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THE AUSTRALIAN CHRISTIAN

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Feature Letter

Will You Let Me Join?

19 February 1994

Leaders and Members

Withit Church of Christ

Dear Saints,

I am looking for a church fellowship that will accept me into their care and fellowship. I am writing to you to spell out a little of my history so that you can choose whether or not to call on me.

You see I was born into a religious family, the last of eight boys. Trouble was I felt neglected and had the impression that my brothers, especially the eldest one, had it in for me. This was evident when I rescued some of my countrymen from a dangerous spot and received some very flattering "press". He and some other brothers didn't take too kindly to the fact that I received some interesting appointments in the Government which they coveted.

Things haven't gone very smoothly since then. I had to go into hiding after the Government was led to believe I was plotting a coup. What a mess. Here I was falsely accused, my spiritual life becoming frayed and a number of misfits making me their leader. During this time I made a recommitment to the lord and he shepherded me through my trials, which on reflection were rather amazing.

In my youth, I was rather passionate and bold, a leader by charisma and the blessing of God. In my senior years I let my passion abuse my charisma and my boldness sink into bedroom frolics. Adultery is not a pleasant word, but it sums up my actions. I did put things right, but I still wear the scars and my children have suffered terribly from the consequences of that affair. So have a number of other innocent people.

Sometimes at night I have nightmares of things I've done. At such times I would appreciate a servant of the Lord to sit with me and pray me through it. I see the tragedy of a friend I betrayed and whose blood is on my heart. It is not much fun having memories such as that. So you can see why I am looking for a church who will accept me and cry with me and pray with me when the ripples of the past turn into avalanches and threaten to suffocate me in despair. Oh, and I nearly forgot, or was it that I find it embarrassing to admit, but I must, I have a couple of wives. This is all legitimate from my culture, but some in the church might find it hard to handle.

There are many other things about myself that I could say, but these can wait

another day. I love the Lord Jesus, the Christ foretold by my kinsmen. I have actually written a number of songs about him which have proven popular even outside the church scene. I look back with some sense of sorrow, but more in amazement at the faithfulness of God in achieving his promises to and through me. I am hoping that, although a little advanced in years, there may still be opportunity for me to be involved in ministry. That is why I am telling you a little of my history so that you would not be embarrassed at a later date with someone saying this, and more, about me when you, or another church, allowed me the privilege of ministry. You know how the media loves to lock onto people in positions of service in a church with moral failures to headline. I don't want to put that onto a church not willing and strong enough to bear it.

Thanks for taking the time to consider my position and request. I look forward to hearing (hopefully) from you sometime soon.

I remain yours sincerely,
David, son of Jesse,
of the Tribe of Judah.

The Catch

In desolation;
With animals and angels,
He prepared his nets,
And his Galilean Gospel
Disturbed fishermen,
Forever.

(Mark 1:12-20)

February 20

Discipleship Economics

Profit or loss? Saving or gain?
Happily giving up interest in a
throw-away life,
Yields dividends unequalled.

(Mark 8:31-38)

February 27

—Garry Harris

30 years at Banksia

Bush camping facility

This summer marked the 30th year of formal department camping at **Camp Banksia**, near Bairnsdale on the Gippsland Lakes.

In the late 1950s, the then owner of the property, **Fred Barton**, wanted to do something for the young people of Victoria and arranged the subdivision of the **Banksia Peninsula** into about 20 house blocks facing **Duck Arm**, and a number of 10 acre sites which he offered to various youth organisations, one of which was the **Department of Christian Education**, now **DMED**.

Frank Richards was asked to investigate the viability of the site for camping and **Barton's** offer was subsequently accepted.

Frank made several visits to the site and in the summer of 1962-63 he took a small group of **Gardiner** young people down to begin development. They camped on the site, put up a shed and installed a tank. During the year, pan toilets were constructed and a **BBQ** was built.

The following summer, 35-40 people were involved in a work camp, again led by **Frank**, to develop the site further. The camp was great fun and achieved the extension of the shed to three times the size, as well as the building of a "bush" shower block. The showers consisted of 20 litre drums, with a rose fitting and tap in the bottom.

To take a shower, one took a bucket of hot and a bucket of cold water, lowered the shower drum on its block and tackle, mixed the water to a pleasant temperature and, having raised the drum again, proceeded to enjoy the warm water. The alternative in those early days was a swim in the lake! All accommodation was in tents and the shed was used as kitchen and dining room.

Cooking facilities were primitive by today's standards, with the cook(s) using the **BBQ** area, gas cook tops and the cop-

pers (which supplied hot water—except on days of total fire ban).

As the site was developed further, the shed became the boat/storage shed and provided a few bunks for weekend or leader accommodation if required.

A kitchen/hall/dining room complex was built—designed by **Ray Drayton**—a circular building with each portion taking up about one third of the circle.

A separate accommodation hut, containing six bunks and some cooking facilities for family use, was also built.

This is used for cook's accommodation and private camping.

Over the years, the camp has been used for youth camping, various adventure camps, girls' camps and family camps. In the late 70s, a bushfire followed the family camp, destroying the old boat shed and the caretaker's caravan, but because of the work which had been done on the grounds, the damage was limited and the camping program was not disrupted.

Russ and Thelma Pearce have lived on the property for the last 19 years as caretakers and their oversight has meant the diminishing of the bracken and the growth of native grasses, trees and plants in the area.

A number of the original workcampers are still involved in the camps at the site.

The site is available for use all year round. For details, contact **Margaret Mehegan** at the Department office (03) 326 8900. There are camping sites and several on-site vans available for use.

To celebrate 30 years of camping at **Banksia**, there will be a reunion at **Camp Waterman, Monbulk**, on 19 February from 12 noon to 4 pm.

For information contact **Marg Goddard** on (03) 874 8101 or **Barb Richards** on (03) 889 7536.

—Marg Goddard

Hallelujah

Part of the 350 strong **Tokaikolo Cultural Group**, from **Tonga**. A Christian group, they visited the **Gold Coast** for one night,

and sang at the **Southport Church of Christ** before going on to **Sydney** to attend a worldwide **Tongan Convention**.



Photo courtesy of the Gold Coast Bulletin

God at the Games

Sydney, 2000

"We are assured that Christ will be present at the Sydney 2000 Olympic Games," said NSW State Director of the Bible Society, **Tom Treseder**, commenting on the outcome of two historic meetings held in Sydney recently.

Under the chairmanship of **Bishop Brian King**, 36 denominational and church agency representatives met together in Sydney to discuss, dream and pray about how Australian Christians may reach out with the Good News before, during and after the 2000 Olympic Games.

"Providing platforms for leading Christian athletes to witness through the media will enable people worldwide to hear the Gospel. Prayer is seen to be essential in welding Christians together into a cohesive and complementary outreach team," **Mr Treseder** said.

At the gathering, **Mr Treseder** shared the vision for Australian Christians' involvement in the Sydney 2000 Games. "This is the biggest combined evangelistic event in Australia's history," he said. "With the whole world looking at Australia, there is no limit

to the scope of opportunities this event offers. The challenge—how do we show them Jesus?"

At the second meeting, called by the NSW State Minister for Transport, **Bruce Baird**, the Australian General Secretary of the Bible Society in Australia, **Rev Philip Oliver**, stressed that there are countless ways for all Christians to become involved in and face this challenge.

"At past Games, billions of people saw, through the eyes of the television camera, a person holding up the Bible verse 'For God so loved the world, He gave His only Son ... John 3:16.' If one person can do this, what can God do with our combined efforts?" **Mr Oliver** said.

Strategic plans are being developed. Contributions, in the form of ideas or suggestions, are welcome and will be presented to the Heads of Churches and Christian Organisations early in 1994. **Bishop Brian King** will head up the initial working party.

For further information, or to make your contribution, please contact: **Rev Philip Oliver** on (06) 48 5188 or **Mr Tom Treseder** on (02) 267 6862.

Bushfire Seminars

Continuing care

The bushfires in NSW brought an immediate response from the Churches of Christ in NSW Community Care Department.

Practical and financial support was provided to victims. Additionally, a need was recognised for the provision of short and long-term emotional support. This was met through seminars for ministers and other carers, to equip them with the appropriate knowledge and skills to deal with the needs of the community in which they work. **Bill Harrison**, a Churches of Christ minister, currently **Manager of the Salvation Army Counselling Service in Penrith** and elder of the **Pendle Hill church**, was asked to conduct the seminars at **Engadine and Asquith**.

Those attending quickly became aware that an event of this magnitude affects the whole community, not just those who lose homes or property. Fire-fighters, emergency personnel, police and other workers will experience immediate and ongoing effects. So too will others who have been less directly involved—including the public who, through the media, liberally look over the shoulders of the fire-fighters as the event takes place. The aim of each seminar was to look at how we deal with our own reactions and feelings (as well as those of others) during and in the wake of a disaster such as the bushfires.

The range and depth of feeling can be influenced by a variety of levels of involvement, i.e. **those directly involved**—through loss or injury to a relative or friend, loss of property or possessions, evacuation and involvement in fire-fighting; to **those involved indirectly**—through concern for the health, safety and security of friends threatened by the fires or who have become victims, or are involved in other ways. People watching media broadcasts will also experience strong emotional responses. It is apparent that very few people in our

community would not be affected.

The issues that arose as paramount were:

- How to deal with grief and loss individually and as a community; and
- The effect of Post Traumatic stress on victims, workers, observers and ourselves.

The effects on individuals are both short and long-term and are affected by such factors as: the level of intensity of exposure to fires and other trauma; the significance to the individual or their loved ones and the availability and access of resources to the individual.

Bill said that the role of ministers can be especially significant if it is handled with sensitivity. Some people will seek and obtain formal counselling, but the majority are unlikely to do so. Most will probably try to handle their experiences alone, or within the family, and, on the whole, will do quite well at it. However sensitive, unobtrusive, informed pastoral care can greatly ease their load. If more serious problems develop now, or even years ahead, a caring minister is the person who will often be involved first. Their awareness of this family's experience and what it involves will be of enormous value.

During the seminar, the grief process as it applies to bushfire situations was reviewed and the principles of debriefing of workers was explained. Largely, this involves the provision of opportunities (as soon after the event as possible) for the open honest sharing of the workers experience of the event in a non-threatening and confidential setting. The facts are explored, then the participants' thoughts, reactions, and symptoms are considered. Teaching is given describing the normal reactions that people experience in abnormal situations. This is followed by a review and summary of the sessions. Most of the responses and ways of handling them also apply to victims and others involved.

A significant aspect of the seminar was the input on how families handle disasters on the scale of these fires and the kind of response that is needed.

Short-Term

Following a fire (or other major disaster), confusion reigns, arising from the vast array of changes. The normal patterns of life are thrown into chaos. The environment is physically changed. There is death or injury to family members or pets. Often families are evacuated or inundated by a wave of relief workers who effectively destroy the order of normal life. This may continue for weeks, months or, in some aspects, for years afterward. Most people (including churches, organisations and governments) react by focussing on immediate, concrete problems, such as rebuilding and restoring. However the spiritual, emotional and psychological effects are usually overlooked.

In the days or weeks after the event, people face the task of absorbing the events, reorienting and adapting. They experience shock, stress, competing demands, mixed emotions, loss of identity and difficulty thinking or making decisions. These effects leave them confused. Eating and sleeping patterns change. They experience mood swings and can either make huge demands on family and friends, or withdraw altogether. They often feel helpless, angry, disappointed or afraid of the future. Socially, people often feel very involved in their community for a few weeks—seeking out "fellow sufferers" and often experience a kind of "honeymoon". This usually leads to a period of disillusionment.

The community can help a great deal in this period by **providing information** (what is normal behaviour, feelings, etc), **providing organisation and direction** (at the victims pace), **outreach** (maintain con-

tact, etc), **respect for privacy, provision of counselling and support as required, and provision of worker support and debriefing.**

Medium and Long-Term

The above issues continue to be important for months after. Unfortunately, the community often loses interest 12 months down the track. Strong emotions are often still there, but can be seen by victims and others as unacceptable, leading to different kind of confusion and burnout. Victims have faced enormous changes, endless paperwork and reminders of loss. They feel deserted by others who have now continued with normal life. Anniversaries (of the fire) and personal ones, bring painful memories. Relationship problems are frequent. Stress becomes chronic, victims experience a range of disorders, back, skin, menstrual and sexual. Sickness and accidents increase. Depression and anxiety is common. Many people isolate themselves (i.e. stay away from church) because they feel their unhappiness is "letting the side down". There are nightmares, fears and flashbacks. Many get out of the habit of doing things they used to enjoy, e.g. a walk with their spouse. Feelings of privacy are lost.

How help Can Be Given?

At this stage, practical support is important. Assistance with small jobs, such as working bees or child care. Sensitive follow-up by caring, perceptive people who will listen or talk where appropriate. The provision of a variety of support groups, information and education can be provided to help redevelop previous interests and hobbies. Support and debriefing for workers is essential at this stage. Workers, especially volunteers, often experience burn-out at around 12-18 months after the event.

It Seemed Doomed

Bushfire saga

It all started at 3.30 pm when some Central Coast friends phoned from Sydney to say, "Can we stay at your place because the freeway is blocked by fire." It was fine for them to stay with my wife in Sydney, but that meant that I was trapped in Kariong. Within half an hour families were being evacuated to our oval. My impression is of a hundred tearful women worried for their partners left behind. There were heaps of kids loaded into cars surrounded by blankets and every conceivable household good. However, this was only a temporary respite, because in a few hours everyone was again evacuated further down the hill to Gosford.

Nothing is simple though in a Juvenile Detention Centre. 150 boys, staff and 30 boys in high security are not easily evacuated. So the decision was to stay on and see what happens. Some people were panicking, others thought it was the best fun they'd ever had. For me, it

seemed like hard work. Sleep was very elusive but talk was freely flowing. I was kept busy reassuring people and disseminating information.

Kariong seemed doomed. In fact, the firefighters abandoned the place even before we were all evacuated. You probably can't imagine the insecurity of not knowing and the worry about family and property almost everybody experienced. By this time I was exhausted. The emergency continued for two and a half days.

It was a great opportunity for me as chaplain to be God's presence in this situation.

PS Amazingly the Kariong fire stopped at the fence lines and I'm now catching up on some sleep in clean clothes!

—Martin Parish

Martin is a Juvenile Justice Department Chaplain. He visits Mt Penang and Kariong Security Unit near Gosford and Cobham at St Marys. His home is in Sydney.

Education and Leadership

Does academic ability determine leadership effectiveness?

William Conger, Jr., says that in military academies 60% of the officers who make general come from the top half of their classes. 40% of those who attain the rank of general are from the lower half of their graduating class.

A study by Elmer Towns reports that 32 of the pastors of the 100 fastest growing churches in America had never been to college.

Charles Chaney sheds light on this mystery when he says that receiving and transmitting

In the long term, continual support needs to continue and it is important that people in damaged communities be given a real say in the communities' future direction.

The disaster will have changed their feelings about the place and healing comes when they are involved in its redevelopment.

Bill made a variety of printed

material available to those who attended and particularly acknowledged resource material from the Salvation Army Emergency Services on critical incident debriefing and the work done by Robin Wraith and Rob Gordon, psychologists who have worked extensively with people affected by the Ash Wednesday fires in Victoria.

Hold in the Fire

Experience of NSW bushfires

There were 25 of us all travelling together down the Pacific Highway. After a hectic time at Harrington Beach Mission and only about two hours from home, the most common thoughts on our minds were home, comfort and relaxation. We'd been observing the changing colours of the sky as we passed numerous bushfire areas. We had been listening to the radio, but we didn't think anything could happen to us. We were very excited because our team leader and minister at Hardys Bay Church of Christ (Andrew Ranucci) was to leave on Tuesday for a five month backpacking tour of the world. He was extremely keen to get home and finalise his preparations. Suddenly the traffic was halted and police informed us that the roads had been closed. Mixed feelings were felt among our group—concern, worry, fear, excitement and tiredness, to name a few. Little did we realise that it would be nine hours before we would be given permission to move and then only to return to a roadhouse

behind us. We decided to stay together as a group and drove on to Hardys Bay where we were able to camp at the church. Andrew was beginning to be very concerned at this stage. On Sunday morning there seemed to be no chance that the highway would be reopened in the foreseeable future. Just to complicate matters a little more, his backpack was at a home that had been evacuated.

What on earth could he do? Andrew had an aluminium dinghy and he convinced another team member to attempt to cross to Palm Beach. The attempt failed and they returned to Hardys Bay despondent. Many other alternatives were investigated until a private ferry was hired and eleven team members were able to be transported to Palm Beach. Those who had cars had no choice but to sit and wait. As it happened, the highway was reopened on Sunday evening and in due time the rest of the team were able to proceed home. Andrew left for overseas on Tuesday, as planned.

a body of knowledge is not the best gift of church leadership. The ability to gather and establish a body of believers is.

The value of academic ability for a church leader depends on the use to which he or she puts that ability upon graduation.

If focused on key elements of the church's biblical mission of transforming individual lives, academic skill strengthens leadership ability.

If focused on peripheral issues, academic ability increases the speed at which pastors climb a ladder that is leaning against the wrong wall.

(Reprinted from *Net Results*, a bulletin on new ideas in church vitality and leadership that is available from the Australian Board of Church Development and Education, 77 Capel St, West Melbourne 3003.

Sample copies are free or a 12 month subscription costs \$33).



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SA Retirement Chaplaincy Changes



• Keith Skillicorn (left) with residents and volunteers at Roselin Court

Parkrose Village

Due to the generosity of the Henley Beach church, Churches of Christ Retirement Services in SA have been able to gain the services of their new minister Robyn Walsh to provide one day's chaplaincy each week at Parkrose Village.

Robyn will work with Trevor Lawrie who has oversight of all chaplaincy services and will provide much needed pastoral care for our elderly residents.

There are approximately 110 residents at Parkrose Village and they have strong Christian fellowship, study and Sunday worship groups.

This liaison will benefit both Robyn and the Henley Beach church as it will extend the



• Robyn Walsh

church's outreach and provide Robyn with practical experience in this area of pastoral care.

Roselin Court

After many years of service at Roselin Court, Keith Skillicorn is retiring. Russell Mountford (Croydon) is entering the chaplaincy work half a day per week. The staff and residents said farewell to Keith at an afternoon tea. At the request of residents and staff, we have commenced a Sunday service as well as the mid week service taken by Richard Lawton.

Reynella and Glenrose Court

Neville Moore and Ken Wray will continue their ministry to



• Russel Mountford

Adoration Ceases

Singers disband

"Adoration" was a singing group of 12-14 young people from the Launceston, Tas, church, brought together nearly three years ago by Andrew and Gailaan Smith, for a weekly practice. They have made a significant contribution not only to our own church's worship and witness, but to our other churches in the state and provided an opportunity to show many people what contemporary Christian music has to offer in worship and praise to God.

Highlights were the 1992 Christmas musical that featured a worship experience

through narration and song, and the final Friendship service of 1993 on 12 December, when the Church Big Band was also featured. 304 were present.

Sadly, owing to the move of Andrew and Gailaan to Queensland, three members to Canada and others to NSW and England, the group has had to disband. The many experiences and skills developed by group members, however, will continue to be of vital use in the church in future years. The enthusiasm, commitment and loyalty of all the "Adoration" members should be an inspiration to all the church.

Russelling in the Car

Barking mad under the bonnet

Jack Russell dogs are known as being determined little critters and the people who own them are the first to say that Jack Russells are the kind of dog not content with the easy life, but rather ones to go looking for trouble.

However, Church of Christ minister, Carl Clayden, who says his Jack Russell, Reb (short for Rebel) is lively and determined, was more than a little surprised at the antics of the dog last Sunday morning.

Carl and family were about to make the trip from Hansonville into Wangaratta for church. Unable to find the dog, they contented themselves with the thought that Reb was probably hot on the trail of a rat or mouse and headed into town.

Imagine their surprise on arrival in Baker Street to hear Reb frantically barking from the bonnet of the car.

Carl says the dog probably got in under the car in search of "something interesting" and, oblivious to the family calling him, became an accidental stowaway. How the dog managed to stay tucked up under the bonnet for the 32 km trip (it can be pretty hot and bumpy in there) is anyone's guess.

But Carl said Rebel emerged unscathed, happy to see the family, and content to ride inside the car on the way home.

[This story was printed in *The Chronicle*, Wangaratta, in its 2 February issue.]

residents in these Homes. Their work is appreciated by all. They have built excellent relationships which have provided much needed support.

Each Chaplain meets regularly with Trevor and bi-monthly Chaplains' meetings are held to discuss administrative and pastoral issues.

—Kingsley Curtis

Church of Christ
Chta

5 Blantyre Ave

70th Anniversary

Sunday 27 March

1000am Service

12.15pm Luncheon

1.30pm Remembering

All Welcome

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Mitcham Expansion

Confronting space problems



• The current church buildings

For some months now, the Mitcham, Vic, church has experienced the wonderful problem of not having enough room to seat its growing congregation comfortably on Sunday morning.

In response to the evident need to expand the worship area, it was decided, by unanimous vote, to add an extension that would effectively double the seating capacity of the worship area, add an extra meeting

room and give the front of the building a more contemporary look.

The project, to be completed by the end of March, has been met with overwhelming support and enthusiasm by the congregation. It is seen as an opportunity to prepare for continued growth into the next decade and beyond as the church seeks to carry on the ministry of Christ.

—Mark Butler



• Drawing of "new" premises

More Help from Survey

National Church Life Survey results

In March, 1994, Churches of Christ congregations which participated in the 1991 survey and who purchased the last release of resources will receive a packet of new information. The packet for a local church will contain the latest publication from the National Church Life Survey team entitled *Winds of Change*. This book will contain information on the shifts in mind set and approaches to church life that are taking place in response to our changing society. The resource will help churches better understand their own situation and help them benefit from the

creative initiatives and experiments of others.

Among recent findings, the following are noted. The majority of newcomers to church come as a result of personal invitations. How does the local church strategy relate to this finding? Older and younger generations have markedly different attitudes to most aspects of church life. More and more of the younger generation are bypassing the mainstream churches. Who is reaching the younger generation and how? Pentecostal churches are re-writing many of the rules of church life. Is there anything

Upper Yarra Growth

Terrific twelve months

On 7 February, 1993, the Upper Yarra, Vic, fellowship transferred its services to Launching Place. At the first service, 17 attended. On the 6 February, 1994, 12 months later, the attendance was 71.

During the holiday period attendances were maintained at around 50 and many new contacts were made. To assist in meeting some of the opportunities being presented, we have stepped out in faith and appointed a second part-time minister, Linda Pilton.

Over the past month, we have seen a Sunday School bursting at the seams, we have enjoyed a family picnic at Adanac with a good attend-

ance and a lot of fun. We farewelled Garry and Elaine Harris prior to their taking up full-time ministry in South Australia and we welcomed two new members into fellowship.

As a congregation and as individual members we have made a concerted effort to be involved in the community and we feel that we are now being accepted.

We have also sought to provide an accepting fellowship and an environment where people who have suffered deep hurts in the past can find healing and restoration. It has been a joy to see some of this happening. —Alan Rackemann



• Minister Kim Thoday and son Sam being launched during family picnic in January

we can learn from them? These are all issues raised in the publication.

The authors of *Winds of Change* claim that the significant shift in church life is probably irreversible. While members may not agree with some of the changes, it is clear the issues will not go away. Understanding these issues is vital for effective outreach.

Social Profile

Also included in the packet for local churches will be a social profile of the local community. This information will include data from the 1981, 1986 and 1991 census returns. The information will allow churches to see how their community is changing. A further pub-

lication is entitled *Religion: A View from the Australian Census*. This publication will offer a valuable breakdown of information for each denomination. The packets will be distributed to churches during March, 1994 and are available for purchase or return if the information is not required. Churches of Christ participation in the National Church Life Survey was sponsored by the Australian Board of Church Development and Education and state departments of church development and mission. —D. Smith

**DIAL FOR
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Letters to the Editor

Letters are limited to 200 words

In The Line of Fire

To the Editor,

Recently I was taken by my wife and daughter to see a beautiful film *Sleepless in Seattle*. It was a double-bill evening (two for the price of one) so we also saw *In the Line of Fire*, a good movie, spoiled by the constant flow of blasphemous and foul language—a very poor script to the extreme. I thought there was a sewerage leak!

"Where there is smoke, there's fire" is the saying. I got "fumed up" about this. You see, we Christians have a spiritual fire within our lives. Sometimes this spiritual fire, the flame of God's presence inspires us to serve others in love—other times we have to get a little "fummy", and stand up against the moral decay and spiritual holocaust which is destroying our nation, beginning in the minds of our young people and children.

As Dr Peter Marshall once put it: "Dear Lord, help us to stand up for something, so that we don't just fall for anything! Amen."
—Ron Holt

(Clayton-Hamilton
Uniting Parish, Qld)

The American Myth

To the Editor,

Having recently returned from a teaching appointment at Sheffield University, I read with interest Bruce McIntosh's comments about the American Myth ("AC" 2 October). While in the UK, I had the opportunity of visiting several of our churches and addressing students at Springdale College. Incidentally, in talking to these students about the challenges facing Churches of Christ in Australia, I used as case material several articles from the "AC", including one of Bruce's (I hope no breach of copyright was involved).

Bruce is, of course, quite correct in identifying the origins of Churches of Christ in Australia more with the British churches than the American. In attending their churches and participating in their discus-

sions, those links, though attenuated, remain visible. Some churches of the former British Conference were able to trace their antecedents back to the Cromwellian Revolution when some Independent congregations adopted an immersionist position on baptism. Over time, some of these churches became Baptist, others churches of Christ. Alexander Campbell's preaching and writing firmed up the doctrinal rationale for churches already in existence.

As Bruce points out, our system of annual conferences follows the British pattern, rather than the American. This system, though viewed as ramshackle from charismatic and managerial perspectives, has served our churches well. By providing for cooperation and diversity, it has created an arena for the exercise of "brotherhood" and enabled us to handle more effectively the tensions that continue to divide the American churches. This is one reason why the dismantling of the traditional Conference Committee system in NSW in favour of a more denominational structure must be viewed with concern.

Currently, the remainder of our churches in Britain (those that did not join the United Reformed Church) are fighting a long-term battle for collective survival. Ironically, one concern is the need to convince the public that they are not a recently imported American sect.

This task has been made more difficult due to the recent activities of the Boston Church of Christ group.

Some assistance for the British churches is coming from the independent Christian churches in the USA. (In fact, there seems to be a trend to drop the name "Church of Christ" in favour of "Christian Church".) This help is appreciated and some modest gains have been made. However, my observation is that our cooperative tradition and cultural ties suggest an important role for Australians and Australian churches in the British revival.

—Harold Hayward
(Pymble, NSW)

[I have allowed this letter, which is longer than we normally allow, because of the further information it supplies about our British churches.

—Editor]

"Ten Commandments"

To the Editor,

I want to express a word of commendation to someone whose article I have just read. I refer to Alan Niven's offering on page 2 of the 5 February issue.

I met Alan only in recent years, have heard him speak a few times, and have never been disappointed by what he has had to say or write. I am

tempted to refer to his "Family Ministry and Mission" as the "ten commandments" for ministers (and other pastoral carers). Having been involved for some time in a small way in the local church in pastoral aspects among elderly people, many of whom were not involved in any church, I can appreciate the helpful words of counsel and suggestion which Alan has been able to provide from his experience. I am sure his ten practical thoughts will be most useful to all who try to minister in the name of Christ. If this is a sample of what he may be providing for students at the College, I am sure he will

Letters to a Travelling Companion

The Old Testament God

Dear Daniel,

In your last letter you raised a question that must weigh on the minds of many people: "How do we come to terms with the Old Testament presentation of the nature of God?" If we believe that God is a loving, benevolent and merciful God, then there is much in the Old Testament that would apparently shake that belief to its very foundations. What about God's treatment of Job or Hagar? What do we do with his condoning the horrific human slaughter during conquest for Canaan or his slaying of Uzzah for simply steadying the Ark of the Covenant?

I must confess to being a rank amateur when it comes to understanding complex issues like this, but let me offer you my hesitant thoughts.

First, it helps me to recognise that whilst the Old Testament is inspired word of God which conveys truth about God, it does so in the context of human perspective. Put simply, it is the story of a people's struggle to understand the nature and purpose of their God.

Second, whilst the Old Testament presentation of God may seem somewhat excessive, it does provide a balanced view of God. There is much in the Old Testament about the loving, compassionate, merciful and outrageously forgiving nature of God, but it does not dodge the truth that God is also capable of righteous anger and justified judgment at times.

Finally, we must always remember that it is in Jesus' life and teaching that we see God's nature most completely communicated. Any conclusion we come to about what God is like, whether from the Old Testament or otherwise, must always be tested against the Gospel's presentation of God's revelation of himself in Jesus.

I realise, Daniel, that this is a less than adequate discussion of a very complex issue. Perhaps some of the more learned folk in our movement would like to discuss this matter at greater length in our National Journal. Let's hope so!

Until next time, yours etc,
—Pastor Salt

Letters to the Editor

be highly regarded by all who come under his influence.

—Len Butler,
(Hartwell, Vic)

PS I thought the first issue for 1994 was a very good one.]

Refute but don't Reap

To the Editor,

According to Titus 1:9, elders must directly refute those who contradict the faithful word. However, they need balanced facility to conform with Jesus' restraint against reaping "until harvest" (from not challenging error (weeds) until the time of harvest). As slaves they should offer relevant criteria of truth in love with patient gentle good humoured conversation (2 Tim. 2:25, Eph. 4:15). Elders may be surprised to find a loving, even mature, church just waiting to respond to such a lead.

If the Titus "contradiction" is itself contradicted through fallacious use of the Parable of the Tares (Matt. 13:24-30) to allow or to promote endemic error, then this is the primary reason for elders to gently reflect upon correct criteria, without verbal disputes or vilification.

Accord with contradiction may be derived from enforced "getting along with/don't rock the boat" folklore, instead of confidently belonging together in the body of Christ because he has added us to his church. Direct correction is often evaded because offending is thought to be sin, yet contra-

diction cannot be refuted without refuting those who contradict.

Then there are those who only want a reply to the question "do you recant?"

All these contradictions may, sap confidence, freeze the warmth of churches, reduce their capacity to easily facilitate repentance, and cause retreat into parochial enclaves, mutual blame, independent churches, and when we make such contradictions we reduce Gospel preaching to insult.

Christians were correctly reported by a Rabbi as saying that "Jews are contradictory". Thus, our concern for presenting the gospel to the Jews, in today's "kingdom thinking" (Ps 46-48, Matt 10:23, especially the "until" of Matt 23:39).

Elders are paramouly obligated to gently refute those who contradict "what is written".

—W.E. Hoffman
(Paradise Point, Qld)

Gospel-Growth-Change

To the Editor,

Although I agree with Allan Blyth ("AC" 20 December) that changes in various areas of worship can be beneficial to promote growth and changes are taking place that are being accepted and/or tolerated by many. But the suggestion that change can be expressed as "the occasional omission of 'traditional Churches of Christ communion' in order to create a service more relevant to lookers-on" reads more like

compromise or appeasement rather than change.

To me the communion service is the main part of our weekly worship, and as the early church met regularly to obey Christ's command "to do this in memory of me", so must we. Also, there is the danger that what can start off as occasional, could become regular.

The expression "traditional Church of Christ communion" also concerns me, as it sounds as though it is a denominational practice that we are following rather than fulfilling Christ's commandment to us.

Let us have change in worship where, when and if it is needed to effectively promote the gospel, but we need to be aware of change that could promote division rather than growth.

—Allan Orr
(Launceston, Tas)

Girls' Hostel Reunion

To the Editor,

A reunion has been organised for the Churches of Christ Girls' Hostel, formerly located at 11 Northcote Tce, Medindie (Adelaide), SA. It is 11 years since the Hostel closed and many of the girls who boarded at the Hostel during the 21 years it was open have since married and moved interstate.

We are having a "Dinner with Friends" on Saturday 23 April, at the Quality Hotel, Adelaide, to which we invite girls to come on their own or with their partners. On Sunday 24 April, we are having a church service at the Nailsworth church and a family barbecue to follow. A Pleasant Sunday Afternoon with families and friends will follow, during which a photographer will be taking group photos and afternoon tea will be served.

We invite all ex-hostel girls to come to any or all of the functions that are planned. We know it will be great to catch up with old friends.

For further details contact me at:

—Mrs Heather Randall
(nee Dennis)
7 Callitris Ave
Surrey Downs 5126

Calendar

Ecumenical Education Lectures

The Ecumenical Education Lecture Series for 1994, which is jointly sponsored by the Victorian Council of Christian Education and the Local Ecumenism Commission of the VCC, has been announced. There are four lectures in the series (2 March, 9 May, 21 July and 6 September). Cost is \$30 for the four lectures, or \$10 per single lecture. The lectures are held at 6.30 pm, with tea and coffee available at 6 pm. The first lecture is by George Grant and Archie Crow on "Christianity in the Light of Christian-Jewish Relations" at the VCCE, 2A Chapel St, St Kilda. Details from VCCE, 2A Chapel St, St Kilda 3182 (Phone (03) 529 4377) or LEC/VCC, 4th Floor, 306 Little Collins St, Melbourne 3000.

Walk Against Want

On 20 March, in every capital city and in over 80 regional centres, Australians will be taking to the streets to join Community Aid Abroad's *Walk against Want*. The idea for the *Walk against Want* arose from the fact that in many poor communities people walk over 10 km every day to fetch clean water. By walking 10 km just once, you can help people all over the world by raising money for clean water, health care, education and food seeds. To find out about your closest *Walk against Want*, phone (008) 034 034 or pick up a sponsor book from The Body Shop or any CAA office or shop.

Nowra 25th

The Nowra, NSW, church is celebrating its 25th anniversary over Easter (1-3 April). If any readers have memorabilia, names and addresses of past members etc the church would appreciate hearing from them. If people who would attend the celebrations require accommodation they should also contact the church: Nowra Church of Christ, 1 Yurunga Dve, North Nowra 2541. Phone (044) 21 0206.



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Papers

THE DEVELOPMENT OF
SEXUAL ORIENTATION
AND IDENTITY



The Development of Sexual Orientation and Identity

by David M. Clarke (Zadok Paper No. S64) \$4.00.

This paper summarises the biological, psychological and sociological aspects involved in the development of sexual orientation and identity. The evidence reviewed does not support a simple or single cause for homosexuality, but is consistent with a model involving genetic, hormonal, psychological and cultural factors interacting in a sequence of events and choices. They

conclude that responding to people who struggle with issues of sexual identity must involve consideration of the choices involved as well as the powerful psychological, biological and social forces that are a part of a fallen world.

Zadok Papers are available from the Zadok Institute, Locked Bag 23, Kew 3101. Phone (03) 616 9367, fax (03) 816 9617. All papers cost \$4.

Books

Neighbours ... Don't You Just Love Them?

by Hilary Cook (Kingsway Publications) \$12.95.

Hilary Cook is a charismatic Anglican who decided to take seriously the words of Jesus to love our neighbours, even the unlovely, the difficult, the ungrateful and the smelly; no matter what the cost and the inconvenience. Hilary says, "When Jesus tells us to love our neighbours he doesn't allow us to choose which ones." She has a husband and five young children and is a part-time dentist. She is active in her church and in inter-church activities, but still seems to manage to fit in an almost endless procession of people in need through what she euphemistically calls "the cookhouse", as well as her ministry with others in the homes of the derelict and woebegone and the lonely. It is not surprising to find that some of the "neighbours" have become committed Christians. In the book she has a single sentence that sums up the essence of evangelism: "Successful evangelism is just being the right person, at the right time, in the right place, with the right message, whether the message is conveyed by word or deed or sometimes just an expression."

Distributed by Christian Marketing Australia.

—GRS

Lord, Here I am Again: Prayers for Daily Life

by Bob and Marilyn Smith (Vital Publications) \$6.50.

A delightful little book, written for busy, thoughtful Christians. The brief prayers, couched in a conversational style, reflect an unpretentious honesty. The theology underlying the content, though unobtrusive, is rich and balanced. The prayers breathe a spirit of realism, trustfulness and hope. There are 42 prayers in all, covering the gamut of human interest and need, from self-esteem to world peace. The choice of



words, rhythm and cadence gives to the prayers a gentle poetic quality. If you are looking for an appropriate, contemporary, prayerful expression of the way you feel about life and the world, you will discover what you are looking for in this book by Bob and Marilyn Smith.

Available from the Federal Literature Department, c/o PO Box 629, Mulgrave North 3170. Phone (03) 790 1000.

—G. Chapman

THE KEY TO CARING



Noel C Schultz & Cynthia L. Schultz

The Key to Caring

by Drs. Noel and Cynthia Schultz (Longman Cheshire Publications).

We previously reviewed the UK publication *Caring for Carers* ("AC" 20 November 1993), recommending it to church leaders concerned for church members involved in caring for relatives disabled in various ways. Since then, our attention has been drawn to an Australian publication that is not only essential reading for church leaders, but also for the carers themselves. Noel Schultz is the Director of "Caring for Family Carers", an organisation that exists to help carers and runs nine-week group sessions for them throughout Australia. Cynthia is a lecturer in the field of Health Sciences at Latrobe University. They have collaborated in *The Key to Caring*. Being Australian, it has the advantage of being able to list and evaluate the many community resources available for Australian families. The book looks at the feelings and needs of carers, much of the material coming from members of the various groups. It points the way to confident coping. It is practical and down to earth. The final chapter is a series of self development exercises designed to give carers more confidence in coping. The address of Caring for Family Carers is Highlands Caregiving Centre, PO Box 55, Ivanhoe 3079. They welcome inquiries concerning care-givers groups and the book itself. It is highly recommended.

—GRS



International

Ethiopian Famine

The Ethiopian Evangelical Church Mekane Yesus has alerted the WCC to a failure of the harvest in Ethiopia and Eritrea, due to poor rainfall. Food shortages will occur in 1994. It is predicted that around 900,000 will need assistance next year. Grain, supplementary food and oil are most needed.

Islamic Chaplain

Abdul-Rasheed Muhammad, a Moslem Imam, has become the first Islamic chaplain to serve in the US Armed Forces, joining 3,152 other military chaplains. His selection came as a response to the growing number of Moslems enlisting in the military or converting to Islam since the Gulf War. Though 243 religious denominations are represented in the Chaplaincy Corps, Muhammad is the first chaplain who is not from a Judaeo-Christian faith group.

Black Churches Growth

Three of the 10 largest denominations in the US are African-American according to the 1993 Yearbook of American and Canadian Churches. Of the 14 largest denominations, six have largely African-American membership, yet these denominations receive little or no media visibility. The top 10 are: Roman Catholic (58.3 million), Southern Baptist Convention (15.2 million), United Methodist Church (8.8 million), National Baptist Convention (USA) (8.0 million), Church of God in Christ (5.5 million), Evangelical Lutheran Church of America (5.2 million), Mormons (4.3 million), Presbyterian Church (USA) (3.8 million), African Methodist Episcopal (3.5 million) and National Baptist Convention of America (3.0 million). It is estimated that there are more than 4 million Muslims in America.

Canada Christian

82% of Canadians identify themselves as Christian, according to the 1991 Canadian Census. 36% identify themselves as Protestant (down from 41% in 1981). Catholics declined slightly from 47% to 46%. 1.3% designated themselves as either atheists or agnostics.

Praise God for SIMAID

0-\$1 million in 1 year

For the first time in 10 years of operation, SIMAID received over \$1,000,000 in relief and development funds in just one financial year (1992/93). Over the past 10 years, SIMAID has been able to receive and distribute \$7 1/2 million in funds to relief and development projects around the world. "We've grown from nothing to an annual income of over \$1,000,000... Great growth but, more importantly, in 10 years we can praise God that he has provided for this vital ministry and laid the burden of aid and development on people's hearts," said Bruce Dipple, Executive Director and Chairman of SIMAID. "There has been a steady growth in giving, with the exception of 1984/85 where close to \$900,000 was received due to the Ethiopian crisis at the time. Since its inception, SIMAID has received government grants through AIDAB, and in the last 2 years, grants have grown to over \$100,000 annually... It's great to have been part of SIMAID, to see the growth in giving from individuals and organisations, and at the same time, see so many people benefit from the funds," continues Mr Dipple. "But growth also means greater measures of accountability and control need to be in place. We assure our contributors that no more than 15% of all funds received are retained for promotion and administration. This means that we can guarantee 85% will reach the people who need it," clarified Dipple. For further information on SIMAID and details of projects, contact Paul Hawksley on (02) 524 4487 or (048) 894 098. SIMAID is the aid and development arm of the interdenominational Christian mission SIM. SIM operates in 30 countries around the world, with over 1,900 missionaries in the field. Each SIMAID project is overseen by an SIM missionary. Donations \$2 and over are tax deductible.

China Visit

From the inside

Dr Chae, from the Geon Christian Children's Home in Seoul, Korea, is supported by several of our churches. The Overseas Mission Board recently sent us several of his monthly newsletters. The following report of his on the church in China gives a different perspective than we often read about —Editor

"I have been broadcasting Gospel messages to North Korea and Red China since 1969. And I have been hoping to be able to visit their churches for long time. So far, it has not been possible. North Korea will be impossible for long time still, but some Koreans have been visiting China recently. First of all, they have to be officially invited and have to be approved by both Chinese and Korean governments. This has not been possible for me, as, I suppose, something about my messages did not please the Chinese government. But finally I was able to do it last week (September 1993). It was very tiring trip as China is a wide country with no proper toilet facilities. I spent two whole nights in a train to visit north-eastern cities where the churches are. But what an exciting experience it was to be able to see the faces to whom I have been talking through radio for 20 years.

'China is open,' they say, however, China is very much closed to evangelism. It's still a closed country and controlled by one party-communistic party. You have to have permission for everything including where to worship, where to live, where to travel, etc. The party will probably not bother you, as long as you worship in a licensed church building and a native preaches in accordance with the party policy. But once you preach without permission, you usually end up in a prison. In fact, I met a few men who had that experience. Still, no-one can deny that Christian faith is spreading. There are government licensed churches,

but there are more underground churches (some call them home churches). And my estimate was as many as 7,000,000 church members in China. Many of them may be, as one official informed us, elderly folks. However, I believe that as China has been traditionally influenced by Confucianism-Taoism, which emphasise the respect for the ancestors and parents, even young people of China will not forsake the teachings of their Christian grandparents and parents.

One day, I rode in a jeep for eight hours on the dirt road to reach to the North Korean border from the Chinese side. I climbed to the top of Bekdoo Mountain to look over to North Korea. And I cried to God for the unification of Korea. I begged for a chance to go into North Korea and preach freely. It aches my heart, no it aches to the marrow of my bones (ache of cutting intestines, as we call it) to realise that 20,000,000 of my people in North Korea are without Lord, without light and without hope for eternity! They have their lord all right, (as one North Korean official said... their lord has been their communistic leader Kim, Il Sung.) But he is old, sick and dying, as all human leaders are and their hope is disappearing (it was empty hope to begin with, as we all know). Oh, how I wish that they will see the truth and come to the true leader of all mankind, Jesus Christ!"

—Yoon Kwon Chae

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People

CCES Chaplaincy

John Shilliday has been appointed Chaplaincy Manager of the Victorian Council for Christian Education in Schools (CCES). John was appointed chaplain to the Upper Yarra Secondary College in 1991 following extensive experience in the private schools scene. The CCES, an ecumenical organisation, provides Christian Religious Education in state primary schools and also has full-time chaplains in State Secondary schools providing a Christian educational and pastoral care role.

Peace Prize

The World Methodist Council, meeting in India in December, awarded its annual peace prize to Elias Chacour, a Melkite priest known for his work in favour of reconciliation between Israelis and Palestinians. Chacour is the founder of the College of Ibilim, near Nazareth, which has 1500 students and a faculty of Christians, Jews and Muslims.

Reagan Out

Former US President Ronald Reagan is no longer a member of the Christian Church (Disciples of Christ), the church in which he was raised but which he did not attend during his political career. He formerly joined the Presbyterian Church in mid-1992. During his years as President, Reagan maintained his membership in the Hollywood-Beverly Christian Church. Though he did not attend, he was considered a participating member because he sent a contribution each year. Reagan was an athlete as a student at the Disciples' Eureka College in Illinois. He had been raised in the Disciples Church in Dixon, Ill.

108, Not Out

Mary Huggan, currently a resident at Fred Combridge House in Melbourne, celebrated her 108th birthday on 12 January. Mrs Huggan came to Australia in 1920 and was baptised by T.G.H. Westwood at the Middle Park, Vic, church in September 1933. She was attending the Carnegie church. She has been a resident in Churches of Christ Homes for 20 years and at Fred Combridge Houses since its opening.

Joint Love of God

Celebrating 50 years

Tolerance, understanding and love are the essential ingredients for a long and happy marriage, according to Peter and Beril Retchford.

Peter and Beril celebrated their golden wedding anniversary on 11 December at the Harlaxton, Qld, church hall, where they were joined by 135 well-wishers. Friends and family travelled long distances to celebrate what Beril described as "the happiest day of our lives". Peter and Beril were married in Canley Vale, NSW. In the same year, having studied at Croydon Missionary College, the Glen Iris College of the Bible, Woolwich Bible College and Philips University, Enid, Oklahoma, Peter joined the Church of Christ ministry. He and Beril enjoyed

ministries in Victoria, NSW and Tasmania and have always been very active in church life.

Highlights for Peter included the time when he held the position of State Evangelist for NSW, involvement in the Home Missions Conference and eldership at Box Hill, Vic, church. Beril has served as president of the Ministers' Wives Association in NSW, was its secretary in Melbourne and also served as President of the Newcastle District Women's Conference.

Although retired from formal ministry, Peter is often called upon to preach in the Darling Downs region and Peter and Beril continue to serve God in many ways.

There could be no better testimony to the success of their



• Peter and Beril Retchford with their wedding photographs at the celebrations

marriage than what was reported in Toowoomba's local press where Peter and Beril said that the major element to the success of their marriage was their joint love of God.

Morgans Move On

Thornleigh farewells part of team

Opportunity was taken at the morning service on 23 January at Thornleigh, NSW, to say farewell to Keith and Sue Morgan and their children Daniel, Sarah, Hannah and Esther as they move to Bathurst. Keith has been part of the ministry team over the past five years and he moves to Bathurst to become their minister.

Keith came to Thornleigh whilst in college at Carlingford in 1989 and continued at the conclusion of college, taking up a full-time ministry in 1992.

During the past five years, he has been most effective as a pastor and teacher, and had the oversight of the Home Groups.

On 23 January, at the conclusion of Keith's address, Don McElvenny and Ian Newton expressed the appreciation of the church for the contribution of Keith, Sue and family to the life of the church.

Staff Counsellor

Russ Wesley, a Churches of Christ minister and School Chaplain for the past 11 years, commenced as Staff Counsellor to the City of Greater Geelong with ITIM in January.

"This is a challenging ministry to the newly amalgamated five local councils into one super city," said Russ.

His position has the support of management, unions and staff, both indoor and outdoor.

This new initiative in providing a Christian-based staff counselling service to all workers in the newly formed City of Greater Geelong may well provide a lead for other councils about to amalgamate. Russ can be contacted by page on 1800 33 7068 (a free call) to discuss the possibilities of ITIM chaplaincy in your council area.

Presentations were made to them by the senior minister Franklyn Elliott—paintings to Keith and Sue and videos to the children—followed by a time of fellowship.



• Russ Wesley

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Coffs Harbour Induction

Babare family in ministry

After a few ups and downs, the Coffs Harbour, NSW, church has been experiencing again the love and faithfulness of God.

They have a new minister, Gabriel Babare. Gabriel, his wife Janelle, and small children, Lauren and Lincoln, have come from the Mackay, Qld, church.

Gabriel's induction (on 5 December 1993) was conducted

by Maurice Hodgson, Conference Secretary, while the four elders, Graham Bones, Greg Hardy, John Hembry and Neville Wilson, laid hands on Gabriel and Janelle.

Gabriel and Janelle were then welcomed into the church and, after the service, a church family lunch gave the members an opportunity to meet them.

—Gwen Box



• Gabriel, Lincoln, Janelle and Lauren Babare

Miss Australia Entrant

Wangaratta worker



• Lisa in the King George Gardens

The 1991 winner of Wangaratta's Young Citizen of the Year

award, Lisa Doyle, is continuing her community work, as Wangaratta's entrant in the Miss Australia Awards. In 1991, Lisa was named Young Citizen of the Year for her work with the State Emergency Service, her involvement in Guiding from Brownies through to Rangers and her youth leader-

Nunawading Appointment

David Ratten

David Ratten, currently the minister of the Mildura, Vic, church, will commence a ministry at Nunawading in late 1994. David will be succeeding Ted Keating, senior minister at Nunawading since 1974, who will be taking up a position at Wollongong in July.

David will be leading the team comprised of John Rowe (pastoral director), Tracey Ware (director of small group ministries), Anne Spoelder (director of singles ministries), Rohan Waters (director of youth ministries) and Beryl Graham (administrative secretary). He comes to the church at a strong point in its history. In 1993 it recorded overall record attendances and the highest level of giving ever.

David's leadership at Mildura has been outstanding. When he and his wife Julie arrived there in 1987, the membership was 115. It is currently over 280.

David has enjoyed strong links with the community and has led the church through building programs to accom-



• David Ratten

modate the growing congregation.

David was selected to be a participant in the Leadership 2000 program in Singapore in 1988 and also assisted with the leadership of the same program in Los Angeles in 1993.

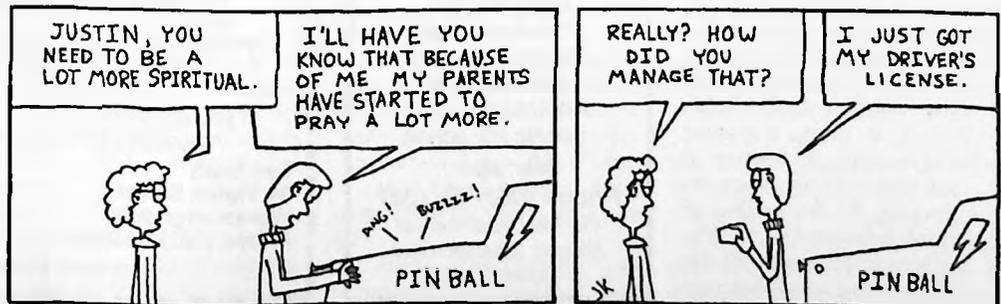
Before entering the ministry, David was employed with the Commonwealth Employment Service and trained at Carlingford Theological College. David and Julie have six children, Caitlin, Glen, Bethany, Andrew, Liesl and Abbey.

ship in the Church of Christ.

Lisa put much of her community work on hold over the last couple of years to concentrate on study for an Associate Diploma of Social Studies—Library Studies and Information Services. Lisa has worked at the Wangaratta library for the last five years. Carl Clayden, minister at Wangaratta, Vic,

comments that Lisa, while not an active member at present, made a strong contribution to their youth program about five years ago. She was baptised in her teens but in recent years study and other interests has seen her church attendance become irregular. Her parents, Jim and Faye Doyle, are very active in the church.

JUSTIN TIME



This Summer I Have Been Reading ...

Viney Longthorp

On the whole, we are a nation of readers. When preparing for the summer holidays most people pack a paperback with the 15+. So we asked a few friends to share their summer reading with us. As we peep over their shoulders, so to speak, I'm certain that their reading will both interest and give the rest of us some inkling of the good things available in print.

Malcolm Gray (Berwick) commends a business book, no less: *The Seven Habits of Highly Effective People* by Stephen Covey. "We need to work from the inside out. Don't impose (personal) efficiency from the outside; instead draw forth character, maturity, integrity and commitment by building habits based on principles. The self-mastery habits are: Be proactive. Begin with the end in mind. Put first things first. Then, the interpersonal habits are: Think win/win; Seek first to understand and then to be understood. The last habit concerns renewal: sharpen the saw." Malcolm asks: "Can a business text book be Christian?" Covey writes: "I find renewal, prayerful meditation on the Scriptures because they represent my value systems. Correct principles are natural laws ... God is the source of them."

Geoff Cameron (Surrey Hills) reports that, "part of my holiday reading was *Vet in Harness* by James Herriot. In his practice in the Yorkshire dales ... in a matter of hours he was attending the ailments of a bird or a snake in the surgery, to the difficult delivery of a calf in a freezing cow shed. All this indicated, at times, a greater level of devotion on the part of the vet, than was the case with the owners. As the setting of this book was pre-World War II, one was impressed with the success of these vets when one

considers the limited instruments and medicines at their disposal. There is also a rekindled appreciation of mankind when one is able to read a first-hand account of the devotion of these vets in healing so many ailments, and easing the pain and suffering of so many varied animals."

Trevor Robinson (Burwood) took the opportunity to read some quite solid theology. This was *Conversations at the Edge of the Raft* by an academic of the Uniting Church, Denham Grierson. Trevor explains: "The edge of the raft is the edge of social experience. Christians are encouraged to place themselves at the edge so they can evaluate current social practices and trends. The "conversations" are with four dialogue partners. The first is with the believing other, which is our engagement with other faiths. The second is with the dominant other, the subject of which is justice and schooling systems. The third is with the voiceless other, which is about listening to the stories of others. The fourth is dialogue with the technical other and the symbiotic tension between the material world and a humanly contrived world. This book provokes much thought. Read it slowly."

From Canberra, Bruce and Barbara Kennedy read quite

different books. Bruce found Jack McHarg's *Bill O'Reilly: A Cricketing Life* greatly to his liking. A feature of the book was the author's "obvious fondness for Bill. He traces Bill's entire life, highlighting his determination to succeed, his love of life, his unstinting integrity and his simple, warm faith and reverence for "the Man upstairs". Bill did not talk much about God, rather, his faith exuded in his actions."

Barbara shares with us her appreciation of *The Other Side of the Mountain* by Gerald O'Mahony. "Father O'Mahony uses his climb of the Rock of Gibraltar as a metaphor to describe the various stages in his life and his coping with nervous breakdown and depression. He describes parallels between his climb and his spiritual journey and understanding of God's love for him; this sheds light on the path we travel too. He chooses many passages from Scripture that help him describe his journeys. I found that some of the Scripture passages he drew on helped me in my understanding of the message of those Scriptures—Jonah's experience, Jesus in Gethsemane, Peter walking on the water, Elijah and many others. The author often recalls Jesus as the Good Shepherd. O'Mahony takes us through the

idea of God as a hard, exacting task-master, to a God of "love-with-no-strings".

Finally, Joan Pye (Richmond) shared her appreciation of Tim Winton's *Cloudstreet*. "His writing is quintessentially Australian, with a poetic quality to its prose which makes for compulsive reading. Set in Western Australia, it follows the lives of two families who perchance share a house. The Pickles family, doomed by the gambling compulsion of the head of the house, move from disaster to disaster. The Lamb family, lapsed Churches of Christ attenders (which should add interest for "AC" readers), are held together by the determination of Mrs Lamb and the responsibility all of the members show towards each other; in particular the acceptance and love they have for the mentally retarded boy, Fish. Winton is a master of the art of character development and this book left me with a feeling that I had widened my circle of friends."

Joan's conclusion is echoed by that arch-bibliophile of long ago, Charles Lamb, when he wrote, "I love to lose myself in other men's minds. When I am not walking, I am reading." And all our holiday readers would doubtless concur with Sydney Smith: "No furniture so charming as books."

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Reflection

Minister's Musings

Sunday

My mind was straying. As the choir was singing, I wondered how many men there were. From where I was sitting I could see only their shoes and I counted 7! One was standing with one foot behind the other. Considering the magnificent words and sound the choir was producing, why on earth should I have been interested in counting heads (or shoes!). People take a great deal of interest in numbers: how many were at worship? What difference does it make in the Kingdom of God whether 100 are at a particular service, or 120? Or at a luncheon or club meeting? Numbers can indicate trends, of which we need to be aware, but they can become ends in themselves and result in our missing the words, or other essential content!

Monday

He was 98 years old, still with a mind as sharp as a tack and vitally interested in the world around him. What has he seen and experienced during his lifetime? From the Boer War to Bosnia: it has not got much better! From the crystal radio set to satellite communication;

from the early flimsy aircraft to space shuttles. From doing long division to super-quick and apparently intelligent computers. The technology is magnificent, but what about the people? We still get into greed, gossip, guzzling, gambling and graft. We still need Jesus to change us from within. In that sense, nothing has changed!

Tuesday

She lies in her nursing home bed, seemingly oblivious to the world and the people around her. It may be a long time since she has thought an intelligent thought, or held an interesting conversation. Mostly her family and friends do not bother to call: what's the point? At best it's a one-sided conversation. They run out of things to say. She has nothing to contribute to a shared experience. Yet she is still a human being, loved by God. She may still be aware that someone is there, caring. We are still called to be there.

Wednesday

This person seems so ungrateful. "It's a long time since I've seen you." Then the grizzles about her health, her family, and everything under the sun.

When I get up to go, "You haven't been here long!" She doesn't make me want to rush back to see her soon. Yet she, too, is still a human being, loved by God. And it's all relative: I might be as hard for God to put up with. I am thankful that God does and I'll ask God for more patience with her next time.

Thursday

A day off. My wife and I went to a local shopping centre. We bumped into a couple whose wedding I had conducted years ago. They were sparkling with news of their new home and some news about their parents. Friendship and relationships with people have to be at the heart of enjoyable living.

It is too easy to ignore or forget people. Such meetings, planned or otherwise, are deeply valuable.

Friday

It's the annual Christmas dinner and concert. A number of the women (yes, it's still mainly the women who do the cooking) have spent considerable time cooking and preparing. Some people are happy to do that and can do it better than they can do anything else. I

wonder, though, whether it's ministry to spend so much time feeding the faithful and the few people who are on the fringe and come along. Should we spend a bit more money on the food and invite those people to spend the time they would have spent cooking on being in a nursing home or hostel with some lonely people, letter-boxing some church publicity or calling on some new people. I'm just asking!

Saturday

Church working bee this morning: annual spring-cleaning, clearing out of rubbish and tidying up of garden. Here's a ministry dilemma. My board of elders and deacons tells me to concentrate on ministry tasks and delegate everything else. Logically applied, that would lead me to skip the working bee and make a hospital visit, or to spend the morning with my family. But aren't I a volunteer like everyone else? They also have other things to do. And it may be a good ministry opportunity to work alongside the others, getting my hands dirty with them. So I go, and wonder whether I'm in the right place!

Christian Reflection

He too Shared in their Humanity

Peter Richardson

"**S**ince the children have flesh and blood, he too shared in their humanity ..." (Heb. 2:14). How many times I had read those words! How often I had heard that Jesus was fully God, but he was also fully human—and I had heard that this should be a source of great comfort to me. Yet, somehow, they seemed just empty words with little real comfort or solace for me.

Oh yes, I had learned carefully and well that Jesus had submitted himself to human limitation and experienced the full range of human emotions. I knew that as a child he did not immediately acquire intellectual or spiritual maturity, but just as with other people "... grew in wisdom and stature, and in favour with God and men." (Luke 2:52). I knew that in his maturity, he experienced

tiredness (John 4:6) was subject to stresses and needed to withdraw (John 6:15).

I had read of the times he was filled with compassion (Mark 6:34), at times moved to tears (John 11:35), that he became angry (John 2:13-17) and at other times seemed frustrated with the disciples (Luke 8:25).

I knew also that he was tempted (Matt. 4:1-11).

But so what? I had this nagging suspicion that somehow Jesus had an advantage over us. Maybe it was that he knew how it would all turn out in the end, or maybe it was his special "hotline" to the Father, or maybe it was that I viewed him as being just a touch like Superman. So Jesus would be fully human while life was going well and he was teaching the disciples and the crowds. But

Classifieds

BIRTHS

BALL (BATCHELOR) Wendy and Andrew are delighted to announce the birth of their daughter Sarah Rachael on 1 January 1994. A sister for Madeleine.

DEATHS

MASON, Lindsay Charles on 19 January 1994 at Stawell. Beloved husband of Pearl. Dearly loved father of Graeme and Daisy, Brian and Pam, Lynette and Reg. Loving Puppa of Robyn, Peter and Vicki, Paul and Lisa, Andrew, David, Donna and Doug, Nola and James, Sandra, Rhonda, Debbie, Tracey and Rohan. Great-Puppa to Christopher, Krystal and Billie. Greatly missed! "In God's care."

PATTERSON Ivy Myrtle. Wife of Harold (dec), twin sister of Rita May (dec). Former member of Camberwell and Richmond churches, at "Betheden" on 18 January 1994, aged 96 years.

IN MEMORIAM

SIMMONS (LUNN), Helen (passed away 15.2.85). "Memories are like stars, They shine

forever." Your loving parents and sister Judith.

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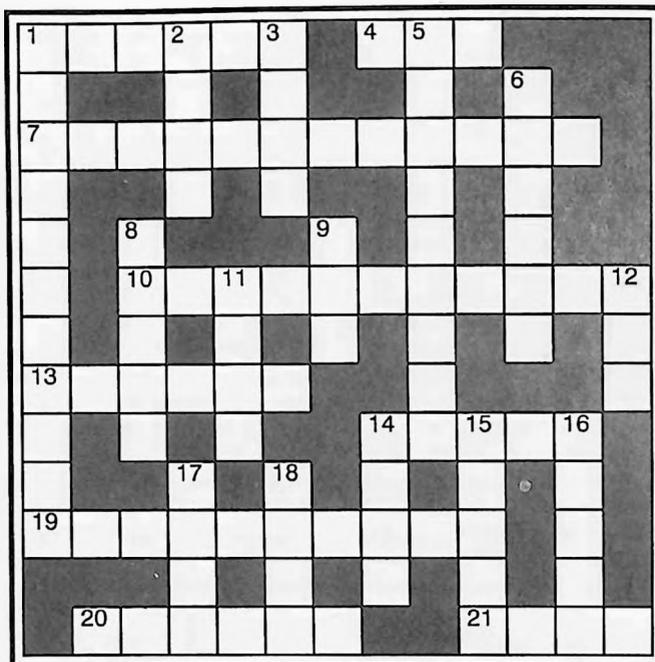
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February Crossword



ACROSS

- 1 Levi was tested here (Deut. 33).
- 4 Aruby was in the first ___ (Exod. 28).
- 7 God shows this in Romans 3.
- 10 Sin is described as this in 1 John 3.
- 13 Egypt was given for this (Isa. 43).
- 14 Paul planned to go there.
- 19 Adjective of gong in 1 Corinthians.
- 20 Minor prophet.
- 21 They will be first.

DOWN

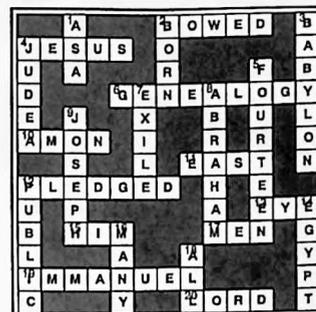
- 1 Alexander had this profession in 2 Timothy.
- 2 Son of Adam.
- 3 KJV word for handle.
- 5 God's seal of ___ is on us (2 Cor. 1).
- 6 Northern kingdom.
- 8 What we may have in our own eye.
- 9 Andrew's tool of trade.
- 11 Pronoun used 394 times in Bible.
- 12 Offence against God.
- 14 What God will do to Laodicean church.
- 15 Messenger of God.
- 16 Something cut off in Ezek 23.
- 17 A new one.
- 18 A prophetess.

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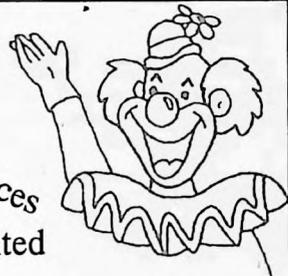
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Christian Reflection

when things started to get hard and he found himself in a tight spot or he needed to produce a miracle or two, then, just like Superman, he would stop being Clark Kent—sorry, I mean Jesus of Nazareth—and he would start being God and use a few divine attributes to solve a difficult situation.

So in the midst of life's problems and struggles, as I wrestled with my own temptations and sinfulness and as I viewed an apparently hopeless situation, the empty words stared back at me. "... he too shared in their humanity ...".

I read on. "For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest ..." (Heb. 2:17). The words stopped me in my tracks—"... he had to be made like his brothers in every way ...". I had read it before, but the words had not struck me as they did now. He was fully human in every way. He was just like me. As he faced the difficulties of his life, he experienced the same emotions and feelings that I would. His body reacted in the same way as mine. He went through the

same type of mental gymnastics that I do. He was just like me. When he was faced with temptation, he went through the same internal struggle that I do. He was just like me. And you!

Suddenly it struck me. He really does understand exactly how I feel and think. He knows exactly what its like to be human. When he appears before the Father on my behalf, he is able to bring before him the issues and emotions with which I am wrestling. Suddenly, I realise that these are not empty words at all. Rather, they are

words of infinite comfort because my needs are brought before the Father with complete understanding. As are yours!

Mind you, the other side of this is that, if Jesus was tempted just as I am and yet found to be without sin, I have the uneasy feeling that I'm inclined to buckle at the knees in the face of sin when I really should stand firm. And so do you. For he shared in our humanity in every way!

Peter is concluding a ministry at our Padstow, NSW, church and is planning to return to WA.

A Church ABC

Leigh Creek is one of our less than usual churches. In fact, we might even have trouble calling it one of our churches even though it is listed in the SA Conference Handbook.

Leigh Creek is a coal mining town located in the outback some 600 km north of Adelaide. The town itself exists because of, and was built by the mining company. The current town was only constructed about 12 years ago because the mine expanded, overtaking the old town site. The town was constructed for a population of 2,500, but at present the population is around 1400. As most of the people work for the mine, the population is predominantly young adults/families. Thus a real lack is the older generation (for when people retire, they move) and contact

with family. Another concern in the church, and in the wider community, is that a number of people are ready to move on elsewhere, yet the current eco-

nomical conditions are such that they dare not. At the time of relocation, the churches in town, rather than building a multiplicity of churches, decided to join together and build the one church and work together as a whole, cooperating ecumenically in any way they could. Thus, the church is a mixture of all de-

ship and fellowship. This is especially valuable in light of the town's isolation. The average worship attendance is about 35, but often the people present are quite different due to the fact that most of them are employed by the mine, doing shift work, and are often working during "normal" service times. The church conducts two services each Sunday; one tending to have quite an Anglican flavour, the other being very ecumenical. There have been problems with theological difficulties over the years, but now that seems to have been worked through and now the emphasis is on working together.

There is something of a sense of urgency about the church's future. Currently, the church is subsidised by Anglican Bush Church Aid and if they withdrew their support the church would have to close. As with many churches, people tend to expect people to come to them, rather than going out and encountering non-church folk on their own turf. The unique ecumenical nature of the church can lead to a lack of clarity in identity as a church and members.

The church has moved a long way, but still has a way to go and would appreciate the prayers of Christian folk from around Australia for the work they are doing.



Focus on Leigh Creek

nomical conditions are such that they dare not.

At the time of relocation, the churches in town, rather than building a multiplicity of churches, decided to join together and build the one church and work together as a whole, cooperating ecumenically in any way they could. Thus, the church is a mixture of all de-

and Lutheran ministers visiting fortnightly. The building has two chapels and some Sundays finds two services running concurrently.

At present, the church is trying to move past the denominational tags and methods of operation (such as "Whose money is this?") to realise the dream inherent in the move to the new site.

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Consuming Zeal

Greg Elsdon

The account of the 'cleansing' of the Temple is one of the few stories about Jesus found in all four Gospels. We need to note, however, that each Gospel writer uses the story in his own distinctive manner. John, in particular, has a special role for this incident in his presentation of the life, death and resurrection of Jesus. In Matthew (21:12–13), Mark (11:15–17) and Luke (19:45–46) this episode appears towards the end of the story. After a public entrance to Jerusalem (apparently for the very first time), Jesus commences the last week of his life by entering the Temple grounds and clearly demonstrating his dissatisfaction with the way 'business' was being conducted. John, on the other hand, chooses to record this incident very early on in his story of Jesus. By doing so, he alerts his readers to insights critical for an understanding of Jesus' life, death and resurrection.

Having performed his first 'sign' at a wedding in Galilee, Jesus takes the road south to Jerusalem. John notes that the time of the Passover was approaching. So we find Jesus travelling to the political and religious centre of Israel to celebrate God's liberation of His people from slavery in Egypt. This is the first of three references to the Passover found in John's Gospel (cf. 6:4; 13:1).

Principal Gains Doctoral Degree

The Board of CCTC announce that Greg Elsdon received confirmation of his doctorate last Thursday, 10 February.

This is the culmination of many years of research and we heartily congratulate him.

The spring festival of the Passover was a time for thanksgiving and celebration but, on this occasion, Jesus finds no reason for festivity. On the contrary, he sees much to cause him concern and heartache. It would appear that the routine which was intended to facilitate the smooth operation of the Temple had been overtaken by commercialisation and greed.

John records that, "In the temple he (Jesus) found those who were selling oxen and sheep and pigeons, and the money-changers at their business." (v.14) This is hardly surprising. The Temple could not function without the services of those who provided the animals, birds and coinage required for the maintenance of the sacrificial system. They were just doing their job. What is surprising, however, is the recorded response of Jesus. Making a whip out of cords (only John provides this detail) he violently drives them from the Temple precincts, accusing them of turning 'his Father's house' into a trading-place.

John provides his readers with an insight into the meaning of Jesus' violent outburst by recording that the disciples 'remembered' the words of the psalmist, "Zeal for your house will consume me." (Psa. 69:9) The evangelist employs this incident early in his Gospel in order to foreshadow Jesus' destiny. His passion and zeal for his Father's house appears in stark contrast to the crass behaviour of the traders in the Temple. This same zeal will ultimately lead to Jesus' own passion and bring about his death.

John declares that Jesus' actions prophetically announce the end of the Temple as the centre of life for God's people. The Temple is no longer the place where men and women find Almighty God. Rather, it is in Jesus, crucified and risen,

that they will encounter their living God. Throughout the rest of his Gospel, John provides vivid and suggestive images of the life-giving relationship between Jesus and those who trust in him as the revealer of God. Whereas it was once the Temple which offered God's people security and nurture and guidance, now it is in intimate and dynamic relationship with Jesus that believing people find life (John 3:16, 36; 10:10). Jesus will lead and protect his people like a shepherd leads sheep (John 10). He will nurture those who abide with him like a vine invigorates its branches (John 15). In other words, all that was once sought after in the Temple is now to be found in relationship with the crucified and risen One.

Asso often happens in John's Gospel, 'the Jews' question Jesus' actions (hardly surprising on this occasion) and demand that he provide them with a 'sign', some sort of concrete demonstration of his credentials. It is interesting to note that what was perceived by some as the fulfilment of Scripture was rejected by others as illegitimate and requiring justification.

The Jews' demand for a sign becomes the opportunity for the disciples and readers alike to learn from Jesus himself. He challenges his opponents to rethink their assessment of his actions by way of an deliberately ambiguous charge—"Destroy this temple and in three days I will raise it up." The Jews, understandably, mock

him, assuming he is referring to the Temple in which this scene takes place, the Temple begun by Herod the Great some 46 years earlier. Little wonder they responded with sarcastic mirth! Jesus' opponents had no idea that he was referring to the destruction and raising-up of his own body. As readers of John's Gospel, we are informed of what even the disciples do not know at this stage in the story (John 2:21–22). We are also told that later, after Jesus had been raised from death, the disciples remembered this incident and the strange response of Jesus to the Jews. Their experience of the risen Christ enabled them to reinterpret and understand the profound significance of the events of Jesus' life.

By placing the story of the cleansing of the Temple where he does, the evangelist John alerts his readers to Jesus' courageous opposition to the profanation and commercialisation of Temple worship in Jerusalem. But he also foreshadows the consequences and outcome of such opposition. From this point on, the shadow of the crucifixion will loom large over John's story of Jesus. Gloomy as this may sound at first, there is never a hint in John's Gospel that the cross is anything other than Jesus' God-ordained destiny and that his death will mean life for the world.

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You're the Attraction

Adrian van Leen

Hey, good looking! Did you know that you are the attraction for a number of groups that can be found around the nation?

Some of these groups are legitimate and genuine Christian groups, but there are many groups which, in spite of their appealing appearance, are not so genuine and not so Christian. And they are all interested in you!

Young people from their teens to the early thirties, as well as people in their later years, are of great interest to many of these groups.

You may be approached to join a Bible study group on a college campus, or visited at home and asked if you would like to study the Bible at home. You may even be offered a trip to another state or overseas, with most, or all, of your expenses paid. You may be promised that, through this group, you can discover power—power to make money, power to make music, power to make you irresistible to the opposite sex, power to control your or someone else's destiny. You may be asked if you are a Christian, or if you speak in tongues, and then be told you can't really be a Christian because you weren't baptised, or you didn't learn to speak in tongues, in that particular group. You may be offered a free "Oxford" personality test, or offered help with study or language skills—especially if you are an over-

seas student. You may be invited, by total, but very friendly, strangers, to have a free meal or a cup of tea/coffee and to meet their friends and sing a few songs. You may be invited to a meeting with a special movie, or a special speaker, or "your kind of music".

Perhaps you notice an interesting brochure or advertisement, or a friend tells you about a meeting or offers to take you.

Some of these approaches may be from genuine Christian or church groups—but all of these approaches are also used by varying cult and occult groups and by the mushrooming number of extreme Christian fringe groups found throughout Australia and overseas.

Most target young people—particularly those who are from middle to upper class families (socially and financially); who are intelligent, caring, sensitive and idealistic; or who are depressed, lonely, searching, uncertain of the future. They also aim for young people who are vulnerable and hurting—failing in studies and exams; coming from broken homes; going through the hurt of broken boyfriend/girlfriend relationships and other in-between or transitional stages.

Older adults also go through transitional stages when they become more vulnerable through children leaving home; divorce or death of partners; relocation after years of being

in one home/location; death of friends; slowing down and not being able to keep up with the pace of life; deterioration of health, and other similar life challenges and changes.

Most cultic groups aim predominantly at those who are Christians, or have some Christian background, no matter how superficial.

When they talk with you, the people from such groups will seem very sincere and enthusiastic. They will often appear to be very caring. They will seem to know the Bible and can often quote numerous Bible verses from memory. They will use words and terms that are familiar and seem to be very Christian and they will usually mention Jesus Christ.

But these groups are involved in subtle (and sometimes not so subtle) deception. Whilst they use Christian jargon and terminology, they won't advise you (and the average group member won't even know) that they have rewritten the dictionary. Often something very different is meant to what you think. And when they quote lots of Bible verses at you, it does not prove that they know their Bible thoroughly at all. Most members of cultic groups may learn and memorise large collections of proof texts, but they have been taken out of context—and that make it all pretext.

While the verses they quote are in the Bible, the overall context generally reveals that the meanings they give them are not what the Bible is actually stating. Any book can be made to say whatever one wants by selective and distorted misquoting. Some cultic groups are "experts" at such misuse of the Bible. Unfortunately, because many Christians think of the Bible as collections of chapters and verses, they are often "taken in" by selective quoting out of context. It is wise to read not only the verses quoted, but

to read the whole chapter the verse comes from, as well as the chapters before and after that particular chapter.

A close examination of the Jesus of the cults, occult and extreme Christian fringe groups often reveals a different Jesus to the Jesus of the Bible and the Christian faith, or at least a very distorted image of Jesus Christ.

Today there are thousands of cults. Some have millions of members worldwide. Others are small "mini-cults" where a leader controls the lives of five, 10, 20 or 30 people in one location only. Regardless of the size of the group, the effects and damage to families and individuals can be devastating. Relationships in families and between friends may be destroyed; individuals can suffer emotional, psychological and spiritual trauma and hurt—leaving scars that can last a lifetime; sometimes people are used and become physically worn out, or the pressure put on them is such that they commit suicide.

Religious commitment can be dangerous, if it is the wrong kind, or made in the wrong group.

Our primary commitment should always be to Jesus Christ, as Saviour and Lord. He died to take away our sin—not our minds. Jesus Christ enables us to face honest doubts and ask questions; he encourages us to think things through thoroughly for ourselves and the Bible encourages us to check things out in context—as the Bereans did in Acts 17:10-12.

Discernment and decision go together when making religious choices. Be aware.

W.A. (Adrian) van Leen, Director of Concerned Christians Growth Ministries, WA, a cult information and counselling service, will be writing regular articles for the "AC" on cults and associated issues.

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Prison Got in the Way

Chris Field

How would you like to have God's promise of greatness on your life? How would you feel if you had been promised a position of great power and authority? How would it be if you had God's sure word that wonderful things will come to pass for you?

Joseph was a man in that very position. He was shown, in two confirming dreams, that he would be exalted. He was flushed with excitement. He knew the dreams were supernatural revelation, that what was foretold was sure to come to pass.

But the youthful dreamer had much to learn about faith in God before the promise was to be realised.

We can often become excited about discovering God's promises. God's word is full of precious, hope-inspiring promise. From time to time, the Holy Spirit quickens us to realise that a particular word is for us, that it is God's word on the matter and, therefore, sure to come to pass. The joy we feel can be as rich as anything Joseph knew in his day. But for us, just as for Joseph, the realisation of the promise may take a troubled path, a path which sorely tests our faith.

Joseph encountered the rejection of his brothers. They despised his dreams and his faith-filled expectation. They even plotted to ensure that it could not come to pass. They overpowered him, "ditched" him, sold him as a slave and then lied about his fate.

Imagine the pain of such abuse and rejection. Realise the insult all this was to youthful faith. The favoured son became the victim. The empowered one became powerless. The faith-filled one became the hopeless one. There, in chains, trudging across the desert sands, went the dreamer who had received God's word.

But that was only the beginning of the trial. Next, Joseph

was sold as a slave in a foreign land. He had to confront culture-shock, learn a new language, mourn the loss of mother and father and come to terms with his brothers' hatred toward him, while also contending for his own survival from a position of abject powerlessness.

In time, his godly character began to pay dividends. He came to terms with the culture and the language. He was trusted and given favour in his new master's home.

Then, at the height of his newfound achievement, he was cut down again. His master's seductive and immoral wife tried to entice Joseph to sin. Doubtless she would have been a desirable woman. Doubtless others would have considered it a blessing to be offered her body. But Joseph feared God and would not even entertain the thought of violating his master's trust or his own godly character. His stand put him in prison, the victim of her malicious lies.

Once more Joseph had to start out from the bottom. Again he rose to prominence within the limits of his confinement. But again he faced disappointment as those he had blessed with God's grace soon forgot him.

Years had passed since he woke from that first dream of promised greatness. It was years since God had confirmed that word with a second witness. It was years since he had thanked God with childlike gratitude and a heart full of hope. And what had been the reward for his believing? Had God proven to be true, or were the circumstances the real predictor of his future? Did Joseph forget God's promise and curse it? Did he become bitter toward God? Did he abandon his faith?

Psalm 105:19 tells us that in that prison the word of God "tried" him [KJV]. It refined him as metal is refined in a

furnace, burning in his heart, testing and purifying his faith. Through those troubled years Joseph had held onto his faith, but it had been painful. His faith had been stretched and pummelled, scorched and filtered until all that was left was his desperate and tenuous hold on God's promise. The lust for power and the cocky self-confidence had gone. The idea that he had "deserved" the best had been stripped away. There were no longer any contaminants in his faith.

Then it was achieved! Yes, the word of God was true, it had been granted from the day of the first dream. In fact, the rejection, slavery, betrayal, imprisonment and neglect of those years were vital to the plan. People were not putting Joseph through that wringer, God was. Joseph could later tell his brothers that, "it was not you who sent me here but God" and, "you thought evil against me, but God meant it for good".

So, where are you in regard to the promises in God's word? If you are only just discovering them, may I encourage you to hold tight to them, because prison may get in the way for a while. If you are presently in the midst of faith's trials, take heart. God is not human that he should lie. He has spoken and he will make good his word. The trial of your faith is a most precious process, more special than the promise itself or its fulfilment. If you have already abandoned God's word because circumstances got in the way, I encourage you to return to the Lord, return to his word for you, and take up the good fight of faith once more.

Chris is minister of our West Preston, Vic, church.

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Australia

The Basement

On 23 January, the Bible Society in Australia (Vic) launched an after church nightspot for youth—"The Basement". The Basement will open every 4th Sunday in the month (7 pm—midnight) and will offer live entertainment from popular bands on the Christian youth scene. The Basement will operate in the basement of Bible House, 85 Burwood Highway, Burwood (entry from the car park) and entry will be free plus there will be a free light supper (more substantial food will be available at a cost).

Baseball Mission

Unlimited Potential Inc, a baseball ministry drawn from players in the major American leagues, held a tour that was coordinated by Sports and Leisure Ministries in Victoria. Players conducted baseball clinics to pass on skills and then shared their testimonies. In just over a week, 130 children and teenagers showed that they had prayed to receive Jesus Christ, according to Noel Mitaxa. Clinics were held at suburban ball parks and in relation with several Scripture Union Family Missions. At a baseball chapel service before a game at the Altona Stadium, four Australian major league players also prayed to receive Christ.

Race Prayers

Arthur Bartlett's 1932 T model Ford truck has been a "hit" at the Calder, Vic, Thunderdome where he is chaplain for the Nascar/Auscar events. Organisers now have Arthur run the T model around the track prior to his opening prayer before the start of the race. "The people wave as I go round, the announcer explains the chaplaincy ministry and it's been a great selling point to the whole ministry," he explained. His ministry includes prayer with the drivers before the race, a chapel service for those who wish to attend and open prayer to the crowds before the flag at the starting line.

Changes

WALMSLEY: Harry and Gwen—Unit 87, Bribie Island Retirement Village, Foley Street, Bribie Island 4507.

CARNEGIE: Ministers—Pam and Neville Wight, 28 Blackwood Street, Carnegie, Vic 3163. Phone (03) 568 7228.

HENLEY BEACH: Minister—Robyn Walsh Phone (08) 356 4771.

GARDINER: Minister—Pieter and Corrie Petrusma, 214 Harkaway Road, Harkaway 3806. Phone (03) 707 5348.

Baptisms

•Wayne Furler, Sarah Furler, Red Jeffrey, **Belconnen, ACT** •Mrs Merle Borecki, **Colonel Light Gardens, SA** •Kelly Poole, **Epping, NSW** •David & Lorraine Bentley, Rochelle Bentley, Christopher Nowlen, Richard Rogers, Judy Frost, Steven Russell, **Burleigh Heads, Qld** •Penny Jones, **Nailsworth, SA** •Carmel Pethick, **Balaklava, SA** •Pam Smith, Phillip Gorge, Pat Jones, Felicity Swanbury, Jemima Althorpe, Michelle Atkinson, Naomi Althorpe, Joshua Althorpe, Robynne Jeisman, Charlton Jeisman, Zoe Smith, Xan Smith, Alison Pye, Kimberley Pye, **Hawthorn, SA** •Linda Hunt, Sarah Spencer, **Goolwa, SA** •Denise Thirlwell, **Engadine, NSW** •Doug Field, **Pine Rivers, Qld**

Marriages

•Kelly Brownsey and Richard Wallis, Anne Robertson and Peter Volk, **Epping, NSW** •Bev Zentai and Terry Sheriff, **Warrnambool, Vic** •Vicki Southern and Cameron Smart, Robyn Kambouris and Geoff Kajewski, Sonja Dickinson and Shayne Jones, **Harlaxton, Qld** •Pauline McHugh and Glen Whitbourne, **Peel St, Ballarat, Vic** •Valerie Orrock and Gary Greville, **Mount Clear, Vic**

Deaths

•Lindsay Charles Mason, **Stawell, Vic** •Marj Bligh, **Warrnambool, Vic** •Herbert Klease, Mrs Madge Sherman, **Harlaxton, Qld** •Harold Pearce, **Nailsworth, SA** •Mark Groves, **Engadine, NSW** •Laurade Gollschesky, Ethel Tyler, **Bundaberg, Qld**

Obituaries

Obituaries are limited to 100 words

Bartlett, Ruby May

(30.12.93) Ruby Bartlett was born at St Kilda, SA, in 1901 to Alec and Millie Thomson. During her childhood the family lived at Gawler. She met Fred Bartlett while holidaying at Port Noarlunga and began attending Croydon church where she was baptised in 1931. Fred and Ruby married in 1933 and spent the next 30 years at Croydon. Tom, their only son, was born in 1935. Ruby was a Sunday School teacher for many years and a very practical worker at Croydon where she was a member all her life. They moved from Croydon to Christies Beach for 17 years, then to Parkrose Village in 1982. Her unselfish ways endeared her to many people over the years.

—Trevor Lawrie

Mason, Lindsay Charles

(19.1.94) Lin was born at Woorak, near Nhill, Vic, 25.6.10. He had five brothers who predeceased him. 1926-43 he worked at the general store in Miram, where he was described as being energetic, faithful, friendly and conscientious. He married Pearl Dart on 9.3.35 at Kaniva and they were blessed with two sons and a daughter. Active in all aspects of church life at Stawell, so many will miss such a fine Christian gentleman.

—Stephen McElwee

McNeill, Maureen

(2.12.93) Maureen McNeill (nee White) was born in Coburg, Vic,

15.4.33, but lived from the age of five in Strathmore. The daughter of Frank White and Elsie Withers, Maureen attended Essendon church while she was growing up and transferred to Strathmore when she married David in 1955. Maureen was a registered nurse and the mother of John and Heather. A committed, active Christian, she had a strong faith and trust in her Lord which sustained her through her fight against illness. Her faith and trust allowed her a remarkable peace that was a wonderful witness to others as she fought cancer over the last three years.

—James Pearce

Thomson, Annie

(10.11.93) Annie Thomson married Wilkie in 1926 in Fremantle and began a long career as "Queen of the Manse". Her husband conducted ministries at Cottesloe, Bunbury and Maylands, WA, Murray Bridge, Glenelg and Long Plains, SA, Wagga Wagga, NSW, Malvern and Croydon, Vic, and part-time ministries at Ballarat, Wangaratta and Balwyn, Vic. Ann, during this time, was also President of Women's Conference in WA and Vic-Tas. Ann saw her role and task as being the minister's wife and was widely acknowledged to be a major factor in the success of Wilkie's ministries. She survived a terrible accident in 1979 and her positive attitude to recovery gave some "bonus" years. She never ceased to amaze with her independence and in her 80s and 90s

would travel widely around Australia. A wonderful encourager, even to the music ministries of various groups that often would not be tolerated by the older generation. She also supported of the wider church and took a particular interest in the Theological College. She died suddenly and is survived by her daughters Lola Adam and Chloris Nunan. She will long be remembered as one of God's great saints.

—E.C. Keating

Watson, Kenneth Arthur

(17.12.93) Ken was the only son of Cecil and Lillah Watson, Cec being a well known Churches of Christ minister. Ken was baptised at West Preston and remained an active member throughout his life. In 1958, he married Lorraine March. Ken worked with the YMCA at Whyalla as a Recreational Officer, where they became great encouragers to new settlers.

The family moved to Melbourne, where Ken became a conductor on the trams and the family worshipped at Boronia. He retired early to help care for Lorraine. Many shared in the thanksgiving service led by Andrew Henley, Gordon Stirling and Keith Milne. Ken and Lorraine's three sons, Rowland, Craig, Bruce and their partners, supported Lorraine at the service, with Bruce making a personal tribute. Ken's final illness and death was very sudden, but he accepted it with tremendous faith and courage.

—Keith Milne

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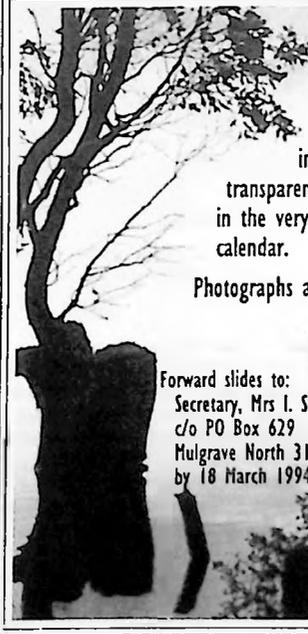
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**1995 Calendar
Photographs
Wanted!**

The Federal Literature Department invites readers to forward colour transparencies or slides for possible inclusion in the very popular Churches of Christ calendar.

Photographs are needed from all states and territories of Australia, and from PNG and Vanuatu. Criteria for selection include photographic excellence, variety of subject matter and the church year. (Please indicate location of scenes)

Forward slides to:
Secretary, Mrs I. Small
c/o PO Box 629
Mulgrave North 3170
by 18 March 1994.



Church News

NSW

EPPING (David Moyes, Lester Sutton) Enthusiastic Christmas services included focusses on the "homeless", with past homeless persons sharing, & the "multicultural", with people from various cultures sharing ... 180 attended Christmas dinner ... Large crowd attended annual Carols in the Park, full service on Christmas Eve & crowded Christmas Day service with George Mallaby sharing ... All Christmas services witnessed many from community attending.

ENGADINE (Ed Holt, Mike Parker) Children's & youth leadership camp held. Input from Gordon Barr & Mike Parker. Leaders excited about year ahead ... Maurie (Conference Administrator) & Una Hodgson welcomed into church, having moved into area ... One baptism so far this year ... Tim Clarke (third year student) joins youth ministry ... Elders retreat with Ray Barnett resulted in directions being set for church ... Church saddened by passing of Mark Groves with cancer.

THORNLEIGH (Franklyn Elliott, Stuart Wesley) Special feature on 23 January was baby dedications. The son of Phil & Margo Scherrer was dedicated prior to their return to China & son of Peter & Pam Heggie as they leave to take up studies at Tahlee Bible College, NSW ... Music team invited by Apex to perform at Australia Day program at Rofe Park, Hornsby ... Special service, 6 February, as School of Ministry commences second year, led by Susan Larkins (Dean) & Stuart Wesley.

TWEED HEADS (Richard Oakes, Paul Hodgson) Christmas functions began with CWF combined with Baptist ladies ... \$1500 gift to church ... GNO dinner 60 present ... Sunday School pageant arranged by Janet Oakes ... Carol singing with combined churches ... Christmas Eve service arranged by Paul & young people ... Christmas morning service well attended ... Paul & Donna Hodgson going to Blackwood, Paul as associate minister ... Ken Davis videos "Take the Challenge" used in January.

Qld

BURLEIGH HEADS (N. Newton) New elders Jack Eisey & Fred Sharp, new deacon Rance Salan ... Seven baptisms, 19 new members since October ... Monthly ladies' night out programs, over 50 attend ... Inspirational Capernwray Summer School at TSS with Mike Nelson & Chris Thomas ... Carols night at Dreamworld with combined

Gold Coast churches choir. 5000 attended ... Bible School Christmas program well received by members & parents.

HARLAXTON (Daryl Thorpe, Frank Langford) Church family joined Peter & Beril Retchford in golden wedding celebrations in December ... Many of church family saw in New Year during prayer & praise night ... 43rd family camp held at Caloundra early in new year with theme of "Prayer" ... Church family enjoyed company of Tony & Janese Williamson & new daughter, Amy Lynne, while on furlough from PNG.

DALBY (A.C. Ochse, S.L. Colyer) Sue Colyer's term of ministry extended further two years ... Two food hampers to needy families at Christmas ... John Crofts had successful open heart surgery ... Gail Ochse new Sunday School Superintendent ... Mears family farewelled to Bongeene, Trevor Mears speaker at combined gospel service with Bongeene ... Five of our young people have left Dalby to further their studies & careers.

TWYFORD STREET, BUNDA-BERG (Paul Scully) Warren Thwaite accepted position as church secretary ... A two part, 15 week Divine Drama Bible study will commence mid-February ... Ern & Daisy Howden celebrated 60th wedding anniversary, 9 January ... Elisa Trebbin celebrated 18th birthday, 26 January ... Tim Thwaite, Carl Kruck & Mark Knights were successful in gaining entry to tertiary courses.

PINE RIVERS (Neale Proellocks, Wayne Kirk, Alan Hermann) Special induction service held 6 February to welcome to the ministry team Wayne & Liz Kirk, & Alan & Robyn Hermann. Norm Flett, Conference President, guest speaker ... Church planning special seeker service Sunday evening 13 March ... Peter Shurley guest artist ... All church activities have recommenced, including home groups, Sunday School & Bible studies, playtime, youth group, craft ladies & Life-lighters.

Vic

WARRNAMBOOL (Peter Broad-bent) Hey Hey Children gave excellent Christmas performance. Presentation written by our elder Chris Walters ... Many visitors welcomed during summer break & church again involved in "Tent Event" with other local churches ... Prayer vigil held before recommencing activities for 1994 ... Cathy Brough moving to Melbourne for VCE & Anita Arms to Brisbane for

midwifery course. Both will be missed.

SPRINGVALE (John Carmichael) \$821 from Christmas Day offering for COCOA ... Combined service on 16 January with Rowville for Rowville baptism ... Keith Waters, Care & Communication Concern (God's Squad), speaker on 23 January ... Baptisms planned for 13 February ... Church concerned for health of seven-year-old Alistair Tampling in Children's Hospital ... Grow Group raised \$100 for Mooroopna Aboriginal church bus fuel ... Betty Broadbent welcomed as member by transfer.

KANIVA (M. Goldup) Church farewelled Peter & Judy Greenwood prior to their move to Canberra ... AGM held. Treasurer, Les Wheaton, elected as elder ... Various auxiliaries commenced for 1994 ... Shortage of leaders a difficulty for Boys' Club ... Prayers for members with health problems, particularly elder Doug Thomas.

CARNEGIE (N. & P. Wight) Over 100 members & visitors attended pre Christmas tea & carol night on 11 Dec ... Neville & Pam Wight, who are commencing a shared ministry, were inducted on 6 February into ministry by Don Smith (DMED) assisted by Alan Hirsch (minister South Melbourne). Many friends of Pam & Neville were present & all had a time of fellowship when afternoon tea was served.

ORMOND (Johnathon Moore, Paul Bauer) Indebted to many for assistance over holiday period—Jack McCormick, Ray McKenzie, Gordon Stirling, Roy Armitage, Malcolm Gray, Alan Baker, John

Kay, Alf Knee, Robert Clymer. Musicians—Jock Roper, Kit Kendall, Kathy Mathews ... Sunday School has commenced with some new teachers ... All auxiliaries & clubs have commenced with new enthusiasm ... Plans in hand for fete in March ... Hospitality box serves need in local community.

GARDINER (Pieter Petrusma) The commencement of the ministry of Pieter & Corrie Petrusma providing encouragement & optimism ... Church has been exercised in prayer for God's healing power upon several members who are in need ... Pottery & exercise classes are continuing in good numbers.

PEEL ST, BALLARAT (Wayne Allen) During Christmas vacation numbers kept up, also number of visitors attending ... Auxiliaries starting to get back to normal ... Christmas Day offering \$172 Cyclone Relief Appeal, Fiji ... Annual meeting Stephen Eames elected to board ... Dedication service for Sunday School teachers 6 February ... Church/Sunday School picnic held recently at Buninyong Gardens ... Greenbank family have taken up membership with us.

MOUNT CLEAR (Dale White) Carol night at local theatre attracted over 350 ... Youth group hosted successful Christmas dinner for senior members ... Christmas offering raised \$360 for COCOA ... New board members elected were Bob Leviston (elder) & Bert Hagen (deacon) ... Average attendances for 1993 highest ever ... Team from Tentmakers Youth Ministry did internship in January & helped get year off to great start ... Youth groups showing rapid growth.

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Church News

SA

COLONEL LIGHT GARDENS (John Beasy) Farewell evening to Adrian Clark & family. Painting presented in appreciation of ministry ... Celebrated baptism of Merle Borecki at Adrian's last service ... Church welcomes new minister & family, John Beasy from Mildura. Induction service 6 February ... Monthly Saturday family teas & social well attended ... Light lunch served every Sunday ... Bowls group & Friendship Club meet weekly—well attended ... Church continuing to cooperate with other local churches.

NAILSWORTH (Daryll Telfer) Reg & Shirley Noble welcomed by transfer from Flinders Park ... Kids' Club musical "The Gift Goes On" in December very impressive with many parents attending ... Wayne Maddox (deacon, Sunday School teacher, News Sheet editor) & family farewelled on moving to Melbourne. Uni-age daughter remains ... 9 January Mignon Young commissioned for work among Kurds in Northern Iraq with WEC International.

BALAKLAVA (Graham Lawrie) Kitchen evening for Richard Webb & Meg Clark prior to their wedding in Coramandel Valley Uniting Church ... Church entered float in Christmas Eve pageant ... Graham Lawrie speaker at combined Christmas Day service in Uniting Church ... Horizon Christian School commenced this year using church buildings until own building completed ... First open air service planned for town centre 7 pm 6 February.

HAWTHORN (David Althorpe) Excitement over recent 14 new disciples & baptisms ... Deacons group functioning on a new format with various deacons responsible for "ministry areas" ... Elders presented vision statement to church & plans for a more purpose-driven approach to ministry ... Successful ministry to seniors continuing ... Church in prayer for several individuals & families going through crises.

GOOLWA (Roger Risson) Youth & parents night held to introduce 1994 Friday night programs ... Roger leading Sunday night series on "The Word is Growth" ... Children's holiday activity week held in January ... Rob George (Open Campaigners) & John Pitchford (Aged Cottage Homes) were both recent guest speakers ... Tuesday morning Friendship Centre starting again after holidays.

GROTE ST, ADELAIDE All auxiliaries have commenced new year's activities ... Meetings maintained by guest speakers ... Ian Adams concluded ministry on 16 January. After well attended service, Elders Eric Finck

& Don Pearce thanked Ian for his four years of valuable service. L. Kuger thanked Julie for her sharing & services to ladies work & presented her with a gift. Geoff Thompson presented Ian with gift from church.

DULWICH/ROSE PARK UNITED PARISH (Garry Harris) Marj Dredge, Conference President, inducted Garry Harris into ministry. Also welcomed Elaine and son Emmet. Service led by Ken Allison. Brian Headland, chairman of Uniting Church local presbytery, also took part ... Manse refurbished by volunteers led by Neil Bright ... In farewell address Roger Brown

spoke from Luke 1 & Acts 1. Natalie, daughter of Roger & Judy, played viola in string quartet.

Tas

NUBEENA (C.G. Henderson) Sunday School anniversary went off well with good attendance. Children presented play & songs. Prizes given. Greg Jacobson speaker. Presentation given to Kaye Triffett ... Mark Paton gave testimony 19 December ... Ladies Christmas program went off well with good attendance ... Good attendance at Christmas morning service ... Four

attended Keswick Convention at Camp Clayton, Ulverstone ... Church farewelled Triffett family.

CAVESIDE (John & Colleen Harrison) Annual book sale, prior to Christmas, produced sales of \$1,000 ... Good attendance at Christmas Eve family carol service which featured young people's drama ... New Year's Day barbecue held at Vernon Byard's ... Jean Scott visiting son in Queensland for nine weeks ... Dot Byard (oldest member) turns 90 this month. Now resident at Grenoch Home for Aged, Deloraine ... Caveside to host combined churches evening worship 27 February.

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Aboriginal Fashions, Women and Vietnam

CFW Project '94

The three items in the title are linked in one event. The Vic-Tas CFW Project '94 night is to be a fashion parade and concert presented by Aboriginals from Albury, Canberra and Melbourne (16 March at Blackman Hall, Hawthorn Institute of Education). Alongside the fundraising through ticket sales, various stalls will be selling goods to raise funds for different projects. The main recipient of monies from Project 94 will be the Fred Hollows Foundation.

At the recent Vic-Tas CFW Council meeting one of the speakers was Dr James La Nauze, who has a private ophthalmology practice in Albury. He is one of the directors of the Fred Hollows Foundation and his main area of interest is Vietnam and the training of doctors in modern surgical treatments of cataract blindness.

Currently, the Fred Hollows Foundation is working in Eritrea, Nepal and Vietnam. They are seriously discussing how they could best assist in remote areas of Australia, particularly among Aboriginal people, and they are hoping that by mid-year they will have a strategy developed.

Fred Hollows had a dream. The developed world had the skills and resources, but that we don't particularly share these. He hoped to develop a program that would see them shared and thus dramatically reduce blindness. People who suffer from blindness have a life expectancy that is 10 years below that of the rest of the community. Often, those with cataracts become a burden on others in a struggling society and the viability of whole families is put at risk.

Currently they have established a factory that can produce inter-ocular lenses in Eritrea. The first batches have been produced and these are undergoing testing and full production is anticipated very soon. The marginal cost of a lens from this factory is \$4.95. The dream is that once local needs have been satisfied, lenses from this factory, and ones planned for Nepal and later Vietnam, can be sold at reasonable prices to other developing countries to assist aid and medical agencies there.

In Vietnam, there are currently 300,000 people who are permanently blind because of cataracts. There are 1 million people who need cataract operations and there are 200,000 new cases each year, with only 20,000 operations currently being performed each. Given the new operational techniques and the new inter-ocular lens, a cataract operation will give good results in 95% of cases, with only 1% being unsuccessful. By training local doctors to use the new techniques, operations can be performed locally rather than the sufferers (most of whom are living in rural areas in the developing countries) having to come to the cities.

The objective of James La Nauze and others like him is to train local doctors in the techniques of cataract operations so that they, in turn, train the next generation of doctors. With the inter-ocular lens, the person is able to see and does not need to obtain expensive glasses (which can be lost or damaged).

Details and tickets can be obtained from CFW groups or Lois Tagg on (03) 584 9871.

The Last Word

It is only when men begin to worship that they begin to grow.

—Calvin Coolidge

A person paid a bill of \$35 in one and two cent coins. "I've never been paid like this before," remarked the shopkeeper. To which the customer replied, "The change will do you good."

★★★★★

"How many strokes did it take you to get out of that sand trap?"

"Three."

"But I heard six."

"Three were echoes."

★★★★★

Spring is the time of the year when farmers and golfers start their spring ploughing.

★★★★★

The night guard was overpaid by \$20, but didn't mention it to the boss. By the following week, the boss had found out and deducted it from that week's pay.

"Hey," said the guard, "I'm \$20 short this week."

"You didn't mention it last week when you were paid too much."

"I know. I can overlook one mistake, but when it happens twice, it's time to speak up."

★★★★★

David was a Hebrew king skilled at playing the liar.

—Student response to question on the Bible.

★★★★★

A patient went to see the doctor, complaining that he felt sore all over.

"Wherever I touch myself, it hurts," he complained. "I touch my stomach, it hurts. I touch my head, it hurts. I touch my leg, it hurts."

The doctor gave him a quick examination. "No wonder it hurts," he said. "You've got a broken finger."

★★★★★

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