a friend you are an enemy." There are only those two classes of people and so it's right to do bad things to your enemy, whoever that is. But their old violent ways were within certain guidelines that were set down by their culture. In Australia it seems that a lot of violence is very senseless. Sadly that now seems to be what is coming into Papua New Guinea too, that senseless "we saw someone do it on video so we'll do it too" kind of thing.

**Keith:** But it's coming across from the Western world.

Rosalie: That's right, and Papua New Guinea seems to be the dumping ground for all that kind of rubbish.

**Keith:** Can we talk about the revival that has taken place in the area where Churches of Christ have been working in the grasslands? What is happening at the moment and how do you see the revival in retrospect?

Rosalie: The revival that occurred probably came to its peak in 1984-86 in different areas. In many ways it continues at times when people get together and have meetings for different functions. You get that same sort of excitement and fervour resurfacing for a while. I think the thing that has come out of the revival to us as mis-

sionaries has been the very real desire for Bible teaching. People really want to know what God's Word is saying to them. When the revival occurred there were so many expressions and manifestations of the Holy Spirit working that a lot of people got carried away with the surface manifestations rather than becoming really aware of what the whole thing meant: that there is a new relationship to Christ. However there was that new relationship in the life of a lot of people and those people I believe will never go back. They won't change. Their experience of God was real and continues to be real and so they have a real desire to learn more of God's Word. We found that there were a lot of people who were applying to go to Bible School. Last year there were about ninety applications for about twenty places. That has continued unabated since the revival—people wanting to know more so that they can help other people. There is an evangelistic spirit that people have gained through the revival and that continues.

**Keith:** So you would see the results of the revival as being generally very positive but that some experiences were not genuine or were counterfeit?

Rosalie: I think there were counterfeit experiences with some. In places there were leaders who were charismatic types who had their theology mixed up (if they had any theology at all) and they mixed old practices and beliefs with what they said the Holy Spirit was doing. Because some of the church members were biblically illiterate, to all intents and purposes, they just went along with these leaders and so there was error in some places. Most people were concerned

that there not be error so they invited others to come and visit and see what was going on and talk to them. The leaders who were more counterfeit didn't like intrusion from others.

**Keith:** As a person brought up in Australia and having learned your Bible and theology in Australia, did you have to change some of your ideas when you experienced what was going on in Papua New Guinea?

Rosalie: Yes. I guess the biggest idea I had to change was that God didn't necessarily fit my traditional Church of Christ pattern. If he was going to work, then he would work not necessarily along the way that I thought he'd go or that anyone else thought he would go. The whole experience opened up for me the fact that we have a very great God and that we need to allow him to work as he sees fit and not limit him by our tradition.

**Keith:** Why is it that in the church in Australia in recent decades we have not experienced revival as in Papua New Guinea?

Rosalie: I think we're orientated towards being in control and in a revival situation you don't feel that way because it's God who is in control and his control is going to be exercised differently from ours. As an expatriate seeing all this going on in Papua New Guinea I thought I couldn't do some of the things that the Papua New Guinea Christians were doing. Then I thought, "Why can't I?" I suppose my thought was, "I'll look stupid so I can't do that," but I believe that kind of thinking is wrong. We need to be open to God to let him use whatever way he sees fit. I could also see that the PNG church was open to allow people to use the gifts that God had given to them. During the revival there were people with words of knowledge or prophecy, there were others who had a real gift of evangelism and there were those who could discern if spirits were true and false, and they were enabled and allowed by the church to operate. They would allow both men and women to exercise the gifts that God had given them. ➤



## Interview

**Keith:** So you're not particularly sceptical about gifts of knowledge or of prophecy under those sorts of conditions. You actually believe they were gifts given by God? You are probably right about us. We would tend to feel fairly sceptical about that because we want to fit God into our pattern.

**Rosalie:** We don't like to feel that things are out of control, and in general we seem to have a fear of whatever is different. Different doesn't mean wrong, it means different.

**Keith:** What do you think the Papua New Guinea church could teach us in Australia about the essence of Christian faith?

**Rosalie:** One thing is that God is interested in everything we do. Christians in Papua New Guinea expect that God will help them and strengthen them in their everyday life. So when you go out hunting you ask God to help you find the pig. That is a very simple kind of faith from which we can learn. God is interested in our daily activity. In the Papua New Guinea church God is interested in whether or not crops grow and he's the one who makes the rain fall down and the sun shine.

Another area that the Papua New Guinea Church picked up on was praying for healing. Papua New Guinea Christians do not get upset if God doesn't answer their prayers for healing but rather believe that God is sovereign and therefore will do what is best for the person.

A further thing we can learn is that we should allow people to use the gifts that they've got within the framework of the church. There are a lot of people who are very capable within our churches who the church needs to recognise as having certain gifts and to allow to exercise those gifts.

**Keith:** One of the things I noted, even in my brief time there, was the strong sense of community—"one talk"—which, I gather, is sometimes even a bit of a problem. Do you think they could teach us anything in this area?

**Rosalie:** Yes, the church, if it's your real "one talk" group, becomes your family, the people you care for. I think this is what Paul and Jesus were on about; that God's people are part of the same family and they're brothers and sisters. What one does affects another one, so you need to be thoughtful for those brothers and sisters.

Also, the church in Papua New Guinea has become part of the community in which it is located because many churches are in villages where most of the people are Christians.

In Papua New Guinea you don't just go off and do your own thing. That may affect other people adversely, so you do what's going to help the group grow and develop.

Papua New Guineans are very relationship orientated. Sometimes it gets to the stage where we find it very difficult to communicate that each person must make a personal decision to be a Christian. For them most decisions are made by the group.

**Keith:** There is a very strong "pay back" system in Papua New Guinea. Is that a problem in terms of the Christian life?

**Rosalie:** I think it is. Christians know that it's wrong to pay back and they say, "God's going to pay back eventually. It's his job to pay back," but they think he needs a bit of help along the way. In some of our churches there are groups of Christians who are at loggerheads over issues such as land and that breaks the fellowship of the church. However, there's a real concern then on the part of the surrounding churches to try to help them restore relationships. I think it's good that local churches do see a need in their fellow churches and try to meet it.

There are certain leaders within the churches who are acceptable to everyone. Not

necessarily just the conference leaders, it could be other people who seem to have a name in a certain area of work and who will be accepted by others as well.

Some of them are people that God has given spiritual authority to, and that is recognised, not just by their own group but by others as well. The spiritual authority of Manis, who is a Temnung man, is acknowledged in a wider circle. It is seen that he is practising what he preaches and the ability he has to be a humble servant brings that authority.

**Keith:** One of the things that I couldn't help but notice is the change of pace. That seemed to me to be very constructive when it came to the life of the church because people weren't looking at their watches all the time. If there was something being taught that they felt was really from God then they would spend any amount of time listening and asking questions.

**Rosalie:** They are certainly not time oriented like we are. I think that's good; they are not going to die of ulcers. It can be a frustrating thing when you first go to Papua New Guinea that people do not show up to meetings on time. But it also gives them time to really think about issues. They'll never ever come up with a decision straight away—the best decisions are made after a lot of deliberation and a lot of time has been given for the idea to simmer. Mind you, sometimes it can go too long. It can be just too drawn out, but it does give time to be more sure that you are thinking straight.

**Keith:** And do you feel that in the long term that would probably lead to higher quality decisions, because people feel involved?

**Rosalie:** It probably would because generally if people feel that the decision is theirs they are more likely to support it.

**Keith:** At the annual meeting of the missionaries most of the missionaries appeared to be in that frame of reference and dealt with business more in a Melanesian way than in a Western way. I found that difficult at first but it

gradually dawned on me that although it's more time consuming it may actually mean that people make better decisions and own the decisions more effectively.

**Rosalie:** Yes, I don't think we as missionaries realise that we do it until a new missionary comes along who is still in the Western way of thinking.

**Keith:** Talking about the missionaries, what is the future of the white missionary within our work in PNG?

**Rosalie:** I think the future of us as missionaries is more that we should be used to help the local church when and where that help is needed rather than have a missionary stationed there all the time. I guess the time will come when visas will no longer be granted as they are now and the people who have been missionaries before can be used, like Frank Beale is being used now, to go up and give some help in certain areas, in short-term help on specific issues at the request of the indigenous church.

**Keith:** I feel that Frank Beale's visit is very important because it seemed to me that some of the older leaders whom he had taught were coming to him and asking him what he thought of the revival, almost checking with him to make sure it was okay.

**Rosalie:** Yes, that would be right. With Frank going back (now that they have lost Aileen and I've left and Diana's away) and without those "old timers" there some of the church leaders are a bit worried that newcomers are going to do something a bit different, so they'll check things out with someone they feel has credibility. You have to earn your credibility.

**Keith:** Frank certainly has earned his credibility, as have you and Aileen and Diana. In what

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## Growing Spiritually

# How Can I Know God's Will?

**by Ralph Oke**

sort of areas would you think that the missionaries might still be of most help?

**Rosalie:** The indigenous church will struggle a little in the area of financial management and accountability for the resources that they have. They'll struggle with actually taking responsibility for their own affairs. It's nice to have missionaries to lean on.

**Keith:** They defer so easily to the missionaries?

**Rosalie:** Yes, and I think they need to be almost forced into a position where they don't do that. That's hard to do, of course, and you've got to know the right time to pull out.

**Keith:** Rosalie, is it right that there are now over 6,000 people who are active members of Churches of Christ, and there are many, many more adherents in Papua New Guinea?

**Rosalie:** Yes, there are a lot of adherents, and you keep on hearing of more. You wonder where they are coming from. An accurate membership tally is hard to come by even though Conference tries to keep tabs.

**Keith:** That has been achieved in 32 years. That's the same size as the active membership of New South Wales Churches of Christ. What is your vision for the future of the Papua New Guinea Church? Do you think it is going to continue to grow?

**Rosalie:** It will continue to grow. It will continue to develop its own theology and in the future it will look different from what it looks today, simply because some of the structures that have developed are not really suitable for Papua New Guinea. Already we (Conference and Mission) are working on simplifying things. I am not sure that they will have the same kind of Conference structures that we have. They may have churches in the same local areas helping each other on a fairly informal basis. Things like Bible School training and sending missionaries will probably need overall conference support.

Keith: Thank you Rosalie, it sounds as if God is going to continue to do great things in the "land of the unexpected".

**T**his question is one often faced in one's life and experience. When coming to the close of a ministry and contemplating "where to from here?" how can one know with full assurance what is God's will for one's life? I have found that there are certain basic factors that I believe can be applied, not only to this area but also to all and any decisions one has to make of importance.

The points that follow are not necessarily in any particular set order of importance but rather ways that I have found the Lord has used in my own experience.

The writer of the Proverbs lays down some guidelines in 2:1-8. Take note that at the very beginning there is the little two-letter word "if". "My son, if you will accept my word..." God is willing and he desires to lead us in the way he wants us

to go, but there are conditions. "My son, if you will accept my words...store up my commandments...make your ear to attend to wisdom...and your heart reach out for discernment...ask for understanding...seek...search...then you will understand reverence of the Lord, and find the knowledge of God." (Berkley translation)

Sometimes the very circumstances at these times can also be signposts, to be closely followed by seeking the advice of a trusted and close friend.

Out of my own experience I add a further factor that for me is high on the list—a firmly entrenched conviction that, even against the normal rational, the Lord's will has been clearly revealed.

On at least two particular occasions there was a sense of conviction: "This is the way, walk in it," and even though quite a passage of time passed,

I knew quite definitely before negotiations had commenced that the particular ministry had become a reality.

There is an old saying that presents a further consideration: "If in doubt...don't." Paul when writing to the Philippians presents a positive meaning to that quote: "Let the peace of God keep guard—arbitrate—in your heart and thoughts in Christ Jesus." When that peace is present then we can be assured that it is God's will for you.

Though not to be seen as a signpost—but very important—act immediately when the guidance is given. The issue can soon become clouded if we do not take positive action. This is making a step in faith, a confidence in the guidance you have received from God.

- *Ralph Oke is the minister at the Elizabeth, SA, church.*

# Curkpatrick

**I**n a society that has become saturated with words, words and more words it is inevitable that the value of words as words decrease. The law of supply and demand is as relevant in the use of words as in the buying and selling of products, therefore we should never be deceived into assuming the value of words lies in their sheer volume. Blake's wonderful poem "Tyger! Tyger! burning bright..." or Yeats' "The Second Coming" are each less than 200 words, yet are remarkable examples of the concise use of words. Most of the parables of Jesus are even briefer, however the instruction manual for a household appliance may run into thousands of words.

The most inspiring, enlightening—the most sublime ideas have always been the most succinct. "God is love, and who-

[illegible]

ever lives in love, lives in union with God and God lives in union with him." What could be more succinct and yet communicate so much?

Our society consumes a massive amount of information each day through multiple me-

dia sources. We are overfed with words to a comparable point of after-dinner lethargy. Advertising is always producing new and novel advertisements to compete with an oversaturated information market. Compare this with a tribal culture in which a two-month-old newspaper is read front and back by everyone who can read and read out aloud for the benefit of those who can't.

When we appreciate the hunger for information that exists in such cultures, we can understand their intense receptiveness to the Good News story, and why they hang on every word. Perhaps this has contributed to massive Christian revivals in Melanesia, Africa and South America. The same dynamics may also account for hearing with heavy ears in our own culture.

—Stephen Curkpatrick



## Classifieds

### BIRTHS

**LEE (FLEET)** Carolyn, Mark and Kirsten are pleased to announce the safe arrival of Andrew James on 22 August 1990. We thank God for this tiny blessing placed in our care.

### 90TH BIRTHDAY

**DRAYTON** Dulcie. 2 November 1990. Our love and congratulations on your 90th birthday. Thank you for your example and love to all of us.—The Drayton family.

### ENGAGEMENTS

**JANKOWSKI—WING-TANG** Wally and Nina Jankowski announce with great joy the engagement of their daughter, Ella, to Simon, son of Peter and Margaret Wing-Tang. May you both continue to grow in your love for each other as you mature in Christ Jesus our Lord.

### DEATHS

**BERLIN (BASSARD)** On 23 September 1990. Hope Alison, wife of Bill (dec.). Loved sister-in-law of Edith (Berlin), Essie and Syd (dec.) Currie, Mabel and Frank (dec.) Bassett, Eleanor and Alan Watson and dear Auntie of Currie, Reed, Pedler and Roberts families. Treasured memories. Formerly of Bribie Island, Qld, Retirement Village.

**COPPING** Marjorie Jessie. On 25 September 1990, at the Naracoorte Hospital, the dearly loved wife of the late Robert James Copping of Lucindale, SA, and loving and loved mother of Ruth, Robert and Mark. Loved mother-in-law of John Gates and future mother-in-law of Karen Lewis. Aged 61 years. A patient sufferer at rest. In God's tender loving care.

**COPPING** Marjorie Jessie. The loved only daughter of the late Alfred and Jessie Mabel Shepherd of Balaklava, SA, and loved sister of Stan (dec.), Reg and Colin and loved sister-in-law of Joyce, Betty and Jean, and loving Aunt of their families. Precious to us all.

**MORRALL** Richard Ashley, on 26 September 1990, in his 97th year. Loving husband of Mabel Nora (dec.), loving and much-loved father of Miriam, Ruth and Irma, father-in-law of Janson, Keith and Alan, grandfather of Ian, Elisabeth and Heather, Robert (dec.), Paul and Bruce, Nora, Neil and Ruth, great-grandfather of 20.

### INTERMENT

**ROBERTS** Rita Ellen, BEM. Friends and relatives of the late Rita Roberts, who passed away 24 September 1990, are advised that her ashes will be interred in the grave of her late grandparents, Mary and Griffith

Roberts, at the Maldon Cemetery on Sunday, 28 October 1990, at 3 pm.—Arthur Haskell.

### IN MEMORIAM

**GEAKE** Lil. 22 October 1986. Cherished memories of a wonderful wife, mother and grandmother. Forever with the Lord. Loved always till we meet again. Husband Bob, four children and 10 grandchildren.

### FOR SALE

**WONTHAGGI** One-BR cedar-clad unit. Lounge, dining, kitchen, large en suite and utility area. Set in quiet retirement village, situated in well-kept caravan park. Close to hospital and town centre. Must be seen to appreciate. \$32,000 unfurnished or \$35,000 tastefully furnished. Phone (052) 55 4304.

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ens and bathrooms. All jobs large and small. For free quotes please ring (03) 557 1257. 41 Somers St, Benteleigh.

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## CHURCHES OF CHRIST THEOLOGICAL COLLEGE

# GRADUATION



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**Richmond, Vic  
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Anniversary**

**28 October 1990  
11 am speaker  
Iris Lawson  
followed by  
fellowship lunch  
and 7 pm  
Yurana Singers**



## A Church ABC

**E**pping, NSW, is a suburb on Sydney's north shore, with a high level of professional people.

It has experienced a rapid change in its population from aged to young upwardly mobile and Asian professional people. There is a large number of multistorey units, particularly around the church. The area is a stable one and caters well for commuters.

The church is 67 years old and the building dates from 1923. It has picture-theatre style seating from that era.

The church has a history of very strong involvement in conference, both state and federal, that continues to this day.

The church also has a history of planting other churches—Telopea, Castle Hill—and a high support for Menai continues.

There are two ministers, Stephen Curkpatrick and

David Moyes, and Lois Elsmore works as office secretary, nominally for two days a week. In 1991 it is hoped to have a student for youth ministry.

Epping has two services each

of its worship. David Moyle is currently assisting with the youth work of the church.

The youth meet for a Sunday evening program, sharing a meal, study and preparing for

at families—there are family camps and family social nights.

The senior minister is Stephen Curkpatrick. Married to Virginia, with three-year-old twins, he has been three years at Epping.

After graduating from the College of the Bible he served 18 months in Papua New Guinea and had ministries at Salisbury East and Brighton in SA.

He is a regular and popular contributor to *The Australian Christian*.

David Moyes graduated from Carlingford last year, and is the son of Gordon Moyes.

Epping is looking at developing the worship and fellowship side of church life.

There are renovations to be made to bring the whole complex under one roof, and the ministry to the community, to ethnic groups, especially Asians, and to singles needs to be developed.

## Focus on Epping

Sunday, at 9.30 am and 7 pm. Both are fairly contemporary. The Sunday School meets at the same time as the morning service and follows the "Living Faith" curriculum.

On the last Sunday of the month a Living Faith service is held with the Sunday School. The Sunday School, of up to 50 pre-school and primary aged children meets at the church and at the local kindergarten down the road.

The evening service has a large proportion of young people and this determines the style

of the service to come.

Epping is fortunate in having a full range of ages, including many babies.

It is fortunate also to have a number of gifted women who lead in worship.

There is a focus on small group ministry, involving up to 50, a CWF, a Kids Club on Mondays after school, a playgroup, a craft group, indoor bowls, and two youth groups on Friday and Saturday nights. There is also a "middle years" group.

The programming is aimed

## Farewell

by Rohan Waters

I thought I'd write a little poem,  
A note to say goodbye,  
'Cause for those of you who  
didn't know  
I'm just about to fly,  
This Wednesday, that's the  
29th,  
1.30 after lunch,  
That is when my plane departs;  
Be early—miss the crunch.

The supper bill will now be  
halved,  
The list it could go on,  
But I think I've said enough  
about  
What is left when I am gone.  
Instead let's look and gaze  
ahead  
To what lies down the track;  
God has so much that he's kept  
in store  
For us until I'm back.  
For me my trip should be a  
treat.

Nay—it will, not should,  
'Cause I know for those who  
trust the Lord  
That all things work for good.

Before I go, I'd like to ask  
Of you one small request.

It would mean a lot, and the  
value is great,  
So what must you invest?  
Nothing! Bar a little time,  
'Cause when I'm over there,  
The thing that I want most from  
you  
Is a little bit of prayer.

So whilst I may be leaving now,  
There's no need to despair.  
In six months time I'm back  
again  
And sitting back down there.

It's time to go—I've said  
enough;  
But let me make it clear:  
That while I might be in the  
USA.

A part of me stays here.  
This church—it means a lot to  
me,  
You probably could tell.  
But the time has come, for now  
at least,  
For me to say "farewell".

• Rohan delivered this poem to  
the Footscray, Vic., church, when  
a presentation was made to him  
prior to his departure for the USA.

## Father-Sea

*"In the beginning God created  
the heavens and the earth. The  
earth was without form and void,  
and darkness was upon the face  
of the deep; and the Spirit of God  
was moving over the face of the  
waters." Genesis 1:1-2.*

*"They deliberately ignore this  
fact, that by the word of God  
heavens existed long ago, and  
an earth formed out of water and  
by means of water, through  
which the world that then existed  
was deluged with water and per-  
ished." 2 Peter 3:5-6.*

A lonely seagull  
Cries overhead  
As the breakers rush in  
To beat themselves against  
The sandy shore line.  
White capped children  
Of the Father-Sea,  
Rushing in,  
Carrying their gifts  
To lay before the feet  
Of the next traveller passing  
by.

Debris of long forgotten times  
And never discovered lands.

Timbers,  
Snapped like twigs at the  
Hands of the Father-Sea.  
Kelp,  
Ripped from the gardens  
Hidden miles below the  
Ocean depths.

The Sea is alone  
Because it is One.  
It is not held by the  
Land  
Or by the sky.

The Father-Sea is old,  
Older than all things and  
Newer than all things.  
It is,  
And was,  
And always will be.  
Its power is  
All encompassing.  
Without the Sea we die.  
It is the Father-Sea.

Let us swim.

—Author not known



## Birth

The Churches of Christ in Queensland have benefited substantially from a concept pioneered by two brothers from North Ipswich. Initially the inspiration of Ipswich church treasurer Cyril Coward to cope with the costs of building a new church at Ipswich during the 1960s, the scheme was later zealously promoted by his brother Cliff.

## Initial Aims

Now universally, but inadequately, identified as Inter Church Aid, in the past it has been labelled:

- Interesting Christian Adventures.
- Increase Church Activities.
- Into Challenging Achievements.

In reality, however, the name derived from its first co-operating churches—Ipswich, Camp Hill and Annerley.

## Encouragement, Support and Assistance

Two scriptural precepts impelled Cliff Coward's vision. The first from Galatians 6 involved encouraging the Lord's people to bear one another's burdens. The other was exemplified in John 6 by the small boy who gave up his lunch to the Lord so that others may be fed, while he also shared in and was sustained by his own loan.

The ultimate goal of the vision was co-operative care and fellowship, first in a labour of love and physical involvement, as individual skills allowed, and thereafter by prayerful and financial support.

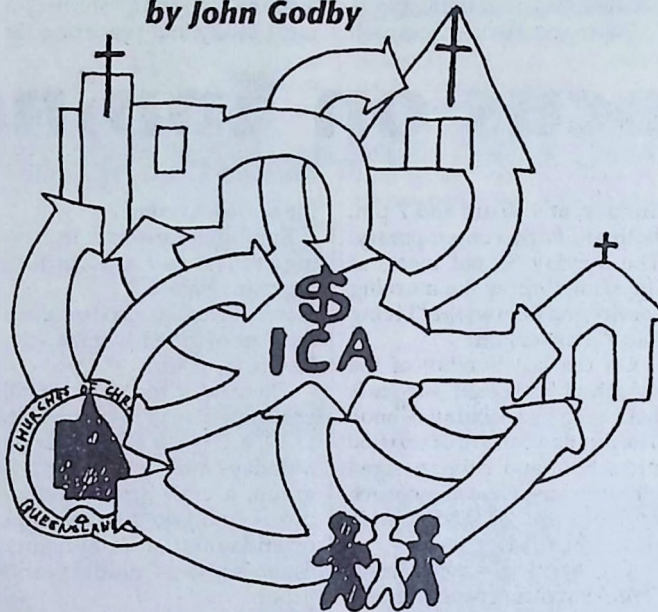
The ICA emphasis is upon voluntary, practical association in a stewardship of labour and resources. It also depends heavily upon a covenant to repay any funds advanced as a commitment above all others.

## Beginnings

The interaction between Ipswich, Camp Hill and Annerley Churches sought to deal with what was then a substantial debt of \$20,000 confronting the Annerley church, which was then in no position to meet the cost of in-

# The ICA Story

by John Godby



terest, let alone address the matter of refunding the principal.

ICA assumed responsibility to raise \$20,000 by interest-free loans from members of the co-operating churches for a two-year period. The churches contributed the following amounts per week:

and Camp Hill building programs were completed, debt free, and Ipswich was able to distribute \$20,000. This was co-operative brotherhood at its best.

The scheme not only overcame the drain on funds entrusted to the stewardship of the Lord's people into the

	First two years	Next two years	Final two years
Annerley	80	50	70
Camp Hill	70	80	50
Ipswich	50	70	80
<b>Total</b>	<b>\$200</b>	<b>\$200</b>	<b>\$200</b>

This generated a subsidising cash flow of \$10,400 per year, sufficient to discharge the initial interest-free loans at the end of two years as promised. A further appeal then secured another "base" of \$20,000 to support interest-free loans to fund commencement of construction of a church building for Camp Hill.

At the conclusion of the next two-year term, a further "base" of \$20,000 in supporting loans was sought for the final two-year term.

After six years, the Annerley

commercial banking system but allowed some \$6,000 to be accumulated back into the ICA scheme from bank interest generated by its own deposits.

## Funeral Assistance Plan

Encouraged by the evident beneficial results of the ICA concept, Cliff Coward reacted to an idea suggested by a woman who advised that she had deposited a sum of money to cover prospective funeral costs. She expressed her preference that as long as the costs of burial could be met by a

recipient church fund, that fund should enjoy the benefits of access to the funds in the interval.

Thus the "Inter Church Aid Churches of Christ Funeral Assistance Plan" was developed. Once again the aim was that churches might help churches to build.

The Churches of Christ in Queensland Funeral Assistance Plan continues to thrive today under the auspices of the Property Board.

## Unique Features

The ICA scheme depends heavily upon the commitment and dedication of its adherents and the benefits of tightly managing the flow of cash. It has also enjoyed the support of Queensland Conference, whose agency for its oversight and support is the Property Board. The honorary treasurer of the Northside scheme from its foundation, Lindesay Neil, also served also as Conference Treasurer for almost 18 years, and also accepted added responsibility to administer the Western ICA scheme. Until mid-1990 Lindesay donated years of free time to the ICA.

Another stalwart and supporter of the Southern scheme for many years, Jack Gray, who died this year, gave generously of his time and self until he passed the role of Treasurer to a Southport husband and wife team, Bill and Yvonne Atkins.

The ICA concept has been likened to a stream of cash flowing into a small dam until an advance for funding of a project reduces its content, offset when the recipient commences a replenishing flow on an agreed instalment basis. It is the consistent, cumulative, monthly flow of these funds that are stored, managed, invested and employed to recommence the interest-free cycle.

Essential for the success of the ICA schemes is that intending recipients of assistance must have developed a history of association before applying for assistance. This develops a "credit worthiness" on the one hand and a balance of funds



# Pontius Pilate Brought to Trial

by Paul Hodgson

**F**irst-year students at the Institute for Contemporary Church Leadership, Wollongong, NSW, were recently set an interesting exercise by their homiletics lecturer, Barry McMurtrie.

They were asked to organise a court case in which Pontius Pilate was to be brought to trial. The task of the court was to determine if Pilate was "guilty of the blood of Christ".

A team of three students worked together as the prosecution and another three as Pilate's defence.

Other students, as well as some able assistants from the congregation at Wollongong, were asked to research and then

to play the roles of key characters involved in the events leading to Christ's crucifixion, and these characters were called as witnesses by either the prosecution or defence.

It is important to realise that the end result was not a play. No scripts were worked out in advance, or memorised by the characters.

Rather, the prosecution and defence researched the events and witnesses, from Biblical and other historical sources, and the case itself was run as in an actual court of law, with questioning and cross-examining.

Although only initially planned as a class exercise, the

research and ideas that started to emerge indicated that there was potential for the court case to be extremely thought-provoking and that it might have great spiritual impact.

Thus it was decided to reschedule the case for the morning service at Wollongong on 26 August. The case took up essentially the whole service on that morning, and the congregation was asked to feel a part by placing themselves in the role of the jury.

The whole exercise was a tremendous experience for all involved.

The Biblical research and learning, the deeper appreciation of the "real life-ness" of the

characters and events of the crucifixion and the opportunity for a wonderful introduction into the forum of public debating techniques for the students (in a somewhat unique form!) made it all worthwhile.

All present that morning received a blessing, but there is one special story that arose as a result of the case. Les, a Jewish businessman, who at one time considered becoming a rabbi, was in the congregation for the very first time that morning. He had no idea what he'd let himself in for!

Les felt that he personally was being blamed for Christ's undeserved death, and he said he experienced some of the pain of Christ's crucifixion as the case progressed. The only thing that kept him from walking out was he thought that would draw more attention to himself. In the summation, the point was made that the prosecution had tried to blame Pilate, the defence had tried to blame the Jewish leaders, but that the people who were really "guilty of the blood of Christ" were all of us sitting here, all of us who Jesus died for.

Les felt a tremendous release of burden, and experienced in a real way, for the first time, the truth of what Christ's atoning death accomplished for us all. Later that afternoon, Les committed his life to Jesus Christ. What a great thrill, and all at the institute are rejoicing (along with the angels in heaven!).

To see God work so unexpectedly through our hard work was a real privilege—and what a spur to us to keep putting the effort into "just studying". We pray that Les's faith and commitment will grow strong. He will no doubt face some trying times in the first weeks of his new-found faith.

• Paul Hodgson is a student at the Institute for Contemporary Church Leadership, Wollongong, NSW.

towards the proposed cost of a future construction program on the other.

Recipients continue to subscribe after the discharge of their debt, as their funds allow. This in turn strengthens available funds and the earning potential of the scheme, and develops a new credit worthiness for the next project. This process was at one time described by Cliff Coward as a "lay-by loan". A number of Queensland churches have participated more than once. In the event that the content of the "dam" proves to be less than an approved project may need, ICA can make renewed appeals for short-term financial support.

Accumulated funds mean a "buffer" exists to support the efforts of individual churches to raise supporting interest-free loans, to absorb the risk of

temporary shortfall in repayment commitments or to underwrite the repayment of loans in the event of a sudden, unanticipated difficulty.

## Progressive Achievements

By the time of the death of Cliff Coward and brother Cyril there were three "area" schemes in operation, representing \$7m of completed, debt-free, church building programs concluded during the five to six years.

## Where Now?

At the end of June 1990 the situation of the ICA was as shown in the table below.

Of the 29 churches who have developed credit balances within the scheme, seven have plans, in association with the Property Board, for embarking upon development projects,

involving \$450,000 of interest-free funding or working bee support within the coming twelve months.

One large congregation is also seeking a renewed \$100,000 loan towards a \$1.2m project.

Included within the supporting interest-free loans balance of the three schemes is the Property Board's contribution of \$127,000, indicating the extent of its involvement with the schemes as part of its assigned oversight of church and welfare properties throughout Queensland, which are valued at more than \$75m.

• Requests for additional information or advice may be directed to the Organiser, Churches of Christ in Queensland ICA Scheme, PO Box 469, Kenmore 4069. Phone (07) 378 1988, fax (07) 878 1268.

Scheme	Accumulated Funds \$'000	Loans		Contributors		Supporters		Average
		No.	Value \$'000	No.	Value \$'000	No.	Value \$'000	
Northside	177	11	438	13	96	100	220	2.2
Western	74	4	288	10	133	37	207	5.6
Southern	91	9	272	6	48	35	211	6
Total	342	24	998	29	277	172	638	3.7



# Youth Leadership Training

by Larry Galbraith

**Y**outh leadership training is not an optional extra. It is necessary on two counts: first, Paul says it is the job of the church's teachers to train others: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, building up the body of Christ." (Ephesians 4:11-12)

Second, because the New Testament demands a body ministry, with each part doing its work, it is the job of leaders to enable members to discover, develop and deploy their gifts into ministry. Training enables this three-fold process to happen.

Two things can happen if others aren't trained and ministry is not delegated. The ministry will be limited to what youth leaders can manage (in my opinion, with the help of a few other leaders 125 young people can be reached) or youth leaders may burn out, thinking they personally have to meet

the needs of everyone. Many good-hearted youth leaders have bitten the dust this way. Body ministry demands delegation. Responsible delegation means equipping those you delegate. That is, training them. It seems so simple and obvious yet I can hardly find a church that has regular, structured, systematic training of its youth leaders. Rather, what I tend to see is the "deep-end ministry training program", where people with good hearts are thrown to the wolves in a study group, a fellowship or a classroom. Only a few survive. Those who do are often jaded and angry by their mid-twenties. The only thing required in this type of recruiting program is to answer two questions: Are you a Christian? Are you breathing? You're hired! There's the group. Go to it. Good luck.

What do you do in a leadership training time? You focus on three areas of development: knowledge, skills and character. The setting for these three areas has five characteristics: inspiration (climate), instruc-

tion (content), relationships (context), networking (co-ordination) and worship/prayer (consecration). I believe the three focuses in this five-fold balanced setting will produce good leadership. But it will take time. I believe it takes three years to really train someone, and that they will not peak in effectiveness much before the age of 23. I generally only invite people into leadership who are in year 12 or its equivalent, unless of course they are exceptional.

What do you cover in a training session? This can be determined in a remarkably simple fashion. I place three columns down a page. On the left I put the heading "Spiritual Development of a Youth". Under that I place seven headings with good space between each. They are: "1. Prebirth", "2. Conversion", "3. Follow-Up/Nurture", "4. Small Group Bible Study", "5. Youth Fellowship", "6. Discovering, Developing, Deploying Gifts", "7. Membership of General Congregation". I then fill out points under each according to the needs of a young person. In the centre column I put the heading "Corresponding Leadership Skill/Knowledge Required". Next to each of the seven areas I make a list of what a youth leader would need to know or be able to do so that a young person will have their needs met in that given area. For example, for conversion, in the centre column I would write things like "Know one tract thoroughly." "Know and rehearse your testimony." "Understand the cost of discipleship." "Know how your church refers new converts." Then in the right-hand column I put the heading "Corresponding Leadership Resource". Under this, next to each relevant area I write down all the resources that I know are the best of their kind to equip leaders to perform the ministry to enable the growth. Always ask others and keep adding to your list. The

leadership team then systematically works through these according to immediate need in the ministry and in the leaders. It also pays close and regular attention to leadership characteristics, in order to ensure that character is covered as well as skill and knowledge.

When do you meet as a ministry training time? The best time is simply whenever most leaders are available. You might opt for midweek or leadership retreats or Saturday workshops or even breakfasts. It doesn't matter when, what matters is that you do it!

Quality ministry means quality leadership and quality leadership is trained leadership. This won't happen by itself. The senior youth leader or the youth minister or the minister must make it happen. It is their responsibility. It must become a priority. Diaries must be marked. Schedules will need a change. I believe it ought to be the first priority, and your timetable ought to reflect that. Youth leadership training is not an optional extra, it is the key to youth ministry.

• Larry Galbraith is youth minister at the Wollongong, NSW, church.

Edited by Andrew Ball, Field Director of the Vic-Tas Department of Mission, Education and Development and the Federal Board of Christian Education.

Spiritual Development of a Youth	Corresponding Leadership Skill/Knowledge Required	Corresponding Leadership Resource
1. Prebirth		
2. Conversion		
3. Follow-Up/Nurture		
4. Small Group Bible Study		
5. Youth Fellowship		
6. Discovering, Developing, Deploying Gifts		
7. Membership of General Congregation		

I BELIEVE GOOD PHYSICAL HEALTH DEPENDS ON GOOD SPIRITUAL HEALTH. SO, I START WITH A FIRM FOUNDATION WHEN I SET OUT TO REGAIN MY FIRM FOUNDATION!





## Personal

### Discipleship

• Sue Smith, Stuart Ball, Kalgoorlie, WA • Mrs Julie Vaughan, Springvale, Vic • Stacey Kirwood, La Trobe Terrace, Geelong, Vic • Paul Meleng, Wembley, WA • Rachel Johnson, Sharyn Brodie, Launceston, Tas • Lindy Beattie, Karen Ling, Justin Anderson, Nathan Anderson, Michael Corrie, Ben Corrie, Maree Hawtin, Sheridan Marr, Mildura, Vic

### Marriages

• Dayle McKay to Philip Kinney, Kalgoorlie, WA • Amanda Read to Mark O'Leskin, Springvale, Vic • Angela Muller to Russell McEwan, East Ipswich, Qld

### Deaths

• Gregory White, Kalgoorlie, WA • Mrs Freda Goudie, Bill McKinnon, Springvale, Vic • Mrs Martha Niebling, Mrs Esme Cresswell, East Ipswich, Qld • Muriel Leckie, Kenmore, Qld • Lucy Clarke, Clayton Oliver, Carnarvon, WA • Edna Denmead, La Trobe Terrace, Geelong, Vic • Christopher Grant, Belconnen, ACT • Arthur Mansell, Gladys Ellis, Bob Gray, Mildura, Vic Norm Berlin, Alex Schumann, Marburg-Lowood, Qld

### Changes

South Eastern Suburban Regional Church: Secretary—Mrs Dorothy Goodman, 18 Bent St, Caulfield South, Vic 3162. Phone (03) 578 6046.

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Christian Fellowship Association  
Victoria

#### Annual Meeting

Notice to subscribers and agents

**Tuesday, 27 November**  
Surrey Hills Church of Christ  
1 The Avenue, Surrey Hills  
Commencing with dinner  
at 6.30 pm

Guest speaker: Des Purnell  
RSVP to Val Bush  
on (03) 662 1411

#### Northcote Church of Christ 87th Anniversary 28 October

10.30 am: Brian White,  
Conf. Pres.  
Lunch

2.30 pm: Musical and  
Overseas Visit Program  
(including Oberammergau)  
with Les and Vere Stewart

### Belmont Church of Christ

celebrates its

#### 50th Anniversary

on Sunday, 18 November 1990

Past members and friends are invited to

Worship 10 am 7 pm

"Creating the Vision"

Guest speaker: Dr David Millikan  
Fellowship Luncheon

Enquiries: Shirley Clymer (052) 43 6219  
123 Roslyn Road, Belmont 3216 RSVP 3 November

### Dandenong Church of Christ

Official opening of the new complex  
at 139-151 David St, Dandenong

**4 November 1990**

at 2.30 pm

We would like to share this occasion with you  
All welcome

For information contact

Shirley Briggs or Vicki Foster  
(03) 795 4906 (03) 791 7640

### Women in Action

You are invited to attend a

#### Women's Dinner

At Nunawading Church of Christ

182 Surrey Road, Blackburn

Friday, 26 October 1990

7 pm

Cost \$8

Speaker—Marjorie Brough (Psychologist)

"When You Listen, Do You Hear?"

All Welcome

Bookings with Lois Smith, Convener, CWF Resource  
Development Committee (03) 848 1872

### Taking Your Turn

Kim Thoday takes his turn to drive a van to deliver food and household goods to increasing numbers of people in poverty. The van purchase took \$1,200 from funds for team salaries. Gifts are needed to replenish the funds.



**Department of Mission, Education and  
Development**  
**52 La Trobe Street, Melbourne, Vic 3000**



## Obituaries

Obituaries are limited to 100 words.

**Broad, Alice Lillian**

10.6.90 Born Rochester 1908, fourth of 10 children of G. & F. Ham, Moama. Church and faith important from a young age. Alice and husband John met through church. Married from 1935 to John's accidental death in 1977. Mother four children: Mavis, Gladys, Mervyn and Beryl. Alice was a member of the Pyramid Hill church for many years. She was a loving mother and grandmother who cared dearly that the family would grow and develop in faith and life. Alice worked quietly in the background, a quiet achiever in many areas of home and community life, particularly her work in the church.

—Paul Hammat

**Gray, Robert**

(8.9.90) Robert (Bob) Gray died aged 74 years. Born in Ireland, Bob came to Australia at the age of 9, settling in Irymple, where his father became a labourer. Bob also became a labourer. He joined the RAAF in WW II and saw service in the Pacific. After the war he married and settled in Mildura. In 1950 he took up a fruit block in the Red Cliffs area and became an active member with the Red Cliffs church. On retirement, he moved back to Mildura. He was a regular hospital visitor and a tireless worker on church projects and maintenance.

—DEB

**Leckie, Muriel Elsie**

(19.9.90) Muriel Leckie (nee Cedergreen) was born in Bundaberg. Travelling to Melbourne by ship, she studied at COB 1935-37. She trained as a nursing sister at the Melbourne Children's Hospital. Following her marriage to Jack in Brisbane in 1948 the

Leckies moved to Bundaberg, then to Brisbane in 1971. In 1978-79 she served as President of Queensland CWF. Following Jack's death Muriel involved herself in hospital visitation. During her own hospitalisation she remained cheerful and positive, ministering to those who visited her! She is survived by her brother George and two daughters Margaret (Kelly) and Heather (Pitty).

—John Godby

**Mansell, Arthur**

(26.7.90) After almost 69 years of continuous membership at the Mildura church, Arthur Robert Mansell died aged 84 years. He was baptised 18.9.21 in the church that his grandfather, Reuben, founded. Arthur became an active leader in the church and over the years he held many positions—Sunday school teacher and superintendent, boys club leader, secretary, treasurer, deacon, board chairman and elder. During 46 years of marriage he and his wife Dorothy gave much commitment to the life and ministry of the church. The church was packed for the service of celebration for the life of Arthur Mansell.

—DEB

**Peeler, Mary Ellen (Meg)**

Mary Ellen Wilkinson of Ballarat married William Charles Peeler in 1934. Reservoir church often benefited from family movies shown in the picture theatre of their Leamington St home. Meg and Bill made 200 toys to give local children in wartime Christmas 1942. Meg nursed her mother and Bill's father at home until their deaths at 96 and 81 respectively. Her beloved sister Emily enabled Meg to speak again after a series of strokes in 1971. Since her husband's death in 1974 her home had been with her son Bill, daughter-in-law Eleanor and family in Harkaway.

—Peter Holt

## Church News

### Tas

**HOWRAH (John Morrow)** Allan Blyth, from Albury, has accepted invitation to minister from 1991 ... John Morrow leaving for Nollamara, WA, after ministry of 14 years with Hobart and Howrah churches ... Over 200 attended combined Girls' and Boys' Brigades parade featuring "Endless Praise" ... Bring a Friend initiative resulted in 25 attending ... 3 YP baptised ... "Encounter" leaflet distribution to 150 homes has had some response.

**LAUNCESTON (R. Foster, D. Tobler, C. Spaulding)** "Faith Promise" offering program launched 23 Sept ... "Mingles" conducted evening service ... CWF appointed Coral Heier president & Betty Masters secretary ... Darryl Tobler & Craig Spaulding inducted into ministry team ... 230 present at pm service 7 Oct when singers "Endless Praise" led program—one decision ... Peggy Seadon's husband Leo passed away suddenly.

### Qld

**EAST IPSWICH (Norm Flett)** Faith Promise Missionary Weekend encouraged church to support a "Living Link" ... Children's Church organised Mother's & Father's Day breakfasts, their anniversary, conducted various church services.

**Sack, Hilda Jane (Jenny)**

2.10.90 Jane Dean was born in 1908. Much of her childhood was spent in the timber country of Pemberton, WA. She worked as a dental nurse in her brother's practice in Bunbury. In 1939 she married Reg Sack. Reg enlisted in the RAAF. After the war they ministered at Bassendean, Collie, Broken Hill, Enfield, Morawa and Mandurah. Many are thankful for their help and fellowship. Because of Jenny's ill-health, they retired to "Carinya". There, in spite of Reg's death in 1982 and many periods of illness, she kept her faith in the Lord. Christian hymns were a source of spiritual strength.

—Roger Ryall

**Symes, Sydney Roy**

23.9.90 A grandson of Harcourt church founders, Syd Symes was baptised there as a youth and maintained that commitment. He met Beat at the Gardenvale church and married her in 1941. They had two daughters, Anne and Gail, and five grandchildren. From 1950 Syd was a leading orchardist at Pakenham. For 25 years he served

Now fundraising for missions ... Combined church choirs prepared professionally made musical cassette & this is on sale ... New youth pastor, Greg Bruggerman, starting in 1991 ... Parking area being planned for 40 cars ... New video library very popular.

**KENMORE (J. Adermann, G. Spangenberg)** Positive atmosphere under the leadership of student ministers John Adermann (going to Paddington, NSW, in 1991) & Grant Spangenberg, who has accepted the invitation to stay at Kenmore for five years ... Child dedication services for Samuel Runge & Rachael, Timothy & Thomas Adermann ... Sunday evening small-group program running smoothly as is Tuesday night Bible study ... Church saddened by loss of Muriel Leckie.

**PINE RIVERS (Neale Proellocks, Ian Todd)** Bird watching, tennis, golf & photographic clubs good outreach ... Series on stewardship led by Jim Deutchmann ... AGM held over weekend 6-7 Oct ... Dedication service for all who serve ... Busy time with State and Federal Conference commitments ... Ladies AGM 18 Oct ... Youth service Sunday evening 7 Oct. well attended. Theme: "No Compromise". Dianne Todd speaker.

**MARBURG-LOWOOD (Ian Richer)** Minister concluding 5

the Berwick church as deacon, secretary, treasurer and SS superintendent. Retiring to Ocean Grove in 1975 he and Beat were pioneers of the church there. They returned to Pakenham and the Berwick church in 1986. Syd loved his Lord, served his church and helped his community.

—GRS

**Torney, Vera**

(12.8.90) Vera Watson was born 85 years ago. The church was a significant part of her life—child at Merbein, where baptised as a teenager and married Wal Torney September 1930. Moved to Red Cliffs, where Kevin, Trevor and Ian were born, followed by moves to Blackburn and Flinders, attending Red Hill church and, from 1970, Frankston. Sons Trevor and Ian and husband predeceased her. Over the years she was organist, Sunday school teacher, attended CWF, knitted for Community Care, held Bible study in her home ("Vera's Bible Study"), prepared stamps for Overseas Mission, generous and faithful to God, influencing many.

—Pam Bowers



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## Church News

years—3-year extension ... Lowood attendances up ... Marburg caring for families in crisis ... Polly Richer & helpers conduct "Hey! Hey! It's Friday"—60 on roll ... Bible study groups growing ... Population growth in area—opportunities. Changes in worship & activities ... Shiloh Aged Care Rest Home 6 new units (doubling number) ... Combined activities with Ma Ma Creek & Gatton ... Large school class RE.

### WA

**KALGOORLIE** (L.D. Gibb) Home groups are well established, currently studying *Spiritual Warfare* ... Andrew Kinney, Garden City School of Ministries, Brisbane, doing supervised field education with us ... 40 attended women's ministry breakfast, where they received new "Heart Sister" ... Men's ministry introduced "Barnabas Brothers", based on success of the Heart Sisters ... Sunday School picnic reenacted the "Great Kanowna Gold Rush". Plenty of fun & red dirt. **CARNARVON** (Donald Bone) Families met at river pool for picnic ... Gooyou family suffered loss of all possessions in house fire ... CWF enjoyed "Spring in the Garden" evening. Pat Moore was devotional speaker ... Ray and Peggy Schmitt spent some weeks in town on Aboriginal outreach ... Dave Jaeger welcomed into fellowship ... Bruce Bone announced engagement to Lisa Novosel at 21st birthday. **WEMBLEY** (John Timms) Two special services held: One for Playgroup and Discoverers' Club families with Kit Bergin taking part with his puppets, the other for First Wembley Girl Guides and Brownies ... Mobile Mission Maintenance team completed their work on church extensions ... Film, "The Man Called Norman", screened.

### Vic

**SPRINGVALE** (P. Lyne) Reverted to one morning service at 10.10 am in July. 130 present at first such service ... Brenda Wilson & Mark Hunting engaged ... Church saddened by death of long-time members Bill McKinnon & Freda Goudie ... Five members touring Oberammergau & Israel ... \$15,000 for 1989-90 mission target paid out ... Confession by Vicki Elgaznieks ... Excellent speakers from WEC, OMS, AEF, Interserve, HCJB & FAB at 1990 mission focus. **GISBORNE** (Ray Smith) New constitution has been overwhelmingly endorsed. It includes open-ended pastoral & eldership terms and deacons managing "portfo-

lios" ... Church experiencing rapid growth since the opening of new building. 80 people (including children) have commenced attending church this year ... Church is involved with Milton Oliver in initiatives being taken to plant a new congregation in Sunbury in 1991.

**GARDINER** (Paul Creasey) Church anniversary with Harold Steele speaker ... Friendship Club enjoyed visit of Mrs Abbott, who showed slides of Russia ... Church welcomes twin daughters for Peter & Joyce Fleming ... Tony Fleming baptised

& welcomed into fellowship ... Hodos commenced in church hall ... Church welcomed Millie & Cliff Taylor to service recently ... Wednesday Bible study enjoyed series on Lord's Supper given by Jonathan Moore.

**LA TROBE TERR, GEELONG** (C.J. MacKenzie) Guest speakers during minister's holidays Alf White, Graham Van Cootten & Allen Carr ... Sceney family transferred from East Geelong ... Brett & Gaylene Lawrence farewelled prior to moving to Adelaide ... Church saddened at passing of Mrs Denmead ... David

McGregor participated in Bibles for India bike ride ... Young girl made confession of faith at family service ... Allen & Ruth Carr attended Fed. Conf.

**MILDURA** (David Ratten, Doug Clark) Recent special input includes: Trevor Giles, Community Care; 5 reps from CCTC, Mulgrave; Brian/Joan White, parenting seminar; Tony Campolo film series ... 23 at "New Attenders" dinner ... John Bond is coming for a 9-day crusade in October ... Upgraded worship facilities working well ... 8 young people baptised in recent weeks.

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## God's Word

### • Philippians 2:1-4

## Exhortation to Unity, Love and Humility

**H**aving greeted the church (1:1-11), given a summary of the state of the gospel in Rome (1:12-17) and explained something of his own situation and hopes (1:18-26) Paul gave some practical advice on the manner and purpose of the Christian life (1:27-30). Now he begins to expound various aspects of Christian faith and practice (2:1-4).

The "therefore" of 2:1 connects with 1:27 making 1:28-30 a digression. The main element of citizenship (1:27) is brave standing for the gospel in a spirit of concord. The exhortation opens in the form of an adjuration, which Paul expects to be kept: "If you have any...then make my joy complete." He is very earnest about this unity because of the internal dissensions he sees in the church, as can be gathered from a number of verses (1:14, 4:2, 5, 7).

Paul appeals to the Philippians' Christian experience through clauses starting with "if". The rapid succession and variety of the appeals is very forceful. The appeal is on four grounds. The first and third set out objective principles of Christian life, the second and fourth subjective principles. The appeal is to Christian experience, not to what was demanded by the readers' personal relationship to Paul. Hence its value for us today.

The first appeal talks of "encouragement". The word translated encouragement here means "to call to one's side" for help. Hence, counsel that brings comfort. The source of this is Christ.

The second speaks of "persuasion". This is the only use of this word in the New Testament and refers to a friendly, mild persuasion. Paul means, therefore, "if love

has any persuasive power to move you to concord".

The third is an interesting appeal. The "Spirit" referred to here is the Holy Spirit and the grammar indicates that it should be read "fellowship with the Spirit". It is not the fellowship that the Spirit imparts, which would be grammatical but contrary to New Testament usage, but fellowship with the Spirit himself.

The fourth appeal draws on Paul's knowledge of the Greek understanding of the emotions and their relationship to the human body. The word for the human viscera (*splanchna*) is used here. Metaphorically it refers to the heart, the affections, the seat of compassionate emotions: hence "tender mercies" that issue from the heart (see Philippians 1:8 and compare Philemon 7, 12, 20). Paul also refers to compassions that are the emotions themselves.

In 2:2 comes the plea for unity, the fulfilment of which will complete Paul's joy. Joy is regarded as a measure to be filled (compare John 3:29, 15:11, 17:13, 2 Corinthians 10:6). Paul stresses the ways that this may be effected. They are to "be of the same mind". This more general expression is defined by the following two clauses: mutual love, and the one love of God in all with harmony of soul cherishing the one sentiment.

The same expectation to concord is now put negatively (verses 3-4) showing what is excluded. First, factiousness and self-glorification (verse 3), the objects of which are vain and fleshly and in stark contrast to the state of mind that seeks the true glory of God. Rather, one should be humble.

Secondly, it excludes self-interest (verse 4). Instead the interests of others are to be preferred and preserved. Humility is urged because it is necessary to unity. For the supreme example and illustration of this virtue, the readers are now presented to Jesus.

—Dennis Nutt

## The Last Word

All people smile in the same language.

Golfer: Are you my caddie?

Caddie: Yes.

Golfer: What are you like at finding lost balls?

Caddie: Very good.

Golfer: Well, find me one so I can start playing!

\*\*\*\*\*

"I saw you the other day looking at some old false teeth. Why were you doing that?"

"Well, I was choosing the sort of false teeth I would like to have when I get mine."

"Oh dear, don't you know it's bad manners to pick your teeth in public?"

\*\*\*\*\*

When a preacher challenged the congregation to stand if any of them considered themselves perfect, one of his parishioners rose to his feet. "I'm not perfect myself," said the man, "I'm just standing in for my wife's first husband."

\*\*\*\*\*

A tactful teacher sent this note home to all parents: "If you promise not to believe everything your child says happens at school, I'll promise not to believe everything I hear happens at home."

\*\*\*\*\*

Three-quarters of the earth's surface is water. It's obvious therefore that the good Lord intended that we spend three times as much time fishing as ploughing.

\*\*\*\*\*

Two cowboys met. "My name's Tex," said one.

You from Texas?" asked the other.

"Nope, from Louisiana, but what cowboy wants to be called Louise?"

\*\*\*\*\*

Two mind-readers met in the street. "You're fine," said one, "How am I?"



I'm sorry, the minister can't come right now. He's out wallowing in the gutter.

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