

National Journal
of Churches of
Christ in Australia

Vol. 94 • No. 13

3 August 1991

Registered for Australia Post
Publication No. VAR 0761

THE AUSTRALIAN CHRISTIAN



Gardiner's Grand Variety Concert

Alan Rowe, Ingrid Gilmour, Jean Corlett, Ron Lancashire and Julie Goldstein share in the nostalgia of the "Good Old Days" at the Gardiner, Vic, church Friendship Club's Grand Variety Concert and Costume Parade

—story page 3



National logo of
Churches of Christ
in Australia

Member
publication of the
Australasian
Religious Press
Association



"The Australian Christian" is published
by the Board of Management of the
Australian Christian, a Department of
the National Conference of
Churches of Christ in Australia.

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Printing by New Litho Pty Ltd,
63 Sunbury Cres,
Surrey Hills 3127

Responsibility for electoral material is
accepted by Chris Ambrose,
3 Hamlyn St, Essendon 3040

This publication is indexed in the
Australasian Religion Index

ISSN 0004-8852

Advertising Rates

Displayed: \$4.80 per column
centimetre

Classifieds: \$10 for the first 25 words
and 10c for each additional word

Comment

• Fewer, larger congregations, with many followers—
or many smaller churches with many gifted people?

Which Way Churches of Christ?

by Bruce McIntosh

The 6 July issue of *The Australian Christian* contained two interesting articles: Max Carter's Guest Editorial, expressing classical Churches of Christ views on leadership, and Ron Elbourne's Ministers' Workshop outlining the distinctive features of senior ministers.

The contrast is striking.

Two Models of Leadership

Ron believes "large churches require a senior minister and other specialist ministers".

The senior ministers "have the primary responsibility for deciding the configuration of the staff team" and "the major role in developing 'localised' church philosophy".

This introduces into Churches of Christ a hierarchy of greater and lesser ministries.

Max uses Paul's analogy of the church as a body and states: "This indicates a totally flat organisation with every member responsible to Christ for their ministry role."

Max recognises the need for leaders who are "drawn from the body of believers" and he states that "the authority of leadership arises from the recognition by the people".

Ron sees the senior minister as visionary, a pacesetter, moving the congregation forward, developing philosophy, and taking decisions.

He does not see many current ministers as suitable for senior ministry.

Max sees every member as part of the ministry team, leaders as alongside, not over others, and servanthood as the leadership model.

Ron's model is typically autocratic (single-person driven).

Let us call his model Model A.

Max's model is typically democratic (people driven).

Let us call his model Model B.

It seems Churches of Christ will have to choose which model they follow.

The two are not compatible.

Model A or Model B?

Model A depends on the strong gifted individual to drive the whole; Model B

draws on and develops the energy of the whole.

The success of Model A requires the continuing input from an exceptionally gifted leader (long-term ministries are advocated); Model B develops the ability of the whole to function co-dependent with its leaders.

(For instance, Churches of Christ have never required ordained ministers to administer communion as the major historic denominations still do.)

Model A is recognised as achieving short-term gains; Model B long-term gains.

Model A will attract those with high dependency needs; Model B those with high co-dependency needs.

Those with high dependency needs will be content to let the strong leader lead.

Those with high co-dependency needs will want to have their skills and abilities recognised and used.

Last year I was a delegate to a national conference of workplace reform, determining strategies for reskilling the national workforce.

A keynote speaker was a senior executive who has left Churches of Christ because his church adopted Model A.

He is not alone.

There is no question that Model A will attract larger numbers of people, but it will also alienate many talented people, the very people we can ill afford to lose.

Which Way?

Which way Churches of Christ? Fewer, larger congregations, with many followers—or many smaller churches with many gifted people?

• Bruce McIntosh is currently the Manager, Human Resources, with the Shire of Lillydale, Vic, and is involved in setting up self-managing work teams. He is a member of the Institute of Municipal Management's Working Party on Structural Efficiency, and the Victorian Employers Federation's Working Party on Award Restructuring. He conducted leadership courses for the Australian Institute of Management for 10 years. Bruce and his wife Mary recently moved to the Upper Yarra region but their membership remains with the Boronia, Vic, church.

News

• Knocking down walls to build new ones

New Worship Centre for Coffs Harbour

The Coffs Harbour, NSW, church is about to begin construction of a multifunction worship centre. The land is located in the fastest-growing area of Coffs Harbour, surrounded by new housing estates. It will be the only church in this area, and the church believes the potential for outreach is enormous.

The members at Coffs Harbour are currently renting a run-down hall (which they share with many other groups) in an old part of the city. The hall comes complete with rats, rotting timber, musty odour, no space for Sunday School, no cry room, spartan facilities, poor community visibility, very limited availability for mid-week functions, and poor parking facilities (all at no extra cost!). That is all about to change.

The new worship centre will have two Sunday School areas, a cry room, a large kitchen, two offices and seating for 200. It has been designed to allow for a future extension to seat an extra 250.

Because of the generosity of some Christian tradesmen who are donating materials and services free of charge, the centre will cost only \$50,000 to complete to a stage where council will allow the church to use it.

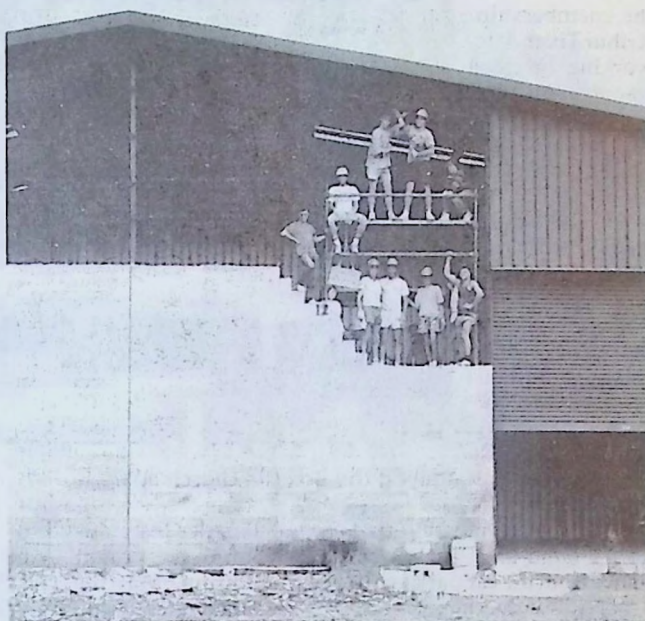
The members are still \$20,000 short of this target, but are pressing ahead in faith. Already they have seen some wonderful miracles, as God has provided for their needs:

- The development application was approved after they were advised by Council that their chances of approval were so slim they needn't bother applying.

- A local factory "gave" them 1,600 concrete blocks in a wall in return for demolishing it.

- A business sold them \$3,000 worth of safety glass (ideal for a cry room) for \$200.

- Recently a local businessman came to their morning service without knowledge of the building project and offered free

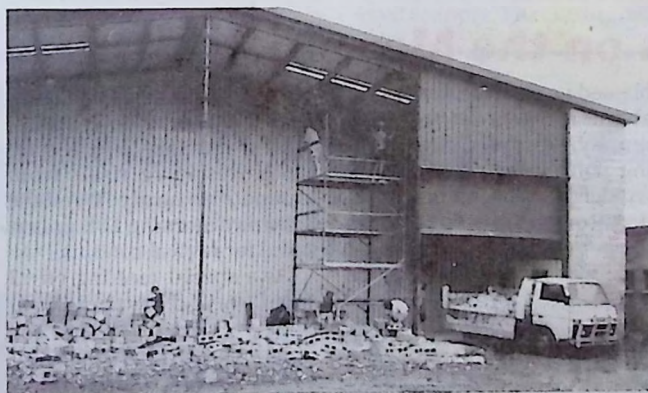


Going, going...

sand and gravel.

And so the list goes on. They are convinced that God is opening the doors for this project to go ahead.

For further information contact the minister Kevin Simington, PO Box 6102, Coffs Harbour Plaza 2450. Phone (066) 52 2293.



...gone. Demolishing the factory wall to obtain blocks for the new Coffs Harbour church

The Great Postal Survey

Many thanks to those who have carefully filled out our postal survey forms for the past six months and returned them to *The Australian Christian* office.

A reminder to those who haven't yet returned the survey to do so as soon as possible.

A report card on Australia Post's performance will be published shortly.

• Lightening the gloom

The Good Old Days

A grand variety concert and costume parade is the manner in which the Gardiner, Vic, church Friendship Club celebrated 34 years of friendly outreach in the community. During these years many have come to know the Lord through the club.

The aim of the concert was to reach even more people and also to provide a good program of high quality at a very reasonable price.

The concert was held in the Malvern Town Hall. It was advertised as a friendship afternoon, to "lighten the gloom!" and as a nostalgic look at the "Good Old Days".

It was a challenge to fill the town hall and one which the committee, with the help of the Over 50's Friendly Society, who were joint sponsors, worked very hard to accomplish. Churches, councils, retirement villages and community services, not forgetting radio stations, were contacted, with the result that over 650 attended—some coming from as far away as Mt Martha.

Alan Rowe compared the afternoon, infusing a very friendly atmosphere. His comedy was very much appreciated by the audience. Top-line artists included Margaret Nisbett (operatic and concert star), John Lidgerwood (vocalist), John Ferguson (solo organist), The Sweet Adelines (singing group) and Ray Sharp (accompanist and solo pianist).

The ushers and usherettes were dressed in period costume, as were many of the audience, and the grand parade was enjoyed by all.

The minister, Paul Creasey, welcomed everyone and gave an invitation to attend the weekly Friendship Club events.

The feedback being received from many quarters plus an increase in club membership has made all the effort worthwhile.

• Lowering a floor to raise a church

Box Hill Going Down!

No-one gathers for worship in the Box Hill, Vic, chapel these days! Instead they gather in temporary accommodation in the church hall.

This is necessary because the builders have commenced the task of lowering the church floor so that all the facilities of the church will be on the same level.

This will make the buildings far more versatile and accessible.

It will certainly overcome a major obstacle for our older members who have had difficulty climbing the stairs to the main entrance of the church.

It is also a symbol of the intention of the board to see our church continue to progress.

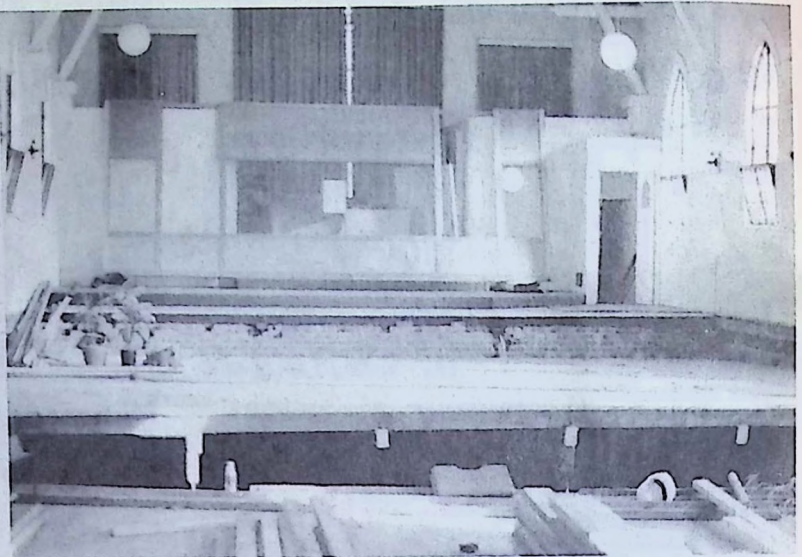
This bold step was not without pain. Indeed it took a prolonged period for the church to come to terms with the challenge of change.

A multi-stage building program was finally endorsed by

the membership. Arthur Tivendale, working in close co-operation with the architect, drew the plans, Bob Clare prepared the specifications and a loan was negotiated with the Properties Corporation.

Stage 1 includes the provision of an enlarged and modern kitchen designed and installed by Mike Waterhouse with the assistance of right- and left-hand helpers, a new ground-level church entrance from the car park on the north side of the chapel, a spacious foyer, carpets and furnishings for the chapel and toilet facilities for the disabled.

These developments reflect something of the vision of the



Pulling the Box Hill church apart

church under the guidance of our ministry team Jim Longbottom, Martina Osswald and Peter Hunt. With seven cell groups, outreach through playgroups, the Friendship Group, the Prime of Life group, the Christian Women's Fellowship and

youth groups, together with advanced plans for the introduction of an after-school Kid's Club, the Box Hill church is alive and growing.

The floor may be going down, but the church is going up!

—G.W. Wigney

• Prayer for revival brings results

East Tamworth on the Move

On 30 May 1987, 23 met at the home of Roy and Jan Cody to discuss the formation of a Church of Christ in East Tamworth, NSW.

The first services of the East Tamworth church were held at Cody's home for about a month, after which a nearby Scout hall was rented. This venue was the regular meeting place until 1990, when we moved to a more central location close to the city centre. Within several months of this move, we were "on the move" again, this time to our present location, the former Uniting Church building known as St Andrews.

Our present location is a historical landmark in the city, the church hall being the original building that started holding services in 1862, with the "new" St Andrews opening in 1908.

We believe the Lord has

blessed us with facilities to enable us to reach out to the community, however the real turning point came when in September 1990 one hour each Saturday morning was set aside to pray for revival. This prayer time was started by Peter de Wildt, who conducted a three-month interim ministry last year.

Another significant step of faith involved not only East Tamworth, but also the NSW Conference. We had been seeking the Lord's guidance about being able to have a full-time minister. The Lord pointed us in the direction of Rocky Quinlivan, and the NSW Conference had both the faith and the vision to offer substantial financial support so that this became a reality on 17 January 1991. Rocky became our first full-time minister, following

part-time ministries by David Barber and Peter de Wildt.

Since January average attendances have risen from around 20 to nearly 70 and the Saturday morning at 8 prayer times for revival continue.

At a special meeting on 22 June, Roy Cody and Bill Chandler were elected the first elders of East Tamworth church.

Two weekly Bible studies are currently being held, the ladies meet once a week and Rocky has introduced us to the "Gospel Grill" concept once a month. A barbecue tea is held followed by devotions. Scripture classes are held at two primary schools, conducted by two ladies of our fellowship. Youth Group meets twice a week, and Sunday School numbers are on the increase. Since East Tamworth church was commenced there have been 25 baptisms, and 18

have publicly rededicated their lives to the Lord.

We believe we can truly say: "To God be the glory—great things he has done," and as Peter de Wildt was so fond of saying: "And is going to do!"

—Ida Chandler

North Balwyn

Church of Christ
16 Walnut Road,
North Balwyn

40th Anniversary

18 August

10.15 am Worship and
Communion

Speaker: Trevor Giles

12 noon Luncheon
7 pm Evening Worship

Speaker: Alan Hirsch

Contacts for further details
(03) 857 8760
or (03) 857 6444

News

• Evangelism through sport

16th Australian Venture for Victory Basketball Tour

An exciting cross-cultural ministry of evangelism through basketball with the Australian Venture for Victory team is available to basketballers to present the universal message of Jesus Christ through the international language of sports. There is a great attraction overseas for competition with Australian teams.

In cities, high schools, universities, town squares and prisons, players will play before crowds, share their faith in Christ with the spectators, a group of students or an individual person.

They will see first-hand the devastation of cyclones and erupting volcanoes.

They will struggle to understand the poverty and primitive conditions in which people live, and the over-crowding in other areas.

This 16th Aussie Venture for Victory team will spend a week in Hong Kong and three weeks one of the provinces of the Philippines.

It will be "roughing it", going anywhere, doing anything, learning to live at close quar-

ters with team members and enthusiastically supporting the local Christians in their witness for Christ.

A vital part of the ministry is the free Bible correspondence courses made available to people who are interested in learning more about Christianity. Reports received from the last tour indicate that hundreds of people are following the Bible correspondence courses and that

some of the players are now seeking God's will concerning training in Bible colleges for future ministry. One of last year's players is planning to spend 12 months in the Philippines from September with a view to further service for God.

The Australian Venture for



Young Christian basketballers venturing for victory

Victory Basketball Board invites applications now for the 16th tour 26 December 1991 to 28 January 1992.

Young men who are above average in basketball ability, in excellent physical condition and spiritually mature are invited to apply. The closing date

is 14 August 1991.

Each man selected is expected to raise his own finance (at least \$2,900) for the tour.

Application forms and information are available from Bruce Townsend, Secretary, V for V Board, GPO Box 1717, Adelaide 5001. Phone (08) 212 4611.

• Dawson Street outreach

Annual Winter Coffee Cabaret a Great Success

On 23 June the Dawson Street, Ballarat, Vic, church held its annual Winter Coffee Caba-

ret. Outreach groups were targeted with great success as over 220 filled the local School of

Mines function room. The night was filled with music and song and the gospel was presented

in a gentle way. Families were challenged by the senior minister, Stephen Templeton, to build a firm foundation for their children's future.

It was a great time of sharing in fellowship with many non-church families in attendance. Many asked about the church and its activities, with one family indicating they would like to attend church on a regular basis.

There is an air of excitement at Dawson Street as it reaches out into the community and draws unreached people through its doors. The whole evening was a success—"One of the greatest nights of outreach our church has seen," Stephen Templeton said.



Enjoying the fellowship at Dawson Street's cabaret

• Corinne Simpson

Marion's New Youth and Childrens Worker

In what has now become something of a pattern at Marion, SA, the church has appointed yet another member of its own ranks to a key position of leadership on the ministry team. Corinne Simpson is a gifted and enthusiastic young lady who has served in many areas of the church's life over the past decade. Her background is in retail sales, and the training that she has received in this field combined with her wealth of experience within the Marion fellowship mean that she is ideally suited to this position, which calls for skills in the areas of motivation and co-ordination.

Corinne takes over the position from Yvonne Bentham,



Corinne Simpson

who gave three years of outstanding service to the church in the Youth and Childrens Department.

—Moreen Hardy

• Wayne Allan

Peel Street Ministry

The congregation of the Peel St, Ballarat, Vic, church is pleased to announce that Wayne Allan has accepted the call to ministry from 2 February 1992.

Wayne is married to Cheryl and they have one son, Jesse Wayne Allen, aged 15 months.

He is presently studying at CCTC and graduates at the end of this year. —Neil Reed

• Mutual fund grows tenfold

Correction

In our report on the OAM awarded to Ken Patterson ("AC" 6 July) we reported that Ken had initiated a Mutual Fund for the WA Conference.

We reported that at the end of 1989 this had grown to \$176,000. The correct figure in the Mutual Fund at the end of 1989 was in fact \$1.76 million.

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• Neale Fong on worship

Seminar at Nollamara

Over 180 attended a worship seminar led by Dr Neale Fong on 6 and 13 May at the Nollamara, WA, church. The seminar was organised by the WA Youth Ministry Committee. Neale is a gifted worship leader, who is well-known amongst Churches of Christ, having led the worship at WA Conference events on many occasions.

In 1990 Neale returned to Western Australia from Canada where, in addition to completing a Master of Theology degree at Regent College, he was involved in leading worship at an evangelical Anglican fellowship and at various outreach crusades and worship meetings. He has recently contributed the appendix on worship to Michael Green's book *Evangelism through the Local Church*.

Neale's special gifts and experience made for a well-balanced and stimulating seminar. He first explored the biblical imperative to worship God in all of our lives, followed by the Old and New Testament instructions on worship amongst the Jewish and early church communities. Key teachings emphasised a balance between form and freedom, and the importance of leadership.

The second part of the seminar dealt with the practical implementation of the biblical teachings. Although some important practical instruction was given for worship leaders, of particular interest was the development of a team model for worship planning and leadership in the local church. Neale emphasised the need for input

from the pastoral team to the planning of worship, for leaders to be appointed and set apart by the church and for a cross-section of the church community to be represented on the committee.

Underlying the material presented was a challenge to those present to recognise that all churches have traditions in worship, to review the forms of worship in our churches and to recognise as a key goal in leadership the transformation and edification of the body and the glorification of God (not the glorification of leaders).

We were also encouraged to consider the use of symbolism (including the arrangement of seating), lighting (without manipulating emotion), strategic use of welcoming people, drama, readings, confessions, music that relates to those worshipping, silence, offerings, special festivals in the church calendar and to involve all members of the church in the worship experience.

A special emphasis on the involvement of children was presented.

Competent and committed leaders, in music, sound, reading and operation of equipment such as overhead projectors were identified as key elements in leading worship.

No doubt many in attendance were stimulated to apply in their local churches the ideas shared in the seminar, remembering that in any change, in the words of William Temple quoted at the outset of the seminar: "Worship is the submission of all our nature to God."

—The Western Christian

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• Working for the college

Mildura to Mulgrave to Build a Shed!



Mildura's work party and the college shed

During the last week of June, a work party of 10 men from the Mildura, Vic, church carried out a number of much-needed jobs at the Churches of Christ Theological College, Mulgrave. This project began back in February when the news of the financial position of the college became public. At the same time, Mildura assistant minister, Doug Clark, was at Mulgrave for an orientation course. He saw what needed to be done to solve the problems caused when the builder was not able to completely finish the contract. From this report enthusiasm began to grow for "doing something to help the college".

Initially, a commitment was made by the Men's Society to finance the laying of the concrete slab on which the store shed brought from Glen Iris would be re-erected.

Further information came to Mildura, via college accountant Ray Alabaster. There were a number of jobs the college needed doing. Two church members on visits to Melbourne went out to Mulgrave and gathered first-hand understandings of the jobs.

In consultation with Ray Alabaster and Jack Dow, voluntary CCTC maintenance manager, a work schedule was prepared listing jobs. After gain-

ing required permits from the Mulgrave Shire Council, the time set for the work was 24-28 June. In the meantime, the Men's Society had organised a fund-raising program for financing the commitment.

On Saturday, 22 June, Ian Mansell's one-ton truck was loaded up with tools, steel framing, spouting, downpipes and timber. Ian's truck, with trailer behind, looked like "the circus coming to town"!

There were four major tasks: re-erect the large store shed lying in sections in the grass; connect power to the shed and fit lights and power outlets; erect a pergola over the back door area of the Elsdon residence and find a solution to the problem of water leaking into the main foyer.

The store shed was completed by 5 pm on Tuesday; the pergola was commenced on Wednesday and completed mid-afternoon Thursday; the power to the shed was "switched on" on Thursday and the water problem in the foyer was put "on hold", hopefully, by putting in a new run of sealer.

Other jobs undertaken successfully were fabricating and fitting boxing over the main water valves and meter; fabricating and hanging a sturdy gate at the entrance to the col-

lege; finding the electrical fault and making the first four car-park lights to light up; spreading soil filling to level off the ground above the retaining walls; re-erecting a garden shed at the back of the college residential units and forming-up and pouring a concrete storm-water pit.

Jobs still to be done include: find a "lost" and uncompleted water pipe line and connect it up to the line of watering taps in the car-park area; lay screenings around the SEC sub-station; carry out landscaping around the barbecue area and lay tiles in the main foyer to overcome the water-leak problem. These are jobs that could be taken up by other churches as practical ways of supporting the college.

The benefits of this project were many: CCTC had much-needed work done, which has been warmly appreciated; the members of the work party enjoyed the fellowship of travelling and working together and gained first-hand knowl-

edge of the CCTC environment; the Mildura church became directly involved with CCTC through support for the work party and the audio-visual report that was brought back; the CCTC faculty have been greatly encouraged with the practical support given, raising hopes for an expansion of this support in the future.

The work party members were conscious of "the unseen hand of God" throughout this project: initially planned for mid-May, circumstances delayed the timetable and the members of the team were not all available till the last week in June when events at the church allowed the absence of those members of the team who were church leaders and the work party lost no working time during the first four days, though rain was forecast and fell two nights out of the four. If rain had fallen during any of those days, the two major construction jobs may not have been completed.

—Doug Beasy

• Ministry to schools

Religious Education Sunday

The Council for Christian Education in Schools in Victoria encourages its member churches to observe Religious Education Sunday on 8 September. The aims of Religious Education Sunday are to praise God for ministry in schools and to pray for schools throughout Victoria and to give thanks for the dedication of chaplains and volunteer teachers who provide a Christian presence and service in state schools through

religious education and pastoral care programs.

The council will provide promotional material to all churches to encourage their members to be involved in this outreach program to children and young people.

Additional information is available from the Council for Christian Education in Schools, 4th Floor, 130 Little Collins Street, Melbourne 3000.

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Letters to the Editor

Letters are limited to 200 words

Leadership

To the Editor,

Of all the condescending articles I have ever read Ron Elbourne's article "Being a Senior Minister" ("AC" 6 July) certainly takes the cake. So ministers of small churches and, indeed, lay members of a congregation, are not "visionary", not "pace setters", not "enlarging the faith horizons of the congregation" and not "decision takers"? What rubbish!

To have leadership thrust upon you, just join a small church where you are on the "roster" almost every week, obliged to take on positions in auxiliary work even when conscious of your shortcomings, involved in evangelistic outreach, Bible studies and ecumenical representation.

To call people who disagree with one's philosophy, and people who work in small churches, often without any noticeable reward, as "seeking to perpetuate their own power" and glorifying "mediocrity in God's service" is simply insulting.

Vision takes different forms; it takes vision to integrate people who can't even speak English, and to reach out to a needy community with insufficient money and few workers.

As far as "enlarging the faith horizons of the congregation" goes, last Sunday we showed part of the video, *Where the River Runs* at our evening service. I wonder if it has been shown at Ron's church yet?

—Joan Pye
(Richmond, Vic)

"Gender Benders"

To the Editor

Is the author of "Gender Benders" ("AC" 6 July) someone keen on jumping into a minefield with hobnails? Such a gender hazard Greek pronouns and (definite?) articles can be, and the correspondent hits the detonator by picking John 16:8 and 13.

These two verses hardly support any idea of the Trinity being always masculine. English

versions of verse 8 have to do some grammar bending to apply a pronoun to the Comforter of verse 7.

But verse 13 is about the *pneuma* (breath/wind), which is neuter, and although a few masculine pronouns are sprinkled into this verse, it is noteworthy that the King James Version is able to render the same spirit as "it" in other verses.

I have been well tortured by the attempts at proving profound theology by the bending of pronouns and articles. Just look at the number of times Zion is called "she" in the Old Testament! The NT uses the name without pronouns, and well it might as its version (Sion) is masculine or neuter indeclinable.

Someday it may just be possible for us to quit the witch hunts and get on with the Holy Spiritual tasks of solacing, comforting, cheering, supporting, advocating, and, as one lexicon dares to put it, "compensating for the departure of Christ himself".

—Z. Western
(WA)

Church for Churchd or Unchurchd

To the Editor,

Keith Horne ("AC" 25 May) claims that "the local church exists for the unchurchd, not the churchd". I disagree. God loved the world of people, but it seems to be implied that when they become Christians they are no longer people with usual human needs! May I suggest the following:

- The Christ came for the church—"whoever believes in him" (John 3:16).

- The Christ continues to serve the church—"I go to prepare a place for you" (John 14:2); "he always lives to make intercession for them" (Hebrews 7:25); "he nourishes and cherishes the church" (Ephesians 5:29).

- The ministry was given and the letters were written to and for the church, for the equipment of the saints, for the building up of the body of Christ, until we all attain to maturity in Christ (Ephesians 4:12-13).

The local church needs to be a safe haven for the saints if they are to have the confidence and strength to be a mission outpost.

—Allan B. Clark
(Croydon, Vic)

Abstinence Debate

To the Editor,

In response to Ken Stothard's letter ("AC" 22 June) it is of concern that you mention rules and rules and regulations. We have never needed rulings before in Churches of Christ. When we love the Lord and we are sincere about this our love should also embrace trust and obedience and with these three qualities we do not need rulings to be made. If we are changing direction and being submerged by others it would be a pity. Let us keep our own identity.

Regarding the weak consciences of others, we must accept that we are our brother's keeper. This is borne out in Scripture. It is only by caring and by example that the weaker ones can grow and be strengthened. See 1 Peter 5:2-4, 1 John 2:10, Matthew 22:37-39 and John 21:15-19.

—Rita Tagg
(Chelsea, Vic)

Gender Blenders!

To the Editor,

The worship service using the Lima liturgy in Canberra included, as Arnold Caldicott reports ("AC" 6 July), a sermon by Jacqueline Grant, an African-American, "Ain't Gonna Study War No More". Her text was John 20:19-23. One point she made was that "...the Holy Spirit is one of the least understood doctrines of the Chris-

Letters from Tertius

"Pray without Ceasing!"

To the Editor,

I have always had problems with the verse, "Pray without ceasing." How could you do that? Even members of contemplative orders, who spend most of their time praying, still have to sleep.

So I've always kept the verse on the back burner hoping that some day I might find out what it means.

Well, I think I have. Last week my wife and I travelled interstate by car. We chatted, we listened to music, we nibbled. And there were long, long periods of silence. But in all of these things we were enjoying one another. Had either of us had to make the journey alone we would have been very lonely.

We were loving each other "without ceasing" even when we weren't talking. So I imagine that God and I can be in communion with each other all the time, even when I'm not talking to him or saying my prayers.

I looked up my concordance and found the verse, and what do you know? It was sandwiched between two other short verses. One said to keep on rejoicing all the time and the other to go on being thankful all the time.

So you can have a thankful spirit all the time even when you aren't particularly thinking about it. You can be joyful all the time, even when you are not thinking to yourself, "I'm a Christian so I'd better get on with rejoicing in the Lord." So you can pray without ceasing without having to say your prayers 24 hours round the clock.

It's a wonderful thought that I can be in fellowship with God "without ceasing", even when I'm busy doing other things.

It's a bit uncomfortable though, this business of being aware all the time of God being there. I'll have to tidy up some of my behaviour.

Hoping you are the same.

Tertius

Letters to the Editor

tian faith. It is *ruach*—the life-giving breath of God; it is *pneuma*—the life giving Spirit of God." She concluded: "Jesus said, 'Peace be with you and receive the Holy Spirit'. If you receive the Holy Spirit, she could lead us in the direction of studying peace rather than studying war. Peace be with you." In the context of her sermon the ending gave no offence to me.

Perhaps this was because I heard Pauline Webb two days earlier ask: "What pronoun can we properly use for the Holy Spirit?" She reminded us that in the Old Testament, in Hebrew, *ruach* is feminine, while in the New Testament, in Greek, *pneuma* is neuter. Later on when Latin was the Christian language, *spiritus*, a masculine form, was required when speaking of the Holy Spirit.

In reality, God, being unique, has no gender classification. In my experience of God through the Spirit I discover a love which reminds me of both my mother and my father but which is more than these.

—John Somerville
(WA)

Leadership

To the Editor,

In Ron Elbourne's article on senior ministers ("AC" 6 July) there is a paragraph which is very questionable.

He says the senior ministers "are 'decision-takers', those who do not suffer a paralysis of will or who are easily intimidated by a vocal minority... (This minority will seek to perpetuate their own 'power' in small churches and to glorify mediocrity in God's service.)"

Usually the ones seeking to perpetuate their power are the people who agree with every word the minister utters and reinforce the idea of his complete infallibility.

The "vocal minority" are often the tip of an iceberg which is under the surface. The "tip" is those people who have the guts to say what they really think.

As for glorifying mediocrity, all must worship God in their own way. Only God himself

can judge what is mediocre.

Sometimes (not always) these persons are suffering growing pains which can be agonising. They need compassion and help.

How refreshing it was to turn the page and read Ray Hawkins' article on "Secrets for Success".

—Vi Phillips
(Balgownie, NSW)

Praise

To the Editor

I am writing on behalf of the East Kew, Vic, Board of Officers. At our last meeting appreciation was expressed of *The Australian Christian*. It was felt that an excellent job was being done by you and your staff. We would like to pass this on to you as an encouragement and wish you well for the future.

—C.J. Pope
(Secretary)

Luck

To the Editor

I normally read "Curkpatrick" with interest and profit. Not so the latest contribution ("AC" 20 July).

Surely the idea that we are subject to rotten bad luck is pure paganism. According to Scripture God in whom we live (Acts 17:24-28) is sovereign and nothing is outside his control (Psalm 47:2, 83:18, 103:19, 1 Chronicles 29:11, Ephesians 1:11 etc.). The concept of chance is foreign except in the minds of the heathen (1 Samuel 6:9). What appears accidental to us is manifestly not so to God (Exodus 21:13, 1 Kings 21:19, 22:29-38, Matthew 10:29), for his providence is universal (Psalm 65, Proverbs 16:33). Even what is evil serves God's purpose and is overruled for good (Genesis 50:20, Romans 8:31-39). This is constantly made clear in the NT (Acts 2:23ff, 3:18, 4:27ff, cf Psalm 2:1-6). No life was ever more predetermined than that of Christ (Luke 22:22), yet he was free to do the will of God (John 4:34, Matthew 26:39-42, cf Pharaoh, Exodus 7:22, 9:16ff, 34ff; Cyrus, Isaiah 45:1-25 also 10:5-19 and Judas, John 13:2, 27, Matthew 26:24ff, Luke 22:21ff).

The idea that we are the

pawns of an impersonal fate in what is for us an uncertain world is horrendous, implying the wholesale destruction of the plan and purpose of God and depriving us of the remotest sense of assurance.

If the Curkpatrick creed is correct and part of life lies in the lap of Lady Luck, then God is no longer omnipotent (Daniel 4:17, 34ff), omniscient (Matthew 10:30) and omnipresent (Psalm 139), there is no foundation for faith and prayer is a waste of time.

Stephen, your god is too small! He must be if he has to dance to the tune of human free will and fate's foul fortune (contrast Psalm 115:3, 135:6, Romans 9:19-24).

—Ken Stothard
(Essendon, Vic)

Contentment

To the Editor,

Thanks to Joan Furlonger in dealing with many of the vital aspects of contentment (Guest Editorial "AC" 22 June).

Contentment is fundamental to the faith, but do we not sometimes over-simplify one of the most complex issues of the Christian life?

Job's faith did not falter, however he seemed to be anything but content as he cursed his birthday, and many other stalwarts of the Word cried out to God in anguish and obvious discontent. Paul found contentment but his previous testimony was that he despaired for life itself.

Without exception we have a sinful nature that rebels against faith. We have been called to a spiritual battle in which, in human terms, contentment is an elusive goal.

A Vietnam War hero stated that a person who says he has no fear in battle is either a fool or a liar, and I question should the circumstances be any less real in the spiritual battle to which we are called.

In human terms, as most would understand contentment, would Jesus have been contented as he was nailed to the cross. Identifying with John Newton, "through many dangers, toils and fears I have

already come".

I would appreciate the thoughts of others on this matter.

—Tom Fraser
(Maitland, NSW)

Alcohol and the Body

To the Editor,

Not one of us in their right mind would do anything to deface our local chapel or any other building consecrated to God. Yet we are in danger of doing untold damage to a far more important "house of God"—our body when we indulge in the use of alcohol.

That alcohol damages the body is well testified in all responsible literature. "0.05" laws aren't there for fun! The damage caused in our society and the tremendous costs involved would be greatly lessened if we all decided not to drink alcohol.

The motion presented to and accepted by Vic-Tas Conference "recommends its members commit themselves to a lifestyle embracing voluntary total abstinence from alcohol and other harmful drugs". In the terms of Paul's call for consideration of "the weaker ones" such a motion must be seen as responsible.

I must continually examine my own life for any way in which I may be abusing God's house or giving others a wrong lead. I do well, surely, if I seek to have my life right in every way so as to demonstrate my reverence for God and my love of others.

—Bert Stevens
(Norlane, Vic)

Due to space limitations
some letters have been held
over this issue.



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Media Review

Films

Three Worthwhile Movies

Many years ago the United Nations sponsored a photographic exhibition called "The Family of Man". It depicted people of many nations and cultures at various stages of life and helped people appreciate that in the basic responses to life's situations lies the unity of mankind. At present there are three motion films showing in most of our cities that make the same point.

Yaaba comes from Upper Volta in Africa. It is a refreshingly simple story of two teenagers who befriend an old lady who is thought to be a witch. All the action takes place in a sunbaked village where life is lived at subsistence level. It is all about prejudice, the generation-gap, friendship, misunderstanding, conflict, peer pressure and loyalties. All of this happens in our own towns and neighbourhoods; we perhaps may understand ourselves a little better seeing these things enacted in a simpler yet more exotic setting.

Then there is *In Fading Light*. This film was made by a collective in the Northeast of England. It tells of an 18-year-old girl who goes for a working holiday on her father's North Sea trawler. Without any trace of sentimentality, the ways in which a community copes and survives in the face of the economic downturn caused by Mrs Thatcher's policies are depicted. Bleak seascapes—but with moments of great beauty for all that—and landscapes emphasise the ways of a community under siege. A notice in a warehouse almost casually announces: "Remember every eight days a fisherman is lost." The girl has to survive in a man's world, the sailors are threatened by female assertiveness and relationships appear fragile but they hold. This is a warmly observed film with much humour. It offers much confidence in ordinary people.

From Poland comes *Korczak*, put together by one of the world's leading film directors, Andrezej Wajda. During the grim days of the German occupation of Warsaw in World War II, Dr Janusz Korczak cared for some 200 Jewish children in an orphanage in the heart of the Jewish ghetto. The enemy is rarely seen but their malevolent presence is always felt, and it is the more terrible for that. The doctor is offered an American passport, which the Germans would have honoured, but he refuses. Like his contemporary, Bonhoeffer, who from safety joined his people, Korczak remained with his people. He also died with them in the gas ovens of Treblinka. This is not a morbid film, not even (incredibly) a particularly sad one. It is faith that is the dominant theme, together with examples of great trust and love that a people had in each other. Though individuals were fragile and vulnerable, the community and its sense of destiny made them strong.

"Here be people,
The best and the worst
Yet who would durst
Be cynical?"

—Viney Longthorp

Papers

The Australian Male: Roadblock to Revival?

Was D.H. Lawrence right? Are Australian men hollow? Why do men blaspheme? How do men see the church?

These questions are explored by Dr Dean Drayton in his paper *The Australian Male: A Roadblock to Revival* published in June by the Zadok Institute for Christianity and Society.

Key concepts in Dr Drayton's discussion are the withheld self, the remote father and the God image, anger and blasphemy as a theological statement.

Dean Drayton is General Secretary of the Board of Mission of the Uniting Church, NSW.

This paper is available from the Zadok Institute, Blackall Street, Barton 2600 (phone (06) 273 1634), for \$4 plus 90c postage.

Books



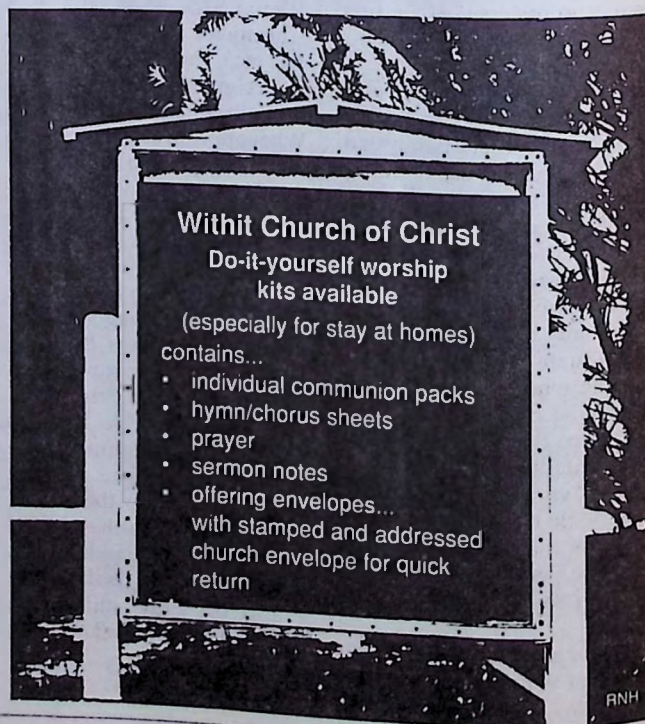
Australia: "The Most Godless Place under Heaven"?

by Ian Breward (Beacon Hill Books)

Ian Breward, Professor of Church History at the United Faculty of Theology in Melbourne, presented the Melbourne College of Divinity lectures during the Australian Bicentennial and this book is a revised version of these lectures. They provide a survey of the 200 years of church history in Australia. For anyone who is interested at all in the history of the church in Australia this is essential reading. Ian Breward looks at the development of churches, their relationship

to each other and their involvement in the social and political issues of each era of Australia's history. The material is well presented and provides some very interesting insights into the rationale of the churches today and helps to explain some of their emphases. This book is highly recommended.

—CRA



World News

• Presentation at Ashwood Hospital New Ambulance



At the presentation of the ambulance for rural health work in India

Recently the Australian Consul-General in Bombay, Mrs S. Daly, travelled to Daund, India, to make the presentation of an ambulance for the

Rural Health work of Ashwood Community Hospital. Last year Edna Vawser and Hazel Skuce were presented with Medals of the Order of Australia at the Consulate in Bombay. Consequently the decision was made to assist with the rural health work of Ashwood Hospital.

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• Money for land

What's Happening at Angoram?

Ever since Australian churches worked together and raised interest in the needs at Angoram, PNG, as well as money for a building there, the question has been asked, "What's happening there?" People want to know, understandably, what has become of the funds that were raised.

Until this year the Overseas Mission Board held the funds in an account named "Angoram" and added yearly interest. This resulted in a large amount of money being held, but apparently not needed for work at Angoram.

The following information was reported to us by the Overseas Mission Committee in Papua New Guinea late last year:

"In the early 1970s we were granted a piece of land, which we had applied for as land for a church lease. For many years we had the land but no finance to build anything there. Then the Australian churches made a tremendous effort to get the needed finances.

We prepared and sent in our plans. The churches nearest to Angoram began collecting materials to build a temporary shelter on the land while permanent building was going on—and then the government

told us our land could not be used for church purposes. Since then we have been waiting for another piece of land."

Taking into account the suggestions from PNG and comments from state committees, the Churches of Christ Overseas Mission Board has recently reallocated some of the Angoram funds. All of the money originally raised for Angoram is still being held for work in PNG, most of it for building. A new account has been opened to hold funds the interest of which will be used for the training of PNG church leaders.

No-one enjoys initiating a project and then coming up against a brick wall which seems to be unyielding. Please continue to pray for the plans and dreams for Angoram.

—Julie Trinnick



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Happenings

Lord George MacLeod, Iona pioneer and Scottish church leader, died on 27 June, aged 96. The ancient Abbey of Iona was rebuilt in 1938 and the Iona Community established, which he was to lead until 1967.

Some 235 Christians are being detained in Egypt for religious reasons, a delegation of the German Evangelical Karmel Mission has confirmed. A bishop of the Coptic Orthodox Church said that several young priests who had evangelised and baptised Muslims were locked up afterwards.

Two indigenous evangelists in the Hindu kingdom of Nepal were stoned recently by an angry crowd. The two men had been trying to plant a church in the town and had just finished praying with a woman.

In a historic decision at its General Assembly in May, the Church of Scotland approved the union of 2 Church of Scotland congregations and 1 Congregational Church in the town of Paisley. This is the first such union approved.

The Bible League in Australia, having successfully printed and delivered 1 million New Testaments to Russia in their project "To Russia with God's Love", are now printing a further 1.2 million New Testaments for the Soviet people. They had tremendous response to the first 1 million and are still able to print in Australia and deliver to Russia a New Testament for 50c. The project will cost just over

\$500,000, of which \$200,000 has already been given. The first shipment leaves for Kiev on 3 August. Details from the Bible League, PO Box 464, Penrith 2751. Phone (02) 673 3055.

In the UK the Church of England recently conducted a research project survey of young people in youth groups. They discovered that only 13% believe that sex before marriage is wrong and 53% believe that living together with someone is just as good as being married to them. The research also revealed that 34% believe that there is nothing wrong with homosexual relationships between men and 42% who believe there is nothing wrong with lesbian relationships.

An international Christian relief team is being formed to help the "hidden victims" of a bloody civil war—the child soldiers of Liberia. Psychologists and mental health workers will be among those flying into the West African nation later this year to bring healing to the thousands of youngsters still suffering from emotional wounds a year after the fighting. Children as young as 8, girls as well as boys, were conscripted for frontline service by rebel factions. The group, formed by the Christian relief organisation Medair, a partnership between Youth With A Mission, Mission Aviation Fellowship and Medications for Africa, will be based in the capital Monrovia.

4 expatriates working with the Summer Institute of Linguistics Malaysian Division in East Malaysia have been forced to leave the country after federal immigration officials refused to extend their visas in late June. The translators had been facilitating the translation of the Bible into various East Malaysian tribal dialects over the past 6-10 years.

Colombia's Constitutional Assembly voted overwhelmingly to overturn the status of the Roman Catholic Church in the final draft of its new constitution, which went into effect on 5 July. Since 1886, Catholicism has been recognised as the official state religion of Colombia.

After living in the central business district of Melbourne for 81 years, the Victorian Bible Society has decided to move out. The new location of Bible House will be 85 Burwood Highway, Burwood.

"Education and the Care of Youth into the 21st Century" is a major conference for all involved in the education and care of youth. The conference is being held at St Joseph's College, Nudgee, Qld, 22-26 September. Emphasis will be on the contribution of schools, families and society to the education of youth. Speakers include Professor Hedley Beare (Melbourne), Professor Robert Starrett (Fordham University, USA) and Brother Patrick Sean Moffett (Rome). Details from Intermedia House, PO Box

1280, Milton 4064. Phone (07) 369 0477.

Foreign clergy and church workers in Peru are living in fear of their lives following the murders in June of a Canadian evangelical relief official and an Australian nun. The clergy now believe that they may be being targeted by Maoist Shining Path guerrillas, who equate social work carried out by foreign religious groups with "Yankee imperialism".

The NSW Girls' Brigade Council is having its Kaleidoscope Gala Day 31 August 12 noon-6 pm at the E.G. Whitlam Recreation Centre, Liverpool. Various Girls' Brigade groups will be participating in a variety of activities for different age groups.

Australian emergency vehicles worth \$200,000 are helping Lebanon recover from 15 years of bloody civil war. Since 1989, 10 ambulances and 4 fire trucks have been sent to Lebanon by World Vision. Funds were raised by Sydney's Lebanese community, the Reformed Churches in Tasmania and Melbourne businessman Ron Fisher. State governments in NSW, Victoria, Tasmania and Western Australia donated or sold the vehicles at low prices. The vehicles have been deployed by the Civil Defence in Beirut, Tripoli and the Bekaa Valley.

About 80% of Palestinians in the Israeli-occupied West Bank and Gaza Strip live below the poverty line, ac-

cording to a June report from aid organisations. About 35% of the Palestinian workforce is unemployed. Palestinian incomes are taxed at a higher rate than the incomes of their Israeli neighbours, yet Palestinians receive fewer services. The economic potential of the region is hindered by the constant closure of schools and universities in the past 24 years.

Over the weekend of 16-18 August the ACT Conference is holding a youth camp in conjunction with the NSW Churches of Christ DCD.

The Sudanese Government has agreed to allow religious and other Western relief agencies to operate in both the north and south of the country for the first time since 1988. World Vision was instrumental in working out the agreement in a week of negotiations that included representatives of the African Health Foundation, former boxer Muhammad Ali and Sudanese Ambassador Abdalla Ahmed Abdalla.

Pentecostal and charismatic churches worldwide now count 382 million members, or one of every five Christians. They gain 19 million members per year and donate \$US34 billion US to Christian causes. The movement includes more than 11,000 Pentecostal and 3,000 independent charismatic denominations, covering 7,000 languages. Two of every three Pentecostals live in Third World countries.

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• Many accept ministers' invitation to visit the town's six churches

Christian Unity in Balaklava

Many people in Balaklava, SA, accepted the invitation of their **Ministers' Fraternal** to visit each of the six churches of the town during the week preceding Pentecost Day. On each evening a different church provided a program of worship that included prayers for Christian Unity, singing and Bible readings by lay people. Each minister explained each congregation's style of worship service, beliefs and history as well as answering questions from the visitors.

Church of Christ

Graham Lawrie commenced the activity at the **Church of Christ** on the Monday. He referred to our Scottish Presbyterian origins through the Campbells. The history of the Balaklava church from 1877 was outlined and questions were answered about our beliefs in baptism, lay participation and children at communion.

Catholic

On the Tuesday at St Andrew's the long history of the **Catholic Church** from Roman times was outlined by Fr Brian Schmidt, but he also emphasised the many modern changes his church is experiencing. He said that contrary to outside opinion the lifesize statue of Jesus on the Cross, and the one of Mary and the Angels and the paintings of the Stations of the Cross were not worshipped for themselves but were a legacy from the days when the non-reading members needed reminders of the Scriptures in pictures and symbols.

Anglican

Fr Robert Ray is the Rector of the **Anglican Church** in Balaklava, which is named Christ Church. This sometimes causes confusion for chaplains when members of the Balaklava Church of Christ and members of Balaklava Christ Church are hospitalised in Adelaide. Rev

Ray told of the Anglicans' long association with the history of England and its government. This still has bearing on their synod today. In question time he stated that they have more theological graduates than they have churches waiting to employ them.

Uniting

We visited the **Uniting Church** on Thursday where Rev Ellis Carlier spoke on the first union of the Primitive Methodist, Wesleyan and Bible Christian Churches, who were all represented in this district until 1900. The uniting of the churches in 1977 showed little local change as neither Congregational nor Presbyterian churches had previously met in the town. In answer to questions he said that the church's Holy Communion is open to all believers and that baptisms may be conducted by sprinkling, pouring or immersion. Their congregation of 180 families has 14 elders who have oversight of the parish pastoral care. There are four smaller churches in outlying centres in the circuit.

Lutheran

The **Lutherans** under Pastor Neil Hampel hosted the Friday meeting. Their church was once mainly composed of Ger-

man migrants or their descendants, who were the rural strength of early South Australia. Today the Lutheran church is spread worldwide and their missionary work is strong, e.g. there are 600,000 Lutherans in New Guinea. St Paul's at Balaklava exists for preaching, teaching and sharing the good news of God's love in Jesus Christ in many practical ways.

Assemblies of God

At the **Assemblies of God** meeting place on Saturday evening we commenced with a lively program of singing and rhythmic movement to a youth band accompaniment. Mr and Mrs Vince Argent, joint pastors of the congregation, described their group's aims and methods of bringing people to know Christ through their witness. Questions were asked about healing, speaking in tongues and baptism in the Spirit.

Each evening session concluded with supper, when the members of the various denominations mingled together and chatted freely about our shared beliefs as well as our differences.

Combined Service

On Sunday evening, Pentecost Day, the beautiful new

Lutheran building of St Paul's was filled for the final worship service. Hymns, Bible readings and prayers of intercession were taken by representatives of all churches. Pastor Hampel gave the address and we all felt very much at one as, among other things, we prayed for all the ventures in our small town that are our co-operative effort. These include an aged citizens home, Mill Court, a nursing home with a day care centre. Mill Court is built on the site of the former Verco Bros Flour Mill. John and William J. Verco were pioneers of the first Balaklava Church of Christ. Judith Lawrie is the coordinator of the day care program. Although these services are now running with government aid a tremendous amount of voluntary work in care, cleaning, visiting and entertainment is undertaken by local Christians. We have an opportunity shop with voluntary staff, which is stocked by all churches to assist the underprivileged with clothing and household goods while financially helping the Bible Society. Meals on Wheels also has the support of many church people.

As a small community we share our Christian experience in a Christmas carol service, national and local celebrations, religious instruction and seminars in the schools, and a drop-in centre. There are care programs using handicraft instruction, devotions and social contact for the lonely in three churches and Christian bookshops in two churches, patronised by all.

An offering on the Sunday evening of \$424 was shared between the local Rural Family Seminar and the Council of Churches Kurdish Relief Appeal. Ours is a town where all the churches recognise in one another faith in the Gospel and a pledge to serve the kingdom of God as a family of Christians.

—Daphne Clark



Representatives of the six Balaklava churches with symbolic bread and salt

Photo courtesy Plains Producer

• **Once a bully, always a bully?**

"Exploring Together" to Combat Violence

A major new program to help combat violence in the family, school and community has been launched by Melbourne Citymission and the La Trobe University Psychology Clinic.

Called "Exploring Together", the program aims to tackle the problem at the root.

The executive director of Melbourne Citymission, Don Saltmarsh, said: "Our own experience in the field matched up with the findings of our research—aggressive behaviour in children, particularly young males, was not being addressed during primary school years."

"In one instance, a class of 23 pupils had seven children who displayed severe behaviour problems. When the school principal was advised, his response was that there is no such thing as a problem child—there are only problem teachers."

"Exploring Together" is a sig-

nificant breakthrough because it recognises the need to tackle the issue of aggressive behaviour before it develops into acts of violence. The program also links together the aggressive child, the passive victim, teachers and parents.

Already there has been an overwhelming response to the pilot scheme, which involved children in three Melbourne primary schools. The participants are already demonstrating an improvement in their communication with parents and a significant change is evident in their aggressive delinquency, hyperactivity, social withdrawal and depression.

Don Saltmarsh suggested that the "once a bully, always a bully" syndrome would continue and intensify unless there is a break in the cycle of violence and an attempt to develop mature confident personalities.



Dr Lyn Littlefield (La Trobe University), Don Saltmarsh (Melbourne Citymission) and John Smith at the launch of "Exploring Together"

"Exploring Together" aims to enhance social skills, provide training in problem solving, improve understanding and expression of feelings between family members and help recognise that the issue of violence/aggression is a community problem requiring wide community response.

At the launch of the program, which is a world first, John Smith from Care and Commu-

nication Concern, said, "For a long time the churches tried to turn a blind eye to the male role in violence in the family circle. I think that it was appalling that the churches sat back and debated when rescue centres for women were first being set up."

Three new schools are about to join "Exploring Together" and another sixty have shown interest in the project.

• **Graham Agnew at Marion**

10 Years and 200 Baptisms

Graham Agnew recently chalked up 10 years as senior minister of the Marion, SA, church, making him one of the longest-serving Churches of Christ ministers in SA at the present time. Within a week of this milestone, Graham bap-

tised Tanya Flesfader, a girl in her teens, who became the 200th person to be baptised at Marion since Graham commenced his ministry there in 1981.

Under Graham's leadership the church has grown to a point where it is now well over double its original size. In the first six months of this year, combined Sunday attendances were running at 544, and by far the biggest challenge facing Marion now is how to cope with its ever-expanding program within its limited space and facilities. As Graham says: "It's a nice problem to have!" But bold building expansion plans currently being considered by the church board are, hopefully, going to address this issue in the coming months.

—Moreen Hardy



Graham Agnew

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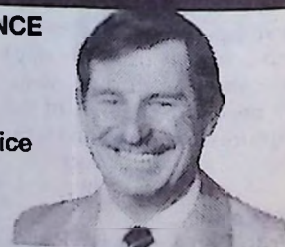
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Ministry Meditations

"When I'm married I'll change her," is the seed of disharmony or divorce planted in the relationship bed. To know it and have the presence of mind to detect and destroy the "seed" are two entirely different matters.

That "seed" can so easily be sown in the relationship between a minister and the local congregation. Both parties can be so keen for a union that incompatible areas are hidden. In the courtship period the two dress up to impress. The right answers are given to orthodox questions and niceness is the icing covering assumptions, ambitions, expectations and differing world views. Unfortunately that is the ideal climate that germinates the seed of deceit.

The fear of being without a minister (a type of the unmarried person) or without a congregation (hence a type of derelict) can push two unsuitable units into a marriage of convenience. The fine speeches at the induction are hardly recorded in the archives before the tension of "who is changing who?" begins. To be without a preacher is far better than to be possessed by a "Diotrephes" (3 John 9). To be without a congregation is much more preferable than to be in the embrace of "Thyatira" (Revelation 2:20 ff).

It is an amazing paradox it is not that the faith that is built

• ***When a minister and a church are talking together for a relationship in mission they need to determine whether they are on the same track***

Open-hearted Ministry

by Ray Hawkins

upon the truth, even Jesus, suffers from so many dishonest ministry relationships. A current in-word speaks about "hidden agendas", that is, what is stated is not necessarily what is meant as some undisclosed factor will come into play and change things later. The ministry can suffer from this curse from either or both parties.

The Bible so wisely records, "Do two walk together unless they have agreed to do so?" When a minister and a church are talking together for a relationship in mission they need to determine whether they are on the same track. Then they need to work out whether or not they are walking in the same direction. When these two issues have been resolved, with the realisation that Jesus is sitting in on the negotiations, the relative "speed" of the congregation and minister can be adjusted for mutual benefit. What each must be able to say to the other is, "What you see is what you get. What you hear is what I say. The way you are going is

the way my heart is facing." In such a commitment of trust and integrity love can flourish and the worship and witness of Jesus be fruitful. It will also ensure mutual strength of character when enemies strike or temptation tries to seduce either party from the service of Christ.

Within any relationship tensions arise. These can bring the couple to a deeper appreciation of each other and to greater maturity, or it can sour and separate them. The basis upon which maturity is built is honesty. An openness that seeks the other's welfare and the honour of Jesus. Christendom is weighed down with broken ministers and shattered congregations because either or both failed to be honest in doctrinal, ethical or cultural preferences.

In any relationship growth must take place otherwise the debilitating effects of stagnation occur. The minister and various expressions of the congregation may well be at differing levels of spiritual, emo-

tional, intellectual or managerial maturity. This has the power to cause impatience, intolerance or disagreements, but such are never causes for sulking or separation. In fact when handled according to the Word of God in the grace of the Spirit of God such tensions of growth become stepping stones, not stumbling blocks. What a responsibility there is for the minister and the congregation to be humble before God lest the Devil use such tensions to scar the Body of Christ.

The principle remains true, "what is sown is reaped" many times over, whether it be for blessing or for cursing. Openness is not easy, truth is lightly esteemed, faithfulness is usually what is expected of the other, but such qualities ensure a satisfying and edifying relationship to the glory of God.

In the final analysis the minister and the congregation need to remember that their heart is open before the Lord. He is the one who is jealous for his name and his word and his people. One day the relationship between preacher and congregation will be on the Eternal's assessment sheet, then each one will have wished for more honesty, greater compassion, sweeter forgiveness, stronger faithfulness and tender mercies. Maybe the time is now to activate that wish.

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

• ***Hearing the right noises***

Thank God You're Here!

by Bruce Waldron

For the first time this year she has failed some subjects. It all erupted in a huge family blowup the other night when P told her parents it was going to be a lousy report. There was violence. The whole family was distraught.

I spoke with P and then with Mum, and then with Mum and

Dad, organised psych and guidance counselling for the whole family with a commitment to stay in close touch along the way. Both parents are doing everything they can to give the child every opportunity to make it and I commended them for it. They were trying to say thanks and Mum exploded,

"Thank God you're here!"

"That's right," I said, "That's an appropriate thing to say to a chaplain."

Mum and Dad broke up with laughter, and when they had recovered, Mum sputtered out, "Oh, for goodness sake. I keep forgetting. You should wear a collar. I never thought..." And we all fell apart in the corridor laughing again, while the world passed by and wondered at the joke, which wasn't a joke, but a sacred moment.

• Bruce Waldron is a Council for Christian Education in Schools chaplain in country Victoria.

P is a Year 8 girl. She has a hearing impairment, losing around 40% of her hearing. This has a fairly profound effect on her.

She has missed out on a lot of things that hearing kids take for granted—the background buzz, the snippets of gossip other kids hear, the types of learning we do unconsciously through subliminal things we pick up. And the teachers tell me she has an attitude problem. Especially the bloke who makes sure she turns her head towards so she can hear, and asks her repeatedly, loudly, "Did you hear me, P?"

Classifieds

BIRTHS

BRYANT (HARD) Sandy and Peter of Traralgon welcome with joy the arrival of Kirsten Rose on 2 July 1991. Thanks be to God.

DEATHS

BEILER Donald Kingsley. Suddenly on 10 July at Flinders Medical Centre, Adelaide. Aged 76. Dearly loved and loving husband of Ellmer (we shared 52 wonderful years together). Beloved and devoted father of Alan and Jillian, much admired father-in-law of Roslyn and Allan and precious Pop of Scott, Felicity and Shannon. Gone to be with the Lord he loved and whom he loved to serve.

BRAID Reg, of Chadstone, Vic. Passed away on 11 July 1991 after a short illness. Loved husband of Marge, father of Irene and Elwyn and special Pop to five grandchildren. In the care of our Heavenly Father.

HEMER (nee RICHARDS) Jessie Violet—on 14 July in her 80th year. Dearly loved wife of John, for 51 years in a partnership caring for others. Dear Mother and Grandma of Janet, Bill, John, Emma and Tom Talbot, Christine, Lindsay, Graham and David Parker, Alison, Bruce, Bronwen and Anita Whyatt, Donald, Carolyn, Tim, Simeon and Belinda Hemer, Marion, Geof, Matthew, Scott and Kate Palmer. Thank you to our dear Dad and grandpa for his wonderful care of Mum and Grandma over the last few years. Present address: 2 Ewers Avenue, Coromandel Valley 5051.

IN MEMORIAM

LAUNDER Continuous loving memories dear Graham ... until that day dawns. Mother, Father, Malcolm, Joy.

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Overseas Mission

"Partners"

At Marion we recently had the opportunity to have Jeff May as our guest preacher and, as always, Jeff was his usual inspiring self. During the course of his visit, he happened to remark to me that sales of the Overseas Mission Board publication *Partners* had slowed down considerably and, frankly, I was amazed! I am on record as saying that *Partners* would have to be one of the most impressive publications I have ever seen produced within Churches of Christ. It is highly professional in its presentation and extremely gripping in its content. At \$14, it's a steal and I urge all readers of *The Australian Christian* to secure a copy from the Overseas Mission



Board at the earliest possible opportunity.

—Graham Agnew

[Partners is available from the Overseas Mission Board, PO Box 320, Unley 5061, for \$14 + \$3 postage.]

Celebrating a Centenary of Overseas Mission 1891-1991

1940

INDIA.

BRO. BOLDUAN (24/6/40) writes: "We had a meeting of the committee of management on June 18. It was the earliest opportunity after the arrival of Dr. and Mrs. Oldfield to have a meeting, and words must fail to tell of our joy and satisfaction in their safe return to us." It is planned that during the unsuitable time of the year to engage in tent evangelism Bro. Bolduan will hold a training class for women. Our need is for more Bible-women, and whilst many of our own women have ability and character they are not trained and have little real knowledge of the Bible. It is hoped that this new move will solve some of our problems regarding the shortage of Bible-women.

The Western Australian Christmas boxes (1939) left with Miss Cameron for India. Since November efforts have been made to send them forward, and these now having left will help to build up depleted stocks. Dr. Oldfield reports that the Victorian boxes have just been cleared from the Customs at Bombay.

All missionaries are reported to be well, and those who left their stations for the hot season vacation have returned.

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Atreatment on the above subject in the 18 June issue of *The Bulletin* is worthy of close attention. Entitled "The Chilling Effect" the article, written by Jocelynn A. Scutt, a Melbourne feminist, lawyer and journalist, takes issue with the violence, chiefly against women, reflected in some modern films and publications such as *The Silence of the Lambs* and *American Psycho*. She has some critical things to say about this tasteless form of sexual discrimination within society, purveyed under cover of civil liberty by some whose interest in freedom of speech seems often to go no further than freedom to spread pornography.

"Free speechers," she writes, "do not question the loaded nature of their whole concept of free speech: that some speech is never heard; that publishers publish certain books and not others; that decisions are made daily by newspapers, television stations and book publishers as to what will and won't appear. They do not query why those who own or run newspapers, television stations or publishing houses are able to make decisions which mean that one manuscript or idea is censored, another published." Clearly there is a whole dimension of reality that has been ruled unacceptable by those with the freedom to choose or reject.

Such considerations render rather hollow the attempted justification of editors, publishers, film-makers, that they are only reflecting community standards. So James Fraser, Publishing Director of Pan Macwilliams, who released *American Psycho*, writes: "This is the real issue for community debate: to what extent does it (the community) want to hear the truth about itself, about individuals within the community?" This has the appearance of being nothing but a neat side-step. Surely the public at large is sufficiently reminded that there are psychopathic killers "out there". Practically every newspaper serves to confront them with the sinister fact. Nor would I have thought that the

Should we allow children free access to "entertainment" that depicts brutal slayings and degradations?

Women, Sex and Entertainment

by Lloyd Read

communication of this reality does anything to explain the form in which these details are presented, or the interests of those who pay megabucks to savour them. As I see it, the real question for community debate is rather, to what extent is that which is profitable for publishers and film-makers in the best interests of the community to see or to read, bearing in mind the special problems and susceptibilities of some?

Ms Scutt's argument that such "pornography" constitutes "violence against women, in and of itself" irrespective of whether or not it can be shown to lead to rape and other violence, has some weight. "To present women being attacked, defiled and murdered as if it is 'all in a day's work', creates a 'chilling effect': women are presented with possibilities that have to be considered to be real in any woman's life." It cannot but increase the anxiety and insecurity under which all women live. Indeed, under which we all live!

A church that perhaps has been overly sensitive to the jibe of public censorship and control could well find much in this article to stimulate thought in an area of important contention. Undoubtedly the writer's "feminism" betrays her occasionally into identifications that are simplistic, but her cause is just: "Only men who hate women," she thinks, "could see any value in producing a movie which unforgettably shows women skinned, face down, moth-chrysalis shoved deep in the throat. Only men who hate women could see any worth in publishing a book which graphically depicts women pinned to the floor by their hands, with nails shot from a

nail gun; tongue and lips cut off, forced to 'accept' a penis shoved between their bleeding toothless gums; women, vagina forcibly slathered with Camembert, captured and waiting in sheer, struggling, exhausted terror for the chilling tearing teeth of a rat. Or was it a Brie?" Her disgust is not hard to understand, or her protest that we do not ordinarily find men's bodies dehumanised as women's bodies are through pornographic representations. Such fantasies reflect no credit on those who trade in them, or pay to "enjoy" them.

Clearly there is something sick at work here. But the writer does her case no service when she sees the issue simply in terms of men against women. Sure there are sexual overtones here, and men are heavily implicated. There are also clear reflections of political power and exploitation. But there are multitudes of men who find such pornography senseless and degrading. They are no more concerned to thrust women back into the kitchen than the writer would be to be confined there, and yet they are at one with her in their disgust and impatience with the discrimination she has exposed. No, it is not men as such who are on trial here, but the soulless commercialism of our time in which women are freely sharing, the corruptibility of a liberalism that will stand for everything, the real meaning of which is that they will stand for nothing, and a pseudo-rationalism that, under cover of fine slogans, is selling out many fine values in our cultural heritage. Are feminists to be absolved from all responsibility at this point?

The related question—How far does media violence make

for the escalation of actual violence in the community?—is not taken up by the writer. How long can we avoid it? The link between the viewing of violent films and videos, and the perpetration of often hideous crimes, seems to be growing. So Judge Jane Matthews, sentencing a man to 15 years jail for the brutal murder of a neighbouring young mother in front of her two screaming children, saw the crime as arising directly out of the video the self-confessed murderer had just been watching. In the words of the judge: "It was a film with no discernible artistic merit at all. As far as I could see it was nothing more than a vehicle for depicting gratuitous, mindless and ghoulish violence." The full impact of this on immature minds and unstable personalities is deserving of much closer attention.

Long years ago one of the world's great minds saw no hope for the human race outside of "respect for life". Perhaps it is timely for us to ask whether this can be inculcated by allowing our children free access to a form of "entertainment" that finds them spectators at how many brutal slayings and degradations before they reach maturity?

• Lloyd Read is a retired minister who lives in Brisbane, Qld.

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Comment

• *Locals need our support too*

Missionary or Mission?

We are in a time of change in the work of mission overseas. In the past years many have supported people from their own church or state as they have gone out representing the Australian churches in mission in other countries. Such has been the story of the success of the mission work they have done that now fewer and fewer Australians are needed to work overseas. In each of the countries where we have worked there are strong national church leaders and conferences taking over the role originally performed by Australians. This is good news!

Unfortunately, it sometimes appears that the interest we have had in mission has been more related to the missionaries we have sent than the mission of the church in the country they went to. Following are the reflections of a returned missionary, which challenge us to continue to care about the church's mission overseas beyond supporting our own missionaries:

Why is it when the missionary comes home that there's a noticeable drop in prayer, interest and financial giving to the country they've come out of? Frequently the local people overseas pray for their broth-

ers and sisters in Australia even though for most of them Australia is a complete unknown.

To be Australians in another country has some real frustrations. Don't mistake me though—there are many joys and blessings too. However, the point I want to make is this: the local people feel some of the same frustrations and it's good when we can work them through together. But what happens when the missionary leaves? The missionary leaves these particular frustrations behind but the local people are left with them. They have to work them out themselves without the assistance of one who had the privilege of a wide experience in such matters. What is needed is that same assurance of prayer that the missionary had.

I'll give an example to show what I mean. The missionary had been treasurer of conference and whenever he had spoken about money matters it appears that the people listened and taken his advice. Now there is a younger local man doing the job. He has a good understanding of the situation, but what happens when he speaks—do the others listen? Perhaps not, because people don't seem to take his advice.

There are added difficulties for the local people and they need our prayers every bit as much as the missionary."

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Curkpatrick

Jesus and Divine Comedy

The interaction Jesus had with a diversity of people depicted in the Gospels could hardly have occurred without a capacity to enter into both tragic and comic aspects of life. And isn't a truly rounded personality one which can laugh, celebrate and spar with humour? But there is something deeper about Jesus' comic sensibility than humour and laughter.

Jesus confounded people's expectations and turned everything on its head. He turned all values upside down and created a world of incongruity, where enemies are loved, and one finds one's life by losing it. His teaching is often couched in irony, and a comic vision that refuses to take seriously the values and order which is at the core of our very perception of life. His values are paradoxical: "the first shall be last, and the last shall be first" is only one statement that makes a comical farce of the pervasive infrastructure of social distinction and pre-eminence that permeates every culture in overt or subtle ways.

The paradoxical nature of the Kingdom's values is at the centre of Jesus' comic perspective of reality. For example, the beatitudes are the very negation of "happiness". They are essentially "non-beatific", for they are the very antithesis of what a beatitude is, a blessing. Are the poor, sorrowful and persecuted really happy? In the Kingdom of God they are, which implies that alternative perceptions of life, outside the values of the Kingdom, can be nothing short of ludicrous.

His portrayal of the Kingdom of God is so extravagant in terms of its reversals of expectation as to be comic. Comic in the sense of "absurdity" to those who refuse the Kingdom. Divine comedy because of its liberating and gracious reversal of human expectations, for those who were characterised by society as weak, "irreligious" or social pariahs. The comic vision of Jesus reduced to absurdity what appeared proud and unassailable and serendipitously exalted those who were vulnerable and humble. It made what was "right" to be wrong and turned the outcast into friend. In his parables of reversal he brought together totally incongruous words like "good" and "Samaritan", told of a feast where no one came so the "riffraff" were invited instead, and had a repentant badman declared good, with a virtuous Pharisee disenfranchised of the righteousness he thought he'd earned!

What kind of comedy is this—which reverses all expectations, subverts everything, and teaches nothing in life is to be taken seriously—except God, oneself and one's neighbour? It is Divine comedy—which threatens to split the universe with laughter, and reverberate into the hearts of every person who rejoices and celebrates that the Kingdom has come to fill our lives with joy, hope and grace—and everything else we never deserved, but were foolish enough to think we had.

—Stephen Curkpatrick

Pentecostal Prayer

Breathe on us God with the breath that made Adam live.

Enliven us with your vitality, that we may be changed from clay to living spirit.

—Garry Harris

A Church ABC

Boonah, Qld, is situated an hour's drive south-west from Brisbane, out past Ipswich. It is the major town in the very scenic Fassifern Valley, with the office of the Shire of Boonah located there. It is within easy reach of at least five national parks, and is basically a farming community, with all the difficulties this means at the present time.

A Church of Christ is located in this beautiful township. It has been there for nearly a hundred years (it will celebrate its centenary in 1994). Excitingly, the present building is just not catering for attendances at the morning service, so the church is in the process of planning for redevelopment.

The official membership is about 70 but many more attend services. These are held at 9 am at the Fassifern Retirement Village (of which more later), which is virtually an early serv-

ice of the church as it includes others as well as residents, at 10.30 am and at 6.30 pm. An all-age Sunday School is also held at 9 am.

Other activities of the church include home groups (three, plus one in the process of formation) held during the week,



Focus on Boonah

a ladies' Bible study on Wednesday afternoons, a young mothers' group on Friday mornings and a young people's group on Friday nights. An interesting activity is the young adults cell group, which meets on Sundays at 5 pm.

Like many country towns, Boonah has its share of young people who move to the cities for work or higher education. Boonah is fortunate though in that it is close enough to Bris-

bane to allow these people to return home at weekends. After their 5 pm meeting many of them set out for the city where they are represented at most tertiary institutions.

Boonah also contains the Fassifern Retirement Village, which opened in 1972. A joint

venture of the church, the shire and the Queensland Department of Social Service ???, the village incorporates a nursing home, hostel and independent living units.

The minister at Boonah is Peter Hobbs. Peter trained at the Bible College of Queensland with a DipMin from the Australian College of Theology. He has been at Boonah, his first Church of Christ, for 18 months. He is married and has two

young daughters. He finds himself very busy, being involved in church and community activities. Peter is concerned with growing Christians into the image of Jesus Christ and making the Christian faith relevant in the community.

Boonah is a nice blend of country and city. It combines well the warmth of country hospitality with the alertness of a city church. It has a broad spectrum of age groups, from older people to youth, with no age group predominating. The emphasis of the church is on the home groups, so as to broaden the ministry of the church. The aim is to involve people in an informal and relaxing atmosphere, in groups that they can encourage others to join.

The Boonah Church of Christ aims to equip its people so they can make Christianity relevant in their community, something that is vital in these days.

Ministers' Workshop

The Average Minister

by Dean Phelan

- training and development workshops be offered to ministers and church leaders in the areas of time management, conflict resolution, ministry roles and team ministries. Specific groups to target are ministers under 35 years, those in their first ministry and those working with churches of less than 50 members;

- a booklet of guidelines be developed to help churches formulate job descriptions for their ministry positions, so there can be a program of regularly reviewing mutual expectations and creating opportunity for constructive evaluation, feedback and encouragement;

The study also produced some interesting statistics. Listed below are some characteristics of the "average" Church of Christ minister,

based on the responses of the 131 ministers who completed and returned the survey.

The average Church of Christ minister in Victoria-Tasmania is—

- aged in the mid 40s;
- male;
- married with 2.3 children;
- in the 17th year of ministry;
- in a third ministry and in this position for 4.2 years;
- ministering full-time to a local church congregation of 70–130 members;
- working around 50 hours per week;
- reporting about the same amount of stress as the average population, but generally more optimistic and trusting about the future;
- quite concerned about the ability to appropriately balance the expectations and require-

ments of family, congregation, community and other work priorities;

- looking for better relationships with conference executives and state departments;
- positive about knowing that ministers are doing what God wants them to do.

New South Wales ministers also participated in a further study. This survey sought views on a range of issues and collected data on such matters as stress levels, working patterns, ministry goals and views about their future. A summary has been circulated in NSW churches this year.

• Dean Phelan is Director of Human Resources at Epworth Hospital, Melbourne, and Deputy Chairman of the Vic-Tas Department of Mission, Education and Development.

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

Comment

• Australians are surprisingly open to the gospel

Land of Opportunity?

by Emlyn Williams

Godfrey Phillips, former TV director (*The Sullivans*, *Adventure Island* etc.) was a recent guest on Terry Lane's radio program. He told the story of his visit to a Baptist church in Sydney.

Newly arrived from Melbourne, and looking for more from life than his TV career had given, he went to the church on a lonely Sunday evening. Almost in spite of himself, he responded to the altar call. Hardly aware of what was happening, he found himself on his knees, sobbing his heart out. It was the start of a pilgrimage that has led to him working with the Salvation Army back in Melbourne. As he said, Jesus has revolutionised his life.

I have heard many stories like that since I have been in Australia (and not just in churches: for a so-called secular society, it's amazing how often they get into the media). I arrived five years ago having heard that it was a hard society, closed to the gospel. Australians didn't have—hadn't ever had—much time for any religion apart from hedonism.

A Change of View

Now I am going back to England, and I have a different point of view. Far from being closed to the gospel as I thought, I believe that Australia is surprisingly open. Don't get me wrong—I'm not saying that evangelism in this country is easy. We have a long way to go. But I do believe that there is

great openness and opportunity. The gospel is bearing fruit.

Why do I see Australia as open? There are a number of reasons.

• The Size of the "Fringe"

Any business would be delighted if a quarter of the people in its area came to its shop. Yet even conservative estimates suggest that 25% of the population go to a church at some time during the year. That is a much larger proportion than is in church weekly. In other words, there is a large fringe group. They come to us, albeit irregularly.

How effective we are with those fringe people is another matter altogether. But we mustn't lose sight of the fact that we have a head start with at least one person in four. Paul would have been delighted to do his evangelism in that context!

• Australians Are Spiritually Aware

Even the 50-75% who never appear in a church are not as closed to the God of the gospel as we may think. Most people recognise a spiritual dimension to reality, even though they may not be comfortable in talking about it. Almost 60% of the population describe themselves as "religious". They are at least reaching for something or someone "out there".

Look at the adverts in *The Age Saturday Extra*. Fringe reli-

gions and cult groups seem to be booming. Go into a bookshop and see the range of New Age books. Somebody must be buying them. The fact is, Australia is not unlike Paul's Athens. And like Paul, we need to proclaim the "unknown God" (Acts 17:23) to those who are groping for reality but looking in the wrong place.

• There Is Significant Goodwill towards Christianity

Even though many people are lukewarm towards the institutional church, Australians—even those with no church contact—are still surprisingly sympathetic towards Christian things. For example, most parents want their children to be taught RE at school. But when three-quarters of Australians describe themselves in the census as Christians, perhaps we ought not to be too surprised.

No-one likes hypocrites, and Bible bashers don't go down too well either. But most people see beyond them. Where churches are, for example, involved in welfare work it is generally recognised and appreciated. And when it comes to the significant events in life—birth, marriage, death—a good many Australians continue to reach out to the church for support.

Goodwill is no substitute for real faith, for sure. But it is a great starting point for reaching people.

in Australia. Each year, 18% of Australians move house, and that is only one kind of major change. For some, the changes are positive: educational opportunities, marriage, new children, migration and so on. For others they are negative: unemployment, marriage break up, bereavement. But all of them present moments of opportunity for Christians ready to bring good news.

False Hope?

Now I know that many of the positive statistics to which I have referred are actually declining. The writing is on the wall for the future if we don't change our ways. But we mustn't allow that to paralyse us into inaction.

The Chinese character meaning "crisis" is apparently made up of two other characters meaning "opportunity" and "danger". If we are in a crisis, as many say, there are two possible outcomes. Let's not neglect the opportunities in front of us.

But there is one more factor that I have not yet mentioned. And that is God's part in all this. I started off with the story of Godfrey Phillips because the factor is in that story. Godfrey's conversion—like every true conversion—was a work of God. More than anything else, it is the fact that God is at work that gives us real cause to believe that the gospel will continue to take root. That's why we can see Australia as a land of opportunity for the gospel. That's why we can dare to "seize the day"!

• Emlyn Williams came from England five years ago to work with Scripture Union in Victoria. He wrote these impressions just prior to his return to England. They were first printed in Outreach, Scripture Union Victoria's regular newsletter, and are used by permission.

Pontius' Puddle



• People's Lives Are Open to Change

People are most open to the gospel at times of change. And change is certainly the experience of many

Personal

Baptisms

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Changes

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Obituaries

Obituaries are limited to 100 words

Charles, Ian George (9.6.91) Born Cottesloe, WA, 4.8.15, one of three children. 1919 family to Melbourne. 1929 Ian baptised Kew Baptist Church. Awarded scholarship Carey Grammar. Matriculated depression years. Clerk at Dunlop. 1954 admitted University of Melbourne Bachelor of Arts majoring in psychology. 1961 married Pearl Pateson. Joined staff Victorian Program Retarded Children. Later appointed head. Served Psych Section of Australian Army. Taught in Victorian primary and high schools, close affinity backward scholars. 1985 family moved to Queensland. Ian and Pearl residents C of C Retirement Village, Bribie Island. At service SA Capt Springthorpe paid tribute. Survived by Pearl and two sons.

—W.R. Hill

Davies, Evan Frederick (15.7.91) At four Fred Davies was brought to the Maryborough, Vic, church by his parents. His active association with the church for 70 years ended after a massive heart attack. Fred was a dedicated Christian and served as doorkeeper, Sunday School Superintendent and officer. He was regular in attendance. His capacity of love and concern took him and Mavis visiting the sick, the shut-ins and lonely, giving so much of themselves in helping. Fred touched the lives of so many. The large gathering was a wonderful testimony to an active man of God. To wife Mavis, sons Allan, Dennis, Barry, daughters-in-law Joan, Dianne, Kerry, grandchildren Alister, Renae, we say: "God bless".

—R. Will Marshall

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SA

MURRAY BRIDGE (Morrie Munyard) Young people of Murray Bridge & Noarlunga exchanged visits ... Church holding "guest" services ... Sunday School thriving ... Rae & Max Thompson spoke on PNG mission at friendship tea ... Church has welcomed six people ... Visit of CCTC students encouraging ... Ray Watts progressing well after shoulder replacement ... Morrie Munyard has severe back problems ... Clarice Wallage, Pres Southern District, visited CWF.

WHYALLA Greg Hancock & Alby Kittel elected elders at AGM ... Koala Club average is 30. Barbecue tea well supported by parents ... Minister coming monthly from Adelaide. We thank Ron Saunders, Roger Brown, Ron Holmes, George Mathieson & Robert Leane (Conf Pres) for their pastoral encouragement, visitations & Sunday services ... Planning to appoint a minister in 1993 ... Eyre Peninsula Conference held at Whyalla in July. Cliff Perkins guest speaker.

BROOKLYN PARK (P. Webber) Combined audiences 800 at Melodrama ... Two leprosy action teams ... New pastoral care system involving whole congregation ... New church sign costing \$1,900 ... Weekly average offering for year \$962 ... Eight basketball teams C of C Association ... 115 present at 5 pm service for God's Gang families.

DULWICH-ROSE PARK (Rob Williams, Roger Brown) Our baptism was used by Beaumont Uniting Church for immersion of two young people, their minister Dean Brookes officiating ... Roger Brown spent four days in Tumby Bay-Ungarra area on Eyre Peninsula where no C of C minister now stationed. He arranged practical assistance to distressed wheatgrowing families, one of which has lost farm after ownership extending over 110 years.

ALBERT PARK (David Thompson) Church saddened by deaths of Iris Cumow (suddenly) & Phyll Hales (after long illness) ... Ted Crowley & Kel Carter have produced large paintings for specific services to aid visual worship ... Trial program commenced of free coffee & chat from 10 am to 2 pm Tuesdays & Fridays for lonely folk ... Minister & helpers arranging informal fortnightly meals for small groups of the congregation over next few months.

MUNDULLA (K. Wray) K. Wray's weekly Bible Studies—6 weeks in all—appreciated ... CWF considering quarterly combined meetings with Bordertown CWF during coming year. AGM welcomed D. Scown as President ... Baptisms of Nev and Deb

Church News

Wiese and Coleen Hunt witnessed at morning service by 75 adults and 20 children. Luncheon followed ... Harvest Thanksgiving Offering divided between Brotherhood Community Services and local church needs.

NSW

MAITLAND (R.N. Hawkins) V. Davies, marriage counsellor, CWCI speaker, led Sunday seminar on "Freed To Be Me" ... Understanding Child Abuse from a Christian Perspective seminar led by G. Long & Diane Lucas. Excellent ... Ross Wakely from DCD recent speaker ... Mr & Mrs J. Aiken welcomed into membership ... Youth fellowship commenced ... John & Debbie Grant involved in Christians in Sport Convention, Melbourne.

LISMORE (Ian Phillips) Good attendance at barbecue to welcome uni students to Lismore ... Encouraging number of students attending evening services ... Our morning service is being held at 9.30 each Sunday to coincide with Sunday School for a trial period of three months ... A new daughter, Millie, for Deb & David Robinson.

Qld

GATTON (Barry Benz) Sue, Misty & Melody Hearne welcomed on transfer from Withcott ... Service enriched by team sermon researched by Sunday night Bible study & presented by Peter & Lyn Elphick, Bob & Gail Chalker, Barry & Elke Benz ... Tribute Singers now gowned in lilac & white ... Ministry in visitation & outreach by elder-ship couples appreciated. John & Tess Buhse effectively ministering to Filipino friends & family ... Church tithing its general income.

PINE RIVERS (Neale Proellocks, Ian Todd) Enjoying different evening services—chaplain Dakebin High & band, North Pine Baptists shared; film "Stuck in a Nightmare"; fundraising dinner combined with service for World Vision guest speaker ... SMASH (Singles, Marrieds & Senior High) enjoyed time on Bribie Island ... Ladies meetings July medical theme—outreach with Playgroup & Child Care Centre: one on respiratory troubles & immunisation, second on smears & hysterectomy; final two on first aid.

BUNDABERG (Alan Leane) Spiritual & numerical growth our aim ... To enhance gospel service new four-part film series "Hope" featuring Billy Graham ... Sunday School growing, new staff enlisted. Alan Hermann, DCDE, conducted training session all departments ... Quality worship service conducted ...

Contacts list growing. Visitation follow-up high priority ... Alan Leane invited guest speaker Naracoorte, SA, 25th anniversary relocation ... Violet (Dolly) Cole called home 1 July. Tributes by Bob Dewar, Charles Cole.

Tas

LAUNCESTON (R. Foster, C. Spaulding, D. Tobler) Elders & deacons retreat held Dennison River 12-14 July ... Gideons Reps Drs Clezy & Tan spoke am services 14 July ... Delka Lee and Bill Dillon both required hospitalisation ... Jessie Hookway of Boat Harbour in Burnie General Hospital with a broken leg ... New singing group "Adoration" formed under Andrew Smith ... Church Building Fund now \$3,000 from sale of chocolate bars.

Vic

DANDENONG (Graeme Foon, Mark Butler) Ladies held casserole luncheon to celebrate their 64th birthday. 90 attended from all community & church organisations ... New members luncheon held ... 27 men attended church breakfast. Speaker Tim Hanna from Berwick church ... Rowland Croucher, World Vision, was a guest speaker and spoke on worship ... Church combined for worship with Mulgrave church.

PRESTON (Tony Armstrong) A special service on 16 June held to recognise 16 years of service to "Open Door" well attended ... Tony & Lynnette Armstrong on holidays. Guest speakers Arthur Knight & Jim Larkham appreciated ... Much illness among membership.

GREENSBOROUGH (George Warren) Strong commitment of church to 40 Hour Famine. Group coordinator Darryn Bishop ... Mostly Music, a fun cultural night, raised \$600 ... Mundys return from visit to sponsored child in Dominican Republic ... Church library revitalised by Max Carter ... Members participate in services theme examining Christian experience in life-style role—"The Salt of the Earth" ... Kimberley Pye welcomed into fellowship.

DAWSON ST, BALLARAT (Stephen Templeton, Tracey Wickham) Crowded attendance at successful winter cabaret held School of Mines ... Appreciation expressed to Tracey Wickham recognising her conscientiousness, diligence & valuable contribution in ministry ... Praise & worship through music provided by Frank Clark & York St Church of Christ Orchestra ... All-age-groups choir

Church News

commenced ... Church appreciated visit Max Carter, Conference President ... Commencing 4 August three services 9.30 am, 11 am & 7 pm.

SWAN HILL (L.J. Mayes) 80 attended family camp at Halls Gap over Queen's Birthday weekend when David Ratten (Mildura) was study leader ... Louis van Laar (Dept Community Care) visited church on 23 June & was speaker at both morning services ... Seven of our men rostered to assist minister with preaching appointments to cover three services each Sunday ... Ted Keating (Nunawading) met with board during July.

SPRINGVALE Plant sale & open day Hawksworth home raised over \$400 ... Church provides weekly communion service two local aged homes ... New KYB group to start ... Cathy Matthews accepted full-time study CCTC next year ... Jeff Hales home after three months HCJB, Ecuador, enhancing radio antennae & signal accuracy ... Mission Fund target \$11,000 almost achieved. Three weeks still to go. Missionary speakers booked for August.

MANIFOLD HEIGHTS (Max Ball) Combined Geelong churches met MH for BYO tea & service. Guests, speaker Conf Pres Max Carter & wife Stella, CWF Vic Pres ... Max & Coral Ball under medical treatment, also Mrs Nita Cole ... A continuing demand for groceries, mission basket for community needs ... Bruce & Karen Baker accept position of

caring guidance at Life Cry, Drysdale ... Baptism of Nicholas Maas & Trudy Wright.

PORTLAND (R. Hough) Appreciated ministry Chuck & Peggy Rook over three months they spent here ... Visiting speaker Rev D. Best from FEBC sharing of work of Christian radio ... Three young people leaving for 12 months overseas with YWAM ... Looking forward to Clegg's coming to share as second minister commencing 11 August ... CWF planning 50th anniversary meeting afternoon 11 Sept 1.30 pm.

PEEL ST, BALLARAT Church pleased that Wayne Allen to commence ministry 2 February 1991 ... 30 June guest speaker Ray Eldridge, Hamilton church, & evening spoke at combined service York St. 400 present ... Items appreciated by Shadow Music from Melbourne ... Church still faithfully served by ministry of R. Will Marshall & Albert Graham ... New group commenced for Years 5 & 6 ... Church planning overall Creative Living Centre.

HORSHAM (H.A.L. Clark, Ian Hunt) Andrews family returning from Rift Valley Academy, Kenya ... Gerry & Melinda Beimers, Wycliffe Translators in the Solomon Islands, now supported by church ... Over 200 attending morning services, many new families at 9 am ... Elder, Michael Cook, received Pride of Workmanship Award from Horsham East Rotary Club ... Harvey Clark conducting Greek classes ... CWAFL led program at Brim.

LA TROBE TERR, GEELONG (Dr C.J. Mackenzie) Two young girls & married man baptised with his wife rededicating her life ... Young people conducted evening service, which included film "Without Reservation" ... Trevor Carr working in Singapore, France & Denmark for a month ... Minister & wife on five weeks holiday in Queensland ... 23 members enjoyed musical afternoon at St Alban's Homestead ... Training class led by Alf White for church service helpers.

GLEN WAVERLEY (Ron Elbourne, Lindsay Croxford, Howard Sanders) New young peoples in-depth Bible study group meeting fortnightly ... 2 walking groups commenced ... Church School started new term with pancakes and games ... Elders & deacons (and partners) enjoyed relaxing video evening ... Practical worship training evening held for all worship service rostered helpers ... Recent evening artists Glen Waverley Singers, Sally & Peter Belousoff, Neil Bland & Andrew Stray, Bronwyn & Carolyn Thane.

WA

ROCKINGHAM (K. Ware) Numbers have increased in all areas ... Playgroup, which meets twice weekly, now has more than 200 attending with mums. We praise God for this outreach in the area ... Rejoicing for commencement in November of fellowship at Warnbro under Rockingham church's auspices ... John Sharpe on deputation

from CCTC gave enthusiastic message.

SCARBOROUGH (Nigel Merrick) Bible College graduate Geoff Dunning to assist our minister one day per week ... Church prayerfully preparing for "Community Contact Week" to be led by Rob Adams ... 600 Challenge newspapers delivered as local outreach ... Guest speakers Graham Johnson & Max Randall well received ... Pleasant Sunday afternoon most enjoyable. Proceeds to building fund.

MAYLANDS (David Jolly) Dr Keith Bowes guest speaker Maylands regional meeting July ... Tim Maley celebrating 21st birthday ... Musicians appreciated as they participate in services. Band organised & led by pastor ... CWF held coffee morning with ladies from other district churches ... David Jolly commenced "Kids Klub", meeting church hall weekly ... Starting committee Margaret Jones, Connie Eaves, Sharyn Jolly, Wendy Law-Davis establishing women's ministry (caring & sharing).

FREMANTLE (D. Good) Details of Collegelife & ministry training given by John Sharpe (CCTC) ... Helen Maiden (one time "Living Link" of this church) testified of God's making her "a walking miracle" ... At meal service Jack & Betty Sewell brought "highlights" of their recent visit to Germany, Zimbabwe & Zambia ... "Life in Focus" given \$1,156, proceeds of a stall ... Mid-year CWF talent money amount was \$420.

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October 1993

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• Dr Bakke calls on churches and mission agencies to meet the challenges of a new world

Urban Ministry

An American expert on urban ministry, Dr Ray Bakke, conducted seminars and lectures in Sydney and Melbourne during July. His primary purpose was to lecture at the School of World Mission at Whitley College. During his time in Melbourne he also addressed a wider group on "The Changing Context of Urban Mission".

In that address Dr Bakke highlighted the changing context of evangelism. In 1900 90% of all Christians were white, Western and from the northern hemisphere. By 1950 50% of Christians were southern, non-white and non-Western. In 1800 2% of the world's population lived in cities, in 1900 9% lived in cities and today more than 50% live in cities—however 80% of all missionaries go to rural areas. It seems that missionaries find it very difficult to be comfortable in ministry in the urban areas of the world.

Several trends that Dr Bakke highlighted have significance for the church in Australia. One is that the world now is more Pacific orientated than North Atlantic oriented. Another is that an Asianisation of the world is growing along with the trend to urbanisation.

Speaking of the global basis of the problems facing youth, Dr Bakke said that there is hardly a city in the third world that does not have an average age of under 18 years. (Mexico City, the world's largest city, has a median age of 14.8 years). But very few missionaries work in urban areas. One of

the fastest growing areas for possible mission is among the children of street people.

Dr Bakke said, "International economies are the new governments and they are out of control." (In an aside he commented on the current debate on Sunday trading in Victoria and observed that this trend is ultimately unstoppable.)

He called on churches and mission agencies to meet the challenges of this new world—to face the challenge of the pluralism of urban communities, to meet the culture. The church may have to develop into round-the-clock, multicultural hubs of ministry, promoting a wide range of caring models and working with a variety of language groups.

He called on Christians to read the Bible from a contemporary viewpoint—there are over 1,000 verses in the Bible about the city. Christians will need to be open to new concepts of ministry and that can be very threatening. He observed that some sections of the city are now so unsafe that the only effective ministers will be women (those vulnerable to the violence of the situation but still willing to work within that context).

The old division between mission as something that happens "over there" and evangelism as something that happens "over here" has gone, as God has brought people from around the world to our doorsteps. We in the church will now have to develop strategies and ministries to cope with these new challenges. —CRA

The Last Word

The choice is ours. If in the end we find ourselves outside the Kingdom of God, it will be because we have refused to enter the Kingdom now.

—Stephen Travis

Before being baptised a person was handed a form to fill out. The minister noted that the candidate appeared puzzled, only to learn that the person had been handed the wrong card, an application for a youth camp. One of the first questions on the form was, "Can you swim?"

"I hear one of your children wants to be an undertaker. I thought you said your children wanted to be doctors."

"I said nothing of the kind. I said they wanted to follow in the steps of the medical profession."

The trouble with some people is that if they do an honest day's work, they want a week's pay.

I slept like a log.

I know, I heard the sawing.

A person was employed at a large engineering works, and one day stood too close to a large wheel. Caught in the machinery the worker was spun round for five minutes before being thrown clear.

The manager, who had seen the accident, rushed up to the worker, and gasped, "Speak to me, speak to me!"

The employee opened his eyes dazedly and stared at the manager. "Why should I? I just passed you five thousand times, and you never spoke to me!"

If you find errors in this publication, please keep in mind that they are there for a purpose. We publish something for everyone, and some people are always looking for mistakes!



Sure I'm worried. It's one of the engineers who built the dam.



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