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THE AUSTRALIAN CHRISTIAN

A Light to the World

The Grote Street, Adelaide, SA, church holds a service by dawn's early light on Montefiore Hill —story page 3

Also in this issue—articles on Amnesty International (page 4), nursing (page 20), church barbies (page 13), school chaplaincy (page 17), refugees (page 15), Luke (page 14) and prayer (page 14)—plus all the regular features!

THE AUSTRALIAN CHRISTIAN

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Guest Editorial

Faith and Disability

Ted Heard

The church should welcome moves that have resulted in community-style living for disabled persons, who were previously cared for in institutions. But with the failure of Federal funding and the increasing accommodation crisis for disabled persons in the community, caring Christians should consider the need to contact their members of parliament to suggest that the urgent review of such funding is necessary. Take the story of Felicity:

Because their daughter Felicity was autistic and unable to talk, her parents, Sue and Harry Cowgill, put their lives on hold for 20 years to care for her. At 17, her autism was compounded when she also developed primary thyrotoxicosis, with over-activity of the thyroid gland.

Her behaviour then became a serious problem as for weeks she refused to sleep. She would stand in the middle of the street of her parents' home, shrieking and kicking doors all night, or excreting all through the house.

It nearly drove the parents crazy. Sue Cowgill said she considered murder, suicide or both and Harry believes that they both would have been dead from stress within five years.

At the end of 1990 they found accommodation support for their daughter at the Christies Beach Community Living Project, which caters for about 30 people. Felicity, now 21, at present receives 24-hour care and staff have said that the change in her in the past 18 months has been "incredible".

But like so many government-funded projects, this community living project is so financially strapped that such services may not be available much longer. So at the end of 1992 what will the Cowgills find?

In considering the needs of the disabled we can begin "at home" in the church. Disabled people need to find access to church life both physically and in opportunities to participate and contribute.

While some churches have been alive to the situation and have provided suitable ramps, seating, toilets and loops, many churches have quite unsuitable, stair-ridden plants that even lack accessible toilets.

One does not find many disabled people in the churches in the decision-making bodies. In some churches one does not find disabled people as worshippers at all. One suspects this is in grave contrast to the Gospels, where the pages are alive with the lame, the deaf, the blind and the emotionally disturbed. The disabled found in Jesus a caring friend. His church should also be a place where disabled people feel wanted and accepted.

A disabled friend was encouraged to share her feelings. She wrote, "For a disabled person to be integrated into the life of a congregation that congregation needs to see the disabled person firstly as a person who, like everyone else, needs to be accepted. My relationships have nothing to do with what I can or can't do or what I need other people to do for me. They are based on mutual acceptance and respect and are enhanced by the experiences and confidences we share together."

She continued, "I think that sometimes we can make the physical needs of disabled people our primary concern. If this happens it can sometimes get in the way of our developing a relationship with them." The order is acceptance, relationship, needs fulfilment and participation.

In church and nation the challenge of disability is there.

• *Ted Heard grew up in the church at Collins St, Hobart, Tas, and he commenced studies at Glen Iris in 1945. After marriage to Dorothy Berry at Lygon St by Principal Lyall Williams he went to Baramati, India, where Ted and Dorothy shared the superintendency of the Baramati Boys Home. Then came a ministry with the Mitcham, Vic, church and period as Home Missions Director in South Australia before his retirement. Recently Ted has been a part-time prison chaplain at the Adelaide Remand Centre. Introduced to the care of the "differently abled" by Kevin Caulton at the 7th WCC Assembly in Canberra, he now convenes the People with Disabilities Task Group of the South Australian Council of Churches. Ted has an "accepted" disability and wears spectacles.*

Easter Gift

Canoes on holiday

Easter Thursday was a busy day for many about to go on holidays. That morning, **Don Smith** of the **Vic-Tas Department of Mission, Education and Development** received six new canoes from the **Nylex Corporation** as a gift from the **Adventure Committee**. By late afternoon the canoes had made their 300 km trip to **Camp Banksia** on **Lake Victoria** in time to be used by the large family camp sponsored by the **Nunawading, Vic,** church. The new canoes were in constant use during the holiday period. Five older canoes were returned to Melbourne for rebuilding. They will be used on the **Maribyrnong River** by the Adventure Committee when its new facility is opened there in some months time. The Adventure Committee has an expanding fleet of canoes available for hire and use in Department-sponsored activities.

• Graham Woodhart, Adventure Committee, and Don Smith, DMED, taking delivery of the canoes from Graham Cole of the Nylex Corporation and an elder of the Frankston church

A Charter for Churches

(See the Guest Editorial opposite.)

In acknowledging that all people are individuals ours is a church that—

• values the worth of each person with a disability and recognises the person's potential for spiritual growth;

• believes that the life of the church is enriched through the contribution of people with disabilities;

• seeks to be inclusive in our practices so all people are able to share the gifts of our church;

• is committed to opportunities for access and full participation in all its activities;

• promotes a greater understanding of barriers to participation that people with disabilities experience;

• challenges its members to intercede in the community, particularly in the areas of accommodation, education and welfare, on behalf of people with disabilities;

as we see Jesus in all people.

(Disabilities refer to intellectual, physical and emotional disabilities.)

—Produced by the People with Disabilities Task Force of the South Australian Council of Churches, GPO Box 2106, Adelaide 5001

Light's Vision

Dawn service overlooking the city

• Grote Street's very early service

The **Grote St, Adelaide, SA,** church held a special service on Easter Sunday at **Colonel Light's statue, known as "Light's Vision", on Montefiore Hill.** The sight was chosen because it overlooks the city and those involved wished to remember that Jesus overlooked the city of Jerusalem and wept for its people. Those present came to remember Christ and to share his burden for the lost.

The service was a first for Grote St. It was advertised in the local Messenger Press and on special services boards on the front of the chapel.

The service commenced at 6.30 am with scripture readings and choruses sung to a cassette tape powered by batteries. Following advice from the Highways Department to the minister Ian Adams that sunrise was at 6.43 am the service led up to a triumphant shout of faith, "He Is Risen!" at that precise moment.

This was followed by several testimonies and after a closing prayer all 43 who attended were invited back to the church hall for a breakfast of hot cross buns, tea and coffee. Those who shared in the service were Grote Street members, their relatives and neighbours (who attend Baptist fellowships) and a Catholic lady. A public witness was made to all who passed by and to the mother and child on a bicycle who stopped and joined in the worship.

At this stage the church is thinking of making this an annual event along with the Good Friday service and Sunday services. On Good Friday the church hosted the **Prophecy Meetings** run by the **David House Fellowship**, from 2 pm to 9 pm.

Reunion

Former members of the 25th Perth Boys' Brigade Company (Dinaella) and the 29th Perth Girls' Brigade Company (Dianella) and their families are invited to a reunion being held on 26 June at the Dianella, WA, Church of Christ, Waverley St, Dianella. Details can be obtained from either Brian Stitt on (09) 275 3449 or Ray Tinetti on (09) 276 9309.

Amnesty International's Religious Network

Helping people persecuted for their faith

Open your newspaper any day of the week and you will find a report from somewhere in the world of someone being imprisoned, tortured or executed because his or her opinions, religious beliefs or ethnic origin are unacceptable to a government. But your sickening sense of impotence can be transformed to a resolution to do something about it when you look at the example of the human rights organisation **Amnesty International**, which has an active and hard working **Religious Network**.

Official persecution of individuals for their religious beliefs is widespread:

In **El Salvador**, where church workers have been prime targets of persecution, members of the military responsible for the brutal 1989 murder of six Jesuit priests still have not been brought to justice.

In **Greece** Jehovah's Witnesses who refuse on religious grounds to perform military service are imprisoned.

In **Tibet**, Buddhist nuns who have demonstrated peacefully against Chinese rule have been beaten, tortured and held without charge.

On Human Rights Day (10 December) 1990 the Religious Network was actively launched in Victoria, and *The Samaritan* became re-activated as a vehicle for campaigning against religious persecution. Numbers of individuals and church groups have gradually grown with about 100 now involved. Roughly half are part of religious groups—congregations and convents—and half are individuals doing religious campaigning and religious urgent actions.

The Religious Network is currently working on human rights abuses in the **Philippines**, where some church workers have been specifically targeted for death threats and for illegal executions. **Father Narciso Pico** was a parish priest who was shot dead last year. He was active in a number of religious and human rights organisations, and for some years had lived with warnings and death threats. **Reverend Vizminda P. Gran** was killed, along with her husband, by five masked men. She had been under surveillance by the military for some time. Death threats against **Sister Aquila Sy** were painted on the walls of a church after she had been "red labelled" a communist.

Amnesty International is a worldwide movement independent of any government, political faction, ideology, economic interest or religious creed. It plays a specific role within the overall spectrum of human rights work: it seeks the release of people detained anywhere for their beliefs, colour, sex, ethnic origin, language or religion, provided they have neither used nor advocated violence. These people are termed "prisoners of conscience".

AI was launched on Trinity Sunday, 1961, by a Quaker, a Catholic and a Protestant. Since then, caring people of many other denominations and faiths have joined the movement and have often wished to write letters and campaign specifically for prisoners of conscience imprisoned because of their faith. The name of the newsletter that kept these people informed was *The Samaritan*.

The Religious Network is involved in campaign work—they tap into a country where there is a special concern, including victimisation of people wishing to practise and express their faith. They also do Urgent Action work—these are quick response actions to intervene on behalf of a particular prisoner who is under threat of imminent torture, death or other human rights abuse.

The Religious Network is important because it specifically harnesses the skills of those who can work for fellow believers in different faiths or denominations throughout the world. The specialist interest and knowledge of people of faith means that they can bring some particularly relevant arguments to religious casework. The ecumenism of this outreach can therefore give special hope to prisoners.

The faith of letter writers is put into practice in two very tangible ways—first in giving hope to prisoners, and secondly in actually getting prisoners released. Some of the Religious Network's success stories include the case of a 13-year-old child in **Guatemala** who was beaten and killed by the police. Following an urgent action that involved the Religious Network, the four police officers responsible were brought to trial and sentenced to prison terms. It was a prompt response to the threat of extrajudicial execution to an archbishop and five bishops in **Malawi** that contributed to a situation where their safety is now guaranteed.

One of the strengths of the Religious Network is that it allows people to work through AI in ways that suit them—this may be prayer, action (letter writing and other campaigning) or worship. Some groups have weekly or monthly letter writing sessions or they may raise funds for AI, while others have prayer meetings or organise worship around the theme of human rights.

Amnesty can provide ideas for human rights services, prayers, hymns, and has posters and other information. If you would like to find out more about becoming associated with Amnesty's Religious Network, ring **Margaret Trainor on (03) 427 7055 or write to her at 14 Risley St, Richmond 3121.**

Bob and Shirley Clymer's
45 years of ministry
to Churches of Christ in Australia
will be recognised at a Farewell Luncheon
at Belmont Church of Christ, Roslyn Road,
on Bob's retirement on Sunday, 28 June
Friends are invited to share in this farewell

10 am Worship Service
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Lucy Griffiths
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CWF Resource & Development Committee

God to the Rescue

National Bible Sunday

Churches around Australia will "rediscover" the Bible on **National Bible Sunday**.

Bible Sunday is a joint venture of the **Bible Society, Scripture Union** and churches across Australia. One Sunday in July is set aside for a special celebration of God's Word. It is designed to highlight the importance of the Bible in the life of the church. On **26 July** this year, Christians across Australia will be encouraged to give Bible reading a higher profile in their lives.

Some people would ask, "Why have Bible Sunday?" The two agencies sponsoring Bible Sunday claim the special day offers a chance to celebrate the Word of God in the life of individual Christians, the church and the nation.

The theme for 1992 is **"God to the Rescue"**. The readings for the day will focus on the Bible's message of God's salvation.

President of the National Conference Council of Churches of Christ, **Clive Ward**, endorsed National Bible Sunday. "I commend the celebration of National Bible Sunday. Study of the Bible is an essential ingredient of spiritual understanding and growth. It is appropriate that as churches we jointly focus our attention on exploring the magnificent truths which the Bible reveals."

The aim of Bible Sunday is to encourage more Australians to read the Bible. Individual churches are being invited to run activities designed to promote Bible awareness and knowledge.

To get your congregation involved in celebrating Bible Sunday, contact your state office of either the Bible Society or Scripture Union.

Posters, worship leaflets and reading guides are available. Leaflets outlining activities, sermon outlines and children's and youth programs are also available.

Growth Opportunities

CCTC courses for everyone

A New Way of Living is a short course offered to church members by **CCTC** on the challenges of the Sermon on the Mount for Australians in the 1990s. **Greg Elsdon**, lecturer in New Testament Studies, will present these studies in **Adelaide, SA**, on Friday night and all day Saturday, 19 and 20 June, and then at **Box Hill, Vic**, on six Tuesday evenings from 21 July. A steady stream of enrolments is being received.

Anyone wanting to "test the waters" with one unit of study has eight choices for Semester 2, six being held at night. An advertisement appears elsewhere in this issue or ring **(03) 790 1000 for further details.**

CCTC's co-operation with the School of World Mission gives people access to the intensive evening unit on **Liberation Theology and the Mission of the Church**, beginning 29 June. **Dr David Batstone**, the visiting lecturer, is the founder and Executive Director of **Central American Mission Partners** and professor of Theology at New College, California. A second mid-year intensive is on **Ecumenics**, to be held during the day, beginning 25 June, using participants in the ACC Consultation, including **Dr Gunther Gassman**, who heads the Faith and Order work of the WCC.

Our Baptist colleagues at **Whitley College** have appointed **Dr Eddie Broadhead** as interim New Testament Lecturer while the process of appointing a successor to the late **Dr Athol Gill** takes place. Dr Broadhead is a Southern Baptist who has done his graduate work at Ruschlikon and Zurich in Switzerland and will add new dimensions to the teaching program when he begins in July. In that month **Dr Mark Brett** also takes up his position as **Old Testament Professor** at Whitley College. He is a Queenslander who comes back to Australia from the UK, where he has gained a great reputation as teacher and scholar.

CCTC will be offering a **full complement of courses** in second semester both for ministerial students and others who are seeking a better understanding of their Christian faith and life and who wish to serve their Lord more effectively.

—Keith Bowes
(Principal)

Putting $$$ to Work

Savings provide Russian MPs with Bibles

• **Russians scrambling for Bibles provided by the Bible Society**

Deputies and staff of the Russian parliament created history recently when they left the parliamentary hall to receive more than 6,000 Bibles and children's Bibles being distributed inside the assembly building by the **Bible Society**. Parliament temporarily went into recess because so many had left the chamber to receive the scriptures.

The Bible Society in Australia played its part in this effort by sending funds derived from its savings and investment scheme, the **Bible Society's Trustees' Deposit Fund**.

The Trustees' Deposit Fund (TDF) allows investors to save and invest safely and conveniently while helping provide God's Word to those in need.

Operating for more than 30 years, the TDF is used by investors who lend at low or no interest, safe in the knowledge that their money is not only secure but is also helping spread God's Word.

The Bible Society's TDF is an ideal investment for pensioners who can receive the deemed rate of interest determined from time to time.

The TDF is also ideal for investors who are prepared to receive a low rate of interest to ensure their investment keeps pace with inflation. There is no fixed term for investment and withdrawals can be made in whole or part at call.

Funds are invested by the Bible Society in bank bills, trustee investments or government guaranteed deposits, making investments in the TDF very safe.

For more information about the Bible Society Trustees' Deposit Fund, contact the Bible Society office in your capital city.

Blessing, Inspiration, Fellowship

New South Wales 98th CWF Conference

Almost 200 attended the 98th NSW CWF Conference at Auburn church on 30 April.

An atmosphere of praise and worship was created by the song leader, **Ailene Quick**, musicians **Bronwen Dixon** and **Dorothy Wilson** and soloist **Amelia Koh**.

Lorraine Hensby presided over a day that proved to be one of blessing, inspiration and warm fellowship.

The keynote speaker, **Dr Gordon Moyes**, challenged all to think BIG—Biblical Imperatives and Goals.

Special features were "a conversation" between **Stewart Spencer**, Administrator of the **Pendle Hill Nursing Home**, and **Doreen Moore**, Chairman of the Nursing Home Board, a focus on Overseas Mission by the Executive Director, **Jeff May**, and a greeting from the Conference President, **Graeme Bagley**, who also introduced the officers for 1992.

A cheque for $2,000 was presented to the **Federal Aborigines Board** in recognition of their 50th anniversary and a cheque for $1,000 was presented to the **Theological College (Carlingford)** in recognition of their 50th anniversary.

The incoming President, **Ailene Quick**, was introduced. She introduced her theme for the year "Renewal in Christ".

—Elaine Wilson

Buzzing

South Australian Women's Conference

Grote Street church "buzzed" with the 200 present on 7 May for the **SA Women's Conference**.

The choir, trained by **Audrey Fletcher**, was a delight.

The morning emphasis was on 50 years of outreach to Aboriginal people by Churches of Christ. **Bob Brown** showed some "breakthrough" products he is promoting as means of mission outreach—creating jobs for Christian Aboriginal people.

Helen Oatley gave devotions and **Wendy Ridge**, spoke about "Christian Community Care" preceded by a mime by **Joanne Heath**. **Hazel Skuce** told of testimonies, struggles and victories of people she worked with in India.

Chairperson, **Shirley Burger**, recapped on thoughts and events of women's ministry through the year leading up to changes now taking place. A recommendation was presented to the ladies stating that "As from 7 May the Women's Ministry Committee ceases to exist and that a Women's Co-ordinator be appointed". This was voted on and almost unanimously accepted. In the coming months a Women's Ministry Co-ordinator will be appointed. The work will continue through task groups for different functions. The *Call* newsletter will continue to keep the women informed about news, programs and causes to support.

—Lylia J. Hocking

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Vietnam in Common

Vietnamese church celebrates ninth anniversary

• Hung, Minh, Rod and Nathan

Hung, Minh, Rod and **Nathan** are all Christians and all have lived in Vietnam.

Hung, an ex-captain with the South Vietnamese police, spent seven brutal years in a prison and re-education camp after the fall of Saigon. Following release he escaped with his eldest son to Indonesia and came to Melbourne in 1983. Other family members joined them in 1987.

Minh, a major in the South Vietnamese army, spent 13 years in prison in similar circumstances. It was five years before he saw his wife again and then only once every two months.

He and his wife came to Melbourne in 1991 after being sponsored by their three sons, all of whom are members of the congregation of **Melbourne's Vietnamese congregation** at **Richmond**. On the day of the church's ninth anniversary Minh made his commitment to Christ and will shortly be baptised.

Rod Beer is the minister of the **Richmond** church. He served in Vietnam during 1970 in the 7th Battalion of the Royal Australian Regiment.

The three men exchanged memories and experiences of their Vietnam associations. Hung is now a tram conductor. Minh is studying and hopes to complete a course to qualify him as an interpreter.

Nathan Nhan is the minister of the Vietnamese congregation. Under his leadership the church has continued to grow, with plans for extension to **Sunshine**.

Nathan plans to attend the World Convention in Los Angeles and meet with Vietnamese church leaders who live in California. He will have various speaking engagements during this visit.

Along with his ministry to the church, Nathan serves as an **ITIM chaplain** to Vietnamese and other Asian workers in Australia Post.

Later this year the church hopes to sponsor a Vietnamese pastor now residing in Germany to assist the expansion of the work. The **Vic-Tas Department of Mission, Education and Development** is assisting in the project. Some $8,000 must be found for travel and relocation expenses. With the downturn in the economy church members have suffered unemployment with subsequent difficulties in church finance. Gifts for this project would be most welcome. Further information is available from **Don Smith** at **DMED**.

Carey Connections

Link with missionary beginnings

In the report of the annual Missionary Convention held by the **Swanston St, Melbourne, Vic,** church in the 23 May issue it was noted that 1992 marks the 200th anniversary of William Carey preaching and the formation of the Baptist Society for the Propagating the Gospel among the Heathen. This is acknowledged as the commencement of the modern missionary era.

The meeting that formed that mission society was held at Kettering, England, on 2 October 1792. At the evening session, which convened in the back parlour of the home of a hospitable Baptist widow, **Mrs Beeby Wallis,** there were 12 present.

Priscilla, the daughter of Mrs Beeby Wallis, later lived in Melbourne, at first in Edsall Street, Malvern, and later in William St, Brighton, with her sons **A.M.** and **F.M. Ludbrook,** who were well known among our older readers. Her grave is in the Baptist section of the Brighton, Vic, cemetery. A.M. Ludbrook was the father of our correspondent in the **Dulwich–Rose Park Uniting Parish in Adelaide, SA, Jack Ludbrook.**

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MacDonalds Visit

A ministry to hurt and broken-ness

The visit of **Gordon** and **Gail MacDonald** from the US in May was greatly appreciated by 180 who attended a seminar at **Nunawading, Vic,** and by 100 (ministers and their partners) who attended the annual **Vic-Tas Ministers' Refresher** at Marysville. The visit was jointly sponsored by the ministers from NSW and Vic-Tas.

Gordon MacDonald is currently the senior minister at **Trinity Baptist Church** in central **New York.** He has travelled widely as President of Intervarsity and was also formerly Chairman of World Vision for North America. Gordon and Gail have a ministry to Christian workers throughout the world. Increasingly they have spent time over the last few years in writing; their books are available through our conference departments as well as Keswick–SU.

All who met them appreciated the dialogue style that Gordon and Gail used; they complemented each other so well! One would lead the other into another story; or ask a leading question to see if it was appropriate to recount perhaps a more intimate experience.

Speaking openly about his own weaknesses and failure, Gordon was able to relate to that "dark night of the soul" when we feel God and all our associates have forsaken us. He reminded us that all tunnels go somewhere. In Tozer's words, "It is highly doubtful that God can use a person significantly until he (or she) has hurt deeply." The MacDonalds had a ministry of encouragement for us all.

Gordon spoke of our private spiritual disciplines: the use of scripture, the regular acts of repentance and confession, contemplative activity, various forms of prayer, journaling, fasting, self-denial and sabbathing.

There were many helpful themes opened up: our personality types, ministers' marriages, sources of energy drain and discipleship training. These outlines were liberally sprinkled with illustrations from the MacDonalds' experiences; they were also willing to answer our questions.

The refresher concluded with a communion at the Anglican church in Marysville, following the Anglican order. Several returned to the communion rails to receive prayer from Gordon before returning home to family and church responsibilities. We really felt that we had received a very special ministry from two very special people. Our ministers and our churches need more imput into our lives by people of this calibre.

—Barry Jenkins

Vanuatu Passing

Hancy Robert

Last month in Vanuatu Hancy Robert died of cerebral malaria.

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Hancy was from West Ambae, the daughter of Pastor William Vuti and Anneth, missionaries on Tanna Island. Hancy attended university in Fiji from 1978 to 1982. She also trained in New Zealand and taught at Ranwadi High School for three years (1983 and 1985–86). She had since taught at other schools and was acting principal of the secondary school on Tongoa Island when she died. She leaves behind a husband and young family.

Beryl Lewis

Magill appoints pastoral care assistant

• Beryl Lewis

Beryl Lewis has recently been appointed pastoral care assistant to **John Gilmore** at **Magill, SA.**

Beryl, who has recently moved with her husband, **Neil,** from Melbourne to Adelaide, completed her **Certificate in Lay Ministry** at **CCTC** last year. Prior to coming to Adelaide she was a part of the pastoral team at **Cheltenham.**

Beryl's appointment will involve her in pastoral care, particularly among the elderly in the congregation. She will provide leadership in a number of programs that the church is running to provide service and fellowship for the many seniors in the area. These include a "Take Time" fellowship program and two "Food and Friends" groups.

She will also assist in administration within the church and will, on occasions, preach and provide other support.

When interviewed about her new appointment Beryl said, "I am delighted to be a part of the pastoral care team at Magill. The church has, under the leadership of John Gilmore, commenced some very valuable work. I am looking forward to sharing in this serving and caring ministry."

Letters to the Editor

Letters are limited to 200 words

Berwick Easter Drama

To the Editor,

I was concerned as I read the report of the Berwick Easter drama ("AC" 9 May) that the character of Peter was heard singing "Wind beneath My Wings". While it is true that William Booth once said, "Why should the Devil have the best tunes," (in very truth he doesn't) I'm sure that even he would have ben horrified at the thought of a song featured in the film "Beaches" and recorded by Bette Midler being sung by Peter in this re-enactment of the Easter story.

If we have to use a current sentimental ballad "to highlight to our community what the real story of Easter is about", to quote Malcolm Gray, then we only depreciate the Gospel and cheapen its appeal by using the words and music of the "pop" culture.

In the same report there is mention of the song "Just an Ordinary Man" sung by the character of Jesus. I trust that is not the song from "My Fair Lady". If such is not the case, forgive my musical ignorance, but if it is, then Heaven help us all!

—Ted Brumby
(Townsville, Qld)

Christian Unity Support

To the Editor,

I write to express my satisfaction at the lively debate at the Vic–Tas Conference business sessions with regard to the report of the Department of Christian Union and Ecumenical Affairs. Despite those who failed to heed the president's instructions to be brief, there were many contributors to the discussion and others who wished to contribute but were unable to as time had run out. This discussion was the only one that occupied its full time and shows that there is a continuing interest in the work of the department.

Unfortunately interest and support are not the same thing. And support is not measured only in terms of money. For an organisation that owes its origin to a plea for Christian unity the number of excuses offered for not living by our plea is most surprising. What the department desires and prays for is to be assured that our churches and members have a real commitment to unity and a desire to make that obvious to the world.

While we wait for that to occur the department will continue to remind the churches of our heritage and call us to our destiny. It will maintain our involvement in dialogue and encourage inter-church co-operation wherever possible. And it will strive to continue our involvement in the ecumenical movement as resources permit. These are the responsibilities conference has given to it.

—Trevor Banks
(Chairman, DCU&EA)

Dandenong History

To the Editor,

I am making progress on a history of the Dandenong, Vic, church for its 100th anniversary.

For one part of the history I am compiling a list of all the ministers who have served the church, their names, a brief history of each of them and their dates of service from September 1892.

If any readers can help with some details of ministers they know who have served at Dandenong I would be grateful for the information.

All correspondence will be answered.

—Harry Schilling
(63 Athol Rd,
Noble Park 3174
Phone (03) 548 2022)

Gospel Celebration

To the Editor,

I would like to make three comments concerning the Vic–Tas Gospel Celebration.

I do not agree with Ian Tippett ("AC" 23 May) that the music "was a good mix". Some quieter music would have provided a better mix.

I would like to express my profound appreciation of the presentation of the Gospel by Iris Lawson. Her work was worthy of the great occasion.

This leads me to express my surprise and disappointment that the program was not recorded. I was eager to have a record and found that none had been made.

—Allan Clark
(Croydon, Vic)

Making Alcohol Pay

To the Editor,

It's time the liquor industry was made accountable for the economic wastage and destruction it causes in society.

This would represent levying every glass of beer sold by an extra 40.6 cents.

And why not?

Why should tax-paying non-drinkers be involved in footing the bill?

—Arnold Jago
(Mildura, Vic)

Training Levy

To the Editor,

I am aware that some business people have legitimate reasons why they can't fulfil the Government's 1% training levy.

When compliance is impossible, there are two options. One is to pay the 1% to the tax office (no deduction), the other is to contribute the 1% to an approved training institution, in which case the amount qualifies as a tax deduction. CCTC is an approved institution, because of its contribution to training people for service in the community. CCTC will provide information about this on (03) 790 1000 although not if it is for avoidance of an important obligation to raise the skills of the Australian work force.

—Keith Bowes
(Principal)

Letters from Tertius

Accentuating the Positive

To the Editor,

It was my wife's turn to read last night. It was Luke's account of the Last Supper. I had slipped off into a momentary doze. As I came to she was reading Jesus' words, "You have stood by me in my troubles." And then she read on about the dispute among the disciples about who should be greatest.

The other night we had read about the kerfuffle among the Disciples over who should wash one another's feet. And now just after the Lord's Supper they were still on about who will be greatest. And soon they would forsake Jesus and Peter would deny him. And here was Jesus thanking them for supporting him. "You have stood by me in my troubles."

What a remarkable spirit our Lord had! A bunch of no-hopers who kept getting it all wrong, like us, their modern counterparts, and Jesus praising them for their loyalty and commitment.

I couldn't help thinking that our minister is something like that. He gets in special speakers and we don't turn up to hear them. He calls for working bees and we all with one consent begin to make excuses. He calls the church to special prayer and we decide to stay home saying that God can hear us as well there as at church. He preaches about thinking positively and we trip ourselves up over our negatives. He inspires us to firm belief in God and we live like atheists when it really comes to trusting God. And then in his annual report our minister tells us what wonderful people we are and how well we have stood by him.

Maybe that's what Christ-likeness is all about. Encouraging people by "accentuating the positive" in them and being a bit blind to their obvious failings.

"Lord help me to see the common sense of this because my nature puts it round the other way." Amen.

—Tertius

Letters to the Editor

Photos Sought

To the Editor,

The Board of Trustees of the Winter Trusts (which is the umbrella name for the Peter & Charlotte Trust and the Ivy Winter Trust) is wanting to obtain photographs of the founders of these two trusts; the founders being, as the names imply, the late **Peter Winter**, the late **Charlotte Winter**, and the late **Ivy Winter**.

These people are mentioned in the pamphlet written by the late A.W. Stephenson, and published in June 1975 by *The Pamphlet Club*, Pamphlet No. 241, entitled "The Winter Story", and if we can obtain photographs of the three trust founders we would then have a more complete record for historical preservation.

If any relatives or friends have photos they could let us have, or know of any persons who may be able to assist, we would appreciate if they would contact us by mail or phone.

—J W. Marshall
(Chairman, 1/7 Illawarra St, Allawah 2218. Phone (02) 588 1710)

Curkpatrick Challenged

To the Editor,

Stephen Curkpatrick's article, "Faith Speaking to Faith" ("AC" 23 May), is an onslaught on Biblical Christianity.

Stephen confidently asserts that the differences in the Gospel accounts of Christ's post-resurrection appearances are "extravagant" and "intransigent". In fact, a detailed study of the topic has encouraged me that the Gospels are uncontrived, reconcilable and accurate accounts of complex events.

The really dangerous thing about Stephen's article is that he concludes that the Gospels are not "chronological documentaries"; but "'faith speaking to faith" and that a "scientific document" could not convey (the truth about the resurrection) but profession of faith does.

This is the idea that religious "truth" is somehow sealed off from the factual, the objectively verifiable. ("It's true if it's true for you.") It makes us feel lovely all over but is **intrinsically** doomed in any attempt to root itself in the "real world".

Such a notion is the fundamental tenet of a secular, pluralistic society, and is also the foundation of existentialism. The logical consequence of Stephen's article is existentialism dressed up in soothing words like "resurrection" and "God", which actually mean absolutely nothing.

Nothing could be more hostile to Biblical Christianity. John says "that which our hands have touched—this we proclaim". Oh, we have faith, not in faith itself, but in real time/space events, which are true and relevant no matter how we feel about them.

The church that accepts anything else is just repeating to the world what it already believes and, as liberal churches are experiencing everywhere, is therefore doomed to rapid extinction.

—Mark Bolduan
(Glen Waverley, Vic)

Church Planting

To the Editor,

Max Collyer (CROP and Unity, "AC" 23 May) raises an important consideration, but unfortunately, misses the point of starting new Churches of Christ congregations.

The purpose of CROP is not (as Max seems to fear) to compete with other Christian churches; rather it is to open up new opportunities for evangelism and church involvement amongst the non-church-going community. At the commencement of our church at Mornington we calculated that despite the existence of several healthy churches there were still at least 15,000 in our area with no church contact at all. Four years later, we can observe that while many of our present congregation would no doubt have been actively involved in another congregation now if we had not started, there are at least 40 (adults and children) who may well not have been, and this figure is growing.

All of this has been done in happy co-operation with all other denominations, and locally we are very involved in ecumenical activity.

New church planting (by any denomination) is a very effective way of reaching our communities.

We ought to be doing much more of it.

—Ian Cartmel
(Mornington, Vic)

SPIT ROAST DINNER FOR WOMEN

FRIDAY, 19 JUNE 1992
4 CHESTERVILLE ROAD, CHELTENHAM
(MELWAY REF MAP 77, J11)
7 pm for 7.30 pm
COST $13

Anne Paul of Prahran College of TAFE will speak on the theme

EFFECTIVE COMMUNICATION WITH YOUR CHILD

Bookings should be made with Lois Smith
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Bookings and Further Information
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Media Review

Papers

Christian Vision of Common Wealth

by Ian Barns

Writing in response to the draft social justice statement, *Common Wealth and Common Good: A Statement on Wealth Distribution*, by the Australian Catholic Bishops Conference in February 1991, Ian Barns discusses a number of approaches Christians may consider in forming a view on what constitutes our wealth and our common good and the church's role in society.

Available from the Zadok Institute for Christianity and Society, Blackall Street, Barton 2600 (phone (06) 273 1634), for $4 plus 90c postage.

Music

Seasons

by Neil White (MFM 008)

New Zealand-born singer-songwriter Neil White has recently returned to his homeland from the mission field of The Netherlands with not only many cherished memories, but also a new album.

The aptly titled "Seasons" lyrically reflects a change occurring in the performer's lifestyle and environment.

Musically "Seasons" is a beautifully mixed album, blending classical guitar work with brass interludes and catchy beats. Neil White wrote much of the music on the album, but has also adopted several covers from such contemporary American bands as "I'll Meet You There" by Whiteheart and "Invisible Hand" by Billy Sprague.

One of the highlights of this 11-track album is the delightful back-up vocals of Paul Field, Angela DiPrima and Jill White (Neil's wife). Throughout the album Neil displays his view of the world and the experiences that have been part of his life. This includes the fall of communism which is beautifully portrayed in the song "Perestroika", which means to "reconstruct".

In essence "Seasons" has the potential to reconstruct many lives and attitudes through the provoking lyrics of this talented New Zealander. —Shaun White

[This album was sent to us by Neil White from New Zealand. We believe it is available through Youth With A Mission offices around Australia.]

Books

The Grace Awakening

by Charles R. Swindoll (Word Publishing) $7.95

Most of this book, apart from the last three chapters, expands the view of legalism (i.e. laws formed by opinion) against freedom through grace. Each chapter highlights another angle of this same contention. Where sin is finite, grace is infinite.

God delights in choosing the most unworthy and making them objects of his unconditional acceptance, whereas the legalist is ready to hold them to a set of rules. God is pleased with variety.

The church is the place where we should be set free, but it can be the place, because of legalism, which puts us in slavery. Grace emancipation can be and sometimes is abused—this is exercising liberty without wisdom. Grace is a privilege to be enjoyed and protected, not a licence to please ourselves.

The letter kills states Paul, but the Holy Spirit ministering in a context of freedom mixed with the charm of grace gives life. (2 Corinthians 3:6) Before people are saved, we witness to them, we are willing to forgive and overlook, but once they are Christians our legalism expects them to be like us. Negativism stymies freedom offered by grace. The last three chapters look at grace in marriage and home, grace in giving and grace in accepting (excellence versus mediocrity). —Shirley Cooke

To me, reading just a few pages, and then flipping through, Swindoll takes 300 pages to expound again what Luther discovered from Romans 5 and 8 in the early 16th century. For anyone struggling with legalism versus grace/freedom, the book could be most useful, though personally I suspect the same amount of time spent meditating on Romans 5–8, 14 and Ephesians 2:1–10 would be more profitable for many. —Allan Blyth

Keeping Your Kids Christian

A Candid Look at One of the Greatest Challenges Parents Face by Marshall Shelley (Word Publishing) $13.95

This book addresses the greatest concern of all Christian parents: "Will my children be Christians?" 28 Christian authorities have combined their expertise to produce a work that is exceptional in its scope and clarity of presentation. They include James Dobson, D. Ross Campbell, Gordon MacDonald and Luis Palau.

Combining the experience of these authors has resulted in a work much better than any one individual could have produced. Beginning with "What do you want your children to become?" and ending with "Failure isn't fatal: when parents make mistakes", this book covers, in 30 chapters, the gamut of bringing your children up to be Christians.

It is impossible to summarise a book as diverse as this but the authors seem to operate from the principle that "you reap as you sow" and in this book offer a wealth of ideas on how to effectively sow good things into your children and how to reap a good harvest. They address all the important issues from dealing with sibling rivalry to what to do with teenagers, and offer good sound advice and examples. My only criticism would be that the book is written from an American perspective, but while this means some specifics are foreign to us, the underlying principles are readily recognisable and applicable. —JMP

Your sermons are wonderful...I didn't know what sin was until I came here!

Media Review

A Gift of Hope

by Tony Melendez (Word Books)

It is the dream of many people to meet and converse with a world figure. A young man of 25 years of age in 1987 in Los Angeles, Tony Melendez, had such a dream and his remarkable story is related in this small volume, which recalls, from his birth onwards, events of tremendous courage and almost unbelievable skill in mastering a musical instrument in spite of (or was it because of?) his degree of disablement.

But not only was this young man to meet and converse with a world figure, he was also to perform for him. You see, he was, and is, a talented guitarist, and the world figure to whom he was about to be introduced was Pope John Paul II. There were some 15,000 teenagers and young adults in the audience. But this young man has no arms and was also born with one foot grotesquely deformed.

It is worth noting here that the condition causing his deformed limbs was called "phocomelia", a combination of the Greek words for "lamb" and "seal". It was very rare at the time and was said to result in malformed fingers and toes appearing at the end of foreshortened limbs, making them look like flippers. Thus the label "lambs that look like flippers."

Thus began the story *A Gift of Hope*, an enthralling autobiography of a remarkable young man, told in a simple, unsophisticated style that will captivate you. It is a story of despair as well as of hope, a story of deep sorrow and distress as well as of joy and achievement. But above all, it is a story of complete faith and devotion to witnessing for his Lord, and few, if any could be better equipped to do it than he. —Paul Payne

Affirming Your Faith

Exploring the Apostles' Creed
by Alister McGrath (Inter-Varsity Press)

Despite our traditional rejection of "man made" tests of faith, most members of Churches of Christ will be familiar with the Apostles' Creed. Perhaps, during an ecumenical service, we have stood in embarrassed silence or mumbled our affirmation of those sections of the creed with which we have felt comfortable. Instead of letting it remain as a rather dreary liturgical response, Alister McGrath, a young British theologian, has taken the Apostles' Creed as a rich summary of basic Christian belief and analysed it phrase by phrase. The underlying theme throughout is evangelical, and the author states: "I am an Anglican—but it is of infinitely greater importance to me that I am a Christian." The person of Jesus Christ is seen to lie at the very centre of the Christian faith.

Although an academic, McGrath writes simply and clearly. The happy result is a book that is of value to both the new and mature Christian for either personal reading or group study. It is divided into 16 sections, each examining the creed from a biblical basis and noting key scriptural passages. The author then attempts to explain and apply the ideas raised in each particular section. Notes at the end of each chapter and a bibliography provide suggestions for further reading. —Graeme Addicott

Life after Debt

A Way Forward for Troubled Australia
by Kim Hawtrey (Albatross Books) $7.95

"Greed is good!"—Gordon Gekko's catch-cry from the frenetic fortune-hunting of the 1980s has a hollow ring as it echoes through the sober austerity of the early 1990s. Kim Hawtrey, a media commentator and qualified economist with many years Reserve Bank experience, attempts to provide a Christian analysis of—and solutions to—our current economic woes. The bitter consequences of what he calls "the decade of debt" are used as a metaphor for our individual and national spiritual poverty. "There is a God-shaped void inside each of us that cannot be filled by a BMW."

Although I have difficulty appreciating the writer's enthusiasm for our economic system as a "gift from God", this is a very readable book, which cuts through the jargon and theories beloved by most pundits and explains in layperson's terms the intricacies of late-20th century economics. He condemns materialism, dishonesty and greed in commerce but sees market capitalism as capable of being "redeemed" by the application of Christian values. It must be said that Hawtrey's economic solutions do not appear to differ greatly from those advocated by secular commentators; what is radically different is his declaration that any solution "which omits Jesus...will turn out to be simply a mirage".

There are many aspects of Australian society and life that would benefit by scrutiny and analysis from a Christian point of view. Kim Hawtrey has done us a favour in our wish to be responsible, informed citizens. This is a valuable book; let us hope that it finds its way onto the desks in Treasury and the financial institutions as well as into the hands of more humble participants in our economic system. —Graeme Addicott

The Ladies Aren't for Silence

(Gentlemen Are You Listening?)
Written and Edited by Joan Martin (Word Books) $12.95

The title seems quaint, but the book will encourage those women with a biblicist perspective who both fear feminism yet sense its ring of relevance for them. The book reflects the opinions of women within evangelical Christianity on a number of issues addressed by feminism today: submission, home versus career, women in leadership, women and social concerns, validity of personal ministry, intuitive thinking, the single state and whether women are more susceptible to deception than men. Their responses have been woven into readable chapters looking at female identity and function within a framework of Bible-believing Christian practice. The premise of the book is that patriarchy "was given as a part of the curse and was intended to maintain order until the 'seed' of the woman overcame Satan" (page 9). Based on that the responses focus on the new life and order in gender relations offered in Christ.

The conclusion re-examines texts traditionally used to attribute a secondary and submissive role for women. If you have been put off by, to you, comments questioning the authority of the Bible, or criticism of motherhood by feminist writers or speakers, this book offers you a non-offensive consideration of the issues mentioned before. It may help you to integrate your faith with how you live or begin to live according to your faith.

—Louis van Laar

Jarryn's Test

by E.J. Davis (Lutheran Publishing House) $6.95

Jarryn's Test by E.J. Davis is full of incident and drama.

In outback Australia Jarryn learns to stand up for his new-found belief in Jesus.

Well written, with some vivid descriptions. Great for both sexes in the 12–15-year-old group.

—Katherine Blyth
(Howrah, Tas)

Happenings

South Australia's newest rally driving team is Youth in Motor Sport, which is backed by the Uniting Church. The group comprises about 20 men and women aged 17–21 from the Southern Vales area. Co-ordinated by student minister Russell Knight, himself a rally driver for 12 years, the team will compete in about a dozen events this year. Australian champion rally driver Ed Ordynski has helped establish the team with advice and contacts in the sport.

International Bible teacher, author and missionary statesman J. Oswald Sanders has received a doctorate in theology from the Bible College of New Zealand in recognition of 70 years contribution to the life and work of the church. A former student, lecturer and principal of the college, J. Oswald Sanders is now in his 90th year. He has written 40 books, which have sold over 2 million copies in English and have been translated into 23 languages. He has served as general director of the China Inland Mission (now Overseas Missionary Fellowship) and was founding director of the United Maori Mission.

The head of the Unregistered Union of Churches in Russia and an elder from that group have urged American churches not to send rock music and evangelists accompanied by rock bands. They state: "Rock music has nothing in common with ministry or service to God. We are very, very against Christian Americans bringing to our country this false image of 'ministry' to God. We need spiritual bread; please give us true bread, not false cakes. It is true that rock music attracts people to the church, but not to Godly living."

The Evangelical Alliance of Romania and the Romania Missionary Society report a high demand for the Bible and other Christian literature in this former communist state of 23 million. Following a series of illustrated Bible stories on national television sponsored by the Alliance with the support of Christian Broadcasting Network nearly 1 million letters have been received from viewers requesting Bibles. About 86 staff and volunteers are handling the mail. They are expecting another 1 million letters.

Evangelist Luis Palau proclaimed the gospel 1–3 May to more than 17,000, Ireland's largest united crusade since Dwight Moody preached in Dublin nearly 120 years ago. 1,367 made public Christian commitments.

Scripture Union Victoria is holding its annual training day, titled "Restoring the Foundations: Facing the Future", on 25 July at the Hawthorn Institute of Technology. Details from Scripture Union, PO Box 291, Fitzroy 3065.

Murray Bridge, SA, has its own "Talking Newspaper". It is a weekly service that provides tapes of items from the local and Adelaide papers for people who are print impaired. Over 30 tapes are delivered weekly in Murray Bridge. Commenced in July 1974, it is believed that this was the first service of its kind in Australia. Volunteers are always needed and other communities might like to pick up the idea. Information from Dorothy Howard, 26 Hawke Rd, Murray Bridge 5253, phone (085) 32 2640. Groups such as this have copyright permission to use material from The Australian Christian at any time.

Serendipity Christian Resources is part sponsoring a visit to Australia in July of Dr Richard Pearce, Professor of Communication and media at Gordon-Cornwell Theological Seminary in Massachusetts, USA. Dr Pearce has written extensively in the area of Bible study. He known as the co-editor of the *Serendipity Bible for Groups*, as well as for his books, *Small Group Evangelism* (InterVarsity Press) and *Pilgrimage* (Baker). Dr Pearce will be conducting a series of one-day seminars on "Growing the Church through Small Groups" with Ken Anderson of Serendipity Australia. These will be held in Melbourne (11 July), Adelaide (18 July), Canberra (22 July), Brisbane (24 & 25 July) and Townsville (26 July). Details from Serendipity Australia, GPO Box 1944, Adelaide 5001. Phone (08) 374 0592.

A conference titled "The Church, the Law, the Family—Responding to Sexual Assault, Creating a Safe Environment, with particular concerns for People with Disabilities" is being held on 25 July, 9.30 am to 4 pm, at the Burwood Heights Uniting Church, East Burwood, Vic. The conference is being sponsored by Crossroads Victoria (Christian Fellowship with Disabled Persons). A donation at the door to cover costs is being asked. Details from (03) 808 3677 or (03) 873 1829 (AH) or from PO Box 15, Vermont 3133.

The Vic–Tas Adventure Committee Skiing Club is holding its first cross-country skiing weekend, 31 July to 2 August. People interested should contact Steve Smith on (03) 557 2778. The club is planning further weekends and possibly a snow camp in late September, subject to interest and snow conditions.

The Australian Council of Churches will hold what could be its last ordinary general meeting 26–30 June at Ormond College, University of Melbourne. The ACC hopes it will be able to call a special general meeting to wind up the present council and make way for a new expanded national ecumenical body within 2 years. The new body should include all the ACC's member churches plus the Roman Catholic and Lutheran churches.

Moves are underway to establish a Christian community in Australia similar to the Iona Community in Scotland. The Australian community, still in the process of formation, will follow a version of the Iona Community's 5-fold rule, requiring a commitment to prayer and Bible study, to meeting in regional groups, to accountability of time and money, and to justice and peace. A provisional council will meet in June to work on the Australian version of the rule. Interested persons should contact Rev John Martin on (065) 52 7250.

A new Lutheran Church that opened in the heart of Melbourne recently is said to be the first new inner-city church to be built in Australia, and possibly the world, for over 50 years. St John's, opened and dedicated on 22 March, was built as part of the $650 million Southgate complex on the Yarra River, comprising a luxury hotel, office towers, a riverfront shopping arcade, restaurants and an apartment complex. The original church, built in 1928, was demolished to make way for the Southgate Centre. The new church, valued at $2.7 million, incorporates a worship centre with a raised gallery, an apartment housing a live-in caretaker, a 24-hour counselling service and a small prayer chapel.

The International Bible Society has published a *New International Version* complete Bible for athletes, entitled *Power for Competing*. The Bible is designed for people who are involved either moderately or seriously in competitive sports, who participate in sports ministry, such as chaplains and coaches, or who are just armchair athletes. *Power for Competing* is a complete *NIV Bible* with an added 64 pages of special helps in the front and back sections. These sections use sports terminology and focus on athletic themes and their spiritual basis to help the athlete in spiritual training.

Dr Donald Stewart of the Qld Social Service Department was recently elected to a 3-year term on the Board of Directors of the European Evangelistic Society. Don is the first overseas person to be elected a director of the 62 year-old mission. Dr Leroy Garrett, a Church of Christ historian and editor was also elected a director. The European Evangelistic Society is a mission group to England from those of the Stone–Campbell tradition.

Rev Gennadij Duck, a Lithuanian refugee, became the pastor of the Tuebingen Christliche Gemeinde on 1 May. He is pursuing his Master of Arts in Theology with the Protestant Faculty in Eberhard-Karls University in Tuebingen. For three years he and his wife have participated in the Gemeinde. The couple will continue their evangelistic contacts and make trips into Lithuania for evangelistic meetings during each year.

The European Evangelistic Society holds the Dean E. Walker Convention Lecture at each World Convention of Churches of Christ. At Long Beach, California, in August the lecture will be given by Dr Ronald E. Osborn, a well-known church historian of the Disciples of Christ, on "Finding the Great Church in the Congregation". This will be given during a luncheon.

The European Evangelistic Society funds a program for sabbatical scholars to do research in the Institut zur Erforschung des Urchristentums in Tuebingen, Germany, under the guidance of the Director. This sabbatical scholars program will be open first to scholars from within the Campbell-Stone movement.

SPRING CONFERENCE

Communicating the Gospel in the nineties

[redacted] *is the Senior Pastor of the Light of the World Christian Church, a 3000-member Disciples congregation in Indianapolis. He is an outstanding community leader and activist, educationalist and distinguished preacher and seminar leader. His dynamic preaching and evangelistic ministry is widely acknowledged and will be a highlight of the conference.*

Dr Benjamin has regularly been invited to preach at Crystal Cathedral, Los Angeles, and is a member of a small association of distinguished American preachers, including Billy Graham, Robert Schuller and James Kennedy. His ministry through the electives will be of special significance to ministers.

Nationwide Evangelism Initiative
17~19 October 1992

SPONSORED BY THE

AUSTRALIAN BOARD OF CHURCH DEVELOPMENT & EDUCATION

AND WOLLONGONG CHURCH OF CHRIST

SPRING CONFERENCE

It's for...

ministers

youth leaders

music directors

elders

pastoral visitors

childrens workers

deacons

education directors

The Wollongong church, under the leadership of Barry McMurtrie, has established the Spring Conference as a significant inspirational and training event for Christian leaders. This year the Australian Board of Church Development and Education links with Wollongong in a jointly sponsored Conference. The distinguished panel of speakers and elective leaders is possibly the strongest team ever brought together by Churches of Christ in Australia. The program is streamed for ministers and church leaders with major joint sessions for preaching, inspiration and teaching.

Our presenters are committed to the practice of evangelism in the local church. There will be new ideas for you in every session. Come to Wollongong. Meet people from all states. Share with the Wollongong members in their outstanding new facility. The team will be ready to listen and talk with you about your needs and visions.

Don Smith
Executive Director
Australian Board of Church Development and Education

Bring your ministry team and your key leaders

WOLLONGONG CHURCH OF CHRIST

[redacted] of Wesley Mission, Sydney, is probably Australia's most recognised preacher and religious TV and radio host. He has preached and lectured worldwide. His message is always provocative, motivational and insightful about Christian discipleship and leadership. His concern is for effective communication of the Gospel and an evangelistic practice appropriate for the Australian church.

[redacted] of the Board of Mission of the New South Wales Uniting Church, is a man of deep faith and committed to seeing the church grow through making disciples. He is an innovative communicator, an earthy theologian with wide experience in local church evangelism. He is thought provoking, spiritually stimulating and intensely practical.

[redacted] is Senior Minister of the Wollongong Church. During his ministry the congregation has grown from 60 to over 1000 in church on Sundays. He is widely sought after as a preacher, consultant and seminar leader. Later this year he will lead 240 Newcastle churches in a citywide follow-up process following united evangelistic outreach. He was one of three Australian speakers at the recent Australian Forum on Evangelism.

[redacted] is Principal of the Churches of Christ Theological College at Carlingford and a trained psychologist. He is highly respected as a preacher and teacher among Australian Churches of Christ. Keith will lead a combined session on the theme 'A Contemporary Spirituality for Christian Leaders', an issue that he believes is basic to the development of visionary and caring leaders for our churches.

AUSTRALIA GROW

***Larry Galbraith** is the youth minister at Wollongong. He will lead the youth ministry elective. Larry has responsibility for youth ministry with some 500 young people associated with the church. He is highly qualified and will present new material in this elective.*

***Tammy Tolman** is Wollongong's childrens minister, with teaching and theological qualifications. She has over 150 children involved in various clubs and programs. Tammy has special interests in puppets and clowning. She will lead the childrens ministry elective.*

***Wes Beavis** is a past Wollongong staff member. This year he became an independent worship and creative arts consultant to churches of all denominations. He is a specialist consultant to the Australian Board and is in wide demand nationally as a consultant. His elective will relate directly to local church needs and the opportunities for churches today.*

***Dr Carol Preston** is a Wollongong staff member and Academic Dean of the Institute for Contemporary Church Leadership. She has specialist skills in psychology, pastoral care and counselling. **Lynette Leach** is a church elder and a field services director for the Australian Board with extensive experience in education. **Maurie Hodgeson** is the regional director of Lifeline. This group will team together to work with elders and leaders on a range of issues, including pastoral care, assimilation, nurture and leadership development.*

***Jay Bacik** is a Churches of Christ minister and Senior Pastor at Northside Community Church. He is host of a Sunday-evening talkback radio program on 2CH with a large citywide audience. He will lead the "Hypothetical" session on Monday.*

***Don Smith**, the Executive Director of the Australian Board of Church Development and Education, will analyse issues relating to our Churches of Christ heritage and options for our Movement in the '90s and beyond. The place of evangelism will be especially considered.*

PROGRAM

SATURDAY	SUNDAY	MONDAY
T. Garrott Benjamin	Worship with congregation	T. Garrott Benjamin Wes Beavis Keith Farmer Don Smith Barry McMurtrie Jay Bacik
Dean Drayton	Gordon Moyes	
Electives	Electives	
Evening rally with T. Garrott Benjamin	Gospel outreach with T. Garrott Benjamin	Evening rally with T. Garrott Benjamin closing at 8.30 pm

Come when you can, go when you must

$50
per person

$25
for students, pensioners, unemployed, partners of one enrolled

Meals—Available on site or at takeaways nearby.
Attendance—Try to attend all sessions. Monday is a key day for professional staff.
Accommodation
Option 1 Sovereign Motor Inn, Princes Highway, Figtree (042) 71 1122. 1 km from church. Ask for a discount rate for the Church of Christ.
Option 2 Metro Motor Inn, cnr Crown and Mt Keira Roads, Wollongong (042) 28 8088. 3 km from church. Ask for corporate rates.
Option 3 Wollongong Surf Leisure Resort, Pioneer Road, Fairy Meadow (042) 83 6999. 7 km. You must tell them you are a minister to receive a discount.
Registration—Saturday, 17 October, 8.30 am

Register yourself and your key people

Enclose full payment with your registration.

Send this form to Communicating the Gospel in the 90s
Wollongong Church of Christ
O'Briens Road, Figtree 2525. Phone (042) 26 5022. Fax (042) 28 3828

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Slip Another Prawn on the Barbie

Bryan Mee

When we send missionaries overseas we expect certain things that are basic to communicating the Gospel to a people of another culture and language. To learn the language and custom of the host people is not only sensible but courteous. How much more effective to present a picture of cultural sensitivity. But when it comes to taking part in the spiritual harvest on the home front we get stuck.

That usually means we approach ministry discipleship from a rural English, late 19th-century viewpoint, which presumes that everyone lives within a small area, all have the same language and naturally all go to church.

Unfortunately we live in Australia where the majority of people are urban dwellers, mix with a number of language groups and don't get up on Sunday morning thinking of going to church.

Yes, there are still those that will by habit or desire spend part of the first day of the week in church—but not the majority. The majority are more likely to be found engaged in some form of relaxation, since that is the one day of the week that most people can hope to get off.

For better or worse, even that is changing, as Australian commerce and industry presses for more time in the week. Thus even Sunday as a day of rest for a large number of people may be a thing of the past.

What is the response of churches to this? Well, the Catholics have led the way by introducing Saturday-night mass, but they seem to be alone. It's hard for Protestants, brought up with a fairly Sabbatarian outlook, to consider that another day (or night) could be equally valid. Common sense demands it, if only for shiftworkers—but to get it off the ground it needs commitment from the existing congregations to provide an initial congregation. As we found, there is a market but it needs encouragement to get over those old habits.

One move we have made at the Church of the Good Shepherd is the Sunday night barbie. This is now a regular feature of our life, so far averaging over 25 adults and 12–15 children—but we have had over 60. We unashamedly aim at a gathering that anyone could bring their non-Christian friends/neighbours to, and therefore we work to a formula.

The formula requires:

Food

A BYO barbie for most of the year, but with soup and finger food as an alternative in winter.

Time

We aim for a strict two-hour limit, starting at 5.30 pm and ending by 7.30 pm.

That allows parents to get the children home and in bed at 8.30 pm, and they can sit down and watch the Sunday night movie on TV.

(I can hear some people saying we should not pander to the TV. We don't! We are simply recognising a fact of life—to do otherwise would be foolish.

After all, where is the church of tomorrow going to come from if not from the ranks of the pagans of today?)

Activity

The program is aimed at building relationships and enjoyment. Our Christianity has got to be seen as non-stuffy and varied. Don't forget we live in a TV age when attention spans are limited. We have used a variety of activities—Pictionary, Trivial Pursuit, charades and auctions, as well as videos, such as Mike Warnke.

All have a message incorporated but we don't hit people over the head with a Thompsons Chain Reference.

Locality

We move from house to house (well a series of around six), which means that different communities are involved and we don't wear out our welcome anywhere.

The barbie isn't the only Australian thing or culturally acceptable thing to do, and I'm sure others can come up with more ideas. But usually anything to do with food gets a response so why not try—

- the old picnic (don't go too far);
- the spit roast;
- a swim followed by breakfast at the local swimming hole;
- breakfast followed by an hour walk on the beach.

Surely with the combined brain power and spirit of Christians around our country we can come up with more culturally acceptable ways of sharing the Gospel, even if it means "slapping another prawn on the barbie"?

• *Before his death earlier this year, Bryan Mee was minister of the Church of the Good Shepherd on the Gold Coast in Queensland.*

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Curkpatrick

Comic Reversal in Luke

In comedy, the techniques of paradox, incongruity, and reversal of expectation are used to switch our attention from the conventional to the unconventional, from expectation to surprise. The same dynamics for arousing new awareness occur in several Lucan parables of reversal, which bring the familiar into the unfamiliar and the predictable into an unpredictable context for the listener, creating the possibility of radical new insight. Indeed, the unpredictability of both comic humour and the parables of reversal reveals a world where wholeness and grace can be found. Motifs of "comic reversal" are explicit throughout the Lucan narrative, where reversal—or *peripeteia*, the convention of Greek drama—pervades the Lucan vision of the Kingdom's presence in the teaching and actions of Jesus. Reversal of expectation is a central motif in Mary's Song, the Nazareth Sermon, the Beatitudes and table fellowship with outcasts and sinners. Lucan spirituality is imbrued with *peripeteia* or astonishing reversals of expectation, in which social destinies and religious values are turned upside down, and where predictable rewards for the "deserving" are inverted to become unpredictable, extravagant expressions of grace for the "undeserving". The parables of reversal are intrinsic to Luke's spirituality of comic irony, where the rejected are accepted and celebrate the gracious presence of the Kingdom, while those who anticipate security in a theology of just desserts, unwittingly miss the very presence of the Kingdom.

Several Lucan parables—The Prodigal Son, The Good Samaritan, The Great Feast, and The Publican and Pharisee contain a double reversal in which the denouement of the story has the least acceptable character(s) becoming the subject or focus of grace, which is a shocking subversion of expectation for the listeners who anticipate the most acceptable protagonist(s) to be esteemed or rewarded. Furthermore, the natural "everydayness" of the parables of reversal provide the context for shock to the imagination, for their seeming insignificant events are loaded with significance. In the context of the ordinary (a man holds a dinner for his friends), the extraordinary occurs (no-one comes so the riffraff are invited instead), creating a shock reversal of expectations, and the possibility of the present being understood and lived in a new way. (The feast of the Kingdom is now occurring.) This is an ironic, comic reversal of human expectations in which the presence of the Kingdom becomes a reality to the listener of Jesus' parables. It is "comic" because its means of disclosure subverts our usual way of perceiving life, and undercuts the status we assume for ourselves in relation to others and God.

Comedy has a double purpose. It can be used to lampoon and satirise blindly held terminal traditions, pretentiousness and crushing legalism, by revealing internal contradictions and disparities in what is usually esteemed—sound, unquestionable orthodoxy. Hence Jesus' unrestrained caricatures of the pharisees. However, comedy also has the capacity to generate serendipity, freedom, laughter and joy in human experience by showing that life at any point is imbrued, paradoxically, with grace. Comedy is an affirmation of Christian spirituality, representing a movement from hopelessness (tragedy) to serendipitous joy (comedy), especially for those whose lives were locked into a tragic orientation of religious and social rejection. Ironically, they became the recipients of grace and the propensity of Jesus to create astonishing reversals of expectation in the face of pious estimations of human status, normality, morality and God. That must have been comic! Luke is loaded with such *peripeteia*, but are our churches?

—Stephen Curkpatrick

Growing Spiritually

Prayer Life

Nathan Nhan

In the Christian life many Christians still find that prayer with our Lord is difficult. Some Christians do not know why they need to pray. Others replace praying to our Lord by meaningless ritual and some do not even pray at all.

When we feel that prayer is difficult, our relationship with him becomes distant, or we feel that we do not know him well enough. If we do not think God exists, that he has power to change our life, then we will find prayer is unrealistic, and we will not pray to him. But he is God, creator of this universe and he cares for us.

As Christians, we believe Christ is Saviour, the only Son of God and he came to this world to die for our sin. When we have a good relationship with him and know God, then we will not question prayer. We will find that when we pray to him he will answer our prayer. He is our good friend. We can communicate with him easily. Because Jesus Christ came to this world, he knows us. He knows what it is like for us as humans. He had close communication with God.

Now, I want to suggest a few points to help us in our prayer life.

In our relationships with people, communication is both ways. When we talk to someone, when we share our feelings with a good friend or our parents, we do not find it hard to communicate with them, because they are ready to help us, or encourage us, and help us overcome our problems. We like to talk with them, and sometimes we also make an appointment to see them. We really see that it is an important time when we talk to our friends and our parents. When we pray to our Lord, we also need to have this attitude. Billy Bray was a minister. He always said to people, "I must discuss with my heavenly Father." He talked to our Lord about every single thing.

In a prayer time, communication is both ways. It's also very important in our Christian life. We know prayer is necessary but some times we do not do it well, because we do not have a good method. Here is a method to help your prayer life.

Step 1: Make up your mind, have perseverance.

Step 2: Plan a time and place.

Step 3: Use a stopwatch to help concentrate. It is better to have ten minutes with our Lord than not pray at all. When the time has finished we can do other things.

Step 4: Keep a book record to write down all our prayer points, and the answers we receive to our prayers.

• *Nathan Nhan is the minister of the Richmond, Vic, Vietnamese church.*

Asylum Seekers

Australia's moral dilemma

The **Australian Council of Churches** has accused the Federal Government of being in breach of international agreements in its treatment of Cambodian asylum seekers, wanting protection in Australia, and detained for over two years. A report by the **Human Rights and Equal Opportunities Commission** supports the ACC's stand.

Hermine Partamian, the ACC's National Refugee Coordinator, has called on the Federal Government to completely overhaul its handling of refugees, to give greater respect to the humanitarian needs of people seeking asylum. The ACC and the **Australian Catholic Bishops Committee for Migrant Affairs** will hold a major national forum, **"Welcome Stranger", 19–21 June**, in **Sydney**, to assist public discussion.

The **Refugee Council of Australia** has identified the denial of a number of fundamental rights while the asylum seekers have been detained. Lengthy delays in granting access to lawyers and failure to provide adequate access to interpreters, education, recreational and cultural activities and pastoral care are involved.

"It is inconsistent to detain 463 (mainly boat people) seeking asylum for a prolonged period at high expense and human trauma simply because they have arrived illegally—without travel documents—and have been stopped at the border while, for example, 17,000 students and other nationals of the People's Republic of China, who came legally and then applied for refugee status due to the 1989 Tiananmen Square massacre and its aftermath, are free to be in the Australian community, with ethnic community and even family support, while their claims are processed," said **John Ball**, Victorian worker for Refugee and Migrant Services of the Australian Council of Churches.

"Border claimants" or "prohibited non-entrants", held in detention face discrimination on other grounds. They are denied the opportunity for their cases to be recommended by the Refugee Status Review Committee for consideration on humanitarian grounds. Had they come as visitors or students this option would have been open to them.

Behind the debate on issues there are human beings with stories to tell. Here is the story of one Cambodian woman detained at Port Hedland. Now 25 years old, in 1975, aged eight, she was separated from her entire family under the Pol Pot regime. Her two brothers and four sisters were killed. She spent four years in a child labour camp, working long hours and receiving frequent beatings. When she became ill she was denied food. This was a time of abject terror. In 1988 under the Hun Sen government she was conscripted to clear land mines. She watched as several of her workmates were killed or maimed by mines. She fled Cambodia by boat in 1989.

The **Minister for Immigration, Gerry Hand**, has admitted a "defect" in the refugee determination process for the Cambodians.

The ACC Executive has urged Mr Hand to grant a four-year temporary entry permit to those asylum seekers not recognised as refugees who are currently in detention in Australia, exercise his discretionary powers to prevent the forcible repatriation of those Cambodian asylum seekers whose applications for refugee status have been rejected, to close the Port Hedland centre due to humanitarian and economic problems arising from its isolation and to review policy regarding asylum seekers, involving consultation with specialist agencies and community groups.

The **Catholic Archbishop of Perth, Barry Hickey**, dismisses claims that allowing the Cambodians to stay would prompt a rash of illegal immigrants from South-East Asia. He notes the Cambodians have been detained in Australia for more than two years without encouraging large numbers of boat people.

"Rather than placing people in detention as human deterrents the best way to stop people fleeing Cambodia is to bring lasting peace to the country. The Australian Government should continue its commendable efforts in this," said John Ball.

Australia is narrowly applying the United Nations refugee definition. Australia accepts only 15% of people with comparable claims to groups of which Canada accepts over 66%. A more flexible processing procedure, with more categories for which applicants could first apply, would be more humane, reflecting world realities of unrest and war, more cost efficient and quicker.

—John Ball

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News

Light of Melbourne Still Shines

Tom Stokes on Triple Seven

The Reverend Tom Stokes, Anglican Chaplain to Radio in the Diocese of Melbourne, will address the annual meeting of **Triple Seven Communications** on 15 June at 8 pm. His subject will be "A Licence of Light". The venue is St Paul's Anglican Church, Malvern.

Tom Stokes joined the board of Triple Seven Communications in February, just prior to the second test broadcast. He has had experience in youth work and has been the vicar in the parishes of East Doncaster and Fairfield. On an interdenominational basis, Tom has served as a minister of the United Church in Marysville. "Radio Church Australia" is an extension of his talk-back program on one of Melbourne's leading radio stations, **101.9 FOX-FM**.

• Tom Stokes

Tom Stokes speaks to approximately 50,000 every Sunday night. From the studios of FOX-FM, he invites listeners to respond to a variety of topics.

He has earned a reputation as a challenging commentator who is an astute observer of the human condition. He is a caring counsellor, prepared to offer no-nonsense advice and practical assistance to those in need.

Updated reports on the recent test broadcast and also the transmission equipment purchases made possible by generous loans will be important areas for information and discussion.

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The Light of Melbourne Still Needs To Shine!

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- Anglican Chaplain to Radio
- FOX-FM Talk-Back
- Subject: A Licence of Light!
- Updated Reports on Licence Application

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Youth Ministry

Ministry to Youth through School Chaplaincy

Peter Burnham

Sociologist Peter Berger, in one of his early books, tells of a conversation that he had with a Roman Catholic priest who had ministered for half a lifetime in a slum area of a Brazilian city. He did not have much to show for his labours. Berger asked him what he had achieved. What was he doing in such a situation? The priest thought for a moment and then said that it was his job "to keep the rumour of God alive".

To a large degree that is what a chaplain seeks to do in a school situation—"to keep the rumour of God alive". Most of the time it is not an easy task. The vast majority of students in our schools perceive the church and any representative of the church to be far removed from the central concerns that they have about life.

So, what are the opportunities for Christian ministry in our schools? The three great influences on young people's behaviour are the home, school and the peer group. The school then is an important shaper of values and attitudes, as well as helping to determine where a student falls in the academic woodpile.

There are approximately 10,007 schools in Australia (July 1990) with an enrolment of about 3,041,000 students. Of the resident population of Australia, nearly one in five is a school student. School retention rates are on the increase, which means young people will stay at school for longer periods. Young people are not coming to the churches, so we need to go where they are. (See Tricia Blombery, *Tomorrow's Church Today*, Christian Research Association.) Since 1954 the Council for Christian Education in Schools in Victoria has through its member churches provided chaplains for state secondary schools. Many independent schools that are affiliated with churches also have chaplains. So the church has a presence and a ministry to these schools.

What are some of the ways chaplains minister to young people in a school?

• By providing a living presence of gospel values. Chaplains lives out a life that has been shaped by the Christian faith in the school. By their lives they stand as a witness to the faith of Christ.

• By providing pastoral care to all students, staff and parents. Chaplains form an integral part of a school's pastoral care team, often working closely with other staff, student welfare co-ordinators and school counsellors. They visit sick students, support and counsel students who need a friendly ear to listen, support school families through times of difficulty or stress and encourage staff and administration in their work.

• By providing informed and stimulating teaching in religious studies/personal development/social studies classes. Chaplains are usually part of the teaching staff and this provides chaplains with opportunities to explore life issues together with students in a focused way.

• By providing support for Christian staff members and Christian students and encouraging them in their Christian witness in the school.

• By providing opportunities for worship. This is a limited option for some chaplains, but for independent school chaplains school worship occasions are part of the expectation. In my own school it is an important aspect to my ministry to the school. The worship needs to be relevant to young people and provide opportunities for their involvement in planning and participation.

• By providing opportunities through informal contact (camps, small groups, tutorial groups) for students to think about meaning, purpose and direction for their lives. The issue of commitment is important for young people, and a chaplain is sometimes the only person with a commitment with whom they come into contact.

Helping young people, especially senior students, explore these issues is a vital part of a chaplain's ministry.

Inviting other Christian groups into the school, such as God Squad, YWAM, Christian rock bands etc. also broadens the basis of Christian ministry in a school.

What can local churches do?

If you have chaplains in your area, pray for them. Support them through your church finances. Ring up the school occasionally and say how much their work is appreciated by the local community. Ring up chaplains occasionally and commend their work. The role of chaplains in schools is one of the most difficult forms of specialist ministry. It therefore needs to be affirmed, encouraged and supported in its own right, just as we support and encourage local church ministry.

• *Peter Burnham is the chaplain, at Toorak College, Mount Eliza, Vic.*

A Church ABC

Focus on Ainslie

Ainslie is situated 2 km from the central business district of Canberra, ACT, in the same street as the National War Memorial. It is one of the original suburbs of the capital, with houses dating back to the 1920s, and provides homes for a wide range of income levels in very pleasant surroundings. The church has parks on each side.

The Ainslie church started 41 years ago in the Buffington's home under the ministry of G.R. Stirling. It soon developed into a very important church on the Canberra scene and grew to such an extent that it gave birth to two other churches in the ACT—Lyons in 1966 and later Belconnen. The church building, dating from the 1950s, was built in a traditional style for the large congregation. There is also a hall, now used for an op shop two days a week, and a multipurpose annexe. The ACT Conference office is located at Ainslie, serving all four Canberra churches.

The current attendance is now between 60 and 65 at the 11 am service, and there is also a service at 7 pm. In addition, an Australasian church meets at 9.30 am, a thriving group of 130 mainly young Asian people under the leadership of David Tse. The two congregations get along well together, often having co-operative ventures such as combined services.

The theme of the Ainslie Church of Christ is "To Know Christ and To Make Him Known" and the aim is to have all groups within the church come under that theme. It is a unifying principle; the church is not just on Sundays, it exists throughout the week.

So it is that the church runs its Creative Living Centre, a ministry to the older people of the community. Each fortnight 30 to 40 go for a walk in Canberra's pleasant tree-lined streets and parks to a different venue each time, then return to activities, a speaker for instance, and a cuppa. In a "city of achievement" sometimes some sectors of the community are neglected; Ainslie seeks to make Christ known to these people.

So it is that the ACT churches run the opportunity shop, which provides good material for people who are struggling, on low incomes or unemployed. So it is that the church expresses the love and spirit of Christ by running the "Noisy Hour". Every Friday morning a group of young mothers of under threes meet to share joys and sorrows.

So it is that the church runs "Christianity Explained" courses, available to people in contact with the church through its various activities.

And so it is that the church has its food bank—a large stack of food for those in need.

Ainslie has always had a very strong CWF. This continues with a great variety of programs and open nights that are appreciated by all members of the congregation.

A small Sunday School caters for members' children and the church is looking at expanding this group. There are three home Bible study groups. And prayer has always played an important part in the church—there is a long record of faithful prayer.

The church also has a couple of festivals. Soon they will be having their "Celebration of Light", demonstrating that even in the depths of a freezing Canberra winter, the light of Christ can shine. When winter's over the church celebrates with its "Spring Festival", coinciding with the national capital's "Floriade" festival, and featuring floral displays and Bible studies on new life.

The current minister at Ainslie is Peter Nelson. He is the latest in a line of very distinguished ministers: G.R. Stirling, Jim Wright, Neil Gilmore and a team ministry of Bill Howard, Dennis Ryle and Greg Strack. Peter's home church was Margaret Street, Launceston, Tas, and after graduating from the College of the Bible he had ministries at Malvern–South Yarra and Mildura in Victoria before coming to Ainslie six years ago. He is married to Lea. Peter is also a chaplain one day a week to the Australian Institute of Sport, a busy place at the moment, and a privilege Peter enjoys.

The Ainslie church is involved in mission, a mission that touches every aspect of the church's life. There is a real sense of purpose there—they are just not running things for the sake of running them. And as the cold of winter descends on Canberrans so does the warmth of God's people.

Longing...

Through the ages the family has been used to represent many things. In traditional Chinese society the state was modelled on the family. The emperor ruled the state; the husband ruled the family. The two were linked.

The Bible compares the family to the church, with Christ as the head of the church, and the husband as the head of the family. It's interesting to see the importance placed on the family by God. "A man shall leave his father and mother and cleave to his wife and the two shall become one."

Yet around us we see the breakdown of the family institution and some critics are even assuming that monogamy simply does not work! They say that humans are not *meant* to be with only one partner, and that throughout *evolution* marriage was unnecessary, and that it has been *forced* onto the people of today!

How can this be? People *choose* to be married, today more than ever. Arranged marriages occur far less frequently and society no longer calls for a mother to be married or for a woman to be financially dependent on her husband. Everybody in today's society is given the chance and capability to live alone.

That's the basic truth; no-one wants to live alone. No matter how many girl/boy friends someone may have, it doesn't make up for the emotional and intellectual need for a partner. Physically "one night stands" can satisfy, but only for as long as that night lasts. Life doesn't last a night. It doesn't even last a week or a month or a year.

The Lord knows this need—he created us—and he created the need for companionship that exists in most of us. Most of us have a need for "that special someone", and when that someone is next to us there is no word to describe the feeling. It is immeasurably different from that obtained from "playing the field".

The representation of the family with the church is even more apt in this light. As the wife needs the husband and vice versa, so we all need a relationship with the Lord. Only the love of God can give us lasting satisfaction that will fill that empty feeling inside our hearts.

The longing we all feel for meaning and purpose is filled by the Lord who is the meaning and purpose behind every person's existence.

—Neil Marsden

Power in Ministry

R.N. Hawkins

A weak message for the world

Power is impressive. Whether nature's, personal or engineering it fascinates and overawes. That which appeals to the natural instincts has, in the spiritual realm, an unfortunate corrupting effect. For power feeds the soul while the spirit starves. For the food of the spirit is entirely different from that on which the soul gorges itself. For its taste has been conditioned by the *sarx*, i.e. the sinful flesh of Galatians 5:19–21. The scriptures are unremitting in their condemnation and rejection of that which issues from the power of the soul. Romans 7:18 highlights this: "I know that nothing good lives in me, that is, in my flesh."

Within the ministry especially there is so much temptation to play the power game using resources generated by the soul. Then we give it spiritually sounding titles that make it acceptable in church circles. Unfortunately it has written all over it, "Made in the flesh," and has no endorsement from the Creator/Redeemer of the church. This is true regardless of the success of the resource. Ministers need to be ever on guard as to the source of "power" and whether it bears the "watermark" of eternity.

At a meeting on evangelism a young man from a growing church stressed the need for churches to be into performing miracles. He claimed that without signs and wonders today people would not be reached and the church would be irrelevant.

So much for Romans 10:17: "Faith comes from hearing the message, and the message is heard through the word of Christ."

Actually power in ministry is the exact opposite to power in business. In that realm aggression, technique, packaging and market forces are the key factors. In ministry it is that terrible word "weakness". This is graphically displayed in 2 Corinthians. This church fellowship was being seduced by soul-powered intruders and were doubting the authenticity of the apostle who ministered the Word to them at first. Paul didn't rush into the fray with his curriculum vitae of his power evangelism. Rather he reveals his weakness that the grace of God overshadowed, flavoured and used. In this revealing epistle you read how he and his comrades were weighed down, crushed, perplexed, near death and concerned. Certainly a far cry from the smooth-talking, prosperous-looking, pompous and apparently undaunted super-apostles trying to ingratiate themselves into the church. Paul's presentation was no Hollywood-style image, no professionally stage-managed public-relations exercise that wowed the women and staggered the men. Paul was a powerless man, in the sight of the world—and yet in his weakness God moved. From that platform the Almighty made the Gospel powerful, the cross significant and Jesus Christ crucified, attractive. This way it is God who receives the glory and his servant bows in wonder at being permitted, in spite of personal weakness and limitations, to proclaim the unsearchable riches of Jesus Christ.

The way some promote the Christian ministry today it seems as though God is at our beck and call. It is his prerogative to do signs and wonders, not ours. Our responsibility is the preaching of the Cross. Submission, not dominion, is the key requirement of the servant. It is also the hardest to maintain whenever our soul nature is enamoured by power.

A subtle change has crept into the church's thinking of recent times. Now it is trying to get people into the meetings to hear and see professionals present a performance. Once it was trying to equip the believers to go into the world to serve and share the Bread of Heaven. This change of emphasis has caused a change in worship and expectations. We now cater more for the nonbeliever than for the believer. Is this what the assembling of the saints is about?

Real power evangelism is not on the stage. It is in the drama of the everyday. It is not being seen, acclaimed or even wanted, yet displaying love, mercy, truth etc. within the arena of tears and indifference. In Acts 1:8 Jesus said that the Holy Spirit would make his people witnesses, not performers. Today, too many are performing, but have no witness about the Cross in life or theology. They attract but rarely feed. They generate heat but little light. They may have great statistics but little substance.

The ministry of the church is based on weakness. It is the weakness of crucifixion. I am crucified with Christ yet I live, yet not I but Christ lives in me and the life I now live, I live by the faith of the Son of God who loved me and gave himself for me. (Galatians 2:20)

When the representatives of the Lord and Saviour are prepared to stand up and out for the Crucified Jesus things will happen. Maybe it will be the stake, maybe it will be revival, but people will not merely applaud or ignore Jesus. They will either bless or curse him. The church will have an impact once again in the lives of men and women. For Jesus was not being flippant when he said, "I, when I am lifted up from the earth, will draw all people unto myself." Whether that drawing produces salvation or condemnation is not ours to know, but people will realise there is no middle ground. You are either for Jesus, or against him.

Power in ministry is a delusion if it flows from any other foundation but the cross and resurrection of Christ. Power in ministry is an illusion unless it stems from teaching and preaching the whole counsel of God in the grace and wisdom he supplies. For as Jesus said, "Without me you can do nothing."

The servant of the Lord should have a heart that longs to know him and the power of his resurrection that overshadows personal weakness to achieve eternal results. It is our greatest privilege in ministry, wherever he has placed us, to lift up Jesus, not as the miracle worker but as the crucified. This is a weak message for the world but it is God's power unto salvation.

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

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Who Cares for the Caregiver?

An ex-nurse remembers

I started nursing in a small country hospital soon after I turned 16. Although it was many years ago, I have vivid memories of many life-and-death situations that I, as a 16-year-old, didn't know how to handle. Responsibilities ranged from assisting in the labour ward to caring for a 14-year-old girl with burns to 80% of her body. We were nurses and we had to be "strong"!

Now as a mother myself I wonder were we understanding and caring enough to the girl in her agony and the mother who spent each day beside her? We all put so much effort into caring for her, but after a few weeks she died.

Once old enough, I started my nursing training at the **Toowoomba General Hospital** in **Qld**. I found there were many more traumas to handle, including the death of a lovely Christian nurse after surgery. So many times we ask, "Why?" For some nurses, the only way to cope is to build a wall around emotions.

Although I loved nursing, it was often so hard that without the support of my parents, who lived nearby, I would never have completed my general training.

While doing midwifery in **Launceston, Tas,** I faced many new issues in my life. One night, while making a cuppa in the nurses home, I listened to two nurses sharing their experiences of God answering prayer. As I listened, it was obvious that they knew God personally. Though I'd thought I was a Christian, I realised I didn't know him like that, I only knew about him. I went to my room and asked Jesus Christ to be my Saviour. How I thank God for the Christian nurses who helped me as I endeavoured to live out my faith.

After working in West Queensland and maternal and child welfare training in Brisbane, I was challenged to go to the **Queensland Bible Institute** for two years study. What a raw recruit! I knew so little of what the Bible is about!

At the end of that time, I was accepted to work as a staff worker of the **Australian Nurses Christian Movement** for 12 months in Brisbane. How I regretted my resistance to invitations to go to ANCM meetings in my training days, as I saw the value of Christian nurses finding God's word relevant to their needs and caring and supporting one another.

Nursing is a very "people" oriented profession and most are people under great stress. Patients experience both physical and emotional stress and members of the medical team are affected by work and personal pressures. Caring for patients "at death's door" and seeing them recover is such a rewarding experience. But it's not always like that! How can Christian nurses cope with the many traumas, yet not become "hard"? The best person to come alongside a hurting nurse is a fellow nurse who can identify with the hurt. Since its inception 70 years ago as the Australian Nurses Christian Movement (ANCM) and more recently as the **Nurses Christian Fellowship (NCF)**, this organisation has been helping nurses to come to know Jesus Christ as Saviour, live out their faith in their work and witness to staff and patients.

I thank God for the privilege of being a staff worker both in Queensland and NSW. A highlight for me was the first national conference I attended in Melbourne soon after coming on staff. What a thrill to meet staff workers and nurses from other states and go to "build each other up in the Lord".

NCF has endeavoured to be aware of the changing needs of nurses. When nurses all lived in the nurses home it was much easier to arrange regular Bible study and sharing. Although nurses live in the community, their work still involves a life-and-death responsibility not understood by the rest of the workforce. So much is gained from sharing with fellow Christian nurses and learning from the seminars arranged by NCF to help handle the many moral, ethical and spiritual dilemmas faced only by nurses.

Who cares for the care-givers? Thank God for those who recognised the need and began ANCM 70 years ago, and for those who continue the ministry today.

—Valerie Howes
(nee Reinke)

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Made for a Special Place

I am fearfully and wonderfully made.
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I am unique and none other is quite like me.
He made me for a purpose;
I was designed with careful thought to be functional and beautiful.
Yes, I really am a beautiful piece of furniture, if I so say so myself.

Yet sometimes I wonder.
I've been on display for some months now.
Sure, I am surrounded by many others, but none is just like me and he did craft me for a special place.
Many have come and admired me.
They even open my doors and inspect me closely looking at my innermost parts.
It is comforting to hear their admiring comments,
Yet again and again they pass on; often I see them leave with an alternative choice.

I am tending to be sceptical of admiration now.
It hurts too much to have my hopes dashed.
The other day my spirit was somewhat crushed; the floor manager scratched a line through my price;
Am I really worth that much less than I was?

Cheer up old mate.
Just remember you have been made for a special place.

Yes, I guess it would be rather sad if I had been taken from the showroom floor and then found not to fit.
I guess the buyers really do know what they want and they must buy what best fits their need.
To be bought and then exchanged would not be good,
To be kept by a disappointed owner would perhaps be worse.

Yes, best after all that I await my special place.

Who am I?—The unemployed.

—Bruce Anderson
(Ferntree Gully, Vic)

Personal

Baptisms

•Rebecca Johnson, Esther Cook, Kalamunda, WA •Tom Burns, Bundaberg, Qld •Ray Cook, Brooklyn Park, SA •Trevor Thompson, Vicki Tewong, Abagail Reddy, Leif Beaver, Shelley Cook, Melanie Moore, South Perth, WA •Elizabeth Reid, Brenton Killeen, Mildura, Vic •Nathan Jolly, Ron Skinner, York, WA

Marriages

•Lara Sappal to Jeff Miller, South Perth, WA •Angela Griffin to Dale Stewart, Mildura, Vic

Deaths

•Doris Lassig, Bundaberg, Qld •Alma Gower, Brooklyn Park, SA •May Whisson, Jessie Hughes, Fremantle, WA •Ruby Tattersall, Launceston, Tas •Alan Weiland, The Patch, Vic

Changes

Williamstown: Student Minister—Phil McCredden, 41 John Street, Williamstown, Vic 3016 (PO Box 137, Williamstown 3016). Phone (03) 397 7410.

Rees, David—Hoverstr 11, 5300 Bonn 2, Germany.

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Final Day for Registration—15 July

Discovery Day for prospective students for next year 29 August 1992

CHURCHES OF CHRIST THEOLOGICAL COLLEGE

Obituaries

Obituaries are limited to 100 words

Allen, Phyllis
(9.12.91) Phyllis Thorpe was born at Kangarilla, 1.6.02, where she lived until her marriage. She was an active member of the Kangarilla Methodist Church, attending Christian Endeavour, and was a choir member and Sunday School teacher. She had music pupils and enjoyed playing tennis. In 1928 she married Samuel Allan and they resided in the Kadina district. She was a devoted wife and dedicated mother to Don, Gwen, Murray, Joan and Iris. A great highlight of Phyllis's life was when she was baptised and became a member of the Kadina church on 8.4.70. Her words were, "I have never known such peace in all my life." After 25 years of marriage her dearly loved husband Samuel died. Later she moved to Clovelly Park, where she attended Southern Christian Fellowship. Her interests were crocheting, cooking, gardening, playing the piano and indoor bowls. From Clovelly Park she came to reside at Roselin Court and while there attended Maylands. Because of ill health she was admitted to the nursing home. She died in her 90th year. Phyllis Allen was a dedicated Christian mother and a proud grandmother and great-grandmother. —Murray K. Allen

Penny, Vera Caroline
(21.5.92) Vera Penny, formerly Dowsey, was with the church at West Preston, Vic, in its beginnings. The Bible School met in the home of her parents, the church not yet possessed of its own building. When it was, Vera's marriage with David was the first in the church there. The two lived in Preston, and later Blairgowrie on the Peninsula. When David was overtaken by illness he and Vera moved back to Melbourne to live with their son Kevyn and his wife Merle, Vera continuing there after David's passing. For a time Vera met with the East Preston and Reservoir churches. Obliged to become resident in a nursing home, and visited there by West Preston's official church worker, Vivienne, it was made possible for renewed worship with the church to which so many of her years, and so much of her strength, were given. The preacher of the church, and Vivienne, participated in the funeral service. The family, Kevyn, Leslie and Valma, with their families, remember with love this good woman. —ABW

Pittman, Brian Joseph
(22.4.92) Brian Joseph Pittman was born in Adelaide on 10 March 1923, the second son of Rolland and Annie Pittman. He had a long career with the Public Service and retired in 1982. Brian was baptised at the Glenelg, SA, church on 11 May 1941 and served on the Glenelg board for many years and held such positions as elder, chairman of the board, choir member and Sunday school teacher. He served on the State Home Mission Committee and in 1976 was State Conference President, being the third generation of his family to occupy this position. He served with the RAAF from 1942 to 1946, during which time he was on active service in New Guinea. Brian married Joy on 28 October 1950. They had three daughters, Judy, Jenny and Sally, three sons-in-law and six grandchildren. Brian completed a Business Management Diploma and lectured at the School of Mines for 10 years on business management. Brian was a totally committed Christian and is now with his Lord. —S. Beck

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Church News

Qld

TOWNSVILLE (G. Muller, D. Fulford) Exciting time. Hall obtained & being moved to grounds to become new chapel. Existing chapel to become permanent children's Bible School ... Youth pastor Debbi Fulford extending youth work to primary-age children ... Home groups & preaching on book of Romans ... Special series Sunday evenings on spiritual warfare ... Special prayer times are seeing many answers & blessings.

KEDRON Thanks to all helping in preaching after shock resignation of minister in March ... Board elder Jack Stevens, chairman Len Brooks, secretary Nancy Shepherd, treasurer Hec Weil, members Andrew Barnes, Es Weil, Heather Jeynes, Don Clarke & Jamie Stevens ... Telelink & Tele-church very much "alive" in service to shut-ins ... April Community Market successful, financially & as outreach ... CWF visited Albion April & May had lace party with Marg Heyburn.

BUNDABERG (Alan Leane) "Love Bundy" Crusade with John Bond 1–10 May. 16 primary decisions & 10 rededications. Total church family revitalised. Reaping has only begun ... After-crusade follow-up six-week program "Turn Your Heart toward Home" film series by Dr James Dobson ... Tom Burns welcomed into fellowship after baptism recently ... CWF supporting Kenmore students Chris & Debra Kindred & family again this year ... Word received Eve Dwyer passed away in Tasmania.

SA

BROOKLYN PARK (P. Webber) Three additions ... New deacon Elaine Storr ... Garage sale raised $912 ... Annual melodrama over seven sessions ... Ron Roberts key speaker for program "Caring for the Things We Love & Supporting the Things That Matter" ... Two bowls teams ... Ivy & Jake Jacobs moved to Golden Grove.

PROSPECT (Stephen Schmaal) Phyl Thompson elected interim chairman of board replacing Faith McRae who resigned for personal reasons ... After shared lunch church voted on continuing shared ministry with Enfield Heights & whether a full-time minister would be engaged. Decided to cease shared ministry. Voted to ask present minister to remain in ministry with church ... Visit by "Acts 29" drama group from Salisbury Uniting Church ... Janet Schonfeldt in hospital, Jeanette Evans still on sick list.

Tas

LAUNCESTON (R. Foster, C. Spaulding, D. Tobler) 29 from around State attended CWF Executive study day, Ross, 8 May ... Over 450 attended three services Missions Sunday, 17 May, when Colin Nicholas, British leader WEC, guest speaker. Challenging film "Bamboo in Winter" screened 7 pm ... Church crowded for memorial service to Ruby Tattersall 19 May ... Girls' Brigade & Boys' Club paraded 24 May when new chaplain, Sharon Tobler, commissioned ... Two commitments.

Vic

YARRAWONGA (W. Keddie) Rick Leeworthy has been added to the board ... Starrs sold their property & moved into town ... Libby Read & Stewart Brunt have announced their engagement ... After hearing a Gideon speaker $167 was given ... The CWF took the evening service on Mother's Day. Their theme was "Put On" ... Four ladies went to CWF Halls Gap camp.

COBURG (Don Milne) AGM held. Alva Candish, Hazel Blain, Nancy Fagan & Edith Marsh elected committee ... Former Coburg & Moreland members joined for Coburg's 72nd anniversary. Ian Tippett speaker ... Garage sale & CWF street stall raised $610 & $410 ... Friday morning Bible study providing teaching & growth ... Emmanual Mupanga, Zambia (social work University of Melbourne) & Charles & Julie Femwakesa & their four children from PNG (youth work Phillip Institute) worshipping with church.

HAMPTON STREET (Peter Pitts) Pleasant evening held 4 April when visitors to services over last six months were invited to cabaret style smorgasbord dinner ... Ruby McDowell in hospital. Tumour removed from behind her eye ... Excellent Easter services much appreciated. On Easter Sunday Sunday

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Church News

School pupils rendered a vocal item & presented congregation with small gifts ... Recent jumble sale realised $730.

SURREY HILLS (David Brooker, Julie Adam) Easter services new to us—Ash Wednesday to begin Lent & Maundy Thursday (readings, reflection & Last Supper) ... Contemporary worship held 5 pm alternate Sundays. Co-ordinator Danny Wilson ... Babies Narelle Weatherall & Michael Ronald Brooker welcomed ... Robyn Stephens to Barcelona Disabled Olympics ... Leisure Learning program expanding. Co-ordinator Ray Brough ... Building repairs & extensions completed. Organiser Ray Minahan ... Nearly 10% of members on Conference departments.

CAULFIELD (Allan McMillan, Carl Lee) The 72nd anniversary of the Caulfield church was celebrated on 17 May. Ray McKenzie guest speaker. Ron Brooker president. Both old members of our church. About 90 enjoyed very happy day ... CWF recently entertained guests at Oakleigh Guest Home.

KANIVA (M. Goldup) Visits by FAB team Deslee & Avon Moyle & Mike Esbensen ... CWF completed & sent three boxes of hospital gifts to Melbourne ... Bible study, Sunday evening group & Boys' & Girls' Clubs being attended ... Andrea Williams in Nauru to teach at a primary school.

MILDURA (David Ratten, Neale Meredith, Doug Clark) Construction by voluntary labour on new manse well advanced ... Mission Convention brought faith promises amounting to $13,500 for second year of faith promise giving program ... Youth group active with Easter Camp at Lake Benanee & camp reunion at Mildura in May ... 23–24 May delightful musical presentation in worship centre by 54–voice Adelaide Metropolitan Male Voice Choir, sponsored by Sunraysia Bible Society.

THORNBURY (Larry Holt) End April Zarnock (Christian magician Geoff Conrau) at tennis presentation ... 2,000 leaflet drop re English classes. Attendances 14 Wed 7.30 pm & 10 10.30 am Thurs ... 17 May "Nehemiah's Nest" Asian group from Swanston Street led service. 2 pm Cook Island Community Church participated. 100 attended ... Helped Salvation Army doorknock ... 28 June lunch & "special" with Cook Islanders at 2 pm.

THE PATCH (Mike Folland) Church saddened by death of Alan Weiland, foundation member remembered for his long years of dedication & faith ... Mike will conduct four-week Bible study, "Introduction to the Gospels", in June ... Church expressed appreciation to Wes Treloar for 14 years service as treasurer & welcomed Robyn Lobbe & Geof Caldwell to board as treasurer & youth leader respectively ... Board retreat 29–30 May.

WA

KALAMUNDA (Mark Proud, Paul Sanders) Steve Hall appointed full-time local outreach co-ordinator commencing August ... Mid-year mission focus 15–17 May, Ken & Maureen Coleman (OMF) guest speakers. Theme "God's Mercy, God's People & the Lost World" ... Reclaiming Easter program involved "Jesus" video being shown at shopping centres & Kalamunda Show. Leaflets distributed, videos lent out & follow-up visits made. "Jesus" videos permanently available at video outlets in district.

KALGOORLIE (Larry Gibb) Church held Easter Festival at three public venues ... Extensions & renovations to manse ... Larry Gibb's ministry extended for five years from 1993 ... 13 attended Caring Seminar, Perth ... Glenda Rendell returned from three months service with WEC in Brazil ... Childrens Ministry held "P" night, pancake breakfast & family service with theme of Second Coming ... Youth group had "raid night" collecting food for the needy.

MAYLANDS (Robert Drown) Robert & Beryl Drown attended Marriage Encounter Seminar 1–3 May. Ron Jones brought message Sunday morning ... Vi Smetherham presented bouquets at Mother's Day service ... CWF hosted coffee morning for churches within region. Robert Drown (speaker), Margaret Jones (soloist) & Connie Eaves (leader) brought together entertaining morning ... John & Helen Kingdom down from Port Hedland to share in wedding of Marisa Forbes & David Streeton.

SOUTH PERTH (David Stanford) Recent visiting speakers included Frank Johnson & John Bond ... Open House enjoyed bus trip to New Norcia ... Sunday School held family camp at York ... CWF arranged successful breakfast celebrating Mother's Day. Speaker Dulcie Lampard ... Tony Spencer with young people reaching out to youth in Karawarra area ... N. Roediger's Bible study group arranged farewell breakfast for Noel & Malinda Cuttiford answering the call to Carnarvon Mission.

MERREDIN (David Jolly) Easter was an exciting time of praise with many visitors being welcomed. David & Sharyn conducted Good Friday service ... New music ministry consisting of six instruments is encouraging growth & excitement ... Sharyn has co-ordinated Sunday School leaders & a program that is witnessing growth ... Kids Club continues to reach out to new members ... 27 youth & 10 enthusiastic adults spent exciting night at Poynten's farm.

FREMANTLE (D. Good) Annual service of combined churches of Fremantle held in our building. Bishop David Murray, formerly of St John's Church, preacher ... CWF told by Ainslie Bosca of the opportunities her family has to share life with the people of Looma in the Kimberley ... Jessie Hughes has died, aged 93. Her late husband George Hughes ministered with us during the late 1930s.

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Supporting and Encouraging Missionaries Overseas

Missionaries are usually chosen from those who have caught the vision of mission and have voluntarily responded to the call of Christ to go into all the world and preach the gospel.

Having prepared themselves and been accepted they have gone to another country and culture. Do we forget them and hope for the best?

I believe the following could be helpful to encourage them in their work and we can be sure it will personally improve the quality of their work for Christ.

• Frequent communications from the board of control and an occasional personal visit to the mission fields by both board members and private church members.

• A challenge to the churches and individuals who have the responsibility to prayerfully and financially support them. This can be done by promoting the circulation of *Mission* and other missionary news.

• Have a segment in the local church weekly newsletter, say once a month, giving news from one of our mission fields. This could be the responsibility of one group in the church as a project for the year, e.g. the Living Link idea.

• Assure the missionaries of your prayer and financial support and help and give a little of your local church news.

• If possible find out family particulars of missionaries and remember such things as children's birthdays, Christmas etc. In *Mission* there are quite a few of these details on the back page.

• Keep up with news and articles in *Mission*, newsletters and *The Australian Christian*.

• When missionaries are on deputation work, see where their meetings are and attend when possible some meetings or arrange one in the local church.

It is quite evident that there are many churches and individuals doing these things, but can we increase the numbers who will join the ranks of the pray-ers and givers?

The New Testament is full of letters of encouragement written to churches and individuals. Can the church of today repeat this method of keeping in touch with those who have answered the call, assuring them of our Christian love and prayerful and practical support? As one writer has said, "The light that shines brightest at home reaches far out to those who are most in need."

—Colin Butler
(Marion, SA)

• *This is another article a series of articles initiated by the Overseas Mission Board showing how the local church can become mission minded.*

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The Last Word

Sympathy is never wasted except when you give it to yourself.
—J.W. Raper

A young naval student was being put through his paces by an old sea captain. "What would you do if a sudden storm sprang up on the starboard?"
"Throw out an anchor, sir."
"What would you do if another storm sprang up aft?"
"Throw out another anchor, sir."
"And if another terrific storm sprang up forward, what would you do?"
"Throw out another anchor."
"Hold on," said the Captain, "where are you getting all those anchors from?"
"From the same place you're getting your storms, sir."

*****

Slanderers are those who say things behind your back they wouldn't say to your face. Flatterers are those who say things to your face they wouldn't say behind your back.

*****

Employment manager: "It looks to me as if you've been fired from every job you ever had!"
Applicant: "Well, you've got to admit I'm no quitter."

*****

Salesperson: " If you buy this home freezer you could save enough on the food bills to pay for it."
Buyer: "But we are buying the car on the bus fares we save, paying for the washer on the laundry bills we save and paying for the house on the rent we save. We just can't afford to save any more right now."

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Professor: "Can you tell me anything about the great philosophers of the ninth century?"
Student: "They are all dead."

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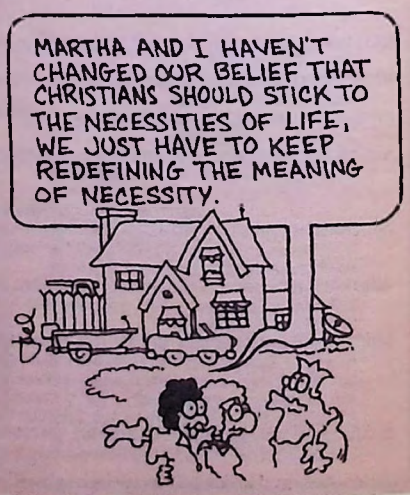
Teacher: "Who was Joan of Arc?"
Student: "She must have been Noah's wife."

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