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Painting the Town

John and Carol Kingshott, from the Collins Street, Hobart, Tas, church with their daughters, Lisa, 4, Anna, 5, and Katie, 2, prepare for painting at Normanton in far north Queensland—story page 3

Changes

Janet Kerrison—19

Christmas Trepidation

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Baby Boomers

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Ecumenical Journey

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Photo courtesy of the Hobart Mercury

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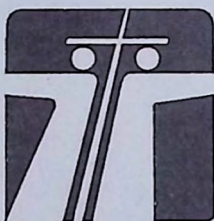
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Guest Editorial

• *What images of God
would be helpful in our
society?*

A Little Picture for a Big God

by Des Purnell



Frequently people, in all levels and in various denominations of the Church, refer to God as "Father". This is, of course, a biblical image. It was used by Jesus to indicate the potentially close relationship we may experience with the Divine God.

For those of us who have, or have had, a close and loving relationship with our biological fathers, the father image of God presents for us a caring and intimate picture of God. However, in reality, there are many people in our communities who do not have a close, healthy or good relationship with their father. So what kind of image of God do they have when the word "father" is so frequently used to describe God?

There are many people who have painful life stories about how they have been sexually abused by their fathers, brothers, uncles and even church leaders. How then do these people respond to God the father? Many have great difficulty, while others seek in God the father that they never had in their relationship with their own father. Some choose to leave the church because they feel isolated rather than being supported and understood.

What do we find when we turn to scripture? In Mark's gospel, the first written, we find there are four occasions when Jesus called God "father". In John's gospel written some sixty years later there are about 130 occasions. Over a period of time tradition developed an image of the fatherhood of God.

Jesus frequently used images that paralleled everyday life to help people grasp the eternal mysteries that are beyond their understanding. The images used by Jesus didn't contain the truth but pointed to the truth in a way in which we can begin to gain some understanding.

What images of God would be helpful in our current society? We need to look both at our society and to the scriptures. In a society where 35% of first marriages end in divorce (Australian Institute of Family

Studies), 1 in 4 girls is sexually abused (in 98% of cases by a known male adult) before reaching puberty and the number of kids living in our streets is ever increasing, it would seem that the stable "father" image used by Jesus would not come readily to everyone in our communities.

In scripture we find a wealth of images of the Divine. Psalm 123 describes God in male-female parallelism. Yahweh is both our "master" and our "mistress". Proverbs 31 describes Yahweh as the perfect female house-maker, whose concern reaches beyond her own family to the poor and needy, a housemaker who is also known for her articulated wisdom.

In the prophets, particularly Isaiah and Jeremiah, we find the God of the displaced peoples, refugees and immigrants, a God who travels with the destitute, homeless and depressed, a God who can "be with" people who

have lost control of their own lives.

Feminine images of God were also used by Jesus.

In Matthew 13:33 and Luke 13:20-21 God's presence is likened to the yeast that a woman took and mixed with flour. The mother hen in Matthew 23:27 and Luke 13:34 portrays a feminine way of protection.

The intriguing story of the woman searching for her lost coin (Luke 15) not only indicates the female aspect of God, but also reveals powerful woman. As in our time, in Jesus' time the majority of people living in poverty were women—a woman who possessed money also possessed power and influence.

Jesus also identified the divine with the hungry, homeless, sick and imprisoned (Matthew 25:31-46). Jesus disclosed his messianic secret to the outcast, the Samaritan woman (John 4). Jesus turning over the tables in the temple was a direct challenge to the "fathers" or leaders of institutionalised religion that exploited people. (Mark 11:15-19 etc.)

Suppose we more actively incorporated

• Team from Hobart paints the Christian Centre at Normanton

A Dream Becomes a Reality

a variety of biblical images of God in our prayers and our sermons and our children's talks. What effect might it have on our experience of God? A God who is both male and female, strong and vulnerable, powerless yet powerful.

Those who have been sexually, physically or emotionally abused by males, would at last be given an opportunity to find some Divine images outside of the masculine and powerful. Alternative images of the Divine maybe much more helpful than believing that the Divine is more fully expressed in the male person.

When, both as men and women, we are in touch with our power and powerlessness, strength and vulnerability, thoughts and emotions, we can more fully express the spirit of God which dwells within. When we find appropriate expressions for all aspects of our personalities it will be constructive for us as individuals, as the church and as part of the whole community.

If we were able to more freely express the variety of images of God found in scripture I wonder what would happen to the structure of our churches, what image would we project into the community about the church and how would this broaden our individual experiences of God?

Would it be too risky to emphasise the broad imagery of God used both in the Old Testament and by Jesus? Perhaps we would feel safer sticking with the familiar father image and maintaining the status quo?

• Des Purnell was ordained in 1978 after training for the ministry at the College of the Bible. She had ministries at Traralgon and Cheltenham, Vic. Currently Des is the inter-church chaplain at the Citymission Hospice in North Fitzroy. Des is married to Allan and together they have established the "Dreaming Lizard" retreat in North Warrandyte. At the "Dreaming Lizard" Des conducts retreats which focus on women's faith experiences, including issues related to sexual abuse and faith.

Len Black and Jeff Weston of the Collins Street, Hobart, Tas, church, were challenged when they visited the Aboriginal work at Normanton, in Far North Queensland last year—they believed God wanted them to get together a team of workers who would return with them to Normanton and paint the complete outside of the Christian Centre.

This was a big dream! The cost of travelling alone, from Hobart to Normanton and return, was quite a sizeable amount, let alone the cost of the paint and other equipment, including scaffolding, that would be needed to undertake such a big project.

At the time they felt that if they could encourage one or two other people to be part of the project with them they would be doing well.

Imagine their surprise after sharing in an evening service with the Collins Street congregation when 26 people indicated an initial interest in being part of such a team.

Of this number 19 recently made the long journey to Normanton.

The team worked for 10 months raising funds through various activities to assist with the cost of travelling to

Normanton and the equipment purchase. The whole church became involved in supporting the project.

Following negotiations with minister Neil Ewart and the Normanton church opportunities were made for Aboriginal people to share with the team about their culture and the changes in their lives when they became Christians. The team were also asked to share something of their lives and faith. This proved to be a very significant event in the lives of those who travelled to Normanton.

A vigorous series of Bible studies on the theme "Be My Disciples" was developed by Jeff Weston as a daily devotion book to be used each day before breakfast by the team members. As a result of this study and sharing in community many of the team returned to Hobart spiritually recharged and ready for local service.

Lyall Morris, Field Worker with the Queensland Churches of Christ Aboriginal and Islanders Christian Fellowship, visited Normanton during the team's stay to encourage and share with the team. The team deeply appreciated both the times of sharing with Lyall Morris, Neil Ewart, Bob

Walker and other Aboriginal Christians at Normanton.

Thanks also to the generous support of Howrah, Tas, member Rance Barber and Oldfields Paint Equipment, costs of paint and equipment were kept to a token amount and all of the Normanton buildings were able to receive a new paint job.

Ansett Airlines were also most generous in their support of the team. They enabled the team to fly with all their equipment at a reduced cost. The team was also able to visit the churches in Mt Isa and Cairns, sharing in both worship and fellowship.

This dream come reality has been an exciting faith-building time in the life of the church and as a result a bigger dream has been given: a dream that all of us live in harmony, treating each other as true brothers and sisters despite our race or skin colour.

Will you help to make this dream become reality?

A 30-minute video of the team's trip to Normanton is available from the Collins Street church office to any who are interested in encouraging their own people to become involved in such a project.

—Jeff Weston

Evangelical Weekend at Bathurst

The Bathurst, NSW, church invited a most gifted speaker on the weekend of 2-4 November. Jordan Jamieson came from the Wesley City Mission in Sydney.

Jordan opened his weekend speaking to youth groups, not only from our church, but also others from within Bathurst as well. An attendance of 50 was expected, however 85 or more young people came. Jordan used a booklet called *Knowing God Personally* to speak to the audience and to reach out to them concerning the message of Jesus Christ and about his death and resurrection.

Early Saturday morning some 30 men arrived at the church for a men's breakfast. Jordan asked all those present to fill in a small card to indicate their stand with the Lord. The atmosphere was relaxing and encouraging to those men present.

Later that afternoon the church families and friends came for an afternoon barbecue held on the church grounds. Most of the church families came, the weather was warm and all had a pleasant time. Later in the evening Jordan spoke to the people while we had supper in the church.

During the Sunday morning service Jordan completed his preaching with a very strong message to the congregation. Many people went forward, either to dedicate their life to Jesus or a rededication of their life.

During the evening service young people who had made their commitment sometime earlier were baptised in the recently completed baptistry.

The young people were Tara, Shevahn, Kate, Annette, Celcia, Jo and brother Ben, Jamie and the pastor's own son Philip.

—Derek Fletcher

"Mission Is Possible" Teens Camp Program



Matthew Webb (Brooklyn Park) Troy Bawden (Stirling) Teryl May (Blackwood) and Carolyn Amos (Flinders Park) gardening at the Andrewartha Retirement Village

More than 60 teenagers from Adelaide, SA, and the southern suburbs participated in a "mission is possible" day as part of the 1990 Teens Camp. Young people ranging in ages from 13 to 16 were involved in a series of community projects while they camped at Longwood for a week in September.

One group helped the Stirling Lions to deliver wood to the elderly, another did voluntary work in the Stirling Library. Cleaning gutters for aged pensioners, entertaining aged people at the campsite for afternoon tea, helping in the Bridgewater CFS Auxiliary's shop and at the Hill Community Child Care centre were also on the agenda.

Another group of campers took intellectually disabled people to the local botanical gardens for a picnic, while two other groups worked with the ministers from the Stirling Church of Christ and the Sunset Rock Uniting Church.

Helping in the community was seen as a way of teaching the young people about the Christian mission principle, which is a broader concept than just going to church on Sundays. The whole day was considered by the young people to be a significant event in the life of the camp and if the evalua-

tion forms are any guide will remain in the minds of the teenagers for a long time.

The Youth Ministries Committee of South Australia has decided that in 1991 it will target, specifically, the whole area of mission in the lives of young people.

There is a growing trend in youth groups away from the entertainment-orientated program to activities that enable the young people to ground their knowledge and belief in the practical application of their faith. Significantly this a trend coming from the young people themselves, not from their leaders.

—Jim Keatch

Korean Church Commences

Melbourne's new Korean Churches of Christ congregation was inaugurated on 4 November at the Burwood, Vic, church.

The chapel was crowded with visitors and representatives from the Melbourne Korean community. Both Presbyterian and Uniting Church Korean groups were represented. Each group brought greetings and assisted in the service. The sermon was preached by Yoon Kak Uh, minister of the Korean Church of Christ in Sydney, NSW.

The development of the church has been sponsored by the Montrose congregation

under the leadership of minister Neil Galbraith, who has given strong personal support to the project.

Won Joon Park, the minister, is encouraged by the response to date. He has given much time to discipling new people and reports contact with a growing number of families. Services are held at the Burwood church from 12.30 p.m. each Sunday.

Won Joon may be contacted at Lot 2, Townsend Road, Montrose 3765, telephone (03) 728 3962.

The establishment of the church is part of the CROP initiative.

Women in Action

Over 60 women from Victorian churches gathered in the newly renovated Function Room at the Nunawading, Vic, church on the evening of 26 October to share together in a dinner prepared and served by the Nunawading Catering Committee.

The lovely meal, the elegant surroundings and the pleasant company assured a real social occasion for sharing ideas and learning together as Marjorie Brough, a psychologist who is working at present at Monash University in the Faculty of Education, presented her thoughts on the psychological

"messages" we give ourselves during the course of our day-to-day living.

Opportunity was given for discussion on topics to be addressed by speakers on future occasions. These ranged from women's health issues, changes in education and personal relationships to spiritual growth and other topics of interest and concern to women today.

The Resource Development Committee of Christian Women's Fellowship, which organised the dinner, feels that it is most important in these times of change in society for the church to provide a forum for women to discuss issues of faith and personal development in suitable locations at times that are convenient for their busy lifestyles. Plans for the future include dinners, workshops and seminars on relevant themes.

Enquiries for further information may be made to Lois Smith (Committee Convener).

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People

Harlaxton Faces the Music

Harlaxton, Qld, have appointed Tonia Meares to the position of part-time Director of Music commencing 1991.

Tonia is the daughter of Trevor Meares, well known for his work with Outback Christians in Ministry.

After leaving school Tonia spent two years with Cornerstone at Emerald and Hughenden.

For the past three years she has been studying at the University College of Southern Queensland for her Bachelor of Creative Arts (Music), studying piano and viola. On completion of her course Tonia received the award for the most outstanding musician. She also topped the State in her AMusA exam.

As a part-time director of music her responsibilities will include improving the musical life of the church by encouraging and co-ordinating a choir and/or musical groups, assisting those playing in the services, giving leadership to any major musical presentations, and working with the presidents to enhance the morning services. Tonia will take leadership of a youth group and as



Tonia Meares at the piano

time allows assist others with spiritual and musical input.

She will also assist Daryl Thorpe with some pastoral

work and will be available to help with the women's work when necessary.

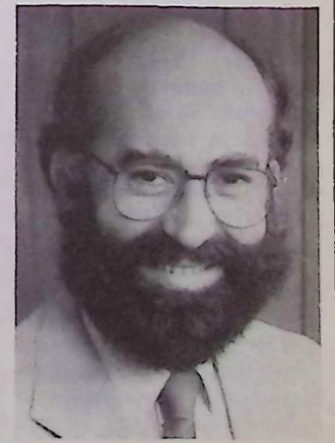
New Post for Principal

Dr Bill Tabbernee, presently Principal of the Churches of Christ Theological College at Mulgrave, Vic, has been recommended as the next President of the Phillips Graduate Seminary in Enid, Oklahoma, USA. If the offer is confirmed, Principal Tabbernee has informed CCTC that he will relinquish the position of Principal and move to the USA in late March.

Dr Tabbernee has served CCTC for 20 years, first as a lecturer, and for the past 10 years as Principal. In that time he provided inspirational leadership not only to the college, but also to churches worldwide. He played a major part in the relocation of the college to Mulgrave, and under his leadership the college has acquired a high-quality campus and has undertaken significant changes to its structures and curricula.

Bill sees the move as a natural progression in using his gifts in Christian ministry. It is interesting that Phillips Graduate Seminary was founded in the same year as CCTC, 1907, and that it bore the same name—College of the Bible.

While the board of CCTC is disappointed at losing Dr Tabbernee, it congratulates him unreservedly on the well-deserved honour bestowed on him by the American church and wishes him and Sandra every joy and success in their new life.



Freeman

On 12 November Sir Geoffrey Foot was honoured in being admitted as one of the two new Freemen of the City of Launceston.

The Mayor of Launceston, Ald Graeme Beams, presented Sir Geoffrey and Tom Room a casket containing a certificate of admission to the honorary Freedom of the City. They are only the seventh and eighth people to have received the honour.

Sir Geoffrey said: "I was more moved today than I was when I was invested as Knight Bachelor." He said he was so moved because the honour was bestowed "in my own city and

among my own people—close friends and associates".

Sir Geoffrey was admitted as an honorary freeman in recognition of his distinguished services to Tasmania and to Launceston during his long association with state and local governments and charitable and community service organisations.

Sir Geoffrey, who was knighted by the Queen in 1984, was the Legislative Council member for Cornwall from 1961 to 1972 and was Leader in the Council for Sir Angus Bethune's Liberal Government from 1969 to 1972.

He served as a member of

the University of Tasmania Council for 15 years and was chairman of the council's finance committee.

He was a member of the commission administering the affairs of the former Lilydale Council from 1983 to 1985.

Sir Geoffrey was secretary/manager of the Launceston Savings Investment and Building Society from 1947 to 1968, chairman of the HEC from 1987 to 1989 and is a trustee of the Launceston City Mission.

Sir Geoffrey has been honoured by being President of the Vic-Tas Conference and has been National Treasurer for the Bible Society in Australia.

WCC to Acknowledge Australia as Aboriginal Land

There will be a moment of suspense for World Council of Churches representatives who approach the worship tent where the WCC Assembly begins in February: Will they be allowed in?

The answer to that question will be made from the front stage of the tent, where, already seated, Aboriginal elders and clergy will consider the request, carried to them on a message stick.

Should it seem like a fair thing, an elder will beckon to the waiting WCC procession, who may then enter.

In this act, as throughout the 15-day gathering, it will be abundantly clear to all who participate that they are on Aboriginal land. Caretakers and custodians, it is the Aboriginal people who will finally permit the event, and purify it according to custom.

All who enter for the opening worship will pass through a shroud of smoke—believed to cleanse the mind, body and spirit. On each succeeding morning, it will be a didgeridoo that summons all to worship.

The work of Aboriginal artists will have continual promi-

nence, but especially so during a plenary session devoted to the telling of the Aboriginal story. Played in chronological scenes, the story will be accompanied by vivid images of dreamtime, invasion, genocide, alienation, lost identity, heroism, deaths in custody, and the pride and dignity of the 1988 Australia Day march. Significantly, the narrative will conclude with a plea for the future in which other indigenous peoples will be called on to the stage.

The effects of invasion on today's Aboriginal women and

youth will be explored at special pre-Assembly gatherings. During the course of the Assembly proper, Aboriginal Australia will retain a high profile, with an art exhibition, gift shop, meeting tent, participatory ceremony and cultural event.

Organiser Anne Pattel-Gray, who is head of the Australian Council of Churches' Aboriginal and Islander Commission, believes the world church will meet a formerly faceless people of deep and abiding faith.

—Barry Gordon

Summer Holiday Packages

The popular Christian economy summer holidays available through the Vic-Tas Department of Mission, Education and Development are gradually filling.

Two of the Banksia tent and van holidays, on the beautiful Banksia Peninsula on the banks of Lake Victoria, still have a few vacancies, but Banksia Camp No. 2 is full. These "camps" provide the main meal of the day, giving the "family cook" a real break. Banksia No. 1 (3–10 January) and No. 3 (21–28 January) can each take several families who are interested in a "laid back" Christian setting and walking, swimming, fishing or sailing.

Camp Acacia, Halls Gap, in the magnificent Grampians, has a family week (2–8 January) and a singles and single-parent family program (27 December–1 January). Camp Acacia has excellent budget accommodation with families/singles housed in their own small dormitories. The program includes walking, sight-seeing, swimming and canoeing in nearby lakes.

For the young, the Department has youth camps at Camp Acacia, Halls Gap (10–15 January) for 13 to 15 year olds, and Camp Banksia (27 December–2 January) for those 16 years of age and over. A camp for girls

in Years 5, 6 and 7 will be run at Camp Waterman, Monbulk (6–10 January).

Ring Margaret at the Department of Mission, Education and Development for registration forms or information on (03) 662 2377.

Bridal Parade

Over 60 women gathered in the Kalgoorlie, WA, church hall for an evening of wedding nostalgia. The women came dressed for a wedding, the hall was suitably decorated and supper included a wedding cake.

20 bridesmaids dresses and 17 bridal gowns were modelled, covering the period 1952–1990. Many of the gowns and dresses were modelled by the original wearers (often to their surprise). The wedding gown of Vera Gleeson, worn in 1935, was also on display.

Wedding photos, marriage registers and other memorabilia were on display.

"What to take on your honeymoon" was presented by Lyn Robinson and provided a very humorous interlude for the evening.

A memento was given to each lady.

Men's Prayer Night in Kalgoorlie

At 10:30 pm 20 men gathered in the Kalgoorlie, WA, chapel to pray.

After opening remarks and a song, Andrew Kinney suggested they sit or lie still before the Lord for half an hour.

They then paired off for an "Emmaus Walk", where they shared and prayed with each other.

Following this Andrew put the men into four cars and they went to three locations in the city.

The first was a shopping centre carpark near the brothels. Here they prayed for those

caught up in prostitution. Next stop was the top of the main street where they prayed against alcohol.

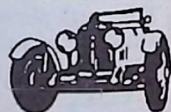
From there to Mt Gleddon (only a hill) where they could look out over the city. There they prayed for the city.

The night concluded at 2 am after the men had returned to the church where they submitted (and humbled) themselves with the washing of each other's feet.

The comments from most of the men were that instead of being weary and tired, they were exhilarated.

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CCTC Graduation

In a service of witness and praise at Blackman Hall, Hawthorn, on 16 November, 800 witnessed the graduation from the Churches of Christ Theological College of 24 students, of whom eight were ordained into ministry.

The service began with an academic procession to a trumpet voluntary played by Bruce, Leigh and Karen Verity.

The musical program was planned and co-ordinated by college students Kathleen Rochester and Michelle Martine. "Let There Be Praise" and "People Need the Lord" by Kendra Boyd, Michelle Martine and Christine Sharpe enabled the worshippers to share the spirit of celebration.

Following the Bible reading by Jenni Ashton, 1990 Student President, the College Community Singers declared their commitment to Christ and to his people in singing.

The occasional address was delivered by Dr Muriel Porter, religion writer and commentator, who warned against a sense of pharasaical superiority that allowed Christians to find their security in "knowing the right answers to the great mystery of redemption".

In his review of the college year the Acting Principal, Graeme Chapman, expressed the appreciation of the college community for the modern teaching facilities provided by the generous financial support of the churches and friends of the college. He reported that the contribution of Greg Elsdon, the H.G. Harward Lecturer in New Testament Studies, had been greatly valued by the students and the churches since he joined the faculty at the beginning of the year. He announced the return to the faculty in July of Harvey Miller, who had spent the last three years in postgraduate studies in pastoral care at Vanderbilt University in the USA. He referred with gratitude to the contribution of the



Jenni Ashton, Graham Burgan, Andrew George, David Jolly, Milton Oliver, Nigel Pegram, David Thompson and Paul Turton presenting for ordination

staff and the generous support of over 35 voluntary workers who assist the college on a regular basis.

Mr Chapman reported that the college had enjoyed another year of record enrolments with 40 full-time students and 166 part-time students. He explained that, as a partner with Whitley College, CCTC shared the responsibility of training some 500 students this year. He also made reference to the increasing number of students undertaking postgraduate studies and made special mention of the Graduate Diploma in Ministry program.

On a sadder note he announced with regret the resignation of Ian Allsop, Lecturer in Mission and Church Development, who has recently been appointed to the dual role of National Secretary of the Conference of Churches of Christ in Australia and Secretary of the Vic-Tas Conference.

Of special significance was the news that the College Principal, Dr W. Tabbernee had indicated his intention to resign from the end of March 1991 to take up the position of President of Phillips Graduate Seminary in Enid, Oklahoma. Mr Chapman indicated that Dr Tabbernee had made a unique contribution to the college over 20 years, the last 10 of which he had served as principal.

The newly elected Chairperson of the College Board of Management, Dr John Bailey, from the Doncaster, Vic, church, congratulated the following graduating students on

their achievements:

Certificate in Lay Ministry: Mark William Riley; **Associate Diploma in Lay Ministry:** Earle Frederick Edward Martin; **Associate Diploma in Pastoral Care:** Anthea Mary Thompson, Robyn Belinda Walsh; **Diploma in Theological Studies:** Hazel May Thornton; **Diploma in Theological Studies (Hons):** Susan Joanne Benham; **Diploma in Ministry:** Graeme Robert Burgan, David Dixon Jolly, Victor Cheong-Chew Khor, Stephen Lindsay Rose, David Kenneth Thompson; **Diploma in Ministry (Hons):** Jennifer Lee Ashton, Andrew Watson George, Milton Roy Oliver, Nigel David Pegram, Kathleen Margaret Rochester, Paul Stephen Turton; **Graduate Diploma in Ministry:** Kevin William Berston, Roderick Angus Brown, Carl Phillip Clayden, Daryl William Colless, Brian Holliday, Steven Neil Kitto, William Stephen McElwee, John Douglas Main, Keith Miller, Barry Peter Thygesen, Trevor David Wolfe; **Graduate Diploma in Ministry (ICEM):** Glenwyn Earl Wegner.

Paul Turton, speaking on behalf of the graduating class, testified to the fact that the process of intensive theological education and practical ministry training had resulted in personal and spiritual growth of the students, for which they thanked God. Their lives had changed as they applied in daily living fresh insights and understanding of God's love.

The ordination service was conducted by Clive Ward, the National President. Those ordained into ministry were Jenni Ashton, Graham Burgan, Andrew George, David Jolly, Milton Oliver, Nigel Pegram, David Thompson and Paul Turton.

Found

A silver brooch was found on the ground outside the Robert Blackman Hall after the CCTC graduation service on 16 November. If you have lost this item of jewellery call (03) 546 0602 in the evenings to describe the item and it will be returned.

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Letters to the Editor

Letters are limited to 200 words

Women and the 7th Assembly of the WCC

To the Editor,

The 7th Assembly of the World Council of Churches in Canberra 7-20 February draws near and the planning which has been under way for some years now becomes more urgent. For the past two years a group of women from member churches have been planning for publications concerning women in Australia, a pre-Assembly Women's meeting, "Women's Time" (3-6 February) for women delegates (and a selected group of men), and a specific women's contribution to the Assembly by and for women—a tent to be located on the ANU Campus, "Womenspace". This will be the site for rest, refreshment, displays and events for women. A highlight promises to be the Eucharist led by women in Womenspace prior to the plenary on the Decade of Churches in Solidarity with Women.

As well as delegates and accredited visitors, it is possible for Australian Christians to attend as "daily visitors", to participate in Assembly plenaries and the visitor's program. As an "unregistered visitor" it is also possible to attend public events such as daily and Sunday worship and events such as those in the Womenspace and Aboriginal tents, concerts etc. For anyone who can possibly be in Canberra at this time, this is a once-

in-a-lifetime opportunity to experience the breadth and depth of the Christian church in all of its cultural manifestations.

Such a massive undertaking as the assembly cannot be achieved without a great deal of voluntary assistance. This assistance needs to be co-ordinated. Volunteers are required for both Women's Time and Womenspace to provide hospitality, routine office assistance and general organisation. Some individual women may be planning to attend as visitors and can afford some time to assist in the women's activities. If any women's groups would be able and willing to assist, and wish to provide a display, then Judy Nelson-Clegg of the ACC in Sydney is the person to contact.

—Rosslyn Reed
(Castle Hill, NSW)

Faith and Sudden Death

To the Editor,

Raeline Hawke and her husband Noel have served as missionaries with Missionary Aviation Fellowship for over 20 years. They have experienced heartache and questioning when a MAF plane has been reported missing and later found crashed in a remote area of Papua New Guinea. They have experienced Christian sorrow when dedicated MAF personnel have died through illness. At the same time they praise God for the wonderful safety record of MAF pilots, flying in extremely hazardous

conditions.

Raeline has written a small book *I Asked God Why?* in which she tells of her incredible journey of faith. Such a book should be helpful to anyone like A.C. Davey ("AC" 3 November) who is seeking help and guidance in understanding why God allows the good to suffer and die in tragic circumstances.

—Ron McLean
(Cowandilla, SA)

Second-Class Christians

To the Editor,

As just an ordinary second-class Christian I have a burden for the other second-class Christians who doggedly come to worship week after week.

We seem to be satisfied that the Holy Spirit touched us in a new and wonderful way when we came to faith through no effort of our own but by his grace and loving care for us. Of

course there are still rare and fleeting moments when we know his touch upon us and are sure that he has smoothed the way ahead, but I guess that we don't rate as high as the "first classers".

For instance we don't seem to get much of a kick out of singing single sentences or, maybe two, over and over again—something like the pop singers do. There are times when we even have to stop singing a verse of an old hymn because the grace of God catches us unawares and you just can't sing with a lump in the throat and with misty eyes.

We never seem to want to hold our hands up in the air when we sing either. As a child I was told by grandmother that God was there, "up above the bright blue sky". There are some of us who believe that God is in the very ground of

Letters from Tertius

God Looks After His Own

To the Editor,

When I was growing up it seemed to be assumed that God would protect Christians from trouble and grief and hardship. That was part of the deal. Serve the Lord and the Lord looked after you.

There were of course troublesome exceptions. When a very good person suffered badly or died prematurely people used to shake their heads and say, "But he was so good!" as much as to say that God was slipping on his job.

Or they would say about these exceptions that they were the will of God. I could never work out how a good God could look after most of us, but not protect a few, especially when they were his best friends. Some friend!

But somehow we did expect God to look after his own...that is in Australia. We expected that it stopped there. We expected to hear of suffering and hardship and sometimes death of missionaries, and never questioned why these things happened. Then as years passed there was religious persecution all round the world. But we only asked why God let bad things happen when they happened in Australia (after all we are God's Lucky Country, aren't we?)

So for a long time I've been looking through the New Testament to see where it says that Christians are exempt from pain and suffering and trouble. All I've been able to find so far is that Christians are promised that life will often be rough and difficult, and sometimes more so because they are Christians.

But all through the New Testament we are promised that in our pain and hardships and grief God will give us what it takes to handle it and handle it well. Maybe that's how God looks after his own!

—Tertius



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New USSR Law on Religion Passed

our being, and that what is inside of us responds most significantly to him. However, maybe if we stood on the pews while we sing it may be more acceptable than holding our hands in the air.

And then our public praying—we don't seem to find it necessary to add "Lord" or "Father" to every sentence we say or to instruct God to "just" do this or that. I know that our thoughts are inclined to wander when we pray privately but I was always under the impression that when we first spoke his name at the beginning his attention didn't wander so that he had to be continually brought back into line.

And then as for "tongues", what can we say? The Apostle Paul seemed to think that it was a bit of a problem at Corinth and had quite a lot to say about it in his first letter to them. However it appears to be the hallmark of the real "first classers", maybe they have discovered something that Paul didn't really latch on to. Paul with his "but I show you a better (or more excellent) way". Anyhow Paul admitted, on occasions, that he was a second-class Christian. So let us take heart, fellow second-class Christians, God's mercy and grace reaches out and touches just ordinary folk like us.

—Ken Dawson
(Brooklyn Park, SA)

A new Soviet law regulating the activity of religious organisations in the USSR came into force on 9 October, reports Keston College. The Law on Freedom of Conscience and Religious Organisations, was passed by the USSR Supreme Soviet (the Soviet parliament).

Religious citizens and organisations are guaranteed equality in all areas of public life, including access to the media. Clergy are specifically permitted to take part in the political life of the country, though religious organisations may not support political parties or take part in their activity. Student training in theological institutions are permitted to defer military service, making them equal with students in secular education, and soldiers are permitted to attend religious services in their free time. Employees of religious organisations, and of charitable institutions or manufacturing enterprises set up by religious organisations, have equal social security and pension rights with state and public employees and pay tax at the same rate.

The new law gives religious organisations many new rights and freedoms that were denied under previous legislation dating from Stalinist times. Religious organisations of all denominations may apply to become legal entities by submitting their constitution for registration with local authorities. They may then own property, establish religious and charitable institutions and engage in publishing, printing and manufacturing activity for religious purposes. There is no obligation for a congregation to register or even to inform the authorities of its existence.

The law distinguishes between individual local congregations (religious societies), which may or may not belong to a national or regional denomination, and other kinds of religious organisations, such as national church bodies and regional associations and religious educational and other

institutions, missions, monasteries and religious brotherhoods.

Mission work in the USSR becomes legal for the first time in over 60 years. The old law only allowed for worship within the four walls of a registered church building and outlawed evangelism and charitable work. Now the law gives them the right to go into hospitals, homes for the elderly and the handicapped, remand centres and prisons and labour camps to conduct services at the invitation of the inmates.

Another area made legal under the new law is Christian education and publishing. Churches may form groups and societies for studying and distributing Christian literature, and also set up their own publishing and printing houses and export and import Christian literature. Religious education has been one of the most controversial issues in the debate on the new law.

A controversial clause permitting religious organisations to use the premises of state educational institutions for religious instruction classes was excluded from the law during the voting. However, an optional clause included in the original draft specifically banning the use of state educational premises by religious organisations was discarded. In the absence of a ban sympathetic education officials will probably be able to give space for religious education.

The Council for Religious Affairs is to become a purely advisory body, "an informa-

tional, consultative and expert centre", though it may still liaise between religious organisations and state institutions at the request of religious organisations. The individual republics of the Soviet Union may create their own state bodies and procedures for religious affairs.

Believers in the Soviet Union recognise that the new law is a great improvement over the old one, but they point out that it is still vague in some respects, especially in regard to the registration of churches.

The law does not state what conditions must be met by a church in order to register or under what circumstances registration may be refused. It seems as though registration could still be an arbitrary decision by local authorities. Congregations may receive buildings from local authorities, but they do not have the right to claim back property confiscated in the past.

Unregistered congregations should no longer be persecuted for being unregistered, but the law accords them no rights apart from being able to hold services on private premises. Members of unregistered congregations point out that even this right could be denied if the authorities claim that their services violate health and safety regulations because they are overcrowded or that they disturb public order by loud singing in a residential area. They are therefore uncertain of their position until they see how the new law is applied in practice.

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Papers

Sustainable Stewardship

Among the greatest challenges facing Australia today is how to develop a just and sustainable economy that properly caters for human need while responsibly managing the natural environment. The mining industry, because of the scale and visibility of its operations, is often considered to be one of the worst culprits in resource depletion and environmental damage.

In a paper just published by the Zadok Institute, Ian Hore-Lacy, who works in the mining industry, demonstrates that this need not be so. He argues that although there are obvious exceptions, the mining industry record is not as bad as it seems. Furthermore, there is still potential for sound Christian stewardship in the industry. Through such procedures as improved efficiency and the minimising of waste, we can improve the long-term availability of important minerals, minimise environmental degradation and enable us to pass on well-managed resources to future generations.

Sustainable Stewardship: A Minerals Industry Perspective, Zadok Series Paper S48, is available from the Zadok Institute for Christianity and Society, Blackall Street, Barton 2600, phone (06) 273 1634, for \$2 plus 80c postage.

Radio

Triple Seven FM

Triple Seven's recent FM Christian radio test transmission in Melbourne, Vic, brought encouraging responses.

An American pilot flying a commercial aircraft from Sydney to Melbourne heard Triple Seven on his radio and was so impressed that on his return home to Melbourne he continued listening. He is now a subscriber.

Over 600 telephone enquiries were received within three days and over half indicated a desire to become a subscriber.

Some of the comments: "I hope that I can listen to you for the rest of my life...very professional sound." "Good mix, not rubbish." "Most stations's news is sensational. Triple Seven news is more balanced and the present format is great. But more Christian music wanted." "When will you be on air full time?" "This test broadcast is an answer to prayer."

Further information is available from Triple Seven Communication, PO Box 117, Glen Waverley 3150 (phone (03) 560 1700).

Bible Guides

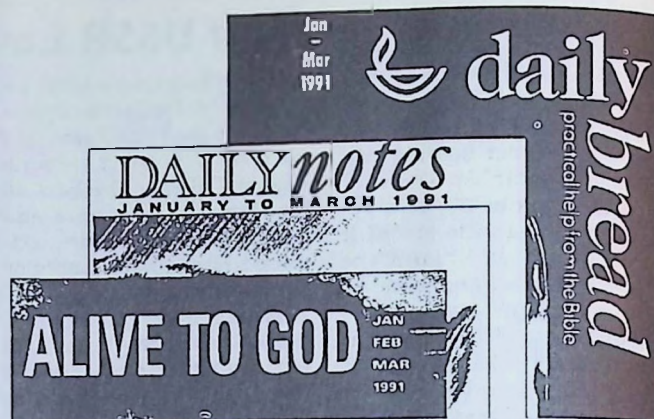
Scripture Union's New-Look Bible Guides

From January 1991 Scripture Union's popular Bible notes for adults have a new look.

"Behind this re-launch are several years of preparation and careful listening to Christians who want to grow in their faith," says John Lane, Australia's SU Director of Bible Ministries. "Our readers will notice the new covers and layout, the new features and the wider international team of writers. Hopefully they'll also notice that our commitment has been retained—to help people read the Bible methodically, explore its meaning and see its application to everyday life."

"We must not forget that people are different," says London-based editor Pauline Hoggarth. "Different personalities come to God in different ways. That's why we offer three different Bible guides for adults." The new changes major on these differences in an attempt to suit people's different levels of experience with the Bible.

• *Daily Notes* is for people who enjoy thinking about how the Bible's message relates to today's big issues. It's for people who enjoy being stretched and who already have a good grasp of the



Bible. As well as the Bible readings for each day, *Daily Notes* has an eight-page pull-out section that helps readers think about the Bible's teaching on burning issues in today's church and community. In the first quarter's issue, the focus will be the "green" issue, the second quarter will deal with New Age philosophies.

• *Daily Bread* has been the most popular Bible guide by far. This guide has discussion outlines for groups. The daily comments are warm, direct and down-to-earth. There are helpful background notes and the syllabus covers major sections of the Bible in a four-year plan. This is the one for new Christians and for new Bible readers. Scripture Union has found however that some Christians stay with *Daily Bread* for many years because they enjoy its personal, straightforward style.

• The third adult guide, *Alive to God*, uses an imaginative approach. Editor Terry Clutterham describes its special features: "There are more colour pages, ideas for keeping a spiritual journal, praying the scriptures, meditation, using fresh approaches. The key is variety and the deepening of spiritual life."

These new-format guides will be available in Christian bookshops and through Scripture Union's mail order service.

Every minister in Australia has been invited to contact Scripture Union for a free clergy pack.



Video

The Video Bible

The world's best-selling book may soon become the world's most popular video, to be studied and enjoyed in an entirely new way in homes, churches and Sunday schools across Australia.

For four years a dedicated team has been taking advantage of today's technology to produce a Bible for tomorrow.

The Video Bible is a unique concept to make the unabridged Bible available in an exciting contemporary form. As well as leading to an upsurge in Bible interest among Christians, the Video Bible is expected to introduce God's Word to an entirely new audience.

Unlike previous "Hollywood-style" productions, the Video Bible will be a visual reflection, in full colour and live action, of the actual word-for-word text of the Bible.

The copyright owners of four major translations of the Bible have endorsed the project by granting the rights to film their Bibles—the Revised Standard Version, the New International Version, the Good News Bible and the New American Bible.

These four, together with the King James Version, which will also be on video, account for 90% of all Bibles sold in the world.

Internationally known actors, such as Keith Michell, will narrate the text and take major roles.

A panel of internationally recognised theologians has been working hand-in-hand with film writers to ensure the film illustrates the written word accurately, without bias and using only the biblical text.

Their job is to make sure the Bible speaks for itself.

Panel members and consultants include the Rev Dr R.T. France, Principal of Wycliffe Hall, Oxford, Professor Graham Stanton, Professor of New Testament Studies at King's College, London, Professor Ronald Clements, Samuel Davidson Professor of Old Testament Studies at the University of London, and the Rev Professor Barnabas Lindars, Ryland Professor of Biblical Criticism and Exegesis at the University of Manchester.

On the film-making side the project is in the hands of people such as Spielberg's Oscar-winning special effects wizard George Gibbs, art director Sydney Cain (whose work includes four James Bond movies) and conductor and composer Ron Goodwin, whose achievements include smash hits, best-selling albums and film music.

Filming will take place at Pinewood Studios in England and in Malta. The project is expected to cost more than \$200 million.

God's Word has passed to human consciousness through a variety of ways as technology has developed—orally, written on stone, clay, papyrus and parchment, into elaborately crafted illuminated manuscripts, printed on paper, transmitted by radio and television. Now video has arrived as a dynamic force of the 20th century and into the future.

Video has advantages over cinema and even television in that long stories can be built up in a library of cassettes and purchased for home storage and use.

This video library will soon be offered to Australians. For further information about the Video Bible phone (02) 971 2977.

Books

The Enormous Exception

Meeting Christ in the Sermon on the Mount
Earl F. Palmer (Word)

Earl Palmer is a graduate of the University of California and Princeton Theological Seminary, and pastor of the First Presbyterian Church, Berkeley, California. This book is not only a commentary on chapters 5-7 of Matthew's Gospel, but also a journal of the author's own spiritual pilgrimage. He is excited by

"...the electrifying power of plain words...mixed with dazzling possibilities".

This passage has attracted the greatest Christian minds from Augustine to Bonhoeffer and was of inspiration to Leo Tolstoy and Mahatma Gandhi. John Stott has described it as "...the most complete delineation...of the Christian counterculture". Palmer comments, "...there is the need in each generation for yet another reflection upon what the sermon means for our lives here and now."

The Sermon on the Mount is seen, by the author, as the fulfilment of the Levitical Law, and Jesus as the focus of the Old Testament themes of identity, deliverance and kingdom as expressed through Abraham, Moses and David. It has been said that, in the Sermon on the Mount, Jesus turned the priorities and values of this world upside down—in fact, he set them right way up! The teachings expressed within the sermon depend for their authority and value on the integrity of the Teacher, and thus, lead us directly to him.

In a world where cynicism, greed and corruption appear to prevail, the message of this book is refreshing and uplifting. The author writes with a very readable blend of scholarship and simplicity. He concludes, "Its ethical purity and grandeur stir our respect and wonder so we are eager to meet the Lord of the Law."

—Graeme Addicott

Religious Bodies in Australia

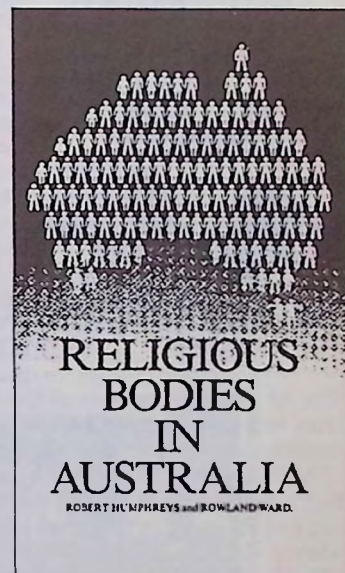
by Robert Humphries and Rowland Ward (self-published) \$19.95

An interesting reference guide to the various religious groups operating in Australia. The authors have listed the churches and religions in families that have common theological concepts or organisational patterns. Each denomination/group has a potted history, a brief outline of major beliefs and some attempt to give current figures of adherents, churches and ministry. The material on the groups and churches that I know about appears quite accurate so I assume the rest is too.

One fascinating aspect of the book is the number of splits within churches that have produced small denominations. The authors probably spend more space proportionately on the splinter groups than major religious/denominational groups because so little is known about them.

This excellent resource material is available from the authors at 358 Mountain Highway, Wantirna 3152. Phone (03) 720 4871.

—CRA



Things We Wish We Had Said

Reflections of a Father and His Grown Son
by Tony and Bart Campolo (Word) \$10.95

Parents are human, too—even when the particular parent is a Professor of Sociology, and a noted Christian writer and evangelist. That is the refreshing and reassuring message of this book.

It takes the form of a series of letters between Tony and Bart Campolo. These discuss the influence of the father-son relationship on significant aspects of the younger man's physical, social

Media Review

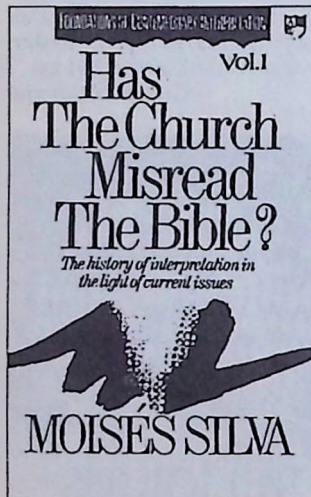
and spiritual development, from their respective points of view. The influences of other adult mentors and the peer group are also considered.

Topics covered include: "How do you share your faith with your kid?", "My friends, my teachers and other aliens", "Flying like an eagle when you feel like a turkey" and "Doing right when you feel all wrong". Both men write articulately and with candour.

This is not a rigid set of rules for successful parent-child relationships; nor is it a celebration of the American way of life. Sometimes macho, often sensitive, at times it records vulnerability, failures, pain and misunderstanding—but these are over-ridden, at all times, by mutual love and respect. Central to the theme of the book is the great paradox of parenthood—balancing the urge to protect, against the need to encourage independence.

Recommended reading for all parents, older adolescents, pastors and youth workers—but not my son, Stuart. He might be tempted to write an Australian sequel!

—Graeme Addicott



Has the Church Misread the Bible?

The History of Interpretation in the Light of Current Issues by Moisés Silva (Apollos and Academie Books)

This is the first volume in a recently published series, "Foundations of Contemporary Interpretation". There are at least six books in the series to my knowledge. The back cover states "Foundations of Contemporary Interpretation" seeks to identify and work towards a clarification of the basic problems of interpretation that affect our reading of the Bible today... Each volume in the series will discuss the impact of a specific academic discipline on the interpretation of the Bible. Other volumes in this series will take a closer look at philosophy, literary criticism, linguistics, history, science and theology."

The first volume, written by the series editor, examines how the church in history has viewed the tensions regarding interpretation, and the insights this gives us in tackling this burning issue today.

This is a more scholarly examination of the issue and would be of interest to students looking at the whole issue of biblical interpretation.

—CRA

Resisting the Threats of Life

Covenanting for Justice, Peace and the Integrity of Creation by Preman Niles (WCC Publications)

This book forms part of the "Risk Book" series published by the World Council of Churches, and arises from the call of the 1983 Vancouver WCC Assembly for the churches to become involved "...in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation" (JPIC). Dr D. Preman Niles, a Tamil Christian, is director of the JPIC program.

After four years of pseudo-peace based on the "balance of terror", we hardly dare hope that the path to perestroika will not prove to be a dead-end. True peace will only flow from the practice of justice, and a recognition of the sanctity of the whole of God's creation. The author quotes a woman from Madagascar: "It takes only six minutes for a missile to go from East to West or

West to East. But it takes six hours for a woman in my village to fetch enough drinking water for a day." The ultimate form of peace is the Spirit of God poured out as Shalom, the Biblical vision of peace with justice.

As Christians we are called to reject the powers of death as expressed in racism, militarism, sexism, human and economic exploitation and the misuse of science; and to recognise in the quest for justice, peace and the integrity of creation three facets of the one coherent struggle for life. Dr Niles contends that our failure to resist the threats to life would be a betrayal of the gospel. Jesus is seen as the alternative reality confronting the existing sinful structures of power; and our task as a celebration of hope.

Within this slim book the author relates the urgency of the issues of justice, peace and the integrity of creation—particularly in the Third World context—to the Biblical concepts of *shalom*, covenant and *koinonia*. A bibliography of further reading material and resource is provided. This is not a comfortable book to read, but it is important that we do so. If faith, hope and love are to be more than pious platitudes, they must be converted into action!

—Graeme Addicott

Blood Brothers

by Elias Chacour with David Hazzard (Kingsway Publications) \$7.30

First published in 1985, Elias Chacour's autobiography is still very relevant to the history of the Palestinians in Israel today. Not all Palestinians are Muslim. This is the story of a Palestinian Christian and the way he is trying to develop a Christian ministry of hope and reconciliation in an area of the world that seems to only breed animosity and failure. This is a very gripping story of the way that God led Elias to a ministry within the Melkite Church and how God worked on Chacour's hatred of the Jews for the way he and his family were exiled by trickery and force from their own land. This is an interesting account of the story of Israel that is often not made known in Christian circles.

—CRA



Celebrate the Seasons

by Phyllis Stanley and Miltinnie Yih (Navpress)

With a title like *Celebrate the Seasons*, one might understandably expect this book to be a discussion of seasonal variations to the liturgical year. It isn't. Instead it is a lightweight Bible study manual in the Navigator workbook mode.

Dealing with only two Christian festivals, Christmas and Easter, the authors have resorted to baptising Valentine's Day, Thanksgiving, and New Year's Day.

The book is divided into two sections: "Bible Study" and "Ideas for Holiday Activities". This book could be a useful guide for personal meditation or small group studies. The second section details programs and activities that could serve as a resource for leaders involved in ministry amongst women in the church.

Replete with quotations from such notables as Andrew Murray, Peter Marshall, Amy Carmichael and Paul Rees, these pages represent a wealth of accumulated spiritual wisdom.

If the reader is looking for a "practical" guide to "devotionally orientated" Bible study, this publication may hold possibilities.

—Garry Harris

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1 January 1991	Reunion and Annual Picnic and Concert
9.30 am:	Reunion of Past and Present Preachers, Members and Friends
11 am:	Dedication of Replica of Original Chapel in Cemetery Grounds
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7.30 pm:	Concert

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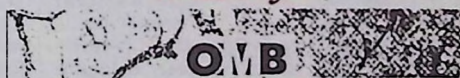
Mountains) give some time in small maintenance projects, such as repairing furniture and fittings, small painting jobs, small electrical and plumbing jobs, installation of a telephone system and the like.

Maybe you have a week or two, long service leave or taking early retirement, or maybe you are able to give a few days or weeks in a full-time paid capacity? If so, why not call our manager Bruce Bolton on (064) 52 1375 and discuss the possibilities with him. You too could become one of the many thousands who have enjoyed a stay at CYTA LODGE. One day, one week, one month—whatever you can give, it will be greatly appreciated by those who stay with us in the future.

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Partners is an attractive and informative publication covering 100 years of mission overseas by Australian Churches of Christ. Price \$14 (add \$3 for postage & packaging). Partners is available through state mission committees or direct from the Overseas Mission Board, PO Box 320, Unley 5061

Left-wing guerrillas destroyed a missionary outpost in northern Guatemala and ordered a missionary family of 8 to leave the country, after they discovered the missionaries had treated government soldiers.

If your prayer life isn't going well, why not write a letter to God? Apparently, a lot of people try it, and their letters often end up in the dead-letter box in the Jerusalem Post Office. Others try to correspond with Jesus, Moses, Solomon, David and Muhammad. Says Jerusalem postal director Moshe Ben-Meier: "Some people don't bother to put on a stamp. They think God will pay the postage due, I suppose."

A typical minister spends about 10 hours each week reading, according to a *Christianity Today* survey of US ministers. Ministers take 4.5 hours for reading religious books for study and sermon preparation and 2.5 hours reading religious books for pleasure. Magazines take 1.5 hours, as do non-religious books for pleasure. Ministers are most likely to buy commentaries, followed by devotional, theological and reference books, Bibles, issues-oriented, discipleship, family advice, self-help and children's books.

In America the nation's leading researchers of drug use have found that today's young people are half as likely to use drugs as youth a decade ago. Marijuana use is down from 47% in 1979 to 17% in 1989; cocaine use dropped from 6.2% to 2.8%; and alcohol use has declined from 72% to 60%. The study of high school seniors doesn't include many of the severe drug users who have dropped out of school.

Easter '90 raised about \$37,000 for "honest Aussie battlers" as part of the special Easter week celebrations held in Sydney this year. Research was done

to ensure the money went to the most needy and to those organisations that are carrying out innovative work to care for the poor that is not presently attracting Government funding. Most of the money is going to provide food, clothing, accommodation and direct financial assistance to the homeless and the growing number of unemployed, including \$2,000 to Teen Challenge to assist street kids and to Hills Care, a Seven Hills organisation, to help families with food parcels, clothing, counselling and job training. \$6,000 will be shared with Newcastle earthquake victims still struggling long after the event.

According to the Worldwatch Institute abortions world wide are now estimated at 50 million per year. Half take place in areas where they are illegal, contributing to the deaths of 200,000 women per year.

Approximately 100 of the US troops deployed in Saudi Arabia have converted to Islam, according to Mohammad al-Akkas, a Saudi Muslim preacher in charge of briefing US troops on the customs of his country. In an interview published in the newspaper *An-Nadwah*, 20 October, al-Akkas did not identify the soldiers but said they were stationed in the eastern region of Dhahran and were "of different ages", and "both white and black".

A special medallion is being minted by the Royal Australian Mint in Canberra to celebrate the Seventh World Council of Churches Assembly to be held in Canberra in February. The medallion, a collector's item, is to be given to each delegate who attends and a few hundred will be made available to the public. They will cost \$18 plus \$3 postage. Details from the WCC Assembly offices, Canberra, (06) 257 4095 (Ranjini Rebera) or Sydney (02) 299 2215 (Thelma Skillier).

Following the publication of the letter of Jack Ludbrook regarding one- and two-cent coins being donated to charity ("AC" 3 November) Life in Focus (formerly Christian Welfare Centre) in Western Australia have advised us that they have a scheme whereby they will accept donations of copper coins that are being phased out of circulation.

An estimated 400,000 cases of AIDS have occurred among infants and children under 5 years of age since the pandemic began about a decade ago, making the cumulative worldwide number of cases 1.2 million men, women and children. As at late 1990, 700,000 infants have been born infected with the HIV virus that causes AIDS. Most of these pediatric AIDS cases belong to the developing world, with a vast majority—90%—in sub-Saharan Africa.

Sudan's chief financial spokesman has denied that the African country is facing famine and added that even if it did face famine, famine relief would be refused.

One young Australian commits suicide every day. Australia's suicide rate is now 30% higher than Japan and 300% higher than the UK. An Australian study showed that 80% of suicide victims had talked to someone about their intention within one week of their death. The Australian Youth Suicide Prevention Conference, titled "Hearing the Cry", will be held 12 and 13 December at the Powerhouse Museum in Sydney. The Sydney City Mission will host the national conference, to be led by Dr Pamela Cantor, a prominent figure in youth suicide prevention in America. The Conference will teach practical skills that may help save young people's lives. Details from the Sydney City Mission Communication Team, 28 Regent St, Chippendale 2008.

Delegates to the World Council of Churches' 7th Assembly will be coming to Melbourne on 16-17 February to stay in parishes and meet Australian Christians and to participate in an ecumenical rally at Caulfield Racecourse on 16 February 4-7 pm. The last hour will be a time of worship, during which some of the guests will speak briefly about the Assembly and bring greetings from their churches.

Children in Victorian state primary schools involved in Christian Religious Education took part in a competition sponsored by the VCC and the CCES to design a Christmas poster to "put Christ back into Christmas". The poster campaign began in 1985 as an initiative of the Nunawading Interchurch Council and the Commission on Local Ecumenism of the Victorian Council of Churches. Churches and individuals are encouraged to buy the posters for distribution throughout the community. This year's poster is by Raymond, aged 8, from Carrum Primary School. The poster costs \$1 (or 50c each for 10 or more) plus postage, from either the VCC (03) 614 4940 or the CCES (03) 654 2211.

An occult fair in Montreal, Canada, featuring mediums and astrologers prompted an unusual response from Christians in the city. Instead of demonstrating outside to warn visitors of the dangers of the supernatural, they went inside and hired a booth at the 12th International ESP Psychic Expo along with other exhibitors. 4 visitors became Christians through conversations with members of the group, organised by Youth With A Mission.

Rock fans at the first-ever international music festival in Soviet Asia were amazed when the event's headline concert turned into a heavy metal gospel concert. Bibles were thrown into the crowd and an altar call made

when "No Longer Music", the only Western band invited to take part, played the final concert. 60 climbed up onto the stage to pray to receive Christ after lead singer David Pierce, who heads the band from Youth With A Mission's Steiger 14 youth ministry in Amsterdam, preached at the close of their set.

South African missionary Kentley Torrente, 34, was killed in Lebanon by Syrian troops during heavy fighting in October that successfully crushed Lebanese General Michel Aoun's 11-month rebellion. Torrente was part of a team of 4 expatriates working with the Lebanon Bible Society and had worked in Beirut since January 1990.

The national moderator of Mexico's Presbyterian Church was attacked by a machete-wielding crowd in the southern state of Chiapas, where he was investigating recent reports of religious persecution.

Chinese Christians can easily obtain a Bible if they live in large cities, but Bibles are still scarce in the rural areas, according to a recent report from the China Study Program of Overseas Missionary Fellowship, based in Hong Kong. The report however stressed that the most crucial need of the Chinese church is for good theological books, discipleship and other training material.

The Commonwealth Government has made a contribution of \$100,000 to the World Council of Churches to help defray planning and organisational costs for the 7th Assembly to be held in Canberra next February. In August the Government announced that \$1 million will be provided to help pay for international and national television and radio coverage of the WCC Assembly.

A new survey of national newspapers in Britain shows

Happenings

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that overall coverage of religion has declined by a quarter since 1969. Then, space in popular papers given to horoscopes and to religion was about equal. Now, horoscopes are given half again as much space as religion. The survey, by Robin Gill of the Religious Studies Department at Newcastle University, also showed that coverage of religion is now slightly less hostile than it was in 1969.

The Anglican Church has been formally invited back into Laos on the condition that it arranges English teaching for government civil servants. A congregation of 70, which has been meeting in the Australian Embassy, will now be able to have services in the Church of the Holy Spirit.

According to the National Council of Evangelical Pastors, 100 new

evangelical churches were established in the Central American country in the first four months of the year. The evangelical population is now thought to be at least 20%.

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1991 Lies Ahead



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— Don Smith

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DRURY Mrs Lillian Drury of Taree wishes to express her appreciation of the many kindnesses shown to her following the passing of her husband Clarrie Drury, and her subsequent hospitalisation in Westmead for 2½ weeks. She was visited by many Sydney folk, friends of former years. For cards, prayers, flowers and telephone calls she is deeply appreciative. Please accept this as her personal thanks.

WRIGHT Mr Cliff Wright, of Glenbrook, NSW, would like to thank the many friends who sent greetings on the occasion of his 80th birthday on 14 October 1990. Your thoughtfulness was much appreciated.

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WE TOLD YOU IT WAS UNIQUE!

• Philippians 2:5-11

The Humility and Exaltation of Christ

Few passages in the New Testament have been studied as much as this little hymn—perhaps only the Sermon on the Mount has been studied more. It is made up of two sections (verses 6-8 and 9-11), each of three verses and each verse has three lines in the original.

It is not a fragment, but a complete hymn, which sings of the descent of the Redeemer from heaven to this world (verses 6,7) and to the realm of the dead (verse 8) (the three-fold Greek universe); and his ascent to heaven as the conqueror, enthroned in glory by God, to whom he has given complete obedience (verse 9), and his receiving the worship of the three-fold universe (verses 10,11). This is a song of salvation.

Much of the difficulty that appears to be found in this passage comes from the idea that in it Paul is aiming to make a statement about the character of Jesus' mode of existence before and during his incarnation. This doesn't fit the informal and familiar tone of the letter, nor the obvious practical character of the passage, which is to enforce the duty of humility.

As the supreme illustration of this virtue Paul gives the example of Jesus in his willing setting aside of his pre-incarnate majesty, and his identification with the human condition. He raises the points of the illustration in rapid succession, merely states them and doesn't elaborate on them, and brings them all to bear on the command of verse 4.

Paul urges the Philippians (verse 5) to cherish the disposition that is found in Jesus. But what is commended for imitation? Is it Christ's humility or is it his self-denying zeal for the salvation of others? It is both combined, as verses 7 and 8 show. The basis for this is laid

in verse 6 where Jesus is said to be in the "form" of God. "Form" is an inadequate rendering of the Greek word (*morphe*) as it is commonly understood by us to mean "shape". Here it means that expression of being which is identified with the essential nature and character of God, and which reveals it. The word is only used here, in verse 7 and in Mark 16:12.

Jesus' humility is now portrayed in a number of ways.

First of all in his refusal to grasp equality with God. The word rendered "grasp" means "a prize to be clutched", "an act of plundering". Secondly, by "emptying himself" (verse 7). This is a graphic expression of the completeness of his self-renunciation and refers to his equality with God. Thirdly, he took the form of a slave. Thus a condition of service is opposed to a condition of being equal with God. This renunciation is seen in his taking human likeness (verse 7), which is highlighted by the word "fashion" (*schema*) and refers to outward appearance. Finally he humbled himself even to death (verse 8).

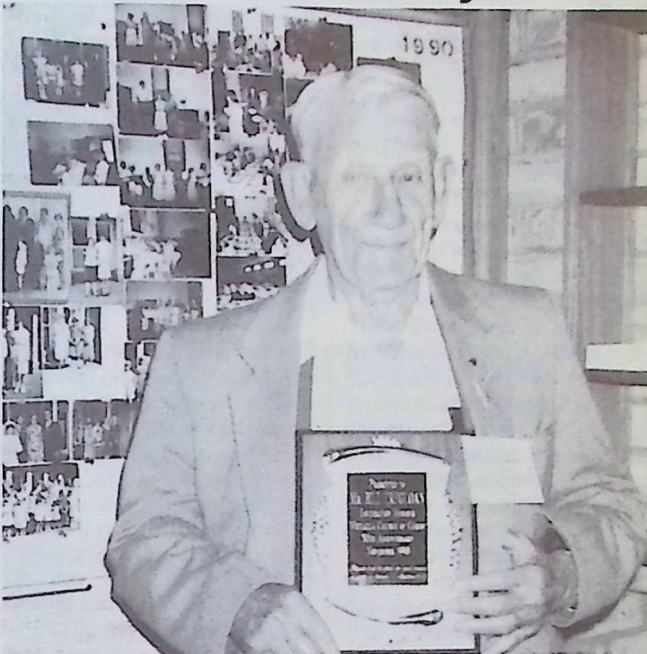
Note the sequence: (a) he became a man, (b) in that condition he humbled himself and (c) his humiliation appeared in his subjection to a criminal's death. So ends the first section of the hymn.

The second section (verses 9-11) is simpler since it deals with Jesus' exaltation to the place of honour and authority. He is exalted in "superlative measure" and gained as a gift what he renounced as a prize (verse 9). The last two verses give us the means and purpose of the exaltation.

He is to be worshipped by all the created order and his name is to be the name. All this that Christ might be confessed as Lord and glory and honour be given to God.

—Dennis Nutt

Golden Time at Whyalla



Bill Tregloan, foundation member of Whyalla, with the plaque presented to him at Whyalla's 50th anniversary

The Whyalla, SA, church celebrated its golden anniversary over the weekend 9-11 November 1990.

A hundred visitors from around the state came to share this historic occasion with local members.

Gold carnations and gladioli were beautifully arranged by Greg Hancock and Roma Culpin, and these flowers, with gold balloons and streamers decorated the church and hall for the special event.

On the Friday evening the Koala Club children shared in a barbecue tea with their parents and church members before presenting their singing and items.

The guest speaker for the weekend, Colin Jones (Cheltenham, Adelaide), then told the children a story. Colin was a local member before leaving to train for the ministry.

Saturday evening was a time of reminiscing, looking at photos, slides and film of earlier church members and activities, as well as singing favourite hymns.

A surprise time of the evening came when plaques

with an inscription and verse were presented to Bill Tregloan, foundation member, Mr and Mrs Hoskin, supervisor of the first church building, which was built with a lot of voluntary labour, and first organist respectively, and to Betty Sawtell, the longest-serving member. Mr Tregloan and Mr and Mrs Hoskin came from Adelaide for the weekend. A worship service was held on Sunday morning. Prior to the Lord's Supper Colin Jones dedicated a communion cloth in memory of the late Alan Tuckwell. Alan was a faithful servant of the Lord's table. Mr Tregloan presided at the Lord's Supper as he did at the first communion service held in 1940.

Lunch then followed, with many more memories being shared and the festivities came to a close with the cutting of the anniversary cake by Mrs Sawtell. The cake was made by May Bremner iced and decorated in golden tones with a star (Bethlehem), cross (Calvary), dove (peace) and everlasting flowers (eternal life).

Horsham is the capital of Victoria's Wimmera district. It has a population of 12,000 and is 300 km from Melbourne on the main highway to Adelaide. The main industries on the flat Wimmera plains are wheat and wool.

The Church of Christ is 103 years old. The building, in an American bungalow style of architecture, was erected in 1919. Following a Chandler-Clay mission, the church had grown from 62 in 1914 to 210 in 1919, and grew further under the ministry of B.J. Combridge and further missions. Horsham has always been one of our largest Victorian country churches. (And this applies to other denominations as well—the Uniting Church is very large, and the Lutheran church has over 500 members.)

There are now 210 members and the church is currently undergoing a period of dramatic growth, up from 187 last year. Average communicants are about 170. One of the factors contributing to this growth is the decision to commence an

extra service at 9 am, which includes singing, congregational participation, testimonies, prayers and sharing of experiences. The kinders meet at the same time. The traditional service continues at 10.45 am, and between the two serv-

30 ladies attend CWF.

The church helps support three missionary families: Howard and Helen Andrews with AIM in Kenya, Cecil and Laurel Grant with FAB and David and Robyn Harmer with OMB. There is an active prayer

church and last week he celebrated 20 years as a minister. He and his wife Elizabeth have two children, John, 19, a science student at the University of Melbourne, and Katherine, 17, who has just completed her HSC exams. Ian Hunt is the

associate minister, with responsibility for youth and music. He has been at Horsham for nearly five years and this is his first church. He and his

wife Cynthia have four children, Ursula, recently married, Simon, a secondary student, and Sarah and Caleb, who are in primary school. The church hopes to appoint a part-time administrator soon.

The Horsham church is very strongly influenced by church growth principles and believes firmly that God wants his church to grow. It has strong visionary leadership, it has demonstrated it has the courage to take hard decisions and is mindful of the importance of offering alternatives and using gifted people.

It cannot help but continue to grow.

Focus on Horsham

ices there is fellowship during a morning tea. The evening service sees 80 gather at 7 pm (5 pm in the winter). Another factor is an outstanding church band of eight or nine instrumentalists and vocalists.

Sunday School has been replaced by "Action Stations", held from 4 to 6 pm on Wednesdays, and this group too is growing, from 20 to 55.

Three years ago care and share groups were recommenced. There are now six groups and 70 participants.

The ladies run a craft shop in the town, which last year raised \$12,000 for charitable and Churches of Christ concerns.

ministry with a prayer room, prayer chain and prayer groups.

Recently the property has been extended to three times the area, including a house for a second manse, two modern brick units and a fair-sized carpark.

Horsham has six elders who meet separately as the "visionary leaders of the church" and 10 deacons. All elders and deacons have areas of responsibility.

There are two ministers at Horsham. Harvey Clark is the senior minister. A graduate of the College of the Bible he has been seven years with the

Behold the Congregation

by Ray Hawkins

The local congregation is a testimony to the charisma of Christ.

From diverse backgrounds people are drawn to him. Their varied experiences and viewpoints meet and are held together by him. Such people are able to work and worship together because they are embraced by the attractiveness of Jesus.

Within any congregation there is that explosive potential that is so easily ignited. The result of an "explosion" is shattered lives and split fellowships. And yet it is that very "material" that the Spirit of God seeks to utilise to impress the cynical world that in Jesus Christ there is the basis for unity and acceptance. The Lord does

not deny us our personalities or racial characteristics, he cleanses, releases, controls, enriches or over-rules for his glory and the blessing of the church.

It is within such a powder-keg situation that the head of the church has placed his ministers. To this person has been given the responsibility to bring the people into the fulness of the stature of the Christ.

I know not about your feelings on this, but it makes me cry out: "Lord who is able to minister in such situations?"

Surely not I, at least not on my own. Even if I had a room full of resource material I would still be lacking. All the seminary training and all the conferences put together would not enable me to hold these people in the

bonds of unity.

In the midst of such threatening chaos and so great a diversity I reach out to you. Enable me to be that agent of cohesion that will embrace men and women with your ennobling grace.

Teach me to love them with your genuineness and impartiality. May they know that regardless of status, views, age or achievement (or lack thereof) they are loved and accepted.

Help me to see them not merely look at them.

To see when they are bruised or beaten by the circumstances of life. May I appreciate their hold on faith even when it is hurting. As I walk with them or sit, minister through me to them with the sense of your hope,

the healing of your mercy and the strength of your joy. In their loneliness, shared perhaps only with pain (or with doubt) let me be as a companion with them along the way.

Grant perception when sharing in the lives of those who are playing with the fires of their passions. Such seemingly little fires are soon fanned into uncontrollable blazes when the wind of the world strikes. So much devastation is all too readily visible within our "fire prone" society.

Deliver me from judgement on these people. You know how many "fires" you have had to put out in my own life, so I cannot be anything but compassionate towards others who are burnt. So as I apply the

Changes

by Janet Kerrison



Wayne, Timothy, Janet, Matthew and Jonathan Kerrison

July 1986 saw a big change in our lives. We left Tasmania for Papua New Guinea. We were uncertain how we would manage to live in another country and fit into another culture but God has been with us as he had promised and has blessed us in many ways.

Then came another change that will live in our memories for a long time to come. In July 1989 a phone call finally came to tell us that there was accommodation for our sons at Ukarumpa in the Highlands of PNG. Ukarumpa is the Summer Institute of Linguistics base and they have a primary and high school there.

Bags were packed and we made arrangements to fly up to Ukarumpa. The day we flew the sun was shining but our sons were very downcast. They knew they needed to give Ukarumpa a try but they also knew if they couldn't cope that they weren't going to be made stay.

We were met at Aiyura, the airstrip at Ukarumpa, by our friends, George and Wendy Elliott. They gave us a tour of Ukarumpa prior to dropping us off at the place where we were to be staying.

First impressions are vital and some first impressions we received that day weren't happy ones. We wondered how we were going to leave our sons

there. Everything was new and strange and there were still new experiences to face. A new school, finding new friends, new parents, leaving mum and dad and living in a hostel. These first impressions changed when we met the boys' hostel parents, Tom and Carol. They are a lovely couple and we felt happy to leave our sons in their care.

We all faced many new things in that first week but God was by our side enabling us to overcome our fears and

uncertainty. Friday came far too quickly for each of us and it was very hard for only three of us to fly back to Madang knowing we were leaving behind two sad sons.

Life for us was very quiet, but we soon adjusted, just as the boys did to their much noisier new household. They have matured in their time at Ukarumpa. Jonathan has come from saying, "I hate being a new boy at school," to being able to now say, "We can han-

dle anything after the first week at Ukarumpa." In the beginning Matthew said to his house mum, "I'm only here for 10 weeks!". Recently he said in one of his letters to us, "Praise the Lord all nations! Praise him, all peoples! His love for us is strong and his faithfulness is eternal. Praise the Lord." Psalm 117

As we now face another change at the end of this year, we face it with uncertainty of what the future holds for us. We do however, know him who holds the future in his hands and because of that, although we are uncertain about many things and have mixed feelings about leaving PNG, the work we have been doing and our friends, we are able to step out again and trust the unchanging God.

• On 16 December the Kerrison family return from Madang in Papua New Guinea to their home in Launceston, Tasmania. For four years they have served the Australian churches, the Conference of Churches of Christ in Papua New Guinea and their fellow missionaries and they have served God. The Overseas Mission Board gives thanks to God for them and encourages the Churches of Christ in Australia to join in thanksgiving for the life of the Kerrison family. We also encourage you to pray for their future mission and ministry.

ointment of your forgiveness, protect me from unsuspected flames lest I too be burnt.

Let not my eyes be ever only on those in crisis.

In such situations it is so easy to overlook the faithful, the undaunted, the plodders who are the strength of the local church. They too have their daily pressures and tensions but are not so apparent to others.

But Lord, they too need that sense of refreshment, that realisation of being worthwhile, or that need to have a pressure valve release from self-pity or self-importance.

I would seek to minister to them in your name and power

and meet them in the arena of their need.

Lord, you have given me a tremendous privilege in ministering to such a diverse people. Together they make up the expression of your "body" in this locality.

May they grasp the wonder of that calling and privilege and be aware that the unity of their relationship is the charisma of Christ and the reality of it personally indwelling in their own lives.

To this end I ask for wisdom, grace and power to help them. Amen.

• Ray Hawkins is the minister of the Maitland, NSW, church.

Through You Lord

You give me the words, Lord,
I would not normally utter,
You let me speak, Lord,
Where I would normally stutter.

Through you Lord,
I pause before I act,
With you, Lord,
My salvation is our pact.

Through you Lord,
I have learned to pray
For you, Lord,
Teach me what to say.

Through you, Lord,
I see a bright new world,
With love and forgiveness,
And other treasures untold.

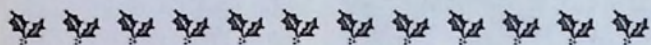
I thank you, Lord,
For you take time to care and not
hasten,
We speak words into the air,
And by faith we know you listen.

You know, Lord, of our needs, wor-
ries and cares,
You know when to be silent,
And when to answer our prayers.

Through you, Lord,
We learn to be humble at your feet,
And thank you for your under-
standing,
And giving us the courage to face
the trials we meet.

—Margaret Mehegan
(West Preston, Vic)

A Christmas Trepidation



No! It is not a misprint for meditation. The word is **trepidation**. It is a word that accurately describes the prevailing mood of the first Christmas.

It doesn't fit today's Christmas. Today, it is a time for celebration, family reunions, feasting, giving, holidays at the beach or in the bush, happy music, picnics and laughing children. These are the Christmas images.

None of them is essentially Christmas. We can and do indulge in all of these experiences at other times. Birthdays, anniversaries, farewells, weddings, comings of age are all used to celebrate in the way we do at Christmas.

It may sound an outrageous thing to say, but for almost all that we do at Christmas, we don't need the Christmas story.

Apart from our Christmas cards there is little in our celebration that even points to the first Christmas, and even many Christmas cards lack the traditional symbols. Father Christmas and Rudolf the Red-Nosed Reindeer are seen as more appropriate.

One thing of great importance is missing, and that is the note of trepidation. That was central to every aspect of the New Testament Christmas story.

The crossword alternatives to "trepidation" are alarm, fear, agitation, anxiety and perturbation, and these emotions stirred all of the characters in the Bethlehem saga.

The shepherds were spending another boring sleepless night counting their sheep when the sky suddenly exploded with light and music and the shepherds were filled with fear.

The Wise Men made the mistake of thinking that kings were

born only in palaces and when they called on Herod, that king was scared stiff. We read that Herod was alarmed and all Jerusalem with him. All Jerusalem had good reason for alarm. When Herod was upset there was bound to be trouble. He went on a killing spree.

Trepidation may not be quite the right word for the Wise Men. Their emotion was one of awe as they knelt before the Babe, but awe is a first cousin to trepidation. They left town in a hurry when they received a warning about Herod, and they would at least have been perturbed.

Mary, in common with every mother with her first child would have times of fear. There would be joy, fulfilment and also the anticipation of pain and the fear of the unknown. The Bible wouldn't help much. Every time the Old Testament mentions birthing it is described as anguish and travail. For Mary, above all other young mothers, there was the knowledge that God was entrusting her with a child who was very special. Far from her home and without any local support, she would face this event with more than the usual trepidation.

And Joseph, marvellous Joseph! He had to believe almost the unbelievable about his wife's pregnancy. This father, who was not a father, was facing an experience of fearful mystery. If he had any doubt as to Mary's story he was prepared to stand by her and protect her from shame. If he had no doubt then suddenly he was alone with the awesome responsibility of sharing in the birth of the long awaited gift of God's love. Did he act as "midwife"? Almost certainly! There is no suggestion of any other person in the stable. Joseph was there with courage, love and anxiety.

God's Fingerprints

by Kaye Wray

My fridge is a bit of a mess. Not the inside—the outside. I am at the "needing a note to remember" stage of life and the fridge door, since the advent of a myriad magnets, has become the place to put them.

I don't only have shopping lists and lists of chores that have to be done by a certain time but I put things there that are important for any number of reasons.

One of these at the moment is a note reminding me to "Look for God's fingerprints". It should be a natural reaction but I confess I don't always do it.

Do you look for God's fingerprints in your life? All those things he has touched? We readily acknowledge his fingerprints on his exquisite creation around us but don't as easily see them on our lives, except perhaps in the spectacular events.

Sometimes it takes the perspective of time to see that God had his hand on a situation—

our spiritual vision is often blurred in the emotion of a trauma or difficulty, and in times of great excitement God can be forgotten. At some later stage we come to appreciate God's dealing when we weren't able to be as objective as we could have been, or simply "forgot" God for a time.

An incident in our household recently reinforced our awareness that God's fingerprints are spread all over our lives. What could have been a disaster was averted. Some would say the events were coincidence but we could only see God's fingerprints all over the situation.

It was a faith-lifting experience—not only because we could praise God for his intervention but because we recognised it.

I hope the message on my fridge becomes so much a part of my life I don't miss too many things he touches.

• Kaye Wray is a member of the Owen, SA, Combined Congregation.

Trepidation is a Christmas word and it is time we brought some of it back into our celebration of that First Coming.

I do not suggest that we surrender the joyful aspects of Christmas or feel guilty with our family reunions, our gifts of appreciation, our joyful songs and carols, our travelling and our picnics. God knows that there is so much gloom in the world that we should be grateful that the birthday of our Lord gives us the chance to laugh and play. But that is no reason to exclude that other predominant mood of the first Christmas.

Jesus comes again and again to you and me. Not as a Babe, but as Lord. And wonder of

wonders! He puts himself into our hands as once he was dependent upon Mary and Joseph. He offers himself to us in a world of conflict, of hunger, of hatred, of great despair—a world so much like that of the days of his nativity.

As Jesus is born again into our hearts, it is natural for us to receive him with fear and trepidation for we share with those first ones an extraordinarily great responsibility. What Jesus wants to do in the world depends upon us and those who are also bound to him in love.

We receive him in trepidation but, with his help, our hope and faith will be greater than our fear
—A.E. White

John Bond at Mildura

Another highlight in the centenary year of the Mildura, Vic, church was a Focus on Faith Crusade, conducted by John Bond of Sonlife Ministries, which was held over the period of 12-21 October.

Two major focuses were planned: first, the encouragement of the members in their own faith and stimulation to be disciple-makers, second, opportunities for the presentation of the gospel message in public rallies and in home fellowship groups.

"Bond Is Coming" was successfully advertised through the local media—newspaper, radio and television.

"Bond Is Coming" pamphlets were distributed by church members in their street areas.

John was a very busy evangelist during the nine days, having 28 speaking engagements during the period.



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Within one hour of arriving by (delayed) plane at Mildura, John was attending the Mildura Rotary Club meeting, where he was the guest speaker that night. As a result of this address to the Rotarians, he received an invitation to give a similar address to a gathering of the departmental administrators of the Mildura Base Hospital. Later in the week, John addressed 60 of these administrators.

John's first full day in Mildura (Saturday) was very full. At 7.30 am 70 men had breakfast together in the church hall and were challenged by John's message. By 9.30 am John was being interviewed by our minister, David Ratten, while he recorded his weekly radio program "Sunday at 7.30."

The rest of the morning, and lunch time, were spent with the elders in an informal "getting to know you" conversation.

Then, for five hours in the afternoon, John conducted an "Evangelism Seminar" at the church in which 30 participated. Saturday evening was spent at a coffee and dessert fellowship evening at a member's home. John made a very practical input to this group, and other similar groups later in the week, by answering questions posed by those attending, all answers being given a strong biblical base.

There was an emphasis placed on speaking to small groups during the week. Plans were, therefore, made to hold home fellowship activities to which friends could be invited

Dolly Bidgemia Is 120

Dolly Bidgemia lives at the Olive Laird Hostel in Carnarvon, WA, and celebrated her 120th birthday in this the centennial year of Churches of Christ in WA.

Nanna spent all of her younger years living and working in the station country around Carnarvon. She was a respected midwife in the area and cared for many children. Ingada Village has been her home for many years and Nanna was the first resident at the hostel.

Even her baptism was unique at the age of 109.

Nanna had only one child, a daughter, but she has a large family. Her grand-daughter, Dawn Gilchrist, with Doug



Dolly "Nanna" Bidgemia

and the children, joined with many of the family, together with the missionaries at the hostel and invited guests from town, to celebrate Nanna's birthday on 11 July.

to a non-threatening environment. Five coffee mornings were held, where over 100 attended, and three coffee/dessert evenings, with 120 attending. Good, warm, responsive fellowship resulted, and John's question and answering skills and the teaching that came from the answers were a great stimulation to all.

All other meetings were held in the chapel. These included the normal two services on two Sundays, with am attendances being 248 and 240, and pm being 250 and 300. Midweek rallies were held on Wednesday (165) and Friday (215).

Each week day commenced with an early morning (before work) prayer time, when an average of 12 met. The initial results of the crusade were a great stimulation to the faith and commitment of church members: 11 re-affirmations of faith and 18 first commitments to Jesus Christ as Lord.

In the three weeks since the crusade, there have been seven baptisms and two further commitments.

To complete a very busy and productive crusade, John Bond met with the elders at 10 pm after the final crusade service, and presented a consultation report, in which he listed some suggestions for consideration

as a result of his observation of the church at work during his visit. The elders and board will study these with a view to extending the opportunities and effectiveness of our ministries.

—Doug Beasy

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Ministers' Workshop

Reaching the Baby Boomers

by Jeff Deuble

A large proportion of our churches' membership, and the community they are seeking to reach, are "Baby Boomers"—a group we have not particularly understood or related to effectively. Bruce Wilson says they are the first generation in the history of Australia that has "stayed away from the church in droves".

Background

After World War II men from the armed forces settled down to raise families. The birth rate rose dramatically in 1946 and was sustained at a high level for the next 19 years. Just as dramatically, it dropped again in the mid-sixties. This happened in the USA, Canada, Australia and New Zealand. Those born in that period are known as the children of the Baby Boom. They are now aged 26-44 years and account for about one-third of our population. Governments have been voted in and out of power, and whole businesses have gone boom or bust on the whims of the Baby Boomers. They form a significant subgroup because of distinct social influences. Raised in a time of unparalleled affluence, they were better educated than previous generations in a time of great national and technological optimism. Science gave modern household appliances, the space program and the promise of a better world. Education encouraged self-expression, and children, accustomed to being the centre of attention in the home, were the first generation with a TV in the lounge room, constantly exposed to the unreal world of television land, commercials, consumerism and narcissism.

Characteristics

Baby Boomers typically display similar characteristics,

though there is often some moderation with maturity. They tend to be performance and achievement orientated with high (often unrealistic) expectations of themselves and the world in general. Time is in short supply. Convenience is important. Transience is the norm—they are comfortable with movement and change and tend to seek immediate gratification. They have been termed the "Me Generation" because of their self-centredness, self-indulgence "psychology of entitlement" and emphasis on personal rights. Baby Boomers are fairly experience orientated. Truth is seen as relative, and experience a valid test of truth. While there is a greater tolerance, openness and allowance of diversity, there also tends to be an avoidance of commitment—they want to keep their options open. While they distrust institutions, Baby Boomers have a high regard for genuineness. They look to leaders who are real, authentic and comfortable with their humanity. Social dislocation and individualistic attitudes have led to a fair degree of isolation and loneliness amongst the Baby Boomers.

Ministry to Baby Boomers

To understand this generation is to appreciate that approaches and programs that worked in the sixties won't necessarily be effective today. There will be an increasing occurrence of "church shopping" and denominational crossing. A church's image in the community will be more important than its denominational "tag". Being fairly discretionary and impressionistic, visiting Baby Boomers will be quick to decide if this is the place for them and their family, based on such matters as a friendly welcome, the people, atmosphere or

Curkpatrick

Love—The Child of Poverty

What we call "love" is often motivated by many things other than love. People may love in order to secure love or avoid loneliness. But such love stems from anxiety and the need to receive rather than personal wholeness and the desire to give.

Human love is frequently the "child of poverty" (Plato), stemming not from richness or fulness, but from emptiness, fear and loneliness. How often human love is a form of "contract love": "I'll scratch your back if you scratch mine," "quid pro quo," an exchange, only giving something for something in return.

In contrast to our forms and expressions of love that often stem from poverty, God's love is motivated by the desire to love without benefit, to give without wanting anything in return. There is no insecurity in God's love, no "quid pro quo"

or exchange. His love is a free gift. It is no child of poverty. It is pure unselfish love. He loves us not for any intrinsic worth in us apart from him, not for anything he wants or needs from us—he simply loves us, and he was determined to do so from the beginning of time.

Hasn't God given overwhelming proof of such love in the giving of his son to die, for the latent self-centredness and poverty in ourselves. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, so that through his poverty, we might become rich in him." How much we need to replenish our sincere but often faltering expressions of love, from the inexhaustible richness of his own love. For he has shown us what our expressions of love can become, when they reflect the nature of his own love.

—Stephen Curkpatrick

"feel" of the place, good music, and worship that is positive and invigorating, personal and relevant. Small groups will be important, with lots of options, disciplined time scheduling, an emphasis on support and relationships, and leaders who are personable and flexible. Evangelism will need the dual emphasis on truth and experience. (That's implied in the word "witness"!)

For many Australians, the problem is not that they can't be persuaded that Christianity is true, but that they are yet to be convinced that it's worth believing in—that it works and makes a difference. Churches which effectively reach out to Baby Boomers will invariably be those that—

- cultivate a sense of community;
- promote accountability networks, especially in discipleship, membership and nurture;

- hold traditions lightly, and are open to changes;
- do not major on rigid structure, authority or institutional issues, but have a servant mentality to the needs of the community;
- involve women meaningfully and welcome young, new leadership enthusiastically;
- have a commitment to excellence and relevance in worship and all that is done in church programming;
- take into account the changed lifestyles and family configurations of the nineties.

• Jeff Deuble is the minister of the Castle Hill, NSW, church.

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

My journey in many respects caught me unawares. It was only after reflection on certain experiences and the emotions generated by those experiences that I became aware something important was happening within my life and that my ecumenical journey had commenced: a journey that had taken me from the back streets of Cairo to the colleges of Dublin and home again, stopping at points in between as the journey gathered momentum.

The starting point was the garbage dump of Cairo. I stood with other clergy, religious and laity surveying a community that had been established within the dump and struggling to overcome the distaste for life being lived at such a level: a life spent collecting, sifting and building homes and community amidst the rubbish. It was there that a committed Catholic sister and her team worked, seeking to be one with the Muslim and Christian "garbage people" of Cairo.

A few days later came a complete change of scene as I stood within sight and sound of the "bells and smells" of Eastern and Latin religious life in the Church of the Holy Sepulchre in old Jerusalem. Here I heard of squabbles and division as the groups sorted out who was responsible for areas of space and structure. I heard that the divisions were so great that a Muslim family took responsibility for the door key in order to prevent further bickering.

In these two contexts my journey not only saw the light of day but found its motivation. As I was confronted with the injustices and oppression and the chaos and tension of the Middle East and with the diverse divisions of the Christian church I began to pursue my understanding of the words of Jesus: "May they be one, so that the world will believe that you sent me." (John 17)

Crystallisation occurred in the 12-month period from October 1989 as I attended the Irish School of Ecumenics in Dublin. Here, with students from most mainline denomi-

A garbage dump in Cairo, a church in old Jerusalem, the streets of Dublin, a Greek Orthodox church, a railway station in East Berlin, the people of Poland...

My Ecumenical Journey

by Glynthea Finger

nations, from North and South, we delved into those theological issues and ensuing practices that so vitally affect the church called to be one. As we explored our differences and commonalities over issues such as the eucharist, baptism, ministry/ordination and authority we discovered the pain and frustration of the non-recognition of full communion and the non-recognition of the ordination of various traditions.

We rejoiced at the hope that is evidenced as people share their belief and faith, their commitment to the Gospel and their vision of the church.

The above issues and my understanding of them attained personal relevancy as I undertook six weeks field work with the Greek Orthodox Church. I chose this tradition because of the contrast with Churches of Christ. During this period I struggled with, "What is essential and what is non-essential to the expression of belief, especially at the Lord's Table (eucharist)?" In participating at the Lord's Table what does "that they may be one so that the world may believe" mean and how is it to be expressed visibly?

As the journey continued meaning was injected as a result of two experiences: first, as I walked the streets of Belfast, and secondly, as I spent a night on an East Berlin railway station.

The ghettos of Belfast vividly bought home to me the

fragmentation of the church in two areas: Catholic and Protestant brokenness and inter-Protestant division. The churches are helping in the reconciliation and healing process of the political, social and economic situation, but the process is hampered by the walls that divide, not only in the city but also in the denominations and hence the church. Although the division is heightened by the context of the volatile political situation it witnesses to a situation that is already in existence. It became more than obvious that because of the effects of fragmentation, the church itself is in need of reconciliation and healing.

This journey I was on gained momentum as I visited Berlin with a German friend.

As I stood on the remains of the wall—the evidence of a people once divided—a voice was added to my journey: the voice of a song of freedom, as people, in spite of the odds, continue to light their candles and walk toward their future. On a railway station in East Berlin meaning confronted me once more. As I waited overnight for a train to Warsaw, I was the only English-speaking person on the station. I sat surrounded by heavily laden Russians and Poles returning home after buying spree in Berlin. As the cold, long night progressed, panic abated as I felt the warmth of community as together through eye contact and sign language we

voiced our concern, care and compassion for one another. I became aware that there is a deep-rooted desire within most people to transcend the walls, visible and invisible, that separate us...that there is a desire for people to be linked one with the other as we all with a certain amount of anxiety enter our future.

It was during the week I spent in Warsaw and Cracow that my ecumenical journey became imbued with life-energising spirit as I was touched by the faith and spirit of the people of Poland. As I knelt beside them in their beautiful cathedrals, as I walked their streets and spoke with their young people, as I felt the horrors of Auschwitz—I discovered my own beliefs, faith and spirit being renewed and recreated as a people breathed their ongoing quest for life and freedom into me.

Back in Australia the journey continues as I reflect further upon my experiences and as I remember the people who touched my life and opened my eyes to see beyond my own walls, helping me to break them down. Walls still need to be broken down...the walls made by human hands as well as self-made as forms of protection, possession and ownership.

It is time for the Christian community to consider the walls it has built and continues to build. We need to consider the words of Karl Barth: "There may be good grounds for the rise of these divisions. There may be serious obstacles to their removal. But this does not alter the fact that every division as such is a deep riddle, a scandal." The words of the prayer of Jesus are to be ever before us: "I pray that they may all be one, O Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me."

• Glynthea Finger has now returned to Australia after studying at the Irish School of Ecumenics, Trinity College, Dublin, where she completed a Master of Philosophy (Ecumenics) degree.

Obituaries

Obituaries are limited to 100 words

Black, Alice

Alice was born in Fremantle on 26.12.02. She attended Fremantle and Lake St, WA, churches as a young person. Later moved to Subiaco to work as a milliner. Here she met and married Ern Black in 1926. Alice was a gifted singer and a creative flower arranger. Her major contribution to the Subiaco congregation was as President of the Girls' Club for more than 30 years. She also served with the Young People's Department as a children's camp "mother". Later she was a leader in CWF. For the last few years Alice was a resident at Warwick and Geneff Village and a member at Wembley Downs. Many friends gathered with Roma, Gwenda, Graeme and other family members including brother Fred Stephenson for a memorial service on 5 November.

—John Somerville

Cole, Henry Edward (Harry)

(5.8.90) Harry, along with his two brothers George and Evan (dec.), began his evangelism for Christ when a small boy of six. Our parents Edward and Katherine Cole held church meetings in their home and the boys were sent to invite the neighbours to hear the great

preacher, who was W. Nightingale. So his service for Christ began early in life and carried on in the same dedicated manner until the day of his death. His wife Beryl (Baily), a great helper and son Brian predeceased him. He is survived by his son Graham and daughter-in-law Jenny and grandchildren. His happy laughter will always be remembered.

—Louisa Clark

Huntsman, Ben

(4.9.90) Ben was born in Adrian, Michigan, USA, in 1907. The family returned to Australia after the death of his mother and settled eventually in Melbourne. Ben was educated at Wesley College, matriculating in 1925, and graduated from the Pharmacy College in 1930. He established a number of pharmacies in the eastern suburbs with his son Ben (who died two years ago). Being a son of the manse Ben was involved throughout his life in the work of Churches of Christ, serving on numerous Conference committees and as Conference President in 1956. He maintained his contact with Frankston church even though it was difficult in the latter part of his life. He is survived by his daughter Fran and many grandchildren.

—Peter Burnham

Langley, Irene Elsie May (Rene) (4.11.90) With great sadness we announce the home call of Rene Langley of Bendigo, Vic. Rene commenced her Christian life in her teenage years at Wade Street Church of Christ. She was a Sunday School teacher, deaconess, CWAFF involvement, communion visitor and leader of the catering committee for over 25 years. Her tireless work was well known amongst her peers. In her devotion and loyalty to her Lord, husband, family and church her passing marked the end of a lifetime of Christian commitment at Bendigo church.

—Lois Langley

Mansell, Arthur Robert, CBE

(26.7.90) Arthur died aged 85 ending a lifelong involvement with the Mildura, Vic, church. Born in a humble, galvanised iron dwelling in Irymple, the firstborn of Steve and Harriet Mansell in 1904, Arthur was the grandson of Reuben Mansell, whose ad in *The Mildura Cultivator* in 1890 resulted in the foundation of the Mildura church. Arthur's schooling took place at Mildura Central Primary, Mildura High and finally Wesley College. On completion of his schooling Arthur came home "on the block" where he soon became the manager of this very large irrigation property. At 16 Arthur made his life commitment to Jesus Christ and was baptised. His time, personal skills, and physical resources were given unstintingly over the years to the church—Sunday School teacher and superintendent, church secretary and treasurer, deacon and elder, chairman of the board, property trustee. Arthur served as a Mildura City Councillor for 27 years and was mayor on two occasions. In 1952 he was elected to State Parliament as the member for North Western Province in the Legislative Council. He held this position for 22 years unopposed. In 1928 Arthur married Dorothy Davies and they had four children—Ian, Alys, Donald

and Russell. It was a sad loss to Arthur and the church when Dorothy died in 1976. All the family have remained loyal to the church.

—DEB

Mines, Jessie Mary

(8.11.90) Jessie was baptised by the late Perc Whitmore in 1957 at Murray Bridge, SA, and her Christian life was one of quiet steady growth. She was born in London, came to Australia in 1929 and married John Mines in 1938. They had four children. Jessie took an active part in church and town affairs and had a large circle of friends. She was a true mother, giving her family a wonderful set of values. Hers was a gentle nature, patient, kindly, considerate of others. Bill Bowden conducted the funeral service. In her final months Jessie stayed with her daughter, Joan Exton, and husband Graham, of Bordertown, where she died. We thank God for having known her.

—BEMW

Morrall, Richard Ashley

Ashley was born in Preston, 1894. Served in World War I at Gallipoli, including Lone Pine. Became Sergeant Major in 1st Machine Gun Regiment. Gun he used on display British War Museum with his photo attached. "Ash" married Mabel (Mabs) Long in London, 1919. Marriage lasted 60 years, broken by Mabs' death 1981. Ashley was stalwart in four churches—Preston, Brighton, Croydon, Oakleigh. Had deep faith in, love for and likeness to, his Lord. Was ever excited about God and exuded praise and joy. His winsome Christian life was a witness to the end. Glowing tributes paid at thanksgiving service by daughters and sons-in-law Mirrie and Jan Holloway, Ruth and Keith Skillicorn and Irma and Alan Rackemann.

—L.S. Dewberry

Morris, Joseph Lewis (Lew)

(16.10.90) A large attendance at the service led by Bill Bowden in Murray Bridge, SA, church, was a fitting tribute to a lovely life, in his 89th year. For many years a dairyman and later as an orchardist, with his wife Rose, Lew was always a true gentleman; a quiet gentle man. Sadly Rose died in 1961 and after 15 years alone Lew married Iris Roberts, whose family became Lew's. Lew loved his garden, his roses his pride and joy. Always a believer, Lew was baptised in local church six years ago. Lew had a strong faith. God took Lew gently. He will be greatly missed by his wife and family and all who knew and loved him.

—BEMW

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Discipleship

• Shirley Patterson, Dawson St, Ballarat, Vic • Daniel Warne, Kelly Pearce, Ruth Smith, Karry Williams, Kerri O'Reilly, Jon Rawlins, Harlaxton, Toowoomba, Qld • Jan Denney, Jim & Robyn Job, Kayte Plastow, Melissa Ovenden, Cathy Sarre, Stephen Olson, Lisa Stowe, Warwick, WA • Sharyn Brodie, Kylie Russen, Launceston, Tas • Keryn Dalby, Sue Jeffrey, Elizabeth, SA • Leanne Henderson, Robert & Grace Hearn, Taree, NSW • Vaughan Goodger, Murray Bridge, SA • David Clements, Bridgetown, WA • Nicole Crowther, Chatswood, NSW • Matthew Cooke, Trevor Marr, Kerston Marr, Greg McTigue, Sharon McTigue, Natalie Collins, Rachael Diggle, Heather Sutcliffe, Susan Munro, Jayne Ling, Gayle Powell, Angela Griffin, Camille Mansell, Mildura, Vic • Tim Plummer, Leanne Price, Thornleigh, NSW • Alf Howell, Peel St, Ballarat, Vic • Stacey Kirwood, LaTrobe Terr, Geelong, Vic • Becky Summers, Jane Clark, Melanie Foxcroft, Sarah Smith, Ben Marshall, Keiran Van Geyzel, Sean Van Geyzel, James Lowe, Box Hill, Vic • Hilda Bouwmeester, Jenny McIlroy, Red Hill, Vic • Phil Murphy, Linda & David Brand, Pine Rivers, Qld • Mrs Heather Hagan, Bert Hagan, David Twaits, York St, Ballarat, Vic

Marriages

• Karen Case to Roger Smith, Julianne Male to Cameron Clark, Ruth Watt to Terry Pearce, Harlaxton, Toowoomba, Qld • Heather Bristow to Geoff Simons, Glenys Judd to Ian Sanders, Murray Bridge, SA • Claire Booth to Tim Lomman, Magill, SA • Jane Baldwin to Mark Linderberg, Bundaberg, Qld • Jacky Bouwmeester to Rodney Cousin, Red Hill, Vic • Linda Hodgson to Keith Newman, Pine Rivers, Qld • Bronwyn Elmer to Mark Feary, York St, Ballarat, Vic

Deaths

• Hughina Wright, Dawson St, Ballarat, Vic • Bob Verge, Kath Carslake, Warwick, WA • Muriel Laube, Chelsea, Vic • J.L. (Lew) Morris, Jessie Mines, Murray Bridge, SA • Mrs Annie Dearden, Magill, SA • Mrs Rene Langley, Mrs Joyce Walker, Bendigo, Vic • Linda Lassig, Bundaberg, Qld

Changes

Chelsea: Secretary—Ruth Smith, 181 Station Street, Aspendale, Vic 3195. Phone (03) 580 6774. Wembley Downs: Ministers—John & Eira Clapp, 10 Bournemouth Crescent, Wembley Downs, WA 6019.

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Applications close 15 December 1990 and should be addressed in writing to the Administrator, P O Box 974, Southport 4215.

Church News

NSW

TAREE (Neville Aubrey) Minister Neville Aubrey visited Brisbane for Federal Conference ... Successful trivia night held. \$1,000 raised for Lifeline ... Jeff May & George Mathieson visited with Indian brothers Sam and Bhimrao ... CWF held very successful meeting & luncheon to welcome CWF State President Mrs Noelene Roose. 35 attended & enjoyed happy & memorable time together ... It was a blessing to witness the baptism of Leanne Henderson.

CHATSWOOD (Ian Alves, Rosalie Rofe) Third Saturday breakfast for year held. Speaker Tim Hanna ... Ex-missionary Rosalie Rofe inducted as associate minister. Guest speaker Kevin Crawford. Special luncheon ... Fete held by 365 Friendship Centre to raise funds for Spinal Care Foundation ... Plan to finance, along with other Chatswood churches, full-time scripture teacher at local state school 1991 ... Combined Christmas Day service being held with Chinese Evangelical

Church featuring choral music. **THORNLEIGH** (Franklyn Elliott, Stuart Wesley) Guest speaker Mrs Lee Spence, Education Officer with World, on Love in Action ... Large number shared church picnic after service on 11 Nov at Ruddock Park ... During pm service Tim Plummer & Leanne Price baptised by Stuart Wesley ... Recognition of services of Kim & Trudy Roberts, Carlingford College students, on 18 November. Kim here for 1990 & Trudy 1989 & 1990.

SEVEN HILLS (T.J. Beaman) 11 November church held Pleasant Sunday Afternoon. 58 attended enjoying visiting artists, play presented by three young people & Ian Docker's message. Afternoon tea provided by ladies ... Doris Ovey back in hospital having two toes amputated, Marjorie Naller minor eye operation & Deanna Van Twest's health is not good ... Members enjoyed fellowship at Sizzlers after church 18 Nov ... Beverly Tyson & her two children, a couple from Sri Lanka & the Baker family attending regularly.



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Church News

ACT

LYONS (Kevin Caulton) Kevin & Carol Caulton have agreed to serve another term of ministry ... Lyons 24th anniversary celebrated on 11 November with special service followed by lunch ... Practices have begun for Carols in the Paddock on 21 December ... Recent Phoenix Singles Group activities have included a barbecue & microwave cooking night ... Sunday evening studies for small groups from Serendipity Christian Resources in progress.

Qld

HARLAXTON (Daryl Thorpe) 206 active members (fourth largest in Queensland) ... Busload attended Federal Conference communion service, Brisbane ... Every member encouraged to attend church service on Loyalty Sunday. Followed by picnic lunch in park ... Dinner new members & contacts to share time of fellowship ... Tonia Meares has accepted position of part-time Director of Music 1991 ... 235 attended Bible School anniversary's mini musical ... Leanne Kajewski & Dennis Vogler received Queen's Awards for achievements in Brigades.

BUNDABERG (Alan Leane) Church praying for elder, Wally Pohle, in hospital Brisbane for double by-pass heart surgery ... Mini convention with Bob & Nina Hobson most challenging ... Stephen England guest speaker 67th church anniversary. Local group "Ambassadors" featured in evening service following anniversary tea ... Memorabilia cabinet

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Waiting List Now Open

installed containing two original communion goblets used in first communion service in Bundaberg. Donated by Asmus family ... Junior Kids' Club held family barbecue at Barga Beach.

BONGEEN (B.M. Nowitzke) Annual meeting held. Keith Daff chairman, Shirley Sires secretary, Greg Pedler treasurer ... CWF visited CWA home at Oakey. Also sent box of toys to Normanton Mission ... Kenmore College Ambassadors visited & conducted both services. Gospel service in form of cabaret service ... Combined gospel service held with Dalby church ... Six attended Federal Conference communion service ... Sunday School picnic held.

PINE RIVERS (N. Proellocks, I. Todd) Busy time preparing for Bethlehem Markets ... Project X nearing completion ... 80 attended family camp at Sonshine Ranch near Toowoomba ... Three commitments & one rededication ... Ladies Bible study on James. Adult Bible study on biblical meditation ... Pine Rivers & Redcliffe combined coach tour to Gympie goldfields ... North Pine Baptist combining evening service 25 Nov ... Continue in prayer for number of sick folk.

SA

ELIZABETH (R. Oke) In the past month we had family service with Ron Holmes ... Annual missionary weekend was held. Guests included Graham Bee from WEC International, Mike Hey from Operation Mobile Station, Doug & Julie Walladge, previous missionaries from Vanuatu ... We had two baptisms, Keryn Dalby & Sue Jeffrey, & Emma Louise Watson was dedicated ... Ralph Oke has been asked for another three years & has accepted.

MURRAY BRIDGE (Bill Bowden) Great joy over baptism & two decisions ... YP tea with parents & church elders ... Friendship outing to Camellia gardens ... CWF provided birthday tea at Lerwin ... Monthly service at Murraylands appreciated ... Church chose to support OM project ... Regular gifts groceries from members helps local & State Christian Care services ... Sorrow felt over loss of two loved members ... Church & Sunday School picnic held ... Improvement in health of Beryl Abbott & Dulcie Bennett.

MAGILL Bert Coleman welcomed into interim ministry with David Marr September ... Congregation celebrated 38th church anniversary with special services & dinner party attended by number of old

friends, including Ron & Nancy Brown from WA ... Men's breakfasts being held as another opportunity for Christian fellowship ... Discussion & training night for worship leaders ... Number of young men participated in "Bikes for Bibles". **NAILSWORTH** (Daryll Telfer) Introduction to Kennon Callahan's *Twelve Keys for Church Effectiveness* led by Associate State Minister Jim Keatch ... Monthly after evening church fellowship in manse greatly appreciated ... Booth arranged by outreach committee at Northern Community Hospital fair with Bibles, leaflets & pictorial display featuring church activities. Ladies, on roster, visit this hospital weekly with a posy & text for each patient.

Tas

COLLINS ST, HOBART (J. Weston, G. Hush) G. Hush appointed youth minister ... "Mission to the Top" great success. All buildings at Normanton painted & great time with Normanton, Mt Isa & Cairns ... Building sold & searching for new premises ... Successful youth formal dinner held to launch "Focus 2000—A New Heart for Hobart" ... Number involved in production of ABC TV Christmas Day worship ... J. Weston & G. Hush attended "Preaching Your Church to Growth" seminar Wollongong.

LAUNCESTON (Rod Foster, Darryl Tobler, Craig Spaulding) Sharyn Brodie & Kylie Russen baptised on 28 Oct ... New attendance register to be trialled for six months ... CWF elected Julie Powell President & Maree Olsen as Secretary ... Pearl Spicer has moved to Ulverstone to live ... Youth service on 4 Nov featured the film "Crime of the Age". **ULVERSTONE** (Tom & Ruth Edge) All-age worship experience "Family Celebration Day" well received on 28 October ... Nine families involved in family camp weekend at Kaloma Scout Camp, Wynyard, 9-11 November ... "Club Solo" & "Learn & Share" outreach programs both continue to be well supported ... Colin Orr & Mavis Vickers appointed to serve as elders ... Ruth & Tom enjoyed ministers' retreat at Poalina with Tassie ministers & wives.

LAUNCESTON (Rod Foster, Craig Spaulding, Darryl Tobler) Church annual meeting held on 13 November ... Ian Wilson added to eldership & Rob Robinson & Scott Dubbeld to the diaconate ... Over 200 at Girls' & Boys' Brigade parade on 18 Nov ... Sir Geoffrey Foot admitted a Freeman of the City of Launceston.

Vic

DAWSON ST, BALLARAT (Stephen Templeton, Tracey Wickham) During graduation ceremony Christine Hearn received Ivy May Dicker Award for work at QEGC ... Spirit of optimism prevailed during annual business meeting 24 October ... Parade of talent held 27 October ... Ted Keating led "retreat" with ministers, elders and administration committee ... 4 November 200 at morning service, 119 communicants. 27 went forward for commitment. 91 attended evening service led by young people.

RED CLIFFS (G.R. Sharrad) CWF conducted service on 28 Oct. Mrs J. Mellberg & A. Mansell gave a duet ... A youth club now formed under leadership of Alan Dodd for those who are stepping up from Kid's Club ... Kid's Club held second annual dinner & concert on 2 November.

CHELSEA (I. Whitelock) Muriel Laube, aged 91, longtime member, died 31 October ... Annual meeting received reports in booklet form ... Wesley Wicks received into fellowship by transfer ... Helen Hall guest speaker for CWF ... Jean Whitelock speaker World Community Day when Chelsea churches hosted in our chapel ... "Vision & Mission" statement prepared AGM by working groups over several months ... Healing prayer time held as conclusion to worship service.

STRATHMORE (James Pearce) Members helped showbag packing ... Three groups formed—walking, craft & musical ... Christmas in September this year donations of money rather than gifts ... Danny Danileuc offered his services to World Vision ... Tops Wildenberg farewell with gift prior to going to reside at new unit at Rowville. Will be missed ... Parents Andy & Julia Gallagher's dedication service held for daughter Rachel Jennifer in September.

MILDURA (David Ratten, Doug Clark) John Bond Crusade, 12-21 October, a great stimulation to the church. Statistically 1,420 attended the six public services held in the chapel; 220 attended eight home fellowship meetings; 70 attended men's breakfast; 18 first commitments; 11 reaffirmations; 13 baptisms in last five weeks ... Neale Meredith to commence Internship Ministry Training program on 2 December.

PEEL ST, BALLARAT Vince & Jeanette Gibbs concluded ministry 11 November. Church is carrying on with lay ministry ... Planned Giving Program just concluded with

Church News

Ian Tippet of DMED ... Alf Howell made decision for Christ, baptised 4 November ... AGM Kevin Rankin elected to eldership team. Max White re-elected deacon ... Family evening Sunday services still continue to be successful ... Friday Night Fun Fare 50 present 2 November. **CASTLEMAINE** (P. Haylock) Recent guest speakers: Far East Broadcasting, Phil Arnold, school chaplain ... C. Clarke appointed elder ... Decided at AGM to call Terry Gall to a youth ministry position. Cheryl Giles reappointed administrator ... Video library being set up ... Very successful open-air service held in conjunction with Castlemaine State Festival ... Maurie Conroy to be speaker at anniversary service.

SURREY HILLS (D. Brooker, J. Adam) Danny Wilson speaker on Social Justice Sunday ... Family week commenced with hypothetical when young people & parents looked at family problems ... CWF luncheon & fashion parade raised money for support of girl in India ... Prayer cards available in pews ... Men's basketball team formed ... AGM showed net increase five in membership ... Revised constitution presented for consideration ... Julie Adam continues as student minister in 1991.

LA TROBE TERR, GEELONG (Dr C.J. Mackenzie) CWF 76th birthday enjoyed by 70 friends ... Mrs Drayton Snr celebrated her 90th birthday with family & friends. Her sons & grandsons participated in

Sunday morning service ... Church's 133rd anniversary speaker was Alan Hirsch of South Melbourne, with Ian Edgecombe as soloist. Special cake cut by Mrs Drayton ... At family service & tea Stacey Kirwood was baptised & received into fellowship the following week.

BENDIGO (J. Sweetman) All members holidaying up north now back worshipping ... Church saddened by calling home of Mrs Rene Langley & Mrs Joyce Walker. Christian love extended to both families ... Guest speaker from OMF with seminar & tea before evening service ... Holy Trinity band combined with C of C band 23 September evening service ... Don Smith & CCTC team took services on Sundays minister was on holidays.

BOX HILL (J. Edwards, J. Longbottom) Rejoicing eight young people baptised ... Recent board retreat to plan for future ... Two attended Youth Ministries strategy seminar ... 18 Prime of Life held camp at Balook ... Minister one week field replacement Northside Community Church ... Jim Longbottom, Martina Osswald, Peter Hunt CCTC students ministry team 1991 ... At AGM Mrs Merle Marchant elected elder ... Planning 80th church anniversary 3 May 1991 in hand.

RED HILL (Wally Gibney) Church rejoicing in the confession of faith & baptism of Hilda Bouwmeester & Jenny McIlroy ... Six members in the Great Commission Torch Run

from Melbourne to Mornington 17 November ... Neville & Dorothy Munyard on furlough from Indonesia shared in morning & evening service 18 November. Audio visual screened.

YORK ST, BALLARAT (Jim Cunningham, Gary Berry) Yorkie Kids Club commenced during holidays, continuing each Friday after school ... Bush dance raised \$900 for building fund ... Twilight Fair raised \$3,500 ... Church family camp at Halls Gap ... Youth Committee met with Andrew Ball (DMED) in relation to forming basic structure of Youth Vision ministry. Youth Vision launched, accepted enthusiastically. Contemporary musician, Doug MacFarlane, guest artist.

WA

WARWICK (G.B. Carslake, B.A. Eagles, R.L. Mason) Strong attendances & more baptisms ... Adrian & Simone Garvey accepted to study at CCTC ... Excellent support given to visit by Ron Ross, YWAM, at missionary convention ... Ken Anderson from Serendipity, SA, led an excellent night on home group leadership ... Five more home fellowship groups have commenced ... Graham Hyman led a "Wild Kingdom Tour" program ... Possibilities for future building extensions are being explored.

FREMANTLE (D. Good) Church's 98th anniversary held 4 Nov. Guest

speaker Bhimrao Thavare conveyed fraternal greetings from churches in India ... The work of Gideons International featured at one pm service ... At another several "favourite books" were reviewed ... Migrant women attended one CWF meeting ... CWF's total "Talent Money" this year \$799, trading tables \$207, Blessing Bags \$177 ... Church camp at Busselton attended by 21.

EASTERN HILLS (M. Ashworth) Visits from missionary friends Kerry Hendry, Eric & Brenda Martin, Jenny Marshall & Leprosy Mission ... Stirring message given by Hans Bohn, CBMI, at ladies coffee morning ... Jo Castledine, UK, & Conference President D. Pyne welcome visitors ... 25 Nov annual thanksgiving service. Time to give thanks for what God has done in past year ... Wednesday night group have enjoyed studying *The Church since Bethlehem*.

BRIDGETOWN (Errol Kirk) Speakers special week night meetings included Don Spencer, Principal Kenmore College; Deanne Woods, South Australian Bible College; Dr Alan Meers, Perth Bible College; Eric & Brenda Martin, Go Ministries, Philippines; Paul Chang, Christian Nationals ... Men's monthly outreach meetings commenced ... After School Kid's Club commenced with average of 38 attending weekly ... Austin family moved to Tasmania ... Three members attended South West celebrations for centenary.

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October 1993

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Comment

Mrs Chivell is 80!

Mrs Chivell is my mother. I am very proud of her. Recently, her five daughters and one foster son decided to celebrate her grand age with an afternoon tea party for many guests—but she would not hear about it. "What a waste of people's time!" she said. So we bowed to tradition, and had Sunday lunch in the Botanical Gardens near the wisteria arch for the family. Six came from interstate.

But on the real birthday something else happened. Amongst the other floral tributes two mysterious ones were delivered—the card inscribed as being "from friends".

The puzzle was solved late afternoon, when, after work, five young couples and their children arrived at her front gate with party trappings—sparklers, birthday cake etc. They were neighbours who had come to make her birthday special; neighbours who think the world of "Mrs Chiv", in spite of her many admonitions about their bad habits and foolish actions. They had sent the flowers.

I would say that "Mrs Chiv" is a person who has a vital and vibrant faith, coupled with an impish sense of humour, who knows how to "do good" without being a "do-gooder" so that her whole life is a witness. Her genuine love for people inspires love and respect.

She has been a widow for eight years and lives in her own home, surrounded by a magnificent cottage garden, which she tends. Her membership is at the Blackwood, SA, church, which she attends twice each Sunday. During the week her telephone is her outreach vehicle.

—Edda Thomas

• Edda Thomas wrote this tribute to her mother after reading John Pitchford's article in the last issue of the "Christian". She writes: "Sometimes I feel elderly members feel they have little to contribute...they have been around so long that people have forgotten to notice them or to appreciate them. But many make a real contribution to the witness of the Christian gospel."

Pontius' Puddle



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The Last Word

Be so busy counting your blessings that thoughts of gloom and despair will be crowded out.

—Billy Graham

A lion killed and ate a bull. He felt so pleased about it that he roared and roared, and a passing hunter heard the noise and shot him.

The moral of this little tale is—if you're full of bull, better keep your mouth shut.

"In Perth," said the person from WA, "Things are booming so quickly we can put up a 20-storey building in a month."

"That's nothing," said the person from NSW. "In Sydney, you can see the foundations being laid on your way to work in the morning, and by the time you go home you can see the tenants being evicted for not paying the rent."

In the winter a dog wears a coat. In the summer a dog wears a coat and pants!

We never fail when we try to do our duty; we always fail when we neglect it.

There's one reliable way to return from playing the pokies with a small fortune; you go there with a large one.

Boss: Where have you been?

Employee: Getting my hair cut.

Boss: What! In the firm's time?

Employee: It grew in the firm's time.

Boss: It didn't all grow in the firm's time.

Employee: I didn't get it all cut.

Did you hear about the person who went mad trying to throw a boomerang away?

Hand me my Western Australian comb.

Which one's that?

The one with the wide open spaces.

What's the difference between prose and poetry?

There was a young man named Rees,

Who stepped in water up to his ankles.

That's prose. A little deeper and it would have been poetry.



I don't mind making the toys and delivering them, but I dread writing all these tags!