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THE AUSTRALIAN CHRISTIAN

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THE AUSTRALIAN CHRISTIAN

Vol. 96 No. 20
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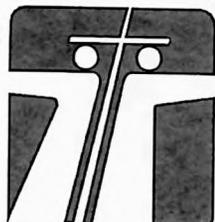
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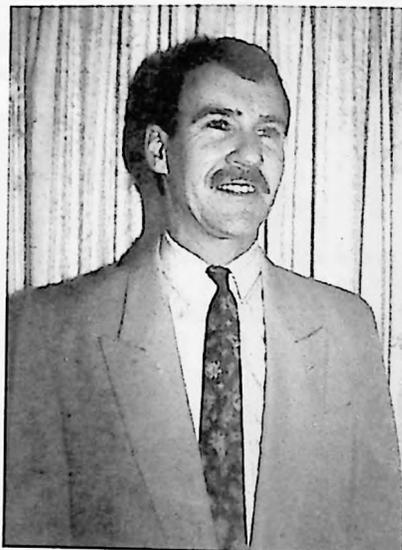
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Guest Editorial

Timing—God's Kairos Time

Peter Bradley



Timing is an essential ingredient in life. Cricketers and tennis players would testify to its importance in having that winning edge.

The New Testament talks of time in special ways. Not just in "wristwatch time" but "kairos time"; the time when God opens up significant opportunities in life. In my chaplaincy work among the elderly, I have many opportunities to witness God's kairos time in the lives of people.

First, one of the great challenges for elderly couples, widows or singles is to sense the right time (God's kairos time) to move from independent living to a place of more supportive care. It is a great blessing when elderly people sense their time and make their own positive decision for increased care outside of the family care network. This positive decision removes one of the most difficult life decisions from adult children: "How long can I sustain care for my ageing parent(s)? When do I need to allow others to take over?" Many adult children find that their health breaks before they are willing to make this difficult decision.

You may be faced with a situation of increased dependence upon your family care network at the moment, perhaps it may be your time (God's kairos time) to make that positive and courageous decision to enter a place where you will receive supportive care. By doing this you will remove a great burden from the shoulders of your adult children. They are freed by your action to provide greater emotional support in the future.

But our sensitivity to God's timing does not stop here. My second reflection upon the idea of timing and making important decisions involves our ultimate decision.

The inevitable "creep" of technology and the wonders of medical science have added an additional dilemma to decisions faced later on life (at least for most of us). In my chaplaincy work, I find people sharing words like "Peter, I find life now a heavy

burden, I pray often that God would take me!" I'm not talking here of someone who has just had a bad day, but someone who has battled years of pain, disability and significant loss.

This oft-repeated situation speaks to me of a society that had lost the ability to sense God's kairos time for life's end. Extending life (in the absence of some positive decision) can sometimes become the vain boast of another human "Babel", erected in competition with our

God whom I understand to be full of goodness and compassion.

Where does the answer lie? Perhaps in part, the answer lies in families beginning to talk more openly about one of life's certainties—death. We need to listen to each other more sensitively. We need to take more seriously each other's feelings about life, and the points at which life (for them) would become a burden. Making positive decisions about life and our dying help to give the dignity that I believe God intended. Perhaps within the church we need to learn the importance of prayers which release loved ones to die with dignity. Quality of life can never be a substitute for quality life which is sensitive to God's (kairos) time.

Peter's childhood years were spent at Warnambool, Vic, and then Port Augusta, SA. Secondary and tertiary years were spent in Adelaide at Dulwich Church of Christ. Peter began his teaching career at Kimba, SA, gaining at that time a Lay Preacher's Certificate with the UCA; then teaching at Amata, an Aboriginal settlement 110 km south of Ayers Rock.

In 1982, Peter and Cathy entered the College of the Bible at Glen Iris, Vic. With two children, they are now concluding a seven-year ministry at Chadstone Church of Christ, Vic. Peter is also an Aged Care Chaplain at our Homes in Melbourne.

Echuca Renovations

Spirits not dampened



• A group of members on the day of the opening (left to right) Rosemary Symes, Arthur Symes, Rene Rosendale, Jessie and Vic Symes, Andrew Watson, Arthur Rosendale, Peter Hipwell and Kevin Jackel

Echuca, Vic, congregation celebrated the opening of renovated facilities on 3 October. The congregation assembled on the Sunday morning amid heavy rain, which was a prelude to devastating floods in the Benalla area in the evening. The Echuca area has felt the effects of the rain in the following week with the Murray River rising to record levels. Some members have had their properties at risk from the floods.

The renovations included a new foyer area and the chapel seating and platform areas reversal to allow areas for increased seating and accommodation. The alterations were carried out by a team of work-

ers from Mobile Mission Maintenance under the direction of Maurice Brumby.

Mrs Hannah Morgan, the oldest member, opened the door to the new centre.

Musical items were presented at the morning service and in a musical afternoon by The LA EL Music Company. Don Smith of the Department of Mission, Education and Development led the service of dedication and preached the sermon. A large group shared in a meal following the service. The church is greatly encouraged by rising attendances and the overall development of the work. The building program will be completed debt free.

Cycle Club Popular

Two-wheel travelling



• Participants on the Cup Day ride

Goldfields Explorer Tour

Encouraging Christian fellowship



• Skit by David and Edith McKay

The annual country tour, organised by Trevor Streeton of the Maylands, WA, church, was the most ambitious undertaken so far.

45 travelled by train to Kalgoorlie-Boulder for a three night, two day stay on 20 September. 1993 is Kalgoorlie-Boulder's centenary and many folk have a connection with the Goldfields.

A very important part of the tour is to encourage Christian fellowship within the group and with the church in the towns visited. On this occasion, it was the Kalgoorlie Church of Christ.

We had a three-course dinner catered for by five of the ladies. Trevor Streeton shared a brief history of the tours and about what Maylands church is doing within the community. Denis Favas shared concerning Kalgoorlie church and its goals. David and Edith McKay brought a briefskit. Local singer and songwriter, John Callaghan (of *Waltzing Materna* fame), sang and shared his testimony.

It was an evening of fellowship and for many a time of catching up with old friends. A souvenir menu, placemat and history were given to everyone. —Larry D. Gibb

Melbourne's many new bike paths are creating increasing opportunities for cyclists to explore the city. On Cup Day, a group of people between 10 and 67 years of age took part in a ride along the Yarra and Diamond Valley Bike Paths. The event was sponsored by the Adventure Committee's Cycling Club which conducts activities throughout the year.

Forthcoming activities include a ride through the Maribymong River area on 8 December, and a one week

tour 8-15 January which includes cycling in the Geelong area, the Otway Ranges, Colac and Ballarat. Team members will be accommodated in the Belmont, Colac and Peel St, Ballarat, churches along the way.

An extensive program is planned for 1994. The program is open to all and details may be obtained from Gordon Smith on (03) 802 3249 or the Vic-Tas Department of Mission, Education and Development on (03) 326 8900.

Life of Tertius

"What a great story!"

Here are some extracts from letters about *Life of Tertius* sent to the author.

"When I reached home with *Life of Tertius* I sat down with a cuppa and skimmed through it when I should have been preparing the tea. My 12 year old said, 'Mum does that book belong to you?' And on the answer yes he said, 'Well you don't have to read it now!'"

"Dad entertained us all as he read *Life of Tertius*, laughing and loving every minute of it."

"I particularly appreciated the last chapter of *Life of Tertius* on 'Certainities'."

"I am delighted that Tertius has revealed himself in *Life of Tertius* which is so fascinating that I just could not put it down until I had read it."

"I read *Life of Tertius* through very quickly to find out who he is. Then I was afraid that in my

haste I may have missed something, so I sat down and read it again with great enjoyment. Thank you."

"I have just read *Life of Tertius*—what a great story! But what a thorough scallywag our Tertius was too! Yet through all the stories there were insights and perceptions invaluable to ministry. I am pleased the secret is now out, but even more pleased to have the full story of the man behind the writings! So thanks for giving us that story."

Copies of *Life of Tertius* are still available. They would make an excellent Christmas gift.

Send \$15 to *The Australian Christian*, PO Box 101, Essendon North 3041 and we will forward a copy to you straight away (or to an address you nominate).

The Understanding God

Pastoral Sermons Available

The Nunawading, Vic, church responded positively to a series of pastoral sermons entitled "The Understanding God" prepared by Ted Keating, Tracey Ware and John Rowe. The series has been compiled into a book and is being made available to others who are interested.

Topics in the series were: "Uniquely You", "Alleviating

Anxiety", "Overcoming Oppression", "Intended for Intimacy", "Forging Ahead of Fear", "Defusing Doubt", "Battling Busyness", "Growing Through Guilt", "Coping with Conflict", "Dealing with Depression" and "Discovering Direction". The book would be a great tool for pastoral visitors as well as devotional reading (and for ministers looking for

Prayer Seminar

Becoming a people of prayer

The Don Miller Prayer Seminar was first presented in the Horsham, Vic, church in 1988 and was a great blessing to many. A prayer room was established several months after the seminar and many faithfully used that room for more than two years. Since then, a prayer chain ministry was established.

With many new families coming into the church over the past three years, we believed a rescreening of the Prayer Seminar would have a great impact.

The church prayer meeting at 1 pm on Wednesdays is usually attended by 4-5 (two of whom are the ministers), so corporate prayer for specific church needs has not been a high priority amongst members. A second prayer meeting was recently commenced at 7 am on Wednesdays with 5-6 attending.

The church Care and Share groups do pray for specific needs and the Prayer Chains cover personal immediate requests. However, the need was felt for teaching on the importance of prayer in the Christian's life and the power prayer

sermon ideas!). The church would be glad to send anyone a copy for \$11 (includes postage). Send payment to Nunawading Church of Christ, 184 Surrey Rd, Blackburn 3130.

releases to bring about God's purposes.

The prayer ministry team of Michael and Dorothy Cook, Ian and Cynthea Hunt and Graham and Marion Kitchen met for prayer and discussion and agreed to approach the elders with a request to rescreen the Prayer seminar in October. Brian Spencer of the North Balwyn Baptist Church was willing to come to Horsham and screen the videos over two successive weekends.

The Don Miller Prayer Seminar was screened on 17, 23 and 24 October. The first tape of one hour was shown at the two morning services and in the afternoon we met for two more sessions. After a soup and sandwich tea, the fourth video was screened at the 6 pm service. The following Saturday there were 45 present at both afternoon and evening sessions when a further four videos were screened. On the final Sunday, at both the 9 and 11 am services, the final video in the series was screened.

Topics covered include simple praying people, walking with the Saviour in his prayer life, communicating with the Father in my prayer life, praising the Lord constantly in my prayer life, believing the Lord completely in my prayer life and learning to wait upon God in my prayer life.

On 24 October, the evening service was set aside for married couples, titled "God's Magnifiers". Don Miller spoke of husbands and wives praying and magnifying the Lord together, and many couples responded to the challenge to be committed to pray together more faithfully.

We believe the second screening has had a vital impact on the church. Many have expressed a desire to want to learn to pray and we are trusting God to continue to work through the Holy Spirit in making his people a people of prayer.

—Graham and Marion Kitchen



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Byron Being Established

Praying for a movement of God's Spirit



• A new family church in Byron

1994 has been declared the International Year of the Family. There could never be a better time for the NSW Conference to plant a family church within the Shire of Byron. After a short visit to the Shire in late October by Stephen and Dian Templeton, they have returned to Ballarat, Vic, with a clearer vision of the mission for 1994.

As Stephen reports, Byron Shire has proven to be a heavily spiritually depressed region. Occult worship is strong, alternative lifestyles are prominent and unbelief is double that of the state average.

The Christian church is divided by theological opinion, and personality division. In short, it is a place in deep need of the power of the Kingdom of God.

On 24 October, Stephen and Dian met with the Bangalow, NSW, church for morning worship and the afternoon was spent with some of their contacts in the Mullumbimby area. The scene has been set for the planting of a church of love and unity that will have its mission the reaching the lost to Christ, focussing on young families. Bangalow church, with many of our contacts (some coming from our Murwillumbah church) are excited about the new venture. Both the Swan Hill, Vic, and Nambour, Qld, churches have pledged prayerful support for this new mission. Yet there is greater need for prayer support as this region has been starved of rich fellowship and a loving gospel.

Creative Living Group

Age Pension News



• Molly Ongley, Bill and Loyal Byrne

Age Pension News is a publication of the Commonwealth Department of Social Security and is sent regularly to all pensioners. It is printed on recycled paper and runs to eight pages of large type print. It contains important news and information for pensioners. It is

well illustrated and readers will be interested in the photograph that appeared on Page 3 of the current issue. It is of Molly Ongley, Bill Byrne and Loyal Byrne, all members of the Ainslie, ACT, church and all active members in its Creative Living Group.

Stephen believes that a church that loves people as Christ loves people and serves as Christ served is a church that is bound to make progress.

The vision is to establish a strong witness to the north and south of the Shire as the ministry area is enormous. Strong, clear, visionary leadership in the power of God's Spirit is the

secret to an effective witness for Christ.

People are praying for a movement of God's Spirit in this area like never before. Stephen and Dian are also seeking non-Christian contacts in this area.

If you know of any non-Christian contacts in the area, or would like to support Stephen and learn further of God's plans for this area, write or phone: Stephen Templeton, c/o Dawson Street Church of Christ, 11 Dawson St South, Ballarat 3350. Phone (053) 32 1715 (work) or (053) 31 3225 (home) or fax (053) 33 2899.

Income Limits Vision

The potential for further development in Victoria-Tasmania is great. 1994 could see seven new churches planted and new field services initiated. Reduced income limits our vision. Generous personal, group and church gifts are urgently needed.

Terry McCredden, Treasurer

Department of Mission Education and Development
77 Capel Street, West Melbourne 3003



**DIAL FOR
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FAB-ulous Wildflower Tour

Added value

Twenty travellers from South Australia, Victoria and WA have returned from 15 days travelling over 5000 km by coach between Perth and Port Hedland, arranged by the Federal Aborigines Board.

Time spent at Kalbarri, with the dolphins at Monkey Mia, in a glass bottom boat at Coral Bay and exploring the gorges in the Hamersley Ranges, as well as the vast areas of wildflowers were some of the highlights.

The tenting accommodation proved to be easy even for the oldest, John Hemer, who is an active 83 year old!

Each one has expressed the sentiments of David Oldfield, minister of the Wodonga, Vic, church concerning the tour. He writes:

"The tour would certainly have been worthwhile if those who went only saw the wildflowers and natural beauty of this area of WA, but the added, and maybe unexpected, value

was the personal contact with the FAB missionaries and their areas of ministry.

Ever since I can remember we have been reading about Churches of Christ missions both here and overseas, but all we had read had not prepared us for the actual physical conditions and climate that our missionaries work in.

I am sure that on the tour all were impressed when Len Wallam (FAB pastor of the Goodabinya church at Marble Bar) led in grace for our meal together. He thanked God that we have so much while others go without. One tour member said that this prayer said so much about Len and Melba Wallam, when they live in such heat and isolation, and along with the Aboriginal Christians in Marble Bar, was thrilled to worship in their church, the type of which the rest of us would pull down. (The Marble Bar Christians have just been given the loan of a badly van-



• Lunch at Weno's Gorge, Hamersley Ranges

dalised church in the town and are at present using material from old mine sites to repair it.)

To see the work at Carnarvon, including the well appointed Olive Laird Hostel where 15 elderly folk are cared for by our missionaries, and to then read the book *Carnarvon—Interaction Between Two Cultures* about Dr Hammer and the others who worked so hard and at such personal cost in the earlier days, gives a new perspective on Christian commitment. We saw too that those serving today have the same commitment.

The travelling time shared with Deslee Moyle and then

Shirley Birch (FAB missionary) also gave us a real insight into the FAB work and helped us to appreciate the everyday dramas, joys, sorrows, sacrifices and triumphs that are always a real part of missionary life and service. To meet our Aboriginal brothers and sisters at Marble Bar and Port Hedland, and hear their testimonies is also a great encouragement and shows how worthwhile this ministry is.

It would be a great thing if each of our churches had at least one member who could go on a similar tour and come back enthused about what is happening on behalf of our Australian churches.

Amesz Tours provided first class service (for a total cost of \$830) including a driver and a cook, the organisation was excellent, the catering with meals prepared from the bus trailer was truly amazing and the attitude of all concerned made it a pleasure to be with them. In all, it was a time of friendship and fellowship that will always be remembered."

It appears that a number are sorry that they did not take the opportunity of joining this tour. The FAB office would be pleased to hear from anyone interested in being part of a tour arranged at some later date.

Maybe a talk with one of the 1993 travellers would encourage you to visit this beautiful part of our country in this relaxed way. Please contact the FAB office, PO Box 1199, Wangara, 6056 soon if you are interested.

—Avon Moyle

A Chance of a Lifetime!

Countless numbers of members and friends of our Churches have an earnest desire to develop the skills to gain a deeper insight into the New Testament and to discover its relevance in contemporary society.

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(taught by Principal Greg Elsdon)

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will give you that opportunity.

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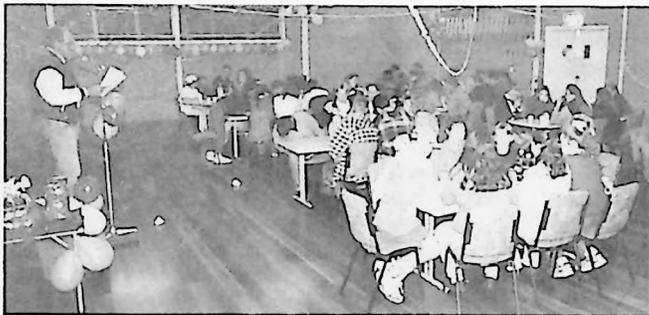
A Serious Night Of Trivia

A fun-filled night

Start with eight young people per table. Ask 10 questions at a time for eight rounds, and you can guarantee a lot of unusual answers and some correct answers. The end result? A fun-filled night for over 70 young people from Glen Waverley, Knoxfield, Nunawading, and of course the host youth club,

Boronia, Vic. Total control was maintained by Trivia Master, David Allen, who managed to stretch minds in the quest for correct answers.

How do you finish off a night of intellectual strain? Renew friendships during supper and then clear the floor for a non-competitive game of basketball.



• Some serious fun

Funding Crisis for Media Agencies

Religious television on the line

Several church media agencies that supply programs for television are heading towards a funding crisis.

According to Paul Potter, Chairman of the Australian Churches Media Association (ACMA), and minister of the Belconnen, ACT, Church of Christ, the innovative and creative progress made by these agencies in their programs has not been met by improved interest and support from member churches. New types of programs designed to attract an audience demand increased funding, not the reductions suffered by some agencies.

Despite people in society becoming progressively more mass media and visually oriented, churches still treat their media efforts as a Cinderella activity. As a result the future for religious television production is now on the line.

The picture is not all doom and gloom. In the past, religious producers focussed mostly on magazine, talk and documentary programs and neglected the tremendous communication possibilities of drama. One agency recently completed a feature film shown nationally on the Seven and Prime networks to critical and audience acclaim. Other agencies include drama segments in their programs and are looking to further develop the quality and impact of these segments.

The most exciting development outlined at ACMA's annual meeting is the Alpha Project. Begun five years ago, based on an idea by Simon Hood, the project has grown to be the most ambitious and innovative children's drama production in Australian television.

Third Grand Prix Service

Christ brought to the races



• Worshipping at the races

A new format was arranged for the third Grand Prix service at Gartrell Memorial Church, Rose Park, SA, headquarters of the united parish of Dulwich Church of Christ and Rose Park Uniting Church.

The service is held each year on the day of the Formula One Grand Prix event in Adelaide. Gartrell church is near the race headquarters at Victoria Park racecourse. The service starts at 8.30 am, finishing at 9.30 as the first roaring trials are heard around the track.

This year's service had a greater depth of spiritual impact than previous occasions. The eight jazz artists were from the group "The Fuze", a top

Adelaide band led by noted singer Kathie Renner, who had sang at the SA State Conference.

Several of Kathie's songs were Bible based and tied in with the message from minister Rob Williams, titled "Being Real". His colleague Roger Brown, organiser of the program, had included a puppet show for the children.

The audience of 200 included many visitors from far and near. Guest Scripture reader was Mark Jones, a Glenunga High School teacher.

A video cassette of the service is available from Roger Brown who can be contacted on (08) 365 2906.

Using animatronics the production team will produce a minimum 25 week series. To create the series, puppet de-

signers, mould makers and electronic engineers worked together to solve technical problems.

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Letters to the Editor

Letters are limited to 200 words

Marriage Index

To the Editor,

An Index of Marriage Certificates from Victorian Churches of Christ has been compiled and bound. This was possible through the joint efforts of the Genealogical Society of Victoria, Mrs Margaret Gilbert, a GSV and Churches of Christ member, and myself.

This Index was available for inspection at the recent National Convention in Melbourne, arousing considerable interest on the part of those who looked up family weddings in it. Unfortunately, some were disappointed when they did not find their family's details since the Index included only those certificates already in our records, or those that had been made available by churches or ministers. So it is not comprehensive.

Since this Index was compiled other certificates have been passed on to us. To do the first Index all the certificates (from the mid-1880s onwards) had to be photocopied by just a few people. A much easier and quicker way for any second Index would be for churches to photocopy their own marriage records and certificates, and to send these copies to me for such time as another group could be compiled and computerised. The cooperation of churches and ministers for a further Index would be very much appreciated. —Ken W. Barton

(Victorian Historian,
22 Judd St,
Camberwell 3124.
(03) 889 5856)

Mabo Legislation

To the Editor,

The original "owners" of the Promised Land were the Canaanites. God promised this land of Canaan to Abraham's descendants, even while the Canaanites possessed it.

However, the Bible teaches that Israel was later commanded by God to possess the land and drive out the Canaanites. Why was this? It was clearly because the Canaanites

were a demon worshipping people. Their evil ceremonies brought God's judgment. There can be no land claims again from the Canaanites because God has given it to his people Israel.

It is the same situation with Australia and our Aboriginal people. They were a "dreaming" people with their worship of Mother Earth and contacting the "dreaming" spirits in their ceremonies and corroborrees I have worked as a missionary with my wife for over 20 years in WA and NT. We dearly love the people but we cannot condone the spiritism, fear of spirits and the witchcraft which is still practised in these areas—a religion similar to that which the Canaanites practised. The gospel of Jesus Christ alone liberates men and women, not the giving in to land claims. Our Heavenly Father has seen fit to give the country of Australia to European settlement and to bring the gospel of salvation to the original inhabitants. The Mabo Legislation is only encouraging our Aboriginal people to go back further into spiritism and demon worship which will bring God's judgment on this whole land and on those who compromise their Christian stand. I pray that we Christians will have great discernment in this area. —Don S. Bone

(Narembeen, WA)

Response

To the Editor,

The letter from Don Bone raises a couple of issues.

I cannot support, his assertion that there may be necessarily a connection between the possession of the land of Canaan by the Israelites and the Mabo issue of today. In his Word, I read that God specifically instructed Joshua and the people to possess the land, as it was that which God had promised to them. The Mabo issue surely is about righting an injustice.

The reality is that at settlement of our nation by the British just over 200 years ago, land was taken in the name of the Crown as though it was unin-

habited. The High Court has overturned the myth of *Terra Nullius* and opened the way for some redress of the dispossession perpetrated upon the Aborigines whose land it was. I feel comfortable in supporting any move to realistically grant Native Title where appropriate, since I believe our Lord would have us espouse that which is true and just.

Don is correct when he says that it is the Gospel of Jesus Christ which liberates all men and women. He and his wife Aileen have faithfully served the cause of the Gospel amongst Aborigines for many years. It is the work of the Holy Spirit to convict and convince people of all cultures of their need of salvation through Christ, and that means coming against false religions and practices in whatever form they may take.

God's Word assures me that he is interested in righting wrongs, bringing about an end to injustice and establishing

truth. Should Aborigines eventually set up communities on "their land" this will further the opportunities (and the responsibility) our churches have of reaching out and discipling. (I know of several communities where the plea for Christian ministry has so far gone unfulfilled because we lack the resources.)

Let us pursue justice, and apply the truth of God's Word that all, and not just the Aborigines of our land, are confronted by Jesus Christ who died that they might live.

—Avon Moyle

Peter's Born Again

To the Editor,

Peter's "born again" (1 Pet 1:3, NASB) agrees with Acts 2:38-39, Rom. 6:1-5, and Acts 22:16. "All" three (without exception) agree with each other and with the Holy Spirit (Before Acts 2:38 the Holy Spirit convinced of sin, righteousness and judgement (John 16:8)).

Letters to a Travelling Companion

"Lost Cause"

Dear Daniel,

Your most recent letter left me feeling rather disheartened. You expressed a good deal of discontent about the church, even going as far as suggesting that it seems to have "lost the plot" concerning its function in the world. You commented that churches that you have experienced are full of "pew warmers" and "people who don't practice what they preach."

Whilst I acknowledge that the church is far from perfect (it is, after all, made up of humans), I cannot subscribe to your implied assumption that the church is a "lost cause". In fact, it disturbs me greatly to hear people constantly knocking the church and making vast generalisations about its assorted failings and shortfalls. This is especially destructive when these people are from within the church. What must "unchurched" people think when the church's own members defame it with such vigour?

May I suggest that you read the last chapters of Revelation. Within them is contained an inspired vision of God bringing the church to wholeness in his own time. They make it clear that the church, with all its deficiencies, has been appointed by God as his agent for good in the world. I am convinced that God loves the church and is prepared to use its positive features and work with its negative ones. Surely we should do likewise! After all, isn't a positive perspective on the church a much better basis from which to work for its improvement?

Until next time, cheer up,
—Pastor Salt

Letters to the Editor

Relegation of Acts 2:38 for Jews only ignores the general applicability of Acts 2:39 for "all" whom the Lord our God calls to himself. This "all" is "each one" without exception.

In Joel 2:28, "I will pour out my Spirit on all mankind", "all" means without distinction, not without exception. For the astonished Peter explains, God makes no class distinction between Jew and Gentile (Acts 15:7-9). The two events for Jew and Gentile at Jerusalem and Caesarea are not since repeated, and Acts 2:38 inaugurates the New Covenant way of choice, to receive the Holy Spirit.

So today the "all" of Acts 2:39 in terms of Eph. 2:11-22 is for each believer of the gospel without exception Jew, part Jew and Gentile.

—W.E. Hoffman
(Paradise Point, Qld)

Life and Death

To the Editor,

Rex Morris' letter ("AC" 6 November) brings the problem of life and death into sharp focus.

The Book of Ecclesiastes is a dangerous one to exploit unless one is aware of the author's intention. Much of what he writes relates to life looked at from the purely human perspective, and not unnaturally, he tends to be somewhat pessimistic and fatalistic. Given the insecurity of life in a world characterised by sin and subjected to futility, he affirms the need to fear God.

Next, the Bible plainly teaches that the God who gave life has the sovereign right to

terminate that life in accordance with his purpose. He exercises that right all the time. Falling over cliffs or succumbing to crumbling towers (Luke 13:4) may be tragic from the human point of view, but we need to remind ourselves that God has the power to raise from the dead. No wonder Paul urged the Thessalonians not to grieve like the heathen who in their ignorance of God have no hope (1 Thess. 4:13f).

The lesson to be learnt by those who are not Christian is that they should repent, for sudden death may be their lot too (Luke 13:3,5). The Preacher (Eccl. 1:1) rightly taught the need to fear God, for it is with him that we all have to deal. Jesus emphatically endorsed this view (Luke 12:5-7, 20).

Despite our questions and heartaches, we need to be very careful before we charge God with cruelty and injustice. He has demonstrated his benevolence towards us in countless ways, but most of all in Christ crucified and raised from the dead.

—Ken Stothard
(Essendon, Vic)

Luck

To the Editor,

The discussion about luck in your columns has intrigued me. Actually "lucky" is a biblical word. In the Wycliffe Bible in Genesis 39:2, the original Hebrew is translated as "Joseph was a lucky fellow."

When I was a lad we were told that it was unchristian to say "luck" and "lucky". We were to say "good fortune" and "fortunate". But in that context

"fortune" and "luck" mean the same. Ask any punter!

Obviously one's use of words such as "luck" and "lucky" depends on one's definition of these words. And definitions differ. The only way for a reader to know the meaning a writer gives to a word is either from the context or from the writer's definition of the word. It seems pointless to argue over a word if those concerned define it differently.

—Gordon Stirling
(Boronia, Vic)

Mistaken Identity

To the Editor,

When I arrived home from the Bushwalking Training weekend in the Grampians, I had a message from a friend who advised me to turn to page 16 of the "AC" (6 November) and he commented on my improved hairstyle and young appearance. First, I observed a photo of myself under the caption "New Ethnic Outreach" and I thought "Well! I am involved in ethnic outreach at the Thornbury, Vic, church, but our pastor Larry Holt and assistant Jackie Kelly are the leading lights; so why me?"

And then my eye wandered to the right column and I saw under the caption "A Bold Plan" a photo of a younger, and far more handsome man than I, with a head of hair that I would trade any day for what I have left, and besides that photo was my name, "Les Stewart".

My eyes nearly popped out and then I burst out laughing, and I exclaimed to Vere, my wife, "There you are dear, I told you I was good looking, but you never have been willing to admit it."

Suddenly my dull brain clicked into gear and I realised that my friend and fellow walker through the tough 14 days in South West Tasmania, who is now the Editor of *The Australian Christian*, had had a "memory lapse" and had forgotten what his tent-mate looked like.

Anyhow, it has made quite a talking point, providing me the opportunity to pronounce the

Leadership Training Course a great success so far. Eight leaders in training participated in the training walk in the Grampians, consisting of three teams walking in different directions, and all leaders, under the watchful eyes of experienced assessors, performed very well, including your own son Roger.

The remaining leaders will participate in a two day walk during February in the Buangor Forest park.

Up to the present, the results are most encouraging and we anticipate a good group of young leaders coming through who will be committed to serving the Lord in this outreach adventure ministry.

There is no need to apologise to me for the "mistaken identity".

—Les Stewart
(Thornbury, Vic)

[Whilst admitting to suffering from "memory lapses", I must admit I did not see the pages in the proof stage and thus did not pick up the switch in photos—Editor]

Release Capital

To the Editor,

Further congratulations to Paul Cameron on his article "Too Many Outlets" ("AC" 18 September) and Rob Wilson's ("AC" 16 October) excellent supporting letter.

There is no doubt whatever that the Association must come to the decision in the near future that there is an obscene waste of capital in buildings catering for the same number of members as 10 years ago.

Just envisage what could be done with the many millions of funds released by sale of property. Maybe we could have some impact on the world instead of practically none at all at the moment.

Members should have no problems in shifting (where appropriate). It has been shown by various surveys that church members are very mobile and travel to the place where they feel at home.

Rob Wilson's last paragraph says it all.

—G.F. Hewitt
(Wembley Downs, WA)

Visiting Canberra?

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Books



Only Connect: Sharing the Gospel across Cultural Boundaries

by David Claydon (Lancer) \$15.95.

Anyone travelling overseas will find this book useful for information about religions, beliefs and practices in foreign countries. The book will sharpen sensitivities, understanding and respect for others. If we have new neighbours or work contacts from other religions and national backgrounds, we shall find in this book a range of conversation starters to help us

better understand others, without assuming we know it all. The book will also be useful in cross cultural evangelism and outreach. The author, David Claydon, is the secretary of the Anglican Church Missionary Society in Australia. He writes clearly and simply. In contact with people of other faiths, he emphasises the need for respect, tolerance and friendship. While affirming the need for strong convictions about our faith, he stresses the need for understanding others. In the 204 pages there is a good coverage of the principal beliefs of Islam, Hinduism, Sikhism, Buddhism, Chinese and Japanese religions, the spirituality of Australian Aborigines, Baha'i, Zoroastrianism, Jainism, the New Age Movement and migrants with a Christian heritage.

The principal ideas of these religions are presented in simple terms. There are comparisons with Christian teaching and suggestions about how to discuss faith issues with someone of another religion. Personal approaches through friendship and hospitality are discussed. An example of this is the useful advice about dietary habits of adherents of some religions and what not to serve a guest for dinner. Summaries of how non-Christians see Christianity are included. This is a book for every church library. It will be especially useful for churches looking at contact with new population groups, study groups or a seminar series. There is a useful study guide. It is about friendship and openness, while retaining our own strong convictions about the Gospel.

It can be obtained from the Australian Board of Church Development and Education, 77 Chapel St, West Melbourne 3003.

—Don Smith

Caring for the Carers

by Christine Ledger (Kingsway Publishers) \$15.95

The "Carers" in this book are not the nine to five professionals, although they need care too. The "Carers" are those who seven days a week, 24 hours round the clock, are responsible for family members who are dependent because of ageing, handicap, disability, dementia or through some other debilitating circumstances. They are in our families and in our churches and, because they put on a brave public face, are thought of as "managing" when often they are inwardly crying out for help, understanding, a listening ear, a bit of relief or even for someone to cry with them. This book is about how the church as congregations and as individuals can have the compassion of Christ for the carers. Intensely practical, it shows how the church can be a resource to mobilise both church and community for such carers. It is a UK publication and lists what is available there, but clues are there as to what may be available here. The experiences of some carers are given as a guide for those who would care for carers. Every minister and board member should have a copy as a guide to this important part of the church's mission, A board meeting or two discussing its implications for the local church would be very helpful. Compassionate Christians (are there any other kinds?)

who would like to be in the ministry of caring for carers will find ways and means of doing it graciously, helpfully, confidently and sacrificially. Very easy to read.

Distributed by Christian Marketing Australia.

—GRS



The New England Country Cookbook for Family Entertaining

by Helen Brown (New England Regional Committee for Christian Children's Fund of Australia) \$13 (including postage).

The New England Country Cookbook for Family Entertaining is a recipe book which is the culmination of years of experience and hours of writing and illustrating. Through the energy and enthusiasm of Helen Brown, who compiled these recipes, and her fellow Christian Children's

Fund (CCF) New England Regional Committee members, who collated the book, needy children in developing countries will have new opportunities.

Helen Brown has great expertise in the field of cooking, but this is a cookery book with a difference—it is beautifully illustrated and includes many Bible quotations, formal table settings, decorative centrepieces, place-cards and serviette folds.

As well as your favourite recipes for soups; sauces; salads; meat, chicken, vegetarian and pasta dishes; desserts, pastries, cakes and jam; party fillings; fruit loaves; scones; ice-cream delights and steps for bread-making. The book includes Russian, Chinese, Indian, French and Australian cuisine. This is not a cookbook you'll just browse through, as ingredients can be lost in the text—you will really have to read the recipes. However, it has an interesting and different approach—within the recipes there are very helpful hints and other useful information. It should be pointed out that alcohol is mentioned in a number of recipes, however, in many, alternatives are suggested.

Helen Brown's "Book of Life", reasonably priced at \$13 (including postage), would make an ideal gift, with all proceeds from sales going to CCF—dedicated to helping the world's children in need, regardless of race or religion.

Copies may be obtained from Helen Brown, President NE Regional Committee, Christian Children's Fund, 47 Commonwealth Ave, Woy Woy 2256.

—Tops Milne



Ups and Downs

Figures on world religious growth

A new edition of *Operation World* supplies figures of the percentage of the population of the world who belong to various faiths. According to their figures Protestants worldwide showed a downward curve from 7.9% in 1960 to 7.5% in 1975, when something wonderful happened. By 1980 their share of world population was back up to 7.9%, and by 1990 9.2%. The news is not so good in Europe or the Pacific, where the slide has continued unabated. Protestants claimed 23% of Europeans in 1960, but could claim only 18% in 1990.

Evangelicals were 2.7% of the world in 1960, and 5.7% three decades later! Evangelicals were 34% of all Protestants in 1960, and 62% of all Protestants in 1990. Most of this growth is outside the West. The Third World comprised 42% of

evangelicals in 1960, and a massive 70% in 1990.

One massive factor in the growth of evangelicals has been the dynamism of the charismatic movement. Pentecostal denominations like Elim, Four-square, Apostolic etc. have increased their share of world population from 0.4% in 1960 to 1.8% in 1990. The 11 million Pentecostals were 5% of Protestants in 1960. Today they number 93 million, which is 19%. If charismatic Christians in non-Pentecostal denominations are added (something much more difficult to quantify) the figure may be closer to 32%. The most dramatic increases have been in North and South America and the Caribbean.

Roman Catholics are still growing, but more slowly than the population, so their slice of

Time to Harvest

India, the largest mission field in the world

Recently I have seen first hand, on my second trip to Kerala, India, people learning of the unconditional love that only Jesus Christ can give. For example, an Hindu policeman after hearing the testimony of a person healed from diabetes, came to one of the missionaries to ask for prayer for his liver. He felt relief almost immediately and after the missionary finished praying he accepted Jesus, confessing Jesus is the true and living God.

Jesus gave peace to many with troubled minds and set people free from evil spirits. As the Word was preached, people were set free from tradition, but more teaching is needed if they are to live in the freedom that Christ wants for all.

At the funeral of a distant relative, I was asked to speak. I was able to tell the Good News of God's love through Jesus Christ. This was only one of the many opportunities I had. There were not many visible results, but I believe many seeds were planted. At one open air meeting, despite heavy rain, the people stood for two hours lis-



• Thampi and Bridget Issac with daughter Anna

tening; and at a three day convention, hundreds walked or caught buses to the site. There was a crowd outside the convention site pushing and pulling one another to look in the windows. They had a burning curiosity for Westerners and we took the opportunity to lift up Jesus.

We can all do something for India. We can pray for the pastors and the evangelists, they walk for miles to preach the Good News and to distribute tracts. We can pray for the millions still without hope.

Thampi and I are prayerfully considering living in India to give support to the pastors and gospel workers.

Our long-term goals are planting churches, establishing a Bible School and setting up an orphanage

India is the largest mission field in the world—850 million people. The majority of the population are below the poverty line. There are still tribal areas who have never heard the Good News of Jesus. There is no government support for widows, orphans or the handicapped.

India has an open door and is very receptive to the Gospel.

We are taking teams to India at least once a year. Those interested in sharing in this way should contact us on (03) 478 8443 or at PO Box 168, Preston 3072. A video on the work is also available.

—Thampi and Bridget Issac

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Happenings

Christian believers from both Jewish and Arab backgrounds joined forces to distribute more than 100,000 gospel tracts during a major Jewish festival in October—one of the first evangelistic campaigns in Israel since the nation's peace accords with the Palestinians. An estimated 850,000 attended the Acre Festival, celebrating the Feast of Tabernacles. Most people they approached at the festival accepted the Christian literature. Some asked for Bibles in their native languages.

Australia's cricket chaplains met with Australian Cricket Board chairman Allan Crompton to share their ministries and to be brought up-to-date on national cricket decisions, policies and future directions. Rev Barrie Sutton (Vic), Rev Lionel Rose (Qld), Barry Ryall (WA), John Adermann (NSW), Dr Mark Tronson (Australian team) and SLM chairman Rev Peter Thomson participated, while Bob Lisle (SA), Neil Hawke (AIS Cricket Academy Adelaide) and Greg Foot (Tas) were unable to be present. Meanwhile Mark Tronson will be with the Australian team from the first test in Perth commencing 12 November. He spends the two days prior to the tests with the cricketers at training and generally stays for the first day's play.

A survey sponsored by the Victorian Association of Drug Agencies showed that 73.7% of Victorians favour a levy on alcohol sales. A smaller survey of Australians, sponsored by People Against Drink Drivers, showed 84% favour such a levy. SWAT (Society Without Alcoholic Trauma) has a 5 point reform program that has as its first item "That alcohol sales should be subject to a special levy to fund educational and rehabilitation programs".

Tentmakers Youth Ministry is holding its 3rd

Australian Summer training course 2 January–16 February in Melbourne. The intensive 7-week training course is geared towards imparting the skills and confidence that a youth leader requires to build a team of effective co-workers within the church. Youth Ministry provides orientation for the church leadership and members in establishing youth work, as well as in-service training and consultant help. Claude Bowen will be principal trainer this year. he also serves as a consultant to Wycliffe Bible Translators and to the Urban Missions conference. For further information contact Martin Boutros or Belinda Buchanan at Tentmakers Youth Ministry (Australia) Inc, PO Box 81, Forest Hill 3131. Phone (03) 886 1234.

In the US, the Church of Scientology and 153 of its corporate entities have received tax-exempt status from the Internal Revenue Service, which ruled that the church is a charitable, religious organisation. The decision is thought to be worth millions of dollars to the religious cult. The decision ends a longstanding battle between the IRS and Scientology.

The Anglican Church of Canada has taken a step towards cultural healing with a formal apology by the church's highest ranking official, Archbishop Michael Peers, to native people in Canada. Speaking to a group of over 100 native people and others attending a church-organised native convocation, Peers acknowledged the reality of suffering experienced by native people and confessed that the church had played a part in that suffering.

Unrest on Bougainville has not stopped the spread of the Gospel. The Bible Society in Papua New Guinea have supplied 400 Bibles in response to a plea from

a priest who visited the island and found there is a growing spiritual hunger. Children's Scripture activity books and New Reader Scripture books were also despatched. Part of the shipment was flown to the island on a government aircraft carrying relief supplies.

"Lights of Our Past—Australia's Stained Glass Heritage" is the first gathering in Australia of those involved in stained glass conservation and will include artists, industry, building owners and the conservation movement. The 2 day seminar is being held 26 and 27 November at Christ Church, 14 Ackland St, St Kilda, Vic. Details from Bronwyn Hughes, 50 Two Bays Rd, Mt Eliza 3930.

Bulgarian government officials have denied recognition to an alliance of Bulgarian evangelical churches, a move leaders of those churches say will impede united efforts to resist limits on religious freedom.

Indonesian authorities announced new regulations in October which, if ratified by Parliament, will allow missionary activity in the country to be conducted only among the small number of Indonesians who are not members of a major world religion. Muslims account for 87% of Indonesia's population, Protestants 6%, Roman Catholics 3.5%, Hindus 1.8% and Buddhists 1%.

Dr Don Richardson, known worldwide as the author of *Peace Child* and other books based on his experience as a missionary in Irian Jaya, will address meetings in Brisbane (19–21 March), Sydney (22–23 March), Canberra (24 March), Melbourne (25 March–4 April), Adelaide (5–6 April) and Albury (5–6 April) next year. His wife Carol will accompany him and address women's

groups. They will be involved in "Missionfest" at the Wesley, Centre, Sydney 9–10 April. For further information contact RBMU on (03) 470 6067.

In a free vote, the British House of Commons voted 215 to 21 for the Priests (Ordination of Women) Measure, sent to it from the English Anglican General Synod. By 195 to 19, the Commons also supported the plans to compensate clergy who leave the Church of England unable to accept women's equality in ministry. The measure still has to pass the House of Lords and the first ordinations of women priests are expected in April next year.

The Festival of Light, at its annual dinner (1 November), presented the 1993 Citizens Awards. This year the media service award went to TV journalist Leigh Hatcher, Detective Sergeant Gary Raymond, currently President of the NSW Christian Police Association, received the community service award, Mrs Sarah Cruse, wife of former Aboriginal pastor Ben Cruse, received the motherhood award, opera singer Mrs Christa Leahmann received the award for service to theatre, the Mother Teresa Profile Award for protecting the unborn child went to Vincent Nesbitt, former federal secretary of the National Right to Life Association and the Malcolm Muggeridge Award for national leadership went to Lloyd Waddy RFD, QC, coordinator of Australians for Constitutional Monarchy.

There are about 1 million villages and colonies in India, only 10% of which have a Christian witness. According to a preliminary survey by the Adopt-A-People Clearinghouse, the Summer Institute of Linguistics, and World Vision/MARC, India has 1727 unreached and adoptable peoples. In addition, India has 223 cit-

ies with a population over 100,000 and 9 of these have more than 1 million people. Leaders of denominations, churches, missions and agencies are increasingly recognising the need to work together to finish this colossal task.

The stamp sales for Churches of Christ Overseas Mission at the recent sales at Blackburn, Vic, were \$1310 plus \$210 from the sale of "last day" covers for the closing of the Miram Post Office that Harold Wheaton had organised plus a further \$440 for the sale of packets of stamps. Recently a cheque for \$2187 was given for Bible correspondence ministry in India which is funded by the stamp sales. The total raised over the 27 years the scheme has been operating is now \$69,587. Details (or stamps) can be obtained from David and Eileen Lewis, 9 Clisby St, Vale Park 5081.

Catholic bishops in northern Canada have asked for an exceptional authorisation to ordain married Native Canadian men as priests. Bishop Denis Croteau argued that only married men can gain a hearing in Canadian Indigenous cultures. Indications are that the recommendation will not be accepted lest it create a precedent that would be appealed to elsewhere.

Applications are now open for the 1995 Churchill Fellowships. The average Churchill Fellowship is worth about \$13,000 and it lasts for around 3 months. To date, over 1700 Australians have been awarded a Fellowship and have been overseas and brought back knowledge and skills to enrich Australian society. Applications close on 28 February. For an application form send a self-addressed stamped envelope (24 x 12 cm) to Application Forms, The Winston Churchill Memorial Trust, 218 Northbourne Ave, Braddon 2601.

American Internship at Belmore

Developing new skills

Mike Martin came to Australia from St Louis Christian College to spend 10 weeks of his internship with the Belmore, NSW, church.

He was anxious to gain ex-



• Mike Martin

perience in cross-cultural evangelism.

From the day of his arrival, Mike was involved in church activity or community work with the minister Wayne Shepherd.

He assisted in many of the auxiliaries of the church and organised a Vacation Bible School during the school holidays.

Mike has now returned to St Louis for his third year of study.

We give thanks to God for the opportunity we had of meeting and sharing with Mike and we look forward to renewing that friendship at some time in the future.

—E. Bowser

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New Leadership at Dawson Street

Darren and Pauline Kittle



• Darren and Pauline Kittle

After many months of searching for a senior minister, God has placed Darren Kittle upon the hearts of the eldership of the Dawson St, Ballarat, Vic, church.

Darren is to take up the visionary leadership of this exciting church from February, 1994. Darren comes from Firle, SA, and is married to Pauline. He was chosen to be part of the

Leadership 2000 trip to America earlier this year and is keen to come to Dawson Street with an open leadership role.

We believe Darren has the gifts needed and the ability to take this church into the 21st Century. He has been given 100% support by the elders and membership and we are waiting with expectant hearts, for the direction he will lead us in.

Ben's First Sermon

Preaching using a translator

Ben is the son of Alan and Val Webb of Swanston Street, Melbourne, Vic. He is 20.

On Sunday morning 10 October he preached his first sermon.

So, what's unusual about that?

Well Ben preached his first sermon at the Chinese church in China Town Melbourne, a mission church sponsored by the Anglicans.

Is that so unusual?

Ben, Aussie born and bred, preached in Mandarin Chinese.

Well that could be thought of as a bit unusual, but what many might find surprising is that Ben also had an interpreter translating his Chinese into English for the benefit of the English speaking Chinese.

Ben became interested in Chinese while still at secondary school and has now almost completed his Bachelor of Arts majoring in Chinese. He now plans to do Japanese.

—GRS



39 Years Of Ministry

Allan and Elva Rae retire



• Allan and Elva Rae

At a moving service at Pendle Hill, NSW, on 31 October, thanksgiving and celebration marked the retirement of Allan and Elva Rae from full-time ministry. The congregation had a special awareness on the day that greatness and humility go together, as many heartfelt testimonies confirmed.

In 39 years, the Raes served in Western Australia, Queensland and New South Wales; this last four years as chaplain to the Aged Care Village at Pendle Hill and as part of the ministry team at Pendle Hill church.

Many thanked Allan and Elva for loving each other, because the example of their partnership is an inspiration to the whole church. The gospel has been seen as a lived reality as these two have served others with generous love and deep devotion. Allan studied at Woolwich Bible College 1951-

54 under Principal A.W. Stephenson and had student ministries at Loftus Park (assisting Mal Leask), Tempe and Seven Hills. After completion of studies they were married in January 1955 at Belmore church (students were not allowed to marry while still at College in those days).

They had a three months interim ministry at Wollongong (March-May, 1955) before going to WA to minister at Morawa in the Wheatbelt. There Allan also ministered to the church at Wubin on a monthly basis, staying over a couple of days to do some visitation and Scripture classes.

After three years there, they moved back East and ministered to Ma Ma Creek and Gatton churches, in a circuit ministry, in the Lockyer Valley, Qld.

Allan and Elva, now with five children (Peter, Paul,

Harmers Return to Australia

Gratitude expressed



• Matthew, David, Robyn and Catherine Harmer (1993); inset, Sarah Harmer (1991)

David and Robyn Harmer, with their children, Sarah, Matthew and Catherine, return to Australia in December, at which time they will conclude their period of service with the Papua New Guinea Conference of Churches of Christ. David has worked as church adviser, based at Chungribu. Since mid-

Miriam, Mark and Lois), returned to NSW to be closer to aging parents and had ministries at Lidcombe (three years), Auburn (six years), Belmore, which was home church for both of them (seven years) and Canley Heights (seven years). They took extended long service leave in 1988 before commencing at Pendle Hill in 1989 as associate minister to the church and chaplain to the retirement village.

—Graham Long

1993 both Sarah and Matthew have been away at school at Ukarumpa in the Highlands. Catherine continued on home schooling.

The Harmers first worked in PNG 1981-1983, returning to the work again in 1989. It is difficult to list all of the ways that the family have contributed to the work of Churches of Christ in PNG. As well as working in his official role as church adviser, David has used many other talents to assist in the work in practical ways. He has also held the role of Chairperson of the Missionary Committee. Robyn has been the medical adviser for the mission and has shared with David in presenting some workshops and seminars. Many of the other responsibilities of their work at Chungribu have also been shared. The children have cooperated well with their parents and their cheerful, friendly personalities mean that they will be sorely missed by many.

The Churches of Christ Overseas Mission Board expresses its gratitude for the valuable ministry of the Harmer family. Their departure has left a vacancy in Papua New Guinea that we are keen to fill. (See the ad on page 21 for more information.)

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Hyacinth and her Sisters

Viney Longthorp

The comedy, "Keeping Up Appearances" makes for highly amusing viewing, and has been honoured by a re-run.

The centre-piece is Hyacinth, a strong-willed woman who plays the social power game in an unscrupulous manner in the attempt to impress other people. However, she is always teetering on the brink of disaster, in danger of losing those appearances so carefully nurtured, should two of her socially undesirable sisters enter the scene. One expression of her power game is the shameless manner she manipulates other people. It is Hyacinth's social vulnerability that keeps viewers chuckling along; yet it is amusement tempered by attacking a proud person, like all such, who is seldom really happy.

Some American television producers often express their envy that the British can come up with so many fine character actors. But it is not only the actors who are so good, it is so often the wonderful scripts they are able to work with. The secret is that the British can call on a marvellous tradition of

literary devices and dramatic techniques which have evolved over hundreds of years. Their stories, at their best, are full of subtle contrasts between characters; they allow for expressions of irony and paradox; they have a fine sense of that thin line between the normal and the ridiculous. All these make characterisation the more vivid and amusing, and possible.

Hyacinth lives in a house of almost antiseptic cleanliness and the orderliness of barracks waiting for the sergeant's inspection. Here all the "nice" conventions are upheld. By contrast, her sister Daisy lives in conditions which resemble Steptoe's junk yard; spending most of her time reading, and trying (in vain) to attract the amours of her reluctant husband, Onslow. For Onslow only beer, telly and bed matter; unlike Hyacinth, he does not want to impress anyone.

Another sister, Rose, is constantly on the phone, trying to manipulate her reluctant army of boyfriends. Again, by contrast, Hyacinth is constantly on the phone in the attempt to wheedle her way into the neighbourhood social circles or to

harass trades-people. For her, the phone is an icon of her self-assumed importance. We never meet the third sister, Violet. All we have is Hyacinth's projected illusions of her. This is another of those effective theatrical conventions whereby some things are left to imagination of the viewer.

The most telling factor of all is that Hyacinth never listens. Studied non-listening is, of course, one of the oldest tricks in the world to exercise power by keeping others at an aural disadvantage. Hyacinth's deafness is another symptom of her self-centredness. Because of her not listening, she actually fools herself. When her son Sheridan phones up, it is obvious to all that he is on the cage, but the proud mother reads into his words how well he is doing at university. Again, by not listening, and blind to body language, Hyacinth causes untold embarrassment to her neighbour, Elizabeth. And the insensitivity which comes through not listening to others makes Hyacinth very unpopular with the ladies of the church group; poor soul, she just cannot understand why. Nor can she understand why others do not regard her "candlelight suppers" as the apogee of the local social calendar.

We may well laugh at the many embroilments of Mrs

Bucket (pronounced, note, Bouquet) but who among us is the perfect listener? This comedy often makes us see ourselves in ways we wish we weren't, even as it tickles us in the ribs. King Lear's advice is good for us all, that we, "Look with our ears."

A friend of mine, who is an Anglican priest, is sometimes asked by his bishop to assist other parishes to work more effectively. The first thing Doug asks his people, is to "learn to listen." He suggests many more steps in this process, but healing always starts with the act of listening.

So when the phone rings in the Bucket household, Hyacinth pounces on it in joyous expectation of some social involvement, exclaiming in tones almost worthy of Joan Sutherland, "The Bouquet residence. The lady of the house speaking." And speak she will! A comic character, our Hyacinth, in the best British tradition. In our laughing along with her, she may serve some useful service, as she may remind us that: "He who has ears to hear, let him hear."

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(2 Cor. 1:3-4)

Classifieds

November Crossword

BIRTHS

McDONALD (ALLSOP) To Jenelle and Andrew, a son, Luke Andrew, born 26.9.93. We are delighted, particularly grandparents Neil and Judy and Jan and Ian.

ENGAGEMENTS

ASHTON—HISLOP Jenni and Brady, together with their families, take great pleasure in announcing their engagement.

LEWIS—RUMBLE Roslyn and Brad wish to announce their engagement. Parents Len and Kathy Lewis of Adelaide, SA, and Ian and Eunice Rumble of Ivanhoe, Vic, congratulate them and wish them God's blessings.

RUBY WEDDINGS

CANNON Keith and Olive (Dowling) were married 21.11.53 at the Footscray Church of Christ. Congratulations and best wishes with love from Bruce, Karen, Peter, Kelvin, Michael and their families.

GOLDEN WEDDINGS

WEBB Ken and Jess (Fraser) married at Marrickville Church of Christ 20.11.43 by Mr Percy Thomas. Current address 10 Phyllis St, Toowoomba 4350.

DEATHS

HILLBRICH (DONOVAN) On 2 November at the Baptist Village Nursing Home, Baxter, Margaret McKenzie, in her 78th year, after a brief, but severe illness. Dearly loved wife of Reg and devoted companion for 52 years. Wonderful mother to Judith (Wilson), Lyell and Russell, mother-in-law to Adrian and Christina. Greatly loved and respected Nana to 11 grandchildren, two great-grandsons and foster mother to 23 unwanted babies. Having served her generation according to the will of God, she has fallen on sleep. Thanks be to God who gives us the victory through Jesus Christ our Lord.

STEVENS, Janice. Passed away on 1 November, at Daw House Hospice, Adelaide. Loved wife of Ern (Dec). Mother of Julie, Alec (dec), Anne, Philip and Michael.

Mother-in-law of Ian, Roger and Val. Grandmother of Steven, Ruth, Mark, Simon, Anthony, Jarrod, Jo, Kate, Ryan and Jade.

IN MEMORIAM

LAUNDER Malcolm 11.11.90. Loving remembrances (also for Graham). Til we meet again. —Mum, Dad and Joy.

SMITH Valmai. On 3 December 1973. Loved wife of Richard and loved mother of Philip and Betty, Terry and Berta, David and Valda, and Judith and Robert. 13 grandchildren and 11 great-grandchildren. The Lord is our shepherd.

WANTED

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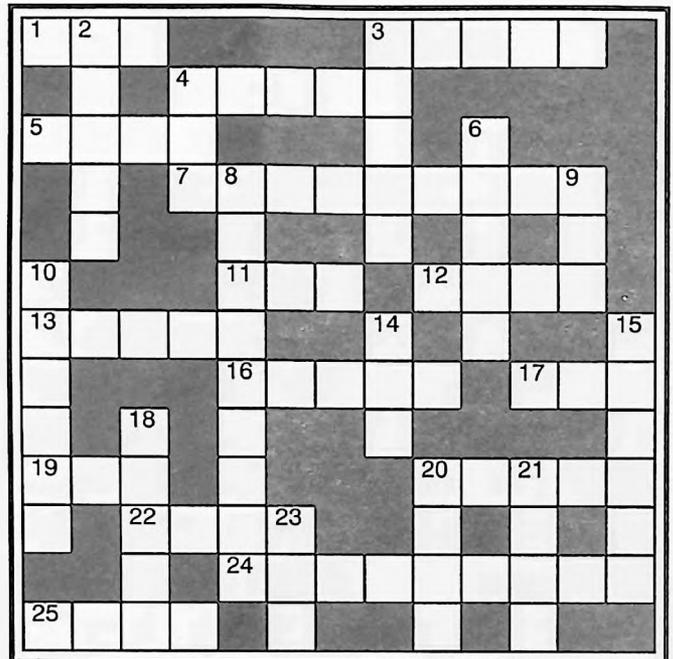
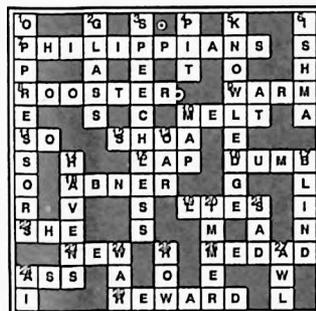
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October Solution



Across

- 1 Associated with sackcloth
- 3 Son of Abraham
- 4 Son of Tola (1 Chr 7)
- 5 Abraham's construction (Gen 21)
- 7 Sea monster
- 11 Descendant of Noah
- 12 ___ your God (Lev 25)
- 13 Original status of Onesimus
- 16 Don't store your riches where someone can ___ (Matt 6)
- 17 Verb used 4,158 times in NIV
- 19 Grandson of answer to Clue 22
- 20 The Israelites filled Moab with this (Num 22)
- 22 A Gadite (1 Chr 5)
- 24 The 5,000 ate and were ___.
- 25 Hebrew for house (eg ___ Horon [Josh 10])

Down

- 2 The inner court had eight of these in Ezek 40
- 3 Son of Asher (1 Chr 7)
- 4 Daniel was this in Dan 7
- 6 God warned the church in Sardis that he might come like one (Rev)
- 8 They heard from Paul
- 9 Father of Abner (2 Sam 2)
- 10 Son of Dishon (Gen 36)
- 14 What God named the light
- 15 The Philistines took the Ark there (1 Sam 5)
- 18 Let it shine, said Jesus
- 20 Will be licked like a snake (Mic 7)
- 21 Place visited in the Exodus (Exodus)
- 23 Jesus claimed this seven times

Note: unless otherwise stated, crossword clues are based on the NIV Bible.



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A Monocultural Church in a Multicultural Community

Barry Jenkins

Australian society has over the last decade come a long way in developing a philosophy of multiculturalism. However there are pockets of society which have been resistant to the changes. Many churches are in this category. The following points may be a guide to help a church along the way towards a goal of becoming multicultural.

1. **Recognise where we are now.** Most churches are monocultural. Many are racist. When the question of outreach to other communities is raised, there are several predictable responses. "They don't speak English." "They would not want to come to our church, they only mix with their own community." "They are Catholics/Buddhists/Muslims." "We already have a Sri Lankan family worshipping with us." Some of these comments might be true, but they are blocks to the process of communication and leaders need to say, "Then we need to get to know them better." In some cases a public repentance from attitudes of racism might need to be the starting point.
2. **There needs to be a goal and a vision of a multicultural church.** "Without a vision the people perish." The Scriptures are full of examples of God leading his people out beyond their own racial limits. The Biblical mandate needs to be rediscovered. We are to go into all the world to preach the gospel. We need to encourage those who are visionaries and to listen to the prophets. Churches will need to include in their Mission Statements their desire to reach beyond the racial composition of their present members.
3. **Discover the resources which are available and use them.** Statistics are plentiful from the various levels of gov-

ernment. These will guide a congregation which is uncertain about the location of various ethnic groups. Resources are available from the Ecumenical Migration Centre and Scriptures in scores of languages are available from the European Christian Mission. *The Cultured Pearl, Australian Readings in Cross-Cultural Theology and Mission*, edited by Jim Houston (JBCE) and *The Garden of Many Colours, the Report of the Archbishop's Commission on Multicultural Ministry and Mission* (Anglican Synod,) are resources which should be in the library of every Australian church. The video *Today's Anglicans*, (Anglican Synod, Sydney) is also an excellent teaching resource.

4. **Contact the experts.** In Government, Trade Unions, education, and the churches there are those with experience in bringing about new approaches to our changing community. Learn from them. Invite them to forums, to speak at church meetings, to make recommendations for your church. Leaders from ethnic groups are essential resource people. Let them tell their story and challenge your people. Invite speakers, musicians, teachers and students from other cultures to give testimonies, preach, sing, dance and eat with you.

5. **The basis of any work for God should be prayer.** We believe this and need to put this into action. Ideally leaders from several cultural backgrounds who hope to work together should first pray together.

6. **Be evangelistic.** The church's resources should be used primarily for those outside the church. Be sure the church has a warm and friendly face. Develop strategies to contact the local community; leaflets, door-to-door visits, teach-

ing English, playgroups. Face-to-face contact is essential. New relationships will develop on neutral ground, as two people discover mutual interest in sport, music, travel, families etc. Invite new contacts to your home. There are still many in our society who have never been into the home of another family outside their own cultural group.

7. **Allow for different languages, customs and traditions.** We recognise that we do not always feel "at home" in a church of another denomination, within our own Australian community! These changes are accentuated when we also cross cultural barriers. We need to discover, not a capacity to tolerate differences, but a love for the rich variety of styles of worship expressed by various cultural groups. This is an area for prayer and spiritual growth. Use translators where appropriate; don't apologise for a speaker who is not fluent in English.

8. **Look for leaders with special gifts in the area of cross-cultural ministry.** Our universities and colleges accommodate students from all over the world. This is a good place to recruit and train multicultural leaders. Overseas students themselves are being attracted to the gospel, converted and trained as disciplers for churches here and back in their homelands. The world has come to us and we need to catch up to this new dimension of mission.

Returned missionaries often have another language and they can also identify with the loneliness and fear of settlers in a new homeland. Your new multicultural worker may not have a formal theological qualification, but he or she will have a heart for God and special gifts to reach sections of the com-

munity which the present church structures could never reach.

9. **Be flexible.** Cross-cultural outreach may have unpredictable results. There may be a new fellowship formed which may be more conservative or more charismatic or even more powerful than the founder church. There will also be the possibility of a multicultural church emerging, demonstrating that we are "all one in Christ Jesus" in its rich, invigorating multilingual worship. Be aware of the differences and the need for each type of congregation.

The first generation migrant will often prefer a separate meeting; the second generation will want English worship and to be part of the Australian church. There will need to be a flexibility to allow either to emerge. The leadership of the church should be representative of the various groups from the beginning.

10. **Be ready to change structures.** The time, place and length of services are culturally determined and can be changed (believe it or not). A healthy view of stewardship of the church properties will be necessary so that church properties can be used by emerging new congregations.

11. **Understand the Government's policies on multiculturalism.** There has been a great deal of community consultation to produce *The National Agenda for a Multicultural Australia* (first published in 1989 and available from the Office of Multicultural Affairs, attached to the Prime Minister's Office, free of charge). This document and its subsequent reviews should not all be accepted uncritically; but there are many guidelines which are good for our society, and the Government policies may speak prophetically to the

Comment

Being There For Others

Paul Potter

This was the title for a study book on pastoral care I discovered in my days at college. It expressed a key attitude of the Christian life. An attitude not only for each individual, but also for the whole church community.

On my recent Leadership 2000 trip to the US, sponsored by Christian Projects, I met Dr LeRoy Lawson, President of Pacific Bible College. One of his comments stuck in my mind. "The church is the only organisation planned for those that are not yet in it." What would our church look like if that were a central value for us?

Being in another country gives us an opportunity to look at its culture in an objective way, as a non-participant. I found it fairly easy to recognise when a church was intentional about being there for others. It started in the car-park, such an integral part of the American culture. Some churches reserved the most convenient parks for their ministers and other leaders or staff. But some reserved these key spots for first-time visitors! Their priority was obvious.

These are churches that have grown beyond regarding evangelism as something their minister did for them. They have

grown beyond seeing evangelism as something the church did. These churches see evangelism as something the church is.

Mission which is intentional and integral to the core values of the church not only sounds good in theory, but the Leadership 2000 trip gave me the opportunity to see it work in practice. I have experienced stable and declining churches, as well as churches with a healthy measure of life and growth. But never before churches that seriously expect to reach their whole community.

What about those who already belong? Sometimes

church growth causes anxiety for some members, who think a priority for the unsaved will mean their needs may be ignored. In my home church of Belconnen, ACT, our members are motivated and excited to belong to a growing church with a vibrant ministry to many different groups, including youth and young adults. Imagine what it must be like to be a part of a church which is reaching its whole community! This is the kind of community which lifts its people to be there for others and in that process we find the secret of the Gospel lifestyle—that it is in giving that our own deepest needs are met.

Praise and Worship

Noel Baxter

To grow spiritually is to grow in our worship and praise of God.

Psalm 142:7 says: "Bring my soul out of prison that I might praise Thy name."

Friends, what does it mean to be a Christian?

It means coming into a relationship with God, being indwelt by God, and being set free, daily, from lossness, depression, worry, pride, loneliness, unforgiveness, fear, despair, hate, laziness, failure, confusion, worldliness and the

like It means having a daily response of praise and worship to God.

On 31 October this year, I had my 11th birthday as a born again child of God. I can still remember going along to Sunday worship in a traditional setting and feeling: "How can we be so unexcited about God when he has delivered us and set us free from the hells of this world and the hell of eternity." My desire to express the love and adoration I felt for God was hindered by a fear that

gripped our churches called "Charismania".

Friends, when I read the Bible and see the response of God's people in worship and praise, and personally experience the joy and warmth that comes into my heart when I worship, praise and adore God, you can call me what you like.

I thoroughly believe that to grow in Christ is to sing him a new song and praise him in a way that I didn't praise him yesterday. It is to somehow allow God's Spirit to make him

as exciting to me as football, cricket and the other gods of our society.

I am certain that if we can allow this to happen in our lives, we will have no problem in our personal worship, and our corporate worship in praying and singing praises to God that tell him how wonderful he is, and how much we love him, and how much we depend upon him for our every existence.

Noel is minister at Bordertown, SA.

Continued from page 17

church in some instances, if we will allow them.

12. Denominational leaders need to provide resources and encourage initiatives. Denominational leaders should welcome initiatives taken and give the implementation of changes their full support; and to encourage those whose experiments have failed! Successful attempts should be reviewed

and documented so that the lessons learned in one situation can be transferred to another. There will not be one grand plan for success, but many small struggling attempts which will only succeed with a lot of determination, prayer, resourcefulness and tears. The alternative, a monocultural church, may find itself to be irrelevant in Australian society in the years that are ahead of us.

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Underlining Gaps

Stephen Curkpatrick

The process of underlining texts is an interesting phenomenon. By underlining or highlighting, the reader is marking those aspects of the text which have significance for themselves, and will serve to interpret the whole narrative. Underlining indicates a decision to read the text in a certain way. This is often done without consciously thinking about its gaps which are not, and indeed cannot be, underlined. However, it is these gaps which significantly and implicitly influence our readings of Biblical narrative.

What the literalist reader overlooks is that Biblical narrative frequently leaves out as much as it discloses. Narrative strategies of dramatic tension and reticence, puns, equivocating words and images, oblique suggestions, enigmatic paradoxes, ironic connivance, implicit allusions, and tacit assumptions create the "gaps" which permeate Biblical narrative. Therefore, the reader is invited to participate in producing its meaning. Without the reader engaging the text in their life context, the Bible sits on the shelf and gathers dust. It's the imaginative participation of reader with text which becomes the locus of dynamic disclosure.

The story of a Syrophenician woman is a narrative with teasing gaps, suggesting more than is disclosed in the text itself. Much has been written about the repartee of humour and irony between the woman and Jesus. The play of possibilities keeps imaginative participation and the interpretative tradition alive for the auditor. The story teases our imagination with possibilities long after we have left the pages of the text. The gaps tend to dominate the story's "presence" in our imagination when the text is no longer visible.

There are a number of things which the two texts tell us.

Matthew touches up Mark and depicts the woman as a Canaanite, a marginalised indigene of Palestine; while in Mark she is a Greek, and perhaps a wealthy citizen of Tyre. The woman speaks directly in Matthew, while we only know about her plight from Mark's narration. While Mark depicts Jesus retreating from people, in Matthew it is the disciples who want to escape harassment. Matthew creates a Christological confession and summarises Mark's healing. Only Matthew mentions the woman's faith and gives voice to her desperation. There are subtleties in the telling of the stories. For Mark, the woman's wit wins a positive response from Jesus, but in Matthew it is the woman's faith which wins a response.

There are also gaps which are always exploited in retelling an engaging story of faith and encounter. Is the woman a widow without extended family, an outcast with an "illegitimate" daughter, or a prostitute with no livelihood? Why do no males accompany her and present her plea in a patriarchal society? Is she young or old, her child the first or eighth? Is Jesus really speaking "tongue in cheek" when he calls her a "dog", or is this an example of cultural boundedness and a prejudiced response to human need? (Compare Jesus' earlier unequivocal response to Jairus the Jew.) Does Matthew's Christological confession from a "Canaanite" reverberate backwards over a millennium of conquest and subjugation, and is this subtly compounded in Matthew's crumbs from the "master's table"? Does the woman's wit in Mark push Jesus beyond his own horizon, and the reader beyond theirs, despite attempts by some commentators to salvage the intractable dogs compliment? Do the economic and political tensions between Tyre and Galilee underpin a proverbial "children-

dogs" repartee in Mark? Is this a classic example of "imposition" and "persistence", a test of faith, common to Hellenistic miracle stories? Does the story indicate a later conflict in both the Markan and Matthaean communities over the scope of mission? Why does Matthew's Jesus, in this context, raise the issue of mission to the Lost Sheep of Israel? These are questions raised by the most competent commentators, each question generating a different trajectory of exploration.

We cannot be entirely certain about the tacit knowledge the auditors of these stories possessed, and therefore what nuances they heard, or how they filled these gaps in the narrative.* How we fill these information gaps will also determine how the story is heard today. The gaps may be interpreted by the text which is rigorously economic, but the text is also interpreted by the gaps. The interaction is both dynamic and subtle. The juxtaposition of story context in both Gospels also creates its own "gaps" and tacit suggestions without making explicit connections for us. For example, the artistry of juxtaposing the feeding of multitudes and a woman receiving "the crumbs", or, the discussion on defilement and the woman being a Canaanite or Greek cannot be dismissed.

There is no definitive interpretation to such narratives, only readings which may be creative and liberating in their exploration of the text, or heavy handed and oppressive in their investment with doctrinaire agendas. There is a propensity to impose a closure of meaning on Biblical narrative, even when such narratives contain gaps in information. Such closure of meaning is eventually fissured by the text itself, which refuses to be tied down to final interpretations. For the fundamentalist interpreter, for whom there must be a single, final

meaning in Biblical texts, other interpretations will inevitably be rejected as heretical (after all, if the text represents the literal words of God, God cannot speak with forked tongue!)

It is the gaps in information which allow a narrative to break out of closed interpretations to engage the reader/auditor yet again in creative, contemporary, Community readings. We can observe this phenomenon of creative re-reading in the Gospel tradition itself, and indeed in Matthew's retelling of Mark's Syrophenician encounter. As an interpretative strategy, the creative and diverse portrayal of the Jesus tradition is intrinsic to appropriate readings of Biblical narrative today. The impossibility of underlining gaps indicates such narratives always have surplus of meaning.

* Our access to tacit knowledge is derived from reconstructing the possible religious ethos, world view, socio-economic environment of particular narratives. Such access is always explorative and developing, not definitive.

Sources of the Canaanite/Greek woman from: M-A. Tolbert, S. Ringe, A. Gill, G. Theissen, P. Perkin, N. Habel, J. Moltmann, A-J. Levine.

Reader theory sources: S. Fish, W. Iser, H.R. Jauss, R. Alter, F. Kermodé, M. Sternberg, A. Schneidau.

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Keeping the Faith, not the Dogma

Nigel Mann

Religious beliefs are threatening to choke out active faith in our churches. The church is made up of people who share faith in the one God, not faith in the one set of church dogma. Yet too often Christians judge others by their ability to conform to church doctrine, instead of living in the Spirit of God's cause revealed in Jesus.

Doctrine is formed when people want to clarify and communicate what they have experienced through faith. Someone who has experienced God's grace may say: "God is love" and someone who has encountered the almighty God who came into the world as a vul-

nerable human may understand "Jesus was born of a virgin".

There is a strong link between personal faith and the church's doctrine. Traditional Christian beliefs have grown out of people's relationship with God over the centuries. Now that the church has a tradition of written and spoken beliefs, these in turn shape the beliefs and faith of subsequent generations.

Sadly, these beliefs can be confused with true faith in God. Unless people are free to work out these things for themselves we are at risk of substituting living faith with religious dogma.

Under this scenario, personal loyalty to God is replaced with adhering to a church doctrine. Christianity is reduced from a life of service, to a body of knowledge that some people have and others do not. Questioning any doctrine of the church, such as suggesting a new interpretation of the virgin birth, would represent a loss of all faith because it would

be doubting the very basis for faith.

So how can we avoid idolising our doctrine?

First, we must recognise that any belief a human holds is socially conditioned. Religious beliefs are human expressions of faith so by nature are not perfect. They have been affected by the historical and social environment in which they were formed. A good example is the archaic belief that the earth is flat and at the centre of the universe.

The Bible clearly says in Psalms 19, 93 and 104 that the earth has four corners, is immovable and orbited by the sun. So during the scientific revolution of the 17th century there was conflict between the church and astronomers like Galileo who saw that the earth must have been round and orbiting the sun. Eventually, Galileo was found guilty of heresy and had to denounce his scientific theories to remain within the church community. The church refused to admit that its beliefs were a product of a culture far removed from modern scientific processes.

Second, we must be free to continue reinterpreting our beliefs in light of our faith, objective evidence, and the church's mission in the world. The psalmist said the earth was immovable because of a desire to praise the steadfastness of its creator. And the words were extremely relevant to an ancient society with little under-

standing of the solar system. To be relevant today, the church has the challenge of finding new ways of expressing these truths. It must learn how to worship God and relate to God, without being bound by outdated religious dogma

Because these changes can challenge even strongly held beliefs, some people react in fear. The challenge presents a risk that threatens the legalistic basis of their faith. Other Christians eagerly embrace the opportunity to express their faith and mission. The very basis of Christian ethics is not Christian doctrine, but Christian faith. A faith that is sure of the love, acceptance and hope God has given us, and so able to freely give love, acceptance and hope to others. This is seen throughout the gospel.

A church that rests on past expressions and experiences, will be marginalised in a world that develops new fields of reason and new experiences. The church will become a closed community cut off from the world because of its archaic beliefs. A community of faith that does not rely on old church dogma but has security in God will be able to endure and serve in a world full of conflicting views of life. That church will be secure enough to continue expressing its faith in the light of new experiences and, above all else, its commitment to live in mission in God's Spirit. *Nigel comes from our Brighton, SA church.*

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To be a church for the unchurched is the aim of our Glen Waverley, Vic, church. Glen Waverley is the second largest municipality in metropolitan Melbourne, with over 100,00 people, and is located about 20 km south-east of the city. The population is predominantly middle or upper middle class, with an increasingly cosmopolitan atmosphere. Some 32 nationalities are represented in the area, with a growing proportion of people from Asian countries.

The church celebrated its 40th anniversary in September

the regulars). The coffee shop (which also runs during the week) provides an additional forum for informal interaction. Finally, people fill out forms in the service and new folk are followed up by letter first thing on Monday, with a visit by a lay person by Tuesday.

Another strength the church has is that they are willing to be innovative and experiment. For instance, they began one of the first counselling services in the city of Waverley in 1978.

Even whilst having a focus on the unchurched, the staffing at the church has avoided ne-



Focus on Glen Waverley

this year. It began as an offshoot of the Oakleigh church when some of the young couples moved out to the "new" area and began a Sunday School and celebrated communion in a home. From there they moved to using a tent on a vacant block to the current site, which occupies two blocks for the church buildings and two other blocks being the manses for the senior minister and youth minister. The membership is over 350, with a multicultural mix that seems to reflect that found in the community.

The church very clearly aims at the unchurched. Their services are arranged so that the unchurched feel comfortable. One factor is that they have an auditorium, not a chapel. They focus on being a welcoming congregation, so that when someone comes for the first time it is almost impossible to be avoided or ignored. There are "welcomers" whose sole responsibility is to greet new people and leave welcoming locals to others (one of the secrets is the use of name-tags by

glecting other ministry areas. Apart from the three full-time ministers (Ray Elbourne—senior minister, Martin Gillespie—pastoral minister and Howard Sanders—youth minister), the church has 8 part-time associate ministry staff. These include office staff, book room/coffee shop manager, retirees pastoral visitor, music director, playgroup coordinator and church growth coordinator, whose tenure ranges from 2-4 days per week.

Of course, all is not perfect. In getting to be where they are there have been difficult times and difficult decisions and changes needed to be made in order that they might be a church that focusses on the unchurched.

Since the church is now landlocked, well and truly in the midst of suburbia, the need for room for expansion is a real hindrance.

In the future, the church is seeking to develop their worship, which already tends to be lively and up-beat. They have as a goal to be a church of 1000

Is one of these the job for you? Church Advisor Director of Technical Services

There is an urgent need for personnel willing and available to work in Papua New Guinea in both of the above positions.

Job descriptions and other information are available from:



Australian Churches of Christ
Overseas Mission Board
180a Gray Street, Adelaide 5000
Phone: (08) 212 4446

Mackay Church of Christ, North Queensland

Seeks a person for the position of minister

We are looking for a person who is:

- Committed to growing the church
- Enthusiastic about integrating gifted people into ministry
- Skilled in the areas of outreach, preaching and worship

For a ministry description and further details contact

Mr Trevor Flor Phone (079) 55 3616

Albury—Minister

The Albury Church of Christ is seeking expression of interest from qualified minister(s) to serve in the capacity of Minister at the church.

The fellowship numbers approximately 120, and therefore requires a minister who is able to grasp the vision of increasing the congregational size above this number. The position would ideally suit a gifted pastoral minister, with administrative capabilities also being a requirement.

The church has an active youth and Sunday school ministry, cell groups and also has a local Opportunity Shop.

The church would seek to appoint a minister any time in the next 18 months.

For additional information please write to:

The Eldership
Albury Church of Christ
524 David Street
Albury 2640

members by the year 2000. Another goal is to develop in ministry to the total person,

aiming to have a Christian doctor, psychologist, solicitor and pastoral ministry on site.

Baptisms

•Lyle Jenson, Kyle Jenson, Lyndell Jensen, Ben Lee, Rebekah Lee, Tristan Searle, Broken Hill, NSW
 •Mark Stevens, Clarissa Wall, Wendy Hamill, Dandenong, Vic
 •Graeme Johnston, Horsham, Vic
 •Gregory Crawford, Wembley, WA
 •Dorothy Ellery, Dawson St, Ballarat, Vic
 •James Maas, Manifold Heights, Vic
 •Keryn Shearman, Esther Morgan, Graham Morgan, Jason Sundblom, Kyneton, Vic

Deaths

•George Parry, Portland, Vic
 •May Hash, Dandenong, Vic

Obituaries

Obituaries are limited to 100 words
Bryan, Mary Olive
 (6.8.93) Mary was born 25 March 1928 and was one of the original Sunday School pupils who met in the

Youth Minister

Horsham Church of Christ
 seeks a person to lead the youth and children's ministry.

For more information about this full-time position please contact
 Church Secretary
 PO Box 867
 Horsham 3402
 Phone (053) 82 5706

Editor/Writer

For primary school curriculum
Religion in Life

Persons interested should have experience and training in the field of religious education, general education, writing and editorial work.

Applications close 10 December

Telephone for a detailed job description.



The Council
 for Christian
 Education
 in Schools
 (03) 602 1993

home of Will and Gladys Fraser in 1938. She gave her heart to Jesus at the Hinrichsen-Morris Mission in 1940, becoming a foundation member of Georgetown, NSW, church at 12. She faithfully served God for the ensuing 53 years as Sunday School teacher, leader in Girls' Brigade, Christian Endeavour, youth work and Friendship Centre. She is survived by her brother Reg and sisters Joyce Aird and Mavis Pickard. John Moran conducted her funeral at Georgetown. —JGM
Fraser, Norman Joseph
 (26.9.93) Bom Merewether, NSW,

1908. Norm was in membership at Hamilton, NSW, for 68 years. A brilliant tradesman joiner, evidenced by many fine pieces of furniture in the chapel. Treasurer, church secretary for 35 years and elder for 50 years, till his death. A gifted expositor with profound knowledge of the Scriptures. Norm was to lead the morning worship for the 70th anniversary, but before leaving home, he suffered a heart attack. Survived by daughters Norma Norling and Fay Bamier (husbands Clive and Barry), four grandchildren and six great-grandchildren. —JGM

Computer Clerk—Receptionist

(Part-time Tuesday, Wednesday but also available to work full-time by mutual arrangement when required)

The successful applicant will have been trained in reception, computer applications, audio typing and have clerical experience. A working knowledge of Word Perfect is essential. The position requires a person who is self-motivated, has a pleasant disposition, is able to work unsupervised and as part of a team. A knowledge of Churches of Christ would be helpful and, as a Christian organisation, we would expect staff to support the principles and ethos of the Christian faith.

Salary according to the Health and Allied Services Award.

Applications close 22 November 1993.

Enquiries and application (including a minimum of two references) to
 Ms Jean Weise
 77 Chapel Street
 West Melbourne 3003
 Phone: (03) 326 8977

Executive Assistant (Full-time)

Churches of Christ Department of Community Care
 (Salary \$26,650 pa negotiable according to experience and qualifications)

The appointee will be personal secretary to the Executive Director with additional responsibilities of providing secretarial assistance to the Business Operations Manager and other senior staff as required. An ability to work as part of a team is essential. It is necessary to have a comprehensive knowledge of computer applications, in particular word processing (Word Perfect) and an up-to-date knowledge of modern filing systems. Shorthand skills will be an advantage. Practical telephone skills, including the ability to project warmth and helpfulness, are essential.

It will be expected that the Executive Assistant will have good organisational skills, a logical mind, demonstrate initiative and be highly motivated.

A knowledge of Churches of Christ will be an advantage. The person appointed will be expected to be committed to the principles and ethos of the Christian faith.

Enquiries to Mrs Val Bush, (03) 326 8977. Applications close 30 November 1993. Applications, including a minimum of two referees, in writing to:

Executive Director
 Community Care
 77 Chapel Street
 West Melbourne 3003

WA

WEMBLEY (Kim Roberts) Congratulations to Elsie Lambadgee for being presented with a Carers Award for her work as a voluntary home carer with Aboriginal Medical Service. She was also recognised for organising seniors to visit schools & teach the children about Aboriginal culture.

CARNARVON (K. O'Brien) Gordon Musulin, manager of local Police & Citizen's Youth Centre, named "Policeman of the Year". The nomination cited his persistence, perseverance & vision... Together with local churches we are involved in production for the public of the play "Joseph's Coat of Many Colours"... Young people meeting weekly for fun & fellowship after evening service.

Vic

PORTLAND (P. Kerrison) Antony Cook from Carlingford visited us during October & shared ideas on evangelism, mission & discipleship... Creation Science bus & public meeting well attended... Classes for readers, presidents & speakers held during August... Minister attended National Minister's Retreat... Successful garage sale held 23 October... Heywood service discontinued owing to lack of numbers... Two families moved owing to work transfer... Lynette Leach speaker 31 October.

PORT FAIRY (Roy Hope) On 3 October, 87 celebrated 110th anniversary, giving praise for God's faithfulness & for faithful servants through the years. Membership looks forward to the Lord's continued leading... Two recent street stalls by CWF netted \$1545 towards manse repayment... Bike for Bibles Coastal Canter team fed & encouraged as they passed through... Lynette Leach's presentation on parenting helpful to playgroup mums & church.
DANDENONG (Graeme Foon, Ruth May) King's Kids, prep-grade 4, commenced. 21 now on roll. Children enjoying club... Combined children's ministry break-up 5 December... Carol service, 19 December... Three baptisms, two at youth service 3 October. Over 80 attended pm service. One baptism at am service 28 October... Minister's resignation received with regret. To take effect from 10 January.

MITCHAM (Mark Butler) Retired Men's group meets fortnightly... Concert raised \$756 for Care Australia... Crowded service for 64th church anniversary, followed by celebration lunch. Guest speaker Dr Ronald Graham, USA... Mini-conference held to plan programs for youth in 1994... Merryl Blair at

Church News

midweek Bible study ... Town planning permit for building approved. Preparations of final plans proceeding ... Attendances at morning worship most encouraging.

BURWOOD (Peter Wing-Tang) Successful annual general meeting held on 26 October. Church delighted that Keith Little appointed as elder for three years ... Owen Jones preached on 31 October when Peter was visiting Wangaratta ... Church welcomes Gabrielle Lee, first baby for Helen & Joseph Tesoriero ... Thankfully Jean Grayden is at home from her stay at Epworth Hospital.

CASTLEMAINE (P. Haylock) Church has purchased site for relocation. Fellowship eagerly awaiting commencement of project ... AGM held recently. Peter Haylock & Terry Gill reappointed to their respective ministry positions. Ann Bridgeford, Ian Hall & Neil Critchley are the new appointments to the board ... Church planning missionary outreach in the new year.

DAWSON ST, BALLARAT (Stephen Templeton, Tracey Wickham) While sorry to lose Stephen & Dian Templeton, looking forward to Pastor Darren Kittle. His five year ministry commences February 1994. Darren trained at CCTC, entering 1987. Wife Pauline completed two year Youth Course in Adelaide. Currently at Kingston Park, SA ... Church fete 6 November—\$2,856 ... Church looking to worship in local hall. Still praying for relocation.

MANIFOLD HEIGHTS (Greg Illingworth, Rick Wright) Harward Mountjoy, Bike for Bibles, warm reception & generous support ... Men's CF slot-car racing ... Max Carter, Dept of Ministry, visit combined churches 24 October ... James Maas baptised, Alister Maas dedicated ... Visiting speaker Chris O'Dempsey, Agios Ministries & Project Vietnam (cornea tissue) ... Great effort by young mums in spring cleaning the church.

SA

BERRI (J. Schulze) Members keenly working "Time & Talent" ... Combined Christian men's tea ... CWF invited Barmera to lunch. Speaker Sgt Nitschke on safety for elderly, security, etc ... CWF invited members, friends to celebrate Bill & Mae Campbell's diamond anniversary. Jack Manallack attended from Melbourne ... Members helped with concert. Proceeds to childhood cancer ... Combined Riverland evening service Barmera. Musical program Berri, several instrumentalists ... Minister busy visitation especially under-privileged.

Tas

ULVERSTONE (Tom & Ruth Edge) Annual Women's camp at "Seaview", Bicheno. 10 women attended. ... Trial period of monthly evening services change to 6 pm ... 10 October, Carl & Myra Clayden visited, luncheon followed ... Alf & Mavis Kellett holidaying on mainland since March. Other members away, some still overseas ... Tom Edge, State President, visited Howrah, Caveside & Hobart recently ... 11 men journeyed to Bicheno for fellowship & working weekend 22-24 October.

NUBEENA (C.G. Henderson) Ethel Mundy hospitalised for one week. Home now ... Hendersons attended ministers & wives seminar at Bicheno on 17 October led by Carl & Myra Clayden. Stan Ryles took pulpit while minister away ... Seven attended Bill Subritzky miracle & healing meetings in Hobart ... Social and games night on 29 October with 27 present ... Annual meeting held on 31 October.
LAUNCESTON (C. Spaulding, D. Tobler) Church held annual meeting 26 October. Geoff Hays elected to eldership ... Church family camp at Camp Clayton attended by 100

... 29 of our ladies went to annual Caveside get-together 9 November.

Qld

TWYFORD ST, BUNDBERG (Paul Scully) Church rejoicing with new members ... Michael & Gaile Richardt dedicated infant son Troy ... TEAR Fund dinner raised \$473 for development projects in the Third World ... 14 young people travelled to Springwood church for a youth exchange ... Wes & Diane Fittel held a workshop on friendship evangelism.

COCOA

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in countries overseas.
Be a caring partner!**



**Send your cheque to Churches of Christ
Overseas Aid, 180A Gray St, Adelaide 5000.**

(Donations of \$2 and over are tax deductible.)

Name

Address

Postcode

Amount for COCOA \$

Grand Opening After Fire

Built to serve the community

The Knoxfield, Vic, church lost two-thirds of its building complex after vandals set it alight on 11 August 1991. Just over two years later, after lot of fund raising and hard work, a new complex was opened in the presence of a crowd of 350, on Sunday 17 October.

Lloyd Saddler, the architectural designer and overseer of the project, cut the ribbon. Lloyd also serves as an elder of the church and he said he "designed the building to let in plenty of light and with wall to ceiling windows so that the beauty of nature could enhance the atmosphere of what was happening within."

Allan Emmett, Executive Director of the Properties Corporation, turned the key and formally dedicated the building to God's mission and ministry.

The minister, Rod Brown, said, "It was built to serve the community. Prior to the fire up to 1000 residents per week used the buildings, we exist to serve the community, providing a place to learn to grow and to love."

300 stayed on after the service for a spit roast luncheon and closer in-

spection of the new buildings. During that time, past members who had returned for the celebration caught up on lots of news and new people from the area were extended a warm welcome.

The Saturday program included an Expo of all the activities and groups associated with the church along with a free "sausage sizzle" for all that passed through. Community groups joined with church groups to make this a very successful time. In the evening, a concert with local talent, featuring the Maroondah Singers, was appreciated.

The local Retirement Village ferried a bus-load of residents to attend.

In addition to worship on Sundays, the following groups are actively using the centre. Three youth group programs for years 7 and above, Kid's Club for primary school age, Rangers, Gumnuts, table tennis, Girl Guides, Brownies, Knoxfield School of Dance, the Sharyn Keen Academy of Dance, the "Hodos" Counselling Centre, support groups and other occasional seminars and programs.

—Rod Brown



• The official opening

The Last Word

The greatest remedy for anger is delay.

—Seneca

First youngster: "My mum has the worst memory in the world."

Second youngster: "Does she forget everything?"

First youngster: "No. She remembers everything."

★★★★★

Why did the boy throw the book of poems out the window?

He wanted to see poetry in motion.

★★★★★

What does a fortune teller charge? Medium prices.

★★★★★

What happens when you play table-tennis with a bad egg?

First it goes ping, then it goes pong.

★★★★★

Sunday School teacher: "In the story of the Good Samaritan, why did the Levite pass by on the other side?"

Student: "Because the poor man had already been robbed."

★★★★★

First member: "I thought the sermon was divine. It reminded me of the peace of God. It passed all understanding."

Second member: "I thought it reminded me of the mercies of God. I thought it would endure forever."

★★★★★

Visitor: "Your preacher is sure long winded." Member: "He may belong—but never winded."

★★★★★

Did you hear about the new toothpaste with food particles in it? It is for people who can't eat before brushing.



A CHRISTMAS GIFT THAT LASTS ALL YEAR

Send "The Australian Christian" to—

Name

Address

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Church

Amount Enclosed: \$

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We will send a gift card saying "The Australian Christian" is from—

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Payment can be made by Bankcard, Visa or MasterCard

Please charge my—

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Signature



"I hope this won't affect my grade."

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