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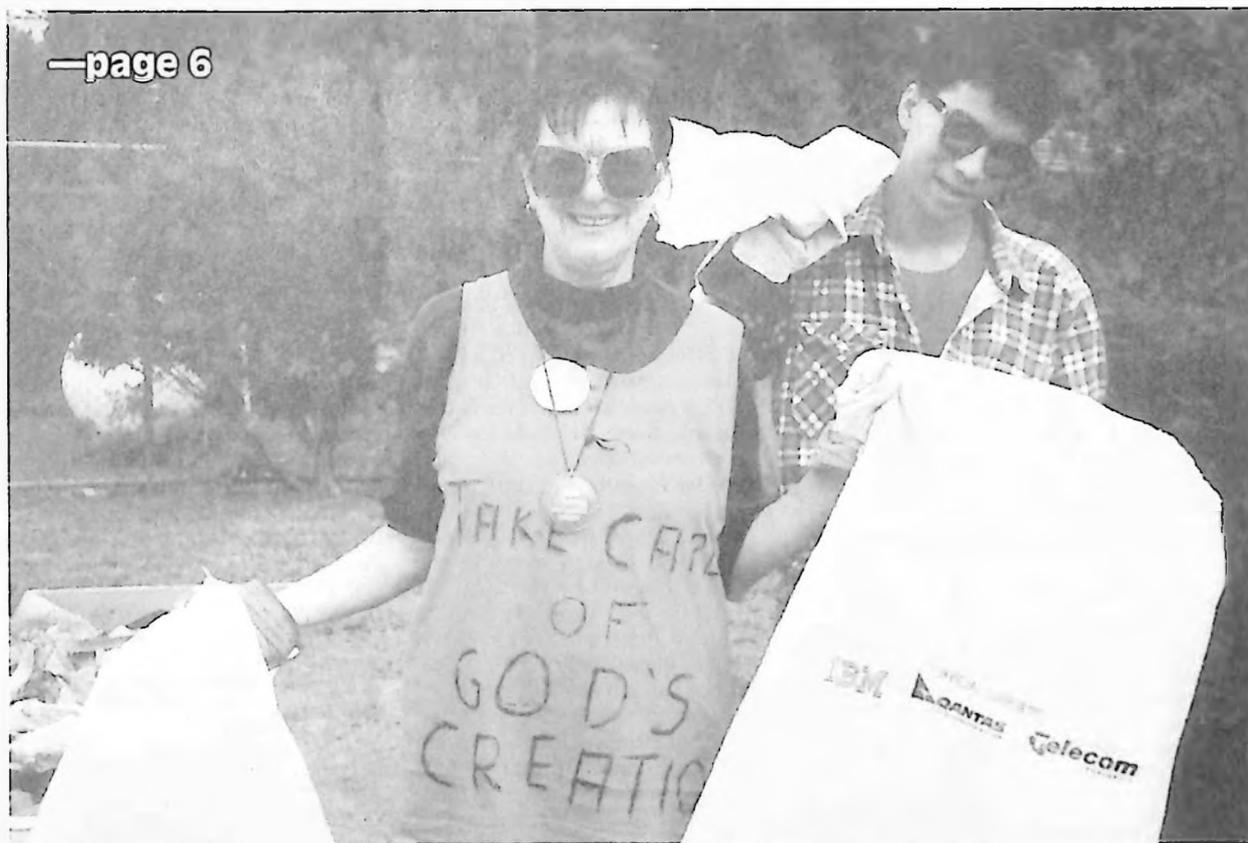
19 March 1994

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# THE AUSTRALIAN CHRISTIAN

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# THE AUSTRALIAN CHRISTIAN

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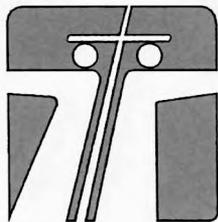
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## Guest Editorial

# Difference, Disability and Acceptance

David Ware

Tom is a blind secondary-school student. Karen is a blind computer operator. Both Tom and Karen have been blind since birth. Both of them know the frustration of being different, of having to live on the margins of a sighted world.

In recent years there have been some significant advances in the community's acceptance of people with visual disabilities. But much remains to be done. Fear and ignorance often act as barriers hindering the integration of the visually disabled into the wider community. Lack of understanding can also prevent the visually impaired from fully entering into the worship life of the local church.

Consider the case of Barry. Barry is an 18-year-old VCE student who occasionally attends worship at a church near his home. Initially introduced to this church by a friend (who has since moved away), Barry desires to attend the church more regularly. What prevents him is the fear of having to arrive alone and fight his way through a crowded foyer of unfamiliar people in order to enter the church and find a seat.

Barry's anxieties are further heightened by not being able to sing many of the congregational songs (of course he cannot see the words on the overhead). Being a fine singer and a lover of music he finds it very difficult to sit passively in the congregation and not feel left out and bored. At the end of the service, Barry is confronted with the further problem of negotiating his way out of the chapel through crowds of mingling worshippers. Some of these worshippers may initiate a conversation with him, but often they forget to identify themselves by name, leaving him confused as to their identity.

You may not have anyone like Barry in your congregation, but nearly all churches face the challenge of integrating diverse groups of people into their life. Whilst we may not succeed with every group or every individual, we do need to do all we can to ensure that people's differences and disabilities do not deny them full entrance into the worship life of our churches.

It is now 11 years since I first met a blind person. In the intervening years I have learnt many things. But of all the things I have learnt, the most fundamental is this: that all people, both sighted and visually impaired, deserve to be treated with dignity and respect as people of God.

Is your church openly accepting of visually impaired people and disabled people in general? No church is perfect, but if you feel your congregation needs to change some of its attitudes, do something to start the change. Become informed. Talk to disabled people, both inside and outside your congregation. Find out what their needs are and work with them to bring about changes that will result in these needs being met. In doing this, you will be helping to carry out the mission of Jesus, who desires to reach out to all, both abled and disabled, bringing us together as brothers and sisters in God.

David Ware attends our Nunawading, Vic, church, where he is involved in one of their singing groups and leads one of their small groups. David's wife, Tracey, has responsibility for the small group ministry at Nunawading. David is currently completing a combined Arts/Theology Degree through the Churches of Christ Theological College, Mulgrave, Vic. He also works part-time with the disabled as an Integration Teacher at Box Hill High. ❖

### Pontius' Puddle



## Dramatic Events

### Easter at Berwick

Easter is a significant season in the life of the church. At the **Berwick, Vic, Regional Church** we are preparing two special services which highlight the events of Easter and allow people to enter into the feeling and emotion of the last days of Jesus' earthly ministry. There is to be a **choral presentation, *Our Victor Christ***, at the morning service (10 am) on **Palm Sunday, 27 March**. It expresses in the simple language of today, the drama of the events in Jesus Christ's life from his entry into Jerusalem to his triumphant victory over death. The choir is comprised of 40 voices in four parts.

At the evening service (7 pm) on the same day, a drama, written and produced by church members, involving approximately 40 people, will be presented. We catch a glimpse of the Upper Room and experience the Last Supper, we then follow Jesus into the Garden of Gethsemane and walk the way



• Members of the 1992 production (L to R) **Jonathan Fletcher, Mal Austin and Stephen Fletcher**

of the cross where the angry crowd is eventually satisfied. Finally, the faithful disciples and followers know the pain of suffering and separation as they farewell their Master and friend.  
—Liz Smith

## Annual Prayer Event

### Week of Prayer for Reconciliation

The week of prayer for reconciliation between indigenous Australians and the wider community is now to become an annual event.

Beginning in 1994, the week of prayer will be held from **27 May to 3 June**.

The initial week of prayer was held in late September 1993.

The week of prayer for reconciliation begins and ends on two significant dates in Australia's history.

27 May is the anniversary of the 1967 referendum which allowed Aboriginal people to be counted in the census and gave the Commonwealth power to legislate in regard to indigenous Australians.

3 June is the anniversary of the 1992 High Court decision on native title.

This year, study groups, serv-

ices and prayer events will be held across Australia as people of faith seek better relationships and understanding between indigenous Australians and the broader community.

**Ian Allsop** (in his role as President of the Australian Council of Churches and convenor of the religious groups involved in the week of prayer) said that although the inaugural week of prayer was highly successful, "We have to recognise that reconciliation is still on the agenda".

"The continuing debate on the native title issue has highlighted the polarities in Australian society. So there is clearly a need for education and awareness-raising, to draw people closer together in relationships which are based on respect, generosity and understanding."

## Fresh Start

### Dawson St, Ballarat

Dawson Street, now the **Ballarat Family Church of Christ**, is experiencing exciting times.

We have reached out from our comfort zone at Dawson Street, to meet in Wendouree for the 10 am worship service.

On 6 February, in the **Wendouree Municipal Hall**, a congregation of 257 witnessed the induction into ministry of **Darren Kittel**. We warmly welcomed Darren and **Pauline**, who have moved from Adelaide to Ballarat. At the conclusion of the service, all were invited to a celebratory luncheon in the adjoining hall.

Evening services are still conducted at the chapel in Dawson St at 7 pm. Attendances during the past few weeks have given cause for rejoicing.

"**Corazon**" have brought blessing with their music ministry. They have begun an exciting year of travelling throughout Australia minister-

ing in schools, churches, prisons, etc.

We are currently reaching out from our immediate surroundings in order to continue to grow.



Photograph courtesy of The Ballarat Church

• **Darren Kittel**

## Chinese Outreach

### Western region outreach

The **Western Region Chinese Church of Christ**, meeting at **Sunshine, Vic**, celebrated its first anniversary on 19 February. Pictured are some of the members with **Pastor Tang Tieu Dieu** and his wife (left). **Pastor Tang** was formally inducted to his ministry by **Don Smith** of the Vic-Tas Department of Mission, Education and Development.

**Chek Chia** preached the induction sermon. **Helen Carter, Eleanor Roberts and Grant Mackenzie** of the Department also attended the service. **Sunshine church** members attended in support of the project. A new **Western Region Vietnamese church** is planned for launch about Easter 1994. **Pastor Tang** will also lead this work.



• **Members of the Western Region Chinese Church of Christ**

# Refugee Problems

## Trends in refugee protection

A United Nations Convention refugee is a person outside their country who needs and deserves protection because they reasonably believe their civil or political status puts them at risk of serious harm in that country, and that their own government cannot or will not protect them.

Hermine Partamian, National Coordinator of ACC's Refugee and Migrant Services, points to key considerations: how to better protect refugees in a less welcoming global political climate; the hopes and limits of prevention of refugee flows as a United Nations High Commissioner for Refugees (UNHCR) strategy, and how to deal with large migratory flows, many needing humanitarian assistance while not fitting the strict refugee definition.

Immediate, palliative protection of refugees (the direct UNHCR mandate) had to be linked to delivery of emergency relief and economic development, offering long-term solutions, which allows people to return home (repatriate) and rebuild their lives.

Chris Ledger, National Director of ACC's World Christian Action, explained that the churches have internationally sought such a coordinated, integrated response for at least 50 years. Global church partnership for Southern Sudan involves: fundraising; air shipments of relief aid; assistance by parishes in neighbouring countries (eg Kenya and Ethio-

pia) in hosting refugees and war victims; resettlement of some people by Australian parishes; two-way exchange visits to promote understanding, solidarity, education and advocacy and use of the World Council of Churches and All Africa Conference of Churches to pursue peace efforts to end the civil war.

Professor Hathaway highlighted the weakening of support for asylum in the wealthier countries due to the large numbers involved in the South to North movement. Xenophobic fears have risen, based on racial, cultural and religious differences and fears of pressures on resources that may be created by large numbers of asylum seekers.

These dilemmas require working for change in broader humanitarian law and application of agreed human rights principles by nation states to protect a range of needy people, not only refugees, through prevention, protection and the ability to return home.

Some argue that prevention of refugee flows and the right to remain may be a ploy to help keep asylum seekers away from the borders of richer nations. This would also see decreased ability to guarantee protection for people at risk because they remain within their own countries, less accessible to international help. To avoid this, the right to remain must not deny the right to flight.

Prevention includes: early warning, preventive diplo-

macy, human rights promotion; economic and social development and protection of internally displaced people. Prevention within the refugees' country of origin could include training, promotion and advisory services, creation of conditions for repatriation and peace-making and peacekeeping activities.

A human rights focus would include human rights monitoring, providing advisory services, promoting regional structures for protecting the rights

of vulnerable groups, and encouraging tolerance for diversity and respect for human rights.

More information and action ideas for the support of refugees can be obtained through your Council of Churches' state office. National Refugee Week, 19-26 June provides an ideal focus for your involvement in educational and practical action.

—John Ball  
(Refugee and Migrant Services ACC)

# Racing the Tide

## Special baptisms

On 26 February the Launceston, Tas, church experienced something that it hasn't done for some time. By special request, we held two baptisms in the Tamar River. At 5 pm on a balmy Tasmanian evening (well, an OK night for Tassie), 40 family and friends witnessed the baptisms of Rachael Porthouse and Andrew Nettlefold at Pilot Beach, 45 minutes from Launceston near the mouth of the Tamar River.

It must have been the lowest tide all year, so we picked our way through the mushy sand to a reasonable vantage point.

Andrew and Rachael were baptised a further 50 metres from shore, with people wading out as far as their clothing would allow. It was a very moving experience, completed by everyone sharing in a barbecue tea.

Just as exciting was the fact that this significant event was a direct result of our Opportunity Shop offering ministry in one of our suburbs. Since its beginning, the shop has been developing as a ministry of its own in the area it serves and we firmly believe that this is just the beginning.

—C. Spaulding

## WHEN DID YOU LAST HAVE A HOLIDAY SO GOOD THAT YOU CRIED WHEN YOU HAD TO LEAVE?

Many of our travellers do when they leave the Daku Estate Resort in Fiji. The Daku Resort is owned and operated by the Anglican Diocese of Polynesia. It has a dual purpose—to help raise funds for local villages, schools and churches, and to provide overseas visitors with an unique opportunity to see the "real Fiji" and enjoy fellowship with the local Fijian Christian community. Daku is a delightful resort, situated on the shores of Savusavu Bay, one of Fiji's renowned beauty spots.

So why not take ...

## A HOLIDAY YOU WILL NEVER FORGET

and at the same time, HELP THE WORK OF THE CHURCH IN FIJI.

Several tours departing over June–August, 1994

Tour cost is a modest \$1855 per person for 10 days, and includes all airfares, transfers & meals, morning and afternoon teas, all touring & entertainment—even laundry. This is not your normal tourist fare—this is vintage Fiji without a trace of tinsel.

For details, contact John or Beth Bridgford, 10 Yoolarai Cres, Nelson Bay 2315. Phone (049) 84 2363.

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## Australia

### Jesus Pro-Am

Over 12-13 March the NSW south coast will see "the biggest annual surfing contest in its history"—the 1994 Jesus Pro-Am which will see 90 invited contestants fight it out for over \$7,000 worth of prizes. The event will be held at Bentalong, 223 km south of Sydney. The contest is organised by Christian Surfers Australia. The aim of the weekend is to reach out into the surfing community by presenting Jesus as a very real person and show the relevance of the Gospel to today's society. This is the 10th year of the Jesus Pro-Am.

### "Spirted Australians"

A new series of "Spirted Australians", hosted by Jay Bacik (minister of Northside Community Church, NSW, and 2CH talk-back personality), has some interesting Australians in the line up of guests. Nick Farr Jones appeared in the first program (25 February on Channel 7). Among others appearing are newsreader Roger Climpson, Fred McKay who worked with John Flynn of the Inland and John Dowd who is once again undertaking a political career. Interviewer Anne Deveson will also be interviewed by Jay. The series will be packaged on video and details are available by writing to Christian Television, PO Box 229, Crows Nest 2065.

### Obscene Calls

A free-call phone (008) service offered by Stewardship Australia of the Uniting Church had to be cancelled due to the high number of obscene calls received by the agency.

### Sunday Night Live

The latest radio survey results indicate that Sunday Night Live, 2GB's Sunday night program hosted by Gordon Moyes, has just on 12% of the Sunday night audience making it Sydney's number one religious talk show. The program is a mixture of interviews, special features, a radio sermon and comment on the news.

## Planning for 1994

### Urban Neighbourhoods of Hope

Members of the Urban Neighbourhoods of Hope (UNOH) team under the leadership of Ashley Barker (second from right at rear of photo) met at Rita Roberts Lodge, Camp Waterman, Monbulk, Vic, on the weekend of 11-13 February to plan for the year's work at their Springvale and Franks-ton, Vic, projects.

A new house church for 45 Pacific Islanders has been established at Westall.

A new group for African refugees is being established under African leadership.

Other groups for disadvantaged adults and youth are being led by team members.



### • Planning to bring hope

The project is a church planting initiative of the Vic-Tas Department of Mission, Education and Development.

## Growing Through Groups

### Small group focus at Nunawading

7.40 pm. Thursday evening, 18 March. A young couple arrived at the Nunawading, Vic, church for a Dessert and Coffee evening. As they walked into the function room they exclaimed in surprise, "Do we have this many people in Small Groups?" (My reply was, "No, we have at least 50 more!") This reaction of surprise was the overwhelming feeling penetrating the '94 evening launch of Nunawading Network (our small group program).

Of the 180 involved in small groups, 128 attended the launch. We commissioned "shepherds", "shepherds in training", and "coaches" (our leadership team and base of our Network) and launched 21 groups. We had fun, opportunities to interact with others and listened to a word of challenge from Paul Cameron (Doncaster) on our small group theme "Growing for God Through Groups". We also shared in some great desserts!

At Nunawading we see small groups as an integral part of our philosophy of growth. We aim to provide an environment that promotes friendship, belonging, warmth, fun and an



### • Some of the Nunawading "groupies"

opportunity to develop faith. The groups study material which is based on our preaching series, material that is relevant to life and which promotes sharing and care.  
—Tracey Ware  
(Small Groups Coordinator)

## CAMP REUNION

Stanwell Tops 29 April-1 May

If you attended camps at  
**Narrabeen-Lake Illawarra or  
Bolton Point**

this is for you! Nostalgia Time!

**Camp Leader—Jim Henderson**

For registration forms see your Church Secretary or phone John Hunter (02) 451 4187



## Ed Roffey

### A Tribute

Over 300 attended a thanksgiving service for the life of Ed Roffey at the Nunawading, Vic, church on 1 March. Tributes were presented by his son John, on behalf of the family, Jim Wright, as a lifelong colleague and close friend, Bob Clymer, as a minister who was Conference President during Ed's term as Secretary of the South Australian Conference, and Ron Brooker, representing the World Convention of Churches of Christ. Each spoke warmly and highly of his commitment to life and ministry, and his patient meticulous manner, as well as relating numerous humorous moments and incidents from his life. There were many facets to Ed's life:

### Father and family member

Ed was the loving husband of Gweneth and the father of Margaret and John, and a close brother to Ivy. Each share loving memories of his family life with them and tell of numerous instances of special moments, conversations and events. He was, for them, a loving, patient, understanding, gracious and courteous person in all relationships. Jim Wright told of Ed's passion for cars and the way he cared for, and carefully maintained, each he owned. John did not tell of the time he borrowed his father's new car, only two days old, and was involved in an accident. Even under such stress, Ed still showed understanding and patience towards John!

### Minister

All of Ed's life and work was a ministry. The Christian faith and Ed's commitment to it was integral to all he said and did. He will be long remembered as one of our most able, successful and effective local church ministers. In each of his ministries (South Yarra, Vic, Paddington, Lane Cove, NSW, Ivanhoe, Blackburn and East Kew, Vic) he served with distinction

and was loved by his people. He was innovative in developing educational and worship styles. He cared for people and pastored well. They tell of the way he helped them cope with many of life's crises through a careful and logical sharing of the faith and biblical insights. A member from one of the churches Ed served tells how she has re-read some of Ed's sermons as devotional reading and continues to find deep insight and meaning.

### Administrator

Throughout his life, Ed was a meticulous and careful administrator who managed well. He served with distinction as the **Conference Secretary in South Australia** (Colin Dredge was especially flown to Victoria for the thanksgiving service as an expression of the esteem of SA conference for Ed's service) and he holds the record for arranging four Federal Conferences during his eight years as **Federal Conference Secretary**. Earlier, Ed had been a state secretary for the **Overseas Mission Committee in New South Wales** and later the **Secretary and Treasurer of the Australian Committee of the World Convention of Churches of Christ**.

Hundreds of Australians who have attended the World Convention value his contribution and administrative abilities. He became a close friend for all and enjoyed sharing the reunions and stories of past conventions. A particular sadness was that he missed the Los Angeles Convention through ill health in 1992, after contributing considerable time and effort into making many of the arrangements.

One of Ed's particular loves was his work as a secretary/treasurer of the **Past Students Association of the Churches of Christ Theological College** (previously the **College of the Bible**). His commitment to good theological education as essential for effective ministry was absolute. He loved teaching and sharing faith with students and passing on insights and wisdom gained over many



• Gwen and Ed Roffey

years. While ministering in New South Wales Ed lectured in the subject of Greek and taught Ministry at the then Woolwich College.

Ed Roffey was an encourager who supported others and helped them develop skills and insights. He had a grasp of the Christian faith that was large and global. He loved and served Christ and his church with loyalty and distinction. He is considered by this writer, and many others, to have been one

of our best and most able ministers. We thank God for the life of Ed Roffey because Churches of Christ, the wider church and the Kingdom of God have been enriched greatly by his work.

—Ian Allsop

[Ed also served as the South Australian Board member of *The Australian Christian* for a number of years and his guidance and wisdom were very much appreciated. -Editor]

## "REACHING THE UNREACHED"

is the theme of the  
Annual Missionary Convention of the  
**SWANSTON STREET CHURCH OF CHRIST,  
MELBOURNE**  
**MARCH 25-27, 1994.**

**SPEAKERS:** Don Richardson, noted international speaker, author and missionary statesman, Stuart Robinson, missionary, Pastor Blackburn Baptist church.

**FEATURING:** The 21-voice choir of the Church of Christ, Port Vila, Vanuatu.

All meetings will be held at the Pharmacy College, 381 Royal Parade, Parkville.

Friday March 25, 7.30 pm Don Richardson  
Saturday March 26, 7.30 pm Don Richardson  
Sunday March 27, 10.00 am Don Richardson  
Sunday March 27, 7.00 pm Stuart Robinson

All inquiries to the church office, (03) 663 3884, (03) 663 3885.

## Letters to the Editor

Letters are limited to  
200 words

### Gay

To the Editor,

I am incensed by Gordon Stirling's assumption ("Gay" "AC" 4 December) that married bisexuals/homosexuals remain "splendid" people even when betraying their spouse adulterously to indulge their urge for same-sex intercourse.

The article failed to take account of the trauma and horror faced by an unsuspecting spouse in such a situation.

As the mother of a wife and child placed in such a position, I am left wondering where our moral values lie when we are faced with the following:

- The husband was aware of his homosexuality before marriage, but kept our daughter ignorant of the fact.

- Took vows before God and church pledging fidelity in a heterosexual union.

- Later he secretly sought out male lovers, and practising unsafe sex exposed his wife and child to HIV and other sexually transmitted diseases. Being an insulin-injecting diabetic there was daily exposure to blood and the risk of AIDS.

Finally, the pressures of this lifestyle led the couple to counselling, where our daughter was informed of his sexual preferences, which the husband considered he should be able to continue!

I wonder if Gordon would consider such a son-in-law a "splendid" fellow.

Where in all this is there a Christian stand for the values which hopefully are still preached?

Is this saying to the community that incest, paedophilia and murder can all be the actions of "splendid" people giving way to an urge—with no requirement for personal responsibility?

Sadly, in our daughter's case, her church has shown little spiritual support, warmly welcoming the ex-husband while showing scant feelings for the victim.

—Ruth Smalley  
(Ainslie, ACT)

### Gordon Stirling's Reply

To the Editor,

I can understand my friend Ruth Smalley's heartbreak, grief and anger, and I am sorry if my article gave her the impression that I was condoning any sort of sexual deviancy or any actions leading to the break-up of families. The point I was trying to make is that Christians accept, in love, all people without necessarily condoning their lifestyles or their behaviour.

My reference to "splendid" people was to homosexuals, both male and female, with whom I have worked pastorally, who entered into marriage believing that God had delivered them from their former sexual orientation, or believing that God would enable them to enjoy a heterosexual relationship without deviating into their previous sexual behaviour. In all of these cases, both partners understood the situation and the risks involved, and believed that together they could make good marriages. They were all "splendid" idealistic young people who were beaten by "powerful urges" that neither partner could handle. Ruth refers to a certain person's deceit, faithlessness marriage and irresponsibility towards others, which of course are sins; and not characteristic of "splendid" people, whether "gay" or "straight."

A careful re-reading of my article will show that in no way would I condone anti-social behaviour resulting from "giving way to an urge". Sin is sin and can never be condoned, but as Christians who are not free from sin ourselves, we can understand the struggle of those who have fallen and stand beside them in their need, and help to pick them up again, if that is what they want. Acceptance of fellow sinners does not mean condoning their sins, or ours.

—Gordon Stirling  
(Boronia, Vic)

### UK Ministry Opportunities

To the Editor,

We are writing to provide information about ministry

opportunities in the United Kingdom. The General Evangelistic Committee is the home missions group for the Fellowship of Churches of Christ in Great Britain and Ireland. This cooperative body is here to serve Churches of Christ/Christian Churches in this country.

At present, we have several service opportunities which will be of possible interest to your readers. There are inner-city opportunities like Great Francis Street Church of Christ, or the Birkenhead Church of Christ across the Mersey River from Liverpool. The Hindley church in Wigan is also looking for a minister. In addition, there are church planting opportunities for those interested in pioneer work.

We have asked both Great Francis Street and Hindley for missions statements, which I have enclosed. Birkenhead

would probably be a start-from-scratch type of relaunch, with a building already in place.

Short-term opportunities (i.e. under a year), or summer internships may also be arranged. All of our churches are small (the largest has about 60 in attendance, the smallest under 10) and every extra pair of hands is a godsend.

There is also an application form for potential ministers which we have included. If they wish to apply, please contact me at our address or if they would like to phone, it is (0279) 7251 58. We wish to actively encourage ministers to help us in the arduous task of planting and harvesting for the Kingdom here.

—Ross and Cheryl Wissmann  
(General Evangelistic C'tee  
2, Elmwood  
Sawbridgeworth  
Herts CM21 9NL  
England)

## Letters to a Travelling Companion

### Gay Bashing

Dear Daniel,

I was rather amused by a television report which showed a well-known Sydney moral campaigner and MP wheeled into a late sitting of parliament, dressed in his pyjamas and dressing gown, after granting himself a leave pass from hospital where he was being treated for injuries sustained in a fall. The reason for his late night visit to the hallowed halls was to deliver yet another speech on the evils of homosexuality, in opposition to a bill intended to prevent social and legal discrimination against gay people in the local community.

It greatly disturbs me to see people, claiming to represent the church (and therefore our Lord), exhibiting such open and caustic intolerance of homosexual people. Whether we believe in the theories of nature or nurture as precursors to homosexuality should make no difference to how we treat gay people. They are human beings loved by Christ and, therefore, equal in all respects to us. Even if we conclude that homosexuality is contrary to the will of God, which one of us has the right to hurl the first stone at any gay person?

I do not, for a minute, deny that Christians have a right, even an obligation, to take a stand on moral issues. We have no right, however, to be judgmental or condemnatory towards people of different moral or sexual persuasion to ourselves. Perhaps the words of Micah have some relevance here. What God requires of his people is that they do justice, love kindness and walk humbly with him—even where gay people are concerned.

Write again soon,  
Pastor Salt

## People

### Important Interim Ministry

#### Successful ministry after major surgery

Through much prayer and negotiating with the Preachers Placement Committee, SA, God answered our prayers for a minister to be called to the 93-year old church at Kadina. Neville and Dalice Bradley commenced working on a part-time basis on Easter Sunday 1993, after Neville had recovered from serious surgery; previously the illness was thought to be terminal. He desired to be used by God again in ministry, thus he accepted the call to Kadina for a three month period, with the possibility of a further term, should his health stand up to the strain.

From the beginning of the venture, the compassionate nature of Neville and Dalice began to be displayed, not only of those who attended services, but to many others in the town and district.

A special winter series of night services was introduced with lively community singing, accompanied by an orchestra of clarinet, saxophone, cornet, piano, organ and keyboard.

Every evening a special item was presented by a visiting choir, singing group or a visiting soloist. Neville planned a different format each night, together with his wife Dalice, who was responsible for the children's segment, incorporating handiwork and rewards for each child.

A "Do you Know" session was incorporated, with participating activities covering the special topics which were under discussion each night. Following each service, held at 5.30 pm, soup and toast was provided in the hall. Apart from the value of the services, this time of fellowship was greatly appreciated. Neville's powerful evangelistic preaching resulted in many decisions for Christ.

At this stage, the original three-month appointment has been extended for another three months. This extension gave the opportunity for a weekend seminar, arranged under the direction of Brian Phelps (South Australian Consultant for Church Development and Education), to consider and discuss future plan and action for the whole church. As well, the board of elders and deacons held a series of meetings to consider *Effective Eldership*, a resource manual by Jeff Deuble.



◊ Neville and Dalice Bradley

Six months have now slipped by and it was found necessary to extend the ministry for another three months. All this time, Neville and Dalice were engaged in ministry throughout the whole Copper Triangle, assisting with Religious Instruction in the schools, addressing service clubs, etc. During their ministry, nine young

people were baptised and welcomed into the church. The compiling and publishing of a Church Directory was also undertaken and, generally, the spiritual life of the church greatly benefited from his interim ministry which terminated on 26 December 1993 with a farewell lunch.

—A.P. Russack

#### Continued from page 8

[Documentation and details of churches available from *The Australian Christian*, PO Box 101, Essendon North 3041-Ed.]

#### Eternal Hell

To the Editor,

David Allison (letter "Are We Listening for New Truth?" "AC" 5 March) writes that he is moved to believe that there is no eternal hell and that it is of human thinking. I quote: "Eternal hell can never be the way of a loving and righteous God."

No doubt we all agree that God is love, but when Jesus told us, "For God so loved the world that he gave his only son" (John 3:16), the condition he placed on eternal life was

believing in him, with the qualification that we should "not perish". What would be the purpose of becoming a Christian if there were no hell? If God is love, he will love me however I am! Perhaps we all know of the references to Sheol in the Old Testament and Hades in the New Testament. We all know that it is described as a place of torment, punishment, isolation, destruction and darkness. But do we want to limit what is said about hell.

Can the writer tell us what will happen at the Day of Judgement to those whose names have not been written in the "Book of Life" (Rev. 20:15). Will they be thrown into the lake of fire or not?

—D. Brown  
(Cheltenham, Vic)

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## Books

### Something Horrid

by Gillian Rubenstein, illustrated by Narelle Beard (Lutheran Publishing House) \$16.95.

Kylie, a ten year old girl left at home while her mother is having a baby, gets a pig-faced, donkey-eared, rhino-backed, hoofed, snake-tailed baby sitter! She learns to like him and her step-father, Pete, and she gets rid of the barbed wire feeling knotting her together and gets to like the new baby, Craig. I think the moral of this story is that ugly things may be nice underneath.

I recommend the book for age 8 and up because the story is exciting and the illustrations are great. —Naomi Johnson



### The Power Factor: The Key to Conquering Addiction

by George and Meg Patterson (Word Books) \$11.95

In a century marked by coercion, violence and international aggression, power—like its corollary, submission—has become an unfashionable (perhaps, uncomfortable) concept. The idea of power incorporates suggestions of energy, ability, influence and authority. The authors, unashamedly, adopt these elements of power in a holistic approach to dealing with addiction.

Their view of addiction is not limited to dependence on certain substances which are drunk, inhaled or injected, but also includes habits, practices and behaviour which limit our ability to be fully human—and truly God's person. This includes that form of Christianity which proclaims complacency, rather than challenge—religion as the opiate of the people, for those seeking a crutch, rather than a cross.

History books and the contemporary media record, *ad nauseam*, the truth of Lord Acton's dictum as to the corrupting influence of all power. The Pattersons acknowledge this, but emphasise the need for power to be, not only tempered by love, but fully subordinate to love, if it is to fulfil its divine purpose as demonstrated by Jesus.

The authors conclude that worthwhile power does not grow out "of the barrel of a gun", but rather through faith "... this is the victory that overcomes the world".

This is not an easy book to read; it requires concentration to follow the writers' argument (which occasionally wanders from the point), it is not always easy to recognise where they are coming from—or going to, for that matter, and the print is very small. Nonetheless, the body of material presented and the Pattersons' obvious depth of knowledge and wide life experience make the effort required well worth while. —Graeme Addicott

### The Doctrine of God

by Gerald Bray (IVF)

Bray is certainly not light reading! However, for the person who wishes to obtain a thorough overview of the classical trinitarian understanding of God, this book is a must. Bray retraces the development of classic Trinitarianism, with a careful explanation of the forces which have produced such a formulation. However, he consistently relates the classic Trinitarian formula to contemporary views, particularly process theology. He concludes with a strong restatement of the classical view of God "in three persons".

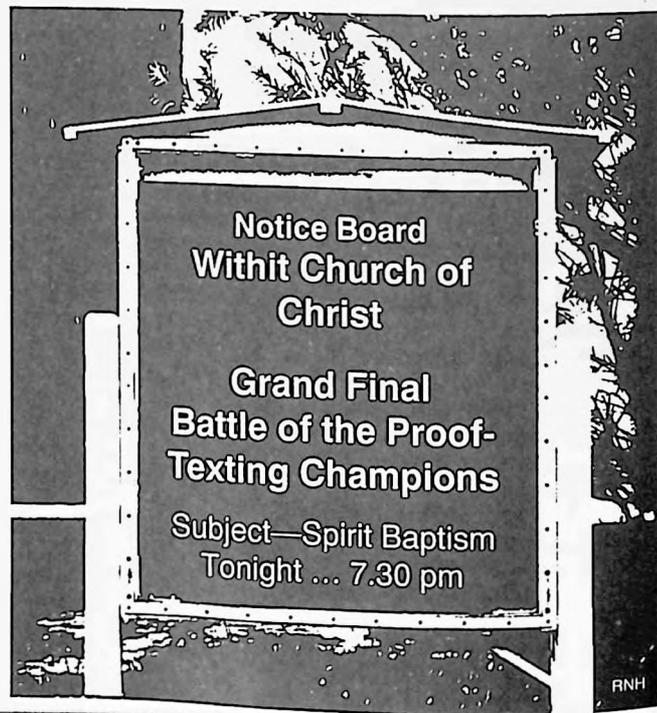
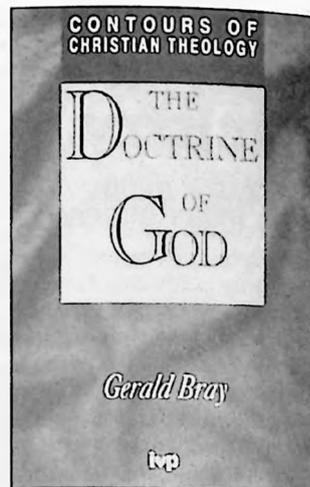
Fundamental to Bray's thesis is a distinction between "essence" and "person" in the Godhead. He reaffirms the classical and reformed view that God is unknowable in his "essence", but is only knowable through his personal (relational) attributes. Thus, the distinction of "persons" within the Godhead is vital for any knowledge of God, for this represents the means whereby the Eternal God may enter into relationships with his creation. Thus, Father, Son and Spirit express the means whereby God is revealed and may be known to humanity.

Furthermore, Bray demonstrates how distortions of this view underlie most sectarian interpretations of the Christian faith (from ancient gnostics to modern Jehovah's Witnesses).

The opening chapter, "Our Knowledge of God" represents a valuable historical survey, offering a compressed summary of early developments in Christian theology. At some points, the one paragraph "snatch" of Clement, Origen, Tertullian, Aquinas, etc, is tantalising and seems somewhat inadequate, unless one is already somewhat familiar with these views.

The language of the book is readily understood, and flows well. Theological terms are carefully defined. The summary statements at the conclusion of each chapter are most helpful. Footnotes provide helpful further material, and separate subject and names indexes assist in tracking down particular views.

At numerous points this book requires slow and patient digestion, but the effort is rewarded in the end. Bray is convincing in arguing that the old classical expression of Trinity still offers us the most satisfactory expression of the distinctively Christian understanding of the nature of God. —G.J. Warne



## People

### Long Service Recognised

*FAB expresses appreciation*

One of the last duties performed by Ron Kennedy before concluding his ministry with the Beverly Hills, NSW, church was to present Edna Lincoln with a Certificate of Appreciation for 31 years of service with the Federal Aborigines Board. With the blessing of the National Council Management Committee, FAB will honour all who have completed 20 years of service as the occasion arises. Within the last month,

certificates were presented to Muriel Holt, Ray and Peggy Schmitt, Don and Val Butler, Ken and Shirley Birch, Sonny and Francis Graham, Don and Claire Stephens, and Eric Maxwell. All served with dedication, distinction and self-sacrifice. The total years served by those presented exceeds 200. A further two couples will complete 20 years' service in the near future.

—AWM



• Edna Lincoln and Ron Kennedy

### Facilitating Mission

*Christian Care for Cambodia appointment*



**Barry Jenkins**

The chairman of Christian Care For Cambodia, Mr Ian Webber has announced the appointment of their first Australian Director, Mr Barry Jenkins. As a Churches of Christ minister, Barry has served with his wife Maureen at: Hebron School and Union Church in Ootacamund, South India, and more recently at Ringwood (Vic). Barry has a strong involvement with missions as chairman of the state committee for Churches of Christs Overseas Missions and the EA Missions Commissions Re-entry Committee for returned missionaries. Maureen is a nurse at Bethlehem Hospice, Caulfield. CCFC came into being to provide a partnership to facilitate Australian Christians involvement in Cambodia. The founding agencies are

CMS, APCM, ABMS (represented by SFI), MAF, RBMU and the Cambodian Christian Community. It is hoped that several more groups will join CCFC in the near future. Already, Winston and Ruth Ussher from MAF in Melbourne represent CCFC in Phnom Penh. A Commissioning Service for Barry Jenkins will be held at Box Hill Baptist Church (cnr of Station St and Ellingworth Pde) on Sunday 27 March at 3.00 pm, when Miss Gwen Coventry and Pastor Sambath Ear will speak of the work of CCFC. Enquires from those interest in opportunities to work in Cambodia, and offers of help, can be directed to Barry Jenkins at 192 Bambra Road, Caulfield, 3162. Phone (03) 571 7102.

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### Carnegie Changes

*Induction and growth*



• At Neville and Pam Wight's induction

Neville and Pam Wight (left) were inducted to ministry at Carnegie, Vic, by Don Smith on 6 February. They are pictured here with church leaders, Don Smith, and Alan Hirsch, who has responsibilities in Urban Church Development for the Vic-Tas Department of Mission, Education and Development.

Carnegie church attendance virtually doubled during 1993 and is expected to rise steadily during 1994.

There are increasing numbers of tertiary students being linked with the church. Other new contacts are being made regularly.

Clayton church has been especially helpful in encouraging student members to support Carnegie.

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## People

### Assault on TV & Radio

Doug MacFarlane reports that he has a music ministry confirmed in 76 centres in five states for 1994. He is currently working on an assault on radio and television, with a focus on the International Year of the Family. His long-range touring schedule is July—Adelaide, Sydney, Melbourne, Horsham and Ballarat; August—Brisbane, Warragul, Nowra and Perth; September—Echuca, Swan Hill, Shepparton, Sydney and Tassie; October—Canberra, Sydney and Melbourne; and November—Adelaide, Nambour, Curumbin, Brisbane and Perth. Fuller details from Doug MacFarlane Management, PO Box 2106, Wollongong 2500. Phone (042) 85 2999, fax (042) 56 4670.

## International

### Christians Murdered

Since March 1992, an average of at least one Coptic Christian leader has been murdered each month in Egypt by Muslim extremists. Six were murdered in the upper Egyptian city of Assyut, where Islamic fundamentalists have made repeated attacks on police, foreign tourists, government officials and Christians over the last two years, killing at least 210 and wounding another 510.

### Gaoled for Bibles

The United Arab Emirates (UAE) has sentenced a British Baptist, Ray Arney, to six months' jail for giving copies of the New Testament to Iranian seamen in Dubai. The New Testaments were printed in Iran and brought into Dubai legally, and UAE's law does not forbid the free distribution of literature, including religious material. Arabic Bibles are on sale in public shops there.

### WCC Increase

The World Council of Churches approved membership applications from three churches, bringing membership to 324 churches. The new full members are the Episcopal Church of Burundi, the Episcopal Church of Rwanda and the Orthodox Autocephalous Church of Albania.

## Top Ten

### Top Religious News of 1993

Each year we provide a summary of *The Christian Century's* listing of the top religious news stories from the previous year. Whilst the list looks at stories that were important in America, many of the stories are featured in news stories in Australia, or we have similar concerns raised in an Australian context.

The article starts: "Last year sexual abuse in the church ranked number four on our list of the year's top religious stories and we cited Cardinal Joseph Bernardin as having established comprehensive guidelines for responding to such charges. This year the issue has shot to the top of the list and Bernardin himself stands accused of abusing a male student who was under his administrative care some years ago."

"While virtually every denomination has had to come to grips with its own sex-abuse cases, the sheer number of charges levelled at Roman Catholic priests and members of religious orders and the dollar amount of suits brought against them—into the millions—has tended to focus public attention on the problems vexing that denomination."

The second ranked story was "Apocalypse in Waco". "Until the very end David Koresh was trying to explain his religious ideas to the federal agents arrayed against him. To the very end, no-one seemed to be listening very carefully. If nothing else, the fiery cataclysm that consumed the Branch Davidian commune in Waco, Texas, provided tragic evidence that, however bizarre their beliefs might seem, religious souls are often willing to die, and sometimes to kill, for their convictions."

3. "Sharp divisions over sexual ethics, and especially over the understanding of homosexuality, could not be sidestepped in mainline churches, however much some leaders might have wished to do so."

4. The Religious Right was acting locally, with an increasing inter-faith strategy, rather than being concerned with national politics.

5. Medicine at the poles of life. Issues ranging from replication of human embryos in the laboratory to the sanctity of

human life and questions of euthanasia raised many ethical challenges.

6. The debate over the North American Free Trade Agreement. More than a dozen denominations and ecumenical agencies expressed concern about NAFTA's impact on the "vulnerable" and called for changes.

7. Lobbying for passing of the Religious Freedom Restoration Act—an act which would restore the long-standing requirements that states must demonstrate a "Compelling government interest" before they can restrict or regulate any religious practice.

8. The struggle throughout Central and Eastern Europe for religious communities as society is in transition from Communist dominated societies.

9. The role of women in the church sparked controversy in several arenas. (eg the Church of England, Southern Baptists,).

10. Restructure in several major denominations and ecumenical agencies, such as the National Council of Churches.



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## International

### Trans World Radio 40

On 22 February, international religious broadcaster Trans World Radio (TWR) celebrated the 40th anniversary of the airing of its first broadcast. In 1954, TWR founder Dr Paul Freed established the first station in Tangier, Morocco, with a vision of reaching Spain with the Gospel. Today TWR broadcasts the gospel in 100 languages from nine primary transmitting locations, with nearly 80% of the world's population within listening range of their radio transmissions.

### Anglican Financial Difficulties

In Britain, unemployment queues are being swelled by Church of England clergymen. This follows the loss of about \$2 billion in investments and a drastic falling-off of local church income. The Archbishop of Canterbury said the church has been living beyond its means and he believes it will need to cut nearly \$45 million a year and improve the income from collection plates. Some clergy will have to take pay cuts and face early retirement. Many English churches may have to close down.

### Chinese Crackdown

The Chinese State Council has ratified new religious regulations that outlaw unauthorised foreign religious activities and give security forces greater legal means to crackdown on unregistered house churches. The Cabinet decrees prohibit foreigners from proselytising or establishing religious organisations or schools in China. Chinese churches are forbidden to receive funds from overseas. The new regulations, which took effect on 6 February, also mandate that all buildings and lands used as places of worship be licensed by the government—a move aimed at curtailing “underground” religious activities in homes and factories. The regulations vary little from existing Chinese Communist Party religious policy.

## Releasing Captives

### Bibles Set Prisoners Free

A remarkable Scripture distribution program in Women's Prison 78-6 in Riga, Latvia, has brought many inmates to faith in Christ.

The venture was begun in 1989 by Dr Ligra Krastinla, who had then been a Christian herself for only three years. The prisoners' response was so encouraging that Dr Krastinla gave up her medical practice to involve herself full-time in the prison ministry.

“When I compare my present life with my former, the spiritual fulfilment is so much greater,” she asserts.

Last year, two of the prisoners were allowed to attend the Baptist Church in Riga for baptism.

“God has freed me from much of what the world gave me,” one of them later testified.

At the moment, 10 of the prison inmates are studying the Scriptures regularly, while others come to listen. The Christian prisoners are growing rapidly in their faith. When the Baptist pastor baptised the two inmates last year, he said that they showed more spiritual maturity than many of his church members.

“God has been good to me”, said Inra. “I am a very grateful woman. I love Jesus and I feel free because he has taken on my sins and forgives me.”

Inra's ministry within the prison is already bearing fruit. Luba became a Christian through Inra's witness.

“Life in and around God is a marvellous experience. I want to share this joy and have others discover it for themselves. I now have a Bible and read it regularly,” Luba said.

Many of the Bibles used in Dr Krastinla's prison ministry are being supplied by the Bible Society in Australia's “Operation Family”. This is a project designed to provide Scriptures to former Soviet Union countries.



• Two Latvian prisoners who have accepted Christ after receiving Scriptures from The Bible Society.

## Simply Sharing,

8-15 May, 1994.

Every year Simply Sharing empowers thousands of Australian Christians to do something about third world poverty. It's an unique program.

While raising money to challenge the causes of poverty, Simply Sharing also challenges us to do something about our affluence. **Living more simply so that all may simply live.**

For one week, people identify an area of their lives where they will live simply. Some people tax themselves for snacking, boiling the kettle or watching TV. The money they save (or raise!) is sent to Force Ten, a program of the Australian Council of Churches and Australian Catholic Relief, for community development projects.

\$2.00 repairs and maintains water, power and hygiene blocks in Indian refugee camps for a year. \$6.50 supplies a refugee from the war in Burundi or Rwanda with maize, flour, oil and salt for a month. \$12.00 buys a hoe, machete and axe for refugees re-

turning to Mozambique, and \$30 buys pots, pans and a kettle to set up a home.

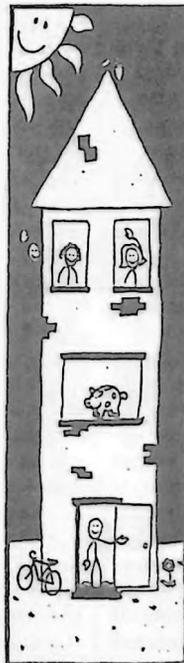
The Simply Sharing brochure and kit are packed with practical suggestions for simple living—as well as community building activities, games, Bible studies and worship resources.

The material has wide appeal. Individuals, households, youth groups, schools and just about anyone interested in development education can use it.

This year, the International Year of the Family, Simply Sharing is focussing on the needs of families on the move, refugees and the homeless here in Australia. Money raised by Simply Sharing will assist refugees who have fled their homes in Sudan, Burundi,

Rwanda and Sri Lanka, and those returning to their homes in Mozambique.

If you would like more information contact Force Ten, Private Bag 199, QVB PO, Sydney 2000. Phone (02) 299 2215, fax (02) 262 4514.



# Holocaust

Viney Longthorp

Steven Spielberg's latest offering is not only his personal best, but may rank as one of the greatest films ever made. *Schindler's List* has so much going for it that Spielberg's problem will be: Where to go from here? His latest film has lifted his abiding fascination with things that menace—*Jaws*, dinosaurs and things that go bump in the night—to a new level. Here he has depicted that ultimate menace which emanated from a megalomaniac's policy. A menace which devoured some six million people during a five year period. A policy executed by a chillingly efficient bureaucracy. One of their number said at his trial after the war, "I didn't hate the Jews. I simply had a job to do."

This movie is another example of the excellence which often comes when artists from different fields combine their talents. Here Hollywood's Spielberg, a master of the visual image, is allied with one of Australia's ablest word-smiths—Thomas Keneally. *Schindler's List*, is Keneally's novel, *Schindler's Ark*, transferred to the big screen.

One word of warning: do not see this film if all you want is a "nice night's entertainment". This is powerful fare and you will most likely find that much of it will make your heart ache. But it is entertainment in the high sense of the word, in that it may produce that catharsis which Aristotle felt was the true work of drama. It is also entertainment as C.S. Lewis understood the word, as the presentation of a subject of universal importance, which is treated with appropriate seriousness and integrity.

*Schindler's List* is the story of the German occupation of the Polish city of Cracow during World War II and of the Nazis' attempt to eliminate its Jewish population. This was one part of Hitler's policy of the "final

solution". The commander of the concentration camp, Amon Goeth, has this task. He is portrayed (and indeed was) as a sadistic and malevolent despot who does his work with unrelenting vigour. Into this deadly scene emerges one Oskar Schindler. Of Czech origin and a member of the Nazi party himself, he is a failed businessman who sees an opportunity to make a fortune out of the war. He thus bargains with Goeth for permission to use some Jews as low paid workers in his factory which produces essential war equipment. The plan works. For the duration of the war, Schindler manages to keep about a thousand Jews safe from the Nazi predations. In Schindler's "ark" they are well safe, fed and housed, and Schindler guards them jealously. But to do so, he had to engage in a deadly cat and mouse game with Goeth. To cap off his audacity, he manages to transfer his factory, workers and all, into Germany proper to keep ahead of the Russian advance. There he produced munitions, but he helped to sabotage the war effort by faulty calibration of some weapons.

The film impresses on account of its vivid visual impact. Spielberg uses black and white to convey the veracity of a documentary of the period, faithfully following Keneally's narration which was, in essence, a documentary.

Images abound:

- The eyes of hundreds of Jewish women in a fixed stare at the overhead plumbing of the "bathroom", wondering if it will be water or cyanide gas

- The little boy who, in a desperate attempt to avoid capture, lowers himself into a vat of excrement. Only his head shows

- The doctors in a Jewish hospital who add poison to medicines so that the patients will not be abused by soldiers

- The hundreds of small children shouting with glee from the backs of army trucks on their way to the gas chambers. They imagine they are being given a joy ride

- The many close-ups of that rickety Underwood typewriter making up Schindler's list of workers he requires. To be in this book of life means survival. Those not on it will most certainly die.

The film is full of moral implications which will give much for viewers to ponder. For morality is not only about behaviours to be practised, but the effort to explain actual behaviours, and there may be many puzzles.

There is the moral problem of Schindler himself. A man who flouted morality of a personal type, yet did much good. Schindler's character would outrage traditional Protestant moral values—a blackmailer, greedy, materialistic, a through-and-through hedonist, a womaniser and war profiteer—but he used the Nazi system to save the lives of a thousand people. How do we explain his motives? One thing is for sure: I doubt if the Jews in his factory were worried about his motives or personal morality. Many may have reminded themselves of that old Russian saying, "The cow may be black, but it still gives white milk."

Was his rescue operation merely the price he paid to make millions? Or was he simply a "cussed" type who wanted to manipulate the Nazis? Or was it just another of his "ego-trips"? We who value consistency in moral behaviour will find Schindler a fascinating enigma.

But the greater moral problem was: How was it possible for a noble people, such as the Germans, to allow these horrors to occur? How could the people who gave us Brahms and Thomas Mann encompass this policy of genocide? Expla-

nations abound, from Erich Fromm's *Fear of Freedom*, to the ultimate outwork of aspects of Lutheran theology whereby their form of piety discourages opposing the secular arm. Or is this but one more example of Lord Acton's dictum: "All power corrupts and absolute power corrupts absolutely." But we must remember that genocide was not confined to Hitler's Germany. History abounds in examples of genocide and it still continues in the "ethnic cleansing" in the present-day Balkans.

Maybe the Holocaust so shocks us still because it happened in a people who are just like us, whose culture we cherish and share. Certainly, many people viewing *Schindler's List* will rid themselves of that species of political amnesia which doesn't want to know". It is hoped that we be reminded that, "The price of democracy is eternal vigilance."

Several critics have felt that one weakness in the film is its sentimental, Walt Disneyish ending. Thus in his final speech to the survivors, Schindler appears in an aura of ethereal angelic whiteness. When those survivors rush jubilantly from the camp, the language of the camera seems to say that, "All's well that ends well." But, all was not well. There were six million in Europe who never made it on to a Schindler's List. The Nazis did their work too well.

Like all great didactic art, from Dante to Goya, this film totally involves the viewer and makes us stare into the abyss, perchance to see ourselves. Thus, no-one could trivialise the profound biblical teaching about sin, or dismiss it as the teachings of killjoys. ♦

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# The Beginning of the End ...

Greg Elsdon

**B**eginnings and endings are critical for our understanding of any story. Never is this more so than when we are reading the end of Mark's story of Jesus of Nazareth. Although most versions of the New Testament have some extra verses after 16:8, the consensus of scholarship is that this material was been added by later Christian scribes who assumed that the original ending had been lost. This is hardly surprising. What an odd ending to a story! Or is it? In order to answer this question we need to retrace some of the major themes of Mark's Gospel.

Mark's story is dominated by the looming shadow of the crucifixion of Jesus. As early as 1:14 we read about the arrest of John the Baptist and catch a hint that difficult times are ahead. We are not too far into the story before we find the Pharisees and Herodians, two traditionally opposing power groups, conspiring together to destroy Jesus. The immediate background to this death plot is Jesus' restoration of a man's withered hand. What some see as a miracle of healing grace, others perceive as subversive and dangerous. As we continue to read, we find similar death plots being hatched by various religious authorities (11:18; 12:12ff).

Jesus is well aware of this mounting opposition and the growing inevitability of his execution. The central section of Mark's Gospel (8:22–10:52) tells how Jesus warns his disciples about his impending death—"Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again." (Mark 8:31) This announcement is repeated in 9:31 and again in 10:33–34. Jesus was not being blindly driven along towards an unknown destiny.

He knew the consequences of his life of obedience to his Father God.

Jesus also made it clear that those who wished to follow him must realise that they too will have to be prepared for opposition and rejection. As I write this biblical reflection, I am deeply aware that today (March 9) is the second anniversary of the death of my teacher, friend and colleague, Dr Athol Gill. It is timely to listen again to Athol's oft heard teaching on discipleship and the cross. "As he (Jesus) sets out for the centre of political, economic and religious power (Jerusalem), he begins to explain to them exactly who he is and how they should follow him. He is the suffering Son of Man (8:27–33), and those who follow him must do so by way of the cross (8:34–9:1), for the cross is the only way to glory (9:2–8)."

Mark goes to considerable lengths to inform his readers that after each of these three so-called 'passion predictions' the disciples apparently misunderstood what Jesus was trying to tell them. First, Peter rebukes Jesus and ends up himself being reprimanded in front of his colleagues with the scathing censure, "Get behind me, Satan! For you are not on the side of God, but of men." (8:33) Second, the disciples ignore Jesus' teaching about the Suffering Son of Man and argue amongst themselves about which of them is the greatest (9:33–37). And third, two of the disciples who had been closest to Jesus begin to plot for positions of power (10:35–45). They simply did not understand what he was saying to them about his destiny and theirs.

Whenever Jesus told his followers about his rejection and ultimate death at the hands of the religious power brokers in Jerusalem, he also announced that this death would not be the end of his story, but the beginning. Indeed, three times

Jesus explicitly informs the disciples that "after three days he (the Son of Man) will rise" (8:31; 9:31; 10:34).

With all this careful preparation, we may be somewhat surprised to discover the confusion and panic which characterises the response of the disciples to Jesus' arrest and execution. We need to remember that, as readers of the Gospel, we have been given insights along the way which remained clouded mysteries to the characters in the story.

Now, at the end of the story, we, like the disciples and the women who wanted to anoint Jesus' body, are faced with the challenge of the empty tomb. Early on a Sunday morning, three of his friends, Mary Magdalene, Mary the mother of James, and Salome, took some recently purchased spices and went to the tomb where Jesus' body had been placed. They were hoping that others would be there to help them move the large stone sealing the tomb so they could anoint his body. But when they arrived at the burial site, they discovered the tomb already open. One surprise follows another. As they enter the tomb they find an unidentified 'young man' sitting. Mark tells us what we probably could have guessed for ourselves—"They were alarmed" (Mark 16:5). The young stranger encourages them not to be alarmed and tells them that the Jesus whom they had seen crucified had been raised from death—"He's not here, have a look for yourselves!" (16:6). They are then commanded to go and tell the other disciples, especially Peter, that 'the Crucified now Risen One' has gone before them to Galilee.

Now we would expect to hear of the exuberant celebration which occurred when the women told the others the good news, but this is not the case. Overwhelmed by trembling

and fear, the women fled, as the disciples had earlier (14:50), and said nothing to anyone about the events.

Ironically, throughout the rest of the Gospel, Jesus has pleaded with people, often unsuccessfully, not to spread the news of his Messianic activity (see 1:44; 5:43; 7:36; 8:26). Now, when there is an explicit instruction to proclaim his resurrection, the disciples are nowhere to be found. Even the women who have followed him so faithfully are overwhelmed by fear and say nothing to anyone about these awe-inspiring events.

Obviously the word of Jesus' resurrection eventually broke through the cloud of fearful silence, but Mark chose not to tell this part of the story. Why? Because he wanted his readers to tell it for themselves. This abrupt and disturbing ending is an invitation for us, and all other readers of Mark's Gospel, to write the story of Jesus' resurrection not with words, but with our lives. The end of the story is in reality the beginning of the end. May the celebration of Easter this year be for us all a time of recommitment to the task of discovering for ourselves, often in fear and trembling, what it means to follow faithfully Jesus of Nazareth, the Crucified and Risen One. ❖

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# Classifieds

## ENGAGEMENTS

**JONES-HICKIN** David and Heather of Ross Creek, and Keith and Beverley Hickin of Croydon, have much pleasure in announcing the engagement of Rachelle and Tim.

## DEATHS

**ROFFEY** Ed. Son of the late William and Lottie. Beloved brother of Ivy and Alan Morris. Loved Uncle Eddie of their family. A life of love and service.

**ROFFEY**, Edmond William (Ed). The Australian Committee of World Convention of Churches of Christ wish to express their deep appreciation for the life of Ed Roffey. Ed was a member of this Committee for over 20 years and made an incomparable contribution to the ongoing work of World Convention, both in Australia and on the world scene. Ed, together with Gwen, worked tirelessly in many areas of ministry and his absence will be felt for a very long time. The members of the AC/WCCC give thanks to God for the wonderful life Ed lived and gave in his varied ministries.

**SPENCER** Alan. Fell asleep 1 March, 1994. Dearly beloved and loving husband for 35 years of Muriel. Peace at last. Absent from the body, present with his Lord.

## THANKS

**ROFFEY** Gwen Roffey and family have been overwhelmed and uplifted by the messages of sympathy and appreciation of Ed from many parts of Australia and overseas. Would you kindly accept this as our personal thanks for all messages received. They have been too numerous for us to answer individually.

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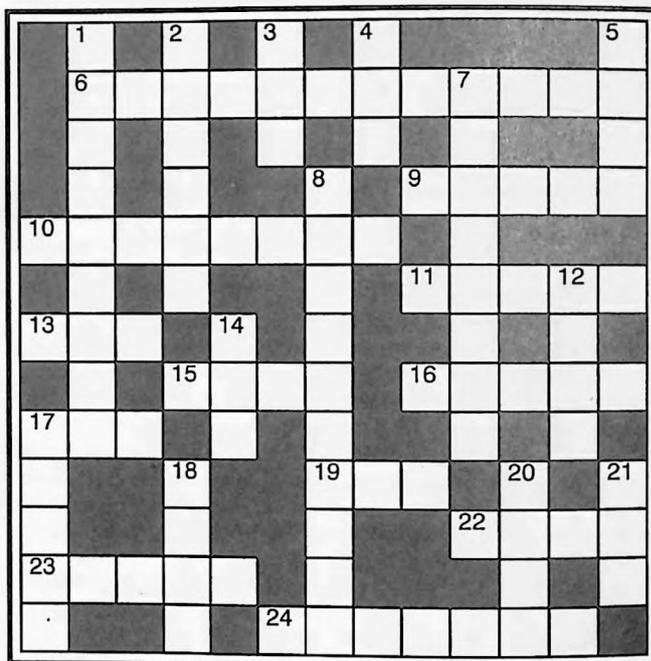
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## Crossword



### ACROSS

- 6 Following crucifixion
- 9 Disciple
- 10 Jewish Festival
- 11 Idol cast in \_\_\_\_\_ (Exod. 32)
- 13 Finch (Job 39)
- 15 Dunks
- 16 Type of food
- 17 Observed
- 19 Part of title for Jesus
- 22 Unit of time
- 23 Said of Jesus, "\_\_\_\_\_ him alone"
- 24 Where Jesus anointed

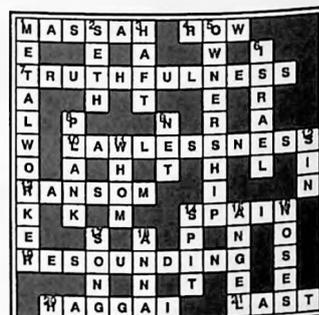
### DOWN

- 1 Where Joseph was from
- 2 What Paul wanted the Roman church to do (Rom. 15)
- 3 Accompanied Jesus' death
- 4 What soldiers did over his clothes
- 5 Used for children in Mark 9
- 7 Some of Jesus' opponents
- 8 Garden
- 12 Jesus' action in the garden
- 14 Instruction to Disciples

- 17 Meaning of Golgotha
- 18 Jesus challenged to \_\_\_\_\_ himself
- 20 Disciple
- 21 Box (see Old Testament)

Unless otherwise indicated, clues are from Mark's passion narrative, Mark 14-16. NIV version used.

### February Solution



The Conference of Churches of Christ in Victoria and Tasmania One Hundred and Twenty-ninth

## Annual Conference

Conference Theme:

"You are the salt of the earth and the light of the world."

## Vic/Tas Conference of Churches of Christ

Conference President Max Gowty and CWF President Maureen Daniels invite you to attend a

## Presidents' Reception

- Tuesday, April 5th  
8.00 pm Horsham Church of Christ
- Wednesday, April 6th  
8.00 pm Mt Clear Church of Christ
- Wednesday, April 13th  
8.00 pm Bendigo Church of Christ
- Thursday, April 14th  
8.00 pm Shepparton Church of Christ
- Friday, April 15th  
8.00 pm Mulgrave Church of Christ
- Friday, April 22nd  
8.00 pm Northcote Church of Christ

Bring a group from your church to the nearest regional centre and share with us as we bring the Conference to the people and celebrate being a Family within Churches of Christ.

Further details (03) 326 8900.

## A Church ABC

### Calendar

#### Warmbrunn Lecture

Jeffrey Wilson will give the Leonard P. and Dorothy Warmbrunn Memorial Lecture on 25 March at the Doncaster, Vic, church at 8 pm. A regional seminar for church leaders and ministers is being based at the York St, Ballarat church on 23 March.

#### 777 FM

Triple Seven Communications is holding a night of prayer on 25 March from 8 pm to midnight in the Glen Waverley, Vic, Uniting Church (cnr Kingsway and Bogong Ave, Glen Waverley) for its fourth test broadcast (1 April-26 June, 89.9 FM, Melbourne). Enquiries to Triple Seven, PO Box 117, Glen Waverley 3150. Phone (03) 560 1700.

#### Leon Morris Launches

Since Scripture Union Victoria's move to a new centre in Fitzroy, it has provided a focus for its work. The Resource centre, which represents the final stages of the building program, is being launched by Dr Leon Morris on 25 March at 6.30 pm (393 Smith St, Fitzroy). On the same evening, Acorn Press will be releasing Dr Morris' latest book, "Jesus". This will be a unique experience for Dr Morris. In spite of world-wide sales of over 2 million copies of his books he has never officially had a book launched (it is just 10 days after his 80th birthday). There will be a dinner to follow the launch. Contact Alex Packett on (03) 417 4633 for further details.

#### Recovery Ministry

A seminar (led by Jeff Van Vondren of the Church of the Open Door in Minneapolis, Minnesota) to introduce ministers and church leaders to the concept of Recovery Ministry is being held in May. This ministry is evangelistic, but also helps the people who are tired, wounded and hurting within the church. The seminar is being held at the Mount Evelyn, Vic, Christian Fellowship (a Church of Christ), 89 Monbulk Rd, Mt Evelyn, 5-6 May. There is also a seminar on Recovery for the Chemically Dependent on 7 May. These seminars cost \$25 and \$10. Details from Allan or Helen Meyer on (03) 736 2323.

**Y**ou must take the cue to turn off at Kew on the Pacific Highway between Taree and Kempsey, on the NSW mid-north coast, to find North Haven. North Haven is one of three tiny towns

ship. Some of the mainly retired congregation are indigent pioneers of the district, with relatives in the area. Ministry among the sick, dying and bereaved is a vital part of the work. A friendship centre is

a 25% increase over budget in the following 3 months.

Port Macquarie Church is also now wanting to assist and the result could be the development of the 3/4 acre block already owned in nearby



## Focus on North Haven

linked by two bridges across the Camden Haven River. Dubogan and Laurieton, the other two towns, nestle below North Brother Mountain, from the top of which one of the most beautiful extensive views of coastal scenery may be seen. Lakes, rivers, estuaries, beaches and mountains from Harrington to Port Macquarie are in sight. Also visible is the Community Hall in which the North Haven Community Church of Christ meets. The area is a retirement/holiday area with small fishing and timber activities within its bounds. It is rapidly expanding now with domestic building.

Started by the (retired) Roy Greenalgh over 20 years ago, North Haven was supported with speakers from Taree and Port Macquarie, with a number of part-time volunteers ministering over the years. Last but not one was Lindsay Rigall from Port Macquarie, after whose death it was decided to purchase a manse to provide for a more permanent ministry.

This major step by a congregation of only about 20, 22 years ago, allowed them to call a retired self-supporting minister. Earle Martin and his wife Melva responded to the call. Earle completed his Diploma of Lay Ministry in retirement, through CCTC Mulgrave, studying off-campus in Adelaide. He finds his time equally divided between the congregation and growing community needs.

The Church has a wide range of contacts outside its member-

provided, with community singing and appropriate speakers on health care, hobbies and crafts; happy times are experienced by all. Some additions to the Church have come from this.

Earle participates in the local fraternal and in the combined Religious Instruction classes in the local schools.

A recent review of giving has had a remarkable result. The Churches at Taree and Manning Valley agreed to subsidise the Church, reducing support 20% per annum over 5 years, to help purchase the manse. The review was necessary to compensate for the declining subsidies. An invitation was extended to the New England Inter-Church Aid fund Secretary/Treasurer, Garry Tanner, to advise the congregation of the advantages of interest free loans. The Church responded, not only with the extra commitment involved in servicing the two loans simultaneously, but has maintained

Bonny Hills. All these recent advances have occurred within a time frame much reduced from the original 15-year mortgage on the manse.

If any are considering retirement and would like cheap new housing in the most even climate in Australia, North Haven would need considering. Younger families are very much required to assist in building a Church which is growing in spirituality, numbers and vision. Employment is also possibly available in Port Macquarie, 30 km away, but the servicing of the local growing area could mean opportunities for enterprise. The Camden Haven area maintains a rural air with limitations on multi-story and industrial development.

Many visitors pass through and are made welcome by a very warm and friendly congregation. Why not visit North Haven for your next holiday—perhaps you might like to stay there? ❖

### Visiting Canberra?

#### Stay with a Church Family

A number of Canberra church families offer accommodation in their homes at basic bed and breakfast rates to help raise funds for "Home Mission" extensions in the ACT

If you would like to enjoy friendly "one of the family" hospitality in Canberra write for particulars to:

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34 Yiman Street,  
Waramanga 2611  
Phone (062) 88 2050

Barbara Kennedy  
6 Sharp Place,  
Melba 2615  
Phone (062) 58 1360

Advance bookings appreciated

# Suffering and Faith

Bill Mills

**W**e are many—those of us who are beset by cancer. These days it seems almost mandatory to contract this disease. We all suffer under it, from children to those like myself who are halfway through their eighth decade.

I have been told there is a recovery rate among cancer patients of over 60%, but I am in the other 30-odd% who are doomed to succumb to the inroads of the ailment. I accept this as an honest, knowledgeable opinion given by highly skilled practitioners but, as I am a Christian, I look to a God who brought people back from the grave and, if he so wishes, can completely halt the deadly ravages of any disease.

But all this set me thinking about sickness and suffering and the many who undergo this day by day.

My own life history has been one of constant illness, greater and lesser. I was conceived during the latter stages of World War I and brought into this world by a mother who at that time was suffering severely from a pandemic which raged the earth. It was known commonly as Spanish Flu, killing many thousands. Years later my mother herself died of cancer, so maybe there's something there involving heredity.

At any rate, from early boyhood I suffered from what was known then as bilious attacks, often being confined to bed by repeated vomiting. A doctor said I would "grow out of it" in my teens. This I did, only to be

set upon in turn by a constant series of boils and carbuncles, sometimes having to be laid off from work because of them.

Later, I became the victim of epilepsy and for years Dilantin was my daily medication, until I finally threw this off.

During this time, I was also put to bed with hepatitis, not in a severe form but enough to turn me quite yellow and to strip a great deal of much-needed flesh from my always too lean frame.

To make a long story short, later still, I spent six weeks in Royal Perth hospital almost dying of peritonitis, a further time in Balmain, Sydney, where I had the remains of an appendix removed, and later yet suffered two minor coronaries, one of which a doctor told me I had evidently had in my sleep.

Further on, I underwent surgery for the prostate, suffered a slight stroke and over the past 15 months have had major surgery twice for my cancer of the bowel.

All this has involved a good deal of pain, with the cancer itself accompanied by some fearfully weakening and terribly messy incontinence. There have also been waves of deadly nausea, that seem to be part of so many sicknesses. Oh, yes, let's not forget spasms of the bladder, which marvellously concentrates your attention.

In addition, there is your heart, which can take off with frantic fluttering like the wings of a frightened bird and the oxygen mask that always seems to threaten you with suffocation.

How does one handle all this—especially if you are a believer?

Recourse to prayer and perusal of the Word of God are, of course, automatic whenever you can find the strength. The believer turns to these like a homing pigeon to its loft. Once their support is discovered, the patient never turns away from them. In both sickness and health, believers find prayer and the Word of God to be what the old Puritans used to call refreshing cordials.

There is other spiritual aid, apart from the all-important prayer of believers among family and friends.

In my recent confinement in hospital a fine Christian lady loaned me a book, *The Mystery of Providence* by John Flavell, a 17th-century Puritan. This unveiled to me, as never before, the behind-the-scenes working of God in the life of a believer. The Lord is constantly adjusting circumstances to the believer and the believer to circumstances.

Sometimes it is with an iron hand, but always cushioned in a velvet glove. If we sense the

touch of God in this, and respond to it with willingness, pain becomes more manageable and peace of mind a much more settled thing.

There is a common conviction among many people in the churches today that God never means us to be anything but healthy and well. If this is really so, then Paul the suffering apostle must have been right out of favour with the Lord.

Basilea Schlink, a Lutheran nun of rare devotional insight, has written a book which she called *The Blessings of Illness*. Her title was no misnomer. God can teach us a lot more in the shadows than he can in the sunlight.

A Norwegian pastor, O. Hallesby, in a classic little book on prayer, tells us that we can never really contact God until we do so out of our own sheer helplessness. When we do this, God renders help beyond the reach of any other power.

No matter how sick or impotent we may be, there is one watchword that, if observed, will enable us to rise above it. It is the eight words of Psalm 46:10a: "Be still, and know that I am God".

Take Christ with you and your stay in hospital will be even more comfortable and, above that, strong with a hope that not even the best medico can give. ❖

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# Minister's Musings

## Sunday

The person lighting the Advent candle dropped the match inside the hollow mouth of the candle and couldn't retrieve it. It kept burning for a while and demolished part of the side of the large candle. Later, we melted some more wax and patched it up for reuse. That's what the doctor does with our bodies when they are broken. It is also what God does with our lives when they are broken: remoulds us and enables us to go on. The difference is that God keeps being involved with us when the repair job is finished, or is it ever finished? Joy to the world!

## Monday

Funny thing about Christmas: how do we separate faith and culture to know what is the genuine thing. Even in the

church we have our functions with Father Christmas, and the songs about jingling bells and a white Christmas (in Australia of all places!). The culture has taken over Christmas. Do we go with the flow and incorporate the culture's amendments, or do we staunchly resist any incursion of the culture into the church? Does the minister do a King Canute act and try to hold back the tide, or stay positive, building on the cultural aspects and then drawing attention to the heart of it all at Bethlehem?

## Tuesday

The man on my doorstep was looking for financial help. A crisis had erupted following his separation from his wife. His reason for walking out was that, "She didn't want to go on with the Lord and I did". Now he was appealing for help to back the consequences of his decision. It's sad when husband and wife are coming at life from different directions, especially when faith is one of the tension points. One would like to think of faith as one of the cementing agents: even when it is not shared it could be a mind-boggling motivation for service to the other. But perhaps Paul had some stubborn oxen in mind when he said, "Don't be unequally yoked together."

## Wednesday

They were a couple who never seemed to be at peace, either

within or between themselves. Every time she said something he howled her down or scoffed at her and she gave him a fair bit back in return. If they are like that with me, what happens when they're by themselves? In their years of marriage, how many put downs have passed their lips? Ecclesiastes said there is "a time for tearing down and a time for building". In marriage the time for building must be 98% and even the 2% for tearing down must be doubtful. If we could move to at least 98% of our talk being encouraging and building talk, what a difference it would make to our families, our communities, our Parliaments!

## Thursday

The plane overhead reminded me that when I went on holidays the man sitting next to me on the plane worked in the arts. He asked the inevitable, "What do you do?" Then I had to explain what Churches of Christ are about. He had gone to mass each week until he was 14, but not since.

He increasingly saw that there was a place for the spirit, but weren't all religions of equal value? It's a common thought in this tolerant age and, yes, God does reach people in many ways. Yet Christianity is not just another approach. God is personally revealed in Jesus. Through the life, death, resurrection and teaching of Jesus, we are privileged to know the way to God and to life.

## Friday

Holidays are a rare chance for the minister to worship without being responsible for the conduct of the service, to listen to a colleague proclaiming the Word, to see how another church does it. It was a special service, with a number of non-regulars there. The minister had the congregation very involved: he had ten people, young and old, holding up flash cards; he had the congregation calling out the blanks in the Bible verse, over and over to make sure they got the message. No-one could miss the message: put God first. It wasn't the way I'd have done it and it may not have challenged the minds of the thinkers, but he'd worked hard on it, he had kept people interested, and he got across the message.

## Saturday

The evening service that we attended that same day was an ecumenical one. All the churches in the city were helping one church celebrate the end of its rebuilding program. One up for combined witness! The pray-er apparently thought he had to pray for everything and everyone. Have you noticed the length of the Lord's Prayer? One down for dullsville in worship! The preacher compared a recent wedding celebration with the celebration of worship: we recollect what God has done and what God means to us, we take refreshment for our spirits, we resolve a new approach for the future. ❖

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A public lecture on evangelism  
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# Significance of the Virgin Birth

Gladys Butler

**T**his article, taken from one by Dr Arnold Fruchtenbaum in the journal *The Vineyard*, explains why there are the two genealogies of Jesus' ancestors.

Before the Jew's captivity in Babylon God put a curse on King Jeconiah, one of those named in Matthew's genealogy of Jesus. It is because of this curse that we can see that Joseph could never be the biological father of Jesus, not if he really was as the Christian world claims, the Son of God. In Matthew's genealogy we catch a glimpse of why the Jews accused Jesus of blasphemy when he claimed to be "One with God the Father". When Jesus questioned their right to stone him they replied: "We are not stoning you for any of these [his miracles and good works] but for blasphemy, because you, a mere man, claim to be God" (John 10:33).

Through the curse (Jeremiah 22:24-30) no descendant of Jehoiachin was eligible to sit on the throne of David, yet Matthew has included him in his genealogy of Jesus. Dr Fruchtenbaum says: "According to Matthew's genealogy, Joseph had the blood of Jehoiachin in his veins. He was not qualified to sit on David's throne. He was not the heir apparent. This would also mean that no son of Joseph could claim the throne. Therefore Jesus was disqualified if he was the son of Joseph ... not even by adoption, because Joseph was not the heir apparent."

The purpose, then, of Matthew is to reveal why no descendant of Jeconiah could inherit David's throne, and his solution to this problem was to reveal that Jesus was not truly a descendant of that line, but was truly begotten of God, through the power of the Holy

Spirit. He was, in fact, born of the virgin Mary.

"Furthermore", says Dr Fruchtenbaum, "although many translations of Luke 3:23 read "being supposedly, the son of Joseph, the son of Heli", because of the missing Greek definite article before the name of Joseph, the same verse could be translated: "Being the son (as was supposed) of Joseph, the son of Heli""

"If someone studied genealogy, how would he know (in Jewish usage) whether the genealogy were of the husband or the wife, since in either case the husband's name would be used? The answer is not difficult; the problem lies with the English language, says Dr Fruchtenbaum.

"In English it is not good grammar to use a definite article (the) before a proper noun ("the" Matthew, "the" Miriam); however, it is quite permissible in Greek grammar. In the Greek text of Luke's genealogy, every single name mentioned has the Greek definite article "the" with one exception—the name of Joseph (Luke 3:23). Someone reading the original would understand by the missing definite article from Joseph's name that this was not really Joseph's genealogy, but his wife Miriam's."

"In other words, the final parenthesis could be expanded so that the verse reads that although Y'shua was 'supposed' or assumed to be the descend-

ant of Joseph, he was really the descendant of Heli. Heli was the father of Miriam (Mary to us). The absence of Miriam's name is quite in keeping with Jewish practices on genealogies. The Jerusalem Talmud recognised this genealogy to be that of Miriam and not Joseph and refers to Miriam as the daughter of Heli (Hagigah 2:4)."

Hopefully this explanation will help those of us who are not scholars in languages to resolve the riddle of the virgin birth as it has been translated into our English language. Dr Ronald Graham and Ken Stothard have drawn our attention to the seriousness, or otherwise, of whether it is necessary for Christians to accept the virgin birth as being an important aspect of the overall salvation plan of God. Evidently the Jews of Jesus' day regarded Jesus' birth one of fornication. They judged him as not legitimate to sit on the throne of David. "This man is Jesus son of Joseph, isn't he? We know his father and his mother. How, then, does he now say he came down from Heaven?" (John 6:42) ❖

## International

### Scripture Translation Spreads

The Scriptures were translated into 44 new languages last year, bringing to 2062 the number of languages in which at least one book of the Bible can be now read. There are 6000 languages spoken throughout the world. The complete Bible is available in 337 languages.

### Tibetan Church

OMF International has, for the first time, reliable evidence that a thriving church is active in Lhasa, Tibet. A house church leader from North China has reported that she visited the Tibetan capital last year and met a 30-strong house church, half Tibetan, half Chinese. All of its five leaders had come from China with the express purpose to evangelise Tibet. The first of them came 10 years ago.

### Evangelical Week of Prayer

More than 700,000 Christians gathered in some 1500 locations for the Evangelical Week of Prayer in Germany. The event, held 9-16 January, has been held since 1846, making it the oldest interdenominational meeting of its kind. In addition to the meetings in Germany, more than 50,000 Christians met in about 150 towns in the German part of Switzerland during the week and 2500 visited prayer meetings in 22 towns in Austria.

### Prisoners

About 1700 are known or believed to be in China's prisons because of their religious, political or ethnic views, according to Asia Watch, an independent human rights organisation based in New York. About 1230 are held solely because of non-violent beliefs and activities. The report provides details of 250 new cases of Imprisonment, of which about 80% are in Tibet where the Chinese Government is waging a campaign against the pro-independence movement, led by Buddhist monks and nuns.

### The Idol-Makers

Sophisticated; we subtly transcend golden calves, Shaping our deity with tribal needs and clannish expectations. Righteously conforming the Eternal to our ideology, We are blinded to the I Am of the mountain and the bush.

—Garry Harris



### ON YOUR OWN, YOU'RE NOT ALONE

Christian Singles Fellowship offers friendship through correspondence with other born-again Christian singles and single-again people. Write enclosing a stamped, self-addressed envelope to: CSF, PO Box 17, Anna Bay 2301

# Obituaries

Obituaries are limited to 100 words

**Maddern, Kevin Walter**  
(17.2.94) Kevin was born the eldest son of Walter and Emma Maddern of Serviceton, who took up farming at Strathalbyn, SA, in 1958. Kevin left school at 15 and became a farmer/shearer. On buying his own farm, he developed an extensive piggery and became a regular supplier to Chapmans. Kevin's family were actively involved in the Strathalbyn church where he met and married Heather Patterson. He was baptised there in 1962, serving as deacon, lay preacher, president, church "printer" and general maintenance worker for the church. He played table tennis for the church, then the Strathalbyn club where he was a captain and vice-president. Kevin died suddenly after a short illness. He is survived by his wife Heather, children Gary, Brett, Craig, Helen and Ashley. His presence and

practical assistance are greatly missed.  
—Grant Simpson

**Nelson, Anne Mabel**  
Anne Nelson was born at the family home "The Oaks" on 8.11.12. In early life, her family were involved with the Whitmore Methodist Church. Anne moved to Launceston in 1939, marrying Gordon Nelson in 1941. Gordon died while both their children, Peter (minister Ainslie, ACT) and Helen (Stevenson) were very young. Anne was a very devoted and loving mother, providing all the support and encouragement for her children. She was baptised and became a member of the Launceston church in 1948. She was continually involved in church catering, was a past President of CWAFA and a faithful worker. She was also a founding member of our CWEF. Anne was a generous worker for the church and will be sadly missed by both family and church.  
—C. Spaulding

**Ponter, Ronald Peter**  
(24.2.94) Born Edmonton, London 1924. Served in Royal Navy 1942–46. Migrated to Melbourne 1955 with wife Violet and two-year-old daughter, Susan. Was an excellent furniture tradesman. Baptised at Oakleigh by E.J. Miles July 1967. Faithful member of church. Made cross in baptistry, two lecterns and countless other maintenance jobs in church and for others. Prior to retirement, worked 11 years as cleaner/maintenance man at Brandon Park Primary School. Sympathy expressed to Violet, Daughter Susan Darby, son-in-law Alan and grandchildren Christopher and Trudie.  
—Jack Edwards

**Sercombe, Beverley Grace**  
(27.12.93) Born in NSW, baptised at Hawthorn, Vic, Bev married Rick Sercombe at the College Chapel, Glen Iris, and spent the next 35 years in ministry with him in SA, where their daughters Charisse and Julie were born. When Bev's chronic asthma required them to leave full-time ministry they became involved in the Seaford Ecumenical Centre. The high esteem in which Bev was held was evidenced by the crowded chapel at her funeral service. Tributes were paid by Shirley Burger, a member of the State Board in SA, who came to Christ through her ministry, and Dr Tom Atherton, Director of the Seaford Ecumenical Mission. Even in her final weeks in hospital, Bev was actively ministering to other patients. In lieu of flowers, \$2000 has been given towards a memorial fountain in the baptismal pool of the Ecumenical Centre,

soon to be built in the new housing area of Seaford, south of Adelaide.  
—Ron Holmes

**Wakeley, Richard Henry**  
(22.2.94) Born in St John's Park in 1900, the seventh of 13 children, of parents who pioneered the area—later the suburb was named Wakeley, after the family. They attended Sunday School at the Canley Vale church where Richard, aged 15, was baptised (his older brother Daniel was a well-known preacher in churches in NSW, Qld, SA and Vic). He moved into the employ of a local builder in Tamworth, George Williams, and in 1923 had not only impressed him with his skills, but also his daughter Grace, whom he married. While they had been closely involved in Baptist churches at Tamworth, Dungog, Drummoyne and Napier (NZ), Grace and Dick eventually lived at Concord and united with the Burwood, NSW, Church of Christ. They both were vitally involved in the local and State church activities. Richard was a deacon, elder and secretary, as well as serving on conference committees (Overseas Missions 1932–44, Home Missions 1946–63, Social Service 1977–78 and Aborigines and the Property Trust. He was Conference President 1944–45 and Conference Treasurer 1968–70). Their fellowship at Burwood involved grounding their sons (Keith and Ron) in the Christian faith and encouraging and supporting young people in the faith. Richard's faith and personal values were clearly displayed in business and personal associations and his practical help and coun-

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invites applications for the position of  
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- Care of the aged in hostels.
- Familiarity with the current Commonwealth requirements in relation to Aged Care (Dept of Human Services and Health).
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Marana Gardens  
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Telephone: (075) 71 1288

## OVERSEAS COUNCIL AUSTRALIA INC EXECUTIVE DIRECTOR Part-time

Our purpose is to assist evangelical theological institutions in the non-Western world in the training of students to become pastors, teachers and evangelists. This is achieved through the provision of student scholarships and building project funds. We invite an evangelically committed Christian to join us in this exciting task by providing leadership in deputation and fund-raising activities. Public speaking skills are essential. Time involvement is flexible and likely to average about 15 hours per week.

Remuneration will be by a negotiated Honorarium with full reimbursement of all out of pocket expenses. Applicants should be able to work out of their home, have their own car, be available for some week-end and evening work and occasional interstate and overseas travel. Secretarial-Administrative assistance will be funded.

Please forward expressions of interest together with a brief resume of personal particulars and experience to:

The Chairman  
Overseas Council Australia Inc  
PO Box 478  
Mount Waverley 3149

sel were readily offered. Three ministers shared the funeral service—two grandchildren (Ross and Peter Wakeley) and one nephew (Don Smallbone). When Grace died in 1974, Richard moved to Bribie Island, Qld, where he met and subsequently married Elsie Bone, a union

terminated by the death of Elsie about 12 months later. He then moved to Pendle Hill, where he met and married Edith Leishman in 1980. With declining health they moved into Shaw House (Hostel) where Edith died in 1985.

—Donald W. Smallbone

## Personal

### Baptisms

•Mark Steven, Charissa Wall, Dandenong, Vic •Garven Wright, Harold Bidwell, Bribie Island, Qld •Dianne Croucher, Shepparton, Vic •Rachael Porthouse, Andrew Nettlefold, Launceston, Tas •Andrew Short, Anita Kennedy, Drew Cameron, Belconnen, ACT •Andrew Morrison, Corinne Smith, Tuggeranong, ACT •Mrs Kaylene Stevens, Rowville, Vic •Bob and Donna Hansen, Denise Thirwell, Engadine, NSW

### Marriages

•Katrina King and Russell Toy, Dandenong, Vic •Betty Thome and Don Newell, Shepparton, Vic •John Landos and Jacqui Furler, Belconnen, ACT

### Deaths

•Enid Rees, Bribie Island, Qld •Jack Smeeton, Surrey Hills, Vic •Leonard Gairns, Ainslie, ACT •Mark Groves, Engadine, NSW

### Changes

Allsop, Ian and Jan—4 Paoa Place, Templestowe 3106. Phone (03) 841 9831.

Quayle, Vic—Hedley Sutton Baptist Home, 2-4 Gascoyne Street, Canterbury 3126. Phone (03) 813 2860.

Caulton, Kevin—1 Bangalay Crescent, Rivett 2611.

Shepparton: Minister—Robert Hough home phone now (058) 31 2839.

### Vic

**CAULFIELD (Moses Abbatangelo, John Patriki)** Combined services held with Malvern at Caulfield during January ... Friendship (Buzz) group met on Friday afternoons in January. Now meeting on first Fridays at 1.30 pm as well as back to every Friday night 8 pm ... CWF now resumed. Ladies enjoyed outing to Terry's house in Dromana. Birthday to be held 24 March.

**DANDENONG (D. Akesson, R. May)** 204, 70 of them children, attended the children's break-up on 5 December. Families stayed to a sausage sizzle ... Over 100 attended the carol service on 19 December. Farewell presentation given to Graeme & Julie Foon & family ... Church camp held in February at Adanac. 48 attended—a great time of fun & fellowship & spiritual healing was had. Studies led by David White from Scripture Union.

**TOOTGAROOK (M. Glezendanner)** Morning worship attendance good ... Several new members welcomed into fellowship ... CWF commenced for 94. President Clare Barton introduced her theme "Love", very interesting ... A special meeting for men, to coincide with CWF. All meeting for afternoon tea ... Many still on sick list ... 80 attended "Open Door", enjoyed Parkdale Singers ... First cluster group well attended. 25 meeting for lunch at Hones'.

**SHEPPARTON (Robert Hough)** Full chapel celebrated beginning of Sunday School year with dedication of teachers & scholars ... Youth Club off to a good start meeting twice monthly ... Covenant Players ministered to packed building recently ... Elders & deacons attended seminar at Camberwell, Gordon Moyes speaker ... Babies born in February: Aaron Lynch & Todd Rose ... Minister attended N/E Ministers meeting at Wangaratta.

**RED HILL (Bruce Butler)** Arthur Pigdon, Gordon Stirling, Andrew Henley preached while minister on holidays ... Ladies Fellowship distributed \$1,300 from market stall to church & missions ... Florrie Littlejohn recuperating after hospital ... Church general meeting held with some positive steps taken for 1994 ... Sunday School & church families enjoyed BBQ & games at grounds opposite ... Church 109th anniversary celebrated, with Max Gowty speaker followed by fellowship lunch.

**SURREY HILLS (Julie Adam, Frank Langford)** Lively joyous

services. Good attendances ... Christmas Bowl giving \$2,435 ... 1994 theme & program launched ... Dedication of leaders 20 February ... Much appreciated Julie's increased ministry & hands-on involvement of husband Tim with some eight youth groups (mainly for unchurched) & Ray Brough & Betty Kenny & others' adult outreach learning programs ... Young adults contributing to music & youth leadership ... Two CWF & four Bible study & discussion groups operating.

**SPRING GULLY (Wally Gibney)** Wally Gibney appointed (part-time) as first minister. Induction 20 February ... Annual meeting November, elders appointed—Colin Brown, Les Crothers, Mervyn Broad, Doug Manderson ... Special Christmas service presented by Sunday School 19 December ... Empty Christmas tree gifts to local family care group ... Craft group sent box of gifts to hospital visitation committee for Christmas ... Young people camping at YFC Happening 18-20 March.

**ROWVILLE (John Sutton)** Gracious gift of lectern & communion table received from East Bentleigh ... Cry Room framework erected. Awaiting Council inspection ... New initiatives include additional class for older "Sonbeamer" scholars, "Power Kids" club for older children & ladies' Bible study group ... Successful church camp at Bonnie Doon with water skiing proving popular ... Church picnic at local games complex followed fourth anniversary service, 6 March.

### Tas

**LAUNCESTON (C. Spaulding, D. Tobler)** Church filled for funeral service for Anne Nelson ... Two baptisms in the sea at Low Head on 26 February ... On 27 February church presented with suggested plan for relocation ... Joy Porter home from hospital ... Meals from church freezer proving a life-line in emergencies.

**NUBEENA (C.G. Henderson)** Sunday School commenced under the leadership of Gwen Henderson & Darcy Williams, plus enthusiastic teachers ... KYB groups met together on 23 February to meet Sally Walker, area supervisor ... Church building & manse has been repainted ... Gwen & Gordon Henderson attended "Awakening" preparation day in Hobart ... 27 attended World Day of Prayer service, followed by shared luncheon.



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# Church News

## NSW

**THORNLEIGH (Franklyn Elliott, Stuart Wesley)** Church retreat held at Elanora Heights Conference Centre 18-20 February under leadership of Franklyn Elliott & Stuart Wesley. Support good. 165 full-timers & 34 part-timers. Study groups held with emphasis on getting to know each other better. Over 200 shared in creative worship service on Sunday, followed later by communion service. Weekend profitable spiritually & fellowship-wise. Challenges came to church out of study groups as we face our place in world today.

**BYRON (Stephen Templeton)** Fellowship commenced at Mullumbimby, a small town north of Byron. Average attendance over first six weeks is 31 ... \$242 sent to Grafton church as our mission offering for this period ... A Suffolk Park outreach has commenced with a Kids Club. This community is becoming the new residential community of Byron. The fellowship will be the first in this area.

**ENGADINE (E. Holt, M. Parker)** Engadine church is celebrating its 30th anniversary on the weekend 9-10 July, with a special anniversary dinner Saturday night. We are especially keen to invite former members & people from the churches that helped establish Engadine & supported us in the early years. Write for further information to 131 Woronora Rd, Engadine 2233 or phone (02) 520 0990.

## Qld

**BRIBIE ISLAND (Bruce Roberts)** Successful Russian buffet to send Bibles to Russia. Doug & Joyce Willis shared in the program, having just returned from preaching tour of Russia. Raised enough for 61 Bibles ... Sent \$356 to COCOA ... Eight new members welcomed this year, two baptisms ... Church saddened by recent passing of Enid Rees ... Recently formed prayer triplets going well ... Judy Wright rededicated her life ... Numbers risen by 22 during last few months. **ANN ST (Bill Flett)** Auxillaries, including Girls' & Boys' Brigades, resumed following holidays ... "Drop In Centre" under guidance of Tim Vincent, for disadvantaged youth, operated for three weeks in January ... Board shared "annual retreat" at Mt Coot-tha to consider mission statement & plans for 1994 ... Several elderly members hospitalised ... Church appointed Murray Harris (on membership transfer from Annerley) as youth ministry

coordinator ... Youth music group active in leadership of pm services.

## SA

**OWEN COMMUNITY (Doug Wallage)** Church full for carol singing after community Christmas Eve celebrations ... While still small, Sunday School has more attending ... Chat & Craft continues to attract ladies ... New elders, Julie Wallage & Andrew Cockington ... Five members assist with Sunday services at aged hostel in Balaklava ... Good Harvest Thanksgiving

service ... Church hosted Northern District's Conference 6 March, with Rob Combridge guest speaker.

## WA

**DIANELLA (Tony Armstrong)** 1994 church year planned & copy of proposed program in hands of every member ... AGM 20 March ... Crossways Bible Study commencing early March. Afternoon & evening sessions ... Service of dedication of elders, board members & auxiliary leaders held 20 February ... Armstrongs returning

from holidays in Tasmania. Tony recovering from broken leg sustained while on holiday.

**EASTERN HILLS (Maurie Ashworth)** Pastor Maurie Ashworth to retire from full-time ministry in July for health reasons ... Prayer breakfast held 19 February with Peter Warren of the Leprosy Mission guest speaker ... Girls' Brigade, Sunday School, youth group, KYB groups, Friendship Club commenced activities ... Bethel series of Bible studies commenced ... John Timms gave inspiring mission message at morning service 6 March.

# COCOA

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# Carlingford 1994

## Changes and challenges

For 1994 it is a case of, "Ring out the old and ring in the new".

After a successful year in 1993, the Churches of Christ in New South Wales Theological College finds itself faced with much that is new. This has already generated a great deal of excitement.

We begin this year with three new members of faculty. David Timms and Alex Wilson have arrived and begun their ministry with the College. They have already made themselves an integral part of the college family.

Ron Hewitt, who has helped us over the years, is now our full-time Coordinator of Supervision. This is a crucial task under the new model, so it is a real blessing to have someone of Ron's ability, experience and wisdom to fill the role.

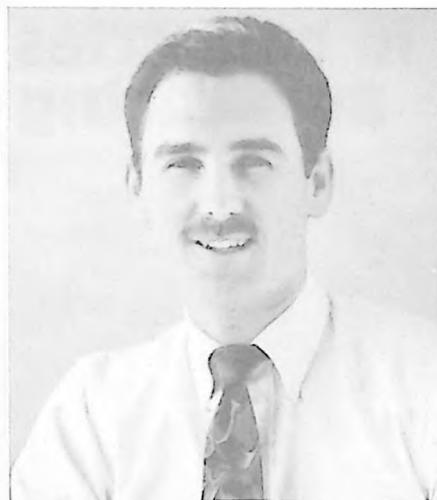
We are grateful to the churches and ministers who accept and supervise our students. The large number of students has placed added strain on their resources. Their thorough and compassionate supervision is highly valued by us.

A new Ministry Centre for teaching has also come on line. The Manning Valley church is the host. This year nine students begin their training in Taree. Alex Wilson is the Ministry Centre coordinator and teaches some of the subjects there.

We will also be teaching this year a new fully accredited Graduate Diploma in Pastoral Care. This is a course with a major emphasis on Christian counselling. We are excited about this because it helps meet a real specialised need in pastoral care. It will be taught almost entirely in modular form to assist those in ministry who might like to undertake it.

There are 43 new full-time students this year. It was almost overwhelming to see so many eager faces at orientation. With husbands, wives and children, the college community has boomed. 23 of these students will be located at Carlingford, 11 at Wolongong and nine at Manning Valley. This intake brings our total full-time students to 102, with approximately 70 additional "casual" students.

A significant event for us this year will be graduation. It will be the 50th graduation of the College. It will also be the largest by far. Graduation is a time of celebration. This year we will be able to thank God for 50 years of faithful service as well as rejoice with those who have completed their training.



• David Timms

# The Last Word

**Kindness in ourselves is the honey that blunts the sting of unkindness in another.**

—Walter Savage Landor

Is it difficult to eat soup with a moustache? Yes, it is quite a strain.

★★★★★

Modern youth claim to be interested in the environment. But if they are so keen on recycling, why do they refuse to wear hand-me-downs?

★★★★★

The professor at the medical college showed the students a diagram. "The subject here limps because one leg is much shorter than the other." Addressing one of the pupils, the question was asked, "What would you do in a case like this?"

The student thought deeply for a moment and replied, "I guess I'd limp too."

★★★★★

Delighted by the gift, the recipient spoke warmly to the child: "At church tomorrow, I'll thank your mother for this lovely pie."

"If you don't mind," the child suggested nervously, "would you thank her for two pies?"

★★★★★

An usher was passing the collection plate at a large church wedding. One of those attending looked up, very puzzled. Without waiting for the question, the usher nodded his head, "I know it's unusual; but the father of the bride requested it."

★★★★★

"Mother's Bible must be more interesting than yours."

"Why do you say that?"

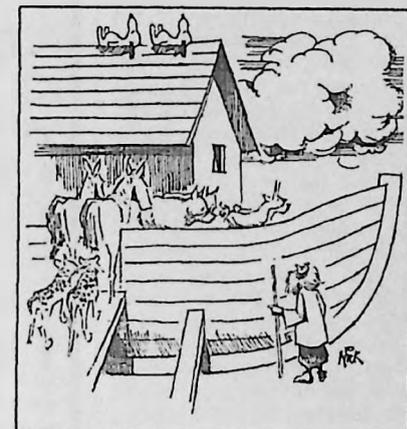
"She reads it more than you read yours."

★★★★★

A patient limped into the doctor's office. The doctor handed the patient a large pill, just as the nurse appeared to ask the doctor some questions.

The patient limped across to the sink and choked down the pill.

The doctor returned with a bucket and said, "Now drop the pill in the bucket and we'll soak your foot."



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